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THE MAIN STREET IN BETHLEHEM

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CINCINNATI

Many women who now use Ivory Soap three times a day for washing dishes began in this way:

Whenever their odd pieces of fine china had to be washed they naturally turned to Ivory just as they would think of using nothing else for their fine linens, laces, etc.

The use of Ivory Soap for this exacting work proved so satisfactory—it made the dishes so scrupulously clean without harming their delicate decorations and it left the hands so soft and smooth—that they soon began to use it for the general dish-washing.

If you do not wash your dishes with Ivory Soap this is an excellent way to test it and find out for yourself that its use is a real economy. Wash some of your better china with it; its all-around superiority due to its purity, mildness and freedom from alkali will be so evident that you will be glad to do all your dish-washing in the same way.

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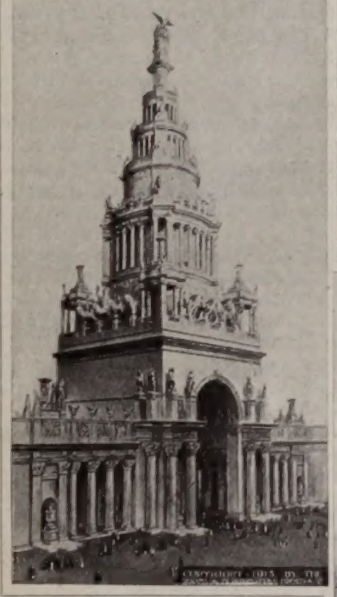
NEW YORK, JANUARY 7, 1914

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PANORAMA OF THE SITE OF THE EXPOSITION, SHOWING PROGRESS OF CONSTRUCTION. PRESIDIO HEIGHTS AT LEFT, GOLDEN GATE AT RIGHT

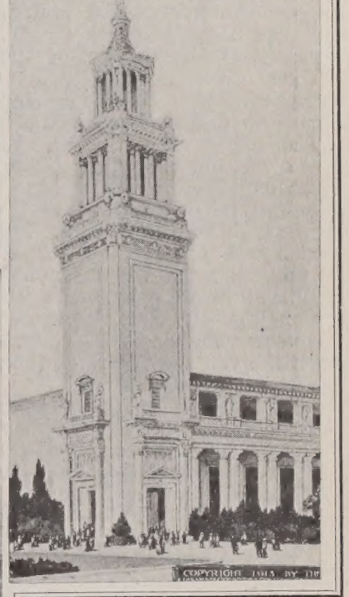


GATEWAY TO THE COURT OF SUN AND STARS

PLANS FOR THE BIG FAIR

SAN FRANCISCO'S WOMEN ARRANGE MISSIONARY CONGRESS AT THE PANAMA-PACIFIC EXPOSITION IN 1915

PALACE OF MACHINERY NEARING COMPLETION. EXPOSITION RAILWAY TRACKS AT FRONT



APPROACH TO THE COURT OF PALMS

IT IS just possible that the Panama-Pacific International Exposition will be the last world's fair. Indeed, it will be the first of the kind at which every civilized nation will be adequately represented. Industrial and other interests throughout Germany and England are not convinced that the present decision of these two governments not to participate officially in the Exposition will stand. The motives back of the decisions are not clear, and, excepting in innermost official circles, the belief prevails that it was a governmental error in each case to refuse the required appropriation. In any event the representation at the Exposition from those two countries is not likely to be seriously affected, for the popular voice is all for participation, regardless of the official attitude.

This exposition has been planned on a colossal scale, and the response from all parts of the globe assures to this continent a truly world-wide representation. If the event is to be the final one in the series of international exhibitions, it is safe to predict that exhibitors will spare no effort to impress themselves upon the visitors of every race and clime who will stream through this temporary world city.

The progress of the preparations will be of steadily increasing interest during the year. The country has as yet only a glimmering of the organized work that is being done and of the extent to which the erection of the exposition buildings is advanced. The details will continue to reach the public in such detached manner that, when the great tract of land shall at last be laid out and every building completed, the full announcement of the participating countries and individual interests made, and the entire program of the year-long exposition given out, we shall stand dumbfounded at the mammoth thing that is taking place on our Western shore.

Not only will the exposition be world-wide in its representation, but practically universal in its scope. It would seem as though no phase of life is to be overlooked. One of the most attractive features is the series of world congresses that will bring together men and women of every conceivable cult. It is expected that these conventions will take on exceptional importance because they are sure to be attended by delegates from every section of the globe that is touched by the movements discussed.

GREAT WEST COURT OR COURT OF THE SEASONS

Notable among these conventions already in course of preparation is the Woman's Congress of Missions to be held in San Francisco in June, 1915, under the auspices of the Women's Board of Missions of California and the Women's Christian Temperance Union and allied societies. The co-operation of the missions of the world and people everywhere interested in the spread of Christ's teachings is being asked to make it a gigantic success.

The congress is the outgrowth of the altruistic spirit of the women of California. These women are fundamentally the same as women have

Continued on next page

HOME CHEER FOR THE HOMELESS

HOW THE BOWERY MISSION CELEBRATED CHRISTMAS DAY

EAST SIDE WOMEN READING THEIR "NEW" NEW TESTAMENTS

HOMEWARD BOUND—WITH SUPPLIES FOR THE FAMILY

CHRISTMAS dinners for three thousand five hundred people! And the workers at the Bowery Mission report that there has been more real distress among the poor so far this winter than for a number of years. There has been less cold weather, but there has also been less money and less chance for a job, so matters have been very hard. The mission doors were open at half past eight on Christmas morning, and the expectant women and girls came in to take their share of the great mountain of supplies piled upon the auditorium platform. There were two new features about the dinner distribution this year. One was that Dr. Carter, of the New York Bible Society, presented a copy of the New Testament to each woman who received a basket. The other was that a Victrola was making charming music while the distribution was taking place. Indeed, music figured largely in the events of the whole day. Mr. Balevre was present and added some numbers from the mission's magnificent organ. It was a cheerful morning—the faces of these brave women showing a cheerfulness which even the rigors of their poverty could not destroy.

At three o'clock in the afternoon forty children from an upper West Side school came down to the mission and sang a Christmas cantata, "Santa Claus' Toy Factory," which the homeless men who had filled the auditorium enjoyed to the full.

But the great business of the day began at six o'clock. The doors were to have been opened at seven o'clock, but on account of the drenching storm the men were admitted at six instead. They came huddling into the warmth and cheer of the mission, and from that hour until after eleven there was a continuous feast for the starved bodies, the troubled minds and the needy souls of these two thousand men who were compelled to accept what Christmas gladness they could get from other hands and in other surroundings than those of home. The Brotherhood sang "Joy to the World." Senator R. L. Gledhill read the Scripture story from Luke. Dr. Hallimond led in prayer. The men sang again, "Hark, Hark, My Soul." Then came the most spectacular event of the day when the little son of Mr. Hunt, the mission's business manager, was treated to a real Christmas tree, with a real Santa Claus to manage it. Tears and laughter mingled as the little fellow—a year and two months old—chuckled with delight at the gifts and the sparkling tree. He could not realize the sad difference between last Christmas and this, but the gruff, hearty men and his stout-hearted father tried to fill the place of the mother whose presence had gladdened the home a year ago.

A MOUNTAIN OF CHRISTMAS DINNERS

Senator Gledhill made an address; letters were read from absent members of the Brotherhood, who have made good in the new life and new work; testimonies were given by a dozen converts who were present. While the exercises were in progress upstairs detachments of men were being given their Christmas dinner downstairs, while the five hundred records loaned by a friend of the mission rendered exquisite music from the world's masters and queens of song.

Best of all, at the close of the meeting upstairs, when Dr. Hallimond, just before midnight, gave the invitation to all to accept the Christ of Christmas as their personal Saviour, sixty men arose and declared it to be their purpose to give their lives to him.

So ended Christmas Day at the Bowery Mission. But within an hour the Bread Line formed and another thousand plus two hundred hungry men came in out of the storm to receive the nightly bounty of coffee and bread.

A good record for the old mission! Three thousand five hundred dinners for the members of families of the poor; a night dinner for two thousand homeless men; then the Bread Line lunch to twelve hundred more!

PLANS FOR THE BIG FAIR

Continued from preceding page

been since the days of Mother Eve, their pivotal thought is the good of the child—the future of the race. This is the sociological problem of the age—woman's age-old problem—and it is being realized by the intellects of our day that the solution must go hand in hand with Christianity. The darkest blots on the pages of Confucianism, Buddhism, Hinduism and all pagan forms of worship is their treatment of their women and children. One of the objects of the congress will be to give world-wide publicity to the crushing burden borne by the women of the pagan lands.

In the smaller halls of the Auditorium it is proposed to arrange a series of "eye sermons," depicting different aspects of missionary labor. These visual presentations will be partly denominational; for instance, as showing the village schools established in Burma by the Baptist Church; the carrying of Christianity into Moslem homes by the Congregational Church; something of Islam and its women, as affected by the spiritual guardianship of the Reformed Church, and many other features. Illustrations showing the restless millions waiting for Christianity and something of the degradation of their women, along with the modern hospitals and dispensaries established by the mission boards, will be an interesting feature. The International Congress of Missions will close with a monster pageant, allegorically depicting the coming of the nations of the world to Christ.

The Congress of Missions does not represent all the California women's endeavor to spread the Gospel, however. At the Panama-Pacific Exposition, which is to be held from winter to winter, 1915, they will conduct a great exhibit of things affiliated with missionary service. Well placed in an exhibition palace will be, according to present plans, the greatest and most comprehensive exhibit of missionary endeavor ever made. Every missionary is being invited to exhibit something unique from his district. There will be a wonderful collection of photographs showing strange people to whom the Gospel is being carried. There will be pictures of the little outposts and of the strongholds of Christianity in all foreign lands as well as pictures showing the missionary as he goes about the King's business teaching and ministering.

In the course of a recent debate in the German Reichstag, an eminent member declared that universal expositions were antiquated and of no real benefit to exhibitors from a distance. The great cost and labor involved operate against such enterprises, and, while the Panama-Pacific undertaking may stimulate other countries to keep the custom alive, it is just as likely that this may be generally regarded in advance as the final opportunity to participate in an exhibition that deserves to be called international, which would mean a spectacle outclassing everything that has gone before in beauty, profusion of exhibits and educational advantage.

GROWTH OF THE COUNTRY SCHOOL

THE coming to this country of the celebrated Italian educator, Madame Maria Montessori, prompts the contrast in our thoughts between the old-time country school and present methods of scientific pedagogy. From the almost legendary little red schoolhouse to the modern center of civic welfare work is a vast stride; nor is it to be wondered at if our educational system should stumble a little in the taking of it.

There are some to-day who can look back with warm emotions to the life of the quaint red schoolhouse, which once dotted the country. A few of these one-room halls of learning still stand here and there, just off the dusty roadways or behind miniature Alps in snow, according to the season. And it is probable that the barefoot urchins in summer and the red-eared, muffled-up figures that plodded thither in winter may be truthful counterparts of those little citizens who were the vanguard years ago of our great public school hosts of to-day. Many prominent men and women profited by the training of these picturesque educational institutions. Here we were taught the three R's and the rudiments of other branches. The masters formed the young minds entrusted to their care with the aid of the birch rod, the dunce cap and other primitive equipment. The science of pedagogics of the period was largely based upon the principle that "to spare the rod was to spoil the child." It was the day of singing geography and the spelling-bee. Handwriting and literary style were formed upon the old-fashioned school slate. Long before the days of hygienic equipment the water supply consisted of a pail from which all helped themselves with the same dipper.

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SEVENTEEN POSSIBLE PRESIDENTS OF THE UNITED STATES

Nothing less than a revolution has occurred in our educational methods of the past generation. In the olden days, in more remote sections, a teacher could scarcely qualify for a position who had not the necessary physical strength to subdue his pupils should occasion arise. Modern pedagogics make no allowance for physical compulsion, even in the most remote of schoolhouses. It remains to be seen if a future generation educated by more scientific methods will show finer ultimate development.

The present character of our educational system owes much to foreign teachers: Johann Heinrich Pestalozzi (1746-1827), an educational reformer of Switzerland; Friedrich Wilhelm Froebel of Germany (1782-1852), who worked under Pestalozzi and gave the world the kindergarten system, and now Dr. Maria Montessori, an Italian woman of noble birth, have all made their indelible impression upon the educational methods of the world.

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ONE PLUS ONE EQUALS TWO

The development of our educational methods proceeds from the larger cities outward to reach, last of all, the rural districts. That does not mean that the little red schoolhouse must suffice until all big communities have been brought up to the highest standard. On the contrary, the rural districts are expected to adapt their work to the standards of the State in so far as equipment and means permit. Dr. P. P. Claxton, United States Commissioner of Education, is especially interested in the development of rural education and has a large special committee engaged in investigation of conditions. At his suggestion State and county school officers in most of the States have agreed to begin a campaign which has for its object the very great betterment of our country institutions. It would seem as though the methods advocated by Dr. Montessori might be more hopefully employed in these scattered rural schools where the system has still to be largely standardized than in the already almost oversystematized schools of the cities. Her system very briefly stated (and it is one which many American educators have of themselves employed with excellent results) is to give the child of early years as much freedom and choice of occupation as possible, utilizing its natural tastes and desires as the basis of instruction. The principle is to follow natural lines and not force the child, and to teach discipline by allowing the child to observe the natural consequences of its actions.

This is, indeed, a vast advance over the methods that were employed in the little red school. And yet the "wider use of the school plant," which would make it the center of community activity for civic welfare, is only the development after all of the educational system which had its first expression in that same small, one-room, poorly equipped, unlovely, but greatly loved little red schoolhouse.

The country school has now a much widened field, for the department's work extends into Alaska, where peculiar conditions confront the workers. In conjunction with the regular school work special attention must be given to sanitary and hygienic conditions in protection of the natives against the diseases which prevail to an alarming extent. The school in Alaska is essentially a social center institution also. Five superintendents, 106 teachers, with several physicians and nurses, are in charge of the seventy-six schools which are maintained, with an enrolment of about four thousand pupils. But Alaska can never have a genuine little red schoolhouse memory, packed with romance and tears—more's the pity.

DEMANDING A PROHIBITION AMENDMENT

IN OBEDIENCE to the action of the National Anti-Saloon League Convention recently held at Columbus, Ohio, two thousand men went to Washington on December 10, as accredited delegates, to ask Congress for the passage of a constitutional prohibitory law to be ratified by two-thirds of the legislatures of the States. The Virginia delegation was led by the governor of the State, and in the line, which marched four abreast down Pennsylvania Avenue from Twelfth Street, were representatives of every State in the Union, including pastors of important churches in almost all the great cities. Major-General A. S. Daggett was marshal. At the head of the line was a little boy six years old, John Good, Jr. The procession was joined at First and B Streets, N. W., by about a thousand delegates of the W. C. T. U. under the leadership of Mrs. Lillian M. N. Stevens, national president. At the head of their line was Lillian Flower, a little four-year-old Massachusetts girl.

From this place at the foot of the Capitol grounds, the men and women marched to the east front of the Capitol, and crowded the steps and the space in front of them for the public exercises that were to be held. Rev. Dr. P. A. Baker, national superintendent of the Anti-Saloon League, presided, and Bishop Cranston offered prayer. Dr. Baker handed to Senator Sheppard the draft of a National Prohibition amendment, asking him to introduce it into the Senate, Congressman Hobson being asked to do the same service in the House of Representatives. Senator Sheppard, in accepting the task, addressed the gathering briefly. He said:

> I can conceive of no higher honor than to be requested by this great gathering to present in the United States Senate a resolution for an amendment to the Federal constitution calling for nation-wide prohibition. I am against the liquor traffic because it is the chief enemy of our civilization. I am against it because it deals with one of the deadliest of drugs, whose growing use will undermine the vitality and stability of the republic. I am against it on account of the hearts it has broken, the hopes it has destroyed, the homes it has wrecked, the men it has murdered, the women it has debauched. I am against it because it is the chief enemy of the mother, the wife, the home, the child. I am against it because I want to see a drunkardless republic and an untainted flag.

Mr. Ernest H. Cherrington made an earnest address, at the close of which he said: "The passage of this bill of itself by Congress would not mean prohibition. It would simply mean that Congress had given to the States the opportunity to decide the question, in harmony with the will of all the people."

Ex-Governor Patterson of Tennessee spoke next. The Women's Christian Temperance Union, through its national president, Mrs. L. Stevens, united with the Anti-Saloon League in requesting Congressman Hobson and Senator Sheppard to introduce and promote the passage of the constitutional prohibitory bill. Mrs. Ella A. Boole, president of the New York State Women's Christian Temperance Union, made an appropriate address and Mrs. Mary Harris Armor of Georgia convulsed the audience with laughter and provoked it to applause by her eloquence. Congressman Hobson, in a dignified and becoming manner, made the response, and the exercises of two hours' duration, the audience standing all the while, were brought to a close with benediction. Immediately Senator Sheppard and Congressman Hobson went to the Senate and House of Representatives and introduced the Constitutional Prohibition Amendment Bill.

Senator Sheppard, in introducing the measure, made an able address urging its adoption. He was reinforced by Senators Thompson of Kansas and Owen of Oklahoma, both being from prohibition States. On the following day Congressman Hobson addressed the House in behalf of the bill and was listened to by an enthusiastic audience.

How long this tragical battle against the life of the liquor traffic will last is a matter of speculation. Opponents of the bill say it will continue for generations. Conservative supporters think that it may take a decade, and maybe two, before national constitutional prohibition becomes the law of the land, but more enthusiastic friends of the cause claim that the constitutional prohibitory amendment will have been passed in less than ten years, possibly within the next two or three.

FERDINAND C. IGLEHART.

THE MAJESTY OF A RIGHT CHOICE

A SERMON

By

REV. C. A. MUTCH*

TEXT: "Choose ye this day whom ye will serve." Joshua 24: 15

GOD has made us creatures of choice. He has put two kingdoms at our disposal, two kingdoms for our choice, either one of which is ours. Because we are creatures of choice, or in other words, because we are free moral agents, our freedom, dignity and responsibility have increased immeasurably. The law of choice is inexorable. We can no more escape it than we can escape death. Some things we can evade, in some things we may be neutral, some things may be treated with indifference without any harm done to ourselves or to others; but in the choice of masters, in the choice of kingdoms there is no middle ground. The line that separates these kingdoms is clear-cut and abrupt. It is as deep as eternity and as high as heaven. It marks the difference between hell and heaven, between Satan and Christ. While the choice itself is inexorable, yet the nature of the choice God in his wisdom has left to the individual. We may choose life as it relates to this world, or life as it relates to the kingdom of God which now is and which is yet to come. It is a fact of Scripture, corroborated by the history of the human family from the beginning, that no one of his own volition, no one unaided by some influence or power outside of and mightier than himself, chooses the good. He does not want to live the life he ought to live, he has no desire, or if he has a desire for it, it is not strong enough to move him to choose the best things he is capable of choosing.

Our Freedom to Choose

We are always ready to excuse ourselves for not making the right choice on the ground that our first parents failed to make the right choice and by that failure have involved the whole human race. We are not held responsible for the sin of Adam. If he had not sinned is it absolutely certain that none of his children would not have fallen? If he had made the right choice would that have been made absolutely for each and all of his descendants? Free moral agency is not the result of the fall of man; it is not even affected by it. Each one who has come into the world, both before the fall of man and since, was, and is, a free moral agent, free to choose the right or to choose the wrong. If free moral agency antedates the first transgression and if man is a free moral agent now, would it not seem that if the first man had never sinned there would be nothing to prevent my sinning, unless the possibility of temptation to sin were forever removed? But with the removal of temptation and the possibility of yielding goes also the right of choice.

> God seeks for virtue, and, that it may live,
> It must resist, and that which it resists
> Must live. Believe me, God has other thought
> Than restoration of our fallen race
> To its primeval innocence and bliss.

From the hour we are capable of exercising the right of choice, not a day passes but that we choose one thing and reject another. And he that is wise endeavors to choose what he believes to be to his advantage. In material things men are quick to choose those things which they believe will bring the best results. All look ahead expecting a better wage and better conditions. The day laborer, the mechanic, the bank clerk, the farmer, the physician —every one in every walk of life hopes for better things to-morrow. No fault is to be found when a change for the better can be effected in harmony with the principles of righteousness. Discontent with our surroundings, with our possessions, with our achievements, with our conditions, industrial, civic, or religious, is a propelling force upward. We are not satisfied with conditions with which our fathers were satisfied. Many things that came into being fifty or even forty years ago and which were epoch-making at the time are obsolete to-day. Many things we regard indispensable to sane progress will be discarded by our children. In religious matters man enjoys the same prerogative as in those things we call secular. He is free to choose that which will be for his best or worst here and hereafter.

Many of us look back twenty, forty, sixty years and say that under such and such circumstances we definitely decided that Christ should be our Lord. The thought which the majority entertains perhaps is that once the choice is made, it is made for all time, when as a matter of fact we must renew that choice every day. It is doubtless true that the time when we accepted Christ as Lord was the most momentous in our history. It marked a real epoch in our lives. No day can be so important or so pregnant with interest, either to ourselves or to others, as the day of our spiritual birth. That event was so important that two worlds were interested in it. We must not forget, however, that every day subsequent to the day of our spiritual birth we must choose truth or falsehood, light or darkness, holiness or sin, Christ or devil. "Choose ye this day whom ye will serve" is as imperative to-day as it was yesterday. If to-morrow comes we shall be confronted with the same duty.

The majesty of choice is seen not so much perhaps in the exercise of that prerogative once in a while when face to face with some great temptation, but rather in this: that it is to be exercised every day. It is facing the minor trials and the minor temptations and minor services that fits us for the mastery of greater things. David had killed the bear and the lion before he battled with Goliath. Abraham had made many sacrifices before he was asked to offer his only son upon the altar. In the joy of victory in some great crisis, we are apt to overlook the multitude of trifles, insignificant in themselves, yet each adding something of strength, or patience, or wisdom, or endurance, and in their aggregate making our victory possible. I believe that choosing daily to serve God does not diminish the majesty of that choice, but rather augments it. Every time a right choice is made it marks a distinct advance forward. Then every day becomes epoch-making.

Where the Secret Lies

The choices we make are the indexes of character. They are like the table of contents of a book. By reading this list of subjects one gets a general idea of what the book treats of as a whole. We can pretty safely predicate the history of men and of nations on the choices they make. For choice results in actions, actions crystallize into habit, habit forms character, and character fixes destiny. I do not think that environment has very much to do in determining our choices, not nearly as much as some would have us believe. Our first parents were surrounded with the good, yet they chose the evil. That which helps or hinders is not so much in external matters as internal, in the secret springs of our own hearts. Our choices simply reveal to others what is in us. The parable of the sower (Matt. 13) illustrates this. An action is simply a choice put into concrete form, making the mental image visible to the eye.

The Christians, the men and women who have made and are still making the noblest of all choices, viz., that of obeying God, of following Christ, who do and dare, who work and toil and sacrifice, whose only thought, living or dying, is the coming of the kingdom of God among men, these are coming into their own at last. Their unselfishness, their sweep of vision, their grasp of principles, their adherence to the fundamentals, their sublime heroism, their unfaltering faith, their unimpeachable integrity, their uncompromising righteousness, their invincible, unconquerable spirit—these are the divine qualities which are recognized as the conquering forces to-day; they are the eternal verities with which the world reckons as never before. Of course, these always have been recognized by the church; the significant thing to be noticed is that the world gives almost unstinted praise to these qualities of heart and mind.

The Loss and the Gain

Those who make the right choices are the world's greatest heroes. Only those whose characters are cast in a heroic mold adhere to it when a right choice has been made. "This one thing I do," is the star by which they steer their bark. To them it matters not whether the world appreciates or despises; whether it exalts or humiliates; whether it praises or ridicules; whether one day it spreads palm branches in the way and shouts "Hosanna!" and the next day the same crowd joins in the fierce cry of "Crucify! Crucify!" It matters not. Their courage never fails; they never falter in the line of duty. The fires of patriotism never burn dim. Difficulties are met with only to be conquered. They plant the banner of the King on the mountain's crest and bid us follow. Their splendid daring, their calm courage, their unfaltering perseverance, have never been equaled by the greatest martial heroes of earth. The mere mention of their names is a moral tonic. To think of them, the cause for which they fought, the odds against which they struggled and the results accomplished —I say, to think of them and of what they did, if but a moment, is a life-long inspiration.

If we were privileged to stand at this hour in Westminster Abbey, where England's greatest sons lie buried, the tomb having absorbing interest for us, I think, would be that of Livingstone. The stone marking his last resting place bears this inscription: "David Livingstone, missionary, traveler, philanthropist, who for thirty years spent his life in unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa." Standing there, we would remember that at twenty he consecrated his life to Christ, and a year later he resolved to be a missionary. We would remember that choice led him to the university and then to Africa "to waste his life," the wise ones said. "His way," to quote the eloquent words of another, "lay through jungles where deadly disease, hungry beasts and savage men lurked in wait for prey. He pushed along that terrible way, often sick and in awful loneliness, until, with no friend's hand to close the drooping lids, his life was offered up, seemingly beaten out against the impenetrable walls of heathenism. Another vision greets us. The jungles have become shining ways. Instead of beast and savage and fever were ministering angels and immortal health, while God's providence overarched it all. That tent of death, with its kneeling form, became the vestibule of heaven. Still another vision greets us. The jungles have become cultivated fields. Savage tribes are now free nations. The Christian home has taken the place where shame lived. Churches dot the continent, into which the multitudes gather for worship. Who has wrought all this? Christ the Son of God. Through whom has he wrought? Doubtless through a great many, but chiefly through David Livingstone." Who can name the magnificent results that flow out of a right choice?

Then Choose Ye

The men who have made the right choice and lived up to their ideals have gained imperishable renown. Their names have gone out through all the earth. The glory of their achievements will be told to the generations yet unborn. "The righteous are held in everlasting remembrance." Luther is dead but the Reformation lives. "John Knox is dead, but Scotland retains a Sabbath and a Christian peasantry, a Bible in every home, and a school in every parish." Eliot is dead, but the missionary enterprise is young. Howard is dead, but philanthropy has only had its beginning. Robert Raikes is dead, but the Sunday school has become a mighty army in training for the conquest of the world. David is dead, but the rich melody of his Psalms has lost none of its sweetness. Handel is dead, but the magnificent strains of his "Messiah" thrill the hearts of countless thousands. Otterbein is dead, but the church he founded has become a mighty agency of blessing.

What shall I say more? For the time would fail me to tell of Carey, and of Judson, and of Morrison, and of Taylor, and of Bliss, and of the prophets of these latter days, "who through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fires, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Beloved, would you be a blessing in your day? Would you add something to the sum total of goodness? Would you be one of those whose names are found in the Book of Life? Then "choose ye this day whom ye will serve."

* Pastor, United Brethren Church, Schuylkill Haven, Pa.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY PROFESSOR W. H. T. DAU

SUNDAY, January 11. John 2: 4. *"Woman, what have I to do with thee? Mine hour is not yet come."* Modern usage puts into the term "Woman!" when applied as a form of address, a harsher meaning than it had in the days of Jesus. He used it as an expression of the tenderest affection when he addressed his mother from the cross.

Jesus will not allow the people dearest to him on earth to interfere with his divine mission. All earthly relations dwindle into insignificance before the demands which his high calling makes upon his activity. As the Redeemer of men he is sovereign, amenable to no one, not taking suggestion or counsel from anybody.

The hour of Jesus is the hour when the thorn-crowned King of the Jews is lifted upon the cross and exhibited as the merciful High Priest of our race. That is the greatest glory of his ministry. All other ministering acts are overshadowed by the majesty of his sacrifce, by which he declared that he would draw the world unto himself. It was a small matter, comparatively, that troubled Mary, viz., that he should be recognized by that small company at Cana as what she knew him to be. Christ has a greater concern, viz., that he should be placed before all men as "the Saviour of the world." Now that the Captain of our salvation has been made perfect through suffering, and his glory is spreading throughout the world, we can afford to wait, when praying to him in our sorrows, for that smaller hour when he chooses to be glorified also by the aid which he brings us in our perplexities.

MONDAY, January 12. John 2: 7, 8. *"Fill the waterpots with water. . . . Draw out now and bear unto the governor of the feast."* Drunkenness has in all ages been a besetting sin of our race. The present miracle of Christ was performed not to teach men that they might drink with impunity, but to "manifest forth the glory of Christ." The wine-bibber cannot justify his vice by this act of the virtuous Christ. He might as well defend his degrading passion by pointing to the holy Creator who causes the vine to grow, and does not suspend the natural law of fermentation.

But which glory of Christ was manifested on this occasion? God bids us be careful for nothing. The most trifling affairs of our existence are looked after by his providence. He brings us out of embarrassing situations like the one which confronted the young couple on their glad marriage-day, by giving us an unexpected supply even of things that are not absolute necessaries. Christ furnished the young couple's cellar and pantry, but did not excite drunkards to new excesses.

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing.

TUESDAY, January 13. John 2: 16. *"Take these things hence: make not my Father's house an house of merchandise."* Eighteen years have passed since the Speaker declared at the same place that he "must be about his Father's business." The full import of those words was not apparent at the time. We have here the first act, after the opening of his public ministry, that Christ performed at the temple. He stands in "his Father's house." What a sight meets his eyes! The lowing of cattle, the cooing of doves, the clinking of coin, the din and bustle of worldly traffic, have invaded the quiet of the sanctuary. The watchmen on the ramparts of Zion are asleep. No protest is raised against these unholy practices. The hierarchy is even pleased with them. They derive revenue from them. The people of Jerusalem like them, for they give their merchants and laborers employment, and increase business. This temple is a gold-mine to them, and godliness can now be expressed in commercial terms of profit or loss.

The Son of God has stepped in among this rabble of traffic-mongers. Holy indignation flashes from his eyes. His hand has raised a whip. Stern rings his voice above the noises that fill the temple-court: "Take these things hence. I have authority to order you away; for this house is not yours, but my Father's, and I his Son am sent to assert his rights which you are trampling under foot." Cowed and abashed the mercenary knaves slink out of the temple. They never forgot this humiliation, nor the wreckage of their lucrative business.

The holy courage of a righteous man in anger is a majestic spectacle, before which the brazen hosts, secure afore in their iniquitous dealings, turn craven cowards. The man who has a just cause, especially against a church that has become thoroughly secularized, wicked and wanton, need not fear though he were alone in his reformatory endeavors. When Christians go about their Father's business as Christ did here, they may be sure that the Father is with them, seconding their efforts.

WEDNESDAY, January 14. John 2: 19. *"Destroy this temple, and in three days I will raise it up."* After all, Jesus finds his action of cleansing the temple challenged by the Jews. They had witnessed a display of authority such as they had not seen before. The scene that had ensued when Christ came forward among the money-changers was in itself "a sign," an evidence of his divine power. But the Jews demand of him that he corroborate this sign by another. Such is the folly of those wilfully blind, that they clamor for proofs when proofs stare them in the face on all sides.

The answer of Jesus confused the Jews. John tells us that it was not fully understood even by the disciples until after the Lord's resurrection. Christ's thought passes on from the earthly temple in which he was standing at that moment before his critics to the greater temple, his body. For as the deity dwelt by gracious manifestations in the Jewish temple, so in Christ "dwelt all the fulness of the Godhead bodily." As the Jews had desecrated the earthly house of God, so they would not shrink from laying violent hands on the body of his Son. But as Christ had restored the earthly temple to its proper use, so he would raise up his body in a new life. This whole answer of Christ, then, is a prophecy, and warns the Jews that, while they will go on and increase in their ungodliness, he will continue to manifest his divine authority against them. And when they will think that they have crushed Christ utterly, they will find that Christ lives, and his truth is astir in the hearts of men more powerfully than ever. When the enemies of Christ and the church have done their worst, they discover to their dismay that they have won nothing. The greater the wrath of men against God, the greater praise God reaps from subduing and bridling their rage.

THURSDAY, January 15. John 3: 3, 5, 6. *"Verily, verily, I say unto thee, Except a man be born again of water and of the Spirit, he cannot see, he cannot enter into, the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."* Are there, then, no differences by nature among men? There are, indeed, congenital traits—sometimes favorable, sometimes unfavorable—of a physical, intellectual, moral, or social kind, which distinguish some men from others. However, in one respect all men are born equal: there is no congenital spirituality in any one of them. There is no connate fitness in any person for intercourse with the holy God. "There is no difference; for all have sinned and come short of the glory of God." "We were," says Paul to the Christian Ephesians, "by nature children of wrath, even as others," viz., as the Gentiles. Man's natural birth gives him no standing in the court of the holy and righteous God, and no passport to heaven. The Jews were rebuked for refusing John's baptism on the ground that they "had Abraham for their father." Man cannot, by reason even of the most favorable circumstances attending his natural birth, become a citizen of the kingdom of God; he cannot even apprehend the fact that there is such a kingdom.

A new birth is necessary for every man, a birth, not again "of blood, nor of the flesh, nor of the will of man, but of God." For this birth from above the mercy and wisdom of God has appointed the agent and the instrument: the Spirit and water. By the "baptism of repentance unto the remission of sins" the Holy Spirit ushers men into the life which is of God, and seals to them the promises of divine grace for such a life. John says: "As many as received him [Christ], to them gave he the power to become the sons of God, even to them that believe on his name." These are they that are born of the Spirit.

FRIDAY, January 16. John 3: 7, 8, 9, 10. *"Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. . . . Art thou a master of Israel, and knowest not these things?"* The words of Jesus concerning the new birth were not spoken to some vile wretch from the scum of humanity, but to a great theologian in the Jewish church. And not to him alone, but to the entire class of men whom he represented; for Jesus says: "*Ye* must be born again." National privilege, social rank, even an eminent station in the church, avail nothing before God. Nicodemus must have showed his astonishment at the Lord's teaching. As a teacher of Israel he had no reason to be astonished; for original sin and the new birth by the Spirit had been plainly taught also in the Old Testament.

But these are unreasonable teachings, men say. That may be so. There are not a few things between heaven and earth of which our philosophy, psychology, geology, meteorology, etc., have not found out the whence and the whither. No one directs the path of the wind; no one can govern the going and coming of the Spirit of God. We may know either by their effects, but we cannot in advance determine their operations. The person born of the Spirit will duly attest his new birth, though he will never explain it reasonably. He will be like the blind man in the Gospel, who stated the phenomenon of his new sight in these simple words: "Whereas I was blind, I now see." The children of God are born like dew from the womb of the morning. Unobserved by men, the new birth occurs. It is not a subject for research in a scientific laboratory, nor a logical conclusion from inevitable premises. The pride of reason and the pride of outward sanctity, the philosopher and the church dignitary, both are humbled by the mystery of divine grace working its gracious will upon human depravity.

SATURDAY, January 17. John 3: 11, 12. *"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"* The words of Jesus are words of primary authority. From his teaching of the deep matters of the kingdom of God it is impossible to take an appeal to a higher authority. And with Jesus stand all the messengers whom God has sent to teach men what they cannot learn elsewhere: the prophets of old, John Baptist, and the disciples whom Jesus had begun to gather about him. He groups them all with himself as credible witnesses of matters that seem, alas! utterly incredible to men.

Christianity is the religion of the highest authority. And Christian faith is acceptance of teachings that are offered upon that authority. Neither Popes nor councils, neither kings nor sages, can speak with the authority of the man whom God has commissioned to say unto the children of men: Thus shall ye believe! and, Thus shall ye do!

Nicodemus had but begun to spell in the primer of Christianity. The spiritual birth had been paralleled for him with man's natural birth; the Spirit was shown him to be working with and through the water; the movements of the wind were used to illustrate to him the movements of the Spirit. These deep things were made easy for him, as a kind teacher will make a hard lesson easy for a first-day pupil. What will happen when the greater things of the divine revelation come to be studied? Lord, help us to begin here to learn our smaller lessons upon thy authority, and make us finish our study—if we ever can finish the lessons of thy love—in the light of eternal glory with thee.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

FLASHING THE GOSPEL

CHRISTIANITY was ushered in by the sign of a star in the sky. Light has always been a symbol of truth and life and hope. But it is only in recent years, since the wonders of electricity have been made practical and adaptable to many uses, that great lights have been used to attract people to the truth of Christ and the hope of the Gospel. Churches are realizing that the same power of electric light which will call the attention of the public to certain commodities which are for sale and will help to induce them to purchase these, may be put to use in calling their attention to the grace of God and in urging them to accept what may be theirs without money and without price, the church and mission night signs about New York City making a striking exhibit. From the Bowery to upper Fifth Avenue, the visitor or the native will see the names of churches and the symbols of Christianity blazing forth, attracting men to the places where the Word of God is preached.

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CHURCHES ARE REALIZING THE POWER OF ELECTRIC LIGHT

There are in New York now nearly two hundred electric signs for churches and missions. Probably the largest of these is the three hundred and sixty candle power cross erected on the spire of Calvary Episcopal Church. But this is rivaled by the enormous spreading lamps easily visible across the East River, which spell out the words "Brooklyn Tabernacle."

The pioneer in this work of lighting up the Gospel invitation at night was the Rev. M. Kimber, who in 1877 induced the Trinity Corporation to erect a great gas-lit cross at the top of the big stone church of St. Augustine in Houston Street. Experts would differ as to how much the blazing cross has had to do in changing the atmosphere of the Bowery and the lower East Side. But certain it is that there is far less of vice and crime in that neighborhood than when the cross first erected its form and spread its light across the night sky. In those days, before electricity was in general use, the lighting of that cross was a task of considerable difficulty. The sexton had to climb to the great height and light the lamps one by one. The modern method of moving a switch which will cause the enormous sign to blaze forth with light is a striking advance over those earlier days.

The departure from custom made by Trinity Corporation in erecting this cross on St. Augustine's spire was frowned upon by many. It took some of the church people of the metropolis twenty years to become convinced that it was not undignified for a church to advertise by illumination. When they were finally convinced, however, after being assured that this cross had served as a source of inspiration to many struggling souls, electric signs began to spring up on other churches by the score.

In 1894 the Judson Memorial Church on Washington Square erected the second illuminated cross on Manhattan Island. This was an advance upon the St. Augustine cross from the fact that it was operated by electricity. The erection of the Judson cross was shortly followed by the appearance of a somewhat similar one on the mission chapel of the University Place Presbyterian Church. Then came a fourth cross, appearing on the tower of All Angels' Episcopal Church at West End Avenue and Eighty-first Street. Then came a whole flock of signs all over the city, culminating in the stupendous cross which now blazes out from Calvary Episcopal Church. The oldest churches as well as the newest joined in the movement. Old John Street Church, the oldest Methodist church in the United States, blossomed forth with a huge double-faced electric letter-sign, containing 160 lamps.

It is particularly beautiful to note the electric signs calling attention to the missions of the city. The Bowery Mission has an inviting sign across the sidewalk, while the old McAuley Mission on Water Street has a large vertical sign to welcome those who are tired of the paths of sin.

Even the churches and missions which cannot afford the large signs are making it a point to have a bright light somewhere on the outside, demonstrating that there is something there of interest to the passerby more than the undertaker's sign, which so often finds a place near the church door. The movement is sure to spread. Large churches and small, uptown and downtown missions are uniting in making the brilliance of electricity spread their invitation through the darkness. Who can say what results shall be wrought, not only in America's greatest city, but throughout the churches and missions of the land, by bringing the magic of electricity to aid the still greater magic of heaven's light in dispelling the darkness of the world's sin?

LAND REFORM IN ENGLAND

IF THE statements made by Mr. David Lloyd-George, chancellor of the exchequer of Great Britain, late in 1913, are acceptable at face value, the present Liberal government of that country stands pledged to an epoch-making socialistic enactment on the subject of the land of the British Isles. These new proposals, which are only a modified form of out-and-out socialistic state ownership of all land, "are based upon the principle of the resumption by the state of the control of the land monopoly." Thus a modern development is carried back to feudal days for its authority.

Mr. Lloyd-George, speaking for an absolutely unanimous cabinet, announced that it is the intention of the government to establish a Ministry of Lands, which will absorb the functions of the present Board of Agriculture, and which will have new and remarkably extensive powers for the control and development of the land. Judicial commissioners will, on behalf of the ministry, have authority to deal with small land holdings and to arbitrate disputes between tenants and landlords. A simplified system of land transfer and a vast reclamation scheme for waste and uncultivated land is an integral part of the new program. Continental ideas of reforestation will be introduced on such waste land as is impossible of agricultural development.

Full powers will be given to the land ministry to acquire uncultivated land at reasonable prices and to take all steps necessary for its cultivation up to the limit of its possibilities. The commissioners will also be empowered to fix the price of land required for public purposes. The full force of these proposals is not realized until one recalls that 710 men own one-quarter of England and seventy men own one-half of Scotland. Much of this land will come under the classification of "derelict and neglected tracts of land." The great game preserves and ornamental private woods and parks which are now useless to the people will be returned to their hands for cultivation and the production of food.

The right of the government to enact such legislation will, of course, be called in question, but it seems that the government is safe in its contention that all the land of England really belongs to the king, or to the crown. Sir Frederick Pollock, in his *English Land Laws*, says:

> It is commonly supposed that land belongs to its owner in the same sense as money or a watch; this is not the theory of English law since the Norman conquest, nor has it been so in its full significance at any time. No absolute ownership of land is recognized by our law books, except in the crown. All lands are supposed to be held immediately or mediately of the crown, though no rent or services may be payable and no grant from the crown on record.

All English landowners are merely tenants of "the crown," and "the crown" is now the government responsible to the House of Commons and so to the people. If that body records its decision that the king, upon behalf of his subjects, has the right to re-enter into possession of the property after having duly compensated the present holders, the British Isles will once more become a land of substantial yeomanry—small farmers.

That it is high time some such scheme was put into force in England is proven by the fact that between 1871 and 1904, 3,122,000 acres of land went out of cultivation and into parks and game preserves owned by millionaire land-owners, who were dissatisfied with the rental returned by the land and preferred to see it in parks, moors and shooting preserves. In the meantime the pauper class in Great Britain was growing in numbers, while the commercial and aristocratic classes were increasing in wealth.

The state will, in connection with the new scheme, establish a living wage for farm laborers, regulate the hours, and build suitable houses with moderate rents. The housing provision will not be confined to agricultural laborers alone. Other workers who wish to live in the country will also have a claim, the policy of the government being to induce a stream of emigration to flow from the town to the land.

That Mr. Lloyd-George's statements are not taken seriously by a certain proportion of the British is shown by the utterances of two of the most influential daily newspapers.

The *Daily Mail* speaks of Mr. Lloyd-George's "wild promises," which it says are now at a heavy discount. The public, it adds, has not forgotten that the Chancellor's land taxes, which were to have provided funds for old age pensions and dreadnoughts, yet actually yielded a dead loss to the nation of $5,845,000 in four years.

The *Times* regards the Chancellor land campaign as an effort to distract attention from the gravity of the situation in Ireland. It declares that while the problems of rural England are of the deepest interest to all, any minister who deliberately concentrates attention on such problems while Ireland steadily draws nearer the verge of civil war must be mad, adding: "Mr. Lloyd-George yesterday resembled a man who continues to dig his garden when his house is on the point of bursting into flames."

General Notes

—MISS NELLIE V. WALKER is the sculptor of the statue of Chief Keokuk, which was unveiled in Rand Park, Keokuk, Iowa, on October 22. In the account of the unveiling of the statue, given in THE CHRISTIAN HERALD of November 12, Mr. Lorado Taft was erroneously mentioned as the sculptor. The statue was the gift to the city of the Keokuk Chapter of the Daughters of the American Revolution.

—A MOVEMENT RECENTLY STARTED in Canada, looking to the universal observance throughout the world of Bible Sunday, has already received recognition in England, Scotland, Germany and elsewhere. This movement has recognized as Bible Sunday the same Sunday that the New York Bible Society adopted—second Sunday in Advent. Bible Sunday has also been officially endorsed by the Episcopal Diocesan Convention of New York, the New York Presbytery, the Reformed Classes of New York, the Baptist Ministers' Meeting and the Methodist Ministers' Meeting. Last year the first Sunday of December as Bible Sunday and the special anniversary sermon for the New York Bible Society was delivered by the Rev. Charles E. Jefferson, D.D.

UNTANGLING THE TELEPHONE LINES

WHAT is regarded by some as one of the greatest triumphs of the administration, and by others as a wise act of self-preservation by a corporation, was reported in the press of December 20, the "dissolution" of the Telephone Trust, so called. The American Telephone and Telegraph Company, commonly known as the Bell System, advised the Department of Justice of its decision to drop its control over the Western Union Telegraph Company and to reorganize in strict conformity to the Department's interpretation of the Sherman Anti-Trust Law.

The details of the readjustment, as named to Attorney-General McReynolds, include the disposal by the American Telephone and Telegraph Company of its entire holdings of Western Union Telegraph Company stock in such way that the control and management of the latter company shall permanently be independent of any company in the Bell System. Provision is made for the right by independent companies to use the wires of the Bell System on conditions which are said to place the entire telephone business on a fair competitive basis throughout the country.

The actual carrying out of this decision will require time, but its announcement brings to an immediate end the warfare which has been waged against this so-called merger and to the plans of the Department of Justice to prosecute the Trust. The affairs of the company have long been under investigation, the combination effected in 1909 having been under almost continuous attack. When the Gould, Sage and Morosini holdings of Western Union stock were acquired by the American Telephone and Telegraph Company, the public concluded that a gigantic monopoly had been formed, as at that time the Postal Telegraph Cable Company was the largest stockholder in the American. But the Postal soon disposed of its interest in the Telephone Company, and has ever since been the open foe of the combination. The acquisition of a controlling block of stock in the New York Telephone Company, owned by the Western Union, and of a substantial minority interest in the Western Union Telegraph Company, all in the same year, practically completed the merger. The total assets of the combined companies at the time were in the neighborhood of $842,000,000, with nearly 9,500,000 miles of wire. The merger centered the control of the greatest part of the country's telephone and telegraph wires.

The Bell System to-day has nearly fifteen million miles of wire and has over 140,000 employees. There are upwards of 20,000 small independent companies in the country in addition to the Postal Telegraph Company. By the plan of dissolution all these companies may make arrangements advantageous to themselves and their customers for connections throughout the so-called Bell system.

The growth of the telephone monopoly and the continuous charges made that the rates were exorbitant prompted the administration at Washington to consider the advisability of taking over the telegraph and telephone business of the country under government ownership, or, if not ownership, then control, a distinction which will be left to the acumen of the public. Representative D. J. Lewis of Maryland, the author of the Parcels Post, has been the leader in the movement for government ownership, and declares that the dissolution plans of the Telephone Trust do not lessen the duty of the government to acquire this business in the interest of the public. Immediately after the announcement of the dissolution, Mr. Lewis introduced a resolution directing the House Committee on Post Offices to prepare and report a bill to that end. Mr. Lewis characterizes the action of the American Telephone and Telegraph Company as an effort to prevent litigation under the Anti-Trust Law, and asserts that it will not reduce a single telephone rate in the United States. He asserts that our telegraphic rates are the highest among twenty countries, and are twice the average charge in other countries, and the interurban rates from four to six times the long distance service rates abroad.

The dissolution, as agreed upon with the Department of Justice, has already begun. The situation is so complicated and the readjustment of this enormous business will require so much time that the public at large can hardly expect to have a perfectly clear understanding of all that is involved until matters shall have reached the stage where no lightest touch of the hand of monopoly is felt in control of the country's telegraph and telephone business.

The general feeling as reflected by the press and by operations in the stock market is one of relief and hopefulness. Some members of Congress profess skepticism as to the motives and results of the dissolution, while on the other hand the admission is freely made by corporate interests that the supremacy of the Sherman Anti-Trust Law will now be scrupulously recognized by all business.

When the announcement was made, President Wilson wrote Attorney General McReynolds as follows:

My Dear Mr. Attorney General:

Thank you for letting me see the letter from the American Telegraph and Telephone Company. It is very gratifying that the company should thus volunteer to adjust its business to the conditions of competition.

I gain the impression more and more from week to week that the business men of the country are sincerely desirous of conforming with the law, and it is very gratifying, indeed, to have occasion, as in this instance, to deal with them in complete frankness and to be able to show them that all we desire is an opportunity to co-operate with them. So long as we are dealt with in this spirit, we can help to build up the business of the country upon sound and permanent lines.

Cordially and sincerely yours,

WOODROW WILSON.

HON. JAMES C. MCREYNOLDS,
The Attorney General.

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SUBSTANCE OF STATEMENTS TO THE PRESS BY ATTORNEY-GENERAL McREYNOLDS

The opening of the telephone field to independent companies is the greatest feature of the dissolution of the American Telephone and Telegraph Company and the Western Union Company; the time is at hand when independent telephone companies can be run on a profitable basis with great benefit to subscribers, for cheaper service is almost bound to come. The Sherman law is a sufficiently strong weapon to force any monopoly to come to terms, and he is convinced that a clear demonstration of its power will do much to allay the growing sentiment for government ownership. As to legislative intentions: "The details were arranged before the postmaster general made his pronouncement on government ownership, and the new situation will in no way affect any arrangements for the government acquisition of the business."

[The attorney-general is reported as opposed to government ownership and in favor of government control.]

PRESS STATEMENT BY PRESIDENT VAIL OF THE AMERICAN TELEPHONE AND TELEGRAPH COMPANY

The correspondence published was the result of a protracted and exhaustive discussion between the attorney-general and our company, and it speaks for itself. We are complying with the wishes of the government because we desire that our operations shall continue to be as we have always believed them to be, in strict conformity to the law, and for that reason we are now adjusting them to the law as understood and interpreted by the attorney-general. . . .

No such thing as dissolution has occurred, for the reason that no such thing as a merger ever occurred in the past. The relations between the American Telephone and Telegraph Company and the Western Union have never been in the nature of a merger. . . . Care has always been taken that nothing be done which would affect whatever competition might be considered to exist. . . .

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OPINION OF REPRESENTATIVE DAVID J. LEWIS AS GIVEN TO THE CHRISTIAN HERALD

The determination of the controversy between the government and the American Telephone and Telegraph Company is happy so far as the litigants are concerned. But it only establishes the primacy of the law in a juridical conclusion. It gives no relief to the public in the matter of rates. Since competition in the telephone business is universally conceded by students of that subject to be entirely out of place and to injure both the public and the owners of telephone property we can only regard the agreement of the defendant company with the attorney-general as affording a good example of enforcement of the law.

[It is the contention of Representative Lewis that the Post Office Department should have a monopoly of the transmission of all kinds of intelligence. The resolution introduced in the House is based on that interpretation of the constitution.]

COURSE OF EVENTS IN MEXICO

GUERRILLA warfare, with rumors of movements of rebel armies to attack Tampico and Mexico City, composed the greater part of Mexican war news during the week. The rebel bandit general, Zapata, was said to be raising a large force and compelling landowners and merchants to pay his troops. Zapata is operating in the Federal District about Mexico City. In Mexico City placards were found posted, signed by Zapata, bearing copies of a sentence of death against Huerta, Blanquet, and others, who, it is said, will be degraded and hanged, if taken. Many barbarous acts are charged against the rebel troops. The situation in northern Mexico continued to be one of watching and waiting.

The insurance companies known as Lloyds were warned by Constitutionalist leaders that vessels attempting to land arms in Mexico would be destroyed. On December 20, rebels were reported as gathering in force about Tampico preparatory to an attack. They are now supplied with large cannon to meet the damaging fire of the Federal gunboats, which routed them in their previous attack upon Tampico.

On the other side, a measure of aggressive activity by the Federals was noted, at least in the form of orders issued from Mexico City to outlying troops, who were directed to make devastating excursions through parts of Chihuahua and elsewhere.

Another note, however, has sounded in the press reports, a note of grave financial unrest. Persistent reports gained ground that Mexico City banks were on the verge of a crisis. The strain was also felt at Vera Cruz. It was reported on December 20 that an international group of bankers at Paris had arranged a loan to the Mexican Government to meet bond interest payments falling due in January. The amount and terms were not disclosed. A prominent American banking house, said to be interested in this loan, disclaimed any knowledge of it.

Huerta adopted a novel expedient to aid the banks by declaring a holiday from December 22 to January 2. This would relieve these institutions from their obligations for that period, during which the Mexican Government hopes to restore public confidence. The London and Mexico City bank closed its doors December 22 because of lack of currency to pay depositors; but under the presidential decree this may not be regarded as suspension in the usual sense.

Mexico City was reported to be in a gloomy frame of mind for the holidays, though Villa's threat to eat his Christmas dinner there seemed hardly likely to be carried out. It is currently reported that Huerta, however, will find means to obtain money necessary to meet the government's obligations; a forced loan from Spaniards of $50,000 Mexican currency was reported September 23.

The crumbling of the Huerta régime is not proceeding as rapidly as many expected would be the case; nor are the rebels as definitely in the ascendant as formerly. Reports of contemplated movements of the armed forces and gossip of the principal cities, Vera Cruz and Mexico City, are too contradictory to constitute reliable news. Decisive events are looked for any day, however.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

The Ephesian Bonfire

THERE was a strange bonfire in the city of Ephesus many years ago. A man had been residing there for upwards of two years and had won considerable influence, so much so that his name began to be used by those who had no authority to use it. He could cast out devils; others who had not had the backing of his Master attempted to do so and met disaster. This stirred the whole matter anew, and there came a sharp division between those who would follow the pure Gospel of Paul and those who would follow the wizardy of the falsifiers. Paul's name and the name of his Master had been so vindicated that "many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed."

Many interesting lessons could be drawn from this event. But it is particularly helpful to consider the cost of this Ephesian bonfire. Books to the value of fifty thousand pieces of silver were burned in order that their owners might be purged of the stain of possessing and perusing them. It is impossible to pass by this event without suggesting that many books and periodicals of the present day ought to meet the same fate that overtook the wicked books of these homes in Ephesus. But the point to be considered here is that those who accepted the faith of the Saviour whom Paul preached, were willing to sacrifice, down to the minutest detail and on to the greatest cost, anything that would hinder them from receiving his favor and being used to carry on his mission.

The question is: Have we surrendered from our souls and banished from our lives everything that would hinder the cause of Christ? Do we hate compromises? Do we detest the thought that there may be still impurities and inconsistencies in our character. Are we willing to make, if necessary, a huge bonfire of all things big and little that may offend the Saviour and spoil our work?

The great surrender is different for every life. Some cherish one thing and some another. But if we would truly cherish Christ and live in his favor there must be no hidden idols, no unacknowledged nor half-acknowledged motives that are not pure.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne.
And worship only thee.

Would it not be a wise thing, here at the threshold of the New Year, to walk through the rooms of your home, to search the chambers of your soul, and find if there are not things which should be submitted to the flames? God's power, in limitless abundance, is waiting to come into the souls that are willing to accept the fire test by surrendering all to him.

The Telephone and the Public

BY THE voluntary dissolution of the Telephone Trust, all danger of the establishment of a monopoly of that popular and indispensable means of communication is now ended. On its own initiative the American Telephone and Telegraph Company (otherwise known as the "Bell system") agrees to terminate its control over Western Union and will reorganize in accordance with the provisions of the Sherman Act. It is to the credit of the great interests concerned that they were evidently actuated by a desire to comply with the law and to readjust their affairs on the lines of open competition, recognizing the right of the public to cheap service in a business which has become a universal necessity. In our great cities especially, the telephone has yielded enormous profits to the two companies contested. American rates are the highest in a list of some twenty countries at the present time. Under the proposed reorganization, relief may be looked for within a reasonable period in the form of a general reduction in tolls. There is little doubt that this will multiply the business in all directions. What may be done later in the direction of ultimate government ownership is an uncertain problem. Congressman Lewis, the leading advocate of government ownership, estimates that a government owned telephone system would cost approximately $1,000,000,000, and that it would do away with the necessity of a government-owned telegraph. He regards the telegraph as a declining institution, much of whose former utility has been superseded by the telephone. The government ownership idea is growing, although the country is not yet ripe for an experiment on the scale suggested by Mr. Lewis and his associates. It is well to be conservative and to remember that great reforms should advance slowly, testing every foot of the way. We should be satisfied to give a reasonable trial to the new method of government regulation of such big interests as telephones, railroads, and transportation lines, without plunging deeper and taking steps which might be irreversible.

Religious Liberty in China

CHINA, the oldest nation and the youngest republic, is again giving surprises to the world. A great struggle is going on between Buddhism and Confucianism. A movement on a large scale has been in progress ever since the organization of the new republic to make Confucianism the religion of the state, and to restore its general observance. This movement originated with the educated classes —the aristocracy of the nation. In the new parliament it happened inevitably that a great majority of the members were of this class. Soon after parliament organized, a Confucian society was formed, and it quickly spread throughout the republic. Leading men in the nation gave support to the movement. Some of the literature which was scattered broadcast read as follows:

"God used Confucius as a sounding-board to deliver his message." "The books of Confucius have lasted to the present day and cannot be wiped out." "Confucian doctrines should be believed by all because he is the greatest teacher in the world." "At the present time Christianity is making great progress. It has come from the West and has the strength of a lion. But this strength is due to the fact that powerful nations are behind it. This sort of thing, however, cannot last for centuries." "The Mohammedans came to China many centuries ago, but now they amount to nothing. Christianity has only lately come to China, but in a short time it will also go."

Native Christian leaders started a counter movement on moderate lines, but the situation seemed serious. At this juncture Yuan Shi Kai, who seems to have perceived the danger, took a bold step. He dismissed the national parliament, and it stands practically dissolved, leaving the supreme power in the hands of the president and the council. Efforts had been made to persuade the parliament to amend the constitution by a temporary clause, which provided that "Confucianism shall be the state religion, while religious liberty shall still be accorded to the people of China." President Yuan, foreseeing such attempts, had resolved to oppose them with all his power. A year ago, speaking in the national council, he had expressed his views in these memorable words:

"In view of the religious liberty of the people, all religions will be regarded as being on the same footing, and there will be no discrimination against any particular one. There should be mutual respect and avoidance of mutual distrust among the people, irrespective of whether they practice any particular religion or not, or whatever faith they embrace, so that they may all share in the enjoyment of public peace and happiness."

What a tremendous lesson other rulers might learn from this example. The religious struggle going on in Europe at the present time and the subtle efforts now being made in our own republic to give the church a voice in the affairs of the state, may well give cause for concern to those who are observant of the signs of the times.

A Historic Episode

WITH four gold pens, his face beaming with smiles as he sat surrounded by his cabinet, by members of both Houses of Congress, and by his own family, President Wilson set his official signature on the new Currency Bill on December 24. It was a historic moment, the triumphant conclusion of a long struggle. In his felicitous short address, after signing, the President referred to the administration's attitude, as "friendly and serviceable, as we intend all our legislation to be." The bill itself he described as "the first of a series of constructive measures," by which the government proposed to show "that it knows how to serve the country." The new law will become operative when a Controller of the Currency has been appointed and the new banking system authorized by the Act has been organized. There will necessarily be a good deal of detail work in connection with the designation of "reserve districts," in which the Federal Reserve banks will be established, but this done and the subscriptions by national banks to the capital stock of the Reserve banks in their various districts duly arranged, the new system will automatically become operative. Banks and trust companies other than national, by complying with stated requirements, can come in under the act and share the privileges of member banks. It will thus be only a comparatively short time before the entire business community will be enjoying the benefits of the new measure, which the country has looked forward to with eager hope for months past.

Virtue of Simplicity

THERE is a fine lesson for ambitious young authors to be found in the work of the famous winner of the $40,000 Nobel prize for literature, Rabindranath Tagore, the Bengali poet. The keynote, the charm, the special quality of all he writes, and especially of his best work, is simplicity. He is never pedantic; his finest passages are unmarred by florid phrases; his descriptions of nature, of men and women, of flowers and insects, of music and love and death, are all so simple that they seem to have sprung into being naturally, each for its specific purpose. He tells how Narottam, the saint, sang God's praises "under the trees by the open road," while the people flocked around him "like bees round the fragrant white lotus." Of the gilded royal temple, which the earnest worshipers avoided, he wrote rebukingly "that golden bubble is empty of all but the vapor of pride." For his simple verses he has this modest apology: "My song has put off her adornments. She has no pride of dress and decoration. Ornaments would mar our union—their jingling would drown thy whispers." Hearing his "one plaintive little strain," which "mingled with the great music of the world," the Spirit of Song, he writes, "came down and stood at my cottage door." A child at play reminds him that life is a game, and that "in my frail canoe, I struggle across the sea of desire and forget that I, too, am playing a game." Tolstoy, Tourguenieff, Ivan Panin, Edwin Arnold, have each had this quality of simple expression in degree, but none to the same extent as the Bengali, whose gift of simplicity is far beyond theirs in dignity and completeness. Goethe's genius could be delightfully simple at times. Burns's dearest wish was that he might write a simple song that would be cherished by his country. Tagore, like some of the ancient prophets, seems to have striven to write something which, through its very simplicity, could touch the heart of the world.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Volcano Killed Many Hundreds

STEAMERS reaching Sydney, N. S. W., have just brought the news of fearfully destructive volcanic eruptions in the Island of Ambrim in the New Hebrides group. The first reports indicate that thirteen hundred of the natives were taken away to safety in two ships, while five hundred perished so suddenly that no relief was possible. With a terrible roar, which was followed with a rapid succession of artillery-like detonations, all the craters of the volcano entered into full activity, spouting flames and lava and throwing out large boulders. Great streams of lava soon were rushing down the slopes, cutting off the villagers from escape. In one instance two torrents of the molten mass joined and made an island of one section of the village, and here fifty or more perished. The scenes at night were awe-inspiring. Flames shot into the air to a height of a thousand feet, illuminating the whole scene of destruction. The hot stones and lava pouring into the bay heated the sea and killed the fish. The dust from the craters formed a black cloud which obscured the stars. The British hospital buildings were destroyed, but brave doctors got all the patients on a launch and escaped with them. The severity as well as mildness in nature, where the earth opens and swallows multitudes, and volcanoes pour forth their fires and lava as instruments of death, has its parallel in human experience and in the moral and spiritual world. The destruction caused by this modern volcano calls to mind the picture the prophet had in view when he wrote:

Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and I will make thee a burnt mountain. (Jer. 51: 25.)

Bible Saves a Life

A BIBLE, carried under the left arm, saved the life of the Rev. Dr. R. E. McClure, pastor of the United Presbyterian Church of Blairsville, Pa., and president of the County Anti-Saloon League at that place, when an assassin's bullet perforated it and Dr. McClure's clothing. On his way home from a sick call the other evening, the minister was passing two men in a shadowed spot in Stuart Street when he heard a whistle. At the signal one of the men leveled a revolver and fired. The bullet went wild. The second shot went straight for his heart and would have reached it had it not been for the Bible, which it passed through, and left the skin touched but not broken. The clergyman picked up a brick and threw it at the men as they fled. One of the men lost his hat, which was given to the police as a clue to the assassins. Dr. McClure has been unrelenting in his prosecution of liquor law violators, and to this fact is attributed the attempt to murder him. He is a trustee of Westminster College, and one of the best known temperance workers in the State of Pennsylvania. Vice and crime, in the absence of argument, have resorted to the bludgeon, the knife, and the bullet. In the history of this country there have been some that have fallen as martyrs in their vigorous fight against the saloon. But the condition of public sentiment in this country is such that the sane saloon men would be the first ones to condemn assassination, knowing that it would hurt their cause far more than that of their enemies. The Bible saving the physical life of Dr. McClure is the type of the Bible saving the life of the soul. It is the only book that reveals the only Saviour who came to the earth to tell us of a Father's love and sacrifice for us. Paul describes the protection of the spiritual soldier by divine truth, in which he says:

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph. 6: 16.)

BATTLESHIP *VERMONT* FIGHTING THE GALE THAT CRIPPLED HER

THE vessels composing the recent visiting fleet to Mediterranean ports on their trip home ran into one of the severest gales the vessels of the navy have ever experienced. The wind blew one hundred miles an hour, but the battleships rode out the storm splendidly, excepting for one mishap. The *Vermont* broke her starboard crankshaft and sustained other damages which made it necessary for the *Delaware* to take her in tow and proceed at a three-and-a-half-knot rate. The accident occurred twelve hundred miles from Hampton Roads. When five hundred miles from Cape Henry the department received a wireless request for tug boat assistance. And thus one of the vessels was brought a cripple into port. This is the fleet whose seamen made such an excellent impression abroad. In the voyage of life there are fierce storms that beat upon the soul, sometimes wrecking it utterly, at other times disabling it, so that it has to be towed into some port of reform for repair. In olden times they had navies for peace and for war. "And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." (I Kings 9: 26.)

Tree Insured for $30,000

THE most valuable tree in the world is said to be an avocado, or alligator pear, the property of a rancher in California. The Lloyds of London have just insured it against fire and frost for $30,000. This tree netted its owner last year $3,206 in fruit and bud wood, to be used in the propagation of other alligator pears. To protect the prize tree from marauders a lath fence has been built around it thirty feet high. Public attention is called to the hen that broke the record for the number and size of the eggs laid, to the cow from whose milk more pounds of butter were made than from any other one in the world; to the horses and cattle, selling each for a fortune; and even to premium dogs and cats bringing the price of an average farm. Now a tree appears that brought to its owner last year a net profit of five per cent. on $60,000. Farming is a profitable as well as healthful and happy industry. The fruit tree is thus used as a type of a good man in the Scriptures:

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. (Ps. 1: 3).

School to Train Beggars

A LIEUTENANT of police attached to the Detective Bureau in Chicago is authority for the statement that an association of beggars has been formed with branches all over the United States with headquarters in Chicago, which is known as the "Panhandlers' Trust." The official name is "The Gay Cats." Branches of the organization are known as "camps" and are governed by local officers under the direction of the national organization in Chicago. The members of the "Gay Cats," according to Police Lieutenant Larkin, have rented and furnished in one of the poorest districts of Chicago's west side, with money secured by promiscuous begging, a building which is used as headquarters. There the active members divide the day's receipts, discuss phases of police activity, and lay plans for the morrow. In the same building the organization maintains its school of instruction, where recruits can learn the art of deception. They are taught how to "make up" as cripples and invalids, and the use of acids in making healthy arms and hands appear to have been scalded. A police officer says that it is a poor day's business when the members of the club cannot make $10 a day each. This application of science and fraternity to the fraud of begging is the limit of insolence. If the members of the "Panhandlers' Trust" would spend as much time and energy in trying to make a living as in begging one by fraud, they would be happy and useful themselves and society would be relieved of a heavy burden. Christian missions everywhere have a large responsibility with reference to the army of the unemployed. The relation of the Bowery Mission to it is sane and sound. It feeds hungry men on a cold night without taking the time to ask what put them in the line, and then tries to find them employment or furnish them work in the industrial department, and brings to them the sweet sympathy and salvation of Jesus Christ. Eternity alone can calculate the amount of good done, or the reward that will come to those who have furnished a penny, a tear, or a prayer for its support. It has led many out of this army of homeless men to say:

I will arise and go to my father. (Luke 15: 18.)

Woman Inspires Man

MISS HELEN KELLER was on a visit to her mother in Alabama for Christmas time when she stopped for an appointment at Terre Haute, Ind., where this beautiful incident occurred: Stallard Edwards, a coal miner who had just had a crushed leg amputated, was suffering under a fit of dejection, and was wishing to die, when he was told the story of Helen Keller, then in the city. He said: "Well, if that deaf, dumb, and blind girl can do so much for herself and others, you bet I'll find a way to get along," and his face brightened and his lips were full of cheer and hope. Miss Keller, when told of the incident, wrote to him: "To the man in the hospital, who must begin life over again heavily handicapped. Your friend, HELEN KELLER." She enclosed in the note a twenty dollar bill, which surprised and thrilled the man with delight. Most of the men who have lived good lives or been successful in their undertakings have been those who have been lifted up by the sweet and divine inspiration of woman's sympathy and love; that of mother, wife, daughter, sister, friend. How sad it is to contemplate the opposite consequences, when woman exerts a malign influence over man! It has been truly said that an evil woman's influence will drag a man down to a depth that can best be appreciated only by considering the heights to which a good woman can lead him. The sympathy and benevolence of Helen Keller for the maimed miner were imitative of the Master whom she serves so faithfully, who not only ministered to the souls of men, purifying and inspiring them, but to their bodies as well, healing them.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. (Matt. 15: 30.)

A WEEK IN THE WORLD'S NEWS

Texas Flood a Blessing?

THE adage that it is an ill wind that blows nobody good has large application to the recent Texas flood, by which great property was destroyed, many lives lost, and thousands made homeless. As an aftermath to this calamity, from which the State has not yet recovered, it is now claimed that the greatest crop in the history of Texas is predicted for next year, as a result of the exceptional rainfalls. Pastures are greener than in the spring, with grass sufficient to carry stock through the winter. Winter crops, oats in particular, were almost overstimulated, and Texas believes she has received a blessing in disguise, which she is anxious to announce to the world.

SIR RUFUS ISAACS

American Before Britain's Chief Justice

A LIBEL action, brought by the Russian Grand Duke Boris against an American publisher and English writer, was heard before Lord Chief Justice Isaacs in London in December. The installation of Sir Rufus Isaacs, the first Jew to occupy the prominent office of Lord Chief Justice of Great Britain, was reported in THE CHRISTIAN HERALD November 5 last. The alleged libel grew out of the Russo-Japanese War. The Grand Duke vindicated his conduct, and counsel for the publisher made adequate apology, and the case was withdrawn.

Deaths Charged to Suffragettes

A FIRE that is estimated to have done $1,000,000 damage and possibly caused the loss of two lives in the Portsmouth, England, dockyard is popularly charged to the suffragette arson squad. The famous semaphore tower that signaled the farewell message to Nelson, a building 250 years old, was destroyed. The origin of the fire, however, is only conjectural. The fire occurred December 20.

Justice to Nathan Straus

ON THIS page in THE CHRISTIAN HERALD of December 10, 1913, mention was made of the retirement of Mr. Nathan Straus from business to devote himself wholly to philanthropic work. In that connection we are glad to print the following letter at Mr. Straus's request:

NATHAN STRAUS PASTEURIZED MILK LABORATORIES,
NEW YORK, December 16, 1913.

To The Christian Herald.

Mr. Nathan Straus very much appreciates your kindly notice of his work in your issue of December 10, and wishes to thank you for it. At the same time he desires to call your attention to the absolutely non-sectarian character of his work. The item was headed, "To Promote Jewish Philanthropies." On the contrary, in all his efforts to benefit humanity and to prevent sickness and suffering, Mr. Straus has scrupulously avoided the narrowing of his work to the people of his own religion.

In his work for the relief of poverty during the great panic of 1893 Mr. Straus provided coal, food and lodging to thousands without any question as to their faith, and fully ninety per cent. of those relieved were Christians. At the time of the great coal strike in Pennsylvania few, if any, of those benefited by Mr. Straus's work were Jews. Even in his work in Jerusalem no sectarian lines are drawn; the hungry are fed whether they are Jews, Christians or Mohammedans.

Mr. Straus feels, in fact, that he owes an apology to the Jews for not having done more for them, having in fact done a great deal more for the Gentiles than for the people of his own race and faith. But he has been controlled in his work by the feeling that all humanity is of one blood, that whatever the accidents of birth or the circumstances of religious faith, we are all brothers, and should help each other to the full extent of the opportunities that the one God of all mankind gives to each of us.

China's Changing Laws

ALTHOUGH once reported to have issued a denial of the rumor that he desired to abolish the Chinese parliament, President Yuan Shi Kai approved a plan for its dissolution December 19. A round-robin, purporting to emanate from military and civil governors of all the Chinese provinces and the vice-president of the republic, advised the president to adopt this course. President Yuan is understood, however, to be the author of the movement, designed to strengthen his hands for autocratic measures about to be instituted. These measures took shape months ago. Finances play a large part in the situation. Conduct of affairs will be in the hands of the president and the administrative council, consisting of seventy-one members. The government faces important problems, including the settlement of serious disorders in various parts of the republic and the adjustment of treaties with foreign powers, especially Russia.

Labor Unions Withdraw Funds

FOLLOWING a threat to do so, officers of international labor unions with headquarters at Indianapolis, Ind., decided December 18 to withdraw from the banks of that city on January 1 all organization funds. The total of deposits approximates $5,000,000. The reason given is that the unions believe that their money is used by merchants, manufacturers and others of Indianapolis to destroy and crush out the working people. Barbers, carpenters, bricklayers, plasterers, bookbinders and teamsters were represented in this action. At the same time the press reported decision of labor unions of Germany to withdraw deposits amounting to $5,000,000 from a bank in Berlin which discharged an employee who had been interested in the formation of a bank clerks' union.

A Christmas Eve Horror

ON CHRISTMAS Eve at Calumet, Mich., over seventy persons, the majority children, were trampled to death in a panic to escape from a hall in which a gathering of miners' families was stampeded by the false alarm of fire. This place has been the scene of copper strike disorders, and it is feared the panic was a result of labor troubles. Scenes of the utmost horror and many acts of personal heroism followed. The authorities at once began an investigation and are trying to locate the man who is said to have given the false alarm. The head of the Miners' Federation has demanded a Federal investigation.

The Danbury Hatters' Case

THE famous Danbury hatters' case has again been decided in favor of the plaintiffs, D. E. Loewe & Co., of Danbury, Conn., as against members of the Danbury Hatters' Union, a branch of the United Hatters of North America. The case grew out of an attempt to unionize the factory of the plaintiffs in 1901. A strike and boycott resulted, which converted a profit of about $27,000 in 1901 into losses for the next three or four years. The suit for damages was brought under the Sherman Interstate Commerce Law. The case got into the Supreme Court of the United States and was decided for the plaintiffs in 1908. It was then resumed in the Connecticut District Court to determine the amount of damages recoverable, resulting in an award of $252,130. The defendants appealed, and the United States Circuit Court of Appeals has now affirmed the judgment.

News in the Making

AT HOME: Protesting that the daughters of 1913 are as loyal to the principle that taxation without representation is tyranny as were the sires of 1776, Rev. Dr. Anna Howard Shaw, president of the National Woman Suffrage Association, refuses to list her property in Delaware County, Pa., for taxation.—The Federal Government is asked to take over pitchblende deposits in Colorado, from which most of the world's supply of radium is made, in order to conserve the product in the interests of medical practice.—Christian Endeavorers of Chicago inaugurate a go-to-church movement, by which it is hoped to fill every church in the city on Sunday, February 1, and thereafter.—The Naval Observatory at Washington reports observations of the new comet Delavan, discovered by astronomers at Cordoba, Argentina: the comet may become visible in the southwestern heavens this winter.—Prominent New York State citizens favor the creation of a mobile body of mounted State police after the pattern of the Pennsylvania Constabulary, to displace militia in labor difficulties and for other service.—The Hetch-Hetchy Bill, giving San Francisco water supply facilities in the Yosemite National Park, is signed by the President.—Steamboat inspection report for the year shows approximately 300,000,000 persons carried on vessels in the United States, of which number only 436 lost their lives, one to each 700,000.

ABROAD: Widespread famine and distress is reported in northwestern Japan through failure of rice crop and fisheries. Thousands subsisting only on nuts and roots.—Cannibals reported to have killed and eaten two German scientists and fourteen natives on an island in the Bismarck Archipelago.—Sixty prominent professional and business men of Leeds, England, act as street sweepers to emphasize the determination of the town not to yield to striking employees of the municipal service. Others operated various municipal works. Conflict is expected.—The German Lieutenant von Forstner, responsible for the disturbance in Zabern, Alsace, sentenced to forty-three days' imprisonment in jail.—Anti-Colombian demonstrations taking place at Panama.—Views of a Chilean ex-minister to the United States on the Monroe Doctrine annoy Colonel Roosevelt and elicit sharp retort.

Currency Bill Now a Law

THE Owen-Glass Currency Bill was passed by the House December 22 by a vote of 298 to 60, and by the Senate December 23, the vote being 43 to 25. At 6.02 P.M. December 23 President Wilson signed the bill with four gold souvenir pens in the presence of a distinguished gathering, and made an address intended to reassure the business interests of the country. In the main, bankers are well disposed toward the new order of things, and have prepared their affairs to meet the changed conditions. The purpose of the bill is to hold financial conditions steady at all times, chiefly in periods of stringency, and to expand the credit facilities of all classes, notably the farmers. The new banking system will be controlled by a body of nine men representing the Federal Government, chosen by the President and confirmed by the Senate, and known as the Federal Reserve Board. The Secretary of the Treasury and the Comptroller of the Currency are included in the board. The general banking world will be represented by an advisory council of its own choosing

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SENATE COMMITTEE ON CURRENCY REFORM: LEFT TO RIGHT: SENATOR O'GORMAN, REPRESENTATIVE CARBLEY, SENATORS REED, HOLLIS, POMERINE, OWEN (CHAIRMAN), AND SHAFROTH

to meet and advise with the Reserve Board. The bill creates a Federal Reserve Association in which all national banks must and State banks may become members. Through these "regional reserve banks" the government expects to maintain the financial equilibrium of the country.

It is expected that banks with an aggregate capital of over a billion dollars and deposits estimated at seven and a half billion will enter the system as members. The press of the country is divided on the merits of the measure, but most conservative journals believe its passage will do much to settle business conditions. The President characterized the bill as "the first of a series of constructive measures." Secretary Bryan declares its passage to be a greater victory for the President than even the passage of the Tariff Bill. Banks are rushing to enter the new system. President and Mrs. Wilson have left Washington for a three weeks' vacation at Pass Christian, Miss.

AMONG THE TURKS IN ARABIA

THE ANCIENT SHEEP MARKET AT BUSRAH ON THE PERSIAN GULF

THE MARKET STALLS WHERE THE CARAVANS COME IN FROM THE DESERT

IF YOU will take your atlas or school geography and visit us, we will show you the Arabs and how the Turks deal with them. Come to us in your imagination by the English mail steamer to Bombay, and then transship to one of the small Gulf steamers. These bring our mail up to the northern end of the Persian Gulf, and then about sixty miles up the Shat-el-Arab to Busrah. The Shat-el-Arab is that grand river formed by the union of the Tigris and Euphrates Rivers. Both sides of this river are lined with date palms, from the Gulf to miles above Busrah. This fringe of green palms is from one-half to a mile in depth. Beyond is a barren plain—the desert. The soil is river silt, inexhaustibly fertile. Why, then, is it not developed and covered with gardens and palm orchards? There is only one answer: The Turks possess the land! They will not dig canals and irrigate the land for the Arabs; and the Arabs dare not develop their land, for they know by experience that Turkish officials will not only take a large share of the profits, but will oppress the owner, and not infrequently throw him into prison on a mere pretense, and confiscate his property.

What have the Turks done for this Turkish Arabia? They have taught the Arabs "graft" and corruption by practicing it among them. Justice is unknown. Turkish officials loot at will.

Let me illustrate: Out of the local taxes and customs receipts, over $100,000 was appropriated to build a train line and a bituminous road two miles in length, from the river front into the heart of Busrah. All the work actually done was to repair two culverts and throw a few broken bricks into some holes in the present mud road. The money disappeared into private coffers.

Another illustration of Oriental "graft" is hard to beat. Some time after the American Civil War, Turkey bought some discarded ironclads from the United States Government. One of these was brought to Busrah. To-day the remains of this one-time war vessel are a pile of junk, lying on the bank of the river here. Another discarded river side-wheeler lies beside it, but only partly out of the water. Over it flies the Turkish flag.

In our city of some eighty thousand inhabitants, the American mission school is the only one worthy of the name. There are two hospitals. Of the Turkish Hospital, it is a significant fact that a well-filled cemetery occupies a large part of its grounds. The Arabs say that this hospital is but "a stopping-place on the way to the cemetery." The other hospital is a small but well-equipped American institution. In the dispensary we have daily from 120 to 170 cases, and all kinds of operations. The nearest neighboring hospital is at Bagdad, a distance of about five hundred miles away.

Under the Mohammedan law, begging is encouraged. Many of the beggars are wealthy. One blind beggar came to me recently, wanting his sight restored. He offered to pay. I told him that his case was hopeless, and, anyhow, I did not want money. He offered to bring me a bag of gold if I would only restore his sight. I inquired and found that he belonged to a wealthy clique of beggars, who owned their own house. Some stay in and keep house, while others go and beg. Their community is well arranged; some beg from house to house for food, others for money.

The "souks," or market, is most interesting, with the open square where the caravans come in from the desert. Here we find the camel with its driver, both typical of the desert, and ready for any test of endurance. Great herds of beautiful sheep are there, with the Arabs sitting in a circle, haggling over the price of the flock. The Arab of the desert has no use for the cow. The camel and the sheep and the goat supply all his wants.

Outside the city we find the black tent of the Bedouin Arab, with the camel at the door. We find the donkey treading out the grain, and the crooked stick for a plow, just as 2,000 years ago.

H. G. VAN VLACK, M.D.

Busrah, Persian Gulf, Arabia.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob. Some days later he leaves Raymond for the East. Virginia and Stanton announce their engagement. In the *Gazette* office Barnes and Carter are discussing the personality of Jesus when despatches arrive announcing the appearance of Jesus in New York and describing a remarkable conference he held with the clergy. Carter soon after leaves Raymond to attend a convention at New York. Virginia and Stanton are married, and go East for their wedding journey. In New York they find themselves in a dense crowd near the Subtreasury Building, and see Jesus standing beside the statue of Washington, in his arms a little girl grasping a wreath of artificial flowers. Jesus speaks to the multitude, his words searching out the sore spots in industrialism. A startling conviction seizes one man, who rushes up to Jesus. Jesus leads him away. The newspapers now accept Jesus. The Stantons visit him in lodgings amid sordid surroundings, and witness a tremendous scene, ending in the injury of a woman and the conversion of Clay Ross, the promoter. Press and pulpit reflect the effect of Jesus' presence. The Stantons return to Raymond, and there Mr. Maxwell reads aloud to them the latest news of Jesus.

CHAPTER IX

THEN Mr. Maxwell went on reading:

"Last night the most fashionable and most widely advertised event of the season in theatrical circles took place.

"Avonarina and her chorus of dancers were to render the famous scenes in 'The Girdle of Venus.'

"Opinions have differed concerning the presentation. Avonarina's art is in some respects beyond criticism. Concerning her own power to attract—we may almost say ensnare—there is no question.

"Never in all the history of New York's theatrical inducements has such a throng filled the opera house. Never have the displays of wealth been so lavish, or the outpouring of visible and physical adornment been so enormous and extravagant. And never has Avonarina appeared to such superb advantage.

"The first act had been fully completed. Avonarina had appeared, called repeatedly by well-nigh frenzied outbursts of applause before the curtain, which had finally risen for the triumphant initial entry of the 'Venus Pageant,' when, to the astounding of every one in the house, a cry suddenly arose, 'Jesus is here!'

"The cry rang through the house like a trumpet. There in the center of the house he stood. Those who were nearest to him said afterward that his eyes shot lightning and his voice swept up and over the audience like a sheet of audible flame as he spoke."

Mr. Maxwell paused in his reading for another instant.

"You remember, Stanton, the talk we had with Jesus one evening about the amusements of the people?"

"Yes, and the splendid reply he gave to our questions. The whole attitude of his heart and mind was absolutely clear and wholesome, as of course we knew it must be."

"As it was on every question we put to him. And so we are perfectly prepared now for his attitude in the face of this dissolute and demoralizing woman and her company. But what a tremendous scene it must have made!"

"Yes—yes. Go on, Mr. Maxwell," cried Virginia and the others. "We cannot wait to hear the rest."

Mr. Maxwell resumed his reading:

"We have already spoken of the wonderful tone of Jesus' voice. It was remembered, after the great excitement of the evening was over a little, that he had begun to speak just as the people on the stage had struck the first note of the voluptuous strain of the 'Pageant.' The opening note is a loud, full staccato. But over and through and beneath and around, the voice of Jesus rang through the house, so clear, so strong, so imperious that it smote ear and mind and heart like a physical blow.

"He stood there in the center of the orchestra seats after that first utterance, and there was a deathlike silence, so prolonged, and faced with such absolute calmness on his part, that the effect was actually terrifying.

"Then he began to speak in such a low, quiet tone that the deep silence was still unbroken. The people on the stage remained in their places. No one moved. Avonarina, in the front of the group, seemed smitten with curiosity, simply, at first, but as he went on, the voice stronger and more and more striking, she was seen to cower down until at last she actually crouched upon the stage on her knees.

"We have already spoken of the difference of opinion concerning the motive of 'The Girdle of Venus.' It has been permitted on the stage of New York as an artistic production crowned by Avonarina's genius. In reality, it is no more than strict candor to confess that portions of this production contain scenes and dialogue that are not just the thing for self-respecting people to see and hear.*

"The denunciation of the pageant that now fell from the lips of Jesus was terrific in its severity. He condemned the motive and the presentation of it with scathing words that unsparingly included all those who supported it by their attendance. He did not even mention the actors in the scenes. His whole condemnation seemed to fall upon the audience. He rebuked those who already, he said, had lowered their heads in shame over the scene at the opening of the pageant, but had not had the moral courage to leave the house.

* The description of a recent theatrical production put on the stage of a large theater in an Eastern city contained exactly the language quoted above. At the conclusion of the article the newspaper critic added that not a single person expressed his disapproval by leaving the house. Among those present were many "leaders" of society and a large number of church people

Continued on next page

"JESUS IS HERE!"

Continued from preceding page

"And then, after a most tremendous statement concerning the terrible results which had come to New York in the way of impurity and the downfall of womanhood and manhood from witnessing such theatrical presentations, the climax of the entire astonishing scene came. Nothing like it has ever been witnessed in any theater in America.

"Avonarina was still kneeling at the front of the stage, her eyes glowing, her gaze fixed on Jesus as he still stood in the place where he had risen.

"He now stepped into the aisle and raised his hand, and in a tone of perfect appeal commanded all who respected themselves, their children, the good name of the city, the heritage of those yet unborn, in the love of purity and honor and common decency of thought, to follow him and leave the scene.

"For an instant there was not a movement. Jesus himself was walking up the aisle alone. Then, as if by an agreement, people began to rise all over the house. Even at the farthest distance, people sitting in the rear seats could be seen getting up.

"Row after row of men and women rose and began to stream toward the foyers. The number was increasing every moment. There were more leaving than remaining. Afterward an estimate was made, showing that over twenty-eight hundred went out. It was a most bewildering sight, unthought-of in the wildest imagining of a theater-going public. For New York has, to confess truth, presented to patrons of theatrical amusements some very questionable plays in moral standards and never before has any one gone out to express disapproval.

"But a more astounding scene was enacted in the main entrance at the foot of the staircase.

"Manager Bardeau has been tireless in his effort to make 'The Girdle of Venus' his artistic triumph of the season. He has lavished fabulous sums on costumes, stage-setting, salaries, and advertising generally. He was in the main foyer receiving the congratulations of friends after the first act, and was on his way to his box when Jesus rose and stopped the pageant.

"He hurried back to the foyer, incensed in the extreme at this unprecedented interruption of what promised to be the beginning of a great artistic and financial success. His quickness of action is well known. Before Jesus had begun to make his appeal to the people to leave the house, Bardeau had summoned two officers.

"And now followed what seems to many the most convincing proof of all that this remarkable person is Jesus.

"Scores of people preceded him going out, with bowed heads, passing through the exits in perfect silence, impelled, as they themselves afterward said, by feelings of shame and an indefinable impulse to obey the Voice.

"When Jesus came out, he met Manager Bardeau and the officers.

"Those who were near enough (and Jesus was hemmed in by the crowd going out) say Manager Bardeau used the words:

"'You insolent fanatic!' Then he said to the officers, 'Arrest him for disturbing the performance!'

"Jesus looked at Bardeau calmly and did not even glance at the officers. He made no resistance, offered no force to any one. He simply walked straight on.

"And here was the astonishing fact. The officers did not even step toward him. They stood perfectly still and let him walk out.

"It is said that Bardeau acted like a person beside himself. He raved up and down the foyer appealing to the people to go back, but all in vain. The entire performance came to an end. Even those who remained in their seats were so excited and so eager in discussing the matter that Bardeau himself, after consulting with his friends, declared it was impossible to continue.

"Now follows another phase of this whole astonishing affair.

"More than once it has happened in this city that a questionable dramatic performance denounced by reformers or the pulpit has received such an advertisement from the condemnation that crowds have flocked to see it, and the very denunciation of it has been the means of its larger patronage.

"But Manager Bardeau cannot console himself with any such expectation in this case.

"The perfectly terrible and scathing picture of the depraved character of the performance that Jesus uttered has put the 'Girdle of Venus' as a production outside even the lowest patronage of the high life of this town. The pulpit and church generally are also tremendously aroused by Jesus' action. Public sentiment is growing stronger every hour. The recent revelations in regard to the social evil by the Expert Commission have also emphasized the close connection between vice in New York and suggestive plays like the 'Girdle of Venus.' The public is clamoring for more decency and a censorship of the drama.

"Jesus seems to have seized the psychological moment for his action, and the people are with him. Even Bardeau has had sense enough not to follow up his fiasco of last night and issue a warrant for Jesus' arrest. Even he realizes something of Jesus' fast-increasing hold on the people.

"Besides all this, another event has been added to the series which has reduced Manager Bardeau to despair.

"Avonarina, with her passionate native temperament roused to anger by the unexpected interruption of her triumph, has canceled her contract and declares no inducement will prevail on her or her company to appear again. She will not subject herself or her people, she says, to the fanatical insults of those who claim to be the moral arbiters of artistic productions. So she is packing up her properties preparatory to a hasty and final exit from the city, leaving Manager Bardeau to face deep failure and heavy loss. Needless to say, he is in despair, and is loud in his verbal expressions of hatred for Jesus and all he represents.

"It is practically impossible to explain to the people of this republic who live outside of New York the exact state of public feeling in this city which surges about the person of Jesus. Nothing else is talked of. Men and women of all classes are discussing his action, his sermons, himself. The newspapers are bewildered in their attempt to narrate the daily events that follow his course. Scores of newspaper men have become enthusiastic disciples. A movement is on foot already to establish a daily owned and controlled by Christian men and women which shall be the organ of universal Christianity. Such a paper, it must be acknowledged, under the impetus of the present feeling would no doubt receive large support over the entire country.

"The ministers and churches all over the city are rejoicing and full of hope. Jesus, according to his regular custom, is preaching in some pulpit every Sunday and holding conferences with influential leaders of all denominations. His appeal for church unity is irresistible. When once this union is effected, the saloon and vice will meet their ultimate disaster. New forces are being realized by the church every day, and never in all its history did New York face such possibilities for a new and powerful redemptive change.

"An attempt was made last night to locate Jesus after he left the opera house. It is said this morning that he is spending much time in the Ghetto. Several persons report they have seen him east of Lenox Avenue in Harlem, and several others tell of seeing him in the Bronx and at Brownsville in Brooklyn.

"Over this city at present there seems to brood a spirit of mystery and power. What will come of it all? What man can tell? Society is deeply stirred. Men's hearts are full of questions not yet answered. The Man moves about apparently like others, for the most part an average, common man. At a little meeting found yesterday where he was counseling with a feeble church, people said he joined in the simple lunch prepared by the young people of the Endeavor Society as if he were one of themselves.

"And yet last night he revealed certain traits that no one can deny make him a most extraordinary character—indeed, divine.

"The very air is seemingly alive with hints of his presence and influence. He is actually among men, living their common life and helping them to make new history. It is not the same city it was before he came. And on every lip, business men, newspaper editors, laborers, society people, foreigners, street-car men, drivers of trucks, the heavy-hearted and the exultant, rich and poor, the ignorant and the learned, from all comes the same daily and hourly exclamation, 'Jesus is here!' The future has many startling and wonderful possibilities. Who can foresee or foretell them?"

Mr. Maxwell finished the reading. All of them were silent after it. Another of those silences that inevitably followed the pressure of thought which Jesus' advent had brought to the world.

"I never was so proud of being a Christian before," said Stanton. "What a Lord and Master we have! What a Man to follow! I do not believe we have ever felt what sort of a person he was when he was here before."

"No," said Maxwell. "The world has never measured him. It needs to study the Gospels, constantly asking the question, 'Could I do that?' 'Could I say that?' whenever an incident is related or his words recorded."

"Thank God he is here," whispered Virginia. "He will put new life into his church."

"Yes. And at the same time he will necessarily provoke much hatred and opposition. Men like this Bardeau and women like Avonarina will not submit to have their ambitions and purposes thwarted without trying to create some form of resistance. No doubt that will develop into something serious," said Rollin.

"Yes, and men like Jasper Carter are enraged at Jesus because he is a constant rebuke to their selfish purposes and methods. They will not endure his rule if they can help it."

"We saw Mr. Carter at the Wall Street gathering," Stanton said after a while. "His face expressed fear, hate, and a baffled look, as if he were possessed with a desire to break into the secret of Jesus' power, and a feeling of helplessness at the sight of it. I could not help pitying the man."

"Carter will never be satisfied until he has succeeded, as he told Barnes, in unmasking Jesus as a fraud. And he can never succeed. Poor fellow! Why, as Barnes says, does he not love instead of hate him?"

"Why, indeed? Ask all the centuries the same question—all those who have crucified him and said, 'We will not have this man to rule over us.' It is the world struggle against Deity. Why do men keep it up? He will draw all men up unto himself at last."

* * *

At the very moment when the

Continued on next page

Have you made a Crisco Cake?

It really *is* as delicate and rich as a butter cake besides being so economical.

Cake richness and flavor need not depend upon expensive butter and many eggs. Try this recipe; or make your own favorite cake, using Crisco in place of butter. Use one-fifth less Crisco than butter and add salt.

Remember to cream the sugar with the Crisco thoroughly, as there is no moisture in the Crisco to help melt the sugar.

Your Crisco cake will be just as nice as the more expensive cake you formerly made with butter. Crisco cake stays fresh and moist longer.

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For Cake Making

Here is a recipe from the new Crisco book for a delicious cake which costs but twenty-five cents to prepare.

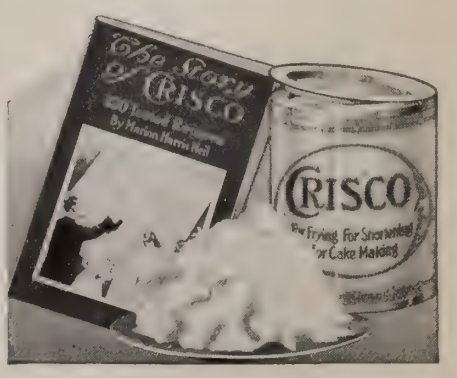
Eggless-Butterless-Milkless Cake

⅔ cupful Crisco
2 cupfuls brown sugar
2 cupfuls water
1 cupful seeded raisins
1 teaspoonful salt
2 teaspoonfuls powdered cinnamon
1 teaspoonful powdered cloves
½ teaspoonful nutmeg (grated)
½ teaspoonful powdered mace
2 teaspoonfuls baking soda
4 cupfuls flour
1 teaspoonful baking powder
¾ cupful chopped nut meats
3 tablespoonfuls warm water

Put the Crisco into a saucepan, add sugar, water, raisins, salt and spices and boil for three minutes. Cool and when cold add the flour, baking powder, soda dissolved in the warm water and the nut meats. Mix and turn into a Criscoed and floured cake tin and bake in a slow oven for one and a half hours.

New Cook Book and "Calendar of Dinners"

Marion Harris Neil, Cookery Editor, Ladies' Home Journal, has prepared the recipes for this new book. The paper covered edition containing 250 recipes is free. The cloth edition containing 615 recipes and the "Calendar of Dinners" will be sent for five 2-cent stamps. The "Calendar" gives a seasonable and attractive menu for each day in the year. For either book address Department S 1, The Procter & Gamble Co., Cincinnati, Ohio.



PERSECUTION IN THE PHILIPPINES

MANY OF THE CEBUAN SCHOOLBOYS ARE PREPARING FOR EVANGELISTIC WORK

WE ARE seeing striking contrasts here in the Philippines. The famine-scattered Christians of Cebu, who had gone to the northern provinces, have had great joy in winning many of their new neighbors to accept the Saviour. The persecutions which many of the evangelizers and new converts have suffered were a severe training like that which the Cebuan workers had already undergone. It taught them steadfastness and endurance, even while it forced them, during the long famine, to seek a livelihood in other and more prosperous islands. Certainly, to judge by what the new converts have undergone for the Gospel's sake, it now appears to have been a furnace of trial which has produced for the work of teachers men and women strong in faith in the Lord.

Letters from believers who have personally suffered imprisonment and hardship because of their acceptance of Protestant Christianity have been received by the Cebu missionaries who have been asked to lay them before the proper authorities. These persecuted Filipinos need the prayer of their fellow-Christians in America, the land which has opened the door for the Gospel to the Philippines. The spirit of one of our Cebuan Christians, who sealed his faith with a martyr's blood, is in the new converts. A few hours before the convert was boloed to death by some of his neighbors, he said: "Should I have to seal my faith in my Saviour with my life, with my last breath I would thank God for having sent me the Gospel."

ELIZABETH W. JANSEN.

"JESUS IS HERE!"

Continued from preceding page

friends in Raymond were talking about him, Jasper Carter was still in New York, staying on there beyond the time he had at first planned to be absent, not settled in his own mind as to his reason for remaining after the editorial convention had adjourned and most of the newspaper men had left the city.

He had stayed with an old friend, Roswald Drake, a broker and financier. Drake lived with his family at a leading hotel, and was housed there in a suite of rooms that cost a small fortune to rent and keep up. He himself was satisfied with his regular meat and drink diet of money; but Mrs. Drake and her daughters had greater ambitions. Drake, with the careless indifference of some rich men, deferred to his wife when the yielding did not break over into his own plans or disturb too seriously his financial ambitions. He had been present with Carter at the Wall Street appearance of Jesus, and had discussed every phase of that meeting. Drake did not agree with Carter that Jesus was simply a skilful hypnotist with an unusual gift for influencing the mob. Drake was a great admirer of power.

"I tell you, Carter," he said, the morning after the scene at the theater, "that was great! I call that doing something. How many people could you or I persuade to leave after the first act of 'The Girdle of Venus'?"

Carter did not reply at once. He seemed to be brooding over matters.

"You and I were present last night and were not persuaded to leave."

"But 2,800 went away. I tell you, Carter, that's unheard of. That's power, that is! You have to acknowledge power when you see it. I always do."

Drake took a drink of brandy, and lighting a cigar, he picked up the morning paper and quoted sentences here and there describing the scene. He and Carter were having a late breakfast together. Mrs. Drake and her daughters had not yet come in.

"It's great! Great!" Drake kept exclaiming. "I admire a man who can do things. Don't you?"

"Yes, if he does them fairly. But I call him a fraud."

"Fraud? Who ever heard of a fraud doing an impossible feat like that? Carter, you are prejudiced. Why, man, the whole city is coming to believe in him. The newspapers all agree in saying that this is Jesus Christ."

To be continued

NEVER TOO LATE

SAY, my friend, though you've known dismal failure,
Do not idly stand mute with despair.
There's a thought that will steadfastly thrill you,
That will brace like the keen mountain air;
It is this: not a failure is final,
Nay, no failure is final, indeed,
And there's always the great inspiration:
It is never too late to succeed.

Till he hopelessly ceases all trying,
Until then, not a man is e'er downed,
For there's always the chance a new effort
With abundant success will be crowned.
So rise far above the old failures,
Let the manliness in you be freed;
And undaunted, start new, ever knowing,
It is never too late to succeed.

Start anew with a spirit determined!
Start anew and let nothing dismay!
From the jaws of defeat wrest a vict'ry!
Many other strong souls have—you may!
Should the struggle seem hard and unending,
If a spur for the fray you should need,
Grit your teeth as you voice the great slogan:
It is never too late to succeed!

GEORGE WHITEFIELD D'VYS.

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The price of each watch is *fixed* at the factory and a printed ticket attached—from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel in 18K gold case at $170—and the EDWARD HOWARD model at $350.

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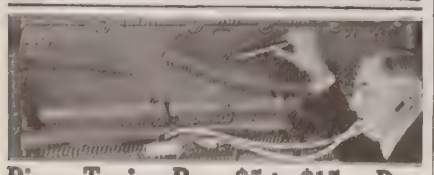

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THE MONEY-MAKERS' CLUB AND THE NEW YEAR

BY MARGARET E. SANGSTER, JR.

A NEW YEAR is always starting something — something queer, or exciting, or just happy. This New Year is not going to be an exception to the general rule, although perhaps it may start some unusually good things.

It would be rather nice to say, just here, that the Money-Makers' Club is going to start with the New Year, but that would be very untrue. For, although the club started just a tiny bit of time ago, it is now a full-fledged, prosperous, growing organization. But even if it got along so well without the help of the New Year, I think that a great many unique features will be started in 1914.

I received a letter the other day from one of my girls. She said this:

"I think that I am doing awfully well with the club, don't you? And I'm going to do even better, because —but that's a secret! Anyway, I have made enough money to buy a dress, and I am soon going to earn my pin. Wish me luck!"

Now, this is the point—the point that this prelude led up to. If I had wanted to keep the letter shut up in my desk, you would never have known that one of my girls was far ahead—and she would never have had the satisfaction of knowing that *you knew it.* So, every week, we will print the "Honor Roll"—a list of the five girls who have been the most successful in the club work, and some time along in the spring—maybe near Easter—we will give the name of the girl who has the highest weekly average of all. Once a month there will be *Special Prizes* for the most successful girls. Don't you want to be a successful one?

Another set of questions comes up before me—questions that have come to me many times since the founding of our club. These are the questions:

"Can old people belong to the M. M. C.?"

"Am I too young to be a club member?"

"I am a mother with several children, but I would like to belong to the Pandora's Box. Can married girls belong?"

This is my answer and the Club's answer to these questions: Everybody can belong—everybody who wants to be one of us.

This club of ours is answering a great many problems that come to me in my daily work, and it is helping me through a great many difficulties. For now, when Jane writes in to ask me what she shall do, because she needs a new coat and has absolutely no way of getting one; and when Helen tells me, between inky sobs, that her mother is going to have a birthday, and she cannot afford to buy a present; and when Grandma Jones writes in heart-broken sentences that she hasn't any money to give to foreign missions, I answer them all in this same way:

"Make some money, and use it in the way you need to. Join our Money-Makers' Club."

So far, everybody has been pleased with my answer.

Our list of members is large, and it is growing all the time. But somehow I feel almost sure that some of THE CHRISTIAN HERALD girls have never even written to me. Perhaps they have meant to, and have kept putting it off; perhaps they are not interested, and perhaps they have no desire to make money.

But now, friend of mine (I wish this message to go personally to every one), I want to put *your name* down on my list of members. Every day, every minute you lose will mean a great deal.

You may start right in next week, if you like, and while you are trying to earn a club pin, you may make enough money to open a bank account of your own, in addition to the special prizes and premiums.

I am terribly anxious to send our club "Prospectus" to all my pen-and-ink friends, but how can I do that until I know you by *name* and where you live? So *do* write me a line—if only a postal card. Even if you don't want to become an *active* member, I would like ever so much to know you better, and we can be closer pen-and-ink friends, anyway. For I want everyone of my girls to help open the treasure box.

Called Higher

THE following faithful servants of Christ have been called to the heavenly home:

Clara McCoy, Butler, Pa., November 12, 1913.

Mrs. Squires, Tappen, N. D., October 11, 1913.

Edgar D. Liddle, Argyle, N. Y., October 25, 1913, aged 23.

Simeon Snyder, Conesville, Iowa, November 9, 1913, aged 76.

Mrs. Margaret Bird, Peterboro, Ont., Canada, recently, aged 96.

Mrs. Elizabeth Smiley, St. Johns, Mich., October 23, 1913, aged 72.

Mrs. Barbara Raw, Brooklyn, N. Y., November 27, 1913, aged 86.

Mrs. Nancy Sheakes Boyd, St. Marys, Ohio, November 1, 1913, aged 35.

Mrs. Martha Adams, Watauga County, N. C., September 28, 1913, aged 72.

Miss Ann Hartrum, Canisteo, N. Y., September 15, 1913, aged 81. An interested reader of THE CHRISTIAN HERALD.

Mrs. Harrietta Freiley, Ipava, Ill., October 1, 1913, aged 81. A Christian for 45 years.

Rev. Luther White, Brownsville, Ore., November 13, 1913, aged 98. One of the pioneers of the West, going to Oregon in 1847.

Mrs. Janet Dunbar, Monticello, N. Y., October 27, 1913, aged 94. One of the oldest persons in this portion of the Empire State.

Mrs. M. J. Lee, an aged Christian and a long time reader of this journal, passed away at her home at Lynchburg, Va., recently, at the ripe old age of 92 years.

More Letters on "Jesus Is Here!"

I am so intensely interested in "Jesus Is Here!" that I could not possibly do without THE CHRISTIAN HERALD. We are two old people, devout Christians, and fast nearing the future world, and value the inspiration we receive from reading your paper. E. O.
Haviland, Kan.

* * *

The story "Jesus Is Here!" is excellent. I believe it will do much good—that his people will more fully realize the truth of his blessed assurance: "I am with you alway," Matt. 28: 20. This alone, will mean much. C. P. M.
Detroit, Mich.

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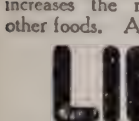

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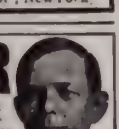

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

B. E. F., St. Louis. Can any one be a true Christian and disciple of Christ who has never joined any church, but has been christened in the church and is a true believer in Christ and God and who tries to do His will as far as he knows how—who reads and studies the Bible and prays and tries to lead a good Christian life and wants to make others better and happier?

It may be said, in general terms, that for one to claim to be a follower of Christ and yet to stand aloof from association with His church and decline to take any part in its activities, is a strange and seemingly irreconcilable attitude. There are some church bodies that hold it absolutely essential to Christianity that one hear the Word wherever it is possible to do so. If we really belong to the Lord's army we should fight in line with our fellow soldiers in our own proper place in the ranks and under the flag so that all the world may know where we stand. Not once but many times do the Scriptures emphasize the duty of assembling ourselves together, of living up to our privileges as God's people before the whole world, of meeting for prayer, praise and worship, and of working in harmonious relationship with the church in all that tends to advance Christ's kingdom on earth. One who misses these privileges and all the spiritual satisfaction and the social and moral uplift that come from their exercise, misses much of the joy of Christian living. There are people, indeed many of them, who, however much they may exalt the spiritual mission of the church in their minds, make little or no effort to have a share in its work. They overlook the great fact that the church of Christ is the divinely ordained agent for the extension of his kingdom. And having no personal part in its work, they miss the great blessing of being among those of whom it was said by Daniel: "They that turn many to righteousness shall shine as the stars for ever and ever."

E. C. L., Portland, Ore. God has had his witnesses in all ages and in every country—even where the Gospel had not penetrated—in the persons of devout and pure-minded men and women, who lived up to their highest ideals and whose faith in him and his goodness and justice were accounted for righteousness. Where the Gospel is presented, the case is different, and those who, having heard the message, reject it, are not to be confused with those who never had the privilege of hearing it. We are not familiar with the passage you mention.

W. B., Rounthwaite, Manitoba, Can., writes: "In your issue of the 24th inst. a question and reply in the Mail-Bag about the kingdoms of Judah and Israel leads me to suggest the following as a result of my study of the subject: The kingdom of Judah comprised the tribes of Judah, Simeon, Benjamin and Dan, or four tribes. The kingdom of Israel was comprised of the tribes of Reuben, Gad, Manasseh beyond Jordan, Manasseh this side of Jordan, Ephraim, Issachar, Zebulon, Naphtali, Ashur and Dan in the north, or ten tribes. In Joshua we read that the land allotted to Judah was much too large for them, so Simeon was given their portion within the original bounds given to Judah. The lands of the tribes of Benjamin and Dan lay close to the northward of Judah and Simeon, and a study of the cities and towns mentioned in Joshua as marking the northern boundary of Benjamin and Dan and of those mentioned in Kings as being bandied back and forth on the frontier between the two kingdoms, makes them appear to tally to a remarkable extent. Jerusalem itself always belonged to Benjamin."

O. J. J., Walkertown, N. C. The passage in Num. 13: 32—"a land that eateth up the inhabitants"—is interpreted by some commentators as meaning that the climate was exceedingly unhealthy. Jewish writers say that in the course of their travels the spies saw many funerals, as though a plague had visited the country. Others hold that it was a land filled with deeds of violence, which decimated the population, wiping out the weaker and leaving the stronger in complete control. Both conditions might have existed simultaneously, fully justifying the impressions of the spies.

C. L., Auburn, Kan. 1. It is not good grammar to say, "I had a bid to a party"; you should say "I received an invitation." 2. The question whether Lot was a righteous man in the best sense has been much discussed. There is much in the Scripture record in his favor. He was hospitable and not forgetful of strangers (see II Pet. 2: 7-8); he was saved from the general destruction which overtook Sodom (see Gen. 19: 18-23); his preservation is alluded to by our Saviour (see Luke 17: 28). His character, however, was inferior to that of some other patriarchs of those early times. 3. Abel brought two offerings: the first an oblation, the other a sacrifice; whereas Cain brought but the former—a mere formal acknowledgment of divine sovereignty—but neglected to offer the sacrifice, which was a confession of and an atonement for sin. He offered what was an "unlawful sacrifice," because a bloodless one (Heb. 9: 22), and offered it in an undevout temper.

H. H. F., Hartwick, N. Y. 1. The Magi, whose names are preserved by tradition as Balthasar, Melchior and Gaspar, are said to have made a two years' journey under the guidance of the star. What they did on arriving in Bethlehem is related in Matt. 2: 11, 12. The Holy Family remained in Bethlehem until after the presentation of the child Jesus in the temple, and they may have continued in the same humble quarters in the khan or inn, as many commentators hold they did. 2. The language of Christ to Peter has already been fully discussed in the Mail-Bag. 3. The record of the first gathering of believers after the ascension is found in Acts 1: 12-14.

Mrs. M. A. J., Antlers, Okla. In the earlier stages of the resurrection doctrine, it was evidently taught as a hope which applied to righteous Israelites, and it was afterwards extended by degrees to others, including the Gentiles. In Luke 14: 14 a distinction seems to be made between the resurrection of the righteous and that of the wicked, and in Luke 20: 35, those who are accounted worthy to attain the resurrection from the dead are spoken of as "the sons of God"—the inference drawn by some commentators on this point being that the resurrection of the righteous is to be separate from that of the wicked. See John 5: 29 and Acts 24: 15; also I Thess. 4: 16; I Cor. 15: 23, 24. Compare also John 6: 40, in which the resurrection of the righteous is represented as an act of grace, as also in John 5: 21; and in John 6: 44, 54 Jesus says, "and I will raise him up at the last day." Paul also, in Rom. 8: 11, teaches a resurrection of the righteous. With regard to the second resurrection, whether it will be simultaneous with the first, or after an interval, commentators differ. Rev. 20: 4-6 has been held to imply an interval of a thousand years, but this is merely conjecture. There has been a great deal of discussion concerning the two resurrections, and many books have been written on the subject.

Reader, Oregon. The case you present is an exceptional one. As the matter occurred years ago, it may be that the person in question has truly repented and given evidence of such repentance in his life and conversation since that time. Not knowing the circumstances, it would be unjust to express an opinion. We are reminded that Christ saves "to the uttermost," and that many a sinner has been transformed by divine grace and has become a vessel of honor. Let us hope that such is the case in the present instance. There should be unquestioned evidence, however, of a change of heart and a regenerated life before such a one can claim the confidence of God's people, especially if he aspires to spiritual leadership.

A. G. W., Philomath, Ore. In the passage in John 8: 23-24, Jesus was remonstrating with the Jews for their unbelief. They well knew what he meant when he said: "If you believe not that I am he." They were watching for any expression that might fall from his lips avowing his Messiahship, in order that they might fasten a charge against him. Even while he was speaking, many believed on him that he was the Christ, and the promised Messiah (see verse 30). Belief in the divine personality and mission of Christ is an essential of the Christian faith to-day, just as it was in the days of his sojourn in the flesh. This is emphatically shown in Acts 4: 2 and I John 5: 10-12.

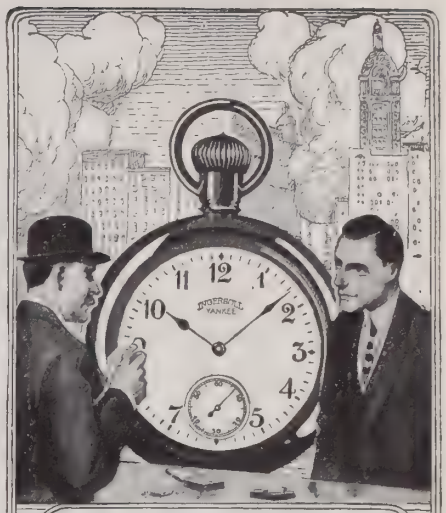
Miscellaneous

C. G., Washington, D. C. There were on October 31, 1913, one thousand seventy-one survivors of the Mexican War on the pension rolls of the United States.

C. W. M., Pond Eddy, N. Y. Rebekah was the daughter of Bethuel and the sister of Laban, and became the wife of Isaac. Her mother's name is unknown.

Subscriber, Oakland, Calif. Babylon has never been rebuilt. Its ruins, or what are supposed to be such, have been discovered and partially excavated. Cylindrical inscriptions have been found, some of which—particularly those of the period written of by Daniel—shed an instructive light on Old Testament history.

J. M. G., Van Wert, Ohio. 1. The Bible record is clear and explicit concerning those who entered the ark with Noah. (See Gen. 7: 7.) He had three sons, Shem, Ham and Japhet, who were born (according to Josephus) one hundred years before the deluge. 2. The two dispensations are: that of the law under Moses, and that of grace under Christ, the latter beginning with the first public proclamation of the Gospel by Jesus in person.



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AMONG THE WORKERS

—WILLIAM HOWARD HOOPLE, of 277 Brooklyn Avenue, Brooklyn, N. Y., is scheduled to conduct a number of important evangelistic campaigns during the present season. He is expecting to be in Washington to hold union evangelistic meetings at Central Union Mission from February 11 to March 1. Mr. Hoople, who has, during his career as a business man and pastor, found time to engage in evangelistic work occasionally, is planning to devote his whole time now to evangelistic campaigns. He has been remarkably successful as a camp-meeting and convention preacher, and many souls have been led to accept Christ under his ministry, while the Christian people of the communities he visits are led to a deeper consecration and a higher experience. In the campaign upon which he is entering now he will conduct afternoon conferences with Christian workers, devoting the evening meetings to messages for the unsaved. Mr. Hoople's irresistible and genial nature, joined with his unusual gifts as a preacher and his remarkable tact in dealing with souls, assure for him far-reaching success.

THE CONGREGATION of the South United Presbyterian Church, Brooklyn, N. Y., have struggled long to own their own church home. At present they are worshiping God in a vacant store building, which is already crowded to its capacity. The church feels with the apostle that those who are strong should bear the infirmities of the weak and please not themselves. Now the church and Sabbath school are again engaged in a new effort to secure a church building. They are selling bricks for five cents a piece. Their "bricks" are certificates, which permit holders to share in the erection of the new building. Interested persons can buy ten bricks for fifty cents, twenty for a dollar, or a hundred for five dollars. A small book of forty bricks is sold for two dollars. As the money comes in the building goes up, brick by brick. It is a good idea and should be heartily supported. The proposed church is in a growing section, with a population of ten thousand. Interested readers may address James D. Finley, 358 Seventy-second Street, Brooklyn, N. Y.

ONE DAY, shortly after the worldwide evangelistic tours of Moody and Sankey, D. L. Moody was seen standing on a vacant lot near Chicago Avenue, with bowed head, praying that God would give him that ground for a Bible Training School. That prayer was answered; the Moody Bible Institute now owns four large buildings on that spot and contiguous thereto, and more than 12,000 students have been enrolled in the various departments from all parts of the world. The object of the institute is to give free training to Christian men and women in the English Bible, music and practical method of Christian work, so as to enable them to become efficient evangelistis, missionaries, Bible teachers, Gospel singers, and other Christian workers.

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OUR IMMIGRANT NEIGHBORS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"WHAT shall I do to inherit eternal life?" It was a lawyer's cross-questioning; an attempt to trap Jesus into saying something for which he could be accused, either to the Jews or to their foreign rulers; but Jesus answered the question with all seriousness, giving to the words their deepest meaning as he understood them: What shall I do to attain the power of an endless life? To Jesus at least "eternal life" did not mean heaven, for he said, "He that believeth hath everlasting life." The answer Jesus gave recalls the beautiful words of George Macdonald, "The perfect of *live* must once have been *love*, as the perfect of *strive* is *strove*."

Both Moses and Christ divide life into two overlying hemispheres of love: love to God and love to man. Love means right relations; and that is the best definition of religion. Love to God means right personal relations with God—get right with God; that is the first and great commandment, translated into modern English. "And the second is like unto it"—of "like" importance and to receive "like" attention in God's church: "Get men right with men." "What God hath joined together let not man put asunder." If "Get right with God" was the whole law, Jesus would not have endorsed the equal yoking of the two great commandments, which are really three, for the command, "Thou shalt love thy neighbor as thyself" includes the command, "Love thyself last."

"Who is my neighbor?" This second question of the lawyer is our real subject in this lesson. Jesus answers it with the great parable of the Good Samaritan, one of the stories that have come into the life of every land as an influence toward human brotherhood.

The Jews to whom Jesus spoke thought the command to love their neighbor fully honored when a Jew was kind to another Jew in the same town. They had no thought that the command required neighborly conduct between men of different races; and especially had they no thought that it meant that a Jew should help a Samaritan, or *vice versa*, for the Jews had no dealings with the Samaritans, because they were only half Jews in blood. Montefiori, a Jew who appreciates the parable, has recently challenged the translation, seeking to make the "Good Samaritan" the "Good Israelite," but the deepest significance of the story is its rebuke of that race prejudice which is by no means confined to Jews and Samaritans, from which none have suffered more than the Jews. Indeed, race prejudice is the deepest violation of this great commandment, that calls for such a brotherhood of man as has not been realized fully as yet anywhere. It has been approximated in Hawaii, whose recent governor used to keep in his office the photograph of a school in Honolulu in which he had been educated, where twenty-six races and half-races mingled in absolute equality and harmony, cheering the winners in scholarship or in athletics none the less when they were Chinese or Japanese or Portuguese or Hawaiians than when they were white Americans.

The deeper meaning of the story is that those who need us most, of whatever race or class or country, are the neighbors we are called to love and help.

Let us note the application of the story briefly to that charity which it has always stimulated, and more fully to the relations of natives and immigrants in every land.

The word "charity," let us ever remember, means love for man, referring especially to that distinctively Christian love which loves as God loves, not according to merits, but according to needs. That is "the love of God," which is implanted in us by a true regeneration—not love for God, the altogether lovely, which is the love of esteem, but love like God's, love for the unlovely and unfriendly, the love of pity. "We love God because he first loved"; but he loves us because we do not love him, because we are unloving and disobedient children and therefore need his love to transform us. Charity differs also from our love of those we like in equal fellowship. Charity, the love of pity, is not the love that looks up in esteem or straight out in congenial fellowship; it is the love of compassion that looks down to lift up.

The best charity is industrial justice, which would make alms mostly unnecessary. Justice in industry means giving others an equal chance with ourselves. The profoundest charity ever realized is the social justice wrought by Lloyd George in Great Britain; and the greatest unrealized charity in sight is Winston Churchill's proposal that Germany and Britain shall stop for a year or more the building of dreadnoughts and devote the millions saved to the social betterment.

Next best is the "new charity" that brings to the poor "not alms but a friend." There are times when famine or fire or flood or earthquake or lesser disaster calls for such flowing rivers of benevolence as CHRISTIAN HERALD readers have poured into many a parched land, and not one whit less abundantly because it was some foreign race that needed our neighborly love. This new charity loves a needy neighbor too much to pauperize him by gifts when we might help him to help himself. Certain streets in Canton, China, often traversed by careless American tourists who throw pennies to children, swarm with beggars thus created. The Boy Scouts have a nobler conception of altruism, expressed in their motto, "Do somebody a good turn every day." After all, what men need is not money so much as love, an intelligent, helpful love for every man as a brother, a love for man that most of all seeks to conserve manhood.

But the immigrant is the down man to whom in the United States and Canada this parable may now most appropriately be applied. It should be equally applied to others wherever they are left "half dead" in body, mind or soul by injustice or neglect. But just now the evangelical churches of North America are unitedly studying immigration as the supreme patriotic and Christian problem of home missions—the heart also of the city problem, and of the temperance problem, also, as expressed in the recent "Columbus call" of the united temperance forces. In the United States, work for immigrants is not home missions only, but foreign missions also brought to our doors.

The proposal of the American home missionary societies that Thanksgiving Day in 1913 should be considered as especially a "Thanksgiving for immigrants" revealed startlingly how much like the feeling of the ancient Jews toward the Samaritans is our feeling toward those whom we call "dagos," "sheenies," "greasers," and the like.

"A certain man fell among robbers." That is not too strong a statement to describe the conditions of the immigrant toilers in many mines and factories, where men, women and children work too long hours, with insufficient safeguarding against dangerous machinery and unsanitary atmosphere and immoral environment. It is not alone labor agitators that bid us police

Continued on next page

* INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, January 18, 1913. The Good Samaritan. Luke 10: 25-37. GOLDEN TEXT: "Thou shalt love thy neighbor as thyself." Mark 12: 31.

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SUNDAY SCHOOL LESSON

Continued from preceding page

our Jericho road to riches. Hear again from that great prose poem, President Woodrow Wilson's inauguration message, this searching call to national repentance for our sins against our immigrant toilers: "We have been proud of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through. The groans and agony of it have not reached our ears, the solemn, moving undertone of our lives, coming up out of the mines and factories and out of every home where the struggle has its intimate and familiar seat."

Look at their children especially, not alone at child labor, robbing the child of future health and happy parenthood, but the lessons in lawlessness due to American habitual non-enforcement of law, the toleration of the "blind tiger" or the still worse "tiger" with his eyes wide that rules and ruins the city, save in a few lucid intervals. Let it never be forgotten that immigrants in their own countries are accustomed to obey a strong government, and would do the same under like conditions here.

"A certain priest when he saw him passed by on the other side." The preachers are the best insurance risks because they stand highest in morals. But there are priests and pastors today who are not brave enough to uplift the immigrant and take him into the American church. To build an "Italian mission" or a "Polish mission" is not the best way to evangelize and moralize and Americanize the immigrants. It is better to bring them into American churches and Sunday schools, just as it is better for them in day schools and in daily life to be among Americans rather than in colonies or race gangs by themselves. The Young Men's Christian Association, in its increasing efforts to help young immigrants, mixes the races and uses the English language only.

"A Levite also came, saw him, passed by." The writer, when a pastor in New York City, opposed the removal of another church of the same denomination to a location near his own, but some of his wealthy members favored it as a second-class church in which the working people of both churches might be segregated. And when the other teacher of this Bible class one day went into the street and secured sixty children in sixty minutes for her Sunday school class, the superintendent was greatly displeased and exclaimed, "You are trying to pack this school with Jews and Germans." This incident at once illustrates that we might gather in the immigrant children if we would, and the reason we do not.

"But a certain Samaritan came where he was." In the immigration story the "half dead" man comes where we are. When it is so costly in transportation and in education for work in another tongue to go to a foreign mission field, and so difficult to present a pure Christianity in a hostile environment, we ought to rejoice in that almost every race to whom we formerly had to go with the Gospel has now come to us. Though race prejudice still remains to some extent in most of us, let us rejoice at the proof given in the unprecedented efforts now being made to better both the condition and character of immigrants that there is an increasing number of Good Samaritans on the Jericho Road, with sympathetic eyes and outstretched hands, and brains alert not only to provide rescues but also to clean out the robbers.

Continued on next page

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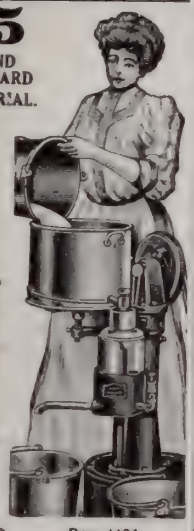

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SUNDAY SCHOOL LESSON

Continued from preceding page

Four things we need to do for the immigrants' sake, for our own sake, for the world's sake: first, shut out by increased legislative restrictions not alone those diseased or "likely to become a public charge," but also and especially those who are likely to corrupt our physical, mental, moral and political life.

Second, we must evangelize not alone the pagans but those whose Christianity has been no more than a political registration in some state church, where vital religion is the exception, not the rule.

Third, we must moralize those who come from lands where church membership is not supposed to bar out participation in state lotteries and Sunday afternoons in beer gardens.

Fourth, we should also aid the uplifting movements in Europe by which the moral and civic quality of immigrants will be improved in their own lands. Among these are the peace movement — because war promotes every form of retail and wholesale sin —and the anti-alcohol movement, which is carried on by educational methods in Germany, led by many university professors and the emperor and by socialists, and had reduced the per capita consumption of liquors in Germany forty quarts in the first ten years of the new century, while Scandinavia is on the verge of national prohibition.

In Christ there is no east or west,
In him there is no south or north,
But one great fellowship of love
That floods with light the realms of earth.

In him shall true hearts everywhere
Their high and grand communion find.
His service is the golden cord,
Close-binding us and all mankind.

Join hands, then, brothers of the faith,
Whate'er your race or calling be!
Who serves my Father as a son
Is surely first of kin to me.

In Christ now meet both east and west,
And in him meet the south and north,
All Christly souls are one in him
Throughout the wide domain of earth.

—*Adapted from John Oxenham by B. A. Abbott.*

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—WOULD YOU KINDLY send a few suggestive names for our adult Sunday school classes?—*Mrs. C. U., North Manchester, Ind.*

We submit a few names and ask others to add to the list: Knights of Christ, Gospel Scouts, Friends of God, Fishers of Men, Truth Seekers, Outers for Christ, Daniel's Band, Missioners.

—I AM ANXIOUS to join a teachers' training class. Could I take a course by correspondence?—*Mrs. J. T. H.*

The Hartford School of Pedagogy, Hartford, Conn., conducts correspondence work. A number of the different denominations are giving careful attention to such work, especially the Methodist Church, which lays particular stress upon it; in fact, its course of study, "The Worker and His Work," was published with the correspondence method particularly in view. The Baptist Church is also prepared for the same. The Presbyterian Church has published a *Standard Course for Teacher Training.* The teacher-training work of the International Sunday School Association is conducted through the State teacher-training superintendents, and they are ready to examine papers and give credits upon work done by correspondents.

—PLEASE SEND ME the pamphlet, *How Superintendents Should Run Their Sunday School,* advertised in THE CHRISTIAN HERALD. *J. H. C., Tennessee.*

This book is not published in pamphlet form, and is not for free distribution. It costs $1, and may be ordered of any bookseller or of any denominational publishing house. Such a book as this every Sunday school superintendent should have to use as a book of tactics. There are two of them, equally excellent, one by Professor Amos R. Wells, and the other by Mr. Marion Lawrence.

QUESTIONS TO BE answered in the Round Table are invited from any who have Sunday school problems to solve. Address, Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

Do You Protect Your Throat?

NOT by swathing it in a muffler or scarf—that is a bad way, for it renders the throat more sensitive and does nothing to prevent the invasion of germs.

Protection of the throat means either destruction of infectious germs or prevention of their growth. We know that nearly all germs lodge first in the throat; sore throat obviously begins in that way. And to prevent their development into some one of the more serious bodily diseases, modern physicians are constantly urging efficient protection of the throat by means of that trustworthy safeguard—Formamint, the germ-killing Throat Tablet.

Formamint is a palatable tablet which is allowed to dissolve in the saliva like candy. The powerful germicide in the tablet is thus carried into every chink and cranny of the mouth and throat lining, bringing destruction to germs, yet remaining harmless to the tissues. Pleasant to the taste, very convenient to carry and take, perfectly harmless, Formamint is the last word in scientific methods of arresting throat troubles and preventing invasion of the body by infection.

Formamint Tablets are much more effective than gargles, and for children who cannot gargle properly, they are just the thing. Every mother should have a supply of them on hand to protect the young ones, and especially during school epidemics.

Formamint is heartily endorsed by the leading throat specialists and by physicians generally, both in this country and in Europe.

We will gladly send you a liberal sample of these tablets on receipt of a two-cent stamp.

Dr. Wm. Lee Howard
The well-known medical author, writes:
"I have no hesitation in stating that in Formamint we have a remedy that is invaluable in keeping the mouth and air passages free from germ infection."

Jack London writes:
"I am tremendously pleased with the antiseptic qualities of your Formamint Tablets. Formamint is a real cleanser of mouth germs."

Mme. Adelina Patti
The Queen of Song, writes:
"I have taken Formamint Tablets for some time past and have much pleasure in saying that I find them very beneficial to the throat."

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It is of generous size and will prove to you that Formamint is wonderfully effective as well as pleasant in mouth and throat troubles. Send us a 2-cent stamp to pay postage and we will gladly send you this *free* trial tube.

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and calendar of pure-bred poultry for 1914, large, many pages of poultry facts, different breeds in natural colors, 70 varieties illustrated and described. Incubators and brooders, low price of stock and eggs for hatching. A perfect guide to all poultry raisers. Send 10c for this noted book.

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Agency Dept., THE CHRISTIAN HERALD
Bible House, New York City

THE YOUNG PEOPLE'S MEETINGS

Our Standard*

THERE is after all only one standard for the Christian—the standard of Christ himself. We are to be like him, to talk like him, to think and love like him, to act like him. "He that saith he abideth in him ought himself also so to walk even as he walked," wrote John (I John 2: 6). "And every man that hath this hope in him purifieth himself, even as he is pure," he wrote again. (I John 3: 3.)

The life of Jesus was very straightforward, very consistent. He taught that the basis of life was to love God; and that the only way to show this love was by serving men. In his own person he made both of these matters still more definite. He called men to love himself, and then told them that they could prove their love to him by treating all others whom they met as they would treat him himself.

This principle of life can be applied to every age. Even Christians are in constant danger of becoming self-centered and narrow in their thought and their ambitions. They are tempted to think first of their own success. Even in our religious work, if we are not careful, we shall find that what we are concerned about is that our plans shall be carried out, and our judgment and our skill vindicated. Or we may be narrow in wishing chiefly for benefits and successes for our own church, our own denomination, our own neighborhood, our own family. We must try to get the point of view of Jesus, wishing the welfare of every soul and doing all we can to help people everywhere. Missionary work keeps us in touch with distant lands; home missions open up ways of helping in our own land; then, of course, we must not forget those near at hand, in church and community. Read Paul's statement of his standard in our Scripture references, Phil. 3: 12-16: "This one thing I do," he said. He had his life narrowed down to one idea, yet he was the broadest man of his time. How broad he was may be guessed from his declaration: "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." That program has been put into modern phraseology like this:

> Do all the good you can
> To all the people you can
> In all the ways you can
> Just as long as you can.

Ambitious Endeavorers†

CARDINAL WOOLSEY exhorted Cromwell to "fling away ambition." It was ambition, he declared, that caused the angels to fall. Human history is very largely the record of men who were ambitious for power and wealth and whose ambition led them to overthrow the peoples or the nations that stood in their way.

Of recent years it must be noted that there has been a striking change in the character of the ambition which has moved many prominent men. We find such a man as Premier Asquith declaring that his government had set forth upon an "implacable warfare against poverty." We see Lloyd-George battling in the face of great opposition for the rights of the poor. In our own country we have been hearing for more than a decade a new note of "service" in the utterances of the nation's leaders. The world is beginning to realize that the true kind of ambition is the ambition to help people, not to kill them.

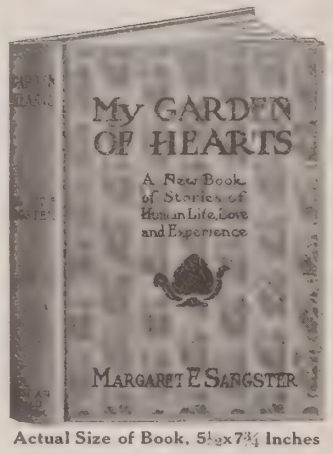
"Our Standard." Phil. 3: 12-16. B. Y. P. U. Topic for Sunday, January 18, 1914.

"Ambitious Endeavorers." II Tim. 1-15. (Led by President.) Christian Endeavor Topic for Sunday, January 18, 1914.

Continued on last column

My Garden of Hearts

Sixty-five Stories of Inspiration



Actual Size of Book, 5½x7¾ Inches

THE name of Margaret E. Sangster is known in every Christian household in the country. Her literary work made for Righteousness, High Ideals, Noble Living. To know her was to love her. The language of her pen will live in the hearts of her people forever.

My Garden of Hearts contains over sixty complete stories and charming sketches. In these tales the author has dealt in her own delightful way with the romance and sentiment of life in city and country, among the rich and the poor, the cultured and the simple, and through it all she has woven the golden thread of love, and lighted it with the sunshine of a cheerful and optimistic philosophy. *My Garden of Hearts* is fragrant with kind deeds, noble sacrifices, and tender sentiment.

The reader seems to move in an atmosphere of old-fashioned gardens, blossoming orchards, ripening hayfields and fragrant woodlands. All her stories, whether the action be indoors or in the open, are "near to nature," and her characters are for the most part men and women loyal and lovable, with a purpose in life that makes it worth while. These are capital stories that will fill many a leisure hour with pleasure and profit.

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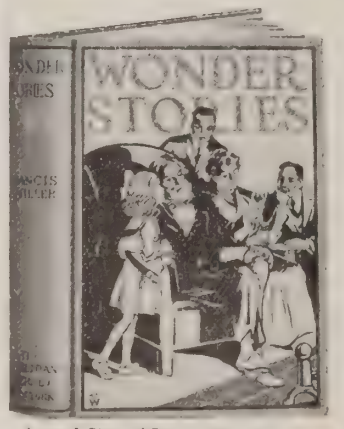
For Every Member of the Family



Actual Size of Book, 5½ x 8 Inches

WOULD you like to see the oceans rush together? Would you like to climb rays of light into the stars? Would you like to throw your voice across the continent? Would you like to walk on the bottom of the seas? Would you like to spend a few days in the bowels of the earth? You will have these and many other sensations while reading **Francis Trevelyan Miller's Latest Book, "Wonder Stories from American Life."**

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Father and mother, son and daughter—every member of the family—will find this book a volume of inspiration, a treasure trove of information, the groundwork of a liberal education.

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THE YOUNG PEOPLE'S MEETINGS

Continued from first column

The Christian ought to be the most ambitious person in the world. All the possible ambitions that may be thought of as controlling the lives of people are far surpassed in strength by the ambitions that spur him. Other men are ambitious to get a kind of gold which they know they must leave behind some day; the Christian, by the acts of unselfish kindness he performs in the name of Jesus, by the souls he wins and by the lives he cheers, is laying up a kind of treasure which death cannot touch and eternity cannot cause to fade. Other men are ambitious for power; he has at his disposal the measureless power of the Almighty for use in the tasks of the eternal kingdom. Other men seek a high place among the rich and royal circles of earth's society; the Christian may attain, if he is ambitious enough, a place very near to the throne of the King of kings in the circle of the saints and angels who rule the heavens. Paul summed up this difference between the ambition of the Christian and the ambition of all other strivers in these striking words: "Now they do it to obtain a corruptible crown, but we an incorruptible."

The ambitious Christian must remember that "the way up is down." If he is to be exalted he must consent to deny himself. The Christians who are to win high place in the social circles of heaven are those who are self-forgetful. It is as we stop trusting in our own power that God's power comes to us; it is as we seek not our own but another's wealth that we grow truly rich; it is as we try to take a low place as the patient servant of all that we attain high rank in the kingdom of Christ.

Paul declared, "For me to live is Christ." The center of all our ambitions should be to please and honor our matchless Saviour. And as we live for him who died for us, throwing our lives away in glad service for him, we shall find our lives here growing richer and fuller, and heaven will have for us fresh surprises of rewards and joy.

League Study Classes*

THE book given first place in the recommendations for home mission study this season is "Immigrant Forces." We had a number of lessons on this subject last year. The people of America, young and old, are taking a greater interest than ever before in the strangers who come to us from other lands. We are realizing our duty to them and their great service to us; also the striking opportunity we have of evangelizing those who return to their own lands again, so that they may take with them to their friends in the old world the Gospel message of the new life.

The Emergency in China, by F. L. Hawks Pott, and *The New Era in Asia*, by George Sherwood Eddy, are books recommended for the study of Foreign Missions.

Bible study courses include *The Earliest Portrait of Jesus, Studies in the Old Testament, Studies in the Life of Christ, Studies in the Early Church, Studies in the Book of Romans, Studies in the Poets and Prophets.*

If you have not yet decided upon your class work for the rest of the year the decisions should be made at this meeting. If the work is well under way the meeting should be devoted to the consideration of the subjects being studied in which the various members of the class will have something to say about the things they have been learning.

* "League Study Classes." (Lesson chosen by local chapter, depending on study selected, whether missions or Bible study, etc. Epworth League Topic for Sunday, January 18, 1914.

A New Herniał Appliance

This Invention Holds More Firmly, Comfortably and Surely Than Any Truss.

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The new Brooks Appliance for rupture so thoroughly meets every test and every requirement that it is being ordered by the U. S. War Department and is rapidly coming to be recognized as the most reliable, comfortable and dependable support ever invented. The Brooks Appliance is fitted with an **Automatic Air Cushion** which follows every movement of the body, always covers the ruptured spot and is always where it should be to do the most good. The part of the cushion which comes in contact with the skin is soft, pliable gum rubber. It clings closely, so that irritation and slipping is impossible, and yet it is cool and comfortable because of the constant circulation of air through it. It is simple of construction, so there is nothing to get out of order—nothing that can break.

We are selling this Appliance under a positive guarantee of money refunded if not satisfactory. We do **not** guarantee to cure any more than any doctor will guarantee to cure his patient. We **do** guarantee to furnish a perfect fitting Appliance, one that will give the wearer solid comfort and retain the protrusion at all times and under all circumstances.

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Further information regarding the Appliance, rules for self-measurements and catalog sent Free. Just send your name and address to

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A simple, safe and effective treatment, avoiding drugs.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves spasmodic Croup at once.

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The air carrying the antiseptic vapor, inspired with every breath, makes breathing easy, soothes the sore throat and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 30 years of successful use. Send us postal for Descriptive Booklet.

For Sale by All Druggists

Try Cresolene Antiseptic Throat Tablets for the irritated throat, composed of slippery elm bark, licorice, sugar and Cresolene. They can't harm you. Of your druggist or from us, 10c in stamps.

The Vapo-Cresolene Co., 62 Cortlandt St., New York
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Eat Your Way to Health

Quit Drugs and Dope. Try Nature's Way. You can't beat it for constipation, biliousness, indigestion, etc.

Reliable authorities tell us that Constipation is the primary cause of 97 per cent of all diseases.

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Tyler's Macerated Wheat

A combination of macerated wheat, nuts, fruit and other wholesome corrective foods. Possesses all the organic vitality your blood and nerves demand. Supplies the necessary nourishment and mineral salts to restore health and keep you in health. Will aid digestion and give you a natural, normal appetite. Prolongs life. Prevents disease. Makes life worth living.

Send 2c stamp for Raw Food Book and Health Guide, or send 10c for Trial can of the Food and Book, postpaid to any address.

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JESUS THE CARPENTER

By Charles M. Sheldon

IF I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But Brotherhood was builded there.

THE RIDDLE OF THE SPHINX

THE Sphinx of Rameses II, which was recently acquired by the University of Pennsylvania, is now in a temporary location in the courtyard of the university museum, where the huge piece of statuary is being admired by hundreds of visitors every day. The lion's body is a notable piece of careful sculpture by an artist of merit, and would be a credit to a modern sculptor. Unfortunately, the face of Rameses, which originally adorned the sphinx, is badly spoiled by the course of time and presumably by wind and sand storms.

The riddle of the Sphinx was solved two years ago when it was shown by an American scholar that the colossal sphinx near the great Pyramid of Gizeh was merely a portrait of an Egyptian monarch with the body of a lion. In this guise did kings of Egypt represent themselves as guardians. So it was that the avenues of approach to the great temples of Egypt were flanked by sphinxes. The specimen which has been acquired by the university museum is made of red granite, and measures eleven feet five inches in length and seven feet one and one-half inches in height. It was found in the ruins of Memphis, the ancient capital of Egypt, within what was the sanctuary of Pthah. It was excavated during the winter of 1911-12, and at the time of its discovery was entirely buried. At an earlier period, in the days when the sanctuary was falling to decay, the body of the sphinx evidently became covered with sand and débris, while the head remained exposed. The result is only too obvious. The lower part of the statue is in a splendid state of preservation, whereas the head is badly weathered. Just when this process of weathering took place is uncertain. Perhaps it was in the time of Herodotus, for he had information about the building of the gateway to this temple, so that it is probable that its ruins were above ground in his day.

The inscriptions which adorn the base of the statue, which are sharp and clear to-day as on the day they were cut, are the usual ones. They are the names and titles of Rameses II found on all his monuments, such as "Son of Ra"; "The Mighty Bull"; "Son of Ptah," etc. Rameses II, mightiest of the Pharaohs, is generally remembered as the Pharaoh of the Oppression and the conqueror of the Hittites. No wonder that his wars and tremendous building operations, for which countless slaves must have been required, made life intolerable for the Israelites. From the Delta to Nubia there is hardly a temple in Egypt which has not a colonnade or hall, a chamber or pylon, dedicated to Rameses the Great. The buildings which he erected were filled with monuments and colossal statues of himself, and the greatest of all these buildings was the hall at Karnak.

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In the Hollow of Your Hand!

Latest 8-Tone Mears Ear Phone

—the final triumph of the inventor of the successful multi-tone ear phone. **Eight Tones!** Eight different adjustments to suit every condition of the ear. Sufferers from deafness everywhere welcomed the Mears **Four-Tone** as the first **perfected** hearing device. It was a scentific marvel. But all its wonderful powers have been **Doubled** in the amazing new ***Eight-Tone*** Mears—**just out!** The new Eight Tone ear phone makes every kind and "shade" of sound as distinct to the deaf as shades of color are distinct to perfect eyes.

Our Offer:

In order to give our patrons the personal service that is possible only when we deal with them direct, we have discontinued all our American Agencies. The New 8-Tone Mears Ear Phone is sold at present **only direct from our New York office at the factory price with no jobbers' or dealers' profits added.** The highest grade instrument now offered at a price within the reach of all *and on easy monthly payments if desired.* Mail the coupon at once for our rock-bottom offer.

This Newest Device

has eight tone or sound strengths, instantly selective, and covers the widest possible range of sound. It is not only a substitute for healthy hearing organs, but its use exercises and positively benefits and improves the afflicted parts. If you would know again the joy of perfect hearing, of unhampered intercourse with others, investigate the wonderful **Eight-Tone** Mears at once. Write for booklet.

On Trial

We prove our confidence in the Mears by asking you to test it thoroughly before you buy. We will send you an **Eight-Tone** instrument on trial! Test it under every condition of service for 15 days. Satisfy yourself of its powers. We take all the risk. **If it fails to help you or please you, send it back and it will not cost you a penny.**

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This coupon is printed for your convenience. Fill it out and mail it to us at once. We will send you at once, postpaid, the Mears Ear Phone Book with names and addresses of hundreds of satisfied users. It explains the cause of deafness, tells how to stop the progress of the malady and how to treat it. Also how you can get a Mears 8-Tone Ear Phone now at laboratory's price if you act at once. Mail the coupon today.

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Bronchial Troubles

not only irritate the throat and weaken the system, but pneumonia easily follows.

Syrups and nostrums may temporarily allay the cough, but **Scott's Emulsion** soothes and heals the delicate membranes of the throat and lungs and its nourishing, curative powers drive the cough from the system and create physical strength to resist further attacks.

Medical authorities everywhere prescribe Scott's Emulsion for Bronchitis.

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finds a bad breath is a terrible affliction. It can be quickly sweetened by Murray's Charcoal Tablets (absolutely unmedicated), which stop fermentation and the production of gas in the stomach and so purify the exhalations. They have a remarkable effect also in clearing the complexion. A full size, 25 cent box will be sent, *once only*, for 10 cents in stamps. A. J. Ditman, 2 Astor House, N. Y.

Consumptives

Cared for under modern sanitary conditions, and in ideal surroundings. Elevation 5,580 feet above sea level

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10 Days FREE—Send No Money

We don't ask you to pay us a cent until you have used this wonderful modern light in your own home for ten days, then you may return it at our expense if not perfectly satisfied. We want you to prove for yourself that it gives five to fifteen times as much light as the ordinary oil lamp; beats electric, gasoline or acetylene. Lights and is put out just like the old oil lamp; costs

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SHIPS THAT PASS IN THE NIGHT

From the Original Painting by Professor Schnars-Alquist

OUR MAIL-BAG

NOTICE

THE columns of THE CHRISTIAN HERALD *are open to questions on any subject addressed to* THE MAIL-BAG *and will be answered as promptly as space and editorial facilities permit. Correspondents are expected to identify the question, but in general those desiring name and address withheld will be accommodated. No attention will be paid to anonymous letters.*

Questions and Answers

Miss W. M. H., Petersburg, Va. Please give me some information about the Holy Grail.

The Holy Grail was the name given to the cup used by the Saviour at the Last Supper. According to an ancient tradition this cup was secured by Joseph of Arimathea and into it he received some of Christ's blood at the crucifixion. He is said to have brought the cup to the British Isles. After this point the traditions differ widely. The Grail was in charge of a king, and the successor to this king must prove his fitness by asking a mysterious question. The chief form of the legend is that the Grail disappeared, and the search for it became the chief quest of knighthood. None except the pure in heart could find and see it. According to another legend the Grail was committed by angels to a body of knights who guarded it on top of a mountain. If approached by any one not holy, the cup would disappear. Tennyson has incorporated the legend of the Holy Grail into his *Idyls of the King*, and the idyl bearing that caption is one of the most beautiful of the series. In a general way the legend represents the search for spiritual happiness. To find the Holy Grail is to find Christ and his salvation.

W. A. S., Pine Ridge, S. D. Referring to your answer on tithing in the Mail-Bag of November 12, what is the difference between "gross earnings" and "increase"?

In the case of a business, the gross earnings mean all the money received; the increase means the profit. This is the man's actual income. In the case of wages or salary, there are certain fixed charges, like travel to and from the place of work, tools, etc., which may be deducted from the wages or salary in computing the actual net earnings.

Reader, Dayton, N. Y. The question recently arose in a Bible class whether it is as difficult to-day to live a true Christian life as it was in the time of Christ. What is your opinion?

The right answer is probably "No." Certainly there is, at least in this country, no danger of physical violence to those who worship and follow Christ. He is recognized as one of the great leaders of human thought, and there is no reproach upon those who take the name of Christ. But while this is true, it is also true that those who will go the whole length in actually following Christ will be almost sure to meet some form of opposition or ridicule or loss. While we sometimes call this a Christian civilization, it falls terribly short of actually carrying out the precepts of Christ, and those who will attempt to do so literally and fully will be sure to meet its disfavor. Still, the principles of Jesus are having a greater influence than ever before and are rapidly changing the social structure.

Mrs. W. J. P., Corso, Mo. There is no further reference to the incident than that which is found in Matt. 27: 53. "Those sleeping saints," write Jamieson, Fausset and Brown, "were, according to the usual punctuation in one version, quickened into resurrection life at the moment of their Lord's death, but lay in their graves till his resurrection, when they came forth; and it is far more natural and consonant with other Scripture to understand that only the graves were opened, probably by the earthquake, at our Lord's death, and this only in preparation for the subsequent exit of those who dwelt in them, when the spirit of life would enter into them from their risen Lord: not alone with him, they should come forth, trophies of his victory over the grave." Other commentators hold that it was a resurrection only for all to the revelations, and that "they went in with their Lord."

E. M., Cincinnati, Ohio. It is true, as one of our preachers has asserted, that the soul's great battle to decide its eternal destiny must be fought out in solitude alone with God. If it be so, how are we to regard the conversions that take place in times of great public excitement?

We can no more confine the operations of the Holy Spirit than we can set limits to God's mercy. In many instances, no doubt, the public confession of Christ at a revival is the finding of a relief or assurance that may have been sought in secret. Paul, for example, had had a twofold experience. After Christ had been revealed to him on the road to Damascus, he went into retirement in Arabia for a season. Conversion had come and actual consecration, but he needed the seclusion of the desert that he might commune anew with God and readjust his future life to new spiritual conditions. Similarly, Moses, after his call from the burning bush, sought the desert for communion. So the convert in modern days

Continued on last column

Greetings from Our Family Circle

A FEW OF THE THOUSANDS OF KIND LETTERS THAT ARE NOW COMING TO THE CHRISTIAN HERALD

Appreciated Now More Than Ever

I have been a reader of your paper for several years, and feel that I can not be without it. I have appreciated it more the last year than ever before. Wish THE CHRISTIAN HERALD a prosperous New Year.

Ulster, Pa. S. J. M.

. . .

Appreciation from Michigan

I am highly pleased with THE CHRISTIAN HERALD, and desire to thank you for its many excellent features, and for the Christian help I have received from its columns in the past year. I shall be pleased and profited for the year to come if I live. With kind regards and wishes for the success of THE CHRISTIAN HERALD for the future, I am, etc. J. H. F.

Flint, Mich.

. . .

Likes It Best of All

It has been my privilege to take other religious magazines, but I wish to tell you that I derive more real, true Christian benefit from THE CHRISTIAN HERALD than any other magazine. I was brought into the "Family" a short time ago, and have recently brought a friend into the fold. I am a life-long member of the West Presbyterian Church, now West Park, of New York City, and where my husband was for many years a ruling elder. May God's richest blessing be upon THE CHRISTIAN HERALD, and may its good work reach far and wide. EMMA Z. S.

Williamstown, Mass.

. . .

Would Not Miss Its Visits

I send this that you may be my company for one year more. I can do without a great many things, but THE CHRISTIAN HERALD is not one of them. The "Answered Prayers" are such a comfort! I have had my prayers answered many times.

Tabor, Iowa. MRS. H. R.

. . .

Appreciates the "Fundamentals"

I want to thank you heartily for the generous offer to send the future volumes of the *Fundamentals* to my address free of all charges. MRS. E. J. W.

Greenfield, Ohio.

. . .

A Member of the Family

As a member of the Christian Herald Family, I wish to express my high appreciation of your excellent magazine. I enjoy it all. It would afford me very great pleasure to be able to give a number of my friends a year's subscription to THE CHRISTIAN HERALD, but I am not able. I have placed a copy each week in our public library here, and it is eagerly sought for and greatly appreciated; and I am hoping that through that source some one or more will subscribe to have it come regularly to them. W. J. B.

Newington, N. H.

. . .

Enjoys "My Garden of Hearts"

Thank you many, many times for the new book, *My Garden of Hearts*. Surely you are good and kind to send it to me. It warmed my heart. I know I'll enjoy it so much, and others shall enjoy it with me.

Augusta, Me. M. E. A.

. . .

Better Than Ever as the Years Go By

I want to say that after years of reading THE CHRISTIAN HERALD, it now seems better than ever to me. The Sheldon story is so real. The pastor is a personal friend of long standing—the most Christlike man I have ever known. MRS. M. H. J.

Carmel, Calif.

It Grows Better With the Years

We love the dear old CHRISTIAN HERALD better each year. May God bless you in your work and may great good be accomplished by it in the coming years.

Greentown, Ind. K. C. H.

. . .

Enjoy The Christian Herald

We can't do without your paper. We wish it was in our power to put it in every home in the United States.

Stanford, Ky. MRS. L. B. COOK.

. . .

Wants to Give it to Others

I find THE CHRISTIAN HERALD the best paper I have ever read. It is so full of life and as it has been such a blessing to me I want to give it to others. MRS. F. B.

Deposit, N. Y.

. . .

Gives a World-Wide View of Things

I thank you for making it possible for everybody to have this storehouse of knowledge. I would give $5 a year for the paper alone, rather than be without it. The illustrations are so beautiful that one can see and know what is going on in the world. May God bless you in all good work.

Fitchburg, Mass. E. N.

. . .

"A Benediction in My Family"

I feel I cannot do without THE CHRISTIAN HERALD. It is a benediction in my family. My husband is an invalid and cannot read any more, but I read it to him from cover to cover. MRS. K. T. K.

Leon, W. Va.

. . .

A Canadian Reader's View

THE CHRISTIAN HERALD and the Bible are synonymous terms to me. It delights me to read of its successes throughout the world, morally, spiritually and numerically. May the ensuing year far eclipse the brilliant past in achievements for God and humanity. THE CHRISTIAN HERALD is one of the most potent agencies for the subjugation of the world for Christ.

A. A. THOMPSON.

Montreal, Quebec, Canada.

. . .

A Charm for Winter Evenings

I have received *My Garden of Hearts* by Mrs. Sangster, and it is beyond my expectations. We pass our evenings now in reading it aloud. It is a blessing to any home.

Centralia, Mo. MRS. E. K.

. . .

Loves The Christian Herald

I can't do without THE CHRISTIAN HERALD. I love it next to my Bible. Have taken it for over twenty years without missing a single number.

Sage, Okla. CYNTHIA RAMBO.

. . .

Brings Joy and Happiness

I think it is over twenty years since I subscribed for your paper. We certainly do enjoy it, and would rather give up all our other papers than it, because yours always brings joy and happiness with it.

MRS. JENNIE E. BEARDSLEY.

East Claridon, Ohio.

. . .

Glad Dr. Jowett Will Write

I am always delighted to receive THE CHRISTIAN HERALD. It embraces so much good reading. I am thankful that Dr. Jowett will still write for THE HERALD. He is so spiritual-minded. J. E. C.

Woodfords, Me.

[Dr. Jowett, whose contributions have been greatly appreciated by our readers, will write nine sermons for publication in THE CHRISTIAN HERALD during 1914.]

SPECIAL PRICES FOR RELIGIOUS PAPERS

WE have succeeded in arranging to club THE CHRISTIAN HERALD with a number of religious publications at special prices, which should prove very attractive to our readers who desire to add to their quota of religious literature during the year. The following are especially attractive:

	Special Prices		Special Prices
American Messenger (50c a Year) + Christian Herald ($1.50 a Year)	$1.65	Rec. Christian Work ($1.50 a Year) + Christian Herald ($1.50 a Year)	$2.00
Christian Standard ($1.50 a Year) + Christian Herald ($1.50 a Year)	$2.30	Daily Bible (50c a Year) + Christian Herald ($1.50 a Year)	$1.55
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OUR MAIL-BAG

Continued from first column

finds seclusion with God the only satisfying way to get his new spiritual bearings. There is always a part—generally the principal part—of the great battle which must be fought out alone. In our deepest troubles, we seek the seclusion of our closet; and there, where no human eye can penetrate, we make the fight and God gives the victory. We cannot gauge the operations of the Holy Spirit by human rules; it goeth where it is sent. Whether it be in the church gathering or on the street, in the railroad car, or in the privacy of our own home, the shaft of conviction finds us wherever we may be. It may happen that this has been preceded by a long and arduous struggle, or the soul's ordeal may follow it. Hence we have no right to assume that conversions in revivals are not the legitimate work of the Spirit. Often the seeker, though he may be surrounded by others, is really in spirit alone with God. The world itself may know nothing of the beginning of the struggle, or whether it is still going on. Besides, individual experiences vary. Some come easily through the struggle, while others undergo a longer siege. This may be largely due to temperament or other reasons; but in all cases it may be safely averred there comes a time of crisis, when the soul seeks solitude with God, and it is then that it receives its largest measure of strength and assurance. The great thing in revival experience is the reaching of the turning-point, when the soul makes its decision. This, while it may be the work of an instant, is deepened and strengthened by opportunities for spiritual retirement afterwards. We cannot go to the desert, but many good Christian people choose opportunities for seclusion at regular seasons, from which they emerge with deepened and strengthened faith and better equipped for leading helpful and spiritual lives.

G. L., Windsor, N. Y. There are many sides to the Sabbath observance question. If we take Jesus' example as an illustration, we see that works of necessity and mercy are not regarded as a desecration of the Lord's Day. It is only devoting it to the world's business, to money-making or to the pursuit of pleasure, that is wrong. We are commanded to observe the day in the spirit of worship, assembling ourselves in God's house, and drawing apart from the world for a season for spiritual contemplation and physical rest and recreation. It is our rest-day in commemoration of the divine rest-day after the completion of the great work of creation. But it is not to be a slavish observance. Jesus' disciples walked through the cornfields on the Sabbath and plucked the ears and ate them, and he justified them. There is a wide difference, however, between reasonable recreation and mere pleasuring. The line between the two must be drawn conscientiously. And we should not be quick to condemn others on mere appearances. There are many good people in the rural districts who live a considerable distance from church, and who must drive if they mean to attend service. But it cannot be denied that there are many localities, especially in our large cities, where the allurements of Sunday indulgence are the cause of innumerable empty pews, and where the Lord's Day with all that it stands for is being cut to pieces by the chariot wheels of pleasure.

Miscellaneous

Mrs. M. K., Farragut, Iowa. The words "Holy Catholic Church" in the creed have no reference to the Roman Church. "Catholic" means "universal."

E. C. W., Butler, Ill. The italicized words are interpolated by the translators to make the briefer form of the original Greek (which leaves certain words to be implied or understood) correspond to the form of the English.

G. B., New Haven, Conn., writes: "Would you suggest to your subscribers to send copies of the paper to hospitals after reading them?" The suggestion is a good one. We know that this is already done by many readers.

J. B. C., Bloomfield, N. J. The presumption that Paul was unmarried is largely based on I Cor. 7: 8. Some have interpreted this as implying that he was a widower, and point to I Cor. 9: 5 as confirmatory of the fact that he had been married. The general view taken by commentators, however, is that Paul remained single in order to concentrate his every energy and endeavor and thought upon the great spiritual work he had undertaken.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

NEW YORK, JANUARY 14, 1914

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A LITTLE PILGRIMAGE TO SINAI

THE STORY OF FOUR AMERICAN WOMEN WHO CLIMBED THE MOUNT OF MOSES

BY C. E. CRAWFORD

MOHAMMED QUICKLY MADE TEA

ABOUT TO BOARD A SHIP OF THE DESERT

WE ARRANGED FOR AN ARAB GUIDE

IT WAS on January 10, just two years ago, that, accompanied by Misses Faden, Cain and Jackson, I started from Tor (where the pilgrims from Mecca undergo quarantine) to visit Mount Sinai. We made application to the governor of Tor for camels, and he, learning that we were four lone women, insisted that we should have a sheik with us. Never having ridden a camel before, I felt very nervous.

It is a sensation difficult to describe, this riding of the camel from his recumbent position; the process seems as if it would never end; but at last the beast is up, and a feeling of comfort comes over one. The matron advised us to take her hound Yuwash as a safeguard. Other camels of the cavalcade, nine in all, carried water and tents. We rode across the desert with a very cold wind following, and soon felt very hungry; but we had to wait patiently until our arrival at our first camping-ground at Wady Isla. Our cook, Mohammed, quickly made us tea, and while the men were pitching the tents he cooked our dinner. Our camp was pitched in a hollow, surrounded by hills, just at the opening of the wady. It was like an enormous round room, with a ceiling of blue, studded with silver stars. A quaint and beautiful picture was made by the Arabs in their native costume, seated round the fires, the camels browsing on the scanty herbage close by. I shall never forget the stillness; it seemed audible. There is no word to convey the feeling of the stillness of the desert; it is awe-inspiring. Soon after dinner we retired for the night. The hound insisted on keeping guard and slept in the tent. On the second day, after sunrise, Mahomed brought us early tea and warm water for washing. After breakfast we struck camp and started again on our way. Never shall I forget our journey through Wady Isla. Words fail to describe its beauties and the magnificence of its scenery, made more impressive by the supreme silence of its surroundings. Huge mountains, their snowy tops glistening in the sunshine, formed the sides of the narrow valley. On our way, we passed young camels and wild donkeys, also birds resembling partridges. We saw some yellow flowers resembling musk, and others of a lovely mauve color, resembling auricles, and many sweet-smelling shrubs. Beautiful palms in artistic clumps and waving pampas, grasses and bulrushes abound. At last we came to a stream of beautiful running water, where we found maidenhair ferns in large bunches. Part of the way we were obliged to walk, as the slopes were very sharp and steep. We lunched at noon. We camped at Wady Tarfek, dined at sundown, and soon after the whole camp was asleep. The night was very cold, and sleep was not refreshing. We were pleased in the morning when Mohammed brought us early tea. The hills were covered with snow, which accounted for the extreme cold of the night. After breakfast, we resumed our journey, with snow on the ground, and were obliged to go on foot, as the mountain passes here were too steep to admit of much camel-riding. To relieve the tedium of the walk, we amused ourselves snowballing, to the intense astonishment of the Arabs.

We passed an Arab house, or rather shed, occupied by a father and three children, and also by a woman with her hair done in a peculiar way, as if it were a horn standing from her forehead, and with silver chains suspended from it. On seeing us she cried out, "Backsheesh!" There were several donkeys, sheep and goats on the way. We passed through Wady Rikys and the wilderness, and climbed another mountain. On arriving at the summit, we saw our first view of Gebel Moussa—our Mount Sinai!

FROM THE TOP OF MOUNT SINAI THE VIEW WAS AWE-INSPIRING

You may imagine my sensations. I had never dreamed that I should have such a privilege as to see the spot where God gave Moses the tables of stone with the ten commandments. We camped under the mountain, and, while at tea, looked up and admired the iridescence of the changing clouds of sunset.

That night was bitterly cold, with wind and rain accompanied by snow. At about 2 A.M., Miss Faden got up to see that everything was right in the camp. Mohammed had brought in all but the basket of drugs, which we were taking to the convent, and Miss Faden now dragged it into our tent. About 5 A.M. I turned over in my bed, and to my horror found I lay in a pool of water. I jumped up and found all my clothes soaking, as the rain had penetrated the tent. Miss Faden came to my rescue and wrapped me in a rug; but there was no more sleep for either of us. We were more than pleased to get our early morning tea, which was comforting after the night's experience. Everything was frozen; similar discomforts had been experienced in the other tent.

When it cleared somewhat after lunch, we started for the convent. We rode on camels part of the way, but after a while were obliged to dismount and proceed on foot to the convent, arriving in the early afternoon. We were greatly disappointed at seeing no one to meet us, as we had thought they must have heard of our coming. All we saw was a few dirty, half-starved Arab children. We walked about, shouting; a priest appeared, to whom we gave our letters of introduction, and we were invited to enter the convent. The priests belong to the Greek Church, and speak Greek, French and Arabic. One, who understood English a little, acted as our guide to Sinai during our stay. We were taken to the superior's sitting-room and entertained with refreshments. Presently the

Continued on next page

A LITTLE PILGRIMAGE TO SINAI

Continued from preceding page

GRAPES, ORANGES, LEMONS AND OLIVE OIL

OUR CAMP SURROUNDED BY HILLS

superior came in his robes, and apologized for having been unable to receive us on our arrival. He explained that it was the day of their New Year's celebration — a great festival in the Greek Church — and that they had all been at the church services. We soon returned to our camp and arranged with a guide for next day's journey to Sinai. Looking down from the mountain on the convent, it bears a strong resemblance to a fortress, with battlements and loopholes for cannon. Higher up may be seen the place where in former times visitors to the convent were taken up in a basket through an opening. Formerly, when the country was in an unsettled state, the Arabs attacked Christians who came to the convent. The entrance to-day is by an ordinary gate, up a flight of stone steps ending in a courtyard. Facing the convent door is a garden in which is situated the cemetery and chapel of the dead. Down a flight of steps there is another beautiful garden with oranges, huge bunches of grapes, and other fruits. The gardens are kept in trim by the Greek priests. We returned to our camp at sundown.

The next morning, to our astonishment, on looking from our tents, we saw the whole place covered with snow. Our water supply was frozen in the skins, and Mohammed was busily engaged in melting it for breakfast tea. We started early for the convent, arriving about noon. The priests invited us to camp inside the convent walls; but our sheik did not appear to like the proposal, so we encamped outside. Our friend the priest and an Arab guide came with us up the mountain. Half way up we came to the Chapel of Elijah, and the cave in which the prophet hid from the wrath of Jezebel (I Kings 19: 9). The cave is behind the altar; we entered it, the priest holding a lighted taper. The chapel is small and uninteresting, but the cave held our attention. The keys appeared to be about a foot long and looked as if they might have been cut out with a knife. We later had luncheon, the Greek priest offering us some delicious grapes and pears.

We then continued our journey towards the top of the mountain. The way was steep and difficult, and we were often knee-deep in the snow, while in other places it had frozen, and resembled sheets of glass. As we continued to ascend we suffered from headaches, and a sensation of blood pumping in our ears. I reluctantly abandoned the task, feeling quite unequal to further effort; but the others arrived at the summit at 3.30 P.M.

The grandeur of the view from where I now halted was awe-inspiring, mountain after mountain appearing on the horizon and forming a complete amphitheater. We saw Mount St. Katharina, with its little chapel perched upon its top, but in another quarter the mist prevented our seeing the Gulf of Akaba. Our friendly priest pointed out to us the necessity of getting down before night set in. We reached the convent about 6 P.M., and never shall I forget the priest's devout and fervent "*El hamd'l Illah*" (that is, "God be praised"). We then bade good-by to the convent and sought our camp, on reaching which Mohammed brought lights and our warm clothing. The men were delighted to see us, and the sheik so far unbent as to shake hands with us. We were glad of a rest after our toils.

SIDE VIEW OF THE GREEK CONVENT

We again called at the convent in the afternoon of the next day and were welcomed by all the priests. We were conducted to the chapel, which was founded in 548 A.D. We descended by a flight of stone steps, coming to a massive door, ordered to be carved and set up by the convent, to fasten which a large beam of cedar was provided. Lamps of silver and brass hang round the chapel. Great pillars of granite support the roof, which is painted azure blue, with stars of gold, representing the canopy of heaven, pieces being cut out to represent the sun and moon. Beyond the screen is the high altar, and on its right the marble tomb of St. Katharina. The Empress of Russia presented a magnificent pall, made of gold and silver, on the lid of which is a life-size painting of St. Katharina, and a crown of diamonds is set into the painting. On the arm is a bracelet set with a large amethyst, and on the neck a necklace of turquoise and a large emerald brooch; the jewels are said to be worth a fortune.

St. Katharina's body, we were told, has never been disturbed, and still lies in the original coffer. All round the sanctuary are suspended pictures and icons.

Before entering the small chapel, we were obliged to leave our shoes outside. Tradition records that this edifice covers the spot where Moses saw the burning bush. The walls of the chapel were covered with fine white tiles, embellished with beautiful designs in blue and green of delicate shades. It dates from the time of Justinian. The ceiling is of mosaic, thickly inlaid with gold, and the altar with mother-of-pearl and silver, while around the wall are dozens of small paintings, some in gold frames studded with jewels. Farther on our way we came to a well, reputed to be the spot where Moses met his wife and the well from which Moses drew water for Jethro's daughters to water their flocks. Presently we came to a place enclosed with railing and hung with pictures. Here is a bush said to be the burning bush seen by Moses. It is like a blackberry bush, but with much larger leaves.

Later we were escorted by the Greek priests through their gardens, where we beheld vines laden with bunches of black fruit; also trees with abundance of oranges and lemons. The priests gave us quantities of fruit and bunches of rosemary and sweet-scented herbs. Our camp lay close to the garden walls, and we reached there laden with the gifts of the generous and courteous members of the order.

Next morning our first objective was a little chapel high up in the hills, and known as the traditional Chapel of Aaron. It was here, according to the legend, that Aaron's hands were held up during the battle with the Amalekites. We were shown a large stone with a hollow in it, and were told that it is said to be the place where Aaron melted the earrings of gold, etc., taken from the Israelites, and where he made the golden calf.

Continuing our journey, we came to a point which the priests told us was the rock from which Moses miraculously brought the water. We heard the sound of water running under the rock near at hand. Our pathway up the slope of the mountain brought us through groves of olive trees, and to the chapel erected in memory of the Arabian "forty martyrs," who perished through cold and hunger on their way to Sinai. We also visited the cemetery and the Chapel of the Dead.

Bidding farewell to our hosts, who wished us a pleasant journey, we returned to our camp to start early next morning on our return journey to Tor. We passed through the town of Raha, which we were informed had once contained 6,000 inhabitants, and continuing we came to Nakb El Hawa. Here we climbed a steep hill and descended into a beautiful wady, covered with palm trees. As we continued on our new route, we noted that the mountains were totally different in appearance to any we had seen before. Numerous Arab camps dotted the landscape. Our camping ground for the night was at Wady Selaf. At 9 A.M. next day we left camp for our ninth day's journey through the Arabian Desert. It lay through rough ways—a true picture of the desert. After the toil of several hours' climbing, we descended to a valley where we found a stream of clear running water. We also found abundant evidences of rich minerals. Mohammed pointed out several places where gold and silver had been found. Veins of beautiful white marble can be seen down the sides of the mountains, and the green and red varieties were also in evidence. Through an opening in the hills we witnessed a glorious sunset.

We passed some large rocks with inscriptions which we could not decipher. Here we made our last camp. Next day we started in a high wind and sandstorm, making it obligatory to cover our faces with veils, as sand is very penetrating. Eventually we took shelter between sandhills, where we did justice to our lunch. The wind having dropped somewhat, we resumed our journey, and in a short time reached a pleasant little wady. Here we were glad to be met by two of the sisters we had left at Tor. Tea was followed by a babel of voices, each and all rehearsing adventures. We could now well afford to laugh at and enjoy the difficulties that had been so successfully overcome.

TOPICS OF INTEREST AT HOME AND ABROAD

AMONG THE NORTHWEST LOGGERS

WHEN the Young Men's Christian Association began to make itself felt in the loggers' lives in the Oregon forests, they were dark lives indeed. They were filled with hard, dangerous, none too well paid work, and squalid, congested, cheerless discomfort. The early years of the logging industry make a tragic, sordid picture. But with the entry of the Industrial Young Men's Christian Association have come many bright spots in that picture; for, working unobtrusively as it does, in a spirit of friendliness to both owner and laborer, the logging industry is being won over to humane ideals.

The generous support and sympathy of the lumber operators have made possible the establishment of loggers' Young Men's Christian Associations. Many of these rich men help, unknown to the public; others find a chance to do necessary work in the form of an advisory committee as follows: R. M. Weyerhauser, Cloquet, Minn.; I. C. Enoch, Jackson, Miss.; L. C. Eastman, Clinton, Iowa; George S. Gardner, Laurel, Miss.; W. B. Rogers, Laurel, Miss.; S. M. Clement, Buffalo, N. Y.; H. W. Darling, Wichita, Kan. The following firms have joined with their employees in establishing associations in their mills and camps: The Doty Lumber & Shingle Company, Doty, Wash.; The Grant Lumber Company and the Russell Pugh Lumber Company, Harrison, Idaho; The Sunset Timber Company, Raymond, Wash.; The Inman-Poulsen Company, Easton, Wash.; The Potlatch Lumber Company, Potlatch, Idaho.

There are two methods. There are Y. M. C. A. cars that go from camp to camp, and there are buildings where the permanency of an industry warrants it. At Kelso, Wash., the Inman-Poulsen people have a Y. M. C. A. building. The equipment includes amusement games, phonograph and piano; opportunities and facilities for writing letters; reading matter, books, magazines, papers, athletics. Besides this, there are what are called "lazy-back" benches, especially planned to accommodate the tired logger. Contrast all this with the old-time bunk-houses, or even the present bunk-houses, which are strictly utilitarian, for sleeping purposes only, and you will see how deservedly popular these resorts are with the loggers.

In northern Idaho the Potlatch Lumber Company has a mammoth lumber and milling industry employing from six to nine hundred men. A logging road, eighty-three miles long, winds in serpentine fashion about and around eighty-three miles of territory, and here and there near the road are the camps, numbering not less than fourteen.

But these buildings, or cars, notwithstanding their appointments, would be of small use without the secretary in charge. John A. Goodell, international industrial Y. M. C. A. secretary for the Northwest, directs this work in Oregon, Washington, Idaho, Montana and British Columbia. He works in conjunction with the State and field secretaries. The working secretary takes care of the car or building with its equipment. The building must be clean, the equipment kept replenished and in repair. He must be a good friend to every man in camp and make every man in camp a friend of his and of the Young Men's Christian Association. All his religion and his personal magnetism and comradely helpfulness must be used to stem the tide of the counter attractions offered by town and saloon. He goes to see the man who is sick; when he goes to town he does errands for the boys; he gets their checks cashed many times, and sometimes is able to coax some careless spendthrift to open a bank account or send money home to the folks. If there is an accident, the secretary is sometimes on the spot before the doctor gets there and when, as happens all too often, a man in the industrial ranks is killed at his post, it is the Y. M. C. A. secretary who looks after the details and sees that he is decently buried. There have been some heart-touching incidents of this kind in the camps.

A GROUP OF TYPICAL NORTHWEST LOGGERS

The regular religious meeting is held on Sunday evenings, though there are often meetings through the week. At the Inman-Poulsen Young Men's Christian Association, for example, the service is preceded by much singing, led by Secretary Seeger with the cornet, accompanied by Mrs. Seeger at the piano. Sometimes a Sunday school missionary is invited, or some nearby pastor comes to give the loggers a talk, or the secretary himself works out a talk from his well-worn Bible. Often, after service, one may hear the loggers going back to their bunk-houses singing hymns.

LUCIUS WILLARD.

J. P. MORGAN & CO. RETIRE FROM 27 CORPORATIONS

THE new year opened with a great surprise in the business world, which shows the power of public sentiment and how far-reaching is the influence of the new policy which our government has adopted toward the great corporations, the system of interlocking banking, railroad and industrial directorates, and the "big business" interests generally. On January 2 it was announced that the partners of the great banking firm of J. P. Morgan & Co. had formally resigned from twenty-seven different corporations, among which are some of the most important business concerns in the United States. Mr. J. P. Morgan made the announcement personally, and issued a typewritten statement of the reasons for the firm's action, which has taken the whole financial world, here and in Europe, by surprise. In the statement Mr. Morgan says:

"The necessity of attending many board meetings has been so serious a burden upon our time that we have long wished to withdraw from the directorates of many corporations. Most of those directorships we have accepted with reluctance and only because we felt constrained to keep in touch with properties which we had reorganized or whose securities we had recommended to the public, both here and abroad. An apparent change in public sentiment in regard to directorships seems now to warrant us in seeking to resign from some of these connections. Indeed, it may be, in view of the change in sentiment upon this subject, that we shall be in a better position to serve such properties and their security-holders if we are not directors."

The world's greatest financier could hardly have expressed more clearly the public feeling to which President Wilson had reference when he said recently:

"The great business transactions of this country are privately controlled by gentlemen whom I can name, and whom I will name if it is desired; men of great dignity of character; men, as I believe, of great purity of purpose, but men who have concentrated in their hands transactions which they are not willing to have the rest of the country interfere with."

That the business leaders of the country are fully recognizing the changed conditions and are preparing to apply the new methods in obedience to public sentiment may now be regarded as assured.

Commenting on the event, the New York *Herald* editorially regards it as "a return to the status that prevailed before the period of frenzy in corporate management ushered in the era of reorganization." The *World* says: "For thirty years Big Business has been at war with the American people. . . . If Woodrow Wilson has brought the country to the end of this conflict, it is the most important achievement since the reconstruction of the Southern States." The *Times* holds that Morgan & Co. are "retiring out of regard for the public welfare," but not from "timidity or incapacity to the emergency."

Rumors of impending changes in the Morgan interests have prevailed in the financial district for some days, but without definiteness. On Friday afternoon, January 2, departing from a long-established custom of the house as regards its dealings with the general public, newspaper editors were telephoned to with the request that representatives call to see Mr. Thomas W. Lamont. To these visitors Mr. Lamont announced that Mr. Morgan himself would see them. Thereupon Mr. Morgan entered the room and very cordially explained the situation and handed the visitors typewritten statements in detail, including a list of the directorates from which members of the firm had already resigned.

The tremendous news soon reached the Stock Exchange brokers and other houses by ticker and telephone. The only effect upon the stock market, however, appeared to be a temporary cessation of business while the important news was discussed. Stocks of corporations directly connected with the Morgan house held steady.

The motives that prompted this revolution in the methods of the world's greatest banking house and its ultimate effect still form the principal theme of conjectural talk throughout business circles in New York and in all the important cities here and abroad, for the word was immediately sent far and wide.

This "sign of the times," showing the purpose of the business world to adjust itself to public sentiment, coming so soon after the announcement of the dissolution of the American Telephone and Telegraph Company, is hailed as the forerunner of other changes soon to come.

There are ten members of the firm of J. P. Morgan & Co.; J. P. Morgan, Charles Steele, H. P. Davison, W. H. Porter, T. W. Lamont, Edward T. Stotesbury, W. P. Hamilton, Temple Bowdoin, Arthur E. Newbold and Horatio G. Lloyd. Of these members the resignations of the first five only are announced, and the last two in the list are said to hold no directorships. It is pointed out by Mr. Untermyer that while some of the partners resigned from the board of a given company, one or more remained; and that the published list of resignations did not include the more important interlocking bank directorates. The report of the Pujo investigating committee declared that it is through the control of the leading New York banking institutions that money rates and the market for securities can be controlled, and also that the evidence demonstrated that the inner group of such affiliated institutions dominated the money market; and that vast systems of railroads in the country were in effect subject to the control of this inner group.

It is the opinion of many, however, that the end of interlocking directorates is now in sight. The retention of directorships by some members of the Morgan house is explained as essential to the interests of that house in securities which it holds or influences. Many prominent bankers are said to agree, on the other hand, that it is not essential to have representation in the management of companies in which a bank holds securities.

SAVING THE OUTCAST

A SERMON

BY

REV. A. C. DIXON, D.D.*

TEXT: "Jesus saith unto her, Give me to drink." John 4: 7

IN OUR study of this woman let us look at her questions, her knowledge, and her experience. The first question was about the propriety of things. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" And the atmosphere is full of questions of propriety. I heard the other day of a man, a sort of professor, who gives his life to teaching foreigners the proprieties of society. His mission is to tell people how to behave at table, how to walk, how to bow, how to talk; in a word, how to make yourself passable in first-class society. Such questions of propriety absorb the attention of many.

Then came the question of ability. "The well is deep, and you have nothing to draw with. How can you get this living water?" In her ignorance she brings the Lord Jesus down to the level of the people of Sychar. "The well is over one hundred feet deep. You have no pitcher; and, if you had, you could not reach the water." Little did she know that she was talking to the One who made the well and the water in it; to the One who made the stars and the planetary system; to the God of all wells and worlds. But to her vision he was down on her level, the level of the folks that lived about her. God pity the people who bring the Lord Jesus down to their own level, who look upon him as able to do only what they can do. If in the Bible they see a claim that he has done something beyond their ability, they deny it. They will not accept the supernatural. The Lord Jesus must be measured by their own little puny standards.

Next came the question of superiority. "Art thou greater than our father Jacob, who dug the well and gave it to us?" The tendency of the day is to make a religion with a pantheon, the Lord Jesus one of the gods. Worse than that, it is to make a religion with no pantheon at all, but the Lord Jesus on a level with man, just as another man; greater, perhaps, than Jacob, or Abraham, or Buddha, or Confucius, or Mahomet, but just a man—all of us in a sense divine, but he the divinest of all; comparing him with our little selves! The question of propriety, the question of ability, and the question of superiority the Lord Jesus answers.

Religion That Does Not Save

You will note, again, that this woman knew something of religion. "Our fathers worshiped in this mountain." She understood the worship of her fathers. It is implied that she is not worshiping now; and the implication is that the people of Sychar are not worshipers. The Samaritan religion was a combination of Judaism and paganism. They dedicated one of their temples to a pagan deity; and they were willing to mix any sort of religion with Judaism if they could accomplish any political, social, or financial purpose by it. The implication is that neither she nor her people were now worshiping the Father once worshiped by their ancestors. There is a dirge in it; a funeral knell in it; a broken altar in it; dead hopes in it. Better times in the past; no worship now!

There are some wicked men and women in this great city—are there any in this audience to-night?—who remember the worship of their fathers. They remember the family altar; they remember the trembling voice, mother praying as she was in the closet with God; they remember the open Bible; they remember, perhaps, the triumphant death and the hallelujah shout as their parents went from earth into the glory. But it is only a remembrance. They themselves have ceased to worship.

A broken-hearted mother came to my study in Boston, and she could hardly tell me her mission for tears and sobs. She said, "Oh, sir, I am not a member of your church, but somehow I have felt impelled to come and ask you to pray with me. Daughter has left home, and I walk the streets of this great city until daylight, looking for her. I have gone to every place of wickedness; I have sought in every nook and corner, hoping I might catch a glimpse of her face and beg her to come back." How anybody on earth can go to hell, having lived in a Christian home, I can hardly tell—where the atmosphere is faith, hope, praise and joy; where the open Bible lies upon the table, and Christian character adorns every member of the family. I should like to ring the bell of memory to-night. I should like to have you think of the worship of your father; I should like to have you remember the prayers of your mother; I should like to have you go back into the past and feel for something cleaner, better and happier than you have to-night.

This Samaritan woman glibly talked religion. I find some very wicked folks who know how to talk religion, but they do not like to talk about their personal relation to God. You notice how adroitly this woman changed the subject. She began to talk in a general way about "our fathers worshiping in this mountain, and you worshiping in Jerusalem." She sprang a controversy. She was seeking for an argument on the subject. She would like to have him defend his side of this great controversy. And not a few wicked people are ready for religious argument. You will find some who can argue about the sovereignty of God, and they are up in the doctrines of Calvinism; but they do not know Jesus Christ. They are ready for an argument at a minute's notice. One of the wickedest men I ever knew was fond of religious argument. He had read the history of the denominations. He knew a bit of the Bible, and he was ready for controversy any time.

The Practical Way

My friend, what you need is, first of all, not religion. You have that now, for all of us are religious animals; and it may be you have it in abundance. You are just bubbling over with religion. What you need is the Lord Jesus Christ. Better than argument about religion is Christ as the Saviour of the soul.

We must see how Jesus Christ deals with this woman. "Give me to drink." Must I tell a wicked person to do anything for Christ? Must I tell an outcast to minister to Jesus? He told this outcast to minister to him, and he thus gained her confidence, as well as arrested her attention. He put himself on her level, in her range of thought, that he might lift her to his level and his range of thought. And now he says, "I want to give you a better water. If you knew who is talking to you, you would ask the gift of God, the living water. I ask you for a gift, a drink of water; I stand ready to give you the gift of God, the water that will bubble up unto everlasting life; the water that will make a fountain in your soul, that will never run dry; the water that springs up—not simply *runs*, but *springs* up—toward God and heaven; the water whose gravitation is always upward." He answers not only her question, but her deep need—the longing of her soul, something underneath the appetite for water and the lust for sin, the soul's deep yearning after God.

Let us look for a moment at her growing knowledge of Christ. She knew Christ, first, as a Jew. That was all. "How is it that thou, being a Jew?" She recognized him as a mere man, and a tribal man at that, the very lowest view possible of Christ. And yet our Lord stood on that platform with her, that he might lift her up. "You have called me a Jew. I should like to tell you that 'salvation is of the Jews.'" We read between the lines that he is proclaiming himself as Saviour to one who had just recognized him as a common Jew.

A Heart Laid Bare

Oh, friend, if you have ever used your brains, you know that Jesus Christ lived on this earth. That is the clearest fact in all history. The man who refuses the proof in favor of the birth and life and resurrection of Jesus Christ must shut his eyes to the sun in the heavens. You must believe that such a man as Jesus Christ lived, walked, and acted on this earth. Well, then, begin just there; accept him on that low level, if you please.

Let your brain work again, and you will begin to perceive that he whom you have accepted as a great man cannot be explained except on the ground that he was more than man, and therefore God.

The woman evidently went through such a mental process. She sees Christ at first as a mere Jew, and ends by accepting him as the Messiah. When Christ tells her of the living water, of which when she drinks she will never thirst, she prays, "Lord, give me that water, that I may not come here to draw. I am a poor, weary, burdened sinner. I have come out here unnoticed to this well, more than a mile from the city, though there are other wells nearer. I have come out in the heat of the sun to escape the gaze of the crowd. Oh, give me that water, that I may not be thus compelled to come." She is thinking only in the realm of sense, and must be prepared for this living water by being made to realize her need of it. She must be made thirsty for it. "Go, bring your husband." I see her startled look; but there is such honesty, authority, and withal such tender love in the tones, that she does not get angry. She replies, "Sir, I have no husband." "You speak rightly; you have had five husbands, and the one you live with now is not your husband." "I perceive, sir, that you are more than a Jew; you are indeed a prophet. You have looked into my poor, broken, wicked, wasted life." There are tears of penitence in that reply, for there is confession of sin. She pleads guilty to the indictment, with no reproach for the faithfulness of the Judge who has condemned her. Such a state of mind and heart is not far from the Kingdom.

She continues, "I know that Messiah will come, who is called Christ, and then he will tell us all things." There has doubtless entered her darkened mind a gleam of light that he who has just told her all things about herself is the One who will tell the world all things, and she is ready for his reply: "I that speak unto thee am he." The English cannot bring out the force of the original—"I that speak to thee *am*." There is a suggestion of the great I AM of the Pentateuch in it, the Bible in which this woman believed. "I that speak to thee am"; as if to say, "I am the everlasting, the Jehovah God as well as the Messiah, the Christ of whom you have spoken."

She goes into the village and tells them about Jesus. The temptation of people who have wrecked their characters is to leave the scenes of thir sinning and go into new surroundings. They think that is the best way. And the temptation of this woman might have been to run away from it all, to go and start life afresh where nobody knew her. But she pursues the better course. She remains amid the scenes of her sins, and would undo, so far as possible, the harm she has done. She goes and tells the men of Him who had thrown the flashlight of truth upon her heart and life. She intimates that she has found the Messiah. "Must not this be the Christ?" And the city of Sychar pours out of the gates in search of the Man who has told this wicked woman all that ever she did.

The Only Work Worth While

"Master, have something to eat," urge the disciples. "We went to the city to buy it for you." "I have meat to eat that ye know not of. My meat is to do the Father's will in winning lost souls back to God. My meat is to save the people. You talk about four months before harvest. Look at this multitude! The harvest is here, and what you need is to get on the field and begin to reap." The men from the city gathered around him, and he preached to them. Some of them said at once, "We have accepted you as the Messiah on the testimony of the woman." Others turned to the woman, who had doubtless returned with them, and said, "Not on account of your words, but because we have seen him for ourselves, we therefore believe." There was a great revival in that city of Sychar.

So we feel the throbbing heart of Christ as he looks upon the great multitudes about us, as he sees this multitude here to-night. May he be in every heart knowing its own bitterness, and in every heart experiencing its own joy. Will you not respond to his yearning, to his appeal, to his light, to his touch? Let him reveal you to yourself, and reveal himself to you. Then go out and tell others of the Saviour you have found.

I close with an appeal for the lost women of our great cities. Oh that God may tender the hearts of mothers towards their lost sisters, that the heart of the Lord Jesus may throb in their hearts as they seek their salvation. But some one says, "It is a hopeless task!" It was not hopeless then; it is not hopeless now: The publicans and the sinners still press in before the Pharisees.

* Preached in the Metropolitan Tabernacle, London (Baptist).

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, January 18. John 3: 13. *"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."* We accept the accounts of men who have gone into strange lands and seas, into high mountains, into the bowels of the earth, or down to the bed of the ocean, when they tell us of the strange things they have seen. We even fit out exploring expeditions that are to discover for us the true state of affairs in distant regions, and enrich our knowledge by their truthful reports. But we cannot send an expedition into the eternal council-chamber of the almighty and merciful God; we cannot dispatch some learned man to study for us the language of the New Jerusalem, or transcribe for us the pages of the book of life, or draw a diagram for us of the celestial city, or bring us specimens of the fruit of the tree of life.

There is One who informs us, as much as we may and need to be informed about heavenly things, who did not have to ascend to heaven to learn them, because heaven was his home from eternity, as he was the Son of God, and because he is ever in heaven, though for a season he came down from heaven to become also the Son of man. He is our heavenly Teacher. Our Father has called upon the inhabitants of the whole earth: Hear ye him! He is the master teacher in his department of knowledge, and he has no colleagues in his office who may teach independently of him. When men speak of the things that he has taught, they must speak after him, or not at all. For what they undertake to say without his authority is spoken without his sanction, and often in spite of his warning.

MONDAY, January 19. John 3: 14, 15. *"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life."* It is not a full and adequate conception of Christ when he is viewed only as the "Teacher come from God" to give us knowledge of things which we do not know. He is also the Curer of that disease which is destroying men: sin. After declaring his supreme authority, Jesus now proceeds to exhibit himself to Nicodemus as the great Atoner.

The truth of the atonement—the greatest truth of the Scriptures—had been set forth to Israel in emblematic form on many occasions, notably by the erection of the brazen serpent in the camp in the wilderness, upon which the Israelites who had been bitten by serpents looked and were saved. A representation of that agency which had inflicted a deadly wound on them was set before them in a lifeless device, to signify to them that their destroyer had been destroyed, and could not inflict the damage he had intended. So Christ, who had been made in the likeness of sinful flesh, was nailed to the cross, and in him sin was nailed to the cross, to show that sin has lost its fatal power, and cannot finally destroy the persons into whom its poison has been instilled.

The apocryphal Book of Wisdom, which Nicodemus no doubt knew, says that the murmuring people in the desert had in the brazen serpent "a symbol of salvation," and that "he that turned to it was saved, not by reason of that which he beheld, but by reason of the Saviour of all." There was no magic in the brazen serpent, and it was not superstition that healed the Israelites. But the mechanical device which Moses had set up was to explain to them the purpose of God to save them by showing them that their destroyer had been destroyed. The device of Moses would have been futile if its complement had not been supplied by Christ.

"Look unto him, and be saved, all the ends of the earth."

TUESDAY, January 20. John 3: 16. *"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* This text has been called "the Gospel in a nutshell." It is certainly great "good news." Before the justice of God all men must tremble, because of their guilt. Must these men not consider it tidings of great joy to be told that this same God loves them—loves them, not indeed for what they are, but in spite of what they are? And he gives them a love-token in "the Son of his love." What a generous and condescending love! He *gives* his Son. He sacrifices him for sinners. God spared not his own Son, but delivered him for us all. This love of God proposes to rescue sinners from everlasting perdition, not by an arbitrary decree, but by an elaborate process of justice, which shall serve to satisfy the demands of the offended righteousness of the holy God and verify the threats which the truthful God has denounced against sin. What a correct and righteous love!

This love embraces "the world," and in it every one individually, "whosoever believeth." It secures everlasting life for all, and conveys it to each. Moreover, it asks nothing in return, no labor, no sacrifice, no pay, only faith in its plan of rescue, faith in the Rescuer, faith in his power to save to the uttermost those that come to him. What a free and universal love!

WEDNESDAY, January 21. John 3: 17, 18. *"God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."* It is said of Jesus that "he knew all men, and needed not that any should testify of man: for he knew what was in man." By his omniscience Jesus might have divided all men into two classes, according as he understood their relation to him, and as he will do on the last day, when he comes as the Judge of the whole earth. For one class he might have performed all his redeeming work; the other he might have cast aside. This text tells us that such was not the mission of Jesus at his first coming. Though Jesus reproved sin, and warned men of the wrath to come, he did not then settle for all time the fate of sinners by passing judgment on them. His mission was to procure salvation for all, and to offer it to all. That is still his mission, and he executes it through the preaching of the Gospel. There is no condemnation, no curse, no death in the past or present ministry of Jesus, but only absolution, blessing, life. Jesus is an impartial Saviour. He gives every sinner a chance. Those, now, who believe in Jesus and his salvation are removed from the judgment. Faith settles their fate favorably forever. They have peace with God through their Lord Jesus Christ. There is no condemnation for them: no one can lay anything to their charge, for all has been forgiven. On the other hand, those who reject Jesus and his salvation are as good as condemned already. Unbelief shuts them out from the only salvation there is.

THURSDAY, January 22. John 3: 19, 20, 21. *"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."* When the Gospel of Jesus comes to sinful men, as it came to Nicodemus in that conversation at night, a crisis in their lives takes place. The Gospel is the light which ushers in the dawn of the day of grace after the night of sin. It opens up new prospects to the sinner. It bids him forsake the old ways and embrace new ways. It comes to work a revolution in man. Through the natural perverseness of the human heart men recoil from the change which the Gospel proposes to work in them. They love their former habits, they cling to their old views, they hug their old idols more ardently, the more Jesus bids them cast all these aside. They shrink, by their old instincts, from the purity of that life to which the Gospel invites them, and which it would quicken in them. They prefer to remain what they are and continue doing evil. On the other hand, wherever the light of the Gospel has had full entrance, the heart of the sinner is filled with the sincere desire that his works may stand exposure to the holy light that has come into his life. He wants to do nothing in darkness. He has nothing to hide; for what he does is wrought in God, in his believing relation to God, with whom he is at peace through Jesus.

FRIDAY, January 23. John 4: 7, 10. *"Give me to drink. . . . If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."* We have here a glimpse of the human side of Jesus. He has real human wants and shares our natural appetites. When the Samaritan woman saw the traveler "wearied with his journey" at Jacob's well, she beheld a true human being, who showed signs of fatigue and exhaustion. Scripture not only emphasizes the divinity of Jesus but also insists on his humanity. We have a Redeemer that could be "touched with the feeling of our infirmities."

Jesus has also laid aside the superiority which a Jew commonly claimed over the despised Samaritans, and does not scruple to ask a friendly service from a woman, even such a woman! But he was God also in his humiliation. While asking a favor he could extend a greater blessing than he craved. The woman does not see his hidden glory. She does not recognize in the Speaker before her "the gift of God." Jesus is not only in a general view heaven's gift to this world of sinners, but he was also in a very particular view, on this peculiar occasion, in his lowliness and condescension, the gift of God to this poor castaway. And this seemingly casual meeting was destined to be productive of the most blessed consequences, both for the woman and her countrymen.

Have we always recognized Jesus when he approached us in humble style, in the person of a poor man asking aid from us? If not, we have missed a blessing. He who asked us to give was more willing to give than to receive; for he has said: "It is more blessed to give than to receive."

SATURDAY, January 24. John 4: 13, 14. *"Whosoever shall drink of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."* "He shall give thee the desires of thine heart," says the Psalmist to the man who will "delight himself in the Lord." "He shall never thirst," thus Jesus expresses the same truth. From morn till eve, from the birth-hour to the dying day, this life is filled with desires—natural and artificial; with wants—real and imaginary; with demands—reasonable and unreasonable; with cravings and longings—momentary and permanent. Every one of these clamors to be satisfied, and the means for satisfying them are scant. The woman of Samaria carried her pitcher to Jacob's well every day. We read a book and we want to read more, because we were not satisfied. So with our professional toils, our business enterprises, our social connections, our pastimes. Yea, there is insufficient satisfaction in our devotions, our worship, our religion. Why? Because we either seek satisfaction outside of Jesus, or we have failed to really appropriate Jesus and his great salvation from sin and sorrow, and we neglect to place Jesus in the very center of our desires. Wherever his plenteous grace has been received into a believing heart, there all other desires become subdued. Yea, the believer who has made the pardon and the sustaining grace of Christ fully his own has not only enough for himself but also to spare for a needy brother. His joyous faith bubbles forth the waters of cheer and comfort for the weary and afflicted. At last it carries him upward, as on a rising flood, into the life everlasting.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

ONCE CANNIBAL, NOW CHRISTIAN

THE REMARKABLE TRANSFORMATION OF THE FIJIANS, AND HOW IT WAS ACCOMPLISHED

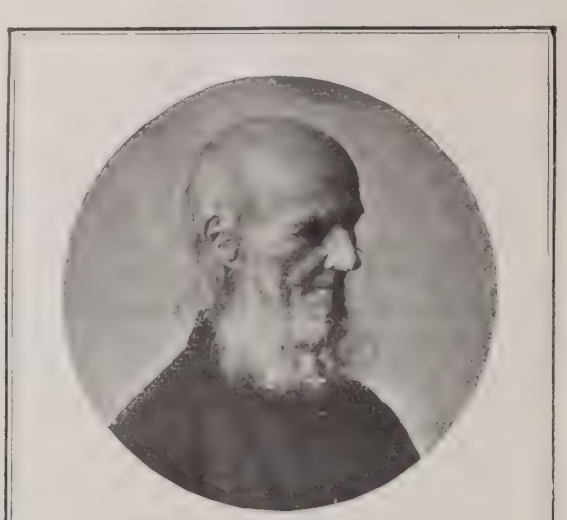
ONE of the most important and impressive religious-educational events that ever took place in the Fiji Islands was the dedication on October 14, 1913, of what is known as the Baker Memorial College. It is situated at Davuillevu, in the very heart of what was formerly a community of native cannibals. The institution was established and the building erected under the auspices of the Methodist Missionary Society of Australasia, which began its work in Fiji more than seventy years ago. The combined church and school commemorates the memory of Rev. Thomas Baker, who fell a victim to the savages many years ago after a long period of self-sacrificing service among them.

The handsome building was erected at a cost of more than $25,000. It occupies a beautiful site upon a hill and commands a view of a broad expanse of country. The construction was started four years ago. Every block of the concrete which enters into its erection was made by native mission Fijian boys, who are attending the technical institute at Davuillevu. The building is adapted for a combined theological college, a teachers' training school and a boys' high school.

One of the largest gatherings of Fijians ever witnessed in the islands was present at the dedication ceremony. They came from all parts of the group. Many of them traveled more than one hundred miles in order to participate in the ceremony of dedication. The little harbor was filled with quaint craft. The mountain tribes sent down large delegations of devout worshipers, whose presence attested the wonderful spread of Christianity among the race of former barbarians.

The bright colors of the sulus or kilts which the men wore and the garlands of flowers that decorated the simple dress of many of the women all lent a festive appearance to the scene. Almost every tribe in the more than 250 islands that comprise the Fijian group was represented. Former noted warriors were present in large numbers. While the ceremony was in progress the lawns of the sloping hill were covered with thousands of natives. Many of them brought their food supplies along and they remained on the grounds for two or three days. Scattered among the Fijians were groups of men and women from India, who were brought to Fiji to work upon the sugar plantations. Another feature of the remarkable display was the presence of a large party of Fijian men, all dressed in war attire, with their bodies and faces painted and each carrying a war club. There were also present many dancing women, each adorned with colored reeds and dyed fabrics. Mingled with the picturesque crowd were a few white people.

Rev. H. Youngman, D.D., ex-president of the Methodist Missionary Society of Australasia, came all the way from Australia to attend the dedication. Rev. B. Danks, senior general secretary of the society, was also present.



THE LATE REV. THOS. BAKER
Noted Fijian Missionary

The address of welcome was delivered by Rev. W. E. Bennett, principal of the institution. On the platform sat Sir Breckham Sweet-Escott, governor of Fiji, and high commissioner of the Western Pacific. Rev. A. J. Small, chairman of the Methodist Mission in Fiji, presided. On the left of the platform sat a choir of two hundred female native voices, and on the right a male choir of two hundred voices.

Rev. James Baker, whose life-work the new building commemorates, resided at one time on a nearby hill. He labored for forty-six years among the Fijians. During all that period cannibalism was rife. He was killed by natives on July 21, 1867. For several years he had been gathering data relating to native life and customs, and in order that he might further this work and at the same time extend the missionary labors to new fields, he was unanimously chosen to carry the Gospel to the hill tribes of No Viti Levu. In the same year he took up his residence at Davuillevu. This was in 1865. For two years he waited a favorable chance to carry out his task. He was cautious as well as enthusiastic, and at last concluded the time had come for action. He crossed the central range of hills toward Vuda, on the west coast of the island. A whale's tooth, sent by a heathen chief of Navuso, who had a personal pique against Mr. Baker, was swiftly borne by messengers up the Wai Dina River, and arrived at Nagagadelava a short time before Mr. Baker and party reached that place. On Sunday morning Mr. Baker suspected treachery on the part of the natives. The delivery of the whale's tooth was a notice from the chief that the missionary must be killed. He made an early start from the place to avoid the threatened fate. Just outside of town a force of savages fell upon him, and he and all but two of his party were killed. Their dead bodies went to make up a cannibal feast. Several descendants of the murderers participated in the dedicatory ceremonies of this memorial building.

Following an address by Bishop Twitchell of the Polynesia diocese, who mentioned that there are 80,000 native adherents, of whom 30,000 are communicants, Governor Sweet-Escott made a talk, which was translated into Fijian by Mr. Bennett.

A letter which was written by Mr. Baker to a friend in Fiji a short time before the massacre was read. It said:

"We have removed from Bau to the interior of Large Fiji, the stronghold of heathenism. We are living on the inner border of the Christian tribes and have the heathen close to our back door. This is the spot for enterprise, but we have to take every precaution when going among the heathen, for they are very treacherous and naturally deceitful. We are expecting war on an extensive scale here. It will be a very important event with us, and may produce a great deal of good or a great deal of evil. It is between the heathens and Christians. The heathens are the aggressors. Cannibalism is still rife and is practiced not far from our house. So you see Fiji is not yet saved. Sometimes we cannot sleep for the death drum, and skirmishes are taking place every few days. I have made one raid among them but did not accomplish much. The hill on which our house is built has been used from time immemorial as a fortress in war, and it is quite a common thing for us to dig up human bones when moving the soil."

W. D. HORNADAY.

DEDICATION OF BAKER MEMORIAL COLLEGE, FIJI ISLANDS

MEXICO'S GLOOMY NEW YEAR'S

AS THE year 1913 closed on Mexico's fortunes, no decided development in her troublous affairs could be observed. Banking and business interests in general continued during the week to feel the depressing influence of the unsettled state of the country. Late in the month some relief was afforded by the obtaining of a loan of $5,000,000 by the Bank of London and Mexico, which had closed its doors on the 22d. There were also many reports crediting President Huerta with similar good fortune to the extent of twice that amount, one such report stating that financial assistance would be given by Lord Cowdray, owner of large oil fields.

No very thrilling war news came across the border. The much heralded second attack upon Tampico was abandoned in order to permit the rebels, who were besieging the oil port, to take part in the movement against Monterey, the capital of Nuevo Leon, after the first of the year. A large army was said to be assembling for the attack on that city.

General Villa was reported as having decreed the death of Orozco, and all who sided with him against Madero, as traitors. The property of General Orozco in Chihuahua has been confiscated by the Constitutionalists.

While minor operations are taking place at scattered points, five thousand rebel soldiers under General Ortega left the city of Chihuahua at Christmas time to make the long-delayed attack upon Ojinaga, with orders to give no quarter. On December 29 the first assault took place, and the Federal defenders were driven back from the outposts. On December 30 one of the heaviest battles of the war occurred, progressing until dark. The Federals, though somewhat disorganized by the previous day's onslaught, managed to hold the defenses. As all the Federal generals and nearly two thousand volunteers lie under General Villa's sentence of death, surrender is not considered likely. Many who were able to desert got across the Rio Grande to the American side. The town stands about a mile from the border among high hills and opposite the American town of Presidio.

The American troops have orders to turn back armed refugees from either side in the conflict. On the other hand, General Salazar, in nominal command of the Federals, is said to have ordered picked men to shoot down all Federals who attempt to reach neutral ground, and many were killed in that manner. It is stated that General Villa has left Chihuahua for the scene of the battle.

News of honors paid to Huerta's representatives in Tokyo, Japan, awakened some interest, and the landing of British marines in British Honduras to prevent the use of that territory by Mexicans caused another ripple of international excitement. Many stories of suffering caused by the general situation have come from various parts of Mexico. On December 30 John Lind, personal representative of President Wilson in Mexico, sailed on the cruiser *Chester* to confer with President Wilson at Pass Christian at the President's request. Just how much importance attaches to the interview is not at present known; it is understood, however, that Mr. Wilson has wished to have a face-to-face talk with his representative for some time.

A breach between the rebel leader Carranza and Pancho Villa is imminent, according to news reports that charge Carranza with fearing to join Villa in Chihuahua and take charge of the Constitutionalist forces in the north. Villa is reputed to brook no rivals alive, and he has made large gifts of confiscated property to the leaders under him.

PRACTICAL PRISON REFORM

A NEW era for the convicts of Illinois has dawned. Illinois is but following in the footsteps of several progressive States, yet its recent action has had a decidedly encouraging effect on those concerned with the handling of the country's criminals.

On September 3 last forty-five convicts from the State penitentiary at Joliet boarded a special interurban car for Aurora, Ill., where they were to take a special car on the Chicago and Northwestern Railroad to Dixon. They were dressed in civilian clothes and only two unarmed guards accompanied them.

At Dixon they climbed aboard three auto trucks and were taken to Grand Detour, about ten miles north. Near this little village was a tented city ready for the men. After a few days of settling down, these unique campers began work on the road which they were to shorten and improve, under the new State law, which provides for the use of prisoners on the highways.

It was an experiment, and many timid people were fearful that they would be in danger, located so near to forty-five "felons," whom certain daring officials had decreed should not be guarded, but treated as men of any construction camp, maybe a little better than some.

But those officials were working on a sound theory—that there is a spark of manhood in the lowest-sunken of humanity, and that to arouse and strengthen that lingering manhood is by no means an impossibility.

Days lengthened into weeks and into months, and still came no reports of escaped convicts terrorizing the country. And the superintendent of the road work makes no secret of the fact that included among his forty-five "employees" are murderers, burglars and criminals of all types.

One night when the men were gathered in the big tent which is used in common in the evening, an alarm of fire came to the camp, and the whole forty-five followed the superintendent over the fields and through woods for two miles until they reached the farm where a big barn was blazing, threatening outbuilding and residence. They succeeded in saving the house and outbuildings, but the barn had to go. At midnight forty-five convicts arrived at their camp unguarded, and lay down to a well-earned rest.

As indicative of the spirit that is behind the State's efforts to make a better life in the future more possible for these men, the camp is known as "Camp Hope," and the name was the men's own choice.

Governor Dunne and Warden Edmund M. Allen of Joliet penitentiary are particularly interested in their very hopeful experiment, not only from the standpoint of the State's physical profit by better highways, but from a humanitarian standpoint, and undoubtedly the latter is their chief interest. For better citizenship is inestimably more valuable than better roads, no matter from what angle you look at it.

"Camp Hope" has been of considerable interest not only in Illinois but throughout the country, as marking a distinct step in advance in the penology of the country. "The men will build the roads and the work will build the men," says Warden Allen.

The warden intends to extend the road-building work as rapidly as possible until he gives every eligible man in the penitentiary a chance on the roads, and that means all who have less than five years to serve.

STANLEY CRYOR.

A TENTED CITY CALLED "CAMP HOPE"

FED THE "BREAD LINE" FOR ONE NIGHT

AMONG the letters that have been received this week from readers who are interested in the work of the Bowery Mission, there are many that mention the "Bread Line" and enclose gifts for its support. During the season of hospitality and good cheer the readers of THE CHRISTIAN HERALD are not forgetful of the poor fellows who, to the number of one thousand or more, stand waiting every midnight in front of the Mission. It costs three cents to feed a guest there—just a mug of coffee and a good-sized roll or two; but to them it is a king's banquet. They are the unemployed, the unfortunate, the homeless and destitute, whom fortune and happiness seem to have passed by. Many of them have seen better days, and not a few are men of education. It costs three cents to feed a man at the Mission. Economy is a practical science there. One dollar will feed thirty-three men and boys; five dollars will appease 165 appetites; ten dollars will feed 330; twenty dollars will dine 660; forty dollars will give a meal to the entire Bread Line for one night.

That the opportunity to play the part of an unknown host to the stranded and homeless human waifs of the Bowery is not unappreciated, is shown by many of the letters received. Mr. A. W., of Pleasant Valley, N. J., sent his check for $40 "to provide for the Bread Line on the night of January 11." Several other generous friends have sent similar gifts. One of the mission converts sent a five-dollar bill for the work. Little Martha K., of Brooklyn, a girl of six years, sent a note with $1, which she desired to be used "for the unfortunate you are feeding every night." For all of these and many more gifts received, the managers of the Mission are sincerely thankful.

Superintendent Hallimond, in a letter to business men in behalf of the unfortunate men and boys who compose the Bowery Mission Bread Line, writes:

"They are the 'poor at our gates,' the very class whom the Master had in mind when he said: 'When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed.' Here is the opportunity for an investment with blessings as the dividend. Will you not be the host of the Bread Line, or at least of some of the poor fellows who compose it, for a single evening? You'll never miss it, and it will give you satisfaction to know that you have earned the gratitude of these hapless ones, who have missed the right road, and all the good things of life."

The following contributions in aid of the Bowery Mission, including the Bread Line, are acknowledged. All contributions may be sent to THE CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS TO THE BOWERY MISSION HAVE BEEN RECEIVED:

Van Pelt, Milicent	$1.00	Buttler, Mrs. Delia	2.00	Arneson, H. A.	10.00	Movius, W. R.	5.00	Jacobs, Annie	1.00
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OUR EDITORIAL FORUM

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Christ Is Enough

IN A VERY notable article in the *Century*, Winston Churchill, author of *The Inside of the Cup*, has outlined the modern quest for a new religion, which is now agitating the world, just as it has done at different periods throughout the centuries. With a skilful pen he sketches the various philosophies, the doctrinal conflicts, the struggles against greed and selfishness, the clashing antagonisms of creeds, and the attempts, many of them well-meant and sincere, to set up a religion which will be positive in character and in harmony with the reform spirit of the age. And having reviewed them all, he reaches the conclusion that only in the four Gospels, which reveal the personality, the character and the teaching of Christ, is satisfaction to be found. That personality touches the highest and the lowest; it fills the need of every phase of life and experience; it excels all other personalities in its inclusiveness and perfect completeness, in dignity, greatness and power, in divine authority, in tenderness and self-sacrifice. It satisfies all the spiritual desires of humanity. "Does not something deep within us," he asks,

> deeper than ourselves, tell us that if the Spirit of God were to come to us, were to take on our finiteness, he must come in just that way—subject himself to all, and rise again, conquering the conditions created by our moral evils and sins, into his sublimer essence by self-sacrifice, "the logical structure of all reality?" Would he not through personality, and personality alone, have given us just that message, inspired us with just that love, just that conviction of his patience, of his forgiveness, of his support and consolation? How otherwise, indeed, could he have made himself manifest save by incarnate personality? "And the light shineth in darkness, and the darkness comprehended it not."

There are many brilliant men who, in the early stages of their spiritual experience, have wandered far in the search for light. Each new philosophy has allured only to disappoint. There is not a single note in the entire gamut that absolutely atisfies the craving soul, until the voice of Jesus is heard, giving the message of hope and forgiveness to the world, and bringing life and immortality to light. This is the note of Mr. Churchill's article, at the close of which he confesses the conviction "that the world has still, in Jesus Christ, something to grow into instead of out of, and that when we shall have reached the boundaries He has set, it will be time enough to think of a new prophet and of a new religion."

The World Struggle for Trade

AN EMPHATIC denial is given by the English press—foremost among the disclaimers being the London *Times*—to the reports of an Anglo-German agreement to antagonize the interests of this country in South American trade. The *Times* pronounces the story utterly unfounded, and intimates that it is the work of some Irish-American politician connected with the Pan-American Exhibition committee. It points out that Germany has no Canada on this continent and has comparatively small interests in Mexico. Simultaneously, there comes a denial from the German press of any agreement with England, although it is admitted that there had been an "exchange of views" between the two countries concerning representation at the exposition, but this, it is explained, was quite independent of other considerations than those of ordinary commercial expediency. England and Germany have reached an agreement by which Portuguese Africa is to be divided into "trading spheres" to their mutual advantage, but without impairing the sovereignty of Portugal. This method of partitioning the "Dark Continent" is not new, but it can never be extended to South America. It is quite conceivable that the African agreement, with which we have no concern, may have given rise to the rumored project of South American trade exploitation. Whatever may be said of the situation, it is unfortunate that any impression of unfriendliness between these governments and our own should have been raised in connection with the exposition, and still more so that it should have been given the color of international rivalry over South American trade. That all the countries of Central and South America will be stimulated commercially by the opening of the canal is a reasonable conclusion. The southern continent will be a fair field open to the world in honorable competition. This has been foreseen, but there is little probability that any attempt by European nations to combine for securing undue advantage in that quarter would ever succeed. The prizes will be for the most efficient competing nations, and the situation is one which, as President Wilson himself pointed out, "will whet American wits by contact with the wits of the rest of the world." The day may yet come when, with railway communication from the canal to the cape, the Southern continent will take its rightful place as one of the leading producing territories of the civilized world.

Investigating the Cost of Living

AFTER many delays, the long-promised official investigation into the high cost of living has begun in Washington. Its opening step is an inquiry into the exorbitant prices of meat, and a committee has been appointed by the Secretary of Agriculture to make an exhaustive study of the problems of production, transportation, slaughter and marketing of the meat product and to ascertain how present conditions and methods may be improved. This inquiry will take a wide range, covering a period of thirty years. Meanwhile, even with the heavy imports of South American beef cargos, the price of the domestic product has not been perceptibly reduced. Other necessities, including eggs, poultry, potatoes and similar products, still retain their altitudinous figures. On the lines indicated the investigation promises to be a tedious one. It was naturally expected that it would have included a general line of the principal commodities affected. Still, the meat question is one of prime importance, and if any definite results are reached, the people will be duly grateful for the relief afforded.

Self Goes Out When Christ Comes In

HOW vain and yet how pathetic are the efforts which men make to keep themselves from being forgotten! Long ago the Psalmist said: "Their inward thought is that their houses shall continue forever; they call their lands after their own names. But man abideth not in honor; this their way is their folly." And still the world has not learned the lesson. How many benefactions—great if the donors are rich, and even small ones if not much is required, or if there is not much out of which to give—are accompanied by the condition that the charity so fostered shall be called by the name of the benefactor. Even Christian agents of institutions, and representatives of the church in its efforts to establish the reign of Christ, sometimes make appeals for money to Christian people on the ground that their names shall be inscribed and live in connection with the object to be accomplished. Verily, the Psalmist was right: "This their way is their folly."

> Not myself, but the truth that in life I have spoken,
> Not myself, but the seed that in life I have sown,
> Shall pass on to ages—all about me forgotten
> Save the truth I have spoken, the deeds I have done.

That is certain, and that ought to be enough for the Christian. For Christianity crystallizes around the principle that self goes out when Christ comes in. Not to please and honor self, but to do good, to serve our generation by the will of God—that alone is Christian living. As Christianity began in sacrifice, so the deep idea of Christianity is to be nothing for the sake of the many; to be a little stone wrought in some lowly place, in some invisible nook, perhaps, into the structure of the wall, in order that the building may be complete; not to be a shining name in some gorgeous memorial window. You are for the world, not the world for you.

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A Notable Tribute

HOUSE OF REPRESENTATIVES, U. S.,
COMMITTEE ON LABOR,
WASHINGTON, D. C., *December 23, 1913.*

THE CHRISTIAN HERALD: I have just wired you, in response to your telegram, a few words commenting briefly on the recent agreement between the government and the telephone monopoly.

I will add that one of the reasons why I have sent this message is because my earliest recollection of reading matter, perhaps, is associated with THE CHRISTIAN HERALD, which my father took when I was a lad, and which was the greatest of compendiums of all the knowledge in the world to me then. DAVID J. LEWIS.

Congressman Lewis is one of the coming men in our national legislature—indeed, he has already come. He is the father of the Parcel Post Law, which has been of inestimable benefit to the whole country. He is to-day recognized as one of the leading men in Congress in his advocacy of measures for the public welfare. A strong champion of government ownership of public utilities, he looks forward confidently to the time when the entire telephone system of the country will be owned and operated by the government for the people. We publish with pleasure this unsolicited tribute from Congressman Lewis, as showing the influence of THE CHRISTIAN HERALD in helping to mold the career of one who is proving himself a faithful and worthy public servant.

How to Secure Your Christian Herald Renewal *Free*

IF YOU have not renewed your subscription to THE CHRISTIAN HERALD for 1914 and desire to renew free of charge you may do so in the following manner: A great many of our friends who are keenly anxious that the Christian Herald Family should become as large and as influential as possible have been sending us in two or more subscriptions, accompanied by $1.50 each, and as a reward for this service we have placed their names on our list to receive THE CHRISTIAN HERALD free of charge for one year.

Some friends have not been able to secure more than one new subscription in addition to their renewal. To these we have made a special price of $2.25 for the renewal and the new subscription. It is understood in each case that the subscriptions sent in addition to the renewal must be new subscriptions. That is to say, they must be in the names of persons who are not on the books as subscribers of THE CHRISTIAN HERALD.

We suggest to any friend who desires to secure THE CHRISTIAN HERALD free for one year that he or she induce two friends to subscribe. Each of these friends will receive a copy of *The Christian Herald Almanac* (100 pages of facts and figures, stories and useful information) in addition to THE CHRISTIAN HERALD, and the subscriber who sends in the two extra subscriptions will also receive a copy of *The Christian Herald Almanac.*

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Radium as Cancer Cure

ROBERT G. BREMNER, Democratic member of Congress from New Jersey, spent Christmas in a hospital in Baltimore with $100,000 worth of radium imbedded in his shoulder with the hope that it would halt, or cure, a cancer which has been rapidly encroaching upon his life. The radium was put in eleven tubes, coated with rubber, and these tubes, each about two and a half inches long and about a third of an inch in diameter, were planted in as many incisions made in the cancer. This is perhaps the largest number of tubes and the greatest amount of radium ever used in an operation. The result of this experiment will be watched with intense interest by hundreds of thousands of sufferers from the same disease, by the medical profession, and by the civilized world. There is a difference of opinion as to whether radium can cure cancer or not. On the one hand is the warning issued by the American Society for the Control of Cancer against putting too much hope in the beneficial treatment of cancer by radium, claiming that malignant cancers have as yet not been cured; that many cancers are out of the reach of radium treatment, especially those of the stomach; that at least five years are needed to determine whether all the seeds of the growth are killed; and that the scarcity and enormous cost of radium will make its general use as a remedy impossible. On the other hand is the exultant claim of the celebrated Dr. Abraham Jacobi of New York, eighty-three years of age, that radium cured a cancer on his nose. He says: "Seven years ago a cancerous growth appeared on the left side of my nose. It pained and worried me greatly. I was on the point of having it taken out with the knife when I concluded to try radium. Three applications were made, one of three, one of four, and one of seven minutes each. A short time after the final treatment I was cured. This wonder-working radium has defied the growth and completely cured my cancer." Dr. Jacobi, however, urges the use of the knife at first, and warns people not to think that radium will cure every one afflicted with the disease. It is evident that medical science, in its determination to master disease, has found in radium a powerful weapon against cancer, and the call upon the government to retain its radium fields in the West, and the proposition of distinguished physicians to aid the general government in a plan to cheapen the substance and universalize its treatment is beautiful in the extreme. Hezekiah had a growth on his body, which may or may not have been a cancer. It was something that was killing him, called in the record a boil. It was divine power that wrought the cure, but a material instrument was used in the poultice, the primitive remedy.

And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. (II Kings 20: 7.)

PROTECTED STRIKE-BREAKERS STARTING FOR WORK IN THE CALUMET COPPER DISTRICT

ONE of the richest copper regions in the world is the Calumet-Hecla district in Michigan, which produces each year from forty-two mines 220,000,000 pounds, or about 20 per cent. of the country's copper output. Last year's product in this district was worth $33,000,000. During the past six months there has been in progress the worst strike the district has known in fifty years. The demand for eight hours, a minimum three-dollar wage, and the recognition of the Western Federation of Miners being refused by the owners, most of the 14,000 men marched out of the mines on July 23. In about three days the governor sent 2,700 armed militiamen, and they have been in camp on the ground since. Both sides were persistent, and there was no settlement. Fortunately there was little bloodshed. Unfortunately, one of the most fearful tragedies of the year was projected into the contest in the false alarm of fire and the death of scores in a stampede, most of the victims being children. Christmas Eve exercises for the children were being held in Italian Hall in Calumet, when a man cried "Fire," and in the mad rush for the exit there was a fearful slaughter of the innocents. Mrs. Sitzer says she was standing near the stage trying to restrain a rush of the children toward the Christmas tree, when she heard the alarm. She ran to the man who gave it and said: "What are you doing? There is no fire." He said: "There is one." She ran to the piano and commenced to play on it, but the alarm had instantly spread to every part of the hall, and the tragedy occurred. On December 28 the bodies of fifty-nine of the victims were buried in Calumet by the Western Federation of Miners. Forty-four of these victims were children. There were thirty-nine little white coffins borne on the shoulders of strong men, Behind them, marching down the street four abreast, were fifty singers, singing as they marched, "Jesus, Lover of My Soul," "Rock of Ages," and "Nearer, My God, to Thee." Services were held in all the churches, and hundreds from the city and the mining district round about marched to the cemetery. In the Protestant section of the cemetery two large graves received twenty-eight bodies, and in the Catholic section twenty-five bodies were laid in three trenches. A public monument will be erected to their memory. It would have been thought that such a tragedy would have softened the hearts of both sides and ended the strike. This looks improbable. The miners charge that an enemy raised the cry of fire to break up the exercises, or even to incite the tragedy. The mine-owners deny such a charge as preposterous. A bill has just been introduced into Congress asking for an inquiry into the strike and the tragedy. It is to the interest of capital and labor to adjust these difficulties with wisdom and honor, using as a measure this Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7: 12.)

Large Consumption of Oysters

OYSTERS, which used to be counted a rarity, are almost considered a necessity now. Facts and figures recently given by a report of the Bureau of Fisheries of the Department of Commerce at Washington are of deep interest. Maryland ranks first in the number of persons engaged in the oyster industry, which in 1912 was 24,287, who received $2,724,641 in wages. The yield of oysters was 5,510,421 bushels. The price of the crop was $4,640,172. Hand apparatus only was used in taking the oysters. Virginia had in 1912 16,687 persons engaged in the industry, and the wages paid amounted to $2,112,170. The industry on the Pacific Coast is in a depressed condition, and there has been a heavy decrease in the quality and quantity of the product during the past ten years. In California the entire product is derived from planted beds, which in 1912 comprised 68,037 bushels, valued at $280,344, of which all but 600 bushels were Eastern oysters grown from seed or young transplanted from the Atlantic Coast. There is also a trade in Eastern oysters shipped full size ready for use. Washington State in 1912 produced 143,329 bushels valued at $386,849. Most of them were native oysters raised on private beds. Delicious oysters are raised on the Atlantic Coast, especially on Long Island, some of them not over an hour's ride on the train from New York City. The total number of persons engaged in the oyster industry of the entire United States is 67,257, with yearly wages amounting to $10,876,801, and the capital invested, excluding the value of the private beds, is $16,880,032. The yield of oysters for 1912 was 32,988,815 bushels, an average of a third of a bushel for every man, woman and child in the country. The well nigh universal use of the oyster as an article of food can be seen from the fact that about every restaurant, however humble or wherever situated, as well as every great hotel, is expected during the season to have oysters, raw, stewed, fried, roasted, broiled, or in some other style, on the bill of fare. In olden times the epicures of Athens and other cities close to the ocean had an abundance of shellfish such as we use, and enjoyed them very much. But to the Jews this kind of food was forbidden by their law, which, allowing certain kinds of fish, rejected much sea food, including the oyster, which was probably but little known to the ancients.

And whatsoever hath not fins and scales ye may not eat; it is unclean unto you. (Deut. 14: 10.)

Woman Saves Three Children

BALANCED on a narrow board over the thin ice of a pond in Harrison, N. J., the other day, was a woman of fashion, who had leaped from her automobile and rescued from drowning three children. The woman tried to reach the children on the ice, but it cracked, and was giving way under her. She threw her fur coat toward them, but it did not reach them. She then ran and dragged a plank off a factory fence, and finding a piece of rope, she did her splendid work of rescue. A sweet little girl of nine years was not saved, and a boy dived, with all his clothes on, under the ice, and brought up the body of the girl. The woman did not even give her name, but modestly went back to her car from which she had witnessed the accident, and drove away. It was a pity all four could not have been rescued, but it was a beautiful thing that the three were saved. This incident illustrates the fact that selfishness and heroism are not confined to any class or condition in life, that they are found in the breasts of those who live in palaces and have costly wardrobes and equipages, as well as among the poor and lowly. It is well that this is the case in this democratic and Christian country. Women have always rendered a splendid service in saving souls, and especially the souls of children, in imitation of Christ, of whom it was said:

For the Son of man is come to save that which was lost. (Matt. 18: 11.)

"Heaven's Half Acre"

HELL'S HALF ACRE in St. Louis, Mo., is no more. It has been transformed into "Heaven's Half Acre" by the Spirit of God and the touch of human hands through its inspiration. Hell's Half Acre was a triangular piece of thickly populated ground hemmed in by the city limits of St. Louis, Wellston and University City. The section was given that name a decade ago by a traveling preacher, who declared that the half acre contained more saloons and more perils per capita than any other spot in the world. The moral transformation has been brought about by devout missionary work. The "Lighthouse Mission," which is located in a building on the ground where two saloons formerly stood, has an evangelistic service with a packed house every night. Systems of education are necessary, social settlements are important, schemes of philanthropic work are beautiful in the districts submerged by ignorance, poverty and crime, but the really necessary thing for the benighted, crime-cursed, and unfortunate districts of our cities is the Gospel of Jesus Christ, taught and lived by those who know their Master. This capture of the territory of Satan in St. Louis for the kingdom of God was prophesied by the miracles of Christ during his earthly ministry in casting out demons.

And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. (Matt. 17: 18.)

A WEEK IN THE WORLD'S NEWS

Five Cents' Worth of Labor

ON DECEMBER 30 the American Association for Labor Legislation and the American Political Science Association met in joint session at Washington. Labor legislation, industrial conditions, industrial safety laws, and allied subjects were discussed by men of national leadership. At the same time a child labor exhibit was held at the Madison Street Settlement House in New York for the purpose of making clear to parents the bearing which child labor has on the whole problem of wages. Among the exhibits was the picture of an actual case of a three-year-old girl making artificial forget-me-nots at home, with a record of 540 a day, for which she received five cents.

* * *

Zabern Incident Still Open

THE Zabern incident in Alsace, as was surmised at the time, is having lasting effect upon the politics of the German Empire. It is evident that plans are in progress for greatly curtailing the power and prestige of the military and at the same time expanding the influence and prerogatives of the Reichstag. It is popularly believed that a great constitutional crisis is impending in Germany.

* * *

Mine Owners to Protest

PRESUMABLY as the outcome of a speech by Secretary of Labor Wilson before the American Federation of Labor at Seattle on November 12, Michigan copper mine owners are said to intend to secure a resolution in Congress constituting a protest against the comments made in that speech. Mine owners object to the alleged strictures of the Secretary of Labor, and some utterances of Mr. Wilson are declared to be anarchistic. The labor situation in the copper district has become acute since the Christmas Eve calamity, and congressional investigation is being urged. Charles H. Moyer, president of the Western Federation of Miners, who was assaulted and injured by persons, he claims, antagonistic to the strikers, now insists on a bodyguard. The cause of the Calumet Christmas Eve panic, in which over seventy persons were killed and many injured, is under searching investigation.

* * *

Record Coal Output

BY THE official estimate of the United States Geological Survey, the United States has produced nearly 575,000,000 short tons of coal during 1913, an increase of between 30,000,000 and 40,000,000 tons over the record year 1912. Few labor troubles disturbed the coal industry during 1913, excepting possibly in Colorado, where, for the last quarter of the year, the coal production fell to nearly 50 per cent. of normal. Floods in the Ohio Valley States also kept down the probable output. Thirteen years ago the total coal production was much less than half the above.

* * *

THE HERNDON HOME, WHERE THE PRESIDENT IS VISITING

PRESIDENT WILSON, accompanied by Mrs. Wilson, is enjoying a well-earned vacation at Pass Christian, Miss. Mr. Wilson practically left a sick-bed to conclude his part in the enactment of the currency measure. Regardless of personal opinions upon the extremely important matters which have occupied his thought, the whole country unites in admiration of Woodrow Wilson as a chief executive, and unanimously approves his course in devoting a few weeks to needed recreation. The citizens of Pass Christian tactfully agreed in advance to spare their distinguished guest perfunctory attentions, excepting the maintenance of a 300-foot "dead-line" around the spacious, comfortable-looking white house which he occupies: a form of consideration which no doubt will be appreciated. John Lind, the President's personal representative in Mexico, was summoned to Pass Christian December 30.

New Polar Expedition

SIR ERNEST SHACKLETON has announced his plans for a new expedition to the Antarctic. His object is to cross the South Polar continent, covering a distance of about 1,700 miles and using the South Pole as a half-way station. Most of this journey will be over an entirely new route, and will be the biggest polar journey yet attempted. There is a vast unexplored region on the map, which is the object of great interest to all scientists. This expedition intends to leave Buenos Aires the first of next October with the hope of reaching its base of operations by November. The announcement has already created intense interest amongst explorers. The leader of the proposed expedition states that he estimates the cost around $300,000, most of which is already in hand for the purpose. Rear Admiral Peary is quoted as saying that he has no doubt of the success of the expedition and believes great advantage to science will follow.

* * *

Safety at Sea No Nearer

THE International Conference on Safety of Life at Sea, which has been more or less in session in London for some time, has found the problem almost too difficult. One delegate from the United States, Andrew Furuseth, has resigned rather than sign the report of the conference, and Representative Alexander of Missouri, another delegate, shares Mr. Furuseth's views but has not resigned. Press reports of the meetings of the conference do not encourage expectation of the advance which it was hoped would be made. It may be expected, however, that one result will be a wide dissemination of information on this subject.

* * *

Two Noted Women Die

EX-QUEEN SOPHIA, the queen-mother of Sweden, died in her seventy-eighth year on December 30, after passing more than a quarter of a century as an invalid. King Oscar and Queen Sophia were most democratic in their habits, and the latter was a strong sympathizer with the Salvation Army and an advocate of temperance. The eldest of their four sons is now ruling as Gustaf V, the Princess Victoria of Baden being his consort.

On the same date, Mrs. Lillie Devereux Blake, one of the pioneers of woman suffrage, died in Englewood, N. J., at the age of eighty years. Mrs. Blake was a writer and an influential advocate of woman suffrage. She was founde and honorary president of the Society for Political Study, for eleven yea was president of the New York State Woman Suffrage Association, and fo several years president of the New York City Mothers' Club.

* * *

Memorable Eastern Storm

A GALE of extraordinary force swept the Atlantic seaboa for the twenty-four hours ending at midnight, December 2 The unusual spectacle of seaside homes destroyed by wind ar waves along the New Jersey coast was one of the results. Man small cottages and some larger structures were wrecked, and nearly two hu dred persons in all were made homeless, most of them families of fishermer A great many small vessels were washed high on the land. The following da much wreckage came ashore. The greatest damage occurred at Seabrigh N. J., and from some other points bungalows were carried out to sea. Th highest tide known in New York Bay for years succeeded the storm, and fo the first time in the history of suburban railroad lines ferry service was ten porarily discontinued.

* * *

Would Buy His Pardon

THE remarkable spectacle of a convicted usurer offerin to surrender notes amounting to half a million dollars i consideration of a pardon is presented to the country by Dani H. Tolman, a convicted "loan shark." Tolman, with salar loan offices in sixty-three citie had grown wealthy in tha nefarious business. The pres reported that on August 1 h was fined $1,000 and placed o three years' probation by th court at Trenton, N. J., an almost immediately afterwar was arrested on a usury charg convicted, and sentenced to si months in a New York peniter tiary October 9. To secure hi pardon before Christmas he of fered to destroy 25,000 notes o the value stated. Governor Glyn has allowed the application fo pardon to take the usual course

The governor has also an nounced that he will not ap point the supervisor of sma loans provided for by the law of 1913, enacted to protect bor rowers from loan sharks, pend ing a report of a commissio now revising the banking law of the State. The law men tioned is not in favor with thos who are fighting the loan shar evil.

* * *

News in the Making

AT HOME: Th Efficienc Movement wil have its first na tional exposition and confer ence in New York from April to 11 inclusive, with exhibit and illustrated lectures.—Th New York Fire Department uses wireless messages flashe from headquarters to direct fir boats in the waters about Man hattan.—A woman postmaste of Geneva, Ala., has protested to the President that she wa removed from office solely to provide a place for a man.—A joint commit tee of the West Virginia legislature find five members guilty of accepting elec tion bribes. Five of six other members previously indicted have been convicte and sentenced to terms in State penitentiary.—An official report to Governo Taylor of New Jersey declares the overcrowding in State institutions for th insane has become a serious menace.—Federal experts are said to have esti mated the value of peat deposits in the northern swamps of Minnesota at mil lions of dollars. Peat is looked to as a possible substitute for coal.—Suffra gists who follow the lead of Dr. Anna Howard Shaw, reported last week, ir resisting the income tax law, are facing trouble with the government and in viting the sobriquet of militants.—The subject of Panama Canal tolls i before Congress in the form of a resolution introduced by Representative Adamson of Georgia, providing that all ships passing through the Canal shal pay the same rates.

ABROAD: An opinion expressed by Lord Chancellor Haldane, London, that no one's services are worth more than $25,000 a year has not yet been generally endorsed.—The Hungarian minister of the interior has circularized the mu nicipalities, warning intending emigrants that economic conditions in the United States are unfavorable to them at this time.—Two German scientists who were reported to have been killed by cannibals have telegraphed word o their escape and the capture and killing of nine native attendants.—Thre Chinese regiments near the border revolted and proclaimed independence o their province in the name of Dr. Sun Yat Sen early in December, and after a period of rioting were subdued by loyal troops.—It is stated that thirty thousand persons face death by starvation and freezing in Albania as the result of Servian occupation. Thousands of homes have been burned, and men, women and children killed, according to the reports.—Reports from Rome, Italy, indicate doubt as to that country's participation in the Panama-Pacific Exposition, owing to dissatisfaction with our immigration bill.—Germany was in the grip of winter storms at the close of December, great damage being done by wind and rains along the Baltic and North Sea coasts. Intense cold, attended by numerous deaths, also prevailed in France.—The French commissioner resident of the New Hebrides reports that a small island appeared after the subsidence of the recent volcanic upheavals.

CHURCH WITH A TREE BELFRY

WITHIN the corporate limits of Tacoma, Wash., is a little ivy-clad Episcopal church built when the location was an almost obscure outpost in the forests occupied by the officers and operators of a large sawmill known as the anson Mill.

Rev. B. W. Morris, bishop of this rthwest territory, was induced to sit the sparse settlement, and during at visit was conceived and begun the tle church which in making an intention out of a necessity awoke one orning to find itself famous.

After a building lot had been dotted it was found that the most desirable spot for the building was already occupied by an immense fir tree me ten feet in diameter at the base d eighty feet high. To remove the ee would cost as much as the lot was rth.

Then a happy thought occurred to shop Morris. He said: "Instead removing the tree why not use it here it stands for a bell tower for the w church?" The suggestion met th ready approval, and accordingly e tree was sawed off some forty-five et from the ground, leaving at the o of the stump a circular surface ven feet across. On this space was ilt a belfry surmounted by a cross. The cost of the church in money was ly about $300. It was named St. ter's for the bishop's old parish urch in Philadelphia. The bell was esented to him by that church, as re also the roots of ivy which grew pidly and soon overran the walls, d clambering along the roof reached beyond the highest gables to the l tower, making a mass of green as as the church itself. Here in the odland shades the little church and big vine have grown old together. rough summer's heat and winter's d they have clung to each other in e pioneer devotion, one finding support, the other shelter in the contact.

THE CHURCH AND THE VINE HAVE GROWN OLD TOGETHER

When this monarch of the forest was called upon to sacrifice its topmost branches to make place for a church belfry, its age was computed by the annual rings discernible to be 275 years. Forty more years have passed since that computation was made, during which time this tree tower has held the bell and it has pealed forth each Sunday in joyful tones the summons to come and worship under its ivy-crowned dome.

The church was begun in May, 1873, a few days after the Northern Pacific Railroad located its terminus on the Pacific coast, and the town, including what is known as Old Town, was named Tacoma.

Rev. Charles Bonnell was the first rector. It is recorded that "He was secured and on the ground and services begun in a little over two weeks after the church was begun, and with some interruptions and many changes services have been maintained to this day."

In 1905 Rev. R. D. Nevius took the rectorship, and at the age of eighty-three is still active and full of zeal for the church. He has been in the ministry over sixty years. Not only is this Tacoma's first church, but it is the most noted and the most unique in all the Northwest. Few come to Tacoma that do not make a pilgrimage to this shrine, and they never fail to carry away pleasant memories of both its exterior and interior. The interior though plain is attractive, made more so by nature than by art, for tendrils of the trailing vine have crept in through crevices and are permitted to wander about at will over the walls. They festoon the somber beams, and reaching out to hide the weather stains hover over the altar and about the cast of St. Peter as if to embrace did they dare approach near enough. MRS. S. M. MIGHT.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

eralded by a marvelous light in the sky, which was seen by y, Jesus has come to Raymond, the scene of the story *In Steps*. Popular excitement runs high, and extends throughthe country, skepticism being uppermost. Jasper Carter, or of the Raymond *Gazette*, fails in an astonishing way to either a sensational story or a photograph, as do also the r newspaper men, who come from other cities. Carter's reporter, Barnes, accepts the reality of Jesus, and has a ous break with his employer. Jesus calls to see the editor, leaves with him a remarkable manuscript. Jesus comforts . Page, whose little daughter dies, but does not bring the l back to life. He addresses an audience in First Church, an ence at the State university and again a great audience at church. Virginia Page and Mr. Stanton, assistant to Mr. well, the pastor of First Church, have been strongly atted to each other. In a riot of the crowd near the church tion protects Virginia from harm. Jesus appears on the rch steps and quiets the mob. Some days later he leaves mond for the East. Virginia and Stanton announce their agement. In the *Gazette* office Barnes and Carter are discing the personality of Jesus when despatches arrive anncing the appearance of Jesus in New York and describing markable conference he held with the clergy. Carter soon r leaves Raymond to attend a convention at New York. rginia and Stanton are married, and go East for their wed journey. In New York they find themselves in a dense d near the Subtreasury Building, and see Jesus standing le the statue of Washington, in his arms a little girl grasping reath of artificial flowers. Jesus speaks to the multitude, words searching out the sore spots in industrialism. A tling conviction seizes one man, who rushes up to Jesus. s leads him away. The newspapers now accept Jesus. The tons visit him in lodgings amid sordid surroundings, and ess a tremendous scene, ending in the injury of a woman the conversion of Clay Ross, the promoter. Press and lt reflect the effect of Jesus' presence. The Stantons return taymond, and there Mr. Maxwell reads aloud to them the reports of an astonishing event at the performance of a rious play. Carter and the broker, Drake, are discussing same event and the claims of Jesus.

CHAPTER IX—*Continued*

"MAYBE you are becoming a convert," said Carter sneeringly.

"Well, hardly!" Drake laughed. "After hearing about what I would have to do Wall Street to be a disciple, I don't know that I ready to renounce all the good things of life as y say Clay Ross has done. They say he is acty living on the East Side, making artificial flowat a cent a wreath. Think of Clay Ross making ficial flower wreaths and eating garlic and ghetti with a bunch of dirty dagos on Orchard et! If that is what it means to be a disciple, excuse me. At the same time, I admire him immensely."

"Whom? Clay Ross?"

"No. He's a fool. I mean the Person. Seeing you feel hurt to have him spoken of as Jesus, I'll use the word Person with a capital P."

"I don't care what you call him," said Carter shortly. "All this gush in the newspapers will fade out after a little while, and he will be labeled what he is, the prince of frauds."

"You knew him when he was in Raymond, Carter. You must have found him out. Why don't you expose him? As a newspaper man you owe it to the profession."

Carter turned red.

"He wasn't in Raymond over two weeks. Not long enough to do anything."

"Didn't he quell a mob, or something?"

"Just strong personal magnetism."

"Power, I call it," Drake chuckled. He seemed to enjoy Carter's unreasoning dislike. "How does it happen none of you editor fellows can get a photograph of this Person?"

Carter was silent.

"I call that power, all right," Drake persisted. "If it's a trick, it's one you newspaper fellows don't know."

"It's a trick, all right."

"What's the harm calling it a miracle?"

"In this age?"

"What has the age got to do with it?"

The same question Barnes had put to Carter.

"It's an age of science and progress, not of superstition and fairy tales."

"And yet in an age of science and progress not a single newspaper has yet got a scientific photographic picture of this Person you call a fraud?"

"It's a trick, I tell you!" said Carter angrily.

"Oh, well, as long as you can't explain it, it's as good as the thing they call a miracle, isn't it? But I'll tell you what. We shall get a closer look at this Person. All mysteries vanish at ten feet. I'll invite him to dinner here and we'll try to find him out."

"He won't come," Carter said after a silence.

"Won't come! They say he goes wherever he's invited. And I reckon after dining with the Jews in the Ghetto and the Italians in San Rafaello Court he won't object to a good dinner at this hotel."

"How can you invite him? You don't know him."

"I don't have to. Besides, I can say in my note that an acquaintance he met in Raymond is here and is anxious to meet him. Oh, he'll come all right."

"I'd rather you did not mention my name."

"Too modest, eh? All right. Mrs. Drake and I will invite him on the ground of our having read so much about him, and wishing to make his better acquaintance, and so forth. Of course, we want you here."

"I'll be here; but I doubt if he comes. And if he does, you never can tell what he may do or say. I had a talk with him once and he—"

"Well? What did you discuss? Miracles?"

"No matter. You can be prepared for most anything. It will not be impossible for him to insult you?"

"Insult me? At my table?" Roswald Drake straightened up, took the cigar from his mouth and exhibited real anger. "I know mighty well what to do if he descends to any such act with me."

"What will you do?" Carter asked in real curiosity.

"You'll see," Drake said curtly. "I admire his power all right, but I don't stand for any foolishness such as he handed to Clay Ross the other day. Why, he the same as told Clay that he was a thief and a murderer."

"Power, that's all. Power!" said Carter sarcastically.

"Power nothing! Just sheer interference in another man's business. No man living can interfere with my business as he interfered with Clay's."

"But Ross went with him like a lamb. And they say he's turned over all his investments to rearrange everything on an honest basis."

"Honest basis!" Drake snorted. "What is an honest basis?"

"You ought to know," Carter said sharply.

Drake laughed as he reached out for the brandy.

Continued on next page

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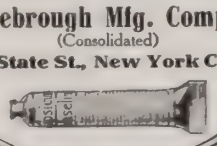

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"JESUS IS HERE!"

Continued from preceding page

"Well, I do know. And as long as you are here, I don't give it away. But as soon as Mrs. Drake comes, we'll frame up that invitation and get the Person to come this week as well as any. Don't make any other engagements. We need you here to watch him and find out some of his secrets. I'd like mighty well myself to know how he does the camera trick."

Carter moved restlessly in his chair.

"Suppose you ask him how he does it?"

"I'm perfectly willing," said Drake coolly. "You editors are too proverbially modest and diffident about such matters."

When Mrs. Drake and her two daughters appeared, Drake brought up the proposed invitation and Mrs. Drake at once acquiesced.

Mrs. Drake agreed with her husband that the Person would be an interesting person to meet. Besides, as Mrs. Drake could not help saying to herself, he was evidently gaining great influence in the city. No such celebrity had been known for years. The papers were agreed in the statement that he was really extraordinary. It would gratify a reasonable curiosity to have him at their table; and other reasons were given by the daughters as well.

Two days later Drake announced to Carter that the invitation had been accepted.

"We made it Wednesday night. I've asked Burrage and his wife and son, and Judge Crawford and Howard Rider, and Mr. and Mrs. Silverton. They're old friends of Mrs. Drake, and they'll help to keep up the conversation if it gets out of our depth."

Carter said nothing for a while. Then suddenly:

"What is your real object in asking —him?"

"Well, I'll be honest with you, Carter. My real object is just nothing but sheer curiosity to get nearer to him and learn something of his power. Power is my hobby. According to the New York papers, there is no more powerful Person in the city right now than this one. I want to know why."

"Have you heard him preach?"

"No; to tell the truth, I haven't been into a church for years. I was saying to Mrs. Drake the other day we ought to go and hear him next Sunday. They say he is great. Preaches in Beecher's old church next Sunday, I see."

"I heard him at the Tabernacle Congregational last week. You remember I spoke of it," said Carter shortly.

"Yes, that roused my curiosity. If an old sinner like you can go to church once in ten years, I guess I can brace up and do the same. My curiosity is roused to find out what his power is."

"You're daft on 'power,'" Carter exclaimed.

"I expect I am," Drake laughed coarsely. "It's the only thing worth the game. That's the reason I hunt for it."

On the night when Roswald Drake and his wife entertained Jesus as their guest, Jasper Carter was present in an attitude which he himself could not have described. There was going on in him a conflict of passions. There had grown up in him a curious mingling of fear and hate and admiration for Jesus. In his own heart he did not yet know how strong all these passions had grown. He had gone almost stealthily into different religious gatherings in the city to hear Jesus speak. He had come away from each one of these meetings disturbed mentally and raging spiritually. And to-night he awaited the coming of Jesus as a guest at Roswald Drake's cynical, money-spattered table, with a doubt in his own mind, a feeling of strange uneasiness and unrest, added to a great curiosity to see and know this Person better. Just why, he could not tell himself.

But he found himself watching the door through which Jesus would enter. And when he finally appeared, Carter instinctively rose and watched with keenest interest the meeting between him and Roswald Drake. And even he, prejudiced and bitter and cynical as he had become, could not resist the powerful impression as he saw these two face each other, that somehow he was looking at perfect sinlessness and Godlike purpose face to face with brutal, physical, material selfishness represented by the man Roswald Drake and all his tribe.

. . .

A week after this memorable evening at Roswald Drake's, Jasper Carter was back in Raymond. The first person he met as he went into the *Gazette* office was Barnes. During the entire absence of Carter in New York Barnes had continued on the *Gazette* as Carter had requested him to remain, at least until Carter's return. Barnes had wondered at Carter's prolonged absence, and had not been able to account for it. Now, as he met him in the hall near Carter's office door, he was struck with the look on Carter's face. It looked much older and haggard.

"Come in," Carter had said abruptly, "I want to talk with you."

Barnes went in and Carter shut the door.

"This Jesus will be the death of me yet," he said, speaking with forced roughness.

Barnes eyed him in astonishment. Then he said, while his eyes glowed:

"Or the life of you, Mr. Carter."

"One or the other, let us hope," replied Carter wearily. "But look here, Barnes. This thing is wearing on me. I went to New York, not to attend the editors' convention, but to unmask this prince of frauds. Instead of that—"

He paused so long that Barnes felt exceedingly awkward. At the same time a great light began to glow in his face as if he anticipated—he hardly knew what—but—could it be that Carter—"

"No," said Carter at last as if answering Barnes's own unspoken question, "no, I'm not a convert—not yet" (with a short laugh), "but I want to tell you of the most astonishing thing I witnessed a few nights ago at Roswald Drake's. You've read all about the Wall Street episode and the theater scene and other events, but I don't believe this got into print or ever will —at least just as it occurred—and I can't get to work again on the regular grind until I get it out of my system and get your opinion of it. Remember, I'm relating this, not as a confession that I am finally convinced you are right about this being Jesus (I don't concede it, not yet), but I'm telling it because it really is the most surprising thing I ever saw and heard and because I want to be fair, at least as far as you ever knew me to be."

Barnes did not say anything, but his heart was beginning to hope vaguely for Carter.

"You don't know Drake? Well—it's not malice, for I've said it to his face—he is a sheer money-getter, with one hobby if it can be called that —an admiration for what he calls 'power.'

"He invited—" always Carter had paused a little before Jesus' name—"Jesus, as you call him, to dinner, and a number of men and women of the same tribe as himself. I was there, for I've been staying at Drake's while in New York."

To be continued

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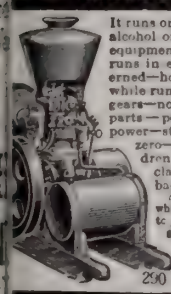

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OLD AGE AND YOUTH

BY MARGARET E. SANGSTER, JR.

A PICTURE came to me a few days ago—the picture of a tottering, wrinkled old lady, leaning on a cane. Her name, so said the printed slip on the back of the photograph, is Frau Hedwig Stavne, and she is known as the oldest woman in Germany; for 120 summers and 120 winters have rolled away over her white old head.

FRAU HEDWIG STAVNE

Vaguely I thought of her and of the life that lay in the distance of her memory. And as I was thinking, the postman came in and left another letter on my desk — a letter which contained a photograph of our (perhaps) youngest subscriber, Amanda Emily Voss, a tiny girl who is maybe all of two years old. I placed the two pictures side by side and looked at dimpled babyhood and old age.

Wanly the old woman looked at me out of the gray-colored photograph, and, as if fascinated, I gazed back at her, and then the room seemed to whirl away from me, desk and bookcases and tables, and I found myself in a quaint village street in Germany. And there before me, leaning heavily on her stick, was the oldest woman in the world.

"You," I said to her, "are the good Frau Hedwig Stavne."

"And you," she said, "are Margaret Sangster. You mean to write about me. Is it not so?"

"Yes," I told her, "I am going to use you for copy."

And as she seemed surprised:

"Just how shall I tell about you?" I asked.

"Say," Frau Hediwg thought for a minute, "say, of course, that I am the oldest woman in the world. Say that I have had not only a long life, but a full and happy one. Say that I have seen emperors and kings conquerors and conquered. Say that I have cooked food for soldiers of the Russian, Italian and French armies!"

I looked at the old woman, leaning on her cane in the sunlight. Proudly her dim eyes met mine as she told me about herself. For an instant I lost every bit of tact I had ever possessed.

"But," I stammered, "you're old—the oldest woman in the world. Aren't you tired of it all? The hard work, the sorrow, the heavy burdens?"

Frau Hedwig Stavne, the picture lady, raised her head and looked at me. Then she pointed her cane toward the blueness of the cloud-flecked sky.

"The sorrows, and the work, and the heavy trials were nothing," she told me in a clear, sweet old voice; "the joys were everything! And, child, the sun shines just as brightly as it did 120 years ago. God is in his heaven."

Swiftly the sun-filled village street faded from my view, and in its place I saw the bookshelves and the long table. I looked for Frau Stavne, and I saw my desk, paper-filled, covered with a scribbled-on blue blotter.

I had been daydreaming.

I picked up the other photograph and studied it. Flaxen hair tied with two rosettes, round cheeks, dimpled arms, baby eyes, eager, mysterious, innocent. I studied the picture and thought of the little old lady in Pleschen, Germany.

"She was once young," I thought, "a baby like this tiny kiddie. And *now* she is one hundred and twenty years old!" And I wondered.

You remember the cheery words which Robert Browning puts into the lips of Rabbi Ben Ezra:

> Grow old along with me;
> The best is yet to be.

Throughout the poem the same philosophy and hope are shown. The poet wanted to grow old and in time to go home—to the "best." He was glad to follow in the wake of the fate who carried an hourglass.

Girls, it is better so. It is best to be happy as the years fade swiftly away. Because the years *will* slip by whether we be glad or sorry, and unless we are happy at the changes that time may bring, we will make a sorry thing of our lives and the canvas of our souls will be dull and somber and devoid of color.

Friends of mine, we are at the opening of our lives. We can look back clearly and we can try to pierce the mystery of the future. Do you suppose that we shall be able to make a happy story, as we walk along calmly through the years?

A New Year's Greeting from the Money-Makers' Club

ALTHOUGH Nineteen-Fourteen is now two weeks old, people everywhere are still wishing each other a "Happy New Year." It is this familiar phrase that we hear wherever we go. It seems fitting, then, that the Money-Makers' Club, too, should extend this same wish to all its members. It is not, however, only *wishing* you a Happy New Year, but is giving each one of you the opportunity to *make* it a happy one.

The Club membership is free, and open to all our girls. It makes no difference whether you are a busy housewife, a college or business girl, or just a girl at home. There is room enough in the Club for each and all of you. Remember, it is never too late to join the Club, but of course the sooner you do so the better.

Perhaps, in the excitement of getting ready for Christmas, you (who are not a member) have overlooked this offer; or perhaps you have not carefully read the booklet, which tells all about the Club. If you have not written for a booklet do so to-day. Make it one of your New Year's resolutions, that you are going to join the Money-Makers' Club, as it is going to mean so much to every active and enthusiastic member.

We want to make this year one of the brightest and most prosperous that THE CHRISTIAN HERALD has ever known, and are asking our girls to help us. In return, we are giving them the opportunity to make money for the many little things—yes, and big ones also—that girls of all ages need and want. "Procrastination is the thief of time," and, in this case, of money, too. Don't delay, but send for one of the Club booklets now. This is *your* opportunity to make the year a happy and prosperous one. Take it!

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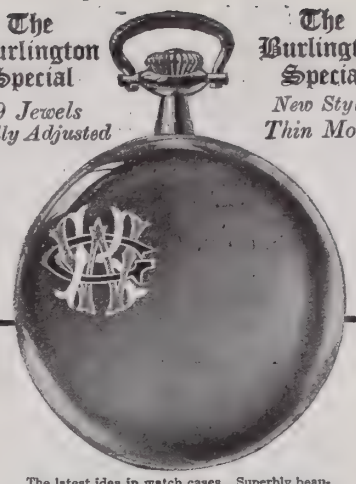

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IN HIS NAME*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

GOING about doing good, that was Jesus' occupation during the years of his ministry on earth. The "twelve" usually went with him, not so much to help their Master as to listen to his teachings and absorb his spirit of loving helpfulness, that they might be prepared to minister in his name after he should return to his Father. Now and then others followed in his train—those who had been healed by him, who were desirous of rendering some service to him by way of showing their gratitude. So did Mary Magdalene, not a bad woman, but an unfortunate woman, who had been a lunatic. She was called "Mary Magdalene" because the town of Magdala was her home. So were the inhabitants of Nazareth called "Nazarenes."

In towns and villages through which Jesus passed there were benevolent people, some of them women, who delighted to contribute gifts of food and even lodging for his comfort. One such home as this was that of Lazarus, Mary and Martha at Bethany. But among the true followers of Jesus, there were also false ones. Jesus, by his power to read men's thoughts as if they had been open books, knew at a glance who were the false-hearted. And one day when a man said to him: "I will follow thee whithersoever thou goest," Jesus recognized that the man was seeking distinction, and he replied: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." In fact Jesus had no abiding place, and it was not his intention to set up a kingdom on earth. Two other false-hearted men joined his train, but they were frank enough to say that they wanted to wait a while before actually becoming his followers. Jesus plainly gave them to understand that such half-hearted service was not acceptable to him (read Luke 9: 57-62).

But Jesus knew that Lazarus and Mary and Martha were true-hearted followers, and it was his delight to be their guest. On one occasion at least, he probably remained with them a whole week during the Feast of Tabernacles, in the third year of his ministry. During that festive week, according to the Jewish law, all persons dwelt in booths made of living trees, made usually on the roofs of their low, flat houses. In the courtyard in the center of the house was a larger booth which served as a sitting-room and dining-room for the whole family. It should be stated that these booths were reminders of the days when Israel dwelt in tents. We seem now to see Jesus sitting in the family booth in the house at Bethany. Mary and Martha are both desirous to honor their guest. But what different ways they took to do it! Martha hurried back and forth through the courtyard almost distracted by her "much serving," bringing to Jesus the choicest viands she could prepare, while Mary just sat down at his feet and with an eager face listened to all he had to say. Mary's composure nettled Martha, and she actually complained to Jesus. "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." "Martha, Martha," said Jesus, tenderly chiding her, "Thou art anxious and troubled about many things, but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." How much better pleased Jesus would have been if Martha had brought him a dish of olives, or even bread only, and then had sat down as Mary had done! But she was cumbered with much serving, a kind of serving that did not contribute to the highest companionship. There is in this incident a lesson for all to learn about the measure of Christian hospitality that it should not consist in such a variety of goodies and lavishly spread feasts that soulful companionship can have no place.

The "good part" is to serve Jesus. We can serve him with our feet by going to the church and to the Sunday school. We can serve him with our eyes by reading his teachings in the Bible. We can serve him with our ears by listening to what pastors and teachers have to tell us about him. We can serve him with our lips by prayer and song, and by telling others about his wonderful love. We can serve him best by giving our entire selves to his service, doing for others in his name just the things he did when he was on earth, so far as we have power to do them. We have his sanction for this, for he has said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." These words have been chosen as the Golden Text of this lesson. And they will indeed prove golden to any one who will undertake to practice them.

This has been most beautifully set forth by Miss Margaret Cole Brown in what she calls "A Banner Exercise." It has been our pleasure to make use of it with gratifying effect to the boys and girls. Let thirteen banners be cut out of white window shade linen measuring about 12x18 inches in size and fastened to small poles. Letters for the mottoes should be cut out of red paper, decorated with gilt lines, and should be about one inch and a half in height in order to be seen across a room. The symbols used should be gilt trimmed with red, or red trimmed with gilt. These symbols and mottoes can best be described by giving the service as outlined by Miss Brown:

First Banner. Maltese cross (red). Motto: "In His Name I Serve." Scripture Recitation: "In the name of our God we will set up our banners." Ps. 20: 5.

Oh royal law of life,
By which all life shall grow
More heavenly, 'tis this:
True service here below.

Second Banner. A crown (gilt). Motto: "Loyal Service." Scripture recitation: II Tim. 2: 4.

Let this mind ever be in me:
To serve my King right royally.

Third Banner. A cloak (red with gilt). Motto: "Loving Service." Scripture recitation: I Cor. 15: 5.

Oh, may I wear where'er I be
Christ's mantle of true charity.

Fourth Banner. A helmet. Motto: "Active Service." Scripture recitation: I Thess. 5: 8.

Young soldier! On my head he'll place
The helmet of his saving grace.

Fifth Banner. A cuirass or breastplate (gilt with red lines). Motto: "True Service." Scripture recitation: Ps. 60: 4.

And the breastplate of righteousness
Shall be part of my knightly dress.

Sixth Banner. A bugle (gilt with red banner attached). Motto: "Faithful Service." Scripture recitation: I Cor. 16: 13.

Loud let this bugle note arise,
Faith grows by daily exercise.

Seventh Banner. A spear (gilt). Motto: "Humble Service." Scripture recitation: Luke 14: 11.

Surrender to the Lord my King,
My service, life, love, everything.

Eighth Banner. A shield (gilt with a red cross). Motto: "Patient

Continued on next page

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, January 25, 1914. Serving Jesus. Luke 8: 1-3; 9: 57-62; 10: 38-42. GOLDEN TEXT: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matt. 25: 40, R.V.

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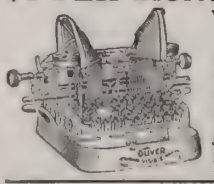

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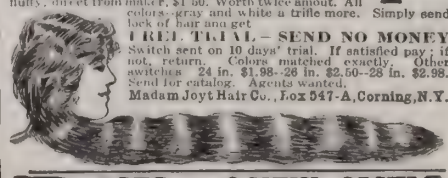

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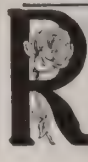

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SUNDAY SCHOOL LESSON

Continued from preceding page

-vice." Scripture recitation: Luke 10.

Ever let me faithful be
In smallest things I do for thee.

Ninth Banner. Gauntlets, repre- ting hands (gilt with red lines). tto: "Helpful Service." Scripture itation: Eccles. 9: 10.

Remember to do the King's commands,
For helpful service train thy hands.

Tenth Banner. A sword (gilt). tto: "Valiant Service." Scripture itation: Eph. 6: 17.

Valiant my heart must ever be,
My sword for truth fight manfully.

Eleventh Banner. A sandal (gilt). tto: "Peaceful Service." Scrip- e recitation: Eph. 6: 15.

In paths of peace lead thou the way,
My feet shall follow thine each day.

Twelfth Banner. The holy cup lt). Motto: "Sacrificing Service." ipture recitation: Matt. 15: 13.

Christ, thy loving thou didst prove
By the sweet sacrifice of love.

Thirteenth Banner. The flag (red n a gilt cross). Motto: "Victorious vice. Scripture recitation: Phil. 13.

Ever on thy name we'll call,
Christ, triumphant over all.

oncert recitation by the standard- rers kneeling:

O King of heaven! King of earth!
This solemn pledge we give:
We'll help the needy and distressed;
For right and truth we'll live.

his lesson would be a good occa- to emphasize the principle to ch the Boy Scouts subscribe: "Do ind act for somebody every day." t would tally three hundred and y-five kind acts every year. If a thus begins when he is ten years or even younger, and lives to be y years of age, how many kind will he do in the name of Jesus ng his whole life? That is a sum th doing, a life worth living. But e are people living who do not do kind act in a month! What a lot oy and happiness they are depriv- others of, and how miserable they making themselves!

a corner of an express train there sat a little old woman who was not accustomed to travel. Presently the conductor came along and asked for her ticket. She drew it out from her well-worn glove. "What are you doing on this train?" he said to her in a gruff voice. "We don't stop at your place. No stops until we get to Summertown." "But I was told this was the right train," she said meekly. "Next time you go away from home, have some one to take care of you," the conductor snarlingly answered. "But what am I to do?" she asked. "We'll take you on to Summertown, and you can get back some time to-night," he said and passed on. The poor old woman leaned back in her seat looking thoroughly frightened. There was a vacant seat beside her. A tall young fellow about eighteen years old left his seat and took that vacant one. As he did so, he said to the old woman: "May I sit here and explain about your train?" "Yes, oh, yes; how kind you are!" she exclaimed. And then the young man said: "There will be a train leaving Summertown in an hour after this one arrives, and it will take you back to where you want to go." "I don't mind one bit now I know that," she replied, and she was soon engaged in a pleasant conversation with the young man. Presently he returned to his seat, and an elderly gentleman sitting near said: "I wonder if you would mind telling me what made you take so much trouble to comfort a lonely stranger?" The young man hesitated and blushed and then replied: "Well, sir, if you really care to know, I was just glad to have the chance to cheer her up. Till about eight months ago I was living a thoroughly selfish life. My ambition was simply to have a good time. But one day my Master showed me that was a small, mean way to live, and I promised that if he would help me, I would never let a day pass without trying to do at least one little service for him. And when I heard the conductor speaking so roughly to that poor old soul, I just said to myself: 'There's my chance for to-day.' I just went over and smoothed her down for Jesus' sake."

NDUSTRIAL SAVINGS AND LOAN CO.

N THE MATTER of the Industrial Savings and Loan Company, in liquidation, we have received the following letter from the Bank-Department, State of New York:

NEW YORK, *December 19, 1913.*
ncial Editor Christian Herald,
Bible House, New York City.

EAR SIR: I have your letter of mber 15 in relation to the affairs he Industrial Savings and Loan pany.

dividend of 15 per cent. has been ed to all shareholders. This 15 cent. dividend represents the dation of about one-fifth of the pany's assets, and there remains oximately two million dollars value in unliquidated assets. As ly all of these assets consist of estate or real estate securities, it ry difficult to make an estimate the amount which will be real- from the liquidation, especially e real estate market at the pres- ime is in a badly depressed con- n. It is the purpose of the ing Department to market this estate as rapidly as is possible ut making unnecessary sacri- and it is believed that the deposi- will receive some very substan- returns in the future, although it t possible to fix the date for fu- payments to them.

ere has been a great deal of agi- n and misrepresentation in rela- to the affairs of the company, caused by certain speculators who have endeavored to procure assignments of claims against the company in order to advance their own personal interests at the expense of the claimholders. These speculators, in order to discourage the claimholders, have made many exaggerated statements in relation to the affairs of the company, and in some cases have succeeded in exchanging securities of little or no value with the claimholders for an assignment of their claims against the company.

The Banking Department is following the law in all respects, and the superintendent of banks is confident that upon proper analysis all transactions will be amply justified and meet with the approval of the claimholders. Yours very truly,

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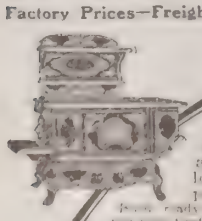

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

National Perils*

DOES it not seem to be a queer thing that ninety million people, dwelling together in a rich and broad land, with the power of government absolutely in their own hands, should tolerate so much wrong as exists in America? Why do we submit to the injustices that oppress us? Why do we sanction instead of slay the perils that face us? Why do we follow, in such numbers, the leaders and the influences that will in the end involve us in ruin?

Consider some of the foolish things we do. We often elect dishonorable and greedy men to rule our communities and make our laws. We tolerate vices that sap the physical, mental and spiritual life of the nation, spreading disease and death. We submit to industrial and commercial unfairness. We allow thousands of young women to be caught in the meshes of an unspeakable business, which, we are told, is conducted in a cold-blooded, cool-headed fashion like an ordinary commercial enterprise. We accept, from the depths of Africa, or from the depths of some nest of sinners in our own land, new dances, and adopt them in our homes and social gatherings. We take more and more impurities in books and magazines and newspapers without protest. We see multitudes of people staying away from the church of the God who led our fathers to this land and helped them in the building of our nation, and we are apt often to yield ourselves to that subtle pull away from God and his church.

Why are all these things so?. They need not be so. They are so because the American people want them to be so, for the foundation principle of our government is that the people can have what they like. We are getting what we like. Why do we like it?

If our country were attacked by foreign armies, the men and youth would gather and expel the invaders; if it were attacked by wild beasts, they would destroy them; if it were attacked by a plague of disease, the physicians would stamp out the pestilence. But instead of hating these other greater perils, the majority of our people like them—or at least do not hate them enough to bring them to an end. Why?

Because our hearts need to be touched again by the fire of God's Spirit. We need to hear his voice again. We need to see things as he sees them. We need to submit to his will. We need to have our souls changed and purified by the power that can come to us from a new vision of the Cross of Christ.

Yet, after all, many of those who suffer most have least power to resist the wrongs that oppress them. It is for us who are strong to bear the burdens of the weak and begin to fight their battles for them. Will you stop for a moment to consider what the United Societies of Christian Endeavor might do if they should actually unite against these widespread perils? It is an inspiring vision, is it not? A new Crusade! Why not begin it in your society? Why not begin it upon your knees, as you are studying this lesson?

Becoming Steadfast†

OUR lesson is about Peter. At the beginning he was intense but unsteady. He became steady at last, and did not lose any of his intensity.

When Christ was on trial, Peter wavered before the questioning of a maid servant, and vehemently denied that he even knew his Master. But on the day of Pentecost he stood up and said to a whole cityful of people: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Still later, he met death valiantly for his Master's sake.

What made the difference? It was the fire of the Holy Spirit, which had fallen upon him, burning away his timidity, his doubt, his desire to preserve himself.

Yet Peter had, years before, made a good beginning by choosing to serve and follow the Master, and by so conducting himself that he had been given a place in that Inner Circle of Christ's three closest friends. Then there had been that sorrowful talk by the lake shore when the Master had asked three times—once for each denial—for an assurance of his love.

The road to steadfastness is the same as it was in Peter's day. In ourselves we are unsteady. But God is steady. As we die to self, and let the fulness of his life enter us, we partake of his firmness. He holds us while we cling not to self but to him. Let our love for him now lead us to that full surrender and that complete faith which will bring the Pentecostal blessing of a clean, strong and steady soul.

The Challenge of Judson*

IT SEEMS a strange thing to speak of the present-day challenge of a man who began his work a hundred years ago. But Adoniram Judson has a message to our day as much as, even more than, he had a message to the age in which he lived.

The life of Judson could not be covered in the small space allowed for this lesson. Send to the American Baptist Publication Society at 1701-03 Chestnut Street, Philadelphia, or to the Missionary Education Movement, 156 Fifth Avenue, New York, for literature about him, or send for a copy of THE CHRISTIAN HERALD of September 24, 1913, which contained a survey of his work.

It was a life full of hardship and suffering, which was more than shared by his wonderful wife, Ann Hasseltine, called, in the new book about her, Ann of Ava. Mr. and Mrs. Judson sailed for the foreign field in 1812, locating at Rangoon, in Burma. By 1838 there were a thousand converts, and together the missionaries had translated much of the Scriptures into Burmese. Mrs. Judson died, and Dr. Judson completed the Burmese Bible. Their influence at home was almost as amazing as their influence abroad. The unification of the Baptist denomination and its splendid missionary activities are traced largely to these two pioneers to whose support the followers of that faith rallied many years ago. The story of the sufferings of the missionaries, particularly Mr. Judson's imprisonment and his wife's terrible hardships during those months, is heart-breaking. A world-wide celebration of their work is taking place now, which will culminate at Rangoon in March.

The challenge? It is to follow Christ as they followed him; to love souls as they loved them; to toil as they toiled, and, if need be, to suffer as they suffered, to establish the kingdom of Christ in the world.

* "THE CHALLENGE OF THE LIFE OF JUDSON TO THE YOUNG LIFE OF TO-DAY." (Conquest Meeting.) II Cor. 11: 18-28. B. Y. P. U. Topic for Sunday, January 25, 1914.

CHRISTIAN HERALD INSPIRES FRIENDSHIP

I never felt toward any paper as I do to THE CHRISTIAN HERALD. There is a personality about it that inspires friendship.

MRS. G. H. SUTHERLAND.
Los Angeles, Calif.

* "THE PERILS THAT THREATEN OUR NATION" (Home Missions Meeting). Jer. 22: 1-5, 13-18. Christian Endeavor Topic for Sunday, January 25, 1914.

† "PETER—FROM WAVERING TO STEADFASTNESS." Mark 14: 66-72; John 21: 15-19; Matt. 16: 13-18. Epworth League Topic for Sunday, January 25, 1914.

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ANSWERED PRAYERS

WILL you join the CHRISTIAN HERALD Prayer League?

The correspondence of our Answered Prayer Column has demonstrated that prayer holds a very large place in the lives of the members of the CHRISTIAN HERALD Family. We shall include hereafter in this department not only acknowledgments of answered prayer, but also requests for prayer. Some of the requests will be stated in full each week, and the rest will be limited to the initials, the address and the object prayed for. These letters will also be sent to the Bowery Mission, where they will be made special subjects of supplication at the meetings of the Mission Brotherhood.

But more important still is the organization of a Prayer League. This idea took definite form in a letter from Mrs. J. A. Hardy of Portsmouth, Va. This is another illustration of the very real way in which the readers of a paper help to edit it. It was this letter which brought to a focus the earnest thought and plans for the enlargement of our paper, and this Prayer League is the result.

Questions of day and hour were discussed, and it has seemed best to appoint the noon hour each day as the time when every member of the great CHRISTIAN HERALD Family should lift up his heart in earnest prayer for all the other members of the family, for the church and for the whole world. There will be no formalities about enrolling members. But the Father of all will see the bended knees and his ear catch the whispered or spoken prayers which shall rise to his throne from every quarter of the globe.

The noon hour is not identical in different countries, or even in different States. But as each soul utters the noonday petition, he will know that many others in his part of the world are joining their prayers to his. And as the noon mark travels about the equator, the great earth will be girdled daily by this chain of prayer.

Of course the Prayer League will mention definitely the names of those requesting prayer and the objects desired, but its scope will not be limited to this. Its greatest object should be to draw near to the heart of Christ and to pray earnestly for the things he longs for most eagerly. The righting of the world's wrongs, the healing of the world's sorrows, the cleansing of the world's sin, the bringing of the world's wanderers to the feet of God—these are the things for which the Prayer League will petition heaven.

Do not keep yourself from the blessing of this new movement because you feel you have not time to go alone at the noon hour for prayer, nor time to take your CHRISTIAN HERALD and mention the names and the requests found there. If it is no more than for a moment, lift your heart to God, asking him to bless the CHRISTIAN HERALD Family and to use it for bringing the world to himself. Pray for a revival in your own heart; in your church; in your community; in our nation; throughout the world.

You will understand how impossible it will be to publish all the letters that reach us. And you will also understand, if neither your letter nor your initials appear, it means that the letter is being held in the hope that space may be found for it. In this way some time may elapse between the day you send your letter and the time a reference to it, in full or shorter form, is made.

Let January 14, 1914, witness the beginning of a vast prayer movement, whose ending only the omniscient Father can foresee.

Acknowledgment of answers to prayer have been received from:

M. W. B., Duluth, Minn.; Mrs. J. C., Thorndale, Pa.; Mrs. L. P., Tiskilewa, Ill.; Mrs. Mrs. J. J. P., Sharon, Vt.; H. E. S., Odessa, Del.; E. S., New Brunswick; D. McL., Decatur, Mich.; Mrs. M. G. B., Sycamore, Ohio; A Subscriber, Coma, Calif.; A Subscriber, Litchfield, Mich.; Mrs. J. H. K., Ephrata, Pa.; Mrs. A. S. W., Johnson City, Tenn.; F. R. H., Albion, Pa.; Mrs. J. W., Baldwin, Texas; Mrs. D. M. J.; L. A. M., Hartford, Conn.; E. B. S., Covelo, Calif.; E. J. R., Miami, Fla.; J. H. C., Hatfield, Ark.; Mrs. F. N., Saint Mary's, Ohio; L. B., Oaklandon, Ind.; D. L., New York; Mrs. J. F. T., Swampscott, Mass.; J. D. W., East Palestine, Ohio; Mrs. W. W. D., Snohomish, Wash.; H. A. B. G., Oregon City, Ore.; M. S. C., Manasquan, N. J.; W. E. L., Ardmore, Okla.; H. E., Jackson, Miss.; Mrs. J. S., Wheeling, Mo.; A Reader, Wayne, N. Y.; A. V. W., New Orleans, La.; E. M. S., Waupaca, Wis.; Mrs. J. L. R., Monroe, Wis.; Mrs. T. R., Rossville, Ga.; L. E. F., Towanda, Pa.; Mrs. W. A. J., Union, S. C.; Mrs. H. F. B., Danube, Minn.; E. W. H., Earlyville, Va.; Mrs. A. T., Lima Center, Wis.; Mrs. W. S., Schenectady, N. Y.; A Subscriber, Londonderry, N. H.; Mrs. J. B. S., Dekalb, Ill.; Mrs. E. A. R., Oshkosh, Wis.; Mrs. M. J. H. F., Portland, Me.; Mrs. J. A., Crescent, Okla.

Called Higher

THESE followers of the Lord Jesus have gathered in the heavenly home:

Mr. J. M. Bird, Wichita, Kan., December 2.

Lydia Silvius, Plymouth, Ind., November 16.

Mrs. Polly Scott Traver, Wolcott, N. Y., aged 83.

Mrs. Emma L. Smith, Childs, Md., October 8, aged 66.

Mrs. Elizabeth Jordan, Alameda, Calif., September 25.

E. O. Vincent, Sioux Falls, S. D., December 16, aged 29 years.

James W. Anderson, Manzanola, Colo., November 6, aged 64.

Mrs. Emma R. Squires, Tappen, N. D., October 11, 1913, aged 60.

Mrs. Wm. Brophy, Birmingham, Ala., December 1, after a long illness.

Mrs. J. C. Rawkins, Dancyville, Tenn., November 25, 1913. Sixty-seven years.

Theodore Egger, Holstein, Mo., December 3, aged 29; a theological student, son of Rev. F. Egger.

Mrs. W. A. Wilson, Waterloo, Iowa, aged 76. For thirteen years this cheerful Christian invalid had a sermon from THE CHRISTIAN HERALD read to her each Sunday.

Mrs. Jane S. Deane, Morris Park, L. I., N. Y., November 28, aged 83. Mrs. Deanes (Jane S. Willes) was born in Woolwich, Kent, England, and in 1856 went to India, and was one of the English residents who passed through the Sepoy mutiny. Afterward Mr. and Mrs. Deane came to this country in a sailing vessel by way of the Cape of Good Hope and settled in Brooklyn. Both were interested in Christian work at home and abroad, and Mrs. Deane was a member of the Richmond Hill Baptist Church; a woman of strong character, simple and cheerful faith.

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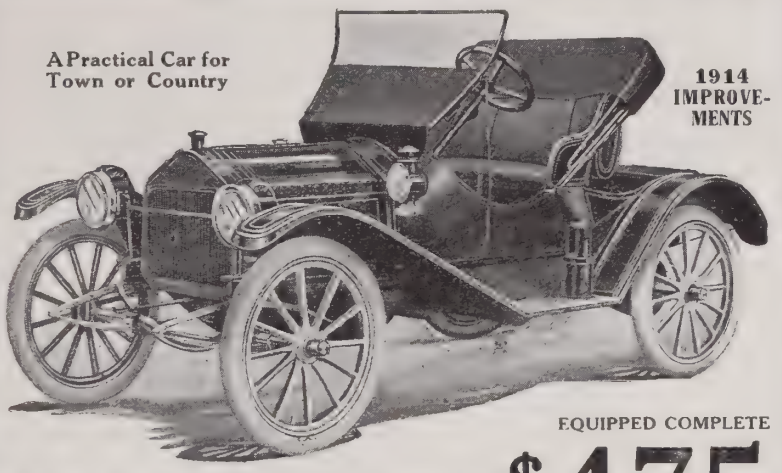

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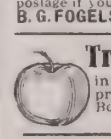

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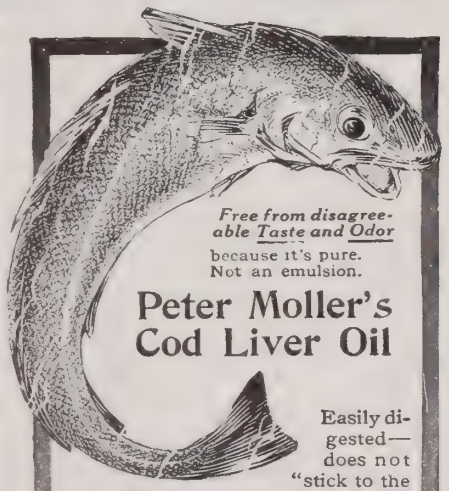

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NEW YORK, JANUARY 21, 1914

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NEW YORK CITY AT NIGHT

Looking South from the Woolworth Building

See page 55

HUDSON Six-40

New Ideas in Sixes

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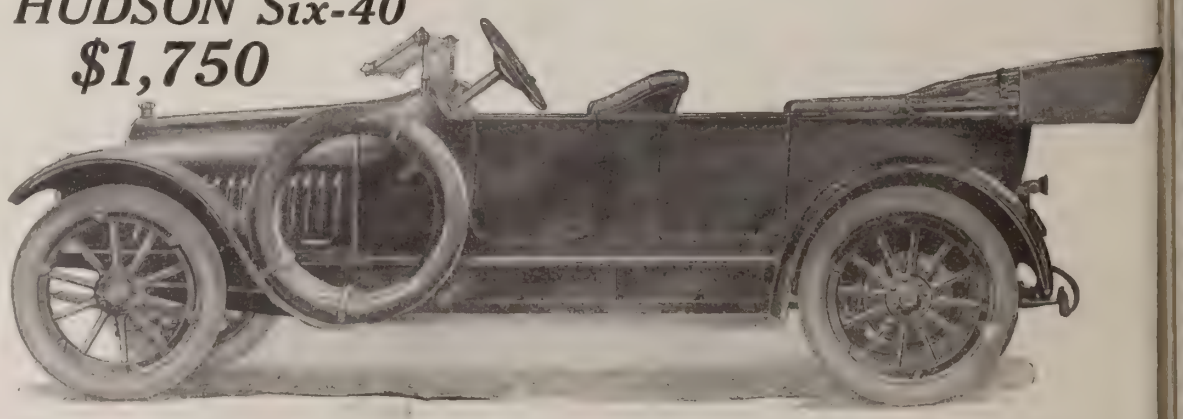

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NEW YORK, JANUARY 21, 1914

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

GROUP OF PALMS AT OCOA

THIS BOULEVARD EXTENDS ACROSS SANTIAGO

CHILEAN HUASOS OR HORSEMEN

IN THE ROSE GARDENS OF CHILE

A TROPICAL PARADISE, WHERE SPRING COMES IN NOVEMBER

CHILEANS MOVING FOR RELIGIOUS LIBERTY

BY CHARLES M. PEPPER

SPRING in the temperate zone south of the equator is like spring in the north. At first it is hard to realize that the seasons are reversed, that November is May, and that it is not the unending summer of the tropics; for there are the palms and the other evidences of tropical vegetation. On the railway line coming up from Valparaiso before the mountain climb is begun at Ocoa are the groups of beautiful palms which are so admired by all travelers, and the palms do not belong to winter landscapes. Yet there is winter in this latitude, and during some months the inhabitants feel the weather keenly, for they make little provision for comfort. "The winter will soon be over and spring will be here," is their cheerful comment. Spring is the season of flowers just as in the North, but November is our June in that it is the month of roses. At Viña del Mar, the seaside suburb of Valparaiso, in the garden of a family which considered itself in moderate circumstances, I saw twenty varieties of roses, and asked how they could afford such luxuries. "Why," was the reply, "the roses are not a luxury. We couldn't get along without them. They just grow." This was not quite correct, for such beautiful specimens could not be produced without cultivation and care, yet a rose garden, as the family said, is not a luxury, for with care and little expense everybody can have plenty of roses. Here in Santiago, the other day, there was a flower festival in aid of a children's charity. There was a procession of carriages which were literally bowers of flowers. The participants pelted one another with roses, and wreaths and garlands were showered on the spectators. It seemed a wanton waste, but when I suggested this to a friend, he replied: "Oh, no, señor. The flowers are so plentiful, and all this waste, as you call it, is for the poor little children. We pay for the privilege of taking part in this festival and the flowers themselves cost next to nothing." Along the Alameda, which is the handsome boulevard that extends across the city, the flower women have their stands, and as one strolls along, the air is sweet with the perfume of the violets and the roses. You stop to purchase a bunch and the flower woman for the small coin you hand her presents you with an armful.

THE O'HIGGINS MONUMENT, SANTIAGO

So the flowers are one of the pleasant features of Santiago in springtime. For the eye there are other agreeable things for all seasons. One is the absence of skyscrapers. I have nothing against skyscrapers. Those in New York are striking and beautiful; but in smaller cities in the United States it is not the same, and one wonders sometimes if they are really needed. Here is Santiago, the capital of Chile and also a city of commerce with a population of 300,000, which manages to get along without a single tall building. Most of the buildings in the business section are two or three stories. A few are four stories, but architecturally they are in harmony with the other structures, and there is no ugliness.

The newer government buildings are handsome and spacious, but some of the older ones are less attractive. The Moneda, where the president transacts official business, is not remarkable, and could hardly be compared to the White House in Washington. The small son of an American resident was passing the Moneda one day with his father when he exclaimed: "I know whose house that is. It's where President Wilson lives." President Wilson lives five thousand miles away, but the lad was right in his knowledge that the Moneda is the White House of Chile.

Besides the lack of skyscrapers, Santiago differs in another way from most American cities of 300,000 population. The business men take time to eat their dinners. Most of the stores and offices are closed for an hour and a half at noon. They keep open a little later in the evening, but no one objects to this. It would be hard to convince a Santiago merchant that he loses time by not taking a hurried lunch in the middle of the day, scarcely relieving himself from the rush at all. Though the number of Americans in Santiago is not large, the American influence, which began to be felt years ago with the establishment of the American school and mission, is quite pronounced. On the steamer from Panama was a young Chilean who spoke English so well that I supposed he had been educated in the States. "No," he said in reply to my question, "I only had two months there on a visit. I learned English from my American teacher in Santiago." It is admitted that the knowledge of English on the part of many leading Chileans has had much to do with the growth of religious toleration. An American and his wife, who had just come to Santiago, thought they would be unable to find a Protestant church in which to worship. The first Sunday they started out somewhat aimlessly, and on making inquiry from a policeman were agreeably surprised to be directed to Protestant services. They returned to the hotel and made known their satisfaction at having heard "a first-rate Methodist sermon." One of the leading political parties in Chile has made part of its platform the complete separation of church and state. Its opponents of reactionary tendencies have sought to offset this by proposing to re-enact the proscription laws which prevailed half a century ago, but no one takes this clerical movement seriously. Chile never will go backward in religious toleration.

Looking down from the hill of Santa Lucia, the panorama of Santiago and the surrounding country is so beautiful that it seems as though there should be nothing to mar the happiness of the people who dwell there. The same thought comes to one in traveling through the central valley, with its unending succession of fertile farms. Yet there are very serious questions affecting the welfare of the masses of the people.

One afternoon in Santiago there was a parade of employees on a strike. I do not know whether the strike itself was justified or not. Companies of troops, mounted and on foot, accompanied the strikers "to preserve tranquillity." A squad of woman factory workers led the parade. Most of them were girls, but a number were older women. During a pause, when the procession halted a moment, I asked one of these older women what her wages were. "Thirty-eight cents a day, señor." "Have you any children?" "I have four. I am a widow. We live with my mother, who is also a widow. She works, too."

Yet it must not be understood that the Chilean Government is indifferent to the welfare of its laboring classes. The government has taken hold of the question of providing suitable houses for workingmen, and this phase of the general welfare movement has been made a matter of national policy.

Santiago, Chile.

FOR BETTERMENT OF THE RACE

DR. D. A. SARGENT
Harvard University

REV. NEWELL DWIGHT HILLIS
Brooklyn, N. Y.

JUDGE BEN. B. LINDSEY
Denver, Colo.

GOV. WOODBRIDGE N. FERRIS
Michigan

U. S. SENATOR ROBT. L. OWEN
Vice-President of the Conference

A CONSULTATION of physicians over a dying race, or a conference of generals to advance a militant race farther into the hostile territory of civilization—you may liken the National Conference on Race Betterment at Battle Creek, Mich., to either of these, and you can find reasons to justify your choice.

By some actuaries it is claimed that the "life expectancy" of the average man is decreasing. We know that there is a seeming appalling increase in insanity, cancer, Bright's disease, tuberculosis, and industrial and other menaces to life. We are not so positive as we once were that the boys and girls of to-day are the mental and physical equals of the youth of the little red schoolhouse period; in fact, we are nervously sure our boys and girls seem to require more care by the dentist and optician.

Are the many welfare societies, the many reform movements of the day, just so many groups of social physicians specializing in this and that incurable disease in the body politic, or are they divisions and subdivisions of a great army protecting the line of march of the race?

Symptoms that warn us of the presence of a disease in our bodies—some part *out of ease*—are also signs that the body is trying to get rid of the cause. The moment we note one symptom we begin to find others, till we almost believe we are far sicker than we are. Pessimistic people have even been known to wonder if their physicians do not encourage such a belief in order to induce greater attention to the cure. It may be so.

What is certain is that campaigns for mental hygiene, for the elimination of the cigarette, for the suppression of a social evil, invariably bring to the surface a host of individual cases—symptoms—which would never have been heard of by the public otherwise. In this phenomenon of welfare work can be seen an increase in the number of cases that became known of tuberculosis, insanity, child labor; but not necessarily an actually increasing number of such cases.

What is increasing is our knowledge of the kind and number of diseases that menace the health of the race, the foes of human progress. It is a sign rather of race vitality than deterioration that organized forces spring up to combat each foe the moment it is recognized. And so the National Conference for Race Betterment may, perhaps, best be considered a council of war in which the leaders from all parts of the field of altruistic action reviewed the battles that have been fought, and mapped out a plan of future operations.

What is declared to be the most prominent group of educators, sociologists and scientists ever assembled in the United States accepted invitations to participate in this conference. All the speakers, and, indeed, all the delegates, were persons of expert knowledge in their respective departments of sociology.

DR. STEPHEN SMITH, PRESIDENT OF THE CONFERENCE (AGED 92)

The work of the conference ranged from School Hygiene to the Cost of Living, and from Infant Mortality to Education for Parenthood. The subjects were of race-wide interest, and all that had gone before in the way of investigation, experiment and accomplishment was brought in review before this body. It is hoped that out of the conference there shall grow practical plans for the strengthening of all forces of civic righteousness for more effective warfare upon the aggressive evils of the day.

The conference, held from January 8 to 12, was not in the nature of a convention to which delegates were sent by various organizations, but a meeting of leading social betterment workers who are especially interested in the broad question of possible race deterioration, which already has occupied the attention of England and France. To determine whether the human race is degenerating, and, if so, to classify the downward tendencies and recommend measures to check them, constituted the program of discussion.

Many agencies are grappling with specific factors in the general problem. The movement for a wider use of the school plant as a social center strikes full at many community ills. Vocational study and training is declared to be the surest safeguard against future industrial inequalities. Classification and segregation of school children, so as to give the mentally backward specialized attention, is another advanced step that promises to raise the average of efficiency.

The more recent Every-Sunday-at-Church Movement is one that is open to every man and woman who would make one's life count against the blacker evils of the day, the evils most to be dreaded. The Prayer League now being formed by THE CHRISTIAN HERALD, with other prayer circles, will have it in its power to sprinkle a vast beneficent disinfectant over the human race that is potent to ward off those deadlier menaces.

The National Conference on Race Betterment will stimulate all movements having as their object the overcoming of evil by the establishment of good.

NEW MOVEMENT FOR PROTESTANT MISSIONS

WHAT has led the leaders of all the Protestant churches of America to plan for a simultaneous canvass for all missions and benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all churches is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try out the plan was the United Presbyterian Church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30 per cent. in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per capita gifts to these objects.

The other two denominations that made a similar simultaneous canvass in 1913 were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still farther, and ask the Protestant churches of the whole nation to register their practical interest in missions during the same month. March was fixed upon as being most acceptable to the majority of the boards involved. Being later in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational missionary conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great missionary advance. There are about 23,000,000 Protestant church members in America. To get them to act together, and to act simultaneously, on anything is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other church leaders in this united campaign.

It is also a time of unusual opportunity to propagate Christianity among non-Christian nations. The foreign missionary work carried on for the past hundred years has been one of the principal causes of the great changes now taking place in Turkey, Persia, India, Japan, China and other countries. The foreign missionary enterprise has grown until it is a tremendous world-wide business, in which over 24,000 men and women missionaries are engaged, and for which the Protestant churches of Christendom contribute over $30,000,000 annually. Of this total, fully one-half comes from the United States, which has come to be recognized as the most important single factor in the world-wide extension of the Christian faith.

To date, 240 conferences have been held and nearly two hundred more are definitely arranged. These meetings for the advancement of the movement have reached over 150,000 individuals, and the responses and reports of interest coming in from all sections indicate a unanimity of purpose to make the every-member campaign memorable in the history of missions.

J. CAMPBELL WHITE, *General Secretary, Laymen's Missionary Movement.*

CRISIS NEAR IN MEXICO

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THE REBEL ARMY UNDER ORTEGA CROSSING THE DESERT

SHARPSHOOTERS AMONG THE HILLS ABOUT OJINAGA

THE last incident in the Mexican situation reported in THE CHRISTIAN HERALD was the departure of Mr. Lind to visit President Wilson at Pass Christian. The interview, on board the cruiser *Chester* lying off Pass Christian, was not given to the press, but the statement was given out that the President's policy already well defined would not be changed. The secrecy maintained about the interview has led to surmises that some more active plan may be adopted.

Aside from the announcement that Sir Lionel Carden, British minister to Mexico, was to be transferred to Brazil, the chief feature of the week has been the rebel assault on Ojinaga.

The attack upon this Federal city of refuge on the Mexican border was by far the most notable battle of the war. Six thousand of Villa's troops, under command of General Ortega, "the terrible," by train and by foot crossed the deserts of Chihuahua and took up positions in the hills about this city upon the plateau which overlooks the Rio Grande and American territory.

Made desperate by threats of death upon capture, issued by Villa against all belligerent sympathizers of Huerta, the defenders of the town had made the utmost possible preparation for the event, planting their artillery to sweep the plateau and the winding roads below. The assault began on December 31 without the aid of field pieces, the rebels relying upon the continuous pour of rifle fire to carry the town. Night fell upon the first engagement with victory for the rebel forces far from assured. January 1 revealed grim evidence of genuine carnage, for the bodies of more than a thousand Mexicans strewed the desert approaches to the town, glutted buzzards wheeled sickeningly above, and from the town itself wounded men and frantic women and children forded the shallow river to seek asylum on American soil.

The scene of this battle has been likened to a section of the Palisades overlooking the Hudson, the country behind the hills being desert land instead of fertile fields. If you picture the plateau of the Palisades dotted with low brown adobe houses, and imagine that you hear an exaggerated Fourth of July celebration, you may get a faint conception of the scene.

Despite the stream of deserters from the Federal ranks the besieged continued to hold at bay the attacking forces which renewed the conflict each succeeding day, bringing up their cannon and making assault after assault upon the worn-out defenders of the town, until, on January 5, the rebel forces were obliged to retire, outwitted and outfought by the men they had jubilantly expected to exterminate. Villa, more infuriated, it is said, than he has ever been at any frustration of his plans, leading an army of nearly 4,000 fresh men, left the northern capital of the Constitutionalists, Chihuahua City, and appeared amongst his discouraged troops about Ojinaga on the 6th of January. His arrival aroused the utmost enthusiasm, and preparations were speedily under way for a prompt renewal of the battle.

At that point hostilities seemed to have entered into a stage of mystery, however. The attack was not renewed, and in the interim the Federals buried their dead and strengthened their defenses. General Villa himself disappeared from the scene of action, and it was variously reported that he had been taken captive, that he was preparing a ruse, and that he was waiting for the psychological moment. The latest word in the press of January 9 afforded no basis for speculation as to the next move by the Federals.

Many conjectures are made concerning the message Mr. Lind carried back to Chargé O'Shaughnessy. United States marines from Panama have been ordered to Vera Cruz, and Carranza is said to be en route for the Arizona border, leaving Villa in military command of the north. One trifling incident of the week was a reported foolishness on the Mexican stage, in which England was made to box the ears of Uncle Sam, to the alleged huge delight of the Mexican audience. Reports also stated that General Huerta was making active preparations for a northern campaign, and that he had a large supply of war material, including many machine guns. He was also reported as declaring that he had it in his power to raise all the funds necessary for his purposes.

As events move nearer to a climax in Mexico, there is considerable speculation as to the likelihood of General Villa being called to the office of provisional president. His extraordinary career has, for a time at least, placed the leadership of Carranza in the background; indeed, the outcome of the Constitutionalist campaign seems to lie in Villa's hand. This "man of the hour" is a picturesque figure. Correspondents describe him as illiterate, shrewd and resourceful; a bandit leader and guerrilla fighter, but a competent strategist, able to cope with Huerta's most experienced generals. It is said that he can neither read nor write, though in these particular accomplishments he is probably not far behind thousands of others who are fighting by his side for the freedom of the Mexican people.

Victoriano Huerta is a somewhat different type. He is said to be of Aztec descent, is described as a man of strong passions, savage and often bloodthirsty in his disposition, reckless in his extravagance, a stubborn fighter, nervous and irritable from insomnia, excessively superstitious, but self-confident and resolute. He has been called a typical Mexican soldier of fortune, the incarnation of the "cape and sword," with little or no appreciation of patriotism, suspicious of all men, and prone to suspect plots where none exist. Such is the dictator who is both worshiped and detested by his countrymen. Mexico, however, has better presidential timber than either Villa or Huerta, and there is no reason to doubt that at the proper time, when the war is over and order restored, the right man will be found to guide the destinies of the republic, for too long a time wasted by bloody conflicts.

CONVERSION OF KEOKUK'S SON

JACOB V. CARTER, who was United States Indian agent at the Sac and Fox Agency, Indian Territory, at the time the request was made for the removal of Chief Keokuk's body to the city in Iowa which bears his name, sends THE CHRISTIAN HERALD some interesting facts in connection with that transaction, and particularly in reference to the conversion to Christianity of Moses Keokuk, the old chieftain's son.

Moses Keokuk, at the request of the city, attended the Keokuk Fair, where a committee waited upon him with the request that the Sac and Fox Indians consent to the removal of Chief Keokuk's body to the town named in his honor, stating that it was desired to place a monument there over his grave. Moses Keokuk gave his consent, but it was, of course, necessary to procure the further consent of the council of the tribe and of the Indian Commissioner in Washington. The chiefs of the tribe acquiesced in the proposal, and the necessary sanction of Washington was given.

Moses Keokuk was known formerly only as Chief Keokuk. He wore the most gaudy apparel he could find, had his head shaved on each side, leaving a strip of hair about two inches wide over the top of his head, and kept his head and face painted. He was the leading horse-racer and gambler of the tribe, taking the lead in all Indian sports. In 1877 a minister belonging to the sect of Friends came to hold Gospel meetings on the reservation. Chief Keokuk attended, and the minister felt strangely impressed that he must win his soul for Christ. He went to him, and, taking hold of both his hands, knelt in prayer, determined not to rise until the Indian had yielded himself to the Holy Spirit. Keokuk finally broke down and surrendered.

MOSES KEOKUK

It proved to be a genuine conversion. The chief had two wives, but after accepting Christianity put one away, keeping his first wife. He adopted the name of Moses, laid aside his Indian garb and put on civilized clothing, joined the Baptist Church, and soon began to preach the Gospel in his native tongue.

The conversion of the chief was really in advance of general missionary work in this field, which really did not begin until about 1883, and while it was described as a hard field in which to labor, remarkable progress among the Indians was reported in 1889. It is conceivable that this Indian convert proved a great stimulus to the other Indians on the reservation.

This is a beautiful chapter to add to the ever-interesting story of old Chief Keokuk, who, at the time of the early struggles of the American settlers with the Indians, stood by the United States, sanctioning the treaties and concessions which were so vigorously opposed by the hostile Black Hawk. To have a prosperous city named for him, to have his bones buried there with honor, to have a magnificent monument above his tomb, and to have his son preaching the Gospel which has given America its glory, are good rewards for a life which, even with its handicap of savagery, seems to have had much that was truly noble.

THE SECRET OF BLESSEDNESS

A SERMON

BY

REV. R. A. TORREY*

TEXT: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1: 1-3

IN THIS verse, God speaking through the Psalmist sets before us the secret of blessedness in heart, beauty in character, fruitfulness in service, and prosperity in everything. Are not these the four things that we all desire for ourselves? These verses tell us in the plainest sort of way how we may obtain them. They tell us that if we will not do three things and will do two things, we shall have blessedness in our hearts, beauty in our characters, fruitfulness in our service, and prosperity in whatsoever we do.

I. The three things we must not do. The three things that we must not do are, first, Walk in the counsel of the ungodly; second, Stand in the way of sinners; third, Sit in the seat of the scornful, *i. e.*, we must come out from the world and be separate in our walk, in our standing and in our sitting. As to our walk, we must not walk in the counsel of the ungodly; we must get our directions as to our walk from God and not from the world. We must not ask what the world does or advises; we must ask what God tells us to do. As to our standing, it must not be in the way of sinners; as to our sitting, or continuous fellowship, it must not be in the seat of the scornful. We will not dwell on these three things that we must not do, for the words are so plain as to need no comment; what they need is not so much to be expounded as to be obeyed, and furthermore, if we do the two things which we must do we shall be sure not to do the three things we must not do.

II. The two things which we must do. The first of the two things which we must do is "Delight in the law of the Lord." The law of the Lord is God's will as revealed in his Word, and these words tell us that it is not enough merely to read God's Word; indeed, that it is not enough even to earnestly study God's Word; we must delight in God's Word. Now doubtless many of us will have to admit that we do not delight in the law of the Lord. Probably we read it, quite likely we study it diligently, but we read it and study it simply because we think it is our duty. As to delighting in it, we do not.

A Table of Plenty

What shall one do if he does not delight in the law of the Lord? The answer is very simple.

First of all, he must be born again. The one who is truly born again will love the Word of God. The Lord Jesus says in John 8: 47: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." The little Greek word which is translated "of" in this passage is a very significant word. It really means and should be translated "out of," *i. e.*, in this connection "born *of*," and what Jesus said was that the one that was born of God would have an ear for God's word, and that the reason that the Jews did not really have an ear for God's Word was because they were not born of God. One of the clearest proofs that a man is born of God is that he loves, delights in, God's Word. I have seen men and women pass in a moment from an utter distaste for God's Word to an abounding delight in God's Word by simply being born again.

"But," some one will say, "how may I be born again?" God himself answers the question in a very simple way in John 1: 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." According to these words the way to be born again is by simply receiving him, receiving the Lord Jesus. The moment any man, woman, or child really receives Jesus to be all that he offers himself to be to any one, to be a Saviour from the guilt of sin by his death upon the cross, to be a Saviour from the power of sin by his resurrection power (Heb. 7: 25), and to be Lord and Master to whom is surrendered the entire control of life (Acts 2: 36), that moment that man, woman or child is born again and with the new life thus obtained will get a new love, a love for God and a delight in his Word.

Second, In order to delight in the law of the Lord we must feed upon it. The prophet says in Jer. 15: 16, "Thy words were found, and I did *eat* them; and thy Word was unto me the joy and rejoicing of mine heart." The reason why many do not delight in the Word of God is because they do not eat it. They read it; they skim over it; they smell of it, but they do not eat it, and yet they wonder why they do not delight in God's Word. What would you think if some day some friend came to visit you who had never eaten strawberries, and you should get for him a dish of our wonderful California strawberries? You tell him how delicious they are and set them before him—you are called away, but in an hour or two you come back and you say to your friend, "How do you like those strawberries?" He replies, "I did not care for them. I have seen many things that I have enjoyed more." In surprise you say, "What, did you not care for them?" "No, they seemed very ordinary to me." For a moment you are puzzled, and then you say to him, "Did you eat the berries?" "No," he answers, "I did not eat them. I smelled of them and I have smelled many things that smell better." Well, that is the way that many, even of professing Christians, treat the Word of God. They just smell of it, they skim over a few verses, or many verses, or many chapters, but they do not stop to eat a single verse. They do not chew the words, swallow them and assimilate them.

How different the Word of God becomes if we really eat it! Take, for example, the most familiar passage in the Bible, the verse that most of us learned first of all, Ps. 23: 1: "The Lord is my Shepherd; I shall not want." It sounds beautiful even when we merely read it, but how sweet it becomes when we stop and ponder it, weigh the meaning of the words, digest each word in it! Let us ask ourselves first of all, "Who is my Shepherd?" and then stop for a while to meditate upon the fact that it is Jehovah who is our Shepherd. Then ask ourselves, "What is Jehovah?" "My *Shepherd*." And then stop and think what is involved in being a shepherd and what it means to have Jehovah as our Shepherd. Then ask ourselves, "Whose Shepherd is Jehovah?" "*My* Shepherd." Not merely the Shepherd of men in general, but my *own*.

Next dwell on the word "*I*," then on the word "*shall*" with all the certainty that there is in the word; then on the word "not"; then on the word "want," and ask yourself all that is implied in the statement, "I shall not want." Ah, the old familiar verse becomes so much sweeter as we eat and assimilate it. If we thus ate different portions of the Bible day by day we would soon find a joy in it that we find in no other book. The only word that would express our relation to the Book would be "delight."

The Value of Method

The second of the two things that we must do is "meditate in the law of the Lord day and night." These words tell us how to study the Word and when to study it.

First, How to study it. "Meditate" therein. We live in a day in which meditation is largely a lost art. It is largely a lost art in all our study. We send our children to school. They are not allowed to think; they are simply crammed and crammed; we cram them with physiology, biology, psychology and all the rest of the ologies; we try to see how many branches we can cover in a few years and how much of each branch we can cram in. If our children studied fewer subjects and really studied and mastered those they did study, they would know more and be of more use in the world. But it is in Bible study especially that meditation is a lost art. We try to see how many chapters we can study in a single day. We should not so much say, "I will read so many chapters in a day," as "I will spend so much time each day in really studying and feeding upon the Book." Sometimes we will give to a single verse or a single word that arrests our attention all the time we put into Bible study that day.

There is no greater enemy to successful study than hurry, and this is especially true of Bible study. One night I was teaching a Bible class in Minneapolis. A traveling man from New York, a very active member of St. George's Episcopal Church, dropped into my class. He had to take the train for the far West soon after the class, and I walked down to the station with him. As we walked he said to me: "Tell me in a word how to study my Bible." That is a pretty large contract to put in a single word, How to study the Bible, and I replied, "If I must put it into one word, that one word would be 'think.' Think on what you study; look right at it, weigh it, weigh every word, turn it over and over and over—meditate upon it."

But the words of the psalmist tell us not merely how to study the Word, but when to study it: "day and night." Many people are asking, "Must I study the Bible fifteen minutes every day, or a half hour a day, or two hours a day?" "Day and night," replies the psalmist. This, of course, does not mean that we should be sitting with an open Bible before us every moment of the day and night, but it does mean that, having had some regular time for Bible study, after that time for Bible study is over we should carry away in our mind and heart what we have studied and meditate upon it as we go about our business, our household duties, or whatsoever we have to do. Oh, how much lighter and pleasanter the drudgery of life becomes if we go about it with the Word of God in mind and heart, meditating thereon in the midst of our most wearing toil!

III. And now what will be the result of our separating from the world in our walk, in our standing, in our sitting, and of our delighting in the law of the Lord and meditating therein day and night?

The Rich Reward

First of all, we shall have blessedness in heart. "Blessed is the man," says our text, that "walketh not," etc. The Hebrew word translated "blessed" is a very peculiar word in the Hebrew. It is not a participle at all, but a noun, and a noun in the plural. Literally translated it would be "blessednesses of the man," *i. e.*, how manifold and varied is the blessedness and happiness of the man that does not do these three things and does do these two things! This world knows no joy so varied, so full, so manifold, so wonderful as the joy that comes to the one who is separated from the world and who meditates on the Word. I know all about the joy that comes from reading good literature. But that joy can never for a moment compare to the joy that I have found in meditating on the Word of God. So sweet has that joy become that oftentimes I am tempted to say that I will read no book but the Bible.

I remember a night the first winter I was in Chicago. I had been very busy that day, answering my correspondence, and teaching in the Bible Institute in the morning, studying in the afternoon, and preaching that night. I got to my house late, after eleven o'clock, pretty thoroughly tired. I sat down for a little while to find rest in Bible study before I went to bed. I was reading the Bible through in course and had reached the last book in the Bible. In those days I did not care as much for that book as for other books—sometimes I had even been tempted to wish that the book was not in the Bible—but, as that was where I was in my reading the Bible in course, I began reading the 11th chapter of the book. When I reached the 15th verse, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," such a joy swept into my soul as I took in the meaning of the words that I—do you know what I did? Of course you do. I shouted aloud. I was not brought up to shout in meeting. I cannot shout to this day in public, but, oh, when alone with God and his Book sometimes such a joy sweeps into the soul that nothing but a shout will give relief.

Second, we shall have *beauty of character*. "He shall be like a tree planted by the rivers of water." What is more beautiful than a well-watered tree in full leaf, the maples and the oaks and the beeches in the East, our palms and pepper trees and umbrella trees here in the West? Well, the one who refrains from doing the three things mentioned above and does the two things mentioned will be

Continued on page 54

Evangelical pastor and Dean of Bible Institute, Los Angeles, Calif.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, January 25. John 4: 16. *"Go, call thy husband, and come hither."* This is Sunday morning. We are preparing to go to church. Wife is going, of course; mother is going, of course; the children are going, of course. Husband and father is not going—of course! I see the churches filled with devout women and eager youths. Where are the men? Jesus wants the men, the husbands and fathers to come to him with their wives and children. He has something to say to them, and if they wish to learn the nobility of Christian manhood and the dignity of the married relation, they have need to come.

True, marriage is a civil contract; but to the Christian also secular relations become sanctified by the Word of God and by prayer. It is the most natural thing in the world that the Christian wife should desire her husband to be a Christian, or *vice versa.* Is it not an anomalous condition when husband and wife, closely joined together in the most intimate union of wedlock, are perfect strangers to one another as regards the sacred ties which bind the heart to its Maker and Redeemer? And what a shocking example is a churchless father to his children, who are being brought up in the nurture and admonition of the Lord! Does he exist for no higher purpose than to provide food and clothing for them? Do you know, O churchless husband and father, that many a tear has been shed and many a prayer spoken because of your indifference?

"Go, call thy husband, and come hither!" Probably many a wife has attempted to do this often enough, and has failed. Let such not faint and become despondent. Jesus has honored them with a lofty message to their dearest friends and he accompanied the message with his heart-conquering grace. Faint not; perhaps his hour is not yet come. "What knowest thou, O wife, whether thou shalt save thy husband?" Or, if the case be the opposite: "What knowest thou, O man, whether thou shalt save thy wife?" Let us now read the One Hundred and Twenty-eighth Psalm.

MONDAY, January 26. John 4: 17, 18. *"Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband; in that thou saidst truly."* Before the eyes of this Jewish Stranger whom she had met her life was an open book. "She felt under his searching glance that no folly, no weakness, no rebellious deed, no damning compromise, was hidden from him." With a touch of sadness in his voice he acknowledges the truthfulness of her shocking confession. With infinite sympathy his eyes rest on this wild child of passion, who has gone from bad to worse, heedless of the God who has threatened to judge such as she was. (Heb. 13: 4.) Even to her, he desires to be the Saviour.

Christ is the discerner of the secrets of men's hearts. Men are bold to face their fellows as long as they feel assured that their sinful past is a sealed book to other people. The basis of their composure and self-reliance is destroyed as soon as they become aware that their secrets are known. When a sinner wishes to have dealings with the Saviour of men, he must start out with the conviction that the Lord knows him through and through. While this humiliating consciousness would cause him to shrink from his fellow men, it must attract him to Christ. Secrets which would prove damaging evidence against the sinner elsewhere are safe in the heart of the Physician of souls. Our concealed miseries are the starting-point for his rescue mission to the fallen. There are moments when the still small voice in our bosom unmasks to our startled gaze our real self in all its abominableness. In such moments the holy Christ says to us: "I know you. But why will you not know me? Why will you not let me help you?"

TUESDAY, January 27. John 4: 21, 22. *"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews."* "Where two or three are gathered together in my name, there am I in the midst of them." With these words our Lord divorced the privilege of worship from the customary notion that worship must be performed within certain hallowed precincts. Cherished memories may cause one place to appear more sacred than another to a soul which is seeking its God. The odor of sanctity may seem to have been poured out with greater abundance on a certain locality than on any other. But if we stop to consider we shall find that we have missed the chief point in worship if we cling to mere externals, to the place and the accessories.

Worship must be an intelligent affair. There are deep, mysterious things in the Christian religion, but the Christian knows the object of his adoration. He knows the God to whom he pays homage, and he knows that he is face to face with him, whether he is on some Alpine height or at the bottom of a coal mine, whether he is in his bed during the quiet night or in mid-ocean, with the wind and the waves roaring about him.

Is there not much Christless, hence Godless, worship also in our day? Beautiful anthems, pealing organs, ringing chimes, stately prayers, eloquent sermons—yes, we are told that all these things will be in evidence if we come to worship here or there. But where is the Word of the Son of God who ransomed us from death and hell? Is there any promise in these things of that great calm which comes into a quaking conscience by faith in the Redeemer?

WEDNESDAY, January 28. John 4: 23, 24. *"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."* The ancient church father who in his "Confessions" declared that the yearning of the spirit within him was Godward, and that the goal of his perfect rest would not be attained by him until his spirit should enter into God probably thought of this text. That is the beautiful secret of true worship, that spirit meets Spirit: the created spirit of man comes to commune with the Father of spirits, with the great uncreated Spirit. We may carry our bodies into a place of worship and go through the acts of public worship in a mechanical way, and come away from our devotion with a feeling of physical weariness and ennui. Well, if that has been our experience, we have not worshiped. That is, our action does not deserve that name. No person who has gone to meet his God "in spirit and in truth" can ever forget that sweet hour.

But what does "in truth" signify? Does it mean to stand before the righteous God in the nakedness of our natural self and quailing before his awful majesty? No sinner could meet God and live. Does it mean to come into his presence decked in the miserable fig-leaves of our paltry virtues? Woe to the hypocrite who attempts that! We meet God in truth when we have sincerely embraced him who declared himself the Way and the Truth and the Life. Clothed in the righteousness of Jesus, we stand before God as true worshipers, and our heart is filled to overflowing with the blessed, comforting consciousness of our child-state, our adoption as sons of his grace, because of the living and dying of his only Son. Such worshipers the Father seeks, now more than ever, because after the night of waiting and anticipation under the old covenant, the day of realization has now been ushered in to all who hear the proclamation of the new covenant: "Come unto me: I will give you rest."

THURSDAY, January 29. John 4: 26. *"I that speak unto thee am he."* The supreme moment in the life of this Samaritan had arrived when the Stranger to whom she had been listening with increasing wonder and awe admits her to the knowledge of his exact personality. That he was a prophet she was sure from what he had said to her before. She learns now that he is the Messiah, dim reports of whom had come to her. She had been all that time in conversation with her Saviour, and he had step by step led her to see the salvation which he had come to work also for her, and she knew it not.

Innumerable times the situation here depicted has been repeated in the lives of men under changed circumstances. The wayward have Christ much nearer them than they imagine. It is likely that salvation is a thought very distant from their minds. But a moment arrives when his person and work become a sudden reality to them; when he makes them see that he has come to seek and find them while they were bent on going away from him into the far-off country of worldliness, to the filthy troughs of vice, into the wilderness of utter abandonment and ultimate despair. "I that speak unto thee am He." May this revelation be vouchsafed us again and again along the pathway of life! May it arrest every wayward child in its career of recklessness, and may it cheer every one who is struggling with the consequences of his sin and guilt with the assurance "The Lord is with me to bring me out of all my troubles!"

FRIDAY, January 30. John 4: 32, 34. *"I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work."* We hear occasionally of persons who are so completely engrossed with a certain pursuit that they forget to attend to their physical wants. It is not always a commendable enterprise which thus controls the natural desires and appetites of men. But even when we meet with an instance of holy self-forgetfulness among saints and are incited to admiration by it, we do not behold that consummate concentration of mind and that matchless consecration with which our Lord was devoted to his high calling. Doing the will of Him that sent him was meat and drink to Jesus. He hungered and thirsted that there might be a perfect compliance with every demand of God which man had broken, and that the unfulfilled commandments of God might no longer act only as accusing witnesses of self-willed and self-indulgent man. This is truly a sacrificial utterance of our Lord, a statement of his lifework as man's proxy. His obedience cancels our disobedience. More than this, to the believer in the righteousness which he has gained for men, his obedience becomes an incentive to self-consecration. By the power of faith Christians have been lifted above the feeling of their physical wants and led to a sovereign disregard of their temporal interests, in order that only the will of God might be carried out.

I thank my Redeemer because he is become to me the end of the law for righteousness. I pray God that, in following after him, the grace may be given me in increasing measure day by day to say: "My meat is to do the will of my God."

SATURDAY, January 31. John 4: 35. *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."* The ease with which our Lord connects great events in his spiritual realm with the commonest affairs and situations in our earthly life is remarkable. We have had evidences of it in his conversation with Nathanael, Nicodemus, the Samaritan woman. While he was engaged in conversation with her, his disciples had gone into the city to procure food. Returning, they pass through fields of ripening grain and talk leisurely of the coming harvest in April or May, four months hence. The Lord now bids them observe a harvest that is calling for the sickle that very moment. The divine Sower had scattered his seed on his Samaritan mission field. The disciples are about to witness an occurrence that is to carry a memorable lesson to them for their whole life as ministers of Christ, and that is of far greater moment than the coming barley or wheat harvest. Souls are to be gathered into the spiritual granaries of God's gracious kingdom from fields that had seemed utterly barren.

The work of Christian missionaries is truly portrayed here, and this text must be given an application that is suitable to all seasons and localities to the end of time. The kingdom of God is come. The church of God calls on all her children for instant service.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Prayer League and Its Purpose

IN ANNOUNCING the organization of the CHRISTIAN HERALD Prayer League, we have a clear and definite object in view. At no time in the nation's history has there been a greater need of divine guidance in its affairs than now. Our cities need moral purification; our business both big and little needs a new infusion of righteousness in all our dealings; our social system needs a deeper recognition of the purity and morality which ought to be characteristic of a Christian civilization; our churches need a new enduement of Pentecostal power.

"Where there is no vision the people perish." Our nation needs to be helped to higher ideals of life. Prayer and work must unite to bring this about. Prayer circles should be formed in every community, the members of which pledge themselves to devote a portion of each day to individual prayer for some specific purpose looking to the advancement of the kingdom. Every member should set apart a brief portion of each day for these petitions. If the tens of thousands were to unite in their petitions daily at the hour of noon, they would realize that their prayers are the very gateway of heaven, and that there is no barrier between them and the Throne.

There are countless things calling for our prayers. The salvation of some one who has strayed into the paths of sin; the recovery of the sick; the consolation of the dying; the fulfilment of some long-cherished, righteous desire; the spiritual refreshing of a congregation; the welfare of friends; the averting of some threatening disaster, or the lifting of some burden hard to be borne. It matters little where we pray, for the whole earth is God's temple, and he is "the Rewarder of those that diligently seek him."

We ourselves have learned from a lifetime of experience to have the utmost faith in the efficacy of prayer. There are tens of thousands of our readers who, during the last twenty-five years, have testified in THE CHRISTIAN HERALD to the fact that God hears and answers prayer. Every week we have many letters giving evidence of this. These come from people in all conditions of life, and the one strong, outstanding fact in all of these is faith in a prayer-hearing and prayer-answering God. We are glad to receive these letters, and we will welcome hereafter, also, letters containing requests for prayer, which will be submitted to the Brotherhood meeting of the Bowery Mission every week, where they will be made the subject of special supplication. Our readers are privileged to invite their friends and acquaintances to join the Prayer League and to send in their communications—both requests and answers. They will all be welcome. Names should be given in full, though not for publication.

A Strange Church Controversy

LAST summer the Anglican Bishops of Uganda and Mombasa, in South Africa, met with the representatives of other Christian denominations at the little town of Kikuyu to discuss the best means of combating the spread of Mohammedanism. It was a fraternal gathering, marked by the spirit of Christian brotherhood, and it closed with a united communion in which the two Anglican bishops are said to have taken a leading part. This action has drawn upon them the protests of some of their church brethren in England, who regard it as a serious violation of the rubric which provides that none are eligible to communion except those who have been confirmed or are prepared for confirmation. A great battle is now going on over this unusual event in a far-off heathen land. The Bishop of Oxford, one of the greatest living Anglican leaders, in a letter to the London *Times* expresses the conviction that the cohesion of the church is more seriously threatened than ever before; that "the extreme school among those who especially value the name of Catholic seems to be adopting a position from which the familiar views of evangelical churchmen must be pronounced strictly heretical," and is "so totally subversive of the Catholic order and doctrine as to be intolerable in the sense that they could not continue in a fellowship which required of them to tolerate the recurrence of such incidents."

There are facts connected with the Kikuyu incident which ought to be cited to give a clear understanding of the situation. The Bishops of Uganda and Mombasa, though appointed by the Church of England, are supported by the Church Missionary Society, an unofficial body, thus creating a divided authority. It has been urged that the two bishops "for the very work's sake" took the course they did, yet it cannot be denied that, judged according to the standards of their church, they were in the wrong. Our friends of the Lutheran, Baptist, and possibly a few other denominations, hold well-defined views on communion similar to those of the Anglican Church, and would probably reprehend any departure from church standards as severely as did their Anglican brethren.

Dr. Eliot's Discovery

THOSE publications that have acclaimed Dr. Charles W. Eliot, the distinguished president emeritus of Harvard, as the discoverer of the "Twentieth Century Christianity," on the strength of a recent utterance, are striving to make a sensation out of very poor material. Dr. Eliot is an eminent scholar and educator, whose ability in many lines of investigation is deservedly recognized. If the outline of the "new Christianity" which is now attributed to him be correctly reported, he has simply gone over old ground which has been trodden by others a-plenty before him. He disposes of the Genesis account of creation, the temptation, the fall, and the bestowal of the moral law as merely so many pleasing primitive myths. Dogmas, creeds and miracles he rules out altogether. Christ he regards as "the supreme teacher," who will be more and more recognized by the church of the future, which will prefer liberty to authority, and will believe in the brotherhood of man and the teaching of goodness, love and truth. God the Creator, Dr. Eliot declares, is "to the modern man a sleepless, active energy and will, who is recognized chiefly in the wonderful energies of sound, light and electricity." He would discontinue the use of "God" as the name of this indefinable potentiality and would say "Our Father" instead. Unfortunately, there is nothing in these views that adds to the sum of human knowledge. The good doctor is somewhat in the position of the philosopher Simonides, who testified that the longer he meditated on the question of what the Deity is, the more obscure did it appear. All the denials of the divinity of Jesus and all the clouds of doubt that have been stirred up by science and unbelief to shake man's faith in his Maker and his Redeemer have been powerless to stop the progress of Christianity. Opposed to Dr. Eliot are the greatest minds of twenty centuries and the experience of countless millions who have found God and who revere and serve Christ as his Son and the Saviour of the world. Jesus reigns and will never be dethroned.

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The Missionary Spirit

IT IS a fine thing to cultivate the missionary spirit and to give it expression in some simple available way in our daily life. That man or woman is the happiest who is "doing something for somebody else," who is striving—it may be with little means and scant opportunities, yet sincerely striving—to bring joy and gladness into some other life. That many of our readers realize this and act accordingly we know from the very cordial letters that come to us. A number of the writers tell us that they find their most available field of effort near at hand and are sending THE CHRISTIAN HERALD into American homes where it has never been taken before and where the people themselves are too poor to subscribe. This is real missionary work, and we know of many cases where a blessing has followed it, both to the giver and the beneficiary. To all of our readers who value the paper and its work and influence, we would say: Share your blessings. If you feel that you can afford an extra subscription for some poor family in your neighborhood, try sending them THE CHRISTIAN HERALD for this year. It may be that you have in mind some invalid, or perhaps some aged and neglected one, who needs spiritual cheer and comfort, or some wayward one who needs to be brought back to the right road. Then when you have sent us the subscription—your gift—we shall ask you to join with us in the prayer that it may be a light bringer and a joy in that home which you have chosen as the scene of your silent missionary effort.

The Reward of Good Service

IT IS just seventy-seven years since Washington Irving, in the spirit of gentle raillery, gave to our national coin the name of "the almighty dollar," which has stuck to it ever since. That was the day of small fortunes, when millionaires were practically unknown. Wages were low, but the material needs of men were few and easily supplied. The intervening years have witnessed the creation of an American plutocracy, controlling individual wealth that makes Old World fortunes seem insignificant by contrast. To a large extent, the "almighty dollar" shackled the nation in a golden slavery. The race for riches became a popular obsession. Material success was a fetish to be worshiped. Then, after a time, came signs of the inevitable reaction. A new spirit began to pervade the American people; the perception of a new sense—the sense of personal accountability for one's wealth, the dawning of a moral stewardship, which compelled recognition of what the possessors owed to those less fortunate. The most remarkable instance of the new attitude of a great concern toward the workers who have helped it on the road to success is the announcement of a gift of $10,000,000 by the Ford Motor Company to its twenty-six thousand skilled employees. This gift will be made in monthly payments during the year 1914, and will represent an average of $400 per capita added to the payroll. It is the reward of good service and sobriety and a recognition of the principle that social justice should begin with those nearest at hand. Taken as a whole, men are better than we think, and those who can devise and carry through a scheme which transforms industrial servitude into comparative independence, are benefactors of the kind that use their stewardship wisely.

—ONE OF THE most striking recent passages, descriptive of the Bible, appears in an article by David McConaughy in the *Examiner*. He writes: "Entering the portico in Genesis we pass through the portrait galleries of the historical books, extending to the end of the kingdom; find the music room in the Psalms, where the Spirit, sweeping the keyboard of human nature, touches every chord; we pass through the business office, in Proverbs; the chapel, in Ecclesiastes, echoing with the voice of the preacher; the conservatory, in the Song of Solomon, fragrant with the rose of Sharon and the lily of the valley, with all trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon; then look into the observatories of the prophets, with telescopes pointing some toward near and some to distant stars, but all brought to bear upon the bright and morning Star about to rise. Passing on, we enter the audience chamber of the King himself, in the Gospels, the Holy Spirit performing his office work, in the Acts; the correspondence rooms, in the Epistles, and finally the dazzling splendors of the throne room, in the Revelation."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Safety Flying Device Invented

ORVILLE WRIGHT, who, with his brother, mastered the air in the first human flight, has just announced to the world that he has invented a device which makes the avigation of the aeroplane practically safe. He alls it a "stabilizer." When Orville Wright says hat his stabilizer will render flying "as nearly oolproof as anything can be," the world will beeve what he says. Good judges predict that this evice of safety, which weighs only thirty pounds, ill prove to be an invention second only to that of he flying machine itself. In the mastery of the arth, the sea, the air, the element of safety is beng more and more considered and adopted. In he mastery of the mental and moral realm it is ifficult to preserve the balance, to steer correctly nd prevent the overturning and the wreck and uin involved in it. Conscience is the safety deice of the soul that preserves the balance, that teers the course, and makes he secure landing on the ther side of the ocean or beond the stars. This spiriual safety is thus expressed y the apostle:

Which hope we have as an anchor f the soul, both sure and steadfast, nd which entereth into that within he veil. (Heb. 6: 19.)

Magnetic Survey

WHEN the yacht *Carnegie* dropped anchor in Brooklyn the other day after voyage of three years, the reat task undertaken by the arnegie Institute to make a agnetic survey of the globe as two-thirds accomplished. lready nearly all of the data athered in the 150,000 miles f travel is in the hands of ydrographers and much of it s now in the hands of the hipmasters of the seven seas. ompass readings were taken very 200 miles or so and in very part of the world the ccuracy of the instruments as tested. True compass eadings will be placed in the ands of all navigators. Beide the task of magnetic surey the observers aboard the *arnegie* gathered informaon as to atmospheric refracon for aid in astronomical bservation, and correct reckning. The success of the agnetic survey is only anther illustration of man's astery thus expressed:

Thou madest him to have dominion er the works of thy hands; thou ast put all things under his feet. Ps. 8: 6.)

Army Health

FROM the government reports now being noted in he press, many encouraging facts are obtained. For xample there were only two cases of typhoid fever mong more than eighty thousand officers and en in the United States army during the year 913. One was that of a man who had not been nmunized with typhoid vaccine and was believed have contracted the disease before he enlisted. he other case was among troops in China, and ough the man was immunized in 1911, the history the case is in doubt. The navy, which adopted e vaccine later than the army and did not make s use at once compulsory, had among its fifty ousand men only seven authentic cases of tyhoid during the year ending last June. Before nmunization, typhoid cases in the army averaged out three per thousand men, or about 250 a year. ne after another medical science is destroying the reat scourges that have paled the faces, pained e bodies, and withered the hearts of the generaons of the past. There is one Physician who has e cure, the transfusion of his own blood, which ives health to every soul afflicted by whatever disease, however fatal, if his remedy shall be adopted. The One

Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction. (Ps. 103: 3, 4.)

To Adopt One Thousand Children

MR. CHARLES PAGE of Tulsa, Oklahoma, has adopted seventy children, and intends to care for one thousand. He has built eight houses for poor widows, and will have a hundred more constructed this winter. Each house will have two rooms, with free gas for heating and cooking, free water, free electric light, and a garden plot. The children now have an eighty-acre playground, and all contrivances for amusement, a hospital, a zoological garden, a kindergarten, a graded school, and a high school. Mr. Page has laid away an endowment to perpetuate his large benevolence. It is said that when, as a boy of ten, he saw his widowed mother taking in washing for a living, he told her when he got big she should not have to work so hard, and that he would make it easier for widows and orphans.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1: 27.)

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HOTELS AND OTHER BUILDINGS DESTROYED BY THE OCEAN STORM AT SEABRIGHT, N. J.

ON CHRISTMAS night a fearful storm burst upon the Atlantic coast, especially that of New Jersey, New York and Delaware, in which many places, particularly Seabright, N. J., suffered great damage. Large numbers were left homeless and penniless. On January 4 the same coast was visited by an angry, wrecking sea, which ripped off two acres of valuable ground at Sea Gate, and damaged the ocean front from Manhattan Beach to Norton's Point, ruined the summer resort of Rehoboth Beach in Delaware, and struck poor Seabright a heavier blow than the first. Barks on the ocean were hammered by the fierce storm, and the oil tank steamer *Oklahoma* was broken in two fifteen miles off Sandy Hook. Officers and men numbered forty. By heroic work eight were saved by the Hamburg-American liner *Bavaria*, Captain Graalfa, and five others picked up by the Booth Line steamship *Gregory*, Captain Aspinall; twenty-seven perished. There are fierce storms that sweep the shores of time, that beat on our barks on the ocean of life, and many are the perils and the wrecks. There is a sea wall that will keep out the waves—it is made of the granite of eternal truth; there is a harbor in which ships may run and escape the threatened ruin—it is the peaceful haven of Christ's love. Paul said to the 275 frightened passengers on the vessel wrecked off Melita: "There shall not a hair fall from the head of any of you. . . . And so it came to pass, that they escaped all safe to land." (Acts 27: 34, 44.)

Edwin Drood Murder Case

THE mock trial of John Jasper for the murder of Edwin Drood, the character in Dickens' unfinished book, has provoked laughter throughout the civilized world. C. K. Chesterton, in robes of ermine and flowing wig, was judge. The jury was composed of authors, and G. Bernard Shaw was foreman. J. Cuming Walters was leading counsel for the prosecution, and Cecil Chesterton acted for the defense. Mr. Shaw was on his feet immediately after counsel for prosecution sat down and said: "Do I understand the learned gentleman to say he is going to call evidence?" "Certainly," replied counsel. Mr. Shaw retorted, "Then, all I can say is that if the learned gentleman thinks the convictions of a British jury are going to be influenced by evidence he little knows his functions." When the jury were bidden to consider the verdict the foreman sprang up and announced that the jury had already arranged the verdict at luncheon. The jury returned a verdict of "manslaughter," which was received with loud laughter. When the verdict was given counsel for both sides protested that the jury ought to be discharged. Mr. Shaw, the foreman, retorted that the jurymen were only too ready to be discharged. The judge then committed everybody present except himself for contempt of court, and proceedings ended. This mock trial is a just criticism on the miscarrying of justice in so many jury trials in England and America, which danger is one of the attendants of free institutions, but which should be lessened by wise laws and a good conscience. Beneath the fun of the trial there was this serious lesson. There is this record of trial by jury, when ten men were empanneled by Boaz as a jury for the trial of cases:

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. (Ruth 4: 2.)

Ten Cent Weddings

IT IS said that the new eugenics law just passed in Wisconsin has reduced the marriages to a small number. This halt will, of course, be temporary. Announcements by lawyers that the Wisconsin Supreme Court recognized as a legal marriage any agreement between the contracting parties resulted in a statement by the register in Dane County that he would record common law marriage contracts for ten cents each. "No three-dollar doctor's fee is necessary," he said; "only ten cents to register the contract. No marriage certificate, no doctor, no pastor required. The registration of the contract is necessary to obtain recognition in the courts." Into what a pitiably low idea of marriage has the State of Wisconsin fallen if the facts are as reported! There should be a uniform Federal marriage law, and it should be of the highest possible moral standard. To this standard of honor the apostle refers:

Marriage is honorable in all. (Heb. 13: 4.)

Canal Zone Justice

JUDGE JACKSON of the Zone Circuit Court recently made a decision which restrains the order given by Colonel Goethals to clear the Canal Zone of all residents by February 1, 1914. In granting the injunction the judge said: "It was never intended that, failing to secure title by agreement, the commission could be dissolved and thereafter possession of the property be acquired by force and violence and the torch applied to the humble homes of the natives, leaving them without remedy, penniless, and ignorant of their rights. It would thus be said of the United States that it dealt with these people as was said by Macbeth of the witches: 'It keeps the word of promise to the ear to break it to the hope.' The court holds that it is a case of taking property without due process of law." Colonel Goethals, who has made himself famous for all time for his able and honest service, has a right to clear out the houses, and we are sure he will himself insist that the government fully reimburse the residents for the property taken, giving heed to this injunction:

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6: 8.)

A BLACK DIAMOND OF CEYLON

THE STORY OF JIVI, A CONVERT FROM BUDDHISM

JIVI was a little Buddhist girl, originally named Kalu Menikka, which means a black diamond; Menikka is an ending which all the women of her caste have, as she was an up-country Singhalese—the people who held out to the last against foreign rule and influence in Ceylon. Jivi lived with me for years. She was "lieutenant"; I "captain." I said to her one day: "Jivi, how old do you think you were when you were converted?" To which she replied: "You know we do not know our ages, but as near as I can tell, my mother said that I lost my first teeth the year the tail of the comet appeared." So I figured it up and found that she must have been about fourteen.

Jivi's story came about in this way: Her people were of the agricultural or landowner's caste, the best caste in Ceylon, for we are not afflicted with the haughtiness of the Brahman priesthood among the Singhalese. But her people were poor; her mother was a widow, and the child had to work. The rules of caste will not tolerate persons of a higher caste working for a lower caste, so a family was found of their own rank, for whom the little servant cooked, and cooking is a most honorable profession in India and Ceylon—as it ought to be everywhere.

The mother might have opposed, but the mistress allowed Jivi to go to the meetings just started by officers of the Salvation Army. At first the shy little girl slipped in at the back. There, to her astonishment, she heard things that she had never heard before. The name of Jesus had never sounded in her ears, and when first she heard it, she said, "It went like fire to my heart."

But the old religion had its hold. Things are not easily shaken off in India—people like old things because they are old, and hate new things because they are new. There was a struggle, for although Jivi did not know it at the time, a new power had taken hold of her and was desiring entrance. She had been strictly brought up in the old religion. At every new moon, in her mother's company, she had gone to the temple, and had there offered white flowers before the shrine of Buddha, folding her hands in silent adoration as she knelt.

But thoughts began to chase each other in Jivi's soul. Buddha was a good man, but did he ever answer one single prayer that she offered? But did she pray? And then she began to pray in earnest, first to Buddha, then to Jesus; for she thought, "If one does not hear me, the other one surely will." Finally she prayed to Jesus alone, for in her heart at last she felt that Jesus was God, and he had given these people something that she had not got.

And one Sunday night the invitation was given. How she ever came there she said that she did not know, but she found herself at the front praying.

"And how did you feel, Jivi?" I asked her.

SACRED PROCESSION OF BUDDHIST WORSHIPERS, KANDY, CEYLON

"Why, Captain Amma," and her big black mischievous eyes shone, "my sins seemed like a big snake coiled up within me, and when I opened my mouth to pray with all my might, out he went."

And so Jivi was saved, and she knew she was saved; the great snake had gone, and a big settled peace had come instead. Then persecution began. She was protected while in Kandy, but the time came when she went to the training home near Colombo, and there were twelve or thirteen girls.

One night a meeting was held in a Buddhist village two miles away, and a number of the girls went together. Some Buddhist men caught Jivi and dragged her to the seashore. There they held her in the water until she was nearly drowned, because she had testified to what I have just told you.

While Jivi was still in the training home we had an officers' meeting. Our leader called for a solo and Jivi told us she knew one; where she got it from I never knew, but with serious, prayerful face for she did not understand a bit of its meaning, she began and sang through the first verse of "I wish I were single again."

When she was told that would do, and saw the convulsions of suppressed laughter she could not understand it, for she had learned the song, and was it not English, the language we spoke—the language of the Christians?

"You think I am very proud Amma?" she asked wistfully. "Why, no, Jivi, why do you say that?" "I think *I* very proud," she replied. "*I* high-caste girl. Horatula, he low-caste man, but he very good man. Horatula, he love me very much, many years. I love him too, but I not let him know it. I just as if I not love him at all, because I high-caste girl and he low-caste man; you think *I* very proud?" "I don't know, Jivi," I said, "the only way I think you can settle it is to pray over it."

Now Horatula had been a Buddhist, but had been converted years before in an up-country but low-caste village in Ceylon. His had been a wonderful case of conversion from the darkness of heathenism to the light, and he had been an officer in the Salvation Army longer than had Jivi. Horatula had accompanied others on several tours in England and America, but had come back to his own country the same simple, humble Horatula.

I do not know what Jivi's prayer was, for I did not hear it. I only saw the results, for a happy wedding followed, which could not have been effected by the power of an army between a high-caste girl and a low-caste young man, had it not been for the leveling power of Jesus.

Jivi spent many years of missionary work with her husband before God called her home to himself. What a difference it would have made if some one had not heeded the call of the Spirit for work in Ceylon; if some one had preferred ease and friends and country to souls!

Ceylon. KITTIE WOOD KUMARAKULASINGHE.

THE SECRET OF BLESSEDNESS

just like that tree in full leaf. His character will be full of beauty. If we had time I could show you from the Word of God how every grace of character is the result of Bible study. The psalmist says in Psalm 119: 9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." In the eleventh verse he says: "Thy Word have I hid in my heart that I might not sin against thee." Nothing else has the power to keep a man from sinning and nothing else has the power to adorn a man with all possible graces of character that the study of the Word of God has.

Third, we shall have *fruitfulness in service.* "Bringeth forth his fruit in his season." Do we not all long to be fruitful Christians? So many of us are fruitless. The great secret of being fruitful is intelligent study of the Word of God. The apostle Paul in writing to Timothy in II Tim. 3: 16 says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, *thoroughly furnished unto all good works.*" The Revised Version says: "complete, furnished completely unto every good work." How? Through what the apostle has just said, through the study of the inspired Word of God. A man may study everything else in the world, but if he does not study the Word of God he is not fitted for real work for God. He will have no measure of success in winning souls. A man may be quite ignorant of other branches of knowledge, but if he really studies and understands his Bible he will have all the knowledge one needs to be a fruitful Christian and an efficient winner of souls.

Continued from page 50

Fourth. There will be one other result of not doing the three things and doing the two things, and that is *prosperity in everything.* "Whatsoever he doeth shall prosper." Are we not all seeking for prosperity? There is no other way to get it than the way laid down in our text, but this road to prosperity is safe and sure. No one ever walked it without becoming prosperous in whatsoever he did. This, of course, does not mean necessarily that he will have what the world calls prosperity. He may not become a rich man, but he will have real prosperity in everything he undertakes. Some years ago I preached in Chicago a sermon on "The Power of the Word of God: or, the Advantages of Bible Study." I had in my congregation that morning a young man who was leading a rather defeated life. He was a Christian but not a very effective Christian. He was a married man with a small family of children, and was getting $12.50 a week. His work required him to get up at two or three o'clock in the morning to go on the market to buy for the house for which he worked. As he listened to the sermon that morning he made up his mind that instead of getting up at two or three o'clock in the morning, he would get up at one or two o'clock in the morning in order that he might have a solid hour for Bible study before going to his work. He came on in his Christian experience by leaps and bounds, and in his business too. He is to-day one of the most used laymen in Chicago, identified with and a leader in every aggressive movement that is taken up by the Christians of the city, a tower of strength in his own church, a generous giver to the work of Christ at home and abroad, with three sons and one daughter following in his steps. "Whatsoever he doeth prospers."

Do you want blessedness in your heart, beauty in your character, fruitfulness in your service, and prosperity in everything you do? Then stop walking in the counsel of the ungodly; stop standing in the way of sinners; stop sitting in the seat of the scornful; and begin to delight in the law of the Lord and meditate therein day and night.

WHAT THEN?

WE CRAVE for years, for fame and wealth,
And oh, how many things beside!
With home and comfort, peace and health,
Dissatisfied.

But should we reach the heights of fame
Among our trusted fellow men,
With laurels won, 'tis but a name;
What then? What then?

And wealth, perchance, it may be ours,
The outcome of long toilsome years;
We recognize its ruling powers
To still our fears.

And though our days may number high,
They may be four score years and ten;
Mid fame and wealth to live and die;
What then? What then?

Remsen, N. Y. G. D. JONES.

NEW YORK BY DAY AND NIGHT

Photos Copyright, Brown Bros.

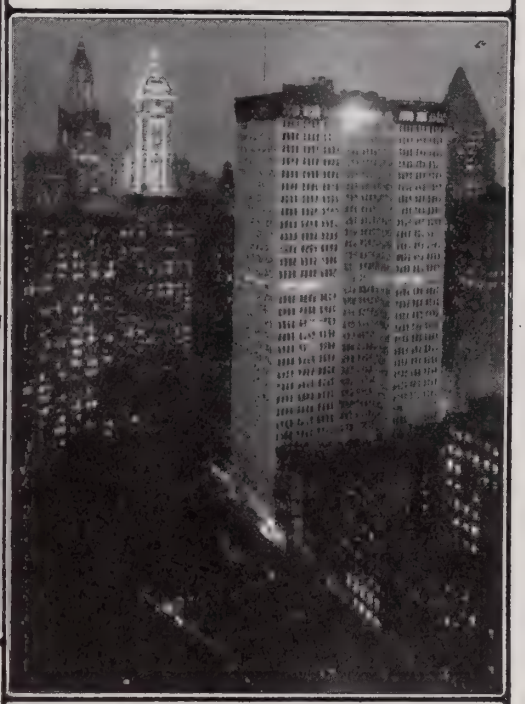
(1) Afar their gleaming lanterns shine,
Piercing the somber night;

(2) Or swept by the sun and ocean winds,
By day they glisten white.

(3) They mark a glowing pathway north,
Into the haunts of the bold,

BUILDINGS SHOWN ON COVER, SEEN BY DAY

(5) Vaporous banners flaunt to the sky,
Breath of the power within;



(4) Or prick the gloom with dot and spire,
Guarding the city's gold.

(6) Brilliant as palace of emperor,

NIGHT VIEW OF LOWER MANHATTAN FROM THE BROOKLYN BRIDGE

(8) Thus do the towers of the mighty uplift their massiveness day and night. Throbbing with hurry and turmoil, they sift the ashes of wrong and of right. Come from the West or from Eastern land, hasten from South or North, the towers of Manhattan like gateways stand whither the will goes forth that summons the nations to war or peace, and summons the workers to toil. Masters are here of the world's increase, lords of the mill and soil. Swept by the sun and the winter's blast, peopled by night and by day; hailing the morn when the night is past, these towers, in mighty stature cast, keep watch o'er the world's highway.—WILLIAM B. ASHLEY.

(7) Chaste mid the swirling sin.

A WEEK IN THE WORLD'S NEWS

Income Tax Forms Ready

TREASURY blank forms for the use of individuals liable to income tax are now ready and were issued by the Treasury Department on January 5. Blank form No. 1040, which relates to taxable incomes of $3,000 and over, must be filled out and filed not later than March 1, failure involving a penalty of $20 and upward, while misrepresentation in filling out is liable to be visited by still heavier penalities. The forms are to be obtained from and returned to the Collector of Internal Revenue, Washington, D. C.

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A Co-Governmental Regime

JOHN PURROY MITCHEL, the youngest mayor New York City has had, entered upon his duties amidst spectacular circumstances. After a period of complete silence respecting appointments, he announced his selections, amongst which was Miss Katherine B. Davis, a doctor of philosophy, appointed commissioner of charities, the first woman at the head of a New York City department of importance. The commissioner of charities has over 5,000 city prisoners under her jurisdiction, and Dr. Davis has been fitted for the task by her work at the New York State Reformatory for Women, which has attracted attention even in foreign lands. Her appointment is hailed with especial pleasure by women irrespective of their suffrage sympathies, although Miss Davis is reported to be a suffragist. Mayor Mitchel had been unable to select a successor to Police Commissioner Waldo, and, as Mr. Waldo's resignation had been required by retiring Mayor Kline, the police situation was acute. Deputy Commissioner McKay was sworn in as police commissioner, pending Mayor Mitchel's final decision. The new commissioner at once ordered the department to clear the city of known crooks.

MISS KATHERINE B. DAVIS, Ph.D.

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Calumet Verdict and Outlook

ALTHOUGH the coroner's jury which investigated the Christmas Eve panic at Calumet, Mich., found it was caused by a person or persons unknown, thus acquitting the foes of the Miners' Union, the strike, which it was hoped might be brought to an end, seems farther than ever from settlement. The Federal Department of Justice has ordered an inquiry into the mobbing of Charles H. Moyer, president of the Western Federation of Miners, who was driven out of the Calumet district, and Moyer has allowed it to become known that a nation-wide strike in sympathy with the Michigan and Colorado miners will be considered at a meeting of the Executive Committee of the American Federation of Labor at Washington, to be called by President Gompers. In many quarters it is still believed that an adjustment of the trouble will be effected. In this connection it is interesting to note that "Mother Jones" was deported from Colorado by State troops when she attempted to visit the scene of a coal strike in the Oak Creek district. She threatened to return, and union leaders are said to have advised strikers to arm in her defense.

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Dynamite Conspirators to Prison

THE prison sentences of twenty-four members of the International Association of Structural Iron Workers has been confirmed by the United States Circuit Court of Appeals. Six of the cases were reversed for retrial. The sentence of the president of the union, Frank M. Ryan, to seven years' penal servitude stands. The convictions were on charges of conspiracy to transport dynamite illegally. This decision is against an appeal for retrial. The McNamara Brothers and others were previously convicted for active dynamiting arranged in these conspiracies.

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Germany's Thorn in the Flesh

THE Zabern, Alsace, disturbance is still an active factor in German politics. It is stated that the Crown Prince has been stripped of all military authority by the Kaiser in consequence of a telegram commending the commander of the disgraced regiment. An estrangement between Kaiser and heir has always been one of the peculiar characteristics of the Hohenzollerns. The full investigation of the Alsace trouble is bringing out facts likely to augment popular dissatisfaction with militarism, one of which was that the commander of the regiment stood ready to fire upon the people in case of defiance of the military.

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Midwinter Hike of the Suffragists

THE third group of suffragist "hikers," under command of General Rosalie G. Jones, has reached the New York State capital, intent on securing favorable legislation. The march was a plucky one and created great interest along the route. A recent estimate of the State electorate based on 1910 returns shows approximately 1,800,000 women who would be enfranchised by the success of the suffrage cause, giving a total vote in this State of just under 4,000,000, almost double the present vote.

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Trying to Fit a Crown

PRINCE WILLIAM of Wied, whose selection by the Powers to occupy the throne of Albania was mentioned in THE CHRISTIAN HERALD of December 31, hesitates to accept the honor. Albania became a principality at the close of the Balkan War, and there are three Turkish claimants to the throne. It is reported that one of the e, Izzet Pasha, ex-Turkish minister of war, will take arms to secure his preferment, and that the northern Albanians favor his claims, while the southern Albanians support Ismail Kemal Bey. The former is said to intend to place Albania under the protectorate of the Sultan of Turkey.

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Siberian Refugee Here

MARIE SUCLOFF, a Russian peasant girl refugee from the Siberian penal colony, has reached New York. This girl had been sentenced to Siberia for life at hard labor as a "political." She escaped once before, but was returned, and the present escape was made only two weeks after an operation for appendicitis. She has a remarkable tale of hardship and cruelty to tell, and hope to awaken international sympathy for Siberian prisoners. Katherine Breshkovskaya, a famous political Siberian prisoner, whose desperate attempt at escape was reported in the press some months ago, now occupies the tiny dark cell in which this girl once spent five years, according to her statement.

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The Administration and the Negroes

THE segregation of negro employees in Federal department offices has aroused a storm of protest from that race and public men and women interested in the betterment of the negro. In Washington on January 6, one speaker advised his negro hearers, assembled to celebrate the birthday of Charles Sumner, to stop spending their money for luxuries and arm for resistance to a new slavery. His audience was vociferously with him in these sentiments, but other speakers dissented, though attacking the attitude of the administration toward the colored race, as indicated by the segregation order. Several government officials took part in the meeting.

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To Make Borrowing Easier

THE widespread necessity for men of small means to obtain loans in emergencies and the exploitation of this host by the so-called loan sharks has prompted the inauguration of a new banking enterprise by prominent financiers under the auspices of Julius Rosenwald of Chicago. This is the creation of a chain of banks which will make loans without collateral to men of good character at low rate of interest and easy terms of repayment. The declared object of these industrial loan banks is to kill the loan shark system.

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Silas Weir Mitchell Dead

ON JANUARY 4, Dr. Silas Weir Mitchell died at Philadelphia in his eighty-fourth year. Dr. Mitchell has long stood in the front rank of American authors and physicians, though widest known by his books. One of his latest works is *John Sherwood, Ironmaster. Hugh Wynne, The Adventures of François, Dr. North and His Friends* and *Constance Trescot* are among his many contributions to fiction, mostly of a historical character. Dr. Mitchell also published many books on medical topics, besides many essays, his principal subjects being toxicology, in connection with which he had made a close study of the venom of snakes. Dr. Mitchell was recognized as a poet of ability. He was an explorer in new literary fields, and of great versatility, and an authority on abnormal human lives.

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City Manager of Dayton

THE city of Dayton, Ohio, is now governed by commission with a salaried city manager as executive head. This is the first large city in America to adopt this plan of government, which is the most highly developed form of the commission government which is now in force in three hundred cities and towns having an aggregate population of 7,000,000. The effort of reform bodies to give Dayton this system was bitterly fought by political machines and other elements, and Dayton is expected to furnish an example that will encourage other cities to adopt the city manager feature.

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News in the Making

AT HOME: Los Angeles, Calif., creates office of Public Defender, to defend cases prosecuted by district attorney. Said to be the only office of the kind in the world. W. J. Wood appointed.—Fraudulent use of mails chiefly for get-rich-quick operations have cost the country $129,000,000 the past two years.—Manufacturers of fire and factory hose charge National Board of Fire Underwriters with conspiracy to aid a monopoly of the business by two or three other concerns.—The first investigation in the history of the Lighthouse Service was begun by Secretary Redfield. A charge of graft has been made against some officials.—Philadelphia has taken the first step toward the formation of a Municipal Farm Bureau in the interests of the producer and consumer.—Congress is to be asked to investigate the Keokuk Dam on the Mississippi on representation by 150 cities that no benefit has accrued. This will open up the question of government water power regulation in general.

ABROAD: An insurrection is reported in the island of Hayti.—Starvation exists in Thrace, and the American Constantinople Relief Committee is making plea for aid.—Admiral Mahan in press discussion forecasts disastrous crisis to British navy growing out of Mediterranean questions.—Seventy-five laborers are swept to death from Grand Trunk Pacific Railroad flatboat transporting them across Frazer River, British Columbia.—Public agitation is high in Rumania in the interests of Jews in that country. Latest estimates in *Jewish Year Book* show 13,052,846 Jews in the world.—Joseph Chamberlain, venerable British statesman, announces intention to retire from Parliament.

MISS FERN HOBBS

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Martial Law to Close Saloons

ON JANUARY 2 Miss Fern Hobbs, secretary to Governor West of Oregon, went to Copperfield and demanded the resignations of city officials accused of violating the ordinance regulating saloons. Refused compliance and acting under the governor's orders, she placed the town under martial law, five members of the coast artillery having secretly accompanied her to enforce such an order if given. The officials were placed under arrest. Miss Hobbs states that her selection for this mission was undoubtedly due to the strategic value in it, and declared the necessity was great. A New York man, now resident and mayor of an Oregon town, asserts, however, that the affair was intentionally spectacular. He attributes the best motives to Governor West, but claims that Oregon towns are law-abiding and less drastic measures would have accomplished the desired result.

ON WATCH WITH THE WIRELESS

BY F. A. COLLINS

WITH THE SKILL OF LONG EXPERIENCE

IT IS only a short time since a great ocean liner crowded with passengers found herself suddenly impaled on a remote reef in the West Indies. Instantly a wireless call for assistance was flung broadcast into the night, while the sailors manned the boats ready for any emergency. In something less than a minute, before the first boat had reached the water, news of the accident had reached the wireless station atop one of the great skyscrapers on lower Broadway, twelve hundred miles away.

Imagine a circle with a radius of fifteen hundred miles from the central wireless receiving station, and you will gain some idea of the enormous territory this particular operator presides over. The wireless communications of half a hemisphere center here, from mid-Atlantic on the east to the Mississippi on the west, and from the Arctic Circle to the equator. A thousand messages rain down upon the operator as he sits high above the turmoil of Broadway. The most important event in his life is a call for assistance at sea, familiarly known as the S O S. Naturally such a call takes precedence over everything else. All other work is dropped and the message is instantly flashed to all who can furnish assistance.

The wireless operator sits hour after hour throughout his vigil with a telephone at his elbow keenly alert. Let a call for help be flashed from any point from the Arctic Circle to the equator and the ship owners, the wrecking companies and all nearby ships are instantly notified at any hour of the day or night. A perfect system of communication is kept always in perfect working order, so that when occasion arrives not a second of priceless time may be lost.

"We pick up an S O S message about once a week on the average," the operator explained. "The public only hears of the hurry calls of the big passenger steamers. Every year or so a big liner comes to grief, and then of course the newspapers are full of it. But the wireless does an immense service the general public never hears of.

"Only yesterday we had two S O S calls. One came from a freighter off the coast of Labrador. Her machinery had broken down and she was drifting. We notified her owners and a relief ship was off in no time. We always have an ear open for them."

In scores of wireless stations along the entire seaboard the alert operators watch day and night for these fateful messages. It is this sleepless vigilance that has robbed the sea of so many of its dangers and done so much for the safety of the world's shipping.

"Speaking of the S O S signals," said the wireless operator, "reminds me of the matrimonial hurry call we had last spring."

An insistent operator on an incoming liner interrupted here with a message for the owners about cargo and time of arrival. Next the operator paused to listen to an exchange of messages between a land station far down the coast and a coastwise steamer. In the next lull in this well nigh incessant oversea conversation he continued:

"One night when the air was particularly quiet," he said, "we picked up a curious freak call. Sounded like some amateur's joke. The chap said he wanted a wife. Sort of a matrimonial S O S. We found it came from the operator of some out-of-the-way station down the New England coast. At the same time it was picked up by steamers and other stations, scores of them.

"Naturally a call like that was reported and got into the newspapers. It brought a lot of correspondence to the operator, of course. It appears the fellow was lonely, cut off from all society, and he simply took the simplest method of advertising his wants. He is married all right now, and his wife lives with him at the station."

"It's about time to try Cape Hatteras again," suggested the second operator. "We haven't had a peep out of Blank for more than an hour." The current was switched on, and the sharp crackling note of the sending apparatus drowned every other sound as the message sped far out into the night.

"There he is this time," the operator announced. An exchange of messages followed, both operators laughing heartily over the meaningless dots and dashes.

"You see," the operator explained, "that chap down there is his own mechanic and when his machine breaks down he has to fix it. He has not answered our calls for some time, and I asked him how was the fishing down there. He has been explaining at a great rate that he was not fishing."

A cold wave had struck New York that night and the city shivered at the sudden change. Within reach of the far-flung wireless messages, however, scores of stations to the south were sweltering in the heat.

"It is very common to pick up the government sending station at Colon or on the Pacific side at Panama," the operator explained. "Only a few weeks ago, you remember, a steamer went aground in the Bahamas, and we picked up their call for help 1,259 miles to the south before any other station caught. There are no good stations in South America, or we would talk to them readily. Our current here carries well beyond the equator."

As he spoke, a conversation between two steamers far out on the Atlantic was picked up. They were merely exchanging observations. The operator instantly announced their names and position. The steamers were fully a thousand miles from land.

"How did I know what they were so quickly?" the operator repeated our question. "It's very simple.

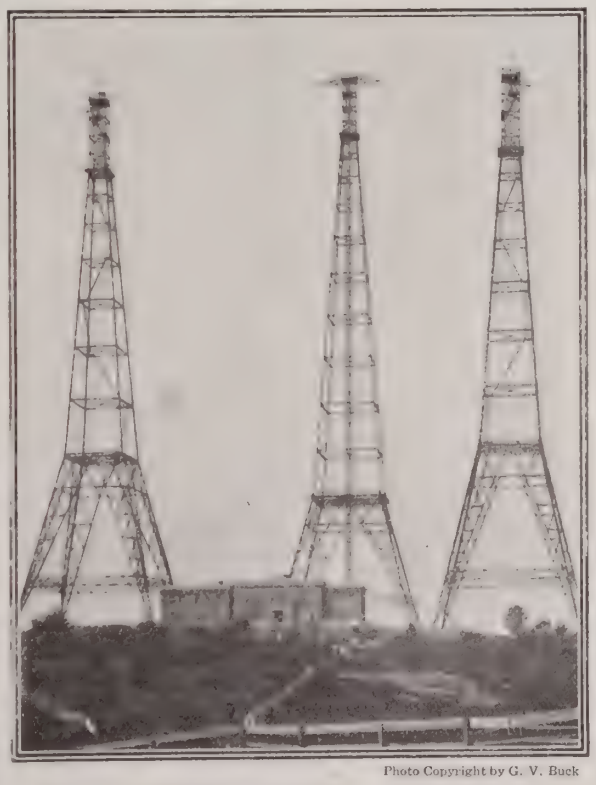


Photo Copyright by G. V. Buck

NAVAL WIRELESS STATION, ARLINGTON, VA.
LARGEST IN THE WORLD

I can recognize the sender from his manner just as you would recognize a voice over the telephone. Every operator has some trick or mannerism in sending, so that I can name him from the first click of his instrument."

"Listen to this," the operator suddenly broke in. "You have been listening long enough to tell the difference between this message and the others." A continuous message, strident, drowning out all the others, crackled continuously. "The wireless news. Every night this hour a summary of the news is sent broadcast over the ocean. It is picked up by the operators on the great ocean liners far out across the Atlantic, and printed in the little daily newspapers printed on the steamers. Now he is telling of the great fire on the East Side. He always ends up with the stock quotations.

"You see, a wireless operator is kept closely in

"IT'S SOME KID TESTING HIS APPARATUS"

touch with the news. Then we have the correct time to the fraction of a second. It is sent out from the Brooklyn Navy Yard to the warships. There is a lot of wireless work between the Navy Yard and the warships all along the Atlantic seaboard. Much of the work is, of course, in cipher, both the official government despatches and the private messages. There would be no privacy at all unless they used cipher."

There has been a great deal of complaint of late about the interference of the amateur wireless operators. Special laws directed against them have even been introduced in Congress. With the wireless receiver at one's ear the problem will be the better understood. "About nine-tenths of all the chatter you hear there comes from the amateurs," the operator explained. "I'll pick up a few to show you what they are talking about."

With the skill of long experience the operator deftly adjusted the complex mechanism before him. The effect was instantaneous. The sharp discord of conflicting messages melted away into a faint hum, leaving one set of signals alone and distinct. The operator translated.

"It's some kid testing out his apparatus. He is simply sending out his call so his friends can pick him up. There is no way of telling where he is, New Jersey, New York, Connecticut, perhaps, but probably not more than fifty miles away. Let's try another."

Again the receiver rattled away, a score of messages striving to drown one another. From this medley the operator selected a message, listened for a moment, dropped it as quickly, developed another, repeating the operation until he had overheard half a dozen different conversations.

"Just as I thought," he explained. "One amateur is telling the news of the family, that a friend is calling. Another kid is asking a friend to go out with him. There's another talking, too, who has a friend, a wireless operator, on a ship at sea. The others are sending out their private signals over and over again to see whom they can pick up."

The full current was switched on and the transmitter vibrated to the shock of a score of messages. None, it appeared, was to our address, however, and the operator found time to explain his side of the fight against the amateurs.

"There are fully fifty thousand amateurs butting in, and that makes trouble all along the coast," he explained. "When there is a large group of them near by, say within a radius of a hundred miles of us, they drown out the long-distance oversea messages. It's got so bad, in fact, that we can't count on long-distance work at sea until after midnight, when the boys have gone to bed and left the air clear for us.

"Then, too, some of the amateurs are practical jokers, and their humor may prove dangerous. If a fake distress signal is sent out, there is no way to prove it's a fake. On the other hand, a boy near Washington the other night picked up a real distress message from a ship at sea that the big station had missed."

CALENDAR BEAUTIFUL

I received both Calendar and Almanac. The Calendar is beautiful. I also thank you for sending me the helpful Almanac for the coming year. "Jesus Is Here!" is certainly a beautiful story. I love to watch for the beautiful pictures on the front cover of THE CHRISTIAN HERALD every week. Every day when I come home from school, the first thing I ask is "Has THE CHRISTIAN HERALD come?"

Wishing you a happy and prosperous New Year.

GLADYS CUTTINO.

MANY FRIENDS HELP THE BREAD LINE

WORKERS at the Bowery Mission declare this winter that they have never before seen so many young, strong, able-bodied men in the Bread Line. Many of them are under thirty years of age. There is a great scarcity of work. The Mission Labor Bureau is crowded with applicants for jobs; the men are willing to work at anything if given a chance.

Twelve to fifteen hundred men are to be found nightly in the Bread Line. Brother "McGinness," who for years has kept the gate through which the men of the Bread Line pass, says that this winter he scarcely knows fifty men in the line, whereas in the other years he has often known half of the entire crowd. This means that the pinch of poverty is forcing new recruits by the hundred into the place where they are willing to ask for food.

The Gospel meetings at the Mission continue to be crowded with destitute men. Ten minutes from the time the door is opened, an hour before the hour of service, the auditorium is packed with men seeking shelter from the night, and many of them seeking the way to a better life. Many respond nightly to the invitation to give their hearts to Christ.

It is an inspiring sight to witness these spontaneous confessions of Jesus as Saviour coming from the lips of men who have been so sorely buffeted by the world, and yet who have laid hold of the "one thing needful."

Interesting letters come from those who have upon their hearts this work for needy men, and send contributions for its support. Of special interest is the following letter from Rev. J. M. L. Harrow, superintendent of the Interior Mission at Cape Palmas, Liberia, West Africa. It is inspiring to realize that the converts of this mission, in grateful memory of the help given their pastor in other years by readers of THE CHRISTIAN HERALD, now take their turn in assisting the charitable work of the great CHRISTIAN HERALD Family at home.

Mr. Harrow writes:

"As the Thanksgiving season comes around, I have been thinking much of the "Bread Line," and as you have helped me in days past, I thought I would interest my boys in your work. So we took up a collection, and I forward to you $10 to be used to help the poor fellows who are cold and hungry in the Bread Line.

"A word as to our work here. We just closed a meeting at Dorabo, a nearby tribe. There was an attendance of ninety, but the townspeople came up at times, so we were quite a number. Just five years ago last September this same tribe killed and ate a man, and to-day there are thirty boys and girls in the mission, and it is only one year since we opened.

"We have five stations and are in four tribes, with mission boys at five other towns building a mission town and living for God, looked up to by the natives. It has been hard to get white missionaries to fill all the calls, but at last comes the cry for native boys, and we have five out preaching.

"Yours, J. M. L. HARROW."

Don't forget to accompany your gift with your prayers. I. S. D., of Hudson, N. Y., writes: "Enclosed please find $4 to help in your most worthy cause. I sincerely wish it might be more, but my prayers for the needy class you are helping go with the gift." Mrs. S. B. Turner writes from Ainsworth, Neb.: "It gives me great pleasure to be able to enclose the following order for $5, contributed by the Congregational Aid Society of Ainsworth, Neb., for the support of the noble work of the Mission. With it goes the prayerful spirit that it may, in a measure, alleviate suffering."

The sender of a dollar bill accompanies his gift with the words: "A little bite for the Bowery Bread Line. God bless the work and the workers!"

Another contributor writes: "Please find enclosed one dollar for the Bowery Mission Bread Line. May it help to feed some poor fellow who is down and out, and may the dear Saviour feed his soul with the bread of life."

Miss C. F. Frey, of Sandusky, Ohio, writes: "Inclosed please find check for five dollars to be used for the Bowery Mission. May God add his blessing to the gift. Then we know that even though small much good may be done with it, as he can use the smallest things to praise him. This is the time of year I wish for more money to do good with. May God bless you in your loving labors for him."

THE FOLLOWING CONTRIBUTIONS TO THE BOWERY MISSION HAVE BEEN RECEIVED:

Schneider, Ray A.	$1.00	Nuckles, Mrs. E.	5.00	McIntosh, F. C.	2.00	Cowle, E. E.	1.00	Wyatt, M. W.	1.00	Langley, W. H.	15.00
Lavender, M.	1.00	Zollinger, Wm. A.	10.00	Bauer, Mr. E. L.	1.00	Osterheld, Mrs.	1.00	Bosworth, L. P.	2.00	Burbank, C. H.	1.00
Buckelew, Miss May	1.00	——, Highland, Ills.	5.00	Holnback, Mrs. C. W.	2.00	Trimmer, Mrs. W.	2.00	Friend	1.00	Wales, T. F.	2.00
Shepard, Frances I.	2.00	Miller, Chas.	1.00	Keller, Mrs. Lydia A. C.	1.00	Ghold, Mrs. J. C.	1.00	Edwards, R. E.	5.00	Hughes, Mrs. Ivon	1.00
Anderson, Aug.	1.00	Snyder, Mary J.	3.00	Wiegand, Mrs. F.	2.00	Gifford, A. H.	3.00	Rector, H. S.	3.00	Stambough, W. J.	1.00
Haight, Mrs. C.	1.00	Reagan, Mrs. Wilson & Perry, Marie R.	2.00	Gilbert, Mrs. Lucy L.	1.00	Smith, Geo. E.	2.00	J. A.	1.00	Talman, Miss J. C.	1.00
Perry, Hattie	1.00	Hunt, Mrs. M. B.	1.00	Bolender, Mrs. H. W.	1.00	Baker, H.	1.00	Myers, Sarah	1.00	Finkbiner, U. S. G.	1.00
Hoeltge, Mrs. Lou E.	1.00	Moxley, Mrs. C. M.	3.00	Jervis, John P.	1.00	Gustus, Mrs. Jennie	1.00	Besse, C. R.	5.00	Redpath, J. Frank	1.00
One Who Loves the Mission	1.00	Hulswit, Frank	25.00	Gould, E.	2.00	Caldwell, G. F.	1.00	Auld, J. W.	2.00	Porter, Mr. A. S.	1.00
Parker, Lou D.	1.00	Brouwer, James A.	1.00	Gould, A. L.	5.00	Williams, C. B.	5.00	Herzfeld, H.	1.00	Rose, William	1.00
Christian Herald Reader	1.00	Palm, Mary	1.00	Sheff, Mrs. Chas.	1.00	Trull, Mrs. T. L.	1.00	Olson, L. M.	2.00	Bachman, Josiah	3.00
Davis, F. W.	2.00	Garrison, Wilbert	5.00	Larson, John	1.00	Isely, Samuel	2.00	Craft, A. S.	1.10	Ewart, Mrs. R. H.	1.00
Smith, Mrs. S. J.	1.00	Strong, Harriet E.	10.00	Davies, Mrs. W. L.	1.00	De Bruine, Sr., John	2.00	Howard, T. M.	2.00	Bull, S. G.	1.00
T. A.	1.00	French, D. E.	2.00	Meinert, F.	1.00	Zimmer, Henry	1.00	Borden, Mrs. A. S.	1.00	Johnson, Henrietta	1.00
Abbey, Mrs. A. S.	1.00	Wilhite, Mr. & Mrs. W. W.	2.00	Nourse, H. E.	1.00	Rasmus, Mr. & Mrs. A.	3.00	Aspy, John H.	1.50	Beckingham, Miss C. L.	1.00
Porter, Mrs. F. A.	1.00	Ripley, Mrs. Isabella	5.00	Trostle and McKee	2.00	Jones, B. M.	5.00	Sinkey, Allie	1.00	Moore, Thomas	1.00
Penner, A. A.	5.00	Fry, Mrs. F. H.	1.00	Almy, A. C.	1.00	Burroughs, Geo.	1.00	Mackie, Geo.	5.00	Bailey, W. Elmer	1.00
Jensen, J. C.	2.00	Spaugh, J. B.	5.00	Donald, W. M.	2.00	Trotter, Mrs. R. D.	2.00	Allington, H. E. & Mrs.	2.00	Wadsworth, Mrs. Emily	1.00
Brandt, Mrs.	4.00	Christian Herald Sub'r.	1.00	Old Friend	1.00	Griffin, Mrs. Rhoda	1.00	I. H. N.	2.00	Weikert, H. E.	3.00
Edwards, Mrs. W. J.	2.50	McGrew, Dan	2.50	Burnham, Mrs. C.	1.00	Hedglin, Mrs. Orin	1.00	Moore, Frank	2.00	Shoemaker, Cora A.	3.00
Edwards, Dora E.	2.50	Cotton, I. F.	1.00	Smith, Mrs. G. W.	3.00	Richel, Mrs. Jane	1.00	Hayn, Joseph	3.00	Hobbard, Helen M.	2.00
Bolton, Mrs. C. E.	1.00	Spong, C. J.	3.00	Wilson, J. R.	2.00	——, Hopkins, Mich.	1.00	King, E. P. E.	1.00	Hanover, W.	1.00
Cromer, C. C.	5.00	Abendroth, Laura	1.00	Miller, S. M.	1.50	Ball, Newt. G.	1.00	——, Hollidaysburg	1.00	Hegeman, E. A.	1.00
Bellamy, Wm.	10.00	Farrer, Mr. & Mrs. W.	3.00	Meeks, Andrew	3.00	Elliott, Mrs. T. J.	1.00	Carlstedt, E.	1.00	Birch, Mrs. Sam'l M.	1.00
Butterfield, Mrs. S.	1.00	Pomrenke, Mrs. E.	1.50	Crane, T. G.	1.00	Evans, W. K.	2.00	Edmonds, Mabel A. B.	1.00	Merritt, E.	1.00
Wright, Lola	1.00	Moen, O. A. O.	1.00	Revis. Mrs. Belle and Jane	2.00	Ellis, Carlos B.	2.00	Jess Henry	2.00	Jacobson, Mary	1.00
Barrett, J. C.	2.00	Wood, Mrs. Wm. J.	1.00	Hawkins, F. F.	1.00	Guild, Mary J.	2.00	Jamison, Mrs. J. W.	1.00	Root, E. L.	1.00
St. Clair, E. Van Dyke.	10.00	Ponsford, O. D.	1.00	Stowe, B. L.	3.00	Kidd, T. H.	5.00	Nye, Mrs. J. E.	5.00	Voorhees, J. E.	1.00
Culbertson, Mrs. G.	1.00	Ness, S. E.	1.00	Schoonover, C. L.	2.60	Tobin, Mrs. Addie	1.00	Shryode, T. H.	5.00	Strong, E. B.	2.00
Helm, Mrs. Louisa E., & Stahler, Mrs. L. H.	2.00	Findeisen, Mrs. Wm.	1.00	Coats, Mrs. Eliza.	1.00	Altorfer, H.	1.00	Hoag, F. A.	5.00	Spooner, Mrs. G.	1.00
				Carmer, Nettie	2.00	Nesbit, Mrs. H. G.	2.00	Truman, W. S.	1.00	Briggs, Mrs. Geo. A.	3.00
						Lowe, Sadie	1.00	Alford, Mrs. L. R.	5.00	Kraybill, P. N.	2.00

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the *Gazette*, fail to get either a sensational story or a photograph, as do also newspaper men from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He makes several remarkable addresses, arousing some hostility. In a riot of a crowd near the church Stanton, assistant to Rev. Henry Maxwell, protects Virginia Page from harm. Jesus appears and quiets the mob. Later he leaves for the East. Virginia and Stanton announce their engagement. Carter attends a convention at New York. Virginia and Stanton are married, and go East for their wedding journey. In New York in a dense crowd near the Subtreasury Building, they see Jesus beside the statue of Washington, in his arms a little girl grasping a wreath of artificial flowers. Jesus' words scorch out the sore spots in industrialism. A startling conversion seizes a promoter, Ross, who rushes up to Jesus. Jesus leads him away. The newspapers now accept Jesus. The Stantons greet him amid sordid surroundings and witness a tremendous scene. Press and pulpit reflect the effect of Jesus' presence. The Stantons return to Raymond. Mr. Maxwell reads aloud to them the news of an astonishing event at the performance of a notorious play. Carter attends a dinner at which Jesus was present, given by a callous broker, Drake, and returning to Raymond, is telling Barnes what happened.

CHAPTER IX—*Continued*

CARTER paused for a moment in his remarks, while Barnes waited, then resumed:

"In the first place, Drake's 'dinners' are at an unearthly hour, and prolonged beyond all reason. He got the idea from some foreign prince he claims he once entertained.

"We did not sit down until after eleven o'clock. Jesus (you understand, Barnes, I call him by your name for him, not mine) sat at the right of the hostess and the left of Mr. Ord Burrage, Drake's partner; and I sat at Mrs. Drake's left, directly opposite Jesus.

"There had been nothing unusual about the talk or anything during the interval between Jesus' arrival and our sitting down at table. I was simply impressed with two things: First, the perfect air of good sense in everything he said as he joined in the general conversation; and second, the complete calmness of his whole person. Drake is always crossing his legs and moving his foot up and down. As I looked over the assembled company at different times I was struck with the fact that there was not a calm person in the room among all those New Yorkers. Mrs. Silverton, the wife of the hotel proprietor, poses as a correctly cold and polished woman, but she is always fussing with her rings. There was not a man who could be called calm, no one except—"

"Did you ever see him when he was not calm?" Barnes asked as Carter broke off his sentence without finishing, and then sat brooding over something.

"What! Oh, no, no, that's his peculiarity. None of the fool things said (and there were a lot of 'em) seemed to disturb him. Drake can't talk anything but money and sport. His wife has a little education, enough to say a few things about books and pictures and call it art. Judge Crawford has traveled and knows a good deal about New York, and Mr. Silverton is a keen one on business, so among them all the time up to eleven o'clock passed somehow, and Drake seemed to feel quite set up, satisfied with his distinguished Guest and all that, though it seemed to me he was watching him very carefully, and I had not heard him ask the Visitor about the camera, the picture business, you know. He had promised to do that some time during the evening.

"But after we had sat down at the table, it seemed to me in some subtle manner the atmosphere changed.

"In the first place it seemed to me it would have been no more than—well—just common decency, you know, seeing the Guest was a—well, religious person—like a—minister—for Drake to ask him at least to say grace. In fact, I was looking for it, but Drake is about the most 'unreligious' man I know. He just hasn't any religion that I could ever detect. His whole life is simply saturated with money—with money and what he calls 'power.'

"There were five kinds of liquor offered, and Drake had laid himself out on the menu and decorations. I wondered if he thought he was making an impression. And all the time I could see he was trying to find an easy way to lead up to that question about the picture, and something in the attitude or manner of the Guest seemed to make it difficult.

"Along toward the end of the dinner (it was then about 1 or 1.30 A.M.), Drake leaned over the table and I thought I could see by his manner that he was about to ask Jesus the question, when a little accident happened.

"One of the servants, in removing a dish from the table in front of where Jesus was sitting, spilled its entire contents on his clothes.

"The servant, who was a young man, looked over at Mrs. Drake with a perfectly frightened expression, and then in the most abject manner began a profuse apology to Jesus.

"In all my life, Barnes, I think it is only fair to say I never witnessed a finer exhibition of courtesy than your man Jesus showed to this frightened servant. The few words he spoke put the young man at his ease and made him feel as if a thing of absolutely no importance had happened. *Continued on next page*

"JESUS IS HERE!"

Continued from preceding page

"But Drake and his wife were furious. After the young man had wiped off the stains from Jesus' clothes and from the table cloth as best he could, Drake beckoned to him. He went around to where Drake sat and he leaned over and I saw Drake whisper to him a few words.

"The young fellow straightened up and his face was ghastly white. He stood a moment and then went out of the room and did not return.

"Mr. and Mrs. Drake were profuse in their apologies. Drake almost cursed the servant. Mrs. Drake spoke of him as a good-for-nothing boor. Drake said in answer to a question quietly put by Jesus that he had instantly discharged the young man from his service.

"'He has been with me only a week,' Drake said. 'One of your recommends, Silverton,' he added with a short laugh.

"'One of mine?' Silverton said, raising his eyebrows and speaking a little high.

"'Well, Jarvis, your head man, recommended him. Said his mother or sister or some one was night stair-cleaner or something in the hotel and the family was all right.'

"'I don't know a thing about it, of course. If Jarvis recommended him that's his business. All I know is it's a job to get competent servants nowadays. They can't be trusted, and they don't know a thing. You have to teach them everything.'

"Every one at the table agreed to this and the talk drifted along to servants and their shortcomings.

"Then I saw Drake lean forward again, and I knew his question about the camera and the photographs was coming.

"'It's a great thing to have power,' Drake began in that ponderous fashion of his. 'I've always admired it in any one. And I know it would gratify the company—and—and—myself—if you could tell us the remarkable secret of the power which you possess to defy the scientific action of sunlight on a sensitized photographic plate. I'm sure it would be specially gratifying to my friend Carter here to know the secret of this power, because he is a newspaper man himself. Of course, I remember you have met Mr. Carter in Raymond. Indeed, we have discussed together several incidents that occurred there before your coming to the city.'

"It was not difficult to discover in this speech Drake's real reason for asking Jesus to dinner.

"He had a curiosity to learn the secret of Jesus' power not only for himself but as a sort of handsome item of entertainment for his friends who had been invited.

"Every one in New York and all over the country now has heard of Jesus' remarkable defiance of photography. It seems to be the one thing that has given him the universal awe and respect of the yellow press. I have never yet granted that—"

Carter paused in his narrative and eyed Barnes thoughtfully.

"Oh, what is the use, Barnes, of saying anything on that baffling topic? Jesus has never—"

Again he broke off his sentence abruptly, and remained silent so long that Barnes, who was afire with curiosity to hear the rest of Carter's story, finally ventured to ask:

"What did Jesus say to Mr. Drake's question?"

"You will be astonished to hear what he said, as we all were," replied Carter, as he continued his narrative.

CHAPTER X

"THERE was at least a full minute of silence following Drake's question. Then Jesus lifted his head and looked up at Drake as he sat at the upper end of the table, and spoke.

"If I should try to express literally and exactly his words I should fail to convey to you the exact impression it all made on us. I will only attempt to give you the general substance of it. You understand I am not quoting exactly as he spoke, and I cannot reproduce or imitate in any way his voice or his manner. All I can give you is the substance.

"'I will tell you,' he said substantially, speaking very low and deliberately, 'the secret of my power, if you will answer these questions I put to you.

"'I came here as your guest at your invitation, and when we sat down at this table you acknowledged by no word or sign the great fact of the heavenly Father, who alone furnishes mankind daily food. No hint of thanksgiving or humble and loving dependence of all humanity on God's bounty fell from your lips.

"'During the evening no attempt has been made to discuss those great and eternal truths which always lie at the heart of all real life. All your conversation has been trivial and in the largest degree useless.

"'Among the many unnecessary articles of food placed before your guests, you put before them intoxicating drink, that criminal poison which for centuries has drenched the earth with crime, lust, disorder, shame, disease and death. You offered no apology in putting this liquor before human beings who were made in the image of God to fulfil his righteous purposes.

"'During the progress of the meal a young man, a servant, who had been serving faithfully as he best knew how, made a very slight mistake, which made no vital difference to any human creature. For this, which you magnified as if it were a crime, you discharged him from your service, first calling him a name which contained every charge of imbecility and even wrong. You ordered him out of your service for this trivial accident in order to show your authority and because you felt socially more disturbed over an incident like that at your table than you have ever felt over great and tremendous acts in your so-called business life which have involved mighty actions of profoundest right and wrong.

"'The questions I put to you, therefore, are these:

"'Why do you, dependent as you are on your heavenly Father, never by so much as a word or an act acknowledge him or thank him for his daily and hourly bounty? Why have you, made to be your brother's keeper and lover, set up such artificial barriers between yourself and these men you call "menials," that you live in two worlds apart, with no feeling of sympathy or affection, simply paying wages as if machines were doing your work? Do you realize that if all men and women at work with their hands should suddenly cease, all civilization would rush down into ruin?

"'Why do you, who have health and strength and mental soundness, never exercise those God-given faculties in honest labor? Your life is spent in making money out of others' weaknesses, in speculating on others' credulity. You have never used an honest stroke of muscular or mental power to bless this city or help make the world better. Your highest ambition is and has been all your life to make money, not by honest toil but by gambling, by deceiving others as to your purposes.

"'Why, with a great city full of needy humanity, have you never added anything to its uplift, never given to its betterment, never left your chase after money to help save men? Why have you, who boast of your admiration for "power," never really used any of it to love God, but

Continued on page 62

All the world over—in cottage and mansion—millions of mothers, every morning, serve Quaker Oats to children.

Not ordinary oats. They want richness and flavor. They are teaching their children the love of oatmeal.

So legions of these mothers send thousands of miles—over lands and seas and deserts—to get luscious Quaker Oats.

Lovers of oats, of every race and clime, now send here for Quaker. Even Scotland sends here for the utmost in oatmeal.

Not a country on earth produces oat food to compare with it, as evidenced by this world-wide demand.

Last year—because of this flavor—folks consumed a thousand million dishes of delicious Quaker Oats.

Quaker Oats

Just the Big, Luscious Flakes
Just the Cream of the Oats

The reason for all is this:
Quaker Oats consists of just the rich, plump grains. From a bushel of choice oats we get but ten pounds of Quaker. All but the best are discarded.

These choice grains have the flavor. They make big, delicious flakes. And our process keeps the flavor intact.

All oats produce vim. All are energy foods with which nothing else compares.

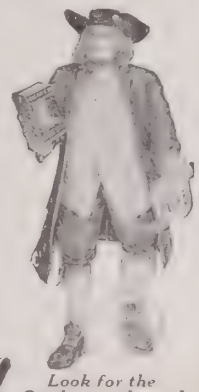
But Quaker Oats are also delightful. Children enjoy the flavor. They are always wanting more.

That is what it means, when you order oatmeal, to specify Quaker Oats. You get no puny grains, no poorly-flavored flakes. And you never will in Quaker.

Regular Size package, 10c

Family Size package, for smaller cities and country trade, 25c.

Except in Far West and South.



The Quaker Oats Company
(501) Sole Makers

Look for the Quaker trademark on every package

THE UNFRIENDLY NEIGHBOR*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"I GAVE him something just to get rid of him." Have you ever heard such a declaration as this about a beggar at the door, or some other applicant for charity? It has been spoken often and everywhere. In our lesson to-day, just such an incident as this is noted—a neighbor coming at midnight to ask of another neighbor three loaves of bread, not for himself, but for a hungry wayfarer who had come to his home. "Trouble me not, the door is shut [locked]," was the response that came from the man lying in his bed. But the man who had asked for the bread was not to be put off that way. He shook the door, he knocked on it, he besought the man to let him have bread for the hungry wayfarer. At length the man arose from the bed and gave him the bread he wanted, just to get rid of him. There was nothing kind or neighborly in his doing it. Indeed, it was unfriendly, an entirely selfish act. Let us look well into our motives for dispensing charity, and there we shall discover what kind of givers we are.

It was the Lord Jesus himself who told the incident about the unfriendly neighbor who first refused to give because he did not want his comfort disturbed, and at last did give that he might not be further disturbed. Over against this ugly occurrence as a background, Jesus placed a picture of the Heavenly Father as the Giver of every good and perfect gift, always willing to give to them that ask anything of him.

He saw men who were fathers standing among the people he was teaching, and he knew that he could help them to better understand his point if he would appeal to their readiness to give good gifts to their children.

The Holy Spirit is God's best gift. And Jesus said to the fathers: "If ye then . . . know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Sometimes children ask very foolish things of their parents, and wise parents lovingly but firmly answer "No." Are we not willing that God should do this way with us, not only willing, but desirous that he should do so? No, we are not always willing. Sometimes we murmur against him, and say that he will not hear our prayers, that he will not answer them. And some persons have been known to say rashly, "I will not be a Christian until he does answer my prayers." That is putting our heavenly Father in the place of the unfriendly neighbor. We need not be in any doubt about how to pray, for Jesus has taught us just how to do it in what we call "The Lord's Prayer." We have been saying it over and over again almost ever since we could talk, and we have said it so often when our hearts and even our thoughts did not go with the words that we have almost lost its meaning. Have you ever tried spelling out the Lord's Prayer: "O-u-r F-a-t-h-e-r," etc.? That is one way to fasten thought upon it. "The Lord's Prayer" has seven petitions in it:

Hallowed be thy name.
Thy kingdom come.
Thy will be done.
Give us this day our daily bread.
And forgive us our trespasses.
And lead us not into temptation.
Deliver us from evil.

Note that in our praying we must put God first and ourselves second. That is not the way we generally pray. First, we must tell God all of our troubles and ask him to help us; and then, if we have any thought or time left, we pray for the extension of his kingdom in all the world through the labor of preachers and missionaries. That is putting the first last.

A "heart telephone" is one of the newest scientific instruments. "Electrocardiograph" is its proper name. By means of it a physician can hear plainly the heart pulsations of a patient on his bed more than a mile away, and through the earpiece he can judge whether the pulsations are regular or irregular as accurately as if he had his finger on the patient's pulse. And not only this, but an electric circuit connecting with the patient operates a moving lens by which pulsations are depicted on a photographic record, so that a physician passing through a hospital can see at a glance the condition of each patient. We are told in God's Book that "his ear is ever open to our cry." Ever since the beginning there has been a heart telephone between mankind and God, and with each one of us it is a private wire. There is no need of the photographic record, because he can read our inmost desires. If we lack faith when we pray, he notes the feeble, failing action of our hearts. If we pray with strong desire, he notes the full, even feverish, beating of our hearts. If we pray selfishly, he notes the sluggish and clogged action of our hearts. If we pray for all good for all mankind, he notes the perfect action of our hearts.

"Can we move God?" This question has often been asked, and while it is settled for a large number of believing Christians, there are other people who will always keep the question going. Mr. Edward Arthur Wicher says this about it: "To deny that God can be moved by our prayers is to deny that he can be affected as other personalities are affected. To say that God cannot be moved by our prayers is to say that he is a great automaton, wound up from eternity unto eternity, effecting only that for which he was originally constituted. To say that God cannot be moved by our prayers is to say that he cannot be so much affected by my cry as I am by that of my little son. Just as this world is not the product of blind force, but was created by the loving will of God, so, too, it is not sustained and operated by an impassive engine, but by a sovereign God who is also our heavenly Father. God can, and does, modify his purpose at every turn to meet the desires of all his suppliant children. Our God is the living God; and his first requirement in all those who approach him is that they should believe that he is, and that he is the Rewarder of them that diligently seek him."

The Answered Prayer Department of THE CHRISTIAN HERALD contains scores of letters relating incidents from real life in which God has granted the requests of his people. Many more such letters are received than can possibly be printed. Let all the members of this CHRISTIAN HERALD Bible Class recall God's answers to their prayers, count their blessings one by one, and then thank him that he is a prayer-hearing and a prayer-answering God. How many of our readers can in their own experience match the following story, which we have condensed from the English *Our Magazine?*

Dr. Harry Guinness had lain at the very gate of death for many months, and was very slowly making his way back to life. "What about my work," he was thinking, "and what about the £3,000 [$15,000] to complete the payment of the new boat for the Congo?"

It was a terrible blow for the mission itself, for they had entered into negotiations for the boat which was to cost £10,000 ($50,000) before Dr. Guinness's illness. Now it was ready to be launched, and the money to pay for it was not in sight. Later on Dr. and Mrs. Guinness had sailed for Tasmania, and one day in October the doctor said: "That boat is very much on my mind, for I can't bear to think of the delay." "Well, let us ask God that it may be given by Christmas," said Mrs. Guinness. "By Christmas Day!" gasped Dr. Guinness. "Yes, and we will begin at once by praying about it," replied his wife. And so they prayed every day and waited for God's guidance. After a few days they went to call upon an old friend, a Presbyterian minister, who said to them: "I am going to take you to see a very wealthy man, who, I hope, will help you with your boat." They went, but he gave nothing. "There is some one else I want you to see," said the minister. He is our old squatter, a rough old chap, but he has a kind heart."

A warm welcome was given by the old man, who ordered his housekeeper to bring in tea. And while they were drinking tea, he said to Dr. Guinness: "You be goin' to preach here?" "Yes." "Well, I'll come and hear you." And he did, and was an eager listener. A few days later when Dr. Guinness called on him again, he said: "Pity you can't get the money for that boat. Boat ought to go to the Congo!" And then he asked: "Where are you going from here?" "I have planned to hold meetings in Melbourne and Adelaide," Dr. Guinness replied. "Well, Dr. Guinness, I'll tell you what I will do. What you don't get of that £3,000 in Melbourne and Adelaide, I will make up for you." His first meeting brought him £150 ($750), and then several gifts followed, but shortly before Christmas, when he returned to Geelong, £1,800 ($9,000) was still needed. On December 24 the doctor was walking along the street when he met the rich gentleman who had given him nothing. He said: "Ah! Dr. Guinness, I'm so glad to see you again. I've been thinking much about that steamer of yours, and should like to give you £1,000 [$5,000]. Come home with me, and I will give you the check at once," which he did. Returning to the street, Dr. Guinness met his squatter friend, who accosted him thus: "You're the very man I wanted to meet," and he gave Dr. Guinness's hand a tremendous shake, and then asked: "Have you got your money for the boat?" "All but £800" ($4,000), he replied. "Then that shall be my gift, and you shall come along with me, and you shall have the check now." In a very short time he was sitting in the old man's parlor. "I've made it payable at sight," said the squatter, "because I know you need it quickly." And then he remembered it was the 24th day of December, and that he and his wife had prayed for the £3,000 by Christmas, and so God had answered their prayers to the very day.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." This incident just related is a perfect fulfilment of the words of our Golden Text. Let it encourage us to pray! Yes, to pray and to work, for Dr. Guinness did not pray and rest on God without doing something himself by going where he thought God was leading him.

We do not need to wait for bedtime before praying. We do not need to go alone to pray. We certainly do not need to go to church to pray, nor to the prayer-meeting. We should acquire such a habit of prayer that we can pray anywhere, any time, kneeling or standing, or lying down, praying audibly or praying only in thought, but we should have our regular times of praying, morning and evening, praying at other times when the need or the desire prompts us. We have heard of a soldier who prayed as he cleaned his buttons every day in the barrack room. There are some people who pray whenever they hear the clock strike, just

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, February 1, 1914. The Unfriendly Neighbor. Luke 11: 1-13. GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11: 9.

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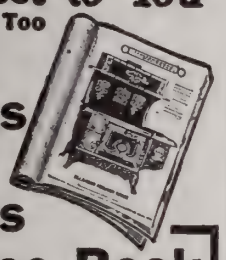

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SUNDAY SCHOOL LESSON

Continued from preceding page

a moment's recollection of God. There was a boy who prayed all the time he was washing and dressing himself: "Cleanse thou me from secret faults, and clothe me with the robe of righteousness."

It has been suggested by Rev. T. B. Allworthy that the water spider may be used as an illustration of the strength we get through prayer. He refers to its habit of rising every now and then to the surface of some pool and carrying back with it into the water a globule of pure air; with this globule it surrounds itself, and is thus able to live below. When it is exhausted, it comes up again for another. "A few days ago I was talking to a boy who had recently gone to work among the packers at a warehouse. He was telling me of the rough ways of the men, worse still of the bad talk which goes on around him every day. 'What was he to do?' that was the question which he put to me, and I know there are many other boys who would like some one to answer a similar question for them. How can you keep pure in such an atmosphere? Well, I feel sure that we can all learn a lesson from the water spider. If duty brings us into evil surroundings, we must continually remember God's presence, and trust him to keep us. Wherever we may be in the midst of our daily work we can lift up our hearts to God in a silent but real prayer. He will never fail to give us his help."

Even in prayer we are in danger of being selfish or narrow—of getting rutted in the ritual of cant, and so it would be well to have at hand for reference and enumeration some of the things for which we ought to pray—not for all of them every time, but for each of them often. On the flyleaf of a teacher's Bible were the suggestive words, "My Rosary," and underneath a string of beads drawn, and in each bead the name of one of her pupils. It would be well for all Sunday school teachers to do likewise, and pray daily for their pupils by name. A still larger rosary might be drawn to include: Myself, my home, my relatives, Christian leaders, missionaries, children in all the world, the tempted, the sick, the sorrowing, the unsaved, our country, other lands, conquest of the world by Christ.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—MR. W. R. PEARSALL, of New York, recalling "The Ignorance of the Bible" described in THE CHRISTIAN HERALD, and the consequent call for more and better Bible teaching in public schools and colleges, thinks Sunday schools also should do something to prevent the lessons from becoming "monotonous," with the lamentable result that "boys and girls from thirteen to sixteen leave the school, preferring to walk the streets with their friends when they should enjoy a lesson of Bible history well studied, properly taught by one who knows the lesson." That is the real remedy: better teaching, not some new "course" of Bible selections, which our correspondent, like many others, looks to as the chief remedy for present inefficiency of many schools.

But the two greatest reinforcements for the insufficient Bible teaching are: First, to have all the homes of the church enlisted by the church officers in some plan of daily home readings bearing on the lesson, which should be something more than mere reading—brief lessons leading up to the lesson, for which the busiest home could spare fifteen minutes after the evening meal and prove that "prayer and provender hinder no man's journey." Second, the public schools can be everywhere enlisted by tactful persistency to use Bible selections related to the Sunday school lessons. In Pennsylvania, for example, for the twelve verses a day required by the new law, and in South Dakota and Colorado and wherever else the public schools allow credits for Bible work well done in the schools or elsewhere, the selections can be co-ordinated with the uniform or graded series of the SunJay school.

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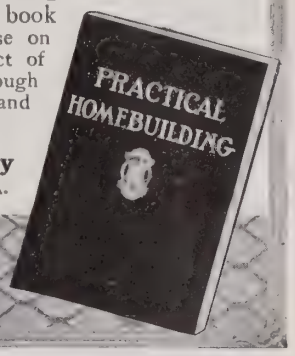

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"JESUS IS HERE!"

Continued from page 59

have spent your useless years in eating, drinking and getting pleasure and money?

"'Answer me these questions and I will tell you the secret of my power.'

"Barnes, I want to say to you that no words can express the tremendous way in which all this was said. There was no cheap declamation, no shouting, no vulgar denunciation. It was simply overwhelming in its restrained intensity. You must believe it was, to hear me say so, of all men, for I sat there in the attitude, I may as well confess, of a critic and an enemy.

"Well, I would give a good deal to be able to describe the effect of his remarks on Drake and his wife and the rest at the table. But I don't think it is possible. He sat there leaning forward in the attitude he had assumed when he asked the question. His face, as I glanced at it now and then, was ghastly; just white, then purple, with amazement and rage. But he made no attempt to interrupt that calm, even flow of denunciation. Probably he couldn't. I don't know what it was, but there was something about it that was awful."

Carter paused again, and as he did not seem likely to continue for a time, Barnes eagerly said:

"Did all this seem like—well—like an insolent or unpardonable thing for a guest to say at a man's table where he had been invited?"

Carter looked over at Barnes squarely.

"No. I'm ready to say it didn't. It all sounded somehow as if he had a right to say it anywhere. The particular place didn't cut any figure.

"When Jesus had finished, he was standing up. I had never felt before how tall he is. He towered up with great dignity.

"Drake was moistening his lips, and several times he seemed to choke for utterance. Suddenly he blurted out:

"'I don't—intend—to answer—such questions from any—' And he stopped. After a painful silence, Jesus said:

"'Neither will I answer your question,' and then he bowed to Mrs. Drake and the rest of the company in a most perfect manner and walked out of the room.

"Now I realize, Barnes, how absolutely amazing and impossible all this seems. But the rest of it will seem even more so, perhaps. Drake had started up in his chair, and then suddenly he collapsed as if he had had a stroke. He fell forward with his head and shoulders all over the dishes in front of him.

"Mrs. Drake screamed and everybody got up from the table in great confusion. When we lifted Drake up he was foaming at the mouth, and he glared around in a way that was frightful.

"Mrs. Drake did not seem much alarmed after the first few moments. She said he had had these attacks not infrequently of late. There was, however, great excitement among the guests. Drake seemed to be all right after a little, and it was then that I had an impulse to do what I did next; and I don't ask you to explain it, for I don't explain it myself, only tell it just as it happened, and you'll have to believe it, no matter how queer it may seem to be.

"I excused myself to Mrs. Drake and went out of the suite and started to take the elevator down to the office, when I seemed impelled to walk down the stairs. I think when I left Drake's apartments I had a definite determination to follow Jesus and spy upon him.

"But as I left the rooms I think I had a spasm of self-reproach (think of that, Barnes, when you sum it all up!), at the thought of spying on him, and I simply started to walk down the hotel stairs without any definite purpose, except perhaps to gain time with myself before I got out on the street.

"The Drakes have rooms on the ninth story. I had gone down four flights when I heard a murmur of voices down below me, and I detected Jesus' tone. It is so distinct from other voices that it is unmistakable.

"I went down one more flight and stopped on the turn of the landing. Near the hand rail at the corner there was a screen and a short sofa and a chair. I stepped behind this screen and waited a moment. Then I found I could hear plainly what was being said between Jesus and the person with whom he was talking.

"I remember I took out my watch and noted the time—a quarter of two. The voices came to me very distinctly where I stood concealed by the screen, and in another moment I understood that Jesus had stopped on the stairs to speak to one of the women employed in the hotel as a night worker to scrub the floors of the office and the stairs. I inquired afterward about these women and learned that they work between two and five A.M. and receive twenty cents an hour for the work.

"I will not venture to repeat exactly the dialogue I overheard, but only the substance of it. I missed a sentence here and there, but caught most of what was said.

"Jesus was saying, 'The work is hard?'

"'Well, sir, it is not so very hard, but I have not been very well lately. I don't mind it when I'm well. I'm thankful to get it.'

"'You are not well enough to work to-night.'

"'I have to, whether I'm well or not.'

"'You spoke of your children. Are they able to help?'

"There was a pause here in the conversation, and I looked out around the screen. From where I stood I could see the woman, who was on her knees scrubbing the stairs while she talked. Jesus was standing at one side, two steps above her.

"'I have a son, a good boy, but he has only just got a place with—Mr. Drake, here in the hotel. He began to-night. He has had experience in restaurants as a waiter, but I thought he would do better in a house. He will make a good servant. He's quick and honest.'

"'Is his name Roger?'

"'Yes. How did you know?'

"'I have just come from Mr. Drake's. You spoke of a girl—your daughter.'

"'I don't know where she is.' The woman spoke slowly, and I could see her pause in her work, as she looked up at Jesus.

"Then occurred the most astonishing thing about this whole affair.

"Jesus said gently, 'You are not well. The work is too hard for you.'

"'Well, sir, years ago, of course, there was much more of this work to do before they put in the new vacuum cleaners. But the stairs and office floors are marble and have to be washed, and I still have a lot of night work, but not so much as I used to, and so I fill out with washing at home, and the day and night work together, of course, makes it a little—'

"'You are tired and sick. Let me help you.'

"And then I saw him take the woman's brush and short-handled mop and scrub the stairs, while I could see her crouch down, without even a word, and bury her head in a short shawl she had been wearing about her neck.

"Barnes, if this person you say is Jesus really is the Son of God, as you believe, what do you think of a scene like that?"

"I should say it was just like him!" answered Barnes, while his face glowed and the tears stood in his eyes.

Continued on next page

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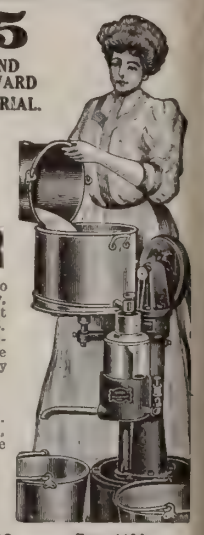

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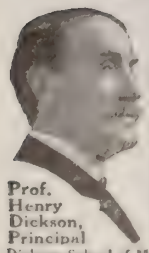

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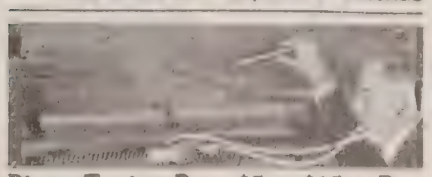

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"JESUS IS HERE!"

Continued from preceding page

"It is the best possible proof that he *is* the Son of God. Did he not once wash the disciples' feet? Did he not spend most of his life doing manual labor?"

"Yes—but it rather staggered me. I looked for a while, and then, not wanting to be caught in the somewhat embarrassing position I was in, I went back up three or four flights and then went out to the other end of the corridor and took the elevator there and got down and out of doors.

"I have not seen him since. News came in this morning—of course you have it—about the tremendous gathering in Mount Calvary Hall, at which Jesus stirred all New York over the white slave traffic, in the most startling series of revelations ever made.

"The people out over the country, Barnes, do not understand how New York seethes and boils with excitement since Jesus began to do his public work. It is indescribable. It must be said, in justice to the facts, that the churches of all denominations are a unit in their enthusiastic support of and belief in him. There is an upheaval in social circles in New York. And it looks now as if some radical changes would occur that will be permanent.

"Among them is a complete change of definition of the police force. The new mayor accepts Jesus' definition of a police force as a life-saving missionary body and has begun the appointment already of a new type of officer, choosing for officers men and women of devout Christian character, who, he says, will love people and save them.

"The whole thing got too much for me. I felt the need of coming home. Barnes, this has been a long experience. Some of it, I know, has not sounded like me. Perhaps it isn't like me. But I felt as if I must tell it to some one or I would simply choke.

"I went to New York to prove this Jesus of yours a fraud. I didn't succeed. I wonder what I did do. Barnes, what do you think is the matter with me, if I say—I believe—I am beginning to have a real—admiration—or something — for this — Jesus — of yours?"

"Thank God!" Barnes cried impulsively. "I believe you are not far from the kingdom, Mr. Carter. Oh, why do you not give yourself to him heart and mind? He is the Son of God!"

"I don't know—" Carter looked as if he longed to know the secret of Barnes's happiness. "I'm not ready yet—"

He abruptly dismissed Barnes, who went out with a great heart-throb of hope for Carter.

And when the door was shut, Carter stood still a moment, then he locked the door and went over to his desk, opened it, took the manuscript Jesus had left him out of a drawer, and sat down to read it over.

To be continued

Called Higher

THE following faithful servants of Jesus Christ have entered into the rest that remaineth for the children of God:

Mrs. Jane Thompson, Somerville, N. J., November 9, 1913, aged 91. A faithful member of the same Methodist Church for 77 years.

Mrs. Maria Schoonhoven, Brooklyn, N. Y., September 29, aged 85. A devoted reader of THE CHRISTIAN HERALD for over thirty years.

Miss Mary A. Mathias, North Attleboro, Mass., October 16, 1913, aged 59. Her comfort was to read the sermon in THE CHRISTIAN HERALD every Sunday morning.

Mrs. Emma Edmonds Blackwell (Mrs. James DeRuyter), Warrenton, Va., November 17, 1913, aged 85 years. One of the oldest and most respected members of the community.

Mrs. Elizabeth Hodson Chapman of East Liverpool, Ohio, sends word of the passing away of her mother, Mrs. Elizabeth Hodson, who for nearly twenty-five years, and up to a day or two before her death, was an appreciative reader of THE CHRISTIAN HERALD.

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32x3½	16.75	18.10	36x4½	35.00	37.10
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34x4	24.35	26.05	38x5½	54.00	57.30

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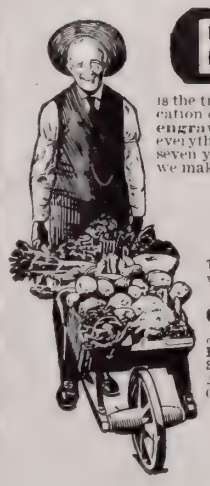

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NOTICE

[illegible] CHRISTIAN HERALD will [illegible] addressed to THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents [illegible] identify the question, [illegible] address [illegible] publication [illegible] Name [illegible] withheld. Address all letters to* THE MAIL-BAG, CHRISTIAN HERALD, *Bible House, New York City.*

Questions and Answers

M. L. W., Plano, Texas. I have been trying to serve God for more than five years, but have done a few wrong things in that time which I had promised the Lord I would never do again. I yielded to temptation, not realizing it was so great a sin to break my promise. It is my desire to serve God. I am sorry for my sin, and willing to confess to God and man. What shall I do? Please pray for me.

You are simply bewildered by the wonderful provisions of God's grace. It seems too much to believe that he will forgive you every time you sin, so you refuse to believe it. And because you refuse to believe it, your love for him grows cold, and in this maze of distrust and coldness you keep on sinning. If you will just get close up to God you will find all this changed. Believe, in the first place, that he does forgive all the sins of the past, every one, right up to date. There can be no doubt that he actually does this when you ask in the name of Christ and trust in the provisions of his atonement. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." I John 2: 1. Jesus told his followers to forgive an offending neighbor up to seventy times seven (Matt. 18: 22), and surely he would not expect them to be more compassionate than he himself. The first thing to do, then, is to trust God for complete forgiveness up to the present. It is a terrible thing, however, for any one to presume on this compassion of God as an excuse for sinning again. In so doing we "crucify the Son of God afresh, and put him to open shame." If our repentance is genuine we shall feel after he has forgiven us that we cannot bear to grieve him again. Forgiveness awakens love, and love will keep us from sinning. But, more wonderful than all, he promises not only to forgive but to cleanse (see I John 1: 9; Ezek. 36: 25) and to give us the power of the Holy Spirit to keep us moment by moment. (Study carefully Ezek. 36: 27; I Peter 1: 5; Jude 24.)

J. E., Yale, S. D. 1. The passage in Rev. 2: 4 is a rebuke to the church at Ephesus, which, though faithful and patient, had nevertheless abated its spiritual devotion to Christ and declined from its former zeal and earnestness to a state of formal and almost lifeless orthodoxy. It had faith without love and no longer gave living and practical evidence of its union with Christ, which had become a union only in name. Its enthusiasm had died out, and although it had still the form of Christianity there was little of the fervent and self-sacrificing spirit. Probably the world had entered it as it does to many churches which once had a glorious record of spiritual achievement, but have so no longer, and the rebuke administered to the church at Ephesus applies with the same force to churches in like condition. 2. Dr. Torrey's address is Los Angeles, Calif.

E. P., Juniata, Neb. If a person has wronged you and you feel as though you do not want to forgive but know you should, will God make you willing if you ask him? Will he make you willing to do his will in all things?

These are among the countless questions which become simple when we remember that the heart of religion is love. Jesus summed up the whole of religion in the two duties of loving God and loving one's neighbor. This love comes to our hearts as we ask God to send it. This is the thing that actually happens at conversion, and the same process as we grow in grace. Now if you genuinely love the neighbor who has wronged you you will be able to forgive him. If you heartily love God you will be eager to do his will. Love answers both your questions. We should all pray for more love, and by praying in love God makes us willing to serve him and help our neighbor.

G. H. L., Spruce Pine, N. C. I am nineteen years old and have been called to preach the Gospel. But I am poor, not a cent I own and I did not have the money to go to school. I could not support [illegible] to go to a seminary or [illegible]? I have completed all the branches of the common school work. I am willing to work and study till my ambition is reached. Can you tell me [illegible] for my difficulty?

You surely do not mean to say that you could not do what God asked you to do. He never asks us to do anything impossible or even unreasonable. What you doubtless mean, as is implied in the rest of your letter, is that you could not respond at once. But you could begin by going at once to some good school. It is possible, in practically every case, for an ambitious young man or woman to work his or her way through school. But there must be

Continued on last column

American Wonder Stories

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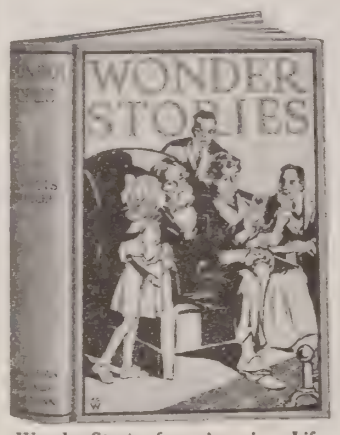

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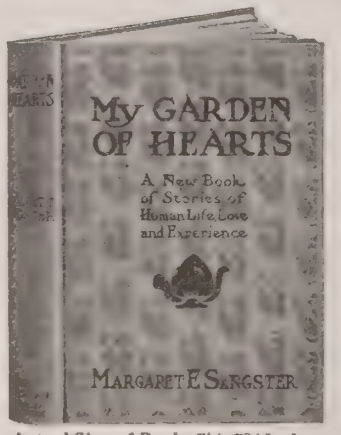

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OUR MAIL-BAG

Continued from first column

willingness to work hard at any task that can be found. There is a fine spirit of democracy in many American schools and colleges which prevents any slights to those who work their way through even at what are considered very menial tasks. You will probably find Latin required in the course you will take up, and it is an advantage for a minister to be familiar with it, though it is by no means an essential. Remember that, after all, training, while essential, is not the only thing needful. A bright religious experience, a complete absence of pride and self-seeking, a keen sense of Christ's presence in the soul, a burning desire to win souls, a mastery of the Bible, these are the things that count most. After that should come a knowledge of people, familiarity with their thoughts and ways, an understanding of their hopes and methods and plans. Familiarity with books comes last of all, and books are chiefly valuable as they make us understand people better, except, of course, those books that help us to understand God. You must go forward with faith and determination, confidently expecting that God will give you wisdom and strength for every step of the way. For the matter of aid, write the Board of Education of your own denomination. They will advance you money to be paid back after graduation, but it is better to avoid even this kind of borrowing if possible.

Old Subscriber, Nebraska. Does every good thing come from God, every desire or impulse to do good, every compunction of conscience, whether converted or not? If so, what is the difference after conversion?

It is impossible to say just what impulses proceed from self and what are the direct influence of God in the unconverted soul. Some impulses to kindness seem purely natural, such as the instinctive care of a mother for her child, which is found in beasts as well as in human kind. The affection of animals for people, like the affection of a dog for his master, is sometimes tremendously strong. While all these noble and beautiful things come from God, they do not necessarily indicate the presence of God in the soul. He has planted certain admirable traits both in the instincts of animals and the minds of men; he also has, of course, the power of communicating with men, speaking to their minds and consciences by his Spirit and by his Word. Reason is higher than instinct and conscience is higher than both, but even conscience may not mean that God is dwelling in the soul. Conscience seems to be not so much the voice of God as the human faculty of hearing that voice. But at conversion God's Spirit comes into a man's soul. He is no longer outside, but within; mystically though actually linked to the man himself. The great change then is that a man finds himself loving God, eager to get his messages, anxious to please him. The impulses to do good, instead of being vague and weak, become definite and intense. The converted man feels that God is within him, making suggestions, awakening holy, unselfish, beautiful desires, and giving him power to carry out these good desires in vigorous and successful action.

Miscellaneous

Mrs. A. C. M., Newport, Me. You should properly write that your friend lives *in* such a city, *on* such a street and *at* a certain number. These are the forms commonly used.

W., Modesto, Calif. There are so many varying interpretations of Revelation that perhaps the best answer to your question is to refer you to Scribner's *Bible Dictionary*, which presents practically all the leading views.

W. B. C., Villa Rica, Ga. Olive Schreiner is the name of a well-known English South African novelist, who was born in Basutoland, and whose books describing life on the veldt have been very widely read. Her first notable book was *The Story of an African Farm.*

M. I., Pinson, Tenn. There is much good work done by the Y. M. C. A. in the army. If the young man in question be well disposed, as we judge him to be from your letter, he will find opportunity for religious services even at posts where there are no regular chaplains.

Mrs. J. McD., Edrans, Manitoba, Canada. The superstition that thirteen is an unlucky number and that one of a party of thirteen at dinner will die before the year is out, is said to be derived from the Last Supper, at which thirteen sat at table. It is, of course, ridiculous for any Christian to be superstitious.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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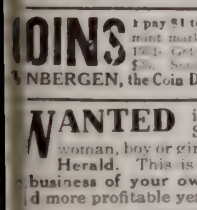
A Jewish Rabbi



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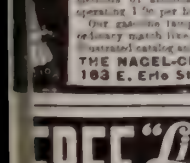

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Without Fear*

WHAT a delightful thing life would be and what a delightful place the world would be if fear could be eliminated!

No matter how beautiful our surroundings may be, if there is fear in our souls, there can be no real pleasure. There are jungles in Africa and India of entrancing beauty, but if one is there unarmed, the terror would blind the mind to nature's beauties.

This same fear that the native feels of beast and serpent creeps into his soul and he is afraid of his gods in much the same way. Did you ever notice how positively the New Testament ushers in an era in which there need be no fear? "Fear not!" the angels said to the shepherds when they were announcing the birth of Christ. John the Baptist's father Zacharias, in his song in the temple, praising God for the coming of the Messiah, declared that now the hope was to be fulfilled that God's people should serve him "without fear."

There are three objects of our needless fear. Rather, all our fears can be grouped into three classes: Fear of God, fear of ourselves, fear of other persons or things.

The "favorite verse" which we are to study to-night refers particularly to our fears of outside forces. David, as a warrior, was constantly exposed to deadly dangers. Yet he believed that God was greater than his foes; he believed that he was fighting on God's side, so he was not afraid.

It is strange how often we let our nerves run away with our brains. We are perfectly sure that God is stronger and kinder and wiser than any other person or force in the universe, yet when things begin to look as though they were going wrong we forget the strength of God in our fear of present dangers. It simply does not make any difference what the danger is nor how many nor how great our opponents are; if we are on God's side there is not the slightest excuse for fear. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" That is the "safety verse."

But, more unreasonable yet, we are sometimes afraid of God himself. It is only necessary to state that proposition to see how ridiculous it is. The moment we honestly want to please God, and every moment that we want to please him, we have nothing to fear. His hopes for us are sweeter and better than the highest hopes we can have for ourselves. "Let him have his way with thee." Serve him "without fear." Trust him altogether, and while we are fully trusting we cannot be afraid.

Lastly, do not be afraid of yourself. Do not be afraid that you will fail or fall. If you have given yourself completely into God's keeping, to doubt yourself comes dangerously near to doubting God. You are his. Do you not think he will look after what is his own? Do you not think he will give you the strength and the wisdom that you need? "Of whom shall I be afraid?" No one. Not even yourself.

A Song of Forgiveness†

"THOUGH thou wast angry with me thine anger is turned away, and thou comfortest me." Could anything be more beautiful than that? Instead of condemnation, comfort. Many millions of souls have known that sweet transition from fear and distress of conscience to the peace of forgiveness.

This little chapter, the twelfth of Isaiah, is full of beauty. It begins with a note of praise, praise for the comfort of forgiveness. The singer goes on to declare: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song."

And the joy is not limited to the singer, for he declares to those who listen: "With joy shall *ye* draw water out of the wells of salvation." Salvation is indeed a deep well. It is exhaustless. There is enough wonder and beauty in it to keep us glad forever.

The fourth verse adds a new idea. We praise God not only to satisfy our sense of gratitude and to please him, but in order that others shall be led to seek him. It is hard for a joyless, praiseless Christian to lead others to Christ. Let the comfort of God's forgiveness deepen to joy and the joy lead you to praise and you will find others influenced to seek the Saviour to whose kindness you bear witness.

The last part of the fifth verse is changed in the Revised Version. "This is known in all the earth!" Not yet. That is our business: to make it known everywhere. "Let this be known in all the earth" is the new translation. Are we helping to make it known—this fact of God's abundant pardon?

We have not only the message, but the assurance of help and victory in proclaiming it: "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee!" That is a long way from the heavy condemnation first mentioned. God not angry, but comforting us; God not far from us, not even near us—but *within us*. There is our real secret of joy and power. See Col. 1: 27.

Christian Endeavor Progress*

IT WAS decided at the great Christian Endeavor Convention in Los Angeles last summer to make this week, beginning February 1, an "Increase and Efficiency Week." It is to be a week of self-denial, of decision, of plans for future growth.

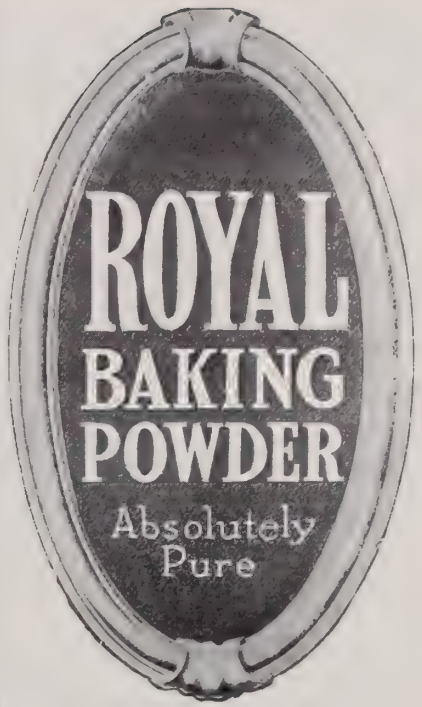
Christian Endeavor has been indeed like the mustard seed of the parable, which was to grow into a great, sheltering tree. It is now in its thirty-fourth year. No better glimpse of the progress of the past can be found than in the words of President Clark's report to the Los Angeles convention:

> It is safe to say that the one society of February 2, 1881, has multiplied one hundred thousand times, and the original fifty members have grown to five millions. In this enumeration I am counting those societies which have substantially the Christian Endeavor principles and methods, the great majority of which have the Christian Endeavor name and fellowship. Undoubtedly, at a low estimate, fifteen millions of young people in these nearly thirty-three years have passed through the open door of Christian Endeavor.
>
> At least ten million former members are now active and useful in church work to a degree far in excess of what would have been their activity without their Christian Endeavor training. There have been at least four million associate members brought to Christ and into church membership, in part through the influence of the society. At least twenty millions of dollars have been given to local church, missionary and charitable objects by Endeavorers.
>
> But who can reckon in millions or billions the amount of Christly activity in prisons and hospitals, on ships, among the poor, in fresh-air camps, for Sabbath observance, municipal reform, civic betterment, temperance, social purity, for evangelism, Bible study, mission study, systematic giving, and for international peace and arbitration? Who can weigh, measure, or tabulate the religious influence and impulse of these generations of Christian Endeavorers? I have rehearsed them that we may record our gratitude to God, and that we may begin our next generation—get a "running start," as it were, toward our second three and thirty years with new courage, with new purposes, with higher aims for a larger and more substantial advance in all noble endeavors.

* "TWELVE GREAT VERSES. II. THE SAFETY VERSE." (Consecration Meeting.) Ps. 27: 1. B. Y. P. U. Topic for Sunday, February 1, 1914.

† "A SONG OF FORGIVENESS." Isa. 12: 1-6. Epworth League Topic for Sunday, February 1, 1914.

* "CHRISTIAN ENDEAVOR PROGRESS." (Christian Endeavor Day.) Mark 4: 26-32. Christian Endeavor Topic for Sunday, February 1, 1914.



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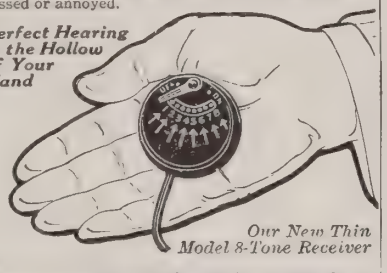

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BY CORRESPONDENCE

THE CHICAGO ELEANOR CLUBS

BY MARGARET E. SANGSTER, JR.

THE girl was tired, dead tired, from the crown of her head to the soles of her bewildered little feet. Her brain buzzed with unfamiliar noises, and her eyes were dizzy from the sights of crowds and horses and speeding automobiles. And the heart of her was dazed and a bit discouraged.

It isn't an agreeable thing to be alone and friendless in a large city. The girl, being from the country, found it decidedly unpleasant. The address of a hotel on a slip of paper was the only straw that she clung to—clung to with the desperation of a drowning person. And she didn't know how to find the address.

Blindly she pushed through the crowd to the side of a policeman; trustingly she handed the paper to him as she raised her shy eyes in his direction:

"How am I to find this place?" she asked politely.

The officer glanced at her with narrowed, appraising eyes. They took in the last year's skirt, the near-stylish hat, the quivering mouth.

"Say," he asked impulsively, "you're from the country, aren't you?"

"Yes," the girl answered eagerly. She did not resent the question.

The man grew quite excited.

"D'ye know anything about this place?" he questioned, eyeing the paper, and, as she shook her head, "Say, you don't want to go there. It's not nice. You might not—come out!"

Nervously the girl clutched his sleeve and burst into tears:

"But I'm alone," she sobbed, "alone in the city! Where shall I go?"

A gleam of understanding lighted the officer's face. His large, comforting hand rested on the shaking shoulder.

"Why," he told her quietly, "you must go to the Eleanor Association."

. . .

This incident happens very often in Chicago. For Chicago is the scene of the growing organization of the Eleanor Club Houses—an organization that helps and protects a great many young women.

Do you know about the Eleanor Clubs? Perhaps you do not even know what they are. Then I will tell you about them. The Eleanor Clubs (in the language of one of the artistic little circulars) are "delightful and inexpensive boarding homes for young women," which range in price from $3 to $5 a week. There are six Eleanor Club Houses and a Central Eleanor Club scattered through Chicago. The six houses are modern, well-equipped buildings with the best heating and sanitary fixtures. A girl has the use of a library with books and magazines, a sewing machine, laundry privileges, and, most important of all, a parlor to entertain her friends in. All of the club houses are situated near car lines or elevated railroads, a fact which is very helpful to the hurrying business girl.

The Central Eleanor Club is located down town. Here girls may read, play on the piano, meet people, or take tea. There is always a gracious secretary hovering near to welcome them.

There is a great deal of fellowship shown in the Eleanor Club life. The girls like to be together and love to have various house meetings, teas, parties and lectures that are held in the evenings, and the older girls have formed a club of their own for the purpose of helping out their younger and rather poorly paid friends. If a young woman in need of a cheap, happy home comes to the club house and it is full, one of the older girls will cheerfully give place to her.

At the central club there is a branch called the Eleanor Exchange. There the girls who need more money than the small salaries at their command bring their fancy work, painted china, calendars, and fine sewing. They are able, in this way, to clear quite a few dollars, while the pretty things make the room even more charming.

In the summer there is another attraction added to the already long list. The Eleanor Association has established a summer camp on the shores of beautiful Lake Geneva, not very far from Chicago. Here board is offered at rates ranging from $3.75 to $4.75 a week. The girls enjoy fresh air, good cooking, simple entertainments and complete rest from the city. Last year 600 girls took advantage of the summer outing.

The Eleanor Clubs have features that differentiate them from most working girls' homes. In the first place the club members are allowed to entertain their young men friends in the parlor of their house. They are encouraged to invite them to the parties, and every Sunday afternoon tea is served for callers. In meeting this problem—for it *is* a problem—the organizers have shown a wonderful understanding of girl nature. For many innocent children are led astray because they want fun and are not allowed to see the boys at home.

Another unique feature in connection with the Eleanor work is the interesting fact that the clubs are self-supporting. This means a very great deal to the self-respecting American girl.

The membership of the Eleanor Association is composed of earnest women who give their work and influence unostentatiously, merging their individuality in their endeavor to build up a spirit of self-help and loyalty to the high ideals toward which the organization aims. For the staff, the management of each club, the association seeks and secures the services of amiable and cultured women who succeed in making a home-like atmosphere that means so much to the lonely girl, and to the many anxious little mothers at home—mothers who are thanking God that their daughters are happy and well cared for and protected.

. . .

The girl comes to the city alone, friendless, tired. She does not know where to go, and a kindly face is not always the safest thing to trust. Many hotels and boarding-places are not all that they should be. But in Chicago a shelter stands out, clean and spotless, and perfect as its name. For "Eleanor" means "Light."

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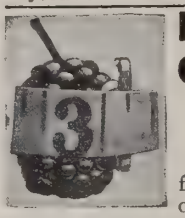

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ANSWERED PRAYERS

IN ACCORDANCE with the announcement made last week, requests for prayers, as well as acknowledgments of prayers answered, are to appear from now on in this department.

All readers of THE CHRISTIAN HERALD are urged to join the CHRISTIAN HERALD Prayer League. The members of the League are to pray not only that the requests appearing in this column be granted, but for all the members of the CHRISTIAN HERALD Family, for the church and every good cause at home and abroad, for our nation and for the world. The hour of noon each day is to be our time of prayer. It may not be possible to withdraw from the activities of the day at that hour, but whatever may be the circumstances and surroundings, the heart can be lifted up in silent prayer for God's blessing upon his people and upon a needy world. There are no formalities about enrolling in the League. Just begin to pray. Form the habit of this noon-hour upward look, realizing that many others are joining you. Do not pray less at morning, evening, or any other time, but add these noon moments to your prayer life. Then write us of God's blessings in answering you, and send us also your requests for future gifts. The latter will be sent to the Bowery Mission, where they will be made subjects of prayer at the meetings of the Mission Brotherhood.

. . .

Mrs. R. E. T., of Round Hill, Springfield, Mass., asks prayer for the return of a little son who was kidnapped by her husband, who has to his discredit and her sorrow a long record of crime.

Mrs. M. McCrae, of Stone, Sask., after acknowledging answers to many prayers, asks the prayers of CHRISTIAN HERALD readers that "dear ones be reconciled." Mrs. I. I. M. asks prayers for her daughter. L. E. T., of Stanley, N. Y., asks that a burden be lifted, and that she and the members of her household be guided by the Father of all unto lives of comfort and happiness. Miss H. J., of Nebraska City, Neb., asks that God's healing power be given to a Christian friend in order that she may be more useful than ever in "the work Jesus has for her to do." Miss J. also asks prayers for the salvation of four brothers, and of the husbands of four Christian wives; the conversion of a husband and wife, the renewal of grace in another wife's heart and the conversion of her husband.

Mrs. R. H. B., of Meadville, Mo., writes: "Last week a great loss seemed imminent. I took my trouble to the Source of all blessing, and my faith of years was strengthened by having my petition answered." C. S., of Ithaca, N. Y., writes: "I prayed that the Lord would help me through financial trouble and sickness in the family. He answered in an unexpected way, and I want to praise him." H. O. writes from Fallon, Mont.: "God has answered my prayer. Where trouble was, he has made peace."

A Reader from East Bloomfield, N. Y., acknowledges God's goodness in answering prayer for the conversion of a friend. Mrs. E. T. M., of Middletown, Conn., thanks God for an answer to prayer for the conversion of her daughter.

. . .

Acknowledgments of answers to prayer have also been received from:

Mrs. J. V. E., West Suffield, Conn.; J. L., Doe Bay, Wash.; J. T., Upperco, Md.; E. J. C., Kingston, Ontario, Canada; C. A., Crosby, Minnesota; M. L. H., Cliff, Ky.; H. M. T., Woodlawn, Md.; Mrs. D. E. W., Ackerland, Kan.; M. E. C. and N. W. C., Amherst, Va.; S. K. D., Worthville, Ky.; Mrs. E. H. B., St. Paul, Minn.; Mrs. B. S., Newton, N. C.; Mrs. F. H. W., Cut Bank, Mont.; Mrs. A. P., South Tacoma, Wash.; E. P., North Ferrisburg, Vt.

In writing, be sure to state your full name, though if the letter is published, only the initials will be used. Also state complete address.

Put Yourself in His Place

THIS MAN inside the fire lines is watching his property burn. What does it mean to him? What would it mean to you if you were in his place? Would you be face to face with disaster or would you watch the smouldering remnants of your property with your mind occupied with plans for business rehabilitation, because somewhere in the ruins is the safe containing the indestructible financial soul of your business—your fire insurance policy in the Hartford?

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Come to See Me At My Expense

Don't say you're coming. Just drop in quietly. Call on any banker or merchant. Ask them about Long—about my store—my Crispette business. Ask them if what I say isn't the truth—right from the shoulder. Look into my reputation. See if folks think I'll give you a square deal. Then come and see my store—see that it's just like the picture. See the machine. See crispettes made—make a batch yourself. Learn the business. Get my pointers on how to succeed. Up to a distance of 300 miles I'll pay all your traveling expenses, if you buy a machine. You'll see—know—learn everything. It's simple—easy. Won't take you a day. I'll be glad to see you—glad to show you the store and have a good talk with you. You'll go home ready to make more money than you ever made in your life.

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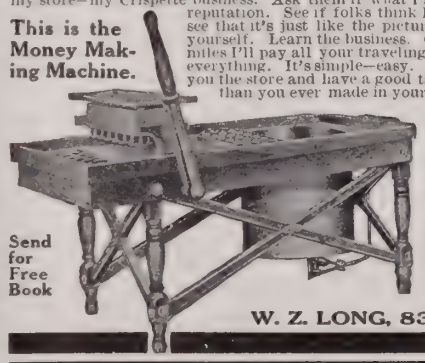

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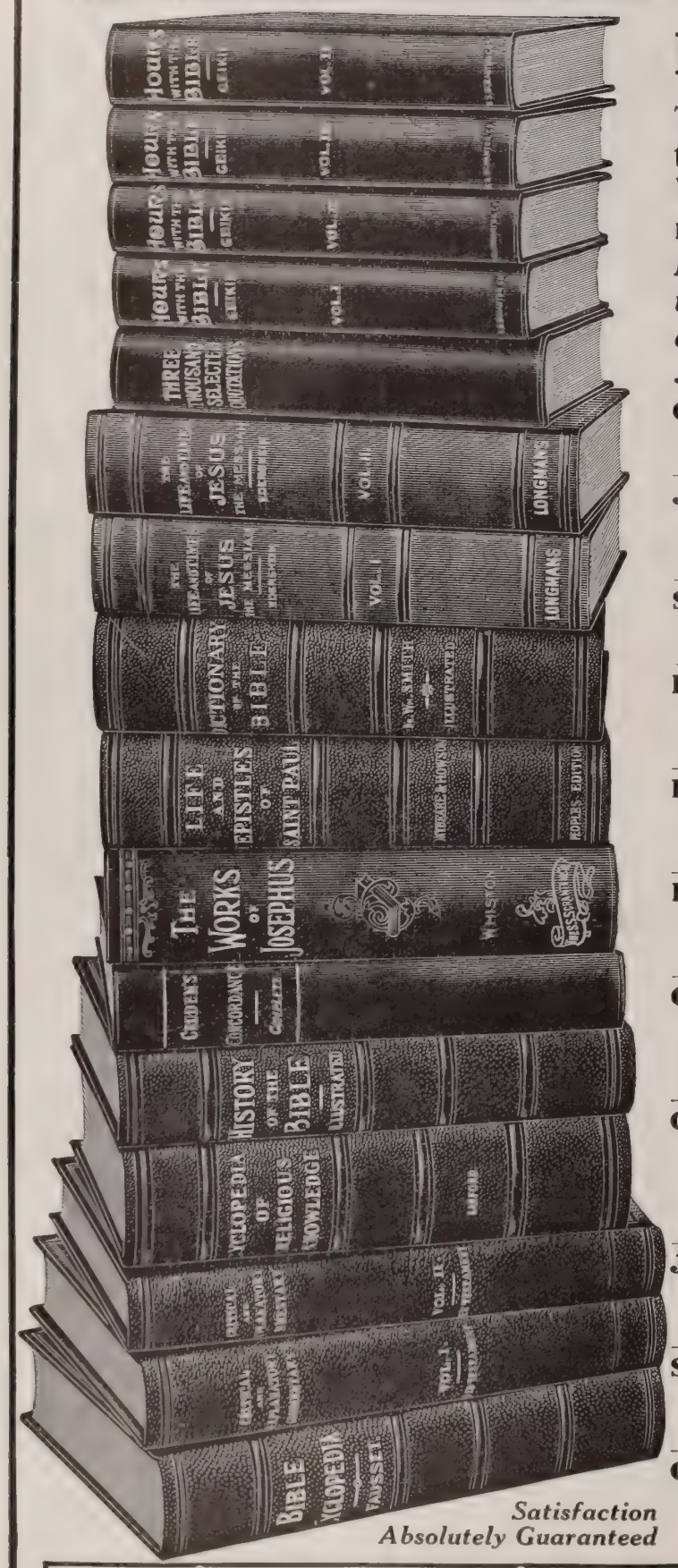

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Photograph by John Kabel

Under the snowdrifts the blossoms are sleeping,
Dreaming their dreams of sunshine and June,
Down in the hush of their quiet they're keeping
Trills from the throstle's wild summer-sung tune.
—Harriet Prescott Spofford.

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NEW YORK, JANUARY 28, 1914

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ON THE CAPE-TO-CAIRO RAILROAD

AFRICA'S GREAT HIGHWAY WHICH IS TO OPEN UP THE DARK CONTINENT

LUSATI WIFE OF PHILIP

LETTERS to THE CHRISTIAN HERALD from missionary correspondents in Africa are specially interesting at this time, in view of the construction of the great Cape-to-Cairo Railroad, which is still under way. This vast enterprise was the conception of the late Cecil J. Rhodes, the object being to cut Africa through the center and open a highway for trade and travel from Cairo on the north to the Cape of Good Hope on the south. In 1867 the only railway line in South Africa was a forty-mile road from Cape Town to Wellington. The development of the diamond fields resulted in the extension of the railway to Kimberley, and soon it had progressed as far as the Zambesi River at Victoria Falls. By 1906 the railway had reached Rhodesia, and three years later it had been built as far as the southern border of the Belgian Congo. By 1911 it had penetrated to Lake Tanganyika.

Soon building operations began in the north. The line was first carried from Cairo to 110 miles south of Khartum. This was in 1909. Construction was next pushed in the direction of Sennaar on the Blue Nile. Passenger traffic and produce gave promise of covering expenses at an early date, and the road was pushed with increased vigor. It is an enormous task, but it is being carried out to final accomplishment with great energy.

There is little doubt that the completion of the railroad will go far toward the transformation of Central Africa. It will open it up to the commerce of the world, and travel through the "Dark Continent" will soon be an undertaking unattended by the old perils and discomforts, and inviting, from its very novelty, to the tourist. How the road will affect the progress of missions cannot now be estimated, although it will necessarily make the missionary fields of the interior much easier of access for the workers. Besides, it is not unreasonable to expect that it may greatly modify the discomforts that have hitherto attended missionary work in a large part of Africa. Rev. John M. Springer and Mrs. Springer, his wife, missionaries of the M. E. Church, in charge of the mission station at Kambove, Katanga, in the Belgian Congo territory, in a recent letter to THE CHRISTIAN HERALD enclosed an interesting photograph showing the progress of the construction work on the road in that district. Many of the natives are engaged in this work. Mrs. Springer relates the story of a woman of the Lusati tribe, a Bihean, one of many of a class now in Kambove, and along the railroad construction.

LAYING THE RAILS INTO KAMBOVE. MISSION GROUNDS ARE BACK OF TREES

FIVE HUNDRED BALUBA STARTING FOR INTERIOR, WHERE NO MISSIONARY HAS EVER BEEN

"She was captured," writes Mrs. Springer, "by the cannibals, who, likely, ate her father, and who held her as a slave to be degraded until nearly all the soul and the human instincts of the woman were stamped out, although she was scarcely out of her teens. She was passing through our compound at dusk one evening when the Spirit's still, small voice reached her ear. The woman was recognized by two of our Bihean boys, and she was helped to escape from her degraded life, and later Philip took her to wife. Early one morning he sneaked off the place with her, leaving only a note saying that he must go where he could earn more money. We felt badly, but all that we could do was to pray for him. Three weeks later he lay in a miserable grass shelter up the construction, face to face with death. Then the Spirit spoke to him and Philip said, 'I will arise and go to my teacher, if my life is spared, and he will take me back.' Two days later Philip walked into the mission, a mere skeleton, scarcely living, but with a soul alive as it had never been before. Now, his wife has gone off to Bihe with Kaluwashi's party, to see if any of her relatives are still living. She will be gone a year, at least. She needs your prayers and mine.

"The other day a white man wandered up our path. His red face, weak, cruel mouth and unkempt appearance contrasted strangely with his cultured speech and intelligent conversation. He had the inevitable cup of tea, and later the pitiful story all came out. Then he said, 'I will go to my mother, a godly woman, who I know is praying earnestly for me. But first I will go to my Father, who alone can give me strength to give up the drink. I will make a new start, this time looking unto Jesus.' He left by the last train, and we know that the Holy Spirit will keep with him, ever trying to have him lean on the Christ at his side. He, too, needs your prayers. And perhaps you have an old Bible stowed away somewhere that you can send us for such as he. The natives buy new Bibles, good ones, and pay cash for them; but the white men only want a Bible when their money is gone and the whisky has made them penniless.

"Last Sunday a native broke down and wept at one of our compound meetings. The lesson had been The Prodigal Son. 'I am going home,' he said. 'I used to be a Christian teacher in Nyassaland, and this boy, Simon [now a man grown], was one of my pupils. Then I left the mission and came to the mines to get big pay. I got much money, but where is it? I have none to-day. I have only wasted and sinful years to look back on. I will arise and go back to my own country and once more enter into the path of peace.' Jesus spoke to that man and he knew the Master's voice. And the Master spoke through him to Simon, who arrived here on the same quest. Both need your prayers.

"The Holy Spirit is here, working among both blacks and whites. He knows no color line nor racial distinction. Pray for us that we may ever keep our eyes upon him."

An interesting letter comes from a missionary in Pondoland. He writes: "The Pondo heathen are of a superstitious sort. Many times their superstitions lead them to acts of violence and murder. A few months ago it was found that one kraal near the mission station had been destroyed by fire during the night. On inquiry it was found that the 'headman' had been 'smelled out.' At another kraal, about a mile away from this one, was a sick child. It had been sick for over a month. The father of the child consulted a native doctor,

Continued on next page

TEMPORARY SHELTER

THE BATTLE OF OJINAGA

WE LEFT the Mexican situation last week with General Villa mysteriously absent from the scene of activities before Ojinaga. The mystery was solved when this determined fighter appeared with reinforcements for his army, and began a new assault upon the Federal town. The Federals were rapidly coming to the end of their supply of ammunition. The desperate valor with which they had fought was beginning to give way to a desperate fear. Excepting for the fact that their artillery commanded the approaches from the plains, the Federals were already outclassed by the enemy.

A great deal depended upon the battle which was to be fought—for one thing, Villa's fame, now almost secure. Yet he had the entire rolling stock of the Mexican Central Railway ready to carry his army in retreat if necessary. On January 10 he drew his lines closer, drove back the Federal outposts and began taking up positions for the final assault. By the morning of the 11th, the plateau of Ojinaga had been won, and the two weeks' siege was over. The authority of the Constitutionalists was established in the town, which, excepting for the rebel invaders, was almost deserted. The grim aftermath of this Mexican battle, the deliberate execution by firing squads of many prisoners, went steadily on, the sound of the firing heard from the American side. Several hundred prisoners were taken, and for most of them no mercy was shown. Not more than 200 were slain on the Federal side in the battle; the rebels lost still less.

The town was practically rushed by the rebel forces, and the impetus of their charge and the certainty of their victory caused the defenders to speedily desert their positions and take refuge in flight across the Rio Grande. There, on the following day, some 2,000 Mexican Federal troops and nearly that number of civilians, including women and children, accompanied by large numbers of horses, chickens, and other live stock, and often with household possessions, were refugees on American soil. The novel spectacle was presented of about 500 American cavalrymen disarming that number of armed foreigners, and placing them under surveillance.

This great company of unhappy exiles presented a grave problem for the United States Government. The international aspect of the case was, however, not allowed to interfere with the requirements of humanity. Arrangements were made for supplying all these Mexicans with army rations, and preparations were made for their temporary distribution amongst other army posts and towns. This was a serious undertaking, as the cost of transportation by rail was prohibitive, and most of the journey from place to place must be made on foot. The feeding and sheltering of the many helpless refugees cost the government $1,500 a day. How long they will be allowed to enjoy the hospitality of the United States is as yet undecided. The Federal officers and regulars have already been commanded by the powers at Mexico City to return to Mexican soil.

Presidio, the Texas town opposite Ojinaga, to which the inhabitants fled, is sixty miles from a railroad, and the limited supplies at that point at the command of the United States officers made it necessary to transfer these sudden guests to the nearest railroad town, which is Marfa. That would entail additional suffering, because the town is 3,500 feet in altitude, and the cold intense; the Mexican soldiers and the camp followers in the main are poorly clad.

The road to Marfa was said to be lined with Mexicans who had not surrendered themselves to the United States authorities. As it was finally decided to march the refugees who had placed themselves under the protection of the Americans to Marfa and then transport them for concentration at Fort Bliss, El Paso, the route became the scene of most remarkable encampments.

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REBELS TRANSPORTING THEIR SERIOUSLY WOUNDED TO THE REAR

Villa and his army lost little time in starting southward with Mexico City as their objective. The movements of these victorious forces are now all-important to the destinies of Mexico. The rebel bands in the south are active, and have been emboldened and elated by the northern successes. How much of cohesion can be brought about between these forces by such a military leader as Villa is yet to be learned.

Aside from this long-heralded northern battle, the most important news out of Mexico during the week was the decree of Huerta suspending payment of interest on the national debt, due in January. This serious move has prompted some writers in the press to remind the public that a similar suspension in July, 1861, brought upon Mexico the threat of invasion by France, Spain and Great Britain.

Conditions to-day are not the same as in 1861. The attitude of President Wilson, concurred in, at least constructively, by foreign Powers, is responsible for the financial poverty of the existing government in Mexico. That being the case, a natural consequence of such a policy will hardly be looked upon as an occasion for outside intervention.

The crisis in Mexico City, on the contrary, is regarded as a success for the Wilson policy and a forerunner of the early downfall of Huerta and his followers. The Mexican dictator expresses confidence in his ability to meet the expenses of his government from the customs receipts, which can be interfered with only by a real blockade.

During the week the minister of foreign affairs in Mexico City gave out a categorical denial by President Huerta of many reports which had appeared in the press, in which it is stated that he has never even considered the possibility of a blockade by United States ships.

From Washington came the report that the Powers of Europe had sought to learn officially if the United States Government would now do something positive in regard to the Mexican situation, and that they had been advised by Secretary of State Bryan that there was nothing to communicate on the subject. The foreign governments some months ago consented to await President Wilson's announcement of his policy, and consequently there is almost no possibility of any active move independently of Washington. The London *Times* editorially upholds the American policy. The charge was made in the House by Representative Gillett of Massachusetts that the American policy thus far was due to Secretary Bryan, and would eventually force us into war with Mexico.

The financial stringency of the Mexican Government grows more evident. Routine payments were not being made, and the director of the general post office was unable to pay money orders. Business firms were compelled to accept stamps in lieu of cash in many cases. The special bank holiday created by the decree of President Huerta has been prolonged until March. The former Mexican minister of finance, de la Lama, now in Paris, is said to have cabled his resignation as a protest against the Mexican Government's repudiation of the interest payments.

One aspect of affairs in this distracted country to the south of us can scarcely be changed for some time to come, whatever the fortunes of war may be: the country is almost impoverished. The natural resources of Mexico have as yet been little more than discovered. And the prosperity of those who are prosperous is largely dependent upon business, the development of the railways and of the oil fields and mines to the comparatively limited extent that they have been operated. Foreign capital has been the active force in Mexican enterprise for the most part, and with the cessation of investments and the withdrawal of capital in many cases, there has fallen upon Mexico a condition of depression and widespread poverty from which that country will be a long time recovering.

The week closes with many predictions of an early overthrow of the present government, but what will follow is not so confidently predicted.

ON THE CAPE-TO-CAIRO RAILROAD

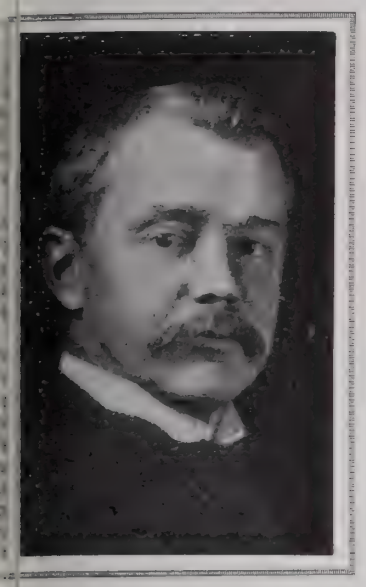
Continued from preceding page

a 'witch' doctor or 'priest,' and asked him to heal the child, or tell what was the trouble. The doctor, of course, complied and soon had the case diagnosed. He decided that this 'headman' living near the mission had bewitched the child. The people seemed to be satisfied with his decision, and away they ran toward the supposed guilty man's kraal. The hut was soon in a blaze. The owner or 'headman,' knowing the heathen custom, fled for his life to a neighboring tribe about fifteen miles away. His wife and children scattered in every direction. A few of his relatives gathered up the remaining fragments the next morning and carried them to their homes. The child did not recover, yet these people did not see that the doctor's word or diagnosis was all a farce.

"A similar case occurred a few days ago. At nine o'clock one evening a large blaze was seen just west of the mission. The fire happened at this time to be at the kraal of one of the most respected heathen natives in the community. He was a peaceful, quiet man, minding his own business, but the 'witch' doctor must have had a spite at him, for, when he was consulted again about another sick child, he pointed this man out as the 'umtakati' or troubler. Upon being told by his neighbors that the doctor had condemned him as being the troubler of the sick child, he denied and said that he had no ill will toward any one. His insisting that he was innocent only angered the people the more. His hut was soon in a blaze, and he was beaten by former friends so that in a short time he died.

"The wrath of the 'witch' doctor does not always fall on the 'headman.' A short time ago a blaze was seen just to the south of the mission. The 'headman' and his wife, who occupied the hut that was burned, had passed the mission station a few days previously on their way to a 'beer-drink.' They were happy and seemed to think a great deal of one another. It seemed that the 'headman' had taken suddenly sick and died. The wife was accused by the 'witch' doctor and the husband's relatives of giving her husband poison in his food. The wife and her old mother, who was staying with her, were compelled to flee for their lives. The four small children were of necessity left behind. The husband's father took the children to his own home and will sell the girls to their future husbands when they are grown to womanhood."

RADIUM, A WONDER OF SCIENCE



HOWARD A. KELLY, OF JOHNS OPKINS HOSPITAL, BALTIMORE

WORLD-WISE students, experimenting in the laboratory of the Great Chemist, sometimes happen upon His secrets; or, perhaps, unknown to them, He has purposely guided them to the discovery.

It was by such an accident as this that the noted woman scientist, Mme. Marie Curie, came upon that wonder of science, radium. The announcement, with accounts of what then was known of the new element, amazed the world. Since then radium has been subjected to ceaseless experimentations in order to determine its beneficent and maleficent possibilities, and the world has now again been electrified by the hope that in this substance may be found a cure for some of the disease scourges of the race, notably cancer.

Almost every fact about radium is remarkable. It is the rarest and costliest substance known, 1½ ounces said to be the world's visible supply, valued at about $3,000,000. Pure, it is a white metal, and is seen only as incessant lightning-like minute rays, produced by the substance's giving off of itself, the result of ceaseless disintegration which diminishes each original particle only in a scientific degree so nitesimal as to be almost inexpressible. These radiations are driven at the e of 10,000 miles a second. A quantity so small that it can be seen only ough the spinthariscope, a lens instrument devised for such purposes, is the al residuum produced by chemical reduction of tons of ore. The process is hnical and complex, and largely secret. The getting out of the ore itself is eat of engineering chemistry. The metal secured is dissolved and combined h either chlorine or bromine to make the radium salts which compose the modity freely known as radium.

The wonderful radio-activity of radium marked it at once for an important ce in medical science, and its rarity and colossal cost set it apart from every excepting that of saving human life. Eximents to adapt it to medical practice and learn its effect upon various diseases soon rossed the attention of scientists, and its ion upon cancer became an especial study.

To check and overthrow this insidious enemy, entists, singly and in groups, with infinite ience are bringing to bear upon the problem the skill they possess, aided by the most dern facilities means can provide. In labtory and clinic, surgeons and physicians dy every possible case. They probe for the den cause, and they seek for the equally den cure. Nothing that holds reasonable mise to add to their knowledge is left uninstigated. Looking to these would-be saviors the race is the host of physicians throughout the world who dare not go beyond the findgs of science in offering hope to those who end upon them for deliverance.

When, then, there seems to come from sci- e itself a word not merely of hope but of surance of cure, the whole medical world is nd to be stirred, and the increasing number aced by the scourge will interpret the ssage in its broadest promise.

The three rays which are given off by radium named alpha, beta, and gamma. To the found delight of scientists, it was found t the gamma rays possess in a remarkable ree what is known as elective affinity for eased matter, and that these rays will pass ough normal body tissues without harming m—of course, only when employed by exts. The effect of the gamma rays upon or or cancer is to break down and absorb annihilate the cells which are reached by the s. Used to supplement the knife of a sur- n, radium is able to eradicate cells that the truments did not touch. For clinical use, radium is usually enclosed in tinum tubes an inch long, encased in lead, the lead envelope retaining the ha and beta rays but allowing the gamma rays to pass through it. Fur- r covered by a soft substance, the tube is laid near or upon the diseased t, or within an incision made to receive it. Bombardment of the abnorl cells begins immediately and the treatment usually lasts several hours, eated through a period of five or six weeks. This is, of course, stating matter in a wholly unscientific way and with no attempt to indicate the sses and locations of cancers which are amenable to either surgical or lium treatment.

Experiments conducted now for several years have produced a mass of scific data, out of which has been evolved the present attitude of science ard radium as a possible cure for cancer. In the course of the present ve of publicity, the experiences of several authorities have been given.

Dr. Lazarus-Barlow, director of the Cancer Research Department of the ddlesex Hospital, London, describes results as "encouraging." This physin claimed that a corner in radium exists, which keeps the cost prohibitive, atly hampering the work of the hospitals. The charge has been admitted correct by a British corporation dealing in radium, who claim a commercial ht to profit by the law of supply and demand. The published statements of Barlow elicited a joint statement by the staff of surgeons of the Middlesex spital, in which they say that the results of radium treatment thus far, ile striking and often hopeful, do not justify the statement that in radium have a cure for cancer.

MME. MARIE CURIE, DISCOVERER OF RADIUM

Professor Ernst Schweninger of Munich, who was the private physician of Prince Bismarck, has published a statement denouncing cancer treatment by radium as a swindle. He states that nothing but temporary relief has thus far been shown, and that its use may be dangerous.

Dr. Charles H. Mayo, of Rochester, Minn., is quoted as saying that results justify the belief that radium will cure the majority of cases of surface cancer; and Dr. John P. McGowan, visiting surgeon at the New York Hospital, as being of the opinion that the public should be warned against faith in the cure of cancer by radium, as the only hope is in a surgical operation.

Dr. Roswell Park, of the New York State Institute for the Study of Malignant Disease, where the first scientific attempts were made to solve the problem of cancer, classifies radium with Roentgen rays, vaccines, and toxine treatments, limited to a relatively small proportion of cases and occasionally able to do good and even effect a cure. Dr. Robert Knox, director of the Electrical and Radio-Therapeutic Department of the Cancer Hospital, London, declared that the action of radium in cancer treatment, as far as we know at present, is uncertain. In spite of some hopeful results, the public should be warned against false hopes. Dr. Knox emphasized the value of the X-rays, and declared that the price of radium has hampered him in his work; and he hoped that it would soon be possible to apply X-rays with the same facility as radium.

DR. WM. DAVID COOLIDGE, INVENTOR OF NEW X-RAY TUBE

It was the publicity given to the work of Dr. Howard A. Kelly, gynecologist and chief surgeon of the Johns Hopkins Hospital at Baltimore, that brought about the present wide discussion of the subject. Dr. Kelly's recommendation that the United States Government take over the pitchblende and carnotite deposits in this country, from which radium ore is obtained, led to the prompt and widespread and erroneous impression that Dr. Kelly had found radium to be a positive cure for cancer.

Dr. Kelly has been conducting his experiments for the last five years—the period of observation generally accepted as the minimum for determining cure. With many apparently notable cures to his credit, he emphatically states that for practical purposes radium has not yet changed the accepted procedures in cancer treatment. Surgery still remains the one way to eradicate and therefore cure cancer, but the proper use of radium, in his opinion, will increase the efficacy of the knife.

Perhaps fully as important as the discovery of the value of radium in treating cancer is the proposal made by Dr. Kelly that the United States Government acquire ownership of all radium-bearing lands. When radium was first discovered its source was thought to be confined to mines in Austria, which the Austrian Government purchased. But now ten other countries, including America, are known to have radium deposits. In some foreign cities there are radium banks which loan the salts to hospitals. Austria, France, Germany and England have radium institutes through which to study its effects, and conserve the supply. Dr. Kelly and Dr. James Douglas have established a radium institute in Baltimore for a like purpose, and it is understood that should the government control the radium output that institution will be made the distributing agency for the benefit of the whole people.

Last year this country produced 8.8 grams of radium; the rest of the world produced 3.65 grams. Most of our output went to European laboratories, as did practically all radium-bearing ore, and the small quantity of radium owned by American scientists has been bought back at fabulous prices.

At present the most productive pitchblende and carnotite fields from which the ore is taken are in Colorado and Utah. Owners of such properties state frankly that they consider it good business ethics to market their product where they can get the most for it. The proposal that the Federal Government shall try to acquire such properties and withdraw from the public domain all other radium-bearing lands is meeting with much opposition from some quarters. In this connection it will be recalled that THE CHRISTIAN HERALD was among the first to announce such a proposed step by the government, in the issue of December 24, 1913.

The country has already become flooded with fraudulent offers of radium and radium-impregnated commodities for the treatment of cancer and other diseases, and the warning against faith in such offers cannot be made too emphatic. The quantity of radium available for use by physicians is so small and its cost at present so high that only a few of the leading hospitals and practitioners are able to give authentic radium treatment.

Radium and X-ray treatment of cancer are practically the same in effect, but the latter has been too uncertain in its use to become as popular with scientists as radium. It is now announced that a new X-ray tube has been perfected by Dr. William David Coolidge in the laboratories of the General Electric Company of Schenectady, N. Y. Dr. Kelly has stated that he believes treatment by this new tube will take the place of radium for general use because of its comparative cheapness and simplicity of handling, while radium will continue to be the invaluable complement of surgery.

WALKING IN THE WAY

A SERMON

BY

Rev. David J. Burrell, D.D., LL.D.*

TEXT: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30: 21

THE children of Israel had fallen on evil times. In order to deliver themselves from the menacing power of Assyria they had gone down to Egypt for help; and their riches were being "carried away on the shoulders of young asses and on the bunches of camels to a people that could not profit them." In vain had the Lord warned them against such an alliance; they were fatuously bent upon having their own way. His plan was to deliver them by the power of his own stretched-out arm, but they were not willing to have it so.

The church is suffering from a like malady in these days. The voice of lamentation is heard on every side. There never was such a demand for juniper trees, and never such a supply of weeping prophets to sit under them. "Now is the winter of our discontent." The coronach sounds mournfully, as if the Lord had forgotten to be gracious. I do not believe it. There is still abundant reason to hope in him who is the health of our countenance and our God.

'Are We Off the Road?

It is obvious, however, that something is wrong. The attendance in many churches has fallen off. The bell rings and the people pass by. It is no longer the fashion to sing, "How pleased and blest was I to hear the people cry, 'Come, let us worship God to-day.' "

And there are fewer accessions than in former years; fewer showers of blessing, fewer conversions. There is a mildew in the harvest. Doves are not flocking to their windows as in former days.

And there is also a lack of candidates for the ministry. Not long ago one of our theological seminaries reported more professors than students. In view of such conditions it would be useless to affirm that things are as they ought to be.

The practical question is, "What is the difficulty, and where shall we locate it?"

To begin with, there is nothing wrong with Christ. He is the same yesterday, to-day and forever. His ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. He is able and willing as ever; and his hands are stretched out still. The fountain of salvation has not run dry.

Nor is there anything wrong with the Gospel. It is just what it always has been, "the glorious Gospel of the happy God." It has not been superannuated by the logic of events, since it was adjusted in the beginning to all the vicissitudes of time. The Cross has ever been an offense to many; but to those who are willing to believe it is still the wisdom and power of God.

Nor is there anything wrong with the church in itself. It was founded on the good confession, "Thou art the Christ, the Son of the living God," as on an immovable rock; and it was equipped with Pentecostal power for all time; so that, unless it refuses to draw on its inexhaustible resources, the gates of hell shall not prevail against it. Of course, the church is no more perfect than ever; but it has within it the potency of the Spirit and is the great organism through which God is working and will continue to work for the setting up of his kingdom of truth and righteousness in this world of ours.

Where, then, is the fault?

Guides Who Are Blind

Is it with the ministers? It cannot be denied that many of them have apparently lost their mission. They have cut loose from their instructions "to seek and to save." I attended church twice a Sunday during the three months of last summer and never heard a single invitation to accept Christ as the only Saviour from the power and penalty of sin! Is it strange that the average man, who hungers for living bread, should decline a Barmecide feast? Why should people with spiritual appetites be blamed for staying away from churches where there is nothing to eat?

Not a few of the churches themselves are to blame. There are people with itching ears, who willingly follow their pastors into all manner of byways. It must not be inferred, however, that the universal church is going to the bad. When a railway train meets with a disaster, it puts the entire schedule out of gear; but that is not necessarily a reflection on the railway system. This is precisely what has happened in the church; many of its parishes have been derailed, and the whole church suffers by reason of it.

Then, too, some of our seminaries are at fault. It is an open secret that there are instructors in so-called "evangelical" schools of theology who are totally out of accord with the Evangel. What is to be expected under such circumstances? If the teachers in our Military Academy at West Point were known to be disloyal to the government and were permitted to go on denying the fundamental principles of the republic, and instructing the cadets that patriotism is a lost art, would the young men of the country, think you, go flocking into the army? If it be true, as some of our theological teachers are saying, that there is no ultimate authority in the Word of God, and no sufficient ground for believing that Christ was any better than a common man, what becomes of the call to the ministry? "Othello's occupation's gone." No thoughtful youth could be expected to consecrate his life to a profession where there is nothing doing. If there is no sin and therefore no danger, no omnipotent Christ and therefore no salvation, our vocation is reduced to a fool's errand and can offer no attractions to an earnest young man.

The fact is that the church has been largely diverted from the business in hand. The business is Evangelism; that is, the holding up of Christ and his Gospel for the salvation of sinful men.

In many cases there has been a turning aside from the Evangel into the multitudinous forms of so-called "New Thought." Ring out the old, ring in the new! Anything but the old-time religion! The Athenians are abroad in the land, "spending their time in nothing else but to hear or tell some new thing." The *zeitgeist* or "spirit of the age" is exploited at the expense of the Spirit of God.

Wandering in Barren Fields

Others have turned aside from the Evangel into the discussion of problems which were supposed to have been settled long ago; such as the Personality of God, the Divinity of Christ, the Power of the Cross and the Reality of the Resurrection in which life and immortality are brought to light. The apostle to the Hebrews spoke of "leaving the principles of the Gospel of Christ and going on unto perfection." But with many there are no such "principles," no axioms, no postulates. Everything is in the air. If the skipper of a ship were to lead his crew down into the hold for the purpose of analyzing the parchment on which his chart was engrossed, and investigating the nature of the electric current, and inquiring into the genealogy and credentials of the pilot, instead of sailing by the chart and following the directions of the compass and heeding the instructions of the pilot at the wheel, who would expect that ship to carry any cargo into port?

Others have turned aside from the Evangel into legalism. One of our distinguished preachers recently said, "If we ever have another revival, it will be an ethical revival"; by which, of course, he meant that the people would assemble around Sinai rather than Calvary. An ethical revival can mean only a revival with the Cross left out of it. The Ten Commandments to the front and the Atonement to the rear! What is this but old-fashioned legalism? What is this but salvation by works, or justification by the deeds of the law? The infection is widespread. The pulpit rings with "ethical sermons." By many the Evangel is totally neglected. "He that hath ears to hear, let him hear"; and when he hears an evangelistic sermon in such quarters, let him make a note of it. Was Christ wrong, then, when he said, "He that believeth on the Son hath everlasting life, and he that believeth not, the wrath of God abideth on him"?

Others have turned aside from the Evangel into sacerdotalism. Bell, book and candle! Fringes and phylacteries and tithes of garden herbs! The name of the denomination is more deeply emphasized than its place in the economy of the kingc
All this in the presence of a world caviling at t
and dying for want of the Gospel of Salvat
Can such churches look for ingatherings?
fruit be plucked from among the exuberant foli
of a barren tree? Let us hear the word of
Lord: "To what purpose is the multitude of y
sacrifices unto me? Your new moons and your
pointed feasts my soul hateth; they are a trou
unto me. I am weary to bear them." What is t
but divine nausea? "I am weary to bear the
In other words, they sorely test the patience o
long-suffering God.

Others have turned aside from the Evangel i
emotionalism. They have gone apart like the m
tics to sit in silent contemplation of the cross an
sing: "Oh, how I love Jesus, because he first lo
me!" And they keep on singing in their tryst
places while the fields are white unto the harv
and souls are perishing for want of a helping ha
Idle tears, and idle songs, and idle dreams
visions! Why stand ye idle in the market-pla
Why stand ye gazing up into heaven? Thrust
the sickle and reap! "He that hath my comma
ments and keepeth them, he it is that loveth me."

And others—many others in these days—ha
turned aside into "social service"; the feeding of
hungry and the clothing of the naked and the he
ing of the sick. A most Christlike sort of servi
But to say that this is "the Christ-life" is to sa
false and foolish thing. He "went about doi
good"; but he did not content himself with min
tering to those who were laid in couches along
way. Not sustenance, but salvation was the k
note of his ministry. One of his great questio
was, "How much better is a man than a sheep
A man is better than a sheep by so much as a ma
sion in the Father's house and a garment of fi
linen is better than a shelter from the passing sto
and a warm fleece here and now. A man is bett
than a sheep by so much as eternity is longer th
time. What shall it profit, therefore, if he be pr
vided with food and shelter and sent out into t
endless hereafter with all his transgressions thi
upon him? It is not true that the Christ-life is e
hausted in the making of this world a better pla
to live in. How is it then that Christian people co
tribute hundreds of millions for feeding the hung
and clothing the naked while they provide a cor
parative pittance for carrying the Gospel to tho
who lie in darkness and the shadow of death? Th
is not the Master's plan. He said, "The life is mo
than meat." We are far afield when we imagi
that we are following his example by ministering
the physical needs of the people and refraining fro
dwelling on the sinfulness of sin and the supren
importance of reconciliation with a justly offende
God.

This Is the Way

What is the remedy for this condition of things
Thus saith the Lord, "In returning and rest shall y
be saved; in quietness and confidence shall be you
strength." The lost note in the ecclesiastical pr
gram of our time is evangelism; and that lost not
must be recovered before an outpouring of the Spir
can be looked for. There must be a return to th
plan divinely marked out. A new reformation i
called for; a marshaling of the professed follower
of Christ in a crusade for souls. Back to the way o
which the Master spoke, "As the Father hath sen
me into the world, so I send you!" Back to the Grea
Commission, "Go, preach the Evangel!" Back to ou
business, which is "to seek and to save the lost!"

Nothing else will answer. All other service is in
cidental to this. To reject it for other forms of ser
vice is as if an errand boy who had been sent t
carry a prescription to a deathbed should turn
aside and forget his vital errand in plucking a
splinter from a playmate's hand. The Voice wa
never more clearly heard than now, "This is th
way, walk ye in it!"

This is the way of the ministry. "The Jews re
quire a sign and the Greeks seek after wisdom; but
we preach Christ crucified, to the Jews a stumbling-
block and to the Greeks foolishness, but to them

Continued on page 90

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, February 1. John 4: 36-38. *"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."* The joy and jubilation of harvest time is a favorite picture which Scripture introduces frequently to indicate a pure and great joy. The songs of the reapers sounding across the fields express a joy like that of children who have found something precious for which they did not work. The yield of the fields is, as it were, a present from the Creator, a bountiful reward of labor, which could not in itself have produced that yield. Now, the Lord bids us transfer this picture to the work of the church. Gathering souls into the kingdom of the Lord ought to be joyous work; for it is "gathering in fruit unto life eternal." It is clear gain for heaven. And in gathering in this fruit the reapers find their reward. They are to consider themselves richly paid for all the toil, hardship, and sacrifices expended in their work. They are to come rejoicing, bringing in their sheaves. All jealousies, all odious comparisons are to be drowned in the fulness of that joy which seizes even the angels of God when they behold a sinner turning to repentance, and which makes the church sing some of her happiest anthems here below. Neither he who first tilled and sowed a field, nor he who came in later to reap it, are anything in the final computation, but only God who gave the increase. All glory to him! Missionaries that we are and wish to be, let us remember that in the kingdom of the Lord there may be a sowing for some of us to do, of which we shall not live to see the reaping. And again there may be a reaping assigned us for which we had not done the sowing. This reflection may quiet our impatience in the one instance and subdue our pride in the other.

MONDAY, February 2. John 4: 48. *"Except ye see signs and wonders, ye will not believe."* In the petitioner from Capernaum our Lord chooses to address a class of persons who were especially numerous in that Galilean town. They refused to believe unless they were permitted to see. See what? Something that they could not possibly understand and explain. A craving for something supernatural took the place in them of the natural desire to grasp that which one may understand. They refused to accept the common testimony of Christ, which came to them in plain and intelligible words, though it told them of deep matters, and instead they sought to have their curiosity and their desire for the sensational satisfied. Not for such a purpose were the miracles of Jesus performed. They are seals of his divine power and authority, to attest the genuineness and reliability of his teaching. They are to rouse attention. But faith in Christ must spring from his Word. We have the lessons which divine grace teaches us laid before us in the pages of the Book. The study of these lessons carries with it the promise of blessings. The lessons apply to every condition in which the sinner may find himself. Let him take God at his word, and believe that things are so, or will be so, because God said so. Some of us require occasionally to be called to order like this nobleman, when we indulge in fancies of how much easier it would be for us to believe or to perform a certain Christian duty if God would only give us a special sign, if something extraordinary would only happen to convince us or impel us to action. In such moments we are indulging in dangerous folly. God has spoken to us with ample clearness and sufficiency in his Word. If we heed not his Word, neither will we be "persuaded, though one rose from the dead."

TUESDAY, February 3. John 4: 50. *"Go thy way; thy son liveth."* This is the voice of grace and compassion. It addresses the party who had just heard a stern rebuke from the same mouth. The nobleman has seen his folly; he has simply put the fortune of his dying child and his own earthly happiness in the Lord's hands. He has learned to beg, while before he imagined that he could prescribe. There is still a fly in the ointment of his faith: he still thinks the Lord must "come," must visit his son in person, though he says no more about "healing." The Lord does not permit this weakness of the petitioner to keep him from helping him. But he does not go as requested. He tells the nobleman to go and see what he has already done for him by his sovereign power and goodness. "Thy son liveth," upon that basis the nobleman must rest his faith. He must say to himself, as he is returning to his home: "Christ has told me that my child is restored. It must be so; for he cannot lie." Confirmation of his faith meets him on the way: his servants repeat Jesus' words to him, and further inquiry establishes the fact that the word of Jesus had produced the desired effect immediately. After all, then, a sign and wonder has been accomplished. Faith in the word which God has spoken beholds ever new miracles of the might and succoring pity of God, and is finally trained to turn even the seeming nay of the Lord into an assuring yea and amen. Blessed are they that hear the Word of God and keep it.

WEDNESDAY, February 4. John 5: 6. *"Wilt thou be made whole?"* Thirty-eight years of impotent existence, just enough strength, perhaps, to crawl from some near-by place to the healing pool of Bethesda, and then back again; of no use to any human being, and a burden to himself—can we duly estimate the misery of the sufferer whom Jesus addressed in the words at the head of this lesson? But worse than his physical condition seems to have been the state of his soul. Apathy, listlessness, indifference seem to have seized him. He expects no help from anybody, he asks no favor, he is not surprised at the selfishness of his fellow sufferers. Earthly friends he claims none, and whether he believes in a Friend in heaven, he does not indicate. His reply to the Lord is probably an oft-repeated story, which he has querulously drawled to passersby. What will Jesus do for such a man? While others have come to him with great eagerness and with much pleading for his aid, Jesus approaches this person with an offer of his help. But the offer is expressed in the form of a question: "Do you really wish for health and strength?" There is veiled doubt in this question. Men may become callous in misery and slight the help that would restore them to usefulness. Oh, yes, there are thousands and thousands who do not care to be saved. Friends, Christian neighbors, ministers of the Gospel, have come to many such with the same question: "Would you not like to learn to hope again?" And the answer received has been a whine about all sorts of misfortunes, ill luck, no chance, etc. Earthly misfortunes are supposed, as a rule, to have a softening effect on men. But the opposite occurs also. Go through our hospitals, asylums, penitentiaries, and you will find many who can tell you a moving tale of what others have done to them, or failed to do for them. The intention is to shift the blame for their condition on some one else, and to establish their right to be morose and peevish. Oh, the treacherousness of the human heart!

THURSDAY, February 5. John 5: 8. *"Rise, take up thy bed, and walk."* It is all very strange, the way our Lord proceeds to deal with this cripple at Bethesda. The man has not really answered the Lord's question. His words were really nothing but an expression of his hopelessness. Of course it is possible to understand them as an unspoken prayer. We hesitate to do this because of the subsequent conduct of the man, and because there is in the entire story no express statement that he believed. Jesus helped him. The long period of listless suffering is suddenly terminated for him. He rises strong from his worn pallet and carries his cot home. Jesus permits him to go. It is to be seen what the man will do, now that he has been given another lease upon life. There are unlooked-for and unasked-for mercies bestowed upon us. God is more ready to give than we are to ask his blessings. It is well that it is so; for poor, indeed, would be our existence if God's benefactions to us were to be measured in proportion to our petitions. Without our prayer lost opportunities return, avenues to success which had seemed barred forever are opened to us again, dead aspirations are revived in us. God does not want us to surrender to melancholy and moroseness. Oh that we would stop to consider what such sudden changes in our life mean! If God takes such an interest in us, how intense should our interest in him become! If he responds even to our mute misery and hears an unspoken petition, how much more pleased will he be when, in the strength of our new faith, we place our daily needs before him, if we wrestle with him in prayer, refusing to let him go except he bless us!

FRIDAY, February 6. John 5: 14. *"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."* Convalescence and restoration to health should lead to contemplation. "Behold!" says the Lord. It is a remarkable event in a person's life when his affliction is terminated, the ravages of disease are stayed, pain and inactivity cease. We are to ponder the cures that are effected for us and discern the will of the Lord concerning us. The recovery of our health and strength after a siege of sickness does not mean that we may take up our sinful practices and habits again. Every illness is a forerunner of death, and should remind us of the wages of sin. A wholesome fear of wrongdoing is the blessed fruit of affliction. The strength which God restores to an invalid is to be devoted to the service of God. God does not make men strong that they should serve the evil one. His mercies are misused when they are employed in trespasses and sins, and may cause God to repent of having favored the miserable wretch with his gracious help. "A worse thing" may be visited upon the person who, after regaining his health, lapses into his former wickedness. Oh, yes, there is a worse thing than thirty-eight years of infirmity and helplessness. There is a condition of endless suffering for the finally impenitent. And the conviction of having brought that suffering on oneself by one's callousness intensifies the guilty feeling of the person whom God has had to cast away. We have reason to pray the grace of God to bless our convalescence, recovery from illness, and good health to us, for without him we shall ever misapply these mercies.

SATURDAY, February 7. John 5: 17. *"My Father worketh hitherto, and I work."* A little girl on a Monday morning brings her pastor some fruit. The pastor, thanking her for the gift, remarks that he hopes the fruit was not gathered on the Sabbath. The little girl replies that the fruit had not been gathered, but it had "growed" on the Sabbath, thus unintentionally rebuking a narrow view of Sabbath rest that is still prevalent. While man rests from his labor on the Lord's Day, God's work goes quietly on throughout the universe. He maintains the created order of things. His resting from all his works, after he had finished creation, is not dead inactivity. "The dawning of every day, the opening of the flowers, the flowing of the rivers, the sustenance of vegetable, animal, and human life, reveal through every moment of the age-long Sabbath rest, and on every Sabbath day, his intense and constant activity. And as he created all things by his word, by the Word that was afterward made flesh and dwelt among us, so he preserves all things by him. Christ supports the world. With the Father he is engaged in maintaining and governing all things. Especially is God's care of the needy never relaxed. It is, therefore, a poor view of the Sabbath rest of God to imagine that it consists in doing nothing. And it is a mechanical way of keeping our Sabbaths when we make cessation from our ordinary occupations its dominant feature. There can be a rest in the midst of toil. When the soul is at rest in the love of the Father, in the atoning work of the Son, and in the communion of the Spirit, there is true rest, of which our physical rest is but an inadequate expression. That soul-rest of the believer is not broken by works of charity such as the Lord performed even on the Sabbath day. But such works confirm us in the rest of faith, which "worketh by love," not only from Monday to Saturday, but also on Sunday.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

"Go-to-Church Sunday"

BEFORE our distinguished contributor, Rev. Francis E. Clark, sailed for Europe to continue his literary work of investigating the Pauline cities, he helped lay the foundation of a movement which aims to energize, if not to revolutionize, church-going. Originating with the Endeavorers of Chicago as a part of their campaign to help the church, the suggestion was thrown out for a general "Go-to-Church Sunday," and the date for putting it into operation was set for February 1. Wide publicity was given to the idea, and it quickly became popular. While some cities preferred a different date, the plan for a simultaneous movement in cities, towns and villages over a very wide area was generally accepted with favor. Now, there are many people of a critical trend who may remark that even if the whole nation went to church simultaneously on one Sunday in a year, it would amount to very little. Dr. Clark felt convinced, however, that such an event would really possess a big significance as a substantial demonstration of what could be done on any, if not all, the Sundays in the year, if only men and women would throw off the lazy habit of indifference to religion and could be made to see, even for one day, how much they have missed that is of spiritual and intellectual value. Besides, the occasion would be one which the churches should make memorable by showing the most marked hospitality to strangers. The church itself and all its belongings should be made more inviting and attractive than ever before, the services more evangelical and in heartier accord with the spiritual needs of the people, the music such as large audiences can readily join in—for there is nothing that more surely touches the heart than good congregational singing. "Go-to-Church Sunday" can be made the one great annual field-day for all the churches to extend their borders. Nor do we believe it would end with a single observance in a twelve-month. If the energy and devotion, plus the talent and ability of our churches, were applied with the same zeal and fire that should mark "Go-to-Church Sunday," on all other Sundays through the year, the clouds of indifference would soon roll away and the multitudes would be irresistibly drawn, as they have not been in recent years.

Religious Teaching of Children

WE COPY the following from the New York *Evening Post* of January 13, 1914:

> Religious instruction is to be given to Catholic school children, after school hours, by teachers who are Roman Catholics. For this purpose, more than 1,000 teachers have been enrolled in an organization known as Chapter Theta Phi Alpha, which is a branch of the United Catholic Works. Miss Katherine A. McCann, principal of Public School 17, at No. 335 West Forty-seventh Street, has assured the public school authorities that there will be no proselyting and that the association will confine its work to finding out what children do not attend Sunday school and working with them. The movement has the approval of Thomas W. Churchill, president of the Board of Education, and Dr. William H. Maxwell, superintendent of schools, and the backing of Cardinal Farley. Dr. Maxwell said: "My official sanction for the plan is not needed, since the work is to be done outside of school hours, but I think that the work is an excellent one. No similar organization has been formed among Jews or Christians."

There is a great object lesson in this, to which the Protestant churches of America might well give heed. Religious instruction of children is prohibited in the public schools in a large majority of the States. Our Protestant Sunday schools, however excellent they may be, are attended by an inconsiderable portion of our public school children of Protestant parentage. Religious instruction at home is still more problematical as a dependence for the spiritual welfare of the young. The plain truth is that it is largely neglected. The result of such conditions is that, with the exception of a few denominations which have their parochial schools in which religious training is a strong feature, a startling proportion of the children of Protestant parents in this country are spiritually neglected. The Lutherans have many parochial schools, and the Episcopalians and possibly a few other denominations, and these are like spiritual oases in the great desert of neglected American childhood. We do not regard this as an overdrawn picture. The pity of it is that it is the truth! Is it a cause for wonder that there should be an ever-increasing complaint among Protestant churches of a decline in attendance and a growing indifference to things spiritual? We spend millions on the heathen in foreign lands, and it is an excellent work; but how can we justify the neglect of our own little folks at home, whom we are permitting to grow up to manhood and womanhood in ignorance of these vital things that relate to the spiritual life? How can we expect them to become good citizens and Christian men and women, unless we provide some system of religious education for them, worthy of the name?

Our children of to-day will be the men and women of to-morrow. The Catholics, in the project recorded by the *Evening Post*, are setting Protestants an example which might be followed to real advantage—*not in the public schools*, however, but in suitable buildings elsewhere. We must enter a solemn protest against this new Catholic scheme to evade the law and utilize the schools for religious purposes. Their ceaseless activity puts our neglect to shame. Practical Christian workers everywhere know that the great hope of spiritual growth in a community must largely depend on the efforts that are made to win the children—to train them in the religion of Jesus Christ. If our churches were wise enough to take the obvious lesson to heart they would go very far toward remedying the existing evils of indifference, non-attendance and declining church influence by an organized religious movement to reach and teach the Protestant children of America.

The Most Precious Service

WHEN, in the midst of the beatific vision in the temple, Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he did not answer like Moses once: "Who am I, that I should go?" He did not even wait for the summons to come directly to him, for the Lord to say, "Isaiah, will you go?" He heard the plaintive call for a volunteer, and, with prompt, manly heart, he answered, "Here am I—send me!" Another in his place might have protested: "That call cannot be meant for me—I have no experience, no fitness. There are plenty of others who can do the work far better than I could." But this man was not the victim of false modesty and unreal humility. He just placed himself, such as he was and such as he had, at the disposal of the Lord. It is hard to see what right any one has to call himself a follower of Christ, who is unwilling to do that; unwilling to say, "Here I am—not much of anything—but what I am and what I have, I dedicate to thy service, and I will use it all—I will do my very best." Jean Paul Richter, that beautiful sensitive spirit, said as he drew near his end: "I have made of myself all that could be made out of the stuff." It was not a vain boast; he could say it in modest sincerity as he looked back on his life of unflagging effort from his childhood. That is what God asks of us—"all that can be made out of the stuff." We are not to measure ourselves—man or woman—against each other, or excuse ourselves because of the shortcomings of others. What a poor thing that is to do! But whatever, through the grace of God, and the inspiration of Christian comradeship, and all other blessed influences, can be made out of the material which he has put in me and in my care, which makes me what I am in person and in circumstances, that I am to make of it that I am to do with it, that I am to be responsible for, and bring up before his at last.

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The Pleading Hands

ONE of the saddest sights in the world is a b or girl who has never known the joy of chil hood. This was the lot of the hundreds of litt unfortunates who have come into the kindly ca of our missionaries in China. Parentless, forsake and left to drift about or to die, these human wai never knew what the words "home" and "lov meant until they came to the missions. Now th know that there is such a thing as love in the wor and that there is a great Father who puts into t hearts of strangers the spirit of kindness and te derness for all children, and especially for tho who have suffered and whom a harsh world h robbed of their childhood. We submit to reade in another part of this issue the plea of the o phans of China. One thousand and five pairs little hands are reaching out to the CHRISTIAN HE ALD Family Circle, whose members have alread done so much for humanity. One of the most f mous of Albrecht Dürer's drawings was a sketch a pair of hands. Worn, tired, pleading for re they appealed to the heart of all who gazed on t picture. Let these little hands of our Chinese o phans speak as effectively as the hands Dürer dre These little pleaders are the wards of our reader many of whom have supplied the means. We co fidently believe that it is only necessary to sta the case to assure their continued support for t present season. We therefore urge every reade of this paper to see if he or she cannot find a ver warm place near the heart for these little pet tioners. Food, clothing, shelter are needed, and t means for supplying these we should be ready give gladly from our abundance. Twenty dolla provides for an orphan for a whole year, but if yo cannot give so much, give what you can. Any gif however small, will be welcome. And in you prayers do not forget the orphan children of Chin Send your gift to-day to the China Orphan Fun care of THE CHRISTIAN HERALD.

Too Busy to Think

OUR modern philosophical systems seem to hav got down to mere bunches of maxims. Such the increasing national tendency to hurry in every thing, philosophy included, that we have not t time for elaborate systems. The nervous restless ness which pervades business makes it practicall impossible for us to study in detail that to whic great minds in other years have given patien thought and elaborate expression. So we think write and discuss in tabloid, compacting into a fe pithy sentences all the rhetoric, the wisdom, t philosophy of the ages. It is fortunate that Plato Socrates and Francis Bacon lived in a time whe books were few. Had they lived to-day, the *Repub lic*, the *Dialogues* and the *Novum Organum* woul have probably been written in concentrated para graphs, strongly epigrammatic, in order to find read ers who could spare the time from the copious ac counts of the ball games, the mass of cheap fiction or the latest sensational divorce. Nowadays, th majority of the people avoid "solid" literature o anything that calls for reflection. They want to b amused, not edified; they prefer the gratification o the senses to the search for wisdom and truth. Doe the fault rest with a superficial educational system or is it the inevitable tendency of an age given ove to material things, and which has no taste for thos higher intellectual pursuits that ennoble character It is a fine question to determine to what extent ou newspapers and periodical output is responsible fo the change.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

hurchless Town's Virtues Explained

N ITEM from East Washington, Pa., going the rounds of the press, was very misleading. After giving the singular virtues of the town of 1,500 people, in which mention is made of but one arrest and one fine of $2.50 for the entire year, the statement was made that re was not a single church in the entire town. impression was left that there was a close reionship between goodness and a churchless comnity. Unbelievers, as well as believers, know t if the facts were as stated, there was some sfactory explanation of them. Sure enough, e comes the explanation in the following letter an important paper publishing the item:

his being my native town and the borough of East Washon my place of residence part of the year, I should like to ect the erroneous impression given. East Washington is the idential suburb of the old town of Little Washington, and e there are no churches and but one Sunday school in this on, there are nine churches that can be reached by a five n minutes' walk from my door. I doubt if ore of residents of this entire section could ound who are not regular attendants at one hese churches, as most of the people are endants of the Ulster Scots. Your final ement, "The borough has not a church in its borders," would be equally truthful much more illuminating if reading, "This ugh has not a saloon within its borders, within the entire town of which it is a ."

t was the churches in easy access East Washington, and not their ence, that accounted for the public cue—the churches that belonged to rist.

nd he is the head of the body, the church. l. 1: 18.)

City of Incas Discovered

HE recently discovered city of Machu Picchu, the cradle of the ient empire of the Incas on the top the Andes in Peru, is expected to ve the largest and most important n discovered in South America in r hundred years, with the possible eption of Cuzco. The discovery s made by Professor Hiram Bingm of Yale, director of an expedi- into Peru, who came upon the ns by accident. The importance he discovery was not realized until avations were in progress. The tory of Peru has three distinct pe- ds, the pre-Inca, reaching back to earliest legends; that of the rule the Incas; and that from the Spanconquest until now. The period or to the Incas was one of high ication, of material thrift, of beauul art, of large cities and a golden ilization. The city uncovered may e belonged to this civilization, or it y have been the beginning of t of the Incas. The founder of empire, Manco Capac, with his e Mama Ocello, claiming to be chiln of the Sun, started out to teach simple tribes. He took with him golden wedge and said that wher- he should throw it down and it uld sink in the earth, he should lay the foundan of his capital. In the plain of Cuzco his dge sank out of sight. Professor Bingham nks that the city was built high in the mountains d hard to approach as a city of refuge from ene- es. Cities of refuge they had of old:

e shall give three cities on this side of Jordan, and three es shall ye give in the land of Canaan, which shall be cities refuge. (Num. 35: 14.)

Bryce Made a Viscount

HE list of New Year honors conferred in England is long. It includes five new peers, four w privy councilors, six baronets, and twenty-two ights. The name of James Bryce, who was de a viscount, lends distinction to the list. The nor is regarded as a worthy tribute to the career a really great man and especially to his success- ambassadorship at Washington. Mr. Bryce has t his mark on the field of literature, he has been eminent in the cabinet, and is counted as among the world's great ambassadors. He is a man of incorruptible integrity, simple faith, and loyal devotion to Christ. There is no earthly title that could add honor to such a man. The man rather reflects honor upon the title. Men like Bryce, who out of love for their country and God have served their generation faithfuly and well, will be honored by the King:

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord. (Matt. 25: 21.)

Food as a Moral Reformer

AN EXPERIMENT is being made with the prisoners in the city jail of Oakland, Calif., by the director of the Health Department of that city and the professor of nutrition at the University of California, to substantiate their claim that diet and crime have quite a relation to each other. They say "malnutrition is responsible for criminality in many cases, and by proper feeding of criminals their evil tendencies may to some extent be removed, and they may be sent forth into the world better able to withstand temptation, and less liable to revert to former customs." There is a close relationship between the body and the mental and even moral status, but crime is too deep to be reached by cereals or a vegetable or meat diet. Crime is a disease of the soul to be cured by the life of God in the love of Christ, in answer to this earnest cry:

Create in me a clean heart, O God, and renew a right spirit within me. (Ps. 51: 10.)

DESTROYING THE LAST ROCKY BARRIER IN THE CASTSKILL-NEW YORK AQUEDUCT

ON JANUARY 12 Mayor Mitchel set off explosives nearly 500 feet underneath One Hundred and Fiftieth Street and St. Nicholas Avenue, New York City, which blew away the last rocky barrier and opened the great aqueduct which is to bring cool, pure water from the Catskill Mountains to supply the city. Within a year the new system will supply 250,000,000 gallons of water daily, and ultimately twice that amount. The present supply from the watersheds of the Croton and Bronx and from Long Island is not sufficient for the increasing population of the city. Each two years there is an increase equal to the population of Jersey City. Each year is added the equivalent of an Albany, a Bridgeport, a New Haven or a Grand Rapids. Every five years the gain in size would make a Boston, a Cleveland or a Baltimore. Greater New York's total daily consumption of water is at present 500,000,000 gallons, as the population numbers over five millions. Water is necessary to all life, vegetable and animal. The inhabitants of the city would perish without it. Christ refers to drinking water as a type of himself, who alone can quench the feverish thirst of the soul: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4: 14.)

Distinguished Japanese Christian Visitor

DR. SHOUSUK SATO, the director of the College of Agriculture of the Tohoku Imperial University, Sapporo, Japan, is in this country delivering a series of lectures at the universities, on Peace, under the auspices of the Carnegie Foundation. He says that there is no danger of war between Japan and America, and that a general emigration of the Japanese to the United States will never take place; that the Japanese Government objects to its subjects coming to this country more than our nation does; that the bulk of Japanese emigration will be to Korea, Manchuria, and the more sparsely settled islands of the Japanese archipelago. Dr. Sato is a graduate of Johns Hopkins University, having received his doctor's degree there in 1886 in the same group with President Woodrow Wilson. Dr. Sato praised the Christian missionaries for their educational and religious work, and expressed the belief that in the future, not immediately but certainly, Christianity would become the predominant religion of Japan. The government, he said, was friendly to Christianity, and even the Buddhist and Shinto priests have ceased to manifest hostility. Dr. Sato is a distinguished educator, and of beautiful Christian character. He and the religion which he says will possess Japan are the result of obedience to Christ's command:

Go ye into all the world, and preach the Gospel to every creature. (Mark 16: 15.)

Songbirds for America

MR. HENRY FORD, the automobile manufacturer, has a great fondness for birds, and has conceived the idea of adding to the songbirds of America the choicest ones of Great Britain. A few months ago he brought to this country 380 English songbirds. They represent five species, namely, chaffinches, English blackbirds, linnets, thrushes, and larks. They were turned loose on a 2,600-acre farm about eight miles from Detroit, and it is believed they will be acclimated and thrive in this country. At the present time they are most of them away, being migratory, but are expected to return in the spring. On his farm Mr. Ford has erected 2,000 little houses for the use of his chickadees, bluebirds, wrens, and other home-loving birds. In importing a variety of British songbirds, he hoped that they would thrive and multiply with such rapidity that the forests of the United States and Canada would be full of their melody. What a beautiful thought to give birds and song to a nation! Mr. Ford says that his birds come back from the South on schedule time, so that he can date a check by the day of their return. It will not be long until he can take up these words:

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. (Song of Sol. 2: 11, 12.)

Crusader Unveiled at Library

THE scaffolding before the façade of the north pediment of the New York Public Library was removed some time ago, disclosing the finished work of the sculptor, George Gray Barnard. The subject is "Life." There is a reclining figure of a knight in armor, resting upon the Book of Life, as he dreams of war and victory. Upon his shield is shown the figure of the Christ, for he is a Crusader. While the knight represents life itself, its struggles, its victories, the second figure is "History," an allegory, a woman's figure, writing the record of life. There was a soldier of the Cross, a prince of Crusaders, who went forth with Christ on his shield to the conquest of the world. He took Ephesus from Diana, Athens from Minerva, Rome from Jupiter, and the world from heathen darkness and death for his Lord. Every church and Sunday school, every institution of beneficence the offspring of the church, every Christian home with its virtue and piety on the soil of Europe and America, are among the trophies of the conquering knight who said:

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Gal. 6: 14.)

CHINA'S ORPHANS PLEAD FOR HELP

TSEU ANG PAU | LI SIU YUIK | HONG DJU | OO TSU LAN | LOH KYNG FAH | ZU HANG PAU

IT WAS Bishop William Taylor, one of the most devoted of God's servants that ever went to a heathen field to spread the Gospel, who said: "If we ever mean to win the heathen world to Christ, we must begin with the children!" The truth of this has been proved a thousand times in missionary experience, and also in the orphan work carried on by readers of THE CHRISTIAN HERALD in foreign lands. In China, where many famine orphans have been gathered into Christian missions and sheltered and taught by the devoted workers, the spiritual no less than the physical results have been wonderful. Very many of those children whom our readers generously supported are now earnest young Christians, and a goodly proportion give promise of becoming zealous missionaries and soul-winners among their own people. This is one of the brightest features of the CHRISTIAN HERALD orphanage work in China.

We are making an appeal to-day in behalf of a thousand little orphan boys and girls, just like those shown in the photographs above. To be strictly accurate, the number of little ones whose case we wish our readers to consider is just one thousand and five. These children, who have literally been "rescued from perishing" by the missionaries, are, so to speak, laid at the door of the great-hearted CHRISTIAN HERALD Family, which has never yet failed to respond to the call of suffering and the plea for sympathy. We pray that every one who reads this may find it in his heart to take the cause of China's orphans and make it his own. To house, feed, clothe, train and educate an orphan boy or girl in China at any of the twenty-four missions represented in this soul-winning and body-saving work costs $20 a year. The 1,005 children are now distributed as follows:

Station	*Mission*	*Orphans*
Changsha	Baptist	22
Chinkiang	Methodist	92
Chinkiang	Presbyterian	2
Foochow	Congregational	16
Foochow	Methodist	41
Foochow	Industrial	126
Hangchow	North Presbyterian	15
Hankow	School for Blind	17
Hsuchowfu	Presbyterian	69
Ichang	Trade School	29
Kinkiang	Methodist	7
Nanking	Am. Advent	95
Nanking	Friends	10
Nanking	Methodist	7
Nanking	Presbyterian	58
Ningpo	Presbyterian	50
Ngucheng	Methodist	37
Sianfu	China Inland	48
Saratsi	China Inland	55
Shanghai	Door of Hope	65
Suchanghsien	China Inland	28
Ts'aohsien	Mennonite	55
Tsingkiangpu	Free Methodist	26
Tsingkiangpu	Presbyterian	35
Total		1,005

During the recent revolution, the missions underwent a trying ordeal. Some of the orphanages, being, as one of the missionaries states, "in the of fire," had to be abandoned temporarily. God was caring for the little orphans and t protectors, and the perils are now safely past.

We want a patron for every one of these 1 little Chinese boys and girls. Many of them, are convinced, will be the missionaries of the ture, taking the Word of Life to their own peo Any reader of this journal who may be led to t up one of these little ones "for His sake" will h the assurance that he or she is helping to mol young life. Here is an excellent opportunity Sunday school classes, Christian Endeavorers, similar organizations to get into touch by mail w actual work in the mission field. It is a fine oppor nity, also, for families to have as a protégé a li child in whose redemption from heathenism development on Christian lines they will have a p sonal influence. Even if you cannot undertake entire support of a boy or girl, any sum you m contribute will be welcomed, no matter how sm

The need of support for these 1,005 little orpha is urgent. Send in your gift now; the money for the present season, and is needed at once. is needed for food and actual necessities. We lo forward confidently to a generous response fr the members of the CHRISTIAN HERALD Fami Get your friends to join you in this humane a Christlike work. And a rich blessing, both to t giver and the receiver, will surely follow. All co tributions should be addressed:

China Orphan Work,
CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

Clark, Mrs. M. A.	$1.00	——, Wawbeek, Ala.	1.00	Lefebre, Mrs. Anna M.	1.00	——, So. Dayton, N. Y.	2.50	Crane, Nelson H.	10.00	Printz, Anna J. H.	1.
Willis Gregory	2.00	Sarah E. Abbott	5.00	Doan, Mrs. E. M.	2.00	Davison, Mrs. Mary	1.00	Miles, Samuel	1.00	Allen, Mrs. Esther E.	1.
Ida E. Scott	1.00	J. D. Danbowpect	1.00	Austin, Mr. & Mrs. A. G.	1.00	Zimmerman, Mrs. F. H.	5.00	Sanders, A. M.	7.50	Moysley, J. D.	1.
Mrs. Jesse J. Burdict	1.00	J. H. Conant	15.00	S. V. W.	1.00	Hunt, Lewis	1.00	Walbran, H. A. & J. P.	15.00	Tinning, James	2.
W. S. McGath	2.00	Robt. McCoy	20.00	Mt. Zion Ch. Conference	5.00	Foust, Elizabeth	2.00	Johnston, F. A.	2.00	Morrison, Mrs. M. E. & Daughter	30.
Mrs. H. H. Alexander	1.00	Mrs. Julia Carratte	1.00	Frissell, Mrs. M.	5.00	Laing, Mrs. S. C.	5.00	Kling, Mrs. C.	1.00		
Miss Hatie Lollar	1.00	Mrs. W. Stroder	1.00	Babbitt, C. R.	4.00	Orendorff, Ina	1.00	Schwartz, A. M.	1.00	Hanson, Mrs. S. W.	1.
F. B. Donisthorpe	5.00	Geo. M. Miller	1.00	Riggs, Mrs. Alfred	1.00	Unger, Mrs. A. P.	1.00	Carpenter, Mrs. B. O.	1.00	Hanson, Elmer E.	1.
Jane R. Dunn	1.00	Sarah E. Walker	1.00	McCoppin, Mrs. W. C.	1.00	E. T. O., Cocoanut Grove, Fla.	1.00	——, Elizabeth, N. J.	1.00	Bartell, Geo & Heydt Wm	1.
A friend, Dunkirk, N. Y.	2.00	Rebecca Jones	1.00	LaSelle, Martha S.	1.00	Marshall, Clara A.	1.00	Swim, J. Q.	1.00	Meyer, Mrs. Leo; Meyer, Mr Chas & Kezar, H F	1.
Anna M. Kuntz	1.00	Mrs. H. M. Stewart	1.00	A Friend, N. Brookfield, Mass.	1.00	——, Pella, Iowa	1.00	One of The Herald Readers, Flanagan, Ill.	1.00	Sunderson, O; Juhl, S.	1.
Mrs. Amos Sturgis	5.00	Jun. Bible Cl. of Union S. S., Riddellvale, Alta, Canada	2.00	Kingsley, Mrs. Mary E.	5.00	Eshelman, S. A.	1.00	Lucas, Mrs. M. A.	1.00	Lund, Louis & Anna	10.
J. Y. Bettys	5.00	L. E. Case	1.00	Lelean, L. A.	5.00	Baldwin, Mrs. Luanna A	2.00	Cassil, Jos. H.	2.00	Reed, A. O.	2.
Mrs. G. S. W., W. Concord, Minn.	2.00	M. A. Pemala	2.00	McCormick, Mrs. A.	3.00	Vinyard, Misses N. & E.	3.00	Cassidy, Lucy L.	1.00	Eden, C. T.	1.
C. L. Goodwin	2.00	Ralph H. Cain	20.00	Thomas, R. G.	1.00	Tanner, Miss Eudora M	1.00	Huntington, Mrs. N. K.	10.00	Fields, H. W.	1.
Subscriber, Yankton, S D	2.00	——, Columbus, Ohio	5.00	From a Friend	1.00	Hansen, John	2.00	Lewison, M. J.	10.00	Bridgman, Mrs. P. B.	3.
L. F. Smith	2.00	Albert McPherson	2.00	Hill, Mrs. Martha K.	3.00	Ostrom, Mr. & Mrs A T	4.00	Ballard, Mrs. S.	2.00	Jones, Mr. & Mrs. Chas. F.	3.
Chas. Bohatec	2.00	A. L. C., Los Angeles, Calif.	1.00	Pinch, Mrs. John	11.00	——, Pittsburg, Pa.	20.00	Subscriber, Ovid, N. Y.	1.00		
S. E. H. & daughter	1.00	Mrs. M. L. Hawley	1.00	Conner, Mr. & Mrs. H.	6.00	Finster, Miss H.	1.00	Mayborn, Mrs. H.	1.00	Kreider, Mrs. D. H.	3.
David Dewar	5.00	Mrs. J. R. Williams	5.00	Walter, M.	1.00	Faulborn, Miss F., and Mrs. Cortes	1.50	Mayborn, Lina	1.00	Byers, Mrs. W. E.	1.
Mrs. C. L. Johnson	2.00	Genevieve Nichols	5.00	Mehring, F.	100.00	Faulborn, Mrs. Oscar	1.00	Tooke, Jessie M.	2.00	Barger, Philena S. R.	1.
Mr. & Mrs. W. A. Lowe	10.00	J. C. Alexander	25.00	West, Mrs. Lou	10.00	Welles, M. B.	2.00	Mitray, Mrs. H.	1.00	Williams, Mrs. Jane R.	2.
Mrs. J. G. Ullrick	1.50	M. Mayer	5.00	Seymour, Mrs. H. W.	1.00	Little Workers' Sewing Club	3.00	Ostergren, Carl R.	2.00	Moser, Mrs. M. C.	1.
Miss E. A. Johnson	1.00	Deep, Mrs. G. H.	1.00	Cooper, Mrs. C. M.	2.00	Taber, Lou A.	2.00	Deibner, Mrs. Gus.	1.00	——, Alamo, Ind.	5.
G. W. Baker	3.00	Boggs, Mrs. W. F.	1.00	Rice, Mrs. E. G.	1.00	Fairbanks, Miss A. C.	1.00	In Memory of Little Robert C. Oakes	2.00	Chisholm, Wm.	2.
——, Springfield, Mass.	2.00			Riethmayer, Miss E.	1.75			Elliott, Mrs. L. B.	1.00	Wright, Mrs. Nettie	1.
Mrs. A. E. Nixon	2.00			Harrison, Mrs. L. D.	1.00					Brown, E. R.	1.

THE GREAT VOLCANIC ERUPTIONS IN JAPAN

THE words volcano and earthquake always bring a thrill of horror and interest with them. The whole world was horrified by the news that the volcano Sakura-Jima had broken into violent eruption, burying whole villages under streams of lava, and engulfing hundreds of human beings. Sakura-Jima is situated on the island of Kiushiu, in Japan. Its peak rises up from the Gulf of Kagoshima to a beautiful and terrifying height—so beautiful that it is a famous spot for the Japanese and foreigners to visit. Although the island itself is small, the permanent population numbers about 25,000. The land is fertile and well cultivated, the principal products being sugar-cane, fruit and vegetables. It was upon this Eden that the calamity descended.

On January 12 the inhabitants of the island felt a slight volcanic shock, then another and another. The air began to grow heavy as shock followed shock, until 150 had been distinctly felt. The heat became unbearable, and cinders began to fall in a veritable hail of fire. Black smoke and a sheet of flame, growing steadily in volume, issued from the crater of Sakura-Jima. Lava began to pour from the angry volcano and rush down the mountainside.

Wildly the terrified people of the island took to flight. There was only one place of safety. Disregarding homes, treasures, and worldly wealth, the people rushed to the water and piled into boats that were waiting for them. One man, glancing back, said that the volcano looked like an enormous set piece of fireworks, blazing madly against the sky. As if to cap the climax, the volcanic outburst was followed by a tidal wave, finishing the work of destruction. As the Japanese buildings are low and constructed of light material, nothing could stand up against the many shocks and the burning boulders.

The destruction was terrible. The post office building at Kagoshima (capital of the province of Satsuma) collapsed, and the finest residences were absolutely ruined. Ashes fell six inches deep at the seaport of Miyazaki on the eastern coast of Kiushiu. At least three hundred people perished, while a great number have not been accounted for. While it is known that the burning lava buried many of the unfortunates, it is feared that many of them were drowned during the mad rush for the ships. The survivors suffered not only from panic but from famine and thirst. The navy and army departments of Japan hastened to the scene of the tragedy with supplies to relieve the suffering and to convey the survivors to a safer place.

OUR MAIL-BAG

Questions and Answers

. D., Advocate Harbor, N. S. Manasseh e most distinguished of all the tribes for s. The sons of Manasseh were warriors, epherds. They conquered a large and district, mountainous and wild, and emained there instead of going forward king their lot with the rest of the tribes. throve and multiplied and gradually the customs and vices of the old inhabof the land. (I Chron. 5: 25; also verses Then came the punishment for their They were the first of Israel to be taken by the Assyrians. That some of the s of the tribe advanced to the west side Jordan is certain, but annot now be identified he genealogies. Nor can rritory allotted to the n branch of the tribe arly defined, although Bible scholars hold that 17: 14-18 gives a clue Their boundaries were ntly Asher on the north sachar on the southeast. the time of David's the eastern Manasseh arger part of the tribe) fades from view.

F. Can one be pleasing God's sight who proises to be a Christian t never goes to God's use on the Sabbath y because so many nisters of the town upld going to moving picre shows? I feel we ould look up to them for nething different, as our iritual leaders. I can't ink it right to be at a oving picture show one ght and the next at ayer meeting, urging ners to come to Christ. erefore I stay home Sun- and read my Bible.

you not forgetting the command of Christ and postles against judging? r minister is faithful in rk and, as you intimate, t in trying to win souls, ould not condemn him eeking for himself or g others to seek ion in any legitimate Many moving picture ions are not only enter-, but instructive and ng. They are being used and more in educational en in church work. You remain faithful to your and pastor, helping in their efforts to win nd urging them forward, ourself, toward the highiritual attainments and erstanding of the "good ceptable and perfect will ."

W., Kiowa, Colo. What an orthodox Jew? Are ey followers of Christ?

An orthodox Jew is one till keeps the ceremonial t least so far as is possiw that the temple has estroyed. Many of them ld to the limitations and ements of the Mosaic onial law many of the ore burdensome rules of lmud. In America many are giving up the strict ing of these ancient Some of them form synagogues under libabbis; some of them, unately, drift into atheism, icism, or, at least, into ifference to religion.

S., Greensboro, Ga. Is ere any sanction for capal punishment in the ew Testament?

On the contrary the spirit of the New Testa- would seem to be deagainst it. Jesus referred to the old rd: "An eye for an eye and a tooth for ," and replaced it by a higher standard giveness and service. Matt. 5: 38-42. spiritual discernment and authority he ted the stoning of a woman convicted of e punishable under the Mosaic law by John 8: 1-11. Paul refers in Rom. to the bearing of the sword by the civil but this does not necessarily sanction lling of offenders. He is merely urging ans to keep the civil law, saying that if lo righteously they will not come into t with it.

R. L. A. 1. Moses' children were by two wives, one an Arabian woman (Ex. 2: 21 and 3: 1) and the other a Cushite woman (Num. 12: 1). His sons, whose careers were comparatively obscure, he evidently regarded as unfitted to succeed him as leader of the host, so he chose Joshua (Deut. 34: 9), and "laid hands upon him" in token of divine approval of the choice (see Joshua 1: 2). 2. All that we know of the home relations of Moses is what Scripture relates, which is comparatively meager. Read the more detailed account of Moses' life in Josephus' historical work. 3. The great battles of early Bible days are mentioned in Gen. 14, Joshua 10, Judges 7 and II Chron. 14. Secular history records the fall of Troy in 1184 B.C.; the battles of Marathon, 490; Thermopylæ, 480; Salamis, 480; Platæa, 479; Arbela, 331; Metaurus, 207, all B.C.

R., Brooklyn, N. Y. The Kikuyu Conference, which is the occasion of the dispute, was held for the purpose of bringing about the federation of the various missionary bodies represented in the East African field in order that they might present a united front in opposing Mohammedanism. It was purposed to adopt the Holy Scriptures as "the supreme rule of faith and practice, the Apostles' and Nicene Creeds as the general expression of fundamental belief, and the divinity and atonement of Christ as the ground of forgiveness." Common membership as between the churches was to be recognized; there was to be a common form of church organization, and the two sacraments were to be regularly administered. The federated missions were to have a common church discipline, and their ministers were to welcome each other and preach in other churches of the federation.

Mrs. L. R. E., Alstown, Wash. The papal tiara is a high cap of gold cloth, encircled by three crowns or coronets, emblematic of temporal, spiritual and purgatorial authority. There is no number on it, as your letter suggests.

Photograph by Katherine Bingham

GRANDMOTHER'S BIBLE

BY KATHLEEN NORRIS

Author of "Mother"

THIS is Grandmother's Bible, just as she left it when
She went upstairs in the darkness, not to come down again.
Night after night she read it, thin old hand on the page,
Spectacles on the kind old eyes that were tired and dim with age.
Night after night we saw her, deep in her thought and prayer;
Then came the night we missed her—looked and she was not there!

Not there—yet the candle was burning—her glasses lay on the Book;
The chair and the chimney corner looked just as they used to look;
And we went to her room, to find her kneeling down by her bed—
Just as if she were praying; but the life and the spirit had fled.
Eighty years in God's service, daughter, mother and wife;
Now she had gone to praise Him still in that higher life.

Eighty years in God's service, and for seventy she had read
Some part of His holy teaching before she went up to bed.
In days of joy or of sorrow, when famine came to the farms,
And the little child that was dearest went from her loving arms,
When her daughters left her in marriage, when she yearned for her soldier son,
Grandmother turned to her Bible, and murmured "Thy will be done."

Somebody closed the Bible, somebody moved her chair
Out of the chimney corner, that we might not miss her there.
Yet we feel she is somehow near us, not quite has she gone away
From her children—and children's children—who learned at her knees to pray.
Something helpful and holy lies like a fragrant spell
'Twixt the covers of Grandmother's Bible, whose pages she loved so well.

We are glad to find room in the Mail-Bag for the following extract from a letter from S. J., of Montgomery, Ala.: "I want to continue to subscribe to the paper which my dear mother was so fond of reading. She went home to heaven the 17th of last June. I lost the best friend a man ever has in this world. Would you please, through the columns of your paper, try to get boys and young men to have a fuller appreciation of their mother, their very best and truest friend? She would rather have words of love and affection from them while she is alive than roses on her casket when she is gone."

NOTICE OF EXPIRATION

Once each month we attach, just under this notice, a subscription blank and notice of expiration for our subscribers whose CHRISTIAN HERALD subscriptions expired at any time during the past month. If your copy has this subscription blank attached, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS, PLEASE PAY NO ATTENTION TO THE BLANK.**

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Send money by postal or express money orders. Address, THE CHRISTIAN HERALD, Bible House, New York.

H. F. W. U., Krupp, Wash. In your issue of December 31, 1913, page 1223, appears an expression in the article "How to Pray," which to my mind is not only unbiblical, but contrary to God's unlimited resources. Paragraph two states: 'We must remember that often God cannot give us what we want without taking it away from somebody else." Jesus distinctly says, in Matt. 7: 8: 'Every one that asketh receiveth.'"

There are cases in which it would be clearly impossible for each of two Christians to get the same object, for which both might pray. A certain position might be vacant, and two Christian men might each pray to secure it; or a prize might be offered and each of two Christian students might pray to receive it. Or, as indeed has not infrequently happened, two good men might each love the same woman and each pray for success in winning her. In any such case God cannot answer the prayer of one without depriving the other of the gift. These are all amplifications of the same general principle which the Lord illustrated in the case of Paul and his "thorn in the flesh." Paul's prayer was answered, but not in the way he wished for. He asked for relief from the thorn; he received instead the promise of superabounding grace. So in every case in which God must refuse the literal answer to a prayer, he will, if the soul is submissive and trustful, make up for the disappointment by bestowing direct and personal blessing, and not infrequently even a better material gift than the one requested. Again, in the case of two Christians praying for the same object, it is probable that only one could have prevailing faith. All the Scripture teaching about prayer must be massed together in studying any phase of it. We are to ask "according to his will" and "in faith." God would not give to two of his children the assurance that each was to receive a certain single object, nor would both of them reach the plane of prevailing faith. This was the message of the paragraph you quote. It was a warning against selfish praying. When we pray for an object we should stop to ask ourselves whether or not our receiving the gift means that it must be taken away from some one else.

H. F., Bluffs, Ill. The passage you wish can be found in Luke 17: 21.

O. M. M., Los Angeles, Calif. It is estimated that there are now some 250 missionary organizations, large and small, denominational and independent, at work spreading the Gospel.

A WEEK IN THE WORLD'S NEWS

Leeds Strikers Lose

THE strikers of Leeds, England, have been defeated by the determined stand of the citizens who actively manned the public service plants, and through the city council compelled striking municipal workers to come to terms. Mention of the situation was made in THE CHRISTIAN HERALD of January 7. The victory is expected to affect other cities, which have been watching the Leeds fight. The men had demanded increased wages but gave in when doctors, clergymen, and other professional men and merchants took the work in their own hands. The strikers offered to capitulate if the council would reinstate all, but were obliged to accept terms imposed by that body.

* * *

Europe's Severe Winter

EUROPE has been experiencing the severest winter weather in a generation. Blizzards and extreme cold caused many deaths. Railway traffic was blocked and wires wrecked. Both avalanches and floods added their terrors. Many peasants were reported to have been devoured by wolves in Russia, and in Belgium torrential rains, which created floods, were changed by a twenty-degree drop in the temperature to a blizzard, adding new destruction to that already caused by the floods.

* * *

Americans Tire of Canada

WHILE the large immigration into Canada from the United States has been dwelt upon frequently, little mention has been made during the last six years of the fact that the exodus the other way also has been heavy. The number coming across the line to settle in Canada numbered 618,112; but the number crossing from Canada in the same period to become permanent residents of the United States was 594,919. Thus Canada's net gain in the six years was only 23,193. A very considerable portion of the exodus was made up of Americans who had settled here but were returning to their own country. These numbered 22,232 in 1910, but in 1913 the number had increased to 54,497.—*From an Ottawa Despatch to the New York Times, January 15, 1914.*

* * *

Latest Wireless Sea Rescue

ANOTHER serious disaster at sea has been averted by wireless. The Royal Mail steamer *Cobequid*, bound from the West Indies for St. John, N. B., and carrying 108 persons, sent out a wireless call for help just before the dawn of January 13. The calls ceased before her location could be given with word that the vessel had struck a reef and was filling. It was zero weather and a blizzard was raging. It was known that the ship was approaching the Bay of Fundy, and word was flashed by wireless to all vessels in the vicinity to look out for the *Cobequid*. Vessels were despatched from Nova Scotia and a United States revenue cutter was ordered out from Boston. Intense anxiety prevailed until news was received on January 14 that one by one the rescue fleet of steamers had reached the *Cobequid* and succeeded in taking off in their lifeboats the twenty-four passengers and most of the crew, the captain and eleven seamen remaining aboard, although the wreck was breaking up in the terrific sea. Seamen regard this as one of the most notable rescues in marine history.

Photo Copyright, Brown Bros.

HOMELESS MEN SHELTERED ON A SOUND BOAT DURING NEW YORK'S RECORD COLD WAVE

THE record low temperature for thirty-five years was reached in New York the nights of January 13-14, when the mercury fell to five degrees below zero. The cold wave reached the city suddenly on a terrific gale, and caught almost every one unaware. Several deaths resulted, and much bitter suffering was experienced, especially amongst the poor. A chauffeur was frozen to death as he waited in his car before a lecture hall; a driver was found dead from the cold in the attitude of mounting to his wagon seat. The municipal and various charitable lodging houses were overcrowded, and the usual refuges of the homeless were temporarily unable to care for all applicants. The municipal lodging house is situated near the East River, and the overflow of homeless, shivering men was cared for in part in one of the sound steamers lying at dock for the winter. The grateful men crowded the cabin floors and benches, lying down close together until every available spot was occupied. Thousands of the most wretched of the homeless were given free breakfasts. The Bowery Mission kept open house, and was able to take care of several hundred men through the succeeding nights, besides feeding the greatly increased bread line. These conditions were somewhat relieved by milder weather on the 15th. Passengers on incoming steamships saw New York City upside down in a mirage that appeared in the great clouds of vapor above the bay, produced by the extraordinary weather conditions.

Easier Money for Farmers

PRESIDENT WILSON returned to Washington on January 12 thoroughly refreshed by his outing, and ready for the important business which confronts Congress. It was announced that anti-trust and rural credit legislation would take precedence. The President is particularly interested in rural credits, one of the classes of benefit expected from the operation of the new banking law. It is to advance a system of farm credits in New York State that Governor Glynn called a conference of agricultural experts for January 14. The systems established in Germany and France, which enable farmers to obtain short loans for moving of crops or for other emergencies, are taken as a basis for discussion. This subject is being widely considered in all the States at the present time.

* * *

Confederate General Dies

GENERAL SIMON BOLIVAR BUCKNER died at Frankfort, Ky., January 8, aged ninety years. General Buckner was often called "The First Citizen of Kentucky," a title earned by distinguished services in two wars and by his part in the political life of his State. A graduate of West Point Academy, he served in the War with Mexico and was in nearly every battle. In 1860 he was appointed commander-in-chief of the Kentucky State Guard, and later served in the Confederate Army through the Civil War with distinction. He was elected governor of Kentucky in 1877, serving one term. General Buckner was noted for his patriotism and his sterling character.

To Win the Moslems for Christ

IT IS announced in the press that plans are being formed by the Continuation Committee on Mohammedan Lands of the last World's Sunday School Convention to make a religious and social survey of the Moslem world, and in that connection there an extensive evangelistic campaign with "Africa for God" as its slogan will soon be inaugurated for the conversion of the Dark Continent. Mohammedanism is said to be making rapid progress in Africa as well as in some parts of Asia, and a great movement to check it will be undertaken if reports are correct. The efforts will concentrate chiefly on the children.

* * *

Fire Loss in 1913

THE annual review of the fire insurance business in the United States shows a property loss by fire in 1913 of over two hundred million dollars. There were forty fires that caused an aggregate loss exceeding twenty-five millions. A tabulation of the fire damage for the past five years shows a total of over one billion dollars, the year 1913 ranking lowest excepting 1909.

* * *

Labor War in South Africa

RUMORS of approaching labor troubles have appeared in the press for some time. The danger became acute early in January when the entire defense forces of South Africa were mobilized for the protection of property; this included 60,000 citizens; 200,000 men are said to be under arms. The strike is general out of sympathy for a strike by railway employees, said to be due to retrenchment by the South African Railway administration. The miners constitute a dangerous element in the situation. The government has adopted drastic measures and martial law is being enforced, the shooting of dynamiters upon detection having been ordered.

* * *

To Improve New York's Harbor

WITH a delegation of city officials and business men Mayor Mitchel of New York presented the needs of New York Harbor to the House Rivers and Harbors Committee at Washington, January 13, and urged the adoption of a project for the improvement of the East River at an ultimate cost of about $13,000,000. In order to take care of future commerce the removal of the Coenties Reef is imperative and should be done now because the new subway will run under the site. Another reef menaces shipping and a strong effort will be made to secure the necessary federal legislation.

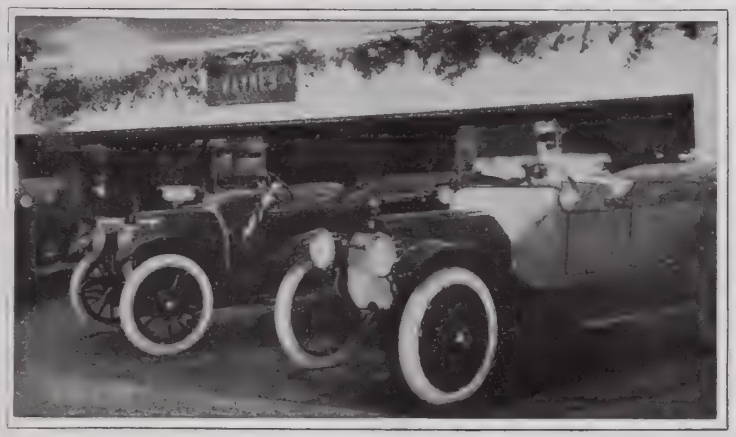
* * *

News in the Making

AT HOME: The Post Office Appropriation Bill, amounting to over $305,000,000 includes a proposal to take assistant postmasters out of the civil service, throwing open about 2,400 positions.—It is charged that live poultry for market are fed gravel to increase the weight, swindling the consumer. The Agricultural Department is to investigate.—Repetition of the Cloak and Garment Workers' strike, New York, in 1910 is threatened, and conditions are under discussion by the Federal Industrial Relations Commissions.—The petition for pardon of Tolman, money-lender, serving a six months' sentence on Blackwell's Island, refused by Governor Glynn.—Following the profit-sharing announcement by the Ford Motor Company, thousands of unemployed men riot about the plant.—Secretary of War Garrison is said to have agreed upon a new bill designed to convert the State militia of the country into a Federal force in times of emergency.—Governor Oswald West and other officials of Oregon submit to arrest in order to test the application of the eight hour law to State employees.—The Administration is actively engaged in deciding upon a specific plan for the government of the Pacific-Canal Zone. Major-General Wood is a possible governor.—A government report shows 8,000 islands with a population of 10,000,000, possessed by the United States, all experiencing remarkable development and prosperity.—The alleged pollution of water drawn from the Great Lakes and boundary rivers and supplying more than 6,000,000 people in cities and towns, is made the subject of investigation.

ABROAD: Count Yukyo Ito, Japanese admiral, died January 14, aged seventy-one; noted for his battles and his development of the Japanese Navy.—The French Government is expected to impose a tax upon capital affecting fortunes from $6,000 upward, at the rate of twelve cents on $200, graduated up to fifty cents on $200 on fortunes of over $2,000,000. The tax is supplemented by an income tax.—Dr. N. Smyth, Congregationalist; Dr. W. H. Roberts, Presbyterian; and Dr. Peter Ainslie, Disciples of Christ, arrived in London as delegates from the Protestant Churches in the United States to take part in a conference on Christian unity.—Ten millions are said to be starving in northern Japan, as southern Japan is overwhelmed by volcanic eruptions.—A new war between Greece and Turkey is threatened as the result of disagreements and jealousies. Efforts are being made to secure intervention of the Powers.—The Chinese Parliament has been definitely dissolved by proclamation, "to be reconvoked in due course of time."

THE NEW YORK AUTOMOBILE SHOW



THERE ARE CARS, LIKE MEN, INTENDED FOR BIG DEEDS

MADISON SQUARE GARDEN *is the scene every year of a number of exhibitions which attract the attention not only of New York but of many other cities and States. The Horse Show, the Poultry Show, the Sportsmen's Show, the Flower Show, and others draw crowds of interested spectators. About a dozen years ago a new number was put on the annual program—the Automobile Show. The amazing growth and development of the automobile industry made this yearly exhibition an occasion of rapidly increasing interest, and now it is even more of an event than the long famous Horse Show. The price of automobiles is rapidly coming down. That was the distinguishing note of the exhibition of nineteen fourteen. Another feature of this year's show was the exhibition of some of the early makes. They looked ridiculously antique, though scarcely a dozen years old. Luxurious cars were there, too, for those to whom "money is no object." Altogether, the exhibit proved that we are approaching at amazing speed the "horseless age."*

PROFESSIONAL MEN'S CARS MUST BE HANDY

FAMILY CARS OF TO-DAY MEET ALL NEEDS

THE MASTER PRODUCT OF THE AGE IN A SETTING IN KEEPING WITH ITS MISSION

DO YOU KNOW YOUR BIBLE?

IT IS a pleasure to announce the prize-winners for the 1913 Bible contest:

First Prizes

Four readers made perfect records, sending twelve perfect lists of answers. Their names, with prizes awarded, are as follows:

Mrs. Clement T. Paull, of Cleveland, Ohio, who receives a copy of Paget Wilkes's book, produced in beautiful form by Morgan & Scott [George H. Doran], *Missionary Joys in Japan.*

George G. Smith, Jr., New York City. *Conquest of Mexico and Peru*, by William H. Prescott, three volumes, E. P. Dutton & Co.

Mrs. G. G. Smith, Hastings, N. Y. Archibald Little's *Gleanings from Fifty Years in China*, Lippincott.

W. B. Snyder, Odessa, Mo. Wayne Whipple's *Story Life of the Son of Man*, Revell.

Second Prizes

The following readers sent eleven perfect lists: Mrs. Charles Bartholme, Union City, Pa.; Mrs. Adelia Forsythe, Louisville, Ky.; Mrs. J. R. Hissim, Londonville, Ohio; Mrs. Percy W. Holmes, Catskill, N. Y.; Miss Clara Schell, North Adams, Mass.; Charles S. Watrous, Walton, N. Y.

Third Prizes

The following readers sent ten perfect lists, and received each an appropriate book: Mrs. Esther M. Howell, Worcester, Mass.; Mrs. J. B. Johnson, Mead, Neb.; Mrs. Alice Lee, Ossining, N. Y.; Mrs. Edwin D. Ward, Athol, Mass.; Rev. J. C. Williams, Prescott, Ark.; Mrs. O. A. Wolcott, Chagrin Falls, Ohio.

Correct Answers, List No. 12

(1.) Pharaoh. Ezek. 32: 2. (2.) Ezek. 40: 3. (3.) The Prince of Tyrus. Ezek. 28: 3. (4.) Ezekiel. (5.) Ezek. 25: 6. (6.) Hananiah. Jer. 28: 15-17 (any verses from 10 to 17). (7.) Ps. 67: 7. [Also Ps. 98: 3.] (8.) Nehemiah. Neh. 8: 10. (9.) Ezek. 36: 27. (10.) I Thess. 5: 14-24. [Also Col. 1: 4-11; Heb. 13: 1-20; Rom. 15: 1, 5, 6, 13; Phil. 4: 4-23.]

Honor Roll, No. 12

Ethel J. Allen, Eleanor Arnold, Mr. and Mrs. Burch Atkins, Mrs. A. F. Avery, Mrs. O. C. Barnes, Mrs. S. B. Barnes, Mrs. Charles Bartholme, John Bissett, Mrs. Louis A. Black, James G. Brown, J. D. Clapp, Minnie B. Carey, Mrs. Ella L. Clark, Mrs. Joseph F. Couse, Jennie Cunningham, Mrs. Arthur DuBois, Mrs. Wm. Findlay, Adelia Forsythe, Mrs. Ray Giffin, Susan A. Glover, Mrs. A. S. Graham, Mae Granger, Emma Hanna, Mrs. E. R. Hill, Rosa Hirschy, Mrs. J. R. Hissem, Sarah B. Howell, Jennie E. Hussey, Mrs. D. W. Jackson, Kate A. Jackson, Esther D. Jones, Ella King, Mrs. Alice Lee, Amelia Leffler, Mrs. V. Lochhead, Mrs. W. A. McManigal, Chas. Miller, Mrs. J. L. Ostrander, Mrs. L. B. Parker, Mrs. Clement T. Paull, Lillie M. Plummer, Mrs. B. M. Price, D. E. Robson, J. P. Rodgers and Son, Mrs. F. H. E. Ross, Mrs. John A. Ruth, Mrs. R. E. Schenck, Hallie McP. See, Ellen Simkin, Mrs. G. G. Smith, Geo. G. Smith, Jr.; W. B. Snyder, Martha Stead, Adelaide Taylor, J. E. Taylor, Mrs. C. C. Tilley, Abbie W. Trueblood, Mrs. C. C. Van Dusen, Olive B. Ward, Chas. S. Watrous, Mrs. F. B. Williams, E. J. Wood.

New Questions, List No. 1

[*State references in every answer*]

1. What was Joshua's first recorded public service?
2. On what occasion did Moses rebuke Joshua for a false zeal?
3. What other member of a delegation of twelve joined Joshua in making a good report, and what reward did these two receive because in their report they "wholly followed the Lord"?
4. What great honor and responsibility later fell upon Joshua, and what reason did Jehovah give for thus honoring him?
5. In God's great message of assurance to Joshua when he took up his work find five promises and four exhortations.
6. What wonderful experience did Joshua have just before the siege of Jericho?
7. On how many occasions did God repeat to Joshua his exhortation not to be afraid?
8. What verse states that Joshua's victory over the land of Canaan was complete?
9. To what great choice did Joshua call the people before he died?
10. How old was Joshua at his death?

Additional Names for Honor Roll No. 10

Jennie E. Hussey, Miss I. Matilda Wallace, Mrs. Edwin D. Ward, Charles S. Watrous, Anne Wedd, Maria H. Weeden, Verna Whitlock, Mary Willet, John C. Williams, Etta M. Wilson, Mrs. O. A. Wolcott.

THE TENANT IN YOUR SOUL*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IT WAS a part of the ministry of Jesus Christ in this world to rid men and women of demons, and so redeem them from the galling service of Satan. In the lesson given for our present study, we see an incident of this sort. The man was a dumb demoniac. When, by word or by touch, Jesus loosened the cords which Satan tightly held, the dumb man spake, and the multitudes marveled (Luke 11: 14). And it was so, because Jesus had made Satan vacate the soul of that man.

Dr. Henry Van Dyke has said: "The meaning of this wonderful parable is clear. No man is unoccupied. We all have a tenant. There is need of positive religion to fill and bless our lives. The Bible speaks of man as a building. Luke uses this figure when he speaks of the strong man who kept his goods in peace. Satan is said to have entered into Judas, as a man takes possession of a house which he has hired. The apostle says we are a temple of the Holy Ghost. We are not, indeed, passive and helpless, for we can make or mar our life and frustrate the grace of God. Yet we know that each of us has a masterful spirit within, to which our desires and impulses habitually respond. It may be a good or an evil spirit by which we are led. The relations are subtle, but the fact is indisputable. We cannot deny the resemblance between this dominating spirit and ourselves. There are no colorless hearts. We are all growing in likeness to the indwelling spirit. This is a profound query. It is not 'Who made us?' or 'Whither are we going?' but 'Who now dwells in our hearts?'"

Some of us, perhaps, are undertaking ourselves to cast out Satan by "trying to do the best we know how." But Jesus described that method when he told about a man who had "swept and garnished" his life and made it very clean. But it did not stay clean, for Satan came back and made him a worse man than he had been before. Instead of one bad spirit as the tenant of his soul, he had eight. Thus did Jesus picture what is termed "living a moral life." And more than this, he was talking to the Pharisees, who professed to make their lives clean by the religious forms—the washing of hands, the long prayers in public, the giving of alms to be seen of men. By some persons, and particularly themselves, they were thought to be very religious. But Satan was not deceived by them. He had ushered seven additional devils into their hearts: bigotry, envy, pride, hatred, sectarianism, robbery and murder. They even challenged the Son of God as being in league with Satan! Jesus flung back the challenge by saying: "If Satan also is divided against himself, how shall his kingdom stand?" It was as if Jesus had said, "I cannot be a co-laborer of Satan, because I am working against him." Then they charged Jesus with being in league with Beelzebub. Who was Beelzebub? The fly god of Ekron (referred to in II Kings 1: 2, 3, 6 and 10). The great god Baal was sometimes worshiped as the "lord of the fly," as he who drives off the flies. The flies were then and are now man's worst enemies in Palestine and Egypt. We remember well how we had to be continually fighting them off with fans when we were traveling in those lands. The flies settled on the eyes of the children, and literally sucked out their eyesight. Jesus met this challenge by reminding them that there were some among their number who claimed to cast out demons, and Jesus suggested inquiry into their method, whether or not they were co-laborers with Beelzebub. For a little while their carping was stilled.

But Jesus was not done with those Pharisees. He had yet an illuminating address to make to them; it might be called a parable. He took for his object illustrations a lamp and a bushel, two things sure to be found in every Oriental house. The lamp was indispensable for light, and the bushel served by turn as a measure and as a table, when turned upside down, around which the family gathered, sitting on the floor to eat their meals, the food being placed upon the bushel table. At other times that same bushel served as a light stand. With the lamp Jesus compared the light of God, which should be in every soul. It was his desire to teach all men that as a lighted lamp illumines a house, so a soul shining with God's light illumines the whole body with good deeds of love and kindness. And then he spoke of the bushel as a light stand, saying that when it was to be so used, the lamp was not placed under the bushel, where its light would be covered, but on the top, from whence its light was spread abroad in the house.

So shines a good deed in a naughty world.

Were the Pharisees touched by this putting of truth by the Lord Jesus? Whether they were or not concerns us very little now, but what should concern us is whether or not we are touched by it. There is something in it for the smallest children. A little girl said she went to the children's service because such a kind boy had asked her to do so. She said she had seen him stop a horse that was frightening a little boy, and he had picked up her ball that was rolling away, and he had given her a paper about the children's services, and had asked her to go. "I know he was good," she said, "because he was so kind, and he had such a happy face. And when I told papa about him he said he was certainly a practicing Christian. Afterward, papa told me he said *practical* Christian."

And yet that boy did only little things—such as all boys and girls may do. He did not know that what he did was the means of bringing a child to hear of the Good Shepherd's love. Shall we not say that his light was on top of the bushel and not under it?

Let us think what would happen to a light put under a bushel. It would be certain to do one of two things: it would either go out, because there would not be air enough to keep it burning, or it would burn a hole in the bushel, and so destroy not only the lampstand, but, likely, the whole house.

Like the lamp that goes out under the bushel was a woman who took a pew in the church and came regularly for a few weeks, and then stopped coming at all. When ladies in the church called to see her, she said, "I am just too tired to go to church on Sundays, so I just stay home and read my Bible and rest." By and by, she even stopped reading her Bible, and her name was quite forgotten in the church, and she herself ceased to have any love for the church.

Like the light under the bushel, which it burned up, was a young lady who belonged to an Endeavor Society. She had been active in getting the Endeavor Society started, and for a time was an active leader in it. After a while she began to talk about how the half-past-six-o'clock meeting interfered with her Sunday evening teas at home, and broke up pleasant social evenings, and she said to herself, "I am just going to stop going to Endeavor meetings, but I will not stop all of a sudden." Before a year had passed, she was no longer a member, and the society she had formed was disbanded for lack of interest on the part of the members. Let us each examine ourselves and answer the question, "Which lamp am I like?"

"Look, therefore, whether the light that is in thee be not darkness." (Luke 11: 35.) This is the Golden Text. If we are teaching a Sunday class, we can make it impressive by drawing a line down through the middle of the blackboard, and then sponging off the left side so that it may be as black as possible. Cover the right side of the line with shading done in bright yellow chalk. Print on the black side with brown chalk, "The darkness of Satan." On the yellow side print with red chalk "The love of God." Draw on the black side an unlighted candle, or one that has been snuffed out. Draw on the light side a candle shedding bright beams of light. Let the teacher first stand on one side of the blackboard and then on the other, drawing a heart around each candlestick, and then repeating impressively the two texts: "Look, therefore, whether the light that is in thee be not darkness" (standing by the black side). "If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give light."

This blackboard exercise can be effectively used before the whole school.

AN EVANGELISTIC TABERNACLE BUILT IN A DAY

A SIX weeks' union evangelistic campaign of the leading evangelical churches of Sault Ste. Marie, Mich., conducted by Evangelist Rev. Robert E. Johnson and party of Chicago, closed December 21, with a record of over seven hundred public decisions to lead the Christian life. Every convert was asked to come to the front and make a definite confession of faith in Christ and kneel in prayer and make the same confession to the Lord. The meetings were held in a large wooden tabernacle, seating about 2,000 people, which was erected mainly in one day, by voluntary labor. The tabernacle was frequently crowded to its capacity. The city has never been so stirred religiously. An unusual thing about the meetings was the deep and widespread conviction among the audience. Scores of men declared their resolution to give up tobacco and drink. At one of the services, hundreds pledged themselves to use their influence against card-playing and dancing. At the close of a sermon on temperance, the whole audience arose to say they would take their stand for better local conditions. A large number of the converts were received into membership in the different churches on the closing Sunday morning, one church receiving over one hundred. Evangelist Johnson is a member of the Board of Directors of the Interdenominational Association of Evangelists.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, February 8, 1914. Darkness and Light. Luke 11: 14-26; 33-36. GOLDEN TEXT: "Look therefore whether the light that is in thee be not darkness." Luke 11: 35, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—IN OUR SUNDAY SCHOOL Superintendents' Round Table of November 12, you mention the *Peep-of-Day* series. Will you please give me the address of any bookstore where it can be obtained? I have tried for twenty years in the South to find it without success. If you can tell me the price, I will be greatly obliged. —*Mrs. Otis A. Miller, Waresboro, Ga.*

There are four of these books: *Peep of Day, Precept Upon Precept, Line Upon Line,* and *Here a Little and There a Little.* They are specially helpful in telling Bible stories to children. They are published by the American Tract Society, New York City, at a cost of thirty cents each.

—I AM A PLAIN FARM woman, and I live five miles from any church. When I was a child I lived in the town and went to Sunday school. I grew up loving the Sunday school. I have heard there is such a thing as a Home Department. How could I join that? Would that make me a member of any Sunday school?—*Hannah Gray.*

The Home Department was organized for just such persons as you describe yourself to be. You are advised first to find out if there is a Home Department in the Sunday school which you formerly attended; if there is, at once become a Home Department member. You can do this in two ways: by writing a letter or by making a great effort to visit the school once more, and join in person. In case there should be no Home Department urge that one be formed, and write to Mr. J. Shreve Durham, superintendent of the Home and Visitation Department, Mallers' Building, Chicago, Ill., for leaflets and instructions about this work. If there is any nearer Sunday school than the one which you formerly attended we think it would be well to connect yourself with that. As a member of the Home Department you will be in touch with the great Sunday school movement which has girdled the world. You will be helped to keep up the habit of daily Bible reading and study. You will help the spread of the Gospel. You will make life less lonely for others. You will be educating yourself in the highest sense. Therefore do not delay to become a member of the Home Department.

A COMPREHENSIVE ALMANAC

We are in receipt of an encyclopedia of universal knowledge, otherwise known as *The Christian Herald Almanac* for 1914. As one reads and reads he wonders if there could possibly be anything left out. Please accept our grateful thanks. We all enjoy it. There is something for every member of the family.

Montrose, Pa. E. D. BRONSON.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the *Gazette*, fails to get either a sensational story or a photograph, as do also newspaper men from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He makes several remarkable addresses, arousing some hostility. In a riot of a crowd near the church Stanton, assistant to Rev. Henry Maxwell, protects Virginia Page from harm. Jesus appears and quiets the mob. Later he leaves for the East. Virginia and Stanton announce their engagement. Carter attends a convention at New York. Virginia and Stanton are married, and go East for their wedding journey. In New York in a dense crowd near the Subtreasury Building, they see Jesus beside the statue of Washington, in his arms a little girl grasping a wreath of artificial flowers. Jesus' words search out the sore spots in industrialism. A startling conviction seizes a promoter, Ross, who rushes up to Jesus. Jesus leads him away. The newspapers now accept Jesus. The Stantons visit him amid sordid surroundings, and witness a tremendous scene. Press and pulpit reflect the effect of Jesus' presence. The Stantons return to Raymond. Mr. Maxwell reads aloud to them the news of an astonishing event at the performance of a notorious play. Carter attends a dinner at which Jesus was present, given by a callous broker, Drake, and returning to Raymond, tells Barnes about it, and Jesus' denunciation of his host, with other matters. Carter is deeply moved by the recollection, and dismissing Barnes, takes from a desk a mysterious manuscript once left with him by Jesus.

CHAPTER X—*Continued*

CARTER'S soul was chaos. He could not resume his regular work until he settled this matter. And in his memory as he struggled there beat back and forth fag-ends of verses he had heard read from the Gospels when he was a boy, and among them the phrases, "I know thee who thou art, the Son of God. Art thou come to torment me before my time?" "I will not have this man to rule over me—"

What! Call him Master? Let him control and direct that hitherto self-centered life? All the while Jesus was talking there at Drake's table asking Drake those tremendous questions, Carter knew the same stern arraignment exactly fitted himself. Once — Carter had not mentioned this to Barnes—once during his reply to Drake Jesus had looked straight across the table at Carter, and Carter knew that Jesus meant to tell him by that look that practically all he was saying to Drake applied equally well to him and to every other self-centered soul at that table that night.

And the man knew down in his soul, as he pored fascinated over that marvelous dissecting revelation of himself in the manuscript Jesus had left with him, that he was guilty of all that it contained, that his life had been nothing but a self-satisfied hypocrisy, that he had existed to squeeze the orange of the world for his own gratification, that he had worshiped his paper for the power and the money it brought to him, and that he would never again be at peace in mind or body or heart until he settled the question of the mastery of this Person over his soul.

It must have been two hours later that Barnes in the reporters' room was startled by Carter's voice calling him.

"Come up. I want to see you."

Barnes rushed upstairs two steps at a time.

Carter was standing by his desk. The look on his face was inscrutable.

"I'm going back to New York on No. 6."

"Going—"

"Yes. I want to tell you what I don't care others to know—I'm going to see—"

"Him?"

"Yes."

"Thank God!"

"Wait! I don't yet know what for. Only—I know I've got to go. I've just *got* to go."

"Mr. Carter, do you want—"

"No!" almost fiercely. "I don't want your company, or your advice. I'm going on my own account. I don't care what comes to the paper—let it go. I—"

He turned back to his desk, and picked up the manuscript, and Barnes saw him put it in his pocket. Then he turned around and eyed Barnes.

"I'll come back either a Christian—or—"

Then he strode out past Barnes, and down into the office, where he left directions to be followed during his absence.

No. 6, limited, east, carried Jasper Carter, and every minute that brought him nearer that figure of the Man in New York was filled with upheaval of a man's soul buffeted in the age-long struggle of obedience or disobedience to the rule of the divine.

. . .

The night woman on the stairs at the Plaza was deathly weary. She sat there on the stair while Jesus, all unknown to her, completed her task. The woman's body was so exhausted by illness and her mind so stunned or deadened by misfortune and trouble that not even the astonishing offer of this well-dressed man to help her could astonish her overmuch.

She had accepted his offer without a word. Dumb and exhausted she had thrown her shawl over her head, and in a moment she was in a condition half asleep, wholly worn, while the waking vision of a wayward daughter, a drunken husband and a dependent son haunted her troubled mind.

At the end of an uncounted and incomplete period of time the woman was conscious of the living presence of this stranger again. What was he saying? Her mind feebly groped about to weave again the broken threads of memory. What was that passing form of gracious helpfulness?

"Daughter, your task is done. Return home and rest there."

And then, as he passed down the stairs by her, he had placed a hand on her head as she sat there bowed in weariness, and the touch was as light as a passing breath, and yet—

What was this renewing of her vital forces! How good life was after all! How deep were the wells of satisfaction that even yet could flow under the dry and burned-off wilderness of a broken heart!

She sat up and drew the shawl back from her head. Her mind felt wonderfully calm, and her body was free from that deadly lethargy. She stood up and looked at her hands, wrinkled and rough and scarred with incessant use. They were the same, but she felt so strong, so fit to bear burdens, that she almost longed to begin her nightly task again.

But that had been all accomplished by this stranger. What manner of man was that! She began to feel a strange and bewildering awe as if something great and inexplainable had passed by. And she sat there dreaming awake, until dawn reminded her of the passing time. Then she gathered up her tools of labor and went down the stairs; and leaving the things in their accustomed place below, she made her way wondering, as she passed along through the streets just awaking now to the usual day's toil of the great city, if the new vitality she felt were the result of her sleep there upon the stairs, or if, in some mysterious way, the stranger—

She went up the stairs of her tenement and pushed open the door into the little rooms that were all she knew of home. How often she had dragged herself up to that door, fear clutching her heart at the thought of what she might find there on the floor!

And as she now opened the door and went in, she trembled and stepped

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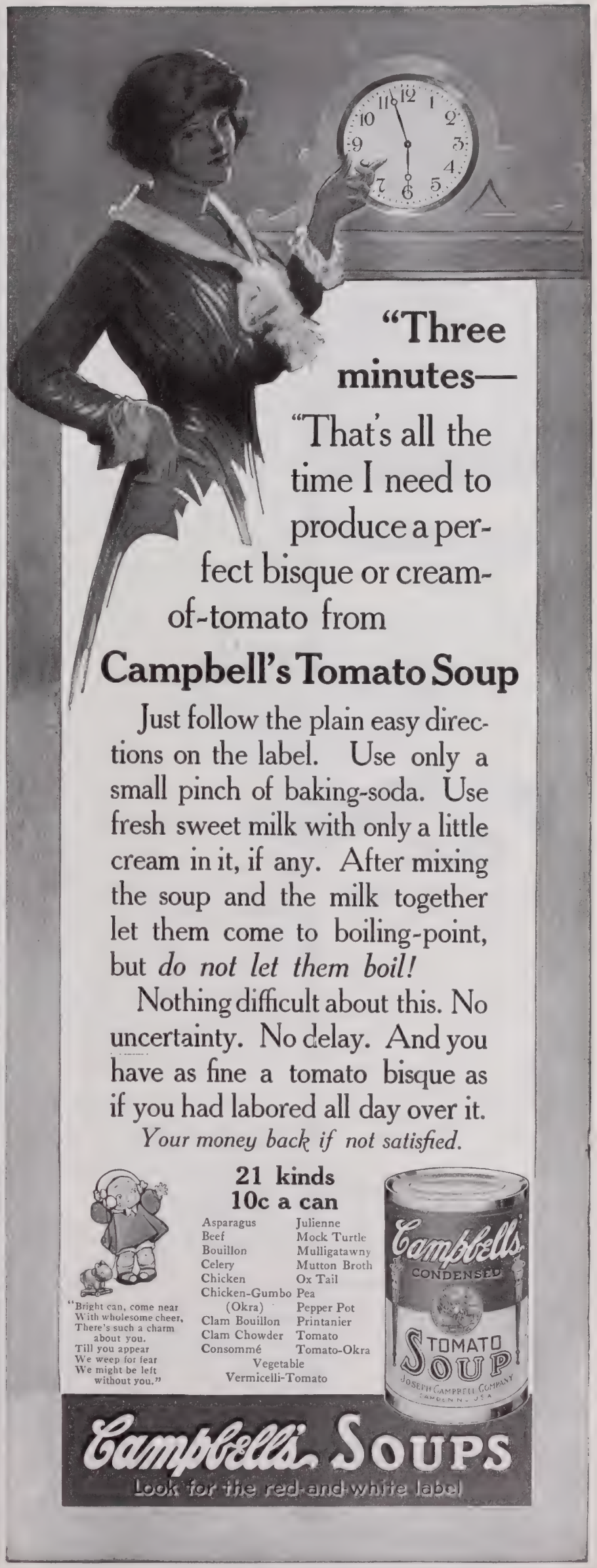

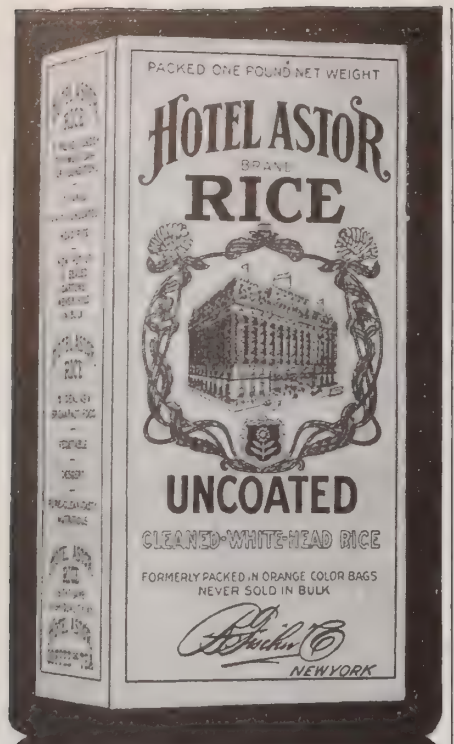

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"JESUS IS HERE!"

Continued from preceding page

back as if the usual terror were confronting her. But a girl, who had been sitting with her head bowed on the bare table in the middle of the room, had sprung up as the woman entered. She stood there, ghastly in the morning light, her hands clenched, and furrows down through the paint on her cheeks—furrows made by hot tears.

"Mother!" the girl cried out. "Mother, I've come home!"

The older woman stood still. The girl walked from the table unsteadily towards her.

"Mother! Don't you hear me? I've come home to stay! I want to be good!"

And then she fell all in a heap; but before her hands could touch her mother's feet, the mother was beside her lifting her head until it lay where once it had lain as an innocent baby, on the bosom of a forgiving mother, nearest of all earthly places to the heart of God.

There as they sat together the girl told her mother what had come to her.

"I was at Castalina's when a man came in and sat down at a table alone. I was sitting where I could see him better than the others. And his face—O mother! it was the face of all the sorrows of the world. And as he looked at me, it seemed to me I knew at once the awful sin of my life, and the horrible pit into which my soul was slipping. As he looked at me it seemed to me he singled me out from all in the room as a lost soul that he had come to save. And when he rose from the table, I got up, all the rest calling to me and wondering, but I put my fingers in my ears and ran out.

"He was there at the foot of the steps, and—and—then I knew it was—Jesus. Yes, even we who have been living deeply in sin have heard of his presence in this wicked city. And when I saw him standing there, I knew—who else in all the world could have touched my wild, wayward heart? I kneeled at his feet, mother, and he put his hand on my head and forgave my sins and told me to go home. Oh, how can I ever thank him! He forgave my sins! He told me to go and sin no more. And I have come home, mother, I have come home! And I want to be good, I want to be good! *He* said I might be as white as snow. Oh, mother, you do not know how good it seems to me to be at homo again, and your arms around me!"

Mother and daughter mingled their tears of love and thanksgiving, as they talked together. Once the mother paused in her questions to ask—"Tell me again of his appearance."

The girl related it as well as she could.

"It must have been the same!" the mother cried. And she told of her experience with the stranger in the hotel.

"Mother, he has put his hand on your head as well as mine! Do you not feel a strange new joyful life such as you never knew before? It is the touch of Jesus!"

"The touch of Jesus!" the mother murmured. "Oh, if only your father and Roger could feel it! Then our happiness would be complete."

"If He only knew! If he only knew! He would seek them out. Can we not find him and beg him to touch and save them, mother?"

"How can we find him in this big city? Daughter, he is too busy and too great to look after such as us."

"Mother, no. He *has* looked after such as us. He said to me he came to seek and to save the lost. Lost! Such as I was! Mother, let us seek him out for father's and Roger's sake."

And they were so possessed with this one consuming passion that after a hasty meal they started out together to find him. But they were unsuccessful. No one knew where he was. The morning papers contained accounts of the scene at Roswald Drake's exaggerated and garbled, gathered from the recitals of those who had been present. But of Jesus' own place of abode no one knew. It was said he had none, except as friends provided him shelter from time to time. Mother and daughter returned to the room called home, late at night, disappointed in their search, which had lasted through the day.

They ate a little food together, sorrowfully going over the unsuccessful search; at the same time in the heart of each stirred the new life put there by the touch of Jesus. They had not lighted the gas, but sat in the dark, as if waiting for something they feared and longed for.

There was a step on the stairs and along the hall and the door was opened.

"Mother!" a voice called.

"Roger!" Mother and daughter rose.

He could not distinguish their faces in the dark.

"Roger, it is your sister Ellie, come home again!"

"Ellie!" The brother folded his arms about her, and they wept together, the girl for shame and joy commingled.

"Mother," said the boy, "such wonderful news for you! I have seen Jesus, and he—"

"You have seen him!" Mother and daughter both cried out.

"Yes. At Mr. Drake's at the Plaza. He was a guest there last night. You know I began my work at Mr. Drake's last night and Jesus was at the table. And I had an accident and Mr. Drake discharged me—"

"Discharged you!"

"Yes. But Jesus sought me out, and to-day he found me a new place in the home of a Christian man. I am to have a regular place. Oh, mother, it seems like a dream to me! To think that Jesus has actually touched me and helped me! I cannot make it real. Only I know I have the position. I am to begin in my new place to-morrow."

Then mother and daughter related their bewildering experiences to the young man. Again and again the three recounted all that had happened. Roger told of the scene at the table up to the time of his dismissal.

Again and again he tried to explain the manner of Jesus when the accident occurred.

"I was frightened to death. It seemed to me I should faint away. But something about his voice and look and manner when he turned and looked up at me made me feel as if I had known him all my life and worked with him at the same table. Oh, it is wonderful!"

"It is the event of our lives," said the mother. Then as they still sat there in the darkness, she added, trembling, "Oh, children, if only your father could meet him and be healed!"

"Father!" cried the girl. "Father! Could any one heal him! He is too far gone! No! No! He healed me! And I was lost! He could save even father, if—"

They sat together in the darkened room, murmuring prayers, waiting as if for something—they hardly knew what—until it was late—late into the night.

The noises of the street and of the tenement had died down. Steps up and down the stairs and along the corridor had ceased. And still they sat there, close together, whispering, praying, longing, fearing, anticipating, awaiting—they did not know what—until it was almost morning—

Then there came up the stairs and after a short pause at the head of the landing a firm, strong step which stopped in front of the door.

They had all risen and stood there in the dark holding one another by the hand as the door opened.

The step came into the room and the door was shut.

"Lucy!" a quiet voice spoke. "Lucy, are you here?"

"Yes, John," the wife's voice spoke,

Continued on next page

"Keep Something Warm Next Your Heart"

if you would be on guard against cold weather.

Just an Armour's Bouillon Cube in a cup of hot water and you have a wholesome stimulant—increased circulation, more energy—without "druggy" reaction. Delicious beef flavor and vegetables, already seasoned.

Grocers and Druggists Everywhere

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ARMOUR AND COMPANY
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Armour's Bouillon Cubes

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Make better gardens. All are tested for purity and vitality. Produce tasty vegetables and charming flowers. Have been giving satisfaction for over 50 years. Be sure and try our

5 FINE VEGETABLES 10c

One large packet each of Bean, Beet, Lettuce, Radish and Tomato—postpaid. All are heavy yielding and exceptionally fine in quality. Try them.

Seeds and Results

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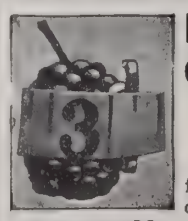
Contains 128 pages, 300 pictures from photographs. Gives helpful cultural directions and offers strictly high-grade seeds at fair prices.

Write for your free copy to-day.

THE LIVINGSTON SEED CO.
102 High St. Columbus, Ohio



Macatawa Challenge Offer

I will pay $1000 for two dozen plants of a better Blackberry than the Macatawa, judged on the following points:

1—Size of berries; 2—Hardiness of plant; 3—Habit of growth of plant and fruit; 4—Yield or average cropping; 5—Flavor of berries; 6—Freedom of berries from core or seeds; 7—Ease in picking; 8—Shipping quality of berries.

Send for circular now. Address

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you should use good stationery; it adds tone to one's correspondence. Thousands use McClure's Stationery; to further introduce we will mail for $1, a 2-quire box of Fine Linen Paper and Envelopes, Beautifully Embossed with your Monogram in color, from a steel die. You could not duplicate this for $2 elsewhere.

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What You Can Get For

Class No.		
23.	The Christian Herald ($1.50 a Year) .	
	With any ONE of the following Class 7 Magazines:	$1.50
7.	Am. Poultry Advocate (50c a Year)	
7.	Today's Magazine (50c a Year) . .	
23.	The Christian Herald ($1.50 a Year) .	
	With any ONE of the following Class 8 Magazines:	$1.55
8.	People's Home Journal (50c a Year)	
8.	The Housewife (50c a Year) . . .	
8.	McCall's (50c a Year)	
	Any TWO of the above Class 8 Magazines with	$1.95
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17.	Boy's Magazine ($1.00 a Year) . .	
17.	American Boy ($1.00 a Year) . . .	
17.	Little Folks ($1.00 a Year)	
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20.	Pictorial Review ($1.00 a Year) . .	
23.	The Christian Herald ($1.50 a Year) .	
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23.	Delineator ($1.50 a Year)	
23.	Metropolitan ($1.50 a Year) . . .	
23.	Mother's Magazine ($1.50 a Year) .	
	Any TWO of the above Class 23 Magazines with	$3.45
23.	The Christian Herald ($1.50 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	
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23.	The Christian Herald ($1.50 a Year) .	$2.90
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23.	The Christian Herald ($1.50 a Year) .	$3.00
37.	The World's Work ($3.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.15
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50.	Current Opinion ($3.00 a Year) . .	

IF YOU DESIRE TO MAKE A COMBINATION other than those above, set down the class numbers of the magazines you want. Add them up and multiply by 5—the result will be the right clubbing price.

Class No.	EXAMPLE
23	Christian Herald
23	American Magazine
20	Pictorial Review
66 x 5	
$3.30	Total Clubbing Price

NOTE.—The Christian Herald MUST be included in every club.

Canadian and Foreign Postage extra.

Send all orders to

THE CHRISTIAN HERALD
Bible House, New York City

"JESUS IS HERE!"

Continued from preceding page

trembling, hardly audible. "We are *all* here."

"All?"

"Ellie and Roger and I."

"Ellie?"

"Yes. She has come home."

"Thank God! Turn on the light, Lucy. I have great news for you."

With trembling hands the woman lighted the one gas jet in the room.

As the flame flared up she saw her husband, caught a look of his face, and then, as she was about to fall, he sprang and caught her in his arms.

"Saved! Lucy! Saved by the touch of Jesus! Oh, thank God, children! I have seen him and my sins are washed away!"

They all clung to him bewildered, as if he were one come out of the grave from the dead. As indeed he was. And then, sobbing and exclaiming for joy, they sat down while the father told his story.

"I have been drunk for three days. To-night, early, I was going past the door of a mission hall and I stumbled in there and sat down on a back seat. Some one came to me and asked me to go down near the platform. When the meeting began, I was too drunk to understand anything about what was going on. I can remember hearing a lot of confused noises and singing and men standing up and talking.

"Then I seemed to wake up from a sleep and felt as if something had happened out of the ordinary. A great mob of people poured into the room and down the aisle, crowding around a man who, when he turned around up on the platform and began to speak, looked right into my soul. I can't tell all I felt then. All I know is that he came down among us after a while and the people crowded around him in a great mass, and as he passed by me he laid his hand on my head and I felt like a new man."

"The touch of Jesus! Oh, father, we have all of us felt it now! The touch of Jesus!" And the girl threw her arms about his neck and cried like a child.

"Yes," said the man, while his tears fell over the face of the once wayward, lost girl. "It redeemed me."

After a moment of silent happiness, the father went on: "When Jesus went out on the street, I followed him. It seemed to me I could never lose sight of him again. I cannot tell all he said and did. Such a mass of people was never seen in New York before. He stood at one place and spoke to the multitude. I cannot recall it all. But I shall never forget how he spoke, as if all the city were listening, about the sin of those who made and sold liquor, and the sin of those who owned the daily papers and did not use their powerful influence to drive this sin out of the city. Such flaming words they were! The people crouched down while he spoke. It was like lightning striking between the skyscrapers.

"I kept following him from place to place. The streets have been simply choked all night. But once when I was very near him he turned and spoke to me and smiled.

"'Brother,' he said, 'Brother, go home and tell your wife and children what great thing has come to you. And then go out and save others.' And here I am. Let us thank God!"

The man fell on his knees, wife and daughter and son beside him, and prayer went up from lips that for weary, bitter, tear-stained years had known only curses and blasphemy. Miracle of the ages, in that dingy tenement! There in that united family! Due to the touch of Jesus! One out of thousands in New York that night, as the multitudes swayed and thronged about him and cried out for his healing power.

. . .

Four days later, Jasper Carter on No. 6 was just entering the Pennsylvania station, his soul possessed with feverish passion to confront Jesus face to face again. And when he met Jesus—what would his soul cry out?

To be continued

Are they coming to some commonplace breakfast?
Or are they coming down to this—

Greet Them Tomorrow

With Puffed Wheat or Puffed Rice.

Because these are the only cereal foods which have every food granule exploded.

Because in this way—Prof. Anderson's way—whole grains are made wholly digestible.

Because these grains are crisp and porous—eight times normal size. And the taste is like toasted nuts.

There are no other breakfasts like these. And no other suppers like Puffed Grains in milk.

Serve them because they are scientific foods. Or serve them for sheer enjoyment.

Puffed Wheat-10¢
Puffed Rice-15¢
Except in Extreme West

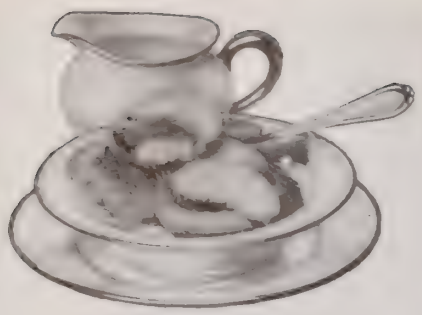
These grains—in huge guns—are revolved for one hour in a heat of 550 degrees. Thus every granule is toasted. Then each grain is steam exploded. Inside of each grain there occur a hundred million explosions.

Thus come these airy bubbles with thin toasted walls.

Serve with cream and sugar, mix with fruit, or serve like crackers in a bowl of milk. You will serve them for a thousand meals when you find them out.

The Quaker Oats Company
Sole Makers

(498)



Not "Raised" With Yeast

You can "raise" a loaf of white flour bread with yeast—but you can't "raise" healthy, robust American youngsters in that way. The best food for growing boys and girls is

Shredded Wheat

It contains no yeast, no fats, no chemicals of any kind—just pure, whole wheat, steam-cooked, shredded and baked. The crisp, brown Biscuits are not only deliciously appetizing, but they encourage thorough chewing, which makes them better than porridges.

Two Shredded Wheat Biscuits (heated in the oven to restore crispness) eaten with hot milk or cream, will supply all the energy needed for a half day's work. Deliciously nourishing and wholesome when eaten in combination with canned peaches or other canned or preserved fruits, baked apples, stewed prunes or sliced bananas. Try toasted TRISCUIT, the shredded wheat wafer, for luncheon, with butter or cheese.

"It's All in the Shreds"

THE SHREDDED WHEAT COMPANY,
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Keeps You Warm In All Weather-

Closely woven, won't easily snag. Just the garment for **automobilists** and for men who work out-of-doors in cold weather. Comfortable, durable.

PARKER'S ARCTIC JACKET

Made of a closely woven, knitted fabric. Lined with thick soft wool fleece. Snap fasteners. Riveted pockets. Ask your dealer or sent postpaid on receipt of $2.50.

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PROTESTANTS ASTIR IN WASHINGTON

ON SUNDAY, December 14, 1913, there was held in the New National Theater, Washington, D. C., a union meeting of Protestants. The principal speaker was Dr. Randolph McKim, rector of the Episcopal Church of the Epiphany. Rev. Wallace Radcliffe of the New York Avenue Presbyterian Church presided. On the platform with the speaker were representative clergymen of the Baptist, Lutheran, Methodist and Seventh Day Adventist Churches.

The subject of the address by Dr. McKim was, "Why We Are Protestants; Reasons for the Separation from Rome." Long before the hour for beginning, the building, which will accommodate two thousand persons, was filled and the doors closed. Hundreds were turned away.

With eloquence and power Dr. McKim set forth the fundamental principles of Protestantism. As reported in the Washington *Star*, he said in part:

"We are Protestants because we build our faith on the impregnable rock of Holy Scripture, and not on the shifting sand of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible, and often superseding or contradicting it, is the basis of the religion of Romanists.

"The authority of Christ is against the principle of setting up tradition on the same pedestal with the Word of God. He said to the Pharisees: 'Ye have made the Word of God of none effect by your tradition'; and again he said, 'In vain do they worship me, teaching for doctrine the commandments of men.'

"Again, we are Protestants because the doctrine of the Church of Rome, which we are called upon to accept as necessary to salvation, cannot be found in the Bible. The late Cardinal Wiseman acknowledged that neither transubstantiation, nor auricular confession, nor purgatory, nor worshiping of images can be found in the Bible.

"Another reason why we are Protestants is this—we cannot give up our spiritual liberty. The Church of Rome puts the priest between us and Christ. She teaches that if we wish forgiveness for sin we must go to the priest who sits in the tribunal of penance. If there were no other reason for refusing to surrender to the Church of Rome this would be all-sufficient.

"Finally, we are Protestants because we love our country and cannot contemplate with equanimity the possibility that this 'land of the free and home of the brave' should be brought under the dominion of the Pope. Why not? Because the Popes have solemnly condemned free speech, free press, religious toleration and liberty of conscience."

In concluding, Dr. McKim said:

"I ask you, then, is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal liberty—liberty of conscience, liberty of speech, liberty of action—which we received from our forefathers? Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the Revolution were also overwhelmingly Protestant, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the Revolution were the offspring of the Protestant Reformation. The principles which lay at the root of the American Constitution were born of the Reformation, and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard those principles of liberty from every open or secret assault. Will any man say that I exaggerate the situation?

"What then? Why, this: Our great Protestant communions must realize the seriousness of the crisis and make common cause against this insidious menace to our liberties. They must come out into the open and stand together in solid phalanx against all these invasions of personal liberty. Not in anger, not in bitterness, not with violence of speech or of action, but calmly, resolutely, with invincible determination that the principles of our Constitution shall be preserved inviolate, and that our citizens shall enjoy absolute freedom of speech and action without any constraint or intimidation of any kind whatsoever.

"My friends and brethren, this Protestant unity of action is coming. I hear the sound of its approaching footsteps. I hear afar off the tramp as of a mighty army marching to the Battle Hymn of the Republic! It is an army of peace. Its weapons are not carnal, but spiritual. By the force of reason, by the power of an enlightened public opinion, it will win its victories. Its voice will be the voice of the many millions of our Protestant citizens, the great majority of our people; and it will command respect, it will constrain to obedience.

"And this will be the tenor of its speech to our Roman Catholic fellow citizens:

"'In the name of the great republic, we bid you remember that you, as well as we, owe obedience to our Constitution and laws, not in the letter only, but in spirit. Be content with the liberty you enjoy to profess and practice and propagate your religion without meddling in politics; without attempting to coerce or intimidate free American citizens; without using the boycott or the bludgeon to accomplish your ends. In short, to propagate your religion wholly by rational and spiritual means.

"'In other words, be content to be a spiritual, not a political, religious organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution.

"'Then there will be peace between us, and we can live and labor together for the honor and glory of our common country.'"

AMONG THE WORKERS

—GOOD REPORTS come from Rapid City, S. D., where a gracious revival conducted by Evangelist Henry W. Bromley was recently brought to a close.

—MISS HEARD, superintendent of the Shelter for Women, 631 Vine Street, Philadelphia, writes to THE CHRISTIAN HERALD that a managing housekeeper is needed for the work. Here is an opening in Christian service for a suitable woman, not too old, and having some experience. Applicants should address Miss Heard as above.

—THE MAY TEWKSBURY MISSION of Columbus, Ga., is hoping to provide for the maintenance of a day teacher supplementing the work of the volunteer teachers. The interesting work of this mission has been referred to frequently in THE CHRISTIAN HERALD. Any interested in its plans may communicate with Mrs. S. P. Tewksbury, 3204 Second Avenue, Columbus, Ga.

—IN A QUARTER century of association the men of the McCarrell Bible Class, Calvary Presbyterian Church, Harrisburg, Pa., have given $4,700 to Christian work and enrolled 280 members; present membership is 80. Judge S. J. M. McCarrell has been the teacher from the start, and for about twenty years has presented yearly subscriptions to THE CHRISTIAN HERALD to members of the class. The 25th anniversary was celebrated at the judge's home on Nov. 18.

—BIBLE POPULAR WITH NEW YORK MEN. Mr. E. Graham Wilson, religious work director of the West Side Y. M. C. A., New York, has been studying the trend of Bible study and says: "The Bible is read and studied by New York men as never before. There is a real demand for it. The demand for Bible talks and Bible studies has been so persistent for the past few years that we have steadily increased our Bible discussions and study groups. We have fifty per cent. more men studying the Bible this year than last year. There can be no mistaking the increasing desire of the men for Bible reading."

Start Your Garden Early

THOUSANDS throughout the country will enjoy luscious home-grown tomatoes the first weeks in June because they start seeds in February in **Lutton Miniature Glass Gardens.**

You too can revel in the luxury of early home-grown produce if you order one of these frames now.

Don't be satisfied with the usual method of out-of-door planting. It means a short season for your garden. Invest a few dollars and a little effort in **Lutton Sash Frames** and they become a source of continuous pleasure and profit, yielding their bounty of fresh produce both in and out of season. Twenty varieties of vegetables and many favorite flowers can be grown in these frames by the amateur.

Lutton Sash Frames are made in one, two, three and four sash sizes; each sash 3 ft. x 6 ft., single or double glazed; sold with or without sash. Carefully crated and shipped ready for use. Write for descriptive pamphlet D. Planting instructions furnished free.

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250 Kearney Ave., - Jersey City, N. J.

Washington's Birthday Favors

Cherry Log Cherry Basket Drums

Cherry Log Boxes, 5c, 10c, 25c each; Drum Boxes 5c, 10c each; Cherry Tree on box, 10c, 25c, 50c each; Hatchet Box 5c; Hatchet Fan, 5c; Army Tents, 5c, 10c, 15c each; Satin Shield Box 10c; Assorted Figures (boxes), 10c, 15c, 25c; Continental Hat, 10c; Favor Cherry Sprays, 5c, 10c each. Washington Buttons 50c doz; Miniature Hatchet on pin, 10c per doz. Crepe Paper Hatchet, containing favor, 5c; Straw Market Basket with Cherry Spray, 10; Silk Flags on Staffs, 5c, 10c, 25c each. Crepe Paper Basket trimmed with Cherry, 10c Salted-nut size, $1. doz. Gun Pencils, 5c, 10c each; Favor Cannon, 5c; U. S. Shield Ice Cream Cases 50c doz. Decorated Crepe Paper (10 feet folded), 10c; Paper Napkins, 35c package; Washington Jack, Horner Pie, 12 Ribbons, 84. Dinner Cards, 35c doz. Tally Cards, 25c doz. Catalog Free on request.

Special Assortments Washington Birthday Favors, $2 and $5

We positively do not pay mail charges.

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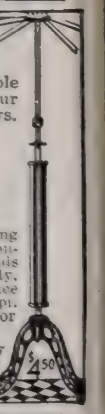
should be in your kitchen or laundry. Ample room on its 12 spreading racks to dry your ironing, or a fair-sized wash on stormy days.



HI-DRI

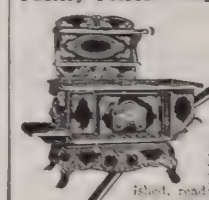
The Elevating Clothes-Horse

easily raises clothes into warm air near ceiling out of the way. Strongest construction, non-rusting metal; elegant in appearance, folds compactly, rolls into corner, always handy. Height lowered 5 ft., extends to 9 ft. Price delivered $4.50 East; $5.00 West of the Mississippi. Money back if not satisfactory. Write for circular. Quantity quotation to dealers.

TIFFT COMPANY, 4-6 Broadway NEW YORK

Save $5 to $23

Factory Prices—Freight Paid—One Year's Trial



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Buy direct from factory and get a better stove for less money. Freight prepaid—stove comes all polished, ready to set up. Use it one year—if you aren't satisfied we refund your money.

Write for Catalog and Prices. Big Free Catalog shows why improved features of Gold Coin Stoves make them fuel-savers and splendid bakers—why they have given satisfaction for 53 years.

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LADIES! Just fancy putting on a pair of new shoes and finding them as **comfortable** as the ones you discard. You can really have this experience with this

VICI KID
PILLOW SHOE

It eases the feet and pleases the eye. Soft, Comfortable, Neat, Durable and Stylish. No lining to wrinkle and tear. Price includes

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Fit and Feel like a Kid Glove

$3.25 Postpaid in U.S.A. *Customers everywhere*

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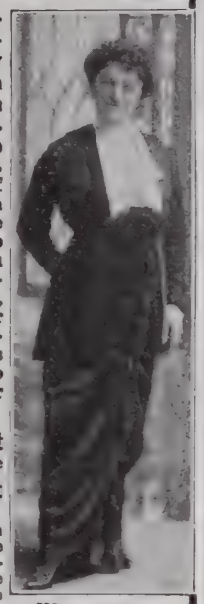
You Can Weigh Exactly What You Should Weigh

by following my simple, hygienic directions, in the privacy of your room. You can reach your ideal in Health, Figure and Poise.



I have helped 65,000 of the most refined, intellectual women of America to regain health and good figures and have taught them how to keep well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your room, to following scientific, hygienic principles of health prescribed to suit your particular needs. I have

Reduced the Weight
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Increased the Weight
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My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to common sense. You can—

Write to Me

Be so well that everyone with whom you come in contact is permeated with your vitality, your wholesome personality—feels better in body and mind for your very presence.

Be Attractive—well groomed. You can—

Improve Your Figure—in other words be at *your best.*

I work faithfully for each pupil. I am at my desk from 8 A.M. to 5 P.M., personally supervising my work. When in Chicago come to see me.

No Drugs—No Medicines

I study your case just as a physician but instead of medicine, I strengthen the vital organs and nerves by exercise, correct breathing and carriage so that each organ does the work Nature intended. I relieve such ailments as

Indigestion	Torpid Liver
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Sufferings of Pregnancy, etc.

Your correspondence is held in strict confidence. The best physicians are my friends—their wives and daughters are my Pupils—the medical magazines advertise my work.

I have published a free booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in women.

Sit down and write me NOW. Don't wait—you may forget it. I have had a wonderful experience and I should like to tell you about it.

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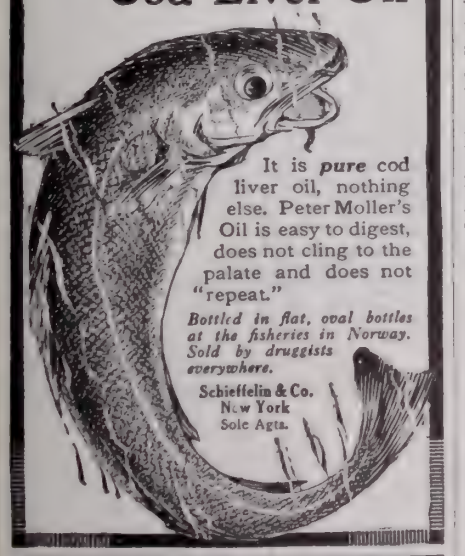

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Growing in Grace*

THERE are probably very few Christians who can glance at this topic without a feeling of condemnation and regret. We feel that we have not grown in grace as we should.

But this meeting ought to be made very practical. It is not necessary to spend time stating how important it is that we should grow in grace nor in regretting that we have not been growing as rapidly as we ought—unless any soul knows that the cause of stunted growth is some sin that ought to be confessed, some wrong that ought to be made right. The business of the meeting is to learn *how* to grow in grace.

Nor is it necessary to go drearily over familiar ground—that we ought to pray more; to study our Bibles more; to deny self more; to work for Christ and for others more. We know all these things and we know that we should be more faithful in them.

But there is a phase of the subject we are apt to forget. It is really brought out strikingly in the very wording of the title, but, as we so often do where spiritual matters are concerned, we are apt to take a twisted view of the matter.

What is grace? It is something received. A gift bestowed. Something given freely, without any payment in return. It is not a matter of barter. Grace is always *free.* To grow in grace, then, is to get more grace. How do we get more? In just the same way that we got it at the beginning—by faith. By receiving it as, indeed, a free gift without any sort of a consideration.

Paul is very emphatic in talking to the Galatian Christians about this matter. Read carefully the third chapter of his letter to them. "Are ye so foolish?" he cries. "Having begun in the Spirit, are ye now made perfect in the flesh?" They knew that they had received God's grace, not by doing any difficult thing or by keeping any hard command, but by trusting in the sacrifice of his Son. Paul says they are to continue as they began—receiving God's bounty by faith.

When you began to study this lesson you thought: "Oh, dear! Here comes another exhortation to perform my duties more faithfully." Not that, dear young friend, but another exhortation to let the Lord Jesus bless you fully; to let him make you happy; to let him cleanse your heart and fill you with his Holy Spirit.

But listen! If you let him bless you more, you will do more for him, will you not? It always works that way. Faith leads to love; more faith to more love; and love leads us to serve. And as we believe, and love, and serve, we *grow,* but remember, through it all, that it is God who "giveth the increase." We may, in our physical life, eat and drink and exercise, but it is God, in nature, who makes us grow. So in grace. Our growth comes by giving God free access to our souls, full liberty to carry out his will in and through us. So let God make you grow.

* "GROWING IN GRACE." II Peter 3: 18. B. Y. P. U. Topic for Sunday, February 8, 1914.

The Safety Verse†

AN EXTENDED study of this "safety verse" appeared in the Young People's Department last week. It was assigned for study by the Baptist Young People's Union for that date. All fear was divided into three classes: fear of God, fear of ourselves, fear of other persons or things. And we saw that God wants us to be free from every form of fear, to serve him "without fear." Luke 1: 74. We are to serve him with reverence, and that is sometimes called fear in the Bible, but it does not mean fright nor dread. This should have no place in the Christian's heart. We have nothing to be afraid of. God loves us, so we cannot be afraid of him; he offers to so strengthen us that we need not be afraid of our own weaknesses; he guarantees to pit his strength against the strength of all outside forces that would oppose us, and assures us victory.

Look up the longer study in last week's CHRISTIAN HERALD.

† "TWELVE GREAT VERSES. II. THE SAFETY VERSE." (Consecration Meeting.) Ps. 27: 1. Christian Endeavor Topic for Sunday, February 8, 1914.

John — Gentleness with Vehemence*

"SONS of thunder!" This was a striking title, or nickname, to be given these two close friends of Jesus, James and John. (Mark 3: 17.) Some indication of the reason they received it may be found in the episode in Samaria (Luke 9: 52-56), when these brothers wished to call down fire from heaven to destroy the people of the village that would not receive their Master.

They were men of vehemence. But in the case of John this vehemence was tempered, or at least came to be tempered, by a singular gentleness. It is very likely true that the vehemence gradually lessened until the gentleness seemed to include almost his entire nature, for the writings of this man late in life, his epistles to his Christian companions, reveal a spirit of beautiful affection and tenderness. His first epistle, especially, seems almost an essay, an idyl, rather, on love. And in his Gospel, the story he wrote of the life, death, and resurrection of his wonderful Friend, we feel the same power to grasp and interpret the facts of God's great love.

But it was not necessary for John to lay aside all his vehemence as he grew in gentleness. You have heard or read comments upon the striking expression in the Book of Revelation, "the wrath of the Lamb." Christ, when punishing his enemies, is still the Lamb, the embodiment of gentleness. A mother is furious in attacking a wild beast which threatens her child. So the gentlest natures are often the most intense in their opposition to injustice and wrong and cruelty.

Such gentle natures as Julia Ward Howe and Harriet Beecher Stowe could produce, one a song, the other a book that roused a nation to expel a great wrong. So we may, while cultivating the grace of gentleness, be intense and outspoken in our opposition to evil.

Peter, James and John had rare opportunities for soul culture, belonging as they did to the inner circle of the Master's friends. But we may, if we will, live as close to him as they did, and he will make us the kind of men and women he wants us to be.

* "JOHN—GENTLENESS WITH VEHEMENCE." Mark 3: 17; Luke 9: 54; John 13: 23-25; John 21: 20. Epworth League Topic for Sunday, February 8, 1914.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China,* which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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DEPARTMENT OF INVESTMENT COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

Neither THE CHRISTIAN HERALD nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.

ANSWERS TO FINANCIAL QUERIES

T. W. D., MARYLAND. We have succeeded in getting no information about the Lead Trust Mining Co.

MISS G. L., NEW YORK. Buy a baby bond with your $100. The $100 bond firms recommend Virginia Railway First Mortgage 5s. You can sell if you should desire to.

N. K. T., DISTRICT OF COLUMBIA. We are advised that the American Queen Publishing Co. went out of business a number of years ago and that the stock possesses no value.

F. H., ILLINOIS. Mr. Harmon's offer to repurchase your lots has been transmitted to you; why don't you accept his proposition? We can go no further in the matter. The offer seems generous.

MRS. J. A. R., MAINE. We do not recommend New York Central Railroad stock as a conservative investment for a woman. The stock has been selling lower than the 1907 panic price of 89, and lower than any time in the last fifteen years.

G. W. H., CONNECTICUT. There are many reliable investment periodicals. The *Financial World*, 18 Broadway, New York (weekly), $4 annual subscription, is one of the most instructive for the private investor. A trial subscription of thirteen weeks costs $1.

G. B. T., IOWA. United Light and Railways' First preferred stock at present prices yields approximately 8 per cent. The quoted price is 74-76. From the company's statement we note that there is a good margin of earnings over and above the first preferred requirements.

F. D. L., INDIANA. Erie Railroad five per cent. Equipment Trust Certificates are issued by the Bankers' Trust Company and guaranteed, principal and interest, by the Erie Railroad Company. They are due serially 1914 to 1923. At present quotation the yield is about 5.30 per cent.

J. E. N., TENNESSEE. Standard Motor is not likely to pay a dividend this year, we are informed by the company's agents for the sale of stock. This company is said to make one of the most efficient marine motors in the market. Why success has not been more in evidence we cannot imagine.

L. H. W., FLORIDA. Pennsylvania Railroad Co. has paid dividends continuously since the year 1856. It has more stockholders than any other railroad company in America. If past performances are a good criterion you will be safe. We are glad you got your stock at such low price in 1907.

DR. E. B., GEORGIA. We would be assuming a very dangerous responsibility were we to undertake to direct your speculations in the stock market. We cannot do it. Invest—don't speculate. Far better a sure 4½ per cent. or 5 per cent. and security of principal than a possible big speculative profit you may never realize.

J. McE., NEW YORK. In our opinion, Industrial Savings and Loan claimholders should continue allegiance to the State Banking Department. The extraordinary tangle called for relatively large expenditures of time and money, we are told. We do not believe anything can be gained by transferring claims to a protective committee.

B. B. O'N., RHODE ISLAND. We believe that your money may be well invested in Peoria Railway first and refunding 5 per cent. gold bonds. The bankers advise us that over 40 per cent. of the total authorized issue mature serially before 1926, thus rapidly increasing equity. We are also advised that this issue constitutes a legal investment for savings banks in your State.

E. D. C., WEST VIRGINIA. Your experience is that of many others. It is often difficult to find borrowers in small towns who can offer good real estate security. Why not investigate the merits of 6 per cent. first mortgages on properties in large cities? Mortgage firms divide such loans into 6 per cent. bonds of $100 and $1,000 denominations for convenience of private investors.

W. N. J., OHIO. We know of no bank that will pay 6 per cent. on monthly deposits of $25. A certain national bank in your State offers to aid thrifty persons in acquiring ownership of public utility bonds through a system of easy periodical payments. Any one who can save $25 a month may own a $1,000 bond. You select a 4½ per cent. or 5 per cent. bond from a list furnished by the bank. You pay down $50, and $25 monthly thereafter, until the bond has been paid for, when it becomes your property. Interest, computed at the rate which the bond is sold to yield, will be sent every six months.

S. A. deW., CALIFORNIA. Southern Pacific is one of the cheapest 6 per cent. stocks on the list. Some $550,000 behind in earnings for November, 1913, as against November of 1912, the road is, however, ahead of November of 1911 and of 1910, when the shares sold at much higher prices, and is earning a comfortable margin over dividend requirements. 103½ in 1912 and 104½ in 1911 were lowest prices in these years.

"PERPLEXED," WISCONSIN. No person, who comes within its provisions, can escape the Federal Income Tax Law. All individuals with incomes in excess of $3,000 must file the proper certificate with the Internal Revenue Collector on or before March 1, 1914. A severe penalty may be inflicted for neglect to comply with the law. The certificate must be made on forms prescribed by the government. There are many kinds of forms. If your local bank cannot supply the proper blank we shall be glad to direct you (or any other CHRISTIAN HERALD reader) to the nearest source of supply.

DR. M. J. K., ARIZONA. In no sense may New Haven stock be regarded as an investment at the present time. The December dividend was passed. Present reported operating revenues do not indicate a speedy resumption of dividends. As a speculation for a person who can afford to assume risk the stock presents attractive possibilities. California Petroleum is uncertain. Why buy worries? Put your money into a good first lien railroad or public service bond.

E. B. F., MICHIGAN. (1) By all means sign and send the proxy. (2) $5,000 may be invested to yield an average interest return of 5.50 per cent. as follows:

$1,000 Carolina Power and Light 1st 5s.
$1,000 Detroit Edison 1st mortgage 5s.
$1,000 East St. Louis & Suburban Col. 5s.
$1,000 East Pennsylvania Gas and Electric 1st 5s.
$1,000 Omaha and Council Bluffs St. Ry. Cons. 5s.

Names of bankers who will supply the above issues will be sent upon request.

K. J. J., LONDON, ENGLAND. (1) A total of $54,103,045 has been paid to date by Cobalt mines in the past 8½ years. (2) A number of mines have more than redeemed their capitalizations in dividends. Buffalo has paid back 253 per cent.; Coniagas, 148 per cent.; Crown Reserve, 310 per cent.; Kerr Lake, 164 per cent.; Cobalt Townsite, 140 per cent.; McKinley, 172 per cent.; Nipissing, 181½ per cent.; Trethewey, 103 per cent.; Temiskaming & Hudson Bay (issued capital, $7,761), 24,100 per cent. (3) We are not informed sufficiently well to express preference.

REV. E. P. D., KANSAS. The following 6 per cent. municipal bonds may be obtained in $500 denomination, and are exempt from the provisions of the Federal income tax:

County of Dunklin, Mo., drainage district, 6s, 1916-19.

County of Kootenai, Idaho, Plummer Highway District 6s (serial).

White River, Ark., Levee District, 6s, 1928-30.

Bankers in Chicago or St. Louis will supply the above issues.

REV. J. B. B., ILLINOIS. Your $5,000 may be invested in railway bonds, that are quickly marketable, as follows:

$1,000 St. Louis Southwestern term. and unif. 1st 5s at price to yield 5.50 per cent.

$1,000 Canada Southern 1st 5s at price to yield 4.73 per cent.

$1,000 Norfolk Southern 1st 5s at price to yield 5.27 per cent.

$1,000 Southern Pacific 1st guar. 4s at price to yield 4.25 per cent.

$1,000 Atchison, Topeka & Santa Fe 4s at price to yield 4.80 per cent.

A purchase of one each of the above issues at present prices will require an expenditure of slightly more than $4,500 and the investment will yield about 4.90 per cent.

(This page went to press January 15, 1914)

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Y WAY OF VARIETY

BY MARGARET E. SANGSTER, JR.

VARIETY is the spice of life," quoted the girl as she coiled her hair in an extremely original way. "Now, I know here won't be another girl at the with a hair-fix like this—and lad."

," laughed the brunette, as she g her feet idly from her seat on ed, "there won't be another girl a fix like that. I agree with

n't be sarcastic, Betty," admon- the first speaker, as she sur- herself leisurely in the glass. e being different. I like to wear lothes, and queer slippers and tal bits of jewelry. I like to fix air in ways so that people will at me. It's simply great to be ent. So many girls—aren't."

I were a man I would write furtively, on my cuffs. As I ot, I take them, without com- and place them in a small cor- of my mind, labeled "copy." ally I jotted down the conversa- o use at a later day. This is the

girls were talking about clothes airdressing and other unessen- hings. But they had a hard, cut idea behind all the seeming hness.

you ever live in a place with iful scenery—mountains and lit- reams and sunsets? And did ever stand out in the evening and watch the colors stain the gray of the sky into a thing of erful beauty? And did you love ? Because, if you loved them, erhaps noticed that no two of were exactly alike. They were insets; but some were crimson, were purple, and some were The cloud-shapes were differ- nd the light streaks were never ame shape.

e is another comparison. Did ver see a block of houses built in a row by the same unoriginal ect—square, little, rather prac- houses, with the same shaped and the same sized porches and me number of windows? Even, ps, painted the same color? And you dislike to see those houses? t your eyes ache with looking at

few days ago I was visiting a ure at a not very attractive lit- ace. The manicure girls were ressed, a trifle loud in expres- extremely loud in voice. I was dismayed by them until the ho was to wait on me came for- She was a sweet-faced little with attractively arranged hair natural complexion. Her dress simple black and her shoes were y sensible; but her voice, when oke to me, was the greatest sur- of all. Softly, musically, with- trace of the New York accent, ked my errand, and smiling gra- y she led me to a table.

u are from the South or the aren't you?" I asked abruptly. nterested me, there among the s. But I was surprised by her r to my question.

have lived in New York all my she told me. "I was born and ht up here. I stay here all ex- one week in the summer time, I have my vacation. But I I'm a little different. The girls s place tease me about it. They at nobody can hear what I say. say: 'For goodness' sake, Mary, put on airs.' They think that ffected. I'm not."

course you're not," I agreed her. "Don't let them bully you loud voice and a bold manner. harming to see you here."

final polish had been completed rose to go. The girl followed the door. "When you come ," she told me, with her sweet, out-of-place little smile, "ask for me—Miss Smith. I do like to talk to you."

"I certainly shall," I told her heartily. She was an interesting character, and I liked to talk to her.

Did you ever think of the stories that come in daily to the newspaper and magazine and publishing offices? And did you ever think of the people whose business it is to read these same stories? People who see that a story is published or send it back? Do you know which stories they choose? Not the silly, commonplace, everyday little stories that have been told thousands of times with different scenes and names and, perhaps, expressions of speech. No! They choose the stories that are clever and absorbing and original. In short, the stories that are different.

Girls, dear, are you different? Because you owe it to yourself, and to everybody else, to be original in some way. Not in the tiny, trivial things, but in the things that count. Don't think that I want you to wear a black stocking on one foot and a white one on the other as you walk through the streets. That would attract attention, and it would certainly be different. Don't imagine I want you to develop a sarcastically original mode of speech that will make people squirm, even while they laugh. Don't think I want you to do wild, rash things—and boast of them, so that folk will talk of you and call you different.

I do not want you to be like a row of frame houses, all painted alike—that is all. I would hate to have you talk like Marian, and dress like her, and act like her—just because she is your chum. Copy her good qualities if you like, but do not lose your own individuality, because then you will be only one of a soulless row of houses.

But, friends of mine, I want each one of you to be like God's own sunsets. All of you be alike in this—that you show the brilliant colors of truth, and happiness, and love, and let your minds and your hearts shape themselves after your own hopes and wishes and desires. Be different—but be *yourselves.*

. . .

Money-Makers' Club Honor Roll for the week ending January 28:

First place—Theresa Otte, New Salem, N. D. *Second place—Minnie Van Etten,* Nunda, N. Y. *Third place—Ellen H. Rose,* Nehawka, Neb. *Fourth place—Mrs. H. Baker,* Geneva, Fla. *Fifth place—Jeannette Rouelle,* New York Cty.

Luther's Robin

"I HAVE one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*Martin Luther.*

Anvil Sparks

..REVENGE is duplicating the injury upon yourself.

..TOO much economy of strength is the waste of it.

..CONTEMPT for small things is the essence of littleness.

..IT IS a grander thing to be nobly remembered than to be nobly born.

..A CLOAK of righteousness wouldn't go very well with some of the fashions of the day.

..THE tree can never reach the sun with its branches, but it keeps trying to as long as it has life.

—"And you must take Sanatogen regularly for several weeks"

THIS urgent advice is given by physicians day by day in every civilized land—wherever sufferers from starved nerves and poor digestion seek relief. There is a reason for this. Physicians know that Sanatogen is a substance capable of supplying the real needs of a starved, overwrought nervous system—that it is a scientific combination of albumen and organic phosphorus—a compound eagerly absorbed by the hungry tissues and possessing unique tonic and reconstructive qualities. They also know from their *own observation* what Sanatogen has done for others. They have watched its revivifying action on persons whose nervous strength had been undermined by overwork, worry or disease; they have observed how it has infused renewed energy, life and elasticity into starved nerves; how it has regenerated the appetite, digestion; in short, how wonderfully it has helped to make the human machinery fit to perform its functions in the most perfect manner.

There are on file with the owners of Sanatogen no less than 18,000 letters from practicing physicians praising, endorsing Sanatogen. Truly, a magnificent monument to the value of this food-tonic.

But no less impressive is the enthusiastic testimony of patients themselves. Men and women in the forefront of human endeavor, statesmen, prelates, authors, lawyers, have written above their own signatures of the wonderful benefits received from Sanatogen.

C. H. Stockton
Rear Admiral U. S. Navy and Pres. Geo. Washington University, writes:
"Some time ago my physician recommended Sanatogen to be used in my family. After giving it a fair trial, I am thoroughly convinced it is most excellent for the nerves and an invigorating food tonic."

Col. Henry Watterson
the famous Editor, writes:
"I feel I owe it to truth to state that I have made a thorough trial of Sanatogen and that I have found it most efficacious and beneficent. I do not think I could have recovered my vitality, as I have done, without this Sanatogen operating equally upon the digestive organs and nerve centers."

Lady Henry Somerset
the prominent social reform advocate, writes:
"Sanatogen undoubtedly restores sleep, invigorates the nerves and braces the patient to health. I have watched its effect on people whose nervous systems have been entirely undermined and I have proved Sanatogen to be most valuable."

The Right Rev. the Bishop of Southampton
writes:
"It gives me pleasure to bear my testimony to the value of Sanatogen as an invigorating tonic and restorative. It is undoubtedly beneficial."

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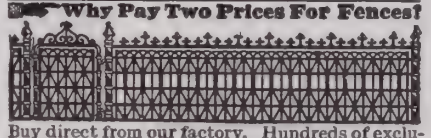
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ANSWERED PRAYERS

MRS. M. C. S., of West Philadelphia, writes: "I have been helped so often by your Answered Prayer column, I wish through it to acknowledge God's goodness to me. I was so troubled and anxious over a certain matter, and as long as I was rebellious about it my prayer was not answered. By and by I came to feel that God's way must be best, and, like the little girl in Browning's 'Pippa Passes,' who sang 'God's in his heaven, all's right with the world,' I began to yield my will, and almost immediately my prayer was answered. I feel that God has been wonderfully good to me, and I want to praise and glorify him."

A Reader from Michigan says: "I wish to acknowledge God's goodness in answering my prayer when it seemed almost impossible. Our only son, soon after he graduated from high school, was taken insane, and we had to send him to the State Hospital for treatment. Our local physician did not give us much hope that he would ever be any better, but we took it to the Lord in prayer, and he has helped him wonderfully, so that he is home with us again after a few months, and we feel very thankful for the restoration."

Mrs. M. E. P. writes from Polk, Tenn.: "I know God answers prayer. He has always answered my prayers, but he has answered one recently for which I want to thank him before the world. My husband was wrongfully accused of taking some timber that did not belong to him. He was arrested and put under bond. He and I were the only ones that knew he was innocent. I prayed almost all the time for three months that he would come clear when his trial took place. Just about four weeks before he had to stand trial, I was sitting thinking, when suddenly a beautiful light shone through my soul, and a voice said: 'You are going to be blest.' When the time came for the trial, the judge threw the case out of court. God has also blessed me many times before."

Prayer Requests

An anxious friend asks prayers for a young Christian who is susceptible to the temptation of strong drink, and for a young couple who never go to church nor manifest any interest in religious matters. Mrs. M. A. C., of Austin, Texas, asks prayers for restoration to health and also for financial and spiritual help.

J. H. S., of Flint, Mich., asks prayers for two friends and to receive for herself the gift of greater patience. Mrs. J. H. C., of New Jersey, thanks God for helping a friend who was in distress, but wishes for herself deliverance from a great trial.

The Prayer League

Do not forget about the Prayer League. Remember the noon hour prayer—prayer for those whose requests appear in this column, prayer for all the members of the CHRISTIAN HERALD Family, prayer for Christ's church on earth and for all the nations of the world. Send us the accounts of the answers to your prayer, and also give your requests for prayer. State full name and address when writing.

Acknowledgments of answers to prayer have been received from:

Mrs. R. C., Dutter, Canada; Old Subscriber, New Haven, Conn.; A Reader, Jefferson City, Ind.; H. T. A., Dixon, Mont.

WALKING IN THE WAY

Continued from page 74

that believe, the wisdom and the power of God." Christ on his cross is the magnet that attracts the people; as he said, "I, if I be lifted up, will draw all men unto me."

This is the way of the Christian. The Great Commission was not laid upon the ministry alone but upon all who follow Christ. No true disciple can farm out his personal responsibility for the salvation of souls to those in "holy orders." We are all in the life-saving service. Andrew is under bonds to bring his brother Simon to Jesus, and Philip to bring Nathanael, saying, "Come and see."

This is the way marked out for the salvation of a sinful world. It is "the way the holy prophets went, the way that leads from banishment." There is none other name under heaven given among men whereby we must be saved: saved not from the pains and sorrows of this present life, but from the eternal power and penalty of sin. Let us remember the words of the Lord Jesus, how he said, "I am the Way; no man cometh unto the Father but by me."

The voice is heard, calling more and more loudly, "This is the way; walk ye in it." The lost note of loyalty and faithfulness must be recovered. The church must cease to be at cross purposes with Christ. When it consents to follow him wholly it will have no more occasion to complain of leanness and barrenness. When the church gets right with Christ and is willing in the day of his power, the promise will be fulfilled, "For a small moment have I hid my face from thee; but with great mercies will I gather thee." Then shall souls spring up like willows by the water courses. "The mountains and the hills shall break forth into singing and all the trees of the field shall clap their hands: instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

THOSE WHO ARE AT REST

Cornelius L. T. Brokaw, Childs, Md., December 2, 1913. Seventy-three years.

Mrs. Malinda Loose, Monroe, Mich., November 1, 1913. Seventy-nine years.

Mrs. Mary A. Armstrong, New York, N. Y., December 9, 1913. Eighty-nine years.

Mrs. Catherine Caswell, Kearney, Neb., November 25, 1913. Eighty-five years.

Mrs. Harriet L. Wilcox, Potsdam, N. Y., December 1, 1913. Eighty-two years.

Mrs. John Elliott, Clarks Mills, Pa., November 24, 1913. Seventy-nine years.

Mrs. Maria E. Brandt, Shirleysburg, Pa., November 28, aged 86. Mrs. Brandt left eight children, forty grandchildren, and thirty-three great-grandchildren. All her children are members of the Presbyterian Church, which she attended in Spring Run, Pa. Her maiden name was Gilgore; she was a lover of THE CHRISTIAN HERALD.

The Lutheran Church lost one of its most notable pastors in the death of Rev. Heinrich Wunder, D.D., which occurred at Chicago on December 22. This patriarch of the Lutheran Missouri Synod, justly called Mission Father Wunder, had reached the age of eighty-three years, of which he had spent sixty-four in active ministry. In that time Pastor Wunder had christened over 17,000 babies, married nearly 7,000 couples, and conducted about as many funerals. After the great Chicago fire he preached from a street corner while his church was being rebuilt. It is largely through the leadership and work of this venerable man that Chicago has become a Lutheran metropolis with over 200 congregations and missions, in which seventeen languages are used. Pastor Wunder's salary amounted to $100 a year at the beginning of his work, and for nearly sixty-three years he was in continuous charge of the same congregation. On almost the sixty-third Christmas Eve since Dr. Wunder first took the pulpit at old St. Paul's, he was called to his rest.

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

FRIENDLY TIP
Restored Hope and Confidence.

After several years of indigestio its attendant evil influence on the m is not very surprising that one finally faith in things generally.

A N.Y. woman writes an interesti ter. She says:

"Three years ago I suffered fro attack of peritonitis which left me most miserable condition. For ove years I suffered from nervousness, heart, shortness of breath, coul sleep, etc.

"My appetite was ravenous, but starved all the time. I had plenty of but it did not nourish me because testinal indigestion. Medical treat did not seem to help. I got discour stopped medicine and did not care whether I lived or died.

"One day a friend asked me why I try Grape-Nuts food, stop drinking and use Postum. I had lost faith in thing, but to please my friend I beg use both and soon became very fo them.

"It wasn't long before I got strength, felt a decided change in my tem, hope sprang up in my heart slowly but surely I got better. I sleep very well, the constant craving food ceased and I have better health than before the attack of peritonitis.

"My husband and I are still u Grape-Nuts and Postum."

Name given by Postum Co., B Creek, Mich. Read "The Road to W ville," in pkgs. "There's a Reason."

Ever read the above letter? A one appears from time to time. T are genuine, true, and full of hu interest.

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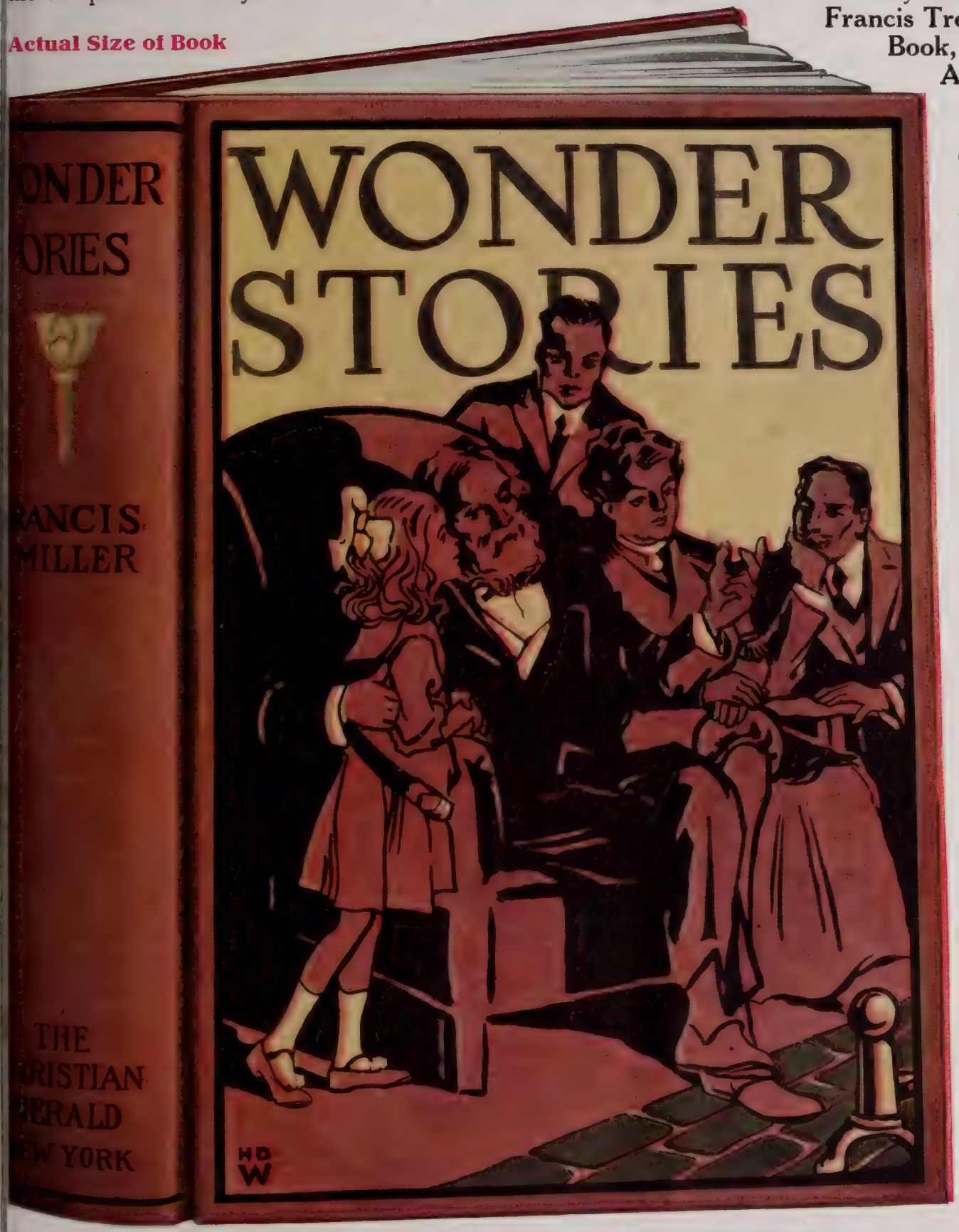

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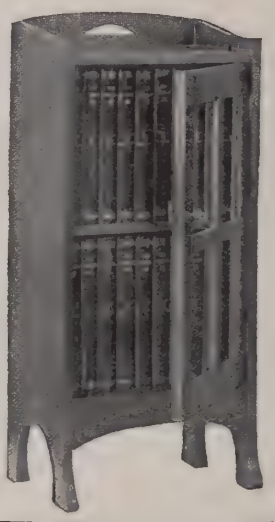

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NEW YORK, FEBRUARY 4, 1914

VOL. 37—NO. 5. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by G. R. Ballance, St. Moritz Dorf

Gigantic mountain and the tiny streams,
Meadow and forest, sleep 'neath winter's touch

IN the hurry of getting ready for school, the children are apt to give too little time to the washing of hands and faces, it is so tempting to gain a minute or two by slighting the rinsing and trusting to the uncomplaining towel to remove the soap as well as the moisture.

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NEW YORK, FEBRUARY 4, 1914

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

GROUP OF REBEL OFFICERS AND A GERMAN ATTACHE

GENERAL VILLA AND OFFICERS INSPECTING CAPTURED ARMS

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PUSHING THE WAR IN MEXICO

ON JANUARY 21 General Francisco Villa is quoted as saying: "It will soon be shown that the United States has not waited in vain in the belief that the Huerta government is slowly crumbling." And a representative of big oil interests in Mexico declared that "there is only one way to rule that country, and that is with the iron hand of a Diaz."

Villa said: "With the northern division of the Huerta army imprisoned in the United States, and with General José Refugio Velasco's Federal troops trembling at Torreon, the only point they now hold in the north, it will not be long before the usurper Huerta will be swept away by public opinion. At first it was only our arms that brought us victories, but now the people of Mexico are convinced of the seriousness of the revolution. Once we go south of Torreon, every city between us and Mexico City will fall. The people there have been kept in ignorance of the extent of the revolution, and when they see our great numbers they will join us, for in Mexico, as elsewhere, success is with the successful.

"The Federals will not last long at Torreon. We are going to approach them with an army of 15,000, the largest revolutionary corps called together in this revolution. We shall bombard the Federals with thirty cannon, forty machine guns and hand grenades. It will be bitter for the Federals to learn that they are being assaulted with weapons we captured from them at Ojinaga and elsewhere. Huerta little thought, when he sent his troops northward, that he was sending ammunition to us."

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FLEEING ACROSS THE RIO GRANDE FROM OJINAGA

To all such threatenings and to all representations the Huerta government makes only the insistent response that it will remain in control of the affairs of Mexico. Up to the present time this has proven correct.

Mexico's form of government is similar to that of the United States and the influence of American institutions is everywhere seen. There are twenty-seven States, each with its governor, two territories, and the Federal District about Mexico City on the order of the District of Columbia. Under Porfirio Diaz, the system of government was well developed, excepting in some particulars, notably the matter of elections, which have always been regarded as a sham. The national debt of Mexico is in the neighborhood of $220,000,000. Its imports

Continued on next page

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CARING FOR THE WOUNDED

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ROUNDING UP THE REFUGEES TO RECEIVE SUPPLIES

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REGISTERING OUR MEXICAN GUESTS

A HOTEL FOR THE "DOWN-AND-OUT"

CHICAGO, long famous for its hotels, made a unique addition to the number when, on New Year's Day, the Rufus F. Dawes Hotel opened its doors. This hotel is for homeless, jobless men—men who have experienced reverses and who, in the sight of the world, are "down and out." Here the man who is possessed of the scantiest resources may secure comfortable shelter under cheerful surroundings; here he may have a clean bed for only five cents; here he may obtain plain, wholesome food for one and two cents a portion. Such is the new hotel, which aims to serve the great army of the unemployed in the metropolis of the Middle West.

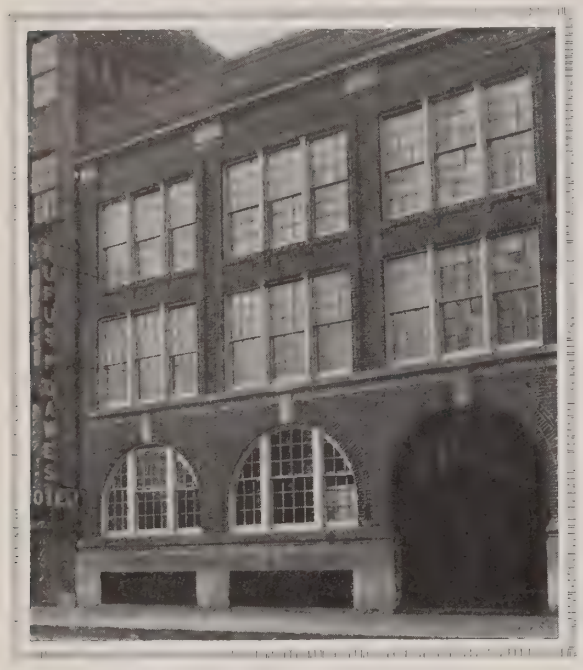
The young son of a Chicago millionaire—the heir to position and fortune—is the instrument through which this novel philanthropy has come into being. The youth, whose name the institution bears, met his death before actual building operations were begun. Rufus F. Dawes was the son of Hon. Charles G. Dawes, president of the Central Trust Company of Illinois, and former controller of the currency. While yet in his teens, this youth became the silent force behind a winter bread line, which was operated for several years in the congested district on West Madison Street, just over the river. He made a sympathetic study of the men who came to the wagon each night for their rolls and coffee. It was evident that not all of them were "bums" or "hoboes." There was many an intelligent and even intellectual face in the line; many individuals whose clothes showed that their wearers were temporarily in straitened circumstances. But there was no discrimination. All who came were fed.

The haunting memory of the better faces in the bread line did not relax its appeal. Young Dawes felt that he might do more for these unfortunates if only he could be led to see what was the best thing to do. One bitterly cold night, when the thermometer dropped far below zero, and the men in the coffee line wrapped newspapers around their limbs to keep from freezing, a strange thing came to light. This was that many had at least five or ten cents. And in the reason why they did not seek shelter in a cheap lodging-house young Dawes found the solution to his problem. The reason was that the only place in Chicago in which five cents would purchase a night's shelter was one where men slept crowded together in rows on the floor or on tiers of rough benches. Those who had ten cents could find plenty of beds at that price, but so dirty that unless a man had lost all self-respect he could not bring himself to sleep there.

Young Dawes repeatedly talked the matter over with his father, but he did not live to work it out in his own way. Less than two years ago—while in his twenty-first year—he met his death in the waters of Lake Geneva, Wisconsin. His father has built the hotel to commemorate his son, and to meet the need which his son discerned.

The Rufus F. Dawes Hotel cost $100,000. It is of three stories and basement, and of fireproof construction throughout. It will house 306 individuals, but this will be increased shortly to fully 500. It is not intended as a permanent lodging-house for any one. Its doors are closed each day from eight A.M. to six P.M., and its accommodations—so long as they last—go to those who get in line each evening and apply for them. Intended primarily for men who are out of work, the rule requiring each lodger to be out of the place by eight A.M. is effective in stimulating to greater zeal in hunting employment. When a man secures permanent work, the fact that he has to labor until 5.30 or six o'clock forbids his getting in line in time to claim a bed, which thus goes to some other less fortunate individual. The professional "rounder" will soon be detected and forbidden use of the institution.

Each lodger must take a bath before he secures a bed. At night his clothes are fumigated. He may have the use of a safety razor for only a cent or two, and may make free application of shoe blacking and clothes brushes. He may sup and breakfast in the hotel. The price of food is in line with everything else: soup, two cents; coffee, two cents; rolls, one cent; doughnuts, one cent, etc. The cots are of iron construction and equipped with sanitary pads, which may be cleaned, if need be, with a hose. Each cot is equipped with clean sheets, pillows, and blankets. There are large wards on the first and second floors. The third floor is given over to what are called "cubicle rooms," where the lodger enjoys the privacy of four walls. The accommodations in these rooms are identical with those in the wards, but the price is ten cents. Throughout the building the ventilation is automatic. An employment agency is operated in connection with the hotel. ORRIN CROOKER.



THE DAWES HOTEL, CHICAGO

AN INVITING NOOK ON A ZERO NIGHT

PUSHING THE WAR IN MEXICO

and exports in 1913 approximated $240,000,000. There are some 16,000 miles of railway, 50,000 miles of telegraph, and nearly 3,000 postoffices. The total population is around 15,000,000. The territory of Mexico is one-quarter as large as that of the United States, or larger than that of France, Spain, Germany, Italy, Belgium, Switzerland, and the Netherlands combined. It has a coast line of 6,000 miles, an inestimable treasure of oil and other minerals, and almost every product of the temperate and tropic zones are yielded by its soil.

It was left for outside nations to discover and exploit the vast wealth of Mexico. Foreign capital has developed her mines and her oil fields, laid her railroads, and in one instance purchased a volcano in order to mine the sulphur. As a consequence every administration of the country has been subjected to strong cross-currents of interests, claiming and demanding and threatening and tempting. A few families, descendants of the conquering Spaniards, are said to control whole States, which they leave untouched save as the miserable natives may cultivate the soil or work the mines for sufficient to keep their masters in affluence and themselves in the bare necessities of life. Small wonder that souls in which the fires of patriotism burn desire above all else to establish in Mexico a government which shall conserve for her own citizens these untold riches.

The complete success of the rebel arms would probably result in the elevation of General Villa to the position of provisional president, and an election later as provided by the constitution, at which Carranza, presumably, would be made president. If all the well-wishers of Mexico (even omitting the Huerta element) could be relied upon to give loyal support to a government thus established, it is conceivable that a period of readjustment and great material prosperity might be at hand for that country.

If, however, the progress of the rebel armies should be stayed by the Federals, and the oft-repeated claims of General Huerta that in due time he would overthrow his enemies, be realized, that

Continued from preceding page

general, who at least has surprised the world by his staying qualities, would have a new opportunity to serve his country. He has already pointed out the way by which he would serve Mexico, if reports are correct, as he is said to be contemplating the appointment of a commission to govern the country until the next regular election, himself and those he can personally influence being eliminated from the situation. If these rumors have foundation in fact, they would seem to indicate the near collapse of the present administration in Mexico. But would the government thus set up in its place be acceptable to the Constitutionalists? The one pertinent, practical, persistent question is, Can either of these combatants pacify and govern the whole of Mexico?

Upon the basis of the known facts it is idle to conjecture what is in store for Mexico to-morrow. The nations are looking upon a desperate land without a national hero to whom all parties can turn. While the aggregate of imports and exports has not shown the bad effects which might have been expected, it is certain that the commerce of Mexico is becoming more and more restricted as the war proceeds. Business interests of every kind have suffered severely, the railways especially. The fatalities of war have not depopulated the land, but the natural order of things has been so disturbed as to create widespread suffering through poverty and sickness. Ten years ago, yellow fever, famine, earthquake and volcanic eruptions and tropical hurricanes wrought death and destruction throughout great sections of Mexico and drew the sympathy and the material relief of friendly nations. At that time THE CHRISTIAN HERALD was instrumental in doing great good among the afflicted inhabitants. To-day Mexico is as needful of the sympathy and, possibly, of the material help of prosperous peoples. What Mexico needs above all else is a friend who will help her out of her troubles and lift her to the plane of her sister republics. Whatever power within the state, or whatever course will prove to be such a friend to Mexico, should at this time be allowed unrestricted opportunity to save Mexico for herself.

* * *

The success of the rebels at Ojinaga was followed by active preparations for a southward march by Villa and his army, with the announced intention of stopping en route to take Torreon, the key to the approaches to Mexico City, and then proceeding as rapidly as possible to enable Villa to eat his Christmas dinner in Mexico City; assuming, of course, that they have kindly kept it waiting for him there.

No authentic news of a more definite character has been reported in the press concerning the movements of the rebels or the plans of the Federals. The statement was made, however, that the Serrano Indians in the State of Puebla, a tribe boasting that they have never been conquered by a ruler of Mexico, have joined the standard of Carranza under the immediate leadership of their chief Lucas. Provisional President Huerta was said to have sounded the envoys of foreign Powers as to their probable attitude toward a commission to be appointed by him to conduct the government, and it was also stated that representatives of all the European bankers responsible for the latest Mexican loan had sent a joint note of sharp protest to Huerta in view of the suspension of interest on loans for the next six months, their protest hinting at action by their governments.

The American border along the Rio Grande has presented the most picturesque scenes in its history during the transportation of several thousand refugees who have been taken by the United States authorities to Fort Bliss at El Paso, and there placed on a temporary reservation, where they are virtually prisoners of war. Our strange guests accept our hospitality with a mingling of tears and laughter, but, in the main, they are objects of great pity, driven from their homes to foreign soil, and with no means at hand for planning their affairs.

JAPAN'S VOLCANIC DISASTER GROWS

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A PHOTOGRAPHIC VIEW OF THE GREAT JAPANESE VOLCANO, SAKURASHIMA, LOOKING ACROSS FROM KAGOSHIMA

NEWS by the cable from Japan on January 17 showed that the great volcano Sakurashima was again in active eruption. The first estimates of the loss of life proved to be very far below the mark. Sakura, the island on which the volcano is situated, has been twice devastated by lava streams within three days. A cable correspondent, describing conditions on the island, writes: "Many of the buildings in the city of Kagoshima, which lies only a few miles from the scene of the disturbance, were destroyed. The sea in the Gulf of Kagoshima seemed to be boiling, so great was its burden of hot pumice stone from the mouth of the mountain. A dead sun, of blood color, gave almost no light through the sheets of falling ash. Night signals were used on all the railroads. The people of the city ran through the streets, covering their mouths and noses with wet towels to save themselves from suffocation in the thick volcanic dust.

"Lava flowed down the sides of the mountain into the sea. By this process the area of the little island is growing at a rapid rate, as the hot substances from the volcano solidify as soon as they reach the water. A Japanese cruiser came upon a tiny boat from the island of Sakura, in which were sixteen refugees who had fled from the island during the first eruption. Though the strait between the island and the mainland is a narrow one, the fugitives had been unable to reach their goal. The darkness and the floating masses of stone had made it impossible for them to steer a straight course. Their rescuers reached them by launching a wedge-shaped raft, with which they were able to plow their way through the steaming rocks.

"An official of the Interior Department, who was sent to Kagoshima from Tokyo to report the loss of life caused by the devastation of Sakura, sent word to his government that he had been able to account for only nine thousand of the island's estimated population of nineteen thousand.

"Investigation by Japan's foremost scientists have done little to quiet the fears of the people. Professor Fusakichi Omoii, the seismologist, said that the entire volcanic range of Kiushiu (the southernmost of the three large islands which make up Japan) would probably show activity. According to the professor the volcanoes of the region enter into eruption every sixty-four years. He has issued a particular warning for the people to keep close watch of the Unzen volcano, which is in the center of a very populous district not far from Nagasaki.

"Okada, the geologist, issued a statement in which he said that Sakurashima would probably continue in eruption for a month or more. Professor Omoii circled the island, in spite of the danger of a violent eruption. The outline of the island has been twisted into new shapes by the force of the eruptions and the earthquakes, which have made it shake like a paper lantern. The professor found that old hills had been leveled and new ones raised. About seven-tenths of the island is a desert of lava, and the remainder is in such hopeless condition that it will have to be abandoned for cultivation."

* * *

After the supposed subsidence of the eruption a new fatality occurred, three hundred refugees being buried under a cliff, which fell as a direct result of the earthquakes. Fresh eruptions of Sakurashima, accompanied by earthquakes and underground detonations, also occurred.

Relief work has been begun by the Japanese Red Cross and also by the missionaries in the affected district. The Japanese authorities, acknowledging the offers of aid from our government, have intimated that for the present no official effort will be made to enlist foreign help in the work of relief.

STUDENT VOLUNTEERS IN CONVENTION

"WE HAVE come here to face the wholeness of the task that confronts the forces of Christ as they look into the non-Christian world." These words, spoken in the opening address of the Seventh International Convention of the Student Volunteer Movement by its chairman, Dr. John R. Mott, represent the task of the convention. The Volunteer Movement originated twenty-eight years ago, and has as its chief purpose to recruit the missionary forces from college and university students for service in the foreign fields. Five thousand eight hundred and eighty-two young missionaries have gone to the foreign field under the various church mission boards under the impulse of the Students' Volunteer Movement. During the past four years alone 1,466 have sailed.

Every four years a large convention is held. They have proved invaluable for education and inspiration. The total number of delegates at Kansas City was 5,031—3,984 students and 1,047 ministers, missionaries, professors and laymen. Over eight hundred colleges and universities of Canada and the United States were represented, and there were delegates from every country of Europe. The German students seemed to lead in numbers among the foreigners. Conspicuous in the large convention hall and always interesting and interested was the Chinese delegation of 150 students, most of whom are students in American universities sent here by the authorities at Peking.

The countries upon which chief interest seemed to center are Africa and South America. The student delegates, especially, were impressed with the immediacy of the need in these lands, and conditions there will be studied chiefly by the groups that gather for that purpose in the various college communities at home.

Bishop Kinsolving, Mr. C. D. Hurry, International Student secretary; the Rev. S. D. Daugherty, a secretary of the Lutheran Home Mission Board; and Dr. Robert E. Speer, a secretary of the Presbyterian Foreign Mission Board, presented the situation and needs of the Latin-American countries. The physical resources of South America not only are exploited by commercialism, but the moral and spiritual life of the people also, and in various ways. "Only two per cent. of the students in the schools and colleges of Brazil have any religious affiliation, and only one man in five in that country can read or write," said Bishop Kinsolving.

The address by Dr. Mott, in which he recounted the experiences of his recent trip through the Orient, visiting especially the higher institutions of learning, was an outstanding feature. Everywhere he found hundreds of inquirers and many pledged to study the New Testament for stated periods with open-mindedness. At Peking there were 700 inquirers, and since then 145 of these have been baptized into the Christian faith. China is the most open non-Christian country. At Seoul no building was available for the crowds, and plans were made to construct a tabernacle. The governor came forward, built a long tabernacle, and paid all the expenses himself. Tokyo, with its 35,000 students, is the largest student center in the world.

After the close of this address, in which the readiness of the student world of the Orient to hear the Christian message and test it was tersely presented, Dr. Mott called upon the audience to contribute $60,000 per year for the next four years to carry on the work of the Student Volunteer Movement. The ushers quickly distributed pledge cards. Then, while the convention was in prayer, the cards were signed, and afterward brought to the rostrum, where Dr. Mott read out many sums from $1 to $5,000. In the brief space of fifteen minutes $143,000 were subscribed.

There was great enthusiasm when William J. Bryan, secretary of state, appeared on the platform Saturday night to address the convention. From the beginning of the sessions applause and college songs and cheers were suppressed, but when Mr. Bryan appeared, with the inevitable smile, the audience broke out in applause which, unchecked by the chairman, ended with a Chautauqua salute that gave the appearance of a snowstorm. For more than an hour, in his best style and most forceful logic, animated by conviction and personal experience, the secretary spoke for a vitalizing, conservative Christianity that would keep the Christian countries on solid ground and carry the Gospel abroad. He was in a spirit of militancy for the faith. "The most practical thing in life is religion, and the time has come to challenge the unbeliever." Mr. Bryan was greatly interested in the Chinese delegation, and attended the sectional conference, where he spoke impromptu for ten minutes.

Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, set forth the need of sinews of war. There are 8,500 missionaries from North America endeavoring to reach 600,000,000 people in foreign lands with the Gospel of Christ. In view of this fact he called upon the churches of North America for $50,000,000 during this year.

The exhibit of missionary information was unusual, and a liberal education in itself. It occupied a part of the large convention hall not needed for auditorium purposes and separated by a temporary partition. Texts for mission study by college groups were especially in evidence, for this movement, which has for its slogan "The Evangelization of the World in This Generation," proceeds on the assumption that knowledge is a prime requisite.

The greatest student convention of the present student generation closed Sunday night with an impressive program. And now, in more than eight hundred colleges and universities in the United States and Canada, some four thousand students are testifying before their college mates and the communities near by to the knowledge gained and the visions seen at Kansas City.

REV. HOWARD R. GOLD.

VICTORY THROUGH FAITH

A SERMON

By

REV. A. M. REOCH*

TEXT: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" I John 5: 5

THE apostle John was the most sensitive and responsive of all the New Testament writers. Experiences made deep grooves in his soul. His fears, his sympathies, and his affections often struggled together for expression, but never without radiant hope and quenchless faith.

One of his fundamental convictions, which is expressed in the text, was that the world is constantly luring the Christian from Christ. It is supposed by some that he referred to the world as it was in his own day, which was a time of persecution for the Christians, and that these persecutions are the things which faith is to overcome. He certainly meant this, but he also meant much more. He rightly sensed the spirit of the world and the false principles on which it is administered, which threatened the Christian then as now, and threaten to-day more insidiously than ever.

"God so loved the world" of people, "that he gave his only begotten Son," but he never loved the evil in the world or its chosen methods and worldly institutions. "Whosoever, therefore, will be a friend of the world is an enemy of God." It is, therefore, necessary to distinguish between these two uses of the term "world."

There is a very striking picture, in the center of which the prominent thing is a sheaf of grain. To the left is a series of small pictures, one shading off into another, representing the different stages through which it passes on its way to be made into whisky, to be sold finally in the saloon. The final scene in that series shows the drunkard and his miserable family. A corresponding series of pictures on the right of the grain shows the stages through which the grain passes until it becomes bread on the table of a happy, healthy family.

The lesson is clear. When God gave man grain he never intended him to use it as a curse. "God made man upright, but he has sought out many inventions." Man has so perverted and misused many of God's gifts and his own privileges that the world as conducted to-day is far from the purposes of God. This is a serious charge to make, but it can be substantiated. The world was never so populous, so beautiful, and so rich in all material things as it is to-day. But, let us ask, what are the principles on which its affairs are managed? Are the principles of justice, equity, mercy and brotherliness accepted generally and put into operation? Is the Golden Rule the unquestioned standard? Are not the acknowledged principles of the world ambition, selfishness, force, the might of money and the advantages of cunning? If so, and there is no question about it, the outgrowth of such principles must be hostile and often fatal to the type of character exemplified in Jesus Christ.

Foes to Our Faith

Failure to realize the situation of the Christian in this respect will expose us, totally unprepared, to the destructive influences which draw us away from our fellowship with God, and from the joy and strength which comes from it. It was said of a prominent politician that if you should drive a piece of wire through his head from front to back, it would come out in the shape of a corkscrew. He had become so crooked in his ways of thinking that he could not be trusted to think a right thought or do a right thing. The same kind of influences are at work upon all of us. There never was a ship launched that the sea did not seek out every crevice. Many a ship has become a water-logged derelict, useless and abandoned. A Christian, too, may meet this fate. "Demas, who loved this present evil world," became a castaway. Bunyan represents him as going to investigate a silver mine, and he was never heard from again. Nothing but a vigorous watchfulness and a complete consecration will avail to guard us from this peril.

Who, then, is he that overcometh, but he that believeth that Jesus Christ is the Son of God? No other faith will suffice as an antidote. This faith is the guaranty of immunity from all defeat. Take an illustration from modern methods in medicine. Typhoid fever has always been the unescapable foe of the military camp. Recently, a test made upon 24,000 soldiers who went into camp failed to disclose a single case of this disease. The men had been inoculated with serum from the blood of some animal which had fought the battle with the typhoid germs and had conquered them. These men thus had victorious blood in their veins, and typhoid found nothing in them to feed upon. In a similar way, he who believes that Jesus Christ is the Son of God who has conquered the world will, by reason of that faith and the indwelling Spirit of Christ, become immune to the enticements of the world. His faith will give him the victory.

Two men met on the streets of New York recently who had not seen each other for ten years. One was a Christian, the other was not. In conversation the non-Christian admitted that he had not become a Christian because he feared it would hinder him in business. The fear of the world had conquered him and kept him away from Christ. His friend was able then and there to help him into the kingdom. Accepting Jesus as the Son of God, he received at once strength and power to claim the victory.

Helps to Our Faith

The power and efficiency of our faith will depend, first of all, upon our sincerity. "If our hearts condemn us, God is greater than our hearts, and knoweth all things: if our hearts condemn us not, then have we confidence toward God." The heart includes the moral, mental, voluntary and affectional powers of the soul. A sense of confidence and strength is possible only to one who is sincere in heart. Our hearts are like small working models of God's judgment-seat. If our own poor, clumsy judgment is against us, "God is greater than our hearts and knoweth all things." When the "preliminary hearing so clearly condemns us, what will be the final sentence? A passenger from Europe, in passing through the custom house, denied having any dutiable goods about him. The officers, with keen, practiced eye, saw enough to lead them to search him, when they found $15,000 of diamonds upon his person. If it is impossible for the human face to conceal the dishonesty of the heart beneath it, we cannot hope to conceal the smallest thing from God. The consciousness of guilt makes faith impossible, and there can be no victory. This lack of "truth in the inward parts" accounts for the shunning of God's house on the part of many, and for the want of relish for prayer and the Bible.

On the other hand, the confidence we may have is illustrated in the well-known case of Luther and Melanchthon. The latter was, apparently, on his deathbed. Luther prayed with a fervency which threatened violence to heaven. Melanchthon begged to be allowed to die. But Luther's prayer prevailed and he was restored. The sincerity of Luther made him bold in faith.

Then, too, we must know something also of the purposes and will of Jesus Christ, or faith will not be able to conquer. When a new administration comes into power at Washington, it becomes necessary for business men to know the contemplated lines of action on the part of the government, otherwise they cannot tell how to invest their money. They may have unbounded confidence in the persons composing the administration, but this will not tell them how to regulate their business affairs so as to meet changing conditions. Faith in Jesus Christ as the Son of God must be also an enlightened, a growing and a practical faith. "Be ye not unwise, but understanding what the will of the Lord is."

Many Christians are practically at a standstill because they have so little understanding of the purposes and will of God. "Faith cometh by hearing, and hearing by the Word of God." How are we to work together with God if we do not know or understand what he wants us to do? The greatest hindrance to this knowledge is the failure to consecrate or surrender the life to Christ. Unless the magnetic needle of the compass is absolutely surrendered to the drawing-point of the magnetic pole, it cannot point the true way. It is on record that a single tenpenny nail in the compass box once wrecked a ship. It so deflected the needle that in steering by it the ship was dashed upon the rocks. The will of God is plain—the Scriptures—but we must absolutely cut loose from compromising influence and surrender our wills to God. This surrender is not chiefly a matter of intellect, but it is a surrender of *our will* to the will of God. Then we shall know his will.

Faith must be also a venturing one. The measure of faith is not our belief in the miraculous, or the extent to which we are willing to trust when in uncertainty, but the *extent* to which we will commit our life and future when we plainly see the issues and have a clear statement of God's promises. For example, here is a definite promise of Christ: "Seek first the kingdom of God and his righteousness and all else shall be added unto you." How far do we act upon it? That will show the degree of faith we have in Christ. Faith commits the life and all its interests to these promises of God, confident that he will fulfil them, although the means by which he will do it are not evident, and although all human forecasts are to the contrary. When George Müller, of Bristol, saw that a new orphanage was needed, he did not wait for the resources to come to hand, but only to get the assurance that God wanted him to go forward. His faith in God was never once disappointed in all the years of his life, or the multitudes of interests involved. It was faith that gave him the victory in his wonderful life of service.

The essence of faith is in this matter of venture. Faith always involves a present and a future condition, but the means or methods are not in sight. The Israelites, on one side of the Red Sea, saw safety in the shore on the other side. But *how* to get there they did not see. Unbelief says, "If the Lord should make windows in heaven might this thing be." Even unbelief can see the desirability of the object of faith, but it cannot see the means by which this is to be accomplished, and it lacks all confidence and trust. This trust in the unseen is the element of faith which makes it practical. The traveler goes over the gangplank to embark on the ship that is to meet unknown storms. He knows of the land beyond, he commits himself in confidence to the ability, skill and faithfulness of the captain and the shipbuilders.

The faith that conquers is the confidence and assurance that God has made Jesus Christ his Son the Redeemer and the authorized Teacher of his will and way; that to trust in his promises and to obey him in everything will bring success and victory; and in the end eternal life. Such faith will set at naught the temptations and allurements of the world and make us conquerors.

* Pastor Forest Avenue Congregational Church, New York.

Sentenced to Read the Bible

SOCIAL service workers and reformers are interested in a plan being tested in one of the police courts of Baltimore by Justice Henry Ulrich of that city. He has taken to sentencing habitual violators of the law to read the Bible. The first of such sentences was imposed on a young woman of respectable parentage, who had been arrested more than one hundred times.

The case appealed to the sympathies of Justice Ulrich. He was not ready to believe that she was a hopeless defective, and he racked his brain for some new avenue of attack. Then was born the Bible sentence idea. He did not have to wait long before testing its practicability. A few days later, the young woman lolled against the brass railing that rims his desk and pleaded, "Guilty and proud of it. Do you get that?" to the charge of being drunk and disorderly on the street.

After a lecture Justice Ulrich said:

"Now, Victoria, I'm going to give you another chance to make good. Can you read?"

She answered, "Yes, sir!"

"Then I sentence you to come to this station house every Sunday morning and spend an hour with the matron, reading the Bible. Either that, or the 'cut.'"

Victoria chose the Bible. When she appeared the next Sunday morning, she had evidently made a brave effort to appear respectable. She has been going to the station house every Sunday for weeks now, and she thinks she will never fall by the wayside again.

That was the first case. Justice Ulrich was led to apply it again, and it is working well. He is positive that he has found a plan that works. C. E. O.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, February 8. John 5: 19, 20. *"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever the Father doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth."* The solemn opening of this text, which is repeated several times during this powerful discourse of the Lord, expresses his profound earnestness, and warns his hearers that they are here face to face with one of the greatest truths of revelation. The Jews had correctly understood that Jesus was making himself equal with God when he said: "My Father worketh hitherto, and I work." This truth he now reasserts upon his own divine authority. There is complete co-operation between the Father and him. He is not come to set up a rival authority to the Father's by his teaching and by his mighty works. He carries out the will of the Father, who has given him a commission, from divine love, to do just what he is doing. Even in the incarnate state of Christ, the God-man, that unsearchable relation continues uninterrupted which has from eternity existed between the Father and the Son. The incarnate Son shares the Father's counsels, and even in the lowliness of his fleshly state observes the Father's doings, and enters personally into the execution of the Father's works. Here is mystery indeed—the mystery of godliness: God was manifest in the flesh. Our reason quails at this awful wonder, but while we fail to grasp the manner of what is here related, the commonest intelligence can grasp the fact, for that is stated in the clearest terms: Jesus of Nazareth is coequal with the Father in every divine energy, even as he is coequal with him in essence. We thank God that we have such a mighty and sovereign Saviour.

MONDAY, February 9. John 5: 20-23. *"And he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."*

To the assertion of his divinity our Lord joins the further assertion of sovereign acts which lie within the scope of his great commission. With the Father he raises the dead. The life which will again pulsate, either in souls dead in trespasses and sins, or in bodies which lay dead in their graves, is life which Christ gives. The sovereign power of the Creator is exhibited in the power of the Son of man. Our resurrection must be expected from Christ. From the Father he has received authority to execute all judgment upon men. The relation of any man to God is determined by that man's relation to Christ. No person can have God for his Father who has not the Son for his Saviour. With the Father he shares divine honor. What dignity and glory men are taught to ascribe to the Father, that same dignity and glory they must ascribe to the Son. Yea, as God has chosen to deal with men only through the Son, no person can undertake to deal with God without the Son.

TUESDAY, February 10. John 5: 24. *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."*

Again we hear the solemn voice of authority, and this time it is with direct reference to himself, as he is standing before his Jewish critics, that Christ links their present and future happiness with himself. They have heard him speak words to them on their acceptance of which hang life eternal and immunity from the judgment which is to come. Whoever hears the words of Jesus hears them not only with the physical organs of hearing but with the heart, that is, accepts them as true, and puts his confidence in them—enters even now, while still on earth, into possession of the endless life. The believer, according to these words of Jesus, lays hold on eternity and appropriates heaven. The believer in Jesus' word dreads not the ordeal of the day of reckoning. His account with the Judge is settled through Christ. He has Christ's word for it that there is no condemnation to them which believe. Blessed assurance: "Verily, verily, I say unto you, He that heareth my word is passed from death unto life."

WEDNESDAY, February 11. John 5: 25-27. *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."*

Higher and ever higher, to a lofty eminence where our puny intellect grows dizzy, rises the solemn discourse of the Lord to the Jewish questioners of his divine personality. The Father is the self-existent Being, and so is the Son. The Son is not merely a partaker in the life of God, but he is just as the Father—life itself. In the days when Jesus spoke these words the voice of the Son of God had begun to be heard in the earth with life-giving power: the dead were hearing him, and lived. The Son of God is also the Son of man. In his incarnate state Jesus has authority to execute the judgment, to determine men's relation to their Judge.

Son of God and Son of man, Resurrector of the dead and Settler of all strife, lay upon our poor hearts the benediction of thy life-giving Gospel, and shield us from the wrath to come, thou that wast, and art, and ever shalt be!

THURSDAY, February 12. John 5: 28, 29. *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."* Who can help marveling at the deep matters which Christ opens up in this discourse to the Jews, who considered him a Sabbath-breaker? And yet he warns them not to marvel, that is, not to continue asking stupidly, "How is all this possible?" For the same voice which is now sounding in their ears shall one day ring through the graveyards of the world, and the dead shall come forth, quickened unto life by the power which goes forth with that summons. That voice is the voice of the Creator, who at the beginning spoke all things into being. And then there will come the final division: for those who have received the word of Jesus, and who have in patience and well-doing borne the fruits of faith in good works, there will be life everlasting; for those who have refused to listen to Jesus and have continued their evil works, there will be damnation. What an awakening that will be! How great and glad will be the surprise of the saints who have slept in the dust of the earth, when they rise to greet their Lord and Redeemer and to be greeted by him! How awful the disappointment of the others!

FRIDAY, February 13. John 5: 30. *"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."*

Our Lord was careful not to leave on any person with whom he came in contact by his teaching and miracle-working the impression that he was seeking his own glory. Glory enough there was in his ministry, and a vain man, yielding to vanity, might have been carried away by such exalted power and wisdom as Christ was able to display. However, Christ thought it not robbery to be equal with God: he did not parade his astounding greatness for self-glorification. If the Jews chose to charge him with vanity, he would let them know how he in his earthly estate and mission regarded himself. Though conscious of his co-equality with the Father and determined to assert that co-equality against any questioner, he, as God's messenger for man's salvation, humbly receives directions from the Father, and it is the Father who speaks, judges, works through him. Let men calmly reflect on the quality of those judgments which he passed on individual men, on a society of men, on existing conditions in the church, etc., and they would be forced to admit that as Christ judged so God would judge, were he to appear among them in person. He who a few verses before insisted on honor for the Son equal to that given to the Father himself gives all honor to the Father.

SATURDAY, February 14. John 5: 31, 32. *"If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true."* On a later occasion we shall hear our Lord speak words which seem the opposite of what he states here. The connection is different here. He assumes, what might have been suggested to him by the defiant looks or angry interjections of his Jewish cavilers, and because he reads their hearts, that it is just to demand of a person who utters such high and pretentious claims as Christ, that he bring witness to corroborate his statements. Christ says, in effect: "Aye, if my human nature could be thus severed from the divine as to make me a mere man—if my testimony of myself were nothing but the testimony of a puny erring mortal, well might you assail me for unwarranted utterance. Alas that you cannot and will not perceive that I have been sufficiently attested by Another, who is even now witnessing, by the majesty of my speech and the marvel of my deeds, that he is with me and in me, and that I am in him! In resisting my teaching you are not setting aside a mere man's word, but are nullifying the divine testimony of your Father in heaven." Men still profess themselves offended at the self-attestation which Christ has made in his own behalf, of his divine origin, and his authoritative mission among men. Why this offense? If he really was what he claimed to be, was it not the most natural thing in the world for him to tell it? Would he have been just to himself and to us if he had refused to tell who he was? And could any one tell the world the secret of his person better than himself?

These Daily Meditations by Professor Dau will appear in each issue during 1914.

WHAT THE BLIND DREAM

OF WHAT do blind men dream, who never saw
The beauty, light and glory of God's day;
Who entered life, despite of Nature's law,
Destined to darkness all the weary way?

I asked one, and his face shone with delight:
His dreams were ever of an angel choir
And organ music that to heaven invite
To realize dear hopes and soul-desire.

In dreams he felt the touch of hands he knew,
Gentle caresses he had learned to love,
And heard words spoken beautiful and true—
His blindness he was never conscious of.

Around him were the fragrances of flowers,
Though he ne'er saw their beauty, grace and hue;
A moment's dream would seem like joy for hours,
Nor mourned he for the sense he never knew.

No visions could disturb him as he slept,
Nor sight of suffering. So was nature kind,
Thus giving compensation, though she kept
Her face of loveliness turned from the blind.

In the hereafter, when the grand surprise
Of glory-light gives us new power to see,
We'll gaze on all with new, unclouded eyes,
And know that we on earth were blind as he.

Lynn, Mass. GEORGE BIRDSEYE.

SEVEN BRAVE WOMEN

AS AN outcome of our relief work last year in the city of Brousa, the missionaries have organized a society to care for the poor. The city of Brousa is the center of the silkworm culture, and consequently has many factories. These factories attract a great many women and girls from the surrounding villages, many of the women who come to work being widows. Last year, during the war, nearly all the factories closed, some of them for lack of cocoons, which were shut up in Adrianople. The distress at that time was great, but through special gifts from England and America through the American Board, the missionaries were able to supply some three hundred families with bread for four months, besides many sick people who were cared for. The cases helped were investigated by a committee, which consisted of four Armenian women and Missionary Annie T. Allen of the American Board.

THE COMMITTEE KEEPS HOPE AND LAUGHTER IN SUCH AS THESE

THE SIX ARMENIAN WOMEN AND MISS ALLEN (THE TALLEST)

ARMENIAN TOTS AND THEIR CRADLES

This committee has now organized itself into a permanent society, adding two more to its number. One hundred and seventy Armenian families have pledged a monthly contribution. A day nursery has been established, and a great deal of good work is being done with very limited means. Miss Allen writes:

"When we hear of some one who is sick and in need of aid, one or two of our number go to investigate, for we give free treatment only to those who are extremely poor. One day we all happened to be out on our rounds when we heard of a family where there was sickness, so we went to the house. Father, mother, and two children lay sick on the floor, with only one quilt to cover them. Then there are the widows with their little ones, to whom we give rooms rent free. The upper hall of the house we have hired—it was formerly a cocoonery—we have partitioned off with boards, thus giving us more rooms.

"Some of these women we are helping have to go to the factory long before it is light, the working hours in most of them being fourteen. In these factories many little children work. If possible, we want to get the children out of the factories. Many of the older girls in the factories do not know how to read, because they have been put there while young, and have never been to school. If we take these children out of the factories we must provide them a free school. We have no public schools here. When I think of our beautiful schoolhouses in America, providing everything a pupil can need, I say to myself, 'Do parents and children in America realize what benefits they have?'

"Our income from our monthly subscriptions amount to $440 a year. With this sum we hire a house, care for the babies, house nine widows, and have room for two more. We also pay a doctor and provide milk, eggs or meat for the sick. We want also to add to our work a free school, and we are already at work on plans for it. The number we help is comparatively small, considering the need, but as the society becomes better established and friends increase, we shall hope to reach many more who need our help."

Nebuchadnezzar Tablet

THERE has lately been presented to the New York Public Library a cylindrical tablet (not unlike a phonograph cylinder), which dates from the reign of Nebuchadnezzar II, King of Babylon. It is a cone of hard-baked clay eight and one-half inches high, five inches in diameter at the base, and four at the top. It bears an inscription in cuneiform characters, cut in three upright columns of forty-two to fifty lines each. The translation follows:

Nebuchadnezzar, king of Babylon, great and mighty, favored of the god Marduk, grand prince, beloved of the god Nebo, faithful shepherd, who pursues the way of peace set before him of the gods Shamash and Ramman, wise and industrious — a governor that wearies not, caretaker of the temples, heroic and learned, powerful and strong, who enriches the temples, establishes the regular offerings, first-born son of Nabopolassar, am I.

It then goes on to say that the king made the temple of Lugal-Maradda in Maradda, a structure intended for the worship of the sun-god. The king praises himself for having completed the inner wall of Babylon, for having finished the quays along the Euphrates and for building the Arahtu Canal. The translation continues:

The great walls Imgur-Bel and Nimitti-Bel I completed. Upon the threshold of their great gates I made and placed awful bulls and terrible serpents standing upright. The third great wall with mortar and brick I built, and with the moat walls of my father I joined and securely united. Its foundation upon the bosom of the abyss I placed down deeply, and its top I raised mountain high. A moat wall of burnt brick to the west of the wall of Babylon I placed about the city. The moat wall of the Arahtu Canal east of the city from the Ishtar gate as far as the gate of the god Anu with mortar and brick did my father fix securely, but did not finish all the work. The moat wall of Arahtu I finished with mortar and burnt brick, making it very solid.

The tablet closes with the statement that all these things "I, King Nebuchadnezzar did," and that he had them written down on tablets that the record might be preserved for posterity.

Nebuchadnezzar lived 604-561 B.C. The character of the monarch, one of the greatest in the long line of Babylonian rulers, may be gathered from this cylinder, which has been preserved through 2,500 years of world change and long after the great empire he helped to build has passed away. Daniel 4: 30-32 shows what pride he took in his own achievements and how accurate and just was the Old Testament estimate of the monarch who, in the height of his power, forgot God, "who ruleth in the kingdoms of men and giveth to whomsoever he will." The work of his own hands now proclaims his folly.

TOPICS OF INTEREST AT HOME AND ABROAD

—LOMAX, HENDERSON COUNTY, ILL., a town less than two years old, has, in its foundation, the strongest fundamentals of temperance. The founder, in turning over, for the purposes of a city, some 25,000 acres of land, has caused to be executed a trust deed that forever excludes liquor from Lomax. Parks, beautiful and numerous, have been provided, as well as pleasure piers and other places for recreation. Factories are in a separate district.

—THE LAST TWO paragraphs of the article on land reform in England, in your issue of January 7, quote from two conservative English papers, both owned by Lord Northcliffe. If you will refer to the files of the Manchester *Guardian*, or the *Daily News* and *Leader*, London, or the *Daily Chronicle*, papers just as influential, every one will admit, and more influential, I think, you will get the other side of the story. I have heard Lloyd-George speak more than once, and earnestly hope that some day you will have that privilege. Right or wrong, he is a glorious fellow, whose statements are taken seriously by the great body of British people. STANLEY BOWMAR.
Chicago, Ill.

—AN ALARMING CONDITION has been pointed out in a report by the Association of Life Insurance Presidents recently made public. It appears that the practice of borrowing on policies has increased until as against $19,000,000 so borrowed in 1888, in 1912 the total was much over half a billion. As not more than ten per cent. of such loans are ever repaid, beneficiaries are deprived of an amount which the report puts at $503,212,500 on policies in force December 31, 1912. In many cases the policy itself will lapse as a direct result of a loan, so the above does not give the full amount of which the borrowing habit will deprive beneficiaries. The association is seeking to find ways to discourage the custom, which is fast growing into a menace.

—WILLIAM H. ANDERSON has been called to the New York State Superintendency of the Anti-Saloon League. Mr. Anderson was for years State superintendent for the league in Illinois and for the past seven years has been State superintendent of Maryland. Mr. Anderson is one of the best known and most relentless foes of the liquor traffic in America. Mr. Anderson, in assuming his new responsibilities, said: "We intend to have drafted a bill which will control three sorts of communities. Third-class cities, which have less than 50,000 inhabitants; counties which have no cities of 10,000 population—or the same counties, excluding such cities; and either single or grouped election districts in New York City. We purpose to have a bill enacted which will enable all such communities, upon their own petition to the legislature, to vote on the question of whether or not they wish to allow liquor selling within their boundaries."

—THE VENERABLE Lord Strathcona died in London January 21 from exhaustion following a severe attack of catarrh. He had reached the age of ninety-three. Lord Strathcona and Mount Royal—which is the full title conferred upon the talented and successful Scotchman, Donald Smith—was High Commissioner of Canada at the time of his death. His life was crowded with important work. Born in Archieston, Morayshire, Scotland, in 1820, he went to Canada as a Hudson's Bay Company cadet in 1838, and spent thirty years in the wilderness. He rose to high authority, and entered the Canadian Parliament. His fame rests largely on the leading part he had in the construction of the Canadian Pacific Railway, 1880-1885, but after that achievement he performed other great public services and conferred distinction upon the office of High Commissioner to London. He was raised to the peerage on the occasion of the Diamond Jubilee, 1897.

—THE INTERNATIONAL CONFERENCE ON SAFETY AT SEA ended its sessions January 20. Delegates from fourteen nations, including the United States, signed the convention, which will be submitted to the various governments to become an international treaty regulating the construction and handling of passenger ships for the future. Among the provisions of the convention are compulsory installation of wireless telegraphy with a range of at least one hundred miles on vessels carrying fifty or more persons; a minimum number of the crew competent to handle small boats; the establishment of an ice patrol; the maintenance of watertight compartments; and many details of watch, fire drill, and so forth. United States Senator J. Hamilton Lewis, an American delegate on whom Lord Mersey, president of the conference, called for remarks on behalf of this country at the closing exercise, declared the convention to be a new guaranty of international peace. If adopted, supervision over the wireless operations will be vested in United States Government employees, regardless of the nationality of the ships.

A WEEK IN THE WORLD'S NEWS

Latest Submarine Accident

THE eighth serious submarine accident in the British navy since 1904 occurred off Plymouth on January 16, during torpedo practice. The submarine A-7, carrying two officers and nine men, failed to rise to the surface after a dive. All available craft were quickly pressed into rescue service, and the search for the submarine was continued until night, and resumed the next day; but the boat was not located until January 21, when she was found 200 feet below the surface. Oily bubbles on the surface of the sea gave the first warning of an accident, and it was reported that communications with the crew were established, but the report was erroneous. The telltale bubbles were carried by the tide far beyond the point at which the submarine sank, which accounted for the delay in finding her. As the submarine was equipped with air locks and safety helmets, the accident that carried her crew to death must have been sudden and terrific, as otherwise the men could have escaped. The press reports that in ten years over two hundred lives have been lost in submarine accidents.

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May Head New Banking System

ALMOST immediately upon his return to Washington, President Wilson sent to the Senate the nomination of John Skelton Williams of Virginia, assistant secretary of the treasury, to be controller of the currency. His confirmation will make Mr. Williams a member of the Federal Reserve Board and of the Organization Committee of the Federal reserve system. The controller of the currency will be the head of the new banking system. Some opposition to Mr. Williams had developed in the Senate, but it was not expected that that body would do other than confirm the nomination, which was referred to the Senate Committee on Banking and Currency.

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Revolution in Haiti

A SERIOUS revolution is in progress in the republic of Haiti. On January 20 the rebels defeated the government troops in a terrific battle and invested the town of Cape Haitien. Government troops are said to be laying down their arms, and the town is without defense. Two American gunboats are reported to have been ordered to the scene of the disturbance.

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Railroad Strike Averted

WHAT threatened to be a long drawn out and costly strike on the Delaware and Hudson Railroad was settled by the surrender of the company to the demands of the men that two discharged employees be reinstated. Five thousand men had left off work, tying up more than six hundred miles of road, but by midnight of the same day operations were resumed. Much confusion of mail and express matter resulted; the money loss to the company was considerable. The settlement was brought about through the Federal Board of Conciliation and Mediation, which had been asked by the railroad company to intervene. It is said the two men were discharged last June because of a number of derelictions of duty. Had the strike been prolonged, twenty-five thousand Pennsylvania miners in the anthracite region might have been laid off.

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Methodist Bishop Dies

BISHOP JOHN MORGAN WALDEN, aged eighty-three, and one of the oldest bishops of the Methodist Episcopal Church, died at Daytona, Fla., January 22. Bishop Walden was born in Ohio, was a newspaper reporter and editor, and served in the Topeka Free State Legislature. He was superintendent of public instruction in Kansas, became a religious skeptic, and was converted and served as a chaplain in the Civil War. As bishop, he visited every State, and the Methodist missions in foreign lands.

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Interstate Trade Commission

THE beneficial effects which have resulted from the work of the Interstate Commerce Commission may be taken to have influenced the suggestion in President Wilson's message that the country would approve of the creation of an Interstate Trade Commission. The body now in existence has to do with the regulation of traffic between States, with power to determine and prescribe rates and order reparation to injured shippers, and to make regulations for the handling of the business of common carriers. A wholesome readjustment of practices has taken place in the field of its jurisdiction. President Wilson now advocates the establishment of an Interstate Trade Commission. A bill has been drawn up by the Clayton Committee, providing for such a commission to take the place of the present Bureau of Corporations and to be outside the jurisdiction of any department. The purposes of the proposed measure are, broadly, to regulate the operations of corporations and others doing interstate business, acting in that field with powers similar to those vested in the Interstate Commerce Commission.

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Convicts Kill to Escape

A DESPERATE dash for liberty by three convicts in the State Penitentiary at McAlester, Okla., January 19, resulted in their own death and that of three deputies and Judge John R. Thomas, who was at the penitentiary to see a prisoner. The convicts had obtained a gun and overpowered the turnkey. They then used a young woman stenographer and a parole officer as shields and shot their way out of the building into the prison farm, where they entered a buggy to drive off, but were finally brought down by shots from the guards. The stenographer was wounded, but not mortally.

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South African Labor War Ended

THE drastic measures put in force by the government quickly ended the serious labor war in South Africa. Many leaders of the big strike were arrested and placed in jail. A field piece was trained on the trades hall where meetings of the strikers were in progress. The trouble, as reported in last week's CHRISTIAN HERALD, arose out of a strike of railroad employees and spread throughout the Union, affecting practically all trades. The victory was complete, and everywhere the strikers were reported as returning to work on January 16.

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Fighting the Cigarette

THE cigarette habit is now being attacked by an application of nitrate of silver on the palates of victims. The treatment, followed by the chewing of gentian root, is said to create nausea and a most permanent hatred for tobacco. Reports have appeared in the press of this treatment given in Chicago and it has now reached the East by way of Hoboken, N. J., where some three hundred men and boys, some of the latter with their mothers, gathered in the city hall by invitation of the recorder to submit to the experiment. It is said that fifty of the number took the treatment.

Lutheran Missionary Wounded

DR. GEORGE O. LILLEGAARD, a missionary of the American Lutheran Mission at Kwangchow in the province of Honan, China, was wounded in one arm on January 16 by bandits, who were looting the place. This mission has been maintained for some years, and includes many Swedes, Norwegians and Finns among its workers. A recent issue of the *Lutheran Herald* contained this Christmas greeting from Mr. Lillegaard: "Best greetings from one in a land that is still waiting for us to bring it the Light of the World. May the New Year bring many blessings and new opportunities for serving him."

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Flood from Bursting Dam

THE upper Potomac Valley was the scene of a destructive flood caused by the breaking of the huge dam of the West Virginia Pulp and Paper Company at Dobbins, W. Va., on January 15. A great crack in the face of the dam gave warning of the impending disaster and horsemen galloped through the district warning the people. Thousands were imperiled, but it is believed no lives were lost. Everybody took to the high lands in time to escape the terrible wall of water that rushed through their towns. Many thrilling rescues were reported. The flood subsided with the emptying of the reservoir back of the dam, and the people were able to return to their homes the following day. The dam was a total loss.

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England Protects Monuments

ENGLAND has an Office of Works, one of whose duties is to prevent the destruction of historic buildings and the exportation of historic relics abroad. This authority was vested in the Office of Works last August and has now been exercised for the first time in relation to a dwelling house owned by Sir James Thornhill at 75 Dean Street, London, about to be demolished, which is said to be one of the most interesting relics of the times of the Georges. Orders of this character are to be operative for eighteen months, when they cease to be effective unless confirmed by Parliament.

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Never Has Seen U. S. Flag

THE remarkable news has come from Washington that in a public school in the southwest the pupils have never seen the star-spangled banner. Equally remarkable, though not new, is the fact that there is no governmental provision for supplying public schools with the national emblem, and Secretary Lane of the Interior Department has been obliged to refuse the request of a school teacher who asked for a United States flag. She has pupils of all ages up to sixteen years who have never seen the United States flag, excepting two very small ones which she chanced to have. The county in which the school of this report is located has a population of nearly fifteen hundred.

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For Safety First

THE "safety first" movement has taken definite form in the organization of the Safety First Society in New York, "to make the streets, transportation lines, and buildings of the city as safe as scientific knowledge, adequate laws, and the greatest care can make them." It is intended to organize all activities of other organizations along this line, and conduct a wide publicity campaign. A large and representative board of trustees was elected. This is one outcome of the very successful safety exhibition recently held in New York.

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First Woman State Chairman

THROUGH the resignation of the chairman of the Colorado Democratic State Committee, the vice-chairman, Mrs. Gertrude A. Lee, became chairman. Mrs. Lee was a presidential elector at the last national election. She has a well-defined political program and believes in machine politics provided the machine is an organization pure in principle and certain in purpose. Mrs. Lee is the first woman State chairman in the United States. She is a native of Michigan.

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News in the Making

AT HOME: The resumption of work in many steel plants, providing employment for thousands of men, is reported from different points.—In inaugurating a compaign against the use of injurious drugs the statement is made that there are at least 15,000 victims of the cocaine and morphine habits in New York City alone. A large percentage of crime is traceable to the use of such drugs.—The rider on the postoffice appropriation bill intended to remove assistant postmasters from the civil service is to be stricken out by agreement among House leaders. President Wilson was strongly opposed to the measure.—A new effort to establish a National University at Washington appears in a bill introduced into the House, calling for the initial appropriation of $500,000 for the purpose. —Because the new $51,000,000 issue of New York State canal and highway bonds was nearly five times oversubscribed optimism is felt in all investment quarters.—Senator Vardaman of Mississippi opposes the renomination by President Wilson of Robert Terrell, a negro, as a judge of the Municipal Court in the District of Columbia.—Members of the Wisconsin Archeological Society report finding important Indian earthworks previously unrecorded, the largest of which comprises thirty-three mounds.—Ex-Governor Sulzer is called before the grand jury in the Whitman graft campaign.—Rumors appear in the press of a serious wreck on the Northern Railroad, near Pembina, N. D., with heavy loss of life.—Colonel George Goethals, builder of the Panama Canal, is now generally considered certain of appointment as governor of the zone under its permanent form of government.—The industrial district of which New York City is the center covers an area of 616,928 acres, and in 1910 had a population of approximately six and one-half million. The district includes, besides New York, fifteen cities, two villages, seventeen towns and seventeen townships.

ABROAD: Negotiations between the Liberals and the Unionist party for the adjustment of the Ulster or Home Rule question have failed to provide a basis for agreement.—General Marie-Georges Picquart, the most prominent figure in the celebrated Dreyfus case, excepting Dreyfus himself, died at Amiens, France, January 19, at the age of sixty.—Court-martial verdicts in the Zabern, Alsace, incident vindicated the military and agitation in the Reichstag against militarism is renewed.—From Paris comes word that a rate war between trans-Atlantic lines may follow upon their failure to renew existing agreements, which expire January 31.—Farmers' unions are increasing in aggressiveness throughout England.—In his annual address to Parliament the Japanese foreign minister declared that because of failure to obtain satisfactory replies from the United States Government in respect to California alien land ownership legislation "other plans for the solution of the question" must be elaborated.—A railroad strike in Portugal was broken up by governmental arrest of two hundred ringleaders.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

The President's Message

WHEN President Wilson, on January 20, read his message to Congress, in which he discussed the administration's plan for regulating the trusts, he brought to a focus the great battle which has been going on during three administrations. No more important declaration has been made in half a century, nor one which is calculated to have so far-reaching an influence on the business of the country and the welfare of its people. To Theodore Roosevelt must be given the credit for beginning the struggle which was to decide whether the great combinations of railroad, industrial, and other private corporations "were more powerful than the national government"; but it remained for his successor to simplify the character of the conflict and to bring it to a peaceful and satisfactory conclusion. President Wilson's message presents various points as the basis for legislation, which are outlined on another page of this issue. The message is an appeal to the business conscience of the nation and an amicable overture to the great interests to carry out a definite plan in which both sides are to meet each other half way "in a common effort to square business methods under the law." While to a certain extent the message has been discounted—the views of the administration having already become well known—it will be universally accepted as an official intimation that the long war is practically over and that there are better times ahead. The atmosphere has been cleared of doubt and ambiguity, and a mutual understanding on explicit lines will open once more the road that leads to commercial and industrial prosperity.

In the reconstruction yet to come, there will be nothing of the furious and dramatic spectacle which a few years ago characterized the first stages of the long conflict. All will be done with orderliness, and the business concerns, big and little, will no longer be in an attitude of antagonism to law and justice.

The message signalizes the triumph of moderation and good sound American common sense. Private monopoly is no longer regnant, and capital must conform to public justice and legal requirements. But the old spirit of vindictiveness is dead and buried, and magnanimity rules the hour. "Our object," the President declares, "is not to unsettle business or anywhere seriously to break its established courses. We desire the laws we are about to pass to be the bulwarks and safeguards of industry against the forces that have disturbed it."

In a word, it is the triumph of "The Square Deal."

The Defeated Seas

ACROSS the Atlantic in sixty hours! That is no wild dream of an unpractical man, but the calm prediction of one who has already demonstrated his ability to do amazing things. Mr. Grahame-White, the English aviator, stated recently that he expects to fly from England to America next year, and is said to have estimated that he will make the trip in from forty to sixty hours. It will take him all the intervening months to construct his machine and complete his arrangements.

Mr. Grahame-White's announcement was made in an interview on the reported plans of an American aviator to attempt the same feat. Orville Wright's new "stabilizer" has put the whole matter of long distance flights on an entirely new basis, and prophecies of trans-Atlantic flights are no longer considered visionary. Mr. Wright is said to be planning with Harry Atwood for an air-voyage to England.

A famous painting, the "Return of the Mayflower," shows the little group of Pilgrims gathered on the shore near Plymouth Rock, watching the ship which had brought them across the seas sail away toward the homeland. They were almost as hopelessly cut off from England as though they had been in another world instead of on another continent. The sea lay, heavy, wild, deadly, between them and the homes, the friends, the joys of the past.

It has always seemed an enemy of man, this seething sea, luring him to danger, parting him from his friends, driving him mad with its thirst and its winds and, how often, dragging him and his treasure to its rocky depths. But man has defied the sea with sails, with steam, with cables laid from shore to shore, with electric needles flashing his messages across its waves. And now it is to meet one more defeat, as it shall witness the bird-men flying out of reach of its waves, at furious speed, from coast to coast. It will doubtless take new toll of life from these coming flocks of human birds, but the rest will fly on dauntless, and with numbers ever growing.

But there has been one sea that man has found no means, of sail or wing, for crossing. It has baffled his hardest work and frowned at his fondest dreams—the sea of death. And here, what man could not do, God has done, for from the other side came, first a Voice, sounding often, then a Man, to make a way for every one of us to the unknown country. He has done for death what the genius of man is doing for these lesser seas. To those who go with him there is no danger on the voyage, no uncertainty about the landing.

The Poor in Midwinter

WHEN MAYOR MITCHEL of New York made a personal tour of inspection among the city charities one night during the recent spell of zero weather, he was greatly impressed with the efforts in behalf of the homeless and unemployed. He saw the hundreds of men and boys gathered in the municipal lodging-house and the pier shelters, and when his midnight tour was ended, he summed up his observations in a single pregnant sympathetic sentence: "It is very good, but it is only a beginning."

Every great city has its own problem of poverty to face. "The poor ye have with you always," said the Master, and the words are as true to-day as when he spoke them. Feeding the hungry and sheltering the vagrant may be merely an elementary form of dealing with the great outstanding fact of human want and physical suffering, but in the absence of an organized system which does the work thoroughly and satisfactorily, it is the only way. It was the Master's way, for one cannot overlook the fact that even in his miracles he recognized the "bread line."

Of course, the "bread line" has its critics, who can see in it only an inducement to idleness and an encouragement to vagrancy. But those who know it best cannot accept this harsh judgment. Until it is superseded by some better plan, it must remain a pitiful necessity. It is an outgrowth of conditions that are imperative. It says: "Give us work or food, or we perish."

Recently, a wealthy New Yorker left Trinity Church Corporation a bequest of $150,000 on the condition that it be used to establish a bread line. Whether Trinity does or does not accept the trust, the purpose of the donor—to relieve human suffering by feeding the hungry and homeless—was one which no one with a spark of sympathy in his breast will disapprove.

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Congress and Radium

IT NOW seems probable that the battle will soon be fought out in Congress to decide whether the radium-bearing lands are to be brought under direct government control or to remain at the disposal of private exploitation. A committee of eminent medical and surgical experts have presented a protest, urging government action to prevent these lands from falling into the hands of monopolists. Radium, they declared, was the crying need of the times; all the world was seeking it for the cure or alleviation of disease. To permit radium production to be privately controlled would be to prevent it from reaching thousands of sufferers who ought to be considered. Every hospital, it was urged, should have a sufficient supply of this remarkable curative mineral; but if it were to be developed by private interests, fabulous prices would be charged and the hospitals would suffer. One hundred grams of radium would be required for twenty hospitals, and this, at the current price of $120,000 per gram, would mean an outlay of $12,000,000. The total world stock of radium at the present time is not over 30 grams. Whether Congress is prepared to go into this business or not is not quite clear, nor has it yet been conclusively shown that radium is a general cure-all. Its claims are still a subject of experiment. Enough, however, has been ascertained concerning its remarkable effects on cancer, rheumatism, and certain other afflictions, to make such a proposition one deserving of serious consideration. It is quite conceivable that the object might be accomplished even without government control. In a matter which so broadly concerns human welfare, we believe there is sufficient public spirit in America to induce a magnanimous and just course, which would make this great boon to the suffering accessible to all who desire it.

Influence of a Christian Life

IN OUR various spheres of life to-day, we are using benefits that have come down to us from the past, even while we may forget the remote benefactors. And the next generation will treat this generation just as this one is treating the last. Men and women whose praises were everywhere fifty years ago are hardly named to-day. Fifty years hence, we who read these lines shall almost every one of us be asleep; and how many of our names then will ever be spoken or written? Yet it is a profound mistake to hold that any noble life, any good deed, ever dies. Many are now living usefully and nobly and starting lives of influence that will go on widening in benefits for the church and the world in the years to come. Future generations will walk in the joy and strength of those benefits. A handful of acorns sown to-day becomes a great forest. A young life saved from sin and won to Christian work now, by your act, multiplies itself tenfold, ay, a hundredfold, and thus perpetuates your Christian kindness and self-sacrifice. In the coming years, the community in which you passed your life may bear the unfading impress of your wise, pure, unselfish career.

And that ought to be enough for us, for Christianity crystallizes around the principle that self goes out when Christ comes in. Not to please self, not to honor self, but to do good, to serve our generation by the will of God—that is Christian living.

Do You Know Your Bible?

DID you see the first list of Bible questions for the 1914 contest in last week's issue of THE CHRISTIAN HERALD? Answers must reach us by February 18. Prizes for 1914 will be awarded on the same basis as last year: First prizes for those sending perfect lists of answers the greatest number of times; second for those sending second largest number of perfect lists; third for those sending third largest number. Send full name and address with every list, and write your name *the same way* every month.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Bryans Attend Revival Service

THE other night Secretary of State William J. Bryan and Mrs. Bryan attempted to get into the Tabernacle at Pittsburg to "Billy" Sunday's revival meeting, and found the doors closed and thousands with them on the outside. A policeman let them in by a stage door, and they took their places with the choir and sang lustily the songs of intense devotion and of invitation to the penitents. Secretary Bryan and his wife are devout Christians and believe in earnest evangelical religion. They set a good example to the nation in their participation in this great revival service in Pittsburg during their run through the city on their way to Washington. William McKinley, while President, said to his pastor: "I have been at the revival services at our church every night during the week, but last night, I deeply regret, I could not get there. I want to know whether there were any seekers at the altar. Nothing delights my soul like the sight of a poor, wretched sinner coming home to God for pardon, purity and happiness." The Bible makes record of the deep interest taken in spiritual things by one of the distinguished statesmen of the time, a member of one of the most influential cabinets on the earth, the secretary of the treasury of the great empire of Ethiopia, who, by reading the Scriptures and the preaching of Philip the Evangelist, was converted to Christ:

Behold, a man of Ethiopia, of great authority under Candace the queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. (Acts 8: 27, 28.)

Sees City Upside Down

NEW YORK CITY was seen upside down in a mirage by the passengers and crew of the liner *Joachim*, which anchored off Sandy Hook. The vessel came from Colombia ports, Costa Rica, Colon, and Jamaica. Captain Tarnow sent this message: "We have experienced a strange phenomenon. It is a mirage. Pilot Pratt refuses to bring ship until vapor lifts. New York City is seen upside down." If they had looked with keener eyes they would have seen that there were forces making for righteousness in New York, turning the city upside down politically and morally. There is no revolution, social or political, that does not involve the regeneration of the individual heart by the life of God through a crucified Christ. This spiritual revolution was effected by Paul and his companions in Thessalonica, where charges were preferred against them, and of whom the prosecutors said:

These that have turned the world upside down are come hither also. (Acts 17: 6.)

Crown of Poland Found

A SEVERE storm at Cracow, the Austrian fortress which was formerly the capital of Poland, uprooted an ancient elm in a field, revealing the hiding-place of the crown worn by the kings of Poland. The crown dates back to the fourteenth century. It had been lost since the middle of the eighteenth century. Some of the most costly gems had fallen from the crown, but all were recovered. For 150 years the elm tree kept its secret well; it loyally guarded its royal treasure, but the storm was too much for it. The crown revealed looked out on a world far different from the one it knew when it began life six hundred years ago. Since then the world has gotten pretty well away from the crown and king business. Crowns of gold studded with jewels are a relic of the past. Let them be buried under the elm trees, or put away in the museums, all of them, as cruel symbols of war, and many of them as reminders of authority badly used, and of a weak and wicked line of rulers. There is no real royalty in crowns and titles. The only real royalty is that of high thought, pure sentiment, noble action; is that of self-sacrificing service for God and fellow men. The apostle speaks of this crown, and the Psalmist thus refers to it:

Who crowneth thee with lovingkindness and tender mercies. (Ps. 103: 4.)

Train Frozen to Rails

IN ONE of the cold spells in the middle of January, a train on its way from Saratoga to Albany, N. Y., froze to the tracks and had to be thawed out before it could proceed upon its journey. Trains have been stopped on account of accidents, of floods and obstructions of one kind or another; sometimes the soft snowflakes have fallen so heavily as to clog and stop the wheels of the mighty engine; but for a train to freeze tight to the tracks is an occurrence exceedingly rare. The thermometer was reported thirty-five degrees below zero at Saratoga that morning, and ten degrees lower a short distance from there. There are some churches that are like railroad trains that have gotten out of their schedule time. Some are on wheels inches under water; some are halted by barriers of one kind or another; some are snowed in in the cut of the mountains; and others are frozen dead to the track, and there will be no motion nor progress till they shall have been thawed out by the fires of love, human and divine. A church of this character is thus described:

I know thy works, that thou hast a name that thou livest, and art dead. (Rev. 3: 1.)

COURT UPHOLDS WRIGHT PATENT

BY a decision of the United States Circuit Court of Appeals, the Wright brothers were declared the pioneer inventors in aviation and the Wright Company given control of all flying in heavier-than-air machines in this country. Similar suits are brought in other countries under whose decisions the successful company expects to control the aviation in heavier-than-air machines throughout the world. One of the latest feats in aviation was that of Beachey, who started from the fair grounds at San Francisco and looped the loop seven times. And a thing only a little less wonderful than the feat was the snapshot with the camera that E. Carl Wallen took of Beachey, which he caught in the last loop from another ship in the air. The gravitation of the earth and of sin is so great that divine energy must be imparted to man's wings of faith to enable him to fly above the world and navigate the spiritual heavens. This energy is thus described: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isa. 40: 31.)

Preacher's Sons Make Good

WHEN a minister's son or daughter goes wrong, the chronic critics and the uncharitable in spirit point to them and say, "Why do preachers' children turn out badly?" Nothing could be farther from the truth than such a notion. Ministers' children turn out well, better than any others in the community. There are exceptions, but this is the rule. This fact has been recently mentioned in a sermon by Rev. Robert Hugh Morris, preached in the Central North Broad Street Presbyterian Church of Philadelphia. Among other things Dr. Morris said:

Of the 51 names in the National Hall of Fame, 20 are from ministers' homes: Roger Williams, Jonathan Edwards, William Ellery Channing, Emerson, Holmes, Henry Clay, Agassiz, Bancroft, Beecher, Stowe, Lowell and Phillips Brooks, being fifty times more than a proportion proper if other families measured up to the standard. Of our twenty-seven Presidents three were ministers' sons, Arthur, Cleveland and Wilson. The wives of five were ministers' daughters: Mrs. John Adams, Mrs. Millard Fillmore, Mrs. Franklin Pierce, Mrs. Benjamin Harrison and Mrs. Woodrow Wilson.

It would not be like a generous Providence to punish with degenerate children those who were devoting their lives to saving others. Paul thus expresses the effect of good blood and of pious home training on the character of the child:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice. (II Tim. 1: 5.)

Historic Will Demanded

THE will of Martha Washington, which was in the archives of Fairfax County, Virginia, was taken by some one at the time of the Civil War from the Fairfax County courthouse, near the Bull Run battlefield. For fifty years the missing will has been sought more or less diligently, and recently it was discovered in the private collection of J. Pierpont Morgan. Senator R. E. Thornton of Fairfax County, Virginia, the other day introduced a bill into the legislature, directing Governor Mann to communicate with J. P. Morgan, and demand the return to Virginia of the will of Martha Washington. The bill directs that in the event of failure to obtain the paper by courtesy, the governor of Virginia begin suit in the United States Court for its return. It is likely that Mr. Morgan will yield to this request and return the will. The people of Fairfax County and of Virginia have a just pride in the possession of the historic treasure. One thing that makes the treasure so valuable is that Martha Washington was such a true wife, and the ideal leader of American womanhood in her time. Her love for her religion, her country, and her fellow men made her last will and testament a treasure to be prized, and reminds us of the one of whom Christ said:

Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. (Mark 14: 9.)

Fearful Mortality in War

THE census just taken of the new Bulgarian territory acquired by conquest reveals the fearful waste of human life in war. The male population of that portion of Macedonia allotted to Bulgaria was reduced during hostilities from 175,000 to 42,500. In Bulgarian Thrace only 225,000 males remain out of a total before the war of 494,000, while in the district of Mustapha Pasha, where fighting waged so long and fiercely, only 4,000 males are left out of 33,000, the total before fighting began. This is the record of one of the most horrible butcheries of modern times. Most of these precious lives were the price of the vanity and folly of leaders, as most wars are and have been in the past. Christ's Spirit is dominating the world, and under it wars will cease. The peace movement that is progressing so swiftly and victoriously is the interpretation of the heart of the Prince of Peace and the fulfilment of the prophecy:

And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2: 4.)

MANY HELPING CHINA'S ORPHANS

MANY readers have written us kindly letters in response to our appeal for the 1,005 little orphan children of China. Mrs. S. M. W., Norfolk, Va., sends $2, saying: "I am a poor, desolate widow, with no support save what I earn with my own labors. The enclosed is all I can afford." Miss M. S., Los Angeles, Calif. ($5), writes: "I have a Sunday school class of little girls, eight and nine years of age. Recently, instead of taking up the temperance lesson, I decided to give them a little missionary talk. I took as a subject the story contained in your little tract entitled *Little Hai Ieh Tsi*, the story of childhood and its perils in China. My girls all seemed very much impressed, and decided to give the savings out of their little missionary bank to the China Orphan Fund. I believe in cultivating the missionary spirit in children."

Mrs. M. S. B., Buena Vista, Va., sends $5 in a letter, in which she writes: "While visiting a friend a few weeks ago, she read to me from a pamphlet about a little baby girl in China who was taken from the home and buried alive, but was rescued and saved by some Christian people. An appeal was made for contributions to the fund to be used in the rescue work of children in China."

Mrs. A. W. M., Newburgh, N. Y. ($10), writes: "This is the anniversary of our wedding day. I want to send this check in remembrance of him. He, as well as I, loved your paper and the work you are doing. It is not as much as he did, but it is the best I can do, as my expenses are very heavy on account of my long sickness. I have been in my chair helpless ever since his death."

A Friend, Yreka, Calif., sends $20 for the support of an orphan in China, and in her letter says: "This is given in Jesus' Name. He says 'Other sheep I have.' It is sad to think of a land where Christ is not known." Mildred I. L., Carmel, Jamaica, B. W. I. ($1), writes: "I am a little girl friend who wants to help the little Chinese orphans." Miss A. D., Fair Oaks, Calif., sends $1, saying: "May the Lord bless it to them for his sake. Will you please send two or three leaflets of the story of 'Little Abused Leaf,' as you advertise. I want to distribute them in the hope of interesting more people in the cause of the dear little Chinese orphans."

BOYS IN THE TSING-KIANG-PU ORPHANAGE

Mrs. M. E. R., Seattle, Wash., sends $10 and adds: "May God's blessing go with it. From a friend who is very much interested in missions."

F. L. B., Pittsfield, Mass., sends $15, saying: "See that it is used for the Chinese orphans, and accept the thanks of one who appreciates the grea work you are doing."

Mrs. M. L., Johnson Creek, Wis., sends $2 anc says: "I am sure this is a worthy charity, and on that should call out the help and sympathy of al who are trying ever so little to follow in the foot steps of the Master."

Mrs. G. H., San Diego, Calif., sends $2, anc writes: "I received your pamphle about the little Chinese maiden and I feel as though I should lik to do something in my weak wa for the dear little girls of tha heathen country. I love boys, too but it seems to me that they have a better chance there than the girls so what little I can do, I wish to d it for a girl."

W. B. E., Hot Springs, S. D. sends $20 and adds: "I have some of the Lord's money on hand, anc I send you enclosed $20 to care fo some little Chinese girl or boy fo a year. I assure you my very earnest prayers will follow it, 'that it may bring forth much fruit.' I pray God's blessing on your work."

Mrs. E. M., Sandusky, Ohio ($2), writes: "I am too old to undertake to keep one of your orphan children, having been born in 1819, and my pension is all the income I have. When I stop, it stops, but I do what I can."

These are a few examples of the letters that are now coming to us from our readers, who have the cause of the China orphans at heart. Meanwhile, we would urge all who have not yet done so to unite with us in helping to provide for these 1,005 little ones, who need support for the current year. Every gift, however small, will be welcomed by the missionaries on whom rests the burden of these little ones. Send all contributions to The China Orphan Fund, CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

Babbitt, C. R.	$5.00	Mrs. F. H. F., Zearing, Iowa	2.00	A Reader, Salem, N. J..	3.00	Judkins, Mrs. J. H.	1.00	Davidson, Mrs. Lottie M.	2.00	McGraw, Mary	2.00
A Friend from Sanquoit, N. Y.	1.00	Bosworth, Mrs. C. M.	1.00	Trafton, Mrs. A. F.	1.00	Adams, Mr. & Mrs. J. C.	1.00	Wiggins, Miss Lucy P..	1.00	Lake, Mrs. Mary P.	2.00
Cash, New Wilmington, Pa.	7.00	Boller, Philip	1.00	Gregory, Mrs. Henry	1.00	Tribout, C. A.	10.00	Lindennuth, Mrs. J. D..	3.00	Brelsford, Nelia L.	1.00
Hotten, Mrs. Wm.	5.00	Kimball, Mrs. Eliza S.	1.00	Shelton, Miss M. C. and Niece	14.00	In Jesus' Name, Skinners' Eddy, Pa.	5.00	Dee, Chester F.	2.50	A Friend, Marcellus, N Y	2.50
Day, Mrs. Mary B. R.	12.00	Anderson, Mary	1.00	Webber, Margaret	1.00	Driesbach, Mrs. L.	5.00	Dee, Mrs. C. F.	2.50	Chan, Mrs. Ida	2.00
A Friend, Port Chester, N. Y.	3.00	Bowers, Mary E.	5.00	Strickland, Rosa	1.00	McCoach, Miss Flora	5.00	——, Greenwood, Wis.	10.00	A Subscriber, Allegan, Mich.	14.00
Bissell, Mrs. L. M.	2.00	Horne, Mrs. J. M.	2.50	——, Gardner, Mass.	1.00	The Ladies' Baptist Mission	2.00	Ewart, Jennie C.	2.00	Potter, Mrs. E. A.	1.00
Weldon, H. L. & Jane A.	10.00	Wilder, Mrs. Harriet P.	5.25	Iler, Florence M.	5.00	An Old Subscriber, Promise City, Iowa	2.00	Skelton, Mrs. E. P.	7.00	Muller, Elizabeth	5.00
Moffatt, Mrs. George	5.00	Gibson, G. H.	1.00	Airis, Mrs.	5.00	Schmadeke, L. H.	5.50	Seabury, Mrs. Sumner	1.00	Keller, Mrs. L.	3.00
Wilhelm, Mr. & Mrs J C	3.00	Poore, Mrs. Susan H.	5.00	O'Neil, Mrs. J. D.	20.00	Wagner, Elizabeth	1.00	Arjes, Mrs. J. H.	1.00	A Friend, Golovin, Alaska	1.00
		Hastings, Mrs. Annie F.	5.00	Davis, Mrs. Wm. H.	6.00			Stuk, Emma B.	5.00	A Subscriber, Centerville, Mich.	1.00
		Joslyn, Mrs. W. H.	3.00	Marden, Delia T.	45.00			——, Kalamazoo, Mich.	5.00	Coller, Mrs. E. K.	1.00

THE PRESIDENT'S MESSAGE ON THE TRUSTS

ON JANUARY 20 President Wilson read to both houses of Congress his special message on the regulation of trusts and monopolies. The reading occupied twenty-five minutes.

In the course of his opening remarks, the President said recent events had shown that "public opinion is clearing about us with singular rapidity." It cleared suddenly in the matter of the currency and it is "coming to a clear" in respect of the monopolies. The legislative atmosphere is one of accommodation and mutual understanding which makes the task less difficult than would have been the case if suspicion and antagonism had marked the situation. He then goes on to say:

"The great business men who organized and financed monopoly and those who administered it in actual everyday transactions have, year after year until now, either denied its existence or justified it as necessary for the effective maintenance and development of the vast business processes of the country in the modern circumstances of trade and manufacture and finance, but all the while opinion has made head against them. The average business man is convinced that the ways of liberty are also the ways of peace, and the ways of success as well, and at last the masters of business on the great scale have begun to yield their preference and purpose, perhaps their judgment also, in honorable surrender.

"What we are purposing to do, therefore, is, happily, not to hamper or interfere with business as enlightened business men prefer to do it, or in any sense to put it under the ban. The antagonism between business and government is over. We are now about to give expression to the best business judgment of America, to what we know to be the business conscience and honor of the land. The government and business men are ready to meet each other half way in a common effort to square business methods with both public opinion and the law. The best informed men of the business world condemn the methods and processes and consequences of monopoly, as we condemn them, and the instinctive judgment of the vast majority of business men everywhere goes with them. We shall now be their spokesmen. That is the strength of our position and the sure prophecy of what will ensue when our reasonable work is done.

"When serious contest ends, when men unite in opinion and purpose, those who are to change their ways of business joining with those who ask for the change, it is possible to effect it in the way in which prudent and thoughtful and patriotic men would wish to see it brought about—with as few, as slight, as easy, and as simple business readjustments as possible in the circumstances; nothing essential disturbed, nothing torn up by the roots, no parts rent asunder which can be left in wholesome combination.

"Fortunately no measures of sweeping or novel change are necessary. It will be understood that our object is *not* to unsettle business or anywhere seriously to break its established courses athwart. On the contrary, we desire the laws we are now about to pass to be the bulwarks and safeguards of industry against the forces that have disturbed it. What we have to do can be done in a new spirit, in thoughtful moderation, without revolution of any untoward kind.

"We are all agreed that 'private monopoly is indefensible and intolerable,' and our program is founded upon that conviction. It will be a comprehensive, but not a radical or unacceptable program."

The President then explains in detail the items in his legislative program. They are these:

1. Laws to prohibit and prevent interlockings of the personnel of the directorates of great corporations—banks, railroads, industrial, commercial and public service bodies. Such laws will bring new men, new energies, and new initiative into the management of our great business enterprises.

2. A law to empower the Interstate Commerce Commission "to superintend and regulate the financial operations by which the railroads are henceforth to be supplied with the money they need for their proper development, to meet the rapidly growing requirements of the country for increased and improved facilities of transportation."

3. Legislation to give what, he says, "the country has long awaited and has suffered because it could not obtain"—explicit definition of the policy and meaning of the Sherman Anti-Trust Law, so that all uncertainty in business may be removed.

4. An Interstate Trade Commission, he thinks, should be appointed as a clearing-house of information and an aid to the public and the courts in helping business to conform to the law.

5. Penalties and punishments should be legally provided for the correction of abuses of the law by individuals in the conduct of business—such individuals to be "divested of their corporate cloak" and dealt with not in their representative corporation capacity, but as deliberate lawbreakers. This will prevent officers and directors in great business bodies from bringing them and the business of the country into disrepute and danger.

6. Laws absolutely prohibiting holding companies. In this connection he asks the question whether the voting power of persons who hold shares in various corporations might not be restricted to public advantage.

7. Laws to give "private individuals who claim to have been injured by these processes [the changes sought to be effected in the industrial world] the right to found their suits for redress upon the facts and judgments proved and entered in suits by the government where the government has, upon its own initiative, sued the combinations complained of and won its suit, and that the statute of limitations shall be suffered to run against such litigants only from the date of the conclusion of the government's action."

CHRIST'S HATRED OF SHAMS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE two sins Christ condemned most frequently and most severely are the two sins that are almost never confessed, namely, ypocrisy and covetousness. They howed their affinity for each other in he Scribes and Pharisees of our les- on to-day, who "devoured widows' ouses, and for a pretense made long rayers." These respectable sins of ypocrisy and covetousness Jesus con- idered harder to cure than the drunk- nness and lust of the publicans and inners, who, he told the Pharisees, ould enter the kingdom of heaven— hat is, the fellowship of the heavenly- inded in this world—before them, as he Gospel record shows they did. Nicodemus and Joseph of Arimathea re the only Pharisees of whose con- ersion the Gospels tell us among all he five hundred or more who had be- ome disciples up to the time that the isen Jesus met a convention of his ollowers in Galilee.

We have nothing to do in our lesson o-day with the sin of covetousness—to e fully considered in other lessons of his year—except as it is intertwined vith hypocrisy, to which we should de- ote every precious moment of our les- on time with sincere heart-searching or its symptoms in ourselves.

The right attitude in discussing this reat sin of hypocrisy that Jesus hated vith such a righteous indignation is ot the attitude of Jehu, who, being old by the prophet of a treacherous rime that he would commit, exclaimed, Is thy servant a dog that he should do his thing?" which he presently went nd did; but the attitude of the apos- les, who at the Last Supper, when esus said, "One of you shall betray ne," said anxiously, every one of them, ot knowing what hidden tendencies to in might lurk in their own hearts, Lord, is it I?"

When by definition and analysis we et a clear view of what hypocrisy eally is, we shall see that it is a sin nto which, in some of its forms, the oliest in the church are liable to fall; nd also that it is a sin even more ommon outside the churches than in hem. We shall discuss, firstly, the ypocrisy in the churches, and sec- ondly, the hypocrisy that is not in the hurches, and shall give large attention o the second kind of hypocrisy, be- ause it is at once the most common nd the least considered.

I. Hypocrisy in the churches. It as been estimated that three- ourths of the Bible, including most f the sermons of the prophets and nuch of the teaching of Christ and is apostles, is occupied with calls o backslidden and hypocritical church- nembers to "repent." That word is oftener addressed to church-members han to outsiders, as any one can see oy looking up the passages in the Con- ordance.

"Ye Pharisees cleanse the outside f the cup and of the platter; but your inward part is full of extortion and wickedness." I have read somewhere that thirty chapters in their commen- aries are on ceremonial dish-washing. Here is our opportunity to ascertain exactly what is the essence of hypocrisy. A Pharisee was shocked to see that Jesus did not wash in accordance with ceremonial custom before sitting down to dine in his house, which he did on what seems to have been an insincere invitation of pretended friendship. Jesus in reply to the unspoken criticism of his host demands that the platter and the person shall be clean both inside and out. It was a demand for reality; a condemnation of sham and false pretense, of inconsistency between profession and practice, of insincerity. Hypocrisy is lying in its worst form—not a momentary misstatement, but chronic lying by deeds that speak louder than words. It is leading a double life; seeking to get a reputation by false pretenses which are the very opposite of the real character. "Reputation is what men and women think of us; character is what God and angels know of us." To profess to be better than we are Christ counts the supreme lie. It is bearing false witness not against our neighbor, but to our neighbor against our real selves.

In estimating the hypocrisy of a false profession of religion to-day, and what Christ would say of it, we need to keep in mind not only the bad but the good qualities of those ancient Pharisees. Jesus said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven"—that is, into the fellowship of those who have heaven in their souls here and a right in heaven hereafter. The Pharisees paid as their tribute to God a tenth of their income, to be used for religion and benevolence, and then they gave much more in freewill offerings; and they gave with equal generosity of their time. They were generally "clean outside" no doubt—that is, moral in conduct. Their sins were mostly "inward sins" of the respectable kind, such as extortion, hatred, envy, pride, bigotry. Frank sinfulness wearing its own true colors was in Christ's view less hateful and less hardened against repentance than the respectable hypocrites who were in the Church of God, but not really of it. In the words of Shakespeare:

> An evil soul, producing holy witness,
> Is like a villain with a smiling cheek;
> A goodly apple rotten at the heart:
> Oh, what a goodly outside falsehood hath!

"Give for alms those things which are within." This word of Jesus is the most profound utterance of the ages on true charity. The Pharisees proudly threw their pennies to beggars at the doors of their synagogues and on the highways, but the kindly word and thought and prayer that constitute true charity—that is, brotherly love—were lacking. And always "the gift without the giver is bare."

At the Gate Beautiful, Peter and John "gave for alms those things that are within" when one of them said to the crippled beggar, "Silver and gold have I none; such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." And so they lent a hand, and imparted to him their spiritual power, and helped him to help himself, which is always the best charity. For years Scribes and Pharisees had thrown this cripple their pennies only to keep him in beggary. Whether we give to God or man, we must give our hearts, or the gift is a farce and failure.

Christ's condemnation hits many a church official, for it is a rebuke of those who are giving their energies devotedly to church finance without any real zeal for social justice and civic righteousness, without even a warm love of God in their hearts.

"As the first and great commandment is to 'love God,' the capital crime of all others at the great White Throne is not loving God." This is not so hard to understand if we imagine the grown son of a noble and self-sacrificing father saying to him, "I will obey your commands, but I do not and will not love you." He could hardly have a greater fault or commit a greater sin than that stab at his father's heart.

II. Hypocrisy outside the church. "Woe unto you lawyers also. . . . Ye entered not in yourselves, and them that were entering in ye hindered." It is not intended to select any one class as representative of conditions. The lawyers of Christ's day were probably occupied chiefly in the interpretation of Jewish laws and were somewhat allied to the Scribes, who copied the sacred writings and the commentaries upon them, and to the Pharisees, who were the dominant orthodox party in the Jewish church. What we wish to suggest is that by no means all, nor even a major part of the insincerity and inconsistency and false pretense in the world is inside the churches.

Consider the abounding hypocrisy in politics. We may well stand rebuked for this hypocrisy in politics on this Sunday just following the birthday of Lincoln, and just preceding the birthday of Washington, both examples of profound sincerity in politics.

Consider, also, the multitudinous daily hypocrisies of business life: the false labels of goods, deceptive announcements of clearance sales and bargains; the misrepresentations in which employers and employees sin together. What a sensation it would make if for just one day shopkeepers and promoters would tell the truth! A popular lecturer brought down the house when he pictured the absurdity of a Wall Street broker whipping his boy for lying, that is, for "setting false rumors afloat." As politicians have given up buying votes, once considered a necessity, why may not chambers of commerce get an agreement of business men to quit lying?

Consider, also, the hourly hypocrisies of our social life. In China these have reached their *reductio ad absurdum* in what are called "honorifics," which means the custom of depreciating yourself as a guest and all that belongs to you, while exaggerating the merits of your host and all that concerns him. For example, a caller would say, "Your most beautiful and honorable wife is very well, I hope; my old hag is not very well."

This social lying and insincerity has reached such a pass that one missionary school for girls in its "Band of Hope" pledges them against intoxicants, tobacco and honorifics.

Consider the hypocrisy of many so-called "liberals." I do not refer to devout Unitarians and Universalists, but to those of whom people say, "He is a Universalist if he is anything"; to the men who arrogantly call themselves freethinkers, with the implied charge that all who differ with them are not free to think, but are mentally enslaved. That Voltaire was one of the greatest of hypocrites is reluctantly shown by James Parton, a liberal, in the standard biography of that high priest of infidelity. He first concealed and then denied the authorship of any work which would expose him to danger. He asserted in every way, with the most solemn asseverations, that he was not the author of books which he had written with delight. Furthermore, for the same base reasons, his own safety and ease, he professed faith in Christianity, received its sacraments, asked spiritual help from the Pope, and begged for relics from the Vatican to put in a church he had built, at the very time that he was doing his utmost in secret to destroy both Catholicism and Christianity.

But sincerity is not a savior, in the churches or outside, for men have done great wrongs sincerely from the days when Saul haled good men and women to prison, as he thought, for their good; but it is a great thing to be sincere, genuine, real. And the temptations to insincerity are so subtle that we are all in peril of it and need to adopt the prayer of an old man in New Jersey, who used to say often, "Lord, make me real."

Mr. D. L. Moody once searched the hearts of a great audience with three questions: "Is your life what it ought to be? What you want it to be? What God wants it to be?"

One of our missionaries, writing of a little girl in the school under her care, says: "Last night Wah Noo told me she wanted to be 'a whole Christian,' as she called it. So we had a long talk, and tried to think of all the wrong we had done that day and confess it to each other. She counted these wrongs on her fingers: 'I did not brush my teeth as you told me to do; I did not take off the lower sheet on the bed when I made it up, and I know I ought to always; I got angry with one of the girls at school; I did not use my soap when I took my bath; I did not try to do my example in multiplication; all the other girls did theirs wrong, so I thought I would too."

A professing Christian sold a bad quality of hay to a certain colonel, who rebuked him, and the church member whined, "I am a soldier, too." "You!" ejaculated the colonel, in a tone of disgust. "What kind of a soldier are you?" "I am a soldier of the cross," said the skinflint, with a detestable flourish of the hand. "That may be," said the colonel, "but you've been on a furlough ever since I knew you!"

God sends out his ringing calls for the thousands of Christian soldiers who are taking un unwarranted "furlough" of inactivity or hypocrisy to report at once for duty.

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* INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, February 15, 1914. Christ's Hatred of Shams. Luke 11: 37-54. GOLDEN TEXT: "Be not deceived; God is not mocked." Gal. 6: 7.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—YEARS AGO in the Elmira Reformatory, Professor Shonks conducted a "Practical Ethics Class," whose keen and practical discussions were reported weekly in the prison paper, and might well be looked up in its files as a suggestion for a needed work in Sunday schools. Somewhere and somehow we must train this thoughtless age to think on our many new civic and ethical problems. A text-book of everyday ethics is needed to stay, if possible, the flood of graft in politics and fraud in business. To thousands custom takes the place of conscience. "Whatever is, is right." Any form of cheating that comes to be common is treated as if it were honesty. Selling by the "basket" or "by the bag" goes on everywhere, when neither law nor public sentiment should allow such goods to be sold except by prescribed weight or measure. The writer has no proof that he ever got in any city a full ton of coal. It would help to hold boys of the "teen age" if questions of practical ethics were frequently brought up either in the regular lessons or as preludes or supplements. For one month, to set their brains into thrilling, practical activity, ask them to write down sixteen ways in which the command, "Thou shalt not steal" is sometimes violated, counting all forms of petty larceny and grand larceny and highway robbery and burglary as one—"plain stealing." The problem is to name fifteen other forms of stealing. Let them have a week to think and talk it over and report, and then when the answers have been read, another week and another and another, to add other ways. Of course, all forms of "fraud" should count, for Jesus translated the commandment, "Defraud not." Gambling, too, should be counted, for only "a fair exchange is no robbery." Idling away time when one is paid to work is another theft, for "time is money" in a very literal sense when it has been bought or sold. When one sells a day or a week or a year for a wage or salary, he is selling his best efforts, and he is robbing his employer if he wastes his strength by dissipation when he should be storing energy for the next day. Dr. Aschaffenberg, of Germany, showed by experiments on four German typesetters, accustomed to drink beer, that they did a tenth less work when they took even one ounce of alcohol a day. A clerk who eats such a breakfast as makes him feel logy and sleepy has stolen a part of the energy that he sold to his employer. If athletes regulate their appetites to win a race, why should not men and boys do so for the race of life?

This sort of discussion is needed to make boys think. They will enjoy it like a gymnastic contest under a good leader.

ADVENTURE AND ACHIEVEMENT

BY MARGARET E. SANGSTER, JR.

THE book went down with a thump on the floor, red and gold cover staring brazenly up from the dark-colored hearth-rug; a small and pretty slipper kicked viciously out from beneath a frilly blue gown, and a determined fist beat fiercely on the arm of a heavy old chair.

"Yes?" I questioned, as I laid down my own book, and raised my eyes sleepily in her direction. (I am always questioning Mollie.)

"It's this book," Mollie snapped, gazing in the direction of the brazen red- and goldness.

"And the book?" I again questioned. The book looked harmless enough to my dull and unsympathetic eyes. "What's the matter with the book? What book is it?"

"It's a book I found up in one of the cases in your room," confessed Mollie. "I'm almost ashamed to tell you, it's such a kid book. But I rather like fairy tales and *young* stories. The name of this one is *Adventures and Achievements*. It sounds far-fetched, doesn't it? And it tells about thousands of things that people did—long ago. It's so impossible that I got mad. Most girls and boys aren't doing things like that now, so it stands to reason that they never did! I won't read any more. Come on up stairs and I will show you my new dress."

We walked off slowly, arms entwined, but at the doorway I looked back over my shoulder. There on the hearth-rug lay the book, heartlessly neglected. And something in its blaze of color seemed to grin understandingly at me.

. . .

All the time they are happening—everywhere—adventures and achievements. Not only men are accomplishing things, either. Women share the laurels, and even girls.

The picture illustrating this article shows Miss Marie Cole, a girl who has achieved something — something in a field that is not only an unusual, but a surprising, department for women. She is by way of being a model farmer, for she raised 111 bushels of corn on one acre of land (doubling the amount raised by any farmer in the county), and becoming the champion of her part of Ohio. The photograph shows her standing at her plow, with open country stretching behind her, and the light of a future shining out of her eager eyes. She is the kind of girl who is not afraid to do a man's work, tilling the land, cultivating stony acres into something worth while, and raising a small fortune on a small place. This is the kind of girl who is helping to mold the nation.

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MARIE COLE, CHAMPION CORN GIRL OF OHIO

The papers criticize the woman of wealth, telling of her extravagance and frviolity, of her insane clothing, and of her sudden whims. They criticize a life spent in the midst of a whirl of bridge, balls, luncheons, and in the dance. And yet this fall, a society leader—a woman with everything that money could buy—threw aside all of her worldly pleasures and comforts that she might go as a missionary to the Moros, a vicious, brutal tribe in the Philippines. The woman was Mrs. Lorillard Spencer, and despite the pleading of her family and the demands of society, she sailed away in search of adventures and achievements.

I was reading the paper a few days ago, when my eyes fell on a rather insignificant item, crowded into the corner of a sheet. I read the little clipping with interest, and finished it with misty eyes. The story was simple, with a simplicity that was nearly heart-breaking. It told of one of the hard-luck stories that the sheltered do not believe, and that the dwellers in a city see every day.

A young couple had come over from Europe—from Sweden, or Hungary, or Poland, or some other country, I forget which. They knew no English, and had very little money. The husband was unable to find work, and the cost of living was high. Then the baby came, a baby who brought no joy, only another mouth to feed and another burden to carry. The small amount of money melted away, and still the man had no work. He saw his wife and child starving before his eyes, and with set teeth he broke the eighth commandment. He stole things—little things that the world had seen fit to keep from him. He was by nature honest. He was caught and arrested, tried for petty larceny, and put in prison for six months. The law never thought of the wife and child with no support, strangers in a strange land. The man worked out his sentence and was brought up to the court-room. He was charged with the stealing of other things, and his term was going to be prolonged, when the door opened and the haggard ghost of a woman walked in, a baby clasped to her breast. In a weak voice she told her story to the interpreter. She had walked nearly ten miles to the courthouse, and she had no money for car-fare. Friends had given her five cents, but baby had not eaten for two days. She spent the money for milk. She was tired and she had no home. Finally she broke down and fainted.

The judge thought for a moment, and in the silence the blind woman who typifies Justice rattled her scales. The judge dismissed the case and found work for the man.

The woman did not get a great deal of notice. She got a moment's applause from a court of law, and a tiny notice in the papers. But her name was put down in blazing letters on heaven's book of achievements!

Girls, don't throw aside the red-and-gold book of heroes and heroines because you don't believe. Don't feel jealous of the men and women who did something long ago. Above all, don't think that you are living in an age of deathlike quiet and no excitement. Read the papers sometimes, and the books; use your imagination if necessary, and look around you with eyes that see. And if you read carefully, look about very hard, you will see and you will believe that we are living in a place as vari-colored and wonderful as the pages of a book, luminously colored in red and gold.

Hero faces, proud and glowing,
Laurel wreaths that tell of fame,
Trumpet calls that speak the glory,
Of a grand, triumphant name.
Do we have them now, the brave ones?
Yes, they come with fine heads bowed,
Boys and girls who *say* things, *do* things,
Hero faces, glowing, proud.

AMONG THE WORKERS

—MISS ALBERTA BATTAN, of the Auburn, Ill., Advent Christian Sunday school, has not missed a single Sunday school session in ten years, having started when she was eight years old. For her unusual faithfulness the superintendent presented her with a valuable book as a token, and her parents presented her with a diamond ring.

—SCHOOL SUPERINTENDENT J. C. HUPP, of Littleton, W. Va., writes: "The Shepherdstown *Register* tells how on a recent Sunday the twenty-third year's attendance upon the Lutheran Sunday school was rounded up by John H. Lamb, a blind man of Shepherdstown, and in all that time he has never missed a single Sunday. He has been almost as regular in his attendance upon the church services. There is no more cheerful person in the community, for his affliction is not permitted to affect his good spirits any more than it does his Christian duties."

—AN AGED CHRISTIAN pastor, who has labored for forty years in his present parish in Virginia, writes: "Some might say, 'Why does he labor in such a poor field?' My answer to all such is, 'Somebody must cultivate this poor field,' and I have been here about forty years and know and am known. I must not run from the work to look for fine clothes and more money. God will not love me if I do. My conscience bears witness, and no man ought to fight against his conscience. I am aware that my clothes are rusty and that I have had but one new suit for ten years. Yet I am happy and there is nothing better in the world than happiness, I am sure." We know this brother to be a faithful pastor, worthy of support.

—POSTCARDS IN MISSION WORK. The Rev. Alan Pressley Wilson, 3200 East Lombard Street, Baltimore, Md., has devised an excellent use for old postcards, which, with so many, have ceased to be a fad. Mr. Wilson gathers these cards and forwards them to missionaries, who print Gospel messages on them and hand them out to those with whom they come in contact. One missionary writes Mr. Wilson: "A crowd of men, women and children followed me for half a mile yesterday, begging for some of the postcards you have been sending me for my work." If you will write to Mr. Wilson, enclosing a stamp for reply, he will send you full information relative to the splendid work he is doing with pictures and also send you a sample card, containing a Scriptural message in native characters.

Try this new Pie Crust

It is simple to make.
It is rich, yet digestible.
It is made with Crisco.

Crisco is all vegetable, a rich and pure which digests readily. The digestibil and purity of your pastry shortening important because one-third of the cr is composed of shortening.

CRISCO
For Frying—For Shortening
For Cake Making

Clip this recipe; pin it over the kitch table to try next baking day.

(*Sufficient for 2 Pies*)

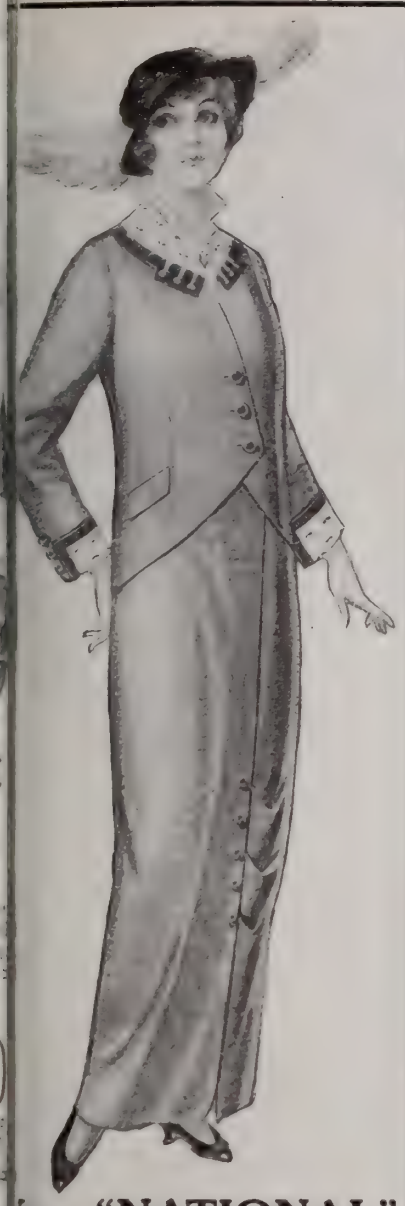
¾ cupful Crisco
2 cupfuls flour
1 egg
★ 1 tablespoonful lemon juice
¾ teaspoonful salt
Sufficient cold water to hold mixture together

Sift the flour and salt into a basin. Flour the blade of a knife, and chop the Crisco into the flour, being careful to keep the flour between the blade of the knife and the shortening. When the mixture looks like meal, add gradually the egg well beaten and mixed with the lemon juice. Roll the pastry into a ball with the knife. It may be used at once, but it will be improved if allowed to stand in a cool place for one hour. This pastry should be rolled out once and handled as lightly as possible. It may be used for sweet or savory dishes. Bake in hot oven.

★Lemon juice makes gluten of flour more elastic, so that dough stretches rather than breaks as paste is rolled out.

Cook Book and "Calendar of Dinners"

Marion Harris Neil, Cookery Editor, Ladies' Hom Journal, has prepared the recipes for this new book. Th paper covered edition containing only 250 recipes is free The cloth edition containing 615 recipes and th "Calendar of Dinners" will be sent for five 2-cen stamps. The "Calendar" gives a seasonable and attrac tive menu for each day in the year. For either book address Department S-2, The Procter & Gamble Co. Cincinnati, Ohio.



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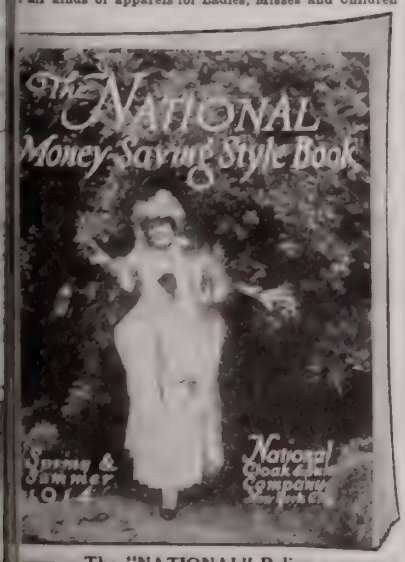

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"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

CHAPTER XI

RAYMOND was two days' ride from New York, and during the entire forty-eight hours of that journey Jasper Carter, with only a few hours' sleep taken out of his waking consciousness, had been completely absorbed in his thought of this Person who, in spite of Carter's resistance, had at last become the center of his most absorbing interest.

As he drew nearer the city, he bought the latest editions of all the New York papers. It seemed to him, as he looked them over, that they contained little except accounts of Jesus and his sayings and doings.

One editorial comment in particular struck Carter as significant of public feeling. He read it with conflicting feelings.

There is a growing sentiment that Jesus is exciting the popular mind dangerously by his denunciation of men of wealth. New York will not stand for inflaming utterances against property and the legal acquisition of riches. This is dangerous ground which he will do well to avoid treading over. Let him confine himself to acts of healing and the preaching of moral living. The attacks he is making on the press for its so-called friendliness to the liquor interests are absurd. The press does not stand for drunkenness or dissipation. But it has always upheld personal liberty and self-restraint. The only practical way to handle the liquor business in a city like New York is to license and regulate it. Any other method is chimerical and impractical.

The thing is growing more serious every day. It is not at all too much to say that Jesus is growing unpopular with the most influential people of New York. We do not deny him great power. It cannot be denied that he has the ear of the masses. Probably no one living in America can secure so large and enthusiastic an audience. At the same time, he is entering upon a stage in his career that will ultimately put an end to his usefulness, and destroy his influence. We say frankly that when he attacks the money interests of this city he attacks its very existence. No man can say what he says and logically carry it out without endangering the very structure of society. We do not hesitate to declare the teachings of Jesus along this line as anarchistic and absolutely unsafe. If persisted in they will ruin his cause and even result in his being driven out of the city as a public enemy.

And then his eye caught another staring headline printed in a sensational sheet:

Jesus talks to the Socialists. Liberty Hall jammed to the roof. Thousands outside. Tremendous excitement. Jesus is a disappointment. He refuses to outline a program. Lays down the general principle, "Love God and your neighbor," but will not go into details. Attitude is the same as when he said "Who made me a divider among you?"

Then followed a long and lurid account of the scenes at the meeting.

Another paper contained the following:

Affairs for Jesus and his friends are reaching a crisis. Many of the most influential people in New York believe he made a vital mistake when he took up the cause of prohibition of the liquor business. His best friends declare a crisis is approaching which will result in something very serious to his cause. A rumor on the street yesterday said Jesus was on the eve of going to Washington to visit Congress and the President. No one could be found to verify this rumor.

Meanwhile he is undoubtedly immensely popular with the masses. It is almost impossible for him to show himself in the day time on any of the big streets. As soon as he is recognized immense crowds assemble, blocking traffic and congesting travel. Jesus himself has requested the people to gather for the hearing of his messages in the churches and halls where he is announced to speak. But no building can hold the people. Last Sunday he spoke at the Polo Grounds. Such a crowd was never known before. He has a marvelous voice which carries to an amazing distance. No matter what may be said about opposition from some sources, no one can deny that every day with the people he grows more popular. They clamor for him and drink in his teaching.

"'And the common people heard him gladly!'" Carter murmured as he read, calling to mind again the verse he knew as a boy.

Reaching New York, he left the Pennsylvania Station at the 34th Street exit, and walked over to Fifth Avenue, thinking to go up to a hotel near by and get a room there. But he had no plan beyond that in his search for Jesus, not being certain of his place of abode, and wondering if the rumor of his going to Washington had already been corroborated by his departure.

Jasper Carter did not know any of the ministers in New York, but an impulse came over him, as he read, to go and see one and find out at first hand if Jesus had left the city, and also, he said to himself, as a newspaper man, to secure an unbiased opinion from the church concerning Jesus and his work. The thought of it all was, as he afterward said, interwoven with the restless driving of his soul into the presence and knowledge of this remarkable personality called Jesus.

He went back to the hotel and, calling up one of the ministers, frankly told him who he was and what he wanted.

The clergyman cordially asked him to meet him that afternoon at the Central Young Men's Christian Association. Accordingly, Carter met the appointment, and the minute the men came together, in his blunt, almost rough manner Carter began to ask questions, which the minister answered with enthusiasm.

"In the first place, tell me plainly, do you have any doubt in your mind as to the reality of Jesus?"

"Doubt? As to his reality? There cannot be any. Have you ever met him?"

"Yes, several times."

"How does he impress you?"

Carter did not answer at once, and then he said:

"I don't care to answer. I wanted to get your opinion. Will you tell me how he is regarded by the ministers generally?"

"They are a unit in their belief in him. The churches in New York were never so near a real basis of actual federation as now. One of the most conservative bodies is ready to unite with the other denominations on a basis of actual fellowship such as has not been possible before. New York does not begin to realize yet what astounding changes are already being made in her religious, social and business life. They are simply revolutionary. But all of them are peaceful."

"And yet he did no mighty works."

"If by 'mighty works' one means the uniting of those Christian disciples who have all these years been divided; if one means creating such a passion against the liquor business that it will be rubbed off the map of New York City; if one means reconstructing the basis of commercial transactions so that greed and speculation and theft will be replaced by brotherly kindness and mutual helpfulness—why, who is there living among the sons of men who could accomplish such 'mighty works' as these?"

"Yet, granting that he has accomplished such miracles of grace among men—" Carter spoke with one of his old-time sneers.

"He has done it. The influence of Jesus in all these directions is irresistible. It cannot be denied nor checked."

"You are a master optimist."

"No. I believe it because I cannot help it. I am a disciple. It is marvelous to see the signs of his power all over this selfish city. When the World's Congress meets here with Jesus this coming fall, it will be the greatest gathering of Christendom this world has ever known. Meanwhile he will go to Washington. He is probably there now. He will visit

Continued on next page

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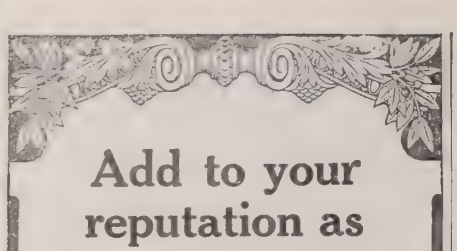

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"JESUS IS HERE!"

Continued from preceding page

as many States as possible before the World's Congress here. I believe you will find him in Washington this week."

Carter asked a few more questions before the men parted. And the minute he was alone he decided on his course. Before night he was speeding toward Washington.

As he stepped out of the train into the new station at Washington, the first thing that caught his eye was a headline on a paper at the newsstand. He found that the account under the headline had nothing really positive to offer except a rumor that Jesus had, it was thought, been seen and recognized that afternoon on Pennsylvania Avenue. The next morning the papers contained nothing more definite. There was a general air of expectancy all over the city, as if great events were impending, but no definite knowledge of Jesus' presence that the most industrious correspondent could discover.

Carter walked to the Capitol and went into the visitors' gallery of the House of Representatives, taking a seat directly opposite the Speaker. If he had chosen purposely to visit the House of Representatives on a day of supreme importance, he could not have selected a better time. He had come in just in time to witness the final vote on the Interstate Commerce Bill, forbidding the shipment of liquor into prohibition States. He sat there, his old cynical habits predominating, as he contemplated the historical event with a pessimism which had always seen the worst in human nature, and even now, in spite of the fact that he soon discovered this bill was going to pass by a large majority, trying to find selfish or questionable motives in the actions of the members who were about to vote for the measure.

He saw the congressman from his district, after evidently explaining some procedure to his friends, leave the members' gallery and come down into the House and take his seat, ready for the final vote. Carter knew, or thought he knew, how the member would vote. He was a man who had nearly all his life been on the side of the saloon, and had, so far as Carter knew, always been for license and regulation and "personal liberty." Naturally he would vote "No" on the interstate commerce measure.

The time had come for the final vote on the bill, and the clerk had begun to call the roll, when Carter, without knowing why, looked over to the left side gallery at the seats behind the members' gallery. Who was that, seated there in the crowd of eager, interested visitors? He looked again, and—yes—it was Jesus! He was seated there, unknown to the crowd about him, his calm look directed down into the House, his unearthly and yet all human attitude suggesting to Carter unparalleled self-control and absence of unrest—an observer might have said, like any average man—only different.

The clerk continued in his regular, even, loud calling of names. Carter checked them off mentally, even as he continued his fascinated gaze over to the spot where Jesus sat. He heard the clerk call the name of the member from his district, and heard the answer "Aye." Several members near him looked over in real surprise. He himself sat bolt upright, with a half-defiant look, as if challenging his right to vote as he did; but evidently his action was so great a surprise as to create a momentary sensation.

The roll call went on and was finished at last, and Carter realized, even before the final announcement was made by the Speaker, that a great temperance measure had passed the House of Representatives by a very large majority. His look went again to the Figure over there, seated back of the member's gallery. What a sensation it would cause if this distinguished Visitor should suddenly be discovered! Carter found himself wondering what Jesus would do. But he was not known, and he continued to sit there in his usual perfectly calm manner until the House adjourned, going out with the other people.

And now, in spite of the fact that he had come all the way from Raymond on purpose to find Jesus, Jasper Carter was in reality undecided what to do. But as he came down the Capitol steps, he saw the member from his district walking along toward the office building across the broad space between the Capitol and the new structure put up for the accommodation of the members. And by his side walked the Figure. The two were engaged in animated talk.

An impulse seized Carter to follow at a reasonable distance behind the two. When they finally went up the steps of the office building, Carter saw them stop at the top, and Jesus, after a silent look around at the dome of the Capitol Building, came down the steps. He walked directly back toward the Capitol, going so straight past Carter that the editor had not time to avoid him. Jesus had looked directly at him, but Carter had not observed the look. But what were those words so quietly but so penetratingly uttered as Jesus walked by him? What? "Follow me!" What? Follow him? Be his disciple! Live by his rule of unselfishness? Bind himself to his chariot? Be his slave? "No!"

Carter's soul stirred, shuddering and hostile. He walked on, even asking if Jesus had spoken anything; or was a trick of his own nervousness? He walked up the steps of the office building, and went down the long corridor, looking for the number of the room belonging to the member from his district. When he found it and went in, he found the member alone. He knew him well enough to accost him by his first name.

Carter came in and took a seat by the member's desk.

"I've been over to the House," he said. "Just in time to see the Interstate Bill go through. Never expected you to vote as you did. Thought you trained with the 'Wets.' When were you converted?"

The member colored up, and for the first time in his life Carter saw him embarrassed.

"Do you want me to tell why I voted aye?"

"I'm naturally curious to know."

"Well, I don't know why."

"Good reason for a congressman to offer his constituents."

"It's the only reason they'll ever get. I had fully made up my mind to vote no, up to the time my name was called. I don't believe in this prohibition foolishness. But when my name was called, I said 'Aye.' It seemed to me some one actually whispered it to me, and I had to say it. Carter! Do I look like a sentimental fool to be influenced in such a matter by a passing whim?"

Carter eyed him silently.

"And then, on top of it all, what should happen but an unusually intelligent spectator—one of the plain people, from whom I just parted out at the door—caught up with me on my way over here and congratulated me on my vote! And I want to say he almost made me feel as if I was one of the elect. I didn't get his name or where he was from, but I wish you could have heard him, Carter."

"Do you know who your 'casual stranger' is?" Carter asked.

"No. That's what I say. I must have been a fool not to ask his name."

"That was Jesus."

The member stopped pacing the floor, and sharply faced Carter.

Continued on page 114

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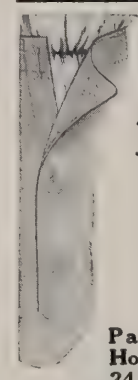

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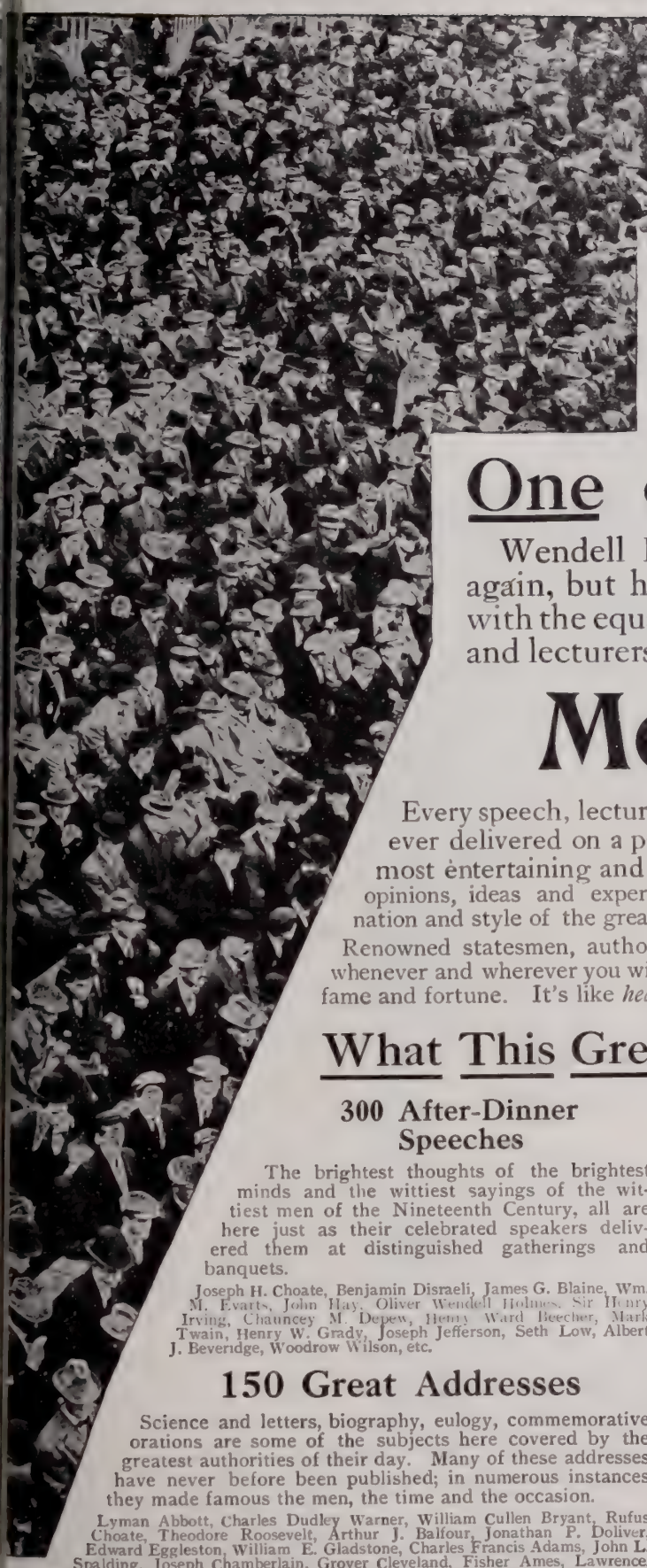

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Questions and Answers

Reader. To what extent can a saved and sanctified person engage in a mercantile or speculative business?

Such a person may engage in business to any extent, providing his spirit be that which Christ demanded and his conduct in accordance with Gospel principles. There never was a time when honesty in business was so vigorously demanded as now. At a great convention of advertising men recently held, the watchword adopted for future work was "Truth." The old method of misrepresentation is rapidly losing ground. And while competition is still recognized as one of the principles of business, yet the spirit of co-operation and service is rapidly gaining. A Christian merchant may compete with his rival, but his *motive* need not be to get the better of the other man, to defeat him, but to do his work well, to serve his customers faithfully and retain a fair profit for himself. It is in this matter of profit that the real trouble arises. People's eyes are open as never before to the injustice of many of the present and time-honored standards of profit. They realize that capital has had too great a share and physical labor too little. This is the thing that must be adjusted, and the men of the church should be in the forefront of those making the adjustments, even at great sacrifice. Of course a Christian must not and cannot do a single dishonest thing. He must always represent his side of every bargain honestly, and demand only fair prices. As to speculative business, much of this so-called business is simply gambling. But bonds or stocks may be purchased outright, and the fair profits due to natural changes in legitimate business be retained. Each Christian must determine in his own conscience what it is right for him to do, but he should keep his conscience tender and his determination strong to do right. It is a matter for deep regret that some professing Christians appear to consider practices justifiable which many so-called worldly men would scorn to follow. The whole business world needs to be brought face to face with Christ's great ideal of sacrifice, service, co-operation and brotherhood.

J. U., Woodford, S. C. I have often heard people say, on hearing the names of certain individuals, that they belonged to or were descended from a certain nationality. How can this be determined—by the beginning of the name, the end, the pronunciation, or what?

Cases differ widely. In a general way the names of a nation follow the forms of the language spoken by its people. Certain prefixes or first syllables may indicate a nationality almost positively, for instance: O, Mc, Mul are Irish; Mac, Scotch; Von, German, and Van, Dutch. Endings may indicate the language to which the name belongs, as stein, thal, German; velt, Dutch. So many Jewish names are German because Yiddish, the modern language of many Jews, is a corrupt form of German. Then, too, when Jews who lived in Germany were compelled to assume surnames, they naturally chose names of German form. Many Jewish names can be easily translated, for instance, "Rosenthal," valley of roses; "Blumenthal," valley of flowers; "Goldstein," gold stone.

Reader. Your question regarding John Wesley probably refers to the following incident, which is related in his diary: He was once asked what he would do if he knew that he should die during the following night. He replied simply by stating his program for the day just begun. He would go to such a place and preach; to another place and conduct a class-meeting; to still another place and hold a conference; he would preach again and hold another conference, and so on during the entire day and evening. "Then," he said, "I should go to bed and go to sleep and wake up in heaven."

Reader, Pardeeville, Ohio. 1. The ancient Greeks reckoned the era of the First Olympiad in the year of the world (anno mundi) 3228. 2. The apparent phenomenon of the stars forming the Big Dipper seeming to encircle the Polar or North Star once every twenty-four hours is caused by the daily revolution of the earth. The axis of the earth, if prolonged, would run nearly through the Polar Star, and as the earth revolves in one direction the Dipper and all the other heavenly bodies seem to revolve in the opposite direction.

Reader, Oakland, Calif. 1. Your question concerning the harmonization of the genealogies in Matthew and Luke touches a subject too extensive for discussion in the limited space of the Mail-Bag. See any good Biblical encyclopedia on the subject, which you will find copiously treated. 2. The oldest Latin and Gothic versions, also the *Codex Cantabrigiensis*,

Continued on last column

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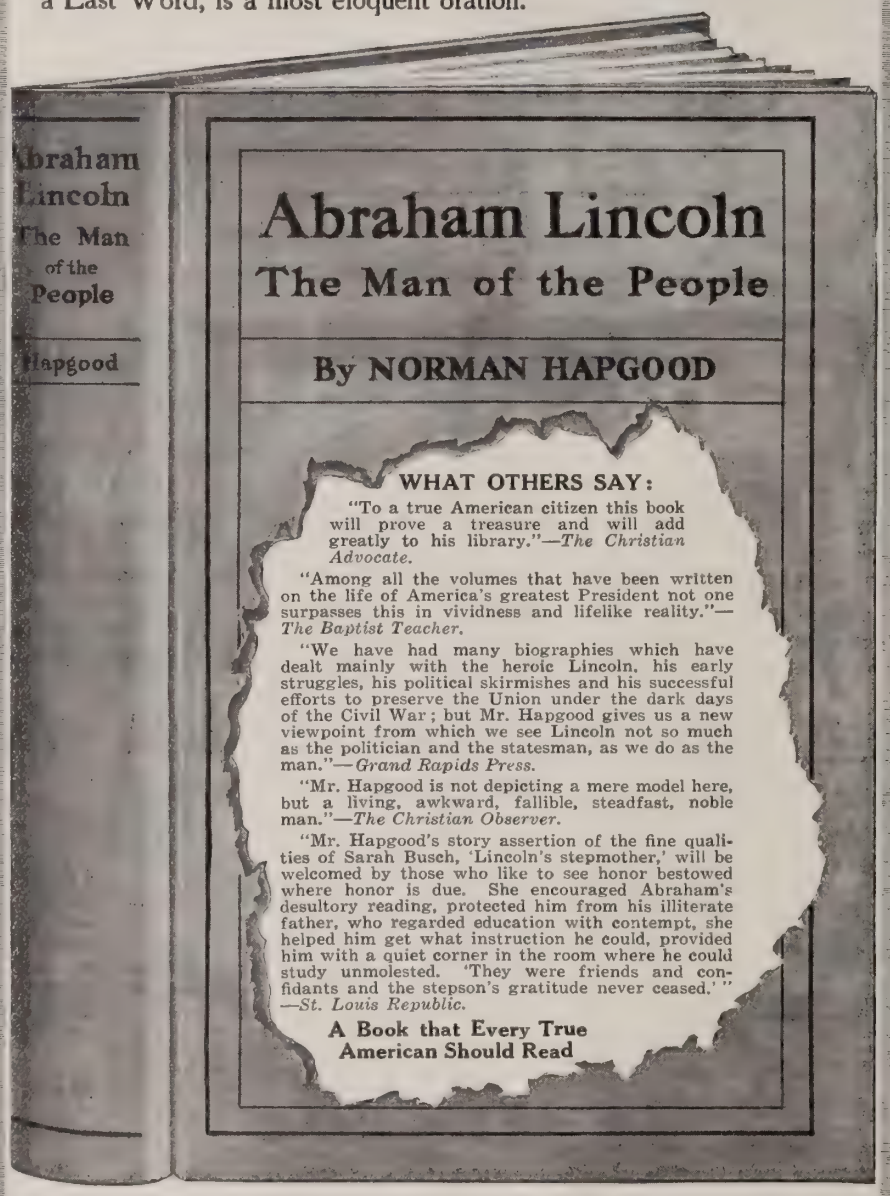
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OUR MAIL-BA

Continued from first column

place the Gospels of Matthew and John and second, while all the other old ver and MSS. give them in the order we find in Bibles. All the ancient testimonies agree Matthew was the earliest and John the la Before the end of the second century the evidence that the four Gospels, as one c tion, were generally used and accepted. Th attested by Irenæus (A.D. 202); Tertu (A.D. 208); Origen (A.D. 185-253); Theop of Antioch (A.D. 168); Tatian (A.D. and others. The general conclusion ar scholars is that if there ever was an ori Gospel of Matthew in Hebrew (or Arama it "must have been superseded by another Greek) retaining its essential contents, richer and more accessible in its Greek fo This whole hypothesis of a still earlier Go however, is an open and unsettled questio

W. M. P., Martinsville, Va. The first t questions are controversial. The question by the Jews in John 9: 2, is not interpret having reference to a former state of exist but "as expressing the idea that sin somew had been the cause of the blind man's tion." Jesus, in the following verse, sh that the cause was not in the man nor i parents.

G. W. H., Holland, Mich. Please explain 11: 24: "There is that scattered and increaseth; and there is that withho more than is meet, but it tendeth to erty."

This is a warning, not only against st ness, but against the spirit which would r to risk seed or money or any asset for the of increase. The farmer throws his seed a but gathers it in harvest; the merchant le his money in investment, and reaps a p The spirit which is unwilling to do this suffer poverty. Of course the moral and s ual application is strong and plain. The that refuses to share its bounty with o must remain impoverished.

C. L. L., Hyde Park, Mass. 1. The Stat which women have the full suffrage are: ming, Colorado, Utah, Idaho, Washington, fornia, Arizona, Kansas, Oregon and Illi also the territory of Alaska. They have suffrage in twenty-four States, and in a States they can, if property holders, vot tax propositions. 2. The Prohibition S are: Kansas, Georgia, Maine, Mississ North Carolina, Arkansas, North Dakota, homa (partial), Tennessee, West Virginia

Inquirer, Buddle, Va. When was Joshua n stoned to death by the Israelites?

On the occasion of the return of the t spies from the Promised Land. The p were so angered by the good report of and Joshua and by their exhortation to g immediately to possess the land that threatened to stone them. Num. 14: 6-10

Miscellaneous

M. V. B. P., Salem, Mass. No inform available. Write to the officials of Willa University.

E. L. B., Crown Point, Ind. To make vision for those dependent on you is right proper. See I Tim. 5: 8.

Old Subscriber, Muncy, Pa. It is a matt conflicting claims, and we refer you to good encyclopedia. We cannot settle such tions by discussing them in the Mail-Bag.

C. S. P., Adrian, Wash. "Chagres," name of the river in Panama, is pronou exactly as written: ch as in church; a father; s as in this. Accent on first syl *Chá-gress.*

Mrs. N. A. H., McCune, Kan. The "Holy Catholic Church" in the Apostles' have no reference to the Roman Ca Church. "Catholic" in the creed means versal"; hence the entire clause means, " lieve in the holy church universal"—the e body of Christ's followers throughout the w

G. W. O., Vineland, N. J. The moon mean distance from the earth of 238,854 The length of its path around the earth i sum multiplied by 3.1416. It has, however other motion with the earth around the These figures are based on the presumption it goes around the earth in each day. this some variation must be computed.

S. P.

The Story of a Little Chinese M

MANY readers of this journal have al taken advantage of our offer and sent for free copies of the booklet enti *Little Hai Ieh Tsi* (the "Abused Leaf" *Story of Childhood and its Perils in Hea China*, which THE CHRISTIAN HERALD has issued. All who are interested in sweet innocent childhood will find this a fascin story, and especially those who sympathize the children of China. A postal card addr to THE CHRISTIAN HERALD will bring you copies of this illustrated booklet. Ad "China Orphans, CHRISTIAN HERALD, House, New York."

HE YOUNG PEOPLE'S MEETINGS

ES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

ur Neighbor's Soul*

HE question we study to-night comes near to being the very greatest that can possibly engage our attention. Can I ge the eternal destiny of another's

nen that question comes pressing upon us we are apt to squirm, ain did, and complain: "Am I my er's keeper?" But squirm as we we cannot alter the fact that we is keeper. We may say it is not that so great a responsibility be t upon us. But we cannot help it. responsibility is there. It lies in ery nature of human life and the sities of human society. We are affected or influenced by what 's do. And others are influenced fected by what we do. "No man to himself." The power of enment is recognized by all students hics or sociology. Every criminal been helped to his crimes by evil anions; every good man has been d to be good by the good people new.

e thing is of supreme importance is business of caring for others' , this vast business of soul-win- That thing is *love*. You will the people you love. If you love you cannot help helping them. e way to make sure that your ince will be for good, and that you be successful in your efforts to souls for Christ, is to have a great in your heart for every one whom life in any way touches.

e have found in many of our Eph League studies that love was magic word which answered the lem we were considering, and it in this. But we must go a step her and find how this love can to us. Only Christ can put it our hearts. It is his business so ange and cleanse and inspire and gthen our natures that love shall nate. We shall then ask, not w little need I do?" but "How n can I do?" We must come to people as he loved them; to long heir salvation as he longed for it; e willing to make sacrifice as he e it in order that they might be d.

ir Scripture references contain ing incidents and statements that ld be noticed. "As thy servant busy here and there, he was ." (I Kings 20: 40.) We are so busy with other matters of less importance that we cannot ourselves to this main business of ng souls. That is what we are for—to bring other souls to ren with us.

f thou dost not speak to warn the ed from his way, that wicked man l die in his iniquity; but his blood I require at thine hand." (Ezek. .) Those words need no comment. emember, lastly, that the best pment for success in bringing rs to Christ is the possession of a ht, personal experience of his love. e blesses us richly we shall want to about it, and others will want to re the same blessing we possess.

UR RESPONSIBILITY FOR OUR NEIGHBOR'S " Gen. 4: 9; I Kings 20: 38-40; Ezek. 3-9. Epworth League Topic for Sunday, uary 15, 1914.

Emphasize again, as the meeting closes, the need of more love—love for Christ that shall make us want to please him by helping and saving others; love for others that shall impel us to seek their welfare and their eternal safety.

Temperance*

THE history of temperance reform in the United States discloses some very unexpected things. They are things which are apt to jar us a little, and we may not care to face them squarely because we may not be able at first to quite see how they can be made to fit in with other facts and beliefs we long have held. But it is never dangerous to face facts. They will take care of themselves, and will never upset anything that ought not to be upset.

For many years people worked at the temperance problem with emotion and enthusiasm, making appeals to conscience and endeavoring to link the principles of temperance reform up to the principles of the Bible. Some progress was made, but there seemed to be a dead weight of indifference which, added to the active opposition of the liquor interests, delayed the desired results.

With the organization of the Anti-Saloon League there came a new note and a new method. The appeal was made not primarily to conscience, but to common sense. The saloon was attacked as an enemy of society, and now has been eliminated from two-thirds of the geographical area of the United States, while more than one-half of our population live in "dry" territory.

Such a book as that written recently by Jack London, *John Barleycorn*, will have much to do with the ultimate and total abolishment of the saloon, which is seen to be needless and ridiculous as well as a deadly blight on our civilization. Great corporations and merchandising establishments are enforcing the total abstinence rule. It has been found that a man who drinks occasionally cannot be positively relied on. His brain may be muddled at just the moment it should be perfectly clear.

This saner, quieter way of talking about temperance brings us back after all to the great principle upon which the pioneers stood long ago. We see that it is a moral issue, a conscience issue, an issue that has to do with God, after all. For God's law requires that people live at their best and that no persons nor group of persons lay snares in the path of the welfare and advancement of others.

The work of temperance takes its place with all the great social problems, which must be viewed in the light of Christ's great demand of love. That is the real reason why we should all ally ourselves with the task of temperance reform. We are our brother's keepers. We must take the stumbling blocks out of his way. We must have a care that nothing in our lives shall lure him from the path that leads straight on to eternal victory.

*"WHY EVERY ONE SHOULD SIGN A TEMPERANCE PLEDGE." Prov. 23: 20, 21, 29-35. B. Y. P. U. and Christian Endeavor Topic for Sunday, February 15, 1914.

A LADY'S OFFER OF ADOPTION

MARRIED American lady residing in Canada and possessed of ple means, having only one child of own, wishes to adopt an orphan and a boy (not necessarily of the e family). The children must be nd and healthy and of respectable ntage. She writes to THE CHRISS HERALD that the children may be n six months to three and a half rs old. The lady wishes to have re legal control and to keep the children as her own and give them every advantage, religious, educational, social and physical. This is an excellent opportunity which THE CHRISTIAN HERALD takes pleasure in bringing to the notice of its readers who may know of children who will be eligible for such an offer. Those who are interested are requested to address their replies to "Foster Parents," care of THE CHRISTIAN HERALD, Bible House, New York City.

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That is why, in every country, Quaker Oats is the favorite brand. That is why countless people send thousands of miles to get it. This is true in Scotland even, where Scotch oats are grown.

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Moonlight Sonata	*Beethoven*
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Star of Hope	*Kennedy*
Salut a Pesth	*Kowalski*

Vocal Solos

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Calvary (Sacred)	*Rodney*
"Daddy"	*Behrend*
In the Gloaming	*Harrison*
Kathleen Mavourneen	*Crouch*
Love's Old Sweet Song	*Molloy*
One Sweetest Thought	*Ambrose*
Rosary	*King*
Toreador Song	*Bizet*
The Palms	*Faure*

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March Militaire	*Strealbag*
Poet and Peasant (Overture)	*Suppe*
Qui Vive (Concert Galop)	*Gan;*
Rondo Militaire	*Diabelli*
Zampa (Overture)	*Herold*

Violin and Piano

Humoresque (Op. 101, No. 7)	*Dvorak*
Flowers and Ferns	*Kroeger*
Flower Song (Op. 39)	*Lange*
Lou du Bal	*Gillet*
Spring Song	*Mendelssohn*
Star of Hope (Reverie)	*Kennedy*
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ANSWERED PRAYERS

Requests for Prayers

MAKE note, please, of my request for prayer that the good Father would open the way for me to go back to the great mission field of China." This letter comes from Miss D. B. S., of Columbus, Miss. "N" writes, from Wernersville, Pa.: "I ask the united prayers of THE CHRISTIAN HERALD Family for a young man twenty-five years old, who has missed the right road and is now aimlessly wandering the streets of New York, a victim of dissipation and crime." Mrs. W. M. McC. writes, from Clinton, S. C.: "I am an old woman. Pray that my faith may be strengthened, with that of our entire family. The head of our family is away from us, being treated for curvature of the spine, caused by a fall. Pray for his restoration." "M" writes, from Kentucky: "I want prayer that I may be able to obtain a very important legal paper that has been misplaced for many months; also that one very dear to me may be enabled to give up tobacco, which is doing him great harm." "I ask the prayers of the Brotherhood that I may be kept faithful, and that my body may be healed. Please excuse my poor writing. I am over seventy-six years old, and can hardly see." J. N. W., Jonesburg, Mo.

"Pray that a lawsuit which is giving much trouble may soon end. Also for a revival in our church, and the conversion of friends." Mrs. W. H. R., Gastonia, N. C. O. S. G., of Allentown, Pa., writes: "I have a son who is unsaved, and I am greatly concerned about him. I am praying night and day for him, but up to this time he has not yielded to Christ Jesus our Lord. Our revival meetings are starting to-night. Dear friends, won't you join with me in earnest prayer that God will save my boy before these meetings close."

This very sad letter comes from a friend in Milford, Ky.: "I have been sick with nervous trouble and have come to the place where hope is almost gone. Cannot see one ray of light, and despair is coming fast. I am away from home and all my loved ones, and each week I seem to grow more hopeless here. Pray for me that I may get better, for there is nothing in life now. I believe in prayer, and with God all things are possible. May God strengthen your prayers for a despairing friend."

Rev. John Norberry writes, from Providence, R. I.: "Will all the readers of THE CHRISTIAN HERALD pray for the revival meetings to be held in Emmanuel Church some time in February. Pray for a modern Pentecost." G. T., of Unity, Me., writes: "I would like to make three requests: that there may be a spiritual awakening in this district; that the interest in missions be deepened in our church; that God will open a way of escape for me from threatened difficulty." Prayers are also asked for revivals of religion in Wauseon, Ohio, and Johnson, Wash.

Acknowledgments

of answers to prayer have been received from:

A Reader, Salem, N. J.; Mrs. M. M. E., Pontiac, Ill.; Mrs. J. O., Broadway, N. J.; P. P. S., Sharon, Pa.; Mrs. J. D., Tolono, Ill.; Mrs. J. G. T., Rockingham, N. C.; Mrs. S. C., Jersey City, N. J.; Mrs. E. A. H., Jacinta, Miss.; Mrs. H. J. B., Adams, N. Y.; Mrs. K. E. Y., New Concord, Ohio; E. F. A., Abbeville, S. C.; Mrs. C. C., Battle Creek, Mich.; J. E. H., Coshocton, Ohio; J. B., Kingston, Canada; Mrs. L. S., Springfield, S. D.; E. M. L., Hartford, Conn.; Miss A. P., Millerton, N. Y.; Mrs. D. W. S., Randolph, N. Y.; Mrs. B. B., Dickinson Center, N. Y.; Mrs. A. C. J., Richmond, Va.; Mrs. C. E. M., Osceola Mills, Pa.; A Mother in Pennsylvania; E. A. W., Lawrenceburg, Tenn.; A Constant Reader, Janesville, Wis.

Do not forget the noon hour prayer, when all members of the Prayer League are urged to unite in asking God's blessing upon the CHRISTIAN HERALD Family, and for every good cause. When you write your requests for prayer or acknowledgments of answered prayer be sure to state your full name and address.

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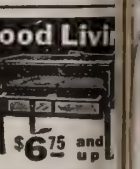

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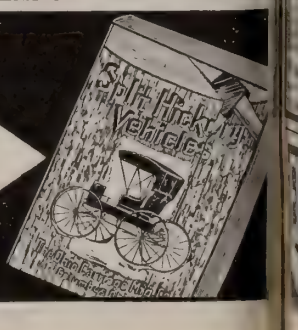

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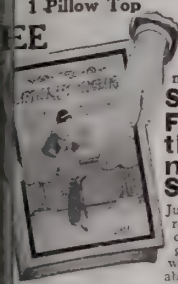

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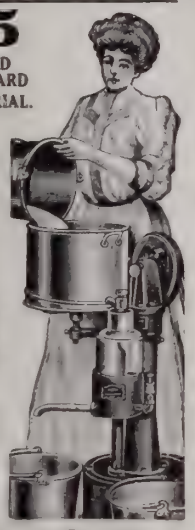

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MIDWINTER WORK OF THE BOWERY MISSION

By Rev. John G. Hallimond, Supt.

WE BOWERY MISSION workers have recently been face to face with the experience which, of all the experiences of the year, we mostly dread. The frigid fiend of the Arctic Circle, for several days held us tight in its paralyzing grip.

On the first approach of the cold wave, arrangements were made to keep the mission open all night, and every available inch of space being utilized, shelter was thus found for several hundred men. When morning came they were provided with a breakfast of hot coffee and rolls. In addition to this, additional hundreds were allowed to remain as long as they desired in the bread line breakfast-room, while the oldest and most infirm were provided comfortable lodgings in the hotels of the Bowery.

Much that has happened in this trying time has filled us with great hope for the future. Never before in the history of the mission have the charitably disposed people of the city come so quickly and generously to our help, and the response has been from so many different unexpected quarters. The newspapers of the city have been especially attentive.

In response to an appeal made by the New York *Globe*, a large assortment of valuable clothing of different kinds was handed in.

Many such gifts came from Jewish men deeply interested in the social well-being of their fellow men, regardless of race.

This clothing was by no means all second-hand, for one Fifth Avenue society gentleman sent in eight dozen complete suits of underwear, and eight dozen pair of stockings, while a business firm sent in six dozen pair of new stockings. One of the most valuable gifts was from a business gentleman on Broadway, who sent forty serviceable overcoats. Mr. Hunt, our business manager, lost no time in selecting forty of the oldest men, who quickly and promptly got inside them.

A respectable and earnest-faced working girl from a button factory called with a collection of $4.10, saying that the girls wanted it used for the poor men of the Bowery. On the same day a young man appeared with a collection of $16.50, contributed by the clerks in a downtown office.

Another interesting feature of the work have been several entertainments by the young men of the Stanton Street Club. These are young men between the ages of seventeen and twenty. They took our men into their club rooms, gave them sandwiches and coffee, kept them there all night, and until the early hours of morning they had music.

A prominent business gentleman, holding office in one of the most important Masonic lodges in Brooklyn, visited the Mission on Wednesday evening, January 14, and selecting forty of the oldest Brotherhood members found accommodation for them in one of the best Bowery hotels, giving each man a room, twenty-five cents in cash, two meal tickets, a book, and other little necessaries.

I was about to close this article by saying that the crisis appeared to be over, and, looking up for a moment, I found a violent snowstorm raging. How long it may last, who can tell! But amidst it all, here we are with a larger number of homeless men upon our hands than we have ever had since the Mission began. The regular Bread Line has already far exceeded the thousand men our funds allow us to provide for. "The poor ye have always with you," said the Master, and that is certainly true of the Bowery. Until wise statesmen, who, thank God, seem to be always forthcoming when crises occur, have solved the problems and removed the causes of such a phenomenon as the Bread Line, we are here to carry out the Master's behests.

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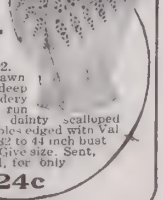

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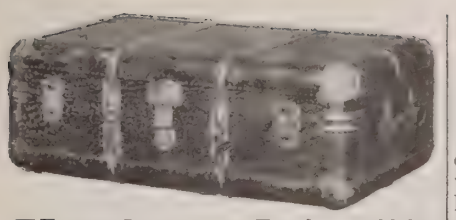

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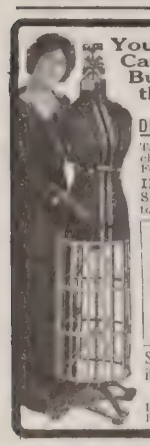

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"JESUS IS HERE!"

Continued from page 108

"What?"

"That was the person every one calls Jesus. I've met him in Raymond, where he first appeared, and I've seen him several times in New York. Besides, he passed me after he left you."

The congressman stood staring at Carter.

"I saw in the papers this morning the rumor that He was in Washington. But—what will he do here? What—"

"Yes—Congress will do well to ask what he will do with your distinguished body. There is no telling what he will do. At least, in New York he did a number of things they didn't reckon on. They tell me there won't be a saloon in New York at the end of ten years, and that the rule of Wall Street is broken and all that—"

"So Jesus is here, and I have talked with him," the congressman muttered, as if dazed at the event. "It don't seem possible, does it, Carter? I'd give a good deal to see him again."

"I have seen him many times. He was in the gallery to-day."

"And no one knew him or recognized him?"

"It seems not."

"Why didn't you—you said he passed you—why didn't you ask him where he was staying?"

Carter was silent, and the congressman noted his look. It was unpleasant to see a look that revealed passions Carter vainly tried to conceal.

"Find it for yourself," he said after a while. "He makes it a practice to stay with some preacher. Of course you're on intimate terms with some minister of the Gospel."

Carter went back to his hotel and brooded. That chance meeting had shaken him to his depths. All the time he was with the congressman he could hear, ringing in his heart, those two words of Jesus as he passed him: "Follow me." He *knew* they had been spoken. It was not an illusion as he vainly tried to cheat himself into believing. "Follow me!" Two words that had changed world history. And Carter sat there as the night darkened over Washington, fighting the battle of the ages for his old, selfish life; fighting against the rule of Jesus, which he knew full well would overturn the narrow, ugly, self-centered habits of fifty years, and revolutionize his paper and make him a marked man in Raymond. "'I will not have this man to rule over me,'" he repeated time and again. "I will not call him Master."

. . .

Carter's troubled sleep was broken early by the cries of the newsboys. He rose early and dressed hastily and went down into the hotel office. Even at that unusual hour, he found groups of men all over the lobby reading eagerly. He secured a paper and went back into his room to read it.

In confirmation of the rumor that Jesus was in the city, he suddenly, without any warning, appeared last night, and of all places! In a little prayer meeting at the Colored Emmanuel Church on K Street. There were only about a dozen people at the little church, including the pastor, Rev. Isaac Howard, and two of his deacons. According to Mr. Howard, Jesus came in just after his meeting had begun, and spoke and prayed. He then stayed through the meeting, and at the close had remained to counsel with the members over their church plans. He expressed himself as overjoyed at the progress of the negro people in the United States and encouraged the pastor and the people in going on with their great work. Mr. Howard invited Jesus to go home with him, and he actually slept in the pastor's home last night. This morning he is to meet all the ministers at the Y. M. C. A. building. The secretary of the association was notified of his meeting at the Emmanuel Church and before Jesus retired the secretary asked his consent to send out messages to all the ministers of the city to meet in conference this morning. Jesus welcomed such a conference and before midnight every minister and church were notified. It will be difficult to manage this meeting and keep the mob out.

Congressman Walters has come out with an astonishing story of meeting Jesus yesterday and talking with him while going to his office room from the Capitol, immediately after the

Continued on next page

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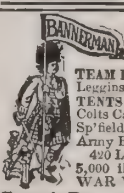

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"On a visit, my friends deprived me of coffee to prove that it was harmful. At first I did not like it at first, because, as I afterwards discovered, it was not made properly. I found, however, that when made after directions on the package, it was delicious.

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"JESUS IS HERE!"

Continued from preceding page

passage of the Interstate Commerce Bill regulating the shipment of liquor into dry States. It is said Jesus was in the gallery of the House all the afternoon, and when the bill was passed, but he was not recognized.

Carter threw the paper down and brooded.

"All the world is gone after him—" "And I, if I be lifted up, will draw all men—" "God is no respecter of persons—" What scraps of Bible verses learned when a boy swung through his memory now!

And yet why shouldn't he appear in a negro prayer meeting if he wanted to? Was there anything wrong about a simple thing like that? Carter grimly foresaw the mingled anger and disgust and scorn with which such a fact might be received. Yet, he pondered, did not Jesus come to save *all* the people? Was it not true that God had made of one blood all people? Was it not the most natural thing in the world for Jesus to do just what he did?

He found growing up in his heart and mind an additional feeling of admiration for this Being. Grimly he was forced to acknowledge a something that instinctively made him bend the knee, and he knew that nothing could prevent him from joining the crowd out in front of the Y. M. C. A. building that morning to catch a glimpse of that Figure.

But would he finally yield? And if so, when and where? Had he not missed the supreme opportunity when Jesus passed him yesterday and they had been alone? What chance would there be now that Jesus was plunged into tremendous public work with vast multitudes all around him? How could he give any time to individuals? Had Carter not acted the fool when he passed Jesus so insolently, as if he were a stranger?

But the whisper of Jesus as he went by was insistent: "Follow me! Follow me!"

Jasper Carter finally broke away from his brooding, went down to the dining-room, ate a little, and then went, where he knew all along he would go, up to the Y. M. C. A. building, as if drawn by a power he could not or dared not resist. The stream of pedestrians was all one way, up past the White House to the Association building. When he reached the end of the narrow street on which the building faces, he found it blocked as far as he could see.

Three hours passed, and all traffic in front of the Association was completely blocked. But at noon struggling groups of men began to come out of the building and force their way as best they could through the mass outside. Carter was near enough to catch the look on these men's faces and hear their comments. He was struck with the exultant, triumphant, satisfied look the ministers bore. On nearly all faces were also marks of tears.

"There he is!"

A cry had gone up from those nearest the Association doors, and every one turned to look. He had come out on the steps, and even at that distance Carter could detect on his face the expression of compassion for the multitudes. Carter found himself wondering what he himself would say if he were called on suddenly to talk to a crowd like that, made up of all kinds of humanity. And as he listened, the marvel of it stole in upon him like a tide, irresistible, again convincing him that this was none other than Jesus—his every look and word proclaimed it. He "spake as never man spake," he caught the multitude up in his sweep of compassion, and for the time being it listened as in the very presence of Deity.

When at last he went back into the building, one of the secretaries asked the crowd not to try to get into the building to see Jesus, as he was greatly in need of rest before going

Continued on page 118

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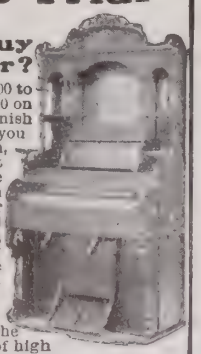

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ORAL HYGIENE

GERM life is always present and is everywhere. Every square foot of ground and every cubic foot of air contain millions of these micro-organisms. And without them we could not live. Germ life is quite harmless unless it has a food pabulum upon which to grow, develop and thrive. A million germs on a clean glass slab are harmless, but smear the slab over with particles of moistened fish, meat, cream, potatoes, etc., and leave it in a warm room for seventy-four hours, and you have a culture bed that can breed disease. If the sanitary laws are enforced, and no rubbish allowed to accumulate, the garbage properly looked after, stagnant water eliminated by drainage, the streets flushed and kept clean, in fact, all material that may be decomposed by bacteria swept away by sewers, the germ life in our cities will be inert.

And what is true of cities is true of the individual, and this thought brings us to our subject, the necessity for clean mouths. The mouth is an ideal incubator for germ life. For here are, first, just the proper temperature; second, sufficient degree of moisture; third, darkness; fourth, a choice of food pabulum.

A great deal is being done to keep the people well, but only recently the importance of a clean mouth has been recognized in the prevention of disease and the upbuilding of health. The necessity for the care of the oral cavity is greater than is generally supposed. We are taught that we should aim to keep the teeth clean, because so much depends on having good teeth, but it is more important to keep the oral cavity clean, as it is impossible to get good results unless all parts of it are considered.

As a rule, most of us wash our bodies once a day, and our faces and hands several times, but our mouths, the most important of all, are cleaned only once or twice a year—that is, the mouths of those who cannot afford to have dentists do it. Now the fingernails are not nearly so important as the teeth, but they are given a hundred times more care, and if we were told we were going to lose them, we would all be professionals in that art, and any of us would be willing to spend one-half hour a day polishing and rubbing them if they should need it. And the hair: who would not be willing to spend several hours a week brushing and combing the hair if it was understood that neglect meant losing it?

The question of the relation of the teeth to the rest of the body is one that is constantly occupying more and more of the attention of the best men in medicine as well as in dentistry. There can be no doubt in the mind of any thinking person that to have a mouth full of teeth that are merely hotels where are harbored guests, both transient and permanent, of the germ family is bound to mean disease of the body sooner or later. These guests wend their way onward to the throat, lungs, stomach or wherever their fancy calls them. Then these germs find their way into the lymph glands, and from here they can easily find a highroad into any part of the body that they choose to explore. These guests are known as transient guests. Now the permanent guests, not being fond of travel, stay where they are and make things very lively and attractive for their brethren of the restless feet and adventurous spirit, their way of doing this being to cause as much trouble and devastation in the teeth as they possibly can. Then following this are many contagious and serious diseases caused by these germs.

Sound teeth have a great influence in making sound health, strength, and better mentality. Statistics, investigations, experiments and observations show that sound, clean teeth and proper artificial substitutes preserve health and ward off disease. Sound, healthy workers are brighter, quicker, stronger, steadier, surer, more trustworthy than unhealthy workers. In other words, they are not clinkers, but utilized energy, force and power. Sound health forestalls unemployment.

It is stated that 21 per cent. of the recruits for the British army have practically useless teeth! Six to eight per cent. of the recruits for enlistment in the United States army are refused enlistment in one year because of defective teeth alone! Thirty-five per cent. of the catarrhal cases in the United States army were directly traceable to diseased oral conditions. These facts must be considered in relation to the further facts that those men were the pick of the physically fit. Thus it may be seen that the care of the teeth is a very important matter to all, and should not be neglected in the least by any one.—*Pearl Shoemaker (age 14), in Oral Hygiene.*

A BUSINESS MAN'S BOOK*

IN Mr. Joseph Appel's remarkable little book, *My Own Story*, there are many things to invite the attention not only of theologians and sociologists, but of thoughtful readers generally. And whatever opinions may be held by certain experts in these fields, the book is a helpful addition to the literature of the day. It is a book tense with human interest and feeling and in certain places it approaches with amazing cleverness and force some of the profoundest problems of life.

Mr. Appel's thesis is that, just as in the vaster realms of life it it necessary for the soul to surrender itself to the higher Power, so in business, the person who would succeed must surrender himself or herself to the "spirit of the business," the spirit of the whole enterprise with which he is connected. He specifies that a successful salesman, or saleswoman, for instance, in a great retail merchandising establishment must learn courtesy, honesty, wisdom, and, lastly, life. He must identify himself with the life of the business. He must put himself in the owner's place, acting as he would if the store were his own. Thus, surrendering himself to the spirit of the owner and of the whole establishment, he finds himself succeeding and advancing.

The book will help thoughtful grown people; it will help young people just starting out in a business career. The story itself is not uninteresting, and the author's style has many striking excellences. Mr. Appel had good opportunities for developing a good English style, for before he gave himself up to a business career he was a newspaper editor. Some paragraphs are well worth quoting:

> This explains the meekness of the Master. It explains the simplicity of genius. The bigger the man the more childlike is his nature. He is more easily approached. He is more charitable. He is never hurt by criticism. He never criticises except to help. He is always open to suggestion. He is always ready to assist the unfortunate. He knows that the same divine life flows through him as flows through every other member of society. He is his brother. He can hurt no one without hurting himself; no one can hurt him without hurt to himself. All are part of the same universal life.

His last sentences, mentioning his illness at a hospital, where the plan of his book was thought out, are more than ordinarily beautiful:

> When convalescing I lost myself in thoughts of others. I was among sufferers. My friends came to see me and sent me flowers. I never knew before what real sympathy is, what real unselfish love is. I never before got so close to humanity—and to divinity. I gave myself up to the Spirit of Life, and the life of the Spirit came back to me.

* *My Own Story, Illustrating the Spirit and Service of Big Business.* By Joseph H. Appel. New York: Platt & Peck Company; 50 cents net.

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Automobile business grows fast. Enormous field for tire repairing.

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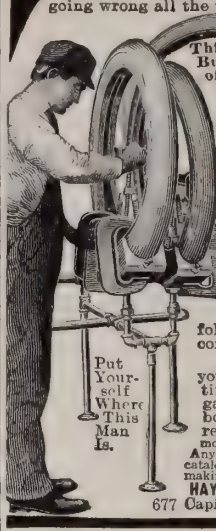

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young men!—repair father's tires—get the money he pays the garage man. Get the neighbors' work. **Auto owners** repair your own tires—save money—have outfits for home use. Anyhow investigate. Send today for catalog explaining wonderful money making possibilities in this field.

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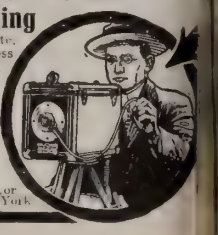

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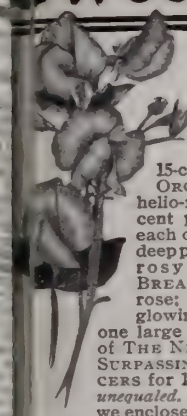

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I will pay $1000 for two dozen plants of a better Blackberry than the Macatawa, judged on the following points:

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1 Dbl. Begonia Bulb
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An excellent variety. Also my new 1914 catalogue of Seeds, Flowers and Bulbs. Mailed immediately upon receipt of coin or stamps. **All for 10c**

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If so, see my dainty 1914 catalog. A postcard request will bring it. And if you send the addresses of two other flower growers who might be interested, I will include a

Coupon Good For 10c

in flower seeds on your first 25c order. Good Seed. Reasonable Prices. Prompt Service.

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You can have beautiful roses on a small space if selected from our stock of
The Best Roses for America.
Write today for Star Rose Catalog. Free. It has complete cultural directions, illustrates and describes 360 Best Varieties of Roses selected from France, England, Ireland and America. 50 Years' Experience.
The Conard & Jones Co.,
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Rose Specialists.

ABOUT GARDENS

By Margaret E. Sangster, Jr.

I PICKED up my Sunshine Calendar and ruffled the pages absently, reading tiny bits of poetry that caught my attention, when suddenly, unexpectedly, I came upon a verse, a soft-sounding little verse with a happy rhythm in it. Insistently the words rang through my mind:

The kiss of the sun for pardon,
The song of the bird for mirth,
One is nearer God's heart in a garden
Than any place else on earth.

The words sounded pretty, mighty pretty, to my city-jaded imagination, and I shut my eyes for a moment to see the picture—a picture filled with clear, sparkling sunlight, and the blaze of color, pinks and yellows and lavenders jumbled together with the shine of green leaves through all, and the stretch of velvet lawns in the foreground. In fact, my picture looked not a little like the gateway into fairyland.

It was a nice day for garden thoughts. The world outside was a gray, gloomy place, full of misty, unhappy-looking rain that pulled the spirits down to the floor and pounded all the cheerfulness out of them. Bravely I turned my back to the window and switched on the light. That gave a small imitation of the sun. The next thing to do was to fix up the mirthful element. "The song of the birds for mirth." I thought of whistling or singing, but the thought never materialized. And then suddenly the question was solved: The steam radiator began to squeak foolishly and I thought of a tiny bird that I feed crumbs to every morning. The flower part was easy. I gathered together a half dozen seed catalogues and opened them to the most attractive illustrations. There before me bloomed my fairy garden. Across the front of my desk grew a huge clump of sweet peas—a mass of pale pink and dark cerise, blue, lavender, purple and white. Roses were the next in line, roses of many colors and shapes—huge, almost fragrant. In the corner alone stood the asters, dull violet, white and rose-tinted, with graceful leaves and sturdy stems.

But I did not devote the entire space to flowers. No, indeed! I let the marigolds pass by, and the violets, and the ferns. I even turned up my nose at the gorgeous pansies and the huge dahlias. For I had only a small space left, and I had a good use for that. I opened some more catalogues, and, searching, found what I wanted. This time I planted vegetables—thickly, so that the blue blotter did not even glance through.

My vegetables were just as pretty and fascinating as my flowers. Vaguely but happily I wandered in a maze of sweet corn while the make-believe wind ruffled the graceful leaves. Yellow pumpkins gleamed at me from clever hiding-places and squash blossoms winked brazenly in my direction. Two huge tomatoes, a red one and a gold-colored one, stood side by side, just ready to be eaten, and green stringbeans clambered up a pole near by. A pile of onions, white and glistening, filled up the last space, while one lonely carrot crowded in between them.

I was radiantly happy. My steam-pipe bird sang, and my artificial sun gleamed. As I looked at the beautiful array of flowers and vegetables that lay in front of me, I felt like a combination of Mr. Burbank and "Mistress Mary quite contrary" (who owned a garden).

But alas! all playtimes must come to an end. I heard a laugh and a voice said, "Having a good time?" With a mental picture of my foolishness I brushed the glowing colors aside and took up my pen. Again I was conscious of the rain, the blue blotter, and the general grayness. But my mind was made up. On the way home I purchased seeds and started to plan a real garden.

LIVING CLOSE TO GOD

THERE are warm, sunny hours in the years gone by that will never be effaced from memory—beautiful things that will still live amid all the changes. Nearly twenty years ago I lived in an isolated district, with the post office nearly a day's journey from me. My dear husband realized my many lonely hours, and subscribed for a number of splendid magazines, gave me a pony, and hired for my service a small colored boy to make trips often for my welcome mail. I have forgotten the names of the papers, except one, and that I must tell you about, for I am sure—yes, I know—God sent it into my life—THE CHRISTIAN HERALD.

My husband and I, in our early youth, had given our lives to Christ. At the time of THE CHRISTIAN HERALD'S advent into our home, three pairs of baby eyes looked into ours—looked with a great big question.

I enjoyed fully the October 22, 1913, issue of the paper. It was like a voice from the past—God's beautiful reminder of his care and love through the years that are gone—the "Thirty-Five Years of Christian Service." Dr. Klopsch in 1895 sent me one of those Oxford Teachers' Bibles, and to-day it is my favorite Bible; torn, worn, leaves loose and aged, yet it means more in blessed experience than any except *one*. I was younger then. The milestones in the morning of life are suggestive of Heart's Desire, and, praise God, we find it many a time. In my Treasure Corner there lie with this dear worn Book two others, almost facsimiles. On my table is a bright new one, much marked and written upon; but I love the old ones best, for they speak not only God's revealed Word, but of personal experience.

The milestones to-day, in riper years, point out the valleys, the hard, rough ways, the steep mountain road, as I pass on; but oh, praise his blessed name! it has been in these that I have found the abiding presence of my Lord and Master. We do not feel the need of him when the way leads through green pastures, when the world about you moves with a song. It is when we are helpless and faint that he comes to us, binds up and strengthens, and speaks peace.

As I look back through the years, one thing in particular stands out in memory of THE CHRISTIAN HERALD—a page devoted to prayer. Somehow, I always turned first to that page; and in that day it was not, as now, "Answered Prayers," but requests for prayer. I never sent in a request, but I always prayed for the troubled hearts. And is it strange that, through all these years, prayer stands out so signally in my life? Years passed. We moved to the city, where, with growing children, I found many things as God's service to call me.

One by one the subscriptions to different papers expired, and it was only a few months ago that I felt my heart would not be satisfied without THE CHRISTIAN HERALD. God willing, I shall always have it in future. After sending off my subscription, I wondered if the Prayer Department would still be there. Yes; but how I long for something definite in the experience of others! I know that God hears and answers prayer, but my need to-day is great and peculiar.

Montgomery, Ala. R. P. B.

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ALWAYS RELIABLE

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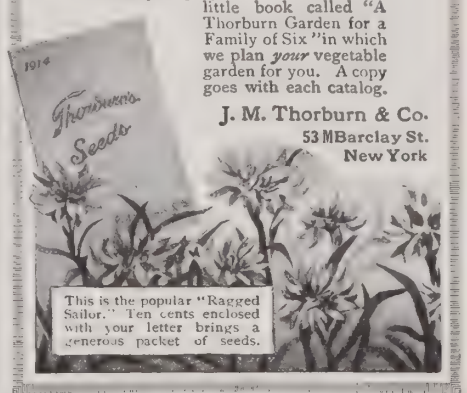

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are valued for their dependable qualities. Thousands of beautiful gardens are planted with them every year. Where properly sown and taken care of, they never disappoint.

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We will send 5 full-sized packets of choicest kinds postpaid for only **10c** Branching Asters, Bachelor's Buttons, Yellow Coreopsis, handsome Pansies, large, brilliant Sweet Peas.

FREE Beautiful Catalog Tells how to raise perfect flowers and choicest vegetables. Illustrated throughout from photographs. Gives honest prices for "Honest Seeds". A postal brings it quickly.

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"JESUS IS HERE!"

Continued from page 115

out again, as he had already addressed the conference of the clergy within the building.

The crowd dispersed. Carter returned to his hotel and brooded there. Later in the day he went up to the Association building, again impelled by his vacillating impulse to find Jesus even while he had no definite purpose regarding his meeting with him if he should have an opportunity to see him alone.

He found, as he stepped into the lobby, an excited group of secretaries and Association members. One of the secretaries was talking. He was one of the committee who had gone with Jesus to see the city that afternoon, and he was relating what had happened at the naval steel shell works.

"It was the regular day for our meeting, and I had asked Jesus to talk to the men at the shops. When we went in, the men were just through their meal. They gathered, as they always do, in the storeroom, where the finished shells are ready for shipment. Just as Jesus began to speak, I noticed a group of men come into the room, composed of Admiral Short and his staff and a number of expert naval engineers and gunners, who are making a special investigation, you know, just now, following the action of Congress to increase naval supplies and add the new type Raland shell. The whole investigating bunch stopped, as if smitten dead, right there among the men, within ten feet of the platform which is near the door, and I hadn't time to tell Jesus who they were. It would not have made any difference if I had.

"Well, men, you never heard such a tremendous sermon against war in all your life. Jesus condemned the whole sentiment of war armament and made some astounding charges against those who are directly in touch with the naval powers and are regularly influencing public sentiment for war-scares with other nations. I could see the admiral and his crowd ghastly with rage and fear. Once I saw the admiral start forward as if to interrupt Jesus. He said, 'Stop! You traitor!' I heard it plainly. But Jesus simply held up his hand toward him, and the admiral stepped back and put up his own hand suddenly, as if to ward off a blow."

Carter asked about Jesus' whereabouts. One of the secretaries told him he was to be the guest of a minister, but was not certain which one.

So Carter went back to his hotel, brooding deeper yet over the events of the day, his own course undecided, but —one thing positive, he would stay in Washington until he saw Jesus alone.

* * *

The President came out of the White House gates and turned to the right. As he stepped under the big lamp on the post, he took out his watch. It said ten minutes after midnight. A secret service officer came down the walk a short distance away. At a signal from the President he came up to the gate.

"I am going to walk up to the Capitol, Randall. You don't need to keep close."

The officer bowed and waited until the President had turned past the Pension Building before going on behind him. The President went straight on up Pennsylvania Avenue, walking with head bent, like a man tired physically and mentally. He turned at the entrance to the Capitol grounds, and walking slowly began to mount the steps.

The President paused a moment to look at the sitting figure of the statue of Chief Justice Marshall, and then he went up the many steps which lead to the broad, open stone esplanade which lies at the back of the Capitol, facing the city.

He came out on this stone terrace, and, turning, leaned his arms on the broad casing and looked off across at the city, lying spread out in the night.

Just as he reached the coping, a figure of a man appeared at the farther end of the terrace. This figure slowly drew near the President. The secret service man had stopped at the base of the statue, within easy reaching distance of the President.

CHAPTER XII

AS THE figure of the man drew nearer the President, the secret service officer started up from the statue of the chief justice; but a gesture from the President warned him not to leave his position. The next instant the President had turned, and with an attitude that proclaimed complete submissiveness in the presence of an absolute superior, he bent his head and remained standing in silence.

The secret service man had not been told not to listen, and he could not help hearing the first few words before the two figures above him turned and, side by side, began to pace across the terrace until their forms were but dimly visible to him:

"I have come as you requested."

And the President's agitated reply:

"I felt the need of your counsel; I wished to see you alone. The burdens of my office are heavy. I need you."

"Let me bear them with you."

And then the voices trailed off into the night, and the secret service man heard no more.

The two men paced across the terrace several times. Once or twice they stopped together and leaned against the coping, looking off across the top of the statue—off across the stretches of the city—and then they resumed their walk. Once in a while the murmur of their voices came to the secret service officer where he sat motionless at the foot of the statue.

An hour passed. And still the two figures continued to walk back and forth side by side. Another hour. The secret service man still maintained his position at the foot of the statue. Far off a clock on some tower struck two. Rows of lights that had been like soft points marking building outlines had faded out. But the city still lay there below the terrace, glowing with the public lamps that burn at regular intervals all night.

At last the two figures came up to the coping above the statue and paused there. The President bowed deeply. The other figure laid a hand upon his arm and spoke in a low, earnest voice, and then he walked slowly across the terrace and disappeared.

The President stood alone, his head bared, watching the figure until it was lost in the night. Then he slowly came down the steps to the place where the officer was waiting.

To be concluded next week

Anvil Sparks

..A KICK is the flagrant misuse of the foot.

..ONE selfish person never considers another a pattern of wisdom.

..HE WHO forgets to pray bids not himself good morrow or good day.

..REPENTANCE is something far different from a desire to kick one's self.

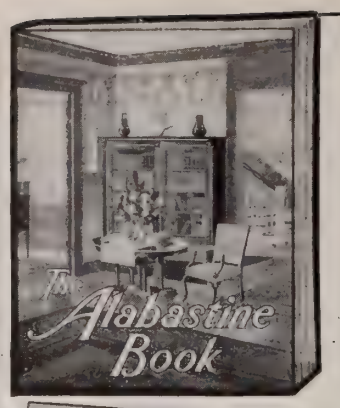
..LAZINESS is the most wearisome load the shoulders can be made to bear.

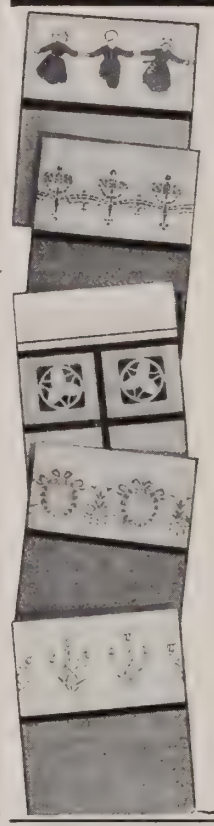
..SOME people hide their light under a bushel, and then try to hide the bushel.

..HE WHO would have friends without performing the office of a friend is not honest.

..OPPORTUNITIES have a way of appearing a great deal nicer when seen through a spy-glass.

..HE WHO has learned how to keep his ledger of life aright figures the most of his losses in the column of profits.





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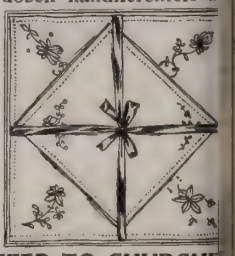

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The Institute and **The Christian Workers Magazine** have a plan whereby those who desire may attend both gatherings at little, or possibly no expense. *For full particulars, circulars, programs, etc., Address*

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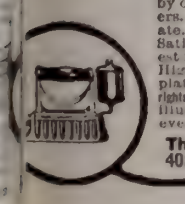

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GOSPEL GAINS IN AFRICA

ABOUT twenty-three years ago old Dr. Andrew Murray of Wellington, South Africa, took an extended tour through the northern part of the Transvaal, and, seeing all these thousands of natives living without the Gospel light, he was greatly impressed by the fact that the Dutch Reformed Church had not fulfilled her duty and priviiege toward these dark tribes. Just about this time they had a conference in a small town by the name of Tulbagh, and there he put this great earnest problem before a few of his fellow ministers, and, after much discussion and prayer, these men, with Dr. Andrew Murray, laid themselves on the altar to be used of God in whatever way he thought fit.

While all this was going on, God was preparing the heart of one man to offer himself as the pioneer missionary of that district in the person of Rev. A. C. Murray. Mr. Murray and Mr. Vlok offered themselves to go and start that work. They started their first station at a place called Nvera, near the headquarters of the Angoni king of that district.

One dark morning a message came to the station there was a tiger who had been doing some damage to human and animal life. Mr. Murray, with other missionaries and natives, went out with their guns and dogs and surrounded the tiger in a patch of high grass. While thus standing around, the tiger jumped out of the grass upon Mr. Murray and pulled the skin of his forehead back, wounding his eye and inflicting several other wounds on his head. After consultation they agreed that they would try to sew up the wound and then get the nearest medical help. The nearest doctor was one of the Scotch missionaries, who came and treated Mr. Murray, but it was found that the shock to his system was so great that he had to go home. He is, however, still to-day in the service of the mission as home secretary of the Mission Board of South Africa.

We now have not only that one station but seventeen central stations throughout that whole country and have planned in between those central stations for out-stations, which now number 700, worked by over 1,500 native evangelists, and in all these outstations and central stations we have something like 70,000 pupils, adults and children. Thus this little mission that God brought under such a dark cloud, and which was rescued by that great hero of faith, Andrew Murray, is to-day reaching over 200,000 people.

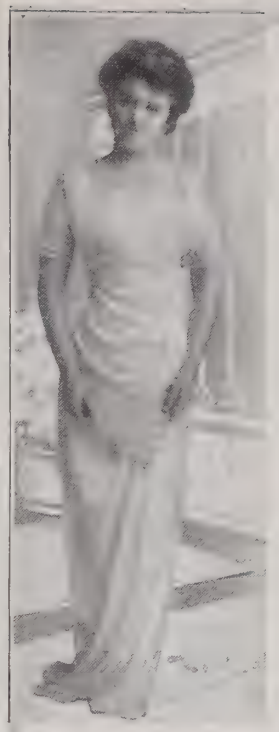
A. J. LIEBENBERG.

A Timely Gift

A LADY in Portland, Maine, a subscriber of this journal, some time ago sent a draft for $500 to THE CHRISTIAN HERALD with instructions that it should be divided equally among several worthy causes. In her letter she indicated some of these. A list of causes was submitted to her for approval and her gift has been apportioned according to instructions and forwarded in the following amounts:

Society of Soul Winners, Rev. E. O. Guerrant, Wilmore, Ky.	$100.00
Labrador Mission, Dr. Wilfred T. Grenfell	100.00
China Orphan Fund	100.00
Mohammedan Mission, Dr. S. M. Zwemer, Bahrein, Persia	50.00
Bishop J. C. Hartzell, mission work among Mohammedans in Africa	50.00
Rev. R. A. Stark, Callao, Peru, S. A.	25.00
Rev. Robt. H. Bender, missionary, San Salvador, C. A.	25.00
Rev. T. J. Bach, missionary, Maracaibo, Venezuela	25.00
Dr. Charles F. Secord, Chichistenango, C. A.	25.00

It should be noted that the lady positively declined to have her name published, preferring, like many others, to do her charities in secret.



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I want to make you realize that your figure and health are almost entirely in your own hands, and that by following my simple, hygienic directions in the privacy of your own room

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that your whole being vibrates health. I have helped 65,000 of the most refined, intellectual women of America to regain health and good figures, and have taught them how to **keep** well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your own room, to following scientific, hygienic principles of health, prescribed to suit your particular needs.

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The best physicians are my friends—their wives and daughters are *my pupils—the medical magazines advertise my work.*

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I study each woman's case just as a physician studies it, the only difference being that instead of medicine I strengthen and put in place weakened organs by exercises for nerves and muscles controlling them, bringing a good circulation of warm blood to them, which I purify by teaching correct breathing.

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I have published a free booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman. **Sit down and write me NOW. Don't wait—you may forget it.** I have had a wonderful experience and I should like to tell you about it.

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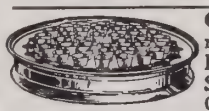

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One of our customers writes us:

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To get the full results of your garden, you should plant the best seeds obtainable. *67* years of successful seed growing and testing make Henderson's seeds the very best you can buy.

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Christian Herald

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NEW YORK, FEBRUARY 11, 1914

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rom a Thistle Print

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ABRAHAM LINCOLN

From a portrait by an unknown artist in the Brooklyn Institute of Arts and Sciences

HUDSON Six-40

The Reign of Sixes

The Hudson Six-40 brings a new realm under rule of Sixes. This $1,750 price, this lightness, this low operative cost give to this Six resistless attractions found in no other type of car.

FIFTY-FOUR out of 79 exhibitors at New York's 14th annual automobile show displayed six-cylinder cars as their best offerings.

Eighteen showed Sixes exclusively.

That emphasizes the swing to Sixes.

In 1905 there were 196 exhibitors, of which 68 were single or two-cylinder cars. The same thing was said then against the development of the Four as some are today predicting for the Six. Yet two years later the two-cylinder exhibits dropped out completely. That, as a bit of history, to set the mind at ease as to the future.

The appeal of the Six is resistless. It is so smooth-running, so flexible, so free from vibration, so economical of tires. It rides like constant coasting. At two miles an hour or sixty, in crowded streets or in climbing hills, one rarely needs to change from high gear.

Sixes have suffered handicaps. They have always been heavy and costly. Their fuel cost was excessive. But men paid the price for their comfort and luxury. And they forced the best makers—all save one—to supply their demand for Sixes.

Now the Hudson Six-40 Brings a New Day in Sixes

Now the HUDSON engineers, who always lead, bring out a new-type Six. A Six with a small-bore, long-stroke motor, such as Europe is using to minimize weight and fuel cost.

They have built a Six-40, with extra tonneau seats, which weighs 2,980 pounds. That's 400 pounds less than our last year's four-cylinder—the HUDSON "37"—with shorter wheelbase and lesser power. And this new-type Six, which shows 47 horsepower, consumes one-fourth less fuel than the HUDSON "37."

The price is $1,750. Not a comparable car, whatever the type, has ever been sold so low.

Note what this means. A much lighter car than the best we could do in Fours. A much lower fuel cost. And a price attained by no other makers in a car of this size, class and power.

So everything now—in this HUDSON Six-40—is in favor of the Six. Men who want light weight, low fuel consumption, and the lowest price in a quality car, must come to this Six to get them.

Legions of men, to whom cost has barred Sixes, will now find this Six-40 the only affordable car.

A Distinguished Body New-Style Equipment

This car also brings out new ideals in beauty, new conveniences, new equipment features. The Streamline body—now the vogue in Europe—is shown here in perfection. Flowing lines from tip to tip, without the awkward dash angle. You will find, we think, no other car so handsome and impressive.

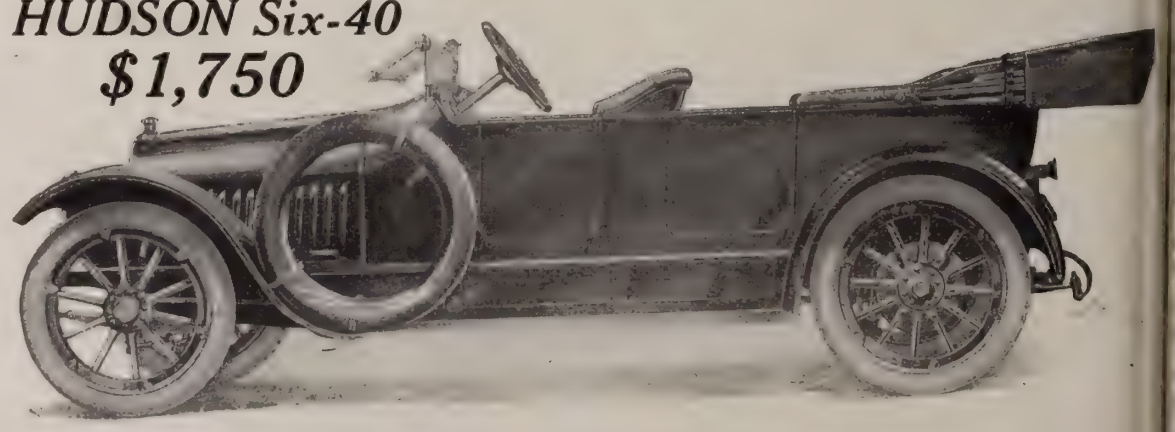
Then note the new features which we list below. Some of these attractions have never before appeared in any American car.

Our Larger Six-54

We build on the same lines the new HUDSON Six-54. In design, in finish and equipment these two cars are almost identical. But the Six-54 has a 135-inch wheelbase. It has more power. And the price is $2,250.

Go to your local Hudson dealer and see these new-type Sixes. Go early, because we are now—in midwinter—weeks behind our orders. Even for spring delivery you should make decision now. Howard E. Coffin's 55-page "Critical Analysis of 1914 Motor Cars" will be mailed to you on request.

HUDSON Six-40
$1,750



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Price, $1,750 F. O. B. Detroit.
Wire wheels, with extra wheel, $75 extra.
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NEW YORK, FEBRUARY 11, 1914

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The GREAT HEART *of* LINCOLN

Illustrations by Blendon Campbell

THE irony of fate was never more strikingly illustrated than in the destiny which placed the conduct of the bloodiest war in history in the hands of one who, more than any other man of history, shrank from the thought of human suffering. Of all the characteristics of Lincoln, his almost infinite tenderness, coupled with his own vast melancholy, has most endeared him to the hearts of the human race. "The great, gentle spirit," writes a recent biographer, "had a feeling of sympathy for every living creature. He was not ashamed to rock a cradle, or to carry a pail of water or an armful of wood to spare a tired woman's arms."

A day in May, 1863, found him visiting a camp hospital. He had spoken cheering words of sympathy to the wounded, as he proceeded through the various wards.

Now he is at the bedside of a Vermont boy of about sixteen years of age, who lies there mortally wounded. Taking the dying boy's thin, white hands in his own, the President said in a tender tone: "Well, my boy, what can I do for you?"

The young soldier looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," responded the President, and, calling for writing materials, he seated himself by the side of the cot and wrote from the boy's dictation. It was a long letter, but he betrayed no sign of weariness, and when it was finished he arose, saying: "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President. "Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat down by his side and took hold of his thin hand. For two hours the President sat there patiently, as though he had been the boy's father.

When the end came, he bent over and folded the little hands over the young soldier's breast, and left the hospital in tears.

No more beautiful story of Lincoln was ever told than that related by Mrs. Pickett in her introduction to the remarkable book, *The Heart of a Soldier*, recently published, in which she gives to the world the love letters of the gallant Confederate general who was her husband. She writes:

"I was in Richmond when my Soldier fought the awful battle of Five Forks. Richmond surrendered, and the surging sea of fire swept the city. News of the fate of Five Forks had reached us, and the city was full of rumors that General Pickett was killed. I did not believe them. I knew he would come back; he had told me so. But they were very anxious hours. The day after the fire there was a sharp rap at the door. The servants had all run away. The city was full of Northern troops, and my environment had not taught me to love them. The fate of other cities had awakened my fears for Richmond. With my baby on my arm, I answered the knock, opened the door and looked up at a tall, gaunt, sad-faced man in ill-fitting clothes, who, with the accent of the North, asked:

"'Is this George Pickett's place?'

"'Yes, sir,' I answered, 'but he is not here.'

"'I know that, ma'am,' he replied, 'but I just wanted to see the place. I am Abraham Lincoln.'

"'The President!' I gasped.

"The stranger shook his head and said:

"'No, ma'am; no, ma'am; just Abraham Lincoln, George's old friend.'

"'I am George Pickett's wife and this is his baby,' was all I could say. I had never seen Mr. Lincoln but remembered the intense love and reverence with which my Soldier always spoke of him.

"My baby pushed away from me and reached out his hands to Mr. Lincoln, who took him in his arms. As he did so, an expression of rapt, almost divine, tenderness and love lighted up the sad face. It was a look that I have never seen on any other face. My baby opened his mouth wide and insisted upon giving his father's friend a dewy infantile kiss. As Mr. Lincoln gave the little one back to me, shaking his finger at him playfully, he said:

"'Tell your father, the rascal, that I forgive him for the sake of that kiss and those bright eyes.'"

Lincoln's distress at the horrors of the war and his sympathy for those who were bereaved by its tragedies are graphically revealed by his letter to the parents of the youthful Colonel Ellsworth, who was shot at Alexandria, Va., on May 24, 1861, while taking down a Confederate flag. He wrote:

"To the Father and Mother of Colonel Elmer E. Ellsworth—My Dear Sir and Madam: In the untimely loss of your noble son, our affliction here is scarcely less than your own. So much of promised usefulness to one's country and of bright hopes for one's self and friends, have never been so suddenly dashed as in his fall. In size, in years, and in youthful appearance a boy only, his power to command men was surpassingly great. This power, combined with a fine intellect and indomitable energy, and a taste altogether military, constituted in him, as it seemed to me, the best natural talent in that department I ever knew. And yet he was singularly modest and deferential in social intercourse. My acquaintance with him began less than two years ago; yet through the latter half of the intervening period it was as intense as the disparity of our ages and my engrossing engagements would permit. To me he appeared to have no indulgences or pastimes, and I never heard him utter a profane or intemperate word. What was conclusive of his good heart, he never forgot his parents. The honors he labored for so laudably, and, in the sad end, so gallantly gave his life, he meant for them, no less than for himself.

"In the hope that it may be no intrusion upon the sacredness of your sorrow, I have ventured to address you this tribute to the memory of my young friend and your brave and early fallen son.

"May God give you the consolation which is beyond all earthly power.

"Sincerely your friend in a common affliction,

"A. LINCOLN."

But Lincoln could be sternly just as well as tender. In reprieving a soldier, William Scott, who had been condemned to death for sleeping at his post, he said: "I am going to trust you and send you back to your regiment. My bill for this is a very large one. I have left my work and have

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THE GREAT HEART OF LINCOLN

Continued from preceding page

come up here from Washington on your account. There is only one man in the world who can pay the bill, and his name is William Scott. If, from this day, William Scott does his duty, so that if I were there when he comes to die, he could look me in the face as he does now, and say, 'I have kept my promise and have done my duty as a soldier,' then the debt will be paid. Will you make that promise and try to keep it?" The promise was made and faithfully kept. The soldier lived a life of courageous helpfulness, and died while rescuing wounded men. Mr. Francis Fisher Browne, in his excellent biography, *The Everyday Life of Lincoln*, an abridged edition of which has just been brought out by the Browne & Howell Company, gives many anecdotes of the great war President's career, related at first hand by those who knew him. Mr. Browne records how Lincoln, during the summer following the expiration of his term in Congress (March 4, 1849), made a strong effort to secure the position of Commissioner of the General Land Office, without success. Major Wilcox was forcibly struck by Lincoln's convincing and methodical statement of eleven reasons why he should have the appointment. But it was given to Mr. Butterfield.

"After Lincoln became President," writes Mr. Browne, "a member of Congress asked him for an appointment in the army in behalf of a son of the same Justin Butterfield. When the application was presented, the President paused, and after a moment's silence, said: 'Mr. Justin Butterfield once obtained an appointment I very much wanted, in which my friends believed I could have been useful, and to which they thought I was fairly entitled. I hardly ever felt so bad at any failure in my life. But I am glad of an opportunity of doing service to his son.'"

One of the contributors to Mr. Browne's book relates the following incident which occurred at the close of a trial in Danville, Ill., in which Lincoln had won a conspicuous success: "When he retired to his hotel after the trial, and while conversing with a number of gentlemen who had called to pay their respects to him, Lincoln was informed that an old colored woman, who had known him years before in Kentucky, wished to see him. She was too feeble to come to him, and desired him to go to her. Ascertaining where she lived, Lincoln started at once, accompanied by a boy who acted as pilot. He found the woman in a wretched hovel in the outskirts of the town, sick and destitute. He remembered her very well, as she had belonged to the owner of the farm upon which Lincoln was born. He gave her money to supply her immediate wants, promised her that he would see she did not suffer for the necessaries of life, and when he returned to town hunted up a physician and engaged him to give the old woman all the medical attention that her case demanded."

Lincoln was never ruffled by criticism, even when it was sharp. He suffered many thrusts from his irascible war secretary, Stanton, but they never disturbed his kindly good humor. On one occasion a messenger came to Mr. Stanton with an order from the President directing the change of some army affairs. Mr. Stanton sent the messenger back with the reply: "I won't, and tell Lincoln he is a fool." When the message was delivered, Lincoln said coolly, "Mr. Stanton is generally right. I will go and see him about it."

With the passing years, there has come to the American people the realization that Lincoln's brief address at Gettysburg must be classed as one of the immortal productions of literature. In those few sentences he rose to a height in eloquence and patriotism which has rarely been reached. Every year produces new eulogies of this remarkable address. Quite recently, an ardent collector of Lincolniana, Mr. Isaac Markens, of New York, devoted a small book to the presentation of all the accessible facts concerning the Gettysburg address. Every source of information was ransacked, and the living men who had heard the wonderful language, as it fell from Lincoln's lips, were approached. There are comparatively few of the latter now surviving. Mr. Markens in his monograph sets forth these interesting facts concerning the Gettysburg oration:

"The President had the privilege of reading over the address of Edward Everett in advance of its delivery, in order, no doubt, to avoid the possibility of both taking the same ideas. Everett's was to be the chief speech of the occasion; that of the President's was to be merely incidental—a five minute speech. Judge David Wills, the President's host at Gettysburg, in a letter written on February 12, 1909, said: 'Between nine and ten o'clock of the evening of November 18, 1863, Mr. Lincoln sent for me to come to his room, he being my guest. I went and found him writing, and he said he had just set down upon paper a few thoughts for the next day's exercises. Mr. Lincoln carried the paper to Mr. Seward, who was stopping with my neighbor next door. Next day I sat by the President when he delivered his immortal address, and he read it from the same paper upon which I had seen him write it.'" The words "under God," before the clause "shall have a new birth of freedom," were inserted by Lincoln shortly before the address was delivered. This is important as showing his devout recognition of God's guiding hand in the events of our nation's history.

MEMORABLE SAYINGS

BY ABRAHAM LINCOLN

"IF IT *is decreed that I should go down, let me go down linked to the truth—let me die in the advocacy of what is just and right. This nation cannot live on injustice.*"

"I think the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all evils among mankind."

"Wealth is simply a superfluity of what we don't need. The love of property and a conscience of right and wrong have a conflicting place in our organization, and often make a man's course seem crooked, his conduct a riddle."

"The divine right of kings. It is the same principle, in whatever shape it develops itself. It is the same spirit that says: 'You work and toil, and earn bread, and I'll eat it.'"

"The people are the rightful masters of both Congress and the courts—not to overthrow the Constitution, but to overthrow the men who pervert it. Legislation and adjudication must follow and conform to the progress of society."

"Is it unreasonable to expect that some man, possessed of the loftiest genius, coupled with ambition sufficient to push it to the utmost stretch, will at some time spring up among us? And when such an one does, it will require the people to be united with each other, attached to the government and laws, and generally intelligent, to successfully frustrate his designs."

"Intelligence, patriotism, Christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our difficulties."

"I should be the most presumptuous blockhead upon this footstool if I for one day thought that I could discharge the duties which have come upon me since I came into this office without the aid and enlightenment of One who is stronger and wiser than all others."

"I know I am right, because Liberty is right; for Christ teaches it and Christ is God."

"This nation should be on the Lord's side."

"Let us have faith that right makes might."

"Faith in God is indispensable to successful statesmanship."

"The Lord must love the common people—that's why he made so many of them."

"Take all of the Bible upon reason that you can, and the balance on faith, and you will live and die a better man."

"In regard to the Great Book, I have only to say that it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this Book."

SOUND A FANFARE!

BY WILLIAM BEVIER ASHLEY

I

HEAR the fife, and hear the drum,
As the rollicking voters come.
Waving torch and flaring sign;
See the long, uneven line.
Hark! What cheers along the walk!
How the people shout and talk!
Do you see the youngsters run?
Up till midnight—Oh, what fun!
Now the marchers cheer like mad.
Who is that who looks so glad?
Why, that's the party's nominee;
That's the man they want to see
In the presidential chair;
That's Abe Lincoln standing there.

II

Hark! the roll of distant drum.
Hark! the shrilling fife comes nearer.
Mark where waving banners come;
Now the bugle notes grow clearer.
Curb to curb the bayonets gleam.
'Neath the tread the roadway's trembling.
Horses prance and banners stream;
'Tis the Union's hope assembling.
Stern of face the ranks stride by,
Heedless of the people's cheering—
Sworn a nation shall not die.
Past them all the crowds are peering
At a figure lone and grave,
Standing where the flags are dipping—
Lincoln, bravest of the brave.

III

A silent multitude fills all the streets,
The empty road between.
And neighbor never neighbor greets,
For all are watching down the streets,
For what shall pass between.

. . .

With awesome looks the children stand about,
That silent space along.
Nor will they clap or raise a shout,
Nor skip and run and dance about
That which shall pass along.

. . .

The tight-drawn blinds the windows closely hide
That look upon that way.
And those who still within abide,
Shall low their tear-stained faces hide
From what shall pass that way.

. . .

Hark! In the distance sounds a single drum—
How empty seems that lane!
And sudden all the sobbing's stricken dumb.
And now slow hoof-beats and the muffled drum
Sound dully through the lane.

. . .

And who rides there in panoply of power,
Those mighty throngs between?
Lincoln—yet wists not that that hour,
Beholds restored the Union's pristine power
Shared North and South between.

HOW BURMA HONORED JUDSON

THE AUDIENCE OF EIGHTEEN HUNDRED AT THE ANNIVERSARY SERVICE IN BURMAN CHURCH

RANGOON BAPTIST COLLEGE HAS 1,702 STUDENTS

FEW events grip the heart and interest of man sufficiently to command, after one hundred years, an international or even national recognition. In purely secular circles the fact that Adoniram Judson landed on Indian shores one hundred years ago may excite little interest, but to the Christian world it was an event second to but few in the history of the Christian Church.

To most of his contemporaries Judson was a visionary, a misguided enthusiast. To-day, delegates and visitors representing nearly every Christian land and more than a score of denominations and missionary societies have gathered in the city of Rangoon, Burma, to do honor to this great missionary hero. Then, the British East India Company refused to allow him to land in any Indian fort under their control. To-day, the governor of Burma leaves the duties of his high office to preside at the celebration of his coming, and in unstinted words of admiration acknowledges the debt that the English Government owes to Judson and his successors. The government at Washington, through the secretary of state, sends its congratulations and gratefully acknowledges the debt the world owes to its citizens who have led in carrying the Gospel to distant parts of the earth.

The story of what has been accomplished in these hundred years is such as to make "the ears of them that hear tingle." Compare the difficulty with which a few friends were interested and a few thousand dollars raised with which to begin the enterprise, with the great Men's Missionary Movement and mission conventions of to-day and single gifts to missions larger than the aggregate of all given for the support of Dr. Judson's work during the first twenty-five years.

Then consider the many trying years of patient toil and teaching before the first, and for a long time the only, convert was baptized. To-day, the Baptist churches alone number their converts in Burma by three-quarters of a million.

At the opening service more than three thousand native Christians filled to overflowing the two largest audience rooms in Rangoon, while hundreds were turned away for want of room. Words of welcome were spoken by Rev. D. W. A. Smith, D.D., president of the Karen Theological Seminary and grandson of the writer of "My Country, 'Tis of Thee." Responses were made by Rev. J. J. Baninga for the American Board (Congregational), who reminded those present that the board he represented was the mother of Baptist missions. He said that the American Board had no greater glory than in that they gave Judson to the Baptists. The second response was by Rev. William Carey, great-grandson of the immortal William Carey of Serampore. Rev. H. C. Mabie brought greetings as the representative of the American Baptist Foreign Mission Board. But no part, however great, is ever equal to the whole, and so, very fittingly, after responses from various countries and nearly a score of different missionary societies and missions, Dr. MacArthur, president of the World's Baptist Alliance, was called upon and responded with Christian greetings from Baptist Church members of the world.

The second session was given to reminiscences of Judson by those who had seen him. It was notable that of the five living missionaries who had seen Judson all were women. These were followed by a simultaneous prayer service, it having been arranged that at the same hour in America and all Baptist mission fields they should unite with the great centennial gathering in simultaneous prayer.

The music of the entire celebration was in charge of two choirs, a Burman and a Karen, which rendered the most difficult English anthems, quartettes and solos to the great delight and admiration of all present. After three days at Rangoon the scene of the celebration was transferred to Moulmein for two days, and then to Mandalay and other places of interest, closing at Bassein on December 30.

Rangoon, Burma. HOWARD R. MURPHY.

DEATH OF TWO NOTABLE MEN

LORD STRATHCONA, whose death in London on January 21, at the age of ninety-three, was reported in THE CHRISTIAN HERALD of last week, underneath his title was always the Scotchman, Donald Smith, a dreamer with the will and brain to bring his dreams to pass.

Educated in the common schools in Scotland, he went to Canada at the age of eighteen, and for thirty years lived in the wilds of Labrador and the Northwest in the service of the Hudson's Bay Company. His later political career constitutes but one chapter in his life. It was as the prime mover and directing spirit in the construction of the Canadian Pacific Railway that he won his wealth, a peerage, and enduring fame. That is one of the most dramatic stories in the history of industrial conquest, and when Donald Smith, in the presence of a distinguished company, drove the last spike which completed the Canadian Pacific, he was sixty-five years of age.

Made High Commissioner of the Dominion of Canada, a position which carries eminent distinction as well as opportunities for great service to the state, Lord Strathcona enjoyed honors few men have received in their lifetime and continued his career of extraordinary usefulness almost until the day of his death.

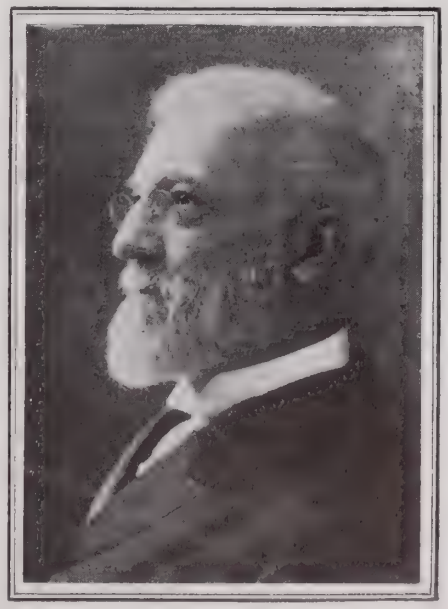
LORD STRATHCONA

THE cause of universal peace had no greater friend than Mr. Edwin Ginn, of Boston, who died January 21, at the age of seventy-six. Besides founding an organization which is foremost in the dissemination of peace literature, he annually devoted $50,000 to that cause, and in his will provided for the permanent continuance of the annuity by a bequest of $1,000,000. Mr. Ginn had not been rated among America's men of wealth, and in proportion to his means his gifts to peace must be called munificent.

Edwin Ginn possessed the qualities of mind and heart that produce leaders. He believed with all his soul in the cause to which he devoted himself, and he believed to the end in the sincerity and loyalty of others. Interested in promoting better relations between capital and labor, the possibilities for good which would follow upon the establishment of international justice profoundly affected him, and he devoted himself with all his resources and his large business ability to the advancement of world-wide peace. He founded the World's Peace Foundation, domiciled in New York City, an organization whose influence is felt throughout all organized peace work in this country and abroad.

Edwin Ginn was born on a New England hillside farm. He has said: "The family was blessed with poverty. You may think that sounds strange; but where poverty harms one child, wealth ruins a thousand." He learned the value of money through the difficulties overcome in earning a very little. When he wanted playthings he made them, and to get playtime had to do extra work. At seventeen he thought seriously of studying for the ministry, but was advised to wait, and he always felt that it would be a blessing if every boy could be assisted in choosing the vocation he is best fitted for.

At twenty years young Ginn entered college, and upon graduating began work as a school-book agent, which finally developed into the great publishing business which bears his name. The rules that governed his business were "strict adherence to principle, punctuality, and the improvement of every moment." He believed that "the true business of this world is to make men; lost fortunes can be retrieved, but lost character, *never*."



EDWIN GINN

STRENGTH IN WEAKNESS

A SERMON

BY

PASTOR CHARLES WAGNER*

TEXT: "But though our outward man perish, yet the inward man is renewed day by day." II Cor. 4: 16

IT IS a superficial opinion that expresses itself in the words: "A man can die only once." How many times every one of us must die before our real death, which is only the completion of death! Are we not dragged from the earth every time a dear one dies? As our treasures are carried over one by one into the invisible, the bonds that bind us to this side of the tomb are gradually loosened. The boat is slowly loosened from the bank, one cable after another. Death is the lifting of the last cable. It is often almost worn through long before it is cast off.

And if these words have no meaning to you, because you have never felt a part of your being float away with a life you loved, you at least know by experience that the external man is constantly being destroyed in transformation. In how many forms we have already disappeared! The little child fades away to give place to the youth. Ask the mother who, holding on her knees her fresh, laughing, curly-haired little son, secretly whispers the wish: "Oh, if he could always be so!" Adolescence rarely looks back to childhood with regret. It is too busy extending the limits of its possessions like a conquest, marching from promise to promise, growing constantly richer, more beautiful, more vigorous! And yet, when the first bitter trials of life come, the first contact with human malice or foulness, disappointments which strike the hopeful young heart with double force, does youth not sometimes weep at the thought of distant infancy, rich with illusions and fresh without a stain?

With maturity, the reminder has grown more frequent, and one day we realize that we are on the down grade. Foot by foot we dispute the ground with the enemy's advance guard. Issuing victorious from the first skirmishes, we regain confidence in our powers of resistance. But the enemy is working secretly. The invisible army which mounts to the attack upon life has not only laid siege to the doors of the city; it has won allies within. And this is the most melancholy phase. We might bear up under the physical decline, but how can we accept the moral eclipse, the intellectual decadence? When, driven from bastion to bastion, behind the last intrenchment we shut ourselves into the heart of the citadel, into the domain of the spiritual life, we too often find the sanctuary in ruins. What has become of the noble intelligence, the vast patrimony of knowledge, the sure grasp of comprehension? What has become of the firm will?

What Shall It Profit a Man?

But there are worse things than this. What of those who are the authors of their own destruction? Who shall console us for the ruin which has its seat in our own wills, for the devastation which a man who is a prey to vanity and the superficial charms of life lets loose upon himself? It is no longer old age, even sad and discouraging old age; it is failure, it is suicide. It is the accomplishment of the faithful warning: "The wages of sin is death."

Do not answer me: "Those are an old man's words. There is no use in darkening the lives of the young. You can make no change in the laws of nature. And while we are waiting our turn to suffer, we may as well enjoy the present moment. Let us eat and drink, for to-morrow we die!" Do you not feel how ineffective is the palliative which such advice offers to save you from nothingness? What difference is there between the complaint of the old at the rapid flight of the days and the joyous songs of a youth which has nothing to be happy over but the brightness of its eyes and the warmth of its blood? Is this very joy not the source of the old man's complaint? With such a philosophy of life, all wealth is a preface to misery, all possession leads to ruin. We come to be sent away; we are created to disappear; we grow to be destroyed. But there are treasures which the moth cannot destroy and which thieves cannot rob us of.

The fundamental error, the capital heresy which troubles humanity to its very foundations, is the idea that life is a good which we must cling to; that we must attach ourselves to it and love it for its own sake. The lesson which the outer man teaches us by dying is that we are given life for a purpose superior to life itself. It is a means, not an end. As long as man considers life a treasure to be guarded at any cost, he remains a slave to the destructible exterior man, to the image of a passing world. He must pass from the perishable to that which endures, not by the jealous conservation of himself, but by the giving of himself. It is the inward man which is the point of contact of each one of us with God; it is the place which is set for us in the eternal plan and by the Supreme Will. The inward man is created by all the acts and all the situations in which we realize the divine intention for us.

Self-Crucifixion Before Life

This involves separation and the tearing of bonds. If you do not become a new creature, you remain in the perishable outer man. Your hope is in what you possess and must inevitably lose. If you renounce yourself, if you give up the fallacious hope of preserving yourself, and arrive at the great decision to surrender yourself, you have crossed the abyss in that movement. We are held prisoners by the short-sighted science of self-preservation, and St. Paul is striving to open another science to us. This science is symbolized by the cross. The cross proclaims the law of the higher life. A painful law it is, but a law of freedom. In phrases of constantly renewed variety, those who have found this law strive to define it to us. In order to understand others it is necessary to have passed the road which they are exerting themselves to point out to us. But when we have made the discovery for ourselves, it is reality against Utopia, good sense against folly. And then we have good reason to prefer our failure to the success of others.

The old human misery keeps crying out in the breasts of all of us. And some who are appalled at this emptiness and sick of this vanity feel the thirst for that which is permanent. These are the fitting disciples for the masters of the higher life, provided that their thirst is not only desire, but also determination. If they are to lift to their lips the water which satisfies forever, they must be ready to pay the price, and trust no longer in the leaky cisterns. Irresolute hearts and weak wills never seek healing from a heroic remedy which they judge more terrible than the disease itself.

Hear this assertion: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." It appears clearly from these words that the inner man is not to be confounded with a cultivated mind, a soul-life in full flower, such as may often be met with under the very ruins of our material happiness and our physical health. St. Paul and all those who have experienced the true life know that it depends on no condition. The believer who chanted the old Psalm cried out: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is my strength, and my portion forever."

This point is essential; otherwise we are lost in the presence of the moral decline, the intellectual eclipse of a man who has been in possession of an admirable soul-life. The resources of faith must grow in proportion as human distress increases, in accordance with the beautiful words: "When I am weak, then am I strong," and the others, "We have this treasure in earthen vessels." There are depths of misery in which nothing remains visible to mark the triumph of soul over exterior fatalities, and it is in these depths of misery that the servants of God seem to us grandest; in positions where there is no more possibility of spiritual ascendency, of extraordinary power of will. It is no longer a question of excellent states of soul, of the visible presence of God, or of that inner joy which passes all conception. It is no longer by God's favors that we measure our assets or those of dear ones about us. We say no longer: "God has saved and protected us; here, there and everywhere we have escaped from disasters or enjoyed precious privilges." We say: "In spite of all and always, whether we are upright or crushed to earth, living or dead, in the jaw of the lions, in the fiery furnace, in weakness, God saves us always, even if we are destroyed. To die, to be destroyed for the good cause, is to find a place of safety for all that we are and all that we have, so we cannot lose an atom."

There is a struggle for the inner life, as there is an instinctive and animal struggle for the conservation of the external means of existence. In this struggle we find various degrees of advancement, and first an apprenticeship. We must have exercise. The change in point of view is only the beginning. First we must learn to give, we must comprehend the elementary sacrifice, we must gain the disposition to offer ourselves. Then we must constantly renew ourselves in the life which is so totally different from the old one. A law against which there is no possible appeal forbids us ever to consider ourselves conquerors. The battle never ends. The position of warrior emeritus is incompatible with the conditions of this struggle. To sit down definitely at the side of the road, to retire on one's income, the ideal of mediocre well-being, is forbidden here. You cannot live on your income in the kingdom of God: you can live only on your labor and perpetual consecration. Man is exposed to constant danger; he may fall back into the exterior and the superficial, he may build on the sand. "Watch and pray!" is the virile war-cry of this army. On this condition the inward man will be renewed from day to day.

A New Christian Heroism

We must admit that this is not the ideal of the average man, or even the ideal of religious men in general. This Gospel is still to a large degree hid from our eyes. To convince ourselves of this, we have only to consider the so-called higher morality which we teach our children, and which is the reflection of our own attitude. It rests squarely on a system of rewards and punishments, admirably characterized by the commandment: "Honor thy father and thy mother, that thou mayest be happy and live long on the earth," and by a long list of passages from the Old Testament as well as the New, which amount to this injunction: "Keep the laws and the commandments, that thou mayest prosper, thou and thy children after thee." There is nothing to say against this doctrine. It is a law of life, that good should come from good, and evil from evil. But if we look at it only thus, life becomes a fortune to be realized. Success is the necessary result of a noble life. *Get* is the great motto. Despair and discouragement are our lot when the old idyl fails us. Such a moral system is like a ladder which is too short. It serves beautifully for ordinary exigencies. But as soon as the experience is too high for the ladder, we have no longer an issue or a resource.

We must be converted, we and our children, to another conception of life. Instead of the advantages of regular conduct, let us show them the risks they must run if they will be honest. Let us accustom them to the morality of the beautiful sacrifice, in which it is taught that the just must taste of much suffering. Let us turn their ear to the voice of the Christ, promising persecution to those who have left all for him. It is the heroic morality, the only system which can free hearts, the only system which can carry us through the dark valley of death, on into life and glory.

A man is a knight in the lists. He has all the gifts of life to use against the enemy. Here are the helmet, the cuirass and the sword, here are the generous heart and the valiant arm. If he yield to the temptation to keep all this clean and uninjured, time will tear it away from him as they tear the chevrons from a soldier who has failed of his duty, and his end will be only a hideous degradation. But if he uses it all as God intends, if he throws himself into the conflict without looking back, then the helmet may roll to the ground, the cuirass may fly into fragments, the broken sword may drop from his hand. Do not lament, do not regret, for the end has come. The warrior may breathe out his life in peace, repeating like St. Paul: "I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

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*Evangelical Pastor, Paris, France, author of *The Simple Life.*

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, February 15. John 5: 33, 34. *"Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved."* If the Jews had been sincere in their efforts to determine the true character of the strange Prophet who had appeared among them, they could have reached a correct conclusion long ago. Had they not mistaken John for the promised Messiah because of the powerful impression which his message had made on all sorts of men? John had not only declined the honor intended for him, but had even pointed them directly to Christ, who would follow immediately after him; yea, had shown them Christ among the multitude, and had rejoiced when his own disciples attached themselves to Christ. Though in the economy of divine grace and for the sake of the fulfilment of ancient prophecies concerning John it was necessary that John's testimony be offered before the long-expected Messiah could appear, still that testimony was comparatively a small matter. John's witness was true and reliable testimony, but it was not *the* testimony, the witness which was to come from the highest source. That testimony Christ must offer himself. To be really what John had foretold him to be, Christ must speak, as he is here doing, about his divinity. And though they may be angry at him for revealing to them his true self, he is, even in this discourse, and by these words, their merciful Saviour. They had sought the Saviour in John. John had told them who the Saviour was. The Saviour is now standing before them. The Saviour is this same Jesus of Nazareth.

MONDAY, February 16. John 5: 35, 36. *"He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."* While divine grace is always and everywhere accessible to sinners, God has in his kingdom on earth seasons of grace, when his Word is spoken with more than ordinary power. Men were roused and mightily stirred by the ministration of John. His personality and his work became the talk of the land at the time. Likely, all were agreed that this preacher in the desert was a very great man, and that his activity was adding luster to the history of the Jewish race, which boasted many remarkable men in their long line of ancestors. With very many this shallow admiration was the end of their contemplation of John. They were pleased to see, perhaps even hear, him, but as to doing what he urged them to do, as to repenting and being baptized, that they considered unnecessary. The light was soon taken away, and a greater one, the Light of the World, came in John's place, trailing after him still greater glory by his signs and miracles. No honest student of Christ could escape the conviction that what John had predicted was fully proven by the ministry of Christ. And him, too, the majority of the Jews rejected. The glorious spring and summer of their gracious visitation passed, and they remained what they had been before. Have we made the best use of the spiritual opportunities that have been granted us? Are we obeying the call of Christ with all our heart, or are we content to merely "admire" Christianity, the church, the Bible?

TUESDAY, February 17. John 5: 37, 38. *"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."* Our Lord has defended his personality and the truth of his testimony against the caviling Jews. He has also charged them with supineness and indifference over against the manifestation which God has made of his Son. He now attacks the criminal stupidity of their unbelief. God himself has witnessed to them for his Son Christ. John had communicated to them the great revelation made at the baptism of Jesus, and the divine command: "Hear ye him!" The Son had come among them. They could hear and see their God and the salvation he was bringing them. What did it profit them? They neither heard nor saw what might have reclaimed them from perdition. Even that Word of God which they possessed, and for which they professed much sanctimonious reverence, had found no abiding place in their hearts. They were "fools and slow of heart" to believe all that their own prophets had spoken concerning the Christ. In our own day we seem to hear echoes of that old strife of tongues which jarred the pure ears of the loving Jesus. Men claim that they cannot, no, they simply cannot, accept this divine Jesus. Why not? Not for lack of evidence, but because of their inward resistance to the force of the evidence. Thus they miss hearing and seeing what would convince them and win them for the Lord and for heaven.

WEDNESDAY, February 18. John 5: 39, 40. *"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life."* With an appeal to the Scriptures Christ caps the climax of his great testimony in his own behalf. Even the Old Testament is full of him, and, therefore, full of eternal life, and able to save those who read it. The Jews were taught the Old Testament. And now the very Person for whose coming their fathers had sighed, who had been the theme of the enraptured lore of their poets and prophets, stood among them, and had to tell them: "Ye will not come to me, that ye might have life." But this text is important for another reason: it shows the attitude of Christ toward the written Word of God. If at any time the Scriptures might have been dispensed with, we imagine that time was when Jesus, the marrow and substance of all the Scriptures, spoke God's truth to men in person, and corroborated his teaching with his wonderful works. But no! he wants men to recognize the ancient oracles of God, and therefore submits to an examination of his preaching and work by the norm of what had been written in the Book. The authority of the Bible was ever acknowledged by Christ, and he taught men by direct command and by his reverent example to regard the teaching of God's Book as the final test of the truth which can bring men into heaven. Search the Scriptures! This call has been ringing through the centuries. It is directed to you and to me, dear reader. The true church of God has always reiterated this call of Christ to her children, and has tutored them that they might become intelligent Bible readers. As we value our souls, let us heed this call of Jesus. Let us search, read thoroughly, exhaustively, in God's Book. The deeper we go into it, the greater will be the cheer and comfort, the light and strength which we shall bring away from our study of this Book.

THURSDAY, February 19. John 5: 41-44. *"I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"* The proffer of grace which through the preaching of the Gospel is made to sinners is not prompted by a desire on the part of the preachers to gather glory for themselves. To superficial minds it might seem as if Christ and his ministers were struggling to gain approbation from men for their work, to establish a great record for themselves. Carnal-minded men are always prone to judge the spiritual-minded by their own selfish standards. It may be that the Jews had indicated to Christ that they regarded him as an ambitious man. At any rate he read their thoughts and rebuked them for it. They were void of the love of God, which means complete self-forgetfulness in the endeavor to embrace God and to do his will. But they were full of self-love and strove for personal glorification. Hence, they could not understand the unselfish Christ and his unselfish servants. Therein lay a cause of their unbelief, yea, the primary cause which was back of other secondary causes also operating in their wicked hearts. Though Christ's ministry was full of glory, it was not the kind of glory which they were seeking. They chose to follow men who flattered their national conceit, exalted the traditions of their elders, and could make a spectacular display of their piety, like the Pharisees. These they followed to their ruin. Clever deceivers are still abroad, flattering the unholy conceits of the multitudes, pretending to achieve more for men by their man-made religious devices than the plain preaching of law and Gospel can accomplish.

FRIDAY, February 20. John 5: 45-47. *"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"* With these crushing words the Lord closes his memorable discourse to the Jews on his divine person and redeeming mission. He charges them with apostasy from the faith which they were outwardly professing. Their regard for Moses was all sham. The ancient prophet should have been amazed at the blindness of these students of his writings. His teaching, too, had been misspent upon this renegade race. The point of supreme excellency in all the writings of Moses had been his testimony in behalf of the Woman's Seed, the Star of Jacob, the great Prophet who was to come. In their public and private devotions the Jews professed a great longing for the coming of the Messiah. But how much they really believed their honored teacher Moses, and how little they accounted his Messianic teaching, was shown by their treatment of Jesus. Therefore their teacher will one day be their accuser and judge before the Father. Again we note here the regard of Jesus for the sacred writings, in this instance the writings of Moses. Ye critics, who have eliminated Moses from the authorship of his writings and plucked his writings to pieces, what will you answer the Lord, who has referred men to the testimony and teaching of Moses concerning himself?

SATURDAY, February 21. Mark 1: 15. *"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."* This is "the Gospel of the kingdom." With these words Christ on his preaching tours summoned men to enter into that relationship with God which makes God their Ruler and Liege, and themselves his loyal subjects. The time for the public and general introduction of this kingdom among men had now arrived. The fulfilment of all the prophecies regarding redemption had appeared in Christ. But what are the terms of admission into the kingdom? Repentance, that is, a change of mind, and faith in the Gospel; that is, trust in the free saving grace which the Gospel of Christ proclaims. When men have been led to see the foolishness of their old notions concerning a righteousness which they may achieve by their own works, when they recognize the corruption in which all their thinking and willing is steeped, and remorse fills their hearts because of their waywardness and godless condition, they are beginning to be prepared for membership in the kingdom. And their entrance into the kingdom is effected when they embrace Christ as their righteousness, his teaching as their only wisdom, his example as the only noble and beautiful pattern of holiness. Reader, you may often have changed your mind about this or that, but you have not yet experienced the most necessary and fundamental change of mind if you do not believe the Gospel of your Redeemer.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE CAMPAIGN IN MEXICO

DURING the week that closes as THE CHRISTIAN HERALD goes to press, the Mexican situation has been largely a matter of taking stock. The announcement of an early meeting with the President at the White House of the Senate Committee on Foreign Relations awakened hope among foreign Powers that the administration would soon make some active move.

From Mexico both combatants gave out statements of their intentions and expectations. General Huerta was reported as undaunted by northern defeats, and as preparing to check the rebel advance on the capital. He was said to express confidence in his ability to control the situation and recover the support of all sections of the country. General Villa was reported as concerned with the commissary problem and to have gone to Juarez in somewhat broken health. Foreign and Mexican mine owners were to confer with him there with a view to protection of their property and resumption of business, it was stated. General Carranza declared that no peace was possible until established by the Constitutionalist army, and he is said to have made Chihuahua City a veritable capital of the Constitutionalist government. The chief news of a warlike character had to do with continued preparations for the attack on Torreon. It is pointed out, however, that Torreon and Monterey and Saltillo form a chain of Federal cities, each of which must be captured by separate campaigns before the rebel army can consider Mexico City as open to attack. The distance from the Texas frontier to the Mexican capital is 1,200 miles. The conference of the Senate Committee on Foreign Relations did not meet the hopes of the general public, nor, according to reports, of foreign Powers. Rumors were rife that important negotiations for the settlement of Mexico's affairs were pending, and intervention was freely spoken of in advance of the conference; but the gravity of the situation seemed increased by the absence of any new announcement from the administration.

Prominence has been given in the press to reports of a friendly disposition shown by Japan toward the Mexican ambassador, and reciprocal courtesies from the Mexicans to Japanese naval officers off the Mexican coast. Also to the present shipment out of Japan of arms and ammunition in large quantities to the federal government of Mexico contracted for, it is stated, during the presidency of Madero and with the cognizance of the United States Government. Attempts to draw exaggerated conclusions concerning the Japanese element in the situation are not as yet treated with much seriousness, but the situation has led to a proposal that President Wilson lift the embargo on arms in favor of the Constitutionalists. Nothing authoritative respecting the President's intentions, other than that his policy of "watchful waiting" will be maintained, is at present obtainable. The week closed with a distinct uneasiness prevailing on all sides.

The Mexican refugee encampment at Fort Bliss, El Paso, Texas, is not constrained by the fear of violating conventionalities, but sits at Uncle Sam's table with great composure and no little delight, and accepts the various attentions of his uniformed representatives with amiable gratitude. This is one of the most picturesque incidents in the history of Texas, and the camp and its guests are daily visited by curious throngs. One phase of this temporary colony is especially brought out in a letter published on page 130 of this issue.

A correspondent of this paper has sent us an interesting statement made by "an American in the service of the Mexican revolutionists," from which we quote in part:

"My services are chiefly to train raw recruits in the use and care of their rifles. Many of these are unacquainted with firearms. Since I have been among them no acts have been committed not permitted by officers of civilized armies in other countries. Let all who say that the bushwhacking of bandit bands can be stopped at any time recall the days of our own Civil War when bands of men ravaged the border States, committing acts as unspeakable as any performed here in Mexico. The armies of the revolutionists were never so well equipped, united, and led as now. They are being trained to a marksmanship known to but few armies of the Latin countries. They are preparing to give a good account of themselves when the proper time comes. They are misunderstood, misjudged, ignorantly and knowingly, but in the end will be shown to be truer patriots than is generally supposed, and far less given to plundering than is imagined by northern readers of journals that care only for the most exciting news story, regardless of the truth.

"I feel that I am not engaged in a war of 'blood and plunder,' any more than as all wars may be considered such. I serve partly because I get paid a fair sum of money for my time and effort, but not alone for this. I am teaching these men to handle firearms intelligently because I believe that Mexico needs and is entitled to a better form of government and better social and political conditions than she has yet enjoyed. I believe that the Mexicans are capable of taking part in local government intelligently, and that they are capable of being taught the principles of free government, so that another generation will see them entering into politics and administering government in much the same way as do the people across the Rio Grande. I believe the people need assistance, mental, moral, and physical, from Americans who recall the days when our own country was in process of formation."

As regards atrocities, press reports reflect a tendency on both sides to extend the slaughter of battle beyond the field of glory. General Villa has been reported as issuing death orders against all Federal officers and government officials captured by his troops, and also as having forbidden the execution of any captives. The actual state of things cannot yet be known with definiteness. The press of January 29 states that four hundred rebel cavalrymen have been ordered to the hills to save a number of Americans and Englishmen held by bandits, the leader of whom, one Castillo, was to be executed if caught. Castillo, it appears, has been invading rebel territory and has threatened death to all Americans found in Mexico. It is possible that when Mexico is once more at peace and the true history of the revolution known, there will be a considerable readjustment of public opinion on many points now judged almost entirely by news of the press.

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REFUGEE FEDERAL SOLDIERS WITH WOMEN, CHILDREN AND PETS APPROACHING FORT BLISS

TOPICS OF INTEREST AT HOME AND ABROAD

PLANS are on foot to expand the work of the Canton Christian College at Canton, China, until its students shall receive the equivalent of an American college education. The idea is to make the Canton College the "Columbia of the Far East." Five million dollars will be required to carry out the plans, which were recently discussed by trustees and supporters of the college. This institution was incorporated in New York State in 1893, and is undenominational. Its faculty includes about seventy persons, half of whom are Chinese, and there are upwards of four hundred native students. It is said that the present work done is excellent and that students receive a good education at very small cost.

—THE COMPLETION of ten years as spiritual head of the Episcopal Church in the diocese of New York by Bishop David H. Greer, on January 26, was made the occasion of a demonstration by his host of friends. A large committee of arrangements was in charge. The day was begun with holy communion service in St. Bartholomew's Church, where Bishop Greer was once rector. A luncheon elsewhere followed, at which speeches were made by the clergy and laity. Many bishops from other States attended this interesting celebration. In the decade that has passed the bishop has been instrumental in advancing the construction of the cathedral in New York, reorganizing the missionary activities of the diocese, largely augmenting gifts for missions and for church work, and building up an effective corps of laymen. Speaking of the trend of the day, Bishop Greer stated that men are coming to realize that something more than material prosperity is needed for full human development.

—THE NEW YORK PORT SOCIETY begins the new year with a bright outlook. The Mariners' Church in New York, of which the Rev. Samuel Boult is pastor, recently interested a number of gifted persons who came to give the seafaring men of the congregation an entertainment worthy of special note. The program was arranged by Mrs. Charles R. Scarborough, chairman of the Women's Auxiliary of the society. Miss Erna Herzog, contralto; Miss Helen Bick, violin; Dr. L. D. Washburn, baritone; Signor Anthony Augenti and others delighted the seamen with artistic music; Mr. James Yereance, president of the society, welcomed the men present, and Mr. Boult expressed his hopes for them for the new year. Refreshments were served and the men are looking forward to the next concert with delightful anticipation.

—MUCH SPECULATION has appeared in the press as to the meaning of the reported split in the British Cabinet on the country's naval policy, Chancellor of the Exchequer Lloyd-George characterizing European armaments as "organized insanity," and putting the First Lord of the Admiralty Winston Churchill on the defensive in behalf of the British program of development. Certain press reports on January 25 intimated that the real motive for retrenchment could be found in the alleged failure of an emissary to obtain oil concessions in Central and South America from which to draw the fuel necessary if England is to build ships of the great modern oil-fuel driven class.

—MR. F. W. VANDERBILT, the American financier, with a party of guests, including Mrs. Vanderbilt and several titled English men and women, were rescued from the Vanderbilt big steam yacht *Warrior*, wrecked off the rocky Colombian coast on January 27, by heroic efforts on the part of the crews of two steamers belonging to the United Fruit Company. The steamers were summoned by the *Warrior's* wireless, but several small boats were wrecked by the gale and battering seas and a number of sailors badly injured before a rescue boat reached the yacht. The passengers were taken off, but the captain and crew insisted upon staying aboard over night.

—IMMIGRATION FIGURES for the first six months of the present fiscal year show that approximately two per cent. of foreigners applying for admission to this country were turned back as undesirable. From July to December, inclusive, nearly 15,000 were refused admission, whereas in the entire previous twelve months only about 20,000 were debarred. While the rate of rejections has increased, the total number of admissions has also increased about thirty-five per cent., 735,000 having been admitted in the twelve months ending with December as against 545,000 the previous year. Congress is giving much attention to the subject of immigration at present and especially as affecting Asiatics. Secretary Wilson of the Department of Labor has recommended that Hindus be debarred and also that the physical standard of admission be that of recruits for the United States army.

—THE FUTURE OF the new kingdom of Albania, which was born of the Balkan War, continues to engage the attention of Europe. Prince William of Wied, elected by the great Powers to rule Albania, is expected to overcome his hesitation to accept the responsibility and ascend the throne in February. Arrangements are being made for an impressive spectacle at the time. Albania as an independent country represents a compromise among European Powers to prevent this and that one from securing undue advantage from the Balkan War. Confronted by the necessity to steer a neutral course as respects these rivals, and at the same time to preserve peace in a country peopled by races and tribes amongst whom exist perpetual quarrels, it is not to be wondered at that the prospective king has been inclined to step aside in favor of a native claimant who is said to be in command of the country with an army under him.

—A SEA DISASTER was reported by wireless early January 30. The Old Dominion liner *Monroe*, bound from Norfolk, Va., to New York, was struck by the steamer *Nantucket* of the Merchants' and Miners' line off Hog Island, and sank within twenty minutes, carrying down to death fifty of the passengers and crew. The *Nantucket*, also badly damaged by the crash, launched life-boats and began the work of rescue by searchlight. Passengers on both ships were thrown into the wildest panic, and besides those known to be lost a number of others are as yet unaccounted for. The *Nantucket* was bound from Boston to Norfolk, and the fatal collision occurred in a dense fog.

MORE FRIENDS FOR CHINA'S ORPHANS

EVERY day brings new friends for the little orphan boys and girls of China, whose appeal for support for the current year we published in THE CHRISTIAN HERALD. Some readers of this paper, who have befriended China in the past, have found their interest revived and are again helping the Lord's work in that distant land. It is a pleasure to read these letters and to realize that the writers, in many cases, are making a sacrifice to assist the orphans. We give a few extracts below:

Mr. and Mrs. J. D. B., of Davidson, Okla., send $8.21 "to be applied to the Orphan Fund as a memorial gift of our little son Lambert, who passed away in July."

C. E. W., Rochester, N. Y., encloses a gift to the Fund, and makes a request for ten copies of the booklet entitled *Little Hai Ieh Tsi* (Abused Leaf), a true story of the tragic side of Chinese childhood, which THE CHRISTIAN HERALD has published to assist the Orphan Fund, and copies of which we shall be glad to send to any interested reader on receiving a request by postal. A number of our contributors this week ask for copies of the pamphlet.

A dear little miss of Hull City, Minn., Florence Fry, writes: "I have been saving my pennies and nickels for the poor Chinese girls. Will you please send them for me? I hope it may be the means of making some little girl acquainted with Jesus." We, too, trust that Florence's gift may bring a blessing.

From a letter sent by DeW. B., Jr., Denham Springs, La., we quote this touching passage, referring to a dear one now gone: "In looking over her things, I found a little box which she called 'the Lord's money' (for she always gave one-tenth to the Lord). I found in it $1.95, and as it was the Lord's money indeed, I send it to you to be used in the best way you can for the Lord's service."

We know of no better way to apply this gift than in helping some litle heathen child in China to learn of him who was the Friend of all children.

Mrs. C. E. G., of Douglas, Neb., in enclosing her contribution of $2.75, writes: "I used to wonder why our heavenly Father sent such trials upon heathen countries; but now I believe it is to give Christians an opportunity to convert them. What more can we ask than to be allowed to take a tiny child and train it in the right way, or to save the lives of starving people and thus win them to Christ? About two years ago, when I first read an appeal for help for the heathen, I did not feel that we could send in any money without sacrificing something that we had been accustomed to, as we were trying to save money to buy a home. So I told my children of the poor little Chinese boys and girls who didn't have enough bread, and to whom a glass of milk would be more of a treat than a dish of ice cream would be to us. I asked them if they would be willing to do without candy for three months. They readily agreed to this, while I promised to go without my breakfast coffee for six months. In this way we managed to save $1.50, and, needless to say, we never regretted it. Since then our heavenly Father has "dealt bountifully with us," and we have been able to send small sums from time to time without denying ourselves anything that we really need. You have our prayers for the success of THE CHRISTIAN HERALD and all the good works you have undertaken In His Name."

Bah Eai Ling Shu Poh Ying Tseu Wei Tsung Oo Tse Lai Sung Zung Mai Ju Moh Ying

SIX LITTLE MAIDS IN OUR SHANGHAI ORPHANAGE WHO NEED SUPPORT

A friend in Roberts, Ill., encloses $10.60 as "a thank-offering to our Father in heaven for restoring to health our baby."

"I have been much interested in the great work in China among the orphans and little waifs," writes B. E., Mocksville, N. C. "My heart goes out in sympathy for them and for the workers. Enclosed you will find $2; I only wish I were able to support at least one of them; but since I cannot, I will send this little mite, hoping it will do some good. I love the missionary work and wish I could devote my life to it."

On this page we reproduce a photograph received from the missionaries of the Shanghai Industrial Orphanage, where some 38 of the 1,005 CHRISTIAN HERALD orphans are now cared for. The picture shows a typical group of children of various ages, all bright and promising, and fairly representative of the entire number for whom we are inviting support. To help save one of these little ones from heathenism and to bring it under Christian influence and training is a privilege for any reader who has real missionary work at heart. We hope to hear from more of our friends and that thousands of them will co-operate with us in helping the missionaries to save the little children of China.

Send your contributions to The China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York City.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

——, Tonawanda, N. Y. $10.00
Frahm, Mrs. H. 1.00
Foster, C. M. W. 2.00
Mrs. S. 1.00
Christopher, Mrs. J. .. 1.00
Bouton, Bell 1.00
Bevier, Mr. & Mrs. Conrad B. 2.00
Staley, Nora 2.50
Benham, Mrs. Rosa C... 3.00
Cox, Murray 2.00
A Friend, Mineral Point, Wis. 1.00
——, Sabula, Iowa 1.00
——, La Crosse, Wis... 1.00
E. A. M., Concordia, Mo. 1.00
White, Jessie F. 1.00
Harkem, W. H. 20.00
Ayres, Mrs. Eugene 25.00
Cook, A. E. 10.00
Albert, F. 10.00
French, Lewis P. 2.00
Nikkel, Bernhard 1.00
Fisher, L. G. 2.00
A Friend, Verona, N. J.. 20.00
Blish, Mrs. Jennie P.... 1.00
"L., Penna" 2.00
Aibs, Mrs. M. A. 1.00
Gibson, Mary A. 5.00
——, Poultney, Vt. 1.00
From a Sub'r. in His Name, Patchogue, N Y 2.00
Cahoon, Harriet, L. 1.10
——, Luverne, Iowa ... 50.00
Frohm, Mrs. H. 1.00
King, Mrs. Sarah C. 2.00
McLennan, C. 20.00
Howell, Sarah E. 1.00
——, Pasadena, Calif. .. 20.00
Higgins, J. T. 3.00
I. B., Niagara, N. D... 1.00
Lindmark, Mrs. Ida 2.00
Dasch, Mrs. Addie 5.00
Litch, Murda & Wife... 20.00
A Widow, El Monte, Cal. 10.00
Howell, Sarah C. 1.00
Giles, Mrs. Joseph 1.00
Chamberlain, Miss L. .. 3.00
Ramey, Mrs. and Son .. 1.00
Otis, Helen L. 5.00
Elwell, Mrs. C. A. 1.00
Walters, Mrs. A. E..... 30.00
——, Washington, D. C. 20.00
In Memory of E. S. L. N. 4.00
Mosher, Mrs. Margaret.. 1.00
Hoge, Mrs. S. 1.00
Friend in Ky., Berea, Ky 3.76
Baird, Ina M. 1.00
Subscriber, Wash., D. C. 10.00
——, Chicago, Ill. 2.00
Bruegel, Mrs. G. A..... 1.00
L. A. M., Montgomery, Ohio 20.00
——, Endicott, N. Y. .. 1.00
McCarthy, Daniel 1.00
Adams, Jno. F. 2.00
Watt, Mrs. J. A. 20.00
Cramp, A. B. 1.05
Scott, Olivia J. 2.50
Chan, Ida 2.00
——, Peru, Ind. 1.00
Caskey, Mrs. R. J..... 2.00
Gibbs, Miss Julia S. .. 3.00
Woman's Missionary Society of First Pres. Ch. of Dayton, Ky. 1.00
Saterlee, Miss Smyrna.. 1.50
Barber, Mrs. S. C.; Adkins, Mrs. Nancy, and Barber, Miss Eva 4.00
Smith, F. J. 1.00
Newell, S. A. 1.00
Mt. Zion Church, Madison, Ind. 5.00
S. S. Class of St. David's Church and Rebert, Mrs. Gereon G. 1.80
Woodside, Wm. 2.00
Gustafson, Chas. 1.00
Malick, Mrs. A. C. 1.00
Coffroad, Lucetta A. .. 1.00
Hillyer, L. H. 1.00
Mitchell, Mrs. N. 2.00
Barnes, Mr. & Mrs. S. S. 3.00
Pearce, Isaac W. 1.00
In His Name, Manhattan, Kan. 2.00
Jauvier, A. E. 2.00
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Ruttledge, Mrs. Robert. 3.78
Griffiths, D. J. 1.00
A Friend, Pleasantville, Pa. 20.07
Bery, A. H. 20.00
Wooley, Miss Eliza. 3.00
White, Jessie 1.00
A Friend 1.00
Dorney, M. L. 1.00
Kerr, L. 10.00
Hezlep, Mrs. 5.00
——, Lancaster, Ohio.. 1.00
Morton, R. B. 5.00

"CARDINAL'S DAY" AT THE CAPITAL

POSSIBLY the readers of THE CHRISTIAN HERALD will feel the same curious interest as the writer did a few days ago on seeing the above heading in display type in the *Catholic Universe* of Cleveland, issue of January 16, and reading the following news item:

WASHINGTON, *January 14.*—Cardinal Gibbons was in Washington last Sunday to celebrate Cardinal's Day, a custom inaugurated by him about nine years ago and followed every year since. The day was celebrated by a solemn high mass in St. Patrick's Church at 11 o'clock which was attended by members of the cabinet, the diplomatic corps, justices of the Supreme Court, officers of the army and navy, senators and representatives and a number of prominent churchmen and citizens of Washington.

Very Rev. Sigourney Fay of the Catholic University was celebrant of the mass, Rev. James A. Smyth was deacon and Rev. John M. McNamara sub-deacon. The sermon was preached by Very Rev. E. A. Pace of the Catholic University. The sanctuary was a scene of beauty. The other portions of the church were decorated with the cardinal's red and evergreens. A special program of music was rendered by the sanctuary choir and the mixed choir, with a full string orchestra. At the close of the mass "Silent Night," "Glory to God" and "Joyful Song" were sung.

After the services the cardinal held a reception in Carroll Hall, when the members of the St. Vincent de Paul Society and the League of the Good Shepherd served as the guard of honor and thousands formed in line, including many non-Catholics, to give New Year greetings to the aged prelate. After the reception Monsignor Russell entertained at a dinner in the rectory in the cardinal's honor.

Considered as a social event, Cardinal Gibbons's New Year reception can interest only a limited number of persons. Affairs of this kind on or about New Year's Day are common throughout the world. There is no reason why a churchman should be denied the universal privilege of meeting his friends at the turn of the year to receive their greetings and exchange sentiments of love and esteem with them. Most pastors have their New Year callers. Owing to circumstances, such a social function may become a more or less elaborate affair, may be connected with certain formalities, and attended by some ostentation that is unavoidable and not intended at all by the parties. Thus viewed, we have not a word to say in criticism of "Cardinal's Day." That is a private affair of Mr. Gibbons and his friends. We rather think it a pleasing and commendable act on the part of the parishioners to show their regard for their pastors also publicly, and for members of a religious society to express their loyalty to their leaders and cheer them for the work of the year just beginning with evidences of their good will.

Nor need the religious features connected with Cardinal Gibbons's New Year reception give any one a start. The Roman mass is indeed an abominable thing to any Christian who has grasped its meaning and compared it with the Scriptures. A consistent Christian may also feel that he would violate his conscience by countenancing the Roman mass by his presence. But that is another matter. As a religious service the celebration of a "solemn high mass" by Catholics on an occasion like the Cardinal's Day is as defensible as the service which a Protestant or other congregation holds when it wishes to honor a pastor. Catholics always celebrate masses of divers sorts. That is a way they have in the practice of their religion. It concerns nobody but themselves. This is a free country. No American would tolerate any infringement on the freedom of any inhabitant of the United States to choose his religious faith and practice it.

Lastly, it is of only passing interest to most of us who attends a mass in a Catholic Church or a reception of a Roman cardinal. If any person has a reason for doing so that is sufficient to himself, it must be sufficient to the general public. We know of Catholics attending Protestant services and social functions. Curiosity or politeness or personal regard account for that. No matter what a person's social rank or official position may be, his freedom of action in such matters must not be circumscribed.

The sensational features attending Cardinal's Day are (1) the fact that the cardinal comes from Baltimore, his home, to the national capital to celebrate the day; (2) that it is noted that he gathers about him "members of the cabinet, the diplomatic corps, justices of the Supreme Court, officers of the army and navy, senators and representatives." This causes Cardinal's Day at the capital to look decidedly like a state affair. The President has his New Year reception; so has the secretary of state, and perhaps the representatives of nations accredited to our government. International courtesy is shown at these functions. Diplomatic relations may make attendance at these functions imperative to the representatives of foreign governments. These functions are a realistic panorama of world power, and the pomp of rulers is displayed at them.

Now here comes the oldest American cardinal, oldest in years and office, and sets up his own New Year reception at our capital, and is delighted to see that in a manner his claim to recognition as a sovereign, "a prince of the blood," is granted; for some persons of official rank are there to greet him.

Continued on page 142

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Contrasting Lives

HISTORY is constantly teaching us lessons to which we often give but little heed. In the lives of the two great Americans whose names are revered above all others—Washington and Lincoln—there are so many points that stand out in sharp contrast that they may well challenge our consideration.

Washington was of aristocratic birth, Lincoln a poor peasant farmer's son. The first had the advantage of social position, education, and comparative wealth; the second, born and reared in a shack, inherited a hard struggle with poverty, and in his youth had scant opportunities for learning more than the "three R's." Yet, even with this strangely dissimilar start in life, both reached the highest place in the love of the people, both received the highest honor the people could bestow, and they stand in history together as America's two greatest Presidents.

But while the start in life of Washington and Lincoln was thus dissimilar, both had those great qualities in common which go to the making of men of heroic mold. In their patriotism, their love of justice, their intense appreciation of honor and integrity, and their firm dependence upon divine guidance in all the business of life, they were alike. Every crisis brought them to the throne of God for light and wisdom. Both believed that God gives to those who ask of him the power to see the right, the courage to fight for it, and the ability to win.

There was another remarkable point of similarity in the lives of these two great Presidents. Mary, the mother of Washington, and the mother of Abraham Lincoln, socially and intellectually were far apart; yet their distinguished sons, even after the highest honors had been showered upon them, both declared that all of character and worth they possessed they owed to their mothers. What a generous tribute and how loudly it speaks for the value of maternal influence! The great lady and the poor farmer's wife were both good mothers, and both were royally enshrined in the loving and grateful hearts of their illustrious sons.

Both were praying men—Washington on his knees at Valley Forge; Lincoln in frequent supplication during the great crises of the Civil War—these are attested facts never to be forgotten. Their faith in the wise leading of an overruling Providence never failed them. When cabinet councils and influential advisers could not aid in solving the great problems they had to face, they solved them by prayer, taking the Omniscient God as their counselor.

In their desire to serve their country and their people, regardless of personal honor or reward, they were also alike. It is the highest test of patriotism that it seeks nothing for itself. Lincoln, always shrinking from pomp and applause, and Washington, refusing the titles, the regalia, the ceremony which had always been the prerogative of rulers, begging the nation at last to let him retire to the quiet of private life, met this high and final test. The self-seeker is never a real patriot, and is incapable of understanding what true patriotism is. These two giants reached the heights of fame through the depths of humility.

China's Step Backward

IN PROCLAIMING the adoption, on January 30, of the worship of heaven and of Confucius as a state religion, the Chinese republic has taken a decided step backward. In the bill passed by the administrative council—the substitute for parliament—the ceremony of kowtow is re-established, together with the worship of Confucius, but there will hereafter be no more deifying of dead emperors. It is said that President Yuan Shi Kai, who personally submitted the bill to the council, desired its adoption "that an example might be set to the nation, which he thinks needs the moral influence of religion." The president must worship at the "Temple of Heaven" in the ceremonial costume of three thousand years ago, as the old-time Manchu emperors worshiped, but he will not wear the diadem. All the old rites will be restored.

Leading American missionaries are not surprised at the re-establishment of Confucianism, which has been impending for several years. They do not believe that Christian missions will be materially injured, unless the government should insist upon the rigid observance of the state religion and the general performance of Confucian rites, which is not anticipated. Yuan Shi Kai has frequently given assurances of friendliness for the Christian religion, and has even declared that its ethics are essential to the republic.

Fame Versus Work

THE other day a Paris newspaper perpetrated a sharp joke on some prominent French statesmen. It sent invitations to the centennial anniversary of an imaginary author, requesting the politicians to make addresses commemorating his work. A number of the men invited were so eager for notoriety that they accepted the invitation, and some of them went so far as to express emphatically their admiration for the phantom author referred to.

It was a pitiful exhibition of the unworthy desire for notoriety to which so many people in high stations and low are apt to yield. These French parliamentarians thought their names would appear in print as scholarly and eloquent men. Instead of that they had grave cause to fear that they would be exposed by name to world-wide ridicule.

A busy and useful man once said when the question of public statues was being discussed that he would rather have people ask why his statue was not put up than to ask why it was. At the corner of St. George's Square in Glasgow is the equestrian statue of a man whom nobody knows. He got that much fame. His statue is in the park. But his name and his work are forgotten. Better far to have done the work, and let the fame take care of itself.

A group of explorers and archeologists standing in the doorway of their tent on the desert noticed a slight hillock in the waste of sand spread out before them. A little digging uncovered the top of a great pillar, which was at length unearthed. Upon it was a tablet which none of them could translate. It was sent to various scholars, and finally one was found who gave the translation. The words, written in a language long since dead and almost forgotten, were: "My name—Anaximander, king of kings. Look on my works, ye mighty, and despair." Who was Anaximander? What were his works? No one knows. The work was not great enough to lift his fame above the desert sands.

All these incidents emphasize the old truth, so well known yet so easily forgotten, that the thing that should concern us is the quality of our work, and not what people say about it. "Beloved," wrote the aged apostle John to the well-beloved Gaius, "thou doest faithfully whatsoever thou doest." That is what counts. To work in earnest. To care not that many people shall know about our work, but that as many people as possible be helped by it; to work for love of the Master, who gave us our task, and for love of those whom our work touches. This is to meet success. And the richest of all possible rewards will be, not applause, not honor, not fame, not even the heavenly treasure, but the sound of the Master's gracious words: "Well done."

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Mexico and Japan

DURING the last week in January, conditions in Mexico reached a new stage which is regarded with serious interest by our statesmen in Washington. Notwithstanding recent reverses, Huerta's position and prospects are regarded as greatly improved. He seems to have succeeded in reorganizing his army, and his troops are now equipped with Japanese rifles and ammunition, said to have been purchased through private firms in Japan and Germany. During the Madero administration, an arrangement of this sort was negotiated but never carried out. There is thus far no actual evidence that the Japanese Government had any official connection with the supplying of arms to Mexico, and the sale by private corporations would have little if any significance. Sensationalism at the present stage of affairs can only be inspired by a desire to embarrass the government and mislead the public, and the suggestion of a secret understanding between Mexico and Japan, hostile to the United States (which has appeared in many newspapers), does not seem to have the slightest justification. We have no differences with Japan that are incapable of settlement by peaceful measures through the regular channels of diplomacy.

But while the nation stands for peace, it also stands for justice. We must not lose sight of the fact that there are important questions to be settled between Colombia, Russia, Great Britain, Japan and ourselves. If our government has been needlessly dilatory in attending to these matters, it should be so no longer. We owe it to the governments interested to proceed without further delay, and on a fair and even generous basis, to convince them and the whole world that this nation stands for justice. Had due diligence been used in dealing with these questions, there need have been no such entanglement in our diplomatic relations as now prevails. However, the cabinet is now at work in earnest, and we hope soon to be able to announce that the atmosphere is clear again.

An Opportunity for Service

MANY of our readers who are interested in practical Christian effort will welcome the suggestion in the following letter from an army chaplain in Texas:

DETENTION CAMP,
FORT BLISS MILITARY RESERVATION,
EL PASO, TEXAS, *January 26, 1914.*

The Christian Herald, New York.

DEAR FRIENDS: I have been detailed as chaplain of the detention camp in which are the 5,221 Mexican refugees who came up from Ojinaga. Our government has made splendid provision for housing them, feeding them and giving them medical attention. The men are fairly well clad, but there are a thousand women who need underwear and hosiery and several hundred small children who need all kinds of clothing, shoes and stockings.

The parcel post makes it very easy for those who would like to help relieve the situation promptly. Kindly disposed people may direct their packages to me, care of the Detention Camp, Fort Bliss, Texas, and I will attend to their distribution quickly and will make due acknowledgment to those whose names are upon the packages.

Believing that the many readers of THE CHRISTIAN HERALD will make up small packages for these needy ones I respectfully ask for the publication of this communication.

Sincerely,
JOHN T. UXTON,
Chaplain Twentieth U. S. Infantry.

We know of no better way than this of showing these unfortunates that the American people have kind and sympathetic hearts and are always ready to respond to the appeal of suffering. Many of these refugees are non-combatants who have been driven by the fortunes of civil war to seek a shelter on our shores. Our government is giving them food, but there are many things we ourselves can do to make their hard lot more bearable. We trust soon to hear from the good chaplain that his letter is meeting with a hearty response.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Lost Life Discharging Duty

ON JANUARY 11, the day after the North German Lloyd steamer *Berlin* left Palermo, Dr. Arrigo, the royal Italian commissioner, examined Antonio Cupertino, who is thirty-four years old, and told him he had trachoma, a contagious disease of the eyes, and that he would not be permitted to land at New York. The man became very angry and early the next morning he appeared with two automatic seven-shooting revolvers. With one in each hand he threatened to shoot any one who should attempt to prevent his landing. The captain turned two large hoses on him, and Dr. Arrigo was also summoned to aid in his capture. The doctor crawled on his hands and knees under cover of the streams of water toward the man, but the infuriated man emptied the seven bullets into the doctor's body, killing him instantly. The criminal was put in irons and deported as soon as he reached New York. The murderer was purse-proud. He had considerable money, which he thought would atone for his diseased eyes, would unlock the door of immigration, and maybe clear him if he should slay the doctor. The doctor in kind words and spirit told the man the truth, meant to be in friendliness to him. He was a navy officer, and did not run from the man when ordered by the captain to aid in the capture. Many a man has lost his life in telling his fellows of their spiritual maladies. John the Baptist rebuked his generation, and it slew him. Christ told the people of their sins, and they crucified him. The members of the council that tried Stephen burst into a frenzy of hate and stoned him when in his address to them he said:

Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. (Acts 7: 52.)

Prize Ear of Corn

MR. JAMES J. HILL for the encouragement of the cultivation of corn in Minnesota offered a prize of $1,000 to any one who would grow in that State an ear of corn fourteen inches long. The other day Mr. John Furlong, president of the State Agricultural Society, brought into Mr. Hill's office an ear of the required size, and received the prize of a thousand dollars promised. There is the most intimate relation between the raising of grain and the prosperity of the railroads and all other branches of industry, and the increased productiveness of the field is a matter of nation-wide significance. Bountiful harvests from the seeds of truth are necessary for the support of the soul. The prize ear of corn belonged to this class mentioned in the parable:

But other fell into good ground, and brought forth fruit, some a hundredfold. (Matt. 13: 8.)

The Power Shut Off

ALL of the cars of the Metropolitan surface line in New York City stopped suddenly the other morning. What was the trouble? The streets were paved, the iron rails were perfect, the cars were good, the electrical appliances were complete, the motormen and conductors were ready, the seats were occupied by passengers, and yet not a wheel turned. Someway the system had gotten disengaged from the subtle electric current and everything was motionless. Men and women who had imperative engagements got out and went afoot. Others found the nearest subway entrance or elevated railway steps, while others kept their seats till the power was turned on again and motion and the journey were resumed. There are some churches from which the power seems to have been shut off. There is a splendid structure, an able ministry, an eloquent choir, a Sunday school, a prayer meeting, a young people's society; there are all the organizations and appointments for religious and social service and yet someway the power is not there, and there is no real progress. There is only marking time. Whether the church be large or small, the minister eloquent or a plain talker, whether the choir be a vested one or the congregation be led by a precentor; whether many or few meetings are held, whether the audiences are large or small, the Holy Ghost is absolutely necessary as a motor, and without him there can be no motion or progress. Simple faith in the crucified Christ will turn on the divine power in the person of the Holy Spirit. It is with individuals as with churches. All talents, all opportunities, all exertions are futile unless God is turned in on the faculties of the mind and soul. The prophet, in recording the language of an angel, thus expresses the thought:

Not by might, nor by power, but by my Spirit, saith the Lord of hosts. (Zech. 4: 6.)

Deadly Wolves in France

ALL EUROPE has suffered under the intense cold of the past few weeks. The long-continued snow and freezing in central France drove the packs of hungry wolves out to prey upon the people.

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GOETHALS AND THE POLICE COMMISSIONERSHIP

COLONEL GEORGE WASHINGTON GOETHALS, chief engineer of the Panama Canal, is desired by Mayor Mitchel as the head of the Police Department of New York City. It is announced that President Wilson has nominated the colonel for governor of the Canal Zone. Others think that his abilities ought to be employed for the public good in the construction of the railway system in Alaska. Colonel Goethals states that he desires to remain at his canal task till it shall have been entirely finished, about January, 1915, and also that he would not think of accepting the police commissionership unless there were specific legislation increasing the power of the office. Mayor Mitchel is at this time preparing a bill for the present legislature granting that added power, hoping that the colonel will accept the responsibility of the office. Colonel Goethals has performed one of the greatest and hardest tasks ever undertaken by man. His strength of intellect, his all-conquering will, his deep moral conviction, his all-daring courage, his uncommon genius for organization and his warm patriotism combine to make tasks that are too great for most ask for him. There is a certain rugged power in this army officer which is required in the spiritual warfare. "Thou therefore endure hardness, as a good soldier of Jesus Christ. (II Tim. 2: 3.)

A little girl, returning from school at La Coquille, near Perigueux, was set upon and devoured by these animals, the searchers finding only a torn pinafore and a few bones. Hunting parties were immediately organized, and the safety of the inhabitants was secured. Many schoolgirls and those in their teens are set upon by white slavers, professional and polite human wolves, more savage and destructive than those that killed the little girl in France. Society, by its stricter laws and more rigid enforcement of them, is rounding up these packs of savage beasts that destroy body and mind and soul, and is shutting them in behind the bars where they belong. These beasts are not confined to the underworld, they may be found along the paths of polite society, in the halls of amusement or in the marts of trade. Against them the home and church must set up a barrier of virtue and faith. Christ had these and other characters dangerous to morals in view when he said:

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. (Matt. 10: 16.)

Wireless and Moving Train

THE experiment of sending wireless messages to and from a moving railroad train has at last been successfully solved. The first wireless message ever sent from a moving train to a newspaper was sent from a train on the Delaware, Lackawanna and Western Railroad, going at the rate of sixty-four miles an hour, to a New York City daily (*Times*), a distance of 125 miles, and the transmission occupied but six minutes. The special train carried five hundred members of the American Society of Civil Engineers on their way to inspect the great viaduct at Nicholson, Pa. The president of the railroad, William H. Truesdale, sent a wireless congratulation to Hunter McDonald, president of the society, on the moving train, near Scranton, and received from Mr. McDonald a wireless answer. Thirty other messages were sent and received. This successful experiment will lead to the perfection of the wireless stations on most roads, so that they will be able not only to handle their own business, but commercial business also, by which the man on a journey can keep in touch with home or business at will. We cease to wonder at any new discovery, and are driven nearer to faith in the unseen and in communication with it, as mirrored in the dream of Jacob on his journey to Padanaram.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. (Gen. 28: 12.)

Savings Banks Having Prosperity

THE savings banks of New York City and State report singular prosperity, and one of them has broken the record in the number of depositors and amount deposited. In every instance there is an increase in January of this year over the same period in 1913. At one savings bank so much money was offered at the window that a part of it had to be returned by limiting the amount of any new depositor to $500. It is said that this same prosperity exists in the savings banks of the country, and that it is the forerunner of the good times for which loyal citizens hope and pray. The enormous savings of the people in these many institutions is one of the surest signs of our material thrift. The lesson of increasing our small as well as great spiritual talents is enforced by the figure of interest returned from small amounts when wisely invested or set to work through such institutions.

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (Matt. 25: 27.)

May Cure Brain Disease

PHYSICIANS connected with the Rockefeller Institute have just announced what is hoped may prove to be a cure for paresis or softening of the brain. Paresis alone caused the insanity of three hundred men, or seventeen per cent. of the total number, admitted to the State asylums of New York in 1910. So certain are these physicians, that they are giving their new treatment to fifty of the paresis patients at Bloomingdale Asylum. A preparation of a chemical mixed with human blood is injected into the veins and spinal cord of the patient. These discoverers publicly claim that locomotor ataxia can be arrested, if not cured, by the new treatment. Standing in the midst of the miracles of modern surgery we are reminded of the One who cured all diseases of body and soul in his ministry of love:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease among the people. (Matt. 4: 23.)

A WEEK IN THE WORLD'S NEWS

The Sayres Return from Trip

MR. AND MRS. FRANCIS B. SAYRE returned from their honeymoon January 24 on the White Star liner *Majestic*. The President's daughter, Miss Margaret Woodrow Wilson, went down the bay in a revenue cutter to meet the couple, and boarded the steamer by way of the cutter ladder. Very severe weather gave the *Majestic* rough passage across, Mrs. Sayre being reported as having suffered a sprained wrist when flung against the side of her cabin. The Sayres passed one week of their trip in Paris, and the entire remainder in London as the guests of Ambassador Page. They reported a charming time divided between visits to important institutions and attendance upon many entertainments provided in their honor. On February 1 Mr. Sayre takes up his duties at Williams College, and the home of the latest White House couple will be in Williamstown, Mass.

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MR. AND MRS. FRANCIS B. SAYRE

Aboard the Majestic

. . .

Morgan and Altman Art Gifts

THE world of art has been excited by the news statement that the present J. Pierpont Morgan will not give to the Metropolitan Museum of Art, New York, the collection left by the noted financier and valued at $50,000.000. The doubtful prospect of this great collection being put on the market, in whole or in part, is said to have brought interested inquiries from all parts of the world. The Benjamin Altman art collection, valued at $15,000,000, left by that merchant to the Metropolitan Museum of Art, has been accepted by the trustees.

. . .

Federal Employees in Unions

THE American Federation of Labor announces, through its secretary, that it will undertake to unionize the three hundred thousand employees of the United States Government, creating new unions for those in whose lines of work none now exist. It is stated that there is no law prohibiting unions among Federal employees, excepting, possibly, the provision in the new Post Office Appropriation Act that postal employees shall not join any organization which imposes the duty of engaging in strikes. That act resulted from an attempt to unionize postal employees. The stated object of the Federation is to enable government employees to obtain congressional review of grievances.

. . .

He Remembered Lincoln

EX-SENATOR SHELBY M. CULLOM, of Illinois, died at Washington January 28, aged eighty-five, with a record of fifty years of continuous public service up to his retirement from the Senate last March. Mr. Cullom's memories extended back to the days of Lincoln, and his public activities touched many phases of the country's development. At the time of his death he was resident commissioner in Washington of the commission created by Congress to build a $2,000,000 Lincoln memorial. His last words were of regret that he was not to see that work completed. After Mr. Cullom's death his intimate friend, Rev. Charles Wood, stated that the ex-Senator had completely reversed the religious beliefs published in his reminiscences and had declared full belief in God, in Christ, and in immortality, and he wished the retraction published.

. . .

The New Revolution in Haiti

THE revolution in Haiti has taken on serious aspects. President Oreste has been forced to flee the capital, and in consequence the United States Government landed armed sailors from the cruiser *Montana* on January 28 to guard the American Legation and other interests, and German marines were landed to protect other foreign legations. The battleship *South Carolina* was ordered from Guantanamo under forced draught to aid the *Montana*. This little hotheaded republic is threatened with anarchy, and the revolutionists have taken several places, including the capital, Port-au-Prince, where pillaging and other outrages followed upon the abdication and flight of the President. It is probable that an American commission will be sent to Haiti to adjust affairs and bring about a legal election of a new president.

. . .

Missing Man Returns

FORMER Park Commissioner Charles B. Stover of New York, whose disappearance a few weeks before the last election and continued absence became a matter of nation-wide comment, returned to New York January 28 with entire unconcern and resumed his place amongst his friends and acquaintances. Mr. Stover stated that he had visited practically every important Southern city, making an exhaustive study of parks and municipal conditions.

. . .

German Emperor at Fifty-five

EMPEROR WILLIAM signalized his fifty-fifth birthday anniversary January 27 by bestowal of a long list of titular honors on business men, artists and others. The day was celebrated throughout the empire, and in the spectacle afforded by the passage through the streets of the diplomatic corps to pay their respects, United States Ambassador James W. Gerard, in civilian attire, was conspicuous among the gorgeously uniformed foreign representatives. The Kaiser, who recently took to systematic wood-chopping for the reduction of his weight, is reported as hale and vigorous in mind and body as a man in the prime of life. By a happy coincidence Emperor William on that day sent the first wireless message ever transmitted directly between Germany and the United States to President Wilson, via the Goldschmidt Company from Eilvese, near Hanover, Germany, to the American station at Tuckerton, N. J.

Record Steamship Rate-Cutting

THE rate war between trans-Atlantic steamship lines, reported in THE CHRISTIAN HERALD of last week as probable, has been formally opened by the reduction of rates by English companies. It is said that the conflict will be bitterly fought, the Hamburg-American Line, for example, being reported as having $11,000,000 to back its position. Thus far only the third class and steerage are involved, but it is believed that saloon rates will soon fall. A $23 rate between Europe and the United States from February 1, with a further reduction to follow, is said to be likely. This rate war, which has been threatening for more than a year, is expected to become historic. The basis of the trouble is found in the allotment by agreement amongst the lines of proportionate quotas of traffic.

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Methodist Work in Rome

ACTING in behalf of the Board of Foreign Missions of the Methodist Episcopal Church in America, Rev. B. M. Tipple, pastor of the American Methodist Church in Rome, Italy, has purchased several acres, beautifully located near Rome, upon which is to be erected a college of the most modern ideals, and planned primarily for secular education with a religious motive and without religious discrimination. The Methodist Board will thus complete its educational system in Rome, which now includes a theological seminary and a school for girls.

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Pacific Coast Storm

RECORD storms swept the Pacific coast late in January. Several lives were lost in Los Angeles, Calif., families were made homeless, traffic disorganized, and streets turned into rushing rivers by cloudburst and torrential rains. Damage was reported from other points, but it is said that the phenomenal fall of rain will in the end prove a blessing to fruit-growers and ranchers.

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News in the Making

AT HOME: Press survey of country indicates era of prosperity dawning as evidenced by resumption of work in mill, crop outlook, and general conditions.—Bill in New York State Assembly proposes appointment of twenty women police for New York City, to be five feet eight inches high, and between thirty and forty-five years old, with the same salary as patrolmen.—Convention of miners in Indianapolis declares for the organization of a political Labor Party.—Senate Committee on Foreign Relations orders favorable report on nomination of H. M. Pindell, of Peoria, Ill., as ambassador to Russia.—Mines in Montana will utilize parcel post for shipping ore, being able to send fifty-pound packages at less than freight rates.—Four hundred working women from seven States will march on White House to urge upon President Wilson a constitutional amendment for woman suffrage.—The American Federation of Labor plans to organize the Westinghouse Electric and Manufacturing Company employees for strike purposes, because of recent changes in hours and pay.—Chicago opens municipal store with appropriation of $25,000 for sale of groceries at cost to the poor.

ABROAD: Concession to construct street car lines from Jerusalem to Bethlehem and to light Jerusalem by electricity granted January 27 by Turkish Government to French interests.—Extension throughout Russia, including Siberia, of Zemstvos, Russia's local self-government boards, may be feature of fiftieth anniversary of the movement.—China's president, Yuan Shi Kai, reported to have appointed ex-American Minister to China W. W. Rockhill to high governmental position.—Presidential election in Colombia, February 8, said to portend united stand against United States with hope of support from all South America.—British army officers and some civilians undergoing trial for alleged graft in connection with army canteens.—Japanese politics apparently aim at greatly increased power in China.—Intervention by United States in the republic of Santo Domingo possible because of financial bankruptcy.

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Oldest Living Twins

WILLIAM and Samuel Muncy, of Babylon, Long Island, who recently celebrated their ninety-fifth birthday anniversary, have the distinction of being the oldest living twins. They attribute their good health and splendid physical condition to the fact that they have lived an outdoor life as far as they possibly could. As youngsters, they would, when their work on the farm was done for the day, go fishing in the evening, instead of making their way down to the general store to gossip. The two men eat whenever they feel hungry, do not smoke, chew, nor drink, and although there are seven physicians who are members of their family, they have never had occasion to call on them for aid.

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WILLIAM AND SAMUEL MUNCY

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New Banking System Popular

MORE than five thousand national banks have thus far applied for membership in the new system created by the Federal Reserve Act, and the Treasury Department reports over 1,000 State banks and trust companies as having signified their acceptance of the act. There are 7,505 national banks in the United States. The passage of the Federal Reserve Act and of the Underwood Tariff has been declared to be the most important event in the commercial world in 1913 by Sir Felix Schuster, London banking authority. George E. Roberts, director of the Mint, and recognized as one of the highest authorities in this country on the production and movement of gold, is said to have been selected by the President for membership upon the Federal Reserve Board. Rumor is busy with the idea of American banks of exchange to be located in foreign capitals.

WHAT IT MEANS TO CONFESS CHRIST*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

LEAVEN is a good thing, for by use of it we obtain our healthful "light bread." Why then should Jesus say to his disciples: "Beware ye of the leaven of the Pharisees"? Plainly had a very bad sort of leaven. It was not en at all in the sense we are used to consider it, yeast. And yet it was the sort of thing which a puffing effect. The leaven of the Pharisees not used for bread-making, but for character- ing; it was a combination of conceit and deceit. aised the Pharisees in their own estimation, and e them seem to others as wonderful examples benevolence and godliness. Sometimes our light d has holes in it, caused by rapid rising. The risee character was full of rents because of the in of doing good to be seen of men. Their whole re was not to be good, but to seem good. Phari- m was so hated by Jesus that he was almost tantly preaching out against it. On the occa- which we are now studying, when he was giving harge to his disciples, he spoke of the Pharisees he worst type of murderers—as those who had er to destroy the souls of men. (Luke 12: 4, 5.)

ne of the best rules of modern pedagogy is: oceed from the concrete to the tract, from the simple to the com- ." Jesus taught according to this ciple more than nineteen hun- d years ago. He did it because he the divine Teacher, the all-wise cher. When he desired to teach disciples about faith, he began the sparrows, saying: "Not one hem is forgotten in the sight of ." And then Jesus asked the stion: "Are ye not of more value n many sparrows?" in your own t and in God's sight. Then he ught the truth still closer home, he referred to the very smallest ts of their bodies—the hairs on head, which God has numbered. entists have measured the vibra- s of ether which produce color. fewest produce red, the highest nber, violet; beyond this, there are rations too rapid to be counted by n, and, for aught we know, colors beautiful for human eyes to see. God can count and see them all. ed we wonder, then, that Jesus uld say, "The very hairs of your d are all numbered"? And when said it, there was a throng of peo- listening, such a multitude that y crowded each other. Let us e that not only the disciples who re in the foreground, but all of people, had their faith in God reased that day. How would y show it more so? Jesus said y would confess him before men, and he would the heavenly Father and the angels about it. d so they would become as loaves of lightness and . Our whole lives may thus be leavened by faith God. George Macdonald has said:

> 'hat is your first thought in the morning? Is it "God is " or is it "How am I to order my day's work?" Is it d is very rich, and I am his child and he will see to me," or t "How on earth shall I get through this that lies before "' Are you afraid? Are the cares of the world trouble- e to you? Well, you have not got on much. But if you not trying to suppress them, if you are not trying to get of them, I am afraid you have not got on at all; and if you e been thirty or forty years trying to serve Christ, it has a kind of service that he does not care much about, and it o wonder you do not get on. You have been very careful ling your Bible and going to church, and doing this thing that thing which you think belongs to religion; but have been doing the thing Christ told you? If you do that, I do care whatever else you do, you cannot be wrong then. same holds with you as with the beginner who is troubled o whether there is a God or not. But you that believe in a do not trust him; whereas the other is not sure that there God; and you think it is very horrible of him to doubt the tence of a God. And yet you, believing that there is a God, afraid of the trouble, the poverty, the opinion of the world, are ambitious to get on this way or that. Oh, I had ost sooner say you do not believe in a God than say that believe in God, and yet he is nothing to you.

Jesus said that day to his disciples and to the ultitude: "He that denieth me in the presence of n shall be denied in the presence of the angels of d." And he is saying just that to us to-day. sus told his disciples and the multitude that the ly Spirit would help our faith. He said that a e was near at hand when his disciples would be rested and brought to trial and be in danger of their lives because they were his co-laborers. "But be not anxious," said Jesus, "for the Holy Spirit will teach you in that very hour what ye ought to say." Let us read in Acts, chapters 4 and 5, just how this promise of Jesus was fulfilled. And the testimony is that after their persecution "they ceased not to teach and preach Jesus Christ." (Acts 5: 42.) The Holy Spirit strengthened them and made them brave. The Holy Spirit is in our midst to-day. Just before Jesus ascended into heaven, he promised that the Holy Spirit would come to earth to be the Guide and Comforter to those who would give him a place in their hearts. So if he does not dwell within us, it is our own fault.

The story is told of a five-year-old boy named Willie. His parents had taken great care that no terror of unseen dangers should enter his mind. But one day his mother, being called away, left him in charge of a servant, and with a little visitor whose training had made him very timid. When the mother returned, she found the doors and windows barred with chairs, and when she finally gained access to the house, the faces of the boys and the servant were filled with terror as they told her they had fastened up everything to keep the robbers out! And then they said: "We knelt down and asked God to take care of us!" The mother replied: "It is well to pray, children, but you must not forget that it is even better to trust." Upon investigation, it was learned that there had not been any real danger from robbers, for these had only been set up in imagination by the stories of the ignorant nurse.

Not only children, but grown-up people as well, sometimes get thoroughly alarmed through their imaginations as to what is going to happen to them the next day, or the next week, or next year. Let such remember Jesus' promise of the aid of the Holy Spirit, and let them cease to fear. We have nothing to fear with God looking at us!

Who then shall fear? Those who say: "I will have none of the Holy Spirit. I do not need his help." And surely none of us want to say that.

I will make a triangle on the blackboard, and use it to teach you something about God and the Holy Spirit and Jesus Christ. First, I will draw a line downwards, to the left. That is to represent God the loving Father, reaching down from heaven to bless us. Now I will draw a line to the right. That is to represent the Lord Jesus Christ, who dwelt among men and taught them to be good and holy, and at last died on the cross that their sins might be forgiven. Now I will draw a straight line, reaching from the Jesus line to God the Father line, and that is for the Holy Spirit helping us to bring to our heavenly Father love, faith and obedience in our lives. [Teachers will note that the sides of the triangle should be equal—an equilateral triangle—to represent the Trinity.]

"Confess me before men." When Jesus spoke these words did it seem to the people who heard him a hard thing to do? Probably it did, for it was not popular then as now to be a follower of Jesus. Then it meant imprisonment and stoning to death; in some parts of the world it may mean that to-day. Even in our own Christian land there will be a call for Christian heroism. The great preacher Charles Spurgeon once said:

> The Christian should be heroic in spirit. He ought to be the gentlest being under heaven. He should also be heroic in hi fearlessness, for he must be willing to bear much more than reproach. Part of the Christian's heroism is to lie in his calm possession. He is lifted far above the man who only does good to those who love him. The Spirit of God is to lift us above all fretful care. We are to feel that God will provide for us all that is needful until we enter into the world to come. Christians should be happy, cheerful people. Covetousness is not to approach us. Christian heroism is also seen in humility. He should be one who is ready to do anything for the good of others, however lowly the office. We must get right away from the idea that religion is a thing to get something by, and come to feel that it is something by which we are, first of all, saved like the drowning mariner, and, after that, to be mariners ourselves and hoist sail, and help to man the ship. We are helped to all this heroism by the reward it brings. We must not expect, however, to be paid in bronze or silver, but seek to be paid in the sweet fruits of a peaceful conscience. And then, to fire our heroism, we are promised to become like God.

That it is not always easy to follow Jesus' injunction, "Confess me before men," is illustrated by the following incident related by Rev. Charles S. Robinson, D.D. "Many years ago I preached a sermon on the text: 'And he looked that it should bring forth grapes, and it brought forth wild grapes.' The next day, very early, a note was left at my door which contained these words: 'I have been twenty-eight years bringing forth nothing but wild grapes. I want to do better. I want to know the way.' It was signed with a name I did not know. By appointment in a few evenings he called to see me. I asked what in his life had disappointed or discouraged him? How he would change it if he could? What sort of wild grapes he had been bringing forth? What kind of good grapes did he want to produce? He related his whole history in a few minutes. On the whole I was forced to admit that his life had been very decent and inoffensive. I asked him why he did not immediately take open stand for a new life, which should differ from the old one in the one particular of a penitent faith in the Lord Jesus Christ. With a most attractive and unsophisticated frankness he stated a few prominent difficulties which stood in his way: He was worried with the triune nature of the Godhead. 'Is that all?' I asked. 'No; I cannot understand how God can know everything beforehand, and even fix it certainly, and yet men go on doing as they please.' And when he looked up for a reply, I merely said, 'Is that all?' Next came the paradox of a definite atonement, and after that the damnation of the wicked. I sat in silence, and he remarked that probably I could explain a difficulty like this with a dozen words. In reply I asked as before, 'Is that all?' Then he suddenly blurted out, 'Do you think that was a real dove which came down when Jesus was baptized?' And I told him I did not understand anything about it, and could not tell what it was. Further, I went on to say that, instead of these doctrines being easy to me or any one else, they were the highest and hardest known to man. Then I said to him: 'Come to me if you can one hundred years from to-day; if you do not know then I will tell you, for I think I shall.' Then I began to push him with the question as to what such doctrines had to do with his hesitancy in repenting and believing in the Saviour. How did they hold him back from another life? Had an inexplicable mystery in the Trinity made him unholy? Did Christ's baptism force him to bring forth wild grapes? Would God's foreordination keep him from taking a stand for what was good and true? I insisted that a fair answer should be returned to the question, how did these hinder? He sat there for a moment as sober as a dying man, then suddenly rose to his feet, and straightened himself to his full height, saying in a voice of indescribable tenderness and strength, 'I will arise and go to my Father.' He put out his hand to me and held mine for a moment, and then went quietly out on his way. From that decision he never retreated. . . . When the Civil War broke out he enlisted in the army, and steadily rose to high command. From the start he proved himself at every point a Christian officer. He was the man who organized the first prayer meeting in the Army of the Potomac. He fell in battle, and, dying, said: 'It is all right.'"

BREAKING SUNDAY SCHOOL ATTENDANCE RECORDS

NUMBERS and regularity are the essentials in the attendance problem of the Sunday school, and here and there the problem is being solved. The photograph reproduced above is of a men's class record attendance at the close of a contest with another class in a neighboring town back in 1911, Macomb, Ill., vs. Bushnell, Ill., Macomb winning. Under such stimulus the respective attendance rose from 67 and 88, October 28, to 2,441 and 1,084, December 3, said then to be the world record for numbers. The Murray, Ky., Bible Institute now reports a splendid record for regularity attained in the Baptist Sunday school there. During the past eleven years the following did not miss a Sunday for the number of years after their names: Corinne Sledd, 11; Noah Gilbert, Jr., 8; Charles Ellison, 7; Asher Graham and Mildred Graves, 6; Louise Graham, W. N. Beal (aged 70), Graves Sledd and Mr. and Mrs. J. V. Mayer and five children, 5. Nine others have missed no Sunday in four years; nine others, three; twelve, two, and forty-seven, one each. The average attendance of the school is two hundred and fifty.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, ruary 22, 1914. Faith Destroying Fear. Luke 12: 1-12. DEN TEXT: "Every one who shall confess me before men, him ll the Son of man also confess before the angels of God." ke 12: 8, R. V.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

R. V. C., Junction City, Ky. Were Christ's disciples converted before the day of Pentecost?

From many statements of Christ to or concerning his disciples it is evident that he regarded them as regenerated men. He had said to them: "Rejoice because your names are written in heaven." Luke 10: 20. In John 15: 3 he said: "Now ye are clean through the word that I have spoken unto you." Calling himself the vine, he declared that they were the branches. (John 15: 5.) In 15: 19 he said: "Ye are not of the world." "Henceforth I call you not servants," he said; "but I have called you friends" (15: 15), and in 16: 27 he said again: "The Father himself loveth you because ye have loved me, and have believed that I came out from God." Still more convincing are the statements made in the "High-Priestly Prayer," John 17. "Thine they were, and thou gavest them me, and they have kept thy word." (Verse 6.) "I pray not for the world, but for them which thou hast given me; for they are thine." (Verse 9.) "They are not of the world, even as I am not of the world." (Verses 14 and 16.)

Mrs. W. S., Rock Island, Ill. You will find in I Cor. 15: 12-56 the general outline of the resurrection doctrine. The views there clearly set forth have formed the basis of the accepted Christian doctrine. There are many theories on the subject and a vast amount of literature has been published, but it is a theme concerning which no one has the right to dogmatize beyond what Scripture teaches. There are many things in the spiritual life which God in his own good time will make plain to those who love and serve him, but which it is useless to attempt to solve beforehand.

Philo I., Cabool, Mo. 1. The passage in Prov. 23: 23—"buy the truth and sell it not"—is not to be interpreted as meaning what your letter suggests, *i. e.*, that both the buying and selling must be wrong. On the contrary, the meaning is that we should get the truth, whatever it may cost us, and that we should not part with it for any consideration, money, pleasure, fame, etc., for it is more precious than all of these. (See Prov. 4: 5-7.) The inspired teacher urges us to get the principal thing, the truth, wisdom, understanding; the world's motto is: "Get riches and with all thy getting get more." 2. John was called the "Baptist" in recognition of the peculiar office to which he was called. (See Luke 20: 4; Matt. 11: 11, 12 and other passages.) Thus, while the title may have been conferred by common consent, it had the authority given by divine approval. 3. When Paul gave his advice concerning marriage, he admitted that he spoke of himself and not by inspiration. He took the celibate view because it was an age of great spiritual stress and trouble, and he desired to concentrate his undivded energies upon the great work to which he had been called. His remarks, therefore, have no application beyond the time and conditions to which they were related.

R. B. O. N., Packwawkee, Wis. When, and under what circumstances, did the battle of the Boyne take place?

When England in 1688 submitted to William, Prince of Orange, who was a Protestant, Ireland remained loyal to the Catholic king, James II. William sent forces to subdue Ireland, but James himself was in command of his own troops there, and it was not till William himself came to conduct his campaigns that James was finally defeated. This defeat took place on the banks of the River Boyne, July 1, 1690.

R. E. W., Chicago, writes: "In your issue of December 24 you have an article on the price of eggs. I do not know where the figures were obtained as to number of cases in storage. There is an Association of Warehouses, about thirty in number, at different points, which report to each other the number of cases in storage, etc. There is only one house here, which is for the public, which does not so report. The packers have some houses at the United States yards for their own exclusive use, which do not report. In the thirty Associated Warehouses there were September 1 less than 1,600,000 cases in storage. No eggs went into storage at Chicago or east thereof under eighteen cents per dozen or $5.40 per case, and very few or any at that figure, most of them from 19 to 20 cents per dozen, and if east of Chicago the freight would be added to that. The cold storage houses do not own any of the eggs, same being owned by individuals or firms, the storage houses only loaning money on same. Owing to the chickens molting in this section during November instead of September, as usual, there were very few fresh eggs received here, although an open fall, consequently there was a large demand for storage eggs. These, for the best quality, sold during November and December in carload lots, except for a very short time for 27 to 30 cents per dozen. For a few days they sold as low as 25 cents. Parties in New York at the time would have to pay the freight from here to that point, which is 65 cents per hundredweight, and a case weighs 53 pounds, or freight would be about one and one-sixteenth cents per dozen. Now, the party buying them in New York in order to get them as cheap as 27 to 30 cents, would have to take at least 200 cases, so that there are not many retailers would buy direct, and if they did not, they would have to pay about 10 per cent. more, so under the circumstances I do not see how they could be retailed in New York City for 33 cents unless the storekeeper was in the business for pleasure. I would add that there are no eggs carried in storage from March 1 which have been placed there the year previous. There is absolutely no 'cold storage combine.' I would further state that eggs are kept from April 1 to January 1 for 30 cents per case or one cent per dozen. Of course, there is the item of insurance and interest on money invested. Some years the holders of cold storage eggs have lost as high as $1,000 per car of 400 cases."

W. C. J., Buffalo, N. Y. It has already been stated in the Mail-Bag that there are some who hold that Melchizedek was Shem, the most pious of Noah's sons; others that he was an angel, and still others that he was an incarnation of the Messiah in human form. That this last belief, however, was not shared by the early Christian Church can be inferred from the passages in Heb. 7: 3, which states that he was "like unto the Son of God," and Heb. 6: 20, which states that Christ was constituted a priest "after the order of Melchizedek," which, if the two were identical, would imply that Melchizedek was a type of himself. Josephus, the Jewish historian, says that he "was a principal person" among the Canaanites and posterity of Noah, eminent for holiness and justice, who discharged the twofold office of king and priest, a thing not uncommon in that early age. The question of Melchizedek's identity has been the subject of many writings, ancient and modern.

A. W. F., Windsor, Vt. The authority given by our Lord in John 20: 23 was to his disciples, who had nothing whatever to do with the Roman Catholic Church. That church did not exist till long afterward. It was not until the early Christian Church had spread throughout Western Europe centuries later, and the bishops of Rome and Constantinople became rivals, that the Roman Catholic Church proper began its existence and the papal system took its rise.

Reader, Delaware. All we know of the childhood of Jesus is what the Scripture relates. There are, however, various traditional writings on the subject, more or less apocryphal, which have been preserved, but to these little importance is attached. The life at Nazareth, though quiet and obscure and passed over in a few lines by the evangelists, was unquestionably a life of preparation for the great work to follow. While Jesus "must have been at all times marked out by his higher spiritual nature," writes Dr. Geikie, "yet in his human nature there must have been the same gradual development as in other men, otherwise they would not have felt the wonder at him which they afterward evinced. Year after year passed and still found him at his daily toil, because his hour had not yet come." It is in various ways made evident that, even in childhood, he had distinct convictions of his divine nature, and that these grew with the years, until the time was ripe for beginning his public ministry.

C. E. S., Santa Monica, Calif. THE CHRISTIAN HERALD is a constant delight—always interesting and helpful—but I frankly mention in this connection that I cannot indorse secularizing the Scriptures or putting them or any part of them, least of all the person of our Lord, into an imaginary setting or environment, such as *Ben Hur, The Prince of the House of David,* etc.

We feel very deeply convinced that your prejudice against this form of literature is mistaken. You would rob literature cruelly if you took out all the resettings of Scripture narratives and teaching, and all the beautiful stories, poems, parables and idyls that have grown up about the person of Christ. The works of the great poets, like Dante, Milton, Tennyson, Browning, are full of Scripture allusions, the retelling of Scripture incidents and the restatement of Scriptural lessons. The incalculable amount of good done by such parables as Bunyan's *Pilgrim's Progress* and *Holy War,* in which the person of Christ becomes a character of the story, proves that their writing was justified. The very books you mention, *Ben Hur* and *The Prince of the House of David,* have done untold good, serving to make the person of Christ and the facts of the spiritual life more real. Of course all within limits. We do not approve of many of the modern dramas and photoplays where the person of Christ is brought in, but in books like those you mention only good can be done by treating of Christ in a "familiar" way. Many of us are oftentimes unmindful of the fact that the "Word was made flesh" with all that implies to us; became as we are, had our body, our physical and psychic functions and ills (all however minus sin and its consequences), and thus was one of us, our Brother, whose very likeness makes him near and dear, as indeed he wants to be. Many traits of his character, many peculiarities are not mentioned in the Scriptures; much that he said and did is not there recorded. Why, then, not idealize, so long as we stay within bounds of due reverence and truthful likelihood? "Lo, I am with you alway." Glorious words! If he is with us always, and everywhere, why not picture him as with those who figure in *Ben Hur,* etc.?

W. J. M., Brooklyn, N. Y.; L. B. T., Enid, Miss., and others. "Easter" is a word of Saxon origin, applied originally as a name to a goddess of the East (*Eastre*) which, as early writers explain, became "attached by association of ideas to the Christian festival of the resurrection," which happened at the time of the Passover. The mention of Easter in Acts 12: 4 (Authorized Version) is very properly corrected in the Revised Version to read "Passover." In the early English versions Easter was frequently used for Passover. In the primitive Christian Church, Easter was observed with every demonstration of joy as a second jubilee. Sacramental feasts, baptisms, salutations, exchange of gifts, liberation of prisoners, and the dispensing of charities were among the features of the observance, which was often prolonged for several days. Easter eggs (or "pasch eggs") are symbolical of the recreation of spring. The practice of presenting eggs is said to be magian or Persian, although it prevailed among the Hindus, Jews and Egyptians. Christianity adopted the custom to symbolize the resurrecton and colored the eggs red in allusion to the blood of redemption.

Miscellaneous

L. F. B., Palmyra, Ind. It was to be a tenth of the increase from all sources. See Mal. 3: 10.

T. S. S., New London, N. C. Yuan Shi Kai was inaugurated as President of China in 1912.

J. A. McR., Wadesboro, N. C. 1. We have no information regarding the doctrines of the sect you mention. 2. Your second question answered by mail.

Mrs. Abe Issick, Kanapolis, Kan. (R. F. D. 2), requests some reader of this journal to send her a copy of the verses beginning, "We'll still be orphan children; God gives us but one mother."

G. J. T., Alderson, W. Va. The children of Israel were forty years in the wilderness, summer and winter. The travelers mentioned in the article referred to were there only a few days in the winter season, which is the only safe time for Europeans or Americans to visit there. Snow is not at all uncommon in the mountainous districts of warm countries.

H. R. H., Bricelyn, Minn. Buddha was born about 560 B. C. He was the son of Suddhodana, chief, or raja, of the Sakyas tribe, whose capital was Kapilavastu, not far north of Benares. According to Buddhist legends, his birth took place in a garden called Lumbini, on the riverside, while his mother was on a journey from Kapilavastu to Koli, the home of her parents.

C. F. B., Bolster's Mills, Me. The passage in Luke 8: 30 deals with a case of demoniacal possession, such as are frequently mentioned in the early writings. More accurately translated, it means an impure spirit, acting upon a human being, so that the language and acts of the latter would be properly attributed to the evil spirit by which he was governed. The whole subject of demoniac possession has been copiously discussed by theologians.

George E. B., Carsonville, Mich. The whereabouts of the Ark of the Covenant is one of the great unsolved mysteries of the world. Whether it was securely hidden during the reign of Josiah, or taken away and possibly destroyed by the Babylonians, is purely conjectural. The Jews believe it was concealed from the spoilers and that its hiding-place will yet be revealed by their Messiah when he comes. It is generally conceded that it was not in the second temple.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China,* which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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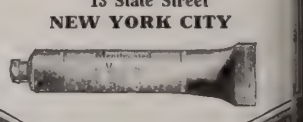

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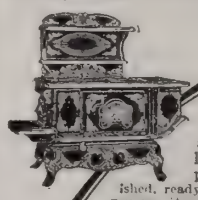

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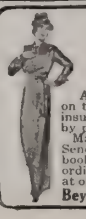

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WE VISIT LINCOLN'S HOME

BY JOSIAH ALLEN'S WIFE

ALONG in the fall of the year, after he got his summer's work done, Josiah got kinder cranky and obstrepelous and hard to git along with.

"Nothin' to do and nothin' happenin'," he said. "Life wuz too mountaineous."

He meant monotonous, but I see how it wuz and made allowances. As long as any one has to nip in and work every minute, their mind full of plannin' how to git their work along all right, they hain't the time to feel lonesome and dull, and find fault with their pardners, their politics, their hens, and their neighbors.

Marietta Holley
Author of *Samantha at Coney Island*

And I kinder sympathized with him in a way and felt that life did stretch out before us pretty plain and level day after day, and didn't object to his idee that we should go off on a tower. You know towers are elevatin' and instructive.

So we thought we would visit his youngest sister, Ardelia, who lives out in the West. I always liked Ardele, she married Elnathan Snyder, an ambitious young chap, and went West, and they got real four-handed there.

How the West duz call to the listenin' young ears of the East! Ever since Columbus sot sail in thatcaraval of hisen for the Ontried, the New, led by the star of his hope and faith, the ambitious and aspiring have sot their faces and their footsteps toward the glowin' West, and I spoze will keep on doin' so till their West is our East, where Civilization first sot out.

But to stop eppisodin' and resoom forward. They wuz glad enough to see us and done well by us in cookin' and so forth. And lo and behold, we found they lived only a few milds from Lincoln's old home.

So Josiah and I rid over there one day whilst Ardelia wuz bakin' up for a early dinner. And when we were going there, we passed through a beautiful granite Memorial Building that his grateful country has built around the cabin where he was born, where the reverent love of his people gards his memory, solider than any granit walls—yes, indeed! But I gazed at the stately bilding almost as if it wuzent there. For the eyes of my sperit wuz sot on the lowly cabin inside and the humble ruff that bent over his baby head an' the rough floor hallowed by the tred of his little feet.

There wuz two rickety doors on each end and two twelve-lighted winders, and half of one wuz boarded up.

The logs had sprung apart in lots of places, and the old tottlin' chimbly looked as if it never had been able to carry up the smoke, and I presoom it didn't half the time. I presoom a lot of it went into Miss Lincolnses eyes and nose, and into Abraham's too.

And inside! Oh, how poor and common and poverty struck wuz the nest in which our hero wuz nurtured. An old worm-eaten floor and wall, low rafters, smoke-colored, on which I spoze bacon, onions and things used to hang, when they had any to hang. A rusty tea-kettle hung on the crane of the dilapidated old fireplace, and a broken spinnin'-wheel stood in one corner.

The wheel I spoze his mother used to be spinnin' on whilst he wuz out workin' barefooted and scantily clad, splittin' them rails of hisen, or layin' in front of the old fireplace a readin' an' a storin' up the wisdom that wuz to make the world wonder.

I'd love to know what thoughts and dreams his mother spun into them flax threads as he sot there through the long hours. I wonder if she wove into 'em the magic wonder of her boy's future. I don't much believe she could. I don't believe any flax that wuz ever growed was strong enough to hold it.

But now the busy hands that toiled so long are dust, the faithful heart that worked and dreamed, inspired by a mother's love, is fur away.

Or mebby she hain't so fur away after all. Mebby old Miss Lincoln loves to come back and sort o' hang round that old cabin, and hear what the world is sayin' about her boy. I don't believe he would care so much about its praise or blame as she would—that's the mother of it. I believe he would ruther be off somewhere helpin' the weak and wounded if there are any in that spear.

If war should break out in some of the planets—you know the Book sez it did in our heaven at one time—I spoze Selfishness and Ambition may creep into other worlds as well as the earth world, and where them be there will always be war.

Josiah sez as he looked round the barren and poverty-struck interior, "I declare for it, Samantha, I am right down ashamed to let foreign potentates, kings and queens, etc., who most probable will visit this place in the future, see the home where one of our American rulers wuz born."

"Well, I hain't ashamed," sez I, "I'm proud on't."

"Yes, I spoze so," sez he in a patronizin' tone. "Wimmen can't be expected to feel in such public matters as we male statesmen feel."

But I sez, "This wormeaten, totterin' cabin is one of the most convincin' object lessons to monarchies, and in one way preachin' better lessons to the boys of this and other countries, than any sermons they ever did, or ever will hear. It don't seem possible that anyone could be born in any poorer place."

"I should think not," sez Josiah, "I wouldn't let my two year olds stay in it a night, nor I don't believe I would my yearlin's."

"Well," sez I, "don't that show that in this country no matter how low and rickety the doorstep is, a path leads straight from it to the very highest place in the republic? What encouragement there is in this totterin' old cabin for boys to try to be what Lincoln wuz, honest, temperate, truth tellin', hard workin', industrious, always doin' his duty in hut or palace, born in a hovel and dyin' in the chair of the ruler, and livin' forever in the heart of his grateful people."

"Well! well!" sez Josiah, "it's time to go. Ardelia has probable begun dinner, and 'taint right to let it git cold on her hands."

Oh what an appetite that man has got! Greef or glory can't dull the age on't, nor sorin' eloquence.

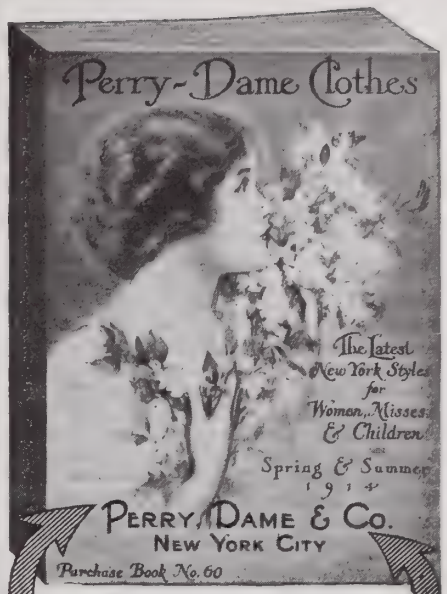
But while he wuz out waterin' the horse and gittin' ready I went back and kinder leaned my arm and head up aginst the wall over the fireplace, where I dare presoom to say his tired head had often rested. Tired of poverty, of toil, of heart hunger, tired of jokin' mebby with his eyes sad all the time under the fun.

Poor weary head and hart, head to be more weary, hart to know a fur deeper ache than he could dream on then, when he carried in his own faithful breast the woes and griefs of two races, and the deadly peril of the great nation he loved. Tryin' to carry 'em safely through the awful darkness and dangers of war, wadin' through the black jungle of opposition, misapprehension, and ridicule.

But I always thought that if he could speak out of the Valley of Shadows he would say to the mournin' nation:

"Don't weep fur me; my death will do more for a divided country than my life could, and I wuz so tired out that I wuz glad to lie down and rest. Glad to lay my weary head on the quiet bosom of Mother Earth, and sleep."

I had sights of emotions as I stood there, probable as many as forty a minute right along.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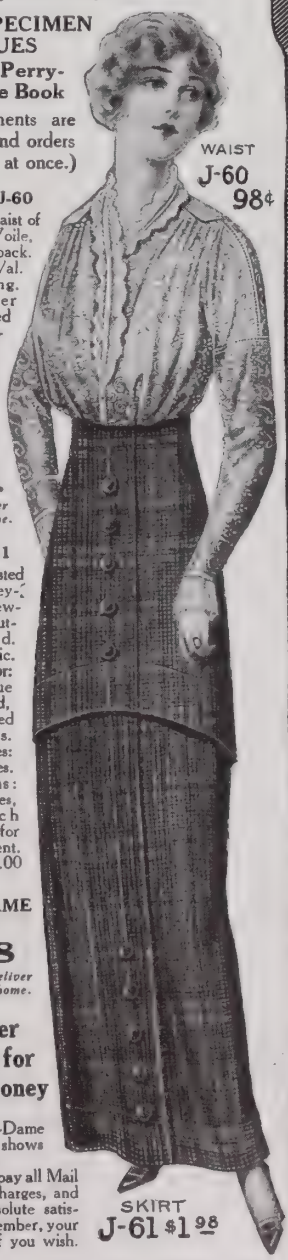

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"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

CHAPTER XII—*Concluded*

ON THAT same night, Jasper Carter could not sleep. He had come back to his room in the hotel, and his evening had been spent in aimless unrest. He tried to read a book, and found himself wandering in thought back to the moment when Jesus passed by, saying, "Follow me!" Then he found himself back there in the crowd in front of the Association building, staring again as he had so many times now during the last three months, fascinated, attracted, fighting down an impulse to surrender, to call out before the multitude that thronged him and cry to him, "My Lord and my God! I will follow thee even unto death!"

But it would mean such a surrender! It would change the current of his whole purpose in life! It would make him the wonder of all Raymond! And his soul fiercely rebelled at the call of that quiet but commanding voice, whose tones he could not silence. He went to bed but lay wide awake, thinking. At last he rose and dressed, and, after a moment of indecision, went down into the hotel lobby and sat around staring at late arrivals and theater parties, and then, still urged by a restlessness that grew upon him, went out on the street. He strolled aimlessly up Pennsylvania Avenue until he came to the monument at the end. He sat down on one of the steps there for some time, and then rose and went on around the Capitol Hill, and approached the building from the front.

Before he knew what he was doing he found himself going up the steps that led to the terrace at the back. When he came out on the terrace it was half past two o'clock.

He had walked forward to the coping and looked out over the city. He had been standing there a few moments when, at the end of the terrace walk, he heard a voice. He stood up straight, every fiber in him quivering, every sense of mind and body awake!

The Voice! How familiar it sounded to him! He had heard it sighing over the woes of childhood and the tears of womanhood; heard it ringing in triumph over the progress of the kingdom on earth, and he had heard it thundering in condemnation of brute human selfishness, but he had never yet heard it as it was now! For he realized in a moment that Jesus was over there at the end of the terrace—praying. In the unfathomable earnestness and depth of his cry for the city and the people and the sinful world, his desire had finally become audible, and Carter, of all men, was alone there in the early morning hour to hear it!

Carter himself never could describe afterward the impulses that moved him. But he had an intense desire to hear. It did not seem to him that it was wrong for him to steal slowly, imperceptibly, nearer the unseen Figure over there in the darkness—the Figure that was pleading there—for what?

He caught the words—the sentences—at last—broken cries for mankind, indescribable yearning for redemption, matchless eloquence, lifted up in the most intimate companionship with the Eternal Presence; and then, after a deep stillness, he heard his own name spoken in appeal—what! What was that? Jesus was praying for him! Interceding with the Divine Love to touch his heart and transform his purposes and set his face toward his Father.

And at that, something in Jasper Carter's proud, cold, skeptical, selfish, cynical soul broke, like an obstruction that had blocked the entrance of some beseeching Influence which he had for long years shut out of his nature, and, throwing himself down on the stone flagging, he cried out, "God be merciful to me a sinner!"

Instantly the voice of Jesus ceased. A Figure rose from the shadows at the end of the terrace and advanced to where Jasper Carter lay. It leaned over and touched him and spoke, tenderly, graciously. Carter struggled up to his knees and seized the hand and carried it to his lips, the first time in all his life that he had ever shown to any one such a sign of allegiance.

He felt himself lifted up to his feet, and the grasp of Jesus' hand was unlike anything he had ever felt. Yet even in the pale light that suffused the terrace he noted how humanly weary he looked after his night's vigil. But the smile on his lips was the smile of divine victory over Carter's redemption.

Together they stood a few moments while Jesus spoke to him—moments that will be imperishable in Jasper Carter's memory; then together they went down the steps, setting their faces toward the city.

. . .

It was three days later. Mr. Maxwell had gone up into the reporters' room at the *Gazette* office to see Barnes about some important notices. Since Barnes's conversion he had joined the First Church and was one of Mr. Maxwell's most enthusiastic and loyal members. Maxwell rejoiced in Barnes's intelligent understanding of the church life, and found a growing pleasure in his acquaintance.

"When do you expect Mr. Carter back?" Mr. Maxwell asked after the business with Barnes was finished.

"I don't know. He has been gone nearly two weeks now. I had a brief note from him saying he had left New York and was going to Washington. Hale, city editor, is in charge here, you know; he was in a few minutes ago and says the *Gazette* is going to the dogs with Carter away so much. He hasn't had a line from him since he left."

Barnes stopped suddenly and stared past Mr. Maxwell at the figure of Carter standing in the doorway. He had his suitcase in his hand and bore all the marks of hasty travel.

"I came in on Number Five and haven't been home. Very glad to see you, Mr. Maxwell. And you, Barnes. Can you both come up to my office a few minutes?"

Something in Carter's look made the hearts of Maxwell and Barnes beat quickly. Without a word they both followed the editor up stairs. When they were in the room, Carter gravely shut the door, went over to his desk and sat down there, and for a few moments he seemed to be going over a scene that made him entirely forgetful of any one and everything else. Then he turned his face toward Maxwell and Barnes, and they saw tears raining over Jasper Carter's face.

"I want you to know, you two, that I've surrendered to Him. I can't tell you all, but I'm conquered. He is my Lord and my God. Mr. Maxwell, I want to make my public confession and be baptized and join the church next Sunday. I can hardly wait. I want all Raymond to know."

Maxwell and Barnes both went up to him and took his hands. They were so moved they could not speak.

"I've got to work hard and fast to make good now the rest of my life," Carter continued. "Give me all the help you can. I'm only a child in spiritual apprehension, but I'm ready to go with him all the way!"

The following Sunday in Raymond was a day that was noted in its history, that history now so marked by many significant events. At the moment when Jasper Carter kneeled by the communion table and the words were pronounced by Henry Maxwell, "My brother, 'I baptize thee into the name of the Father and of the Son and of the Holy Spirit,'" a wave of spiritual power passed through the church so wonderful, so plainly felt by that great congregation that from many lips there trembled the words, "Jesus is here!" If he had actually come into the room at that supreme moment the feeling that he was present could hardly have been more real.

In the days that followed Jasper Carter's conversion and the radical changes that took place in himself and his paper at Raymond, tremendous events were occurring at Washington, where Jesus had continued his ministry. He had continued to meet with his own disciples of every name, outlining plans for union of effort, encouraging in every way the thought of the great work of the church, emphasizing its historical greatness, dwelling on the fundamental facts of its accomplishments. The ministers and church workers were simply on fire with his message. They had united in an unbroken company to cleanse the city of the evils that had grown within it.

Pennsylvania Avenue, with its notorious saloons, suddenly presented itself to Jesus' disciples as a disgrace and a shame to the republic. Great meetings were held all over the city to protest against the wrong and selfishness of centuries as represented by the liquor business. The daily papers were besieged with communications and petitions demanding that the press do its duty in a campaign against this enemy of civilization. The members of Congress in House and Senate were receiving vast numbers of letters from their constituents all over the country, urging national legislation on the liquor issue, so that its manufacture would no longer be possible, or recognized by the government as a source of revenue.

Meanwhile, at different public gatherings Jesus had spoken boldly on great questions of plain right and wrong. Washington will never forget the day he spoke to the people about the sacred duty of the nation to keep its treaty obligations with other nations; when he spoke on the brotherhood of mankind and demanded, in the name of the Father of all, that justice and love should mark the nation's treatment of all who come from other lands seeking new opportunities.

As the days passed into weeks and the weeks into months, the interest in Jesus and his sayings and doings deepened all over the republic and the world. As is always true, wherever he came he aroused the greatest love and the greatest hate. The naval leagues of the world were enraged at his bold utterances on the sinfulness of war. The manufacturers of war material actually succeeded in shutting out of some subsidized papers all reports of his utterances on the war question, and feeling in the exclusive army and navy circles of Washington deepened with anger and opposition daily.

As the summer deepened and the date of the great World Conference of religious workers in New York drew near, there seemed to be all over the country a pervading sense of some great coming event. It was an unspoken awe, intangible and voiceless.

Mr. Maxwell and a company of First Church friends were together one evening at the parsonage, deeply stirred by news that had been coming to Raymond through all the months since Jesus had left New York to go to Washington. There were present at the parsonage that night Mr. and Mrs. Maxwell, Rachel and Virginia, Stanton, Rollin, Alexander Powers,

Continued on next page

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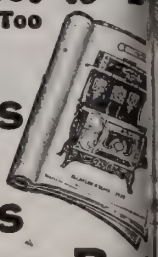

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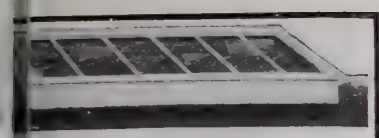

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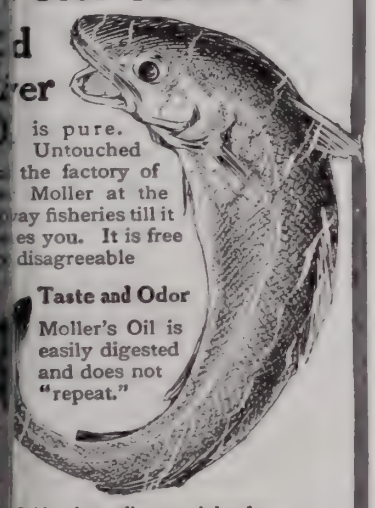

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"JESUS IS HERE!"

Continued from preceding page

Edward Norman, Jasper Carter, Barnes, Felicia and her husband, Dr. West and Mr. Grey. Mr. Maxwell had just finished reading a letter from one of the ministers in Washington. In it the writer had told of Jesus' sermon in one of the churches, in which he had emphasized his overwhelming faith in the great good he had found in the world. The letter said:

> The papers have enlarged on every dramatic incident, when Jesus has denounced great evils; but they have not called attention so often to the fact that he is an optimist, and enthusiastic over the triumphs of his kingdom. At the great conference that met yesterday in Washington Hall, he said in reply to questions that he rejoiced in a world which was in countless ways far better than it was two thousand years ago. In fact, the abounding note of Jesus' message is joy, and he is constantly reminding the Christians and the churches of their invincible power. One of the irresistible things about him is his intense faith in humanity's redemption, and his unswerving faith in the power of his Gospel to redeem. It is overpowering in its intensity.

"That's what I liked about him," said Stephen Clyde eagerly. "He never questioned the remedy for all the world's trouble. It was a joy to see his great faith in mankind."

"The papers," said Norman, with characteristic impulsiveness, "have exaggerated and underestimated the whole attitude of Jesus. It is a source of deep thankfulness to my mind that there were no newspapers in Jesus' first earthly lifetime. If there had been we would not have had any correct or authentic story of his words or deeds. What do you say, Jasper?"

Jasper Carter looked at his old-time newspaper rival with a look of affection such as grown men sometimes come to feel for each other.

"Edward," he said, "I feel exactly as you do. My greatest regrets as I look back on my own selfish newspaper career is at the false and superficial stories that came out in the *Gazette* about—Him."

Carter's voice slowed and softened at mention of the name, the name that always called to his memory that scene he had never told any one, of his meeting that night on the Capitol terrace with Jesus.

"Does the letter mention Jesus' probable movements?" Stanton asked Maxwell, who had read only a few extracts.

"No. Only to say that his stay in Washington is evidently near a climax. And it adds this significant paragraph:

> The tremendous strain under which Jesus has lived every moment since he first appeared at Raymond is evidently telling on him. It is something no one can measure. He has frankly told his followers that he would have to visit other cities, and that the recent impassioned appeal to him from the president and cabinet of the Chinese Republic to come and bring his message to the millions over there was an appeal to which he must listen. It ought not to surprise his disciples if at any time he should disappear. He has, indeed, intimated as much to more than one of the ministers, as if anticipating their bewilderment when some day soon he would no longer be here. All we know definitely is the fact of his stay with us until the great conference in New York in October.

There was silence as Maxwell stopped reading—one of those silences to which they were all accustomed since he came.

"Shall you go to New York for the Conference?" Dr. West asked Maxwell.

"Yes. I am planning to go with Mrs. Maxwell. It is an occasion I cannot miss. And Stanton and his wife are going. And you and Rollin? Are you not?" Maxwell asked Rachel.

"Yes. Yes. We feel we must see him again. Our hearts long to see him."

"I want to go also," Jasper Carter said in the subdued voice that marked his new birth.

"It will be a great event," Mr. Maxwell said earnestly. "I hope you can all go."

At this moment Mrs. Maxwell was called to the door by Martha. After a moment she came back into the room, bringing Martha with her.

"Martha has received a letter she wants to share with us," Mrs. Maxwell said.

"It came this morning," Martha said simply.

She began to read it aloud, while the company listened in awed silence. It was a letter that breathed the divine Spirit, but written in words so human that every syllable seemed as natural as Martha herself. At the close there were a few sentences, remembering the Raymond friends and mentioning by name all who were present there at Mr. Maxwell's. The letter itself was a letter of good cheer and a reminder to Martha of her own discipleship.

"I wanted to share it with you," said Martha. "I shall keep it always, with my New Testament he gave me."

Within the next week the news flashed all over the country that Jesus had left Washington and would visit a number of cities during the summer months. A list of probable places was given. It was said that the number of requests coming to him beseeching his presence and his message was overwhelming. He could not possibly meet all the people. Day and night he was besieged to heal and speak, and counsel with churches. He had already in his brief sojourn given such an impetus to the churches, inspired the ministers so deeply with his practical plans for federation, that a new era had already begun for religion. Men's hearts thrilled over the reforms and upheavals already under way in the cities where the multitudes swarmed. The influence and power of Jesus were seriously reckoned with by legislatures, city commissions, and the National Congress. The liquor interests were making their last stand in the saloons of the big cities, and the wealthy homes of aristocratic society leaders. But they were desperate as they tried to stem the rising tide of feeling which Jesus had begun. Newspaper proprietors and editors were beginning to note the trend of public sentiment in the business world and beginning, many of them for the first time, to break the silence of years and speak out for national prohibition. The Spirit of Jesus was everywhere.

. . .

October had come. The new Liberty Hall on the site of the old Madison Square Garden Building had never before witnessed such a scene as now was presented there. From the ends of the earth they had come—the disciples of Jesus—at the call of a common longing on the part of all the churches of America to counsel together over the mighty matters of Christianity and help one another bring about the Federation of the World.

And over every other thought rose constantly the one feeling of His presence, dominating the heart of every eager passionate soul from India and China and Japan and Turkey, from the dusky-faced delegates from missionary churches in Micronesia and Ceylon and Korea and Burma and the Philippines.

The hall was filling up with streams of people, pouring in from the great entrances. Over all hung the immense oval dome, the structure which, unlike the cliff dwellings that predominated in New York, made the new hall entirely unique.

A simple device was used throughout the building for decoration or design. It was a white cross. The platform was below the level of the audience floor, and notwithstanding the tremendous size of the room, the acoustic properties were so perfect that persons farthest removed from the platform could hear any average speaker.

Continued on next page

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"JESUS IS HERE!"

Continued from preceding page

The prominence given the Raymond people by Jesus' appearance there first had given them a wide interest with the general public. At the request of thousands, the delegates from Raymond were asked to sit on the platform, where the multitudes might see and note them. So it came to pass on that stupendous day that Mr. and Mrs. Maxwell and the other Raymond friends were pointed out eagerly by the inflowing hundreds as the hall filled. With the Maxwells were Rachel and Rollin, Virginia and Stanton, Edward Norman and Jasper Carter side by side, Alexander Powers, Dr. West, Mr. Grey, Felicia and Stephen, and—there by Mrs. Maxwell sat Martha, humble but intensely loyal, her sins forgiven, and the one unspoken longing of her heart the desire to see and hear her Master once more. She had not expected to go to the Conference, but Mr. and Mrs. Maxwell had simply taken it for granted and brought her with them, to her overflowing joy.

The day had been one of rare beauty. The night before (thousands recalled it afterward) had been so rarely clear that the stars over the city had sparkled with a wonderful light.

The first session of the Conference was to be at night. The people had come so early for fear of not being able to get in, even though delegates, that long before six o'clock the building was crowded to its entire capacity. There had been a regular program of speakers and topics prepared. But in the thought of all there was in reality to be only one speaker.

The one question asked by every person once inside the hall was, "Where is Jesus?" No one seemed to know. He had last been known to be visiting an obscure little town in the State, but the committee on arrangements could not give exact details. All they knew was that he had promised to be present at the Conference, and they knew he would be, according to his promise.

Before seven o'clock the entire hall was living with people. Softly and slowly the electric star-points in the dome came out, thousands of radiations suffusing the great space over which they hung. It was noted by every one how strangely silent all the people were. After that first eager question, "Where is Jesus?" people went to their seats, and as soon as seated became silent. All over the vast assembly could be seen hundreds of heads bowed, faces in hands, cheeks wet with tears of emotion; on the platform instead of the usual sight of groups of friends being introduced, or animated chatter of talk, the sight of groups kneeling at their chairs, a hush over all, that smote the newly-arrived delegates with wonder, as they came in suddenly from the noisy clangor of the streets without.

* * *

There had been a program of music on the great organ, and a chorus of voices made up of groups of people representing all the great missions of the world. But a little before eight o'clock, the people still remaining seated in silence, some one (was it Martha?) upon the platform began in a clear, joyful, but astonishingly calm voice to sing "All Hail the Power of Jesus' Name."

The voice sang one line alone, and then it was joined by the voices of the thousands, singing softly, but clearly, a volume of melody that bore itself on wings of power up to the lighted dome and back again, in triumphant glory.

The song ceased almost abruptly. Then, although the hall was built with such massive walls that, as in all great cities, the sounds of street noises were entirely excluded, while the people sat in perfect stillness, waiting for Jesus, and wondering at the emotions they did not know how to fathom—a sound seemed to be gathering without, a confused murmur at first, but gathering in volume and meaning as the people sat there waiting.

* * *

What was that! Strange cries came in from without! Those standing by the entrances received astounding word from the streets:

"A great wind has come up the harbor and is now sweeping over the city." It was the first passing of it over the roof of the dome that the people had heard, as it fell like a giant fist on its arching pride.

What was that! Those near the entrances reported the wind to be sweeping through the streets between the skyscrapers with terrific speed. A few persons who appeared at the doorways and crowded, as if terrified, into the audience, reported the astounding news that all street traffic had ceased. Not a car wheel turning on Fourth Avenue or Broadway.

And now the roar of the great, unprecedented, stupendous storm, which seemed to be one of those exhibitions of power that Nature stores up through centuries of silent waiting, was heard as plainly as if the massive walls of the hall were paper instead of blocks of granite and marble. A cry came in from without that the great buildings down town, the proud towers and money-making palaces of the money kings, were trembling before this astounding tempest.

Mr. Maxwell had risen, with all the people on the platform, and, calm but white-faced in the presence of what seemed an impending disaster of unparalleled proportions, he had raised his hand and began to cry to the people to trust in the great goodness of God, when the lights in the great dome suddenly went out, and total darkness fell upon the bewildered people. The next instant, with a roar that smote all senses and struck terror to hearts that had never before called fear master, the great dome seemed to be lifted from the walls, above the heads of the people, and the full fury of the gigantic wind was heard in all its terrific sweep above them.

Then arose the cry of panic. Not all in that room were Christians. Many hundreds had come from curiosity to see and hear. Men and women of wealth and fashion—men and women who hated and feared Him—had come that night. Those whose selfish schemes had been rebuked were there, and now their souls shrieked out in desperate fear of an unheard-of, unthinkable calamity that was thrusting them into the very jaws of death.

Cries, frenzied appeals, shouts, arose. Hundreds struggled to reach the entrances. Cries came from the exits. Vast roar of the elements! Tortured battling of the monumental buildings of the city as they groaned and swayed! Over all, total blackness that seemed a part of the solid mountain of wind that smote the pigmy little houses of men as if they strove to make of proud New York a vast heap of ruins!

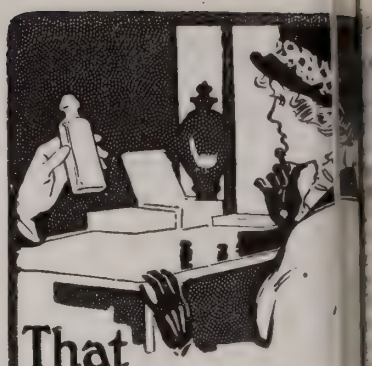
And then a new cry rose—a cry of a woman's voice, Martha's—rising over all the human fear, strong and glad and free:

"Jesus is here! Jesus is here!"

Yes; there he stood in the very center of the hall—an average man, only different—surrounded by representatives of a dozen nationalities, one with their common humanity, identified with their sins and sorrows and joys and struggles and redemption through all the long centuries. There he stood, as Martha cried out, a glow of the light about his tall, calm figure, his hand raised, a smile of majestic power on his lips, Master of the people and of the world, unafraid and Lord of all!

The people all turned toward that glowing, towering, lighted figure. He

Continued on next page



That Won't end Co

That liquid, that [illegible] ter—based on old ide[illegible] won't terminate a c[illegible]

Don't try it. Your dr[illegible] has a new way—the scie[illegible] **Blue-jay.** It is so efficie[illegible] easy, so painless that it [illegible] removes a million corns a m[illegible]

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Forget the corn for two days [illegible] simply lift it out.

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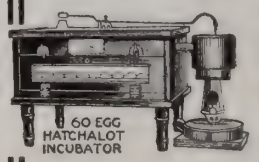

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SUS IS HERE!"

ntinued from preceding page

speaking. And with the first the roar of the wind seemed to What was it he said?

eternal verities cannot be de- d. The proud city might be w, but nothing can ever wipe e spirit of man. The things for o strive after are Love and Re- and the Father God.

at was he pleading for as the ceased, and the people stood awed beyond all measure?

ding for the loving union of all sciples. Oh that they would be He had waited so long, through ies of strife! Could they not, they not come together? What buildings and money and pleas- d power, by the side of justice ight, and love, and truth, and and peace? Unite! Unite! one another! The cry rang over and into their hearts like an e flame.

re he stood. The light from his now seemed to flow out from ike waves of radiance. It en- d the different races around

l now the people saw a wondrous He stood there, stretching out hands as in benediction. Repre- tives from China, Japan, India, , Ceylon, Micronesia, Egypt, y, South America, Great Brit- rance, Spain, Italy, Germany— nerica and Europe and Asia and a at his feet.

n, as if with one accord, all the fell upon their knees and bowed heads.

e wind had ceased. A voice on latform took up the song again: Hail the Power of Jesus' Name!" great kneeling, bowing audience nations took up the song. It d with its volume like an angel's r.

y kneeled there in stillness after ong—how long no man knew— hen they lifted up their eyes and o their feet and looked up, Jesus gone. And up over their heads, g with a light that belongs to n, the stars gleamed with un- ly brilliancy, flowing in radiance the awed city.

. . .

d back to the ends of the earth go the disciples of the Master, roclaim his coming to all peo- nd the glad cry shall go up daily e hearts of sinning and suffering needy souls of mankind all over world: "Jesus is here! Jesus is "

r is it not true what he said: lo, I am with you alway, even the end of the world!"

THE END

Among the Workers

VANGELISTS HART AND MAGANN report a tabernacle meeting in Ridgway, Pa., and ginning of union meetings in Sharon, Pa.

XCELLENT RESULTS are reported as follow- e recent evangelistic services in Provi- n Ky., conducted by Rev. H. W. Guynn is singers, C. W. Vaughan and C. W. tt.

HE SEVENTH annual conference of church rs in State universities was called for ary 3-5 at Indiana University, Bloming- nd. The program of discussions covered bjects of vital interest only, and promi- representatives of many universities com- the list of speakers.

HE AUTHOR of "Onward, Christian Sol- Rev. S. Baring Gould, reached the age of on January 28. He has been for thirty- years rector of Lew Trenehard, North , England. Rev. John S. Little, of , N. H., suggests that those who have inspiration from that hymn send letters gratulation to its author.

HE DAILY VACATION BIBLE SCHOOL ASSO- N at its December anniversary reviewed ork of 1913. Its activities extended from ta to Montreal, from New York to Kansas

In thirty-four communities 50,552 chil- three-fourths belonging to no Sunday l, were enrolled for daily unsectarian Bible ng, as much instruction as is given in a of the Sunday school, at a cost of ninety for each child.

Sunday School Workers

Bible Students, and all others desiring one or more copies of the new Nelson's Explanatory Testament, American Revised Version, should read every word of this Remarkable Offer

BECAUSE of the fact that the Sunday School Lessons for 1914 are all taken from the New Testament, there has resulted a tremendous demand for New Testaments of all kinds. The new Nelson's Explanatory Testament, containing Introductions, Notes, and Comments, and with every word recorded therein as having been spoken by our Lord printed in **bold-face type**, is now eagerly sought.

Anticipating the widespread need for these Testaments, THE CHRISTIAN HERALD has arranged to supply individual copies on terms that will enable every reader of our paper to own one FREE or at a cost practically negligible. No one desiring the very latest and best in a New Testament should be without a copy; and if you are a Sunday School Worker you cannot afford to let this opportunity go by without taking advantage of it.

Read These Further Important Facts

1. Notes, Comments, and Explanatory Matter appear *on the same page with the text*, thus greatly adding to its convenience and usefulness. See specimen page.

2. It is carefully edited by the American Revision Committee, whose personnel includes the following eminent Bible Scholars and theologians: Editors of Notes and Comments: John Wm. Russell, M.A., Episcopal, Editor-in-Chief; Rev. J. R. Miller, D.D., LL.D., Presbyterian; M. C. Hazard, Ph.D., Congregationalist; Rev. John McNaughter, D.D., United Presbyterian; Rev. J. T. McFarland, D.D., Methodist; Rev. C. R. Blackall, D.D., Baptist; Rev. J. B. Remensnyder, D.D., LL.D., Lutheran; Rev. Samuel Hart, D.D., LL.D., Episcopal; Rev. H. M. Hamill, D.D., Southern Methodist; Rev. Harold E. Monser, B.A., Disciples; Rev. H. H. Fout, D.D., United Brethren; Rev. I. J. VanNess, D.D., Southern Baptist; Rev. Rufus W. Miller, D.D., Reformed; Rev. I. B. Trout, D.D., Brethren. Introductions were prepared by: Professor J. Rendell Harris, M.A., LL.D.; Rev. Marcus Dods, D.D.; Rev. Matthew B. Riddle, D.D.; Sir William Ramsay, D.C.L., LL.D.; Rev. Thomas C. Edwards, D.D.; Rev. James Denny, D.D.; Rev. Talbot W. Chambers, D.D.; Dr. S. S. Warfield.

3. The introductions consist of (1) a *General Introduction* to the whole Testament, giving the language, text, versions, and sources of the New Testament, and (2) a *Special Introduction to each of the twenty-seven books of the New Testament*, giving the writer of the book, the time of writing, for whom the book was written and its purpose and teaching.

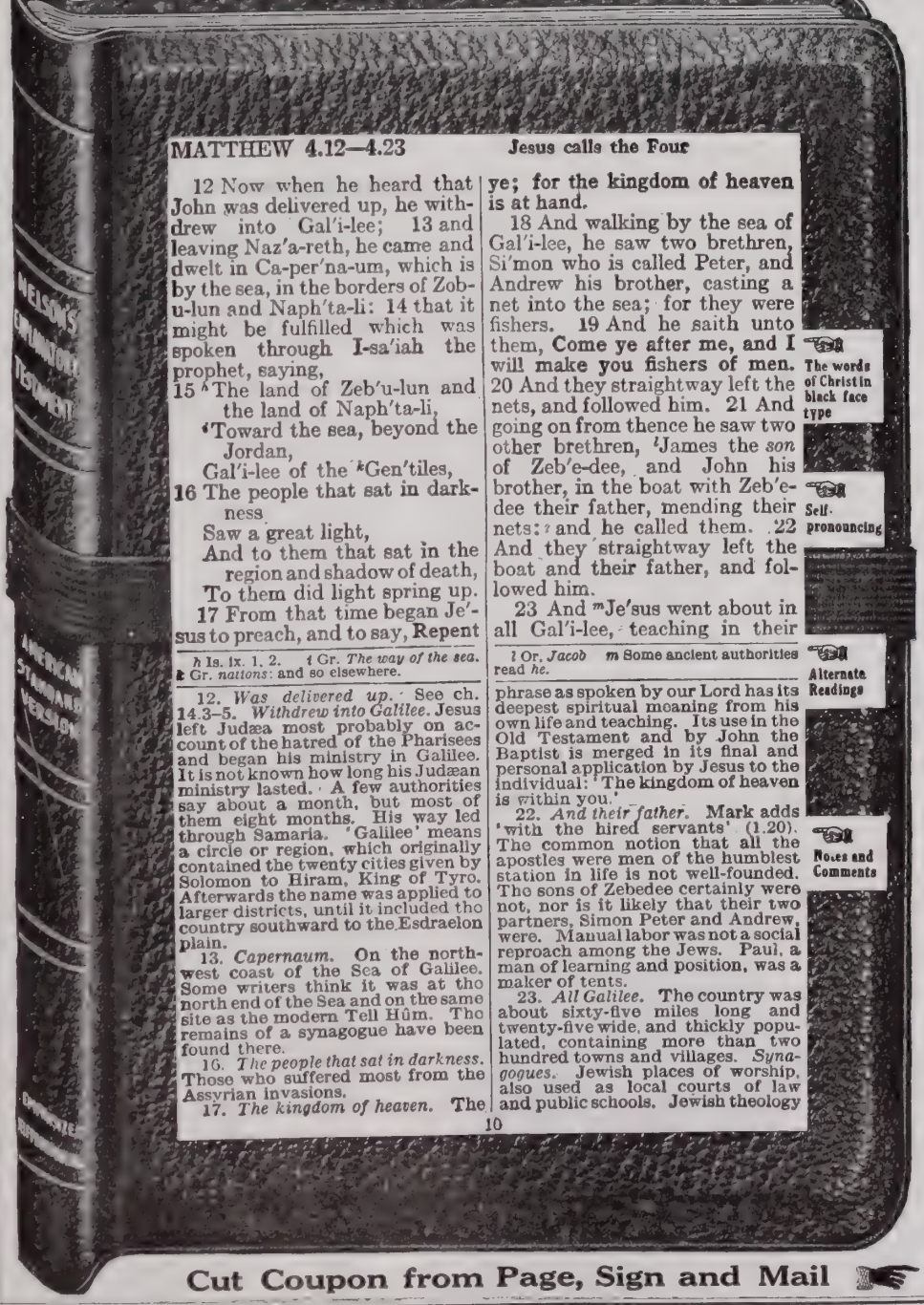
4. The words of Christ are *emphasized* by being printed in large, **bold-face type**; it is made *self-pronouncing* by having the Proper Names divided into syllables with correct accent marks.

5. Its usefulness is greatly increased by its small size, made possible by using fine, thin Bible paper. It can easily be held in the hand or slipped into the pocket.

6. It is richly bound in French morocco, Levant grain, divinity circuit, *overlapping covers*, round corners, red-under-gold edges, gold back title, embossed bands, silk marker and silk headbands.

This Testament represents the most painstaking efforts of leading theologians in the United States and Great Britain, and it is bound to give you New Ideas and a fuller grasp of the teachings of Christ.

Exact Size of Testament and Specimen Page


MATTHEW 4.12—4.23
Jesus calls the Four
12 Now when he heard that John was delivered up, he withdrew into Gal'i-lee; 13 and leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zob-u-lun and Naph'ta-li: 14 that it might be fulfilled which was spoken through I-sa'iah the prophet, saying,
15 h The land of Zeb'u-lun and the land of Naph'ta-li,
i Toward the sea, beyond the Jordan,
Gal'i-lee of the k Gen'tiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.
17 From that time began Je'sus to preach, and to say, Repent
ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, l James the son of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets: and he called them. 22 And they straightway left the boat and their father, and followed him.
23 And m Je'sus went about in all Gal'i-lee, teaching in their
The words of Christ in black face type
Self-pronouncing
Alternate Readings
Notes and Comments

Advance Announcement

In this connection it is interesting to know that during 1914 THE CHRISTIAN HERALD is going to print no less than 2,562,560 words of reading matter alone—more than *fourteen times* the number of words in the twenty-seven books of the New Testament. The entire Bible contains 774,692 words.

Mere quantity, however, constitutes the *smallest part* of the wonderful value THE CHRISTIAN HERALD will render back to its readers during 1914. Its high standard of quality and spirituality throughout—the one particular reason for its phenomenal popularity—will be even higher; and it will strive to merit in all respects the position it has so long maintained as the "World's Greatest Family Religious Journal."

The 52 beautiful art covers to be printed through 1914, most of them done in exquisite coloration with a view of their being framed, would cost alone, in an art store, many times the price of a yearly subscription. Among the leading contributors will be: Professor W. H. T. Dau, Dr. Francis E. Clark, Dr. J. H. Jowett, Margaret E. Sangster, Jr., Pastor Charles M. Sheldon, Irving Bacheller, Kathleen Norris, Florence M. Kingsley, Dr. Anna H. Shaw, Professor Edgar J. Banks, Bishop Frank W. Warne, Dr. Orison Swett Marden, D.D., Dr. W. E. Biederwolf, Rev. Charles H. Parkhurst, Rev. David J. Burrell, Rev. J. Wilbur Chapman, and many others in the field of religion and letters.

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h Is. ix. 1. 2. i Gr. *The way of the sea.* k Gr. *nations*: and so elsewhere.

l Or, *Jacob* m Some ancient authorities read *he.*

12. *Was delivered up.* See ch. 14.3–5. *Withdrew into Galilee.* Jesus left Judæa most probably on account of the hatred of the Pharisees and began his ministry in Galilee. It is not known how long his Judæan ministry lasted. A few authorities say about a month, but most of them eight months. His way led through Samaria. 'Galilee' means a circle or region, which originally contained the twenty cities given by Solomon to Hiram, King of Tyro. Afterwards the name was applied to larger districts, until it included the country southward to the Esdraelon plain.

13. *Capernaum.* On the northwest coast of the Sea of Galilee. Some writers think it was at the north end of the Sea and on the same site as the modern Tell Hûm. The remains of a synagogue have been found there.

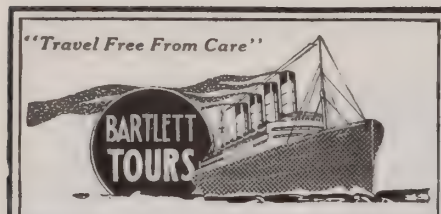
16. *The people that sat in darkness.* Those who suffered most from the Assyrian invasions.

17. *The kingdom of heaven.* The phrase as spoken by our Lord has its deepest spiritual meaning from his own life and teaching. Its use in the Old Testament and by John the Baptist is merged in its final and personal application by Jesus to the individual: 'The kingdom of heaven is within you.'

22. *And their father.* Mark adds 'with the hired servants' (1.20). The common notion that all the apostles were men of the humblest station in life is not well-founded. The sons of Zebedee certainly were not, nor is it likely that their two partners, Simon Peter and Andrew, were. Manual labor was not a social reproach among the Jews. Paul, a man of learning and position, was a maker of tents.

23. *All Galilee.* The country was about sixty-five miles long and twenty-five wide, and thickly populated, containing more than two hundred towns and villages. *Synagogues.* Jewish places of worship, also used as local courts of law and public schools. Jewish theology

10



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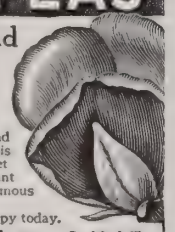

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WAYS AND MEANS

BY MARGARET E. SANGSTER, JR.

YEARS and years ago the heroine of the story was always poor—desperately, bitterly, but still romantically poor. She was usually the youngest, and incidentally the meekest, sister, or a browbeaten stepdaughter, or a golden-haired serving maid. But she was always beautiful. The climax of the story usually came when the poor but honest one wanted to go to a court reception or a grand ball, or something very exciting. She usually wanted to go because she was in love with a Prince Charming, or because she wanted to meet a duke or a king. But on the eve of the wonderful affair something tragic usually happened. She would be robbed of her carefully made gown by her cruel stepmother, or she would meekly give her party dress to a selfish sister, or, worst of all, she would discover that her clothes were too shabby to wear to a party—too shabby even to excite envy in the breast of the meanest stepmother or the most selfish elder sister.

Usually a fairy godmother stepped into the breach. Sometimes she crept out of a flower-bud, and sometimes she whirled down the chimney on a gust of wind, and sometimes she would not appear at all, but would send notes by her messengers. But always she brought, or sent, comfort and love, and a gold or silver gown that sparkled with diamond dewdrops and glittered with the ruddy shine of rubies.

A "just after the Civil War" heroine was usually poor, too, just as desperately, bitterly, unhappily poor as the stepdaughter in the "once upon a time" stories. And just when her last gown was hopelessly out of date the hero (who was always amazingly rich and handsome) would invite her to go to the opera or to a dance with him. And the heroine, in her old Southern pride and her old Southern beauty, would sit down on the floor and cry.

It was too late for fairy godmothers. Fairy godmothers ceased to be thousands of years ago, when the world was young, and the pages of a green and gold book did not seem like happy fiction to one. So the girl would weep bitterly until a happy thought struck her. Boldly she would rush up several flights of stairs and invade the dusty, cobwebby old attic—the attic with its vanguard of spinning wheels and andirons, its army of chests and trunks and clothes presses. Rushing to the oldest, most dilapidated chest, the girl would reverently take out great-grandmother's brocaded satin wedding dress, rhinestone-buckled slippers, and the family rope of pearls. Being naturally clever with her needle she would make the gown over in a wonderful way, and, of course, eventually, make the handsome, rich young man fall in love.

In this century things are very different. The fairy godmother (except to the few who are still holding the flower of youth) is dead and obsolete. In this unromantic day of vacuum dirt-chasers the attics are clean and empty of old, dusty chairs. The great-grandmother's brocaded gown has been worn to shreds two generations ago, and the family pearls have been divided among a large number of cousins for ear-rings. So it goes.

But there are still girls, beautiful, fascinating girls, who cry because they are not able to own the pretty dresses that every girl-heart loves.

Clothes are not the only things in the world that the Modern Girl desires. She wants no end of pretty things, and necessary things. She wants books, and music lessons, and a violin. She wants a new easel and fat, splashy tubes of oil paints. She wants a sewing machine, and a bank account, and a pretty leather check-book to go with it. And every girl wants some very special things that the other girls have, or, perhaps, do not desire at all.

But what is the Modern Girl going to do? It will be utterly useless for her to sit down in the chimney corner and cry, because no matter how hard she cries, the fairy godmother will not come and the attic trunk will not disclose unexpected glories.

But there is a solution for the Modern Girl. It lies within easy reach of her hand and seems nearly as good as a fairy godmother and wonderful chest combined. This is the way to find it. Take a paper and a pen and write a letter, asking me about the Money-Makers' Club.

AMERICAN WALDENSIAN AID SOCIETY

WHEN I started out to the lecture I did not know much about the Waldensians. I was (I blush to say it) decidedly ignorant and uninterested in the call from our Italian brothers. It was a beautiful, sunshiny day, with blue skies and an almost spring-like air, and I rather resented the thought of being shut up, away from the joy of life. It was not with a very happy feeling that I entered the church where the talk was to be given.

When I left the church I knew a great deal more than I had known in the beginning. Moreover I was deeply interested and thrilled at the brave story of the struggle that our first Protestant Church has made for centuries. Somehow the sunshine glowed more brightly and the sky was bluer.

The church—St. Thomas'—is one of the most fashionable in New York City. As I went through the heavy, slow-swinging door I noticed more than one limousine waiting at the curb-stone. The women (for the lecture was mostly attended by women) were fashionably dressed and attractive. Their names would have been very familiar to the people who read society columns. But they were far from being proud and haughty, as they are often pictured. The light of love and kindness shone in their eyes and smiled from their lips.

I heard a little rustling noise behind me, and turning toward the door I saw some girls come in, in pretty costumes. Perhaps I looked my inquiry, for the woman next to me turned in my direction and:

"They are native Waldensians," she told me in a whisper, "from Italy. That is the native costume."

The meeting began—began in a room strangely filled with the beautiful atmosphere of helping. Against the background of soft lights and faint perfume, pretty foreign costumes and modish American ones, I heard the story of a missionary church, of a church in the wild valleys of Italy, hiding, hunted, in disgrace. I heard of a church which long before the Reformation had a firm foundation of truth. Of a church that even in the beginning passed the Bible from hand to hand and introduced it into many homes; the story of a church that is still living after thirty periods of persecution and that is daily growing into a stronger, firmer institution.

I wish that I could tell you more about the meeting, about the wonderful talks and the wonderful inspiration. But you probably know the brave story and you surely understand the spirit that has made the mountain people of Italy one with the people of Fifth Avenue.

M. E. S., JR.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Rules for Young Business Men and Women*

DO YOU belong to that big army of young men and women in America who are "in business"? If so, you are specially interested in this lesson and in the chapter we are to study, the twenty-second of Proverbs. Although you have found it true many times, you will be surprised again to see how the words of this old Book fit so snugly and forcefully into affairs of modern life. You are perhaps a busy "commuter"; perhaps you make typewriter music all day and take dictation from a rather trying and impatient employer; perhaps you bend over big books on a high bookkeeping desk; perhaps you are running errands to the bank, or to the offices; perhaps you are driving a delivery wagon. Can this chapter of old Hebrew wisdom help you? Let us see.

"A good name is rather to be chosen than great riches." That is a pretty good beginning, isn't it? And it fits in amazingly well with what seems a most modern idea in the world of work—namely, that riches in themselves make an altogether unworthy goal. You have perhaps felt already the new note in the world of business—or perhaps you are too young to realize that it is new—the note of Service. We read the words and observe the efforts of men like Roosevelt and Wilson and Lloyd-George, who are making the world recognize the fact that life is more precious than gold. And we find men like Ford, who turn away altogether from the old idea of piling up a great mountain of gold to be left behind them, and seek, not first of all to be rich but to be helpful. Here the Word stood long ago: "A good name is rather to be chosen than great riches."

The way to have a good name is to have a pure heart. Verses 11 and 14 have something to say about pureness. "Prudent" in verse 3 is a hard word to translate. It probably means a combination of "common sense" and alertness." It is hard to build any kind of success upon a dull, foolish, erratic mind. Many good motives go to waste because of an unsteady head. Then humility. It is necessary to have a level head, but it is almost fatal to have a "swelled head." Conceit and stubbornness are two archenemies of success. Reference was made in last week's issue of THE CHRISTIAN HERALD to Mr. Joseph Appel's little book, *My Own Story*. He shows plainly how self-assertiveness stands in the way of success. The true way is by submission. Yield yourself to what Mr. Appel calls "the life of the business," and you will find it bearing you up and carrying you forward. Work as you would work if the business were your business. Work for the owner as you would work if you were the owner. Of course, in some establishments the dominating spirit is not a noble spirit, and it would be wrong to adapt oneself to an ignoble atmosphere. But even in these cases true humility is required: "Overcome evil with good." Be good and wise and helpful, and opportunities will come.

Verse 8 has another warning against iniquity, this time emphasizing *fairness*. There is greater insistence than ever upon *fair dealing*. Verse 9 recommends generosity. "He that hath a bountiful eye shall be blessed." One of the dangers of business is that the effort to make and save money is apt to crush out generosity. But to be generous is greater gain than to be rich. It is a poor bargain to gain wealth at the cost of a generous heart. Verse 13 rebukes indolence. There is little new to be said about that. You have learned already that industry pays well and that idleness costs heavily.

Verse 16 is most modern of all, and deeply true: "He that oppresseth the poor to increase his riches . . . shall surely come to want." Perhaps not in his earthly life, but sooner or later, here or hereafter. And this is the thing which the modern conscience will not stand: To grow wealthy out of the sufferings of others. Study carefully Isa. 3: 13-15; Amos 4: 1; 5: 11; James 5: 4. Notice especially the twenty-second and twenty-third verses of the chapter we are studying: "Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause, and despoil the life of those that despoil them."

* "RULES FOR YOUNG BUSINESS MEN AND WOMEN." Prov. 22: 1-29. Christian Endeavor Topic for Sunday, February 22, 1914.

India*

A land of blazing light and yet a land of densest darkness. Wonderful beauty and repulsive ugliness. A land of plenty, full of poverty. Ultra-cleanliness and unmentionable filthiness. Kindness to all creatures combined with hardest cruelty. All life held sacred in a land of murderers. Proud of learning and sunken in ignorance. Unbelieving, yet full of credulity. Intensely religious, yet destitute of piety.

THE immorality of its people, the strictures of the "caste" system, the custom of early marriage, the horrible superstition which condemns twenty-six million child-widows to lives of suffering—these are among the problems which confront the church in its effort to Christianize the three hundred and fifteen million people of India.

The Baptists have had specially triumphant work among the Telugus. In 1913 the South India Mission, in which the Telugu work is located, reported fifty-eight thousand church members. Last year, from this field, 2,833 baptisms were reported. In Burma, where the heroic Judson labored, it is stated that now one person out of every forty-nine is a Christian believer. Baptist work is also progressing in Assam, and the free Baptists are doing good work in Bengal, having special success in philanthropic work, zenana work and industrial education.

Only Jesus can change and save India. To delay his conquest of that land by inadequate gifts of workers or of money, means that those who are now living in darkness and tears, the little neglected girl-widows, the practically imprisoned wives and the other hosts of sad and weary hearts, must abide in their despair and grief.

God's Great Men†

WE ARE celebrating to-day the Father of our country; a few days ago we celebrated its savior. So we are thinking about great men.

On the rotunda gallery of the Library of Congress at Washington stand statues of twelve men who were chosen as having had the greatest influence upon human thought. Followers of the Bible are interested to see that two of these twelve men are taken from the heroes of this Book—Moses and Paul.

Moses was great as an emancipator and lawgiver. He delivered his people from the horrors of the labor slavery of Egypt and he built a code of laws which has been the wonder and largely the guide of the world ever since. We are to study chiefly in this lesson God's method of developing great men as shown by his treatment of Moses.

God usually submits the men through whom he is going to do great

Continued on next page

* "THE INDIAN EMPIRE." Ps. 2: 1-12. (Conquest Meeting). B. Y. P. U. Topic for Sunday, February 22, 1914.

† "GOD'S GIFT OF GREAT MEN, AND HOW HE DEVELOPS THEM." Deut. 34: 10; Heb. 11: 24-27. Epworth League Topic for Sunday, February 22, 1914.

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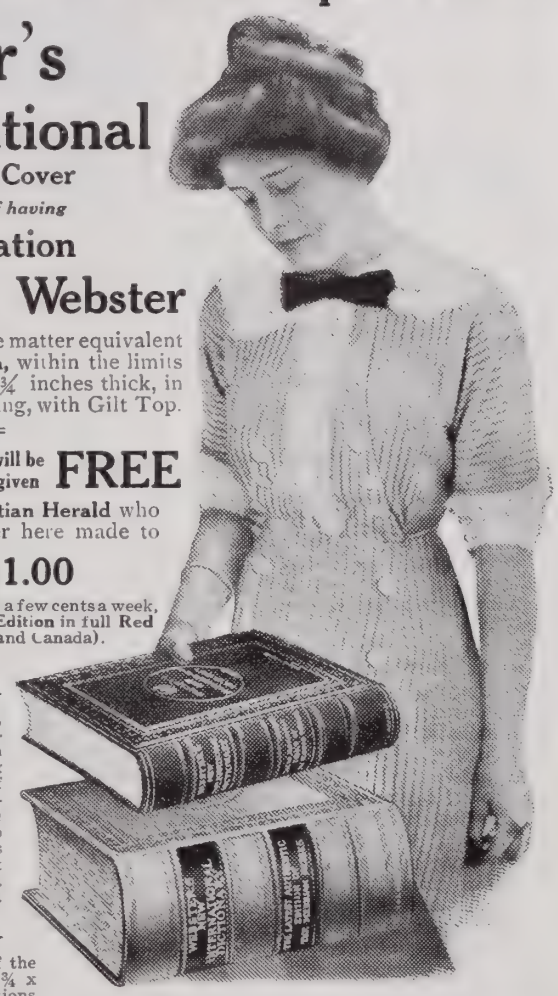

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"CARDINAL'S DAY" AT THE CAPITAL

Continued from page 129

They may persuade themselves, but they will not persuade millions of their fellow citizens, that they came merely to greet a kind old gentleman, or a personal friend, or to honor a great man Mr. Gibbons has come to Washington not as Mr. Gibbons, but as the leading prelate of the Roman Catholic Church in the United States. He and his people have noticed the presence at their "Cardinal's Day" not of Mr. A., but Cabinet Member A.; not of Mr. B., but Ambassador B.; not of Mr. C., but of Justice of the Supreme Court C.; not of Mr. D., but of General D.; not of Mr. E., but of Admiral E.; not of Mr. F., but of Senator F.; not of Mr. G., but of Representative G., etc., etc. None of these gentlemen, we imagine, would have gone to Baltimore to attend Cardinal's Day; therefore, the accommodating cardinal comes to Washington. The prophet has not risked calling the mountain to him and has discreetly elected to go to the mountain. Moreover, this is preferable, because Baltimore is not the capital, while Washington is.

There is no church in our country, except, perhaps, the Mormons in their limited territory and on a smaller scale, that is playing politics and religion, with the real emphasis on the former, though it feigns an emphasis on the latter, as does the Roman Catholic Church. No self-respecting presiding officer of any other church would lower himself and his organization to the extent Roman Church dignitaries are continually doing when they use the officials of our city, State and national governments at their politico-religious exhibitions for the glorification of their church. Our officials and statesmen have our sympathy if they think that they must attend these functions. If they imagine that their presence on Cardinal's Day or at a Pan-American mass is for any other purpose than stage effect and Catholic renommé, and that by far the greater portion of their intelligent and fair-minded fellow citizens view their action in any other light, they are mistaken. Nor will the hue and cry about Protestant bigotry, violation of personal liberty, unwarranted constraint, and all that sort of thing, which is raised by Catholic papers and re-echoed by a servile press whenever some one criticizes these sinister acts of the Roman hierarchy, deceive any one who has watched the trend of Roman Catholic ambition in our country. It is not the critics of these affairs that are trying to constrain any one, or else we shall have to find unwarranted constraint in our Constitution. If there is any real constraint attempted in this matter, it must come from the other side.

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Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

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"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient habit was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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The Young People's Meetings

Continued from preceding page

things to great temptations. Temptations mean test, and it cannot be known that a man will stand the tests of great leadership till he has stood other tests. Moses met worthily the test of choosing between the luxury of Pharaoh's palace and the shame and toil of a wandering desert camp.

Again, God took lots of time in developing the character and resources of his friend and servant Moses. Forty years in the palace; forty years in the wilderness as a shepherd; then forty years of leading and founding a nation. He wants his great men to be patient. They will have need of patience in the task before them, so they must acquire the habit of patience before beginning it.

But, most of all, God prepares his great men by his personal talks with them. The men that have moved men tremendously and helpfully are the men who have talked much with God. Moses could be the deliverer and the ruler of his people because he was the friend of God.

ANVIL SPARKS

..PARADISE itself would not satisfy the heart that is habitually discontented.

..IT'S a great art to pray so before the temptation that there will be none after it comes.

..MISFORTUNE is a good teacher, but he is fortunate who can learn his lesson without her.

..NO WOMAN can be what she ought to be in the parlor if she doesn't spend some time in the kitchen.

..THERE is something wrong about the man who is always making new friends because he can't keep his old ones.

An Old Man at Fifty —A Young Man at Seventy

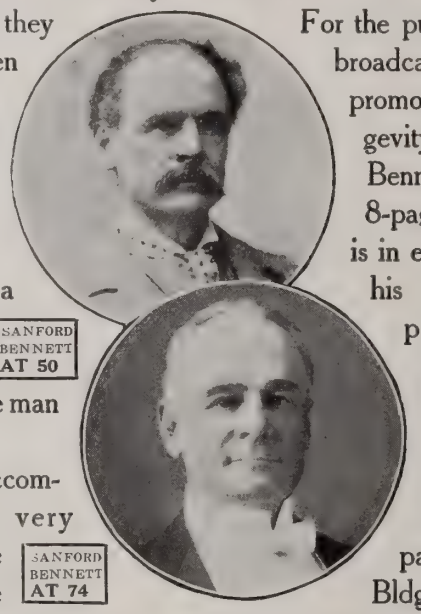
The Remarkable Story of Sanford Bennett, a San Francisco Business Man Who Has Solved The Problem of Perpetual Youth

By C. E. PAGE, M.D.

Author of "Natural Cure for Consumption," "How to Feed the Baby," etc.

THERE is no longer any occasion to go hunting for the Spring of Eternal Youth. What Ponce de Leon failed to discover in his world famous mission, ages ago, has been brought to light right here in staid, prosaic America, by Sanford Bennett, a San Francisco business man. He can prove it, too, right in his own person.

At 50 he was partially bald. Today he has a thick head of hair, although it is white. At 50 his eyes were weak. Today they are as strong as when he was a child. At 50 he was a worn-out, broken-down, decrepit old man. Today he is in perfect health, a good deal of an athlete and as young as the average man of 35.



All this he has accomplished by some very simple and gentle exercises which he practises for about ten minutes before arising in the morning. Yes, the exercises are taken in bed, peculiar as this may seem.

As Mr. Bennett explains, his case was not one of preserving good health, but one of rejuvenating a weak middle-aged body into a robust old one, and he says what he has accomplished anyone can accomplish by the application of the same methods, and so it would seem. All of which puts the Dr. Osler theory to shame.

I haven't room in this article to go into a lengthy description of Mr. Bennett's methods for the restoration of youth and the prevention of old age. All of this he tells himself in a book which he has written, entitled "Old Age—Its Cause and Prevention." This book is a complete history of himself and his experiences, and contains complete instructions for those who wish to put his health and youth-building methods to their own use. It is a wonderful book. It is a book that every man and woman who is desirous of remaining young after passing the fiftieth, sixtieth, seventieth, and, as Mr. Bennett firmly believes, the one hundredth milestone of life, should read.

For the purpose of spreading broadcast the methods for promoting health and longevity developed by Mr. Bennett, an interesting 8-page booklet, which is in effect a summary of his system, has been prepared by the publishers of Mr. Bennett's interesting book—the Physical Culture Publishing Company, 4502 Flatiron Bldg., New York City. This booklet they will send free to anyone sufficiently interested to write for it.

The grandest thing in the world is Youth, and it is one of the really great hardships of life that "its beauteous morn" should pass so swiftly and give place to old age.

For having solved the problem of perpetual youth during life the world owes Sanford Bennett a vote of thanks. Of course there are those who will scoff at the idea, but the real wise men and women among those who hear of Sanford Bennett and his return to youth, will most certainly investigate further, and at least acquire a knowledge of his methods.

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ANSWERED PRAYERS

Requests for Prayers

A READER requests prayers for God's blessing upon revival meetings now being held in the community, for the conversion of the pastor's two sons, and for the reclamation of "a young man who was converted two years ago, much against his parents' will. He remained faithful for more than a year, amid the severest persecutions, but finally became discouraged and drifted away, and now leads a more wicked life than he did before his conversion." A mother and father in Ohio ask prayers to relieve financial need caused by a disastrous fire. An electrical engineer requests prayers that he may be successful in promoting the use of a safety device for vessels at sea.

Mrs. A. B. asks prayers that the churches of her town may have an outpouring of the Holy Spirit.

Mrs. L. C.: That her son may escape the temptations of the town and develop his musical talent to the service of God.

Two Friends in Ohio: That a girl may be a true Christian and a comfort in her home.

Mrs. D. D. McI.: Reuests prayers for self and forty-nine friends.

Mrs. I. L.: That her boy may return home and become a Christian.

M. G. H.: Asks an interest in our prayers.

Mr. M. G.: That he may be successful in selling his property.

F. W. S.: That Bethel Bible School may enjoy spiritual and temporal blessings.

F. W. S.: That the work of a rescue home at Winter Hill, Mass., may be prospered and its needs supplied.

F. W. S.: That a sweeping revival may come to his town and that the spirit of brotherly love may prevail.

Mrs. G. A. S.: Requests prayers for national constitutional prohibition.

A. S. W.: That he and his wife may be helped financially.

Mrs. C. K. L.: That her brother in a faraway city may find employment.

C. I. G. asks prayers for a daughter that a certain burden may be lifted.

A. C.: For children and friends.

M. A. H.: For children and a deeper work of grace in her own heart

Prayers Answered

MRS. L. C., of Scott City, Kans., writes: "I want to acknowledge answers to prayer, especially in bringing four of our family into Christ's fold.

Mrs. E. M., of Quincy, Ill., writes: "By the time my letter reached you my prayer was answered. So it came to pass 'Before they call I will answer, and while they are yet speaking, I will hear.'" Mrs. N. B. A. writes from Fredonia, N. Y.: "After years of praying and waiting one who was offended with me has been reconciled." Mrs. A. M. L., of Harrison, Me., writes: "I truly believe God answered my prayer to save my father. He was baptized after reaching the age of seventy-four years." Mrs. S. W. E. writes from Baltimore: "A daughter was very ill, and we prayed for her. The doctors were amazed at her wonderful recovery."

The Prayer League

Mrs. Emma T. Kilmer, a Brooklyn lady eighty-two years of age, has written a poem about the Prayer League:

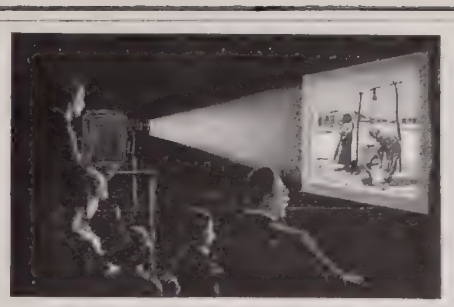
Oh wonder of wonders! Throughout the wide world
The Prayer League is forming with banners unfurled.
It has sent forth its Herald; give ear to its call,
For 'tis "all for each one, and each one for all."

With the sun in the zenith, our hearts will ascend,
I for thee, thou for me, my brother and friend.
God has promised a blessing when souls get in touch,
For the prayer of the righteous availeth for much.

Not only for what to ourselves may belong,
But remembering all who are suffering wrong,
Till our prayers and our efforts shall bring on the hour,
And the blessing be sent with millennial power.

Brooklyn, N. Y. EMMA T. KILMER.

Do not forget the daily noon-hour prayer. In writing, make your letters as brief as possible, and state full name and address.



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Marie Antoinette

The illustration herewith shows Marie Antoinette, Queen of France, being led to the guillotine. It is said her hair turned white in a single night as a result of the mental anguish to which she was subjected. The scene depicted here, where she is being led between armed soldiers down the street to her execution, was the culmination of tragedies during the Reign of Terror of the French Revolution. This period contains more of dramatic interest than any other in the world's history. It was out of this period that the Empire was born, dominated and ruled by Napoleon. It is generally conceded the best account of the French Revolution is by America's great historian, Dr. John Clark Ridpath. The story of this period should be read by every American who prizes his citizenship and loves his country. How else are we to judge of the great questions which from time to time confront our own Republic except from the lessons of the past? This illustration from Ridpath's History is but ONE of two thousand in the complete work, and serves to illustrate only one event of all the thousands which make up the history of all the nations of the world.

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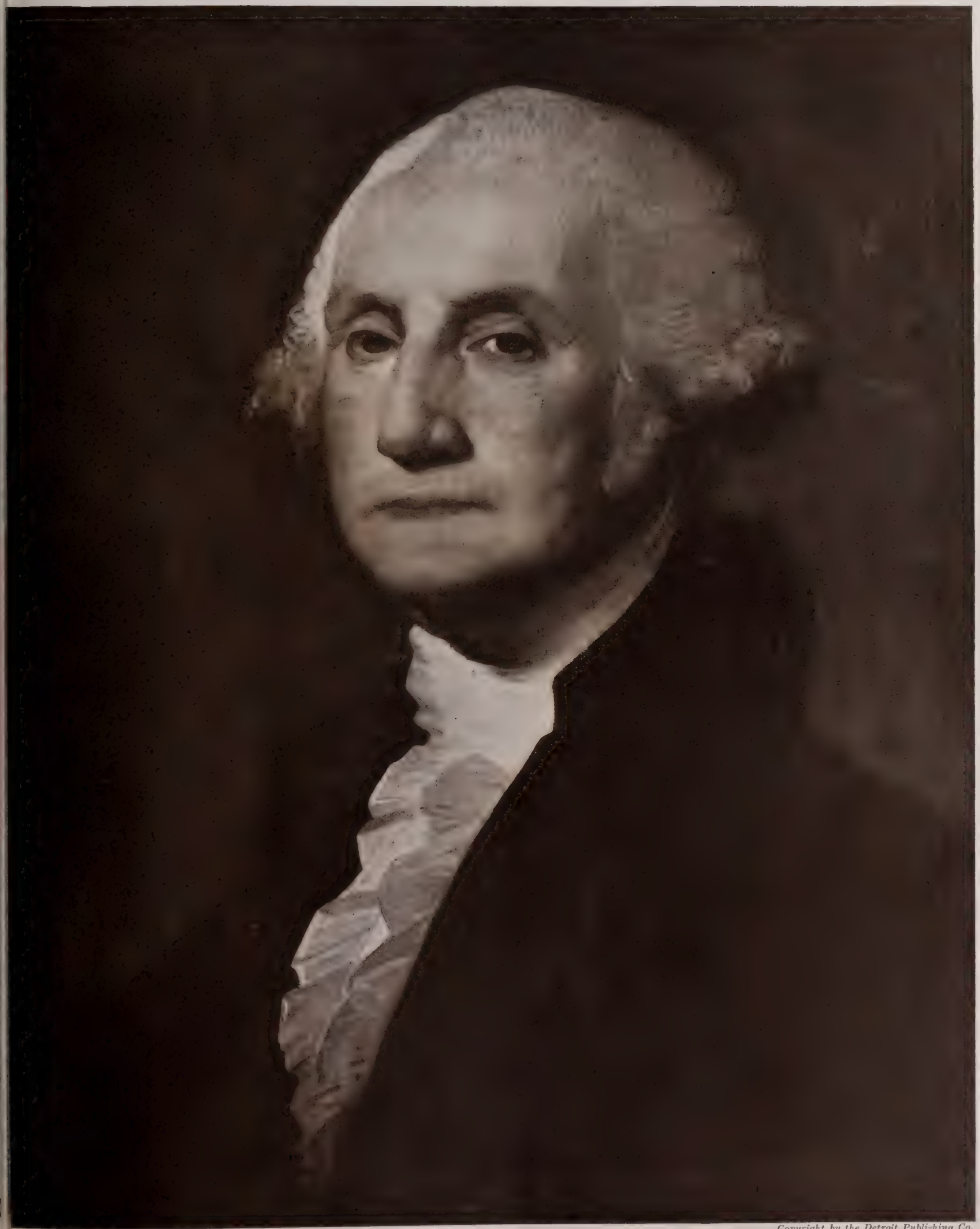

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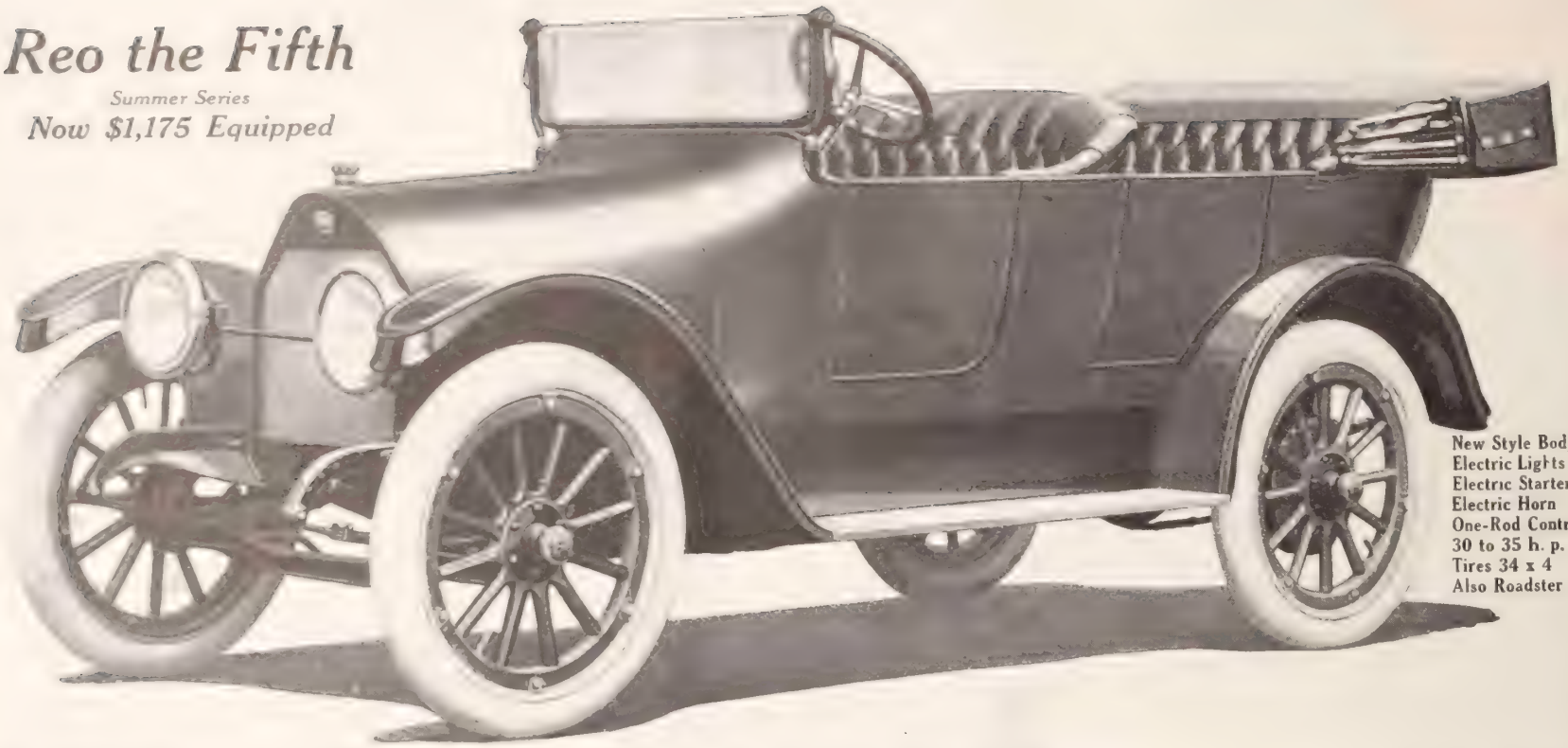

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(221)

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE "TEMPLE OF HEAVEN," PEKING, WHERE THE PRESIDENT WILL WORSHIP

CONFUCIUS, FROM AN OLD PRINT

PEI LING TSU, ONE OF THE BEST KNOWN CONFUCIAN TEMPLES IN CHINA

CHINA RETURNS TO CONFUCIANISM

EXPLAINED AS A POLITICAL AND NOT A RELIGIOUS MEASURE

IT WAS something of a shock to the Christian world when it learned that the new Chinese republic had formally adopted Confucianism as the state religion, revived the kowtow, and proclaimed that henceforth the worship of Heaven is to be generally followed by the Chinese people. As already announced in THE CHRISTIAN HERALD, the measure introducing this new order of things was presented in the administrative council (the substitute for the Chinese Parliament, lately dissolved) by President Yuan, and was passed on January 29.

President Yuan, it is understood, justifies his course in restoring the ancient worship by declaring through his representatives in the council that the morals of the nation have declined, and that such a measure was needed to check the degradation which he attributed to the discontinuance of the ancient rites and customs. There was a sharp debate in the council, which took a philosophical turn as it progressed. It was, perhaps, the most remarkable debate in the world's history. Authorities thousands of years old were freely quoted. An eminent scholar asked, "What is Heaven?" and contended that it must be defined before it could be generally worshiped, so that the people might understand. There was a bitter verbal discussion also concerning the worship of Confucius, one delegate asking, "Is he a god or a human being? If the latter, how can he be worshiped? And if he is to be worshiped by the schools, how can the scholars of other religions maintain equal standing?"

These objections were overruled by the declaration of the government secretary that the government had already decided upon the necessity of re-establishing Confucian as well as Heaven worship. Nothing was asked of the council save the carrying out of the details.

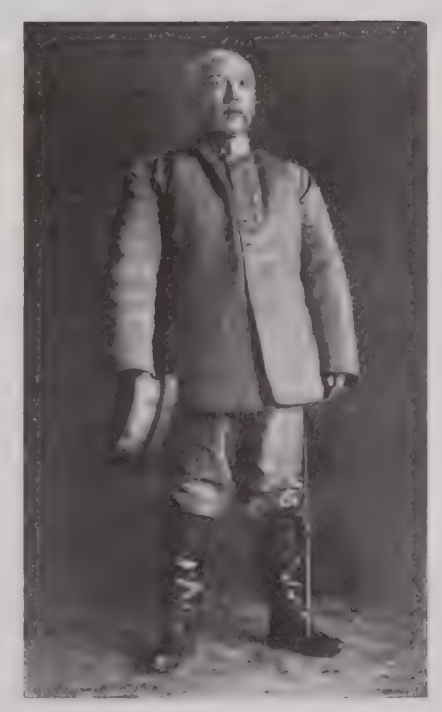
Bowing to the will of President Yuan, the council adopted the measure. A memorandum was read, providing for the worship of Heaven and Earth on the winter and summer solstices, re-establishing the kowtow, and the sacrifice of living bullocks, and announcing that the president, in worshiping, would wear the robes of the High Dukes, which were designed during the Chow dynasty, in 1122 B.C. He will not wear the traditional diadem.

Thus, in an hour, China's four hundred millions were given back to idolatry. All of the ancient rites are restored, with Confucianism as the state religion.

There is one remarkable point of similarity in connection with this rebirth of Confucianism and the conditions which prevailed when it first became the state religion of China. Confucius introduced his system because, as he believed, the people of that day were becoming morally degraded and a powerful corrective was needed. President Yuan, either by intention or through coincidence, employs the same argument in justification of the measure just passed.

Naturally, the Christian missionaries are greatly exercised over the new order of things. How the missions will be affected is a matter for conjecture. The constitution adopted by the late parliament made no provision for a state religion. Further, although there have been unmistakable evidences of a Confucian revival, these were not seriously regarded, and all the other religions were leagued together to oppose the adoption of a state religion and to preserve the equality and the absolute freedom of all. The abrupt dissolution of parliament convinced the advocates of religious freedom that their cause was hopeless.

There is, however, one ray of hope in the present situation. It was explained by the chairman of the administrative council during the recent debate that the whole question at issue was "political and not connected with religions." Yet it cannot be forgotten that, on a former historic occasion, when the Confucian rites were pronounced "idolatrous," the pronouncement caused the proscription of the missionaries. Will history repeat itself? That is the question the missionaries are asking themselves to-day.



PRESIDENT YUAN SHI KAI

In order that an intelligent idea may be formed of the character and scope of the state religion which has just been restored in China, it is necessary to give an outline of the life and teachings of its founder, who is henceforth to be an object of divine worship.

According to the accepted records, Kung Fu Tze (which has been universally Latinized into "Confucius") was born in the State of Lu, which is now known as Shantung, in the year 550 or 551 B.C. His name means "The Philosopher or Master Kung." His father was an army officer named Shuh Leang Heih, descendant of a royal line and a man of great courage and prowess. The father died when the future philosopher was only three years old. Little is known of his youth and early education, but it is inferred that up to his twelfth year his life was passed amid scenes of comparative poverty. It is said that his mother trained him with great care, and that she was a remarkable woman. He married at nineteen and his wife bore him a son and two daughters. Confucius began his career as a public teacher about 530 B.C., when he was in his twenty-second year. From this time forward, his learning grew until the fame of his wisdom and the superiority of his philosophy became widely known. Rich men and high officials sent their sons to be trained in his school, and in a few years his disciples numbered three thousand. Such was the high appreciation of his wisdom that princes sent for him and offered him official positions with tempting revenues, but these he declined. While the fame of his wisdom had increased to an extent that might have turned the head of any ordinary philosopher, it did not disturb Confucius. In addition to his public teaching, which was wholly of a philosophic order, he began the composition of various books, which have long since become sacred classics in Chinese literature. Among these are the *I King*, *Shi King* and *Shu King*, which have become three of the five great canonical books known as *The Five Kings*. Another was *The Li Ki*

Continued on next page

SECRET OF WASHINGTON'S POWER

BY GILBERT PATTEN BROWN

THERE are careers that can never be shut up in the history of the past. Washington does not wholly belong to the eighteenth century. His personality does not lessen as the years advance. His influence is essentially permanent. He is a man for the present needs of the nation and its individual citizens. And this is the reason: Washington saw through the superficial things of his time into the profound truth of all time. He recognized that truth and proclaimed it again and again. His own character and work were controlled and shaped by it, and he sought to make it the controlling force in the new-born nation. Acknowledgment of God's wisdom and power, trust in God's providence, obedience to God's law, formed the foundation upon which Washington began the building of the nation.

The "Father of His Country" knew that the great achievement of his life was not his own. "If such talents as I possess," he said, "have been called into action by great events, and those events terminated happily for our country, the glory should be ascribed to the manifest interposition of an overruling Providence. I was but the humble agent of favoring heaven, whose benign influence was so often manifested in our behalf, and to whom alone the praise of victory is due."

He had more religion than he had creed. He was a mighty man of prayer. One of the most interesting Washington relics is a book of prayers written out by hand, as a man would sit down and write intimate letters to a dear friend. All of these prayers begin with a reverent address to the Almighty, and have characteristic endings: "Let Thy favor be extended to all my relations, friends and all others whom I ought to remember in my prayers." The name of Jesus Christ appears through these prayers, which were evidently intended for daily use, morning and evening, and were called by Washington his "Daily Sacrifice." A few detached extracts reveal their spirit:

From Sunday morning: "I yield Thee humble and hearty thanks that thou hast preserved me from the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to thine own service and honor." Monday: "Increase my faith in the sweet promises of the Gospel." "Take care, I pray thee, of my affairs, more and more direct me in thy truth, and defend me from my enemies—especially my spiritual ones. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that mourn or are broken in spirit." Tuesday: "I beseech Thee—to help me to render thee deserved thanks and praises for—food, raiment, health, peace, liberty, and a better life through the merit of thy dear Son's bitter passion—prosper all my lawful undertakings—let me have my directions from thy Holy Spirit, and success from thy bountiful hand." Wednesday: "Let my bed put me in mind of my grave, and my rising from there of my last resurrection."

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THE HISTORIC HOME OF GEORGE WASHINGTON AT MOUNT VERNON, VA.

The prayerfulness of Washington is well established by the testimony and evidence of his personal and official papers. More than once he was found on his knees, open Bible before him, and his daily devotions were a matter of common knowledge. His public addresses and private letters frequently contained ejaculatory prayers. The great problems in national life, as in individual lives to-day, need more of the power of prayer.

Washington in a sense was a seer and prophet. His vision took in clearly the past and penetrated with equal clearness the future. The perspective of time is needed to bring to the events of a country's history their rightful significance; yet now, 122 years after Washington uttered them, these words can be repeated with cumulated meaning and truth: "No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced . . . seems to have been distinguished by some token of providential agency."

We tremble sometimes in these days for the permanency of our institutions as we see the corruption and greed in political and business life, and we ask one another: "What can we do to preserve and exalt our nation?" It will help some to bring the Father of His Country into our present-day councils and to listen as he repeats his serene and comforting words, first spoken in 1784: "It is indeed a pleasure, from the walks of private life, to view in retrospect all the meanderings of our past labors, the difficulties through which we have walked, and the happy haven to which the ship has been brought. Is it possible that, after this, it should founder? Will not the All-Wise and All-Powerful Director of human events preserve it? I think he will."

But Washington's vision of the future was too clear to permit him to stop until he had uttered the prophecy which has found and is finding fulfilment in many places: "He may, however, for some wise purpose of his own, suffer our indiscretions and folly to place our national character low in the political scale; and this, unless more wisdom and less prejudice take the lead in our government, will most certainly happen."

We of this generation can do as Washington did—we can reach up by prayer and take hold of God's almighty power. The government of this nation, the conduct of public and private business, the molding and exalting of national character, the preservation of our dearly bought and deeply cherished institutions are things we cannot delegate entirely to others. They belong in a very distinct manner to each of us. We know this, but are we attending as fully and earnestly as may be to that part which we are told must be performed after we have entered into our closet and shut the door?

CHINA RETURNS TO CONFUCIANISM

Continued from preceding page

Book, compiled long after his death from his writings; and there were many more, some of which he himself completed, while others were collected long afterward.

When fifty-five years old, Confucius became prime minister of his native State of Lu, with opportunity and power to put into practical effect among the people his system of moral philosophy. At that time the whole country was divided into a number of feudal kingdoms, with a central authority, which had, however, very little influence, being wholly unable to control the quarrels that distracted the various States. There had been a gradual decline in the ancestral religion and the rites were no longer observed. Confucius' task, therefore, was to restore the old religion and revive the morality of the Chinese people, rather than to introduce any new beliefs. In his own province, as prime minister, it is said he wrought a complete change in social and moral conditions in a few years. His success aroused the jealousy of neighboring princes to such an extent that he was obliged to flee to the north. There he lived in retirement after a very humble fashion.

To regulate the manners and the morals of the people; to inculcate excellence of heart and purpose; to combine the various ceremonial systems into one general good and to apply this codified philosophy to all the relations and circumstances of common life—this is the estimate of Confucius' philosophy which has been given by those who are best acquainted with it. It is conceded that some of the rites are reverent and inspiring, and the rules regarding the respect for parents and superiors and the value of decorum in everyday life have many points worthy of commendation. His writings are full of wise proverbs and useful maxims, and their moral teaching is unquestioned; but for voluntary action he substitutes a system which makes Chinese life purely automatic, ceremony taking the place of simplicity and natural politeness, even down to the smallest detail. Confucius, therefore, was not the founder of a religion, but rather a great moralist. His system applies to philosophy and morals in politics, business, and domestic relations; indeed the whole foundation is that of dependence upon and subordination to authority.

It has been questioned whether he recognized the existence of a personal God. He taught the worship of "Heaven" rather than the worship of a deity. He would say: "Who offends against Heaven has none to whom he can pray"; "there is Heaven—*that* knows me." He sacrificed to the dead and emphasized the worship of ancestors and spirits, although he left no explicit avowal of belief in the continued existence of the departed. To a questioner on this latter point, he replied: "You need not wish to know whether the dead have knowledge or not; there is no present urgency about the point. Hereafter you will know it for yourself." So much of his teaching implied indirectly a belief in a future existence.

A critical authority has said, summing up the philosophy of Confucius: "His ideal for society was a condition of happy tranquillity throughout the empire, which he considered could be accomplished by maintaining the sacredness of the five obligations of human society, viz.: Those between sovereign and minister, father and son, husband and wife, elder and younger brother and between friends. His idea of government was a paternal despotism.

At the headquarters of the various missionary boards in the United States little apprehension is felt for the work in China as a result of the Confucian edict, the general impression being that it is of political rather than religious significance. President Yuan is believed to be concerned that the country shall not come to a period of irreligion and lawlessness, and he considers that the restoration of the old ceremonies has become a political and moral necessity. Missionary board officials, while opposing the return to Confucianism through a desire for the spiritual good of China, do not anticipate that the new state religion will hamper the work of the missionaries, or that there is any reason to believe that the government meditates the adoption of a hostile attitude toward Christianity in the near future.

SINKING OF THE "MONROE"

MAN has tunneled rock-ribbed mountains, and choked back mighty streams; he has compelled the lightning to run toys and light cities and execute men; he explores the ocean beds and makes a tool of the sun and a machine of the tides and a circus-ring of the upper air. But man has not yet learned how to have his will in a fog.

The rule at sea when fog comes, is to slow down, close all bulkhead doors, keep the siren sounding and place the most trustworthy lookouts on duty. The captain at such times seldom leaves the bridge. There is no need to order the passengers to stay below, nor the crew to be ready for any emergency. Death and destruction inhabit the fog, and the wit and courage of man are to be pitted against them.

Somewhat after midnight on January 29, or, to be exact, at half-past one A.M. Friday, January 30, the steel freighter *Nantucket* of the Merchants' and Miners' Line was in the thick of a fog bank about twenty-five miles off the Virginia coast. She was heavily loaded and bound from Boston to New York. Her engines at half-speed hung on the signal from the bridge. Her searchlights stared this way and that into the wet walls about the vessel, and her hoarse siren bellowed into the shifting cloud. Her captain, O. O. Berry, with his officers, paced the bridge.

Seven hours out of Norfolk and bound for New York the Old Dominion liner *Monroe*, carrying, besides freight, fifty-seven passengers and a crew of eighty-two all told, plunged into the fog bank, which shut down silently about her, hiding from her the light of the stars and the lights of the far-away shore; hiding the course ahead, and hiding the distant steel-prowed freighter plowing sullenly along through the white blackness which broke her searchlight beams into a million impotent rays, and muffled the scream of her siren as a ruffian's hand smothers the cry for help.

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FERDINAND J. KUEHN
WHO GAVE HIS LIFE
FOR ANOTHER

Most of the *Monroe's* crew were below deck. The passengers, without exception, had sought their staterooms, most of them their beds. Some could not sleep because of the weirdness of the night and the sense of caution and alertness with which the throbbing vessel seemed to grope her way, now slowing down, now stopping, now forging ahead. The siren automatically sent its call out over the water to be the sport of the shifting winds that carried the notes whither they pleased in that unfriendly air.

Her captain, E. E. Johnson, fretted upon the bridge. The Old Dominion Line had a record of fifty years' service with not one loss of life. There was a time schedule to be observed, if possible; but first of all there were scores of lives to protect. Danger the captain did not apprehend; the *Monroe* was the stanchest ship of the fleet. So he chafed at the enforced caution and delay, and kept eye and ear alert for the one chance in a thousand that another vessel was within hail.

Suddenly he grew rigid and his fingers hung above the signals that could waken his ship from stem to stern: the deep call of a siren from another vessel had answered his own. Two long blasts from the *Monroe* replied, and her crew began to stir from their bunks. Again the *Nantucket's* fog signal called across the invisible waves, and again the *Monroe* replied by a double blast.

Passengers began to waken and inquire sleepily about the matter. The crew were now at their posts. If the treacherous sound waves of the fog bank had not played false with the captains, the two ships were safely on different courses. Anyway, a further exchange of signals would serve to keep them off of each other's track.

From somewhere the *Nantucket* called again. A cheerful double call went back to her, while officers and crew of both vessels peered into the mist, if, perchance, they might see the dim lights of each other's vessel as they passed in the night.

Then shrilly the cries of two lookouts rose as one upon the air. The low-lying fog seemed to lift. The huge vessels stood fully revealed. Before an eye could wink or a signal sound; before the gasping sailors could breathe; before the stoker could finish the thrust of his shovel or the sleepy passenger complete his yawn, those two ships that had just been calling to each other like friends lost in the woods crashed like thunderbolts together. The impact drove the prow of the freighter clear into the vitals of the *Monroe*. Thus they hung for a fraction, and in that instant a negro sailor leaped for his life to the deck of the *Nantucket*. As though for that alone this thing had been done, the freighter backed shivering away. The fog came down between, and the sea rushed unhindered through the hideous rent. . . .

The eighty chapters that now make up the history of marine disasters during one hundred years have had each its individual horror—and glory. Twenty-five thousand lives have been lost in these eighty separate tragedies. At the time of their occurrence each has seemed to outdo all others in misery and in instances of personal heroism. The tragedy off the Virginia coast is no exception.

Within ten minutes the *Monroe* sank where she was, in fifteen fathoms of water. In that brief interval thirty-nine souls realized that all that life meant to them was at an end; entrapped, they went down with the ship in the icy Atlantic. One hundred were rescued, two of whom died afterwards from exposure.

Herself in peril of foundering because of the damage to her bow, the *Nantucket* stood by and sent off her lifeboats to the rescue, her searchlight playing upon the waters from which the fog had lifted. On the sinking *Monroe*, listed until her deck was almost perpendicular, the crew did what little was still possible to save women and children, but many were forced to make their fight for life unaided. A mother and her child crawled on hands and knees up the slippery deck only to miss the coveted rail and slide back into the water-filled saloon. A sick man sobbingly coaxed his wife, whose arm had been broken, to climb that awful deck and plunge with him into the waves, where for two hours he supported her with her head upon his shoulder and her hair between his teeth. She lived only long enough to know that he risked his life until the end for her. This was Mr. Thomas Harrington of Bridgeport, Conn. Ferdinand Kuehn, the young wireless operator on the *Monroe*, forced his own life-preserver upon a woman just as the ship made her final plunge, and he was carried down in the vortex. In the two hours' battle with death on the part of those who had succeeded in remaining upon the surface of the sea, who shall say what other heroic souls gave up their lives for their fellows?

One by one, men and women were dragged from the peril of the sea till at last the searchlight swept only the tossing waves, and silence greeted the hails of the sailors. Then the *Nantucket* departed with the rescued, and her wireless flashed the grim news to the world.

THE DAMAGED *NANTUCKET* IN DRYDOCK AT NORFOLK, VA.

REMOVING SURVIVORS FROM THE *NANTUCKET* AT NORFOLK

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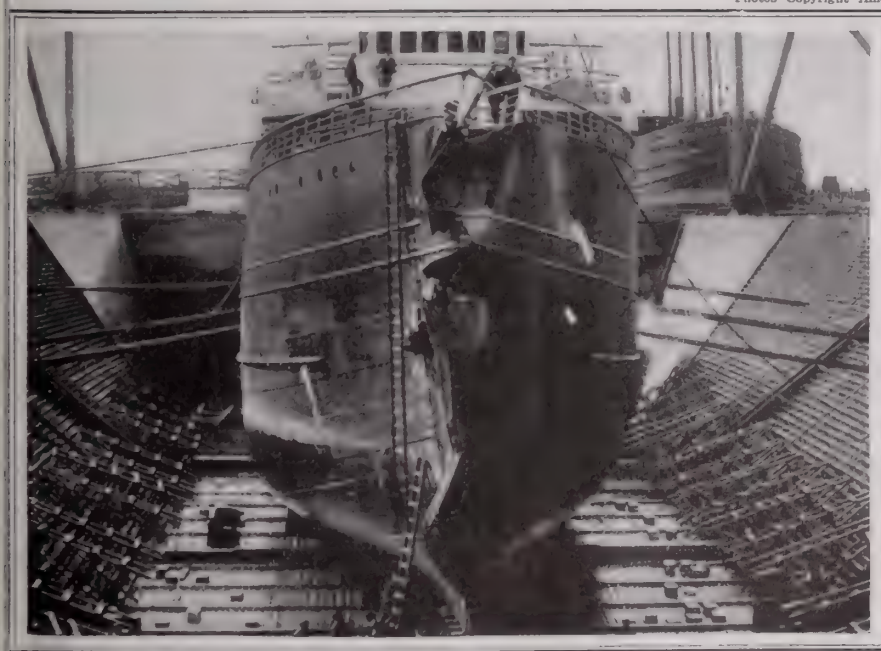

SPECIAL NOTES OF GENERAL INTEREST

—"THIS IS FOR THE Bowery Mission," said a pleasant-voiced, elderly lady in THE CHRISTIAN HERALD counting-room in the Bible House, a few days ago. "No," she added, "I don't want my name mentioned. You can just put it down as from a Friend.'" And she pressed an envelope into the hand of the clerk and went away, declining all thanks. In the plain envelope was a hundred-dollar bill! Her generous benevolence, done in secret, will feed over 300 men in the Bread Line.

—SIDNEY WHITTEMORE, president and one of the founders of the Federation of Gospel Missions, passed away in New York on February 4, after a short illness. Dr. Whittemore had devoted the greater part of a lifetime to active Christian work, and the growth of the Federation was largely due to his personal efforts. Mrs. Whittemore, his wife, is the well-known founder of the Door of Hope, a Gospel work among unfortunate women, which has now a number of branches here and abroad. Dr. Whittemore was her enthusiastic coadjutor in that work. He was greatly beloved by his Federation associates, and his place will not be easily filled.

—THAT HUMOR has its somber as well as its hilarious aspects is shown in an incident reported in the New York *Times* of February 4. The occasion was a dinner of the Alumni Association of a Catholic university, and the leading speaker was the president of the university in question. He spoke of the high standing of its law school, and, says the *Times*, "he added humorously that the lawyers who owed a great deal to their training there should take that into consideration if they were called upon to draw up the wills of rich men. 'The last time I said something to this effect was at a dinner a year ago. One lawyer who heard me had the drawing up of a will two months later for a man who was worth $100,000,000. He died recently and left not one cent for educational purposes. He was a Catholic, too.'"

THE CHRISTIAN BATTLE

A SERMON

BY

Rev. C. H. Parkhurst, D.D.*

TEXT: "I have fought a good fight." II Tim. 4: 7

THE militant spirit is a feature in all varieties of organized life; present—though blindly present—in the vegetable; instinctive in the brute; conscious in man. It is the impulse which at every level and stage of existence is the implement of progress. If this impulse be the survival from ancient times, prehistoric times, when rivalries, fierce competitions, wars of extermination, were maintained among what may have been our brute progenitors, then it cannot be matter of surprise that some of the original brutal qualities still adhere to the methods in which this inherited impulse asserts itself and works itself out even to-day, now that we have become to some extent human and to a less extent Christian. It is difficult to escape a bad entail. Starting with what we are constitutionally it is hard to become other and better than what we are constitutionally. Hence boys fight just as cats and dogs fight. Hence nations fight just as boys fight.

That this impulse should have been from the first so deeply rooted in the nature of things, indicates the value attached to it by the creative mind.

The improvement of the race consists far less in the abandonment of original qualities than in their discipline, their ripening along finer lines. So that we must not be too much disheartened by the coarser display they sometimes make of themselves, as when one man smites his fellow, or as when one nation makes war upon its neighbor; and should rather discover in such displays—however repulsive in themselves considered—indications of a tendency which, however bad the showing which it may sometimes make of itself, is in us for a purpose, and not therefore to be suppressed and quenched, but to have direction given to it, direction that shall make it the means of beautiful power to the individual and of blessing to mankind.

Some suspicion of this is presumably what accounts for the favorable regard cherished sometimes by even thoughtful men, especially men ranking high in military circles—generals, commodores and the like—the favorable regard cherished for war itself, notwithstanding all its brutalities. They not only believe in war admiringly because war and preparation for it is their business—and every man is bound to love his own profession and to suppose it the best means of promoting the public weal—but they believe in it also because conscious of the inestimable and indestructible value of a certain impulse inherent in us—or at least inherent in every man that is thoroughly constructed—a certain impulse inherent in us, a certain passion for making headway against imposed limitations, that finds in war immense opportunity and tragic exhibition.

So that without speaking a single word in approbation of war, armies, navies and all the hideousness of the battlefield, between which and Christ's Gospel there is only that same kind of sympathy which subsists between heaven and hell, we cannot too much admire and eulogize that unconquerable outreaching of the human, and the chivalrous, which is some part of the war-making passion, nor can we be too prompt to recognize a certain intensity which the passion of chivalrous self-assertion has communicated to it by military experience.

The Battlefield

It is part of the very genius of life that it makes war upon its surroundings and strives to break down barriers. From the unhatched bird seeking to break through its shell and to emancipate itself into air, light and sunshine, all the way from that to a mind striving to shatter the confinements of ignorance and a soul endeavoring to beat down the forces of sin, life is war.

And with the word "war" so interpreted we shall be justified in saying of a man that the amount of his war-spirit can be taken as a measure of his inherent worth, that is to say, of his intrinsic efficiency. That efficiency he can of course misuse. I mean only that the war-spirit, the intensity of the fighting temperament, is a true index of a person's capability of results. When you know how much environment a man can crush his way through, you know how much *man* there is. In order to reach a correct estimate of the native personal mightiness of Abraham Lincoln, for example, you would not require to know that it was he that saved the Union, and that it was he that demolished the institution of American slavery. You would be assured of his true measure if you were acquainted simply with the fact of the successful charge that he made upon the enemies that menaced his early life—enemies in the shape of poverty, mean environment, paucity of opportunity.

No person is worthy of mention unless his life is a career of conquest. For whatever possibilities there may be in us, no man comes to his own till he has done some fighting and won some victories. That is what transforms this whole world and all the mixed conditions and experiences of it into a kind of university. It is a university because it is a battlefield and set thick with foes, foes that fight in the open and foes that lie in ambush. The Indian warrior has his position determined for him by the number of his scalps. There is wisdom in the red man's way of reckoning. It is bloody, but it is true. The value is not in the scalps, but in the chivalry fostered by the taking of scalps. Most of the skeleton of a new-born child is not bone but cartilage. And if the baby were always bedded on lamb's wool, it may be that its cartilage would never harden into bone.

Now what physical exertion and the rough and tumble of physical life do in the way of toughening the naturally elastic tissue of the infant's body, that exactly is what conflicts on life's battleground do in producing what we may call the ossification of character, intellectual, moral, spiritual.

The High Prize of Character

It might be difficult to state exactly what character is, but in crediting a person with being abundantly furnished with that commodity we mean something very definite in regard to him, and the personal quality so indicated is something that came to him by facing and taking the hard knocks that the world gives and returning them in kind, and letting the struggle react in him to the production of personal stamina.

The world, therefore, and the life we live in it is liberally furnished with hostile objects against which the gracious opportunity is afforded us of flinging ourselves in heroic assault. Our intellects are made nervy and muscular by the heroism with which we dash ourselves against our own misconceptions of truth and the world's misconceptions. Man's growth in knowledge and in wisdom (which is more than knowledge) is a series of conquests by which frontiers have been pushed outward and larger and larger areas have been brought within the domain of the known.

But whatever contribution may be made to character by our increase in knowledge, the *basis* of character is moral rather than intellectual, and it is on this battleground that the real determinative warfare of life has to be fought out. Amid the severities of this moral campaign we will not ignore the availability of the divine reserves, remembering always, however, that God's assistance is serviceable as *supplement* to our own personal moral chivalry, not as *substitute* for it. From the story of Christ's temptation in the wilderness and of the duel that he fought there with the devil, we learn that angels came and ministered to him, but you remember that he had already driven the devil off of the ground before the angelic ministry was introduced.

Which teaches us to understand that temptations are set up not simply that they may be knocked down by no matter whom, but that they are set up for the purpose of affording to the tempted an opportunity, and a large, open opportunity, to hurl himself against them and thus to acquire a fresh increment of that moral robustness which is a man's one supreme value, and which is procurable only by a square knock-down fight with the soul's enemy.

The idea that has been quite extensively fostered in conservative orthodox circles that there is some way of securing character besides earning it, and that there is some kind of divine legerdemain by which weak men may be made strong without the inconvenience of *learning* to be strong, some way of becoming established moral heroes without the trouble and annoyance of practicing the heroic impulse with which all men are to a degree gifted, this idea so fostered is one which ignores the very purpose for which difficulties and temptations are divinely ordained to exist, and establishes an insurmountable barrier to the attainment of that moral establishment and strength which it is the supreme purpose of life to secure to us.

The militant impulse is given to us not to renounce but to use, and battle-grounds full of moral enemies are spread out liberally for us to enter, not to run away from and expect other and divine heroism to occupy and conquer in our stead. What we cannot do God will certainly do for us, but what we *can* do will not be done unless *we* do it.

The Fight that Is Good

Let us never forget that struggle against the powers of evil is not simply that we may be delivered from the domination of those powers, but that we may add new material to our characters by the act of overcoming those powers. It is quite similar to the fact that in the process of mental education we do not struggle against ignorance for the sheer purpose of gaining additional knowledge, but for the sake of the fresh supplies of intellectual vigor that we secure by the very means of such struggle. If we knew everything when we came into the world then all necessity for mental endeavor would be obviated, but by being obviated the opportunity would also be removed for any of that intense endeavor after wisdom which is the only means we know of for acquiring intellectual sinew, which is the ultimate purpose of all honest schooling.

That is an exceedingly superficial view of life that regards its difficulties, obstacles and temptations as superfluities. Constituted as we are, they are as essential to the individual's moral ascent toward higher and larger things as the rungs in a ladder are essential to the climber's attainment of more elevated levels. If a man's life is a sedentary one, and his employment is such as calls for no physical exertion, then in order to win and maintain bodily stamina he is obliged to extemporize exertion by resort to the gymnasium, the golf-fields, or some other contrivance that shall give opportunity for physical tension.

In the same manner life's hardships, trials, temptations are divinely devised for a gracious purpose and serve us as moral gymnastic. We are subjected to them in order to the invigoration we get by rising superior to them. That is the true philosophy of life, and people who complain of the roughness of life's pathway and who imagine that we might have been put by birth into a paradise that had no thorns and thistles in it can never have thought very carefully and seriously into the way that we are personally constituted and into the fact that nothing ever really becomes our own till we have personally earned it.

A man or a woman may have been familiar for fifty years with that story of Adam and Eve in the Garden, and never have realized the lesson that teaches along just the line we are now pursuing that however charming and exempt from apparent evil might be the environment in which we were placed, and however untainted the purity of our hearts, something additional requires to be wrought for us and in us before our cartilage can become bone, our innocence be built over into virtue and we be funded with the resources of completed manhood.

War is insisted upon by its advocates as a means essential to the proper discipline of human character. Without denying that there are qualities which inure to man's establishment and invigoration by the training of the camp and the hard schooling of the field, those qualities are just as surely and a great deal more safely and humanly attained by the discipline of moral encounter.

The lesson of strict obedience to constituted authority can be acquired with the same facility and success, if one will, by moving to the tune of divine requirement as by marching to the beat of fife and drum. The strain imposed by the hardships of moral life and by the tension of its temptations is as severe as anything to which the soldier is exposed by the difficulties and perils of the most exhausting campaign; and not only *as* severe

Continued on next page

Pastor Madison Square Presbyterian Church, New York City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, February 22. Mark 1: 17. *"Come ye after me, and I will make you to become fishers of men."* Here is an apt illustration of the work of those who become commissioned to proclaim the Gospel of Jesus Christ: they are fishers of men. The fisherman casts his net into the sea, and what happens after that is all uncertainty to him. He draws in his net and finds that he has enclosed therein good and bad fish. Oftentimes, too, the net comes up empty and torn, and his labor has been spent for nothing. With great patience he has to repeat the process over and over again. Into the ocean of mankind there is dropped the message of salvation. The workmen of Christ make efforts to reach all sorts of men, because all are in need of the ministry of reconciliation. They cannot in advance foretell what success, if any, will attend their preaching. They labor in hope, trusting to the promise of the Lord, who has declared that his Word shall never return void. They are doing their full duty when they cast their nets, for that is all he has bidden them to do. Their usefulness and efficiency is not to be measured, by themselves or others, by the rule of so-called visible results. Theirs is only to ply their net in every water, to preach the Gospel in every quarter, and to leave it to the Lord to bless their preaching.

MONDAY, February 23. Luke 4: 35. *"Hold thy peace, and come out of him."* These words were spoken in reply to the profession which the unclean spirit had made concerning Jesus of Nazareth, viz.: that he was "the Holy One of God," and that he had power to destroy the devils. Was not that profession true, and did it not reflect honor on the work of the Lord? Yes, nevertheless he disdains receiving praise from devils, nor will he permit himself by such praise to be swerved from his plain path of duty: he will not grant the devils one minute of truce, even though they praise him. Between him and the apostate spirits there can only be war, until they shall have been routed utterly. For this reason was the Son of God manifested, that he should destroy the works of the devil. Gather from your New Testament all the instances in which Christ came in contact with devils, and note how pitilessly and relentlessly he pursues them. He has not one word of compassion for them, not a single kind action; he never gives them any quarter. They are judged and rejected. God has not spared them, neither does God's Son. Incidentally, we may here note that it is not safe for Christians to accept commendation or praise from the wicked. Even the acknowledgment of the truth heard occasionally out of the mouth of evil persons may be nothing but a trick of the devil by which he seeks to confuse and disconcert the saints who are bent on destroying him and his works.

TUESDAY, February 24. Mark 1: 38. (Comp. Luke 4: 43.) *"Let us go into the next towns, that I may preach there also: for therefore came I forth."* Josephus relates that Galilee in the days of Christ was a densely populated country with more than 200 villages, each numbering several thousand inhabitants. The Lord's work for all these people must be done within a certain fixed period of time. He knows he has no time to waste. Though we never notice him hurrying, chasing up and down the country in feverish excitement, still there is a quiet, determined haste in all his actions. On this occasion there was an urgent request made upon him to stay. His fame had begun to spread to such an extent that people were beginning to flock to him. He could have afforded, it seems, to make some town like Capernaum his cathedral city, at which he might have dispensed counsel, instruction, comfort, healing. What a Rome might he not have built up, if he had elected to be a pope! But he prefers to go personally after the lost and strayed. Many, yea, most of those who needed him, would never come to him of their own accord. It is part of the condescension which our gracious God displays in the Gospel that he takes the initiative also in the salvation of individual sinners, in the sending of his word and preachers to particular regions. God makes overtures to the sinner; he expects none from the sinner. That is the reason why our Lord says: "I must preach to other cities also. Let us go."

WEDNESDAY, February 25. Luke 5: 4. *"Launch out into the deep, and let down your nets for a draught."* Peter has received many proofs of the miraculous knowledge and power of the Master whom he has chosen to follow. On this occasion he is to learn that even the fish in his native Galilean lake are subject to Christ, and that Christ rules "whatsoever passeth through the paths of the sea." Accordingly, Peter is not slack in following the direction of One who, if he had been an ordinary Jewish rabbi, could not have given instructions which a skilled fisherman like Peter would have felt called upon to obey. With the command of Christ there comes a promise. That there will be a draught is already settled. All that is necessary is to cast the net where the Lord had bidden, even though, according to the rules of his craft, Peter might not have looked for success just in that place. The successes of believers are achieved not because of their well reasoned out plans, or their experience in their work, though both these elements may be present, but because of the Word of the Lord which they obey to the letter. If we will examine our lives closely, we shall find that our best successes have come to us against our reasonable expectations, and have not infrequently contradicted our former experiences.

THURSDAY, February 26. Luke 5: 10. *"Fear not; from henceforth thou shalt catch men."* When the majesty of God meets us in some miraculous happening which we witness, we quail before it, conscious of our utter unworthiness. Our gracious God must cheer us with a loving assurance, or else we tremble even to accept his unmerited blessings. Fear not! how often did Christ speak this word of encouragement to a faltering disciple, and thereby lead the disciple to a hearty enjoyment of the Lord's benefaction. It is only when we may be certain that the good pleasure of God rests on the results of our labor that we can derive true Christian pleasure from them. Our temporal successes are frequently forerunners of successes in the spiritual kingdom of our Lord. "Thou shalt catch men," Christ says to Peter after the miraculous draught of fishes. Here is again that imagery which we met with four days ago. What Peter has achieved just now, the Lord tells him, is nothing in comparison to what he will accomplish when the Fisher of men's souls takes him in his direct employ. The beautiful thought that lies concealed in this comparison of the work of the ministers of the Gospel with that of fishermen has found expression in one of the earliest Christian hymns by Clement of Alexandria:

Fisher of men, the blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us, Lord, to thee:

Out of the wave of strife,
With bait of blissful life;
Drawing thy nets to shore,
With choicest fish, good store.

FRIDAY, February 27. Mark 3: 23-26. *"How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."* Skeptics, as a rule, pride themselves on the reasonableness of their arguments against the truths of religion. Time and again they have been beaten with their own weapons. Here we have the Scribes, the learned teachers of the Jewish law, "explaining" to the multitudes in a reasonable way the power which Christ exercised over Satan. It was very simple and seemingly quite plausible; he was himself in league with Beelzebub. In other words, the devils obeyed him and gave up their conquests, because they wished to please another devil. And the argument, no doubt, made an impression on some who liked the idea and did not trouble themselves with further reflection. They were more ready to believe in the power of the devil than in the power of the Son of God. Such is the sad extreme to which the wanton musings of natural man in spiritual affairs will run. It required but a few words of the Lord to blast this entire notion, and show it up in all its unreasonableness. We may often catch a wicked reasoner in his own craftiness. The "convincing arguments" of infidels have been exploded by a little child from the Sunday school, or by a common laborer, who would quietly weigh the argument in the scales of common sense, and discover that it carried its defeat in the very assertion it made.

SATURDAY, February 28. Matthew 12: 27, 28. *"If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."* Whenever our Lord speaks of the devil, of Beelzebub, of Satan, we get the impression that he speaks of a real being and a person. The belief in a personal spirit of evil is a Scriptural belief, and the opposite is not Scriptural. When Christ attacked the devils he was not fighting airy notions, poetically personified ideas of wickedness, but he fought real spiritual beings of wickedness, and in order to accomplish the overthrow of the devil he employed the power of God. That Satan could be overcome only by God, the Jewish exorcists themselves believed, and the entire Jewish Church had accepted that belief. What, then, should have more readily suggested itself to them, when they beheld Christ driving out demons, than to acknowledge that the hand of God was being revealed in this warfare upon Satan and his kingdom? However, when men have begun to hate a person, they can no longer contemplate even his best works without bias, and in expressing an opinion on his actions they will not even accord the party whom they hate common justice, but slander even his virtues. Such was the fate with which our Lord met in his kind ministrations. He was cursed and detested for doing good. In their passionate opposition to him men were beginning to lose their natural reason and fairness of judgment.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE CHRISTIAN BATTLE

Continued from preceding page

but *more* severe, for many a man has had the courage to stand up and be shot down, who has lacked the heroism to face and decline the solicitations offered by the enemy that is in his own nature.

This advocacy of carnal warfare as a necessary means of personal discipline is evasive, and is put forward by those who have never quite consented to enlist for the profounder struggle of the soul against the soul's invisible enemies, and whose physical development has so far outrun the ethical and spiritual as to be unable to appreciate the supreme merits of any curriculum of discipline that has not in it a large ingredient of the physical and the animal. Carnal warfare, and equipment for the same, is maintained at the level of hereditary brutality. It is the miscellaneous wrangle of the jungle reduced to a science. The only foes that are worthy of the soul's steel come to us in no physical investiture: the only warfare that weaves genuine threads into the fabric of the human spirit is that which we wage "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world"; "strong in the Lord and in the power of his might": and the only victory which gathers into it the triumph of the entire man is that in which, while in the midst of the world, we yet stand separate from the world, above the world, sovereign over the world.

MEXICAN REBELS ENCOURAGED

THE Mexican situation has moved rapidly to the first real sensation of many weeks, viz.: the proclamation by President Wilson, February 3, removing the embargo on arms, thus making it possible for the Constitutionalist forces to import arms and ammunition from this country. The claim of General Carranza all along has been that with the same facilities for arming his troops as are enjoyed by General Huerta the Constitutionalists would soon terminate the war as victors.

Until this definite and highly important announcement, the news despatches had contained little of more moment than accounts of continued preparations for the advance of the rebel army southward to take Torreon. Such news has come by way of Juarez, Mexico, where Villa has been making his headquarters. On January 30 the general movement of the rebel forces began, and the main division on its march was reported to be drawing in allies from all sections in the north.

All the news bearing on the Torreon campaign has thus far been prophetical, as the battle itself is not expected to open before the middle of the month, the rebels meanwhile, as is their custom, to take up positions surrounding the Federal stronghold. The garrison at Torreon is estimated at about 10,000, which is much less than the reported strength of the rebels. The city is of importance as a railway center and because of its industrial interests as well as for its strategical position in a military campaign. The population is estimated at twenty-five thousand. The town is flanked on the west by hills, which command the city, and upon which the Federals have placed their long-range guns.

Rumors of a plot against the Huerta government were circulated in the press the first of the month, and it was stated that arrests had been made. It was not clearly shown, however, that any basis existed for crediting the existence of a conspiracy of importance.

On January 31, Mr. Thomas B. Hohler sailed from London for Mexico as chargé d'affaires, to relieve, it was stated, Sir Lionel Carden, the British minister, who is now in England.

The report was made that General Villa had amassed a war fund of five million dollars in Mexican money, besides great stores of personal property, live stock, and also lands taken from wealthy families. The fund was accumulated by forced loans and by other methods as a tribute from bankers, merchants and miners in northern Mexico.

All attempts to elicit comment from General Huerta on the President's proclamation failed. It was reported, however, in one New York daily, as stating that the Federal regular army numbered 150,000 and some 40,000 irregular forces, and that on February 5 a decree would be promulgated increasing the armed forces by 50,000 men.

General Villa received the news with every manifestation of satisfaction, and made the assertion that "the Mexican war will not last much longer. General Carranza and other Constitutionalist officials at Culiacan, in the State of Sinaloa, were also reported as greatly elated upon the receipt of a telegram announcing the news.

The embargo which has now been lifted was laid on March 14, 1912, during the brief presidency of Madero and with the object of discouraging incipient revolts against the regularly constituted government. The changes which have taken place since then in the affairs of Mexico have finally convinced President Wilson that the embargo has become operative rather against than for the settlement of that country's struggles.

It is recognized that this new step is a grave one and may lead to complications. By some it was feared that the Huerta government would look upon the act as one of hostility, and in consequence would hand Chargé O'Shaughnessy his passports and thereby invite similar action in Washington; no indications that this will occur, however, appear on the surface. Some interpret the President's act as equivalent to a recognition of the Constitutionalists as belligerents, which, if correct, might open the door to financial assistance to their cause.

ONE OF THE COMPANIES OF WOMEN SAID TO BE READY TO AID THE REBEL CAUSE

R A C H E L

BY MARGARET SCHILLER

A Story Complete in This Issue

IT WAS the crash in the kitchen that began the whole wretched business. Perhaps if I had stopped to count ten, and surely if I had had the prophet's vision, I should have acted differently, but then there would be no story to tell. As it was, I had enough of the seer in me to visualize the scene in the kitchen the moment I heard that unmistakable sound of shattered china. I could see Rachel, angular of form and dry of visage, bending down, with a murmured "Great Scott!" and picking up fragments of my cherished best set, while beside her in the high chair sat my son and heir, beaming and waving his push spoon. And all this in the face of requests, entreaties, and commands that blue kitchenware only should furnish forth Roger's feasts. I threw down my pen in dismay and hurried to the kitchen. By the time I reached it, Rachel was polishing a spot on the otherwise immaculate floor. She looked up innocently, but I was not to be deceived. Now, I stand in awe of Rachel, and, ordinarily, I start a long way off, working up gradually to a criticism or suggestion. This time, however, I resolved to come to the point at once. "What went?" I demanded. Roger saved Rachel the trouble of answering by laughing out in his adorable way, "Boke dish, mamma."

Rachel looked up defiantly and I returned the look with severity. "Was it one of the best set?" I asked coldly.

"Yes, it was," replied Rachel with befitting sourness. "I'll get you another," she added.

"You will not get me another because, as I have often told you, it is impossible to match it; but even if you could, it would not alter the situation." I was lost in admiration of my daring as I continued. "The point is this: for weeks I have told you not to give that child his cereal in one of my best dishes."

"He likes it in that," interposed Rachel.

"And for weeks you have disobeyed me."

Rachel snorted at the word. The sound only spurred me on. For three years I had been passive under the rule of my domestic. Now I proposed to assert myself and settle for all time our relative positions in the household.

"What I wish to know," I added succinctly, "is who is to give orders in this house," and I made the most of my five feet two. It was done now, and I waited breathlessly, but undaunted.

Rachel gave me a dark look. "Perhaps," she insinuated, "you'd like to make a change? I'm sure I'll be ready to go at any time. It's a hard place and I need a rest."

More than once had Rachel made this same reply to a timid suggestion on my part, and always I had swallowed my pride and said good-naturedly, "Oh, come, Rachel, don't be foolish. You know you wouldn't leave us for anything and I wouldn't have you." To-day the reference to her hard lot only increased my indignation. Surely, surely it was not my fault that she scrubbed the kitchen floor every day and otherwise made a slave of herself.

"Just as you say," I replied. "If you don't intend to obey orders, you may go at any time; to-morrow, if you choose."

For the first time since I had known her, Rachel looked blank. She rallied, however, sufficiently to say: "It's customary, as perhaps you know, to give a week's notice." She might as well have said, so rich in meaning was her tone, "You don't know, of course. I'm the only servant you ever had."

Up to this point Roger had remained an amused and quiet spectator of the scene, but at the word "go" he scanned our excited faces and seemed, in some sort of baby way, to comprehend the situation. "Rachie, Rachie!" he sobbed, while I stood in a helplessness that Rachel was not slow to note. In taking my stand I had forgotten to reckon with Roger's love of the maid. She eyed me and revived.

I kissed Roger good-by and beat a hasty retreat. I needed to be alone where I could review the situation. How had I come into such bondage? Quite clearly I remembered the time, three years before, when the need of a maid had at last become imperative. I could shut my eyes and see the stream of applicants as they poured in from the intelligence office. How I had despaired at the thought of living with any of them in the intimacy of a tiny flat! How much greater was my despair after I had tried three in as many weeks!

Then there had come the short, sharp ring of the bell, and Rachel had appeared. There was no halo, no flutter of wings, but my first glance told me of ministering angels. Trim and tidy was Rachel, with not a wisp of hair out of place under her ridiculous little hat. As to her age, of that nothing could be said with certainty. At twenty-five she had probably looked much as she did then, and at fifty she would be little changed. She was, I suppose, about midway between the two ages. She took matters into her own hands at once. "You want a girl for general work," she announced. "Well, I ain't much of a girl, but I kin work." She proceeded to outline what she did and did not do. She was a good laundress and cook, she declared, but cleaning was her strong point. "Dishes," she said firmly, "would have to be done the nights I go out, for I can't come back to a dirty kitchen." Failure to observe this rule was, it seemed, the cause of her being open for a situation at present. "But I lay out the dinner before I start off," she added. "How many in the family?"

"Two," I replied.

"No babies?" she asked suspiciously. I hesitated for the smallest fraction of a minute. "Um!" said Rachel. "Laundry in the basement, I see. Well, I guess I'll take the place anyway, that is, if you want me. You look as if you needed some one."

Obviously, now was the time for me to put her on the witness stand. Had I done so, our relationship might then and there have assumed its proper character. But I let the psychological moment slip. I had my own little set of questions carefully conned, but they failed me. Could I speak of neatness to a girl who would not come back to a dirty kitchen? As for her ability as cook and laundress, she had said herself that she was competent, and I felt sure she would scorn a lie. The "laying out" of the dinner sounded like some funeral rite, to be sure, but it occurred on Thursdays only. She produced a sheaf of references which I glanced at

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RELIGIOUS GROWTH OF THE NATION

UP-TO-DATE STATISTICS OF THE DENOMINATIONS OF THE UNITED STATES

DR. H. K. CARROLL, LL.D., who compiled the government census of churches in 1890, has just completed a statistical review of the churches of America, including all the denominations, up to the close of 1913, under the auspices of the Federal Council of Churches. The result of his extensive labors has been given to THE CHRISTIAN HERALD for publication. In his prefatory explanation, Dr. Carroll says:

"The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, beside the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year, cannot be interpreted as discouraging.

"The net increase of communicants is widely distributed. The Methodist bodies got nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824. The net gain is, on the average, one and eight-tenths per cent., which is a fair increase. If only those denominations which report increase be included in the reckoning (the only fair method), the percentage would be considerably larger —approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000."

It is explained that in these statistics the strength and progress of the American denominations in foreign countries are not included. The tables are based upon denominational

Continued on last column

Denominations	Summary for 1913			Net Gains for 1913		
	Ministers	*Churches*	*Communicants*	*Ministers*	*Churches*	*Communicants*
Adventists (6 bodies)	1,179	2,547	98,822	7	25	3,014
Baptists (15 bodies)	42,808	57,364	5,924,662	858	388	64,608
Brethren (Dunkard, 4 bodies)	3,446	1,291	119,460	*d*38	52	*d*184
Brethren (Plymouth, 4 bodies)	.....	403	10,566	....	....	....
Brethren (River, 3 bodies)	224	105	4,903	....	....	....
Buddhist (2 bodies)	15	74	3,165	....	....	....
Catholic Apostolic (2 bodies)	33	24	4,927	....	....	....
Catholics (Eastern Orthodox, 7 bodies)	291	331	438,500	28	57	4,500
Catholics (Roman and Polish)	18,377	14,717	13,099,534	404	381	213,027
Christadelphians	....	70	1,412	....	....	....
Christians	1,129	1,182	102,902	....	....	....
Christian Catholic (Dowie)	35	17	5,865	....	....	....
Christian Scientists	2,460	1,230	85,096	....	....	....
Christian Union	308	272	14,807	13	35	902
Churches of God (Winebrennarian)	509	595	41,475	....	....	....
Churches of the Living God (Colored, 3 bodies)	101	68	4,286	....	....	....
Churches of the New Jerusalem (2 bodies)	137	157	9,601	9	14	47
Communistic Societies (2 bodies)	....	22	2,272	....	....	....
Congregationalists	6,150	6,100	748,340	25	36	5,314
Disciples of Christ (2 bodies)	7,692	11,725	1,519,369	*d*362	*d*742	21,824
Evangelical (2 bodies)	1,539	2,600	187,045	16	*d*27	2,179
Faith Associations (9 bodies)	241	146	9,572	....	....	....
Free Christian Zion Church	20	15	1,835	....	....	....
Friends (4 bodies)	1,476	1,167	124,216	....	....	....
Friends of the Temple	3	3	376	....	....	....
German Evangelical Protestant	59	66	34,704	....	....	....
German Evangelical Synod	1,051	1,345	261,488	13	19	2,577
Jewish Congregations	1,084	1,769	143,000	....	....	....
Latter-Day Saints (2 bodies)	3,560	1,520	356,000	200	100	3,500
Lutherans (21 bodies)	9,194	16,010	2,388,722	165	1,455	36,120
Scandinavian Evangelical (3 bodies)	629	857	72,900	18	9	2,400
Mennonites (12 bodies)	1,413	736	57,337	....	....	....
Methodists (16 bodies)	41,529	61,523	7,125,069	454	496	219,974
Moravian (2 bodies)	146	143	20,463	*d*3	....	493
Nonsectarian Bible Faith Churches	50	204	6,396	....	....	....
Pentecostal (2 bodies)	725	648	23,937	2	42	680
Presbyterians (12 bodies)	13,740	16,286	2,027,598	164	*d*490	45,649
Protestant Episcopal (2 bodies)	5,527	7,899	997,407	11	95	16,556
Reformed (4 bodies)	2,168	2,763	463,686	55	110	4,580
Reformed Catholic	7	6	3,250	....	....	....
Salvationists (2 bodies)	2,790	889	27,474	*d*204	17	129
Schwenkfelders	6	6	1,000	....	*d*2	59
Social Brethren	15	17	1,262	....	....	....
Society for Ethical Culture	7	6	2,450	....	....	....
Spiritualists	....	2,000	200,000	....	....	....
Theosophical Society	....	145	4,189	....	11	821
Unitarians	531	477	70,542	4	1	....
United Brethren (2 bodies)	2,264	4,166	328,099	2	*d*50	7,139
Universalists	702	709	51,716	....	....	....
Independent Congregations	267	879	48,673	....	....	....
Grand total for 1913	175,637	223,294	37,280,370	1,841	2,032	655,908
Grand total for 1912	173,796	221,262	36,624,462	1,901	1,102	528,777

DENOMINATIONAL INCREASE SINCE 1910

Roman Catholic	657,587	Southern Baptist	188,323
Methodist Episcopal	228,906	Baptist (Colored)	156,279
Methodist Episcopal, South	145,728	Reformed (Dutch)	4,825
Methodist Protestant	*d*8,055	Reformed (German)	9,221
African Methodist Episcopal	120,000	Disciples of Christ	54,595
African Methodist Episcopal Zion	21,392	Protestant Episcopal	57,827
Colored Methodist Episcopal	1,356	Congregationalists	12,940
Lutheran General Council	11,848	United Brethren	24,905
Lutheran General Synod	27,259	Latter-Day Saints, Utah	*d*64,000
Lutheran Synodical Conference	64,839	German Evangelical Synod	24,873
Lutheran United Norwegian	3,942	Spiritualists	50,000
Lutheran Synod of Iowa	8,319	Greek Orthodox	50,000
Lutheran Synod of Ohio	5,973	Evangelical Association	3,036
United Presbyterian	7,071	Christians	15,424
Presbyterian (Northern)	73,819	Orthodox Friends	496
Southern Presbyterian	18,851		
Cumberland Presbyterian	7,000		
Baptists (North)	*d*34,098		

The letter "*d*" in above tables means a "decrease."

Continued from first column

official reports where these have been furnished, and on the best available sources of information where reports are wanting. Dr. Carroll further explains that the Mennonite branches do not attempt to gather statistics, and the figures for that denomination are based upon a thorough canvass made in 1911, except a single branch which reported for 1913. The Jewish churches furnish no statistics, Dr. Carroll explains, and adds: "The Jewish population of the country is estimated by other authorities at about 2,000,000. The adults who are practically members of congregations should therefore be four or five times greater than 143,000."

It is also explained with respect to the Roman Catholic figures that the rule adopted in the Census of 1890 and followed in 1906, deducts 15 per cent. from the Catholic population, and sets down the remaining 85 per cent. as communicants. The Catholics themselves include in their membership claims children, and even infants, a rule which is not followed by any other religious body.

It is explained that the figures for the Christian Science Church for ministers and churches are those of 1912, and for members, those of 1907, as no response was given to requests for later information. The Christian Catholic Church (Dowie) figures are also of an earlier period. Those of the Latter-Day Saints are for 1912.

Study of these figures will prove interesting and profitable to our readers. It will be observed, for example, that the decreases shown in the number of ministers and churches in the two bodies of the Disciples of Christ and of churches only among Presbyterian bodies, are attended by large gains in membership in both cases.

Summarizing the tables given above, the following results appear:

Total Protestant increase in communicants during 1913, all denominations	442,060
Total Roman Catholic increase, 1913	213,027
Total Protestant increase since 1910, all denominations	2,056,634
Total Roman Catholic increase since 1910	657,587

These two estimates do not include Jews, Ethical Culturists, Spiritualists, Theosophists and Christian Scientists.

TWO WAYS TO HEAVEN

DANIEL QUORM, that quaint religious character described by Rev. Mark Guy Pearse, affirmed that there are two ways to heaven. One he called the low-level way, and the other the high-level. The man who takes the low-level path is apt to think "what a hard road it is to travel—this road to religion!" and he talks much about his temptations and trials; and the world's folks that are on the other side will say, "What a dismal thing religion is!"

But the man who chooses the high-level path says, "I shall be nearer my Lord up there, and shall see more of his beauty." He climbs up the stiff hill, and then he goes singing along in the sunshine.

Of course these paths are paths for the heart and soul. Our earthly feet may have to walk the low paths of poverty and hardship, a path monotonous, thorny and wearisome. But our souls may walk the high path. Quorm regrets that there are some very good people whose religion has never got into the sunshine and the joy. They worry about food and raiment, and they "hope the Lord will keep them to the end." But the high-level says, "My meat and my drink is to do the will of my Father in heaven."

"Low-level," says Quorm, "doesn't think so much about servin' the Lord as of the Lord servin' him. If we come to the Father only for what we can get, askin' for the portion o' goods, well, we shall have it because we are sons. But we shall always want something else."

Ah, yes, instead of thinking of the Lord serving us and of the wages we shall get, let us think more about doing for him because of his love for us and because we love him. Then we shall "serve the Lord with gladness," as the psalmist directs. Paul walked the high path because he died unto self and lived for Christ. And dear old Daniel Quorm humbly says, "That's what I want for myself, and then when anybody knocked on the door and said, 'Daniel Quorm live here —does he?' I should dearly love to say, 'Dan'el's gone away, and he's dead and buried; nevertheless I live; yet not I, but Christ liveth in me.'"

Though we have taken the low path, we can change to the high path. Quorm reminds us that there are several short cuts over to it. One is in the first verse of the twelfth chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. It is true that our bodies often keep us to the low path. We are so anxious and worried concerning material things, forgetting that our Father knows we have need of all these things.

But you may say that the high path is not an easy path. It is not level all the way. And if it is nearer the blue sky and lofty peaks, it is also more exposed when storms arise than is the low path. The thunder is heavier, the lightning sharper, the wind fiercer, and the rain more drenching. What does Daniel Quorm say to this? Why, he tells us how a storm came up one day when he was a little lad, and away from home. He began to wonder what he should do, when his father appeared, wearing a long blue cloak. "He said, 'Now, Daniel, come in under here,' and he put me inside his long cloak. I took hold of his hand, and away we went. It was dark in there, of course, and outside I could hear the thunder crashin' about among the hills, and every now and then I took hold of his hand tighter, for somehow I could see the blaze of the lightning in under the cloak. We went through the puddles all right because I had his hand, and I knew that he knew the way. I didn't grumble at the darkness; it would be like grumblin' at my father's coat that wrapped me from the storm. And at last we stopped at our door, and they flung back the cloak, and there I was in front of the fire. Of course he led me home."

Let us dare to take the high path. Let us walk in the sunlight and as near heaven as possible. When the storms come our Father will fling about us the cloak of his love. Thus we may go safely, happily on, through sunshine and storm, till he leads us home.

A. M. GORDON.

Bethel, Me.

This Week's Cover Picture

IN 1785 Jean Antoine Houdan, a French sculptor, visited Mount Vernon, observed Washington in all his moods, took exact measurements of his frame, and then devoted three years creating the widely known life-size statue which stands in the Virginia State Capitol. In 1790 Joseph Wright painted a profile likeness, which hangs in the United States National Museum, and is preferred by many lovers of Washington. A little later the great American artist, Gilbert Charles Stuart, painted the portrait which has fixed the world's conception of Washington's countenance for all time. The reproduction of that painting on this week's cover is considered one of the best obtainable. Stewart painted other Washington portraits scarcely less famous. In 1798 the French artist St. Memin produced what may be considered an absolutely accurate likeness by means of the physionotrace and the pantograph, mechanical devices well known to-day. These four likenesses of Washington are accepted as the most authentic portraits of the first American.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Forget Not the Assembling

ALL the reports received thus far go to show that the working out of the "Go-to-Church Sunday" movement resulted in a phenomenal success. In all the great cities where the six weeks' whirlwind publicity campaign had reached, the attendance at divine service on February 1, the first Sunday of the nation-wide experiment, was unprecedented in point of numbers, and hardly less so in enthusiasm. In Chicago, where it is said only $100 was spent in the campaign, the climax was reached when something like a million souls filled the churches as they had never been filled before within the memory of the oldest inhabitant. Nearly half the entire population of the Middle Western metropolis heard the Gospel gladly that day. Energetic, enthusiastic co-operation among the good people in the churches set the great city's heart on fire, and half a million or more who were strangers to God's house worshiped together for the first time under circumstances that all agree must have made a deep and lasting impression. In New York, the normal attendance at churches of all denominations was greatly increased, while Brooklyn churches report that the average attendance of 300,000 rose over 500,000.

In Baltimore, Md., the attendance at divine service on the forenoon was fully 50 per cent. increase over the usual number. The sermons were warm and evangelical, and each contained a greeting of cheer and encouragement to the strangers, thousands of whom had come out to church for the first time in years. Pittsburg, too, had a great and memorable Sunday on February 1, all the churches having overflowing audiences. In Washington, D. C., the services were largely attended. President Wilson went to church twice, attending the Central Presbyterian Church in the morning and the New York Avenue Presbyterian in the afternoon.

And so it went everywhere. Although no official statistics are yet available—they may not be for several weeks—the evidence is clear and convincing that "Go-to-Church Sunday" has been a splendid initial success. But our churches must not rest upon their laurels here; they must press forward and work earnestly and energetically until "Go-to-Church Sunday" becomes "Go-to-Church Every Sunday." They must strive to make the Lord's house so increasingly attractive that it will draw the multitudes in still greater numbers; the service rich with the Gospel invitation; the music helpful and inspiring, such as the great congregations may join in singing; the prayers simple, fervent, and suited to the spiritual wants of the common people.

Above all, Christ must be preached as the Saviour and Best Friend of Man. Men are still hungry for his salvation and his companionship. He is "the bread sent down from heaven." If he is preached and his great salvation announced, the people will come. May "Go-to-Church Sunday" mark the beginning of that long-prayed-for spiritual awakening of the American people, which will cause all who are wandering to turn to God.

New Plans for Peace

A REPORT from Washington states that it is the intention of Secretary Bryan to visit the capitals of a number of European nations for the purpose of urging upon them the acceptance of his peace plans. It is said that President Wilson approves the idea of Mr. Bryan's mission, and that the journey may not be long delayed.

Recently Mr. Bryan was assured by the British ambassador that the cabinet of Great Britain is considering his proposal to make a peace treaty like that which the United States has already negotiated with some nations on this continent and with some of the smaller European Powers, as well as with one country of Asia. No reasonable objections could be made by persons of any nation to Mr. Bryan's proposed form of treaty except by those who are committed by temperament or by business interests to the promotion of war. The American statesman's plan calls for no diminution of any nation's jealously guarded sovereignty. It provides merely against undue haste in declaring war, and gives assurance that the representatives of the nations between which a difference may arise will confer at length over the disputed matter before they resort to arms. The fact of war is growing more and more repugnant and intolerable to the sentiment, the conviction, and the conscience of modern man. The idea of Mr. Bryan's mission is beautiful and there is good ground for hope that much will be accomplished by it. It is gratifying to Christian people to reflect that he is toiling for world-wide peace because he is so ardent a follower of the Prince of Peace. His sermon-lecture bearing the title, "The Prince of Peace," has been heard in many lands. Now his official position as head of the State Department of a great nation gives him a rare opportunity of helping to bring down to the nations of earth the high and true principles of the Christ. All Christians will pray earnestly for the success of his efforts.

The Layman's Opportunity

IN THE last twenty-five years events have been rapidly happening which indicate the ever increasing place which laymen are to have in the further spread of the spiritual kingdom of Christ on earth. Still more recent developments indicate that much of the effective spiritual work of the kingdom is to be done without compensation to the workers. It is interesting to note some of these events and developments.

The Sunday school was the modern pioneer in finding a place for laymen to work. After that came, in rapid succession, the Young Men's Christian Association and the great young people's church organizations. The student volunteer movement, in which the beloved Professor Drummond had so large a part, led the way for the more recent development of the Missionary Education Movement, the Laymen's Missionary Movement and the Men and Religion Forward Movement. It is a striking fact that the man whose official position really puts him at the head of all the missionary work of the world, in so far as it has any definite cohesive organization, is a layman—John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference. Laymen now have equal representation with the clergy in the General Conference of the Methodist Church and in the House of Deputies of the Episcopal General Convention.

Most beautiful of all to consider is the multitude of men who are devoting, altogether without compensation, precious hours of their time and generous units of their physical and mental energy to the propagation of the Gospel. They are following in the footsteps of that sanctified cobbler who declared, when asked his business, that his business was saving souls, and that he made shoes to pay expenses. The "Gideons" are a band of commercial travelers hard at work for their firms, taking a large place in the business life of America, yet remembering, on railway train, in mission hall, or in the churches on prayer meeting nights and Sabbaths, their obligation to spread the Gospel and win souls for Christ.

Mr. Fred B. Smith, former leader of the Men and Religion Forward Movement and later secretary of religious work under the Y. M. C. A. International Committee, has decided to abandon professional evangelism and go into business, determining to continue his work of preaching and soul-winning. In stating his reasons for this step he says, among other things: "For many years I have cherished a desire to testify as a business man to the place and power of the Gospel of Jesus Christ, and to demonstrate the large opportunity in the present stage of the church's history which is afforded to the layman to give himself to the work of extending the kingdom."

Paul declared it to be fitting that "they who preach the Gospel should live of the Gospel." That is, he recognized it as wholly legitimate that when a man gave himself up to spiritual work he should be supported by those still engaged in temporal affairs. But for himself he preferred to make tents. And it is very likely true that in the developments of the church in the near future there will be an ever increasing number of those who, while feeling the call to holy work, will continue, like Paul, to labor, working with their own hands.

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Congress and Immigration

IN REJECTING the anti-Japanese rider to the Burnett Immigration Bill the House of Representatives took the only sensible course under the circumstances. As passed by a vote of 241 to 126 in the House on February 4, the bill provides that no alien who cannot read in his own language or dialect shall be admitted to the United States, and it also constructively prohibits militant suffragettes, insane aliens, and all persons who advocate the destruction of property. Its general terms are similar to the bill which President Taft vetoed a year ago, although there are modifications in the new measure over the old, which may make it acceptable to the Senate and may possibly cause it to escape the veto. Two attempts to introduce amendments looking to the exclusion of Asiatic labor stirred up a hot debate. The effect of these amendments, if adopted, would have been to complicate needlessly and most ungraciously our pending negotiations with Japan with respect to immigration from that country.

We want to live up to our agreements and to keep good faith with all nations. Our foreign relations are too important to be left to the judgment of those who seem to be guided largely by the purpose of making political capital out of such opportunities. Japan has virtually conceded our right to exclude non-assimilable immigrants, and, in the pending negotiations for a new treaty, this principle will doubtless be recognized, as has already been done by the Japanese Government in administrative action. The veto power is a good thing as an ultimate check for bad statesmanship, but common sense on the part of Congress is still better.

The Mexican Embargo

WITH the lifting of the embargo on the exportation of arms from the United States to Mexico, there comes a new phase of the situation. Wise or otherwise, the step is taken, and we must abide by the consequences. With the opportunity now afforded to the Constitutionalists to equip 30,000 more fighting men, the rebel cause will doubtless become more formidable and effective than before; but Huerta's sources of supply have also been augmented, and if he can add 50,000 new troops, with full equipment, to his present forces as he claims to be able to do—making a Federal aggregate of 190,000—the fiercest struggle of the war may be yet to come.

That the President's course is in accordance with international law and with our own neutrality laws is unquestioned, and if the surmise that Huerta has reached the end of his finances be correct, then it is logical to expect an early termination of the trouble. But here is where opinions differ. Should that surmise prove wrong, we may have to face an indefinite prolongation of the struggle, with greater armies in the field and with larger sacrifice of life and proportionate increase of human suffering. Meanwhile, the position of those Americans still in Mexico will be perilous. There are tragic possibilities in the new situation not pleasing to contemplate. It should be the earnest prayer and hope of all Christian people that the fratricidal struggle in the sister republic may soon be brought to an end.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

House Drifts to Sea

PERSONS in the neighborhood of Jamaica Bay, N. Y., were startled the other afternoon to see the beautiful summer residence of Mr. John Conklin of Brooklyn, which cost $5,000, rifting out to sea. The ice gorge in Goose Creek ndermined the piles on which the residence was uilt, and it sank until only the attic was out of vater. Hundreds watched it moving with the tide, nd when the shadows of night fell it could be dimly een, chimneys and roof only above water, well vithin Broad Channel, two and a half miles distant rom Goose Creek, on its way out to its burial in he Atlantic. The house was beautifully furnished. Homes are often swept from their anchorage by dversity or misfortune of one kind or another, and rift out to sea. Where the father is overmastered y business, the mother is swept away by social anities, the children are stupid with indolence or eckless with vice, the home goes with the tide out o the great sea. Men and women old and young who give themselves up to appetite or to worldly pursuits alone are houses orn by the icefloe and ent out to burial in the cean. Our bodies are ouses on the bay of time o be dislodged and swept ut to the great sea of ternity, not to the wreck- ge of the home the ice hrew down.

For we know that if our arthly house of this tabernacle were dissolved, we have a build- ng of God, a house not made with hands, eternal in the eavens. (II Cor. 5: 1.)

Buried in Gold

LOCKED in the airtight gold vault in the United States mint in Philadelphia some time since, Clyde M. Taylor, a clerk, was rescued almost unconscious after employees had drilled a hole through the steel tumblers. Taylor had carried a bag of gold clippings into the vault when the door closed, and the heavy steel bolts set automatically. There are some men who are locked in the gold vaults and their souls are perishing for want of the fresh air of liberality and love. They are not shut in by any automatic mechanism; they deliberately close the doors so they can keep more intimate companionship with their gold, to handle, count, hug and worship it. They would rather be there than at home, or at church, or in sweet service for others. There seems to be no drill of human need, or divine plea sharp or long enough to give air or rescue to their imprisoned souls. They call to mind this great truth:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (I Tim. 6: 10.)

Door Shut Out Death

CAPTAIN J. HOWSON of the ill-fated steamer *Cobequid*, which went on the rocks on Trinity Ledge in the Bay of Fundy, relates this incident: "As the water crept up in the steamer, it became necessary to vacate the lower decks, and finally the only part of the steamer which was habitable was my own cabin and the ladies' boudoir, which adjoined it. Even then we were in fear of sudden death. The danger point was the wooden door. The deck in front of it had been forced up by the heavy seas, but there was danger that the door would be battered down at any minute. If this occurred, the whole deckhouse would inevitably be washed overboard. By almost a miracle of good fortune, the remains of the emergency boat, which had been broken in two, were washed upon the deck and were frozen solidly in such a position that they acted as a breakwater and saved the door from destruction." The prophet Isaiah thus exhorted God's people to seek the firm safety of his presence against threatening calamities:

Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself, as it were for a little moment, until the indignation be overpast. (Isa. 26: 20.)

Foolish Rumor Starts Bank Run

A FALSE suspicion, created, it is thought, by two servant girl depositors, as to the soundness of a New York savings bank, started a run on that bank the other day, which was serious and might have been disastrous if it had not been one of the soundest institutions of the country, and if the situation had not been met by the officers wisely. The bank has a cash supply of $3,500,000, and its assets amount to over a hundred million dollars. Persons starting such a cruel run from jealousy or ignorance ought to be punished with severe penalties. The tongue of suspicion or slander is one of the vilest instruments of perdition. The damage caused by a word or two of suspicion or slander calls to mind these words:

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (James 3: 6.)

PREPARING TO COLLECT THE NEW INCOME TAX IN NEW YORK

THE income tax law enacted October 3, 1913, from which the government expects to derive an additional revenue of $30,000,000 is now operative. About 500,000 people throughout the country are waking up to the fact that they are included in the provision of the law, and that they must find their respective collectors of internal revenue, and make truthful declarations and settle the percentage that is due by the first of March or suffer a penalty. The enormous amounts to be paid at the custom house in New York have made extensive preparations there necessary. Mr. Charles M. Anderson, collector of internal revenue for the second district of New York, has been compelled to open additional offices on the third floor of the custom house and establish a force of clerks to answer inquiries and distribute blanks upon which returns of the income must be made. Nobody seems to know just what is expected, or what must be done to comply with the act. The government has had to print twice as much material in explaining the law as in recording it. There are some dishonest men who will cheat the law, others ordinarily honest will find some way of crawling out of their obligation, while the good man or woman will promptly meet this new responsibility of citizenship. Jesus made an internal revenue collector one of his evangelists. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." (Matt. 9: 9.)

Counted Millions Without Error

A NEW record has been set in the accurate disbursement of funds in Washington by George W. Evans, disbursing officer of the Department of the Interior of the United States. Expert accountants found that Mr. Evans had handled $385,000,000 in government funds during the last thirty-five years without debit or credit error of so much as a single cent. Men working on the books in banks and business institutions are always anxious about the balancing of the cash at the end of the day, and sometimes a night or day is employed in finding the amount unaccounted for, often only a penny or two. What care for details, what genius for accuracy, what moral integrity in these thirty-five years of stewardship for the government without the loss or even the mistake of a single penny! What a suggestion is here to Christians that they be careful in the details, accurate in their calculations, and constant and upright in the administration of the stewardship of their Lord, able to stand the scrutiny of the Expert Accountant, and to respond to this command:

Examine yourselves, whether ye be in the faith; prove your ownselves. (II Cor. 13: 5.)

Raising Silkworms in California

AN ANNOUNCEMENT was made at the annual meeting of the Ladies' Silk Culture Society of California, held recently in San Francisco, that five million silkworms will be raised at the society's station in Napa County. It is the purpose of the society to send to Italy or France for a modern machine for extracting raw silk from the cocoons. California has been a gold mine, not only in the precious metal of her mountains, but in the luscious fruits raised in her orchards. It is to be hoped that the experiment of transmuting the mulberry leaves into silk will be abundantly successful. It is natural that the women should be especially interested in the raising of silk, which, through all the centuries, has been considered the most beautiful and costly fabric for women's garments. The prophet thus refers to this costly kind of raiment:

Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and embroidered work. (Ezek. 16: 13.)

Free Church Pews

BY a resolution of the vestry of Trinity Church, New York City, all seats in the new $700,000 Chapel of the Intercession, Broadway and One Hundred and Fifty-fifth Street, will be forever free. It is said that Rev. Dr. Manning, rector of Trinity, would have all pews in Trinity's ten houses of worship free, but has not yet accomplished his purpose. The Trinity Corporation can afford to be generous in the disposition of church pews. And the new plan for the up-town chapel would not do away with the voluntary subscriptions of the members and worshipers so necessary to the success of most self-respecting congregations. It would do away with the auctioning off of the best seats to the highest bidder, so undemocratic and un-Christian. In the house of God rich and poor are all on the same level. Men and women are not measured by the size of the purse, the cost of the wardrobe, or the claim of social superiority. Trinity has set a splendid example and done a real service to the general church.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves? (James 2: 2-4.)

To Illuminate Arctic Night

ONE of the staff of the engineering department of the University of Pennsylvania is to build an electric lighting plant in Point Hope, Alaska, far within the Arctic Circle, and the long dreary night of half the year will be turned into the light of day. The enterprise is under the auspices of Bishop Peter Trimble Rowe, and is in the interest of the missions he has planted in that portion of the territory. Power will be obtained by mills turned by the strong winds that blow upon that bleak coast. Thus civilization, as is so often the case, becomes the handmaid of religion. The electric light brought to Point Hope is a type of the spiritual illumination brought to it in answer to the words of the psalmist:

He brought them out of darkness and the shadow of death, and brake their bands in sunder. (Ps. 107: 14.)

OLD AND YOUNG CAN HELP CHINA

MANY of the letters that are now coming to us in response to our appeal for support for the 1,005 Chinese orphan boys and girls express the gratification of the writers over the opportunity to engage in a work that is so full of spiritual promise. "If my co-operation, under God's blessing, should become the means of leading one little Chinese boy or girl to Christ," writes A. M. F., an aged lady in Brooklyn, N. Y., "then you have it with my sincerest prayers for your success. I earnestly hope you will have such abundant responses to your call for help that every one of the children whose support THE CHRISTIAN HERALD has undertaken will be cared for. But it is not enough to pray; we must supplement our faith in God's overruling care by working to bring it to pass. Our dear Lord loves to be helped by his children. I believe he means to provide for these little ones in China by laying their case on our hearts here. If it is his work—as I believe it is—let us not delay, but do it at once."

That this beautiful spirit of devotion and self-sacrifice is shared by many others is evident from the letters now coming from friends in many States. We can give extracts from a few only, but these are fairly representative of the whole. Some are from churches, whose congregations have taken the cause of the little pleaders in our missions in China to their hearts, and made them their own. Others are from missionary societies, Sunday school classes, etc. Not a few are from friends who wish to remain unknown and to let their gifts speak for them anonymously.

"I am persuaded by your appeal in this week's issue of your paper," writes President T. H. White of the White Bank, Chester, S. C., "to support one of the thousand and five Chinese orphans you have undertaken to care for, and I therefore enclose my check herewith for $20. You are undertaking a great work, and I wish you abundant success. You have certainly been of great benefit to any people or nation who have needed help."

A friend in Worcester, Mass., who simply signs "A Christian Worker," sends $1 to the Orphan Fund and writes: "It is indeed a privilege to be a co-worker with Him in the service for winning souls in the foreign field."

One warm-hearted friend of the China orphans —Mrs. R. F., of Beaufort, N. C.—writes, offering a part of her income from the sales of violets, narcissus, hyacinths and other choice flowers, to be applied toward the support of one child. This fragrant offer, prompted by a beautiful spirit of generosity, though unavailable, is greatly appreciated.

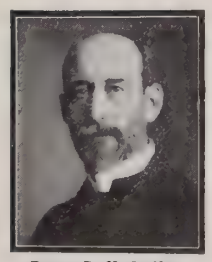
All contributions should be addressed to the China Orphan Fund, care of THE CHRISTIAN HERALD, Bible House, New York.

ORPHANAGE TOTS AT THE TOOTH-BRUSH HOUR

Willenbroek, Mrs. F.	$1.00	Markle, Levi	1.00
——, Forest City, S. D.	4.00	——, Early, Iowa	20.00
		Farr, Lawrence M.	5.00
		Cushing, J. H.	3.00
		McQuiston, H. A.	1.00
		Davis, M. E.	5.00
		Johnson, Miss Harriet	5.00
		Davis, Mrs. Ivon	1.00
		Raiser, J. E.	10.00
		Jones, Ezekiel	1.00
		Smith, Ellen	2.00
		Jones, Mr. & Mrs. Allen	3.00
		Rawlings, Mrs. John	2.00
		Wing, A. L.	1.00
		Jones, Mrs. A. B.	1.00
		A Friend, Charlotte, N. C.	1.00
		Bray, Miss Margaret	5.00
		Truax, Mrs. D. B.	1.00
		Caton, Miss Blanche	2.00
		Morse, A. F.	1.00
		Gardner, Mrs. Geo.	1.00
		Father and Son, Garrettsville, Ohio	9.00
		The Lord's Tithe, Gallipolis, Ohio	5.00
		From a Subscriber, Rittman, Ohio	5.00
		A Friend, Prairie Du Sac, Wis.	2.00
		Field, B. G.	5.00
		Beeman, B. M.	2.00
		A Friend of Children, Baldwin Park, Calif.	2.00
		Mitray, Wilhelmina	20.00
		Unger, Mrs. A. P.	1.00
		Vandecar, Mr. & Mrs. S. W.	4.00
		Matheny, J. A.	5.00
		J. B. L.	5.00
		Two Friends, Waterford, Conn.	5.00
		Wilson, Mrs. Jefferson	1.00
		A Friend, Otego, N. Y.	5.00
		Bedell, Mrs. A. L.	1.00
		Robinson, Miss E. F.	5.00
		Benson, Mrs. F. W.	4.00

THE CHURCH AND PUBLIC EDUCATION

BY DIETRICH H. STEFFENS



Pastor D. H. Steffens

THE spirit of evangelical Protestantism is inspirational rather than institutional. It never aims to order, control and direct all the activities of life, but rather to uplift and hallow them by urging that "everything be sanctified by the Word of God and prayer."

This very plainly appears in the field of education, which, before the Protestant Reformation, was entirely in the hands of the church, a state of affairs prevalent in Roman Catholic countries like Spain and Portugal to this day. In all countries where evangelical Protestantism is the prevailing religion, public education has been taken over by the state. The church frankly admits that it is nowhere commanded to teach arithmetic and grammar, just as the state is nowhere authorized to teach or support the teaching of Christian doctrine and morals. She therefore makes no attempt to control and direct the training of the state's future citizens, besides insisting that in the field of morals nothing be taught in opposition to those principles for the inculcation of which she believes herself to be divinely called and commissioned.

Is the attitude of the church toward this great question of public education, which includes the education of her own children in their capacity as citizens, then to be purely negative? There are two answers to this question. The one is given by that church body which never misses an opportunity to protest against what it calls the secularization of education, to decry our public school system as immoral and "godless," and which, therefore, not only establishes its own schools but persistently demands that they either be supported by the state or that the state exempt its members from their duty of paying taxes for the support of the state's educational system. It has often been pointed out that this demand is exactly parallel with the case of a citizen who, for reasons sufficient to himself, refuses to send his son to a public school, engages a private tutor for the boy, and then sends the bills to the state. But there is more in this attitude. At the bottom it is the adherence to a social ideal which would make all the activities of life, educational, social, recreational and economic, revolve around the church under control and direction of its ecclesiastics—a somewhat childish ambition to reproduce a social order akin to that which was established when the Roman emperors in the fifth century placed the clergy in positions formerly occupied by the ancient Roman municipal magistrates, giving over to their management by formal enactment "the funds arising from the city estates, from legacies or particular gifts, or from any other sources; whether as respects the management of the public works, of the magazines of provisions, of the aqueducts, of the maintenance of the public baths and the city gates, of the building of walls or towers, the repairing of bridges or roads, or of any lawsuit in which the city may be engaged on account of public or private interests." I say childish, because an attempt to govern the world by the enactments of the Theodosian or Justinian codes means the turning back of the clock of history for fifteen centuries and a forgetting of the truth that the world, under God's gracious providence and the teaching of Christianity, has moved forward in the direction of an appreciation of the sacred dignity of the individual and a consequent regard for his personal freedom, together with an increased recognition of the truth that they who govern are responsible to those governed and to their God.

There is another answer to this question. From the day when Martin Luther addressed his appeal for the establishment of a system of education, not to the clergy but to the councilmen of all cities of Germany, the right of the state to make provision for the training of its future citizens has been frankly recognized by evangelical Protestantism. The care for the bodily welfare of all members of organized society, which includes education as being intended both to teach men how to make a living and how to enjoy life, has more and more passed from the hands of the church into the hands of the state. The church, following the example of the apostolic college, more and more separated the ministry of the word from the ministry of tables, jealously reserving to itself the care of souls while giving over to others the care of the body. As the state enacts social legislation, establishes hospitals and asylums, cares for the helpless and the infirm, protects the laborer with compensation acts and old-age pensions—things with which no state, before the preaching of the Gospel of Christ, ever thought to concern itself—the church finds greater freedom to "give itself more continually to prayer and to the ministry of the Word." Unthinking men often reproach her with this because, as they say, she concerns herself with the affairs of the next world to the exclusion of the affairs of this. They fail to see that her teaching has inspired and still inspires all our striving after economics, justice and social well-being; that without her insistence upon the fundamental truths now universally accepted, that all men are equal before God and should be equal before the law; that all men are brethren and thus in love bound to cherish and protect one another, our present social organization would be unthinkable. They overlook the fact that the kingdom of God does not come with observation that Christianity wins its way noiselessly and unobtrusively, like the hidden leaven, by the inculcation of principles rather than by the establishing of institutions. It is a most remarkable illustration of this truth that, from first to last, there is no mention of a church in the Acts of the Apostles that is, of a building expressly designed for and appropriated to the public worship of Christian believers. In that age men's public and social life showed very little outward evidence of their faith. Nearly three centuries elapsed after the period described in the Acts of the Apostles before public buildings gave any indication of the great moral revolution which had taken place in the minds of men.

The two great social curses of the ancient world were slavery and war. Christianity made no attempt directly and openly to interfere with either. Paul says never a word to Philemon about emancipating Onesimus, although both master and slave were Christians. Peter says never a word to Cornelius about leaving the military service of Rome which constantly waged wars of conquest and oppression. Meanwhile Christianity, like the hidden fires of a subterraneous volcano, was eating away the crust upon which these institutions stood, and preparing, in God's fulness of time, to substitute for them institutions demanded by a higher conception of right and the sacredness of life. The mustard seed had been cast into the earth, and it was swelling and bursting beneath the soil. The leaven had been thrown into human thought, and its subtle influence was quietly, but none the less thoroughly, permeating the whole lump.

Continued on page 161

OUR MAIL-BAG

Questions and Answers

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Earnest Inquirer, Juniata, Neb. 1. In the case of one who has always wanted to be a Christian is it necessary to feel that he has been a great sinner and to be greatly burdened with his sins? How can he realize this as he should? 2. Does one need Christ to keep from sinning, and how are we to know that he helps us?

1. If you will read the introductory paragraphs of the Christian Endeavor lesson found page 163 of this issue of THE CHRISTIAN HERALD you may be helped to approach this question from a somewhat different angle. It must always be remembered that what God cares for most of all is our love. As we begin to realize this and to understand how God is grieved when his love is unreturned, there will come a corresponding grief in our own hearts. We are sorry for having so disappointed and grieved him, and when we realize that it was this lack of love in the human heart that made it necessary for Christ to die on the cross our grief becomes still deeper. This is the truest repentance, and this sorrow for the sin of heart-hinderings from God often comes most deeply and strongly to those whose lives have been outwardly at rest in outward act and word. If, however, in the face of all the requirements of God's law and the exhortations to love him, one feels no condemnation, but is conscious of really loving God, there should be no hesitation in believing fully that one has been born again and in boldly asserting that faith in testimony. 2. The answer to this question is related very closely to the first. One certainly does need Christ to keep from sinning. And this is true because we cannot keep God's law without loving him and we cannot love him without the help of Christ. We know that Christ is helping us best as we would know it if any other person came to our help in any matter. That is the experience of multitudes of people. They found themselves disliking God and breaking his laws; they came to Christ asking for pardon and for a new heart and for power to do right, and he gave them these things. Best of all, he comes close to them to help them, moment by moment, with his own power and wisdom. As one trusts him more completely and obeys more perfectly, one grows more and more conscious of his presence and help.

J. McK. A Christian merchant holds that it is right to overcharge a stingy, selfish customer that he may give to another who is in needy circumstances. He supposes this case: A and B come into his store. A is in needy circumstances, and is worthy of help. This B knows, but refuses to help him. B buys a pair of shoes worth $1.25. The merchant says he has Scriptural right to charge B $1.50 for the shoes, and hand the twenty-five cents overcharged to A. Is he right?

Certainly not. All the laws of reason and justice, all the Scripture prohibitions against false weights and measures or any form of unfairness would forbid and condemn such a proceeding. The merchant would have no right to pick the prosperous man's pocket and take out a quarter to give to the poor man. He would have no more right to put a fictitious price on his goods and give to the poor man out of his overcharge to the rich. It is never right to do evil that good may come."

W. B., Goldsboro, N. C. I would like to have from you the reasons that may be urged upon a young man, who is a member of a branch of the Protestant Church, against marriage with a young woman who is a Catholic, but who in every other way is worthy and acceptable.

Marriage with Christians is not merely to be a physical union, but a union and communion of souls. This is the esential requirement and only sure guarantee for a happy marriage. Difficulties and disagreements do and must arise, if the marriage is blessed with children and a decision is to be made in which church and faith they are to be reared. Disagreeing, as Protestants and Romanists do, in the most fundamental truths of the Christian religion, they lack all mutual basis for religious exercise, even prayer, and particularly in the days of adversity must suffer grievously because of the cleavage existing between them in the things of highest moment in their spiritual life. Read Rom. 16: 17; II Cor. 6: 14-18; I Cor. 7: 16 and ponder whether these admonitions do not also apply to the entering into so close a union as that of marriage by those who in their religious conceptions and convictions, and hence in their entire view of life, are so far apart as are Romanists and Protestants. Experience proves that what is stated in Gen. 6: 2 with reference to the children of God uniting in marriage with the children of the world applies also to marriages of Protestants to Romanists, *i. e.*, that such unions very frequently result in both falling into religious indifference, spiritual death. Either there will be a persistent effort by either spouse seeking to convert the other to what is held to be the true faith, or for the sake of external peace both will drop all religion. If the Protestant agrees to a Catholic marriage he by that very act acquiesces in the Roman Catholic doctrine of marriage being a sacrament which none other than a Roman Catholic priest can validly perform and that every other marriage is at best a legal concubinage. Thereby he places the stigma of concubinage upon his own parents, if their marriage was not solemnized by a Roman Catholic priest, and confesses himself illegitimate. On the other hand, the Catholic party to such marriage must ever hold her marriage to be nothing else but concubinage and her entire marital life a sin in the sight of God, should her marriage not have been consecrated by a Roman Catholic priest. Surely no steadfast Protestant could ever promise to have his children brought up in a church and faith whose most fundamental teachings he holds to be a denial of divine truth depriving Christ of his true glory and sinful mankind of all true peace, the assurance of reconciliation with God and of that precious liberty wherewith Christ has made us free.

H. I., Oshkosh, Wis. The passage in the Lord's Prayer relative to the divine forgiveness of trespasses as we ourselves forgive others who have trespassed against us, is to be interpreted spiritually. We are debtors to God on account of our sins against him. We have neglected his worship, have not honored him with our substance, have transgressed his holy law and have abused the blessings he has bestowed upon us. We ask him to pardon these offenses for which we in our own hearts feel that we cannot atone, for we are spiritually insolvent, and he forgives us not as a right, but as a gift of his divine grace freely bestowed. So we, in turn, are to forgive others, and all the more that they are unable to render us the material satisfaction which the world exacts in such cases. If misfortune has overtaken a man, so that he is unable to pay his honest debts, we must include him in the category of those entitled to our forgiveness; but one who has the means to pay his just debts is not entitled to claim or expect consideration of this generous character, nor was the Lord's Prayer intended to convey such an impression. Elsewhere we are told to "owe no man anything," and to "pay that thou owest," We are to show a merciful and forgiving spirit in all cases where it is needed, to forgive freely, but our Lord himself has recognized the validity of honorable obligations. To counsel otherwise would have been to encourage dishonesty and to put a premium on wrong doing. The whole problem is a spiritual one—that of mercy and the exercise of a forgiving spirit in cases where it can properly be applied. We ourselves are not to ask God for that mercy we refuse to others who ask it at our hands.

Rev. E. E. W., Peru, Ind. Is it possible for a child to grow from childhood to manhood without the need of the new birth?

Jesus' interpretation of the "new birth" was that it made people like little children. "Except ye turn and become as little children [R. V.], ye shall in no wise enter into the kingdom of heaven." Matt. 18: 3. This corresponds with his remark to Nicodemus (John 3: 3): "Except a man be born again he cannot see the kingdom of God." The spirit of childhood is the spirit of his kingdom. He said again (Matt. 19: 14; Mark 10: 14, and Luke 18: 16), "Suffer little children to come unto me, for of such is the kingdom of heaven" [or "of God"]. The humility, the simplicity, the sincerity, the trustfulness of childhood, these are the things that mark the true citizens of Christ's kingdom. In the face of Christ's statement, then, that children do belong to his kingdom, it is impossible to say that they do not. Unless they lose this state of childhood innocence by unrepented sin, they may continue in his kingdom without a definite crisis of return to it, such as is necessary in the case of adults who have forfeited that innocence. There seem to be well-authenticated cases of men and women of great and undeniable Christian piety who cannot point to any such crisis of regeneration. Such seems to have been the case of young Timothy, to whom Paul wrote: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also. [II Tim. 1: 5.] What seems to happen, however, in the majority of instances is that the child loses that first innocence by sin, and this awakens a feeling of repugnance toward God and toward spiritual things. In this way the episode of the garden of Eden is repeated again and again; after the child has disobeyed he hides away from God. But if he is led to repent at once he need never have that long, sad experience of wandering which is common to most individuals, and which makes necessary the return to God and the restoration of spiritual life in the soul, which we call conversion and regeneration.

IN MEMORIAM

Margaret E. Sangster, Born February 22, 1838
Died June 4, 1912

BY MARGARET E. SANGSTER, JR.

A SHADOW dark against the summer sky;
A murmuring of angels up above;
The sound of wings, as little birds that fly
Away from earth. In spite of all the love
You bore us, still you could no longer stay.
The years fly swiftly on, and now we see
The coming of a once so happy day.
It seems as if your presence ought to be
Here on the earth—to hear the earth's good will—
Your birthday! Ah, I see you in your place!
Your gentle, loving voice, I hear it still;
And smiles kiss teardrops as I dream your face.
Ah! though your soul has gone to rest above,
The world still knows the sunshine of your love.

THY NEEDS

BY EBEN E. REXFORD

WE FALTER daily by the way,
And, grown discouraged, sigh and say,
"What use to struggle 'neath life's load
Up such a steep and stony road?
So weak are we! Our strength is spent."
And so, to earth by burdens bent,
We sink, forgetting that we read,
"God giveth strength in time of need."

O weary pilgrim, lift your eyes
From things of earth to heaven's fair skies,
Remembering how One bore for thee
The burden of a Calvary.
Remembering that, no longer shrink
Beneath your load. Take heart and think—
"God meant the promise just for me—
'As thy needs are, thy strength shall be.'"

Not by one effort and to-day
We gain the heights so far away,
But step by step toward heaven we climb
By striving upward all the time,
And each day proves to us anew
That God's dear promises come true,
For day by day he gives indeed
Fresh strength for all our times of need.

Miscellaneous

Mrs. L. B., Sault Ste. Marie, Mich. Coffee is a stimulant to the heart and the nerves. Taken in excess, it acts as a poison, producing toxic symptoms.

A. K., Witten, S. D. Insanity is a valid cause for divorce in every State. The question as to the moral right is one for the individual conscience, and we cannot advise.

H. E. Allington, Drummond, Wis., writes to ask if any reader can send him a copy of the poem beginning: "The spire and mill wheel will go to decay, and all the people will pass away, who dwell by the rolling river."

Mrs. E. H., Adams, Neb. Strictly speaking, the "Promised Land" lay on the west side of the Jordan, though two tribes, Reuben and Gad, and half of the tribe of Manasseh, settling on the east side, were naturally included in the united nation.

J. T. T., Washington, D. C. There is at all times a large mail for the Mail-Bag. While such letters as are suited to publication are answered in this department, many have to be dealt with direct through the mail. If you will kindly repeat your question we will endeavor to answer it, if within our scope.

Reader, Buda, Ill. The character of church entertainments is a difficult one to deal with, and they are often a cause of deep regret afterward. Certainly, the committee whose duty it is to decide such matters should assure itself that nothing that would discredit the Lord's house is permitted there. This ought to be the real test on all such matters.

W. Z., Westbranch, Iowa. 1. "Dr." and "M.D." mean the same thing and would be simply repetition. 2. The answer to your second question must depend upon circumstances. Physicians affirm that, in normal cases, dissolution is not attended by pain. That there is mental suffering in the case of those who have lived sinful lives, neglecting opportunities of repentance and reparation, is well attested.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

A WEEK IN THE WORLD'S NEWS

Disciples Preserve Monument

WEALTHY members of the Disciples of Christ denomination have arranged to preserve as a historical shrine the old red brick building in Bethany, W. Va., where Alexander Campbell first preached the doctrines which form the basis of that denomination. A movement has also been set on foot by the Disciples to raise a six million dollar missionary fund with the avowed expectation that the effort will stimulate similar enterprise in other churches.

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Campaign to Fight the Drug Evil

THE campaign begun in New York against the increasing sale and use of cocaine, heroin, and other habit-forming drugs, already mentioned in THE CHRISTIAN HERALD, has taken organized form. Mrs. W. K. Vanderbilt, Sr., is the principal mover in this work. A committee of men has been formed to investigate conditions and propose legislation, Mr. Ernest K. Coulter having active direction of affairs. It is pointed out that the use of habit-forming drugs is on the increase despite legislation already obtained against the sale of cocaine. Children between the ages of twelve and nineteen are described as using heroin, a form of morphine, as a snuff, giving it the name of "happy dust." One effect noted is a vicious wish to get others to use the drug, the effects of which are to dull the moral nature, and induce criminal acts. Many mothers and school teachers have reported instances of the evil wrought by this practice. The committee expects to secure State and, later, Federal legislation that will restrict the sale and use of opium, cocaine, and all other drugs that are improperly used, to their legitimate fields.

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DIRECTOR OF THE CAMPAIGN AGAINST THE DRUG EVIL

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Another South American Revolution

THE republic of Peru has witnessed a new revolution which resulted in the arrest of President Billinghurst and the killing of the premier, who was also the minister of war. This occurred February 4. Dr. Auguste Durand, a confirmed revolutionist, for whose arrest a warrant had been issued, took possession of the palace in Lima with the intention of forming a new government. This overturn came as a great surprise to Washington. It is attributed to political complications growing out of attempts by the former president to introduce general economic reforms which were unpopular. The situation is embarrassing to our government, which stands committed to the policy of non-recognition of governments not founded on law and order.

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Course of Immigration Bill

THE Burnett Immigration Bill was passed in the House on February 4, by a vote of 241 to 126, 66 not voting and one member voting as "present." Earlier, the amendments seeking to exclude Asiatic laborers were overwhelmingly defeated. The literacy test provision, which is understood to be in strong disfavor with the President, was retained in the bill; it provides that aliens over sixteen years of age must be able to read English or their own language. It is possible that if the bill passes the Senate as it stands it will be vetoed by the President and cannot secure a sufficient vote to re-pass it over his veto.

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Chicago Women Register

REGISTRATION day in Chicago, February 3, was made historic by the enrolment of nearly 150,000 women thus qualified as voters under the new Illinois suffrage law. It is said that when the polling places closed, long lines of working women and girls were waiting their chance to register. This gives women nearly one-fourth of the total registration for that day, and it is expected that on March 17, the next registration day, the total suffragist enrolment will be greatly increased. Deference was shown to women in all polling places.

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Situation in Haiti

UNDER the stimulus of the presence of foreign naval commanders in Port-au-Prince, capital of Haiti, quiet has been restored in that city, and on February 4 the permanent committee of the Senate, now exercising executive power, convoked congress for the election of a new president. It is doubted if the revolutionary forces will accept the result. General Zamor, one of the brothers in control of the revolution, proposes establishing a provisional government. A rival revolutionary force, adherents of Senator Theodore, were defeated in battle February 3. At the capital the committee of safety has demanded the withdrawal of American and German marines. The general situation is giving much concern.

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Problem of the Unemployed

ON MAY 1, 1894, General Coxey made his famous march to the national capitol at the head of an army of unemployed men. He now announces from his home in Cleveland, Ohio, that on the twentieth anniversary of that event he will be in Washington with 500,000 men, or more, to impress the government with the need of legislation in their behalf. It is estimated that there are over 300,000 unemployed men in New York State outside of the city of New York, where according to a report of the Bureau of Employment of the Association for Improving the Condition of the Poor, as many more are without work and, in the main, have homes and families to support. A Federal Employment Bureau is advocated as a central source of information to the country.

Suffragists Fail at Washington

AN IMPORTANT delegation of suffragists, composed largely of representatives of working women, and led by a laundry worker of New York and a Pennsylvania weaver, marched to the White House on February 2, and was received by the President, whose influence they sought in favor of their cause. The President reiterated his well-known position that he will not recommend legislation which has not had the organic consideration of the party which placed him in power. The conference was not to the satisfaction of the delegation, and later the announcement by Representative Underwood, Democratic leader in the House, that he would not favor the creation of a special committee on woman suffrage, is taken to mean that the suffragist cause will not be considered by the present Congress.

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Restricting Chinese Democracy

ON FEBRUARY 3, by the mandate of President Yuan Shi Kai, all district councils in the provinces of China were dissolved, an action that is regarded as another step in the discouragement of popular government in China. The next step, according to report, will be the dismissal of the provincial assemblies established under the republican government and having legislative rights in respect to their own provinces only. The administrative council, now the representative body, receives its program, it is said, from the president and his immediate advisers and must consider questions submitted to it as orders

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Greeley Statue Erected

ON FEBRUARY 4, the one hundred and third anniversary of the birth of Horace Greeley, the Chappaqua Historical Society unveiled a life-size statue of the great journalist, of bronze on a granite pedestal, while thousands stood bareheaded to do his memory honor. His daughter, Mrs. Gabrielle Greeley Clendenin drew aside the American flag that concealed the statue. This monument was provided by contributions from rich and poor, young and old, and both native and foreign born. It faces the railroad station on the Old Pines Bridge Revolutionary Road at Chappaqua, N. Y.

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News in the Making

AT HOME: A committee, headed by Bishop Greer, announces plans to raise $1,000,000 for use in building the nave of the Cathedral of St. John the Divine in New York.—Yale University was left $500,000 by Lord Strathcona in recognition of investment gains made here.—Postmaster General Burleson urges government ownership of telegraph, telephone and radio communication in report to the Senate.—Convention of United Mine Workers at Indianapolis demands five per cent. increase per ton on mine-run basis and Saturday holidays.—Ohio tax commissioners insist on payment of $12,000,000 by John D. Rockefeller on the ground that his prolonged stay at Forest Hill brings him within the operation of the Ohio tax laws.—South Carolina House of Representatives passes radical race bill, which the State Senate is expected to kill or modify.—Henry M. Pindell declines Russian ambassadorship after nomination was confirmed by Senate. Press reports allege Russian representations against the appointment because of unpleasant publicity that surrounded it.—Congressman Bremner, Dr. Howard Kelly's patient for radium treatment for cancer, died at Baltimore February 5. Earlier in the week the American Society for the Control of Cancer issued a warning against faith in radium cures.

ABROAD: Mohammed Ali Mirza, ex-Shah of Persia, now in Berlin, plans visit to America this spring.—Repetition of the Zabern incident in Alsace is said to have taken place in the neighborhood of Metz between a lieutenant and French-speaking Lorrainers. Emperor William appoints a royal prince as viceroy in Alsace to reassure the population.—Arson squads of militant suffragettes believed to have caused destructive fires near Glasgow, Scotland.—Russian minister removes all restrictions on length of sojourn in Russia for Jewish delegates to Medical Congress in St. Petersburg next summer.—Governmental deportation from South Africa of labor leaders is arousing much unfavorable discussion in and out of Parliament. Minister of defense at Cape Town justifies action on ground that the recent strike was a conspiracy to paralyze trade and terrorize the community.—Disquieting news forecasts possible royalist uprising in Portugal. Revolution is also gaining headway in the republic of Ecuador.—School teachers in Great Britain began a strike February 2 for larger minimum salaries.

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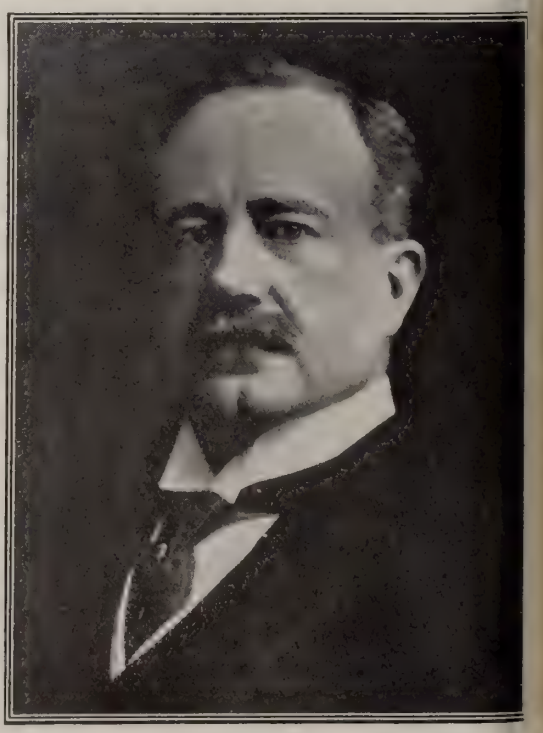
Heads New Banking System

PRESIDENT WILSON'S nomination of John Skelton Williams of Virginia, assistant secretary of the treasury, as controller of the currency, which has been under consideration in the Senate since January 13, was confirmed, and Mr. Williams was sworn in by Secretary of the Treasury McAdoo on February 1. As controller, he becomes ex-officio member of the Federal Reserve System, and member of the Federal Reserve Board. Opposition to his appointment developed because of the belief that Mr. Williams is not in amicable accord with Wall Street financial interests, with whom he is said to have had some unsuccessful contests. The last official act of Mr. Williams as assistant secretary of the treasury was an order directing that the 500 women workers of the department observe two rest periods of ten minutes each during the regular working hours, in addition to the usual noon hour.



THE NEW CONTROLLER OF THE CURRENCY

GOD-TRUST GREATER THAN RICHES*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

A YOUNG man who stood in the crowd one day when Jesus was preaching, cried out: "Teacher, bid my brother divide the inheritance with me." That was not so startling the people who heard him as it would be to us, cause quite generally Orientals had grievances out inheritances. That was due to a faulty code laws. In fact, many communities had few, if any, ws. Life was a sort of grab game; let all get who n and let all who can, keep all they get. It was t any part of the work of Jesus to adjust property fairs. His only connection with the affairs of rich en was to warn them against the deceitfulness of ches, and lead them to make a right use of their ssessions. So he replied to the young man: "I n not made a judge or a divider over you." Then ldressing himself to the crowd he said: "Take ed and keep yourselves from all covetousness, for man's life consisteth not in the abundance of the ings which he possesseth."

Then he related an incident to impress deeply on e minds of his hearers the truth he was teaching. was the story of the rich farmer who had ch splendid crops that he found it necesry to pull down his small barns and build rger. But that was not all. The farmer lt himself so rich that he determined not to ork any more, but live a life of ease and sinl indulgence: "Eat, drink and be merry." hat is, be a glutton, a wine-bibber, and a otous person; that was his idea of a happy fe. But he had a vision, and heard a voice, en the voice of God, saying to him: "Thou olish one, this night is thy soul required of ee, and the things which thou hast prered, whose shall they be?" And Jesus put e seal on this incident by saying, "So is he at layeth up treasure for himself and is not ch toward God."

How shall we describe the rich man of our y? He builds a house almost as big as a tel in the city. He builds a mansion (cotge) by the sea; a bungalow in the mountins, which is a splendid villa. He purchases houseboat or a yacht, for he must always be ing somewhere, and for that reason he ust also have his private railway car. He so much on the move that he really never ves anywhere, and his different estates are joyed by servants. He is envied, he is ated on all sides. He is the victim of false iends, who flatter him for the sake of what ey can get out of him. Every mail which e receives brings him scores of letters, imloring him for assistance. Who would be a illionaire? A little boy had been told the ory of Dives and Lazarus, and then was sked which he would rather be. He replied, A good Dives." That was a bright boy, a ise boy. There are millionaires who invest eir money for eternity by expending it in oing good for others. "The dead rest from eir labors, and their works do follow them."

But no one can do that way without getng a right estimate of riches. Bishop Peck f the Methodist Church once said: "Money God-loaned. Every dollar a man has is orrowed. He no more owns it than he owns e air and sun and ocean. He may own hat he has in possession as against the right f his neighbor, but God says: 'The gold and e silver are mine.' Man is only a steward; od is proprietor. When man moves out of this orld into eternity, he quit-claims the last dollar. man owns nothing but his character—that is inlienably his forever. Money is a talent loaned to im, or what is the same, the tact and chance to seure money. This he has for a few years; death loses the business, and the man passes on to judgent to give an account of his stewardship. Manifestly the misuse of money is malfeasance. Man olds money in trust; is fiduciary agent of the real oney King of the world. Some day he discharges imself of the trust, transfers his stewardship to nother, then goes up to answer for what he has one with the Lord's money. Evidently the spendhrift and the profligate are bad stewards; nearly s bad as the penurious and miserly. But he who ses money to work woe and wretchedness and ruin o himself or family or community is the guiltiest efaulter before God."

Plainly, there are two classes of rich, the blessed ich and the accursed rich. Coleridge was considering only the latter class when he wrote: "The world-enowned company of Christian mammonists appears to the eye of my imagination as a drove of amels, heavily laden, yet at full speed, and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beast and baggage." If we might be allowed to erase that word "Christian" before "mammonists" we would quite agree with Coleridge. We are told in the Bible that a man can not love God and mammon at the same time, so a "Christian mammonist" is an impossibility. It is such a man (or woman) that Jesus described as concerned in heaping up treasures on earth. It may even be possible for a rich man to find himself "unloaded." We have heard of a man in Montana who inherited a fortune of sixty-five thousand dollars. In two years' time he had spent it all in riotous living, particularly in race tracks and stock horses. All who visited his stock farm were sure of plenty to eat and plenty to drink, and a fight or two always assured those present of anything but a dull time. When his money was gone he went to work for a living, and was seen by an acquaintance running a hoisting engine at a coal mine. "How do you feel about losing your money?" asked the visitor. He replied: "Oh, I feel lots better than I did, and my wife feels better. When I had that money I was tearing around the country, and raising mischief, and now I am working every day, and getting between fifty and sixty dollars a month, and I like it lots better. I didn't have a very good time with that money. Lots of people could have had a better time with $500 than I did with $65,000." That last sentence is the measure of right living. Many a person has experienced the joy of living by giving five dollars or even one dollar to relieve the suffering of a fellow mortal.

Did you ever try to weigh on a scale anything that was so heavy you could find nothing to balance it? If you are anything of an artist you can draw a picture of a pair of balances. Draw on one side a weight, in which are printed the words "God's love." This weight will bring the scale clear down. On the other side, high in air, print on a weight "Riches." It seems impossible that there could be anybody who thinks that riches are more to be desired than God's love. Verily "what shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8: 36.)

The true value of riches is to be found in making investments for eternity: Good works. What a privilege to be millionaires in good works! Thank God we do not need money for that, but instead a kind of "riches" we may all easily possess ourselves—the knowing how to extend a helping hand, to speak a comforting, loving word, to smile brightly, to look kindly.

I Shall Not Pass Again this Way

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

NOTE: This poem, much worn, was found in the desk of Mr. Daniel S. Ford, the proprietor and editor of the *Youth's Companion*, after his death when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.

CHURCH BUILT FROM ONE STONE

WHEN the members of the Presbyterian Church in Waterloo, Iowa, decided to build, stone was scarce, as no quarries were near at hand. Just when it was about decided that the church must be built of wood, attention was called to a large bowlder which lay in an open meadow about four miles from town. How it got there, from whence it came, were secrets between the bowlder and the iceberg not to be divulged. It was enough to realize that its undoubted mission was to serve a righteous purpose. The owner of the land was found willing to donate the bowlder in order to have it removed, and the work of excavating the giant rock was begun at once. When uncovered it was found to be 28 feet high, 30 feet long, and 20 feet wide. Drill, hammer and dynamite were applied, and the enormous rock was soon converted into building stones, the pieces conveyed to the town, and the giant bowlder, after resting undisturbed for countless ages, was transformed into a large and beautiful church, the pride of the town. The great stone pedestal upon which rests the bronze statue of Peter the Great in the city of St. Petersburg, which was an encumbrance on the plain before made to serve a useful purpose, is said to weigh 1,500 tons. In its rough state the stone from which the Waterloo church was built is estimated to have weighed more than 2,500 tons. The church was erected in 1891, and is widely known as "The Bowlder Church."—*Mrs. S. M. Wright.*

We recall the incident when critics came to Jesus asking him if it was lawful to give tribute to Cæsar or not, hoping thus to trump up a charge of sedition against him. Jesus replied by asking them to show him a coin. They showed him a penny which had on it an image of Cæsar. "Whose is this image and superscription?" asked Jesus. They replied, "Cæsar's." Then Jesus said: "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." We in the United States have coins which have on them the motto, "In God we trust." Several years ago an order was given that it should be stricken off, and new coins were issued without it. There was an outcry against it, and a demand that it should be restored, and it was done. We believe it is there to stay. Would it not be well whenever a coin of that sort comes into our hands to ask ourselves if there is not some special thing we can do with it to help on God's work in the world? But let us not wait for that. Let us consider all of our money consecrated—all beyond our necessities—and we shall grow rich toward God.

We are writing this lesson on December 27, just two days after Christmas. Only two blocks away stands the magnificent Capitol. On Christmas Eve there appeared for the first time just over the portico, which is a part of the front entrance, the motto in glowing electric lights, "Peace on earth, good will to men." The Capitol never looked so beautiful before, and our country never seemed so Christian as then. We considered it a declaration to all the world that they had nothing of injustice to fear from us. May the United States make good that motto.

That "riches" are not good for boys who are growing up is attested by some men who are themselves multi-millionaires. Mr. Andrew Carnegie has said: "I would almost as soon leave a young man a curse as to burden him with the almighty dollar." He says to boys: "Look out that some boys poorer, much poorer than yourselves, whose parents cannot afford to give them a schooling, do not challenge you at the post and pass you later. The partners' sons will never trouble you much, but look out for the boy who has to plunge into the work direct from the common school. He is the dark horse that will probably win all the money and the applause."

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—KINDLY TELL ME my duties as superintendent of a union Sunday school, particularly in regard to the appointment of teachers. It has been the custom for the classes to choose their teachers, but in that way the teachers do not get the classes they are best fitted to teach. It makes trouble if I try to change them. What can I do? We have five different church denominations represented in our school. The one I would favor, if I favored any, is a little bent on having everything its way, and I am determined to see fairness to each one.—*Eliza, New Mexico.*

We would advise you to form a Sunday school board, consisting of one person of each denomination represented in your school (preferably elders or church officers). The superintendent should be the president of the Sunday school board; the pastor the honorary president, and all teachers should be elected by the Sunday school board. Nominations of teachers might be made by the classes and submitted to the Sunday school board for consideration. All plans made by the superintendent should be submitted to the Sunday school board; this will insure a wider interest than if the school is managed by one person as superintendent. It will also develop co-operation by the church. A weekly, or even a monthly, teachers' meeting would do much to bind your workers together. A teachers' meeting will be described and your other questions answered next week.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, March 1, 1914. Trusting in Riches and Trusting in God. Luke 12: 13-34. GOLDEN TEXT: "Where your treasure is, there will your heart be also." Luke 12: 34.

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ANSWERED PRAYERS

THE correspondence of the Prayer League gives glimpses of some of life's deepest sorrows and many of its fullest joys. It is a sacred trust to be admitted so intimately to the troubles and needs of so many homes and hearts; and it is a great joy to know that so many of our readers have had experiences of God's direct and special help in answer to prayer. It is our earnest hope that the Prayer League may be the instrument of bringing untold blessing to those who, through its help, seek the Lord in their times of need.

It will greatly help the work of this department if a few simple rules are kept in mind by all who write.

1. Write as briefly as possible.
2. If your letter contains both a request for prayer and an acknowledgment of answered prayer, put each on a separate sheet of paper.
3. Write at the top of each sheet the word "Request" or "Acknowledgment."
4. Put only one request or one acknowledgment on each sheet of paper.
5. Write your name and address on each sheet of your letter.
6. Write only on one side of the paper.

Do not be disappointed if your letter is not referred to at length, but is grouped with a number of others. You can understand that when so many letters are received, it is possible to print at any length only a very few. Also, do not be surprised if neither your letter nor your initials appear for some weeks. Often a letter is selected to be published, but is crowded out, week by week, until it is at last included in those referred to by initials only. But all are recorded in full at the Father's throne, and the prayers of all who are joining in this work of intercession are heard and understood.

Do not forget the daily noon hour prayer.

Requests for Prayer

A very sad letter comes from a physician in Canada, upon whom misfortunes have been falling thick and fast, and who especially needs our prayers.

A lady in Tennessee asks prayers for the recovery of a son who is confined in a hospital for the insane. Also a most pathetic letter comes from an aged lady in Brooklyn, requesting prayers for the mental restoration of a daughter. She writes: "The injury affected her reasoning powers, leaving all her other mental faculties, like memory, power to read music (for she was a fine pianist) as well as books intact. Last spring we were obliged to put her where she could be under constant surveillance of nurses and physicians. Her improvement has been great beyond expectation, but as yet no assurances have been made for her entire recovery. I have prayed for this, and now join the Prayer League that others may add their petitions to mine."

Mrs. M. P. H. writes from Macon, Ga.: "I ask special prayer for a child who is in deep trouble, with a terrible illness ahead of her, probably death, for physicians have told her of great danger awaiting her. Our only hope is in Jesus. Pray for the salvation of her soul, and that the merciful Father will carry her safely through this threatened ordeal."

Reader, Fort Worth, Tex.: "Please ask God to help my son, as he is sick, and out of Christ. And ask him to comfort and help my daughter. Her life is sad and lonely." Still another friend writes: "I greatly need the prayers of the Prayer League for relief from mind trouble, brought on by sickness. Pray, also, for the reclamation of my husband."

Mrs. E. C. L. writes from Geneva, N. Y.: "I have been in the hospital and had an operation which has not been successful. I have suffered a great deal. Pray for me, for I believe that prayer will do more for me than anything else." Another friend writes from Amsterdam, N. Y., asking prayers for the financial success of her son, to whom she has advanced most of her own property, leaving herself and her husband in straitened circumstances.

For Healing

The following friends request prayers for healing of themselves or friends:

Mrs. E. W. N.; Mrs. C. M.; W. J.; Mr. and Mrs. J. B.; E. E.; Mrs. G. W. J.; Mrs. C. N.; Mrs. M. D. N.; Mrs. L. V. M.; Mrs. S. E. H.; Miss J. C. L.; Mrs. J. H.; E. J. K.; Mrs. D. C.; C. E. S.; Mrs. G. W. L.; R. H. H.; G. B. C.; A. B.; Mrs. W. A. L.; K. B. McK.; M. E. M.; Mrs. S. J. G.; Mrs. C. N.; Mrs. J. X. P.; Miss L. V.; Mrs. L. J. T.; G. F. R.; Mrs. E. S. B.; H. S. A.; Mrs. M. R. W.; A Subscriber; M. S.; Mrs. G. A. Y.; J. B. H.; Mrs. E. A. S.; Mrs. S. K. N.; Mrs. H. S.; Mrs. C. T.; Mrs. J. S. W.; Mrs. K. M. Y.; F. W. S.; Mrs. N. R. G.; Mrs. S. W.; Mrs. W. T. L.; Mrs. G. H. W.; A. S. W.; Mrs. A. G. P.; L. M. A.; Miss B. C.; Mrs. A. J. McQ.; Miss I. R. J.; A. J.; E. M. M.; A Troubled Mother; Mrs. G. C.; Mr. C. G. H.; Mrs. F. E. S.; Mrs. J. B. M.; G. C.; Mrs. M. D.; Mrs. N. N.; Mrs. C. M. P.; Mrs. E. M. P.

For Conversion of Friends

The following readers ask prayers for the conversion of friends:

Mrs. J. S. W.; Mrs. A. B.; Mrs. J. M. H.; Mrs. M. S.; B. F. A.; E. R.; Mrs. W. R. G.; E. M. T.; Mrs. R. K. S.; F. A. W.; M. B. A.; J. A.; Mrs. M. H.; Mrs. C. E.; L. S.; J. R. H.; Mrs. S. M. H.; Mrs. C. K. L.; C. L. K.; Mrs. W. E. B.; A Constant Reader; E. B. C.; A. O. G.; Mrs. J. E. P.; Mrs. G. C.; A. C. H.; M. E.; P. M. G.; I. N. T.; Mrs. S. A. W.; Mrs. J. H. C.; Subscriber; Mrs. A. W.; H. Q. J.; Constant Reader; Mrs. E. M. P.; Mrs. J. C. M.; Mrs. M. A. S.; M. A. B.; Mrs. J. B.; Mrs. C. A. S.; Mrs. J. A. H.; Mrs. L. A. N.; L. B.; Mrs. A. M.; S. A. McC.; Mrs. J. P.; Mrs. M. J. S.; M. A. T.; Mrs. C. B. B.; L. C. and L. L. H.; Mrs. C. E. M.; Mrs. L. M. H.; Mrs. M. E. S.; Mrs. M. E. B.; A. H.; Mrs. M. E. G.; Mrs. C. M.; Mrs. P. W. H.; Mrs. J. C. T.; M. L. B.; E. N.; Mrs. E. B. M.; Mrs. E. H. M.; Mrs. M. M.; Miss C. A. O.; Mrs. J. S. S.; F. E. S.

Prayers Answered

Mrs. N. C. M. writes from Conway, Mo., thanking God for the restoration to perfect health of her little grandson. It had been thought that even if he lived he would be a cripple. She also thanks God for the recent conversion of her son-in-law. Another friend writes: "The Lord has answered my prayer and helped me to overcome a sin which was blighting my life." Rev. Homer W. George writes from Harris, Texas: "I must acknowledge answered prayer. Have just closed a glorious revival in this little town of two hundred people. The results were 96 professed conversions, 60 baptisms, and 81 additions to the church, all accomplished as the result of fervent prayer and trust in the promises of God." Mr. and Mrs. N. J. S., of Edna, Kan., write: "We thank God for recent wonderful answers to our prayers, resulting in rich spiritual blessings to dearly loved ones, and again in financial relief from serious embarrassment, from an unexpected source."

Mrs. M. J. McF. writes from Tangent, Ore.: "We recently celebrated our golden wedding. All these years the Lord has been gracious to us. Many, many times he has answered our prayers, and he is still answering." Mrs. W. J. C., of Dixon, Ohio, writes: "I am eighty-one years of age, and have been sixty-two years in the service of Jesus. He has answered my prayers many times when I was suffering pain. Also in temporal difficulties I have received direct answers to prayer."

Acknowledgments of answers to prayers have been received from:

Mrs. L. R. S., Roseberry, Idaho; Mrs. M. R. W., Winchester, Va.; L. W., Trenton, N. J.; Mrs. C. W. P., Cataract, Wis.; Miss E. S. S., Hoople, N. D.; J. P., London, Ontario, Canada; Mrs. W. J. C., Dixon, Ohio; Mrs. M. J. McF., Tangent, Ore.; W. I. K., Marion Center, Pa.; Mrs. H. O. K., Laurens, N. Y.; L. P., Perry, N. Y.; Mrs. C., Seven Mile Ford, Va.; Mrs. D. B. H., Presho, N. Y.; Mrs. K. E. D., Paterson, N. J.; L. L. L., Chattanooga, Tenn.; Mrs. L., Philadelphia, Pa.; M. A. A., Gilroy, Calif.; M. E. K., Bellingham, Wash.; C. H. J., Ennis, W. Va.; Mrs. S. H., Riverside, Iowa; J. O., Minneapolis, Minn.; Miss A. M. O., Grand Forks, N. D.; Mrs. C. E., Sterling, Ill.; Mrs. G. W. H., Chambersburg, Pa.; Mrs. J. W. B., Brooksburg, Ind.; Mrs. E. D., Philomath, Ore.; Mrs. M. M., Oxford, Ind.; A. R. P., Oakville, Ontario, Canada; M. L., Bentonville, Ark.

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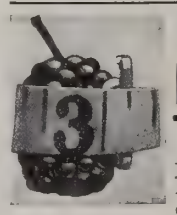

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THE CHURCH AND PUBLIC EDUCATION

Continued from page 156

rue Christianity ever works in ju this way. It is inspirational rather than institutional. Like its bl sed Founder, of whom it is said: "H did not strive or cry, neither was hi voice heard in the streets," it has ev won its way by noiselessly chang- in the hearts of men. And that is wh to this day so many wise men aft r the flesh often underestimate or de its power. They insist upon see- in prompt and tangible results. In th r absence they overlook the pres- en and power of hidden forces.

was reminded of this a few m ths ago, when in the columns of T CHRISTIAN HERALD, I happened to say that "the present struggle of ou American people for decency in th government of our municipalities, fo the abolition of privilege, for a m e direct participation of the gen- er citizen body in the affairs of the gernment, is unconsciously directed against a so-called church, which has always stood on the side of privilege, an which has never, at least in this country, lent its aid to any large movement for the betterment of social conditions." By way of reply to this statement, the editor of the *Catholic Citizen*, Milwaukee, asked if I wanted everybody to join the Progressive party. His apt question plainly reveals his habit of thought. He knows that I care absolutely nothing about the Progressive or any other political party, save as these organizations may unselfishly aim to translate into civic action the moral sense of the nation. This moral sense is awakened by the teaching of fundamental moral principles by the Church of Christ. Whenever and wherever a group of men strive to do that, they have my sympathy, let them call themselves what they will. I may not share all their views. I may not approve all their methods. I may not endorse all of their utterances. But so far as they seem to be earnestly striving for the betterment of social conditions, they deserve my sympathy and support.

If the editor of the *Catholic Citizen* withholds from these various political agencies such sympathy and support, he does so, not because he lacks any desire for the melioration of social conditions, but rather because he looks to his church instead of the state for such social betterment. He will point out to you as the best of agencies for the purpose the great prison-like barracks which house her benevolent organizations, for the support of which she is constantly asking and receiving state aid, claiming that through these organizations she can put the state's money to better use than can the state itself; and, at least silently, protests whenever the state builds an asylum, founds a hospital, or erects a schoolhouse. He is constantly trying to "keep things out of politics" by keeping them in the hands of the church. This especially applies to education and benevolence, which I understand to be enjoined upon the church only as they may serve the preaching of the Gospel. He does not see that this means constraint, compulsion, a loss of individual liberty and the initiative that comes with it. If he does see it, he somehow manages to persuade himself that society and its individual members are better off without such liberty.

Evangelical Protestantism is constantly putting things, even education and benevolence, into politics. Whenever, under the quiet, persistent influence of its teaching and example, public sentiment has been sufficiently awakened to realize a new social responsibility, this responsibility is cheerfully turned over to the public. It knows that the promise of Christ is to be realized: "He that believeth on me, the works that I do, he shall do also; and greater works than these shall he do"—greater not in character but greater in extent. Instead of decrying or resenting any activity of the state for the wellbeing of its citizens as an encroachment upon its peculiar privileges, it welcomes such activities as tending to give it increased freedom to apply itself with greater singleness of purpose to the one thing it is commanded to do, the preaching of the Word. It thus more and more separates temporal and spiritual powers, legal enactments and moral influences, reserving to itself with jealous care the establishment of the one while ungrudgingly giving over to the state the enforcement of the other. Whatever progress we have made in Christian civilization, the two chief characteristics of which are a love of personal independence and a devotedness of man to man, is, therefore, due to the inspiration of evangelical Christianity.

But here is the ever-present danger: Having turned over to the state these various social activities which she inspired and, perhaps, first organized, the church is under temptation to forget that she, as the salt of the earth, must continue to inspire and uplift to a higher efficiency and nobler service whatever the state may elect to do for the material welfare of its citizens. She is prone to look upon her work in certain fields as done when it has only begun. This, I fear, is just what has happened with public education. We have failed to concern ourselves with its problems as we ought. Having seen it taken over by the state, we have left the ordering of our educational system to the trained educator and the professional politician, forgetting that that trained educator in the hands of the professional politician is usually a very helpless creature, unless he is backed up by sound and wholesome public sentiment.

I am not now thinking of education in the sense of moral training. That the church cannot and dare not give over to the state, without becoming unfaithful to herself and her mission. She cannot recognize any system of morals save that which aims to glorify God through Jesus Christ, or which, in other words, fails to make the gratitude of faith in the crucified Redeemer the mainspring of every private and public duty. She must, therefore, insist upon her right to make full and adequate provision for the religious and moral training of her children, even to the extent of maintaining religious day schools for them; provided, of course, that her members do not ask other people to pay the bills for such schools or ask to be excused from cheerfully sharing the duties of citizenship which devolve upon them as upon every other class of citizens.

I am thinking rather of educational efficiency in the sense of vocational training, for all sound education should be vocational; of the organization and plan of study of our public schools—matters in which all citizens and especially those citizens who are members of the church are most vitally concerned.

It cannot be denied that there is a growing feeling of dissatisfaction with our public school system. To me, this does not mean that the entire system is wrong. It merely means that the time has come for its reorganization and rearrangement, with a view toward a more efficient training for the complex duties and responsibilities of present-day life. We are told that the day of the little red schoolhouse is past, which can only mean that rural education as organized to-day does not properly train the pupils who attend our rural schools to successfully meet the demands of present-day agricultural conditions. Efforts are being made to remedy any apparent defects by the organization of agricultural high schools, corn clubs and domestic science courses. The teachers of our rural schools, however, as a rule receive no special

Continued on next page

In the palace of the Emperor of Germany and the modest home of a country school-teacher in Kentucky

Photo, Bieber
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THE CHURCH AND PUBLIC EDUCATION

Continued from preceding page

training for the performance of their peculiar duties other than the training given the teachers who enter our city schools. They are often city- rather than rural-minded. They train their pupils away from rather than toward the farm. They have not realized that cow is as good a noun as Agamemnon; and the story of the growth of an ear of corn as interesting as the story of the siege of Troy. Wisconsin is attempting to solve these problems through its so-called county training schools, with what success remains to be seen. But the whole system is in a state of flux. We have nothing in this country corresponding to the "small farmer" schools of Denmark, which so successfully mingle culture courses with practical farm and household work.

The same thing must be said of our city schools. Although the great majority of their pupils leave school before their fourteenth year, their plan of study is arranged as if every pupil were going through high school and college. There is no attempt at educational specialization under the eighth grade. Attempts are being made to introduce vocational training, which usually means a little carpenter work for the boys and a little cooking and hemstitching for the girls. These things are, no doubt, helpful, but none of them are fundamental. They are mere attachments stuck on a poorly organized machine.

We have, it is true, separated the high school and the polytechnic institute. We have arranged intricate plans of study with elective courses in our high schools. But here again the whole system is in a state of flux. We have nothing which might be compared with the wonderfully organized system of Germany, with its gymnasium, realschule, polytechnicum, its continuation schools and trade schools. Here again our whole system of education may be said to be in a state of arrested development. It has not yet put itself into consonance with the conditions of modern life.

Mere negative and destructive criticism is usually both unpleasant and unprofitable. It is justified only as it leads to and makes possible the formation of a positive and constructive program. Evangelical Protestantism must therefore ask itself what the present educational situation demands of the people of this country. To fail in this would not merely mean the missing of an opportunity and the neglect of a duty, but it would place the discussion of this most important question into the hands of little groups of faddists, each of which has persuaded itself that the salvation of society depends upon the prompt introduction into our present curriculum of its particular fad, whether this be the science of eugenics or some theory of taxation. What is needed is a broad educational program for the twenty million pupils who, in the public schools of this country, are being prepared for the responsibilities of life. This program should be an expression of the best thought of the entire nation.

It is therefore most gratifying to know that our school system was discussed from the viewpoint of public health by two thousand physicians, scientists and educators from nearly every country of the civilized world, who recently met in Buffalo, N. Y., at the call of the International Congress of School Hygiene. Schoolhouse construction, with its many problems, is being studied by our architects. Educational organization, both as it affects urban and rural life, is being discussed by our educators.

This raises what I hold to be a perfectly legitimate and important question: Is there any side of this ever-present and complex problem which may, with profit to the nation, be studied and discussed by the church? Is there no service which she, as the most devoted friend of the arts and sciences, who, although concerned primarily with the spiritual welfare of man, is none the less interested in the bodily wellbeing of society—is there no service which she can render to the school children of our country?

By way of answering this question, attention may be directed to the "Notes on Agricultural Conditions in Denmark," submitted to the United States Congress by the Hon. Maurice T. Egan, minister of the United States at the Court of Denmark, and printed as Document No. 992, Sixty-second Congress, Second Session. In this most interesting report, Mr. Egan points out that the impetus for the educational reorganization of what is to-day the most efficient agricultural country of the world was given by the church through the Lutheran minister Grundtvig. "He has been dead for many years, and yet, as Mr. Alford Polvsen (Mr. Polvsen is the director of the high school at Ryslinge, Fyre) says, 'His thoughts and his system are as enthusiastically discussed as they were during the first half of the nineteenth century, when he himself was the leader.'

"He saw no debasement in being a peasant or a workingman, nor any grandeur in being rich in goods or knowledge. Misfortune lies only in poverty when accompanied by ignorance, immorality and impiety, and the most valuable treasure of a man is, as he says in one of his best school songs, 'to know God and yourself.' In this sentence his whole educational system is expressed: 'Make every man a servant of God and a master of his task.'"

This impetus was given by holding up to the people of Denmark social ideals which they sought to realize through the establishment of a system of education suited to their peculiar needs. With this result: Mr. Egan says, "The Danes are probably the best educated people in the world, because the Danish farmer understands that the kind of education his son and daughter gets will fit them for the work they are to do, without limiting them in narrow bonds."

This, I think, is exactly what we need in this country to-day: "A kind of education for our sons and daughters which will fit them for the work they are to do." I see no way to obtain it unless evangelical Protestantism will do in America what it did in Denmark: hold up to the people of this country such social ideals as will inspire them to ask for their church a system of education thoroughly suited to their needs.

This can certainly be done without unseemly agitation or forbidden interference with what is not a church but a state institution. It must be done if evangelical Protestantism is to continue to stand for intelligence and efficiency in the performance of temporal as well as faithfulness and sincerity in the performance of spiritual duties.

It may be said that a discussion of this question by the church has its dangers. So has the discussion of school hygiene by a group of physicians. But this cannot mean that we must leave these questions to the tender mercies of that class in the community which generally manages to go to our city councils. What we want is the application to this question of the collective good sense of the whole community. And that, I think, at least in this country, is usually inspired by the social ideals held up to its people by evangelical Protestantism.

CHEERS THE DOWNHEARTED

THE CHRISTIAN HERALD magazine uplifts a person when down-hearted and encourages and cheers one on his career heavenward. I hope it may continue to prosper, and in the end prove to have been means of bringing salvation to many a soul. Hearty wishes for the years to come from a subscriber. ANNA C. F.

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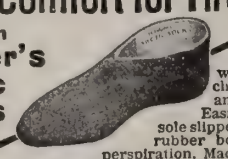

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

"God Is Love"*

DID you ever miss anybody? Do you knowwhat the experience is of going about your work with that strange sense of longing for some one who is separated from you? All the familiar things about home, or about the town, seem strange and sorrowful just because this friend has gone.

It may be a brother who has left home to go to work in another town or city, leaving some of his familiar clothes and other possessions hanging hanging in their accustomed places. It may be that some member of the home circle has gone out into the mysteries of the other life, leaving the rest heartbroken. It may be some comrade in whom you loved with the pure beginnings of the love that poets have sung about almost since time began. Whatever the experience, you remember how keen the sorrow was of missing your friend.

Experiences like these have made us understand and love mournfully certain beautiful songs which you never really cared for or comprehended before. It may be a new song like Mrs. Bond's sweet plaintive lyric:

Just awearyin' for you.

It may be one of the old, old songs like "Robin Adair," and the words may seemed to deepen, even while they softened the heartache:

What's this dull town to me,
Robin Adair?

Right along with songs and stories like experiences like these, we put the sad story of the Prodigal Son. It is just the old story of the boy who went away from home and was missed by his father. But what does the story really mean? It means that just as we miss our loved ones when they go away from us or when they become indifferent to our love, so God misses us when we forget him, or when we do not think about his love, or—a thing that is not to happen very often—when we doubt his love.

How we have heard again and again, and read it, and believed it, that God loves us just as a father loves his son—only more; or as a mother loves her child—only more; or as a husband loves his wife, or a lover his betrothed—only more. Yet, again and again, we forget it, or doubt it, or deny it. Then life goes hard with us. Then we wonder why the burdens are so heavy and the way so dark. It is because we are stumbling on, sinful and mistaken, in the "far country," forgetting our Father God to miss us and long for us, and to send out messages to us, begging us to come back. It is not only those who are wandering in sin who need to be reminded of God's waiting and yearning love. We may be wandering away in too strenuous work for him—work so hard and perplexing that it makes us forget him and his love. He wants us to come back to him; back where we can hear his voice and feel his nearness, and get his power and wisdom for our work rather than rely upon our own.

It is a beautiful thing that thousands of young people throughout the world, belonging to the great young people's organizations, are going to study this lesson to-night about the great, changeless fact of God's love. It will give us more power in our work for him than anything else could possibly do to realize again how much and how tenderly he loves us, and how it grieves when we, even in the slightest degree, forget, or doubt, or wander from his love.

The way to win souls, the way to help people of all sorts, is to tell them how God loves them. This is the Gospel. "God so *loved* the world"—that is the keynote of the Gospel story. It is at times necessary to warn people; it is at times necessary to emphasize the laws and the justice of God; but the great word that will conquer men is Love. Tell them that God loves them; that he hates their sin because it is hurting them; that he sent his Son to be their Saviour from sin; that he wants to win them to friendship with himself; that he is grieving because they are away from him.

The whole atmosphere of our religious life and work should be the atmosphere of love. "We love him because he first loved us" (verse 19). And we do our work for others best when we are working for love of the Christ who brought us the story of the Father's incomprehensible love, and died to make a way for it to come into our own hearts. Read the rest of this beautiful chapter; then read the eighteenth verse of chapter three: "My little children, let us not love in word, neither in tongue, but in deed and in truth."

* "Twelve Great Verses. III. The Love Life." (Consecration Meeting). I. John 4: 7-21. Christian Endeavor and B. Y. P. U. Topic for Sunday, March 1, 1914

Deliverance and Trust*

THIS Psalm is full of graphic description. Some one is in a "horrible pit of miry clay." There is a cry for deliverance. Then patient waiting. Then a deliverer comes; the traveler is pulled up out of the mire; his feet are set upon firm ground; he is set upon his journey with a new song in his mouth, a song of praise to his deliverer.

Many people have had an experience like this with their feet; but multitudes have had this identical experience in their souls. There has been the "horrible pit" of sin, the cry, the waiting, the strong hand of the delivering Saviour; the planting of the will upon the solid way; the new song in the rejoicing heart.

The fourth verse states the blessedness of the man who trusts God, and who follows him, not allowing himself to be influenced by others. The fifth exclaims upon the vastness of the multitudes of God's blessing. It is an ancient version of the modern song: "Count Your Blessings."

From this point on, the Psalm is somewhat difficult, for there are some passages which can hardly be made to apply fully to any one but Christ himself. These passages are generally regarded as being "Messianic." Yet the words, though they may refer to Christ, can be applied helpfully to our own experiences. "Sacrifice and offering thou didst not desire." Here is another hint of that pervasive note in all the Bible message that what God wants chiefly is not service but affection. The Saviour said: "Lo, I come. In the volume of the Book it is written of me: I delight to do thy will, O God. Yea, thy law is within my heart."

In these respects we can follow Christ. We can catch God's idea of love as greater and higher than service and sacrifice, though love will inevitably lead to service and sacrifice. We can "delight to do his will." He cares for more than the mere doing of his will; he wants us to delight in doing it. He wants his law to be, not only in our hands and in our wills, but in our hearts.

* "A Song of Trust and Deliverance." Ps. 40. Epworth League Topic for Sunday, March 1, 1914.

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I treasure The Christian Herald next to my Bible, and feel as though I could not live happily without it. It is, beyond a doubt, the most ideal family magazine published. Nearly every copy I read there comes to my heart the sad regret that all families can not afford to read it, too. I am disappointed at finding so few are able to take The Christian Herald. But I hope and pray that 1914 may bring to me greater success in circulating it. The reason that I am so anxious to circulate it is because every copy so richly blesses my life that I want it to bless others also. Mrs. F. A. McC.
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IF WASHINGTON CAME BACK

BY MARGARET E. SANGSTER, JR.

"IF WASHINGTON were here to-day," said the Thoughtful One, as he banged discordantly on the mandolin—"if Washington were here to-day—" The voice crept off in a chuckle—a foolish, inane little chuckle.

"Go on," said the dark boy as he punched a sofa pillow into shape, "you've got something on your mind. It's probably clever, but we don't care, you can say it."

The Thoughtful One stopped laughing and gazed reproachfully in our direction.

"This isn't clever," he told us. "I know that you hate people who are obviously smart. I was just thinking what would happen if Washington came walking down the street—Broadway for instance. I was wondering what he would do if he could see the population of a city tangoing until daylight. I wonder what he would do if he could see the electric lights, and the limousines, and the minaret skirts—I wonder!"

I wondered, too. I wondered hard—very hard—just what Washington would do. And then, having a sense of humor, I laughed. So we dropped the subject and talked—talked of cabbages and kings.

The next day it came back to me again—the question—and I wondered again what the Father of our Country would think of his homeland.

Somehow, patriotism is not the lively, soul-satisfying thing it used to be. People can listen to the beat o' drums without excitement, and the sound of a bugle does not surprise them. Several times a year the flag is taken down from the attic and the dust is shaken out of it for a few hours—then it is put back again. A crowd of people stand up when an orchestra plays "The Star-spangled Banner" and sit down at the final note with marked relief. George Washington means the face on the postage stamp and a story about a cherry tree. So when I tried to imagine our first President coming back, I had a hard time to see him in my mind.

The Washington that my mental picture showed was an attractive man with carefully powdered hair and a carefully tailored suit. His satin waistcoat was of a pearl gray, and his knee breeches were of some dark, heavy silk. His fine stockings were white and he carried a tri-cornered black hat. But the eyes under the straight bows were kind, happy eyes; and the firm mouth that shows up so well in an engraving looked as if it could smile.

What would happen if he came back now to New York? Can you see the picture? A graceful, dignified gentleman among the rushing throngs on upper Fifth Avenue. A courteous, peaceful face in the evening crush at the subway stations. A grave, quiet figure among the gay diners at a popular cabaret. But there are other places where we could see him. In the tenements on the East Side, in the big, dusky churches, in the missions. He might even drop in at the CHRISTIAN HERALD office—who knows? And I wonder what he would think of his country—and of us?

We always think of the present, don't we? Sometimes, rather seldom, we stop and think of the future. But do we ever think of the past? Because if we think of what people are going to say now, and of what people will say, why not think of what people would have said—or thought; your grandparents, for instance, or your great-grandparents, or George Washington.

Did you ever, when you were in the midst of doing something silly, stop and say to yourself: "How foolish I am!" Did you ever analyze yourself from the standpoint of a perfectly disinterested person? Because sometimes the result is far from happy. Sometimes you are just a bit ashamed of what the perfectly disinterested person thinks.

Did you ever have an aunt or a grandmother—a loving woman who insisted on correcting your little faults, who said to you, "I didn't do it when I was a girl."

Did she bother you, and did you call her fussy? Of course you did! But did you ever put yourself in her place?

For instance, take the girls of only a short generation ago. Brought up strictly with nothing to do in the evenings but go to bed, nothing to wear but simple clothes, nothing to read but improving books, they are the girls who have developed into the so-called fussy aunts. But if you look at it from their viewpoint, you see a "horse of a different color." For where they spent their evening at home, reading, the city girl passes the time in empty hilarity. They wore modest dresses with high necks and full skirts; and where they walked sedately, carefully, demurely, the modern girl rushes headlong with a song on her lips.

"If Washington were here again," said the Thoughtful One, "if Washington were here to-day, what would he think of us—I wonder?"

Oh, friends of mine, think of all the nice things that you do—the things that you know are right, things that make other people happy. And then think of the other things that you do—the little things that an inner voice tells you cannot be right. Weigh them, the good on one side, the wrong on the other. Then perhaps you will be able to tell what Washington would think of—us—if he came back. Whether he would be ashamed of—us—or proud.

A figure serene in the whirl and the tumult,
A smile that is kind to an earth filled with dread,
A coin to the blind and a sigh for the friendless,
A glance of the eye and a nod of the head—
The things are so tiny, so often forgotten,
And yet in this harbor of sorrow and woe,
Remember them, so that your name will be mentioned,
And folk will remember you after you go.

SOME OF WASHINGTON'S RULES OF CONDUCT

Every action in company ought to be with some sign of respect to those present.

In the presence of others sing not to yourself with a humming noise, nor drum with your fingers or feet.

Show not yourself glad at the misfortune of another, though he were your enemy.

Let your discourse with men of business be short and comprehensive.

When a man does all he can, though it succeeds not well, blame not him that did it.

Wherein you reprove another, be unblamable yourself, for example is more prevalent than precept.

Be not hasty to believe flying reports to the disparagement of any one.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature, and in all causes of passion admit reason to govern.

Be not immodest in urging your friend to discover a secret.

Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is a time to converse.

Labor to keep alive in your breast that little spark of celestial fire called conscience.

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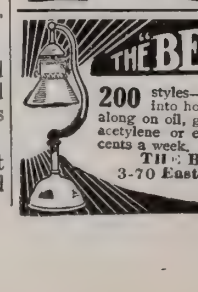

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RACHEL

Continued from page 152

e surveyed me and my surirs. I at once became acutely ios of the chaos about me. As tt of fact, I was cleaning out iten after the last of the three. ri it out" would more accuescribe the process. But how Rhel to know this? I wanted fy to explain, but I forced fo read her character instead. naanaged to spend considerable or it, and assumed an air of rion, or hoped I did. In the oked up at her with a smile, somewhat to my surprise she do, a wintry sort of beam that h in it much of comfort. l, Rachel," I said, "I'd like to y if you'll come."

erdays of peace. Ah, the bliss k that rose to fall no more; of hat were clean; of washing icked white and smelled sweet! I ways supposed that I myself ne, but my cleanliness was gray e er spotlessness. Later, as the s passed on wearily, came the ven no slightest wish of mine n to be expressed, so full was ftender care for my comfort—eniding itself always under a frusqueness. And then at last nderful day when Rachel tipt my bed with red eyes and e my hand, while I whispered, e he is, Rachie!" and pulled e blanket from the tiny red could see again her look, ced yet adoring, as she ejacu- You leetle toad!" And now elwas going unless I humbled Hand asked her to stay, and I ever could do. She had begun l, ot I. I steeled myself to a u dignified course, and parcceeded. And yet, if on engthe house I had met a Rachel y and deferent, mutely begt be restored to favor, I know I should have been willing to t first step toward reconcilia-

s not thus I found her. As I ed the door, I heard her say to r "Put it down, quick, baby! mes your ma." She followed ecstatic flight up the hall defiant step. "Is it your orat I should get dinner?" she l. "And shall I warm up the ? You didn't tell me, and I was d I might disobey." That set- It was not only her silly repe- my words; it was her remark r. "Pa" and "ma" were two hat had been grudgingly abant my earnest solicitation. The of "ma" was a direct chal- my stock of patience. That wrote to my husband, who was wo weeks on business.

all this happened on a Monhe week that followed was ie. An unprejudiced observer ave been convulsed with mirth comedy in my kitchen. From t pleasant and easy of relas we passed to an extreme of y. Occasionally one of us orget her new rôle for a mobut the other always remembwith polite surprise.

uesday morning I came into hen to collect my grocery list baby preparatory to a mornamble. Rachel was ironing. only nine o'clock, but her was in exquisite order and she eady had some clothes on the "You'd best be looking up a ," said she.

well," I answered stoutly, as wavering and she knew it. Roger dear."

was playing with an assortsaucepans. "I don' wanto," ed with a sweet firmness.

mother wants you, dear," I d took his hand. Roger has qualities that go to make a sucacrobat. From absolute rigidcan pass into a flexibility ggars description, a condition whereby the legs double under as one lifts the upper portion of the body, and the head dangles limply if one assails the middle. I felt reasonably sure that he was going to adopt these tactics, and I did not feel equal to the fray under Rachel's eyes. So I essayed cajolery and threats to no avail. As a last resort I started for the door. "Very well, Roger," I said, with all the firmness I could muster, "mamma will have to go without you." It was a device that had never failed me. With a smile that reflected the one on Rachel's face, my son turned to his saucepans. "Berry well," he crowed. "Roger stay Rachie." My exit was hurried, but I had time to hear Rachel's chuckle.

At the same time, several hours afterward I managed to laugh myself. It was too funny that Roger should have added his mite to the general collection of ill-feeling. I could not help reflecting, too, that there were not many households in which a baby could emerge immaculate after playing for an hour with the saucepans. Surely, Rachel had her good points.

That my husband thought so was shown by the letter that came next day. "You really sound in earnest about Rachel," he wrote. "Better think it over. She's one in a thousand, you know, and her pies and dishcloths can't be beat. Why not give her another chance?"

Another chance! There, at last, was the idea. I advanced to the kitchen, but curiously enough, at the door my heart failed me. Rachel was making pies, and there was that in the back of her head, with its neat knot, that made me quail at the thought of offering her another chance. One might offer the President of these United States another chance, not Rachel. In fancy I could see myself withering under her scorn. She glanced up and I had to say something. "Those pies look good," was all I could think of.

Rachel chortled. "Perhaps you'll make the pies yourself now?" she suggested. "Will you try custard or rhubarb?"

I grew fairly white with rage. Her remark, simple enough on the surface, was designed to humiliate me by a covert allusion. I believe that I can appreciate a joke on myself. It is a proof of this fact that one day long before as Rachel was drawing a fragrant pie from the oven, I had burst out laughing and told her of my pastry experiences. There had been only three, but they were enough. First, but of course, this was in the earliest days of housewifery, there was the apple pie, guiltless of shortening in its crust. It looked a little strange as I brought it upon the table, and after the pie knife had failed to make an impression and my husband had solemnly produced the hammer and can-opener, the awful truth had burst upon me. Mid shrieks of laughter we removed the upper crust, which Ned forthwith nailed upon the

Continued on next page

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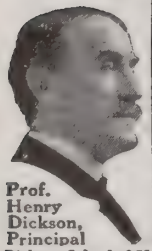

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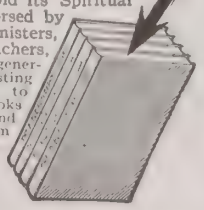

Prof. E. S. Young, D. D.

Dept. 2, Claremont, Cal.

RACHEL

Continued from preceding page

kitchen wall "as a warning to all young housekeepers."

Pie number one had been followed by a rhubarb, and to this day my face contracts as I think of that rhubarb pie. After that I weepingly consented to desist. Ned's argument really had some force. There were, he said, born pie-makers, as there were born artists and piano-players. Evidently I was not thus born. Let me, therefore, rest content with those gifts with which a kindly Providence had endowed me, and henceforth ungrudgingly pay my fifty cents to the Woman's Exchange whenever a pie seemed essential to our happiness.

All this, I repeat, I had gleefully told Rachel. I could remember perfectly her twisted little smile as she looked at me and said, "Well, you are the beatenest!" I feel sure she would have perished on the rack rather than tell such a story on herself. Well and good! But that she should store up the tale which I had related with such childlike confidence and use it against me at this time savored of the deepest treachery. I must have looked my feeling, for she turned red. As for me, I made two stops on my expedition that morning. At the agency I gave the signal that the hounds of war might be unleashed; at the telegraph office I despatched the following to my husband: "Either Rachel or me. Insult to injury. When do you return?" I now felt better—or worse. At any rate, different.

On Thursday Rachel departed at her usual hour, leaving the dinner "laid out" for me. The funeral suggestion of the word was quite appropriate on this occasion; I could hardly eat a mouthful. I had told her that she might go earlier if she wished, as she might need the time, but the clock struck three before she left the house. All that weary afternoon and evening the bell rang incessantly. The intelligence office before referred to is indefatigable in its efforts. Apparently the servant problem had changed but little since my former experience, for I recognized all the old types. The only difference seemed to be that they wanted to do less at a higher price. The mention of Roger usually produced an air of surprise and disapproval. One only in the number seemed at all possible. I took her name and address carefully, with the assurance that she might hear from me later.

It was just after she had left that my husband's message was telephoned up to me from the office. It ran, "Rachel then, but heaven help us all. Remember Julia. Wednesday." I heard it with a pang. I did remember Julia. She was the last of the triumvirate that ruled before Rachel. Black of skin and heart was Julia, and she departed clad, as I discovered later, in some underwear that I had put aside as too choice for daily use. Did or did not the last specimen have something of the same manner? And Wednesday! I had hoped against hope that Ned would get back in time to do something, I hardly knew what. But Rachel regarded him with a species of veneration, and in some fashion he might have saved the day. For I knew now in my heart of hearts that I wanted Rachel—wanted her more than anything else except my self-respect. That, I felt, would be lost forever if I submitted any longer to her tyranny.

On Friday morning Rachel greeted me with pleasantness. It was a ruse as I soon discovered, for she remarked presently, "I'm thinking of taking a place out in Woburn. There are only two in the family and the washing is done out. I need a rest," she added.

"That will be nice," I said equably.

"I suppose you had quite a few callers yesterday?" she continued.

"Oh, eight or ten," I responded, and went on preparing Roger's cereal.

Continued on next page

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Notes numbered 10 to 18, both inclusive on January 15, 1916 . .	4,500
Notes numbered 19 to 27, both inclusive on January 15, 1917 . .	4,500
Notes numbered 28 to 36, both inclusive on January 15, 1918 . .	4,500
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Total Issue	$45,000

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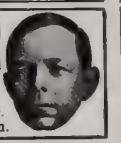

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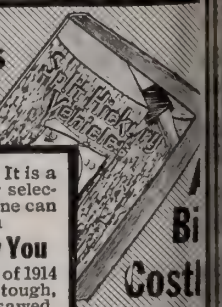

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RACHEL

Continued from preceding page

"Any good?" persisted my handmaid.

"Only one," I replied, "a little Irish girl. She was pretty young, but I believe, after all, it's a good plan to train a servant one's self. Then you get what you want. She seemed willing and capable, and can come the latter part of next week."

There was a scarcely perceptible pause before Rachel returned: "That will be nice." When I could glance at her my heart smote me. She looked different, older, grayer. "Rachel!" I cried, but at the same second she said, "They want me Tuesday morning at eight sharp, and I said I could come."

That day and the next Rachel worked valiantly. Under her ministrations the house shone; she seemed never to tire. As for me, I felt almost ill. Everything she did stirred up memories. If she brought me a glass of milk at the table, straightway I remembered how tender she had been in those long weeks of slow convalescence after Roger was born. Always as I felt weary, I had found the arm chair ready, and beside it my glass of milk or cup of cocoa. The picture would flash before my eyes and I would set down the milk untasted.

The days did pass. Monday was terribly silent. Rachel rose at five and worked like one possessed to do the washing and ironing in one day. I was out with Roger as much as possible. I knew she would not let me help, and I was too nervous to stay in the house. When I put Roger to bed he called to her for a good-night kiss and I slipped out of the room, but after a hurried caress she left him. I ate what I could of an excellent dinner and then tried to read. But all the time I was wondering whether Rachel would stay if I urged her. My common sense told me the thought was folly. It was settled now, and settled for the best.

At last I threw down my book and stole to Roger's room. I felt strangely lonesome and heartsick. I wanted my husband; next best I wanted to be with my baby. There is a lounge in the corner of the room where I used to lie often when he was tiny. I threw myself upon it now, thankful for the darkness and for the sound of his soft breathing. Suddenly the door opened cautiously and against the light in the hall I saw Rachel's slight, thin figure. Then, for my eyes were used to the darkness, I could make her out as she knelt by the crib. Gently she let down the side, so that she might touch the baby face and hands, and then—Rachel was crying! Once or twice I have seen men in tears, but their weeping has never affected me as the broken sobs I heard in the stillness of that room. There were words, too, and hungry, heart-broken kisses. Once Roger spoke in his heavy sleep. "Rachie," he whispered, and she sobbed afresh, "My baby, my baby!" There was a noise in the other room, only the rustling of a shade, as I knew, but Rachel started to her feet and left the room. I lay there. Quite suddenly everything was changed. What had seemed all important was swept away and we were left, she and I, two women—the one blest, how blest! I pressed my hand to my heart as I thought of my happy wifehood and motherhood. And Rachel—no man's voice would ever bring the tears of joy to her eyes, no baby of her own would ever lie warm against her breast. Ah, the worn, thin form and the long, long years! I stumbled to my feet and hurried down the hall to Rachel's room. She was on the floor beside her trunk, throwing, yes, our Rachel, *throwing* things in. I ran and knelt beside her. "Rachie," I whispered, "Will—will you stay?"

To my last day I shall never forget the look that flashed over Rachel's face. To describe it, even if I could, would be sacrilege. She recovered herself in a moment. "I never expected to go," she said gruffly.

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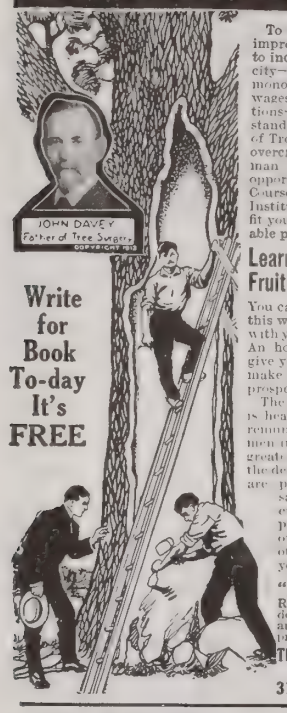

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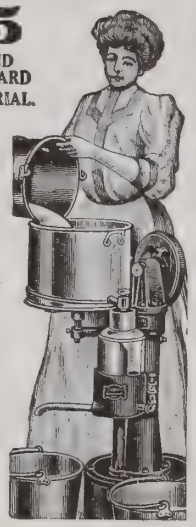

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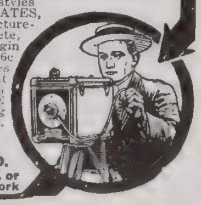

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THE "TEMPORAL POWER" ISSUE AGAIN

Will Vatican Bow to Quirinal?

NEWS from Rome came to the *Daily News* of London recently that Archbishop Udine, in an address before the Catholic Congress in Milan, had publicly declared that if the Italian Government would unite with other Catholic Powers in assuring the Pope that his religious prerogatives will not be interfered with, the Pope would cease to call the king a usurper. This statement was reinforced by a similar one made by Count Torre, president of the Catholic Popular Union. It is assumed that two such stanch defenders of the Papacy would hardly make so significant and far-reaching a statement without the knowledge or consent of the Pope. It is certainly a very unusual and unexpected event if the newspapers have correctly reported it. The war between the Pope and the king in Italy has been a costly one so far as the church is concerned, and it would be a fine stroke of ecclesiastical statesmanship if Pius X could reverse the supposed infallible judgment of his predecessors and relinquish all claim to temporal power. Such a radical change of front is almost too good to be true; but the Papacy does know how to trim its sails to suit the winds. One could wish, however, that there were less effort on this side of the water to unfurl the flag of temporal power in Uncle Sam's domains.—*From the Lutheran, Philadelphia, January 15, 1914.*

. . .

Vatican Interest in Elections

THIS despatch from Rome (November 15, 1913) was published throughout the United States: "The Pope has received a detailed report of the elections in America. He has learned with great satisfaction of the successes attained by a number of Catholic candidates. He is especially pleased that the governors of half a dozen important States are Catholics." We have already shown that the present Pope has denounced and anathematized all the principles of our democratic government, and all the institutions embodying them — free press, free schools, civil marriage, freedom of worship and separation of church and state. Whatever political successes, therefore, his followers among us attain, ought to be especially displeasing to patriotic Americans. And why should a foreign despot require "a detailed report of the elections in America," and publish to the world his pleasure in the political successes of his subjects here?

The Pope is pleased with these successes because he thinks they are steps of progress in the papal plot "to make America Catholic." And note that they are political steps, and let the significance of it soak in a little while. They understand this better in Europe than we do, and those nearest the Vatican best of all. On November 27 (only a few days after the Pope had announced to the world his "great satisfaction" at his political successes in America) King Victor Emmanuel opened the first session of the newly elected Italian Parliament. He thought it necessary to impress it upon the minds of the members that "the Vatican must never be allowed to interfere in governmental affairs." He knows how deadly hostile Vaticanism is to constitutional monarchy, and we ought to know that it is more bitterly hostile to democracy. Yet our statesmen encourage this dangerous interference.—*From Christian Standard, Cincinnati, O., Jan. 17, 1914.*

VALUES PAPER ABOVE ALL ELSE

Thanks for the *Wonder Tales*. I did not expect anything special, for I do not think THE CHRISTIAN HERALD needs any premiums. I have read it twenty-seven years, and would not do without it though the subscription price cost me even my bread. There is nothing in my life now I value so much as THE CHRISTIAN HERALD. When I began reading it there were six in the family—four children, my husband and self. Now I am all alone, waiting to be called higher. F. H.

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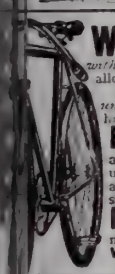

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THE HOUSE THAT IS ALWAYS A HOME

"THOSE sisters are ever so much alike, both happily married, both blessed with adorable children, yet one of them seems to get so much more out of life than the other." My friend was speaking of two neighbors. "Perhaps," I suggested, "it is because one lives in a house and the other in a home."

How often do we see similar cases! One woman measures her household treasures by their cash value, while another knows how to elevate the humblest cottage by that wonderful "something" which we recognize when we say that a room makes us "feel better," or makes us "feel at home."

Now THE CHRISTIAN HERALD believes that every man or woman who lives in a home at all has a right to a beautiful home; and deserves a comfortable home. For beauty does not mean costly furnishings any more than comfort means luxury. We have as little sympathy with the woman in humble circumstances who makes no serious effort to beautify her home as we have with her wealthy sister who thinks that by paying a handsome fee to a decorator she can buy a home "ready-made." The wealth of a kingdom could not buy a home "ready-made."

A home, to be a home in the "realest" and truest sense of the word, must be first of all an honest—and a worthy—self-expression of those who live in it. Unless you have succeeded in putting your own self into its furnishing, giving your home thereby individual character and charm, it can be little more, in its physical aspect, than a collection of furniture—good, bad, or indifferent, as the case may be. The trouble with so many of our homes is that, like Topsy, they "just grew"—each year adding more or less to a promiscuous assortment of furnishings. Or often, where worldly prosperity has flourished, they have been practically "bought in a day," not the result of patient study and loving thought.

Home-Making and Housekeeping

The fact is that, whether you realize it or not, your home reflects *you*, just as surely as does your speech or manner of dress. If it does not reflect your best ideals, then it simply betrays your indifference. Many and many a home that is neatness itself still shows a mental laziness or indifference on the part of its mistress concerning the things which beautify and elevate our lives. And for this there is no excuse in a day when carbon prints of the world's masterpieces may be had for almost a song, and furniture of good design, however "plain," is within the means of all! There is, right in the tenement district of New York, a certain small room furnished with home-made "box" furniture, painted and enameled white, hung with window curtains and hemstitched cheesecloth and "ornamented" with potted geraniums and unframed photographs of the masters, which, I assure you, is far more "artistic" than many a gold and brocade parlor in the fashionable part of town.

Every woman owes it to herself, no less than to her family, to bring her home up to the best artistic standard that she possibly can. Few of us can afford to make our homes all that the heart desires, but all of us can make them inspiring no less than clean and comfortable places to live in. Every woman can "afford" to make her family living-room a room where one may truly grow as well as sit at ease, and her dining-room a place where family and friends may find good cheer no less than good food.

It used to be that our girls were taught housekeeping, and that was considered enough. To-day, throughout the land, we are waking up to the tremendous importance of studying home-making as well. It is not idle

Continued on next page

Don't Say—"Just a Sore Throat"

IN a few days, you know, "just a sore throat" may be something much more serious. For science has proved that the throat is not only the first spot reached by infectious germs but also forms the ideal soil for them to multiply on.

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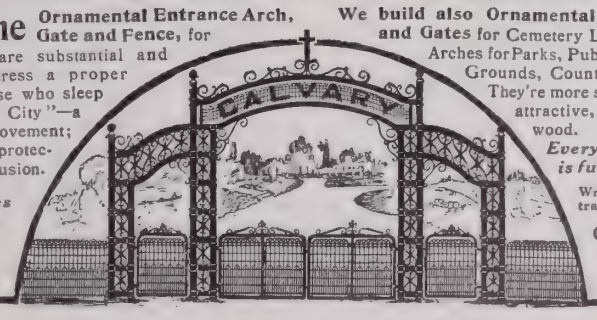

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"Ten years ago I was obliged to give up my much-loved work in the public schools after years of continuous labor. I had developed a well defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general "gone" feeling, with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced because some years back I had drunk a cup of weak, tasteless stuff called Postum which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Soon I found myself improving in a most decided fashion.

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THE HOUSE THAT IS ALWAYS A HOME

Continued from preceding page

sentiment, but a fact, that our personality, as well as our daily happiness, is molded to a large extent by our environment. And it follows that in our homes we ourselves are responsible for this environment as it is. True, that a home without love would be a poor imitation of a home, and no amount of harmony in color schemes will atone for lack of harmony in family life! But it is also true that a room by its mere furnishings and the arrangement of them can do much to insure our content or discontent; to make us cheerful or discouraged, optimistic or depressed. And that is why we say that woman's duty as a home-maker does not end in giving her family bodily comforts, nor yet even an abundance of love.

What Is "Good Taste"?

The home furnished "in good taste" is the only home which can satisfy. What do we mean by "good taste"? Any home in which each room has been made a fitting and harmonious setting for the life that is to be lived in it, such is furnished "in good taste," regardless of its kind, or size, or cost. Not so many years ago most couples bought their furniture according to what styles and designs were "fashionable" at the time. A "stylish" parlor was considered a fine thing. Times have changed. For the well-furnished home to-day nothing is selected because it is "all the vogue," but furniture, hangings and "ornaments" are chosen with careful regard for the kind of a room in which they will be used, and only furnishings of a character in keeping with the family life, as well as in harmony with each other, are "good."

This much-talked-of "secret of success"—there is no secret about it. Sincerity, simplicity and suitability—these are the three essential things that every woman can put into the furnishing of her home, which will insure that necessary thing called "good taste," which money alone cannot buy.

For example: a friend of the writer's felt a special aversion for the reading-table in her sitting-room. It was too small, and it was too "fancy." She could not afford a new one of better design. Finally, in desperation, she bought an ordinary straight-leg pine table, like the one in her kitchen, and stained it a soft brown with a reliable wood stain (which did all it was advertised to do) and a waxed furniture polish did the rest. The "fancy" table was put in the attic. Next she made for her new piece of furniture a long table-runner of coarse brown linen, stenciled in orange and browns at either end. Several much dilapidated plush chairs were given loose slip covers of pretty cretonne, at fifteen cents per yard, and a green and pink vase with gilt handles that stood on her writing desk was replaced by a common earthen mince-meat jar in which she put a bunch of "bittersweet," with its orange berries. The effect was charming. The petty ornaments that had made the top of her piano look like a bric-a-brac counter were given, or hidden, away, and only a pair of candlesticks and a few good books left there. Little by little, piece by piece, this woman "made over" and refurnished at amazingly little cost, until what had been a room of nondescript character became a restful, beautiful living-room and—what was more—an index to her real self.

The kind of a house that is yours matters little. What you are doing to make it a better home matters much.

VIRGINIA EARLE.

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Many thanks for the splendid books—*My Garden of Hearts* and *One Hundred Wonder Tales.* I have just completed my first year's subscription to THE CHRISTIAN HERALD, have subscribed for this year and think I shall want it always. It is a splendid paper throughout.

Sunset, Me. S. V. J.

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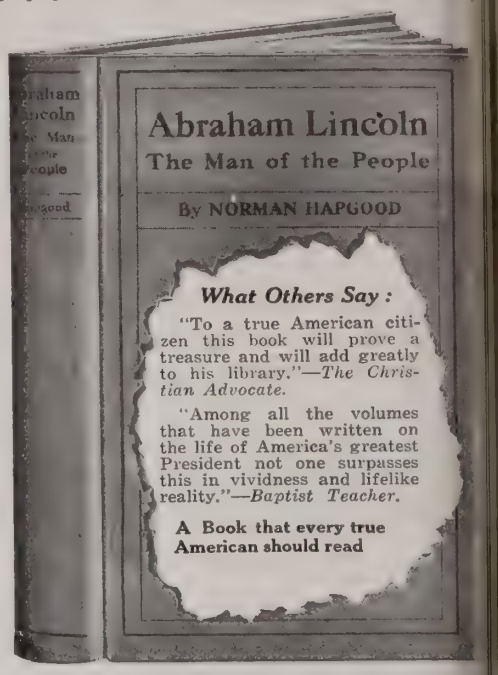
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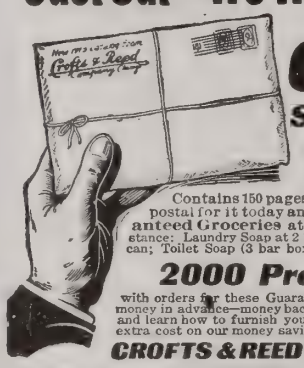

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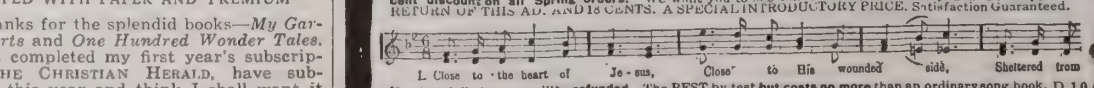

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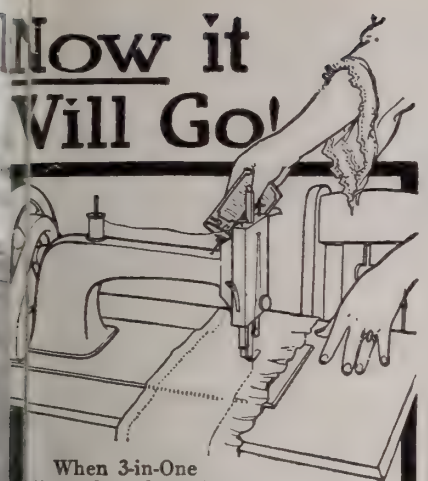

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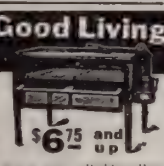

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To Mark Liquor as "Poison"

A REMARKABLE bill has been prepared by the Anti-Saloon League of New York, requiring a skull and crossbones poison label to be placed on beer and whisky bottles and other alcoholic beverages. The bill was introduced in the New York legislature January 27, 1914. It is as follows:

IN ASSEMBLY

An Act

To amend the penal law in relation to selling poison without label, and recording the sale. . . .

1743A. It shall be unlawful to sell at wholesale or retail, furnish or offer for sale any package, bottle or other holder containing any article, preparation or compound intended or commonly used for beverage purposes which contains more than two per cent. by weight of alcohol unless the same shall bear on the outside thereof a special label on which shall be printed in red the skull and crossbones commonly used to designate poison and the following words: "This preparation contains alcohol, which is a habit-forming, irritant, narcotic poison," such special label to be on the same side as the general label, if any, containing the name and description of the article. For the purposes of this act all bottles or other containers shall be divided into three classes: (1) those which contain one pint or less, (2) those which contain more than a pint, but not more than one gallon, and (3) those which contain more than a gallon. The type used on such label shall be legible and for the first class of containers shall not be smaller than eight point, for the second class not smaller than ten point and for the third class not smaller than twelve point, in all cases the words "alcohol" and "poison" to be printed in heavy, bold face capitals and the skull and crossbones to be not less than one-half inch, one inch and one and one-half inches high for the first, second and third classes respectively.

Every person who shall violate the provisions of this act shall be deemed guilty of a misdemeanor and upon conviction shall be fined not less than five dollars nor more than fifty dollars or imprisoned not less than five days nor more than fifty days, or both, at the discretion of the court.

Each bottle or other container sold, furnished or offered for sale without such special label shall constitute a separate offense.

Mr. William H. Anderson, superintendent of the Anti-Saloon League of New York, says of this bill:

"It is neither a joke nor a freak. The skull and crossbones part of it was suggested to me over six months ago by the man who directs the policy of one of the greatest newspapers in America. This bill is the application of the spirit of the 'Pure Food and Drugs Act' to the liquor traffic."

To Check China Floods

IT IS announced in the daily newspapers that the American Red Cross is about to undertake a great engineering work in China with a humanitarian end in view. The New York *Times* says of this project: "The financing and construction of the Hwai River works for the prevention of floods, the $20,000,000 conservation project recently committed by the Chinese Government to the American Red Cross, will be carried out by the J. G. White Engineering Corporation of New York. The formal designation of the company as contracting and financial agent was made on February 3 by Miss Mabel Boardman, chairman of the executive committee of the Red Cross. A commissioner from the Chinese Government is on the way here, and five distinguished American engineers have been recommended to take charge of the project."

Three years ago the Red Cross first suggested that China, instead of spending millions to relieve the suffering caused by the overflow of the Hwai, should make the river keep within its banks. The Chinese thought well of the plan, but hesitated, unless the Red Cross would undertake general supervision. The Red Cross has agreed to raise the $20,000,000 needed.

AN AGED PASTOR'S GREETING

I am in full sympathy with your religious views. I am an old man (86), and a life-long Congregationalist, but I am too near home to pay any attention to denominational lines. I like your pronounced religion. You are doing a grand work. I am glad to note your increasing popularity, and pray for your continued success.

REV. TEMPLE CUTLER.

Ipswich, Mass.

Romances of Modern Business*

THE American romance is in the large office buildings and the marts of trade; it is the romance of great achievements in commerce, in industrial leadership. And it is a wonderful romance! The child of the world's nations is leading them!—ARNOLD BENNETT.

How Time Was Sent Ticking Around the World

THIS story tells how the world was helped to measure its time. It is an interesting story, well worth a volume. It is about the Ingersoll dollar watch.

We first see two farmer boys from Michigan, with a small loft in Fulton Street, in New York City, selling rubber type and other small things of their own invention.

Then we turn a few pages and view these same rustic lads transformed into the executives of a business with its arms reaching to all corners of the earth.

Robert H. Ingersoll and his brother Charles, by peddling their specialties, had worked up a small trade in New York. One day the elder boy noticed a small clock hanging on the wall of an office he visited. The young man saw a vision in that clock.

Its works were machine-made, and, therefore, inexpensive. He believed they could be made small enough to fit into a watch case. He knew that a watch so made could be sold at a small price and would meet a universal need.

Young Ingersoll requested the maker of the clock to reduce the size of the works. The suggestion was ridiculed. But the farmer boy did not mind being laughed at and worked on the model himself. The result was that the first Ingersoll watch was offered for sale in 1893.

Ingersoll believed that his fortune had been made when he completed the watch. He knew that there were hundreds of thousands of citizens walking up and down in the United States at that very moment who would be glad to pay a dollar for such a watch.

But how was he to reach these people, how acquaint the public with his product? The co-operation of dealers could not be enlisted; they preferred to sell higher-priced watches. So months passed in the little loft in Fulton Street.

The psychology of advertising had impressed itself on Robert Ingersoll when he had read a small weekly magazine that reached the Michigan farm. He decided to insert a small advertisement — the smallest that would be accepted—in a magazine.

Enters now the advertising manager of a leading periodical. He had seen the small announcement and perceived the commercial possibilities of a dollar watch. He found two young Western men in a small loft, with a big commodity and not knowing what to do with it.

Then the Ingersoll brothers listened to what seemed like a fairy story to them. They should take a quarter-page of space in the magazine and great success would be theirs.

This they considered a too uncertain financial risk. They were reluctant. The advertising man was persistent and eloquent. Ingersoll's courage fattened on the other's vision. The contract for the quarter-page advertisement was given.

"It was like staking an entire fortune on the turn of a penny," said Robert H. Ingersoll in telling of this crucial episode in the history of his business. "I can never forget that time. From the day the contract was made and the copy O.K.'d, until the advertisement came out, three weeks later, we waited with bated breath.

"The first day's mail after that periodical reached its readers brought us fifteen hundred dollars' worth of orders. From then on business increased as we broadened our magazine advertising campaign. The world's time used to be measured by a bell, a sun dial, or a steam whistle, but now Ingersoll watches have ticked their way around the world and the world measures its time by them."

It is only a little more than twenty years since the Ingersoll watch was placed upon the market. To-day it is used throughout the world. Thirty-five million watches have been sold. Fifteen thousand are manufactured and shipped daily.

After Colonel Roosevelt returned from his African trip, he told Mr. Ingersoll that in some places of the Dark Continent he found his fame resting on having come from the same land where the Ingersoll watch was made.

Robert Ingersoll, now the president of a great industry, often has wondered what he and his brother would have done if the advertising manager of some publication had not walked into their office and directed their course.

To-day the course would be perfectly obvious. A young firm with something that every one wanted would find some way to buy space in the magazines and tell the public about it. But this was in a day before high-power periodical publicity had attained its present efficiency.

The advertising manager showed them how to tell the entire world of their watch, how to reach the thirty-five million men and women who to-day are using Ingersoll watches. From a loft in a New York building the news of this dollar watch being made spread throughout the world. A direct avenue of success was opened through the pages of the national magazines.

Great as the Ingersoll watch is, and great as was the latent demand for it, its history could not have become one of the most stirring romances of modern business life if it had not been written, chapter by chapter, month by month, in the advertising pages of American periodicals.

And the public service promoted in the development of an industry such as Robert H. Ingersoll & Bro. must not be overlooked. Thirty-five million men, women, and children of many nations of the world have been enabled to measure their working and playing hours by a correct timepiece. They have become more correct and businesslike; their lives have been made more orderly and systematic.

Mr. Ingersoll started out to give the world a dollar watch, and, despite the increased price of labor and materials, still is turning out a dollar watch. And the world is the better for it.

* This is one of a series of articles being published to show how leading national periodicals are serving the public through dependable advertising.

Burpee, Philadelphia, is sufficient for the front of a post card. If you will write your own address plainly on the other side we shall be pleased to send THE LEADING AMERICAN SEED CATALOG,—a bright new book of 182 pages, which should be read by all who would have the best garden possible and who are willing to pay a fair price for Seeds of the Burpee-Quality

25 Easter, Birthday and Landscape Cards Write for price list GER. AM. POST CARD CO., Box 13, Burlington, Iowa. 10c

Old Coins WANTED. $1 to $100 paid for hundreds of dates and varieties. Send 10c for our New Coin Value Book. It may mean your fortune. OLD COIN CO., 302 EAST 91st ST., CHICAGO

DIRT

Hasn't a GHOST OF A SHOW with —

Christian Herald

UBSCRIPTION, $1.50 PER ANNUM
UBLISHED 52 TIMES A YEAR

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NEW YORK, FEBRUARY 25, 1914

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IN THE TRACK OF THE TRADE WINDS

After an oil painting by Professor Schnars-Alquist, Hamburg

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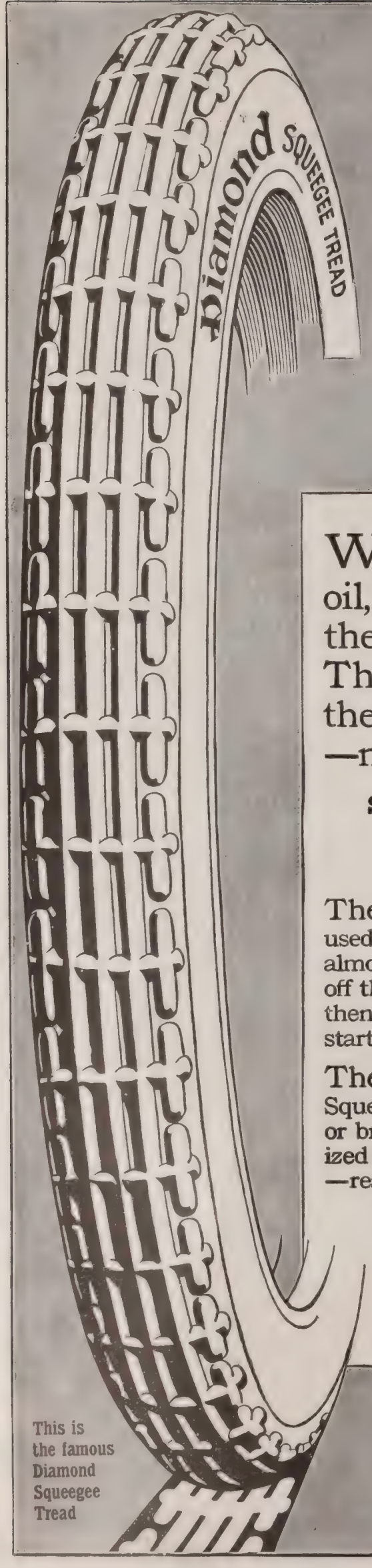
See description inside



This is the famous Diamond Squeegee Tread

Just as effective as putting sand on the track

Vitalized Rubber

Diamond Squeegee Tread Tires

When the rail is wet or covered with oil, ice or sleet, a little sand on the track gives the car wheel the necessary traction.
That's how Diamond Squeegee Treads work—they provide the traction that prevents the skid—meaning safety.

Squeegee Treads grip and hold the pavement

The Squeegee Tread is not used as an ornament. They are almost human in action—they scrape off the slime, dry the road surface and then dig in and HOLD—no chance to start a skid.

The extra tough, thick bars on Squeegee Tread will not grind off, chip or break, because they're made of Vitalized Rubber—they stay firm, full-shaped—ready for duty for a long time to come.

Squeegee Treads *wear longer* because of the extra thickness of Vitalized Rubber at the point of contact—making them the most *economical* all-the-year-around tire you can buy.

Diamond Vitalized Rubber Tires have made good

The Vitalized Rubber that is used in all types of Diamond Tires is toughened by a process that makes it a better rubber for the purpose than nature intended.

When you buy rubber shod mileage for your car, why not get Diamond Vitalized Rubber Tires—the tire that has made good for thousands of other motorists—the tire that will give you the mileage you pay for and have a right to expect. Money can not buy a better tire—so why use any other.

YOUR DEALER CAN SUPPLY YOU

Ask for Diamond Tires

BEST FOR AUTOMOBILES, BICYCLES AND MOTORCYCLES.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

FALLS OF THE CYDNUS NEAR TARSUS

FURTHER TRAVELS IN PAULINE LANDS

FIRST OF A NEW SERIES

MY PILGRIMAGE TO TARSUS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

FISHERMEN ALONG THE MEDITERRANEAN

THERE are two ways of reaching the birthplace of St. Paul, as indeed there have been during all the thousands of years that Tarsus has been upon the map. One can approach it by sea or chiefly by land when making a pilgrimage from Europe or America. If by land, we will take ship to Constantinople or Smyrna, or go by rail through Germany, Austria, Hungary, and the Balkan States to Constantinople. Then by the long overland railway route across the great upland Anatolian plains we will journey until we come to Eregli, a city famous in ancient history, but now of little interest except that near by, in the village of Ivriz, are found the wonderful, enormous Hittite sculptures, which have so puzzled and interested antiquarians. In this railway journey we pass through Konia, the old Iconium which St. Paul visited more than once in his missionary journeys, and go near the site of ancient Lystra, where he apparently found a little rest after the persecutions which drove him from Iconium and Lystra.

From Eregli we must take a Turkish *araba*, or try the mettle of a Turkish horse for a journey of some three or four days over the spurs of the Taurus mountains, and through the Cilician Gates, a narrow pass cut by the ancient Romans through the solid granite mountains which barred their passage to the regions beyond. This route is of exceeding interest, if only because St. Paul himself must have taken it more than once in his journeys to the churches of Galatia, while very likely, before this, in the days of his childhood and young manhood, he frequently visited this pass, which reflected so much glory upon his native city, and which contributed so much to her wealth and commercial prosperity.

While taking this journey through the Cilician Gates I felt as scarcely at any other place in my travels that I was indeed planting my feet in the footsteps of St. Paul. Over the roads which we traveled he *might* have passed. Over his road he *must* have gone, for there was no other way of crossing the mountains either in his day or ours.

The easier way, however, for the American to reach the birthplace of St. Paul is to take ship directly to Mersin, the port of Tarsus, on the Mediterranean coast, a port which can be reached by several steamers of various lines which touch at a dozen different towns of the eastern Mediterranean shore. From Mersin a low and rather feeble railway line takes one to Tarsus, some twenty miles from the coast. The little railway runs about as much farther to Adana, where is an important station of the American Board of Foreign Missions. One of these days the railway from Constantinople and Smyrna will be completed through the Cilician Gates to Tarsus and thence on to Bagdad. For many years it has been called the "Bagdad Railway," and is being pushed by German enterprise. It has not yet reached its goal, however, and, from present appearances, it will be many years before Constantinople and Bagdad are connected by the parallel iron rails.

Let me here transcribe a few notes which I made during my visit to Tarsus: "What is the name of this place, which we hear the brakeman calling out with stentorian lungs? 'Tersous! Tersous!' The ancient name is but little changed during all these centuries. Here we are at last in the famous city of Bible history, the birthplace of the greatest man who ever lived, the apostle to the Gentiles. This is the city of the great tent-maker, who here wrought with his own hand, and who, with a touch of pardonable pride, in after years spoke of Tarsus as "no mean city."

However, the first thought that is apt to occur to the traveler in modern days is that whatever Tarsus may have been in the days of St. Paul, he could scarcely speak of it with much pride to-day. Its streets are many of them narrow and exceedingly filthy. Few of its houses present any claim to architectural excellence. Yet after all, even after a thousand years of Turkish rule, it is better than the average Turkish city. Comparatively speaking, it can still be said that Tarsus is "no mean city." The reputed tomb of Sardanapalus, the last king of Assyria, noted for his effeminacy and voluptuousness, and who, according to tradition, ended his miserable life by burning himself in one of his own palaces, is pointed out to us in Tarsus, but it attracts little interest compared with the scanty relics that tell of the residence of St. Paul.

We did not linger long at the tomb of Sardanapalus, but hurried on to the so-called "House of St. Paul." Here is an ancient well which goes by the name of "St. Paul's Well," whose curbstone is worn deep in many places by the ropes which for countless generations have drawn water from its cool depths. We also drew a bucket of water and quenched our thirst, and looked down into the well which reflected the sun, as it doubtless did

Continued on next page

TARSUS, FROM AN OLD STEEL ENGRAVING

MY PILGRIMAGE TO TARSUS

Continued from preceding page

when the boy Saul peered into its depths, for these ancient wells are among the most authentic, as they are the most indestructible landmarks of antiquity.

Near a large Armenian church stands a gnarled and rugged tree, which for many generations has been called "St. Paul's Tree." Withered and dead though it was when I saw it, it is considered not altogether impossible that it may have been growing nineteen hundred years ago, and that the boy Saul played under its shady branches; so compact and iron-like is the fiber of this wood that it seems indestructible.

However doubtful the traditions may be that connect these sites with the Apostle to the Gentiles, there is one monument to St. Paul of which all Christians, and especially American Christians, may well be proud; this is St. Paul's Collegiate Institute, founded some twenty years ago by the munificence of Colonel Elliot F. Shepherd of New York. It has increasingly flourished during all these years under the charge of Dr. Christie of the American Board and his devoted associates. Here are several good buildings, and a fair endowment, though it ought to be much larger. The foundations of one of the institute halls, we are told, goes down through the débris of six ancient cities of Tarsus (one of these cities of the time of St. Paul), forty feet to a solid old tertiary sea-beach. The material that goes into this college building is the cretaceous limestone of which the ancient houses were built, that is found under ground, still untouched by the tooth of time.

"In the Institute of St. Paul," says Dr. Christie, "we have Armenians, Greeks and Syrians. We have several students belonging to a strange race, called the Ansaireh, who are the descendants of the ancient Canaanites, driven by Joshua into the mountains. They come to us from Lebanon. Before they are converted, as from time to time some of them are, they are genuine pagans, worshiping the forces of nature, the buds on the trees, the foam on the water, the stars of the heavens, and they have their high places where they worship once a year. In North Syria and in Cilicia there are at least 100,000 of these Ansaireh."

In choosing the birthplace of St. Paul the guiding hand of Providence is seen, as in so many other great events of history. Sir William Ramsay declares, "that it was the one suitable place has been borne in on me during long study of the conditions of society and geographical environment of the Cilician lands and cities."

Here it was possible for a Jew to be brought up in a Gentile city, while at the same time he remained a strict Jew, learned in the law and true to the traditions of the fathers. In such a city as this the young Saul must unconsciously have received a larger vision of the needs of the world than he could have received in such a city as Jerusalem, for instance. In Tarsus, as in few other cities, he could be fitted for the larger mission which made him the apostle to the whole world, and not to the Jews only. In this city he could become a Roman citizen, a relationship to the great world-power which in later years was so useful to him on many occasions.

We have all been interested in Paul's proud word concerning his native city, already referred to, when he told the chief captain of the Roman guard in Jerusalem, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city, and I beseech thee, suffer me to speak unto the people." One argument for his plea for permission to speak in his own defense seems to have been that he was born in renowned Tarsus, and his word of praise for his native city, spoken under such trying and exciting circumstances, touches a responsive chord in the heart of every one who loves his birthplace. But Paul's admiration for his native city had more foundation than have such sentiments in general, for Tarsus was indeed a city which, because of its situation, its history and the enterprise of its early inhabitants, might well cause the hearts of all its citizens to swell with pride.

Its situation between the great sea and the great mountains, almost midway between the two, made it one of the gateways of the world, and of Tarsus, as well as of ancient Philadelphia, the Revelator might have written, "Behold, I have set before thee an open door which no man can shut." The great Anatolian Plains lay just across the Tarsus Mountains on one side; the sea which connected Tarsus with the whole known world lay on the other side. And yet, in the early days, these barriers on both sides of Tarsus seemed insuperable, barriers which would have been insuperable to any but people of the most enterprising character, and of wonderful engineering skill.

"Nature was not originally kind to Tarsus," it has been said; "nothing can be drearier or more repellant than the stretch of land and river between the city and the sea, as the modern traveler beholds it. No amount of skill could ever make it beautiful. . . . But their river was their own in the sense that the skill and energy of the Tarsians had made it. They had transformed that dreary stretch of half-inundated land, fringed by sand-heaps along the sea, into a rich, well-drained, and well-watered plain, holding in its bosom a vast city, through which ran for miles a river capacious of the merchandise of many lands, a city with its feet resting on a great inland harbor, and its head reaching up into the hills."*

All this was accomplished hundreds of years before the birth of St. Paul, at enormous expense, and by a skill in overcoming difficulties which would stagger modern engineers. The River Cydnus had been confined within safe channels, and had been compelled to lead the commerce of the world to a safe and convenient harbor at the very gates of the city. This made Tarsus practically an inland city, yet also practically upon the ocean. It was far enough from the Mediterranean to be safe from the pirates who for hundreds of years ravaged these coasts, and yet near enough to make it a necessary port for a vast commerce with the regions beyond the Taurus.

But this was not the only feat of the ancient Tarsians. It would do them little good to form a safe and convenient harbor and turn their river into a navigable canal, unless they could also find means of transporting the merchandise which the ships of all nations might bring to their port, across the mountain barrier which hemmed them in on the north. This they did by cutting through the solid face of the Taurus Mountains a wagon road which connected them with a vast population which could in no other way receive so easily and cheaply the produce of foreign lands.

There was always, it is true, a gorge through the mountains made by a small stream, but the gorge was only wide enough to accommodate the little river that made it. In the dry seasons of the men and beasts could follow up the rocky bed c stream, climb the hills with difficulty, and get the uplands beyond, but in order to transpor considerable amount of merchandise, and a times of the year, in flood as well as drought, a must be cut through solid granite on the west of the river. This was done at enormous ex and for centuries it was the one wagon road a the Taurus Mountains, a fact which alone was cient to make Tarsus an emporium, and to St. Paul's brief eulogium.

When this was accomplished we do not know it is certain that over this road marched th thousand under Xenophon, and the date of this orable expedition was 401 B.C. It is supposed the road was built and the Cydnus was made igable hundreds of years before the time of phon. Every schoolboy who has read his Ana and who has struggled with the many "parasa which the ten thousand made each day, will t terested in the route which led them throug city, afterwards to be distinguished not by military prowess but by the birth of a humble maker. It has been finely said: "An inheritan the fruit of courage and energy like this is a thing for a people and a just cause of pride. Tarsians of the later Greek and Roman times stimulated and strengthened by the consciousne their descent from the men of earlier times."

I have already referred to the alleged ton Sardanapalus in Tarsus. An ancient legend te that he was the founder of the city, while o ascribe that honor to Sennacherib, king of Nin of whom the Bible record speaks. An intere part of this legend about Sardanapalus, the la the Assyrian kings, tells us that he recorded o tomb near Tarsus the fact that he built both T and Anchiale, a nearby city, in one day, a surely worthy of any king; but the kings of days, it must be remembered, took as much li with the record on their tombs as any Muncha who ever lived.

We are also told that on this tomb was a s of the king snapping his fingers, while this ins tion was written beneath: "Sardanapalus s Anakyndaraxes built Anchiale and Tarsus i day. Eat, drink and play, for everything else worth this" (a snap of your finger). An ar poet has well remarked, as quoted by Aris "This was more worthy to be written on the of an ox than on the tomb of a king." Whethe statue and inscription are purely mythical o the tradition was probably current in Paul's as his own words indicate: "If after the mann men I have fought with beasts at Ephesus, advantageth it me if the dead rise not? Let u and drink, for to-morrow we die." What gr contrast could there be than between the stren manly, undaunted apostle and the volupt blasé king who was said to have founded the where, hundreds of years later, St. Paul was

These then were some of the influences, the t tions, the glorious stories of ancient prowe which St. Paul was nurtured and which in degree made his life and writings what they

But Tarsus is so full of interest, its history thrilling in many of its details, and it is so mately connected with the apostle that we reserve for another article its further story a St. Paul's connection with it.

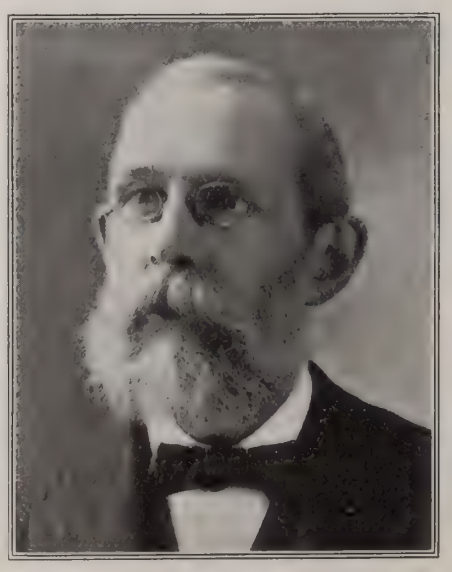
* Sir William Ramsay.

HEAD OF AMERICAN BOARD DIES ABROAD

THE religious world has lost one of its most influential citizens in the death of Hon. Samuel B. Capen, and a loss of that kind to the religious world is bound to be even greater to the world in general. Mr. Capen, who was born in Boston December 12, 1842, died in Shanghai, China, January 29, on his way home from the centennial exercises of the American Board held in Bombay in November, at which both Mr. and Mrs. Capen made addresses.

Mr. Capen was a business man from his youth up, but he so finely educated himself by the improvement of his opportunities as to receive the honorary degree of Master of Arts and Doctor of Laws. He was a factor in the civic forces of his native city, especially in connection with the public schools. At forty years of age he became president of the Congregational Sunday School and Publishing Society with great advantage to the organization. In 1899 he succeeded Dr. P. S. Storrs as president of the American Board of Commissioners for Foreign Missions.

The *Advance* says of Mr. Capen in this connection: "At that time the president of the American Board was a kind of Congregational primate. The president had always been a minister and in all recent years a great orator. No one who ever heard Dr. Storrs can forget the spell of his compelling eloquence. Mr. Capen succeeded him, and began what was called a business man's administration. But he was more than a business man in the narrow acceptance of the term. He became a great missionary statesman. Under his administration the Board lost nothing in prestige and gained in efficiency and power."



HON. SAMUEL B. CAPEN

Besides these important offices, the latter of whi he held to the time of his death, Mr. Capen had serv as president of the United Society of Christian Ende or, president of the Board of Trustees of Wellesley Co ge, president of the Boston Chamber of Commerce and governor-general of the Mayflower Descendants.

Mr. Capen had the wonderful faculty of infusing new life into institutions with which he became iden ed. He was a born leader, and the history of the Cong ga- tional denomination is rich in the memory of the t gs accomplished through the magnetic force of this ri h- teous man. As president of the American Board h as been called a great missionary statesman. He had as faith in the mission of the Congregational denomin ion and gave himself without stint to the advancement its work through the American Board. He was reg ded as one of the greatest examples in America of bus ess- men who place the affairs of the kingdom of God His missionary zeal overleaped the boundaries of den nation and placed him in the forefront of the Lay n's Missionary Movement. All Christian denominations ec- ognize the worth of this great Congregationalist. The news of his death was received with widespread gr f-

ASHINGTON HEADQUARTERS, BUILT BEFORE 1768

WASHINGTON MEMORIAL PARK AT VALLEY FORGE

BY GEORGE B. GOODWIN

PHOTOGRAPHS BY WM. H. RAU

It is often said that Washington needs no memorial. But it may be that we, as a people, may ever need to be reminded of Washington lest we forget the high principles to establish which he and his compatriots pledged their lives, their fortunes and their sacred honor.

STATUE OF GENERAL ANTHONY WAYNE, ERECTED AT VALLEY FORGE BY PENNSYLVANIA

"NO PLACE on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastile, nor the dikes of Holland, nor the moors of England," write Cyrus Townsend Brady, "is so sacred in the history of the struggle for human liberty as Valley Forge."

Once the neglected spot where historic entrenchments lay hidden beneath impenetrable thickets, or leveled by the passing plow, Valley Forge has become a beautiful park with miles of broad boulevards marking the line of the American earthworks. The State of Pennsylvania has expended nearly half a million dollars in the preservation and adornment of the famous cantonment of Washington and his soldiers, and the National Government is putting the finishing touches to an imposing arch in memory of Washington and the American army.

Close by the Gulph Road, over which passed the bloody feet of the ragged Continentals in their march to their bleak camp upon the hills above Valley Creek and the Schuylkill, rises a granite arch such as imperial Rome reared in honor of her conquering hosts. It proclaims the triumph of those patriots who, by their patient endurance, won a nation's independence and made the hills and dales of Valley Forge sacred ground to the American people. The arch has a height of 60 feet 9 inches, a width of 50 feet, and a thickness of 19 feet, with an archway 21 feet wide and 32 feet 9 inches high. It is constructed of Milford pink granite, and is being beautifully carved and enriched by bronze medallions.

From all parts of our land and from every quarter of the globe the feet of thousands annually turn toward Valley Forge. Many questions are asked by the visitors, but the one that is well nigh the rule is this: "Where did Washington pray?" There are answers given, but, as a matter of fact, no one knows where Friend Potts found Washington at prayer, and consequently many go away disappointed because they cannot see the very spot pictured by Breckner in his famous painting of "Washington at Prayer at Valley Forge."

As we stand by the National Arch and look across the valley where rest to-day the ashes of so many of the unknown dead, we see the Waterman Monument, the shaft which the Daughters of the American Revolution erected, and which keeps watch and ward o'er the last resting-place of the martyrs of liberty. Above it rises the hill on which once lay the left wing of Washington's army, and there, partly hidden by the surrounding woodland, stands the Washington Memorial Chapel. To the visitor who first passes along the road, it comes as a surprise, but no one can linger long in its presence without feeling: "Here is the fittest embodiment of the spirit of Washington's Prayer at Valley Forge."

Its erection was suggested on Washington's Birthday, 1903, in a sermon preached in All Saints' Church, Norristown, by its young and enthusiastic rector, the Rev. W. Herbert Burk. The suggestion met with prompt expression of appreciation, and Mr. Burk had the satisfaction of seeing the cornerstone laid on June 19 of that year as a part of the celebration of the one hundred and twenty-fifth anniversary of the evacuation of Valley Forge.

THE WASHINGTON MEMORIAL CHAPEL UNDER CONSTRUCTION

Slowly but steadily, with indomitable will and inventive genius, that man has built his dream into stone and bronze and glass. Three years ago he gave up the large parish which he had created in Norristown to devote himself entirely to this patriotic undertaking. What he has accomplished single-handed in the face of dull indifference and, in some quarters, bitter opposition, attracts multitudes of visitors. In one day more than eleven hundred have viewed with admiration the works of art in this woodland chapel. The work has been done in the spirit of the cathedral-builders of the Middle Ages.

"The Cloister of the Colonies" is the first feature to hold the attention of the visitor, for here is a memorial full of thought and beauty. Like the chapel, it is only partly built. It forms the *porte-cochère* of the chapel, the driveway passing beneath the noble span of the Virginia Arch. Between it and the chapel are the Pennsylvania and New Jersey bays, with their beautiful stone tracery. On the other side and completing the façade are the Maryland and Massachusetts bays. The cloister will enclose the garth on three sides, and already the Delaware and New York bays are completed and that of Connecticut is under construction.

THE CLOISTER OF THE COLONIES

The views through this cloister are pictures of rare beauty. The entrance to the chapel from the cloister is by the Commander's Door, given by the Colonial Dames, Chapter II, Philadelphia, to commemorate Washington's election as commander-in-chief of the American army. The Society of New York State Women will give the Inauguration Door, while the Society of the Daughters and Patriots will give the "Door of the Allies." The Washington Door, at the front entrance of the chapel, was the gift of Colonial Chapter, D. A. R. The doors are richly decorated with the arms of the States and families, and the fittings are admirably wrought.

The interior of the chapel, with its stone lining and clustered columns, is full of surprises for the visitor. The exterior, in its unfinished state, gives but a faint idea of what is within. If the interior of St. Mark's, Venice, is the Bible, the interior of the Washington Memorial is the "Book of American History."

At the entrance stands the Washington-Sullivan Font, the gift of descendants of General Sullivan, one of Washington's best generals. It commemorates Washington's baptism, including in its inscription the family record, taken from Mary Washington's Bible:

> "George Washington, Son of Augustine & Mary, his Wife, was born ye 11th Day of February, 173–1-2 about 10 in the Morning & was Baptized on the 3d of April following, Mr. Beverly Whiting & Cap't Christopher Brooks Godfathers and Mrs. Mildred Gregory Godmother."

The "Pews of the Patriots," with their armorial bearings and tablets, tell the story of those who gave themselves for the nation. The first pew is the

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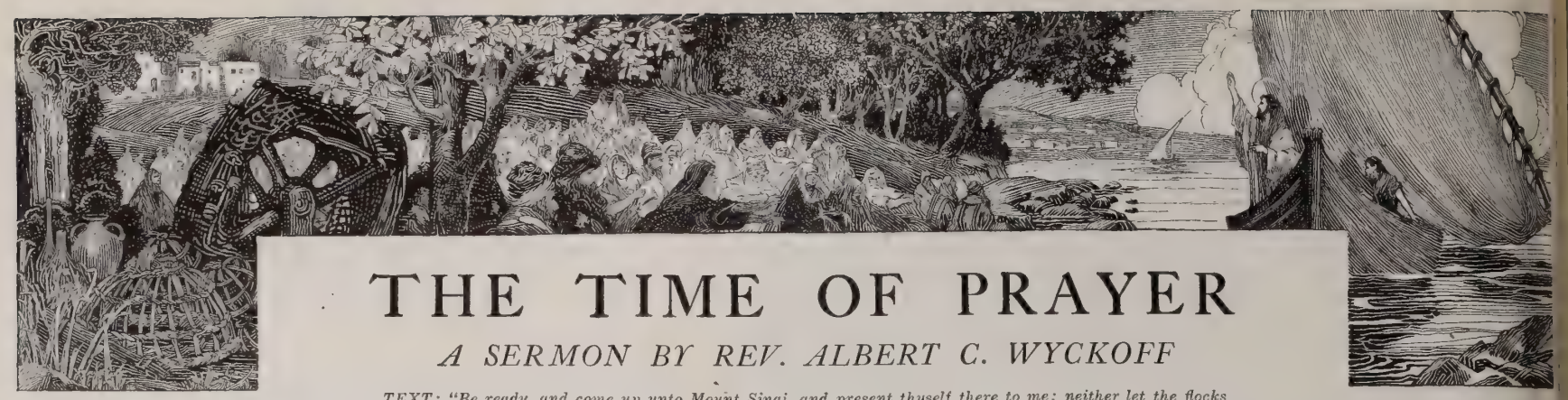

THE TIME OF PRAYER

A SERMON BY REV. ALBERT C. WYCKOFF

TEXT: "Be ready, and come up unto Mount Sinai, and present thyself there to me: neither let the flocks nor herds feed before that mount." Ex. 34: 2, 3

THE trouble with Moses lay in the fact that he was not ready. There had been many times in the life of this great spiritual leader when he would have welcomed such a summons and would have rejoiced at the prospect of an opportunity for personal communion with his God. But just at this particular time, he was not in the mood for communion with God; he was in the mood for conflict with his people. And when the old elders in Israel, who had tried to restrain Aaron from making the golden calf, saw Moses take this precious god, grind it to powder, cast it upon the water, and compel the people to drink of it, they felt they had never seen him in quite such unquestioned superiority.

Acting Without Prayer

But when he commanded the Levites "to gird on their swords and go forth every man to slay his brother, every man his companion, every man his neighbor," it became apparent that even he needed a restraining hand. The verses we are considering should properly follow immediately the twenty-eighth verse of chapter thirty-two. Moses was a great man, a good man, but not great enough, nor good enough, to trust the natural impulses of his overwrought nature to direct his conduct in this crisis. There was something that Moses lacked at this moment. It was not strength of character, it was not courage, it was not devotion to the right. It was that indefinable something which we recognize as the touch of the divine. God recognized this fact, and so, before Moses could commit an irreparable wrong, God summoned him from his half completed task up into the divine presence. The Moses who goes up into the mount at this time, his anger hot within him, and his countenance darkened with the thoughts of murder, is a very different Moses from the one who comes down a little later, with a face shining so brightly that he is compelled to cover it with a veil that the people may be able to look upon him.

Is there any one who fails to appreciate the value of that experience to Moses? Is there any one who doubts the value of similar experiences for us, if they are possible? And they are possible—in the act of prayer. Because this act has lost its significance for many in our day, I desire to call your attention to a few things concerning it, which this incident suggests.

Encumbrances to Prayer

In the first place, it suggests that there are certain things which we must do if we are going to get the full value of going up into the mount of God's presence. At first sight, it would seem as though the last part of the text, "neither let the flocks nor herds feed before that mount," has no connection whatever with the first part. What possible difference could it make about flocks and herds down in the valley, when Moses was up in the mount? God knew it might make much difference. What Moses needed at that time was more of God. He needed to be lifted out of all earthly things and thoughts, up into the rarer and holier atmosphere of God's presence. If he permitted the flocks and herds even to feed before that mount, his eyes might fall upon them in the valley, and his mind be diverted, his attention distracted, and thus he would lose the very thing of which he was in greatest need. Do we not often lose the very thing of which we are in greatest need when we go up into the mount of God's presence, because we do not heed this first preliminary requirement? Do we not, instead of driving away from before the mount the flocks and herds, deliberately gather together before that mount all the flocks and herds of our own temporal and personal interests, and then, with our eyes fastened steadfastly upon these, make them the supreme object of our prayer?

This summer I went into the place of business of a church officer, and, noticing many improvements, I asked: "Where did you get all of these new ideas?" "Oh," the proprietor answered, "I got them while at church. Some people," he added, "think it is a waste of time to go to church, but I never get as many good ideas for my business as I do while I am sitting in church thinking about things." This man, like many others, let the flocks and herds feed before the mount, and while he got good ideas about business, I fear he did not get many on the great gain of godliness.

Churches to-day are making this same mistake. We buy our flocks and herds, we introduce new machinery, new organization, adopt new methods, just according to our own pleasure, and then we drive these flocks and herds before the mount and ask God to bless them, multiply them and make them fruitful. Praying becomes simply a practical attempt to make God use his power to bring success to our undertakings, even though they may be entirely contrary to his will.

Petition is a natural and legitimate element in prayer. But if we make it the first or only element, we are in danger of losing the very thing prayer can bring us. There must be moments in our lives when we simply go up into the mount of God's presence and say, "Speak, Lord, for thy servant heareth." And when we have first lost our wills in God's, then we are in condition to ask his help. This is what Jesus tried to teach his disciples when he said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Nothing is promised unto us until, first, we abide in him and his words abide in us. Then we can "ask what we will and it shall be done unto us." And we shall never come to the place in which we can fulfil those conditions until we see to it that we do not let our flocks and herds feed before the mount.

Praying in the Spirit

This brings me to the second suggestion of our text, which is, that prayer, in its first analysis, is not God coming down, but man going up. "Be ready and come up and present thyself there to me." Prayer is not man's supreme effort to bring God down into his world of interests and to force him to use his omnipotence for the successful working out of man's plans and projects. It is man going up to get himself in line with God's great plans, purposes and projects. As Dr. Brown, of Yale, says: "The chief purpose of prayer is not that of getting our will done, but the enjoyment of that richer privilege of being with the Father and of being brought into active harmony with his holy will." Beecher says in his *Yale Lectures:* "Looked at in this largest view, what is praying but the conscious lifting of a man's soul into the invisible realm, into the presence of the heavenly Father? What is it but the shutting out for the moment, with the closing of the eyes, all conscious sensuousness and secularity, and rising, by effort of the soul, through silence up into the region where God sits, and dwelling for a moment in the presence of the things that are not seen but are eternal? The mere soul bath that one gets thus, the mere lifting of the wings in the great beyond and above, is worth all that any one ever claimed for prayer."

How we need these soul baths! How we need to "lift our wings in that great beyond and above"!

> Lord, what a change within us one short hour
> Spent in thy presence can prevail to make.

Professor James says that "prayer is the soul and essence of religion."

If all of this be true, we should naturally think that prayer would be the one supremely prized privilege of the Christian. Yet we of to-day present to the world a church conspicuously interested in everything more than in prayer. It cannot be said that the church of to-day is an unbelieving church. It cannot be said that the church of to-day is an inactive church. It has tried, and is still trying, every plan and scheme that human ingenuity can invent or suggest. We have tried everything from music to moving pictures, from baptism to billiards, from preaching to parades, from social service to suppers, from catechizing to advertis... If one should examine the activities of some mo... churches he might be tempted to say that we bel... in everything but prayer, that we have tried ev... thing but prayer.

Some one has well said: "It was a master st... of the devil when he got the church so generall... lay aside the mighty weapon of prayer and a... new methods. Since that time he has had it ... paratively easy. For some of these churches ... almost killed themselves trying to keep their ... methods, their new machinery, their new orgar... tions going, and have had little time to fight h...

The Acceptable Hour

This brings me to the last suggestion of our t... which is that we need to pray most when we ... the least like it. There were many times in the ... of Moses, I have said, when he would have ... comed a summons to come up into the presenc... his God for personal communion. At such ti... he needed it. It was when he did not feel in ... least like going up into the mount of God's p... ence that he received his summons. For ther... needed it most. When you can truly sing,

> My God, is any hour so sweet,
> From blush of morn to evening star,
> As that which calls me to thy feet,
> The hour of prayer,

then you are not in such great need of pra... You are in touch with your God, in tune with ... Infinite. But when every hour in the day or v... is sweeter to you than the hour of prayer, v... everything else claims from you a more willing ... port than the hour of prayer, then you need to p... as you have never prayed before, because s... thing is wrong. And you ought to hear the v... of your God saying: "Be ready and come up in... morning into the mount, and present thyself t... to me."

The struggle that most modern churches are ... ing to-day to keep their prayer meetings alive ... clear proclamation of the crying need for r... prayer. We need more prayer meetings ra... than less to consecrate and sanctify all of this g... mass of new machinery which the church has ... stalled. And this is what we are beginnin... discover.

I believe that the most significant result that ... come from the superb work of the Young M... Christian Association with its complete equipm... for physical, social, and educational work, ... the great non-religious Foundations which ... been carrying on social service work, and from... great Laymen's Missionary Movement, has ... the surprising discovery that there are no su... tutes for prayer. If there were, we should ... found them during the last few years. Man, in... extraordinary extension of his control over na... gained by modern science, discovery, and inven... has found no substitutes.

No Substitute for Prayer

Prayer is not, then, the survival of a past sup... stition or a present sentimental superfluous a... ity. It claims its place and importance upo... intrinsic merits. There are certain things w... God made dependent upon it from the founda... of the world, not simply because he determined a... men must pray to him, but because, in the ... nature of things, there is no other way by whic... can secure God's greatest, divinest, and ho... gifts. This is the unquestioned discovery that ... come from the last few years of splendid exp... menting, and it is voiced in the words which ... cluded the recent nation-wide call for prayer o... Home Missions Week: "The greatest need of ... present hour is not organization, nor education, o... agitation, but prayer, and the depth of life in ... which flows from prayer, and from which pr... flows." To have learned at last this great ete... truth is worth all that it has cost us.

> For so the whole round world is every way,
> Bound by gold chains about the feet of God.

* Pastor, Reformed Church, Spring Valley, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, March 1. Luke 11: 21, 22. *"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, he taketh from him all his armor wherein he trusted, and divideth his spoils."* The term "powers of darkness," which Scripture employs for the evil spirits, is to convey the same meaning as the term "the powers" ordinarily conveys. The devil is a mighty prince. He and his allies are called by Paul "world-lords of the present darkness." He rules men with a tyrant's hand. He is strong, cruel, and determined to hold what he has. To dispossess him of his subjects and to overthrow his tyranny over the minds and bodies of his victims requires superhuman strength. Christ is the conqueror of Satan. By the devils' own acknowledgment he is the Stronger One. He sought out Satan in his own haunts and threw down the wager of battle to him. He met his onslaughts in the desert and sent him vanquished to his temporary prison with his aimighty "Get thee hence!" All the legions of hell learnt to their dismay that the scepter of their prince was broken and his rule had ceased. In forcing Satan to let go now of this, now of that poor victim of his tyranny, Christ acts like the victor after the battle has been won. Ours are the spoils of his victory; for he entered into the conflict for us and as our representative. Luther had caught the full import of these words of our Lord when he sang:

> This world's prince may still
> Scowl fierce as he will,
> He can harm us none,
> He's judged, the deed is done;
> One little word can fell him.

That word is: "Jesus Christ, my Lord, my God, my Deliverer!"

MONDAY, March 2. Matthew 12: 30. *"He that is not with me is against me; and he that gathereth not with me scattereth abroad."* This text rules neutrality in matters of religion out of order. In our temporal affairs it may not always be possible for a fair-minded and conscientious person to take sides. The pro and con of an argument, the advantages and disadvantages which attend a contemplated action, may be so evenly balanced that prudence will counsel a suspension of judgment and delay until a new element shall enter into our calculation which will forcibly incline our judgment one way or the other. Such an attitude of undecided expectancy, however, is out of place when our relation to Jesus, to his Word, and to his church, is the issue. There can be no good reasons against our allying ourselves promptly with the Lord who has bought us with his own precious blood, or against joining the people who have gathered around the standard of his Gospel. Any indecision on our part in such a matter is not neutrality but reprehensible lukewarmness or spiritual sloth. Such an attitude Christ counts as opposition. Only those who love their old nature, their old views and habits more than Christ can hesitate to take sides with him. They may persuade themselves that if they do not engage in any outright acts of hostility to the Lord and his cause, they are not his enemies. But he considers them such and declares them such. He has a right to demand that they be with him, and as there is in any true religious issue no middle ground, he is just in numbering them, despite their pretended neutrality, with the hosts that are arrayed against him and his cause.

TUESDAY, March 3. Matthew 12: 31, 32. *"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."* The unpardonable sin, against the commission of which Christ here warns the vile traducers of his glorious miracle, is here connected with the Holy Ghost, and characterized as "blasphemy." If only the *person* of the Holy Ghost were meant, there would appear no reason why blasphemy against him should prove a more fatal act than blasphemy against the Father or the Son; for these three are, in essence, one. There must be another reason, then, why the Holy Ghost is specially named in this connection. Scripture represents the Holy Spirit as the divine agent by whose heavenly influences through the Word and the sacraments of God men are personally and individually brought into possession of that salvation which Christ has wrought out for all. To resist the operations of the Holy Ghost when he reproves men's sins by the law, but chiefly when he offers sinners the pardon of the Gospel, to resist his converting and sanctifying efforts to the end, and in addition to this, to heap scorn and contempt on the mercy of God, which seeks to save even the most abandoned sinner—that means to shut oneself out from the reach of all the agents and instruments of salvation. That means to sin against the *office* of the Holy Ghost. God does not forgive sin to a person who refuses to accept God's forgiveness and dies an impenitent and a scorner of his Saviour. Awful prospect! Does God not strive to prevent men from committing this sin? Surely, just as seriously as he strives to prevent any other sin. Again and again he warns those who are in danger of it. Men should not readily impute this sin to themselves or others, while they are still in the land of the living, and may still be led to repent of their sin and believe the Gospel. If you are ever visited with the fear of having committed this sin, dismiss your fear. None who are guilty of this sin ever entertain such a fear.

WEDNESDAY, March 4. Matthew 12: 33-35. *"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."* The argument of our Lord in this text might be summed up as follows: As a man speaks, so he thinks; and as he thinks, so he is. Words are character-revealers. Even a deceitful person, who speaks not to declare but to conceal his meaning, cannot altogether hide his real thought and motive. From the abundance of the heart's thoughts an outlet is sought by the words of the mouth. Let the intellect of a shrewd and cunning man be ever so alert in dexterously shaping, in turning and twisting, the words which his lips are permitted to utter, so as not to betray his real meaning, he will still make an impression, and the impression will be bad, because he is bad. Sincere men will scent his crookedness. However, where there is open badness of speech, we are justified in inferring from that an inward corruptness of the heart. From a foul well pure water cannot be drawn. Edifying, profitable, pleasant speech can be looked for only where the heart has been renewed by the Spirit of holiness, who prevents also corrupt communications to proceed from out of our mouths. Our Lord, with these words, answers the Jews who had charged him with being in fellowship with Beelzebub. That utterance was appallingly wicked; and he invites the multitude to reflect what the condition of the hearts must be in which such a wicked thought could be conceived before it was uttered.

THURSDAY, March 5. Matthew 12: 36, 37. *"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."* It is not only in this world, and by men, that an opinion is formed, or a person's moral state by what he says and how he says it, but the words of men will be submitted to the Judge of the living and the dead on the last day for final judgment. Some one has called the speech of the saints an echo of their faith. The believer, who has entered into child-relationship with God by faith in the blood of his Son will give expression to his spiritual condition, to his state of grace, by his words as well as by anything that he does. His conversation, though still imperfect, will reveal his desire for purity, holiness, truthfulness. On the other hand, the unbeliever will lay bare the corrupt state of his heart by his speech. And God will cite the evidence of men's words as well as the evidence of their deeds for or against them at the last tribunal. When we think of the account that men shall have to give of every idle, useless, senseless word that they have spoken, we instinctively resolve, by the grace of God, to put a double lock of caution upon our lips, lest they be betrayed into uttering something of which we shall have to repent if we wish to be saved.

FRIDAY, March 6. Matthew 12: 43-45. *"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."* This text pictures the dangers of spiritual relapse. The grace of God has reclaimed a sinner from the powers of darkness that had enthralled the intellect, will, appetites. The demons of conceit and lust had to flee; the person was made free from evil propensities that had obsessed him. Divine grace swept and garnished his heart with the beauty of holiness in a new life. Then a sense of ease and security stole upon the Christian. He began to imagine himself safe from further temptation. He forgot to watch and pray. Meanwhile the devil, who is always going about seeking whom he may devour, was watching his opportunity. He had never relinquished his claim upon the heart he once possessed. His malice is so great that whenever he is forced to retire he does so sullenly and in dudgeon. He will come back. And when he does, woe to the person who has admitted him! The last state of that man is worse than the first. For one devil he has now seven ruling him. Backsliders from grace have been observed to become desperately wicked, as if they were bent upon wiping out every trace of the work of the Holy Spirit in their heart. It was thus with the Jews who had witnessed the mighty works of God among them. The last chapters of the history of that ancient covenant people of God are appealing records of hardness of heart.

SATURDAY, March 7. Luke 11: 28. *"Yea, rather, blessed are they that hear the Word of God, and keep it."* The distinction of the Virgin Mary among all other women is truly great. The greeting which her friend Elizabeth gave her: "Blessed art thou among women: and blessed is the fruit of thy womb," was spoken by the prompting of the Holy Ghost. But what is the real basis of the encomium which Scripture has heaped on the Virgin Mother of our Lord? Not the physical one of her maternal relation to our incarnate Lord, but that higher one which Elizabeth indicated in her second exclamation of joy, when Mary came to visit her: "Blessed is she that believed." With the words at the head of this meditation Christ turned aside the false praise which even at that time people were prone to bestow on Mary. He shows her true distinction to be greater than that which the people accorded her, by saying: "Yea, *rather*, blessed are they," etc. This distinction is shared by every child of God who reads, hears, believes, ponders and treasures up in his meditating heart the Word of God. Mary has had many followers and companions in this spiritual distinction, and, no doubt, Mary will greet them with delight as her sisters and brothers in faith on the last day. Those, however, who exalt her to a position well nigh equal to that of God, who pray to her, and "venerate" her—which means, practically, worship her—instead of honoring her memory, dishonor her.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE PANAMA CANAL TREATY

BY AN act of Congress approved August 24, 1912, the operation and government of the Panama Canal were provided for. The provisions included a governor to be appointed by the President, and also the exemption from tolls of vessels engaged in the coastwise trade of the United States. The first of these two provisions has met with general approval; the second has divided the public and the present Congress into two rather determined but greatly unequal groups. A brief review of the treaties with Great Britain under which the canal is being built will make the situation clear.

In 1850 a convention was entered into between the governments of the United States and Great Britain, known as the Clayton-Bulwer Treaty, to facilitate and protect the joint construction and ownership of an inter-oceanic canal across Nicaragua. The terms of the treaty were differently construed by the two countries, and serious discussions took place. For a time, in the pressure of graver matters, the treaty was disregarded, but successive administrations always found it confronting them. Its terms admittedly were disadvantageous to the United States. Secretaries of State Blaine and Frelinghuysen and Hay each undertook its modification.

Finally in 1900 Great Britain was induced to abrogate the Clayton-Bulwer Treaty and enter upon a new convention, the Hay-Pauncefote Treaty, by which that country renounced all rights in the construction and ownership of a trans-Isthmian canal. The treaty also provides that "the canal is to be free and open to the vessels of commerce and of war of all nations observing these rules, on terms of entire equality, so that there shall be no discrimination against any such nation, or its citizens or subjects, in respect of the conditions or charges of traffic, or otherwise. Such conditions and charges on traffic shall be just and equitable." It was stated in the preamble to the Hay-Pauncefote Treaty that that treaty had been entered into to remove any objection which might arise out of the Clayton-Bulwer Treaty to the construction of the canal under the auspices of the United States, without impairing the "general principle" of neutralization established in that earlier convention.

That general principle of neutralization is found in Article VIII of the earlier treaty, which reads in part as follows:

"The governments of the United States and Great Britain having not only desired, in entering into this convention, to accomplish a particular object, but also to establish a great principle, they hereby agree to extend their protection, by treaty stipulations, to any other practicable communications, whether by canal or railway, across the Isthmus which connects North and South America, . . . In granting, however, their joint protection to any such canals or railways, as are by this article specified, it is understood by the United States and Great Britain that the parties constructing or owning (the canal or other inter-oceanic communication) shall impose no other charges or conditions of traffic thereupon than the aforesaid governments shall approve as just and equitable: and that the same canal or railways, being open to the citizens and subjects of the United States and Great Britain on equal terms, shall be open on like terms to the citizens and subjects of every other State which is willing to grant thereto such protection as the United States and Great Britain are willing to afford."

While the terms of the Panama Canal Act were under discussion, the government of Great Britain made known in advance that it would take exception to the proposed exemption, as well as to some other provisions of the act, as violations of the treaty. With public opinion divided, action by Congress was understood to have been hastened by that attempt from abroad to influence its deliberations.

The question has been fought out in the press and periodicals ever since. It entered into the last presidential campaign and became a plank in the platform of the Democratic party in the declaration: "We favor the exemption from tolls of American ships engaged in coastwise trade passing through the Panama Canal." The two contending views are, on the one hand, that no exemption can

A REMARKABLE REPRESENTATION OF THE PANAMA CANAL ROUTE (NOT DRAWN TO SCALE)
REPRODUCED FROM THE ILLUSTRATED LONDON NEWS

be made without violation of the treaty with Great Britain; on the other hand, that the exemption of American vessels engaged only in coastwise trade, that is, from one United States port to another United States port, does not discriminate against any nation, and therefore is not a violation of the spirit and intention of the treaty.

For over a year the President has studied the subject and has made up his mind. The press of February 6 contained a letter from the President to a correspondent in Baltimore, reading as follows:

"WHITE HOUSE, WASHINGTON, *February 5, 1914.*

"MY DEAR MR. MARBURY: I have your letter of January 30. . . . With regard to the question of canal tolls, my opinion is very clear. The exemption constitutes a very mistaken policy from every point of view. It is economically unjust; as a matter of fact it benefits for the present, at any rate, only a monopoly, and it seems to me in clear violation of the terms of the Hay-Pauncefote Treaty.

"There is, of course, much honest difference of opinion as to the last point, as there is, no d... as to the others; but it is at least debatable, a... the promises we make in such matters are d... able. I, for one, do not care to debate them. I t... the country would prefer to let no question ... as to its whole-hearted purpose to redeem its p... ises in the light of any reasonable constructio... them rather than deba...e a point of honor.

"Your reference to the Secretary of State sh... how comprehensively you have looked on du... the last few months. Not only have Mr. Bry... character, his justice, his sincerity, his transpa... integrity, his Christian principle, made a deep... pression upon all with whom he has dealt; bu... tact in dealing with men of many sorts, his cap... for business, his mastery of the principles of ... matter he has been c... upon to deal with, ... cleared away many a ... culty, and have given to... policy of the State Dep... ment a definiteness and ... nity that are very ad... able.

"I need not say w... pleasure and profit I m... have taken from close ... ciation with Mr. Brya... how thoroughly he ... seemed to all of us wh... associated with him he... deserve not only our c... dence but our affectio... admiration.

"Sincerely yours,
(Signed)
"WOODROW WIL...

"MR. WM. L. MARBURY
"Baltimore, Md."

The President, in his ... sition, has the hearty ... port of Senators L... Lodge, Hoke Smith, ... liams and others, but is ... fronted by determined ... position on the part of Senator O'Gorman of ... York, who was activ... in having the subject inco... rated in the Democ... platform; and by Repre... tatives Underwood, D... cratic leader in the H... Knowlands, Doremus, ... others, practically the s... members who favored he provision in the orig... act. The impression ... vails that the President will have a majority of ... House and Senate with ... but that the influential mi... nority will make a st... fight for the retentio... of the clause. The orig... vote in the Senate in f... of the exemption stoo... 47 to 15. There have bee... no diplomatic development in the controversy since the close of the Taft adm... istration.

Those who oppose re... deny that there has be... a violation of the treaty, and support their conte... on with arguments to ... that our coastwise ... were never intended t... be included, since none ... ships of this nation ca... engage in coastwise tr... therefore there is no discrimination against ... nations, so the argument runs. Some go so f... as to assert that the words "other nations" in the treaty mean nations other than the United St... It is claimed further that the exemption is of ... necessity in order to encourage the developme... of American shipping, and to enable coastwise ve... els to compete with the railroads. The motive... of Great Britain are questioned, also, that co... try being charged with designs upon the canal ma... agement and with trying to influence legislation and public opinion by refusing participation in the Panama-Pacific Exposition.

The supporters of the President's policy, bo... in Congress and out, notably in the press, insist that the merits of the exemption clause do not ente... into the question, as the terms of the treaty are pl... and the offensive clause is a direct violation of that treaty, and will leave an ineradicable stain ... our national honor. They favor equal tolls fo... the shipping of all nations, the United States includ...

PROGRESS OF THE WAR IN MEXICO

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FAREWELLS BETWEEN MEXICAN FEDERALS AND THEIR FAMILIES

MEXICAN RURALES EMBARKED FOR THE DEFENSE OF MEXICO CITY

FOLLOWING upon the last reports, as given in THE CHRISTIAN HERALD of February 18, came news of the fall of Mazatlan, an important port town on the Pacific coast, which was taken by the Constitutionalist forces on February 5. This is the first seaport to come into possession of Carranza, and it has been under desultory attack for several weeks. The same forces that took Guaymas, another important seaport, had driven the Federal troops to its defense from Mazatlan, with the consequent fall of the latter place. It is said that many wealthy families reside in the city.

It was stated that General Villa had sent special messages, inviting the notorious Castillo and other bandits in Northern Mexico to join his forces, with the alternative of finding Villa making war upon him. The declared intention of Villa is to break up bandit depredations, and, after February 14, all outlaws will be hunted to their death. The same reports give news concerning the movements of Castillo, some of whose followers had been captured and executed. As reported in THE CHRISTIAN HERALD of February 11, Castillo had captured a number of Americans and Englishmen, and threatened death to all Americans found in Mexico. The latest advices stated that the bandit was holding a number of Americans captive, chiefly railroad employees, whom he is holding in the mountains of western Chihuahua, and that he had seized a passenger train from out of Juarez and turned it loose to wreck itself in the mouth of a nearby tunnel, where it was set afire and destroyed. This was considered to be an act of revenge. It is said that Castillo has destroyed bridges and committed other outrages. The tunnel was an important piece of railroad engineering, and the burning of the wooden cribs which lined it is believed to have destroyed it.

Assurances were received by Secretary of State Bryan that Villa would take every possible step to fix the responsibility for the atrocity, and that it was his intention to protect Spanish subjects in Torreon when that place is attacked. Many lives were lost in the destruction of the tunnel, including a number of Americans, and rescuers are not able to find the bodies because of the tons of débris. The capture of Castillo was reported February 10.

The opinion of military men is quoted to the effect that it is unlikely that Villa can take Torreon; and Huerta is not known to be in any apprehension on that score. He has succeeded in reopening several lines of communication from Mexico City because of the cessation of operations by small rebel bands in the district, and is said to have better prospects for obtaining outside financial assistance.

On February 6 the rumor was renewed of a widespread plot of the military against the government, and that drastic steps had been taken to prevent an uprising.

As was to be expected, the Constitutionalists are apparently making the most of the opportunity to secure arms and ammunition by the lifting of the embargo announced last week. This embargo has been in effect about two years, during which time hundreds of thousands of rounds of ammunition have been seized and held at the border; these were speedily released.

General Felix Diaz, in Havana, is reported as waiting the downfall of President Huerta as a propitious moment for a re-entry into Mexico. He is quoted as believing that Huerta's downfall is imminent through the inevitable failure of his funds. He does not, however, make known his own plans of any possible intervention in the affairs of Mexico.

Sir Lionel Carden, the British minister, who, according to earlier press reports, had returned to London for consultation, is in Mexico City awaiting the arrival of Chargé Hohler to take charge of the legation, pending the arrival of a new minister to succeed Sir Lionel, who has, according to report, been transferred to Rio Janeiro. The British minister is expected to visit Washington on his way home.

THE YEARS BETWEEN

BY ELIZABETH BURGESS HUGHES

A GROUP of men were talking together on the stone steps of the State Capitol. The new governor, who had that day taken up gubernatorial duties, sat with one leg swinging boyishly over the parapet, looking out across the city, turmoiling through its Saturday afternoon activity. It had been a strenuous day, but he gave no sign of fatigue.

Although probably fifty, he had the keen, quick look of youth, and his smile was openly frank as a child's. His hair, very dark except at the silvery temples, had a thick lock over the brow that, apparently, no amount of brushing could subdue or render staid. In moments of excitement it tumbled down almost into the long, dark, poetic, oftentimes rolling eyes, and gave him the look of a just-started runner, an untamed spirit, a thing of the wilds rather than of humdrum civilization.

He had lost the straight slimness of his boyhood and moved with the deliberation of middle age, and a faint stoop of the shoulders hinted the student—of hours of silent poring over the printed and written page. Through it all, however, that clarion note of youth struck out—virile, boyish, revolutionary; and even the people who had lifted him to his present position were uneasily conscious of this dynamic quality, not knowing just where it might drive him.

Like his predecessor, he was a self-made man. He had forced himself from an obscure position—from veritable "nobodyism"—into political prominence. Yet, for all his promise, he was an unknown quality, and one could only wait the outcome of the authority recently vested in him.

Just below him lounged the white-haired ex-governor of a certain Western State, a man near to the four-score mark, yet eager and alert, interested in all that went on about him. His keen gray eyes bore much the look of the roaming eagle; but they were mild and sane and very human, too. A man steadfast as the northern stars, you would have said, yet one to act on impulse if the appeal to the emotions was strong enough—that quick impulse that leaps to the need and desire of another, in which cold reason and calm judgment go under for the moment like driftwood in a mad sea. It was his steady solidity and habit of speaking, as if he weighed each word, that balanced this hint of impulse; and, somehow, one would not have wished him otherwise. That swift, poignant, unanalyzable note of humanism drew one as by a magnet.

Accompanied by his grandson, he had been congratulating the new governor, who, until to-day, had been a stranger to them. After the manner of congenial spirits, they had dropped into confirmation and condemnation of the methods of previous politicians who had held the office. The white-haired ex-governor, Nathan Barrett, had remarked that Peynor, the former incumbent, had been a notable success as servant of the public.

"Cold, formal, cut and dried, a mere bit of mechanism," he said. "I never saw the man really laugh—I mean *laugh*, not that mere widening of the lips that one gets into when he's expected to smile and doesn't know how because it isn't in his nature. He was cold. To him his fellow men weren't warm, suffering, enjoying human beings; they were helpless pawns to be moved about in a deifical game of chess. He did his best, but he put no red blood into his job."

"He hadn't the pardoning fever, grandfather; that's why you call him cold, perhaps. His pardoning record was certainly below par." The ex-governor's grandson laughed. "They used to call granddad 'pardoning Nat.' But he says he doesn't regret it."

"Nor do I," said the old man. "I never signed a pardon without due thought and consideration of the matter. When I came to the conclusion that the case was deserving, and the circumstances sufficiently conclusive to warrant it, I gave the man his freedom. And I was right in doing so. Well, yes—there was one case—" He bent his cheek to his hand and gazed out to the horizon beyond the fretting city. "Strange—I'd almost forgotten it until now. I wonder why it popped into mind so suddenly. An old brain cell stirred in its sleep, perhaps."

His eyes did not come back from the limitless horizon. It was as if his body sat still on the Capitol steps and the soul of him roamed out through those cosmic spaces. The boy touched his arm affectionately. "Is it a story, grandfather?"

The ex-governor returned from his contemplation of the horizon with a start. He smiled a little.

"Well, no, it wasn't much of a story, and interesting only to myself because it marks the one occasion of my tenure of office when I acted on impulse. It was only an episode—to me, at least, for I never knew the end of it. I've often wondered what became of the man, and if I was in the wrong regarding him.

"The morning before the day that was to mark the expiration of my term as governor, I went with a friend for a survey of a near-by prison. Some discussion or other had arisen concerning the prison methods, and I was asked to investigate personally.

Continued on page 198

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Jesus in History

FOR years there has been a dispute among theologians and students of religious history over certain passages in the book of *Antiquities*, written by Josephus, the famous historian of the Jews. Some critics, hostile to Christianity, charged that the passages were spurious and interpolated long after Josephus's day. Others pronounced them authentic and pointed out that they are to be found even in the very oldest editions of the *Antiquities* extant. A third group of disputants accepted them as partially original, asserting, however, that they refer not to Jesus the Son of God, but to some religious agitator or schismatic. And so this remarkable controversy has gone on, flaring up at intervals, whenever some infidel or agnostic, bolder than the rest, would attempt to disprove the fact of Jesus' existence as a historic person. The principal passage, from book 18, chapter 3, paragraph 3, of the *Antiquities*, is in these words:

> Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews and of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that had loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, is not extinct to this day.

A second passage is in book 20, chapter 9, paragraph 1, and says:

> Festus was now dead, and Albinus was put upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others.

Now, the unexpected has happened. To the dismay of the hostile critics, and shaming their superficial scholarship, comes the announcement that Professor Adolf Harnack of Germany, one of the most distinguished men of this age, and who stands in the very front rank of living authorities on Biblical criticism and all matters relating to the development of religion in history, has announced his conviction that the references to Jesus in the book by Josephus are not spurious, nor interpolated, but the authentic work of the historian himself. He has studied closely the whole question involved before reaching this conclusion. Professor Harnack's announcement comes with a greater force from the fact that till now he has been regarded as a liberal in theology and an unsparing critic in religious controversies. But will Professor Harnack's declaration, coming with all the weight of his colossal scholarship, influence the course of those who are apparently blind to the evidences of history that testify of Jesus? Will Professor Drews of Karlsruhe—who has been foremost among those who deny the existence of Jesus, and who has deliberately set aside not only the Christian evidences, but the references by contemporary secular writers and historians, including Tacitus, Pliny and others—accept Harnack's conclusions as to Josephus without demur? Such a course need hardly be expected of one who ignored the most conclusive evidence of all, that which may still be found in very old copies of the Talmud (we have seen it in a sixteenth century copy), and which refers to the life, teaching, accusation, trial, conviction and execution of Jesus, adding even the testimony of the witnesses.

A Question of Honor

IT MUST be owned that the public has been bewildered on the subject of the Panama canal tolls. The average mind has not been able to understand why exemption from paying tolls for one class of American vessels did not constitute a violation of the treaty with Great Britain, which stipulated that all countries should be treated alike in the fixing of charges. The plain moral sense of the nation regarded the exemption as such a violation, and there the moral sense of the nation has stuck. The almost hysterical appeals in behalf of our shipping industry, while directed at a very tender spot in the national heart, did not budge the national conscience. Warnings against increasing the monopolistic power of the great railroad systems beat against deaf ears. The high standing of the advocates of exemption in Congress, in the press and periodical world, only served to mystify the public, which still refused to take its cue from those who had often molded its opinion. The argument of original intention rang false to men accustomed to making contracts; for an international treaty is a contract between nations, and contracts are taken to mean exactly what they say; and the efforts of public leaders to make the Hay-Pauncefote treaty mean something it does not say, only served to further confuse the public mind.

President Wilson's declaration that the repeal of the exemption clause in the Panama Canal Act is essential to the honor of the United States has, therefore, come as a tremendous relief to the public at large. The relief was the greater because it is understood that the President's stand is taken, not on the ground of expediency, or as the result of careful weighing of arguments for and against the exemption policy, but on the undebatable obligation of the United States scrupulously to observe its treaties with foreign nations, be the consequences what they may.

If it is admissible that the treaty should have contained this discrimination, it may be remembered that the government of Great Britain has proven susceptible to reason on matters equally grave in the past. If that nation cannot be convinced now that the proposed exemption should be incorporated in the treaty, who can suppose that the arguments would have prevailed when drawing up the convention itself? And without the abrogation of the Clayton-Bulwer treaty, in consideration of the later convention, the United States could not have undertaken to build the Panama Canal.

The Awful Waste of Child-Life

IF IT be true that a nation's best asset is its children, then the statement that 300,000 babies under a year old died in the United States during 1913 possesses a pathos that is deeply tragic. Yet this is the fact conveyed in the first annual report of the Children's Bureau in Washington, a branch of the Department of Labor. This frightful waste of child life is due, Miss Julia Lathrop, the chief of the Bureau, declares, "solely to individual and civic neglect." She points out what such a loss must ultimately mean in an economic and industrial sense, and the further fact that the conditions which produce such frightful infant mortality cannot fail to injure even older people, and should be regarded as a national menace. We need a new crusade to save the children and to bring such changes in methods of child training a the whole atmosphere of American home li will make such a dreadful annual sacrifice i sible. In the terrific rush of mere living, we too little of the children. We need, too, a who, with the voice of inspiration, shall sin them as Elizabeth Barrett Browning sang o children of England—the tiny slaves who robbed of their birthright of freedom and pla sent to work at the grinding mills and fact Our Children's Bureau is only making a begin We trust to see it turn the full light of publici all the evils that beset American childhood. I a great work to do, and should not be stinted i means necessary to carry it out.

A Picture of the Christ

SEVEN hundred thousand dollars for a pi of the Infant Jesus and his mother! He food for reflection.

This figure is by far the largest price ever for a single picture in this country. It is not k that the figure is absolutely accurate, but Ben and Joseph Duveen, who sold the picture rec to Mr. P. A. B. Widener of Philadelphia, adn that it is very near the exact sum. It mea only 24 by 17 inches, and was painted at Flo in 1505 by Raphael, when he was twenty-two old. It is sometimes called the "Small C Madonna," or the "Panshanger Raphael."

But to every one of us is given the opport of doing a greater thing than to paint on ca even if it were done with perfect and authent curacy, the portrait of Jesus. To every one is given the opportunity of possessing a tre more priceless than the most perfect pictu him ever painted. He did not care to leave a age of his face or figure in marble or upon ca But he did care profoundly that his foll should bear his image in their hearts and that should, through face and hand, with glance voice and act, show forth his likeness. An plan for bringing this about is that he hi should dwell in our hearts. Paul declares tha purpose of the Christian's trials is "that the l Jesus might be made manifest in our mortal fl (II Cor. 4: 11.) He exults that the riches of consist in this wonder: "Christ in you the ho glory." (Col. 1: 27.) He professes: "We the mind of Christ" (I Cor. 2: 16); and urges: this mind be in you, which was also in C Jesus." (Phil. 2: 5.)

Greater than to have a costly fancy of his f it to possess himself within our souls; greater to paint a picture of him is it to show forth in living what he is like; greater than to spend tunes for ancient representations of his bab is it to spend our means in relieving in his those who are distressed, and in bringing into upon earth the just and holy principles for he laid down his life.

The Art of Friendship

THERE is ground for suspicion, if not co tion, that the art of friendship is dying among us.

The friendship of the ancients was very e ing. In modern times we should look for a while for such mutual regard as that of D and Pythias. Friendship in our crowded days ers a wide area, but as in the case of all exte development, it loses intensiveness. Instea friendships we have visiting lists. Not those we love but those whom we would propitiat invite to dinner. Those who would propitia invite us in turn and permit us to eat their and air our views. We live—alas!—in the urbs of each other's hearts.

The man without friends can accomplish little in this world in this age. Depending o own strength alone, his mightiest endeavors a nothing. At harvest time he gathers nothing leaves and husks. But the man with frien strong, true friends and loyal—who have dence in his integrity and ability to do things great power. Where he leads they will follow and all working together unitedly bring vic This is the reason why some men achieve great cess with moderate abilities, while their more liant competitors fall short.

To have true friends you must be one. The ity of loyalty you get depends on the qualit loyalty you give.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
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Radium Failed to Cure Bremner

THE $100,000 worth of radium inserted in the cancer of Congressman Bremner of New Jersey failed to cure him, but he had such faith in the remedy that he sank down into his last sleep in the belief that he was going to get well. From an earthly side it seemed a pity that a man of such ability, honesty, affection, and splendid public service should be thus tortured with pain and consumed by disease, but we know the Master doeth all things well. President Wilson, on hearing of the death of the congressman, gave to the public the following statement as a personal tribute: "I am deeply grieved by the loss of Bob Bremner. He was a personal friend whom I greatly admired, and was such a man as attracts deep affection. Throughout his sufferings, which were long-continued, he seemed never to think of himself, and he was throughout as keenly interested in the diligent performance of his public duties and in kindly offices to others, as if he had been free from pain. I feel that a beautiful spirit has gone out of the world." Congressman Bremner was a believer in the Bible and a future life, and we trust that the Ruler of all men welcomed him on his entrance to the other world with the words:

Well done, thou good and faithful servant. (Matt. 25: 21.)

Religion at the Fair

PLANS for a great religious campaign during the Panama-Pacific International Exposition in 1915 were discussed at a meeting the other day in New York City. Rev. Dr. H. H. Bell of San Francisco, who represents the committee of One Hundred appointed by the Federal Council of the Churches of Christ in America, discussed with a distinguished body of religious leaders and philanthropists the plans it was hoped could be carried out at San Francisco. Dr. Bell proposed twenty-five lines of action in Christian work, including a great religious exhibit showing what evangelical Christianity has done for humanity. He also suggested the erection of a large building inside the exposition grounds, costing $240,000, to house the exhibit, and also to provide an auditorium for addresses by prominent men each day. Outside the grounds it is proposed to erect a large tabernacle with smaller halls for evangelical work under the leadership of such men as Gipsy Smith, John McNeal, Billy Sunday, and Dr. Chapman. Our soil had a good planting of manhood, morals, and religion, which has had much to do with our material and spiritual progress, and will be fittingly illustrated in the various departments of the exposition. The religious feature proposed would be imposing and inspiring, and would preach to the nations of the earth the relation of religion to prosperity from the text:

For the nation and kingdom that will not serve thee shall perish. (Isa. 60: 12.)

Let the Unfit Die?

AT THE annual dinner of the Institute of Sanitary Engineers held the other night in London, Sir William Ramsay is reported to have raised the question of whether the unfit should be left to die, and to have surprised his audience by saying that much time and trouble were spent in trying to save the lives of the unfit, the weaklings, and burdens to society, who ought to be left to die. We are slow to believe that a man of Sir William Ramsay's good sense and splendid principles could have said such a thing; we feel sure his remarks were not reported correctly. No animalism, materialism, or utilitarianism has a right to run at right angles to the sweetest human sentiment, or to the spirit of Christ and his civilization, which demands, as no age has done, the payment of the debt strength owes to weakness, in the care of helpless childhood, the support of old age, the cure of the diseased, and in lifting up the feeble and fainting who are trodden down on the roadway of life. In the material and spiritual world, Christ taught the doctrine that

We then that are strong ought to bear the infirmities of the weak. (Rom. 15: 1.)

Women Confront a Bear

TWO young school teachers, Miss Margaret Connelly and Miss Laura Fitzgerald, living at Goshen, N. Y., had to take a train for their school at Mount Eve, which arrived at the station before daylight. On the road to the school a bear confronted them with a half innocent surprise that the young ladies should be up and out so early in the morning. Instead of screaming and running back to the station, they took out pocket flashlights and threw the light into his eyes, causing him to retreat a little distance, but not to leave the road. He waited for them, but they turned their flashlights in his face again and he retreated. This process was repeated till they reached the schoolhouse. The bear prowled about the school till daylight, when he went off into the forest. The father of one of the girls notified the authorities, who started in search of the bear. There are few better people living than the teachers, than the female teachers in our schools. In their ability, education, integrity, physical and moral courage, they are represented in these modest teachers of a country school, with womanly graces to teach children and rugged courage to drive away a bear. The brute of the forest, or the city slum, cannot stand the light too full in the face.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (John 3: 20.)

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SPECIAL COMMISSION TO INVESTIGATE STRIKE DISTURBANCES

Left to right: Harris Weinstock, John B. Lennon, A. B. Garretson, Frank P. Walsh (chairman); J. R. Commons, S. T. Ballard, Frederick Delano and Mrs. J. Borden Harriman.

THE new Federal Industrial Commission in Washington has been busy in the preliminary investigation of the strike difficulties in the labor storm centers of the country. Members of the House Mining Committee left Washington the other day to investigate strike conditions in Michigan and Colorado. The Michigan subcommittee, headed by Representative Taylor, went to Hancock in that State, and Representative Foster and the Colorado sub-committee went to Denver to prosecute their inquiries. Labor and love are man's highest laws, and indolence and selfishness his lowest instincts. Industrial difficulties arise on the one hand from a desire to secure the largest amount of work for the least pay, and on the other hand a desire to get the largest wages for the least amount of work. Some men pay just wages, and some workmen would scorn to take a penny without rendering a full equivalent. But the animal instinct of selfishness makes most of the friction and war in the industrial realm. These disturbances should not be settled with prejudice and passion, but with prudence and principle, in the mutual interests of capital and labor. But in the event of failure to thus arbitrate, it is the proper thing for the government to step in and find who is to blame, and aid in a settlement. Purity of heart, integrity of action upon the part of the individuals on both sides of the contest can alone bring permanent peace and prosperity to the industrial world. It is certain that higher standards of morals are demanding a more equitable and happy adjustment of the division of the products of human industry. Difficulties of this and every other kind will be settled when there is obedience to this command: "Thou shalt love thy neighbor as thyself." (Lev. 19: 18.)

Carnegie's Church Peace Fund

ON FEBRUARY 10 Mr. Andrew Carnegie gave $2,000,000 to the churches of the United States to be used for the promotion of international peace. The income of the fund, about $100,000 a year, will be expended by a board of twenty-nine trustees selected from about every denomination in the country. The money will be used to organize the moral power of the churches on the peace question, to circulate peace literature among the clergy, and to bring about the annual observance of a "Peace Sunday." When war shall have been abolished, the trustees are authorized to use the proceeds of the endowment "for the good of their fellow men." The gift was made at a luncheon at Mr. Carnegie's house. The "Church Peace Union" was formed, and twenty-nine leading clergymen of the nation were made trustees, who organized with Bishop Greer as president, Dr. William P. Merrill vice-president; Dr. Frederick Lynch secretary; and George A. Plimpton treasurer. Dr. Charles E. Jefferson was made chairman of the executive committee. The trustees adopted a resolution to be sent to all the rulers of the world, pointing out that the combined war debts of the world amounted to $37,000,000,000, and the amount spent annually for standing armies and navies was $2,500,000,000, and that 6,244,000 men are kept idle in military service. It is wise to make the church the custodian of a fund in the interest of its head, called

The Prince of Peace. (Isa. 9: 6.)

Turkish Coeducation

IT IS hard to believe our own eyes in reading a telegram from Constantinople to London, indicating that the Ottoman Government had decided to admit women to the universities, where a special course of lectures on hygiene, domestic economy, and the rights of women will be delivered for their benefit. What a long step these women are taking, from the harem to the university; from the social degradation, the slavery and absolutism of the Turkey of but a few years ago toward the civilization of the West and the religion of Christ, in answer to the prayer of the psalmist:

That our daughters may be as cornerstones, polished after the similitude of a palace. (Ps. 144: 12.)

Fighting Hog Cholera

THE United States Senate the other day agreed unanimously to a bill appropriating $500,000 for the Department of Agriculture to fight the hog cholera. This provision, as well as that for the diseases of cattle, horses, sheep and poultry, is wise, for epidemics among the herds and flocks are so swift and so extensive in their deadly work that governmental aid is necessary to arrest their fearful ravages. While there should not be a penny less spent on the animals of the nation, much more should be spent on people who are in sickness or distress. The government pays ever so much more attention and money to the culture, condition, and health of cows that raise the calves and give the milk than to mothers who make the boys and girls and the nation what they are. Only so many cattle, horses, sheep, or hogs can be put into a cattle car on the train, but tired mothers and innocent girls are jammed into a railroad or street car in a painful and immodest manner without a word of legal protest. A man can be arrested on the street and fined who drives a crippled, underfed, or overworked horse, but no official attention is paid to the one who drives the underfed and overworked man. Fortunately, our country is beginning to recognize the necessity of making better provision for motherhood and childhood, and for those afflicted with diseases of body and mind. While large grants of government money for diseased swine are justifiable, the human wants so imperative must not be forgotten, in recognition of the truth thus expressed by Christ:

How much then is a man better than a sheep? (Matt. 12: 12.)

BRIGHTER DAYS FOR CHINA ORPHANS

SURELY Providence is fighting on the side of the little orphans of China. Through all the vicissitudes of war and famine, the missionaries, strengthened and encouraged by a higher Power, have been enabled to keep their young charges safe. Time and again some of the orphanages have been under fire; not a few of them have been evacuated suddenly and their inmates driven into exile until the restoration of more peaceful conditions permitted their return. Now, with these troubles past, the serious problem of providing for the 1,005 orphans has arisen, and this is the reason of the appeal THE CHRISTIAN HERALD is making to its readers in behalf of the children. We are grateful for the generous responses thus far received, but much remains to be done before the desired object can be said to be accomplished and the children's welfare for the current year placed beyond doubt.

That it will be accomplished, however, we feel assured. This confidence is increased as we read the letters that come to us from friends of foreign missions, whose hearts have been touched by the cause of the Chinese orphans.

Mrs. H., Fairfield, Ill., writes: "I send you $1 to help the Chinese orphans. It is not much—only a drop in the bucket—but as every little helps, I feel that I ought to contribute my mite."

TEACHING CHINESE ORPHAN GIRLS TO SEW PATCHWORK QUILTS

Mrs. G. V. A., Glenside, Pa., writes: "I am sending you a check for $5, to be used for the China Orphan work. That many hearts be stirred with sympathy for these helpless little ones and give largely for their support and religious training is my prayer each day."

"I have long been a reader of THE CHRISTIAN HERALD," writes Z. C. R., Waynesburg, Pa. "I am an old soldier, with a small income, and must divide my charity fund in small parcels. Enclosed find $1 for the Chinese Orphan Fund. This will help a little."

M. H. H., Ordway, Colo., writes: "I am enclosing check for $10, to be used in the China Orphan work. I believe these orphans will be brought up in a way that will make them a blessing to their people and a help in carrying the 'glad tidings' to those most in need of the Gospel."

Mrs. N. Y., Algona, Iowa, writes: "I want to send $2 to the China Fund for the poor orphans. I wish it were thousands, but I am a poor widow and old. I would love to do much for the dear boys and girls that are left to be cared for. May many hearts be opened to help them."

"I trust and pray that God's blessing may go with this work," writes Miss D. E. W., Council Bluffs, Iowa, "that not only many lives may be saved, but also that many souls may be brought into a saving relationship with God."

Many of the letters from contributors to the fund breathe a spirit of genuine consecration. Mrs. B. D. R., South Gibson, Pa. (who sends $2), writes: "My heart goes out in pity for the poor little orphans. The Lord bless them, and may they yet become earnest workers in his vineyard." "Although I am not a subscriber of your valuable paper," writes Mrs. A. L. W., Cass Station, Ga., "I have the privilege of reading it through the kindness of a friend. And as I believe God's blessing follows the good work in which you are engaged I want to add my little help to the China Orphan Fund and enclose an order for $1.25 from myself and daughter, and pray that many may respond to the call. I know that God will bless all who thus serve him and his promises will never fail." To this another friend (F. M. W.) adds 25 cents, expressing the hope that "it will bless some orphan." "I feel it is my duty to send even this much" ($1), writes M. C. M., Genesis, Tenn. "Even if it is a small amount it will be acceptable just the same." "Please accept one dollar," writes Mrs. H., East Falls, Philadelphia. "I only wish I could send twenty!" An Illinois subscriber writes: "My gift is small, but it is accompanied by prayer for these needy ones, and for God's blessing on the work." "May our God put it into the hearts of thousands to come to their rescue," writes M. C. R., Bells, Tenn. (who sends $1.50). "This is the 'mite' of a poor afflicted one, and I trust it will be accepted and used to His glory."

* * *

All contributions should be addressed to the China Orphan Fund, care of THE CHRISTIAN HERALD, Bible House, New York.

The following contributions for the support of the China orphans have been received:

Eastman, S. E.	$2.00
Ellis, Mrs. Elizabeth	2.00
Curtis, Eliza	5.00
Wagner, Philippina	5.00
Osgood, M. M.	2.00
Benson, Mrs. F. W.	1.00
Desh, W. K.	10.00
Leek, Mrs. E. B.	10.00
Friends of Second Reformed Church, Tiffin, Ohio	3.00
A Friend, Glenmoore, Pa.	1.00
Woodworth, Mrs. M. E.	1.00
Mansfield, Mrs. Edward	1.00
A Friend, Rome, N. Y.	1.00
Waters, Mrs. A.	1.00
Hale, G. H.	10.00
Peck, J. A.	2.00
McNair, A. L.	5.00
A Friend, Newark, N. J.	1.00
Kyle, Mrs. Lucy S.	5.00
Alexander, Mrs. H. A.	2.00
Click, Mrs. H. E.	1.00
E. S. F.	1.00
Hollcroft, Mrs. L. R.	10.00
——, Pawnee, Neb.	1.00
Laegel, Michael	2.00
Brown, Mr. & Mrs. T. A.	20.00
A Friend, Belfast, Me.	2.00
Reynolds, Mrs. B. D.	1.50
Wilson, Florence	2.00
Sturgeon, Mary E.	5.00
Woodworth, Sarah A.	5.00
Smith, L. E.	5.00
Pirtle, Mrs. Sadie E.	1.00
Cederholm, Oscar	2.00
Brooks, Eli	2.00
Abel, Mrs. Sarah A.	10.00
Yaney, Mrs. Rebecca	1.00
Mealy, Martha R.	1.00
Vandermeer, Mrs. L.	1.00
Clark, Mrs. Margaret	5.00
Jackson, Mrs. A. L.	1.00
A Friend, Ithaca, N. Y.	10.00
A Friend, Gasport, N Y	5.00
Alvord, T. H.	2.00
Hammond, W. J.	5.00
Franklin, Mrs. Hattie	2.00
Ellis, T. G.	5.00
Dale, Emma	1.00
Bracken, F. and B.	1.00
Griffin, Edd.	1.00
Miller, Mrs. Eliza T.	5.00
Walter, Mrs. M.	2.00
Simkin, E. & M.	5.00
Smith, W. Barry	2.00
Prince, Lorton	2.50
Hagaman, C. A.	5.00
Woodside, Wm.	5.00
Taber, Mrs. L. A.	2.00
Dans, Mrs. Jesse F.	5.00
A Friend, Port Townsend, Wash.	2.00
Schwartz, Annie M.	1.00
Hall, M. E.	2.00
A. E. R.	1.00
Stuter, Nathaniel	1.00
Babbitt, C. R.	10.00
Wendt, H. C.	2.00
An Invalid, Linwood, Mass.	1.00
Shafer, Mrs. J. C.	1.00
Gregory, Willis	1.00
A Subscriber, Cresco, Iowa	1.00
Daub, Lydia	1.00
A Friend, Wytheville, Va	1.00
Bosborough, Mrs. Thos.	1.00
Fraser, Miss Mabel	2.00
Slipher, Mrs. Mary C.	3.00
Noe, J. J.	5.00
Hartje, Wm.	1.00
H.	2.00
Barber, Mrs. Sabrina	1.00

THE AUTHOR OF MOTHERS' PENSIONS

JUDGE HENRY NEIL EXPLAINS THE GENESIS OF THE NEW REFORM LAW

NINETEEN States have adopted the Mothers' Pension plan either complete or in modified form. Illinois was the first in 1911, Colorado was next on an initiative vote in 1912; and 1913 added to the list California, Idaho, Iowa, Michigan, Minnesota, New Jersey, Ohio, Oregon, Pennsylvania, South Dakota, Utah, Washington, Massachusetts, Wisconsin, Nevada, Nebraska and New Hampshire. Missouri should be added, since a modified system is in local operation in St. Louis and Kansas City. Efforts are being made through local organizations to carry campaigns to achievement in other States through methods similar to those found effective in the nineteen States on the Mothers' Pension honor-roll.

If you see that the assemblymen from your district are pledged definitely to Mothers' Pensions, you may be sure the bill will pass and your tax money will go further and do more good than ever in the past history of the local institutions.

The Mothers' Pension system is based on the same principle of good public policy as the public school system—that care is necessary for a child in order to make a good citizen, and not because the father was good or bad. Under the public school system we do not ask a child whether his father is dead, or in prison, or in an insane asylum, or has deserted the family. We make the child come to school, and if he does not do so, truant officers are sent to compel him to accept proper education five hours a day for five days a week, on the theory that if he grows up without proper schooling, he will be a menace and an expense to society. It is contended that just as much reason exists why all children should receive proper care at home for twenty-four hours a day seven days a week. The neglected child of to-day may become the expensive outlaw of to-morrow. Where the father is, and why he is not providing for the child, are matters that have nothing to do with civic duty to care for the child. Children do not select their fathers and should not be doomed to poverty for the guilt of their sire.

Judge Henry Neil, father of the Mothers' Pension Law in Illinois, and its most convincing propagandist in other States where it is on the statute books, says, as a result of his thorough investigations:

"Let me emphasize the public economy of giving mothers pensions. I have calculated that it costs two or three times as much for an institution to take care of a child as it does a mother. In Chicago we used to pay an institution $15 a month for taking care of a child unsatisfactorily. Under the Mothers' Pension Law, a mother will do the work well for half the amount. In New York, the county allows an orphans' home $2.75 a week for each child, which amounts to $11.91 a month. In addition it allows seventy cents a day for schooling.

"I have found that a mother can take care of two children for the amount paid by the city of New York to an institution for one child, and still leave forty-one cents of the taxpayers' money that might be saved. I found it costs $14 per month for the State of Ohio to keep a boy at Lancaster. Charitable institutions are everywhere extravagant in their demands and methods. The institution is a costly affair. Overhead charges for superintendents, statisticians, nurses, and all kinds of costly helpers are very great. All this is saved when you leave the child with its mother."

Mothers' Pension Laws—popularly so called, though actually they are not pensions (which imply State recognition for incapacity or superannuation acquired in its service) so much as legitimate State aid to meet current needs of active and entitled workers—strike at the root by a defined endeavor to eradicate child-poverty. In the nineteen States which have complete or qualified statutes on this subject, it has been found that they give the maximum of benefit at the minimum of cost to the State. They are diametrically opposed to the charity systems of asylums since, under their operation, every cent paid by the taxpayer goes to the direct beneficiary, and no intermediate toll is taken for the large overhead expenses of maintenance and operation.

State Treasurer John O. Sheatz, of Pennsylvania, five years ago used his influence effectively for the passage of a statute as an amendment to the Juvenile Court Act, effective from July 1, 1911, which contained this provision:

"If the parent or parents of such dependent or neglected child are poor and unable to care properly for said child, but are otherwise proper guardians, and it is for the welfare of such child to remain at home, the court may enter an order finding such facts and fixing the amount of money necessary to enable the parent or parents to care properly for such child, and thereupon it shall be the duty of the County Board, through its county agent, or otherwise, to pay to such parent or parents, at such times as said order may designate, the amount so specified for the care of such dependent or neglected child, until the further order of the court."

Continued on page 195

A WEEK IN THE WORLD'S NEWS

Hands Across the Sea

THE suggestion has been made by the Archbishop of Canterbury, according to news reports, that American school histories might fittingly devote less space to the subject of the American Revolution. This idea was advanced at a meeting of the British committee which is arranging for the celebration of the one hundredth anniversary of peace between the two countries. Premier Asquith was rather expected to announce some modification of the government's attitude toward the Panama-Pacific Exposition, but he failed to do so. Many addresses were made and a cable despatch was received from Secretary of State Bryan. Mr. John A. Stewart, chairman of the Peace Celebration Committee in this country, reciprocated the archbishop's sentiment, amended to include the correction of erroneous ideas concerning Americans taught in England.

* * *

The Monroe Disaster

EXPERT divers, sent to the scene of the sea tragedy of January 31 to search for bodies, reported that the terrific collision had jammed the parts of the steamer so that explosives must be used. The hole made by the *Nantucket* was said to be so large that it was a wonder the *Monroe* remained on the surface at all. At the government inquiry to fix the responsibility for the accident, which killed forty-one persons, the two captains are said to have sobbed on each other's shoulders. It developed at the first hearing that the *Monroe* was equipped with a compass of two degrees' deviation, which may account for the collision.

* * *

British Parliament Resumes

AFTER a recess from August 15 last, Parliament was opened February 10 by King George in the midst of an unusually large and distinguished assembly. The political situation fairly crackles with important questions, including that of Home Rule for Ireland, the naval appropriations, and South African labor troubles. The speech from the throne dwelt earnestly on the need for conciliatory measures in Ireland. Immediately following the reading of the speech, which is in effect the government's program for the session, an amendment to the reply, designed to refer the Home Rule bill to "the country," was defeated by a vote of 333 to 255. The bill will, therefore, come up for its third and last reading. The belligerent opposition of the Protestant province of Ulster is causing grave concern throughout the Empire. This opposition is said to be due largely to religious reasons. Ulsterites have long been preparing for even armed resistance to Home Rule for Ireland, rather than to submit to a Dublin parliament which, they fear, may be dominated by Catholics.

* * *

Winter's Coldest Wave

FOR the ten days beginning February 6, various sections of the country reported the severest weather of the year. Temperatures fell as low as 42 degrees below zero in Montana when the wave was first reported; and when it reached New York great suffering was felt over a wide area, accompanied by several fatalities. The east Gulf States, as well as New England, were included, and in many places blizzards prevailed. Railroad traffic was delayed in parts of Nebraska, and in Colorado the strikers and militiamen experienced the rigor of one of the season's worst storms. Texas had its first touch of severe winter in this cold wave. A drop of from fifty-two degrees to sixteen above zero within a period of three hours was reported from one section of the State. In the wheat belt it was feared that the recurrent cold spells without the customary amount of protecting snow might work serious injury to the crop.

* * *

Japan's Graft Inquiry

GRAVE scandals have arisen in Japan in connection with naval supply contracts. On February 6 a huge mass meeting demanded a vote of want of confidence in the government on the part of the Japanese Diet, and on that date the resolution was rejected by the Diet by a vote of 205 to 164. Tokyo at once became the scene of serious rioting between the police and the populace. The mob attempted to storm the House of Parliament, and many citizens were injured and much property destroyed. The resignation of Premier Yamaoto was demanded by the populace. Fighting occurred on the floor of the Diet.

* * *

Author Helps Antarctic Exposition

THE very interesting news appears in the press that Sir J. M. Barrie is understood to have given the $50,000 received by Sir Ernest Shackleton to complete the fund necessary for his coming trip of exploration in South Polar regions. This noted author's interest is ascribed to his great friendship for the late Captain Scott, whose heroic but unsuccessful expedition will be completed by Shackleton. Mr. Barrie, in his biography of his mother, Margaret Ogilvie, spoke of her strong interest in exploration and explorers. The Shackleton expedition is expected to start from Buenos Aires next October, and will carry an aeroplane and motor sledges.

* * *

Race Discrimination Prevails

EARLY in February Senator Jones of Washington offered an amendment to the Agricultural Extension Bill, which would assure negro colleges' sharing in the Federal funds which it is proposed to devote to farm demonstration work. Senators Hoke Smith of Georgia, Vardaman of Mississippi and other senators from Southern States opposed the amendment, and the whole question of negro segregation became involved in the issue. The debate was prolonged, and the Agricultural Extension Bill, known as the Smith-Lever Bill, which had already passed the House, was passed by the Senate February 7 without the amendment. On roll call the Jones amendment was defeated 23 to 32, practically a party vote, the Republicans favoring the amendment. The result of the action is to leave each State free to administer its quota of the fund.

* * *

Changing Money Order System

AT PRESENT money orders are payable only at the post office named on their face, which greatly restricts their use. The new Post Office Act passed by Congress provides for money orders to be issued at any post office, and payable at any other in the United States. Postmaster General Burleson has a committee at work devising the necessary rules.

* * *

"In Time of Peace"

THE Senate has passed the Fortifications Bill, appropriating $6,895,200 for artillery and ammunition, which is $2,000,000 more than the bill carried in the House. Senator Bryan is reported as stating that the increases were made on the basis of an army of half a million men, and, when asked why on that basis when 76,000 men is the regular number, replied: "So as to be prepared for war." Secretary of the Navy Daniels is understood to expect the House Committee on Naval Repairs to recommend an appropriation of approximately $150,000,000, the items including two new battleships and a $2,000,000 drydock at the Norfolk Navy Yard. The secretary also plans establishing a system of oil fuel tanks at strategic points sufficient to supply over 100,000,000 gallons annually. The department is seeking petroleum reserves to supply the navy.

* * *

Swedish King and Cabinet Disagree

THE remarkable demonstrations reported from Sweden, in which thousands of citizens from different sections marched to Stockholm and received the assurance from King Gustaf that he would not abandon the government's demands for military preparedness, were followed by stern efforts by the cabinet to restrain Gustaf from public declarations not born of cabinet deliberations, to the resentment of the Swedish king, who refused to submit to restraint; whereupon the cabinet resigned. Great public excitement followed the crisis, and the situation was further intensified when, on February 11, King Gustaf addressed three thousand students, who assured him of their loyalty.

* * *

News in the Making

AT HOME: National Society Daughters of the Revolution protest against removal of the Liberty Bell from Independence Hall, Philadelphia, to the Panama Exposition.—The National Drainage Congress is said to have issued warning against a recurrence of floods in Middle Western and Southern States because of abnormal winter.—Beginning March 1, practically every railroad line in the United States will double drawing-room car rates.—It is understood President Wilson will eschew social functions and all formal dinners, excepting with members of his cabinet.—The New York dailies report having sent wireless messages direct from Sayville, L. I., to Berlin.—House Committee on Public Lands introduces bill for commercial development of Alaska by Federal leasing of lands; said to represent the administration policy.—Plans announced for reorganization of the Democratic party in New York State, with war on Tammany Hall as one objective.—Secretary of Labor W. B. Wilson is reported as planning a Chautauqua lecturing course, after the example of Secretary of State William J. Bryan.—Federal strike investigation into mining conditions in Colorado and in Michigan are producing startling evidences of peonage and other grave evils.—Colonel Goethals suspends Commissary Department Manager John Burke and other sub-officials as outcome of graft investigation.—Both New York, New Haven and Hartford Railroad and the Southern Pacific are facing Federal inquiry.

ABROAD: No heresy trial will take place as result of Kikuyu incident reported some weeks ago, according to press despatches.—King Ferdinand of Bulgaria is reported as planning an early visit to the United States.—From Fastoff, Russia, 40 miles from Kieff, come reports of great excitement owing to another alleged ritual murder.—Militant suffragettes renew depredations in England; divisions in the suffragette ranks are reported, due to dissatisfaction of the Pankhursts.—White Star Line receives adverse decision from the Court of Appeals, London, in connection with claims growing out of *Titanic* disaster.—Baroness Olga Moyendorff, of ancient Russian family, arrives in America to study Y. W. C. A. methods.—Colombia quietly elects Dr. José Vicente Concha, former minister to Washington, president. He takes office August 7. General Oreste Zamor is elected president by Haiti Congress; revolutionists are said to have set up a separate provisional government. Peruvian Congress elects a board of six to govern until general elections can be held, and is recognized by the navy. The revolution continues.—A landscape painter named Karl Hagemeister, sixty-six years old, said to be a genius, is "discovered" by the German art world, according to a Berlin despatch.

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STEAMER IMBEDDED IN SANDS

A QUARTER of a mile off the New Jersey shore, a British steamer, *Queen Louise*, became stranded in deep sand. The steamer grounded in a heavy fog on February 7, and as the position of the vessel was considered dangerous, life savers shot a breeches buoy line to her, but the crew of about twenty men refused to leave their ship. Two boys, however, were taken ashore by the contrivance. The following day at flood tide powerful wrecking tugs and two United States revenue cutters made futile efforts to move the vessel, while hundreds of spectators, many of them in automobiles, watched from the wind-swept shore. The next day further attempts also failed. A contagious disease was reported to have broken out among the crew, which was feared to be smallpox. The vessel finally was released and towed to a pier, where the story of disease was denied.

INTOXICANTS AND INDUSTRY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

AS a temperance lesson, this Bible story sets forth the great fact, now known much better than when Jesus Christ was one of the few to recognize it, that intoxicants when used by servants, high or low, make them neglect their job and then lose it, and often bring them worse disasters.

In this statement Jesus anticipates modern investigations in the United States, Europe and Africa of the effect of drink upon employment and unemployment, upon accidents and efficiency, upon health and longevity, upon vice and crime. We will quote "by the book" from the twelfth annual report of the United States Bureau of Labor, devoted by order of Congress to the "Economic Aspects of the Liquor Question." Employers all over the country, liquor dealers included, had been questioned as to whether they required employees to be abstainers. The result was stated in these words: "More than half the establishments reporting require, in certain occupations and under certain circumstances, that employees shall not use intoxicating liquors." Since then discrimination against drinking men as employees has steadily increased because of the disastrous effects of drink, not only in slowing up work all day by its effect as a narcotic—not a "stimulant"—but by its promotion of costly accidents in this age of machinery, which requires a clear brain and steady hand.

This lesson on "watching" calls up the awful "watch" of the drunkard's wife, who undergoes years of daily dread and abuse that equal the most prolonged martyrdoms in long-drawn-out agony. A drunkard's wife said: "No, I wouldn't mind starving so much, but to expect a crazed maniac home at any late hour in the night, with some bludgeon in his hand to beat me and the children to death, is awful and beyond endurance." The almost daily murder of some woman by a drunken husband proves that her fears were not imaginary.

Now the practical problem is, how shall we help the drinking workman's wife and children to escape the want and sorrow due to drink; and how shall we help the drinker, who in sober moments laments the effect of his wrongdoing upon his loved ones, but seems too weak in the will to pass the scores of alcohol traps that thoughtless voters have authorized politicians to license all along his daily path?

What we need for home protection is a "far-flung battle line" with prohibitory legislation as the left wing, with law enforcement as its rear rank, and education as the right wing, and regeneration as the main center.

The quarterly temperance lesson would not be up to date in noting the great temperance event of the last quarter if it did not recall the march on Washington of two thousand of the nation's most influential men, asking that a national constitutional amendment should be submitted by Congress to the States.

"Let the people of the nation," said Senator Morris Sheppard, "insert in the national constitution, the source of the nation's life, a clause prohibiting an evil that will otherwise prove to be the source of the nation's death." The magnitude of the evil, the unchangeableness of the decision to abate it and the permanency of the reform, all counsel that the proposed enactment should be in the Federal constitution, which is the people's law, and not alone in the Federal statutes, which are the politicians' laws. In the latter case it can be repealed at any time by 266 congressmen and the lobby; in the former it is subject only to the will of ninety million citizens. Inferior issues have been put in the Federal constitution by amendment; such as quartering soldiers in private homes, or the search of homes or persons without a warrant. Not more than three of the fifteen amendments of the Federal constitution relate to an issue so important as the amendment last proposed. The amendment proposes not different, but more thorough action than is now common. The sale of intoxicants for beverage purposes is now entirely prohibited in nine States and partially in all but three others except Nevada. The Federal Government already prohibits the liquor traffic in Indian reservations, forts, the navy, the national Capitol, Soldiers' Homes and some other areas. In this year, 1914, 55 per cent. of the people and 71 per cent. of the area of our country are under local, county, State or Federal regulations prohibiting the beverage liquor traffic. These ordinances and laws are grounded on the decision of the United States supreme court that "there is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of a State or of a citizen of the United States." The propriety of the amendment is equaled by the probability of its ultimate passage.

While we are working for national constitutional prohibition in 1920 we must get all the Statewide prohibition and county and town prohibition that we can, by legislation and by a better enforcement of the laws we have. In this connection there is a good story of a Christian mayor, who resisted the bribes and influence of rich men interested in city franchises, and of law-breaking liquor dealers who were bound to kill politically any officer who made them obey the laws. A friend asked him how he had been able to do his duty against such manifold temptations. "I have a way," he answered, and was reluctant to say more. His friend pressed him to tell it, and urged that if he knew a way, and a good way, to resist political temptations, others should know of it. "It's a good way," he said, looking down. Then looking up he almost whispered: "I pray. When I take an oath of office, I speak it slowly. I say each word thinking how it is an oath, and afterward I pray for strength to keep it." "A silent prayer?" "Yes." "And that helps against the daily temptations, too?" "Yes, but every morning when I go up the steps of the city hall I ask that I may be given to recognize temptations when they come to me, and to resist them. And at night I go over every act and I give thanks if I have done no injury to any man."

As to the right wing of education, it should have two ranks: the foremost the physiological argument that alcohol is harming every drinker; the second line, the economic argument, suggested by the lesson story, the injury done to business, not alone the harm done to efficiency, but the harm to harmony that is wrought by discordant drinks.

Shallow merchants suppose that so far as business is concerned it makes little difference whether money is paid for liquor or substantial goods. Workingmen and farmers ought to know that it makes a vast difference to them, especially. The census shows that of each dollar spent for books and printing, 38 cents goes to labor; of every dollar spent in hats and caps, 37 cents goes to labor; and so down the list to the bottom, where stands the liquor traffic, paying to labor out of each dollar received only two cents in the case of beer, only one when the sale is whisky. This means that if the money spent for drink were spent for the twenty chief comforts of life, one and one-third million more men would be employed all the year, providing for all the unemployed that are willing to work, even in panic years; and the farmers would, by such a change, get four hundred million dollars more for raw materials.

The Massachusetts Bureau of Labor, which speaks, in its twenty-sixth annual report, by order of the State legislature, as to the influence of intoxicating liquors in promoting crime and pauperism, reports that of the paupers in that State 65¼ per cent. were known to be addicted to the use of intoxicating drinks, and that 82 per cent. of the criminals were "in liquor" at the time of committing the offense. A yet larger proportion of the criminals, 94 per cent., were "addicted to the use of liquors."

But regeneration is the main center of the temperance battle line. It has been neglected of late and we have depended too exclusively on the left wing of legislation; but the Columbus "call," to which eighty-four organizations replied, it is hoped will bring up both the right wing of education and the center of regeneration. Here is a good story that the writer heard from the lips of General O. O. Howard, which shows that God's promise to save to the uttermost does not, like the faith of some temperance people, leave the liquor seller out as past saving. General Howard was in Portland, Ore., when the white ribbon crusaders entered the saloons with weapons of prayer and song. In one of these they sang on their knees:

> I love to tell the story,
> Because I know 'tis true,
> It satisfies my longings
> As nothing else could do.

The liquor seller's conscience was struck, as by a sharp arrow, by the song. He said: "Nothing has ever satisfied my longings. I've been in the old world and in the new, on land and sea; I have been poor and rich; I have tried all sports, but nothing has ever satisfied my longing." He locked his saloon, walked away into the fields outside the city, and kneeled in the grass and prayed to God to forgive his sins and save his soul. Then he came in and found a prayer meeting which General Howard was conducting. He said, "Is this God's house?" The general said, "Yes." "May I speak?" "We shall be glad to hear you." "Please sing first for me, 'I love to tell the story.'" After the song he rose, and glancing at the crusaders, said: "God bless them women." Then he told the above story, and entered at once into Christian work with General Howard, who testified that when he left for another post five years later there had been no slackening of his fidelity. Let us therefore not only dare to pray for the drunkard, but also for the rumseller.

> For the lion of Judah can break every chain,
> And give us the victory again and again.

The very latest news about the drink demon is that greedy liquor dealers are attempting to get it into the place in the new republic of China from which the opium demon has been almost expelled. But a strategic defense of China has been devised by Chinson Young, one of the Chinese students sent to the University of Pennsylvania. He has put in the new school readers of China a story entitled "Fire Water," which seems to discuss only the effect of intoxicating drinks on savages, but really shows up very fully their bad influence on everybody, even when used in moderation.

BUILDING AN EVANGELISTIC TABERNACLE THAT WILL SEAT TEN THOUSAND

A SIX weeks' evangelistic campaign of the churches of Scranton, Pa., to be conducted by Rev. Billy Sunday, will begin the first week of March. Experienced carpenters erected the frame and interior work of the tabernacle, ministers put on the roofing and siding. The tabernacle is in a private wooded park surrounded by large buildings—the Electric Light and Power Station, the International Correspondence Schools, a knitting mill, and a brewery. Fifteen-year-old trees and sections of a beautiful hedge were temporarily transplanted to clear the floor area. The ground was plowed, graded and rolled, and three inches of sawdust forms a clean and silent floor covering. The territory served embraces about 300,000 people. Wonderful results are expected in increased temperance, purity in civic affairs, and in personal righteousness. The peoples' question: "Will the use of this temporary building for six weeks shake the foundations of the substantial brick brewery shown in the background?"

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—ELIZA, NEW MEXICO. Continuing the discussion of last week, a teachers' meeting should be quite social in character, held in a home, around a long table, preferably the dining table, covered with white oilcloth to insure good light. On the table should be placed Bibles, note books, pencils and any material suitable for illustrating the lessons. Wafers and tea or chocolate served during the meeting, not at the close, would help on the sociability and need not interrupt the lesson study. We advise the selection of a book on Sunday school work, from which a chapter should be read each week. We recommend for this one *Sunday School Problems* by Amos R. Wells. Let "Togetherness" be your watchword, and all kindliness and helpfulness will develop. As to the officers in your school: there should be an assistant superintendent to take charge of the school in the absence of the superintendent at other times to act as the superintendent's aid. There should be a secretary and treasurer. In case workers are few, any two of the offices might be combined: the secretary and assistant superintendent, or the secretary and treasurer. In a small school this would be best. The duties of these officers hardly need to be set forth.

* INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, March 8, 1914. Watchfulness. Luke 12: 35-48. GOLDEN TEXT: "Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12: 37.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

E. B. S., Hampton, Iowa. 1. Who wrote the book of Hebrews? 2. When was the revision of the Bible begun, and by what authority?

1. No name was attached to the Epistle to the Hebrews nor incorporated into its text. In the Authorized Version the heading of the epistle states that it is written by Paul; this statement is also included in the Revised Version, but is omitted in the American Revision. The earliest tradition ascribed this epistle to Paul, but later scholarship questioned that theory. The names of Luke, Barnabas, Timothy and Apollos have been suggested, and each has some champions among the scholars. The thought is undeniably like Paul's and the claim of Luke seems very strong, since Luke's companionship with Paul gave him many opportunities to imbibe his views. Many eminent scholars, however, still hold to the earliest opinion that Paul was the author. 2. The revision of the Bible was begun in 1870 under the authority of the Convocation of the Province of Canterbury.

J. B. R., Haddonfield, N. J. Why should the Lord's Day be called Sunday instead of Sabbath?

Sunday and Sabbath are quite distinct from each other. Never in the New Testament, nor in the writings of the early fathers, is there any identification of the Jewish Sabbath with the Christian "Lord's Day." Never is the observance of the Sabbath alluded to save as a purely Jewish ordinance. In Acts 20: 7 and in I Cor. 16: 2 the day we now call Sunday is simply "the first day of the week." In Rev. 1: 10 it is called "the Lord's Day." The earliest of the fathers, including Justin Martyr and Tertullian, called it Sunday, and this title was adopted by the Christian emperors in their imperial edicts.

L. S., Montague, Calif. The Holy Grail, as in medieval legend, was supposed to be the cup made of emerald used at the Last Supper by Christ, and by Joseph of Arimathea to catch the last drops of Christ's blood. Joseph was said to have carried it to Britain, where it remained until King Arthur's time, when its guardian, careless of his trust, sinned, and the holy cup disappeared. Tennyson has celebrated the legend in *Idylls of the King*.

S. E. Z., Jonesboro, Tenn. Have the words "servant" and "slave" the same meaning?

No; slave is derived from the *Slavi* or Sclavonians, who were reduced to servitude by the Germans. It formerly was a title of glory, but in its modern sense means a captive attendant. "Servant" is one who serves voluntarily or involuntarily. The earlier use of the word implied protection, or the notion of clientage, the term being in no sense degrading to the inferior. In modern use, servant is specifically a domestic or menial helper.

J. W. M., Sullivan, Mich. In the Mosaic law, there was a definite prohibition against idol-making and idol-worship. God is a Spirit, and the mind of man, being subject to human limitations, cannot conceive of anything as actually existent unless it has some of the forms with which that mind is familiar. This mental limitation led men into the sin of making idols for worship, making the Creator like the creature, and ascribing to him perfections and imperfections that are purely human. This is known as anthropomorphism.

D. J. E., Boston, Mass. Please explain Job 2: 9. The King James Version reads: "Dost thou still retain thine integrity? Curse God and die"; whereas the Douay Version reads: "Dost thou still retain thy simplicity? Bless God and die."

Both the versions quoted above are in error. The labors of the revisers have brought out the clear meaning of this somewhat obscure passage. Job's wife had taunted him for his immovable uprightness, which, in view of his physical sufferings, she could not appreciate. She had heard him "bless God" in his bereavement, when possessions, children and health had all been swept away, and now he was sitting "among the ashes." He had doubtless used the familiar expression so common among the Jews, "Blessed be the name of the Lord." To her, under all the circumstances, this seemed folly and unworthy of a man who had been powerful and influential like Job. She advised him therefore to cease his blessing, and to renounce God and give up the ghost, as it was useless to struggle further. It was as though she had said: "You can go on blessing your God, but what good do you get of it? You are dying. Why not drop this pretense of belief, and turn your face to the wall and die?"

F. S. C., Hennessey, Okla. 1. Give distance from earth to sun. 2. Distance around the earth. 3. When and by whom was the earth's revolution discovered?

1. Mean distance, 93,050,000 miles. 2. Equatorial circumference, 25,000 miles in round numbers. 3. Nicholas Copernicus (1473-1543) father of modern astronomy, was the first to demonstrate the earth's revolutions around the sun. Previous to his time, the Ptolemaic theory, that the sun and heavenly bodies moved around the earth, prevailed.

H. Q. S., Orange, Va. 1. To answer your first question would be to review practically the whole public career of Lincoln. His ability and his broad, statesmanlike grasp of great public questions were first demonstrated in his campaign with Douglas and many times afterward. His practical wisdom, his foresight and his firm faith in God's overruling providence in national affairs are pointed out by his many biographers, whose works are now accessible in all public libraries. 2. The subscriber, when his term expires, if he does not wish to continue, should formally refuse to accept the paper either at the postoffice or from the mail-carrier. Better still, he should inform the publisher. It will then cease to come, and there can be no question of liability on his part.

S. W. D., Los Angeles, Calif., writes: "I receive my CHRISTIAN HERALD in good time. It appears to me if I were a man of means I would send you a long list of names to whom I wanted the good old reliable CHRISTIAN HERALD sent. How much good it does no one can say until the last great day. It is a real pleasure to read how fairly and impartially the various news items are written up, especially the Catholic problem. In order to get the pulse of the Catholic Church one should reside in Manila, P. I. Archbishop J. J. Harty, of Manila, P. I., has a much wider and more potent influence in the affairs of our government there than does our governor general. Catholic rule, or rather misrule, has been driven from almost every nation, and to-day, whilst I do not hope for Filipino independence, yet I know from personal contact with many Filipinos while in the islands, that if the United States were to declare them free to govern themselves, the Catholic power would be wiped out. Somehow the natives have come to look upon the Catholic Church as a part of our government. I wonder why? Does Archbishop Harty know? And will he tell? I ask the Catholics not only of Manila but of the entire Philippines what would the hope of their religion be if it were not for the Stars and Stripes? Blessed old emblem of God to a free people! I should like to hear the free statements of our government employees—not the chiefs, but the rank and file—the lesser lights. How is the Protestant faith treated? Are the young men in the employ of our government encouraged to identify themselves with Christian uplift, as taught in the Protestant faith? I say no, emphatically no! It does seem a great pity that such men as Dr. Marvin Rader of the M. E. Church and Dr. Wright of the Presbyterian Church do not advise the people of the States how the Christian Protestant churches fare compared to the Church of Rome. I have been on the ground, and I know. The officials of our government are partial in favor of Rome. I regret President Wilson was duped into going to mass Thanksgiving Day. William Howard Taft's relations with the Church of Rome caused his star to set. God will never permit the Church of Rome to rule this union of States. Look at Peru."

Mrs. C. W. C., Boulder, Col. The Federal Commission on Industrial Relations is to hold public hearings anywhere in the United States and is to report to Congress from time to time and make a final report accompanied by testimony not later than three years from August 23, 1912. The commission is to inquire into the general condition of labor in the principal industries of the country, including agriculture, especially those under corporate management, and in the growth of associations and their effect. The object is to discover the underlying cause of dissatisfaction in the industrial situation.

M. S. M., New Jersey. The condition of the human race before the flood, the Bible tells us, was one of widespread wickedness. See it described in Gen. 6. It is not specifically stated that polygamy was one of the greatest of these evils, although it is probable that in that early age it was very general. That it was practiced by the patriarchs may be inferred from Gen. 5: 19 and similar passages. The whole social system seems to have been given over to wickedness and violence.

J. K., Jersey City, N. J. Dayton, Ohio, is understood to be the first large city in America to adopt the commission form of government, with a salaried city manager as executive head, which is the statement made in THE CHRISTIAN HERALD of January 21. Many cities have a commission government without a salaried manager.

H. B. A., Harriman, Tenn. The most ancient races of whose religious views we have any trace believed in a life hereafter. More, they believed in a resurrection. The Egyptians, by their inscriptions, show signs of belief in immortality, but it was dim belief, faintly shadowed forth. Thus we find quotations like the following: "Osiris judges the dead and sends the wicked to regions of darkness, while the just are sent to dwell in light." Again, speaking of those who have found favor with the great God, the Egyptian inscriptions say: "They dwell in glory where they live a heavenly life; the bodies they have quitted will forever repose in their tombs, while they rejoice in the life of the supreme God." The Jews, too, believed in immortality from the earliest times. From the passage in Genesis which speaks of the tree of life, of which if man took he should live forever, down through all the books of the Old Testament, there is the thread of this belief, sometimes dim, sometimes clear; but still distinctly traceable, showing conclusively that the ancient Hebrews held firmly that the God of Abraham, Isaac and Jacob was not a God of the dead but of the living. Other passages might be cited, as Ps. 17: 15; 49: 15, 16; 73: 24; Isa. 26: 19; Dan. 12: 2; Ezek. 27; Eccles. 12; 7, and the famous passage in Job 19: 26, which, correctly translated, reads: "Yet without my flesh shall I see God."

J. F., Los Angeles, Calif. Which State has the highest temperature, dry, and which the highest temperature, moist, and in what months is the maximum reached in each case?

The hottest and dryest region of the United States is the "Great American Desert" of Arizona and Nevada, where in August the mercury often rises to 115 degrees Fahrenheit. Of course, higher temperatures are recorded, but the instruments are not screened from the radiated heat of surrounding objects. The hottest and moistest locality is probably to be found in North Carolina, where in July it often reaches 105 degrees Fahrenheit, with a precipitation of 5.6 for the month.

Mrs. D. F. W. There is little doubt that Paul was beheaded at Rome under the reign of Nero. The early tradition to this effect was adopted by Eusebius, and there seems to be no reason for discrediting it. The site of his martyrdom is pointed out to-day at the church of the Three Fountains. The grotesque legend concerning these fountains, which are said to have sprung up from the three places touched by the apostle's head when it fell from the block, is of course a superstitious fancy. But it does not discredit the simple tradition that he was beheaded at Rome.

Miscellaneous

L. T., Portland, Ore. Moses was twice married, first to Zipporah (Ex. 2: 21 and 3: 1), and afterward to a Cushite wife taken after Zipporah's death (see Num. 12: 1).

G. C. H., New Brunswick, N J. The fifteen degrees of relationship which are included in the proscribed marriage relations will be found in Lev. 18: 7-17 and Lev. 20: 11, etc.

F. P. K., Greene, Me. The method of fixing the date of Easter has been repeatedly given in THE CHRISTIAN HERALD, and can be found well stated in *The Christian Herald Almanac* of 1914, page 8.

T. H. T., Gumberry, N. C. Porfirio Diaz was president of Mexico from 1877 to 1881 and from 1884 to 1911, inclusive. The term "Latin America" refers to antecedents of the present population in South and Central American States.

"Libertad," Wamego, Kan. The Republic of Portugal was officially recognized by the United States Government in 1911. Most of the European nations also then recognized the republic. The republic does not yet appear to be effectually established.

Rev. A. L., Upperville, N. Y. The statement in THE CHRISTIAN HERALD of December 10, 1913, that Isaac Leeser's English translation of the Hebrew Bible is the only one in use at the present time meant, as the context shows, the only English translation *in use by Hebrews*, which is correct.

QUAINT SOUTHERN CALIFORNIA ARCHITECTURE

THESE picturesque curios, forwarded to The Christian Herald by May Evelyn Skiles of Glendale, Calif., show, one, a sun-dial a few miles from Los Angeles, which still does duty on land granted to José Maria Vardinga from the Spanish Crown in 1784; another a well, and the third a quaint, old-fashioned oven, both remnants of ancient Spanish holdings.

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IN SEARCH OF A JOB

IS THE man who sleeps in the park and dines in the Bread Line a shiftless, irresponsible, lazy object of weakness, or is he an unfortunate, mistreated, much-abused victim of industrial conditions? Is he one who, unwilling, useless and depraved, calls only for pity and contempt? or is he one who, deprived of opportunity, deserves sympathy and help?

I decided to let personal experience answer these questions. Accordingly I placed myself in the position of a typical unemployed. It is no easy matter to look for work. Perhaps the hardest work of all is the job of looking for it. But I began it with the earnestness of a truth-seeker. I was up at dawn, washed, shaved, dressed, ate in a hurry; scanned ten columns of finely-set advertisements, and used my ingenuity in devising the cheapest and fastest route to get to the desired destination. It was not an easy task, and it took carfare, strength and energy to be on time. But when I arrived I found many ahead of me.

They did not come in twos and threes to answer advertisements, but in dozens. Eighteen applied for a collector's position that promised $8 a week; forty-seven applied to distribute telephone directories at a remuneration of 25 cents for a three-hour trip; thirty-one applied for a $10-a-month job to take care of an electric boat; fifty-four answered a $10 canvassing job; eighty-seven responded to a call for subscription agents, and two hundred fought for a chance to pose for a moving picture apparatus.

At the last place, I found fifty-seven men clustered about the door of the main hall. We took our places in line, and tried to count those who came after us. Within a half hour there were two hundred men. At precisely eight o'clock the doors opened, and we rushed into the hall. On a bench, leaning against the wall, stood a slim, dark, middle-aged man, with a bundle of red tickets in his hand. One of these tickets meant a chance to do one day's work at a wage of $1.50. Here began a battle for the tickets. We all threw ourselves forward and tried to clutch the hand that held them. We fought—the two hundred of us—fought for a chance to do one day's work! We jostled and pushed one another, we craned our necks and stretched our arms and raised our voices in the struggle for the job—in the fight for the chance to earn one dollar and fifty cents!

At first I intended to merely look on and give another man my chance. But I decided later that this would not be a fair test. If I did not get work, I thought, it should not be for the want of effort. So I, too, elbowed my way, pushed my neighbor and tore at the clothes of my fellow man. High above the heads of those in front of me I lifted my body, trying to reach the hand that held the tickets.

"All gone!" shouted the man at the bench.

We fell back instantly. When we met one another's eyes, we felt embarrassed and ashamed.

Of the two hundred men sixty were chosen. I was not among them.

A fight equally determined, and perhaps still more pathetic, occurred two days later, when eighteen of us applied for a collector's $8-a-week position. The place was a photographic establishment. The proprietor wanted only one collector. We were eighteen. Who was it to be?

The fight began; but, unlike that of the day before, this battle was conducted in silence. We did not fight with fist and elbow; we did not push nor jostle, neither did we shout. We kept eyeing one another with embarrassed glances, and faced one another with blushing cheeks. Presently the silence was broken.

"I have been collecting before," said one, meekly. "So was I," said another.

The competition continued, each giving his special aptitude for the position in a nervous, shaky undertone. It turned out, however, that there was no position in sight, but that the advertisement was a scheme to get men to call so that they should be turned into canvassers. The proprietor said: "I would like to oblige you all, but don't know who is best for the position. I would suggest that you start canvassing in the meantime, and the one who will show the best results will get the position." About half accepted.

During the long wait I had had time to observe the men and to listen to their talk.

"I am ashamed to go home," said a middle-aged man. "They don't believe you."

"That's the worst of it," a younger man responded. "The women think you are lazy."

My heart bled as I thought of the homes that are being broken up, of the love turned to hate, of the happiness that turns to misery. My experience lasted ten days. During that time I answered many advertisements and witnessed sights which I shall never forget. But I found no work and gave up the search. Thousands, I suppose, had gone through a similar experience and with practically the same results.

How it is in the depths of the winter, when thousands employed during the summer at hotels and amusement resorts, on farms and in construction work are back in the cities looking for jobs—how it is with these and thousands of others, I do not know; but I do know that the country, like an angry sea which sends its waves against a stony shore, sends its thousands of workers up against the hard conditions of the city. I know that to thousands of these helpless unemployed the Bread Line is a blessing, as it is the only thing that gives them hope of holding on until the job turns up at last, to end the dreary search.

HYMAN STRUNSKY.

THE BREAD LINE GATHERING ON A WINTER NIGHT

THE FREE LABOR BUREAU GIVES THE MEN NEW HOPE

EARTHQUAKE SHAKES NEW YORK

FROM Canada to Panama, along a 3,500-mile tract that touched New England, traversed New York State and Pennsylvania, a distinct earth tremor was felt on February 10, lasting thirty seconds. One death resulted, buildings were shaken, school children at their studies were thrown into a panic. The extremely novel experience for this section of the continent set the telegraph wires humming with news and inquiries throughout the region.

The brunt of the shock was noted in Brooklyn, where hundreds of citizens felt the movement and heard what seemed the report of an explosion. That rumor was entertained by the Police Department, which ordered an investigation. Though the slight disturbance was widely felt, its point of origin was evidently near New York City. The direction was approximately northwest and southeast.

The tremor caused a trench, which was being dug at Binghamton, N. Y., to cave in and crush to death a laborer named Parse. At Syracuse it was necessary to dismiss school children because of the rocking of the buildings and the falling of plaster. The "pieing" of type in printing offices was reported from many places, as were also the swinging of pictures on the walls, throwing of dishes from tables, stopping of clocks, and spilling of water from vessels. Some persons stated that buildings were seen to sway. In Oswego an invalid woman was injured by being thrown from her bed. At Saranac Lake, where the temperature stood five degrees below zero, residents remained out of doors for fear of a repetition of the shock.

The earthquake was distinctly felt in Philadelphia and other parts of Pennsylvania, and in the New England States. Throughout the St. Lawrence River basin in Canada the vibrations were distinctly noticeable.

Excepting the one fatality, no serious injuries or property damages were reported, and this comparatively fortunate aspect of the matter made the experience one of unusual interest, as earthquakes are not a matter of daily apprehension in this part of the world. The seismograph at the Museum of Natural History in New York accurately recorded the disturbance. It was also noted at the Georgetown University at Washington, and at Harvard University, and by the instruments in other places. In the neighborhood of New York the shocks began at 1.33 P.M. and lasted thirty seconds.

An explanation by John N. Clarke, State geologist at Albany, is that a settlement of rock strata took place in what is known as Logan's Line or Logan's Fault, an old earthquake line extending from Quebec to about the center of Alabama. According to the New York *Times*, the name Logan's Line is applied by geologists to a belt of old earthquake activity first pointed out by Sir William E. Logan, director of the Canadian Geological Survey. That scientist traced the belt by means of great dislocations of rock, and the belt has been explored at intervals along its entire extent. In North Carolina evidences of considerable displacement have been observed; and in the Virginias various upheavals have been noted. The general deductions from these investigations have been that this section, from Alabama to Labrador, must have been repeatedly shaken in past periods by tremendous displacements of rock strata. It is pointed out that in 1863 a serious Canadian earthquake was felt in the same belt. The earthquake of February 10 is the most serious that has visited the Atlantic coast since the memorable Charleston earthquake of 1886.

Saving His Boots

A NEW YORK reporter had an extremely good time recently writing up the story of a man who had gone to sleep, drunk, upon the trolley tracks of upper Broadway, taking great care to put his new shoes out of harm's way, but allowing his head to rest on the rail. The fender of an approaching car threw him from the tracks, inflicting a scalp wound. His shoes, however, were altogether uninjured.

We can think of no greater folly than the attempt to put one's shoes out of danger, disregarding altogether the safety of one's head. But, after all, do we not, every day, see people doing things equally absurd? What about providing for the safety and pleasure of the body with utter disregard for the safety of the soul? We plan to have seventy years of pleasure and prosperity, while the preparation for eternity is neglected. We plan to protect the trifling things we have accumulated here, jewels, money, houses, land, and take no care to protect the immortal soul. Is there saner than the sleepy mutterings of a drunken man: "I will save my new shoes. Never mind my head."

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Preventing Poverty*

IT IS probably true that there never was a day when the poor man had so many friends as he has to-day. And his friends are asking a kind of question about his condition quite different from the question formerly asked. The question used to be: "How can we give present relief to the poor man?" This question is still asked, and ought to be asked. But there is a deeper question: "How can we get the man permanently out of his poverty?" And there is a still deeper question, and that is the question of the lesson: "What can be done to keep other people from suffering this curse of poverty?" "How to prevent poverty"—that is the question.

Premier Asquith, when he started out upon the splendid crusade in which he and his brilliant friend Lloyd-George have accomplished so much for the working people of England, declared: "We are engaged in an implacable warfare against poverty." The Christian himself ought to be willing to suffer poverty if it comes as a result of his sacrifice and service for Christ; but when the Christian faces poverty as a world-wide problem, when he thinks of millions of people who never have enough to eat; when he thinks of the thousands who are poorly housed and insufficiently warmed; when he thinks of the sick who are unattended, and the countless grievous woes of poverty, especially as he realizes that it is practically all unnecessary and avoidable—then he ought to hate poverty, and join his heart and brain and hand to the forces that are working against it.

It is a sad thing that so many poor people and so many of the people who are working in the interests of the poor think that the Bible is against them. This is because they do not read it. If they did, they would find out that the Bible is the champion of the poor, and that the great ideas and motives for a kind of social justice which will obliterate poverty came out of the Bible.

Just look at a collection of verses set down from different parts of the Bible, and see how sternly they speak out in behalf of the poor. Read first the second, fourth, twelfth, thirteenth and fourteenth verses of this Psalm we are studying, the Seventy-second:

He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight.

Next read Isa. 3: 13-15:

The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of hosts.

Prov. 22: 22, 23: Rob not the poor, because he is poor; neither oppress the afflicted at the gate. For the Lord will plead their cause, and despoil the life of those that despoil them.

The fifth chapter of James begins with a furious arraignment of unjust rich men, and the fourth verse declares:

Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Notice how, throughout these passages, God represents himself as being on the side of the poor. He is their champion, their defender. It will go hard with those who are on the wrong side of this question when it comes up for final settlement.

The question of poverty is being connected now where it belongs—that is, with the problem of industry. The problem of the poor is essentially the problem of the workingman. It is true that some are poor because they will not work, but in the great mass, these make an almost negligible quantity. People are poor because they do not get their fair and just share of the profits of their own work.

Our lesson asks the question, "How to Prevent Poverty." There is only one way to prevent it, and that is, first, to give every man work, and then to give every man a fair instead of an unfair part of the profits for which he toils. This is the issue which is squarely up for settlement now, and in that issue the church (and the young people of Christian Endeavor, the Union and other Young People's orders will soon be constituting the church) must, if it is to be on the side of its Bible and its God, take the side of the workingman. He is the poor man, whose Book the Bible is and whose Defender is the Christian's God.

* "How to Prevent Poverty." Christian Endeavor and B. Y. P. U. Topic for Sunday, March 8, 1914. Ps. 72: 1-19.

The Apostle of Action*

WE STUDY to-night the third of the three closest friends of Jesus, Peter, John, James. His character and writings have been much discussed, and some Christians have felt that his message did not harmonize perfectly with the rest of the New Testament, particularly with the teachings of Paul. But a close study of James shows that there is nothing discordant between his sayings and those of any of the other New Testament writings.

The title of our lesson is "Common Sense Religion." This is another way of putting the expression, "Practical Religion." James was the apostle of action, of work. But he was also the apostle of faith, and the deepest sort of spirituality. Nothing could be more comforting than his assurance in his first chapter that God will give wisdom to the perplexed, and nothing more earnest than his appeal: "Draw nigh to God, and he will draw nigh to you." (Chapter 4: 8.) He teaches faith—see chapter 1: 3, 6; 2: 1, 5 [where was a finer phrase ever coined about faith than his expression: "rich in faith?]; 14-26; 5: 15.

James was anxious that faith should not be unfairly represented. He knew that the only test and proof of faith is action, so he urged us to show our faith by our works.

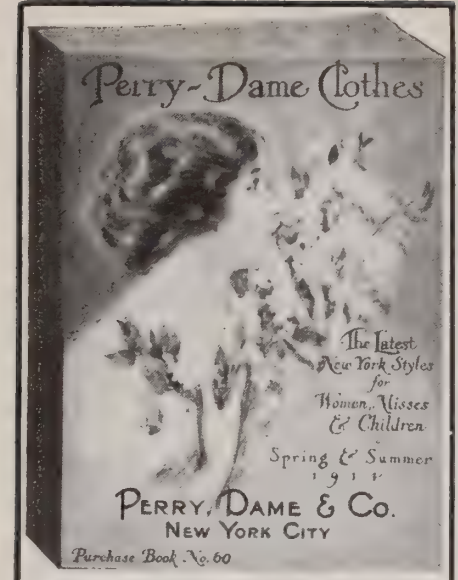
Common sense? What is more sensible than to trust the Christ who has demonstrated in so many multitudes of hearts throughout so many years his power to bring joy and hope? What is more sensible than to let this faith work out in loving service for those for whom Christ died?

To be unspotted by the greed and vice of the world; to care for the needy and do all we can, not only to relieve their distress but to prevent its recurrence in their lives and the lives of others—in these ways do we demonstrate that we have indeed drawn near to God. It is a whole-souled Christianity that James insists upon. Our submission to God and our nearness to him is to result in thorough work: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." (Chapter 4: 8.)

There is surely no sense in being "double-minded": in following one set of principles at one time and another at another. This friend of Jesus echoes the words from the divine lips: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." (Luke 9: 23.)

* "James. Common-Sense Religion." Epworth League Topic for Sunday, March 8, 1914. James 2: 14-26; 1: 27.

"A fine and perfect showing. We're gathered fresh to-day. We don't know where we're going— But we're on our way."
HERE'S WHERE
Campbell's
CONDENSED
VEGETABLE
SOUP
Campbell's Soups
Look for the red-and-white label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SENSE AND NONSENSE

CONDUCTED BY JOSIAH ALLEN'S WIFE

I MEND JOSIAH'S POCKET

ONE day last week Josiah wanted me to mend a hole in the pocket of his everyday trowses. Sez he, "That new pocket you put in is all busted out agin. It must be you didn't sew it good, for it hain't had any strain put on it."

I didn't argy, for he wuz jest startin' for Jonesville, and I wanted him to be on time, so I told him I'd mend it whilst he wuz gone. Now Josiah is a good man, as moral as men ginerally be, and sometimes I've thought moraler, but he has his faults, I hain't blind to 'em. Besides other shortcomin's he's dretful hard on his pockets.

Marietta Holley
Author of *Samantha at Coney Island*

I took out of that pocket, before I could mend it, seven rusty tenpenny nails, a handful of tacks, a piece of rope, half a horse shue (what did he want of that piece of horse shue?), a whetstun, a piece of leather, a file half bent, an old pocketbook too infirm to hold anything, a box of horse intment, some things to go on a wagon, screws or hubs, and some handkerchiefs, very dirty, that I'd missed for weeks. Some of the things had been dretful hard on the pocket; the file specially had been raspin' to it.

Well, I took the things out in a tenquart pan that stood handy, and as I sot there mendin' that pocket, and thought of how Josiah had been the cause of that pocket's downfall, onbeknown to him, I begun to meditate on that old problem that I'd often pondered over.

Why did men burden themselves up so with heavy loads onnecessary to carry? But though I felt sort o' patronizin' and compassionate towards Josiah's sect when I begun, yet pretty soon Justice prodded me, and I had to own up that wimmen too loaded themselves with heavy and useless burdens, for instance, foolish and painful fashions.

I thought how bare shouldered and shivery, perched on high heels, girted into steel armors of distress, they drag heavy trains of velvet and satin into midnight hants of weary splendor, and there load themselves anew with habits of gaming, habits of drinking, and smoking, and hunting affinities, with mebby one eye on the soul-mate and the other on a fat alimony.

And I sithed deeply as I thought how sometimes both sects loaded themselves with crazy ambition and competition, envy, suspicion, jealousy, revenge, etc., etc., each one on 'em makin' a load that weighed heavy on their spiritual shoulders.

And young folks, boys and girls, how onthinkin'ly they load themselves up with bad habits, drinkin' and smokin' cigarettes, imperceptibly addin' to their naters things just as raspin' and ruinous as the file wuz to Josiah's pocket, and as onbeknown to them. Floatin' away on the fumes of strong drink and cigarette smoke the good qualities that would have made them worthy men and wimmen, and addin' to their nater loads of laziness, carelessness, profanity, irreverence, ingratitude, recklessness that leads them to bad picture shows, dime novels, Sunday games, etc., etc. Oh what loads and loads of queer things and harmful things young folks heap on their thoughtless shoulders that will weigh them down in the future further than they think fur.

And what heaping loads of foolish and useless worry folks carry. Now I, myself, with all my powers of deep philosophy, and my faithful endeavor to always see the sun shinin' beyond the clouds, what loads of worry I have carried on my weary shoulders that wuz entirely onnecessary.

Now to wake up in the night, when the wind wuz mournin' round the corner of the house, and the sleet rattled aginst the winders, I have had everything happen to Josiah that could possibly happen to a man, and some things so queer and onhern on that I don't believe they ever could or did happen to anybody.

And when I wuz bringin' up Thomas Jefferson and Tirzah Ann, why, in the depths of lonely nights they had every disease of body and mind and soul that children ever did or could have, and some so mysterious and wicked that no civilized child ever did or could suffer from 'em, and I almost died with mortification and distress. But the next mornin' the sun shone bright on their innocent little heads, and Josiah wuz well, and as good natered as married men usually are to their pardners before breakfast, and my tribulations and forebodin's wuz all drownded in the sweet waves of domestic love and happiness.

But mebby the very next night, in the lonely night watches, when Forebodin's and Fears stalk through the darkness, I have had my new bunnet look to me as big as a bushel basket, and humblier than any basket ever looked, and how I wuz goin' to face the sisters in the meetin' house with that thing on my head, seemed impossible to me—

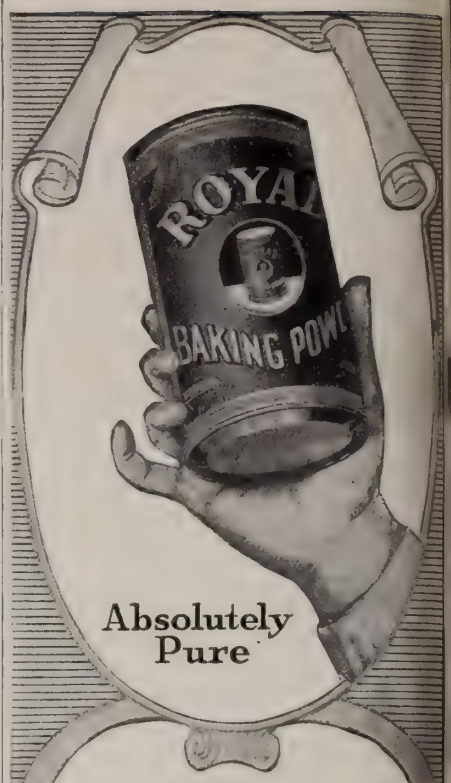
But in the cheerful mornin' light the bunnet dwindled down to proportions I could stand up under, and I see how useless my forebodin's has been.

Well, before I got a good sound patch on that pocket, I had episoded to a extreme length on the subject, and there wuz sights and sights more I could have thought on, if it hadn't been time to put on the chicken and vegetables, so's to have Josiah's dinner ready when he come home cold and hungry.

For I have always said that a neat table spread with good things to eat by a cheerful-faced wife will strengthen a man's desire for moral goodness more than the longest sermon or essay on good temper and self restraint when it is taken on an empty stomach.

THE NEW BIRTH

WHATEVER else regeneration involves, a new birth means at least to become a child once more. The blessed Spirit of regeneration carries us back and makes us more than all we ever used to be in our blithest, sunniest, whitest years. The grace of God which hath appeared to all men to-day is the grace which retrieves the past, which unbinds the yoke of evil custom and revives and renews the withered, world-weary soul. Conversion means to recapture the child's spirit and outlook, to be reborn into love with children and things childlike. "The thought of our past years in me doth breed" not perpetual regret, but perpetual benediction, because God's miracle of mercy restores that first innocent happiness which seemed lost and gone forever. Time says, "Behold, I make all things old," as year by year we grow disappointed and soured and cynical. But Christ says, "Behold, I make all things new." He is repeating to us this amazing, incredible promise of the renewal of youth, wrought by his Spirit in the inner man. We are conquerors over change and loss and time itself, when he gives us living water.—*British Weekly.*



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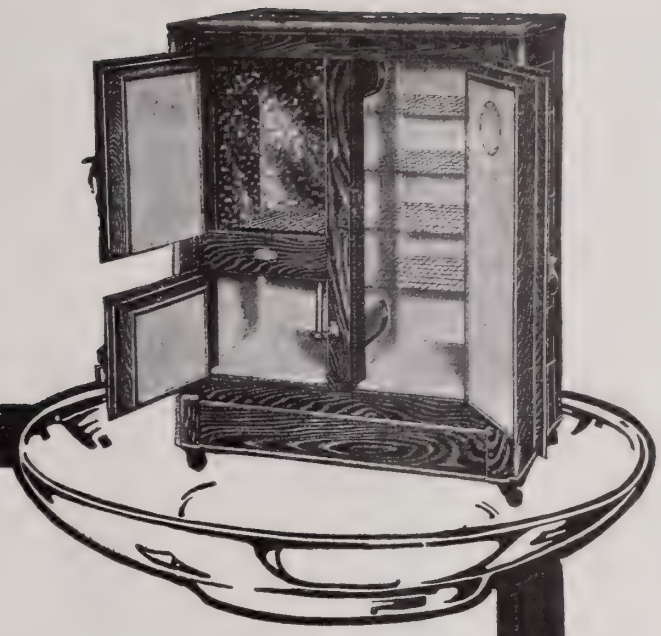
Like a clean china dish



HERE'S the splendid Refrigerator which brings satisfaction and delight to every user. With its snow-white, one-piece, genuine porcelain lining, it is displacing the old-fashioned refrigerator as quickly and surely as the modern porcelain-lined bathtub has driven out the old-time zinc or galvanized iron kind—AND FOR THE SAME REASONS.

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The "Leonard Cleanable" is *germ-proof*. The provision chambers are of real porcelain, fused (not merely baked) on steel. There are absolutely no joints or crevices, no cracks—no place for grease, dirt or germs to collect. YOU CAN'T CHIP OR SCRATCH THIS LINING even with a knife—IT IS EVERLASTING! Year after year it presents the same sanitary, entirely germ-proof surface.

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The "Leonard Cleanable" is in every respect just what its name denotes. The corners of the porcelain lining are well rounded. The inside fittings are quickly removable—shelves, drain pipes, flues, etc.—and they are not only removable, but easy to get at. So this Refrigerator stays snow-white, perfectly sweet and immaculately clean—always a pleasure to care for.

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Being made in Grand Rapids, the centre of the world's finest furniture industry, the cabinet work on a "Leonard Cleanable" is exceptional. The hardware is similarly high-grade. The hinges are extra strong, the locks of special patent construction. The woven-wire shelves are coated with pure tin. The waste pipes are of solid brass nickel-plated, that will neither rust nor corrode. In every respect "Leonard Cleanable" Refrigerators are guaranteed unconditionally. Many of them have been in constant service for over a quarter of a century—and no one knows how much longer they will maintain their perfect condition.

Leonard Cleanable

SOLD BY DEALERS EVERYWHERE

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A refrigerator *should be* a lifetime investment. It *is*—if you buy a "Leonard Cleanable."

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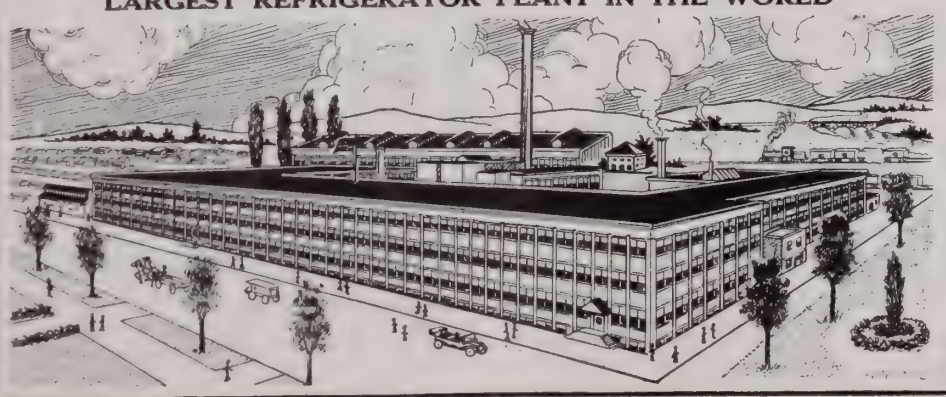

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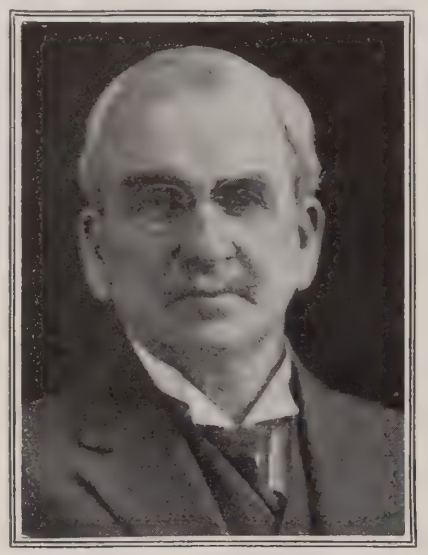
A LIFE OF CHRISTLIKE SERVICE

THE death of Dr. Sidney Whittemore, president of the National Federation of Gospel Missions, caused profound regret to all who had knowledge of the many good works in which he had long been engaged. Funeral services, conducted by the Rev. J. R. Mackay, D.D., were held in the North Presbyterian Church, New York, February 6. There was a large attendance of friends to pay tribute to the worth of the deceased, including representatives from Boston, Philadelphia, Washington and other cities. Colonel Peart headed a large deputation from the Salvation Army, and Mr. J. H. Wyburn, of the McAuley Water Street Mission, marshaled a large contingent of Union Workers. Addresses were delivered by Dr. J. G. Hallimond, superintendent of the Bowery Mission, representing the Rescue Mission Workers of the country; Rev. A. B. Simpson, who spoke of a life-long association with Mr. Whittemore in aggressive Christian work; and Rev. J. H. Jowett, D.D., of the Fifth Avenue Presbyterian Church, New York, who gave a remarkably touching account of Mr. Whittemore's last hours, and spoke of him as being "a man of great faith, of deep spiritual experience, of willing and confident testimony, and abundantly fruitful service."



THE LATE DR. SIDNEY WHITTEMORE

For the greater part of his life Dr. Whittemore was actively identified with church affairs. At different periods he was elder in the Madison Avenue Reformed Church, the North Presbyterian Church, and the Harlem Presbyterian Church, all of New York. He was specially active in every project for the extension of church work and whatever tended to broaden the scope of general usefulness. He was actively associated with the Rev. A. B. Simpson, establishing the Eighth Avenue Tabernacle in New York, and especially the foreign mission work of the Alliance.

Dr. Whittemore was born in New York City in 1846, of humble parentage. As a young man, the fervor of patriotism seized him, and he enlisted in the Federal ranks, becoming a member of the Twenty-second Regiment. He went to the front, but shortly his company was recalled to New York on account of the draft riots. Honorably discharged, he engaged in the real estate business, and by honesty and integrity won from a financial viewpoint.

The event which most perceptibly influenced his career, and upon which he looked back as marking the red-letter day of his life, was the visit of himself and his good wife to the work commenced by the famous Jerry McAuley in Water Street, now almost forty years ago. From their mansion in the fashionable quarter uptown, New York, they went down town to the McAuley Mission, and what they heard in that lowly hall on Water Street so impressed them that both knelt side by side at the penitent form, and there found the religion that was to rule their lives ever afterwards and to bear glorious fruition.

McAuley's stanchest supporters were Mr. and Mrs. Whittemore. They devoted themselves to rescue work and the spread of Christ's Gospel. Mrs. Whittemore sought and found a congenial field of service in establishing what are known as "Doors of Hope," or homes for fallen women. Through these many a wanderer has been brought back from the pits of shame and sin.

Three years ago, Mr. Whittemore was elected president of the National Federation of Gospel Missions. A few months since he resigned this office to become president of the newly formed International Union of Gospel Missions. He was busily engaged preparing for the annual convention of this organization, which is to be held in Cedar Rapids, Iowa, in May, when he was attacked by serious illness, which necessitated an operation, to which he succumbed on February 4, passing away at the age of sixty-eight.

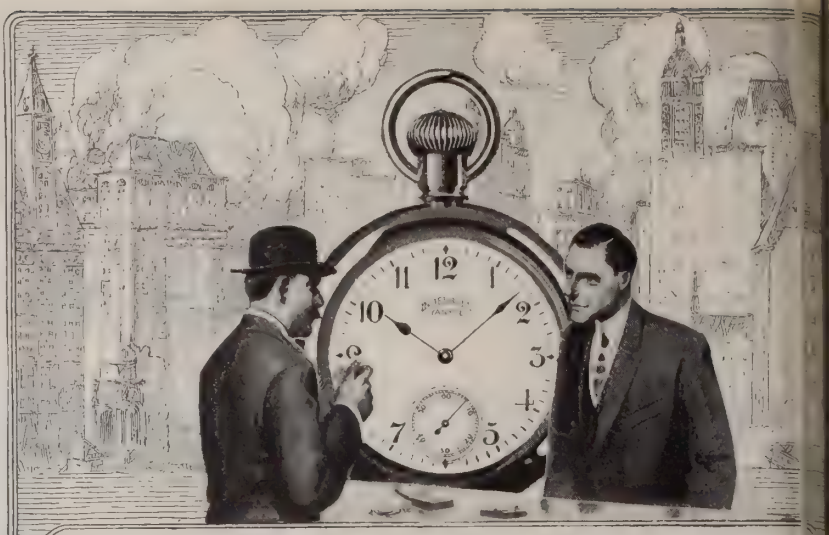
THE ROSE THAT WON A HEART

DURING a series of evangelistic meetings recently conducted by Evangelist E. L. Hyde, assisted by Grant Colfax Tullar as musical director, at Bloomsburg, Pa., about five hundred people, mostly men, professed conversion. One night, as Mr. Tullar was conducting the song service, he noticed a sweet-faced boy about six years of age sitting on the front seat, singing heartily. Calling the boy to the platform, he lifted him to the director's stand and had him sing the chorus of one of the songs alone. As he lifted the little fellow down again, he slipped a bill into his hand, little knowing just what the outcome might be.

The following day he learned that the father of this boy was one of the worst drunkards in the community, who never attended church and did not provide for his family. He also learned that the bill had been used to purchase a pair of much-needed shoes. A few days later, Mr. Tullar conducted the "Pink Rose Service" in which he used fifty dozen pink roses for decoration, and the following day these roses were distributed throughout the city to sick people whose names had been sent in. At the consecration service preceding the distribution of flowers, Mr. Tullar selected one of the best roses, which he used as an illustration during the service. At the close, a lady requested the rose, saying to Mr. Tullar that she wished to take it to the father of the little boy who sang a few nights before. The request was granted, and as the lady was on her way, she was urged by a friend, who knew the circumstances, not to go, for, she was told, "You will be likely to get thrown out of the house." Not heeding the warning, she proceeded on her mission of kindness. She presented the beautiful rose, and saw tears come to the eyes of the man who took it, and he, after placing it in a jar filled with water, promised that he would go to church the following day. He was at the service as promised, and when the invitation was given, he was the first to respond. At the next service his wife came with him, and they both joined the church that night.

Mr. Tullar at that evening service asked how many people were present who were there because a rose had been given them the day before, and many responded, this man being the first to stand to his feet.

The plan of the Pink Rose Service can be had by writing G. C. Tullar, 265 West 36th Street, New York City.



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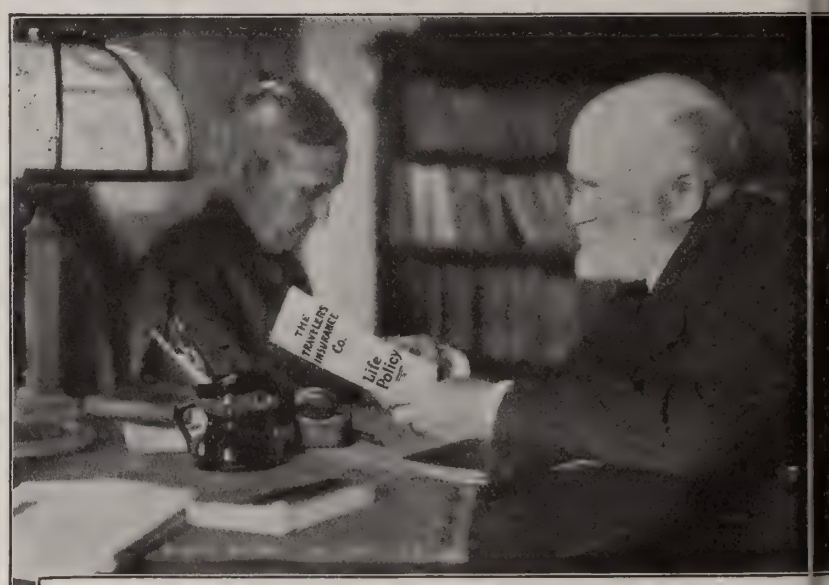

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E THINGS THAT ARE HARD TO GET

BY MARGARET E. SANGSTER, JR.

WHAT shall I do?" whined the cross little girl, as she slapped her doll with a tiny, dimpled hand. "What I do? I'm tired of my govern-, nd my books. I'm tired of play- nd having tea parties—I'm tired." n bored to death," muttered the schoolgirl as she conjugated her h verbs. "I hate our parties, and asketball, and our clubs. The are always the same and the boys ever interesting. I'm bored to ."

"hat's the use of it all?" mur- l the woman who had tasted only veets of life; "the round of gaiety, ypocrisy, the scandal! I hate to , and yet I can't help it. It's in me. I hate to play bridge and endless dinners. I'm growing d the world is beginning to pass the other side of the street. 's the use of it all?"

Bt the little seven-dollar-a-week litting on her high platform over a er adding figures, wiggled her stubby toed shoes and smiled ily:

'm ahead o' the game this week," as thinking. "I'm gonna win out a dollar over. I'll buy some near and copy that waist that I saw'n French department. I bet Jack'll et." She thought for a moment, lusive little dimple flickering in hin cheek, then she smiled and her was like the flash of the sun- at dawn. "I'm ahead o' the ," she hummed to herself.

* * *

n't think that I'm talking, girls, ng things up out of my imagina- For it's the one who gets every- that is discontented. The work- never find time to search for the "bored" in Mr. Webster's dic- ry.

went to a dinner party one evening arty at the home of a rich girl that w. I met there many charming le, people with carefully modu- voices and carefully marcelled We talked of interesting sub- —interesting enough—and we no- each other politely and covertly. w girls gowned in model frocks the most expensive stores—and saw me in a dress that had seemed pretty at home. Somehow I could really enjoy the dinner.

few days later I went to a lunch- party in a tiny house on an unpre- ous street. My hostess did her work and she laughed happily *naturally* as she changed the es. The girls were dressed simply, tily, in street suits and tailored ses. Although I had made my own I did not feel uncomfortably out of e, as I had felt at the other party. as conscious that it looked as well ny other hat. When we talked, we ed of intimate subjects, about en's new furs, and the baby in's first tooth. We praised the ple dishes and we commented upon way our friends did their hair. ve all we *enjoyed* ourselves.

hen I came home from the fashion- e party they asked me:

Did you have a good time?"

Oh, y-e-s," I drawled in unenthu- tic answer. But when they asked the same question after the lunch- I never hesitated.

I certainly did!" I answered.

know a girl, an amusing, clever e girl who earns her living by ting stories or sketching funny lit- things, or making appealing little gs. She should be rich, but she is y nearly poor.

My income is an uncertain thing," told me once. "But you know that ouldn't have it different if I could. at fun would I get out of a new ss if I could just walk to a store l buy it? Would I like grapefruit well if I had it every morning for akfast? Would a trolley car be a ury if I had a limousine waiting my orders? Oh, Margaret, it's the uncertainty that I love. It's the lack of a dollar and twenty cents that makes the dress worth having. It's the "once every two months' feeling" that makes the grapefruit taste so mighty good. It's the blister from worn shoes that makes you appreciate the ride that you pay five cents for. I'd hate to be rich."

The girl is an optimist—a happy, look-on-the-bright-side-of-things optimist. And, although I would like to have a large bank account and perfect freedom from money matters, I agree that the dress it takes two months to buy is more of a satisfaction than the gown that grows up like a mushroom at the wave of the magic wand called money.

Did you ever hear the story of the child who wanted the moon? Shall I tell you?

Once upon a time there was a tiny boy—a prince. His rooms were a treasure store of toys, rocking horses of silver, and gold soldiers; games and dolls and puzzles; jewels for marbles, and tiny singing birds for music. And as time went by he was very happy.

But one night the happiness bubble broke, for the prince, who was rocked to sleep in the late afternoon, awoke and saw a silver moonbeam glimmering on his jewel-studded wall. Quickly the prince jumped to the floor and ran to the window. It was there that he saw for the first time the bali of monstrous size hung in the sky. And because it was far away and beautiful he set up a princely wail.

His father and his mother came rushing in with several courtiers. "What do you want, O Prince?" they asked him. "That," said the prince, pointing a chubby finger at the moon.

"Take this instead," said the king, offering a monster ruby. "But the prince screamed, "No! I want the new one."

"My darling," said the queen, as she clasped her son's hand, "that we are not able to get for you."

The prince had never been denied before. In open-mouthed wonder he stared at his court, then—

"Is it so beautiful because I cannot have it?" asked the prince.

That is the way of the world, friends of mine, and you will notice it more and more as you grow older. For the things that you want, and the things that you appreciate, and the things that are *worth the having* are the ones that are hard to get.

WHISPERERS

'TWAS but a breath—
And yet a brother's name
Is steeped in shame,
And friends once close and warm
Lost all life's sweets and charm.
'Twas worse than death.

'Tis but a whisper—one,
Muttered so soft and low
That cheeks do blush and glow,
And yet, for very shame—
Though we withhold the name,
The devil's work is done.

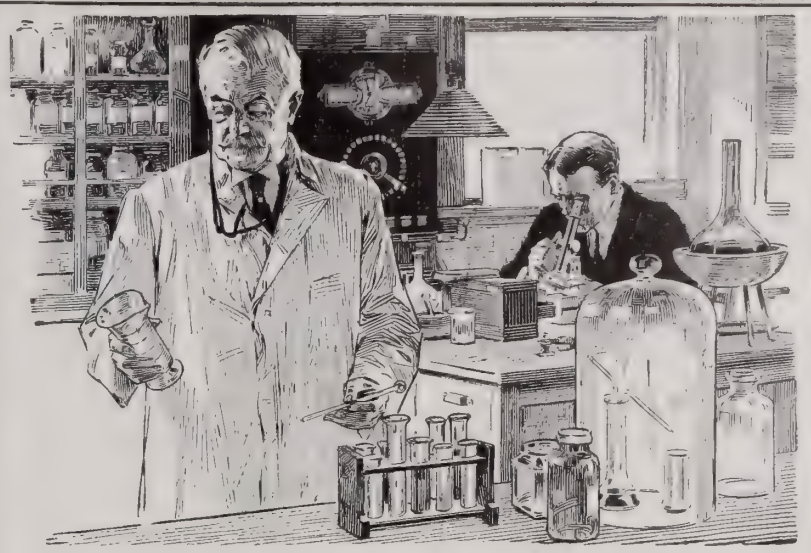
The venomed word
Had struck its poisoned blow
In whisper low;
And now friends tried and true,
Their mutual love withdrew;
'Twas most absurd.

A hint so light—
And yet so great in weight,
Decides one's fate.
A soul in one short hour
Bereft of all its power,
Dies 'neath the blight.

A shrug, a "ha!"
Assents with civil leer,
And all men sneer.
"Convey a libel in a frown,
And wink a reputation down."
The world says: "Ah."

REV. C. C. MILLER.

Rom. 1: 29.



You Must Have An Analytical Laboratory

To bake Beans like Van Camp's.

For we pick out these Beans by analysis. And we thus prove out the standard of our Sauce.

You would need a chef such as we obtained from the Hotel Ritz in Paris. You would need his secret recipes.

You would need a Steam Oven so the Beans won't crisp, so they won't get mushy, so they won't break up. And the Sauce must be baked with the Beans.

All these things must anyone have to bake Beans like Van Camp's. But nobody has them. So you never find —in homes, hotels or under other brands—anything like this Dish.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE

Also Baked Without the Sauce

More and more, the hotels and restaurants which feature Beans are serving Van Camp's to their patrons. They know that men prefer them.

There are more than 500 in New York City alone including some Broadway hotels. And countless lunch rooms serving Van Camp's are famous for their Baked Beans.

If such places cannot match Van Camp's, how about your home? Can you think that it pays to serve lesser Beans when a word to your grocer brings these?

Others have tried, for years and years, to produce a Dish like this. Other kitchens, other chefs, and housewives by the millions. But such mellowness, such flavor, such tang and zest have never been attained.

Now 400,000 women daily buy something cooked by the chefs who bake these delicious Van Camp Beans.

10, 15 and 20 Cents Per Can

Some Other Van Camp Delicacies

Van Camp's Evaporated Milk
Van Camp's Soups — 18 Kinds
Van Camp's Tomato Catsup
Van Camp's Chili Con Carne
Van Camp's Spaghetti a l'Italienne

(284)

Finding "Hidden Profits" in Your Dollars

MANY a conservative investor has found new profits concealed in his invested funds and increased his income by the purchase of sound first mortgage bonds yielding 6% interest.

¶ Of course, the yield from one's investment is far less important than safety of principal and certainty of interest. He who sacrifices safety in pursuit of greater income commits the gravest of mistakes.

¶ However, it is not difficult to increase the yield from one's investments without any real sacrifice of safety. The first mortgage serial bonds we own and offer return 6% interest and are so thoroughly safeguarded that no investor has ever suffered loss of principal or interest on any security purchased of us.

¶ We will be pleased to explain the merits of these bonds and to show why they combine assured safety with a larger interest yield than most other securities of equal soundness.

On application we will send The Investor's Magazine, our monthly publication, and literature of value to every investor.

Ask for Circular No. 579C

S.W. STRAUS & CO.
INCORPORATED
MORTGAGE AND BOND BANKERS
ESTABLISHED 1882
STRAUS BUILDING, CHICAGO — ONE WALL STREET, NEW YORK

A LARGE NEW YORK BOND HOUSE WANTS MEN OF SUBSTANCE TO REPRESENT IT

This house is the leader in an extension of the conservative investment field, which, just being opened up, is already producing tremendous results of far-reaching benefit. To thrifty investors, large and small, it offers special and exceptional advantages. It now desires to be represented in other cities by well rated business men or men with spotless records who are worth at least $5,000 in personal property. If you are a man of this substance and character—if you like to mingle with and talk to your fellows and are able to make them see an opportunity which is to their advantage—we will select you for our sole representative in your city, provided you are willing to wait for your pay until you produce results. It is a connection that will add to your prestige and give you a thorough training in sound finance, and we can promise to add from $2,000 to $7,500 to your yearly income as you are willing to work. If you are not looking for easy money, but good money for honest effort, address Sales Manager, T. B. LYON, 39 Exchange Place, New York City.

6%

GOLD BONDS
Based on
New York Real Estate

6% Coupon Bonds—For income. Denominations of $100, $200, $500, $1000 and upward, paying interest semi-annually and maturing in ten years.

6% Accumulative Bonds — For saving. Denominations of $1000 and upward, purchasable by annual, semi-annual or quarterly instalments earning 6% compound interest.

We have issued and offered these Bonds for more than a quarter of a century, returning to investors more than $11,000,000 in principal and interest. Complete descriptive matter will be sent on request.

American Real Estate Company
Founded 1888 *Assets $27,202,824.19*
527 Fifth Avenue — Room 534 — New York

SALESMEN WANTED

An Eastern Manufacturing Company increasing their selling force has an opportunity for a few responsible men. Bond required. Tubular Steel Singletree Mfg. Co., Passaic, N.J.

INVESTMENT AND INSURANCE COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

G. A. B., FLORIDA. The grain and stock company which has your money was raided by postal inspectors a few weeks ago. The proprietors are charged with running a bucket shop. Your money is beyond recovery.

MRS. D. H., NEW YORK. Securities of the Underground Railways of London, England, are listed on the New York Stock Exchange. Prior lien 4½s are quoted at 94 and interest; income 6s, at 89 flat. The former are the more active.

W. K., IOWA. Comparatively few private investors buy Government bonds, considering the small revenue therefrom unattractive. Good municipal and State bonds are quite safe enough and yield much more than Governments. They may be purchased from any large banking firm.

C. E. P., VERMONT. American Woolen preferred would not be a suitable investment for a trust fund of $5,000. The law of your State directs attention to certain securities and classes of securities which are legal investment for trust funds. Confer with the president of your local bank.

MRS. F. G., INDIANA. Province of Alberta 10-year 4½s; City of Edmonton 5 per cent. gold debentures; Delaware and Hudson first and refunding 4s; C. B. & Q. joint 4s (Great Northern), are all attractive investment bonds, and we believe your money may be well directed into one each of these issues.

T. J. K., MICHIGAN. "For an industrial stock that is earning not much more than the 6 per cent. dividend, Amalgamated Copper around its present level is believed by investors to represent a proper estimate of its value," says the *Financial World*. At 76, the yield is generous but the speculative risk great.

R. W. J., GEORGIA. We should not sell American Druggist Syndicate stock to secure the speculation profit. It has been stated the company will shortly increase capitalization fourfold and allow present shareholders to subscribe for stock at par. Hence, hold and take advantage of privilege when new stock is issued.

REV. J. M. B., NEBRASKA. New York banks were first to suspend specie payments. This was December 28, 1861. One month later gold first sold at a premium, and after many violent fluctuations it reached its highest point, 285, July 11, 1864. Specie payments were resumed in 1878 and the premium on gold disappeared.

MISS V. N. T. Put your money into two baby bonds. Denver Gas and Electric General first mortgage $100 bonds at 94 will yield 5.37 per cent. Invested in these bonds, your money will return more than bank interest, and will be quite as safe, we believe. Communicate with the banking firms whose advertisements appear on this page.

"NOVICE," MISSOURI. You need have no hesitation, we believe, in accepting the firm's offer of two Central Arkansas and Eastern Railway Company 1st mortgage guaranteed gold bonds at 97½ to yield 5.18 per cent. These bonds are of an underlying issue of the St. Louis and Southwestern Railway Company and are abundantly secured as to principal and interest.

H. H. L., VIRGINIA. Convertible bonds of railroads may be exchanged at a specified time for the stock of the company, usually at par. Such issues are direct obligations of a company but not always secured by mortgage. Just now, with the prices of stocks on the upgrade, convertible bonds are in demand. The St. Paul convertible 4½s are an attractive investment proposition.

A. A. C., NEBRASKA. We cannot undertake to investigate the claims of the loan company. Many similar concerns have flourished for a while only to fail in the end. The plan looks all right on paper; but it may not work out in practice. We prefer our readers to invest in bonds of railways or public utility corporations or first mortgages on real estate. Confer with our financial advertisers.

MRS. L. A. K., MAINE. You ask if United States Steel preferred is a good investment for a woman. Yes, and no. It depends upon the individual's temperamental and financial qualifications. We are told that of the one hundred thousand stockholders of the United States Steel Corporation, twenty thousand are women. This interesting fact indicates that many women find either the common or preferred shares desirable investments. You must write us more fully before we can venture an opinion.

C. C. B., NEBRASKA. THE CHRISTIAN HERALD cannot serve as banker for its readers who would obtain loans upon their farms. We wish we might, for we recognize the injustice of a farmer paying anywhere from 7 per cent. to 9 per cent. interest, prepared, as he is, to furnish the best security in the world. The manufacturer or merchant secures money for 5 per cent. and 6 per cent. We receive many requests similar to yours—and no wonder!

L. B. B., SOUTH DAKOTA. (1) The Prudential Life Insurance Company is one of the strongest in the world. (2) The Postal Life is also a strong company. It employs no agents, giving the policyholder the benefit of the solicitors' commission. (3) The Ætna Life Insurance Company is also one of the soundest life companies in existence. (4) You should insure with the company offering the policy best adapted to your needs.

MRS. C. E. J., MASSACHUSETTS. Why send your money to a Southern bank, a thousand miles away, when your own State has the best savings banks in the country? Massachusetts savings institutions hold in trust nearly a billion dollars for thrifty depositors, numbering nearly two and a quarter million. These people don't find it necessary to bank outside their own State. If the local rate of interest is not satisfactory invest in good $100 bonds listed on the stock exchange.

H. M. T., PENNSYLVANIA. Brooklyn Rapid Transit first refunding gold 4 per cent. bonds are secured by mortgage and are a convertible issue also. The bonds are convertible into stock, par for par, before July 1, 1914. They are secured by a direct lien on the property of the company, subject only to a $7,000,000 issue of first gold 5s. At 91½ these bonds may be considered a promising investment for a business man, but we should prefer the first gold 5s at 99¼, despite the convertible feature of the others.

MRS. J. D. A., CALIFORNIA. On or before March 1, every citizen or resident of the United States having a yearly income of $3,000 or over must file with the Internal Revenue Collector in his or her district a statement of income received from March 1, 1913, to December 31, 1913. The filing of this statement will enable the collector to compute the amount of tax due to the government (if any) and render a bill to the individual. According to your letter you come under the provisions of the law and must pay the tax.

REV. M. M. L., CONNECTICUT. (1) Montana Power Company first and refunding mortgage 5 per cent. sinking fund gold bonds at 94 and interest, to yield 5.40 per cent., are believed by us to represent a very desirable investment. (2) The City of San Francisco, Calif., 5s, on a 4.75 per cent. basis, present an exceedingly attractive investment. The latter bonds are serials, and it will be necessary for you to state the maturity desired. We have been recommending the latter bonds ever since they were brought out by bankers at par some two months ago. They are likely to sell still higher.

W. H. K., TENNESSEE. Just because your adviser is a "Christian gentleman" and a deacon in your church it doesn't follow that his counsel in regard to the expenditure of the funds of your organization should be good nor should be followed. The fact of the matter is your friend has recommended a most unwise investment. You should not expend church funds for stock of any kind whatever. In many States this would be illegal. Buy two New York State 4½ per cent. bonds. These bonds are regarded safe as an investment security can be. Church funds should be invested in no security less sound, and never, absolutely, in anything at all speculative.

Dr. G. R. deB., NEW YORK. Despite the reported earnings of the Third Avenue Railway Company, equivalent to about 6 per cent. on the stock, no dividend is likely to be paid for some time, according to a reported statement of President Whitridge, who is quoted as saying that the surplus earnings must be expended on the property for several years to come. So the stock at 42 is not attractive as a speculative investment. Third Avenue Railway adjustment income 5 per cent. bonds at around 84 offer a much better speculative venture, returning slightly over 6 per cent. on the investment. Net operating earnings are sufficient for continuance of interest payments.

(This page went to press February 11)

The Example of Experienced Investors Is a Valuable Guide

when the matter of purchasing high grade bonds is under consideration

We are offering a mortgage which has been purchased by fifty-seven conservative institutions and savings banks in amounts of $5,000 to $200,000. This issue yields well over 5%, is legal for savings banks in three states, and is adapted to the requirements of private investors.

Circular No. RE-69 containing full information will be sent on request

A. B. Leach & Co.
Investment Securities
149 Broadway, New York
8 So. Dearborn St., Chicago
Boston — Buffalo
Baltimore — Philadelphia — London, Eng.

Buying Your First Bond

For months Christian Herald readers have been advised to place their funds **ONLY** in sound, well-tested securities, paying a good income. This is **especially true** when you have your savings of $500 or more for investment—it is **equally true** in the case when you have made your first purchases. We can solve your investment problem—you can learn about a good, secure mortgage investment, paying 6 per cent. and suitable in every way for the purposes of your strong box. Let us send you the facts about this good bond, as well as others we now have for conservative investors.

6% on { $1,000-$60 / $500-$30 / $100-$6

The Investor's Almanac for 1914—we still have a few of these remaining for investors.

BOWMAN, COST & COMPANY
Investment Bankers
615 Third National Bank Building
ST. LOUIS, MO.

"What Shall I Do With My Money?"

Competition in the investment business is a really confusing element to the prospective investor.

Our conception of the investment business is that it is an advisory one to its clients, open, frank, and in careful confidence. We enjoy cultivating the goodwill of clients who buy securities that have a good past. There is no better guarantee of future profits.

Our advice, backed by our experience and reputation, is at your service. Frankly, isn't our experience likely to be of help to you?

Write us for our Current Offerings C.H.

A. H. Bickmore & Co.,
111 Broadway, New York

Security and 6%

Mortgages protected by producing farms in Alberta Province give you both **security and high interest**. Security is 3 and 4 times the amount of loan—in some of the richest farm land on this continent. Canadian Government **guarantee** titles—you are insured against defects. We protect you against default in either principal or interest.

Write for free booklet "Financing the Alberta Farmer."

ASSOCIATED MORTGAGE INVESTORS
Kingman N. Robins, Treas., 225 Granite Bldg., Rochester, N.Y.

6% NET

For 36 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and upwards we can recommend after the most thorough personal investigation. Please ask for Loan List No. 8.

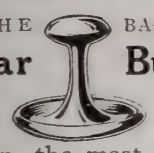
$25 Certificates of Deposit also for saving Investors

PERKINS & CO. Lawrence, Kan.

25 Easter, Birthday and Landscape Cards. Write for price list. GER. AM. POST CARD CO., Box 13, Burlington, Iowa. **10**

KREMENTZ

ON THE BACK OF A
Collar Button



means the best workmanship, the most perfect shape, and more gold than you'll get in any other plated collar button made.

Guaranteed Forever

A new one free in exchange for any genuine Krementz Collar Button that is broken or damaged from any cause.

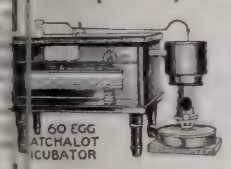
14K Rolled Gold Plate	$ .25
10K Solid Gold	1.00
14K " "	1.50

Leading dealers sell them. Booklet on request.

Krementz & Co
162 Chestnut St. Newark, N.J.
Manufacturers of the Bodkin-Clutch Studs

Eggs *must* hatch in a Hatchalot

To make money, you must have healthy ...rly chicks, plump, vigorous and active—...at will grow fast. The 60-Egg Hatchalot ...cubator produces just that kind—baby chicks as large as the shell permits, with husky constitutions.



The Hatchalot gives a *mild*, moist, natural heat because its boiler is so large. Chicks hatched in ...ch heat are always vigorous. The regulator ...absolutely dependable.

The 60-Egg Hatchalot Incubator is made of ...ear cypress—built to last. Year after year it ...roves its economy, ease of operation and results. ...rice $7.50. *Send for free booklet.*

HOVER-INCUBATOR MFG. CO.
Box 103, Browns Mills, N. J.

ZIG ZAG AUTOMATIC STROPPER
$1.00

...u will never enjoy the ...l luxury of a perfect ...ety razor shave until ...u try the ZigZag. Puts ...erfect edge on every ...ndard make of safety ...or blade. A dollar ...ested in the ZigZag ...kes every shave com...table, and pays for ...lf in a very short time. ...ple, compact, light; ...s for years. Get a ZigZag ...ay, and you will thank us ...r every shave. At your ...ler, or sent prepaid for ...0, complete with Strop.

Complete with Strop

ZIGZAG SALES CO., 207 Union St., Plymouth, Mich.

Keeps You Warm In All Weather-

Closely woven, won't easily snag. Just the garment for **automobilists** and for men who work out-of-doors in cold weather. Comfortable, durable.

PARKER'S ARCTIC JACKET

Registered in U. S. Patent Office.

Made of a closely woven, knitted fabric. Lined with thick gray wool fleece. Snap fasteners. Riveted pockets. Ask your dealer or sent postpaid on receipt of $2.50.

JOHN H. PARKER COMPANY
Dept. 7, 25 James St., Malden, Mass.

BONDS Accepted by the U.S. Government as security for

...ostal Savings Bank Deposits

...tead of the 2% the ...stal Banks pay these ...nds will yield from **4% to 5¼%**

...ite for Booklet D—"Bonds of Our Country"—FREE

...w First Nat'l Bank, Dept. 4, Columbus, O.

...ve the Dealer's Profit

Why pay fancy prices when you can buy any of our 6 models, 1½ to 12 H. P., and save 20 to 25 per cent. Try 60 days at our risk before you buy. Every motor guaranteed for one year. Write for our catalog today.

LOCKWOOD-ASH MOTOR COMPANY
244 Horton Avenue, Jackson, Michigan

THE AUTHOR OF MOTHERS' PENSIONS

Continued from page 184

This was the first State-wide legislative act on the subject and the initial one of any comprehensiveness. It has formed the model for nearly a score of other States, and its demonstration, as something far from theoretical, has made possible the formulating of all subsequent legislation. Accidents, desertion, impossibility of living with ill-providing, brutal, or drunkard fathers, leave thousands of mothers as the sole support of their children. The family sinks lower and lower in the economic and social scale. There comes a time when the struggling mother is vanquished in her efforts to provide; the children are apportioned to state institutions or private industrial homes, at so much per month per child. In its simplest expression mothers' pensions would have this exact sum turned to the mother for support of the children in their own home, under proper probation. The system of taking children from their mothers because they are poor, and putting them in institutions, is having a most harmful effect on national character.

The double burden of earning the living and keeping the home intact for two or three children does not "win out" in the majority of cases, or for a very long period. Statistics show that the struggle—except in cases of indomitable motherhood—lasts for about three years, after which the mother is a physical wreck. Defeat comes, and the end is the almshouse, the hospital, or the grave. This will be startling intelligence to average folk, who are neither statistically inclined nor in immediate personal touch with the gravities of social distress. Charitable they are within their means, and good-hearted in relieving the troubles that come within their view; but private charity and even organized philanthropy cannot reach completely the many cases which call for consideration. Many mothers do not wish to advertise their penury.

The churches give material aid. They are generous within their means, but the burden is one that the churches are not able to carry financially, however they might be disposed. Consequently the mother, urges Judge Neil, must drudge to earn the living. The children are apt to go on the streets, as statistics of delinquency in the records of the various juvenile courts clearly show. Children raised in the streets seldom become good citizens. The odds are tremendously against a harvest of responsible, genuine citizenship from such sowing. The reaping is sorry both for the sacred character of the hearth, and perhaps more materially for the state, which has to maintain asylums, industrial homes, reformatories, poorhouses and penitentiaries to harvest the crop. Yet with wise and proper "cultivation," as the farmers say, the harvest will be goodly.

Mothers' pensions, the judge pointed out in conclusion, ensure a crop bounteous in good—good to the individual, because it prevents the heart-racking disruption of homes; good to the children, because it gives them a "chance" of a somewhat equalized home life, under the guardianship of the mother as intended by Providence; and to the state, for, besides ensuring good citizenship, mothers' pensions effect a highly important commercial economy, and the money of the taxpayers is devoted, under appropriate probation and strict supervision, to maintenance of the beneficiaries in the natural group of nature, the family.

W. R. MURPHY.

The Best of Them All

THE CHRISTIAN HERALD is a feast of good things which if read in every home would hasten the answer to the prayer "Thy kingdom come, thy will be done on earth *as* it is in heaven." I would miss it more than all of our other papers, especially for its clean, concise news and religious uplift.

South Paris, Me. MRS. IRA HARRIMAN.

Life-insurance reform—its friends (and others)

AS a result of the Hughes insurance-investigation, a writer in the conservative Atlantic Monthly said: **"The elimination of the agent is the great reform needed."** That very year (1905) the Postal Life Insurance Company, following the lead of three well-known British Institutions, began to do business without agents and has so continued ever since. In its own case, at least, it has accomplished "the great reform," but there has been the usual opposition, and by this time friends (and others) are pretty clearly lined up, as follows:

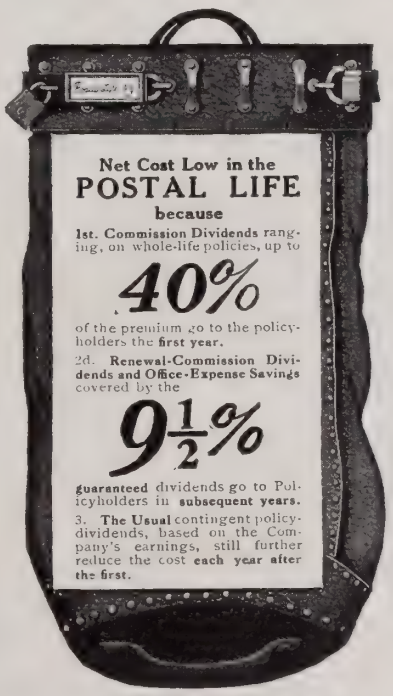
Its Friends

1. Thoughtful people in every State who are looking for **sound insurance protection at low net cost,** turn to the Postal Life.

2. Those who do not want to be bothered or **misinformed** by agents, but prefer to arrange their insurance **direct,** simply write to the Postal Life.

3. **Leading magazines and newspapers** throughout the country are friendly to the Postal Life and the reform it has worked out.

4. **Students of economics and efficiency experts** approve of the Postal Life because they see in its non-agency method the way to save for the insuring public the **more than $60,000,000 annually** which other companies pay to agents as commissions and also the **more than $12,000,000 exacted each year** from policyholders of agency companies by the different States throughout the Union.


Net Cost Low in the
POSTAL LIFE
because
1st. Commission Dividends ranging, on whole-life policies, up to
40%
of the premium go to the policyholders the first year.
2d. Renewal-Commission Dividends and Office-Expense Savings covered by the
9½%
guaranteed dividends go to Policyholders in subsequent years.
3. The Usual contingent policy-dividends, based on the Company's earnings, still further reduce the cost each year after the first.

The Others

1. The 255 agency companies throughout the country did not believe **at first** in the idea of getting business without agents, and are, of course, surprised, and some of them not well pleased to see the Postal Life **prove that it can be successfully done.**

2. The more than 20,000 life-insurance agents bent on earning commissions, don't like the Postal Life because they **can't meet its low cost** and **can't match its other advantages and benefits** made possible through its non-agency saving.

3. Certain easily-influenced life-insurance periodicals, **printed to be sold to insurance agents,** don't like the Postal Life because their friends, the agents, don't like it.

4. Certain State insurance superintendents, with an eye to emoluments, are unfriendly to the Postal Life because it transacts business by mail (interstate) and therefore is **not subject to the exactions of any State.**

What *Not* To Do

Don't take the word of a prejudiced life-insurance agent with an ax to grind. **He can't prove what he says.** And don't believe any article derogatory to the Company which an agent shows you in certain life-insurance periodicals. **They can't prove what they print.**

What To Do

Simply write to the Postal Life and you will receive **official information** based on reports regularly filed with the New York State Insurance Department under whose strict supervision the Company does business.

POSTAL LIFE BUILDING

Just say:

"Mail insurance particulars as per THE CHRISTIAN HERALD of Feb. 25"

And to find out how much you save, be sure to give:

1. Your full name. 2. Your occupation. 3. The exact date of your birth.

Address:

The Postal Life Insurance Company

WM. R. MALONE, President

35 Nassau Street New York City

STRONG POSTAL POINTS

First: *Standard policy-reserves,* now nearly $10,000,000. *Insurance in force* nearly $50,000,000.

Second: *Old-line legal-reserve insurance* — not fraternal or assessment.

Third: *Standard policy provisions,* approved by the State Insurance Department.

Fourth: Operates under *strict State requirements* and subject to the United States Postal Authorities.

Fifth: *High medical standards* in the selection of risks.

Sixth: *Policyholders' Health Bureau* arranges one free medical examination each year if desired.

ANSWERED PRAYERS

"Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory."—*Eph. 3: 20, 21.*

WILL the reader from Milford, Ky., who asked prayers for healing from nervous trouble, kindly send her full name and address? Some letters have been received for her which we cannot forward without this information.

Requests for Prayer

Mrs. H. K., of Milwaukee, writes: "I am much worried over a lawsuit in my family, so much so that I am on the verge of a complete breakdown. Will the members of the Prayer League aid me in my trouble by united prayers to the Most High, the most perfect and only Supreme Judge." A. J. F., of Missoula, Mont., in writing to acknowledge an answer to prayer, states that he is not a church member, and expresses a wish for the fulfilment of which all the members of the Prayer League will be glad to pray, namely, that from this time on he will be a better man and "a Christian." Mrs. H. M. asks prayers that she may receive the knowledge of sins forgiven. Mrs. J. C. asks prayers for the salvation of her husband, herself and children. W. M. P. asks prayers that he may "walk in the light"; Mrs. E. L. H. that she may be a true worker for God. A Reader from Elverson, Pa., asks prayers that she may overcome weakness and follow Christ.

W. K. Q. writes from Spencer, N. C.: "An old father, seventy years of age, requests the prayers of the entire CHRISTIAN HERALD Family in behalf of an only son, who is about to undergo a delicate surgical operation. Ask the blessed Saviour to bring him through the ordeal safe, as he is my only help. I am unable to work—a cripple for life."

Mrs. J. F. F. requests prayer for the pardon of a son who is in prison. Mrs. R. W. W., F., Mrs. W. A. S., and Mrs. A. F. W. ask prayers that their sons may be saved from the drink habit. E. D. asks prayers that the "dry" campaign in California may be successful; Mrs. J. L. M. that Statewide prohibition may be brought about in Washington; S. B. asks prayers that "no license" may prevail in his community.

H. P. asks prayer for a son who is in trouble. Mrs. C. S. requests prayer that her husband and son may be saved and that her son may return home; Mrs. F. E. O. that she may hear from a son who is away from home; Mrs. F. A. R. that her son may become a true Christian, also that he may receive means to pay a debt. Mrs. L. A. T. requests prayers that her son may be saved, also that she may hear from him. Mrs. E. S. P. asks prayers that the sight of her son may be restored. Mrs. E. T. asks prayers that her son may be saved and return home. Mrs. S. McO. asks prayers that her sons may give themselves to the Lord and resist the temptations of companions. Mrs. A. M. R. asks prayers that her son may be saved, and that God will fit him for the task he is to undertake. Mrs. G. B. H. requests prayers that her husband may return to her.

O. O. R. asks prayers for a revival in a rural community, where there are but few Christians; Mrs. C. S. that the church in her town may be filled with the Holy Ghost, that it may become a power for God, and that a minister may be sent them. A. K. S. requests prayers for a revival in the Methodist Episcopal Church at Rockport, Mo. Mrs. G. H. J., M. H. L., E. F., J. W. H., and B. R. ask prayers for revivals in their neighborhoods. Mrs. S. L. R. asks prayers that contributions may be made to establish a church in her town.

The following readers ask prayers for financial aid and business success.

A. L. N.; Mrs. E. W.; A. I. H.; M. C. B.; Mrs. E. W. W.; Mrs. C. C. (that means will be supplied to pay for a house); Mrs. M. V. B.; Mrs. D. C.; Mrs. E. W. N.; W. P. G.; Mrs. S. E. V. (guidance in business matters); Mrs. A. J. McQ.; E. S. C.; I. C.; M. C.; Mrs. H. A. G.; W. F. R.; Mrs. E. C. H.; Mrs. J. C.; T. I. A.; Mrs. E. D. K.; Mrs. A. N.; Mrs. A. C. K.; Mrs. S. D. H.; H. J. R. (that a great financial loss may be averted); A Reader, Dallas, Texas (for a friend); Mrs. R. D. (for an invalid daughter).

Mrs. A. J. McQ. asks prayers that financial assistance may be sent an old college professor, and that life may be made easier for him; also that his daughter may be restored to health. A. L. M. and Mrs. B. D. D. request prayer that they may secure positions; Mrs. S. M. that her sons may obtain positions; Mrs. G. T. that her son may find employment to support his family; Mrs. C. C. that her sister may obtain work.

M. O. H. requests prayer that he may be delivered from suffering and be able to care for himself and wife. J. V. C. asks prayer that a great burden may be lifted; also that he may protect his rights without a lawsuit. N. J. D. requests prayers that failing eyesight may be restored. Mrs. S. D. N. asks prayer that a family estrangement may be overcome in a loving way; also for health for herself and help in a financial matter. Miss E. M. M. asks prayers that her home may be made happy. Mrs. M. A. S. requests prayer that her grandchild may be comforted in her sufferings, as she is an invalid for life. Mrs. F. E. S. asks prayers that her son, his wife, and daughter may be truer Christians. N. R. W. asks prayer for a brother, also "for help in our affliction, and to regain the love of a friend." Mrs. M. M. P. asks prayers that she may be restored to health, and also that she may regain her sight.

For Conversion

The following friends send requests for prayer for the conversion of friends:

Mrs. J. F. J.; Mrs. H. W. S.; Mrs. J. B.; Mrs. E. M. C.; Miss E. V. B.; S. V. D. O.; J. F. J.; Mrs. M. E. L.; J. L.; Miss S. C. H.; M. E. K.; Mrs. S. E. V.; A. I. H.; M. M. F.; Mrs. J. G. S.; Mrs. R. D.; E. V. W.; L. R.; C. W. N.; Mrs. W. S.; Mrs. S. W. Y.; A Reader; Mrs. R. T.; S. M.; Mrs. M. M.; Mrs. J. R. W.; F. K.; Mrs. A. C. D.; Mrs. J. A. B.; Mrs. W. D. P.; Mrs. E. L. H.; Mrs. A. R.; K. S. C.; H. J. R.; E. V.; Mrs. J. A.; M. E. S.; Mrs. J. N. G.; E. R.; Mrs. M. T. G.; M. F. L.; H. O.; Mrs. B. D. D.; Mrs. J. T. B.; Mrs. J. C.; Miss B. W. B.; Mrs. A. F. W.; Mrs. E. E. R.; Mrs. W. L. S.; Mrs. E. A.; A Reader of C. H.; Mrs. C. A. C.; Mrs. J. J. S.; Mrs. J. T.; Mrs. S. E. R.; Mrs. F. S. R.; Mrs. G. A. S.; Mrs. R. B. McG.; Mrs. D. H.; Mrs. M. E. H.; Mrs. M. A. H.; R. P. R.; Mrs. M. L. W.; Mrs. G. W. S.; Mrs. S. H. B.; Mrs. N. R.; Mrs. M. C. H.; Mrs. E. M. R.; Mrs. F. E. O.; G. N. T.; Mrs. C. A. D.; Mrs. C. R.; C. M. H.; Mrs. L. A. D.; Miss S. B.; A. S.; Mrs. E. T.; M. J. R.; E. L. R.; O. H.; Mrs. E. M. S.; A. H.; S. E. G.; Mrs. W. H.; A Reader, N. Y.; A. R.; S. A. V. D.; Mrs. J. C. P.; Mrs. M. McQ.; L. A. M.; E. W.; Mrs. A. C. J.; Miss C. S.; Miss L. M. M.; Miss J. C.; E. B.; E. McC.; Mrs. S. F. G.; F. C. C.; Mrs. E.; E. C. S.; Mrs. M. L.; Mrs. A. M.; Mrs. A. W.; Mrs. F. G.; W. J.; An Anxious One; R. K. C.; Mrs. T. E. M.; Mrs. J. B.; C. M. B.; H. S. G.; Mrs. C. M.; H. B.; M. E. C.; E. H.; Mrs. V. L.; Mrs. L. K.; Mrs. H. D.; Mrs. G. T.; H. M. F.; A. B.; Mrs. W. A. S.

For Healing

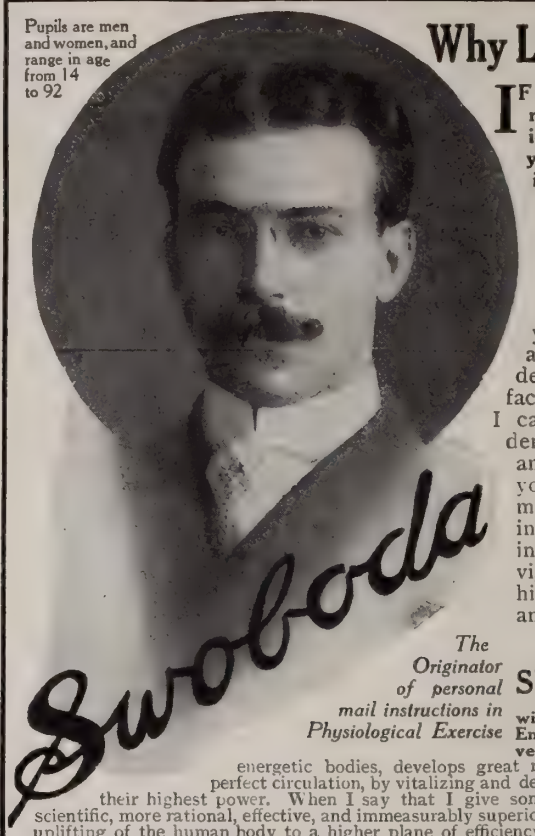
The following friends send requests for prayer for healing for themselves or friends:

M. E. H.; Mrs. M. M.; J. C.; Mrs. N. H.; J. F. W.; T. N.; Mrs. E. L. H.; Mrs. H. B. M.; J. L.; A. G. B.; Miss M. V. B.; Mrs. M. A. C.; E. V.; E. E. A.; A Reader, Fort Worth, Texas; M. B.; Mrs. M. G.; Mrs. J. F. F.; H. G. G.; Miss B. W. B.; E. C.; C. S.; Mrs. A. M.; E. R.; E. F.; Mrs. E. A.; E. E.; L. P.; S. B. H.; I. L. R.; Mrs. M. J. H.; Mrs. J. McC.; Mrs. J. B.; Mrs. J. L. K.; M. E. K.; Mrs. D. A. M.; Mrs. J. A. H.; E. S. O.; Mrs. J. J. S.; Mrs. J. T.; E. S.; Mrs. S. S.; M. H.; Mrs. J. M.; A. H.; Mrs. G. W. S.; Mrs. H. E. G.; H. B.; M. R.; Mrs. M. E.; Mrs. G. H. H.; Miss H. M.; Mrs. E. S. B.; Mrs. E. W. R.; M. C.; A Reader, Dallas, Texas; N. J. R.; Mrs. A. R. W.; A. S.; O. H.; Mrs. D. B. C.; Mrs. A. B.; Mrs. H. K.; Mrs. K. H.; Mrs. W. N. S.; J. R.; S. W. D.; Mrs. A. C. K.; J. V. B.; Mrs. W. R.; F. H. B.; Mrs. E. D.; Mrs. M McQ.; Mrs. A. C. J.; A. C. N.; Mrs. E. K.; Mrs. A. S.; Mrs. M. M.; G. H. P.; D. McC.; Mrs. M. H.; W. C. F.; Mrs. M. L.; Mrs. S. F. G.; Mrs. E.; E. C. S.; Mrs. J. G. S.; Mrs. M. D.; Mrs. J. K. S.; Mrs. E. W. W.; Mrs. C. C.; N. S.; Mrs. M. C. J.; Mrs. F. M. C.; W. W. F.; Mrs. G. T.; Mrs. H.; Miss H. B.; Miss H. B.; Mrs. E. M. C.; Miss A. G.; Mrs. H. L. S.; Mrs. A. A. T.; M. A. G.; Mrs. H. G. W.; Miss S. C. H.; B. R.; Mrs. M. D. M.; S. F. C.; Mrs. S. G.; Miss E. M. Mc.. Mrs. M. H.

Prayers Answered

A Reader from Port Leyden, N. Y., writes: "I feel that I should acknowledge through THE CHRISTIAN HERALD

Continued on page 204



Pupils are men and women, and range in age from 14 to 92

The Originator of personal mail instructions in Physiological Exercise

Why Live an Inferior Li

IF I could bring you in contact my wonderfully developed ical and mental energy, and you what I have done and a ing daily for others, I know I could easily and quickly to you that you are only h alive as you must be to r the joys of living in full that you are only half as w you should be, half as vigor you can be, half as amb as you may be and half a developed as you ought to be fact is that, no matter who yo I can prove to you positivel demonstration, that you are le an inferior life, and I want to you the only way in whic may, speedily and easily, w inconvenience or loss of time, into possession of real h vigor, energy, development, higher realization of life, su and yourself.

THE SWOBODA SYST

with the Least Expenditure of Energy, and Money and with no venience. Builds vigorous brains, energetic bodies, develops great reserve force, strong muscles, cr perfect circulation, by vitalizing and developing the body, brain, and ne their highest power. When I say that I give something different, something nev scientific, more rational, effective, and immeasurably superior to anything ever before devised uplifting of the human body to a higher plane of efficiency and action. I am only repeatin thousands of prominent men and women of every country on the face of the earth, who have by my system, are saying for me voluntarily.

The Swoboda System is no Experiment. I am giving it successfully to pupils all o world. I have among my pupils hundreds of doctors, judges, s congressmen, members of cabinet, ambassadors, governors, thousands of business men, f mechanics, and laborers and almost an equal number of women.

The Swoboda System is so successful because it does not stop with mere primary logical effect, but it proceeds beyond the effect of ordinary e into the realm of organic evolution, through the secondary and tertiary effects. It energizes, de recreates, and causes the body internally and externally to adapt itself, for greater success moting the realization of perfect health and physical organization.

Most physiologists know only of the primary effect of exercise. If my system was limite primary effect alone it would be no different from ordinary exercise, but **the Swoboda** is based upon a fundamental evolutionary principle. It creates, by its secondary and reactions, results which are impossible for other exercise—results, too, which seem impos those who do not understand.

***The Swoboda System** is the Result of a discovery I made in the human body has absolutely revolutionized the possibilities and e exercise.* **The results are startling in their extent, and are noticeable from the first day. Yo will know what it is to be really well and vigorous, or to comprehend what the *SWOBODA of health and energy* of body and mind actually is until you give the SWOBODA SYSTEM**

The reason **the Swoboda System** is in advance of any other method is because it en develops, and vibrates at a high rate the cells, which are the units of every tissue and organ, i and external, and thus fundamentally builds up the body as no form of superficial exercise ca other form of culture acts upon the cells so directly, consciously, and positively. The improve noticeable from the first day.

WHAT OTHERS HAVE TO SAY

"Can't describe the satisfaction I feel."
"Worth more than a thousand dollars to me in increased mental and physical capacity."
"I have been enabled by your system to do work of mental character previously impossible for me."
"I was very skeptical, now am pleased with results; have gained 17 pounds."
"The very first lessons began to work magic. In my gratitude I am telling my croaking and complaining friends, 'Try Swoboda.'"
"Words cannot explain the new life it imparts both to body and brain."
"It reduced my weight 29 pounds, increased my chest expansion 5 inches, reduced my waist 6 inches."
"I cannot recommend your system too highly, and without flattery believe that its propagation has been of great benefit to the health of the country."
"My reserve force makes me feel that nothing is impossible, my capacity both physically and mentally is increasing daily."
"Your system develops the will as much as the muscle."
"I have heard your system highly recommended for years, but I did not realize the effectiveness of it until I tried it. I am glad indeed that I am now taking it."
"Your system developed me most wonderfully."
"I believe it will do all you claim for it; it has made me feel ten years younger."
"I consider your system the finest thing a take, and would not take anything for the benef received."
"Ten minutes of your exercise is equal in value hours of horseback riding."
"Effect was almost beyond belief."
"Chest measurement increases 5½ inches in 60 da
"All your promises have been fulfilled."
"Swoboda system an intense pleasure."
"Muscles developed to a remarkable degree."
"Gained 20 pounds in weight"
"Did not expect such wonderful results."
"Thought it impossible to get such results."
"Increased 16 pounds in 60 days"
"Gains 17 pounds sleeps better, muscles larger."
"Your system is recreation."
"Cannot speak too highly of your system."
"Considers it a great discovery."
"Ten minutes of your system better than hours of an
"Very first lesson worked magically."
"Although I have only been performing the exer days my muscels are much firmer already."

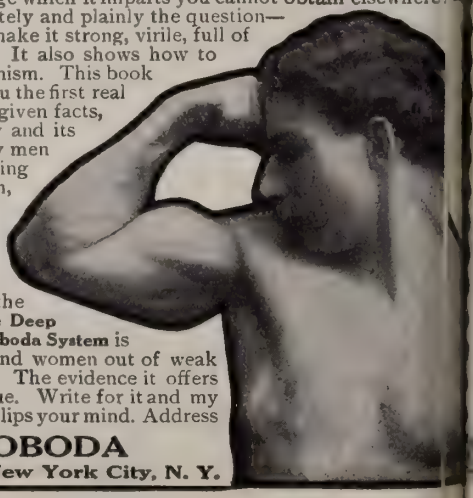
Why remain physiologically and physically imperfect and incomplete—when **the Swoboda** quickly and positively strengthens the heart, lungs and all internal organs, as well as the system, and thus promotes ideal health and physiological perfection?

Join the Swoboda Army of Vigorous, Strong, and Happy Men and W

You can be physically just what you wish to be. You can have reserve vitality fo emergency. *I guarantee it.* I offer my system on a basis which makes it impossible for you a single penny. ***My guarantee is startling, specific and positive.***

My new copyrighted book, **"Evolutionary Exercise,"** is free shows how **the Swoboda System** has **Revolutionized Exercise.**

It is not a dry treatise on anatomy and physiology, but it explains in a highly inte manner the human body as it has never been explained before. It tells in a simple what you have always wanted to know about yourself. It will be to you a genuin lation and education. The knowledge which it imparts you cannot obtain elsewhere sum of money. It answers completely and plainly the question—"What is the body and how to make it strong, virile, full of vitality, and thoroughly healthy?" It also shows how to create super-adaptation of the organism. This book you will cherish for having given you the first real understanding of yourself. I have given facts, in this book, relating to the body and its evolution, which are considered, by men who know, far in advance of anything ever written by such men as Darwin, Spencer, Huxley, and other scientists. Moreover, the knowledge I impart is practical. It shows how you may profit through the application of the Swoboda principle to your organism. It also tells of the **Dangers of Exercise** and of **Excessive Deep Breathing.** It explains how **The Swoboda System** is making vigorous and strong men and women out of weak and poorly developed individuals. The evidence it offers is most convincing because it is true. Write for it and my complete guarantee today before it slips your mind. Address



ALOIS P. SWOBODA
1219 Aeolian Hall **New York City, N. Y.**

$2100 Buys a Real Lozier
——Now's Your Time!

IT'S A REAL LOZIER—a real, honest, luxurious, aristocratic Lozier—and most important of all, it sells for just $2,100—no more—only think of it!—$2,100!

JUST IMAGINE, IF YOU CAN, Lozier, who has built a great reputation for high quality and high-priced cars, offering you a car—a real true Lozier, backed by the Lozier guarantee—at such a price!

THEY LAUGHED—YES, THEY DID—didn't believe it could be done—when we announced six months ago that we were going to spring a surprise on the public by marketing a $2,100 Lozier "Four."

IT SEEMED TOO GOOD TO BE TRUE and they had to be shown—they wanted to see this new Lozier before they would believe.

BUT NOW THE LAUGH'S ON THEM because—well, here it is—the car is produced, hundreds on hundreds are sold—and it is a real Lozier car—one we are proud to have our name plate on.

QUADRUPLING SALES and factory output in a year's time is an almost incredible accomplishment, yet it's just what we have done—and you get the benefit from the great reduction in manufacturing cost per car—get a real Lozier at a moderate price.

KNOW WHAT IT MEANS?—It means that this year you can own a Lozier—pay no more than you would pay for just a commonly good automobile—yet own a real Lozier.

1914's YOUR LUCKY YEAR—it's Lozier year for you and your family. Instead of viewing the big, clean Lozier from the wheel of a less able car, or from your front porch, this year you'll ride in one.

YOU'VE LONGED FOR ONE, of course you have. Why, it's simply human instinct asserting itself for you to crave the best. Every normal man wants a car like this Lozier.

YOU'VE OFTEN SAID TO YOUR WIFE, that if business broke right, some day you'd have a big, handsome car—well,

NOW'S YOUR TIME—you can now buy a big, seven-passenger Lozier for $2,100. Just the car you have wanted—and priced just a little over $2,000.

IT'S SAFE AND SANE AND SENSIBLE—this new Lozier. In mechanical detail it is simplicity itself. It has the old-time Lozier factor of safety—and you know what it means to say "Lozier factor of safety."

IT'S ECONOMICAL to the last degree. Runs seventeen miles to a gallon of gasoline under favorable conditions. Science has at last discovered a way to build a motor so that it will give great power at small cost. Oil consumption is so low you'd probably overlook it entirely in figuring maintenance cost.

IT'S LIGHT WEIGHT—300 to 500 pounds lighter than most other cars selling around $2,000, and this means a big saving in tire bills. If you save only a set of tires in a year, it will mean about $150—or $37.50 per wheel per year.

IT'S A FOUR—a strong, reliable, steady-going Lozier Four. You know Lozier is not prejudiced to either fours or sixes. We build both—a Six at $3,250—a Four at $2,100. So we stand on neutral ground.

IT'S REFINED AND LUXURIOUS—this Light Four—but simple mechanically and inexpensive to operate—the kind of car you need if you enjoy driving your own automobile.

NO SUPERFLUOUS CYLINDERS or added complications. They haven't any place in a car selling around $2,000 or under. Simplicity is our watchword in building this Four.

JUST RUN DOWN THIS LIST of refinements and see if they do not explain why hundreds of "Men Who Know" are buying this Lozier Light Four.

THEN WRITE FOR CATALOG 84, which gives hundreds of interesting facts and details we are unable to print in this ad.

NEW REFINEMENTS

Special mountain climbing type Lozier motor
300 to 500 pounds saved in weight
Four speed transmission with direct drive on third speed
Tungsten steel valves
Gun iron pistons
Chrome-silico-manganese springs
Silent floating rear axle
New-top—can be operated by a woman
Quick acting side curtains
One-hand operated windshield
Silent chain engine drive
Convex rounded fenders
Tire pump—motor driven
Electric headlight dimmers
Instant locking rear tire carrier
Instrument board within easy reach of driver's hand
Gray & Davis' electric starting and lighting system
Cleared running boards
Corrugated hard rubber steering wheel
Original Lozier streamline body
36½ ft. turning radius
Full seven- or five-passenger body with disappearing extra seats
36 x 4½ inch tires

LOZIER

Light Four $2100
Light Six $3250

"The Choice of Men Who Know"

LOZIER MOTOR COMPANY, DETROIT

THE YEARS BETWEEN

Continued from page 181

"There is something in the atmosphere of a prison that invariably saddens me; not with the ephemeral, often sentimental sensation we are wont to call pity, but something very, very much deeper and more profound. It may be the primitive revolt against physical restraint, or, perhaps, that divine instinct that makes us shoulder the despair of another—I don't know. Anyway, I had this feeling as I walked through the long corridors and saw the men pacing like captured beasts in their cells or through the halls and grounds.

"Then another view of the thing came upon me, and I tried to remember their crimes—the desolation they had left in their wake, the human agonies. Now and then a brutal chin, a thick neck, a hanging lip or glaring eye bespoke the criminal and gave color to my silent arguments. I felt anew that old-world pain that stabs us when we confront conditions that set us wondering how

"God can silence keep
While sin creeps grinning through his house of time.

"'There,' said my friend suddenly, 'is an example for you.' He jerked a quick thumb in the direction of the cell we were passing. 'Not for executive clemency,' he added, smiling, seeing me turn back interestedly, 'but of the "brute beast made to be taken." And yet—he isn't the typical criminal, by a long shot, and this is his first offense. Nobody seems to know anything about him, who he really is or where he came from—and he won't tell. Evidently the fellow has decent blood in his veins, and mentally he is brilliant. Why, there's every reason in the world why he should have made good. But he hasn't. Moreover, he has affirmed that it is his intention to go to the devil as quickly as possible—he wants no obstacles *en route*. He refuses to be reasoned with. When a man with brains wants to go to the devil he can do it much more expeditiously than your plodder. A pity!'

"I went over to the cell indicated. A man sat on the cot, his hands clasped between his knees, his shaven head bent. At the sound of footsteps he looked up. I saw a slight, nervous, violent face—

"Quickly I stepped back, and I give you my word for it I had the sort of feeling that takes possession of one when he dreams of encountering a being out of another sphere. I don't know why; he was only a slim, immature looking man of less than twenty-five, and there was nothing particularly noticeable in his appearance. And yet the prison corridor and cells and the sun glinting on the green trees outside the barred windows faded and left me standing there alone in the world with him.

"I never pretended to understand it. Perhaps it was the sharp, sudden glimpse through the man's countenance of a human soul, worn, through fretting, to visibility—a wonderful soul, simple and palpitant, dynamic, eager and alone, condemned and set apart by its very unlikeness to his fellows. The thread between success and failure is very slight; he had grasped at the first and tumbled into the abyss of the latter. The poetical, groping, manhandled spirit stood naked as a lightning-flash in that one miraculous instant.

"Then I recovered myself. I turned back to the corridor and walked on with my friend. But I was shaken to the depths.

"'His crime?' I found myself asking.

"'Forgery, I believe. The warden was regretting his incarceration only yesterday. He seems to have been particularly impressed that the man was on the wrong track. Of course, they're all that, but he thought this man had been gradually embittered by a misfortune that might have been prevented, or something of that sort. But he's incorrigible now. Sullen, defiant, silent—not a pleasant sort to know.'

"I went back to the executive mansion resolved to look up this singular person's case. I went into my library and hunted out the record of the People against Jim Brown. The case was clear enough—forgery. He had drifted into the West from no one seemed to know just where, secured employment, and, later, stolen from the rich man who had employed him. He was guilty—and I meant to pardon him!

"Even through the mist of the years I can remember my own horror of the thing I was about to do. Would I betray my oath, my allegiance to the law, the trust of the people—myself? But—there had come to me a flash-light picture of the man's past and future. He was one of those

"Souls by nature pitched too high,
By suffering plunged too low.

"There had been a moment of temptation—the rich man's lot flung up in sharp contrast with his bitter poverty—rebellion—an hour of anarchy—then his fall. And now, the prison stripes. The light had been stricken out of the sensitive, strange nature; his self-respect, his manhood had come down under the shame of the iron bars. He would never recover himself. Hating God and man, without hope in this world or the next, he would plunge through the years and stagger into eternity.

"I put up my hands across my eyes to shut out that poignant vision. Words I had almost forgotten flashed in upon me: 'Is it nothing to you, O ye that pass by?' What the man might have been! What, by the help of God, he might yet be. . . .

"I seemed to see, above a terrible abyss, the soul of the man, suspended, like the Damoclean sword, upon a single hair—the governor's mercy. I had encountered the shock of a tremendous personality; of that I was certain. A poor, shaven-headed jailbird, in shameful stripes and sitting in a prison cell, there was yet in him that which struck fire from the soul of another. Not a word had been exchanged between us—but I knew. He was a force, and he had been directed the wrong way. The warden was right.

"I wrote out his pardon.

"Some one told me, afterward, that he had received it without a word; that he hadn't even expressed surprise—nor gratitude. I never heard of him again—never knew where he went or what became of him. I'd hoped he would write me about himself. Now and then I've come across men who for an instant reminded me of him, and I hoped to discover in some prosperous citizen, or, perhaps, some fiery-souled poet, the Jim Brown of the long dead years.

"But—we have never met. For all I know he may have gone to the dogs and died an outcast. My friend, who laughed to scorn that last pardon, the final act of my governorship, predicted as much. He said I'd only helped the man to make haste on his self-determined journey to the devil. He, of course, may have been right in his prediction. But I—I had hoped for a future for that poor hurt soul. . . . Yet I never knew."

A silence fell when he had finished speaking, and no one broke it for a time. They sat pondering his story, the unfinished episode, and wondering, like him, what strange paths afterward received the laggard feet of the prisoner.

The grandson was staring down at a church below the Capitol, with its eternal heavenward-pointing spire. He had clasped his slim hands about his knees, and his blond young face was thoughtful. On the parapet above, the new governor was looking down into the old man's face—looking at

Continued on next page

What and Why is the Internal Bath?

By C. Gilbert Percival, M.D.

THOUGH many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that every one should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency, and those attributes which go with them and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present unconquerable American Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself—who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always — for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the American, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words, our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effects than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes, if there is a local weakness.

The accumulated waste has long been recognized as a menace, and Physi Physical Culturists, Dietitians, paths and others have been const laboring to perfect a method of rem it, and with partial and temp success.

It remained, however, for a new tional and perfectly natural proce finally and satisfactorily solve the lem of how to thoroughly eliminate waste from the colon without stra unnatural forcing—to keep it swee clean and healthy and keep us corres ingly bright and strong—clearing blood of the poisons which made i us sluggish and dull spirited, and m our entire organism work and a Nature intended it should.

That process is Internal Bathing warm water—and it now, by the way the endorsements of the most enligh Physicians, Physical Culturists, paths, etc., who have tried it and see results.

Heretofore it has been our habit, we have found, by disagreeable and times alarming symptoms, that this was getting much the better of u repair to the drugshop and obtain through drugging.

This is partly effectual, but there several vital reasons why it should be our practice as compared with Int Bathing.

Drugs force Nature instead of assi her—Internal Bathing assists Nature is just as simple and natural as wa one's hands.

Drugs, being taken through the ach, sap the vitality of other func before they reach the colon, which i called for—Internal Bathing washes the colon and reaches nothing else.

To keep the colon consistently drugs must be persisted in, and t effective the doses must be incre Internal Bathing is a consistent ment, and need never be altered in way to be continuously effective.

No less an authority than Prof Alonzo Clark, M.D., of the New College of Physicians and Surgeons, All of our curative agents are poi and as a consequence every dose d ishes the patient's vitality.

It is rather remarkable to find, at would seem so comparatively late a so great an improvement on the old ods of Internal Bathing as this process, for in a crude way it ha course, been practiced for years.

It is probably no more surprising, ever, than the tendency on the pa the Medical Profession to depart fu and further from the custom of drugs, and accomplish the same and ter results by more natural me causing less strain on the system leaving no evil after effects.

Doubtless you, as well as all Ame men and women, are interested in k ing all that may be learned about ke up to "concert pitch," and always fe bright and confident.

This improved system of Int Bathing is naturally a rather dif subject to cover in detail in the p press, but there is a Physician who made this his life's study and work, has written an interesting book on subject called "The What, The Why, Way of the Internal Bath." This he send on request to any one addre Charles A. Tyrrell, M.D., at 134 65th Street, New York, and mentio that they have read this in THE CH TIAN HERALD.

It is surprising how little is know the average person on this subject, v has so great an influence on the ge health and spirits.

My personal experience and my o vation make me very enthusiastic Internal Bathing, for I have seen it sults in sickness as well as in health, I firmly believe that everybody owes himself, if only for the information able, to read this little book by an au ity on the subject.—*Advertisement.*

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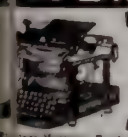

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THE YEARS BETWEEN

Continued from preceding page

him keenly, with steady, piercing glance.

"Your one 'act of impulse!'" he said. "Have you ever regretted it?"

The white-haired ex-governor shook his head.

"It was the proper thing to do—to give him his chance, whether he took it or not. We—never know. I believe in giving one's fellow man the benefit of the doubt. If Jim Brown wasn't grateful enough to pitch his life upon a higher plane after I had given him his freedom, I could not blame myself for that. I did all that I could and—I am glad I did it."

One of the men dropped a slow hand on his shoulder.

"I'm glad, too," he said. "One shouldn't regret making lighter the burden of a fellow creature. Better err on the side of too much humanism than not enough."

A young State senator, who had been hanging about, evidently waiting for the governor to come down, for now and then his restless glance went to the placid figure on the parapet as he paced in front of the Capitol patiently, a bundle of papers under his arm, caught the governor's glance downward. He lifted a saluting hand, and the governor rose. The other men, too, got to their feet and slowly moved away, with a few parting words. The young State senator came bounding up the steps.

"In a moment, Grayson," said the new governor.

His eyes followed Nathan Barrett's white head as the latter walked before him up the stairs and into one of the vacant ante-rooms. He left the senator on the steps, and passing the group of men with whom he had just been talking—one of them stood with his elbow upon the grandson's slender shoulder, laughing uproariously at some quip of the boy's—he went across the stone portico, in at the swinging doors, and on to the anteroom in the wake of the bent figure with its crown of white hair.

Nathan Barrett stood near the window, searching through a pile of circulars on a green-baize-topped table. As he glanced up, hearing the door open and close, he saw J. Bannington Browne, the new governor, crossing the floor. He started, stared, and the papers he had taken up fell with a soft rustle to the floor.

The lofty, imposing room in the Capitol faded from his view, and instead he saw a flagged prison corridor, a man with a shaven head, in prison stripes, sitting on the edge of his cot. And then this, too, faded, and he saw the new governor—but he was looking into the soul he had seen once before, a wonderful soul, simple and palpitant, dynamic, eager and alone.

"I have believed that some day you and I would meet," said the new governor brokenly, "that God would be good enough to let me hold your hand and thank you." He clasped the old man's hands close in his; his whole body shook with passion. "*Amico mio*—yes, yes, I was the Jim Brown you pardoned."

Nathan Barrett bowed his head. Tears were running down his old cheeks.

National Hymn of New China

[Tune, America. Translated from the Chinese by Pansy C. Mason. Put into verse by Alice J. Whittier.]

WE LOVE our happy land;
Strong midst the earth it stands,
My country grand!
Far let past glories shine:
Brought back to Han's great line,
Brethren in joy combine—
Our people's land!

Long may the flag wave high
O'er China far and nigh—
Our country's flag.
Now we on God depend:
Peace may he ever send;
O'er clouds this rainbow bend—
Our glorious flag!

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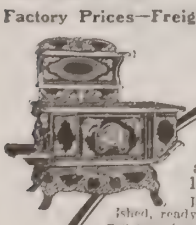

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BIBLE SCHOOL IN INDIA

IN AMERICA we often hear of special meetings for specific classes in the community, such as meetings for street car conductors, for policemen, for business men, for soldiers and sailors. But in India, however, they have fairly eclipsed us, and now they have special Bible conferences for the mayors of villages and hamlets.

This meeting of village mayors is one of the outgrowths of the mass movement among the depressed classes in India. The people live in villages by themselves, with some specially forceful personality as their *chaudhari*, which may be rendered "village mayor" or "headman." Some of these village mayors, becoming interested in Christianity, sought special instruction in the Christian life, and the missionaries at Delhi, the new capital, agreed to meet those who might wish to come from villages in the immediate vicinity. It was expected that possibly fifty or sixty might attend. What was the missionaries' surprise when more than two hundred *chaudharis* presented themselves for instruction. They were accompanied by their wives and children, and remained in attendance about two weeks. Part of the time was devoted to study of the life and teachings of Christ, and part to the discussion of village problems, chiefly the abandoning of idolatrous and superstitious customs and the substituting of purely Christian customs. These mayors were all professing Christians, who desired their people to have the full benefit of Gospel teachings.

The great temptation to the average village Christian in India has been participation in heathen birthday rites, heathen wedding ceremonies, and special feast-day celebrations. After much prayerful consideration it was decided by the assembled mayors that as these customs are opposed to the teachings of Jesus, they must be banished from community life at any cost. Therefore they pledged themselves to use their best efforts to bring this to pass. As proof that progress is being made in this direction, the Rev. F. M. Wilson, superintendent of missionary work in the Delhi District, calls attention to the fact that the people are definitely abandoning the old heathen convivial and social customs. Referring to the gathering of village mayors, Mr. Wilson says: "So powerfully was the audience moved when listening to the story of the cross that many fell upon their faces, crying out: 'Hae! Hae!' (Alas! Alas!); and it was with difficulty that I restrained myself from joining in this Oriental grief."

Last year a chaudhari, who had been helping in his own and other nearby villages and had been greatly used in winning people, was so bitterly persecuted that he feared for his life and for the safety of his family. Leaving the house he had built with the savings of years, he removed his family to a distant village. Some time afterward Mr. Wilson learned that there were a multitude in the village to which this mayor had gone, and also in surrounding villages, who were asking for Christian teaching and baptism. He sent a worker to inquire, who returned with a petition from more than six hundred village people, requesting Mr. Wilson to give them a Christian teacher and to provide the instruction necessary to fit them for an effective Christian life.

GEORGE HEBER JONES.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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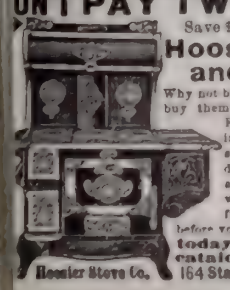

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HIS TRUANTS

BY ROBERT SPARKS WALKER

OUR long passenger train pulled up at the way station and stopped. A few passengers climbed on, and one took a seat by me. I did not even glance at my unknown companion, for I had concerned myself in a wrinkled-faced gentleman, who was standing out on a bank. After scanning every car window, he looked wistfully up and down the track; then, as the engine puffed away and the grating sound of moving cars invaded the air, the old man, with tears in his eyes, shook his head and started feebly down a well-beaten path.

With sympathetic tears in my own eyes, I remarked that it is awful to be disappointed. "Poor old man!" I said.

"You do not understand it," kindly replied my seat-mate. "I live here, and know all about it. The old man who has aroused your sympathy has been meeting every passenger train for thirty-five years. He lives not far away, and his expectant form stands here, as it has done to-day, as regularly as clockwork."

"How strange!" I said, without comment or inquiry.

My new companion went on: "The old man is looking for his little boy and girl, whom he put on a train thirty-five years ago for a visit to their aunt up at another station. They promised him to return the following day. They never came back, but their mangled forms were returned, after the wreck, to the old man. He never recognized them. As you see him to-day, so has he patiently met each train daily for the last thirty-five years, confidently expecting his little boy and girl to fulfil their promise."

The noise from the engine had given way to low humming and whispering conversation among the passengers in the car. Every now and then a baby cooed and laughed, and a child chased fairies up and down the long aisle in the car.

For years, as I passed that way station, I saw the same old gentleman, his eyes expectantly surveying the trains and the few passengers as they made their exit. He was becoming more feeble, but he just had "to go meet John and Mary to-day." A little soap box for a stool on the bank afforded him a more comfortable place to wait on belated trains.

It was a cold, sleety winter. The old man's oldest child, with whom he was living, entreated him not to venture out that day. Such pleadings were in vain, for had he not promised his little boy and girl to meet them at the train? And he knew they were coming to-day.

With not even an umbrella, the old man walked away in the storm to watch and wait. The train was an hour late, and he perched his patient frame upon the little soapbox. He dropped off into slumber, and was again a young man with the two tots, a boy and girl. He ran to the gate as little John and Mary came up, their faces beaming, and their snowy arms encircled their father's neck, while he took two good hugs, and pressed his cheek to two rosy faces.

A stranger standing by, who had paid little attention to the old man, suddenly heard him murmur in his sleep, and then speak out clearly:

"Oh, how glad I am to see you! They tried to make me believe that my little boy and girl would never return, but here you are. I am happy, happy, for you did come at last."

A little later the ticket agent walked over and shook the old man, who was still sitting on the old soap box—but that was too good a dream from which to waken on this earth.

S

ALMANAC AN ENCYCLOPEDIA

I wish to express my sincere thanks for *The Christian Herald Almanac*. It is not only a good almanac, but a veritable encyclopedia of useful information. MRS. J. W. BOOTH.
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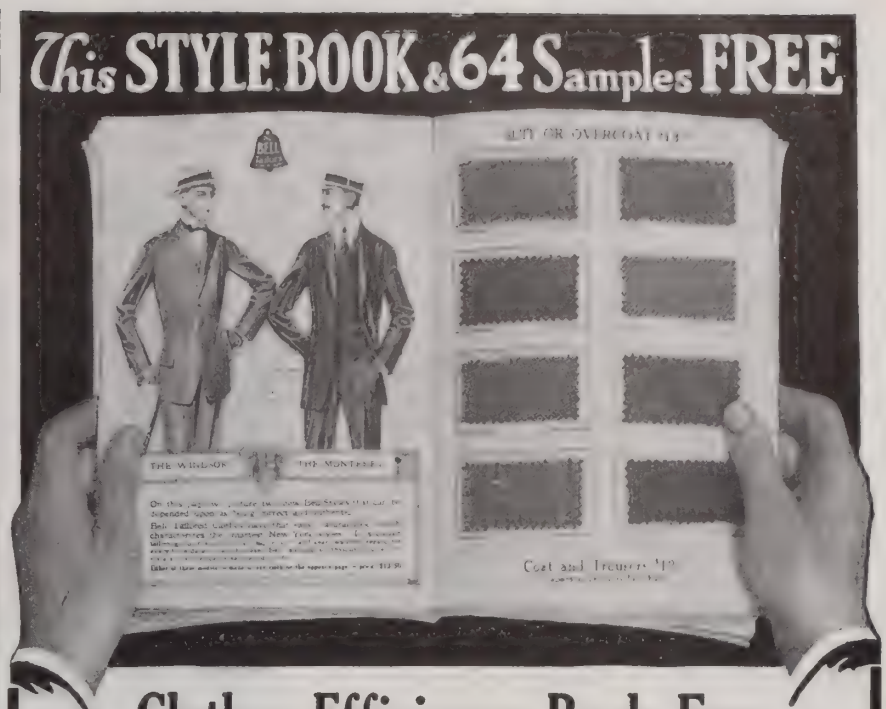

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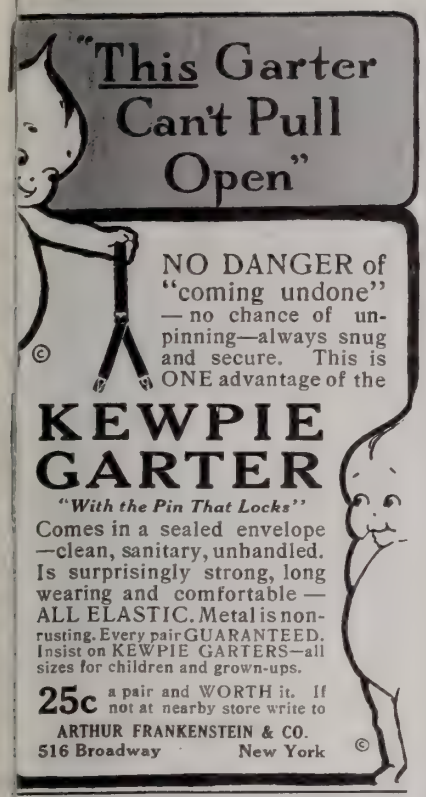

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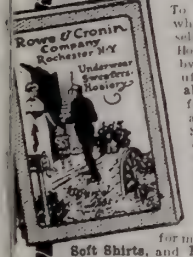

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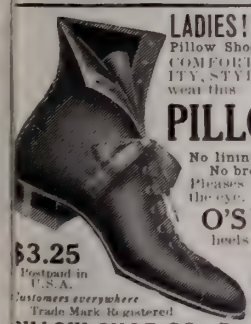

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WASHINGTON MEMORIAL PARK AT VALLEY FORGE

Continued from page 177

Presidents' Pew, given in memory of Washington and Monroe, the two men who were at Valley Forge and afterward became Presidents. This pew also commemorates the visit of President Roosevelt, the only President to visit Valley Forge during his term of office. He made an address in the temporary chapel to help arouse interest in this great undertaking.

The screen in front of the pew is in memory of Washington and the major generals at Valley Forge, while across the aisle is another in honor of the brigadier generals. The carving on these screens is exquisite. Twenty-six flags of the Revolution are represented, and the names of the generals are carved on shields.

The high stone pulpit bears the record of Washington's services as a church warden of Truro Parish, Virginia, and the lectern is the only monument of a British soldier at Valley Forge. Its inscription records the fact that Washington read the burial office at the interment of General Braddock. These, with the perclose (all the gift of Mrs. Alan Wood, Jr.), form a striking and artistic entrance to the choir. Unfortunately no part of this is completed, although on the framework of the temporary chancel are placed the casts for the tablets in memory of the signers of the Declaration of Independence and the framers of the Constitution. These are the work of Miss Martha Hovenden, the talented daughter of the great artist.

"Valley Forge," the bronze statuette by Franklin Simmons, and cast by Nisini, in Rome, occupies a niche in the noble choir arch. It represents Washington bearing the burden of those trying days of '77 and '78, when enemies plotted and friends failed, and when his only source of strength was his firm faith in the providence of God.

Adjoining the chapel is the Patriots' Hall, of which, unfortunately, only one room is completed. But this one room contains more relics of the Father of His Country and the Revolution than many a large museum. Here has been set up "Washington's Marquee," the linen tent used by him as his headquarters not only during the first week at Valley Forge but all through the Revolution. Mr. Burk purchased it from Miss May Custis Lee for $5,000. With it is shown the standard of the commander-in-chief—Washington's flag.

These relics are only the most notable exhibited in the Valley Forge Museum of American History, which was founded only five years ago. The growth of its collections has been little short of marvelous. The crying need is a building large enough to hold the constantly increasing treasure, and here is afforded a splendid opportunity for some rich American to show his patriotism in a practical way. It is planned that this museum shall tell the story of the nation which Washington fathered, that here its valor in war and its industry in peace shall be illustrated, to the end that the visitor may see what came from Valley Forge and her heroes.

Under Washington's Marquee are stored to-day boxes and boxes of valuable books. These belong to the Washington Memorial Library. Not a stone of the library is laid as yet, but it will rise to complete the group of noble buildings planned, and whose conception already challenges admiration, and whose completion will be not only a noble memorial of Washington but an inspiration for Americans for all time to come.

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We appreciate your paper, in fact we cannot get along without it. It is an uplift to the soul. We enjoy every line in it, and then give it to the old soldiers who are on beds of sickness in the Home. I should dearly love to keep the papers to re-read, but I feel they need them also, and they cannot afford to subscribe for it.

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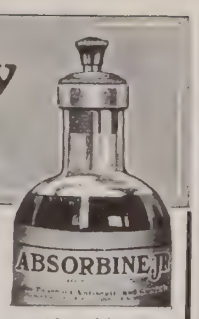

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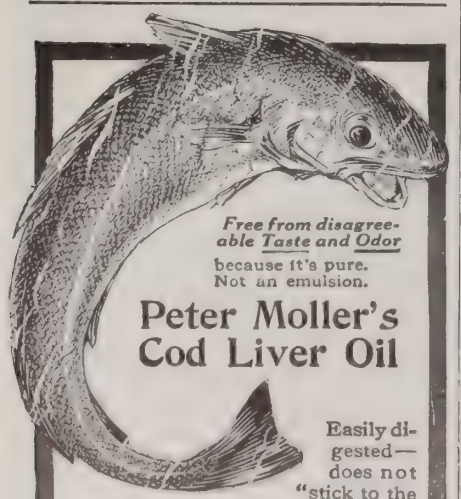

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DO YOU KNOW YOUR BIBLE?

ON ACCOUNT of the extra week allowed on the January Bible Questions the Honor Roll cannot appear until next week. The correct answers will be published in the same issue.

Bible Questions, List No. 2

Here are the February questions: [State Scripture reference with every answer.]

1. In answer to whose prayer was Samuel born, and in compliance with her promise what did she do with the boy?

2. (a) What was his father's name? (b) Who was priest at this time? (c) Where was the tabernacle [spoken of in some verses as the "temple," or the "house of the Lord"] set up?

3. What beautiful reply did the priest direct the boy Samuel to make when he heard God's voice calling him?

4. (a) What verse states expressly that the Lord was with Samuel as he was growing up? (b) What did the people of Israel come to understand about him? (c) How and where did the Lord reveal himself to him? (d) To whom did Samuel's words come?

5. (a) What great treasure did the Israelites lose, and under what circumstances? (b) In what town and in whose house was it first kept on its recovery? (c) What name and meaning did Samuel give to the stone he set up between Mizpeh and Shen?

6. (a) What was Samuel's occupation after this? (b) Where did he live? (c) What did he build there? (d) In what other place is he subsequently said to have offered sacrifice?

7. (a) Why did Samuel try to dissuade the people from having a king? (b) Who was finally chosen? (c) What place was then made the capital of Israel?

8. (a) What passage tells of Samuel's challenge to the people to find any flaw in his integrity, and their agreement that he was blameless? (b) What promise from the Lord did he give them at the end of his address on this occasion? (c) What did he himself promise to continue to do for them? (d) What would be the penalty of their disobedience?

9. (a) What two errors of Saul are mentioned as the causes of his loss of the kingdom? (b) How did Samuel show his grief when God told him that Saul was to be dethroned? (c) What great epigrammatic remark did he make to Saul about obedience?

10. (a) Where did Samuel anoint David to be Saul's successor? (b) On what occasion did Samuel shelter David in his home? (c) On what occasion did Samuel speak after his death?

Answers to the Bible questions must reach us within two weeks of the date of the issue in which the questions appear. There are no formalities about enrolling in the class. Just hunt out the answers and send them in. Do not include your answering in letter to any other department of THE CHRISTIAN HERALD. Mark them plainly on envelope and letter: "For Bible Question Department."

Answered Prayers

Continued from page 196

the wonderful answer to prayer for my sister. She was very sick and we (she and I) agreed to pray every day at a certain hour for her recovery. Several weeks passed in which many thought she would die, but we kept on praying. All at once she began to gain. The first week she gained nine pounds, and kept on gaining until she is now a healthy, happy woman."

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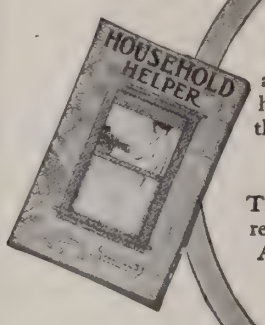

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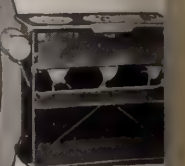

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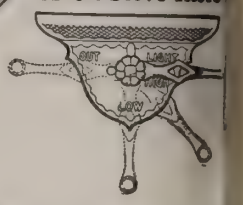

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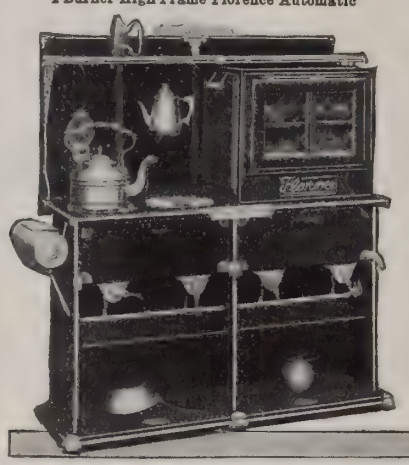

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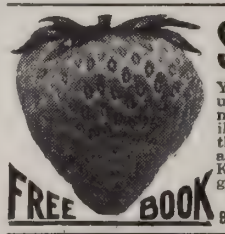

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"IN THE TRACK OF THE TRADE WINDS"

THE painter of the picture reproduced upon our front cover, Schnars-Alquist, early in life found himself surrounded by many adverse circumstances. He was born in Hamburg in 1855. His father, a merchant, died when the boy was still small. He was obliged to support his mother, and though wealthy relations could have made easy the attainment of his ambition, they insisted on trying to force him to become a merchant.

It was only after many years of such drudgery, and with almost no opportunities to develop his great talent, that he was able to surmount these obstacles to his career. He had made progress, however, by not sparing himself, and was able even during his uncongenial work to produce some pictures which sold at once. His favorite themes were marine views.

The artist, as soon as he was freed from mercantile restrictions, traveled extensively for the purpose of study. He became the master pupil of the late Professor Hans Gude of Berlin. Professor Schnars-Alquist, as he had now become, traveled throughout the world, visiting the United States a half score of times, and studied in practically every country of the globe. His chief object in his travels was to obtain an accurate knowledge of the character of the different ocean bodies, and, in consequence, his pictures now take on the reality of truth, and are impressive because of their faithfulness to the moods and colors of the sea.

Our cover this week contains an excellent reproduction of one of Schnars-Alquist's most popular paintings, "In the Track of the Trade Winds." The naturalness and simplicity of his style are here seen; the deep blue of the Southern seas, the white crest of the waves, the sun-swept sky with its galleons of clouds will be recognized by every traveler who has been upon those waters. The great ship, with most of her sails straining before the wind, completes the picture and starts the imagination, and gives the scene a breezy, fragrant, romantic reality.

THE CHRISTIAN HERALD has already reproduced three of this artist's paintings: "Eight Bells in the Tropics," October 1, 1913; "Racing the Storm," February 26, 1913; and "Ships That Pass in the Night," January 14, 1914. These covers have elicited a great many grateful letters from our readers.

ANVIL SPARKS

..YOU cannot run backwards and not be weary.

..A GENUINELY holy life is always pleasing to behold.

..A FIT of temper is hardly a becoming fit for anybody.

..SHARP practice doesn't keep a keen edge on the conscience.

..GIVING may hurt a little, but never as bad as withholding.

..YOU may dodge duty, but responsibility will dog your heels forever.

..THE greatest blessing that ever comes to a human being is the determination to realize that for which the heart longs.

..EVERY man stamps his own value upon the coin of his character in his own mint, and he cannot expect to pass for more, and should not be disappointed if people do not take it for more than its face value.

CHRISTIAN HERALD A WELCOME VISITOR

Please accept my heartfelt thanks for the package received. When I opened it and found that it contained MRS. SANGSTER'S new book, *My Garden of Hearts*, it was a great surprise. I hope to make the book continue its sweet work in the lives of others, by giving them the privilege of reading it. *The Christian Herald Almanac* for 1914 is like the one of last year, full of valuable information, and will be a helpful companion during the coming year. Your paper is a welcome visitor from week to week here, as well as everywhere. With best wishes for its success along all lines of its wonderful work I remain with thanks for the kind wish for the coming year. HELEN A. WELLS.

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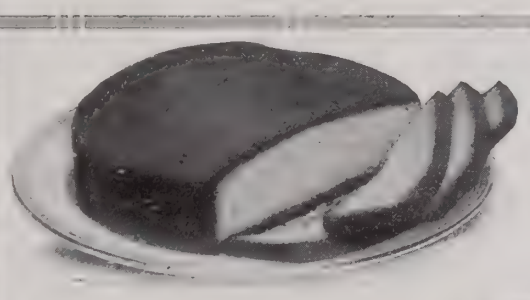

Mix 1 cup of sugar and 1 tablespoon butter. Add 1 beaten egg. Then add 1½ cups of milk, 1½ cups of flour and 1 teaspoon baking powder. Beat well. Grate lemon or orange in batter. Bake 30 minutes.

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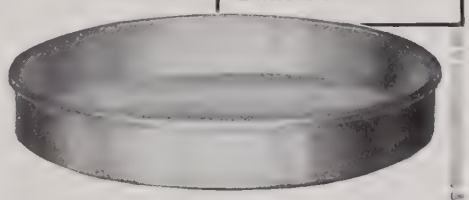

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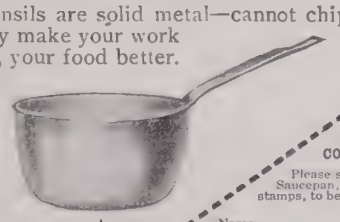

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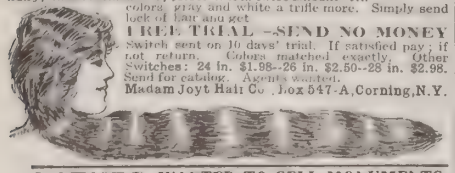

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POULTRY AND EGGS FOR HOME USE

FRESH eggs are a luxury, and a good chicken stew makes a good dish to spread before anybody. Both may be had by those who live in the country or suburbs—if the business is attended to in a practical manner.

My experience may be of interest and practical use to some who are in a locality suitable for raising enough fowls for occasional eating, and for furnishing a plentiful supply of eggs for table use. The accompanying table shows the fowl house I made from a piano box:

Piano box	$1.00
Piano box delivered	.50
Wire netting and tacks for window	.15
Hinges and hasp for door	.22
Ready-made window complete	.60
Laths and window boards	.32
One pound of wire nails	.04
Heavy tarred building paper for roof and back	.55
Unslacked lime (¼ peck) for inside	.05
Total expense	$3.43

This house was painted red, and a stout removable roost was put in it lengthwise, also a box for two nests near the door. Over this nest box and under the roosting-pole there was a wide board fixed to catch the droppings, which were cleaned off every morning and the board spread with sifted ashes afterwards. The droppings were scraped off with a hoe and placed in a pile to save for the garden. The window was made to slide horizontally on the outside of the house, while inside this window wire netting was nailed.

By day the fowls were kept in runs which were moved from place to place, instead of in a fixed chicken yard from which every spear of grass would so shortly be banished. The runs measured 4x8 feet by 28 inches in height. At one end of each run a nest box was placed for laying, when the runs were away from the main house. The fowls were fed very sparingly at evening, so they would go readily into their various runs in the morning. As the runs were moved to fresh places daily, and clean water was always at hand in hanging cans attached to the screening, the fowls kept very well all the time. The total cost of the three runs, for lumber, netting and tacks, was $5.57.

The breed selected was the Barred Plymouth Rocks, which were good layers and good for table use. I bought five pullets, some hens, and a thoroughbred rooster. The next year I had seven laying hens on hand and a careful record was kept of the laying of each.

The feeding was as follows: boiled oats in the morning; at noontime, cracked corn with table scraps. Chopped meat was given occasionally and grass was always to be had in the runs. Crushed granite and oyster shells, ground, were supplied in little boxes hanging inside the runs. The feed was scattered over the grass in the runs so the fowls had to exercise to get it. When young chicks came, they were fed oats, boiled until soft enough to manage well, cracked corn, meat and table scraps. I added another laying hen to the lot, and from my eight hens I got 126 eggs in my best months. The highest record laid by one hen in one month was twenty-three eggs, and four of the eight hens laid just that number in April. We had much more than our family could use, so the remainder were sold at thirty-five cents per dozen. I never charged more for them.

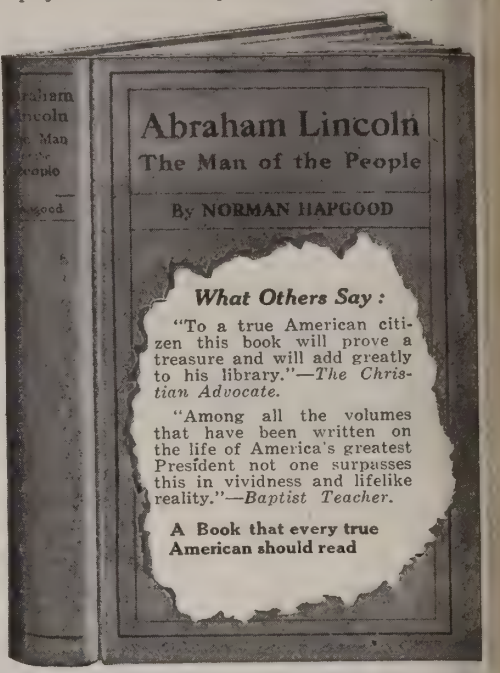
The first year of my experience I set eighty-seven eggs, some "special" and some ordinary eggs, and got fifty-six hatched from the lot, with hens as incubators. Some neighbors lost over 50 per cent. of their chicks—from improper care, I think. The income from our eggs and fowls sold at market prices much more than covered all their feed and all other expenses. HARRY B. BRADFORD.

A Life of Lincoln

By NORMAN HAPGOOD

THIS is an opportunity for our readers to secure a wonderful *Life of Lincoln,* written by the well-known editor and author Norman Hapgood. This biography is not a history of the Civil War; it is not an argument for emancipation or reconstruction. It is solely and simply a personal history of Lincoln as it appears to one of his countrymen, who is capable of seeing the great and simple soul of a man of the people. The narrative is vivid, full of anecdote and incident, and told with simple unaffected truthfulness that does not apologize, minimize, or magnify. The final chapter, which Mr. Hapgood calls a Last Word, is a most eloquent oration.

We do not know where one will find a more lifelike, interesting, and satisfactory biography of the great American. It is nicely bound in cloth and contains 433 pages.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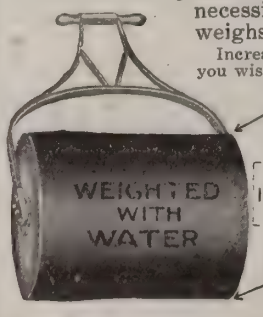

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AMONG THE WORKERS

—REV. C. W. GRAY, of Adrian, Mich., writes to THE CHRISTIAN HERALD that he has gone exclusively into Salvation Army work and united with that organization.

—THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION of Chicago, founded by D. L. Moody, has published since 1894 more than six million of the Moody Colportage Library books alone; 242,114 copies were put out during 1913; 522,350 tracts, Gospel and otherwise, were printed last year. The circulation of the Emphasized Gospel of John has attained the remarkable figure of 2,287,000 copies.

—IN AN ALMSHOUSE is a life cripple, deserted by his wife, who refuses to care for him, a man of thirty years who was baptized by Rev. G. M. Smiley, of Lowell, Mass. The young man is trying to lead a Christian life despite his surroundings. Readers can cheer and encourage him by sending books and other help through Mr. Smiley, Box 906, Lowell, Mass.

—DR. CARLOS F. SECORD, Chichicastenango, Guatemala, Central America, writes: "There is special interest in the Gospel in this land, and several new districts have been recently opened to the Word, and many are enquiring the way of Truth. I have recently baptized twenty-two believers. On the whole there is much to encourage in this republic."

—MR. ELMER E. HUBBARD writes from Cardenas, Cuba, that an American family in that city have opened their home to over fifty Cuban children. The national government has begun placing children in this home, allowing $12 a month apiece for their support. In Cuba, as elsewhere in the world, the cause of helpless childhood is one to attract the practical sympathy of good-hearted people.

—R. A. LONG, a wealthy lumberman of Kansas City, Mo., has given $1,000,000 as the foundation of a world-evangelization movement to be led by the Disciples of Christ. It is intended to raise $6,000,000, and to have the general plan of operations in charge of a committee of one hundred missionaries, college presidents and church workers.

—VALLEJO, CALIF., has been attended with unusual blessing during recent evangelistic services there. This place is known as the Mare Island City—thousands of men thronging the streets from the navy and the yards. In service after service, the "Boys in Blue" came forward for Christ right along with the returning backsliders or the new converts from among the townspeople. Many are joining the evangelical churches. The evangelistic leader in this work was Henry Ostrom, who was ably assisted by Paul Benedict and Albert Reitz.

Called Higher

James W. Stebbins, St. Petersburg, Fla., 77, November 13, 1913.

Mrs. S. K. Gardner, at Kansas City, Kans., 85, January 6, 1914.

Mrs. S. D. Root, Utica, N. Y., 75, December 25, 1913.

Mrs. S. Ardella Littey, Jersey Shore, Pa., 53, December 3, 1913.

Mrs. Barbara Pfeil, Monticello, Iowa, 77, January 5, 1914.

Mrs. Martha Elizabeth Antrim, Jersey City, N. J., 91, January 11, 1914.

Mr. Gideon Beam, Black Creek, Ontario, Canada, 85, December 22, 1913.

Daniel T. Davies, Allentown, Pa., 71, January 14, 1914.

Mrs. Susanna A. Brubaker, Dayton, Ohio, 84, December 29, 1913.

Rev. J. C. Miller, Hanover, Pa., 58, December 18, 1913.

Christian Bart, Hanover, Pa., 73, January 1, 1914.

Mrs. Catharine N. Esmond, Saratoga Springs, N. Y., 80, December 13, 1913.

Mrs. Susan R. Parker, Clinton, Conn., December 8, 1913.

Mrs. Edith A. M. Buck, Arlington, Vt., January 10, 1914.

Mrs. Mary Reininger, Portsmouth, Ohio, 73, January 5, 1914.

Mrs. Phoebe Day Trotter, Vassar, Mich., 95, January 4, 1914.

Mrs. Hannah J. Haywood, Boston, Mass., recently.

Mrs. R. Brown, Warren, Pa., 92, December 7, 1913.

Mrs. James Lake, Soo, Mich., 74, November 24, 1913.

Mrs. Augusta E. C. Hamilton, since 1852 a member of the First Presbyterian Church, Fredonia, N. Y., honorary member of the American Board of Commissioners for Foreign Missions, life member of the American Bible Society, and long an appreciative reader of THE CHRISTIAN HERALD; Sunday evening, January 18, 1914.

Rev. Thomas Chiperfield, aged 75, one of the most honored citizens of Lewistown, Ill., died December 31. He was born in England and came to America in 1854; since 1858 had been a member of the Methodist Episcopal Church and a pastor for many years.

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

Drawn from a photograph—New Orleans, La. Architect:—W. R. Gilbert, New Orleans, La. Plans in Booklet described below.

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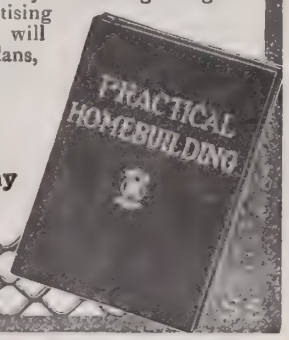

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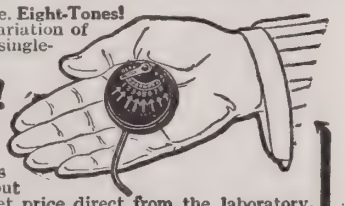

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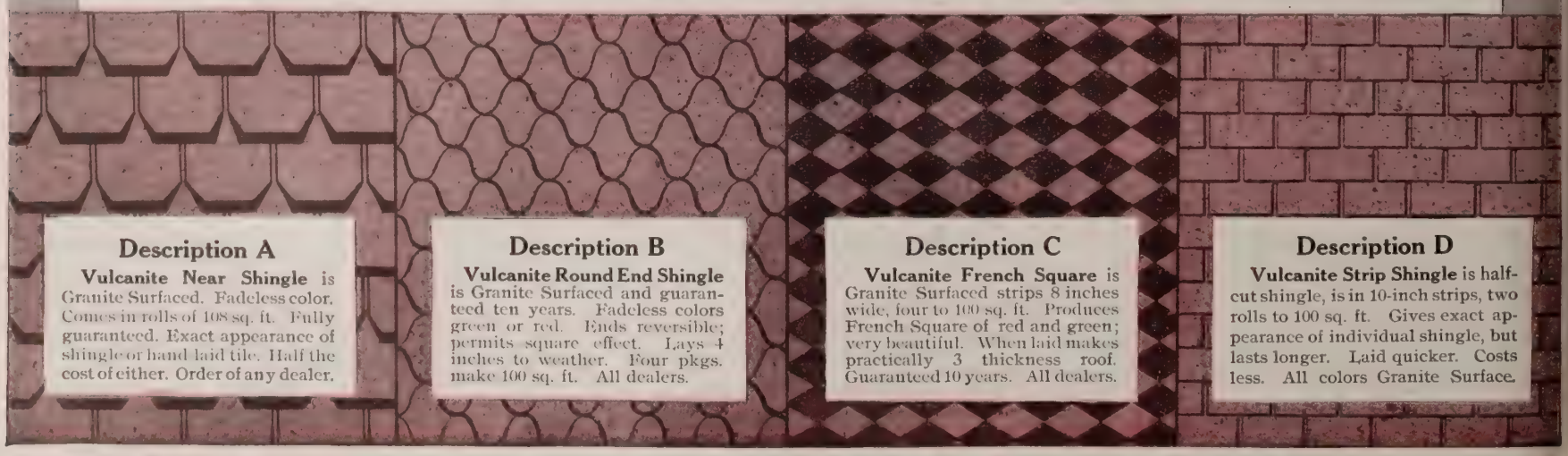

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THE WINTER SUN

From the painting by Wilhelm Nagel

The Antiquarian Shop

The Care of Mahogany

MAHOGANY, as every housekeeper knows, has such an affinity for dust and finger marks that it requires more than ordinary treatment to keep it like new.

But it is a mistake to try to give it a new finish by applying polish over the old. This merely sets the dirt and produces an uneven, sticky surface which grows worse with successive coats.

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MOHAMMEDANS PRAYING IN THE STREETS OF CALCUTTA

THE CRUSADE AGAINST ISLAM

BY WILLARD PRICE

WE PLACIDLY think of Christianity as conquering the world. It is only a matter of time, we imagine, before the whole great world brotherhood will be Christian. The idea that Christianity may be permanently resisted by any nation does not seem to occur to us. And it is unquestionably true that the religion of Jesus is making wonderful progress throughout the world—progress that is real.

A NORTH AFRICAN DOORWAY

Yet there are certain lands in which the march of Christianity is by no means so rapid as in others. There is an active and amazingly successful rival in the field. Its name is Mohammedanism, and it too is making real progress. In Africa, so the most experienced missionaries assure us, Mohammedanism is spreading three times as rapidly as Christianity! For every thirty-three persons who become Christians, a hundred become Mohammedans. They view the laymen's missionary movement of Islam as vastly more resultful than that of Christendom. Moslem traders, penetrating to every nook and corner of the Dark Continent, are enlisting new adherents by the hundred thousand. Christian mission stations in Moslem communities sometimes gain hardly a single convert in a year. There is no comparison in such extremes.

"Islam is spreading, spreading with the certainty and resistlessness of a rising tide," writes a missionary on the Gold Coast. "The question is whether it will be possible for missions to organize Christian churches as breakwaters to resist the flood and outweather it, or whether everything will be carried away headlong."

One-seventh of the whole human race is Moslem. The really significant fact is that the proportion is not at a standstill; it is increasing yearly. There are sixty million Mohammedans in India and the number is steadily growing. During the last decade, the Moslem population of India increased by nine per cent., while the total population in India increased by only two per cent. Many more natives are becoming Mohammedans every year than are turning to Christianity. There are twenty-four million Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. Today, nearly all the sacred places named in the Bible are under Mohammedan rule. It is a striking fact that there are five million more Moslems than Christians in the British Empire. These are but a few instances out of many, showing the onsweep of Islam.

What are we going to do about it? The Christian Church has awakened to the necessity of doing something—something thoroughgoing and aggressive. Long experience has shown it to be almost impossible to turn adult Mohammedans from their faith. So now, the emphasis is to be placed on capturing the children. First, a scientific study of the conditions among the eighty million children of the Moslem world will be conducted by the Continuation Committee on Mohammedan Lands of the World's Sunday School Convention, which was held at Zürich last summer. The needs of this great host of children are only vaguely known at present; they will be scientifically known when the survey is completed.

On the committee back of this great investigation are such men as Bishop Joseph C. Hartzell, Dr. S. M. Zwemer of Egypt, Dr. E. F. Freese of North Africa, and Dr. Charles T. Erickson of Albania. It is planned that special secretaries be appointed to conduct the study—a general secretary, with headquarters in Cairo, and field secretaries for Egypt, Turkey, and Albania. A tour of a dozen important American cities was made from February 2 to 10 to enlist public support for the enterprise.

Illiteracy and ignorance are the chief bulwarks of Mohammedanism. This appears from the fact that the Moslem world expands most readily among the pagans, and it inevitably loses power and prestige among civilized nations. With the enlightenment of education, it is hoped, will come the rejection of Mohammedanism. Such, at least, is the philosophy of the present movement. Investigation will therefore be focused on devising ways and means of introducing modern educational methods, under Christian direction, in Moslem countries. The survey's experts will co-operate on interdenominational lines with representatives of different mission boards in Moslem lands, and with government officials. They will endeavor to arrive at the most effective methods of teaching, the best types of childhood literature, picture tracts and simple text-books. The survey will not be narrowly religious, nor will it merely concern the problem of the Sunday school. It will include the whole consideration of the child. The results of this significant investigation will be placed at the disposal of all the mission forces and public authorities. The completed findings will be reported at the World's Sunday School Convention to be held in Tokyo in 1916. The results given in that report will be available to all the missionary boards as the basis for a modern crusade upon Islam.

"SAILING" ON DONKEYS. BISHOP HARTZELL IS UNDER THE UMBRELLA

The crusades of the Middle

Continued on next page

THE CRUSADE AGAINST ISLAM

Continued from preceding page

AUTHORIZED LETTER WRITERS AT POSTOFFICE STEPS, CONSTANTINOPLE

REV. PERCY SMITH AND ARAB SCHOOL, CONSTANTINE, NORTH AFRICA

Few crusades compare in scope and sweep with this great crusade of the twentieth century, if the Christian Church rises to its opportunity. The crusade will be conducted not by the sword, but by primer and blackboard. Day schools and Sunday schools, systematically adapted to Moslem needs, will slowly lift the black cloud of Mohammedanism—two-thirds composed of ignorance—which now hangs over Asia and Africa.

The "education" now current in Moslem lands is largely devoid of the name. In the Moslem schools, children begin by learning the Koran. As it is in Arabic, they understand none of it, except in countries where Arabic is the native tongue. The teacher makes no explanation. The girls leave school at eight or nine, the boys a little later. In most cases they have not even learned to read and write.

The Azhar, or "Moslem University" at Cairo, represents the highest reach of Mohammedan education. How exalted that reach is may be judged from the fact that this school, Islam's greatest institution of learning, still clings to the Ptolemaic theory of the universe, which makes the earth the center of the solar system, around which the sun and stars revolve!

A graduate of the Azhar, who had spent twelve years within its walls, heard a missionary speak of Asia. "Where is Asia?" he asked; "is it in Europe?" It was difficult to convince him that the earth was round. If American college graduates are sometimes judged to be immature, what must be said of the products of Islam's greatest university!

To be sure, the progress of Western education in the conservative East will not be accomplished without opposition. Prejudice is strong. When a group of Mohammedan children asked permission to attend the Christian school their guardian said: "If you attend that school, you will be hewn in half from your head to your feet. When you die, the one-half which knows how to recite the Koran will go to heaven; the other half, which has gone to a Christian school, will go to hell." But in spite of resistance, Christian education is having greater success among Moslems than strictly religious work is meeting.

The modern passion for learning is probing even into the fastnesses of Africa. Young Islam especially is eager to learn, to know. Mission schools and colleges are even now numerously attended. Such institutions in Egypt scatter fifteen thousand graduates throughout the country every year, who are quickened by Western ideas of life and thought. Lord Cromer said: "I have no hesitation in testifying as to the result of more than twenty-three years of experience, that the American mission schools, and notably the college at Assiut, have done much good to forward the cause of education and civilization in Egypt."

The problem of Moslem childhood has never before been seriously approached. The vast majority of these children are stunted in mind and body as a result of the ignorance, superstitious practices, early marriage and licensed immorality which are incident to the Mohammedan religion wherever it has prevailed. Infant mortality is enormous—ranging from fifty per cent. in Sierra Leone to seventy-five per cent. in Morocco. Seventy-four thousand children were born in Egypt during the year 1911. In that same year, twenty-two thousand, or nearly one-third, died at less than twelve years of age. It is estimated that in Persia only one child out of ten reaches the age of twenty. Statistics of illiteracy are alarming, too. From seventy-five to ninety-five per cent. of the Mohammedans in Asia and Africa are unable to read or write. There is indeed a marvelous opportunity for just such a movement as the one now being set forward.

"The missionary boards and societies are taking up the challenge of Islam," writes Dr. S. M. Zwemer in his famous book, *Islam, a Challenge to Faith*. "Will the colleges and universities furnish the men for the work to-day? The time is ripe for a world-wide spiritual crusade for the conquest of Islam. The new century of American foreign missions calls for a new vision of the Moslem world in its strength, its weakness, its needs, its accessibility, its promise, as well as in its antagonism to Christ, the Son of God. Christ's rightful glory has been given to Mohammed for many ages in these many lands and in millions of hearts. Surely, our Saviour himself is waiting to see the travail of his soul for the Moslem world. God wills it. That was the battle-cry of the old Crusaders. Yet there was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulcher from the Saracens than there is in our day to bring them the knowledge of the Saviour. Shall we take up that cry in a nobler crusade with the sword of the Spirit?"

THE MEN AND MILLIONS MOVEMENT

BY S. T. WILLIS, LL.D.

IN THIS age of tremendous undertakings in the Kingdom of God none perhaps is fraught with more significance than the one launched at St. Louis known as "the Men and Millions Movement." More than three hundred men and women of the Disciples of Christ met in a two days' conference for counsel and prayer. Perhaps a word about the origin of this great company will be in place just here. At the annual convention of the Disciples at Toronto last October Mr. E. A. Long, a millionaire lumberman of Kansas City, was approached by Mr. A. L. Corey, who had just successfully completed a campaign for a million dollars for the entertainment of the foreign missionary operations. Mr. Long was solicited for a gift on a new proposition to raise $7,500,000 for home and foreign work. The amount to be appropriated as follows: Home Missions, $500,000; Foreign Missions, $1,000,000; Christian Women's Board, $500,000; Ministerial Relief Board, $500,000; Church Extension Board, $500,000; Education Board, $500,000; and the Ministerial Relief Board, $500,000. This was thought to be a comprehensive plan, and one that could inspire the confidence of all. But Mr. Long, a shrewd business man and a consecrated Christian, said no.

But he kept revolving the matter in his mind until finally one day after an early morning prayer meeting he said to Mr. Corey: "You plan does not include any provision for our colleges." To Mr. Corey said: "If you will give one million we will appropriate $3,500,000 to the colleges, and will ask the Disciples to raise $5,000,000 in addition to your donation." Mr. Long went home and took his family into council, and after several days' deliberation finally, on October 18, wrote to Mr. Corey, saying he would give $1,000,000 on the conditions mentioned.

Late in December a board of business men met in Chicago, canvassed the claims of the colleges, and made a tentative appropriation to each to be paid upon the completion of the task. Then a committee of two hundred was appointed in the several States to be known as the Committee of Direction. On this committee the leading pastors, missionary secretaries, and college men, with many of the strongest business men of the church, took counsel together on ways and means. This committee was in session in St. Louis for two days and nights, and all agreed that it was the most deeply spiritual of any sessions ever held by the Disciples of Christ. When called upon to pray the whole company got down on their knees and strong men sobbed like little children as they poured out their souls to God in prayer.

In Mr. Long's simple story, he took us all into his confidence, opening his heart, and telling us how he came to promise so much. He said: "I shall have to make this or most of it; but even if the extra anxiety should shorten my life ten years, I am willing for it to be so, if thereby I can only advance the kingdom of God in the earth, and promote the glory and honor of my Lord, to whom I owe all." He told how he and his good wife had in their early married days struggled against poverty; how he piled up lumber with his own hands and how she, in a plain calico dress and sunbonnet, helped him straighten out the boards in the lumber shed. This little view into the sacred precincts of their private lives touched all hearts and brought tears to all eyes.

Mr. J. Campbell White, one of the speakers, declared that Mr. Long's gift would do more to open up the fountains of generosity than anything that had occurred in a hundred years. He told the conference he had been praying God that some rich man might be led to give a million dollars to missions and Christian education, and when he heard that Mr. Long had done so he fell upon his knees and thanked God. Mr. White declared that his gift will call out fifty millions more in all the churches of this country within the next five years.

But the best of it all is yet to be said. It is this: The campaign is not to lay stress on the getting of money as the supreme thing, but upon the enlistment of one thousand new recruits for the mission fields at home and abroad. This is the vital thing—the deeply spiritual side to the enterprise. The giving of money may be a perfunctory exercise, but in the consecration of a thousand new men and women to the task of world evangelism there will be of necessity much prayer in the churches and much real heart-breaking sacrifice in many homes, as mothers and fathers will give their children to the missionary service, and this will enrich the kingdom far beyond all money value of which we can think.

THE WINTER'S ZERO WAVE

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IN A SIXTY-MILE-AN-HOUR BLAST

IT WAS Saturday morning, February 14, that New York City proper and her vast day-time population of commuters awoke to find themselves facing blizzard conditions. The storm swept in the night before, and already the very poor had realized its terrors. Hundreds of homeless men had sought shelter at every hospitable place. The municipal lodging-houses and the various charities were overcrowded. Nearly four hundred men had slept in the seats of the Bowery Mission, and the Bread Line was overtaxed.

This proved to be a record snowstorm for New York. Suburban train service was badly demoralized for a time, but managed to establish and maintain a fairly satisfactory schedule. Some lines had snow plows out continually. Ferry boats had to contend with almost a solid floe of ice moving with the tides. Ocean liners were delayed as much as two days in making port, often proceeding at freighters' speed, and in some cases were from two to five hours getting up to their piers, though aided by nearly a score of straining tugs. Heavy weather was experienced by all ocean craft, frequently with damage. One liner picked up a dory in which was a fisherman frozen to his boat, but still alive. The United States naval tug *Potomac* was abandoned in the Gulf of St. Lawrence, to be carried to sea amidst drift ice that threatened to crush her. On Tuesday an Italian ship was discovered breaking up off the Massachusetts coast, and eight sailors were rescued from her, too numb to speak, and the captain and three men were found frozen to death lashed to the rigging. A tow of four barges was torn loose from the tug boat taking them up Long Island Sound, and five men, four women and two little boys were at the mercy of the storm all one night. They were rescued at the point of death, tossing about in a small boat, the barges having sunk.

The huge population and the incalculable traffic and business of New York City make it the point of greatest interest in the case of phenomenal weather. The ordinary street cleaning force of the city is eight thousand men; this number was promptly doubled to meet the emergency, and yet on Tuesday, the fourth day of the storm, only one short street was reported clear of snow, and at least ten days' work was estimated to be ahead for the army of shovelers. It costs approximately $40,000 per inch of snowfall to remove the snow from all New York, but this record fall of nearly fifteen inches is expected to cost about a million dollars. Several hundred thousand men had been declared to be out of work just before the storm, and efforts were made to employ as many of that host as possible. One hundred and sixteen gangs were out in shifts from five A.M., some all night. Sixty snow plows, in addition to the sweepers used by the car lines, were put to work. Altogether about 25,000 men were employed.

The surface car lines of the city were practically at a standstill for a time. Eight hundred men were employed at clearing the clogged channel of the Broadway Cable Line. The subways carried 1,278,780 passengers on February 16, the elevated 1,079,174; both record performances.

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AN UNINTENDED CARGO OF ICE

The continued cold, together with the restricted supply of milk and other food and of coal, due to delayed trains and congested streets, made the condition of the poor exceedingly pitiable. The host of unemployed homeless men were especial objects of concern. Every charitable organization was reported as doing noble service for this class. Each night, throughout the duration of the storm and the cold wave, the Bowery Mission opened its auditorium as a sleeping room, where about 350 men spent the night asleep on the benches. By invitation of Mrs. Stephen Wise, in charge of the Hebrew Settlement House on Clinton Street, the mission sent forty men there each night, and about three hundred to the University Settlement; and all these men returned to the mission in the early morning for a breakfast. All told, in addition to the Bread Line service, which fed over a thousand men at one o'clock every morning, about eight hundred extra meals were provided by the Bowery Mission.

THE BOWERY MISSION TURNED INTO A SLEEPING APARTMENT

Many deaths occurred in the city as well as in other parts of the country from exposure, and babies were amongst the number. Intense suffering was widespread. Straining, struggling, stumbling and fallen horses were a common sight. Stalled automobiles and trucks were commoner. The business air of many harassed and delayed pedestrians and the sportive view of things taken by others failed to brighten the general effect.

The storm was a dreary experience. The romance of the battle with the elements was reserved for the high seas; in the cities of the land, and specially in New York, the fight was grim and colorless. Where it began and where it ended nobody knows; but where it struck it will long be remembered as the belated zero wave of the winter of 1913-14.

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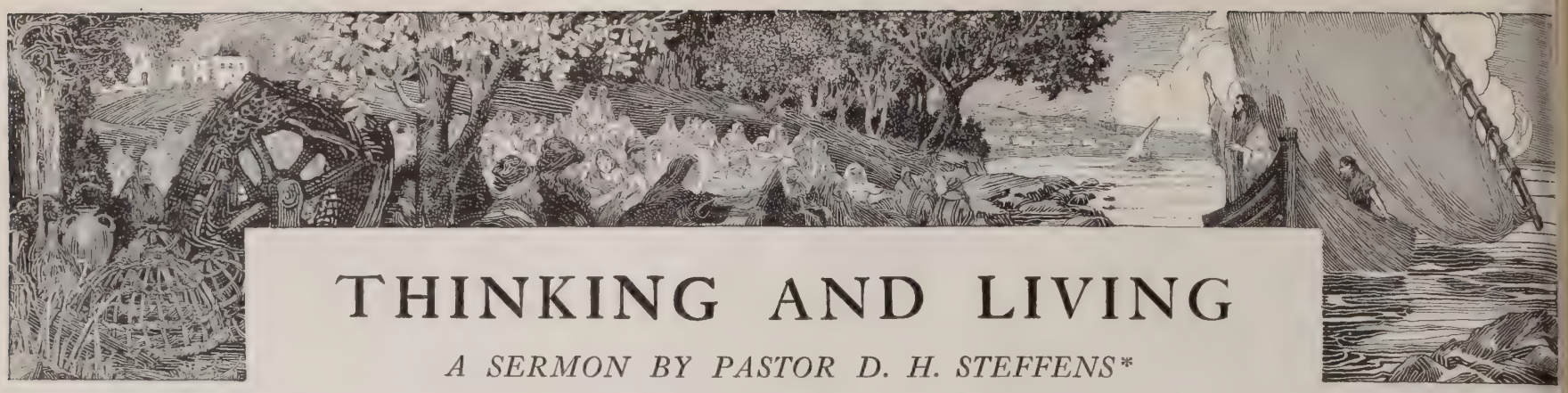
TIRED OUT IN THE STRUGGLE THROUGH THE "ICE SAND" ROADS

WHERE THE TRAFFIC SQUAD CEASED TO BE SUPREME



THINKING AND LIVING

*A SERMON BY PASTOR D. H. STEFFENS**

TEXT: "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5

HOW is it, in the face of this text, that people constantly ask: "What would Jesus do?" or "How would Jesus live?" without first asking themselves: "How did Jesus think?" "As he thinketh in his heart, so is he," says the wise man. (Prov. 23: 7.) Thought is supreme. Life varies with circumstances, but true thought is always essentially the same. The man who merely lives right (without thinking right) needs watching; but the man who thinks right will live right without being watched. And that, I take it, is one of the reasons why St. Paul urges: "Let this mind be in you, which was also in Christ Jesus."

Try to think as Jesus thought. I notice that most men manage somehow to persuade themselves that Jesus would live and do exactly as they choose to live and do. Thus the Socialists claim him as a Socialist, and every social reformer points to him as the first of his kind. Are they not in danger of making Jesus do and live as they wish to do and live—as they think, rather than as Jesus thinks?

The Outward Life

The fact is that no one knows and no one can know just how Jesus would do and live to-day. The answer to these questions cannot be given by a paragraph in a catechism or book of discipline. Nor is it essential that it should. It is, however, supremely essential that we should try to think as Jesus thought. St. Paul, speaking of the law of Christian conscience, therefore says: "Let every man be fully persuaded in his own mind." Then he urges: "Let this mind be in you, which was also in Christ Jesus." Thought is supreme. Christ's Christians must be of Christ's mind. They must think Christ's thoughts. For "as he thinketh in his heart, so is he."

It is not only utterly impossible for a man to do as Jesus did or live as Jesus lived without first thinking as Jesus thought, but it may be positively dangerous and sinful for him to attempt such a thing. Jesus, during his ministry of love upon earth, had no fixed place of abode, "no place where to lay his head." He lived upon the free gifts of his faithful followers, who ministered to him of their substance. He gave himself entirely to his ministry of mercy and love.

In the exercise of this ministry, Jesus associated openly with publicans and sinners. He entered into familiar and intimate conversation with the woman of Samaria, who, by her own confession, was living in open sin. He publicly defended the woman taken in adultery against her accusers. He sat down at meat with his enemies and gave them opportunity to try to entangle him in his talk. He flagrantly disregarded some of the customs and conventions of his day respecting the observance of the Sabbath. He openly rebuked the leading men of his nation and called them hypocrites, whited sepulchers, and a generation of vipers. He went out alone and spent entire nights upon a lonely mountain in prayer. He laid his hands upon a man afflicted with the most loathsome leprosy.

The Inner Motive

We admire and reverence these acts, for they are all evidences of the "mind which was in Christ Jesus." They show us how he thought. We know them to have been inspired by his unselfish love, his boundless mercy and his perfect truth. But do you think that it would be wise and prudent for us to blindly do these things and imitate the blessed Saviour's mode of life to-day? You answer: No! And why not? I ask. Because it would be both wrong and sinful for us to even attempt such a thing without first thinking as Jesus thought.

How important, how absolutely essential it is that we should try to discover what mind was in Christ Jesus, the God man; that we should more and more know his mind and think his thoughts; that we should grow in grace and the knowledge of the Lord Jesus Christ; that we should be Christ-minded!

But can we in any wise know the mind of Christ Jesus? Thank God, we may answer, yes. His teaching and life are recorded for us in the Scriptures. St. Paul sums it all up in one great trait of character: self-humiliating, self-sacrificing love. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

This, then, was the mind of Jesus. His whole life on earth, with its every thought and word and deed, was but a showing forth of this mind. For in him thought and word, mind and deed, were perfectly blended. He could not think one thing and do another. Nor could he do one thing and think another. Whether we read of what he did or what he said, it all comes to one thing: self-humiliating, self-sacrificing love.

There was in him no thought of self. He looked not upon his own things, but upon the things of others. All his thoughts, all his deeds were for us. Our salvation was all his mind. He thus became poor that we might be rich. He sorrowed that we might rejoice. He suffered that we might be spared suffering. He died that we might live. His making himself of no reputation; his taking on him the form of a servant; his being made in the likeness of man; his humbling himself to become obedient unto death, even the death of the cross, was all for us.

Can you comprehend such love, such humility, such self-abnegation? Then you can comprehend the mind of Christ Jesus. But you cannot, for such love passes all understanding. No man can fully comprehend "what is the breadth, and length, and height, and depth" of his all-surpassing love.

As One Thinketh in His Heart

If this be true, as it undoubtedly is, how can St. Paul say: "Let this mind be in you, which was also in Christ Jesus?" How, if no man can comprehend his love, can his mind be in us? How can we think his thoughts? Let us frankly admit that this is utterly impossible for the unregenerate sinner. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them," says St. Paul. His mind is carnal, sold under sin. It is all of self, bent only upon setting itself against God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be."

He may think that he knows the mind of Jesus. He may persuade himself that he is thinking Jesus' thoughts. But not knowing him by faith to be the Son of God and Redeemer of the world, not humbly knowing himself to be a poor, lost creature and Jesus to be his salvation, he knows neither himself nor his Saviour. He cannot know him, for the "preaching of the cross is to them that perish foolishness."

To such a man Jesus may be a great philosopher, thinking deep thoughts on the riddle of life. Or he may be a great moral teacher, uttering wise precepts, and laying down prudent rules of conduct. Or he may be a great reformer, seeking through just and equitable laws so to order society as to add to the well-being of his fellow men. Or he may be a great healer, bringing health and strength to the afflicted. Such a man will make Jesus to be anything and everything but what he really is: the Eternal Son of God becoming man to sacifice himself upon the cross for guilty sinners. He therefore cannot know the mind of Jesus, for this was all his thought. In him all virtues and graces were perfectly poised and balanced. All together aimed to glorify the Father through the salvation of man. It was his meat and drink to do the will of the Father who sent him. He is the one perfect man, ever perfectly minded to glorify God.

How, then, can a carnal-minded sinner know the mind of Jesus? Is it not the meat and drink of such a man to do his own selfish will, to promote and protect his own selfish interests, to advance his own glory? Is not his every thought of self diametrically opposed to the thought of him who knew no selfish interest?

Plainly, this text is spoken to Christ's people, for it is impossible that any man should have his mind unless he be in communion with him. Only that man who by humble, sincere faith is in Christ can have the mind of Christ. "I live," says Paul, "yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' Being able to truthfully say that, he might also have said: "I think, yet not I, but Christ thinketh in me; and the thought which I now think in the flesh, I think by the faith of the Son of God who loved me and gave himself for me." If he lived in Christ and Christ in him, he could not but say to himself and to us: "Let this mind be in you, which was also in Christ Jesus." Having the Spirit of Christ, he must be Christ-minded.

Not perfectly and fully, for the same apostle says: "Not as though I had already attained or were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ." By reason of the weakness of our flesh, our apprehension of "this mind which was also in Christ Jesus" will in this world be partial and imperfect. We know only in part. We "see through a glass darkly." But in the life to come "we shall see face to face"; "we shall know even as we are known." "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall fully and perfectly live his life, thinking his thoughts and doing the will of the Father. Thus shall he "be glorified in his saints and admired in them that believe."

The Test of Worth

Nevertheless, the admonition, "Let this mind be in you, which also was in Christ Jesus," applies to this present life. Eternity is not a change of character but a change of state. The angel in Revelation, showing John the final consummation, therefore said: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." What we would think and live in the world to come, we must, by the grace of God, at least begin and strive to think and live here.

Everybody knows that it is much easier to work and live by precept than by principle. It requires no thought. Consequently it is much easier to outwardly live right than to think right. But what does it amount to? "As he thinketh in his heart, so is he." Consequently, thought is supreme. The man who merely lives right without thinking right needs watching. But the man who thinks right will live right without being watched.

Let us, therefore, ask ourselves: "How did Jesus think?" We can answer that question. We cannot answer the other. We have a Scriptural warrant for asking it: "Let this mind be in you, which also was in Christ Jesus." As we in the power of the Holy Spirit give answer to that by growing in grace and the knowledge of the Lord Jesus Christ, we can let the living take care of itself. For if the mind of Christ Jesus be in us, then our doing and living will ever be directed to the glory of him who looketh not upon the outward appearance but upon the heart.

* Pastor, Lutheran Church, Baltimore, Md.

FROM DARK TO LIGHT

THE late Dr. Weir Mitchell, besides being famous as a physician, was a poet and novelist. His Christian character is nowhere better indicated than in these verses, written several years ago:

"I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day.

"Yes, I have had, dear Lord, the day;
When at the call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, March 8. Matthew 12: 39, 40. *"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."* If in an argument we had brought a proof which our opponent could not answer, would we not feel amazed at our opponent's effrontery if he were to demand a new and greater proof? Just such were the tactics of the enemies of our Lord during his ministry on earth. They were blind and deaf to his words and works, and wearied him with their protestations that they would gladly acknowledge his divine mission, if he would only prove it to them. Our Lord calls them "an evil and adulterous generation." They were faithless people, faithless in their social relations, and still more faithless in their spiritual relations to Jehovah whom they pretended to worship, and who had now sent his Son among them for the greatest "sign" that he proposed to show them. All the miracles which Christ performed do not equal the majesty of his life, death, and resurrection. His sojourn among men, his miraculous birth and equally miraculous rising are themselves the greatest sign from heaven and the strongest appeal that God can make to men to repent and believe the Gospel. The miracle which Christ holds out to his insincere opponents as the last one which will be given them will dismay and disconcert them utterly. They are fighting against the conviction which his present miracles are threatening to produce in them: they will madly fight the conviction which shall result from his resurrection, viz., that he was true in all that he said and did.

MONDAY, March 9. Matthew 12: 41. *"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."* The sign of the prophet Jonah made a profound impression upon the Ninevites. In sackcloth and ashes king and people humbled themselves in heartfelt penitence before God, and turned his anger into mercy for them by their prayer for forgiveness. The prophet had himself experienced the sorrows of death in the depths of the ocean, and knew what anguish waywardness and self-will bring upon those who resist God. He could picture to the Ninevites both the pains of remorse and the joy of forgiveness. God has cast his own Son into the jaws of death to show men his abhorrence of their sin, and has brought him forth again on the third day to declare that in the death of Christ his justice has received an atonement for the guilt of the world and is now free to dispense pardon to sinners. If the spectacle of Jonah and his preaching could so stir the Ninevites that they were moved to repentance and faith in God's mercy, how much more should the tragedy of Calvary and the glorious event in the garden of Joseph of Arimathea on Easter morning humble men in contrition and raise them again in the confidence of faith that God has buried their sin when he buried his Son? Therefore the Ninevites will be accusing witnesses against the men who reject the death and resurrection of Christ as being of any value to sinners for the removal of their sin.

TUESDAY, March 10. Luke 11: 31. *"The queen of the South shall rise up in the judgment with this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."* The visit of the Queen of Sheba to the court of Solomon has made a powerful and lasting impression on the nations of Arabia and the surrounding countries. Reminiscences of that visit of the Queen of the South can be traced in the religious writings of the Mohammedans and in the Jewish Talmud. For ages after, the Jews prided themselves on the wisdom of the illustrious son of David. "The wisdom of Solomon" became a proverbial saying among them. In the days of Christ a reference to Solomon's wisdom was readily understood by all the people. Christ arrays the eagerness to hear a mere man utter wise saws, which attracted people hundreds of years ago to the palace of Israel's king, against the stupidity of the greatest men of the nation in his day, who, though crowds of the common people flocked to Christ and hung upon his lips as the bee clings to the linden blossom, would not acknowledge that "never man spake like this man." A greater than Solomon was in their midst. The eternal Wisdom of God has appeared in human form, and on the surging tide of his sublime discourse carried men upward to the very bosom of their Father in heaven, made them look into the very heart of God, and into the uncovered reality of the profoundest truths which it has ever been given the poor mind of man to embrace. And they refused him credence and acceptation. Therefore, the poor woman who ruled a pagan kingdom in her day will rise up against them in the judgment, and say: "If the Wisdom that you are privileged to hear had made its appearance on earth in my lifetime, I should have traveled to the utmost confines of the earth to hear him." "How shall we escape, if we neglect so great a salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

WEDNESDAY, March 11. Luke 11: 33. *"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."* Any act by which God manifests his truth, his righteousness, his might, his mercy and goodness, must be so constituted as to carry the power to convince in itself, and must be readily accessible to all. A hidden revelation would be as palpable a self-contradiction as acid sugar or a calm cyclone. The Jews had asked for a sign, and the Lord had declared himself to be that sign. His teaching and living is such that he that runneth may read the divine will concerning this world of sinners in them. The sign is of a self-evidencing nature. He is the Light of the world, and God has provided ample opportunities for seeing the Light. In secret Christ spoke nothing. He taught and labored before the eyes, not only of admiring clients of his wisdom and mercy who might have been regarded as prejudiced in his favor, but also under the constant scrutiny of keen-eyed critics, whose hostile bias caused them to turn any questionable circumstance in his conduct against him, and who even set traps for catching him in his words. The great miracle of his resurrection, too, was rendered incontrovertible by the attending circumstances. Friend and foe received ample testimony regarding its reality. The light was there, and also the candlestick of the witnesses had been supplied. It is still here. Christianity need not fear an honest investigation of any of its claims. Nor need Christians worry that men will not understand the message of God through Christ. The light of the saving truth is everywhere on the candlesticks of thousands of opportunities for seeing it.

THURSDAY, March 12. Luke 11: 34-36. *"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."* Failure to see a truth may be accounted for in two ways: either there is no truth to see, or there is no organ to see it with. It is impossible to make a blind man, or one who wilfully shuts his eyes, see anything. It is impossible to make a person who has a distorted vision, or squints, see correctly. It is impossible for a person with good eyes to see all he ought to see, if he lets his eyes rove carelessly in all directions, never holding still long enough to receive the full impression of what is exhibited for his inspection. If God has given us no revelation of his mind and will, even the eye of an eagle would be strained in vain to discover anything concerning him. But if God has made a satisfactory revelation of himself, one that is adequate to the purposes of men's salvation, and men still receive no impression at all, or false or insufficient impressions, the fault must lie with them. Their eyes are evil, and as a consequence they remain full of darkness, though all around them is resplendent with the brightness of heaven's truth. "Open Thou mine eyes," prayed the ancient singer, "that I may behold wondrous things out of thy law." We all have reason to continue asking the Physician of our souls to cure our diseased eyes, to remove the blindness of unbelief, the specks of doubt, the distortions of bias, the cataracts of prejudice, when we begin studying the Word of God, and to pray: "Lord, what is dark in me, illumine."

FRIDAY, March 13. Matthew 12: 48, 50. *"Who is my mother? and who are my brethren? Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."* "He is not ashamed to call them brethren," wonderingly the writer to the Hebrews records this fact of the Lord Jesus. Not only did he in the days of Old Testament prophecy vow to God: "I will declare thy name unto my brethren," not only did he after the completion of his task of redemption send the women at his open tomb on Easter morning away with the message: "Go, tell my brethren," but in the very center of his merciful ministration we have, in the words before us, a sweeping declaration of his kinship with every obedient, that is, believing and active, child of God. To be kith and kin with God's own Son made manifest in the flesh, to know and speak of the great and loving Jesus as our exalted Brother, who is now at the right hand of God and maketh intercession for us—is not this glory superabundant for us who were castaways from God because of our sin? And does not this fact furnish us comfort and cheer and strength to wrestle with every sin that still besets us and to cope with every temptation that has been designed for our overthrow? Let the brotherhood of faith put the kinship which Christ here professes for them to any test: this great Brother of ours will never fail us in any need. He is not ashamed to call the lowest his brother, if the tie that binds is there, obedience to the will of the Father.

SATURDAY, March 14. Mark 4: 3 and Luke 8: 11: *"Hearken; Behold, there went out a sower to sow." "Now the parable is this: The seed is the Word of God."* The parable of the sower portrays the fortunes of those who "labor in the word and doctrine"—the prophets of old, Christ himself, and all who have after him ministered to men the truth as it is in Christ Jesus. The Word which God sends to men by one of his chosen ministers is seed that he wishes to bestow on human hearts. It has germinating power, and is to sprout and bud and grow to fruitage under his spiritual husbandry. The barren wastes of sinful hearts are to be turned into a garden of the Lord, and men shall some day come bringing in their sheaves rejoicing. It is an event worthy to be taken notice of when a preacher or missionary starts out to cast the seed of saving truth into the hearts of those who are gathered to hear him. "Hearken; Behold!" our Lord cries; "there went a sower out to sow." Eternal issues hang upon the brief hour which men spend hearing a preacher expound to them the hidden wisdom which God ordained before the world for our glory. Both the speaker and his listeners should rise to a full appreciation of the solemnity of that hour: the former that he may come provided with good seed; the latter, that they may receive the Word, "not as the word of men, but as it is in truth, the Word of God, which effectually worketh in them that believe."

These Daily Meditations by Professor Dau will appear in each issue during 1914.

ACROSS VENEZUELA WITH THE BIBLE

BY A. R. STARK, Valparaiso, Chile

VENEZUELA is one of our nearest South American neighbors. All travelers are agreed that it is a country with a future before it. At present it has less than three million people scattered over an area four times as large as Great Britain. The universal cry is *"faltamos brazos"* (we need laborers). Its future development needs the co-operation of the capitalist, the skill of the engineer, and honest statesmanship. To-day its industries are in their infancy, and the republic is only beginning to emerge from its chaotic and bankrupt condition—a legacy of internal anarchy and frequent revolutions.

Roads are practically non-existent in the country. A few railways near the coast have been opened up by British and German engineers. Between the island of Trinidad and the vast basin of the Orinoco considerable navigation is carried on, as there is an extensive interchange of commerce in the form of rubber, feathers, hides, and gold. Indeed, the commercial contrast between Port of Spain, Trinidad, and Caracas, the capital of Venezuela, is very striking.

Roughly speaking, Venezuela is divided by its mountain ranges into three zones. The first zone is the most accessible, and is the dry and comparatively healthy uplands and beautiful valleys overshadowed by mountains. Caracas, Valencia and La Victoria are all found in this region. The second region is the llanos, stretching away to the south, embracing the extensive plains and forests of the Orinoco basin, with its hundreds of affluents. This enormous territory comprises about four-fifths of the whole republic. It is a vast, unexplored, undeveloped, and almost impenetrable region. While in Caracas, I met a Venezuelan who was lost in this forest for two years before he found his way out.

THE AUTHOR

The third zone comprises the eastern range of the Andes, running through the western section of Venezuela. The mountain ranges in this district rise to a height of 15,000 feet. The country abounds with extensive pasture lands, with large herds of cattle and varied products, but it is sparsely populated.

Caracas is reached from the port of La Guaira or Puerto Cabello. The railroads from La Guaira to Caracas and from Puerto Cabello, Valencia, and Caracas pass through some of the most charming scenery that could be found anywhere. From La Guaira to Caracas, as the crow flies, is about eight miles, but winding around mountains to reach the summit of the coast range, the road traverses some twenty-eight miles. Caracas, beautifully situated, lies on the southern slope of the coast range, about four thousand feet above sea level.

AN INTERESTED WOMAN OF BARRANQUILLA

In Venezuela, every one turns toward the capital as the goal of his aspiration, as the country lad from some Western State turns toward Chicago or New York. It is the capital of the country. It is the Athens of Venezuela, where whatever culture is found is always centralized. The Caraqueños, as they are called, consider their city an earthly paradise, and one of its districts is actually called *"El Paraiso"* (Paradise). The climate is certainly very fine. The first question directed to the visitor is *"Qué le parece de Caracas?"* (What do you think of Caracas?) As a matter of fact, the visitor would like to see both Caracas and La Guaira invaded by Colonel Gorgas and an army of sanitary engineers, armed with unlimited power to pull down and renovate, as he did on the Isthmus of Panama. Then the city would be an earthly paradise for situation, climate and pleasure.

The charm of Caracas lies in the fact that it is a fine old Spanish city. There is an air of Spanish colonial life about it. The discordant bells of the old cathedral ring out the hours day and night, much to the annoyance of the visitors at the Klindt Hotel. Devout women draped in black *mantas*, with downcast mien and solemn expression, wend their way while it is still early morning to pay their devotions to the Virgin. The market place is thronged with buyers, and a busy scene it is. The voices of the *panadero* (baker) and the *lechero* (milkman) ring out along the street. Lottery-ticket boys thrust their wares in your face and think the *Gringo* a strange one if he does not purchase one. Loafers and beggars lounge about the historic plaza the whole day. In the afternoon "all the world" is out *"paseando."*

In La Guaira and Caracas the traveler treads historic ground. Both places are mentioned in that great Protestant book by Kingsley, *Westward Ho.* Caracas itself is the birthplace of Simon Bolivar, the Washington of South America. His name is enshrined in the hearts of his countrymen. Everywhere in the city we are reminded of him. The National Museum is full of relics of the hero and his campaigns—pictures, weapons and uniforms. Letters are treasured. The hammock and mosquito net he used on the field are still to the fore. A sword, the work of the Lima goldsmiths, presented by the new-born republic of Peru to its emancipator, is cherished. Yet one wonders why true patriotism is so rare on the soil of Simon Bolivar.

Venezuela is proverbial for planting obstacles in the way of the foreigner. We are not surprised to find that recently the attitude of the government toward foreign missions and Bible colportage has been of a menacing character. Under priestly influence the authorities endeavored to set the work of the Gospel within bounds, which, if they had been rigorously enforced, would have meant its total destruction. The Roman Church and priesthood, thus encouraged, opened a general campaign against Bible colporteurs. This agitated and excited the people to such an extent that the presence of the colporteurs in the streets, with their Bible cargo, was a sign for men of the baser sort to gather around and molest and hinder them in their work.

But difficulties at the hands of the authorities and the church are only part of the trials of the Gospel worker in Venezuela. Distances are great. Villages are inaccessible. The local fevers in the interior are deadly and difficult to treat. One Bible man was attacked by a malignant fever in a village. He quickly lost consciousness, and when he came to himself he found his bed surrounded by a group of people who were discussing the dividing of his goods. The local doctor greeted him with: "Señor, you may thank God you are not selling Bibles in hell."

How little do our friends at home realize all the persecution, suffering and hardships that cross the path of the Bible wayfaring man! In one town Colporteur Schilliani sold twenty Bibles to a Freemasons' lodge after being refused permission to sell Bibles elsewhere in the town.

Among the evangelical workers of Venezuela special reference must be made to our beloved friends, Rev. T. and Mrs. Pond of the American Presbyterian Mission. Quite recently a fine new church within two blocks of the central plaza has been erected, and is attracting good congregations. Mr. G. Bailly, of the Christian Alliance and the American Bible Society, has also an important center of evangelical operations. An interesting feature of his work is a training home for native evangelists and preachers. A more recent worker in Caracas is Mr. Stephen Adams, who is laying a foundation for an earnest Gospel mission. In the extreme west of the republic, in the Maracaibo district, the Scandinavian Alliance has an aggressive and successful mission. Other centers occupied are La Victoria, Valencia and La Guaira. The Bible is the one book destined to break the bondage and pierce the veil of superstition and gloom that hangs over Venezuela.

A POSSIBLE BUYER IN CARACAS

COLPORTEUR SCHILLIANI GETS A HEARING

Pitiable Conditions in Japan

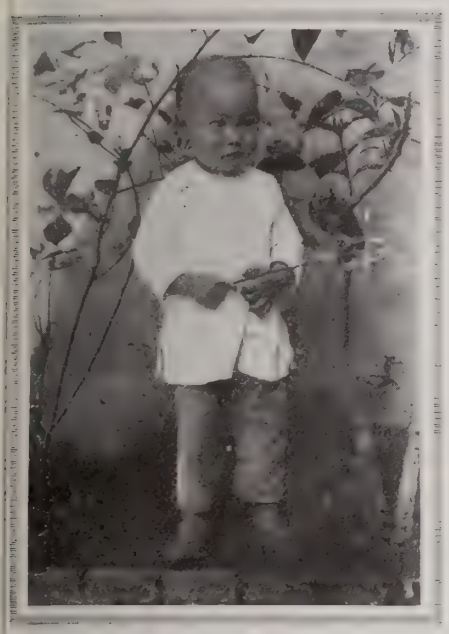
THE CHRISTIAN HERALD is in receipt of the following urgent letter, signed by the executive committee, Sendai (Japan) Christian Orphanage.

"The northeast portion of Japan is afflicted with a famine more acute than that of the winter of 1905-1906. Storms in August sent the ocean in at a height unknown to the oldest inhabitants, destroying thousands of acres of rice along the coast line; the rain at the same time so swelling the rivers as to break the levees, the swift currents tearing out the crops and ruining the fields so badly that they will hardly be usable for crops in the future.

"So acute is the condition and so gloomy the outlook that several of the leading Tokyo and Yokohama newspapers have opened subscriptions for relief funds; and moneyed men of Tokyo, Baron Shibusawa, Count Okuma, and others of like repute, have formed themselves into a relief organization and have brought the matter before the National Parliament.

"The Conference of Federal Missions has resolved to bring the matter before the Christian world at large. The call to take in children from the famine district is already growing more and more insistent, and by March, when the distress will be at its height, we shall be simply overwhelmed, for children in great numbers will be at the point of starvation."

GIFTS AND PRAYERS FOR THE ORPHANS



DOES NOBODY WANT ME?

GOD is raising up friends for the orphans of China. In response to the appeal of the missionaries for the support of the 1,005 little ones now in their care at twenty stations, noble-hearted Christian men and women are responding daily, and their letters afford hope that the great need will yet be met. We could wish that every reader of THE CHRISTIAN HERALD might take the case of the orphan children of China to heart and help them with a gift from their abundance.

Following are a few extracts from some of the letters received during the past week:

G. F. E., Tropic, Fla., writes: "Enclosed please find my check for $5 for the little Chinese orphans. Before the end of three months I may send another five dollars. It may not be uninteresting for you to learn how God directly led me to send this. In the first place, I am a married man with five children, and I am in poor health, and my income not certain. I saw the pictures of the orphans, and I started to read your editorial, but the thought of so many poor, ragged children in our own large cities was with me, and that 'charity should begin at home,' and I had not patience to conclude your appeal, as I was disgusted at the fact of your diverting money and tender care from our own poor, neglected waifs of a Christian heritage to those little foreigners.

"In continuing to read your invaluable paper, I came to the article about the visit of the Japanese statesman who you state was a graduate of Harvard and a beautiful Christian character, and I read his strong assurances that Japan would become a Christian nation, and that she would not war with us. Then God opened up my mind to see how much good this Christian Japanese had, no doubt, done to prevent a bloody war, and that but for him and other Christian Japanese, a war might have raged between the two nations, and directly God brought those orphans before my mind, and your assurances that many of them would, doubtless, grow up to be most active and effective agents to Christianize China. I saw that the influence of these very orphans might in future cement a Christian love and friendship between China and our beloved country, and, therefore, the money sent to educate, support, and train them might in future save the lives of thousands of our own sons, and avert the awful and unspeakable miseries of war."

"Three Friends," West Bridgewater, Pa., write: "Enclosed you will find $3 for the China Orphan Fund. We are interested in foreign missions, and would like to help in this cause. I wish I could send more, but we have so many places to give, and we want to help, even if it is a small amount. May God's blessing go with it."

Mrs. M. R. R., Le Roy, N. Y., writes: "Last week I received the booklet, *The Abused Leaf*. My heart was touched with sympathy for the little waifs who are so sadly misused. Please accept $1 for the Orphan Fund."

Mr. G. Y., Pittsburg, writes: "Enclosed find $2 for the China Orphan Fund. We give this small amount with great pleasure, and pray that it may do much good for these orphan children, and that the Lord will bless them. This is from the Junior Luther League of North Side, Pittsburg."

Mrs. T. P. K., Woodbine, Iowa, writes: "Enclosed find $5 to help the China orphans. I wish it might be more. I am a widow with a small income. My heart is with them, knowing they are China's future Christian workers."

Mrs. H. M. P., Prescott, Ontario, Canada, writes: "Find enclosed $2 for the China Orphan waifs. I wish it were twenty, but as it cannot be, I will just send my mite, hoping it will help the good work a little. May God's blessing rest upon the work."

PERHAPS SOME ONE WILL NOW

H. T., New Oxford, Pa. ($1), writes: "I cannot let this opportunity pass without contributing something to a cause fraught with such vast possibilities for good for the future. With a prayer for God's blessing."

Julia L. M., Cornwall, Vt., writes: "Enclosed you will find $1, which I wish forwarded to the orphans in China. I only wish it were much more, but as I am an orphan myself and without any home, I cannot do much for others, but gladly give my mite. I would like to have this spent for some little girl."

The following contributions are acknowledged:

Hughes, Mrs. J. E.	$2.12	Vail, Ernest G.	2.00	Mueller, Wm. F.	5.00
Van Keuren, Mrs. Delia	3.00	Lusk, Julia A.	1.00	Moscrop, Mrs. L. A.	2.50
Freeman, Mrs. H. M.	1.00	Benz, Dr. H.	2.00	Parker, Mrs. Harriet E	1.00
Snader, L.	5.00	S. S. H.	1.00	Judd, Mrs. F. E.	1.00
Lord, Ezekiel T.	1.00	Bollegio, Pauline	1.00	Clark, Mrs. M. M. and Wm.	10.00
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WHEN BETH CAME HOME

BY ELEANOR H. PORTER

IT WAS a stately white-pillared, green-blinded old mansion set well back in the midst of velvety, tree-shaded lawns. In spite of its unmistakable air of dignified elegance and prim sobriety, the whole place wore to-day an air of almost eager excitement. Windows were open and doors stood wide-flung; immaculate but elderly maids flitted hurriedly about, and a grizzled gardener was tramping the lawn from end to end in a fruitless search for twigs, fallen leaves, or bits of paper.

Within the house a sweet-faced old woman and a kindly-eyed old man tripped happily about the rooms, nodding, smiling, and talking—of Beth. Always of Beth, the child of their old age.

Beth was coming home. She had been home before, of course—for vacations. But this was no vacation. This was for permanency. Vacations were a whirl of dressmaking, dentistry, and gayeties crowded into a limited, fast-flying number of days or weeks. Permanency was the restful, happy intimacy of everyday life, with no dreaded "time to go" looming just ahead. In mother's eyes was a vision of a loving daughter, gradually taking over into her capable, graceful hands all the wearisome, worrisome details of home and church affairs that were so dear, but that were becoming so burdensome now. In father's eyes was just his daughter Beth, always to be there with her smile, her gay banter, and her kiss to welcome him. Beth was coming home.

Miles away, but speeding nearer, Beth was, indeed, coming home. In Beth's eyes, too, were visions, in which the past and the future were hopefully entangled, but always capitalized: Commencement, Valedictory, Fame, Good-bys, Flowers, Applause, Career, Life. Beth drew a long breath and settled herself more comfortably, her dreamy eyes out the window. Life! After all, that was what was before her now—Life. And she must look forward, not backward. Life, real life was ahead of her, not behind her. Life!

At four o'clock that afternoon Beth reached home. Father met her at the station, mother on the veranda steps. Back by the side door the elderly maids watched for a chance to courtesy their greetings. Beyond them the grizzled gardener ducked his head in respectful jubilation.

"Oh, Beth, we're so glad and thankful," quavered mother. "Just think, we've got you home, dear!"

MRS. ELEANOR H. PORTER
Author of "Pollyanna," "Marco," "Margaret," etc.

"Yes, home," echoed father, in a voice deep with feeling.

"Oh, yes, I'm here, all right," laughed Beth, tossing a nod and a smile to the old gardener and the courtesying maids. "But I came near not being. One of the girls had a farewell spread to-night and wanted me to stay; but I told her I'd simply got to go home."

"Oh, but, my dear, of course, if you'd wished to stay one more day," began Mrs. Gray, in quick distress.

"Nonsense! I didn't. I wanted to come home," interposed her daughter, briskly.

"Oh, all right, dear," murmured Mrs. Gray, with a little sigh of content, as she led the way into the house.

It was some time later at the supper table that Beth laughingly threw up her hands.

"'Beth,' 'Beth,' 'Beth'!" she mimicked despairingly. "Dear me, people, you'll just have to begin to learn to stop calling me 'Beth.' You see, I'm going to be 'Elizabeth,' now."

"Oh, but, Beth," began her mother—then stopped in confusion.

"Nonsense!" spoke up her father, sharply.

"Oh, but it isn't nonsense," protested the girl, lifting her chin a little. "Elizabeth is my name, and I just wish to be called by it; that's all. You don't suppose I'm going to sign a silly-looking 'Beth' to my pictures, do you?"

"Your pictures!" stammered Mrs. Gray.

"Surely, mother dear! That's what I've decided to be, you know—an illustrator," nodded Miss Elizabeth Gray.

"'To be'!" echoed her father, with a puzzled frown.

"Yes; draw pictures, you know, for books and

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Church and World-Peace

THESE are the days of high ideals. In every department of human effort and research we see this fact emphasized. World-wide philanthropy, international friendship, arbitration, popular education, the advance in scientific hygiene, even the regulation of the trusts, must all be included among the ideals toward which we have been reaching of late years. There is still another—remote, elusive, but finer than all else—the vision of world-peace. To tempt this angel of the skies down to earth is the dream of the modern prophet, the bright hope of the enthusiast, the ambition of the few rich who have consecrated their wealth to noble aims. Edwin Ginn's million-dollar Peace Foundation, the pioneer of its kind, has helped. So has Mr. Carnegie's $10,000,000 peace endowment, which he has now augmented with two millions more. And the strangest thing about it is that the old ironmaster has put the burden of spreading the Gospel of Peace squarely upon the churches, which should have taken it up long ago.

There are, doubtless, many who do not admire Mr. Carnegie, and to whom a modern Crœsus who makes a display of benevolence is a distasteful picture. But let us be just. It is not a small matter to bring the church squarely face to face with its long-neglected duty as an agency for the promotion of world-peace. United, the churches could set afoot a propaganda that would prove irresistible. The far-flung influence of such a movement would speedily make itself felt. Were the Gospel of peace preached with eloquent persistence in the pulpits of America, it would soon appear that we had lighted a beacon to illumine the world. If one strong, earnest, fearless nation leads, others will surely follow.

The Jewish Bible in English

FEW events in the history of religion have been of more striking interest than the celebration of the completion of the task of translating the Hebrew Bible into English. A dinner was recently given at the Jewish Theological Seminary at New York to members of the Bible Translation Committee who have just now finished their six years' task.

The first point of importance in this great task is that it will go far to save the younger generations of Jews from drifting away from religion. In this new land, cut off from the traditions of their people, forgetting, or never learning, the speech of their fathers, surrounded with an atmosphere of activity and ambition, mastering and putting to daily use the language of the New World, it has been an easy thing for multitudes of young Hebrews to drift away from the God of their fathers. To have a Bible in the new language in the New World will go far to stop this drift. Jacob H. Schiff, in addressing the gathering, declared: "Even if we want our children to understand the language of our forefathers that has been ours from time immemorial, we want before all else that they shall understand our Bible, our great heritage, our great Book, in the language of our country in which we bring them up as Americans and as English-speaking Jews." Dr. Kaufman Kohler declared the Bible to be "the greatest unifier and democratizer of man's spirit." Dr. Solomon Schechter said: "Judaism can have no other basic principle than the Bible. The Bible," he declared, "is our fatherland. Through this translation we have opened for you the gates to your fatherland."

But the second point of interest is the fact that this event in Jewish history gives fresh ground for faith that the prophecy is to be fulfilled for the return of God's ancient people to the fold of which his only begotten Son Jesus is the Shepherd. When Christian and Jewish people are studying the same Old Testament, both versions couched largely in identical language, a long step will have been taken toward their final meeting at the feet of the world's Messiah. High tribute was paid to Christian Biblical scholarship by Dr. Schechter, who, after acknowledging that Christian scholarship had preceded that of the Jews in the work of commenting upon the Scriptures, declared: "Christian commentators have done a wonderful thing in interpreting many of those passages in the Bible that must otherwise remain a sealed book to English-speaking people." The text and phraseology of the King James Version are utilized. Also use is made of the improved accuracies of the Christian Revised Version.

With this generous spirit shown on the part of Jewish scholars and the actual message of the Old Testament before them in the words they think and speak, the younger Jews must come to have a truer appreciation of the Christ, himself a Jew, who came in accordance with the prophecies of their books, and who brought to the Jewish race its crowning glory.

When Silence Falls

IN a village on the east bank of a river some one began to notice that the town clock of a larger village on the other side of the river could be heard distinctly at night, though he never heard it in the day-time. The clock struck no louder at night than in the day. But the day noises drowned the tones so that in the smaller village they could not be heard. At night this was changed. All the street sounds of the larger town, all the milder noises of the smaller village, all sounds along the fields and roads between, were hushed—and then the bell could be heard, tolling out the hours of the night.

After the recent heavy snowfall in New York, residents not far from the great Metropolitan tower noticed that all through the day they could hear the wonderful chimes striking the quarter hours. On other days they could be heard only occasionally, and then the sounds were not distinct and clear. What had happened? Had the chimes taken on a new strength, or the ear a new acuteness? Not at all. Bell and ear were precisely as before. But the jarring sounds of the city had been hushed by the mantle of snow. Wheel and hoof were muffled. Other things that ordinarily were noisy could not make their accustomed clatter. And through the new stillness wrought by the snow came the old music of the chimes.

We wonder why we do not oftener hear God's voice. We recall times when he spoke to us clearly, tenderly, beautifully. Why are we not hearing him now? Because we have allowed the noises of the world, noises of other thoughts and other words and other hopes, noises of our work and noises of our play, noises of our tangled obligations and responsibilities, noises of our griefs and our joys, our expectations, our struggles, our determinations, to drown the voice of the Eternal Friend.

There is need of some sudden change, like the falling of night, or the falling of the snow, to deaden those earth-born sounds. Sometimes a calamity, a grief, an illness, does this for us. We wonder at first, and fret, and chafe—till at length our souls are silent, and then we hear God's voi and understand. We need not wait for any exte nal change like this. But we do need to take tin to make an occasional silence in our own mind It is there that the clamor is. And it is there tha we can enforce, now and then, the rule of silence.

It may not be always possible to heed his inv tation: "Come ye yourselves apart into a dese place, and rest awhile." But even in the clamor a city street or the whirr of a factory, the hurry an office or the hum of a schoolroom, we can put mantle of silence over our minds. And in that m ment of silence we shall hear again the voice of Go

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Rome and the Literacy Test

SOME interesting revelations have come to th surface in the general discussion of the literac test provision in the Burnett-Dillingham Immigra tion Bill. Always alert for any supposed invasio of its interests, the Vatican is thoroughly arouse in opposition to the test, which it interprets as a anti-Catholic measure. In a Berlin cable despatc of February 16, the New York *Times* correspon dent learns by telegraph from Rome

that the utmost indignation prevails in Vatican circles in Ron over the Burnett Immigration Bill. The papal authorities mak no secret of their conviction that the bill was conceived fro deliberately anti-Catholic motives, and it is sincerely hoped tha the United States Senate will kill it. Cabled reports of Pres dent Wilson's opposition to the literacy test evoke much sati faction at the Vatican, which has been given to understand tha the American Order of Junior Mechanics was mainly respon sible for the Burnett measure. Italian, Austrian, and Hungar rian Catholic immigrants would be those mainly affected by th bill, it is stated, and at least 55 per cent. of Italians would b excluded by the literacy test and 40 per cent. of Austro-Hun garians. There is reason to believe that the Vatican is exer ing such influence as it commands at Washington to brin pressure to bear in the direction of annihilating the bill, o the "anti-Catholic" clause, as the literacy provision is terme

It is not wholly unexpected to find that "th Vatican is exerting influence in Washington" t kill the bill, or, failing this, to eliminate the liter acy test. The Catholic organs in this country, tak ing their cue from Rome, are bitterly inveighin against the bill. According to the *Catholic Citize* of February 7, Cardinal Gibbons, Archbishop Glen non and other Catholic prelates have addressed let ters to congressmen against the test, and hope t secure a veto from the President should the bil pass.

Aside altogether from the desirability of the lit eracy test—which is to us extremely doubtful as means of estimating the worth of a man as a American citizen—we have the assurance of Mr Underwood, the Democratic leader in the House that "the proposed test is not directed against an nation or any race." Yet, in the face of this fran disclaimer, Rome reaches across the sea to kill it

Isn't it about time for the "princes of the Pa pacy" to issue another point-blank denial that th church is in politics?

The Travel of the Future

IS THE conquest of the air even now within meas urable distance? Rudyard Kipling, in a lectur before the Royal Geographical Society of Lon don, gives a prophetic forecast of the coming vic tory, which he believes is destined to revolutioniz travel throughout the globe. "The time is not fa off," he says, "when the traveler will know and car just as little whether he be on sea or land, as w to-day know and care whether our steamer is ove forty fathoms or not. Then we shall hear the los ports of New York and Bombay howling like Tar shish and Tyre. Incidentally, as we shall chang all our mental pictures of travel, at present we ar already scouting and reporting along the fantasti skyline of the future. The men of the presen have begun the discovery of the new world with th same devoutly careless passion as their predeces sors completed the discovery of the old."

Heavy as has been the toll of human lives paid t aerial adventure, it is far outweighed by a singl ocean disaster. The sky fleets of the nations ar growing apace, and the time seems to be near whe the international shipping of cloudland will equa that upon the sea. That day may bring a worl transformation the extent of which none can fore see. All the nations will be drawn more closely to gether; old antagonisms will die out, and there may come—let us trust there will—a sense o brotherhood and related interests such as the worl has never yet known.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

India's Thirsty Sands Watered

IN MANY parts of India the work of irrigation is being rapidly pushed by governmental and private instrumentality to lessen the terrible effects of the frequently recurring famines. Convoluted tube wells designed to meet the difficulty experienced in many parts of India in obtaining a sufficient supply of water from ordinary wells are being sunk by the government in large numbers. Mr. Henry D. Baker, the United States consul at Bombay, quotes the report of famine operations in the Baroda State for 1911-12 to the effect that in that official year 3,300 wells were constructed with the aid of the Baroda government loans, and 2,400 wells with private capital. A special grant of $6,500 was allowed by the government for boring wells in several villages where no water was obtainable, and $12,200 additional was allowed for boring sets from Cawnpore, and another $2,000 for purchasing small chain pumps, and to induce cultivators to get such pumps with the help of government loans if necessary. Many local boards in Baroda voted funds for sinking new wells, and for repairing and deepening old wells throughout the villages. As a provision against famine, the Maharaja of Baroda reduced the interest on loans for the boring of wells to only 3½ per cent. What a blessed, heaven-born thought is that of modern science: to take the water flowing so freely below the surface and with it quench the fevered thirst of the multitudes that have been perishing without it, and moisten the burning sands and make them yield fruitful harvests! Water is not more necessary to vegetable and physical life than love is necessary to the life of the soul, than the love of Christ is necessary to its salvation. In the realm of nature and grace these words of the Psalmist are fulfilled:

He turneth the wilderness into a standing water, and dry ground into water springs. (Ps. 107: 35.)

Auto Racer Hits Crowd

LOUIS G. SMITH, a Civil War veteran, was killed and five others were injured the other day on the Vanderbilt race course at Santa Monica, Calif., by an automobile which got out from under control and ran into a crowd of spectators in front of the Soldiers' Home. The car was going almost a mile a minute when rounding a curve the steering knuckle broke, and the automobile skidded over the curb into the crowd and toppled over. Accidents at the great auto races are usually due to reprehensible recklessness on the part of excited contestants. Good sport is proper, but reckless car driving on the race course and on the highways has gotten to be a slaughter which many of the States are punishing with imprisonment. The twenty-one-year-old son of a leading judge of the Circuit Court of New Jersey was the other day sent to prison for from five to ten years for running down with his car and killing a fourteen-year-old boy in Orange on Christmas Day, 1911. The young man and two male companions had made the rounds of the saloons of East Orange and Newark prior to the tragedy, and after fighting the case through all the courts he was put behind the bars as a felon. Those who by recklessness or intemperance have killed their fellows with their cars have broken the commandment:

Thou shalt not kill. (Ex. 20: 13.)

Missionary Returns to Marry

MISS MABEL SKELTON, who for several years has been doing mission work in Bombay, returned to this country on a furlough, and made addresses in different places. Her address at Newark, N. J., greatly pleased a physician of that city. He soon made his avowal of love, which was reciprocated. She promised to marry him if the missionary authorities under whose auspices she was working would release her. This the society hesitated to do, and she started on her long journey back to the field. The doctor pleaded with the authorities so earnestly that they consented, and now she is on her way back to become a bride. Work in the foreign field is beautiful, heroic, divine; not more so, however, than obedience to the demands of human love, as the foundation of both church and state.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife. (Gen. 2: 24.)

Foundation for Industrial School

THE establishment and maintenance of an industrial school in Minneapolis, Minn., is provided for in the will of the late William Hood Dunwoody, a prominent miller of that city. One-third of his estate has been bequeathed for this purpose, and it is believed that it will amount to $3,000,000. According to the provision of the will, especial attention is to be given in the proposed school to the different handicrafts and useful arts, and emphasis is laid on the provision requiring instruction in milling and the construction of milling machinery. Mr. Dunwoody had observed the tendency of young men to enter offices after completing their schooling, and to assure the future of the milling industries he determined they should have their chance to learn the groundwork of the industry. The grinding of grain into flour is a primal industry. The grinding of grain between stones was the method in use for thousands of years till about a hundred years ago or less, when new processes of making flour were discovered and used. It is a wise thing to found such a school for those making their living in the industrial world, and especially for those who shall manufacture the flour for bread. The importance of the milling industry to the Hebrews is thus referred to:

No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge. (Deut. 24: 6.)

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ESTABLISHED SCHOOLS ON BATTLESHIPS

ABOARD every ship in the United States navy there is now an ample and well-equipped schoolroom. Every enlisted man and every officer is compelled by the strictest rules to attend the classes. There are classes in reading, writing, arithmetic, advanced literature, and history. There are classes including the same studies one would take in an academic or college course. The men have the opportunity of a lifetime to acquire knowledge out of reach of many others. Secretary of the Navy Daniels originated the school system aboard the battleships, and is delighted at the manner in which the men have availed themselves of this privilege of securing a better education. This systematic mental improvement of the men in the navy is a blessing to the men personally and a benefit to the country they serve so loyally. Many of the men in the army and navy have a high moral and religious standard. The institution of these schools on the sea calls to mind the words of the wise man: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Prov. 4: 7.)

Peruvian Explorer's Tragical Report

CAPTAIN J. C. BEASLEY, of the English army, with three companions who left New York last summer on an exploration expedition, returned to that city a few days ago with a most tragical report of their journey. They started out to explore the uncharted districts of the Peruvian Andes and the headwaters of the Amazon. At Lima they left eight of the original party of twelve, who, from fever or fear of the perils of the trip, halted. In the savage wilds of the Andes they found the bones of two men and camp utensils, which Captain Beasley claims belonged to the American O'Higgins and the Seljan expedition, although no scientific society or newspaper editors seem to have been able to recall such an expedition. Captain Beasley reports that his party found Machu Picchu, the lost city of the Incas discovered by Professor Bingham of Yale. The explorers say they had a terrible time going the length of the Amazon on a raft, in getting through the rapids and whirlpools, and in escaping the poisoned arrows of the savage Indians who constantly attacked them. There are difficulties everywhere in the material and spiritual world, deadly fevers, impassable forests, savage enemies, and treacherous rivers. They can be overcome with persistency and with faith. The incessant perils reported by the explorers remind us of those of the voyage Paul took and his words concerning them:

Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. (Acts 27: 10.)

Jail for Poultry Dealers

THIRTEEN men of the Poultry Trust, some wealthy and influential, who were convicted more than two years ago in the Court of General Sessions in New York, were the other day sentenced to serve terms of three months in the penitentiary and pay a fine of $500 each, according to the unanimous decision of the Appellate Division of the Supreme Court. They were guilty of a conspiracy in restraint of trade; to run up the price of poultry and run out of business their independent rivals. The anti-trust law under which these men were convicted has been on the statute books of New York State for nearly fifty years, but this is the first time a jail sentence has been pronounced, settling the law that members of illegal trusts can be charged with and punished for personal guilt.

The law is not made for a righteous man, but for the lawless and disobedient. (I Tim. 1: 9.)

Inter-British Tunnel

IT IS PROPOSED to join Ireland and Scotland with a submerged iron tube railway between the two countries. A Chicago engineer suggests that a tube containing a double railway track could be constructed between Black Head and Port Patrick for $30,000,000. This tube would have a length of twenty miles. It would not be drilled through the rock beneath the water owing to the expense and also to the engineering difficulties which would be created by the mid-channel depression known as Beaufort's Dike, but it would lie in quiet water, free from the effect of wind and wave, and would be supported securely. It is no new thing to tunnel mountains for trains or run them under rivers and bays. The proposed tube would be a trifling undertaking in engineering and expense when compared with the Panama Canal, the New York Aqueduct, or the hundred million dollar terminals of the Pennsylvania and New York Central Railroads. Such a submarine railroad would be good for both Ireland and Great Britain. It would promote a closer communication with and more intimate knowledge of each other, and would tend to bring about that spirit of harmony and justice so necessary to the happiness and prosperity of both. In times of national unrest it is well to heed this divine command:

Speak ye every man the truth to his neighbor: execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor. (Zech. 8: 16, 17.)

A CHURCH BUILT FROM ONE TRE

IN SANTA ROSA, Calif., is a Baptist church building, the product of a single giant redwood tree which grew in the neighborhood of Guerneville, a few miles distant from where it now stands. Not only is the main structure built from the one tree, but the interior finishings—except the floor, which is of pine—are of the same wood, beams, pulpit and seatings, not a particle of plaster or other similar material being used in this remarkable building.

The tree when sawed yielded 78,000 feet of lumber, and after the building was finished in every particular, enough material was left to manufacture several thousand shingles, besides a quantity of scantlings, joists and other dimension stuff. So carefully were the details planned, and so skilfully was the framework put together, that the builders of this one-tree church declared it might be as enduring as the old Saxon churches of England built centuries ago out of native timber and still in use. It is Gothic in style, finished with massive buttresses outside and heavy beams inside. A tower seventy feet high was built on the southwest corner, but it came down at the time of the great earthquake in 1906.

The history of the organization of this church dates back to a time when there were only three Baptist churches in the State. The first meeting was held in a log house, the home of Deacon Martin Hudson, a few miles from the present site of Santa Rosa, in 1852, and the organization perfected with seven members. Soon services were held out of doors under a large live oak tree, until in the second year the seven had grown to eighty. In the fall of 1853 was built and dedicated a little meeting-house in what is now known as the old town of Franklin, the first town established in that part of the State. As the entire community assisted in its erection the Baptists on their part agreed that other denominations might use it when appointments did not conflict. It was in this little pioneer church the Rev. J. McCorcle, since a prominent Christian minister, preached his first sermon, and where Bishop O. P. Fitzgerald of the Methodist Church held his first services in Sanoma County. When the Baptist State Convention of Northern and Central California held its initial session in San Francisco in 1852, Santa Rosa was not yet on the map. To the meetings of this association the Franklin church faithfully sent her delegates, until in 1857 the Pacific Association (the one to which it now belongs) was organized. Since that time it has been one of the prominent churches in the district.

THE CHURCH THAT WAS BUILT FROM A REDWOOD TREE

In 1856, after a somewhat uneasy career in which trouble and division played a part, the little church was put on wheels and six strong yoke of oxen hauled it from the Franklin oaks to the new town of Santa Rosa, where it served as sanctu for seventeen years, and where it still stands Third Street in useful service as a dwelling-ho It was abandoned as a church in 1873, the con gation having outgrown its capacity. Then a f thousand-dollar church was erected on the co of B and Ross Streets, and it is church that was constructed from wood of one tree.

A refutation to this claim found way into the columns of one of our l ing church papers some years ago, this led Rev. W. L. Gaston, soon a taking the pastorate of the church 1897, to begin an investigation as to truth or falsity of the claim, for s were skeptical in the belief that so l a church could have been built from timber of a single tree. In 1902—golden jubilee of the church—this pa published a souvenir booklet in wh he fully substantiated the claim. J. T. Butts, a reputable attorney Santa Rosa, made affidavit that he at the time of the building of church in the employ of the late R Murphy, who sawed the tree into l ber, and was knowing to all the f concerning the order of lumber pla by the church, and the filling of sam Mr. Murphy's direction from the t ber of one redwood tree, which felled the very day the order from church was received. Mr. Butts's davit is corroborated by others ployed in the mill at the time, and old settlers in Guerneville.

"One Sunday morning," says Gaston, "the affidavit was read f the pulpit, and the testimony was cepted by the most incredulous, now no one disputes the statement that the chu was built entire, excepting floor, from the woo one tree." So it stands to-day probably the c church in the world that can make and substant such a claim. It has now become necessary to large the church by adding two small wings, ing the building in the form of a cross, but in particular will the original one-tree part of it disturbed or changed.

MRS. S. M. WRIGH

BY LOVE

MARGARET E. SANGSTER, JR.

I OPENED the thin letter with the interesting handwriting — opened it with a jerk. For my mail had not been exciting and my mind was a blank as far as copy was concerned. Then, as I read the words carelessly, a wonderful idea jumped from the pages and took me by the hand. This is the idea:

"I am sending you a few lines," read the letter, "about an object lesson I saw enacted one afternoon on the street, thinking that perhaps you might be able to use it in a story.

"A young mother, nicely dressed, was standing in a store entrance, with a child some three years old. I noticed her slight agitation at the time, and passing again about ten minutes later, I saw her urging the small lad away, telling him that he 'must come.' The little fellow was hatless, and threw himself down on the pavement. His white stockings were smeared with the mud, and his face was streaked with tears.

"As I passed down the street, I saw another little tot of about the same size, frolicking with his mother. As I watched the happy pair, I heard her say: 'Take mother's hand, darling; we must go now.' And after a moment's hesitation the child came.

"I have thought much about it—the influence of the training of those two little lives—the one mother forcing her child; the other ruling by love."

I told you that the idea reached out and took me by the hand. Don't you agree with me about its being a wonderful little idea—that people do not think enough about?

I know of a tiny girl, whose mother is bringing her up in the right way. When the child, who has a rather unyielding disposition, is bad, she is given toys to quiet her. A few days ago the little girl grew angry about some trifle, and the mother, with a set face, handed her a toy, which she promptly threw across the room. With the expression of a figure carved in wood, the mother returned the toy to the naughty little fingers, which quickly, and with a nearly remarkable strength, broke it in two. It was then that the mother lost her patience. With the wooden expression completely lost from her face, she shook her small daughter—shook her *hard*.

"You are a hateful child, Alice," she said.

A few days later the mother went into the playroom where her daughter was entertaining a small guest. Pausing on the threshold, she waited to hear the baby conversation. And imagine her dismay when she heard her well brought-up daughter calling the visitor names!

After the usual period of meditation and prayer, she took the child on her knee and tried to reason with her:

"Baby," she asked, "why did you call Louise names? Tell me!"

To her surprise the little one answered, with the face of a cherub just down from heaven.

"Why, muvver—you called me a 'hateful child.' Isn't dat right?"

The one time that the mother lost her temper was the very time the child remembered.

I met a girl not long ago—a girl with a beautiful face and an old family name and plenty of money. A girl who was very conventional and very good. Somehow we got talking about different girls that we knew:

"I know a young lady—I can't call her a girl," said my companion, "who was once mighty nice. She went to school with me, and as she grew up tall and graceful and beautiful, I admired her a good deal. Then I went away to college and she lost her money. I did not hear much about her for some years, not until I came back to town. Then I found her a dancing teacher, with her wonderful, tall body in graceful draperies, and her wonderful beauty helped along by a make-up box. Sometimes I saw her name in the yellow newspapers."

"Did she remember the old friendship?" I asked, tactlessly, perhaps.

"Oh, yes!" responded the girl nonchalantly, "she did. But I *couldn't!* I have a reputation to keep up and a name to remember. I couldn't go out walking with her the way I used to, and I couldn't have her at my home. People might have seen us together—and talked. Perhaps my dropping her will make her realize just what she is. Perhaps it will do her some good."

"But," I asked, again tactlessly, "don't you feel a little—responsible?"

The girl's big brown eyes opened very wide, and her happy, carefree laugh rang out.

"Responsible?" she asked gaily. "I don't know exactly what you mean. I had nothing to do with her when she was becoming so—tough. I was away at college."

I didn't say anything—but I thought. And as I thought, I saw the picture of a girl brought up in society, with no talents except a small stock of fa dancing. I saw her painting her l and penciling her eyebrows to loo part. I saw her going to a ch hood's friend to renew a friendship happier days. And I saw the tri ignore an appeal in the eyes shrug her pretty shoulders and of the weather.

Perhaps it is best to let a girl k just how far down she has gone dropping her. But perhaps if sh made to understand by a smile comradeship and a friendly hand a helping heart; perhaps if she made to understand *by love*, she turn around and walk up the st hill of her own making.

Girls, dear, it's a funny world t buzzes around on its axis. A w that is full of strange people strange customs and strange exp sions. Two of the strangest exp sions are "by force" and "by lo" You saw how force worked with baby boy—it brought out the s bornness in his nature. You can agine how force will work with girl. You can see her looking f a friend that she cannot find, and k ing on, with many sad looks b ward, along the down-going p Somehow, force does not seem to the desired results.

The earth keeps on whirling aro Sometimes I think that tears h worn the furrows in it, and care wrinkled up the mountains. But w the sun comes out at the close o bitter day and smiles over the rowed, wrinkled place, the whole th becomes a scene of marvelous bea For God rules the world by love.

A WEEK IN THE WORLD'S NEWS

Startling Effects of Graft Hunt

DISTRICT ATTORNEY WHITMAN, of New York, is pushing his graft inquiry with a vigor and keenness that has thrown consternation into the ranks of dishonest politicians and their friends. Already a number of comparatively prominent men have faced exposure as participants in public graft. On February 1 at Buffalo, John J. Kennedy, State treasurer, who was subpœnaed to appear before the grand jury the next day, committed suicide. The general impression was that the act was the only alternative to betraying himself or his friends, although at his funeral, attended by Governor Glynn and many State officials, the dead man's attorney denied any such motive. The act, however, is significant of the situation in this State. The district attorney has uncovered such an extensive system of graft that the State legislature may make the investigation Statewide and prosecute it vigorously.

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Ritual Murder Case Dropped

THROUGH the disconcerting circumstance that the boy is alive who was supposed to have been murdered in the latest "ritual murder" case in Russia, the Jewish tailor Pashkoff has been released on bail (possibly to be later tried on the charge of committing a ritual murder). The famous Beiliss case has left the Russian authorities in a bad frame of mind, if press reports are correct, and prone to find occasion to substantiate their charges that ritual murders occur.

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Mexican Bandit Captured

AFTER being reported captured, and slain while escaping, by soldiers of General Villa, the bandit Castillo, who is charged with being responsible for the Cumbre tunnel tragedy, fell into the hands of American negro cavalrymen on United States territory, February 17, still very much alive. The Mexican rebel general is reported to have at once requested extradition of the bandit for execution. He was taken to El Paso, however, and now constitutes this government's newest international problem, as Washington seems undecided as to the best course to pursue, for extraditing Castillo might be construed as recognizing the Constitutionalists, whereas retaining him a prisoner would save him from trial and punishment, as he cannot be tried on American soil for alleged crimes in Mexico. The easiest way out appears to be to compel him to escape to Mexican soil. No striking developments in the war in Mexico were reported during the week. Advance rebel forces about Torreon were said to have been driven back by Federal troops, and other Federal bodies were moving to destroy rebel communication with Juarez. It was also stated that Huerta was preparing to issue a decree imposing a tax on real estate which would produce around $50,000,000. On February 20 news was received by our State Department of the execution by Villa at Juarez of a wealthy rancher, W. S. Benton, a British subject, who had personally protested to Villa against depredations on his hacienda. Villa soon after left for Chihuahua City. Grave anxiety prevails lest foreign intervention force drastic steps by the United States Government.

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The Southern Revolutions

THE provisional government established by the revolutionists in Peru was recognized by President Wilson on February 12. The deposed president, Billinghurst, with other former officials, was put aboard a Peruvian war vessel and sent to Panama in exile. The country is not yet settled, however. Fighting continues in Haiti also, and marines from the American battleship *South Carolina* patrol the capital, now in the hands of the rebels, to prevent outrages. Ecuador is in the throes of a revolution, but the destruction of the cable office has prevented definite news' being received.

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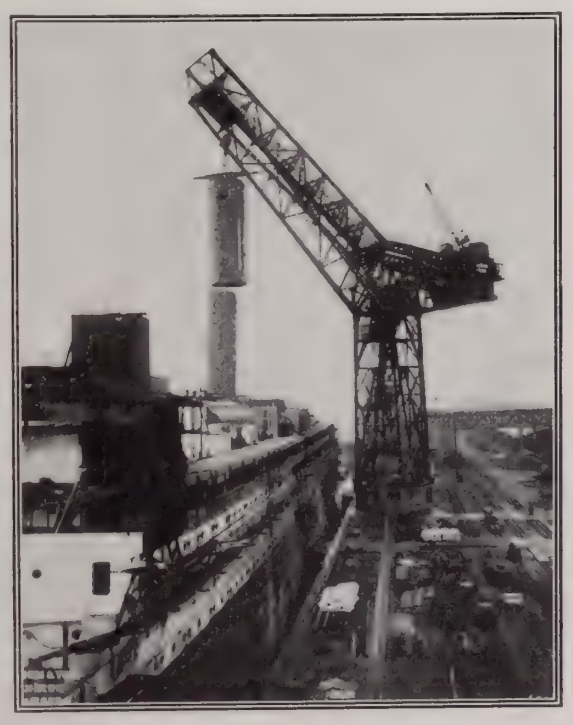
Among the Liners

LARGELY owing to the intervention of the German emperor, according to news reports, the rate war between the great trans-Atlantic steamship companies is now expected to end amicably in the extension for another five years of the pooling arrangement which was at the basis of the conflict. A conference was arranged in London late in February. The cessation of hostilities was hailed with relief. Prospects are reported good for a prosperous season ahead. During the spring one of the biggest liners yet built will be launched with considerable ceremony. To shorten the voyage across the Atlantic the Cunard Line is reported to intend sending its west bound express liners direct to New York from Liverpool, cutting out the Queenstown call, a change which has been under contemplation for several years. Other lines will doubtless follow this lead, although the omission of Queenstown will be a serious commercial loss to some interests at that port. The big liners cannot enter the harbor in bad weather without serious risks. The White Star liner *Celtic* collided with the Fabre liner *Madonna* in the Bay of Naples February 18 and both vessels were badly damaged. The steamship *Roma* of the latter line struck a ledge in the storm off No Man's Land on the Massachusetts coast February 16, with about five hundred souls aboard. Wireless calls brought help, but the vessel floated clear and proceeded safely to Providence, R. I., badly listed.



GREATEST DERRICK PLACING FUNNEL ON NEW LINER

The Indian Problem

IMPORTANT tribes of American Indians recently sent famous chiefs to represent them at a notable campfire in Philadelphia, held in the interest of the "vanishing race." Most of the figures in the picture above are educated Indians, including an Arapahoe, a Choctaw, a Menominee, Seneca, Winnebago, Blackfoot and an Assiniboine. Considerable investigation of the conditions prevailing in the Indian reservations has been made of late, and some interesting books published dealing with the Indian as a problem. The Christian missionary forces are very active in their work amongst the various tribes; and questions of education, land, liquor traffic, and others in connection with the government's care of its Indian wards are live issues to-day. The Indian betterment problem in Alaska is being worked out largely by missionaries who are chiefly confronted by intemperance.

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Government Railway in Alaska

BY VOTE of 230 to 87, the House of Representatives on February 18 passed the bill which, if signed by the President, will provide the first test in this country of government ownership of a public utility, by appropriating $35,000,000 for the construction of a thousand-mile railroad in Alaska to connect the interior with the coast, thus opening up tremendous resources. This great engineering work by the government will afford employment for thousands of men. The bill as passed by the House provides that the cost shall be redeemed from Alaskan commerce and that the road may be operated by the government or leased to private management.

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Keeping Up the Race Issue

THE press continues to reflect a disposition in some sections to reopen on a broad scale the whole question of the negro's place in our body politic. THE CHRISTIAN HERALD noted last week action in Congress adverse to the mandatory recognition of Southern negro colleges in the distribution of an agricultural fund. On February 16 news was published of the mobbing of an Illinois Central train in Mississippi by masked men, armed, who seized two negroes suspected of murder and on their way to trial, and hanged one and turned the other loose. February 19 the press reported the nomination by the President of Robert H. Terrell, a negro, to succeed himself as municipal court judge in the District of Columbia; this contemplated action had been vigorously opposed by some Southern senators.

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News in the Making

AT HOME: Back from five weeks' trip to select Federal reserve bank cities, Secretaries McAdoo and Houston report unanimous interest in the new system and a generally prosperous condition of business.—The Rivers and Harbors Appropriation Bill is made public, showing an appropriation of $43,000,000, five million less than last year; $13,400,000 is for New York Harbor.—A five years' celebration in New England of the three hundredth anniversary of the landing of the Pilgrim Fathers is being planned by the State of Massachusetts.—The American Telephone and Telegraph Company carries out agreement with government by arranging for sale of $30,000,000 of Western Union Telegraph Company stock.—Colonel Goethals, who is to be the first governor of the Panama Canal Zone, arrives in New York, but does not discuss police commissionership situation.—"X. Y. Z." of San Francisco contributes $20 to the United States Government toward the purchase of railways.—Bill is introduced in New Jersey legislature for establishment of State constabulary after model of Pennsylvania system.—Discussion over proposed legislation to repeal the tolls exemption clause in the Panama Canal Act reveals continued opposition, but general expectation is that the clause will be repealed at this session of Congress.

ABROAD: At a notable public address Rudyard Kipling predicts era of aviation after a period of pioneering similar to the days of the discovery of America, and a consequent rearrangement of our commercial geography.—British Parliament is informed that The Hague Peace Conference in 1915 is impossible through failure of the proper committee to act.—A second riot occurs in Tokyo, this time as a protest against increased taxation. The Japanese-California controversy is still hotly waged in that country.—Explorer from East Africa reported tribal war in which entire village of two hundred inhabitants was exterminated by Borans, usually a peaceful tribe.—King Gustaf of Sweden approves the selections for the new cabinet, and is considered to have won in his stand against constitutional restrictions on his speeches.—Ex-Queen Liliuokalani of Hawaii revisits her old palace in Honolulu for the first time in twenty years, and participates in great national carnival.—Argentina desires American diplomatic representative to be raised to the rank of ambassador, and Congress may accede.

AFTER JAPAN'S VOLCANIC DISASTER

REFUGEES ESCAPING TO KAGOSHIMA

SAKURAJIMA IN ACTION

Photos copyrighted by International News Service

DETAILS of the volcanic disaster in southern Japan have been forwarded by the Tokyo correspondent of the Associated Press. The first signs of the recent earthquake appeared while a Japanese audience in Tokyo were seeing, for the first time, a moving picture film on the "Last Days of Pompeii." Little did they realize that the menace they saw pictured would soon threaten their own empire, for when the subterranean fire burst forth on Sakurajima, it rivaled the historic demonstrations of Vesuvius. The correspondent's report states:

"The 22,000 inhabitants of Sakurajima fled wildly in all directions, in a pitiful quest for food and shelter. Shrieks of terror filled the air from one end of the island to the other. Horses neighed and snorted in fright, and all manner of domestic cattle bellowed to be let loose. Some freed themselves and began a wild stampede over their human companions.

"Many old men refused to try to save themselves, and had literally to be dragged along by the younger. Women and children were sent off first, the women carrying their infants slung across their backs, their hands filled with portable household goods. Some shielded themselves with mattresses; others wore metal and earthen pots for helmets. It was a wild hugger-mugger, a pell-mell rush; a flight of indescribable panic and confusion.

"For all that the fearful catastrophe was so overwhelming in its sudden descent, there had been preliminary warnings. Two months before, a traveler reclining leisurely on the summit of the long mountain ridge of Yoshinogahara, which plunges abruptly down into the water of Kagoshima Gulf, was surprised to see smoke drifting from new gullies in the sides of the open peaks of Mitake on Sakurajima.

"It was a thick, black smoke, but from Kagoshima would scarcely be noticed, if at all, except as a fringe of haze. The traveler returned to Kagoshima and told a friend what he had seen. 'We discussed, rather flippantly, perhaps,' he said afterward, 'what would be likely to happen if Sakurajima were actually to go off. Now, I know a good deal more of that than I ever wished to learn.'

"The next warning came Sunday, January 11, in the form of severe earthquakes, accompanied by resonant deep canonading from the heights of Sakurajima. With increasing violence came shock after shock. Houses toppled, brick walls crumbled, and from far beneath, seemingly as from some vast cave of echoes, rose a horrible sound of grinding and roaring, up through the quaking crust of the earth.

"By Monday morning great showers of ashes rained on the panic-stricken population. The ashes became glowing cinders and the cinders flaming rocks. Sparkling lava, gushing from the mouths of the several craters, leaped down from cliff to cliff and ledge to ledge."

The devastation was widespread. Volcanoes, long extinct, leaped into flame, and the cascades of lava and ashes buried houses and villages. Red-hot cinders blew from place to place, and buildings caught fire and collapsed.

As yet the loss of life can only be guessed at. Mercifully, it is thought to be less than five hundred. A number of the people fled to the westward and were spared, while crowds were sent away by boat or in box cars. A little band of brave American missionaries escaped by walking twenty miles in the blackness of night. An official estimate of the damage done gives 50,000 destitute persons, twelve bridges destroyed, thousands of stone fences strewed about, and more than 12,000 houses either destroyed or so badly damaged that they must be rebuilt. This physical damage is for Kagoshima alone. On the island, the destruction was entire. Sakurajima is a waste of pumice and lava, naked and desolate.

WHEN BETH CAME HOME

magazines—illustrate folks' stories."

"But, my—my dear, how can you? That is, I didn't know you could—draw," faltered Mrs. Gray.

Her daughter laughed and made a wry face.

"Well, I can't, so very much—yet, perhaps. But I've got talent—the teacher said I had talent; and I'm going to work so hard! Of course it'll be mostly practice and study at first, but I'm young, and I'm going to begin right away. That's why I hurried home to-day. You see the others'll get there—Boston, I mean—next Monday, and I don't want to be too much behind them, and there's such a lot of things I've just got to do before I go."

"Go! Why, Beth, you've just come!"

"Oh, but I'm not going yet, mother dear. I can't, anyway. You'll have me a whole week!"

"A *week!*"

So dismayed was the cry that Beth, though she knew nothing of that vision of "permanency" that her words had shattered, must have dimly realized something.

"But, mother dear," she frowned impatiently, "surely you knew I'd be going sometime!"

Mrs. Gray shook her head.

"I thought you'd come home to live," she faltered.

"Here? Oh, mother, you never could think I'd live here—in Conorsville!"

Across the table Jonas Gray stirred suddenly.

"My dear, your mother and I thought our daughter had come home to live," he said, with grave emphasis.

"But, dearies, think—listen!" sighed the girl, despairingly. "What could I do in a place like this?"

"Do? Oh, there's plenty to do," quavered Mrs. Gray, leaning forward eagerly. "There's all the care of the house and the planning, besides the

Continued from page 217

outside work—the church, you know, and—" But Beth had again thrown up both her hands in laughing, protesting horror.

"Mother, I should die! Imagine my trying to run mothers' societies and missionary teas! And you *know* how I abhor every last petty detail of housekeeping. It isn't as if you needed me. Your maids are treasures. You've said so yourself."

"But to go away—so far," demurred Mrs. Gray, faintly.

"Oh, Boston isn't far, mother dear. And we've made such splendid plans! There are four of us going to live together with one of the girls' mother for chaperon and housekeeper. My allowance will more than cover my share of the expenses—till I earn enough myself, you know. They've got the dearest little apartment all picked out. You see, we're in such a hurry we're going to begin right away, without waiting till fall."

"But, Beth—I mean, Elizabeth—I—I don't want you to," faltered Mary Gray.

"No, child; we—we can't have it." Jonas Gray's voice shook as he spoke.

Once again the girl gave a despairing sigh.

"Mother dear, father, why do you make it so hard for me? Don't you want to be happy?" she cried. "Why, I should feel like a bird in a cage here. I want to be out in the world where I can breathe. I want to amount to something. I want to be somebody. Here I am, twenty-four years old. If I'm ever going to begin, now's the time. So please don't say any more, unless you want to make me miserable!"

And they said no more—at least, they said very little more. "Perfectly miserable" was not what they wanted to make their daughter Beth—Elizabeth. Far rather would they be perfectly miserable themselves, if it came to that. So, very bravely, they turned their attention then to making sure that the girl friends, the mother, the Boston apartment, and the plans for living were as desirable as possible. They even smiled bravely, too, when all too soon the time came to say good-by to Beth—Elizabeth. And if, afterward, well within the house, they cried more than a little in each other's arms, Beth—Elizabeth—of course, did not know.

By the next day the stately old mansion had assumed its wonted aspect. There were no wide-flung doors, and few up-flung windows. Shades were closely drawn, and flitting maids were nowhere to be seen. Even the grizzled old gardener walked straight by an untidy bit of paper on the lawn, with only a listless glance of unconcern.

The summer sped and autumn came. At Thanksgiving the daughter of the house flew home for a few breezy days, and again at Christmas she set the quiet old rooms to ringing with gay laughter and song. On both occasions she brought young friends with her, so there was little opportunity for intimate family talks. If Jonas Gray's eyes were wistful, and Mary Gray's eyes blurred with tears at times, nobody, apparently, noticed it—certainly not the daughter of the house.

The winter passed, and spring came; and it was on a spring day that Elizabeth, in her Boston apartment, received a call from Mrs. Turner, an old friend of the family.

"I've just been visiting in Conorsville, and I called on your father and mother. They gave me your address," she explained, as Elizabeth ushered her into the tiny living-room. "So now I thought I'd call and see how you were getting along," she finished, with a rather searching glance into the girl's bright face.

"Beautifully! You must see the apartment—it's a dear," smiled Elizabeth.

"You like it so well here, then?" There was still that gravely questioning look in Mrs. Turner's eyes.

"Oh, immensely!"

"It is pretty, certainly, and very cozy," agreed the visitor, glancing about the room; "but—aren't you even just a little homesick, Beth?"

"Homesick? Not a bit!"

"But, Beth—excuse me—Elizabeth—I believe your mother said you were 'Elizabeth' now."

The girl laughed and made a protesting gesture.

"Not to you, my dear Mrs. Turner. That's really only for my pictures, you know."

"Oh, yes, the pictures! And so you're going to be a famous illustrator, my dear?"

Again the girl laughed, this time a bit ruefully.

"No, I'm afraid not—quite that, Mrs. Turner," she admitted. "Oh, I do a little work now and then for the low-priced magazines; but, you see, I haven't any very great talent, I'm afraid—at least I haven't shown that I have, as yet."

"Oh, so that's it, is it? Then perhaps you aren't going to stay here much longer?" A note of something like hope had crept into Mrs. Turner's voice.

"Oh, I shall stay just the same," returned the girl, quickly. "Why, Mrs. Turner, you don't know how I love it here—the concerts, the plays, the people I meet—people who are doing things worth while, you know. Yes, yes, I shall stay—besides, I'm hoping to grow, you see."

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ON AND FOR THE SABBATH*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE profound proverb, "He could not see the forest for the trees," is appropriate, as we take up this lesson, for there is danger of giving so much of the precious half hour of lesson time to a detailed exposition of the Bible story, especially Satan's binding of the sick, that we shall fail to accomplish the great object of the lesson, which is to check the prevalent Sabbath desecration and restore the day to its divine and humane uses. The subject is really the Sabbath-keeping of Jesus, which was not doing nothing, but doing good, of which the lesson story is but one of many illustrations.

The Jews of Christ's day were too strict in their Sabbath observance. They ruled out not only work for gain but works of mercy. With no authority from God to do so, they forbade even the healing of the sick. They made the Sabbath an empty day. Jesus filled it with blessing. Selfish work was to stop only that unselfish work might have full swing. In eight different parts of Palestine and Perea he healed the sick to show that "it is the law to do good on the Sabbath day." When he came back from heaven to Patmos, he told John the beloved to keep the Lord's Day not by doing nothing but by writing seven letters to make seven cities better. (Rev. 1: 11.) The Sabbath is broken by lazy, selfish idleness quite as much as by selfish work and selfish pleasure. He who is in the spirit of Christ on the Lord's Day will rise as early to go in a full day of doing good as if he were to devote the day to money-making. It is an unconscious revelation of a shallow Christian life when a household sleeps so late that they are late to church or Sunday school, and have no time for preparing mind or soul for either service; and when an excessive dinner is followed by a sleepy afternoon, instead of acts of mercy. How much good might be done in these precious Sabbath hours by Christian letter-writing and such conversations as those of Jesus in his Sabbath visits!

There is no need to-day to repeat Christ's remonstrances against too strict and stern an observance of the Sabbath, but rather we need to protest against an observance all too lax. In the United States there are ten millions of minors over four years of age, who attend no Sunday school, and who get no religious training at home or the Sabbath or on any other day. Many of those who do go to one religious service on Sunday spend half or more of the day in ways that are not in harmony with God's law.

These spring days are the very time to build dikes of protection against the summer floods of Sabbath desecration. The two chief fountains of this flood are Sunday ball and Sunday shows, which are but indoor and outdoor theaters. Clean moving pictures are about the best substitute for balloons, and the writer bears, in enlarged finger joints, the marks of his appreciation of baseball as a weekday sport. What are the objections to these amusements coming into our American Sunday?

First, they are both contrary to the fullest statement of the Sabbath law found in the Bible, in Isa. 58: 13, 14, that bids "not to do our own ways or find our own pleasure on the Sabbath." Selfish work and selfish pleasure are alike forbidden, that one day in the week may be set apart for altruism, for unselfish service.

Second, these Sunday games and shows are un-American. Rome fell when the cry of a pleasure-loving people was "Bread and games." We have in the other six days of the week at least six times as many shows and games as our fathers in the best days of Americanism, when baseball was played only once a week, and shows were, in most places, even less frequent. Now, when there are games and shows every day, there is no excuse for the amusement venders crowding their games for gain into the nation's day of rest and worship. We need rest from the excitement of "blood and thunder" shows as much as from the racket of factories, and money-making ball players and film manifestations have no more right to keep up their work for gain seven days in the week than other trades.

Third, Sunday games and Sunday shows are usually unlawful. In a few States the legislature has permitted games and shows; but usually both are forbidden because lawmakers see that in Europe permission for Sunday pleasures has always brought in Sunday work. That is why John Burns, the labor leader of Great Britain, was one of the successful leaders of the fight in London against the effort to publish Sunday papers. If editors and printers and their carriers and salesmen were allowed to work seven days in the week, all other workers would jeopardize their rest day. So it has been the rule in English-speaking countries (and only in these is Sunday rest general) to forbid amusements even though there is no admittance fee. We are required, therefore, by good citizenship to obey these Sunday laws, even though we have not thought enough about them to understand the reasons back of the law. The law-breaker is not a good citizen or a true patriot. We should obey the laws that protect our neighbor's right to rest no less than those that protect his house against those who would steal lesser treasures.

It is a very serious matter to have so many future citizens drawn away from Sunday schools that would train them for good citizenship to schools of lawlessness in ball parks and moving picture shows. Boys may well learn from Sunday ball games and Sunday picture shows as from anything else the significance of law and the duty of subordinating our own pleasures for the general welfare. If every one is to do whatever he pleases when and where he pleases then he should go away and live alone where the rights of others will not have to be considered. Religion, patriotism and law, all require us all to stand for a quiet Sabbath under the generous motto: Rest and let rest on the Rest Day.

This, our fourth proposition, is proved by a great many eminent witnesses. Said Blackstone: "Keeping one day in seven as holy, a time of relaxation and refreshment, as well as for public worship, is of admirable service to the state, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit."

In one city the pastors kindly told the ball-players of their interest in their game, appealed to their honor to obey State law and God's law, and said: "If you will play only Saturday, we will try to induce your employers to give you a half holiday, and will attend your game and urge others to attend." There were no more Sunday games. Pastors in one place arranged for a union service in a tent. After the secretary had shown that Sunday sport sowed the seeds of criminal life and threatened to undermine civil liberty, most of the audience expressed by rising the wish that there be no more Sunday games. There were none. In another town the members of three young people's societies agreed to stay away from the Sunday game and urge their acquaintances to do so. In two months the game stopped because so few came. A pastor and the secretary called on the man, a church member, who owned the playground, and showed him the law forbidding sports on Sunday. He said: "I did not like the Sunday game, but did not know it was unlawful. I will notify the players to-morrow that they cannot play there Sunday." A pastor having studied our statement of the duties of sheriffs and other officers, hearing that a Sunday game was announced, talked over the matter with the sheriff by telephone. He prevented the game. In another place three pastors called on a sheriff and showed him the law, and he notified the leader that the game must not be played Sunday. These are but samples of many incidents. One pastor tried in vain to influence a sheriff who loved Sunday games, till he said: "If there is a ball game next Sunday, you will be arrested Monday." There was none.

Sunday ball games have been held to be illegal under statutes forbidding "unlawful assemblage" and "breach of peace," also under statutes forbidding "sporting"; and in case of paid players they can be proceeded against under laws forbidding any one to follow his ordinary vocation on Sunday. Dr. Edward Everett Hale, whom no one will accuse of illiberal views, says of this matter in addressing the young men of Boston regarding public sports on Sunday: "Those who indulge in them say far more distinctly than any words or voices could say that so far as they are concerned they mean that the next generation shall have no Sunday."

Does some one ask, "Should the state forbid sins against God?" Rev. J. B. Davison, the faithful leader of Sabbath defense in Wisconsin, answers: "Yes, when they are also crimes against man. The state must protect the citizen and itself. But what is most vital to the citizen's prosperity and happiness? And what to the nation's life? The plain answer to both questions is, 'True, strong moral character.' Sunday sport is a dagger that strikes a fatal blow at this character, the very heart of the citizen and the nation."

* THE INTERNATIONAL SUNDAY SCHOOL LESSONS for Sunday, March 15, 1914. The Lawful Use of the Sabbath. Luke 13: 10-17; 14: 1-6. GOLDEN TEXT: "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

Unemployed in New York

ON FRIDAY, February 6, at the solicitation of the mayor of New York, a delegation of the unemployed and their representatives waited upon him to discuss ways and means whereby the present condition of things might be relieved. The Bowery Mission was represented by its superintendent, Rev. Dr. Hallimond, and several of the workers, as also by some fifty members of the Brotherhood. Other societies were also represented. The mayor gave considerable time in listening, after which those having suggestions to offer were organized into a committee, under the presidency of the Rev. Dr. Lyman-Wheaton, Benjamin Clark Marsh, Esq., executive secretary of the New York Congestion Committee, acting as secretary for the occasion. A list of suggestions was reduced to writing, and submitted to the mayor. Among them were these:

That a piece of unused land, several acres in extent, in Richmond, S. I., be turned over to the Bowery Mission to be cultivated, thus providing work for a number of men, the produce to be sold at reduced prices to the poor of the city; that a public free employment bureau be established; that appropriations be made to send men now here to other localities where they could get employment; that the city should give employment in making sidewalks and roads in the outlying sections of the city.

On February 7 the mayor wrote to Dr. Lyman-Wheaton, thanking him for the suggestions offered, and assuring him "the matter is being very carefully looked into, since he [the mayor] realizes fully the very great importance of doing everything possible to alleviate the unfortunate conditions."

Delicious!

That is the likely comment on pie made with Crisco.

First of all, pie properly made with Crisco *looks* tempting. The crust has a rich, flaky appearance that puts a new edge on the appetite no matter what dainties have gone before.

Then, it is so tender that it breaks at a touch of the fork. Even the under crust which becomes tough so easily, cuts as readily as the upper crust. Finally, it tastes rich, yet delicate; fresh, palatable, delicious in every sense.

CRISCO
For Frying - For Shortening For Cake Making

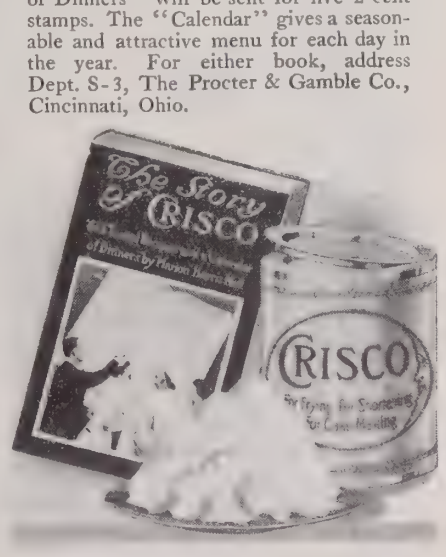
Here is the recipe for plain pastry that we have found best:

1⅓ cupfuls flour
½ cupful Crisco
½ teaspoonful salt
Cold water
(Level measurements)

Sift flour and salt twice and cut Crisco into flour with knife until finely divided. Finger tips may be used to finish blending materials. Add gradually sufficient water to make stiff paste. Water should be added sparingly and mixed with knife through dry ingredients. Form lightly and quickly with hand into dough; roll out on slightly floured board, about one-quarter inch thick. Use light motion in handling rolling-pin, and roll from center outward. Sufficient for one pie.

New Cook Book and "Calendar of Dinners"

Marion Harris Neil, Cookery Editor, Ladies' Home Journal, has prepared the recipes for this attractive new book. The paper covered edition containing 250 recipes only is free. The cloth edition, containing 615 recipes and the "Calendar of Dinners" will be sent for five 2-cent stamps. The "Calendar" gives a seasonable and attractive menu for each day in the year. For either book, address Dept. S-3, The Procter & Gamble Co., Cincinnati, Ohio.



Make *Your* Kitchen Bright and Cheery

"Do you mean you did it all yourself?"

"Why, yes; the day you went away, I sent Sarah to the store for some Acme Quality White Enamel and a can each of Acme Quality Varno-Lac and Linoleum Varnish. Sarah did the floor, but I did all the rest—window sills, casings, baseboards, refrigerator."

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Nashville	San Francisco
Birmingham	Los Angeles
	San Diego

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Nancy, Moore's Hill, Ind. 1. If one has to do with others and is trying to help them for good, but is not appreciated at all, must one keep on trying indefinitely? 2. Is the expression "seventy times seven" in Scripture used figuratively?

1. Those who are of the household of faith are admonished "not to be weary in well-doing; for in due season we shall reap if we faint not." And this applies even to the small details of everyday life. There are many things that are discouraging, viewed through the lenses of the world's estimation, and the lack of appreciation for kindness or of gratitude for help rendered to others is not the least of these. Yet this need not trouble one who is doing good not for praise or reward and not even for thanks, but for the sake of Him who "went about doing good." A truly noble spirit, inspired by the love of Christ and humanity, will not seek any reward beyond the approval of a good conscience and the knowledge that he is serving the divine will. The real merit in a good act largely lies in the fact that we do it from a spirit of brotherly love, without thought of recompense, and all the better if it can be done quietly and unostentatiously, even so secretly that the left hand does not know what the right hand doeth. (Matt. 6: 3, 4.) God's secret service is the richest in spiritual rewards. 2. "Seventy times seven" is a figure of speech, and is intended to convey the great Gospel principle that you are to grant forgiveness so long as it is needed and sought and *never* to come to the point of refusing it, when it is sincerely asked. "Seven" is the number that is symbolic of perfection or completeness, and it is frequently used in this sense in Scripture.

C. P. M., Detroit, Mich. I would suggest—not with any idea of caviling, but with the hope of influencing and arousing both clergy and laity—that THE CHRISTIAN HERALD should put the question before its readers: "When did your pastor preach a sermon which you really believe would have resulted in your conversion, were you not already saved?" The question is a very personal one, which we print, not with a view to elicit answers, but that it may be quietly pondered and answered by each in his own heart. If the suggestion should lead to the "quickening" of the churches, it will have served its purpose.

E. A. S., a reader in Dayton, Mich., sends a clipping from the South Bend, Ind., *Tribune* of July 23, 1913, relative to the "rare phenomenon" there visible in the moon, being the figure of the "Madonna and Child." The publication seems to have hoaxed many credulous persons, who, being highly imaginative, fancied they themselves saw the "phenomenon" as described in the journal mentioned. Professor Samuel Phelps Leland of Daytona, Fla., the well-known astronomer, to whom we submitted the matter, writes: "Science has no record of such a phenomenon. It is psychological or fanciful and a relic of a dead astrology. The statement in the clipping enclosed, that 'the phenomenon is visible only once in fifty years,' and 'that a British astronomer discovered it fifty years ago,' is without foundation. No such a thing is on record. The surface of the moon is mountainous, and has corresponding caves and vast hollows filled with dark shadows. A person of lively fancy can give to these dark abysses and luminous mountain peaks wonderful forms. Many foolish delusions have had their origin here among uneducated people. They sometimes see armies of men in conflict on the lunar battlefields, and vast explosions and burning cities. These same persons, too, can see corresponding visions in the changing clouds of our own sky."

J. A., San Antonio, Texas. The practice of wearing crape as mourning comes down from the earliest time, when it was considered pollution to touch a dead body. In ancient Greece and Rome, priests and magistrates might not even look upon a corpse, for they were thereby rendered unclean and incapable of fulfilling their official duties until after purification. The mourners at home who had to touch the body laid aside their colored garments, jewelry and ornaments and donned black clothes or crape (lugubria) for a certain period. Among many savages white is worn to show grief for the deceased. Australian aborigines pipe-clay themselves on the death of one of the tribe.

A. F., Wichita, Kan. Can you tell our Bible class about the Pharaohs of Joseph's time?

Joseph, it is reckoned by authorities, was born about 1913 B.C. He was sold into Egypt about 1895 B.C. He died 1802 B.C. As to the identification of the Pharaohs of his time there are various opinions. Wilkinson identifies the first Pharaoh of Joseph's experience with Osvitesen I, while Bunsen holds that the monarch was Osirtesen III, and Osborn claims he was Apophis. McClintock and Strong believe that the Pharaoh of the period of Joseph's imprisonment was one of the eighth (Memphitic) dynasty whose names are all unrecorded, but who were contemporary with the twelfth (Diospolitic) dynasty and the fifteenth (Shepherd) dynasty. The time of Joseph's deliverance from prison, according to the chronology adopted by many scholars, falls under the reign of Aphobis, one of the Shepherd kings (the fourth ruler of the fifteenth dynasty); but it is believed that by this time their power was declining and that they were then in possession of only a part of Egypt, the rest being governed by two other monarchs of different dynasties.

L. M., Kankakee, Ill. Japan is a fairly good agricultural country, although, being mountainous, only about one-sixth of its area is under cultivation. Its chief products are rice, wheat and other cereals, potato, tea-plant and tobacco; in minerals it produces gold, silver, copper, iron, sulphur, coal, agate, cornelian and rock crystal. Its vegetable products include camphor-tree, vegetable wax tree, lacquer-tree and paper mulberry. The principal industries are factories for silk, cotton and cotton yarn, paper, glass, matches, porcelain, japanned ware and bronzes. The chief exports are rice, silk, tea, fish, copper, matches, coal, camphor, straw-plaits, marine products, cotton yarn and mats for floors.

D. M., New York City, writes: "In a recent issue of THE CHRISTIAN HERALD, in regard to the prefix of certain letters denoting the nationality of a name, you stated that O, Mul and Mc denoted Irish, and Mac was the prefix of Scotch. In the eastern highlands of Scotland, there are clans with the prefix of Mac, but in the west highlands, you find clans with the Mc, like the McLeods of the west, and the McLaurins and others of the smaller clans or families. On the other hand you will find some Irish clans with the prefix of Mac, for instance, the MacRaas and the MacMahons (a member of which clan was Marshal MacMahon of France, who afterward became president of that country). In the west lowlands of Scotland, where I lived, I very seldom met any Mac's, but knew plenty of Mc's, like McGhie, McIntosh, McLarnon, McQueen and many others. These people are descendants of highlanders who have settled in the lowlands. In Protestant north of Ireland you meet nearly all Scotch names, this section of Ireland being only about fifteen miles from the west coast of Scotland. These people, known as Scotch-Irish, have given to the United States many noted men. McKinley, Jackson and several other of our Presidents came from these people. They are the mainstays of the Protestant Scotch Church in this part of Ireland."

Miscellaneous

F. A. D., Newburg, N. Y. Three years in mourning is customary for the loss of a husband.

C. S., Portland, Ind. The passage you mention can be found in II Sam. 23: 4. It is a very beautiful illustration from nature.

E. B. S., Dayton, Ohio. The Ballad of Judas Iscariot is a long poem by Robert Buchanan. It is included in the *Home Book of Verse*, published by Henry Holt & Co., New York.

P. V., Madison, Wis. There are 1,226,000 acres under tobacco cultivation in the United States. The yield is 965,000,000 pounds, value $105,000,000. Kentucky is the largest producing State.

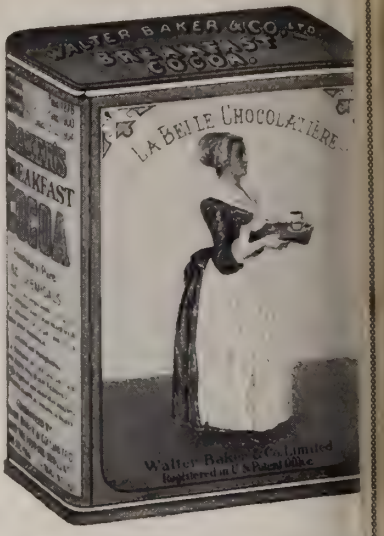
S. R., Xenia, O. To clean a painted wall put a little aqua ammonia in moderately warm water, dampen a flannel with it and gently wipe over the stained surface. No scrubbing is necessary.

B. M., Yankton, S. D. The three tallest structures in the world are the Eiffel Tower, Paris, 984 feet; the Woolworth Building, New York, 750 feet, and the Metropolitan Tower, New York, 700 feet.

Subscriber, Elkhart, Ind. This is the age of hygienic science, and there are many experts on the food question. You will find useful hints in many publications, but the individual case calls for individual treatment. Consult a good physician.

R. M. S., Fall River, Mass. The American rule of the road in regard to passing vehicles is to keep to the right in the traveled way, except in passing another vehicle going the same way, in which case the driver should pass it on the left. In England, the rule is the reverse.

R. B., Spokane, Wash. The king of England receives a much larger salary than the President of the United States. The king and queen enjoy an annuity of $2,350,000 from the British people, besides which the king has also a revenue from the Duchy of Lancaster amounting to $500,000 annually.



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WHEN BETH CAME HOME

Continued from page 222

Mrs. Turner relaxed visibly in her chair. For a moment she said nothing. When she did speak it was of something far removed from Elizabeth and her work. Later, a little abruptly, she said:

"Let me see, I told you, didn't I? I saw your father and mother when I was in Conorsville."

"Yes. How were they?"

Mrs. Turner parried this question with another.

"Have you seen them lately?" she asked.

"Well, not since Christmas."

"And you noticed nothing—then?"

The girl turned with startled eyes.

"Noticed nothing! Why, Mrs. Turner, what do you mean?"

"I mean—that they've changed such a lot, seems to me. They're both so quiet, so—so sober, and—" But Elizabeth's ringing laugh brought her words to a pause.

"Sober! Quiet! Of course they are, my dear woman! How could they be anything else in that gone-to-sleep little town? Dear me, you startled me. I thought you meant they were sick."

"They don't look well, Beth—to me, when I remember how brisk and cheery they used to be. And—did you ever think how they must miss you, dear?"

Elizabeth stirred restlessly.

"Why, of course they miss me, Mrs. Turner, I suppose; but still surely they couldn't expect me to be contented in Conorsville! As if I could live and grow and develop into anything there!"

"It happened to be just twilight when I called," murmured Mrs. Turner, musingly, as if she had not heard her young hostess's remarks; "and they were sitting before the fireplace, just they two—alone. They weren't doing anything. The newspaper lay wide open on the floor by your mother's chair. She picked it up hurriedly when I came in, and apologized for its untidy position, saying she had just been trying to read to your father, but that she was afraid she had made poor work of it—that he thought, anyway, that no one could read to him like Beth."

Once more Elizabeth Gray stirred restlessly. This time a tiny frown drew her brows together.

"Yes, yes, I know. Father's always taking like that. But it's really all nonsense. Mother reads just as well as I do—better, for that matter. Mrs. Turner, why is it that people of that age never seem to have any interests? Now look at mother. She runs the house, of course, but it would run itself now, with Nora there. But mother's given up her church work and the club work, and all she does is to knit a little, read and write a little, and chat with some neighbor. Then she just sits and—and does nothing. And it's the same with father, since he's given up his business, only he doesn't even have the knitting and reading, on account of his eyes. Now if they only had something to be interested in they wouldn't—er—mope, so."

"Oh, but I assure you, my dear, they do have something in which they are very much interested—their daughter Beth. If you don't believe it you should hear them talk of her. Indeed, I heard nothing but Beth all the time I was there. Even the newspaper, it seems, had to do with Beth, for your mother explained that they'd just been reading an article about how parents of unusually talented children must expect to make unusual sacrifices."

Mrs. Turner paused and cleared her throat. She had more to say, but before she could begin to say it, the door was flung open and a group of laughing girls entered from the hall.

Mrs. Turner plainly looked disappointed; but not so Elizabeth. Elizabeth, indeed, looked almost relieved as she hurriedly rose to present her friends.

Elizabeth did not sleep well that night. Always in her thoughts and in her dreams was a familiar fireplace before which sat a little old woman and a little old man, with a newspaper on the floor between them. In vain Elizabeth fumed and fretted and argued, calling herself silly and notional. In vain did she demand of herself if she did not have a right to keep on with her beloved work—to live her own life in her own way. Still before her eyes, waking or sleeping, was the fireplace, the little old man, the little old woman, and the newspaper.

Whether, in time, this alone would have led to something, or nothing, can not be known, for, as it chanced, a story to be illustrated, which came in two days after Mrs. Turner's call, added a new element to the situation.

To Elizabeth the story seemed indeed real life—her own life. There were the old home in the quiet country town, the eager, ambitious daughter of the house, the father and mother left lonely and unhappy when the daughter betook herself and her "career" to a distant city. To be sure, the daughter in the story was a musician, and her talent was great and unquestioned. Furthermore, she went to Paris, not Boston; and there were many other minor details of the story quite dissimilar to Elizabeth's own case.

But Elizabeth was not seeing minor details. She was seeing, for the first time in her life, something of what parenthood meant. On and on she read, spurred by an irresistible force quite beyond her control. And as she read, always it was of herself.

First there was the tiny baby girl, the mother's joy, the father's pride. Then there were the baby older grown, the schoolgirl, the college girl. There were the joyous homecomings when father and mother flew about with light step and shining eyes. There were the long weeks of loneliness when letters were the only milestones along a weary way. There were the hopes, the plans, the prayers. And there was always in the dear future the star of promise—the final day of homecoming

Continued on next page

NO GUSHER

But Tells Facts About Postum.

A Wis. lady found an easy and safe way out of the ills caused by coffee. She says:

"We quit coffee and have used Postum for the past eight years, and drink it nearly every meal. We never tire of it.

"For several years previous to quitting coffee I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast.

"Hearing of Postum I began drinking it and found it delicious. My ailments disappeared, and now I can eat anything I want without trouble.

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache.

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher — only state plain facts."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville."

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

The cost per cup of both kinds is about the same.

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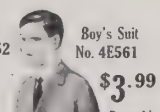
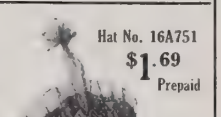


Boy's Suit No. 4E561 **$3.99** Prepaid



Hat No. 16A751 **$1.69** Prepaid

Child's Dress No.24 A800 **39c** Prepaid

No.16A752. Child's clear milan hat made in the most becoming shape for youngsters, and trimmed with band and loop rosette of all silk satin ribbon and silk knotted cord. Color of hat white, trimmed either with pink, blue, cardinal, royal or white ribbon. PREPAID PRICE **69c**

No. 24A500.—Popular regulation middy style. Waist of durable linene with contrasting navy blue or red collar, cuffs and trimming on breast pocket. Front lacings to match trimming. Collar is trimmed with two wide bands of white tape. Will wear well and launder splendidly. Sizes 6 to 20 years. State size and color trimming desired. PREPAID PRICE, Each **39c**

No. 24A800.—Serviceable, easily laundered linene dress for girls, age 6 to 14 years. Striped percale trims the collarless neck and the front, where a tiny button trimming gives the vestee effect. Popular Bulgarian blouse, long waisted effect is secured by the wide striped belt. Neat kilted skirt. Striped cuffs on short sleeves. Invisible closing in back. Colors: Tan with Red Striped Trimming. Copenhagen Blue with navy striped trimming. State age and color desired. PREPAID PRICE, Each **39c**

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No. 4E561— Boys' all wool blue serge Norfolk suit with extra pair of trousers, standard weight, soft twill, fast color material. Single breasted jacket with yoke and two box pleats, front and back, detachable belt. Full peg style trousers with belt loops, side, hip and watch pockets. Sizes 7 to 17 years. State age desired. Regular $6.00 value. PREPAID PRICE of suit and two pairs of trousers, Only . . **$3.99**

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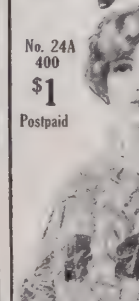
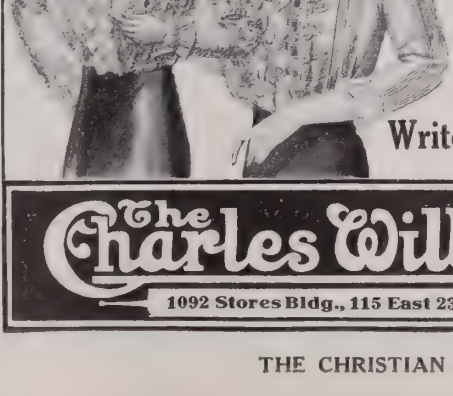


No. 24A 400 **$1** Postpaid

No. 24A 1100 **$1** Postpaid



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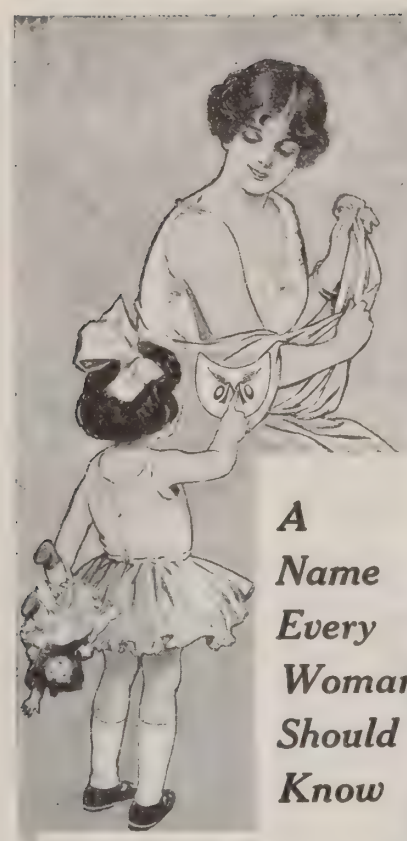

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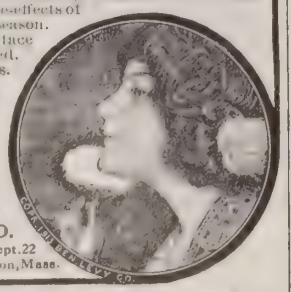

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WHEN BETH CAME HOME

Continued from preceding page

when college should be over. And then one day it came—that home-coming—and college was over; but—

Elizabeth did not read much more. She tossed the manuscript aside, sprang to her feet and began feverishly to walk up and down the narrow room. Once again before her eyes was the fireplace, the lonely old man, the lonely old woman, and the newspaper idle on the floor.

And Mrs. Turner had said—

With a little cry Elizabeth jerked herself into her hat and coat and went out for a walk: Elizabeth always went for a walk, if she could, when something was on her mind.

Not quite twenty-four hours later, in Conorsville, Mr. and Mrs. Gray rose from their supper-table and trailed listlessly into the living-room.

"Shall I read to you, dearie?" asked the wife. "It's light enough yet. if I sit by the window."

The old man shook his head.

"No, I guess not, Mary. I don't seem to feel like reading to-night."

There was a brief pause; then, with visible hesitation, Mrs. Gray said:

"There wasn't any letter, of course. You'd have given it to me if there had been."

"No, there wasn't any letter."

Another pause. Listlessly the man walked to his own particular chair, drew it before the fireplace and sat down. Covertly the woman watched him. Her own eyes were troubled; but in a moment she smiled bravely:

"Never mind, dearie, we won't fret if there wasn't. Like enough she was too busy to write; and you know we said we'd remember that parents of unusual children have to—"

With a sudden ejaculation the old man brought his fist down hard on the arm of his chair.

"Well, who said I wanted to be the parents of unusual children?" he stormed hotly.

Mrs. Gray fell back in dismay.

"Why, Jonas!" she gasped.

The man flushed miserably and relaxed into his former listlessness.

"There, there, of course, of course! I didn't mean it," he muttered. "It's only—" He stopped short. A quick step had sounded from the veranda outside. The next minute the living-room door was thrown wide open by the hand of a teary-eyed but smiling young woman.

At the blank silence and looks of utter stupefaction that greeted her, the young woman laughed a bit unsteadily.

"Well, well," she cried, "is this the way you welcome me? Didn't you want to see me?"

"Want to see you!" the old man and the old woman struggled to their feet. "Is it really you, Beth—Elizabeth?"

"It surely is," declared that young woman, with a blithesomeness that was intended to hide the shake in her voice. "You see, I thought I'd come home," she nodded above their heads. They were both in her strong young arms by this time.

Mrs. Gray looked up quickly.

"You don't mean—to—stay?" she faltered.

"Surely, of course. That's what I meant."

"But your—your picture-drawing?" stammered Jonas Gray.

"I've given it up, father." Beth hoped that her voice did not show quite what that giving-up meant to her."

"Oh, but, Beth," interposed Mary Gray, hurriedly, "we couldn't let you do that, of course, just for us. Besides, we think your pictures are lovely—father and I do; and we shan't let you give up making them. But maybe—maybe—Beth, couldn't you do them at home—maybe?" she finished, her voice aquiver with hope and excitement.

Beth blinked her eyes tearfully and shook her head, stammering: "No, no, never mind the work, dear. I've given it up—really."

And so, as the days passed, Beth tried to think she had given it up—that she must give it up. She could not do good work there at home, of course, in such surroundings, she told herself, thinking of her loved Boston "atmosphere," with all it meant in incentive and inspiration. While as for going back there now, and leaving her father and mother—that, too, she could not do.

Very bravely, therefore, Beth threw herself into the daily routine that made her mother's life, and if, sometimes, her fingers tingled to pick up her pencils and crayons, no one but herself knew; and if, at other times, her pillow was wet with tears for dear hopes and ambitions unfulfilled, again no one but herself knew. Then one day came a letter forwarded from Boston.

As she read it Beth gave an exclamation of dismay.

"Why, dearie, what is it?" questioned her mother anxiously.

"It's a story to be illustrated. I forgot it," sighed Beth. "It came the day before I left for—here. I tossed it into the desk, and never thought of it again, and now the editor is asking about it. I shall have to tell the girls to send it back, of course; but it makes it rather bad—after all this time, and nothing done. It's been almost a month, you know."

Mrs. Gray lifted her head alertly.

"But why don't you do it—now, dear?" she asked eagerly. "Let them send it here—do let them send it here. dear—for you to do now!"

"Here? Oh, no, I couldn't," began Beth. Then she stopped suddenly and drew in her breath with a little choking catch.

"Nonsense! Of course you could," quavered Mrs. Gray decidedly.

"But—" Again Beth stopped short, her finger to her lips. "I've given up—that is, I thought I couldn't here. Of course if I thought I could—" A dawning eagerness crept into her eyes.

"Do it? I know you can do it!"

"Of course—it is bad—to send it back now—with nothing," faltered Beth, the longing eagerness in her eyes growing and deepening to keep pace with the tingling eagerness in her fingers. "It's a beautiful story, and if only I could draw—"

Once more Beth stopped short. This time her face was gloriously alight. "Mother, I'll do it!" she cried; "and I've got one of my pictures all chosen. If only now I can make them see it as I see it!"

And once again in Beth's eyes was a vision of a little man and a little old woman before the fireplace, with the newspaper on the floor between them.

Beth sent for the story that afternoon. By the same mail she sent a letter of explanation and apology to the editor. For long days then Beth worked over her pictures. There were four of them, but chiefest and dearest was the firelight scene. And as the pictures grew, even Beth herself knew that they were good. What she did not realize, perhaps, was that the magic touch of sentiment and sacrifice was accomplishing what all of Boston's art and atmosphere had failed to effect. Perhaps, vaguely, she did realize it, however, when some time later she read the letter from the magazine's editor. With flushed cheeks and shining eyes she hurried with it then to her mother.

"Mother, listen! I've won—I've won! Do you hear? Mr. Drew says there's real power and talent in those pictures, and that they show a breadth of skill that none of my others ever did!"

"Well, I'm not surprised. I knew you could do it," bridled the little old woman, with proudly lifted head.

Beth laughed tremulously, and dropped herself on the hassock at her mother's feet.

"Mother," she breathed, with luminous eyes, "I believe I can do my work—and do it—here!"

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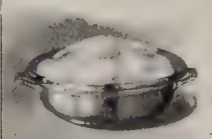

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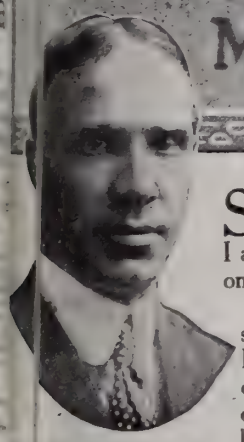

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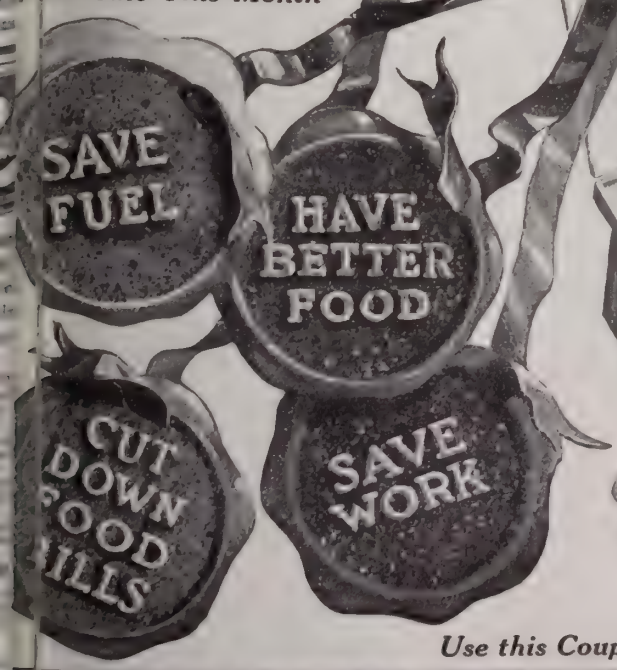

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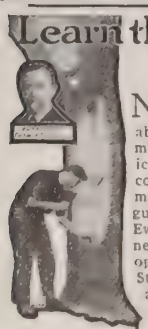

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ROME IN POLITICS

A CHAPTER in recent history which is of interest to all Americans, as showing the participation in politics of the Catholic Church, is given in the following letter to the Chronicle of Poughkeepsie, N. Y.:

INDIAN RIGHTS ASSOCIATION
995 DREXEL BUILDING,
PHILADELPHIA, *December 22, 1913.*

To the Editor of The Chronicle, Poughkeepsie, N. Y.:

Father John L. Belford, rector of the Church of the Nativity (Roman Catholic), Brooklyn, in a recent letter to the *Daily Eagle* of that city (reprinted in the *Catholic Standard and Times*) denounces certain statements in a sermon preached by Rev. Dr. Carl E. Grammer, in Trinity Church, as "unfair and untrue."

Father Belford states that Dr. Grammer's charge that

the Roman Catholic Church has an office at Washington to influence legislation and obtain concessions is false. Yet he admits that there is a bureau and that "the Bureau does watch legislation and it does report the words and the works of those members of Congress who attack the church and the rights of Catholics."

Another point made by Dr. Grammer, to which Father Belford takes exception, is: "Its agent will tell you (to quote his exact words) that Roman Catholics believe in reciprocity, which means, in plain language, that he is there to make political deals and throw the influence of his church in favor of politicians who respond to his appeals." This statement can be tested by the political deal by which the interest on Indian trust and treaty funds was very quietly diverted to the Bureau of Catholic Indian Missions for the support of certain of its schools.

Let us sift the allegation of political activity and allow any unprejudiced person to judge whether Father Belford is justified in the assertion that by such sifting "a cloud of historical lies would melt into thin air and the fair face of the church would appear free from many a blot that lying historians have left on her."

On January 31, 1905, S. M. Brosius, Washington agent of the Indian Rights Association, appeared before a subcommittee of the Senate Indian Committee, in relation to matters under consideration. A full stenographic record of that meeting was published in a government document entitled "Hearing Before the Sub-Committee of the Committee on Indian Affairs of the Senate of the United States, January 28 to February 10, 1905." I quote the statement of Mr. Brosius as given on page 19 of that document:

A statement has been made to me by an honorable senator which will be amplified before the Committee on Indian Affairs, if requested, to the effect that a Mr. Scharf, a representative Catholic, submitted a table of twenty close congressional districts, with the alleged Catholic vote in each, and a written proposal to deliver the necessary votes to carry those districts that might be selected by the Republicans, if the appropriations for Catholic Indian schools to the amount of $200,000 were continued for two years longer. Even threats were made by this Mr. Scharf that the defeat of certain congressmen would be brought about unless opposition to sectarian appropriations was withdrawn.

Hon. Thomas R. Bard, at that time senator from California, thereupon told the committee that he was the senator referred to by Mr. Brosius, and he further stated (p. 20 *supra*):

I believe, Mr. Chairman and gentlemen of the committee, that it is a very dangerous thing to let such a matter go by unnoticed, and I therefore feel that it is my duty to make this statement before this executive session of the committee.

I made a memorandum soon afterwards, so that I refer to that now; I am not trusting my memory at all with reference to it. I have tabulated statements here showing some twenty districts in the United States, and the names of the members representing such districts, the total Catholic population in each district, and the total Catholic vote.

Mr. Scharf called on me and stated that he was authorized by his church authorities to offer a proposition to the Republican leaders in Congress to this effect: That he would guarantee these twenty weak congressional districts to go Republican the next election provided Congress gave to the Roman Catholic schools an appropriation for two years, each of $200,000. These statements which I am referring to were handed to me by Mr. E. L. Scharf at the Hotel Normandie on the evening of March 20, 1902. But let me refer to a written memorandum referring to the matter which I made on the following day. Mr. Scharf at that time delivered to me a letter from Bishop Montgomery, dated March 5, 1902, relating to the appropriations for the Catholic Indian schools. The first tabulated statement was exhibited to me several weeks before by Mr. Scharf. He stated at that time that for a year or more he had been employed to go through the country and get together the statistics therein shown; that he was authorized to propose to the Republicans in Congress that if the appropriation for the Catholic Indian schools shall be continued for two years, the church would guarantee that during that period the congressional districts named would be carried by the Republicans.

He assured me over and over again that the church was able to secure such results. In his interview on the evening of March 20, he again reiterated the statement that the Roman Catholics could always command a sufficient number of Catholic votes to carry any measure or elect any man when they were informed by the authorities of the church that such results would be for the benefit of the church. He further stated that arrangements had already been arrived at by which the re-election of the member of Congress from one of the districts in California would be assured, and that he had, in pursuance of his promises to this gentleman, written to the Roman Catholic clergymen in the various counties comprising that district.

Following the exposure of Professor Scharf's political activity came a prompt "denial" from Cardinal Gibbons, who, under date of February 1, 1905, declared that Professor Scharf

is not an agent of the Catholic Church or of the Bureau of Catholic Indian Missions, and has never been employed by the church or by the Catholic Indian Bureau in any way whatsoever.

But the report of the "Director of the Bureau of Catholic Indian Missions for 1903-04" closes with the following paragraph:

"AN ACKNOWLEDGMENT

"The bureau is indebted to Professor E. L. Scharf, of Washington, D. C., for very valuable services which he rendered the cause of the Catholic Indian schools."

Evidently, if Professor Scharf was never "employed" by the Bureau of Catholic Indian Missions, he was no stranger to its officers.

Senator Bard did not look with favor upon the "reciprocity" proposed, and he was defeated in his efforts for re-election.

It seems strange that Father Belford takes exception to Dr. Grammer's statement that "there is a government school in which all the teachers are priests, who wear their sectarian garb during school hours," for that was made possible by President Taft's order, "covering in" to the classified service certain Roman Catholic Indian schools with their ecclesiastical teachers (male or female), and subsequent ruling by which they were allowed to wear their garb. Last September (1913) when I was at the San Xavier Agency, Arizona, I visited one of those "covered in" government Indian schools, and the teachers of the three class-rooms were garbed nuns. In one of the rooms I saw on the blackboard a sentence for the pupils to copy, about "Hail Virgin, Dearest Mary." This was during a regular school session, and that it was a violation of the government's regulations was tacitly acknowledged by the nun, since when I was introduced to her, she promptly seized an eraser and rubbed the sentence from the board.

M. K. SNIFFEN,
Secretary Indian Rights Association.

PREMIUMS VALUABLE

The books *Garden of Hearts* and *Wonder Stories from American Life*, also the *Calendar*, arrived safe. I thank you so much for these valuable premiums. I know I shall enjoy them these long winter evenings, but cannot understand how such good books can be given for such a small price. I wish you a merry Christmas and a most prosperous New Year.

(MRS.) L. R. TIMBERLAKE.
Newport News, Va.

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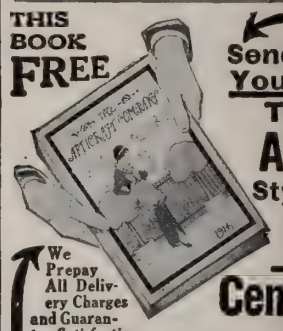

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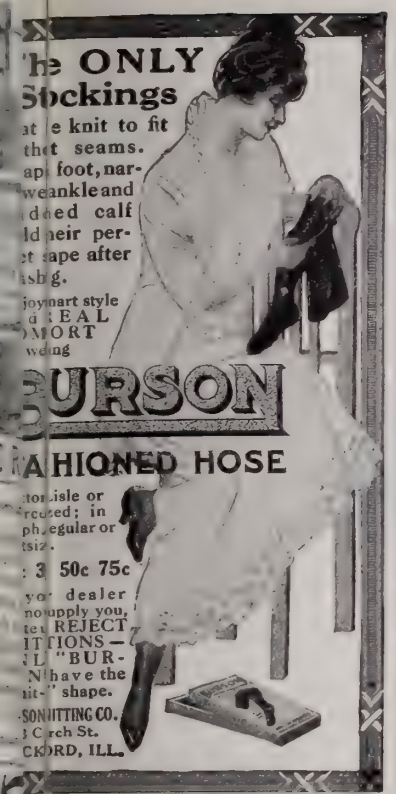

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ANSWERED PRAYERS

"Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory."—*Eph. 3: 20, 21.*

THE membership of the Prayer League grows every day. Remember that there are no formalities about enrolling. Just send in your request for prayer, or your acknowledgment of prayer answered. Be sure, when writing, to give your name and address. Also, remember to send only one request or acknowledgment at a time, putting each on a separate sheet of paper (written on only one side) and heading each sheet "Request" or "Acknowledgment," as the case may be. If the prayer answered is one in which you had asked the League to join, state that fact in your acknowledgment.

Remember the noon-hour daily prayer, in which every member of the League is urged to join. Pray that God will answer the requests already made, that he will bless every member of the League and of the CHRISTIAN HERALD Family, also that he will bless the church at home and abroad, our nation and the other nations, and pray for the extension of Christ's kingdom throughout the world.

Prayers Answered

J. L., a subscriber in Nevada, writes: "I wish to acknowledge the answer to a prayer for the speedy recovery of my mother from a serious illness.

E. G. writes from Wilton, Maine: "I have been a subscriber to THE CHRISTIAN HERALD many years, and at the sunset of life find it more than ever a comfort and help. I wish to add my testimony to answered prayers. I have passed my eighty-third milestone, and during my long life God has mercifully answered my prayers many times, and is willing and able to help all who trust in him."

E. J. K., Lancaster, Wis., writes: "During the past year I have been so wondrously delivered from a most wretched condition of nervous prostration, with all its attending evils, that I cannot refrain from acknowledging God's mercy and power. It seemed at one time that I never could be better or be myself again, but through the prayers of my loved ones as well as my own the kind Father has again demonstrated the truth that with him all things are possible. Thanks to his blessed name I am well and happy now." Miss R. M., of New London, Conn., writes: "I want to acknowledge God's goodness to me in answering my prayer, not only in restoring my health when I thought I was beyond help, but in sparing the life of my sister."

Acknowledgments of answers to prayer have also been received from:

A. J. M., Cabazon, Calif.; A Reader, S. Bethlehem, Pa.; Mrs. E. F. M., Clyde, N. Y.; Mrs. E. S. H., Goshen, Ind.; Miss L. H., Kellyton, Ala.; E. G. M., Saxeville, Wis.; A Reader, Pine Banks, Pa.; Mrs. E. E. R., Mangum, Okla.; Mrs. A. M., Pueblo, Colo.; A Sincere Believer, Martel, Neb.; Mrs. E. B., Shelbyville, Mich.; A Reader, Pine Canyon, Alta., Canada; M. A. B., Hale, Mo.; Miss J. G., Macon, Ga.; W. F. C., Palouse, Wash.; Mrs. L. T., Perryburg, Ohio; J. W. C., Sharps, Va.; A. S., Cincinnati, Ohio; Mrs. E. R. G., Indianapolis, Ind.; Mrs. C. E. F., Londonville, Ohio; Miss I. S., Eyota, Minn.; Mrs. J. T. O., Cairo, Mo.; Miss G., Glasgow, Ky.; Mrs. M. G., Banner, Miss.; E. M. A., Chicago, Ill.; Mrs. P. L., Paolo, Kan.; Mrs. S. E. W., McKinney, Texas; Miss L. D., Tell City, Ind.; A. E. P., Connecticut; Mrs. M. M., Birmingham, Ala.; Miss N. Y., Mouth of Wilson, Va.; Miss S. T., Nanticoke, Md.; M. L. B., New Bedford, Mass.

Requests for Prayer

A Reader from Dayton sends a printed copy of an appeal sent out by the seventy churches of Dayton, Ohio, for prayers for the success of the revival campaign now going on in that city. These seventy churches are united in a "city-wide effort for the salvation of the people and hence for a better city." The Prayer League will gladly join in this petition.

The following readers also send requests for prayers for revivals and spiritual blessings upon churches or other organizations:

Mrs. J. B. C., of Atlanta, Ga., requests prayer for a sweeping revival in that city; Mrs. G. H. J.; Mrs. L. C. (for a church); Mrs. I. McL.

Continued on next page

The Howard Watch

IN higher railroad circles there is a very natural ambition to carry a watch that is not merely Railroad Standard, but a standard for railroad watches.

It is well known that Railroad Officials and the higher grades of Trainmen show a marked preference for the HOWARD Watch.

But there is also among the rank and file a surprising number who have the wholesome ambition to own a HOWARD, and who make it a point to get one, even at the cost of some self-sacrifice.

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FREE—Generous sample and scientific "Razor Saver" circular.

3-IN-ONE OIL COMPANY
42CR Broadway, New York City

ANSWERED PRAYERS

Continued from preceding page

(for a neighborhood); C. H. W. (that the movements inaugurated by the temperance forces of California, Oregon and Washington to secure State-wide prohibition may be successful); G. D. (for spiritual refreshing of a congregation, and for God's blessing upon a young peoples' society); J. L. (for church); K. B. McK. (for Bible class and church); Mrs. C. B. (for church and Sunday school); Mrs. W. F. (for a spiritual awakening in the community, and a great desire on the part of the people to live lives pleasing to the Master).

Mr. C. H. C. requests prayer to be guided and strengthened in performing new duties in Sunday school, also other duties in life; also that peace and kindness may be restored in three families, and priceless keepsakes may be found. M. J. D. requests prayer for strength and patience to bear trouble, also that sight may not fail. Mrs. B. O. C., that she will be able to help others. Mrs. J. M., that mother's pension may be restored to her. W. L. N., for courage and "grace to do the work God has for me to do." Mrs. M. A. P., for an opportunity to sell property which is in danger of being lost. Mrs. M. M., for the reconciliation with a husband, and that he will give his heart and life to the Saviour. Mrs. C. G. H., that dear friends may be reconciled to each other. Mrs. F. E. S. requests prayer for self and that God will give needed help to carry on his work. Mrs. W. S. requests prayers that a heavy burden be removed and for more fitnes for God's work. M. M. L. requests prayer for husband who is preparing to preach the Gospel, that he may have wisdom and power. Mrs. J. C. P., to be filled with the Spirit so as to be able to teach a Sunday school class the right way. S. A. T., that his grandson may get along well with his studies. M. E. W., that a great burden may be removed. Miss L. T., for spiritual strength in her work among the coal miners; also for their salvation. Miss A. C., that a great burden may be lifted.

For Conversion of Friends

The following friends ask prayer for the conversion of sons:

Mrs. M.; B. A. C.; Mrs. A. S.; Mrs. P. S. C.; Mrs. S. F. B.; Mrs. C. E. W.; Mrs. L. C. K.; Mrs. S. A. H.; Mrs. N. J. K.; Mrs. H. R.; Mrs. M. B. I.; Mrs. J. E. B.; Mrs. C. T. H.; L. R. L.; Mrs. L. M. C.; Mrs. C. A. S.; Mrs. S. S.

The following ask prayers for the conversion of husbands:

Mrs. M.; Mrs. J. Q.; Mrs. I. S. M.; Mrs. L. L. D.; Mrs. J. S. S.; A. D.; E. W.

The following friends ask prayers for the conversion of other relatives and friends:

Mrs. G. C.; B. A. C.; Mrs. P. S. C.; Mrs. R. E. W.; M. N.; Binghamton, N. Y.; Mrs. L. C. K.; H. V. W.; F. R. L.; E. S. S.; Mrs. J. S. S.; A. D. J.; M. J. S.; L. R. L.; Mrs. J. H. L.; Mrs. C. A. S.; F. E. W.; Mrs. R. E. McH.; Mrs. A. J. S.; Miss L. P.; Mrs. J. A. H.; J. W. B.

For Healing

The following friends ask prayer for healing for themselves or friends:

K. B. McK.; Mrs. A. J. S.; M. A. G.; Mrs. M. J. T.; Mrs. J. A. H.; Miss L. P.; L. R. L.; Mrs. H. J.; Mrs. J. H. P.; S. B. L.; Mrs. S. R. H.; S. E. J. W.; M. E. W.; Mrs. R. C. P.; Mrs. S. A. H.; F. R. L.; Mrs. L. C.; D. M. W.; Mrs. J. S. S.; Miss M. E. M.; Mrs. J. I. C.; Mrs. R. D. (for daughter).

Other Requests

The following friends request prayer for varied desires and needs:

Mrs. E. C.; Mrs. N. H.; M. E. M.; M. L. S.; Mrs. E. K.; A. E.; Mrs. T. L. H.; R. M. and J. Y.; M. I.; Mrs. A. J. McQ.; Mrs. A. M. H.; Miss B. C.; Mrs. C. S.; Mrs. J. S. S. (for self and two sons); Mrs. N. E. B.; Mrs. J. E. B. (that her three children may become more consecrated to God); Mrs P. A. M. C.; J. W. B.; W. A. S.; B. R. (for father, friends and neighborhood); Mrs. M. H.; Mrs. M. D. M.; Mrs. C. P. W.; Mrs. A. W.; M. B.; Mrs. E. W. W.; C. S.; H. B.; A Reader (that love and happiness may dwell in her family); A Subscriber (that a great burden may be removed); Mrs. R. T. (for stronger faith); Mrs. L. E. C.; E. M. N.; Mrs. A. C. D.; Mrs. J. H. P.; A Constant Reader, Virginia; Mrs. A. C.; Mrs. P. W.; M. S.; Mrs. G. H. J.; Mrs. M. L.; Mrs. F. L. S.; Mrs. H. T.; E. C. S. (that a sister may be delivered from a great burden); I. M. F.; Mrs. A. N. (that family may be blessed materially and spiritually); S. E. G.; F. P. H.; Mrs. A. C. K.; Mrs. W. R.; Mrs. M. H. A.; M. C. J.; M. H.; E. S. C.; Mrs. J. M. P.; C. H. R.; O. H.; Mrs. E. M. S.; Mrs. R. B. McD.; E. M. T.; Mrs. F. S. R.; Mrs. D. H.; Mrs. H. A. G.; Mrs. B. B. V. (that a burden may be lifted); H. J. V. (to be delievered from trouble); Miss A. R. M.; H. C. Y. (for knowledge of acceptance with God); Mrs. A. C. B.; I. McL.; Mrs. C. G. B. (that a great trouble and sorrow may be removed); Mrs. N. R. (that she may be a truer Christian); D. P.; Miss H. M. (knowledge of sins forgiven); Miss M. C. B. (that a young husband and wife may not separate); I. M. C.

M. E. F.; G. N. T.; Mrs. C. A. D.; M. C.; F. H. D.; S. F.; Mrs. C. R.; Mrs. D. B. T.; M. B.; M. M. M. (for a sister and husband who are doing missionary work that God will bless them in their field of labor); N J. R.; J. M. S.; Mrs. L. C.; Mrs. L. L.; G. C. C. and M. H.; G. A. K.; A. S.; Mrs. E. T.; Mrs. J. C. W.; M. A. B.; Mrs. J. McC.; Mrs. I. McL.; L. E. S.; Mrs. J. B.; M. E. K. (for God's blessing upon her sons); Mrs. D. A. M.; Mrs. L. A. N.; A. T.; Mrs. F. W.; Mrs. A. M. (that she may retain her place in missionary work); Mrs. E. R. K.; E. W. O.; Mrs. M. H. (that son who is away from home will write often and will secure a permanent position); M. E. S.; A Reader, Fort Worth, Texas; S. E. R. (to be filled with the Spirit); Mrs. C. L. (to receive word froh her brother); G. D.; Mrs. G. A. I. (for family that each one will get a better position and be restored to health and happiness).

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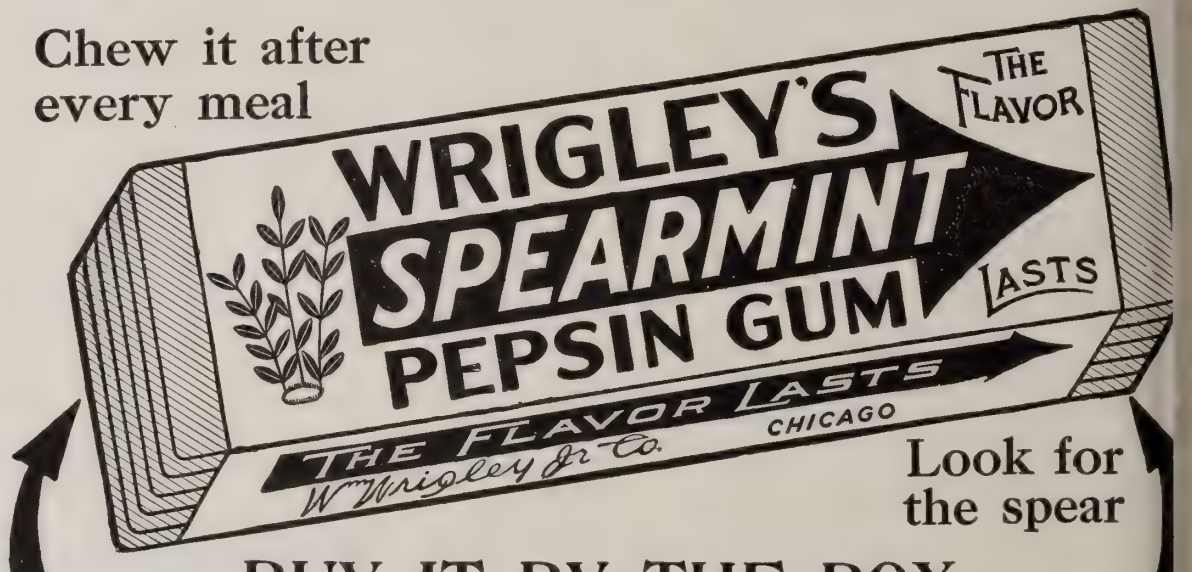

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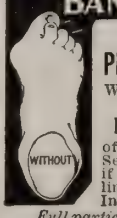

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THE KITCHEN AS IT OUGHT TO BE

RANGE, is it not, that one of he most interesting rooms in the hole house should be that hich is most often forgotten en we set about to beautify our me-the kitchen.

Ev y good housekeeper appre- tes hat the enjoyment of our food, d ertainly whatever pleasure may ha in its preparation, depends in ge measure upon a good kitchen. t many women "good" implies re good quality, in point of ip ent and supplies, and cleanli- s ought at the high price of in- sa toil. Beyond this meaning of t n they do not go.

My neighbor's tea kettle, for ex- pl is perfectly "good," indeed the y st of its kind, but, as a kettle ic weighs about three times as ch s a kettle should, and takes far re ime and elbow grease to keep ni and bright than a kettle th it has no place in *my* kitchen er "good" means efficient as well de ndable quality.

Mo of us, it is feared, look upon kchen as, at best, a necessity. m st have our three meals a day; m st have our kitchens; and the th means an endless round of dy ork—most of it a doing of the he ld thing in the same old way, mo nous and uninteresting! So ere you are, poor, inexperienced le -be, and if you are planning to ar out" by doing a good deal of r vn work you may as well know t th and the worst of the situa- a once!

Ho differently we would regard i portant work-room were we to on the kitchen as great manu- u rs look upon their factories; n the same pride in bringing it to he highest possible point of effi- cy hat such a manufacturer takes is splendidly equipped plant! An en ve canvass recently made has re that the washing machine— e re many good models now on t rket—is the labor-saver for it per cent. of housewives, yet y here we see intelligent women h ve not yet ceased to think of it l kury; who have never carefully e nto the matter or honestly an- ce the question "What would this n me, in my home?"

We till find, occasionally, the man- t er who turns a deaf ear to ad- ce ideas, improved methods, etc., w do not find him very often in he ays, for as a rule one of two g happens; either he suddenly es up to his folly or else he goes o business. A woman engaged in g rious profession of housekeep- b who lags behind the times also, t le, meets with one of two mis- fu s; either she has "a nervous k wn" or else she loses the joy, ex berance of life; the wholesome re s of work done in the right ; he grows old before her time.

O prospective brides and tired se ives, what was "good enough yo r mothers," is not good enough y ; nothing is "good enough" if c improve upon it; no way is "n nough" if you can find a bet- te r changed times have brought it hanged conditions in the home s han in the business world; new a s upon a woman's strength, t e and purse; new requirements be met and—*new methods* with wh meet them.

He woman who persists in lifting y ots and pans to and from the st when she might be using alum- n for if we want a thing badly g we are pretty sure to get it in , hough we may not be able to 'd t to-day); the woman who goes bl aking her back with short- ll dustpans and brushes, and n up the floor with a "rag" when ght be using long-handled h and pans and a long-handled ng mop; the woman who goes u the labor of building the fire "h nging up" the range every

Continued on next page

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An Honest Car Is a Wise Investment

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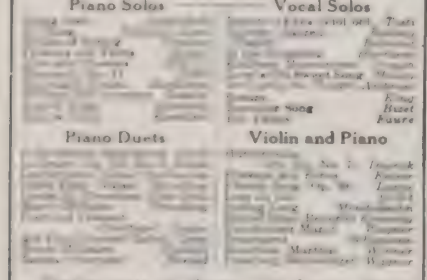

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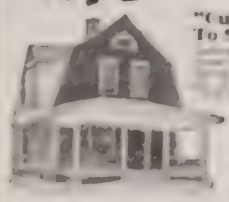

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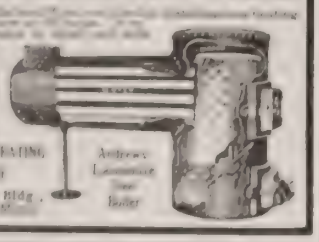

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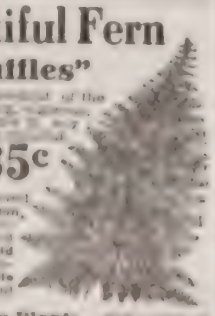

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THE KITCHEN AS IT OUGHT TO BE

Continued from preceding page

morning when the inexpensive oil stove and gas ranges point the way to joy instead of drudgery in housework; and the woman who denies herself this or that bit of recreation and pleasure because she "must stay home to cook the dinner," while there are wonderful "fireless" cookers, promising economy in cost no less than of time and strength; in short, the woman of to-day who takes the attitude of the man who once thought typewriting machines and office telephones an extravagance, is simply blind or obstinate—yes, that is exactly the word—or indifferent to the opportunities that this century puts before her. She may hide behind the excuse of "not being able to afford," but the excuse will not hold water. Almost always is it true in domestic science that the best way to do a thing is not only the easiest way and the most attractive way, but the cheapest way in the end.

The room of all rooms in your house which must be brought up to date if you would find suitable time for recreation, self-improvement and the cultivation of the finer side of home-making, is your kitchen. There are three things that make up the ideal kitchen: Cleanliness, efficiency and beauty. The first we take for granted; the second we think altogether too little about; the third we overlook.

Yet, how very, very often in a neat and well-kept home do we find kitchen walls dingy looking, though unquestionably clean because we know that the house is clean. How utterly discouraging to wipe down such walls and then have to explain that "they are not a bit dirty, though they may seem so." Away with such explanations! The woman who is content to permit this condition is simply behind the times. Our kitchen walls must not only be clean; they must look the part. Only the favored few may be able to have beautiful tiled walls and ceilings such as are found in the model house; many of us cannot afford or would not want to have our walls delicately tinted and keep them fresh by "doing them over" every year; but what of that? Are there not new washable wall coverings, inexpensive but fit to adorn any home; as sanitary as they are attractive; that wear like iron and, with a little care, forever look like new? These you may surely have, or one of the flat washable wall paints, if you prefer. In any event make your kitchen walls cheerful, bright, and see if you are not well repaid.

It is the same with the woodwork and floors. It seems indeed love's labor lost to wash the dark or muddy-yellow painted woodwork so often found in the kitchen. We cannot deny that white wood means more care, but think of the satisfaction of seeing the fruit of your labors! Of having something to show for your work when you get through! Besides, there is white paint and white paint—and the poor quality never pays. As to floors, what excuse is there to-day for the wide, dust-collecting cracks between soft pine boards? None whatever. Cracks fillers, wood stains and floor finishers there are a plenty, making it possible for every woman to have a hard, lustrous and easy-to-keep-clean kitchen floor—and for the woman who must do her own interior decorating the booklets published by our leading manufacturers give expert instructions.

Nowhere do we find that beauty and utility go so closely hand in hand as in the kitchen. For example, the refrigerator that requires the least care and the least labor is also that which looks the most attractive in its place; all good portable ovens are economical to use, but the most attractive, those of the glass door type, are likewise the most efficient of all. It is well, dear housewife, to ponder often on these things instead of eternally discussing the high cost of living; easier ways of living are also worth your thought.

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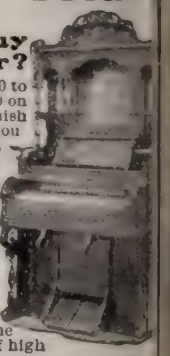

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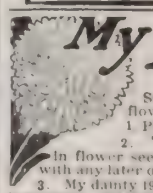

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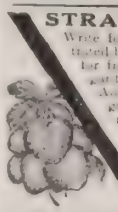

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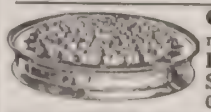

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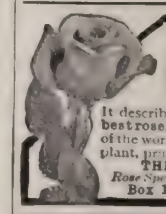

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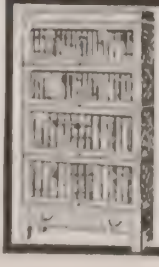

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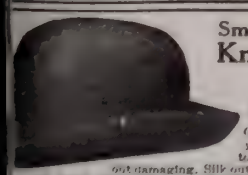

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THE Nineteen-Fourteen Bible contest starts off with a good big Honor Roll for the first list of questions. Many students failed on the fifth question, which called clearly for a statement of the promises and exhortations referred to, not merely for the reference locating the whole message.

Readers will greatly help our work if they will follow a few simple rules in answering the questions. (1) Write only on one side of your paper. (2) Use Arabic numerals—"1, 2, 3," etc.—instead of Roman—"I, II, III," etc. (3) Write every answer as a separate paragraph. (It is not necessary to repeat the question in sending your answers.) (4) Use the same form for your name, initials, etc., throughout the year.

Answers must reach this office within two weeks of date of issue of THE CHRISTIAN HERALD in which they appear. List No. 2 was published last week.

Answers to List No. 1 (About Joshua)

Published January 25, 1914

1. Choosing and leading an army against Amalek. Ex. 17: 8-13.
2. The incident of Eldad and Medad. (Num. 11: 26-29.)
3. (a) Caleb. Num. 13: 6; 13: 30; 14: 6; 14: 24, 30, 38; 26: 65; 32: 11, 12; Deut. 1: 36, 38; Josh. 15: 13; 14: 8, 9, 14. (b) Entering the Promised Land. Num. 14: 24, 30, 38; Num. 26: 65; Num. 32: 11, 12; Deut. 1: 36, 38; Josh. 14: 4, 8, 9, 14; 15: 13; 19: 41-50.
4. (a) Appointed successor of Moses. (b) Because God's Spirit was in him. Num. 27: 18-23.
5. The message. Josh. 1: 1-9. Promises (1) Possession of the land (verses 2-4); (2) No man able to stand against him (verse 5); (3) God's presence (verses 5, 9); (4) God's support ["will not fail thee"] (verse 5); (5) Should prosper and have good success (verse 7, 8). Exhortations. (1) Arise, go (verse 2); (2) Be strong (verses 6, 7, 9); (3) Be courageous (verses 6, 7, 9); (4) Follow the law and meditate upon it (verse 7, 8).
6. He saw the Captain of the Lord's hosts. Josh 5: 13-15.
7. Josh. 1: 9; 8: 1; 10: 8; 11: 6.
8. Josh. 11: 23.
9. Josh. 24: 15.
10. One hundred and ten. Josh. 24: 29, or Judges 2: 8.

Honor Roll List No. 1

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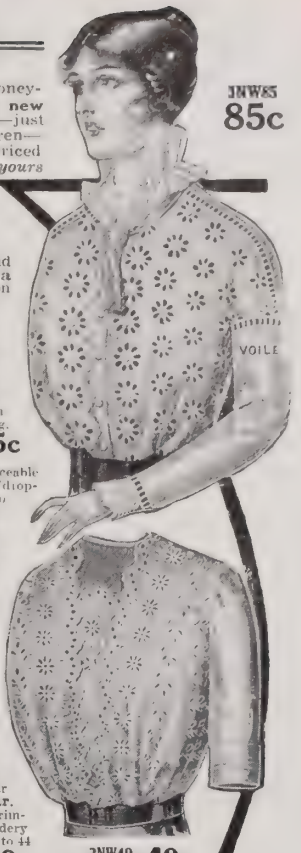

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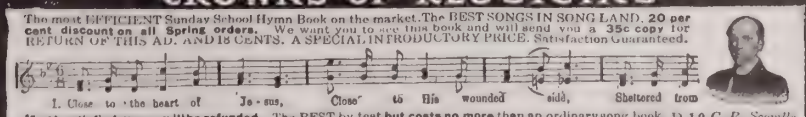

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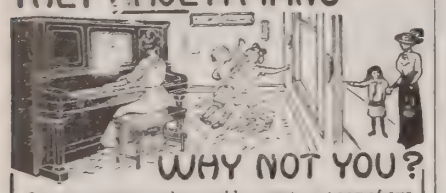

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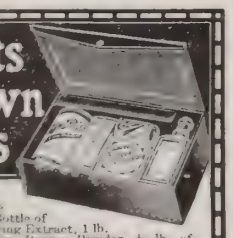

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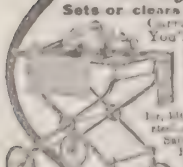

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THE YOUNG PEOPLE'S MEETINGS

If Ye Keep in Memory*

PAUL was anxious that his friends in Corinth should keep certain very important things in their memories. We may well, here in the United States, these many years later, take Paul's list of things to be stored in memory and make sure that they are stored away in ours.

"Christ died for our sins." Of all the facts in the world that is the one most important to be remembered. If we forget everything else we must not forget that. Many people are in danger of forgetting it just now. They remember many other things in the Bible; they remember many other facts about Christian history and Christian work; they remember many of the tremendously important things which are waiting to be done and some of the best ways of doing them. But they forget that "Christ died for our sins." They forget that the basis of all truly and permanently uplifting work should be the awakening of the consciousness of sin in the human soul and then the glad announcement of the Gospel: "Christ died for our sins." This is the message which, from the lips and pens of faithful evangelists and pastors and teachers, is saving multitudes of lives to-day as it has been saving them throughout the centuries. In remembering this we should substitute the pronoun "my" for "our." It is not enough to know that he died for the sins of all. We must remember, one by one, that he died for the sins of each of us personally. The faith that recognizes this fact is the basis of all our spiritual success and victory.

The second great fact to be stored in memory is that Christ rose from the dead. We worship a Saviour hanging on a cross; but we also worship a Saviour who walks, with vigorous tread, through the streets of Palestine and the fields of Galilee in the form of his resurrection body and through all the complex thoroughfares, for body and brain, of our busy twentieth century life.

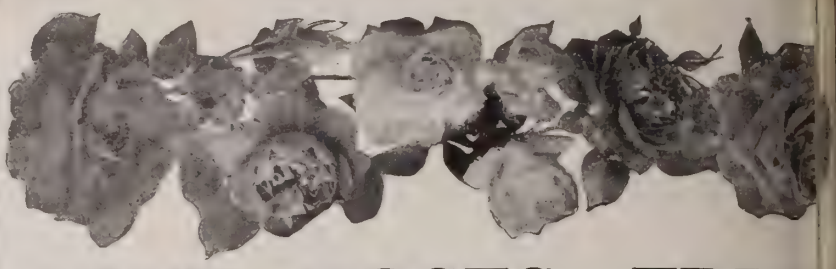
Paul tells the Corinthian Christians about the different people who saw Jesus after he rose from the grave. He says that Peter saw him. (Cephas, you remember, was one of Peter's names.) Then the rest of the eleven disciples saw him. (Paul has no time to think of Judas, now that he is writing of the sweetness and the wonder of Christ's salvation. He speaks of "the twelve" in a general way, meaning the entire group of disciples.) Then he says that five hundred people who were gathered together on one occasion saw Jesus. Then James saw him, probably James "the Lord's brother," not James the apostle. Then he declares that he himself saw him, referring to his miraculous vision on the Damascus road.

It may be that no such marvelous revelation has been granted to you, but there have been, if you are a Christian, times when Christ seemed very near and his presence very real. These are the experiences you should cherish in memory above all others in life. If he has been near you in the past he is near you now, and will reveal his presence to you again and again.

These experiences form the great, firm proofs of the Christian truth. Christ was seen by these men and they wrote plainly and sanely what they knew about him. Other thousands have had experiences of his spiritual presence and have testified to his power in their lives. If your memory of his appearance to you is clear you will have vast power in helping others; if it grows dim your power will also fail. A stirring up of that memory and the exercise of new faith will

* "WELL STORED MEMORIES." Christian Endeavor and B. Y. P. U. Topic for Sunday, March 15, 1914. (I Cor. 15: 1-10.) [A Memory Meeting.]

Continued on next page



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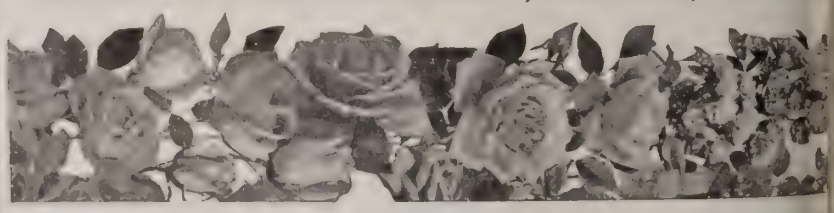

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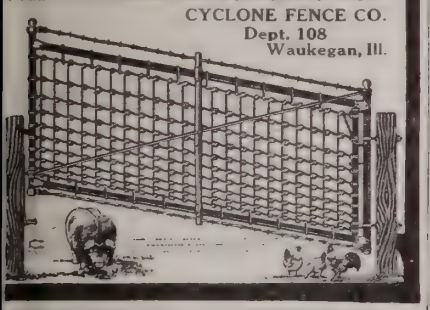

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THE YOUNG PEOPLE'S MEETINGS

Continued from preceding page

make you clearly conscious again of his nearness.

But these great facts are only foundations. Upon them should be stored treasures of information, inspiration, skill, beauty. Passages of Scripture, hymns, the testimonies of other Christians, memories of great victories, such as Paul referred to in verse 10 of this passage, good friendship, happy times, beautiful scenes, fine music—things like these should find firm places in our memories.

The value of memorizing Scripture and hymns cannot be overemphasized. Countless times has the Holy Spirit made use of some passage of Scripture or lines from some hymn to awaken a soul to a faith that has brought richest blessing.

You can store your mind with rich and beautiful treasures just as a rich man may store his home with priceless possessions. Your riches will be greater than his if you have holy and useful and beautiful memories and he has not.

A Social Survey*

THERE is a surprisingly modern sound to this story of the land and food problem which Nehemiah had to face. It was an ancient episode of the modern difficulty of the "high cost of living." And then, as now, the trouble could be traced back to the few who had used their power to oppress the many. The poor people had mortgaged their houses and lands, and even sold their sons and daughters into bondage in order to buy food.

When they complained to Nehemiah he did five things. First, he was very angry. There is no sin in anger against injustice and oppression. There ought to be more of it rather than less. Second, he "consulted with" himself. Rash and thoughtless action is apt to produce no lasting good. Third, he "rebuked" the nobles who had done the wrong. Fourth, he summoned a popular assembly to impress upon the nobles the gravity of their wrong-doing and to urge them to be just. His words are very emphatic and should be echoed in substance in many a modern instance: "I pray you leave off this usury." Lastly he persuaded the nobles to restore the property they had gained by their oppression of the poor.

The "social survey" is a modern term for an investigation of social conditions in a community. It is coming to be believed more and more emphatically that the way to change a wrong situation is by first facing it squarely. Many things are permitted in a community because they are in only a vague way known to exist. If the facts are brought plainly home to the minds and consciences of the people they will be driven out. The facts of wrong-doing are dreadful enough, if people would only learn them, to make them unwilling to tolerate the horror-producing evil.

A word of warning may well be sounded in the presence of so widespread an interest in "surveys." It is not enough to investigate and survey the evil, or even to drive it out as the result of a strong ethical awakening. There is need of deeper work. What must be changed is the heart of the wrong-doers. A community has not done its best work when it has made the wrong-doers stop their evil practices or when it has driven them from the community. The church can be satisfied with nothing short of regeneration. "Overcome evil with good." As Christians we can strive for nothing less than the salvation of the wrong-doer. Nehemiah took a solemn pledge that the wrong would not be repeated. He worked out his reform in the presence of God, and when it was over "all the congregation said, Amen, and praised the Lord."

* "A Social Survey and Its Results." Epworth League Topic for Sunday, March 15, 1914. (Neh 5: 1-13.)

Does Your Figure Please You?

Your dressmaker can never make a gown look well on you unless you have a good figure and unless you carry it well

I want to make you realize that your figure and health are almost entirely in your own hands, and that by following my simple, hygienic directions in the privacy of your own room

You Can Be *So* Well

that your whole being vibrates health. I have helped 65,000 of the most refined, intellectual women of America to regain health and good figures; and have taught them how to ***keep*** well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your own room, to following scientific, hygienic principles of health prescribed to your particular needs.

I have reduced the weight of over 32,000 women and increased the weight of as many more. In my work for reduction or building flesh, I strengthen every vital function so that you are full of life and energy.

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to common sense. Fully one-third of my pupils are sent to me by those who have worked with me.

I wish you could stand with me at my window for a few minutes and, as the women pass, realize with me how many need better figures, better health. They could have them, too, with just a little daily effort which is *easy*—not as hard as what they are enduring.

The best physicians are my friends—their wives and daughters are *my pupils—the medical magazines advertise my work.* Someone in your town knows me. Ask your friends about my work. I am at my desk daily from 8 to 5.

No Drugs—No Medicines

I study each woman's case just as a physician studies it, the only difference being that instead of medicine I strengthen and put in place weakened organs by exercises for nerves and muscles controlling them, bringing a good circulation of warm blood to them, which I purify by teaching correct breathing. I relieve such **ailments** as

Indigestion	**Sleeplessness**	**Catarrh**	**Suffering in**
Constipation	**Nervousness**	**Headaches**	**Pregnancy**
Anaemia	**Torpid Liver**	**Weakness**	**Rheumatism**

I have published a *free* booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman. **Sit down and write me NOW. Don't wait—you may forget it.** I have had a wonderful experience and I should like to tell you about it.

SUSANNA COCROFT, Dept. 18, 624 South Michigan Ave., CHICAGO

Miss Cocroft is a college bred woman. She is a recognized authority upon the scientific care of the health and figure of women. She personally supervises her work.

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Wonderful color contrasts in mellow browns and soft greens—a dining room of beauty, dignity and style. Fully explained and shown in colors in **Free Alabastine Book.**

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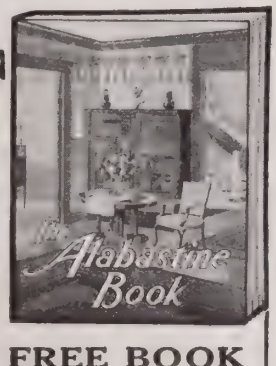

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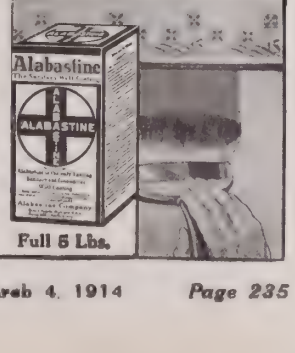

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The best friend of a hostess is the Victrola

The hostess who has a Victrola never need worry about how the evening will "go."

Is there an awkward moment after the guests leave the dinner table? A Victrola will "break the ice."

Do the young people get tired of general conversation? A Victrola will furnish all the latest popular music.

Does someone mention a melody from the latest opera? Let us try it on the Victrola.

Always there is the Victrola—the treasure house of entertainment in reserve—never obtrusive but always ready.

Is your home like this? It might be—so easily.

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Christian Herald

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WHERE THE TRAILS CROSS

From the painting by Eugen Ludwig Hoess

HUDSON Six-40

Who Doesn't Want a Six?

If its *weight* is less, its *price* is less and its *fuel cost* less than any comparable car, who doesn't want a Six? Who wants to lose, and pay for losing, all the luxury of riding in a Six?

THE fact that men want Sixes is too apparent to dispute. All the high-priced cars have been forced to Sixes. And scores of other makers have had to capitulate to a demand which proved resistless.

At the New York Show, 54 exhibitors—out of 79—displayed Sixes for best. Eighteen showed Sixes exclusively.

At the Chicago Show, 67 exhibitors—out of 104 making cars above $1,500—featured a Six for their best.

Never in motor car history was anything more apparent than this swing to Sixes. It is coming about faster than came the abandonment of one- and two-cylinder motors.

The Reason Is This

Men want to end vibration, and that means continuous power. They want flexibility, want less wear on tires. They want to avoid changing gears in slow traffic, or in climbing any reasonable grade.

And they want the luxury of motion. They want that smoothness which seems like constant coasting.

The only men content without a Six are men who notice only motor noise.

The New Hudson Six-40 Takes All the Bars Down

Now the HUDSON engineers have taken from Sixes all the load they had.

Sixes were costly. [illegible] HUDSON Six-40 undercuts all cars [illegible] power and class combined.

Sixes were heavy. Now the [illegible] weighs 2,960 pounds. That's [illegible] than our last year's Four—the [illegible]

Sixes consumed extra fuel. Now the HUDSON Six-40 consumes one-fourth less than did our HUDSON "37."

Think of that. A longer car than our "37." A higher-powered car. A car with two extra tonneau seats. Yet much less weight and much less fuel cost.

And largely because of a new-type motor—a small-bore, long-stroke motor—which has solved the economy problem.

Buyers of cheap cars can't get Sixes as yet. But men who pay over $1,500 will find everything—even economy—on the side of this HUDSON Six-40. And it won't depreciate like types which are going out.

A Beauty All Its Own

Then here is the Streamline body brought to artistic perfection. Note the flowing lines, unbroken at the dash. This type of body is the coming vogue. It is now the vogue in Europe. But you will never see it brought out better than in this year's HUDSON Sixes.

And note below the new ideas in equipment. Note how many of these attractions make their first American appearance in this car.

The Hudson Six-54

Our larger Six—frequently called the handsomest car of the year—has the same design and practically the same equipment. It is for men who want a big car—big in size and power. The wheelbase is 135 inches. The price is $2,250.

Your local Hudson dealer has these cars on show. They are the year's sensations, and even now we are way behind on orders. Go see them—ride in them—then do what you think best. Howard E. Coffin's 55-page book on 1914 cars in general will be mailed you on request.

HUDSON Six-40
$1,750

[illegible] wheelbase, 123 inches.
[illegible] seats up to 7 passengers.
[illegible] disappearing seats.
[illegible] left side drive.
[illegible] gasoline tank in dash.
[illegible] three carried ahead of front door.
[illegible] top made of Pantasote.
Quick-adjusting curtains.
Dimming searchlights.
Concealed hinges.
Concealed speedometer gear.
Delco patented system of electric lighting and starting.
Integral rain vision windshield.
Hand buffed leather upholstery.
Electric horn—license carriers—tire holders—trunk rack—tools.
Price, $1,750 F. O. B. Detroit.
Wire wheels, with extra wheel, $75 extra.
Standard roadster, same price.
Cabriolet roadster, completely enclosed, but quickly changed to an open roadster, $1,950.

HUDSON MOTOR CAR COMPANY, 7840 Jefferson Avenue, DETROIT, MICH.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

REV. J. S. CHEAVENS
The Author, Suspected of Being a Spy

A VISIT TO MEXICO IN WAR TIME

BY J. S. CHEAVENS

REV. DONATO S. RUIZ
Arrested for "Harboring" the Author

MEXICO continues to be a problem. It is difficult for the average reader of the daily press to form a correct idea of the situation because the accounts are so varied and so contradictory. The following narrative may be a new ote among the many jangling voices. Rev. G. H. Lacy, D.D., and he writer left San Antonio, Texas, January 13, 1914. It was our purpose to isit Torreon, and, if circumstances were favorable, Saltillo also. After sunet on the evening of the 13th, we crossed the International Bridge between Eagle Pass, Texas, and Ciudad Porfirio Diaz, Mexico. The last-named city is he proud owner of two names. In the territory ruled by General Huerta it s known as the City (Ciudad) Porfirio Diaz; in Constitutionalist territory it s called by its original name, Piedras Negras (Black Rocks).

A customs officer found a copy of the San Antonio *Light* under the strap of ıy blanket roll, and informed me that it could not enter. No American newsapers are allowed to cross the border. The inspector of immigration asked ur names, ages, and occupations. We told him we were ministers of the ospel. He said: *"De Santa Roma?"* We answered: *"No, somos ministros el evangelio de Jesu Cristo."*

Passports were secured at the headquarters of Brigadier General A. A. lvarez. We had need for them later on. Our first day's journey in Mexico as from Porfirio Diaz o Monclova. Between ese two points not a tation-house nor a seon-house is standing. onely chimneys and iles of ashes tell the tory. Bridges have been urned, the track torn p, the rails twisted, and es burned. The stone iers of the bridge across ıe Sabinas River had een blown up with dyamite. When we passed, verything had been ribbed up, so that trains ould cross.

Late in the afternoon we eached Monclova. The ills around the city are ortified and the whole lace looks like a miliary camp. We visited ur Mexican preacher. efore the uprising last ebruary he was staioned at San Pedro. here is one subject of onversation in Mexico— ıe revolution — and of ıat we talked.

The next day we go rom Monclova to Hipolito. Our train is a mixed train. An escort is proided by the military authorities. Some of the soldiers are mere boys, and ıat is true of both officers and privates. One of the boys of our escort, in ddition to his heavy Mauser rifle, carried a pup in his arms. Whenever the ain stopped the boy and his pup would dismount to play awhile.

At Reata we stopped for dinner. The soldiers crowded into the little diningoom of the Chinese restaurant. Some of the peon soldiery didn't know how o use knives and forks. In many homes of the lower classes such things are nknown.

At Paredon we had to change cars. While we wait officers and men waylay s to change cashiers' checks into banknotes, or banknotes into silver. We ecline to do so, and some are offended. An officer whom we turned down asks or our passports, and seems quite disappointed when he finds we have them.

From Paredon we go to Hipolito. To our left we can see the mountains ear Saltillo, El Penitente towering above the rest. The sun sinks lower and ıe shadows grow deeper; the west is agleam with the glow of a golden sunset; ıe cañons grow purple as the shades deepen into night. Darkness comes, but ır train moves on with lamps unlighted, for a lighted lamp is a good target or riflemen in ambush.

Hipolito is reached, and we spend a disagreeable night in the day coach. wrap myself in my blanket and go to sleep by an open window. Dr. Lacy nds it difficult to sleep. He told me next day that a Mexican kept complaining of the cold. Toward morning he saw my window open and proceeded to shut it, saying: *"Qué bárbaro!"*

At dawn we change cars and proceed toward San Pedro and Torreon. By the roadside we see twisted rails, burnt cars, overturned engines, dead horses, and the charred remains of unburied soldiers. This was the line of General Aubert's retreat some months ago. In the afternoon we enter the far-famed Laguna District, one of the great cotton-producing regions of the world, but the outlook is gloomy. We see vast fields of unpicked cotton that would yield from one-half to three-quarters of a bale to the acre. The white cotton is gray with dust and the ragged bolls are dropping last year's crop to the ground. Very few fields have been prepared for this year's planting.

At 9.30 Friday night we arrived at Torreon, having spent four days making a trip that, under normal conditions, would have been made in less than twenty-four hours. Torreon has had its share of trouble since the revolution began in 1910. My traveling companion, Dr. Lacy, was present during the first battle, and also when the city was taken and the Chinese massacred.

We spend our first night in the Hotel Francia, a bullet-scarred building, near the railroad station. Our breakfast consists of coffee, rolls, beefsteak and *frijoles*. The price is seventy-five cents.

We found that many changes had taken place. Our Baptist preacher had moved into the Methodist college. Some had gone away, and no word could reach them. The members of the church who had remained had been holding services since January 1, 1914. They were not looking for us, but when they saw us, their joy was great. It was my privilege to preach to them on Saturday night, January 17. My text was Ps. 27: 14: "Wait for Jehovah." The pastor, Rev. Donato S. Ruiz, said: "I haven't heard a sermon for months, except those I preached myself." Dr. Lacy preached on Sunday night, having for his theme "The Living Christ." Some Federal army officers were present, and the pastor spoke to them after the sermon. A slight illness kept me in bed on Monday and Monday night, and urgent business kept Dr. Lacy away, but the Mexican brethren held their usual services. During my illness on Monday and Tuesday forenoon Mr. Ruiz, in whose home we were lodged, was very thoughtful and attentive. He was my pupil from 1903 to 1905; I preached his ordination sermon, and we had always been good friends. He seemed greatly helped by our visit. He had not left his post since the first revolution in 1910. His spirit seemed softened, chastened, humbled.

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UNITED STATES SOLDIERS GUARDING INTERNATIONAL BRIDGE ACROSS THE RIO GRANDE AT JUAREZ

Tuesday night came. It was our purpose to leave for Saltillo on Wednesday. The hour for worship arrived, and I asked Mrs. Ruiz if her husband was at home. She replied that she thought he had gone to the church. We went to church, but the pastor was not there. We waited awhile and, as the pastor did not come, we went on with the service. After preaching we hurried back to our lodging and Mrs. Ruiz said that her husband had returned a few minutes after we left for the church, that he locked the door to our room and started to church. A servant girl came in then and said that just as Mr. Ruiz was leaving the house some one had spoken to him and said he was wanted at the *presidencia* to become *"responsable."* Thinking that perhaps he had gone to secure a passport for a friend, we waited awhile, and then sent to the friend's house. He was in bed and said he had not seen Mr. Ruiz since noon. The night passed, with our hearts heavy and filled with foreboding.

Wednesday was a strenuous day. We learned from a friendly guard that Mr. Ruiz was in jail. He wanted a blanket and some breakfast. He tried to

Continued on next page

A VISIT TO MEXICO IN WAR TIME

Continued from preceding page

find out the accusation, and on whose order the arrest had been made; but no one seemed to know or care. Late in the afternoon we determined to go to see General Velazco, commander of the division of the Nazas. Dr. Lacy, Mrs. Ruiz and the writer went together. After a long delay we were permitted to speak to him. He received us with frigid politeness and made short work of the interview. He didn't know Señor Ruiz; he didn't know who ordered the arrest, nor on what ground. Everything would have to go through the regular channels, first to his chief-of-staff, then to him. "*Buenas noches, señores,*" and the dried-up old fellow left us to find our way downstairs.

The day following, Mrs. Ruiz spoke to the "*asesor de la division,*" Señor Jesus M. Aguirre. He had told Mrs. Ruiz's sister that her brother had been arrested because he was seen with a group of men drinking and talking about the Federals. That was such a manifest untruth that he withdrew the statement and said the real reason was because of the public services held in the church. Mrs. Ruiz said: "Do we not enjoy liberty of worship?" "Oh, yes," answered the attorney, "but you know the Saxons have come down here under color of religion to spy out our liberties." (*Usted sabe que los Sajones han venido acá so color de religion espiando nuestras libertades.*) Then he asked on what subject we had been preaching. Mrs. Ruiz returned home and took her husband's Spanish Bible and the outlines of our sermons. The attorney seemed satisfied and we were more hopeful than at any time since the arrest.

The next day, Friday, when Mrs. Ruiz went to the jail she was told that her husband was not there. "Where is he?" she asked. "They have taken him out to work," answered the guard, with a sinister smile. A little later the wife of the same friendly guard who brought the first news of the imprisonment came to the house and said that Mr. Ruiz, along with other prisoners, had been taken out of jail in the night and placed on a train for Mexico City.

We found little consolation in the news, for many a man has been taken away in a similar way and never heard from any more. One woman, whose husband was executed some months ago, said: "Don't you believe it. That is what they said when they took Benito away, and the next we knew he was hanging to a telegraph post."

The arrest and removal of Mr. Ruiz struck terror to all hearts. Who is safe? Men spoke in whispers and distrusted even close friends. They quoted a Spanish proverb: "The doors have eyes and the walls ears." One morning early, I was walking rapidly down the street. A man in front of me was reading a letter. Hearing steps behind him, he hurriedly hid the letter that I might not see. Several families left precipitately for the United States to swell the already large army of refugees across the Rio Grande.

GENERAL HUERTA AT A DIPLOMATIC RECEPTION

On Saturday we left for Saltillo, at which place we arrived late Monday night. One of our traveling companions had lost his wife in December 1913. She was shot by the revolutionists after they had blown up a troop train. Another American leaving Torreon said: "I didn't enjoy a meal while in Torreon. I couldn't help thinking of those dead men and the lard made out of hogs that had fed on human flesh."

In Saltillo we found Miss Ida Hayes, principal of Madero Institute, and Miss Jennie Wheeler, principal of the Presbyterian Normal School. Both had remained heroically at their posts.

The morning after our arrival in Saltillo we saw Mr. Ruiz with other prisoners on his way to the penitentiary. Some Mexican friends came in and said: "Donato Ruiz is a prisoner. We have just spoken to him in the street." Later in the day we learned that Mrs. Ruiz's brother, Professor José Flores, of the State Normal School, had received a letter from his sister in which she said that after we left she went to see the general again and that he said Mr. Ruiz had been arrested because he had lodged in his house two Americans suspected of being spies of Carranza. He also said that Mr. Ruiz had been conscripted into the army (*consignado a las armas*). Vice-Consul John R. Silliman said: "I think I can prove that you are true sons of Jacob and not spies."

Our business was finished. We had hindered rather than helped our Mexican brethren, so on January 28 we started for the United States. After a twelve-hour delay we reached Eagle Pass in time for the train to San Antonio January 29.

Some years ago Professor Justo Sierra, one of the leading educators in Mexico, visited the United States. He professed to be much worried by our "dollar democracy." When he crossed the Rio Grande at El Paso, as he returned to Mexico, he left on record this sneering epigram: "*La libertad es un aire que respiramos.*" When Dr. Lacy and I crossed the same river, leaving Mexico in the teeth of a Texas "norther," we felt in our hearts that, for Americans at least, "Liberty is the air one breathes north of the Rio Grande."

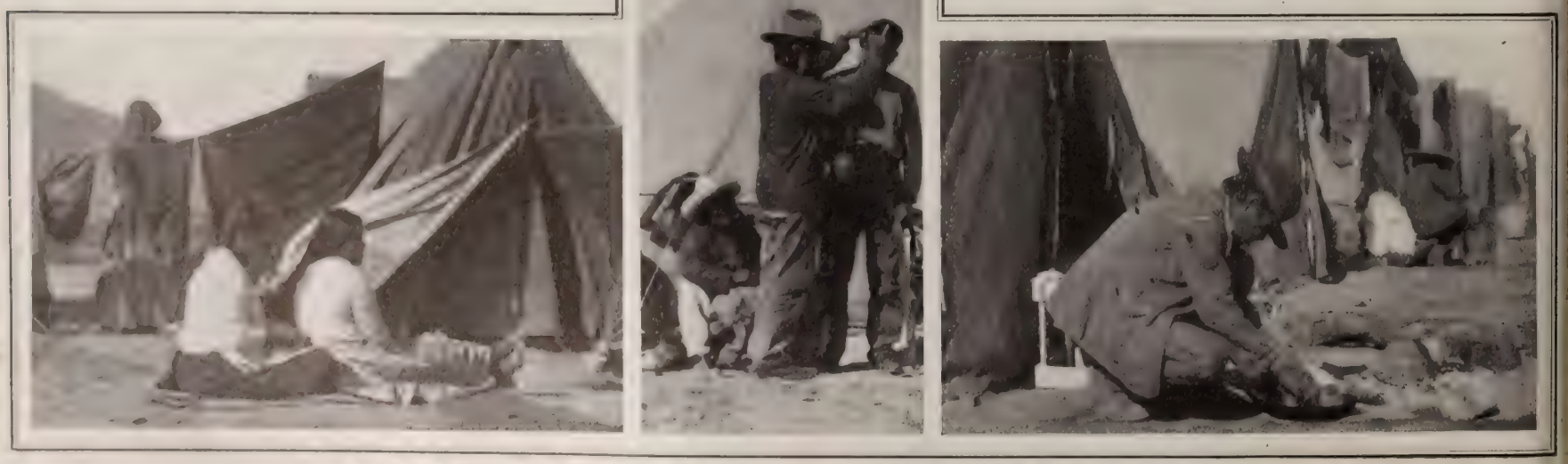
ALMOST A CRISIS IN MEXICAN RELATIONS

THE news was given in THE CHRISTIAN HERALD of March 4 of the deliberate execution of a British ranch-owner, William S. Benton. It appears from such sources of information as are open that the ranchman Benton visited the office of General Villa in Juarez to remonstrate against depredations committed on Benton's estate. Reports widely differ as to what took place, Villa insisting that his life was threatened and that he had to use force to protect himself, and that subsequently Benton was formally tried, found guilty of attempted assassination of Villa, and executed. Friends of the slain man repudiate any basis for this explanation of the affair, and insist that an examination of the body would reveal evidences of a sudden killing of the ranchman at close quarters by a revolver shot. Villa, however, left to join the army, and in response to demands made on behalf of the United States Government for the body of Benton, showed a defiant spirit, refusing immediate co-operation. Delay in delivery of the body would result in the effacement by time of the bodily evidences as to the manner of the death.

Efforts were made in some quarters to inflame public feeling over this occurrence, and talk of intervention, international complications, and overturn of public opinion regarding the whole Mexican situation, filled the press. The government of Great Britain, however, showed a distinctly friendly spirit by refusing to take action that could be construed as inimical to the United States, or that would weaken the prestige of this country in dealing with Mexico. On the other hand, the administration at Washington took steps to get at the truth of the matter and so assured Great Britain. The disappearance of an American subject of German descent, named Gustav Bauch, who, it is stated, had been arrested as a spy by Villa and taken to Chihuahua City for trial, increased the tension. Secretary of State Bryan is said to have sent a communication through an American consul to General Carranza, warning the latter that he would be held personally responsible for the safety of Bauch. Steps were taken to trace the missing man, but latest advices indicate acceptance of the belief that he is dead.

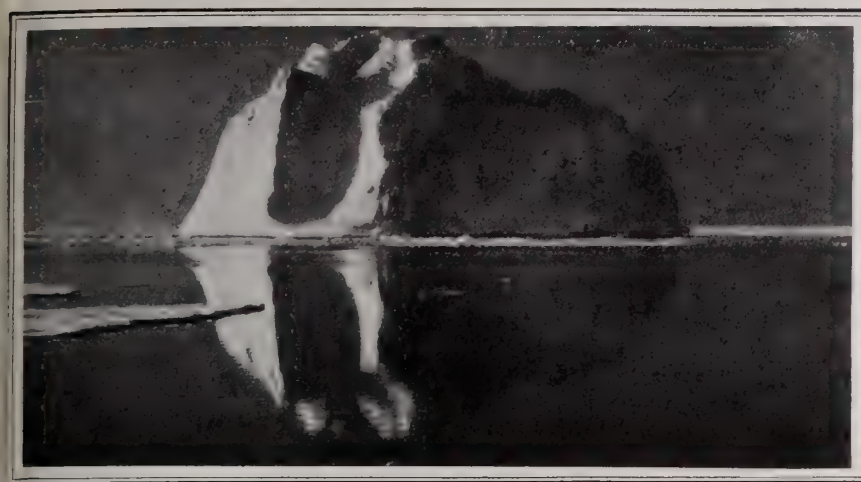
A crisis of serious gravity may be impending. President Wilson refuses to be stampeded, however, and still retains the control of the situation so far as active interference in Mexican affairs is concerned.

No new reliable news concerning the progress of the war in Mexico has reached the public. It is stated that the Huerta government is in position to take care of itself and to prevent any further marked successes by the rebels. It is certain that the cause of the latter will suffer in the eyes of the Powers by reason of the outrages which have occurred; but whether there will be a corresponding accession of sympathy for General Huerta is not so sure. Meanwhile the United States continues to entertain several thousand Mexican refugees at Fort Bliss, Texas, though whether the flower of the Federal army is there encamped it is difficult to say. This almost comic phase of an otherwise too serious situation will supply one of the most interesting chapters in the history of this present Mexican revolution.



SCENES IN THE MEXICAN REFUGEE CAMP AT FORT BLISS, TEXAS

AN ICEBERG CAN BE SEEN FOR MILES ON A CLEAR DAY



SHIPS CAN SOMETIMES APPROACH NEAR ENOUGH TO AWAKEN ECHOES

PATROLLING THE ATLANTIC

LIFE and property require to be safeguarded on sea as much as, if not more than, on land. For this purpose the ocean patrol has come into being. On the waste of waters there is every danger which taxes the best of human skill, foresight and carefulness to combat it. At a certain period of the year this danger of the deep increases, and, therefore, emphatic measures have been taken to escape it. This most dangerous time of the year is that in which the icebergs occur, when great masses break away from the parent glaciers in the north to float down in their frozen might into the lanes of travel traversed by the steamships plying between European and American ports. This period of utmost danger generally lasts from the beginning of March to the last of July. In some years the ice drift begins as early as February, and by March some of the bergs are so far south as to get in the way of the northerly course of vessels entering Canadian and New England ports.

U. S. REVENUE CUTTER *SENECA*

As the season advances the floating masses get in the main track of the big liners and it is then that the greatest danger is to be apprehended. To avoid them as much as possible the principal companies engaged in North Atlantic transportation between the ports of New York, Boston, Fastnet and Bishop's Rock direct their captains to take the most southerly course consistent with the time allowed for the voyage, from the beginning of February to the end of August, but even this does not preclude the possibility of coming in contact with the ice mountains that at any moment may loom up on the horizon in the very path of the vessel.

This southerly course, as it is termed, which is pursued during the spring and summer months, takes the vessels across the fiftieth degree of longitude (the region of danger) in latitude 41 degrees 30 minutes on the westbound passage and in latitude 40 degrees 30 minutes on the eastbound passage. Yet icebergs of immense size are frequently encountered on this track. The ill-fated *Titanic* was on the southerly course when she struck the berg that sent her down to the Atlantic graveyard. Many a stately bark which left the home port in high hope has come to grief in this dreaded section of the North Atlantic. The icebergs float down on the Labrador current and skirt Newfoundland, bearing south until they enter the warm waters of the Gulf Stream, where they gradually disappear. What adds to the great danger of these frozen dreadnoughts is the fog in which they are often enveloped when off the Grand Banks. Though the sharpest lookout may be kept, it sometimes happens that bergs ahead may not be sighted until too late for the vessel to steer her course.

It was the appalling catastrophe of the *Titanic* that woke the nations to the fact that no ship, however stanch, is immune from accident, and that the problem of elemental danger still remained unsolved. The *Titanic* was thought to be practically unsinkable. Proudly she steamed along on her maiden trip, defying winds and waves, a floating palace full of life and light, when, lo! out of the darkness of night rolled the grim sea monster which sent her to her doom. The news of her fate shocked the civilized world. The boasted science and skill of man were baffled, beaten, sunk beneath the waves by the might of the ice king. Then it was that thought was taken, not how to overcome, but how to avoid its irresistible power in the future. Our Navy Department, in the interest of life and property at sea, set aside two cruisers for patrol duty; that is, to scour the steamship track for icebergs and give warning of their location and approach. The U. S. S. *Birmingham* sailed Sunday, May 19, 1912, from Philadelphia for patrol duty near the ice fields. The primary purpose of this cruise was to locate the icebergs and field ice nearest to the transatlantic steamer lanes, patrol the ice field along its southern enveloping line, and endeavor by means of radio messages daily to keep ships at sea and the Hydrographic Office advised of the limits of the ice fields. Ships sighting ice were asked to forward news thereof to the *Birmingham*, which would relay it to other ships and to the shore. The radiograms were received by the Hydrographic Office, which gave them publicity at once at New York and other seaports, and published them weekly in the Hydrographic Bulletin.

A DIFFERENT MENACE ALSO SOUGHT BY THE PATROL

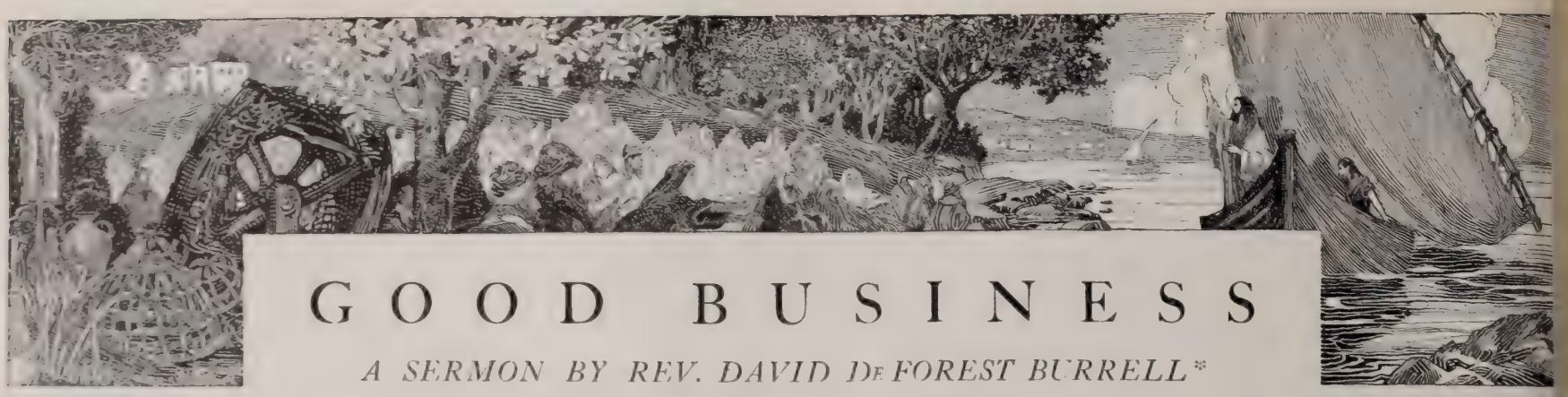
The U. S. S. *Chester* relieved the *Birmingham* June 7, and these vessels alternated in the patrol until July 6, 1912, when there seemed to be no further necessity for their presence.

Captain E. E. Johnston, commanding the *Seneca* in 1913, made an interesting report of his patrol. One of the bergs he describes as having two perpendicular faces, which gave out strong echoes, while the slanting faces returned no sound. "In all my experiences with icebergs," he states in his report, "I found the ordinary law of reflection to hold good. Perpendicular faces reflect sound, while slanting faces deflect it."

Some ships have reported icebergs half a mile long and 300 feet high. The commander of the *Seneca* did not see any of so great size. The highest he observed he estimated at 150 feet. The greatest distance from which he discerned an iceberg was eighteen miles on a clear day. "On ordinarily clear days," he states, "the average iceberg can be seen twelve to fifteen miles from the bridge, about a mile further from the crow's nest, and a mile still further from the signal yard. On a cloudy day, with good visibility, deduct about two miles from the foregoing. With the searchlight we were able to see an iceberg about three miles on a dim moonlight night, and two miles after the moon set. Concluding his report, this efficient officer says: "In my opinion, the only safe way to navigate regions of icebergs is to stop during thick weather and to run very slowly on dark nights. . . . In sheering to avoid an iceberg it must be borne in mind that with engines working ahead the vessel is pivoted on her stem, so that as soon as the bow is clear of the berg, the helm should be shifted in order to throw the stern away from the berg. At night and in thick fog, I should post the lookout as low down as circumstances would permit. In addition to this, the vigilance of the officer of the watch should be unremitting."

This year precautions have been taken earlier in the season to safeguard transatlantic travel. The *Seneca* has again been despatched to the ice-fields. The cutter left Tompkinsville, Staten Island, N. Y., on February 15 for her five months' cruise. The experienced Captain Johnston is once more in command. The *Seneca* is the only vessel that has been detailed for the service this year, but when the ice has moved southward so as to make a constant patrol necessary, an additional vessel will be sent out for the purpose, probably the *Miami*.

There has been a report that some of the big companies were to put on patrol boats of their own to supplement the government service, but as yet none of them has taken the initiative, although some of them have adopted the scheme of motor-boat scouts to circumvent ice perils in the North Atlantic. The new Allan liners *Alsatian* and *Calgarian* are the first vessels to be equipped in this way. On their next voyage each will carry two motor boats fitted with thirty-horsepower motors, and with wireless apparatus for signaling. During foggy weather these ice scouts will be sent ahead to report danger. It is said that the Cunard Company has also arranged for motor-boat scouts and that the new *Aquitania* will carry four of such craft to give warning of danger. The recent international conference for safety at sea had under consideration the whole subject of sea patrols.



GOOD BUSINESS

*A SERMON BY REV. DAVID DE FOREST BURRELL**

TEXT: "What is your occupation?" Gen. 46: 33

IS LIFE worth living? That depends altogether upon what you regard as the business of life. Tell me what you think you are here in the world for, and I will tell you whether your life, as you are living it, is worth while. What is your errand here? The pursuit of happiness? of pleasure? of social prominence? of power? of bread and butter? of money? Tell me; and I will tell you whether your life is worth living—as you are living it.

1. A man's business is that which has his heart. Any thoughtful person would say that business must be definite. A blunderbuss is not as business-like as a rifle. It is folly to be at work in the world without a well-defined notion of what you wish to accomplish.

> The busy world shoves angrily aside
> The man who stands with arms akimbo set
> Until occasion tells him what to do;
> And he who waits to have his task marked out
> Shall die and leave his errand unfulfilled.

But business is more than a definite purpose in one's activities: it is the controlling purpose. We speak of man's mere office work, or of his tasks at the bench, as his business; but we may be wrong in this. I know a carpenter who, if I asked him his business, would say, "Carpentry"; and yet I know that there is one thing nearer his heart, more constantly in his mind, having more control over his will, than his labor with hammer and saw. It is the bar at the corner saloon. Carpentry his business? No, drink is his business; for drink has his heart. The broker's clerk whose mind is not on the figures he is posting in his ledger, but on the figures to be posted at the noon-hour in the poolroom around the corner, has made gambling his business, for he has given it his heart. A shrewd man declares that no bank will succeed until it has a president who takes it to bed with him. Such a president has given his heart to banking. So it is with every man: the one thing which has his heart is his real business.

2. To be good business, it must pay. It must be profitable to God. Nothing can be good business in the world of his which does not pay him. This is so by virtue of the fact that we are his creatures, made in his moral image for his good purposes. When God said, "Let us make man," then came upon man the supreme obligation to serve God with his whole being. "Man's chief end is to glorify God and to enjoy him forever" is a doctrine based on the most obvious and fundamental of the teachings of the Scripture.

> Oh that I were an orange-tree,
> That busy plant!
> Then should I ever laden be,
> And ever plant
> Some fruit for him that dresseth me.

George Herbert's orange-tree, willy-nilly, obeys the gardener. But better than this is the case of him who, not of compulsion but deliberately, makes his chief business in life to bring forth fruit to God. That is good business for the creature which profits the Creator. Matthias Baldwin, founder of the Baldwin Locomotive Works, had been a jeweler in his younger days, and had turned to locomotive building because, as he said, he would be ashamed to give account to God of a life spent in the making of "gewgaws." Such a conscience is a good one to possess, driving a man to engage his heart and his talents in that which will best serve God.

Good business will be profitable to one's neighbors. From this point of view, Baldwin's "gewgaws" could stand no comparison with his locomotives. Good business is a neighborly business. A certain business man of the New York of a generation ago is credited with having consigned the public to perdition when it was clamoring for its rights. If that was his sentiment, he was no good business man, despite the millions of dollars he left behind him. Business posits obligation to neighbors near and far, known and unknown, and good business fulfils the Golden Rule. Handel had the right of it when, on being complimented on the entertainment which the "Messiah" had just afforded a court audience, he replied, "My lord, I should be sorry if I only entertained them; I wish to make them better."

That kindly spirit of service is an element of every good business, be it housekeeping, clerking, horse-shoeing, painting or what not. "Love worketh no ill to his neighbor: love therefore is the fulfilling of the law."

Good business pays permanent profit to oneself. It makes the man the better for having given his heart to this thing, whatever it be; it makes him more nearly what God meant him to be. "One thing thou lackest," said Jesus to a "successful" young man; "go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Was there any particular virtue in selling all he had and giving away the proceeds? Yes, indeed. It meant breaking with an unworthy life-purpose which had stunted the man's soul. "Rich" and "successful"; but, in Jesus' eyes, poor and a failure, because he had, in spite of all his formal propriety, been utterly selfish, a blessing to neither God nor man nor self. A worthy business must always employ and develop the whole man along right lines. He who puts into his mouth that which may steal away his brains is no good business man; neither is he who, while of strict probity in what he calls his "business," is in private life immoral. The drink of the former, the vice of the latter, are their true business, having their hearts; and both, injuring themselves body and soul, are failures in God's sight as business men.

The same can be said of the people who worship culture and intellect, and let their spiritual interests go uncared for. You will find them frequently in literary and artistic circles, absorbed in their professions; yet because that profession leaves them with dried and shriveled souls, it is a bad business. Whatever can take a Darwin, with a sensitive soul, with a bent towards beauty and spiritual realities, and at the end of life turn him out a machine of body and brain, mourning the atrophy of his spiritual and esthetic faculties, this too is decidedly bad business. Good business will surely make the best of the whole man, presenting him to God in the end as a servant fitter far for the larger business of heaven, where "his servants shall serve him."

> What is he but a brute
> Whose flesh has soul to suit,
> Whose spirit works lest arms and legs want play?
> To man propose this test—
> Thy body at its best,
> How far can it project thy soul on its lone way?

3. The Christian life is the only good business career. By the Christian life I mean a life controlled by a personal affection for the Lord Jesus Christ; an affection so strong that it makes the man feel, with Paul, that he is "the bondslave of Christ," and cry, with good old Davies,

> Lord, I am thine, entirely thine,
> Purchased and saved by grace divine.

Such a man believes that God has sent Jesus into the world to be his Saviour, to reconcile him to God by his death on the cross, to keep him in fellowship with God for all eternity. He is saved by Jesus; and love for Jesus fills his soul and becomes the controlling motive of his life.

Not long before his death Commander Booth of the Salvation Army thus explained his marvelous success: "It is only because Jesus has had all of me!" That is precisely my point: Booth became one of the best of business men from the moment he surrendered his will to Jesus' will; for his whole purpose was from that moment the aim which alone could make his life yield the largest profits to God, his fellow man and himself.

The genuine Christian life is the only life which fulfils these essential conditions of good business. It puts a man in right relations with the will of God, and keeps him there; it plants in his heart a deep brotherly regard for other men and their interests; it builds up in him the finest character, transforming him from glory to glory into the likeness of Christ Jesus his Lord. Where a man's heart is, there is his treasure, and there is his business. To become a Christian means, in effect, to get God's own conception of the business of life; to get God's own motive for pursuing it; to have God's own presence and power to help in the pursuit and to insure its success.

But the final argument for the Christian life as the only good business career is its permanency. The Christian, in all his labors here, is ever conscious of the nearing of the day when this apprenticeship shall cease and he shall enter God's presence, to serve him there. His business is in itself permanent engagement; and it is the only one which can show good and lasting results. It is productive of such eternal realities as character, the only thing a man can take out of this world into the next; and influence of the right sort, which never ceases, but ever widens; and it brings the man at last into the larger activities of heaven.

The affairs of God are eternal. His business never ends. His factories never shut down, no turn off their "hands." The work of what men call "business" shall end at last. Its counting-house shall crumble away. Its factories shall cease their hum. Its fortunes shall be dissipated and disintegrated into worthless dust. Its great names shall be forgotten. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Forever!

The other night I asked a man how long he had been with his firm. "Thirty years," was the answer; "I went there when I was eleven." A good long term of service, that; but—"he that doeth the will of God abideth forever!" Here is the permanent engagement a man wants; the profitable one as well, with all employees stockholders, and never a dividend passed. Amen! God give us grace to engage in this business with all our heart!

Compensation in Christian Service

THE following is from an evangelistic address by Rev. W. E. Biederwolf: "Who does not understand that there are compensations in life of far greater intrinsic value than monetary considerations?

"I preached in a little town in Indiana one bitter day in January. Down before me about three seats from the front sat a little old man with his wife. They were hard-working Germans, but I could not account for the way they kept their eyes riveted on the preacher. Immediately as I pronounced the benediction the old man fairly dragged the little woman to the front, crying: 'Come on Katrina, here he is.' The old man took my hand and put it in the hand of his wife and then with his own he held them both and already the little old-fashioned woman's eyes were filled with tears, while the old man said: 'Katrina, this is the man; this is the man who saved our Jacob,' and looking up to me he said with trembling lips, 'This is the father and mother of Jacob Dexter.'

"Jacob Dexter had been a corporal down in Cuba and it had been my privilege to lead him to Christ. A little later, the smallpox with its deadly blight came into our regiment and already four of the boys had been carried into the quarantine tent to do battle there for life, and a nurse was needed. In the spirit of his new-found Master Jacob Dexter volunteered to go. I can see him yet as he stepped in and the folds of the tent closed behind him. One after another he nursed his companions through, but the price he paid was his own heroic life. And one day, when his spirit had gone into the skies, we took his body down to the quiet burial-place, to the music of the waves and the moaning of the palms and the bugle taps, and laid it beneath the red soil just up from the beach.

"And a year after, that humble German couple had driven fourteen miles through the cold and storm, that they might have one look upon the face of the man who had led their boy to Christ. And think you not, as I stood there while the old man's lips trembled and I felt the hot tears of that humble-hearted, grateful mother falling on my hand, that I was getting paid? Yes, I am getting paid. You make no mistake when you say it, although you do not mean it well. There's nothing pays like leading some one to Christ."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, March 15. Luke 8: 5 and Matthew 13: 19. *"A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it." "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside."* Throughout this parable it is assumed that the sower does his work well: he scatters impartially the good seed of the divine Word. It is also to be noted that in this entire parable the declared enemies and manifest despisers of the Word, the open scoffers and infidels are not taken notice of. The parable deals only with people who come within the range of the preaching of God's Word. There is one class of hearers whose hearts are likened to a beaten path, a hard road, over which the traffic of the world passes unceasingly, and on whom the Word fails to make an impression. While they outwardly listen to the preaching, their thoughts are occupied with their everyday secular pursuits and vanities. Casting the seed of the divine Word into such hearts is like drawing a picture on the surface of a lake, or laying the foundation of a building in quicksand. The worldly mind, already more than overcharged with its own congenial thoughts of profit and loss, pleasure and frolic, vanity and conceit, malice and ill-will, and all that brood of blackbirds from the lower regions which inhabits the worldly mind of a selfish person, refuses to take in more, least of all the altogether uncongenial thoughts of God. We learn here that the devil is also a regular church-goer, and his business is chiefly with these people whose heart is like the hard-trodden ground. He snatches the Word from them before their mind has fully grasped its import. A wicked and worldly thought will suddenly dart through the mind while the person is listening to the preaching, and while he attends to this wicked thought he loses his hold on the truth.

MONDAY, March 16. Mark 4: 5, 6 and Matthew 13: 20, 21. *"And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended."*

A second class of hearers of God's word the Lord likens to stony ground. Beneath a thin layer of humus earth there is solid rock. Seeds sown into such ground are apt to germinate more quickly than in deep soil where the plant has a chance to grow downward more than upward. There are in the assemblies of Christians shallow listeners who are easily and readily impressed with certain features of Christianity and grow enthusiastic over the wisdom and the beauty of sayings of the Bible. They receive the Word with joy. But their old heart has not been crushed; when the demands which the religion of Jesus makes upon consistent followers—repentance from every sin, and faith in the divine forgiveness—reach the old hard nature in these people, they strike an impervious barrier to the growth of the little plant of temporary faith which had sprung up in them under their superficial meditations. When they are brought face to face with the practical consequences of faith, when they are told that they must live and do as they believe and speak, when they become aware of the sacrifices which they must make for Christ's sake and because of their Christian conscience, when the hot winds of the world's contempt and the nipping frosts of their former friends' displeasure descend on their feeble faith, the little plant withers and dies. They prove time-believers; they endure for a while, and fall away at the first serious tribulation.

TUESDAY, March 17. Mark 4: 7 and Luke 8: 14. *"And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit." "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."*

Here we have the third class of unprofitable hearers of the Word. Their hearts have not been grubbed and weeded of the thorns and briars of natural appetites, such as avarice and love of worldly pleasure. When they hear the Word of God they are impressed with its lessons, and the divine truth produces in them a certain conviction for sin, and a desire for the righteousness of the children of God. They become believers. But their faith remains stunted and dwarfed, because they fail to renounce those things which choke the spiritual life that has been begun in them. They would like to be with God's people, but they are loath to renounce the world and the things that are therein: lust of the eyes, lust of the flesh, and the pride of life. As a consequence, they bring no fruit to perfection. Theirs is a half-hearted, sickly sort of Christianity. They have the form of godliness and they deny the power thereof. The brethren often wonder why it is that they are so lukewarm, so impassive, so timid. If the veil were drawn from their hearts, the cause would be revealed: they hate to have their pet sins uprooted.

WEDNESDAY, March 18. Mark 4: 8 and Luke 8: 15. *"And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."* The good ground! The good and honest hearts of such hearers as "hear the Word and keep it," represent the last class of hearers of God's Word in this striking parable. These people take in the divine truth in its full scope and admit its every bearing on their thoughts, volitions and desires. They accept its teaching whether it wounds or heals, casts down or lifts up, denounces or encourages. They lay hold of it with penitent sorrow and trusting confidence that it is the Word which is able to save them to the uttermost. With patience they continue hearing, reading, pondering, and practicing what they have heard. It is a slow process, and much patience is required; but they are making sure and steady progress under the direction of sanctifying grace. The harvest of righteousness which in due time is reaped from the hearts of true believers more than makes up for the loss from the three-fourths of the field that yield no fruit at all or no satisfactory fruit. According to the gifts of grace which the Spirit distributes to the Christians severally, according to the talents with which each has been endowed, and according to the opportunities furnished to each believer to labor for his Lord, there is a thirtyfold, sixtyfold, and hundredfold yield. One believer accomplishes that many times more than the callous, shallow. and half-hearted church member.

THURSDAY, March 19. Luke 8: 8, 16, 17, 18. *"He that hath ears to hear, let him hear. No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bea; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."* The parable of the Sower is a lesson in hearing. Those who come within earshot of the divine Word have a great responsibility thrust upon them. God, who gave man the auditory organs and prepared the greatest message which ever enters the human mind by way of the ear or the eye, will consider all his labor wasted on those who have ears and hear not, eyes and see not, hearts and feel not the immense import of those things which God's Word declares to all, whether they be sinners or saints. Let every one ask himself: Why did God give me ears and eyes? And let those who mechanically go through the process of hearing take care *how* they hear. A great light has been kindled in the teaching of Jesus. This remarkable parable of the Sower in particular should arrest the attention of every man. This parable takes the cover from the secrets of many a nominal Christian's heart. It explains the reasons for many of the failures with which we meet in our church work. The revelation here made is of general application. A day is coming when the secrets of each individual hearer of the Word will be made known. He is a wise person who takes warning from this parable and receives its solemn teaching. He will increase his stock of spiritual knowledge and strength each time he hears the Word again. But he who refuses to heed this warning will lose even the little knowledge of divine matters which people think he has.

FRIDAY, March 20. Matthew 13: 13, 15. *"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."* "God would have all men to be saved and to come to the knowledge of the truth." He has given orders to preach the Gospel to all nations, to every creature. There can, therefore, be no previously conceived intention in the mind of God that men should not come to the knowledge of the truth. Our text states a consequence of human hardness of heart, not a purpose of the merciful Saviour who came to seek and save that which is lost. When men's hearts have waxed gross in worldliness, when their ears have been dulled by the din and noise of secular business, so that the still small voice fails to arrest their attention; when their eyes have been blinded by the glitter of the brilliant things of this life so that they do not behold the glory of God in the face of Jesus Christ; then it is that the happiest turns of the Lord's speech and the most picturesque presentations of the divine truth that can be made to them fails to impress them. Hearing they understand not, seeing they perceive not. "Unto us," says the writer to the Hebrews, "was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it." God has only one Gospel which is able to save all. He will save by no other means. If men render his merciful ministrations of none effect by their callousness, it is their fault if the Gospel becomes to them a savor of death unto death.

SATURDAY, March 21. Matthew 13: 16, 17. *"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."* The teaching of Jesus which proved to the Jews a stumbling-block and to the Greeks foolishness, which gave the rulers of the Jews occasion for cavil, proved a delight to the humble people who declared that never man spake like this man Jesus. A glorious season of grace had begun for every one in ancient Palestine when Jesus preached and wrought miracles. It was an opportunity for which David and Isaiah and all the prophets who had predicted the mission of the Christ would have envied the fishermen and publicans of Judea and Galilee. Our Lord encourages the devotion of his believing followers by telling them that they have chosen the better portion, though all the world should look with scorn on them and their beloved Teacher. They are blessed people, and the entire train of Israel's illustrious patriarchs and prophets would join in a chorus of jubilee and admiration, if they were to behold them in the company of Jesus. When the icy sneers and the chilling frowns of the would-be wise and self-righteous despisers of the Gospel in the high places of this world would freeze the ardor of our devotions, let us remember this estimate which Jesus places on the privilege of those who may hear his Word.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

A WEEK IN THE WORLD'S NEWS

Enlarged Kiel Canal to Open

FOR about five years a huge army of workmen has been engaged in enlarging the German canal connecting the Baltic and North Seas on a scale that will exceed the Panama Canal in many respects. According to statements, the new canal is about sixty miles long and shortens the trip from Baltic ports to Hamburg nearly 500 miles and to London 269 miles. $35,000,000 have been spent on the improvements, and this great artificial waterway will probably be opened with imposing ceremonies early this spring.

Fighting to Save Ocean Grove

THE perennial bill to incorporate Ocean Grove as a borough is again before the New Jersey legislature, and its fate is in doubt. Dr. Aaron E. Ballard, the head of the Camp-Meeting Association, which has for so long controlled the famous resort, went to Trenton to combat the bill, or to be there "at the funeral, if Ocean Grove as an institution is to be killed."

For and Against the Fair

IF THE reports sent to the American press are authentic, the Italian Government has voted $400,000 for official participation in the Panama-Pacific Exposition, despite alleged dissatisfaction in Italy over the literacy test clause in the pending immigration bill. At the same time final and positive word is received that the British Government is irrevocably committed to non-participation in the exposition, a decision that is not at all popular throughout the empire, according to the press reports.

Special Reserve Banks

AT THE close of the sixty days within which every national bank was required to signify its intention of joining the new Federal Reserve system, over 99 per cent. of such banks had accepted the act, a total of 7,473, leaving ten not heard from and eighteen which refused. As to the latter it is stated that some are already in process of dissolution. The combined capital and surplus of the banks accepting is just under $2,000,000,000. It now remains to select the cities where will be located the regional reserve banks, the enrolment of State banks and trust companies eligible for membership who may apply, and the fixing of routine details before the new system can be launched. The report of the organization committee is daily expected.

Legislating for the Army

THE Army Appropriation Bill was reported out of the House Military Committee on February 16, carrying items amounting to $94,214,173, about ten millions less than asked for by Secretary of War Garrison. In reporting the bill, it was stated that the army has cost the country over a billion dollars in the last ten years, and that that arm of defense was never in better shape than at the present. The reduction of the appropriation will deprive the militia of the benefit of some three and a half millions chiefly intended for field artillery and ammunition; $250,000 was allowed for military aeronautics; an increase in the number of enlisted men from 77,500 to 85,000 was refused. The Secretary of War is advocating the revival of the grade of lieutenant general in the army, chiefly to give to the army officers equal standing with the vice-admirals of the navy.

Renewing Arbitration Treaties

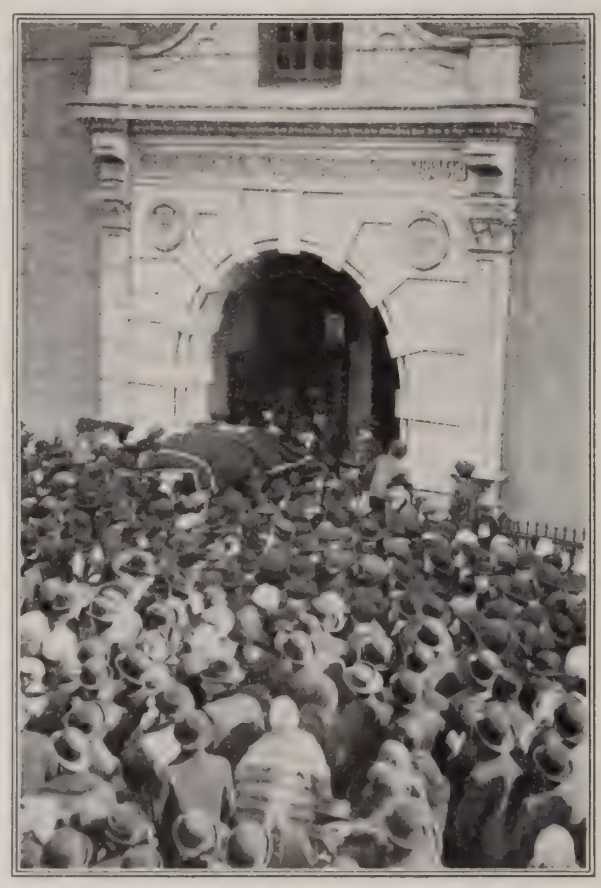
THE hotly contested battle in the Senate over the renewal of existing treaties with foreign nations ended February 20 in a complete victory for the administration by the ratification of treaties with eight nations, Great Britain, Spain, Norway, Sweden, Japan, Portugal, Switzerland and Italy, and the assurance that other similar treaties will be ratified as soon as sent to the Senate. This action was taken without roll call after the Senate had rejected an amendment looking to the exclusion from arbitration of questions of the character of the Panama tolls, by a vote of 10 to 15. Besides ending the tension which had existed in regard to these treaties the action of the Senate is taken to indicate the repeal of the toll exemption clause in the Panama Canal Act, and also serves to clear the international atmosphere, which had begun to grow a little cloudy.

Railroads Awaiting Rate Decision

DECISION by the Interstate Commerce Commission on the application of fifty-seven Eastern railroads for a five per cent. advance in freight rates has been disappointingly put off until September, with a possibility of an earlier ruling. The rumor prevails that the President is in favor of granting the advance in the interest of business in general, but this is not officially confirmed. Conductors and trainmen of the Northern Pacific have made a demand for increase in wages and other changes in working conditions, which may be followed by similar demands on other lines, but aggressive action to secure these changes will probably be deferred pending the decision of the Interstate Commerce Commission on the advance of rates.

Obey Remains in Marriage Service

A PROPOSAL to substitute the word "help" for "obey" in the Episcopal Church marriage service was defeated in the upper house of the Convocation of Canterbury, February 20. Considerable debate was given to the question, which in form was a tentative suggestion that both parties to the marriage contract should be addressed the same question in effect as "Wilt thou love, honor and help him?" The Bishop of Winchester intimated that the traditional authority for the use of the word "obey" scarcely justified its retention. The omission of the word, however, might leave the headship of the family uncertain, in the opinion of some. Bishop Lincoln, who was to introduce the proposal, finally asked permission to withdraw it from consideration, which was granted with "a chorus of approval."



BURIAL OF SACRED JEWISH SCROLLS IN A PHILADELPHIA CEMETERY

ALMOST the entire Hebrew colony in Philadelphia and many Jews from surrounding cities attended the burying of the sacred scrolls on a recent Sunday. The scrolls were damaged in a fire that destroyed a synagogue recently, and in accordance with the ancient Hebrew law in relation to such objects when outworn or otherwise rendered no longer usable, the remains of the sacred books were gathered together by the priests, placed in a coffin and carried to the cemetery in a hearse, followed by the mourners in carriages as in a regular funeral. At the cemetery the burial services were read by the rabbis and the remains of the sacred books consigned to the earth. This is one of the very few times such a ceremony has been performed in this country.

Temperance by Martial Law

THE governor of the State of Oregon, Oswald West, announces his intention to send Miss Fern Hobbs, his secretary, to the small town of Cove and "clean it up" in the manner Copperfield recently was set straight. The method there employed was to give Miss Hobbs an escort of three militiamen instructed to see that her orders were carried out. The saloon interests throughout Oregon have given the governor no end of trouble, and appear to have been able to secure the connivance of town and county officials for the open disregard of the law. Governor West is quoted as saying: "The thing which decided me to act in Cove was a letter from a woman who states that her husband is being ruined by drink, notwithstanding her appeals to the saloon men not to sell him liquor. The saloon interests have instituted damage suits against the governor, who asserts that a verdict in their favor would be the best monument he could desire.

Illinois Women Vote

ON FEBRUARY 24, the first opportunity for women to vote in Illinois brought less than one third of the registered women to the polls. More than 1,000 women served as election officers and were early at their places. The small vote is explained in part by unwillingness of the women to declare a political preference in a primary for the nomination of aldermen, which was the nature of this election. Mrs. Ariadne Pratt, ninety-one years old, was taken to the polling place in a wheeled chair, and Mrs. Eveline G. Dunn, ninety years old, said to have been at the convention that nominated Abraham Lincoln for President, also voted.

Notorious Murder Case Reopened

BY a vote of six to one, the New York Court of Appeals granted a new trial to ex-Police Lieutenant Charles Becker of New York City who was under death sentence in Sing Sing Prison for his alleged part in the murder of the gambler Herman Rosenthal on January 19, 1911. The decision is based on errors declared to have nullified the first trial, which was a sensational event. District Attorney Whitman is understood to intend to press the case for re-trial, though in the opinion of many the accused man may go free. The four gunmen convicted for the same crime have been sentenced to die in April, their appeal for a new trial having been denied.

Double-Shell Liner Launched

THE White Star liner *Britannic*, whose keel had just been laid when the *Titanic* sank, was ceremoniously launched at Belfast, Ireland, February 26. This 50,000-ton steamship was remodeled because of the *Titanic* disaster so as to give the vessel the advantage of every safety device possible, the most striking feature of which is an inner skin throughout the most vulnerable part of the hull. The *Britannic* is over 900 feet in length and is equipped with triple screws, and by reason of her extra bulkheads and double shell is considered to be practically unsinkable.

News in the Making

AT HOME: The third International Congress on the Welfare of the Child is planned to take place in Washington, April 22 to 27, under the auspices of the National Congress of Mothers, with a very comprehensive program.—Celebration of the 300th anniversary of the opening of New York as a port of commerce will begin March 27 to last throughout the summer.—A colony of small dwellings is being erected by pouring concrete into steel forms at Midland, Pa., by a Pittsburg steel company.—New York State Assembly considers new banking measure providing among other things for a State land bank for the benefit of farmers.—General manager of Union Pacific reports excellent farming prospects in the West, and predicts a record spring traffic.—Lawyers and educators in New York organize American Academy of Jurisprudence, electing ex-President Taft as its president, and ex-Judge Alton B. Parker, vice-president.—Incoming North German Lloyd liner reports fifteen hundred ton iron vessel abandoned in path of ocean traffic.—General Coxey advances plans for marching one million unemployed to Washington on April 16.

ABROAD: The annual maneuvers of the British navy will be omitted this year at a saving of two and a half millions, according to reports.—A press despatch states that 900 American tourists en route for the Holy Land reached Constantinople, February 22.—A London church invites Rev. J. H. Jowett to assume its pastorate.—Revolutionary element and railroad strikers join in serious public disorders in Lisbon, Spain. Railroad communication between Lisbon and the Spanish frontier disorganized.—Reports from Berlin indicate collapse of the movement in the Reichstag to undermine the power of the military.—Baseball game between two leading American league teams at London witnessed by thirty thousand, King George starting the play by throwing out the ball.—Famous *Punch* cartoonist, Sir John Tenniel, dies at London February 26, age 94.—The German admiral von Diederichs takes issues with Admiral Dewey on the latter's narrative of the battle of Manila Bay; considerable exchange of views is made through the press.

LARGEST GOOSE FARM IN THE WORLD

AT MANSFIELD, Ill., is the largest goose farm in the world, owned by William H. Firke, banker-farmer and "Goose King." In the fall of the year visitors may see a flock of ten thousand geese.

Mr. Firke's farm, which is almost a plantation and is sometimes called the "Goose City," is located just outside the city limits.

One of the surprises for visitors is the jail for bad tempered and unruly birds. A bird caught misbehaving is sentenced by Judge Firke, and while incarcerated gets all it can eat and drink until it is so fat it can scarcely waddle. But instead of being permitted to associate again with the self-respecting geese, the jail-bird is hustled off to the market.

There is also the goose hospital. Many of the geese are injured on their way to the farm, and a few others have the customary ailments of the tribe. "More than half of them are saved by the attention which is given in the hospital," states Mr. Firke, who believes that a hospital is a real necessity in the modern manner of handling poultry on a large scale. Mr. Firke's dealings with the geese have only to do with the fattening of them, very few being born on the large estate. Hatching geese is too slow a process for a man who wishes to make money fast. Mr. Firke's farm is a colossal fattening ground where the geese are kept on an average of only three weeks. They are received in carload lots from the South, principally Tennessee, young and gaunt, possessed of big frame and ravenous appetite; round and fat they are shipped three weeks later to the New York market, which is the best in the world.

The goose magnate states that he makes more money from his geese in a few weeks than he does from his bank in a year. The average goose costs him about seventy cents, and later sells in New York City for $1.70. The feed of the bird during its stay on the farm costs about thirty cents, and the freight bill is twenty cents more, leaving a profit of fifty cents on each bird; and Mr. Firke handled more than fourteen thousand geese last season.

A SMALL SECTION OF THE GOOSE CITY

Plenty of shelled corn and fresh water is the diet on which geese thrive. The first two weeks on the farm they are allowed to graze in the fields, but the final week they are kept closely housed and fed all the corn they will consume. Each of the houses has a concrete floor, is well lighted, has good ventilation and is connected with a farm watering system. They are not heated, as the geese, when protected from the weather, can withstand a temperature of twenty degrees below zero.

Late in the summer of each year Mr. Firke's buyer spends several months in the hills of Kentucky and Tennessee, where goose raising is an important industry. There the geese are purchased, some here, some there, but scarcely ever in lots of more than a hundred. Sometimes the geese are assembled in places remote from a railroad and must be driven miles before they can be loaded. The driving is comparatively easy, but before the long march over the rough and rugged roads is started, the geese must be shod. Rough roads will make even a goose footsore. Shoeing geese is a simple matter to the goose raiser. The birds are driven over soft tar or pitch, and then onto beds of fine sand. The sand and tar forms a soothing mixture and affords great protection to the feet on the long marches.

Like many other fortunes. Mr. Firke's wealth had its origin in thrift. He commenced work as a laborer on a farm near Mansfield for $22 per month, and by strict economy saved $200 the first year. He invested his money in Illinois land, worked like a beaver, and now has his reward.

ERNEST DAVIS.

"SCRIMP"

BY BERTHA HELEN CRABBE

HOW Scrimp's cheery whistling rang through the house that morning as she hobbled about on her crutches, helping the children to dress! What wonderful stories she told in between the whistling when she was forced to pause for breath!

"And this very, very morning I will enter the wonderful palace!"

"Then will you be changed to a beautiful princess without crutches and without a hump on your back?" Molly asked eagerly.

Scrimp was silent for a moment, then her voice rang out strong and clear, "Bless me, no, child, but when I enter this palace, there I will find book after book waiting for me; waiting just for me! Think of it! And I will find the magic key that opens every single one and—"

"Huh, books!" Susie interrupted contemptuously, 'they ain't nothin' to find in a palace; just old study books!"

"Oh, but each book is the door that opens into a wonderful, enchanted country!" Scrimp explained eagerly as she pulled Bobbie's stockings up over his plump little legs.

"Ouch, your hands is cold, Scrimp!" Bobbie wriggled out of Scrimp's reach.

"Sit still like a good boy, Bobbie. S'pose I should be late! Susie, you run and look at the clock again. Only half-past six? Dear me, how slow the time goes! Come, now we're ready to go down stairs."

In the kitchen, a tall, thin woman with tense, nervous face, moved about the breakfast table, waiting upon her husband and son. When she heard the click of Scrimp's crutches upon the bare stairs, she said appealingly, "Now, don't either of you say anythin' to Scrimp against her goin' to high school; she's so happy about it, she don't know what to do."

With his mouth full of bread, Mr. Gillen mumbled indistinctly, "Fool notion! She'd ought to be workin' in the fact'ry. A few more dollars a week with this big fam'ly—"

"You just hush right where you are, Sam Gillen! You'd ought to be ashamed to even think of sendin' a poor little twisted mite like her to work in the fact'ry! Not another word out of you!" then in softer tone, "Just hear her whistlin'!"

The children came running into the room, eager for their breakfast. Scrimp followed more slowly. Her whistle ceased abruptly when she saw her father and brother. She moved quietly about the kitchen, helping to pack the dinner pails. Her hands trembled with excitement, her eyes shone.

When he had finished eating, Mr. Gillen put on his coat and cap, and taking his dinner pail walked out of the house without a word. His son followed more slowly, passing for an instant at Scrimp's side to say sarcastically, "Hear you're goin' to high school, Scrimp. Expect to enter college next year?"

"Don't you tease her, Will." Mrs. Gillen's voice was sharp. "Go on to work."

Will's sullen face hardened. "Yes, go to work," he muttered, "that's all a fellow hears from mornin' till night; work, work, work." He gave Scrimp a rough little push and went shambling after his father.

Mrs. Gillen walked over to the window to watch him go. Her tense face twisted into a deeper frown. "He's gettin' that same shif'less slouch that they all have," she murmured to herself, "but I don't know what to do about it." She turned away with a hopeless sigh. "I've ironed your blue dress, Scrimp," she said, "and there's your hair ribbons over the back of the chair."

"Oh, mother, do you think it's time to change my dress, now?" Scrimp asked tremulously.

"You might as well be ready. The trolley leaves eight sharp, and you don't walk real fast."

The children stood around admiringly while Scrimp changed her dress and fixed her hair. This was a wonderful day for the Gillen family; this day when Scrimp was to go for the first time to that superior place of learning called a high school. There were not many children of that factory town who could even boast of being "graduated," which expression meant to them the completion of the eight grades of the grammar school, and to think that little Scrimp had not only "graduated" but was actually going to attend the high school at Callenville! Already, to her family she was as one set apart from the common people of life; one held but a bit lower in their estimation than those people of exalted learning, called teachers!

"I—I can hardly believe it's true!" Scrimp cried breathlessly as she tried to tie her hair ribbons with hands that would tremble, "I thought I'd have to go to the fact'ry like the other girls, and now—and now— Oh, it's so wonderful, so wonderful! Why, some day, mother, some day suppose—suppose I should know enough to be a teacher!" Scrimp's voice fell almost to a whisper upon that last word. She was frightened at the very idea of having voiced such a presuming thought.

"I bet you could, Scrimp," Susie said admiringly. "I bet you could be right now; you know so much!"

"Oh, Susie, child, I don't either. Why, I don't know hardly anything. But I'm going to learn; you just bet I'm going to learn and learn and learn, and maybe, some day—" Her eyes grew bright with dreams. "Oh, isn't it wonderful, wonderful!" she cried with a little catch in her voice. "Think of all the heaps and heaps and heaps of books waiting just for me and—"

"Now, Scrimp, you'll get all tired out just thinkin' about it," Mrs. Gillen interrupted; "you got to take one thing at a time and not try to do everything to once. There now, see how crooked you tied that ribbon and how rough your hair is. I guess them teachers won't think much of you that way." Mrs. Gillen smoothed the girl's hair and re-tied the faded ribbons. "My land, Scrimp," she said, "nobody'd ever think you was sixteen, you ain't a day bigger'n twelve."

"I'm clear up to her eyebrow," Susie put in importantly.

"Oh, mother, you don't s'pose they'll think I'm too small and won't let me in?" Scrimp's eyes were full of anxiety. "I'll tell them it's because that hump on my back sort of doubles me up. Oh, you do s'pose they'll take me?"

"Sure they will; now don't you worry, child. Have you got a clean han'kerchief? There, here's your dinner pail. You be sure and eat a good dinner, Scrimp, and be careful gettin' on and off the trolley. Good-by, we'll be lookin' for you on the four o'clock car."

"Good-by, mother, good-by, Susie and Molly and Bobbie! Oh, I'm so happy, I'm all shaking and shivering inside!"

Mrs. Gillen peered anxiously down into Scrimp's thin little face. "Here, Scrimp, you let Susie go to the corner with you to carry your dinner pail."

And so Scrimp started off, but she had gone only a few steps when she turned and called, "Mother, you don't s'pose they'll call me Scrimp to the high school, do you? It always makes the hump on my back so heavy when folks call me Scrimp!"

Mrs. Gillen looked at her in bewilderment for an instant. "Land, no," she said, "they'll call you Marietta just like they done to the school here." And long after the bent little figure had hobbled out of sight, Mrs. Gillen stood staring out of the window, murmuring over and over, "Marietta, Marietta, Marietta," as though she were gradually realizing the significance of an unfamiliar word.

Continued on page 254

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Will Justice Be Done?

IT IS always a misfortune when, through some legal fault or mischance, a great crime is permitted to go unpunished. When it became known that the New York Court of Appeals had reversed the conviction and sentence of ex-Police Lieutenant Charles Becker, who was tried for being accessory to the murder of Herman Rosenthal, the gambler, the public experienced a distinct shock of surprise.

The whole case against Becker was so strong, and the evidence which had been introduced showing the corrupt relations with the criminal class of the "system" he represented was so convincing, that it was regarded as a practical impossibility that there could have been any mistake in procedure. Now, the highest court of review in the State reverses the verdict, and District Attorney Whitman announces a new trial. The Appellate Court does not really touch the question of the guilt or innocence of the accused, but simply the faults in procedure. It is held that through these faults the prisoner was deprived of the protection which our laws accord even to the worst criminal, giving assurance of a fair and unbiased trial. Everybody remembers the trial of Becker. It was as though a whirlwind of justice had overtaken the bold and reckless offender, whose crime was so convincingly proved that even the gunmen did not attract so much attention as this man who, after years of unsuspected complicity with lawlessness, had at last been overtaken and exposed.

Now we are to go through all the labor and expense of a new trial, which will cost many thousands of dollars to the taxpayers. Let us hope that the faults of the first proceeding may be avoided, that the "atmosphere" may be strictly regulated according to the requirements of judicial fairness, that clamor may be excluded and that out of it all may come real justice.

Prayers for a Prisoner

HOW would you feel if you were in prison and knew that on a certain day thousands of people were praying for your release? This strange experience will be given to Baron Yun Chi Ho, the great Christian leader of Korea, on Sunday, March 22, when the members of the Epworth Leagues of the Methodist Church and the Methodist Church, South, are to study the story of his life and unite their petitions at the throne of God for his release.

In all of this there seems a striking reminder of Pentecostal days when Peter was imprisoned and "prayer was made without ceasing by the church unto God for him." Baron Yun has been a true apostle, and his story is as thrilling as any tale of adventure, heroism, suffering, opposition, triumph and fresh disaster that has ever been told. The story is interesting also because it has not yet ended. The last chapters remain to be written. And it is still more interesting because we may, personally and individually, have something to do with its ending. When the prayers of a multitude are asked for, every prayer counts. Let all Christians unite with these young people in praying for the restoration to freedom and to opportunities of service of this knight of the Cross, whose services to Christ's kingdom can so ill be spared.

The Literacy Test Again

AN IMPRESSIVE incident took place in Chicago on Washington's birthday, when three thousand aliens at a public gathering took the final oath of allegiance as citizens of the United States. It was probably the most unique and inspiring "coming out" party on record. They represented many different nationalities, but all were inspired with the same desire to become citizens of the great republic, and when with hands uplifted they swore loyalty to the flag and constitution, and obedience to the government and laws, there was not a voice raised among the spectators questioning the desirability of these new additions to our national household, nor did any speaker hint at the need of a literacy test to decide their acceptance.

In the public discussion which has been stirred up by the proposed literacy test in the immigration bill now before Congress, many interesting things are coming to the surface which strongly support the view expressed in THE CHRISTIAN HERALD that such a test is a very doubtful expedient as a means of determining a man's qualifications for American citizenship. As long ago as 1821, similar objections to those now urged against all immigrants from various lands were raised in opposition to the German, English, Irish and Scandinavian immigration. In a recent address before the New York University Forum, Dr. Louis Marshall pointed out that the commissioner of the United States Department of Education had reported that there is far less illiteracy found among the children of immigrants than is generally supposed. Then he proceeded to the further argument, which is not to be set aside. "Illiteracy," the speaker continued, "does not affect a man's working power when he digs your subways, builds your aqueducts, and works on your railroad building. Certainly illiterate immigrants are far more capable of doing that work than immigrants from Oxford and Cambridge, or from the Sorbonne, or from the University of Heidelberg."

A Pioneer Profit-Sharer

THAT kind of practical philanthropy which takes the form of profit-sharing did not begin with Henry Ford. There have been many instances of its successful introduction, on a good-sized scale, within the last ten years and some even earlier. One of the most notable of the pioneer philanthropists of this class was Joseph Fels, the wealthy manufacturer who died in Philadelphia on February 22, and whose profit-sharing experiments antedate Ford's by many years. He was a big-hearted, clear-headed Virginian, well educated and with views far ahead of his day and generation. Partner with his brothers in a large manufacturing business, he began to divide the profits several years ago, making a start the first year by distributing $50,000 among the employees as their share, a sum which was increased afterwards as business permitted. He did not, however, confine his energies to a single line of action, for Mr. Fels was many-sided. He was an ardent advocate of political reforms and devoted a considerable part of his large income to schemes for the social, industrial and political betterment of workers' conditions. It was not alone his wealth that spoke for the sincerity of his purpose, though he gave to these philanthropic objects $100,000 a year; he labored incessantly, lecturing, traveling and writing, to make his dreams come true, to transform hope into reality. The world has known but little of Joseph Fels, but the lesson of his life, so full of energy and broad-minded, intelligent helpfulness, should not be overlooked or forgotten.

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Head Knowledge and Experience

AN OLD sailor related to a friend an incident of his attempt to get a commission as sailing-master in the navy at the outbreak of the Civil War. He was a young man then, but he had for some years been master of a sailing vessel and had navigated many seas. When he presented himself before the examining board, one of the graduates of Annapolis questioned him: "Do you know how to calculate lunars?" "Yes, sir." "Will you tell us how you would use a lunar observation if you thought you were near a dangerous shore?" "Yes, sir. I should take a lunar observation and put it on my log-slate; then I should go on deck, and stay there, using the lead as faithfully as I knew how until morning, when I should hope to get sight of the sun."

It happened that the chairman of the board was an old merchant sailor, and he said, "You are right, young man. I have often filled both sides of my slate with calculations of lunar observations, and thought they were correct; but in case of danger I have left my calculations on the slate, and have gone on deck and trusted to the soundings until we got an observation of the sun."

Head knowledge is good, and the learning of the schools by no means to be despised. It may lead us into assurance of the truth of the Bible and the divine origin of Christianity. It may bring satisfaction to the intellect, and its conclusion may seem incontestible. But not on these in the time of real trial or spiritual danger does the believer depend, if he has been much upon the sea of life. Then he forgets the arguments that convinced his reason, and leaves on the shelf the wonderful findings of scholarship in support of the old Gospel. These have their value, of course, and he is glad to use them when in safe waters; but he does not want them now. He goes apart and sounds the depths of his experience; he takes the testimony of his own heart to the faithfulness of God, the sufficiency of his grace and the power of Christ's resurrection. Thus communing with himself, he waits—if he must wait—till he gets sight of the Sun of righteousness. Then, when the gracious beams flood his soul, he knows where he is, and all is well. "He hath the witness in himself." Better than all the rest is the argument from experience.

General Notes

—AN UNCONFIRMED rumor comes from Vienna of the capture of two American citizens by Albanian brigands. One of them, a missionary, is said to have been killed by his captors. The report is that both of the Americans were engaged actively in distributing relief near Elbasan.

—THE "ARSON SQUAD" of the militant suffragettes in Great Britain has turned its attention to the burning of churches. In the destruction of the historic church of Whitekirk, Dunbar, Scotland, on February 26, there was involved the loss of many precious Scriptural relics from the Holy Land, which had been in the possession of the church for the last eight hundred years.

—TO MAKE a successful war on the fly pest, which reaches its maximum in midsummer, the campaign ought to begin now. The Merchants' Association of New York has issued a bulletin strongly urging that war on the pest should start in the winter, when the hibernating fly, which is the prolific ancestor of the summer swarm, can be easily destroyed. "The progeny of a single pair of flies," says the bulletin, "assuming that all live, if pressed together at the end of the summer, would occupy a space of over 14,000,000,000 cubic feet!"

—A NEW CHAPTER has been written in the history of Antarctic exploration by Dr. Douglas Mawson, a young Australian, who set out from Tasmania, December 2, 1911, with fifty men, and has now returned after accomplishing much that he had undertaken to do and some things not on his program. The chief object of the expedition was to explore a vast unknown section of the south polar region known as the Australian quadrant. A great deal of important geographical and other scientific information was obtained, and immense collections of objects were brought back. The work was conducted by three divisions, Dr. Mawson, Lieutenant Ninnis and Dr. Mertz forming one party, and almost at its outset Lieutenant Ninnis perished in a bottomless crevasse, the sledge of supplies also falling in. The two men then faced a return journey of over a hundred miles, in the progress of which Dr. Mertz died of starvation and Dr. Mawson was saved only by the unexpected finding of a food cache. This heroic and thorough expedition has doubtless enriched human knowledge, and has given new names to the empire's roll of honor.

A JOY IN THE HOME

I received your kind communication, and wish to thank the donor very, very much. I am sure THE CHRISTIAN HERALD brings no more joy than it does in my home, where it has been the means of answering prayers for years. I just couldn't live without it now for its good influence on my husband. I pray God's blessing on each copy, and hope they may prove to others as much good as to us. Again thanking you for THE CHRISTIAN HERALD and *The Christian Herald Almanac* for 1914, I remain,

Apponang, R. I. MRS. M. D.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Government Reindeer in Alaska

UP TO ten years ago the United States Government had imported into Alaska 1,280 reindeer. They have grown to be 35,000, and experts say there is range and food enough for ten million of these animals. The government's local superintendent has contributed to a Chicago cattle paper facts that are of intense interest about the Alaska reindeer industry. The deer are distributed to promising young natives who act as apprentices for four years. At the end of the first year the apprentice receives four female and two male deer; the second year, five females and three males; third year, six females and four males; fourth year, six females and four males. In addition he receives for the first three years provisions to the amount of $150, $100 and $50, respectively. The native becomes the absolute owner of the deer only after the four years of apprenticeship. The reindeer live during the short summer months on coarse grass and weeds and on the foliage and fresh shoots of willows and other bushes. In the long winter they subsist on moss, which with feet and horns they dig out of the snow. The average reindeer is broken to harness at two years of age and will draw his master and 150 pounds besides forty or fifty miles a day. He is driven five or six years, till his speed becomes slower, and then he is butchered, his hide making the warmest possible clothing for an Arctic winter, and his body the most palatable and nutricious food. If what is claimed is true, then the question of the meat supply of the nation will have been greatly aided in its solution. In Palestine they did not have the hardy reindeer which required cold and snow, but there lived there many varieties of the deer family. Venison was prized as a choice article of food by the people. We find these words in the Scriptures:

These are the beasts which ye shall eat: . . . the hart, and the roebuck, and the fallow deer. (Deut. 14: 4, 5.)

Thackeray's Letters

A NOTABLE collection of letters from Thackeray, the famous English author, to freinds, were sold at auction in New York on February 25 for a total of $8,877.50. These letters, although signed simply with the great author's initials and undated, are now regarded as a literary treasure, as they deal with affairs of the heart and affections and show the author's mind on these subjects. A very large price is sometimes paid by curiosity hunters for the possession of the intimate correspondence of great authors who have passed away; yet it is a question whether any of the letters of this class have exerted a thousandth part of the influence of a single line from the pen of the aged apostle, who, with failing eyesight and trembling fingers, wrote to his friends in words of love and encouragement:

You see how large a letter I have written unto you with mine own hand. (Gal. 6: 11.)

Officer Slain in Duel

A FATAL duel, in which an advocate named Babocsay shot his brother-in-law, First Lieutenant Hajdn, a military airman, occurred at Budapest on February 20. Babocsay and his wife had a serious quarrel over a new hat, and she called her soldier brother to the rescue. Babocsay made some insulting remarks, which the officer resented. Hajdn's superior officer, hearing of the affair, commanded him to fight for the honor of his uniform. The duel, which was kept secret, took place at Budapest on Friday. Babocsay hit and killed his brother-in-law. Frau Babocsay, horrified at hearing of her brother's death, attempted suicide and was taken to an asylum. New hats are very close to some women's hearts. Many family troubles grow out of as trifling causes as the disagreement about a new hat. What honor was maintained for the family or the Austrian army by this shameful butchery? Fortunately, duelling, so common in the past, is now counted as a relic of barbarism. Many of the wars of history, with their wholesale massacres, have grown out of causes as trifling as the quarrel over a hat. These individual and national murders have been in disobedience of the command:

Thou shalt not kill. (Ex. 20: 13.)

Save Boys From Drowning

TWO policemen had a narrow escape from drowning recently when they jumped into the freezing waters of Jamaica Bay at Rockaway Beach to rescue two little boys who were being carried out toward the sea on a floe of ice by a swift tide. The little fellows huddled in the center of the cake and cried for help. One of the companions ran to the police station a few blocks away, and Patrolmen Timothy O'Connor, James Manning, and Hugh O'Donnell ran to the pier. O'Connor and O'Donnell plunged instantly into the water and started to swim out to the boys, and tried to steer the ice cake back to the dock. O'Connor was so overcome with the cold that he began to sink. O'Donnell, just behind him, swam back to the pier with him. O'Donnell then went back after the boys. Fighting his way through the ice he reached them, and pushed the cake on which they stood back to the pier, when, from shock of cold and exhaustion, he completely collapsed, and but for the relief afforded by other policemen he would have perished. Some policemen are spoiled by temptation and by corrupt political leaders, but as a rule they are true as steel and pure as gold, risking their lives freely for the property and life of the community.

Neither count I my life dear unto myself. (Acts 20: 24.)

War Veterans Devoted Friends

IT HAD been planned that the flag above the Soldiers' Home at Kearney, N. J., should fly at the top of its mast on Washington's Birthday, but it flew from half-mast. In the morgue of the Home, under another flag, there lay the bodies of two old men, both veterans of the Civil War and intimate friends since they met at Gettysburg in 1863. The two men were John DeForest, seventy, who belonged to the hospital corps, and Michael Clark, seventy-eight, of the infantry, who was wounded at Gettysburg and nursed back into life by DeForest. After the war they kept up the intimacy of their friendship by correspondence. About fifteen years ago Clark went from New Brunswick, N. J., to the Soldiers' Home at Kearney, and DeForest, who lived in Iowa, to the Soldiers' Home in Marshalltown, that State. Three years ago DeForest was transferred to the Home at Kearney, and the two old chums were inseparable and perfectly happy. Clark became very ill and his friend insisted on nursing him, but could not save him. The hand of death that laid low his friend struck him very hard. As they were taking the body of Clark to the morgue he ran ahead to open the door, and fell dead in the open doorway just as his friend's body reached it. On the next day they covered the two coffins with one flag and buried them in graves side by side.

They were lovely and pleasant in their lives, and in their death they were not divided. (II Sam. 1: 23.)

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PANAMA CANAL OPENING SOON

COLONEL GEORGE W. GOETHALS, president of the Panama Canal Commission and the appointed governor of the Canal Zone, went to Washington recently to appear before the Appropriation Committees of Congress in regard to the annual canal budget. He is anxious that the $2,000,000 provided in the urgent deficiency bill be granted without any halt or delay, as it will be necessary to secure the completion of the canal and its opening for commercial purposes by July 1. The finishing of the canal by that date will depend on the progress made in clearing the Cucaracha slide and getting the force of pilots and canal operators trained for the duties of taking the ships from ocean to ocean. But Colonel Goethals promises to be ready on July 1. Speaking of the reorganization of the canal government, Colonel Goethals said that no wholesale reduction of the force would be made on April 1, and that there would be no change of administration except that the governor and not the commission would be at the head of affairs. Artillerymen who are now in the temporary camp at Corozal, Panama, will man the guns of the canal fortifications. The canal will not only promote in a marvelous degree the commerce of the world, but also in as great a measure the establishment of Christ's kingdom in the earth in fulfilment of the promise: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72: 8.)

Mouse and Girl

A TELEPHONE girl in one of the villages at her task late the other night saw what she thought was a mouse dart across the floor. She stood upon a chair and silently watched. Sure enough, it was a real mouse eating crumbs from the luncheon she had been eating. She began to scream hysterically and ran to a closet in which she had hung her wraps and shut the door. It had a spring lock, and she called and cried in vain for help till morning. Meanwhile the calls on the telephone were unanswered, and the whole telephone system of the community was tied up by the little mouse. How much trouble a little mouse can make in the realm of matter and mind! The girl ought to have known that the mouse was more afraid of her than she could have been of it. What terror her shrieks must have given it! The closet into which she fled for safety was very likely the home of the mouse. The old-fashioned girl's scream and spasm of fear over a mouse or toad or beetle or some harmless creature has given place to an era of level-headed, self-reliant, brave girls and young women. The average telephone girl is one of the most quick-witted and courageous of this class of persons. Courage to meet real as well as imaginary dangers in the material and spiritual world is necessary to character and efficient conduct. The divine injunction is:

Be strong and of good courage, fear not, nor be afraid of them. (Deut. 31: 6.)

Floods in Southern California

SOUTHERN CALIFORNIA was swept by a flood following a downpour which started Tuesday, February 17, and yielded from six to eight inches of rain in the thirty-two hours ending Thursday morning. In some parts of the city of Los Angeles the water was ten feet deep. Many of the streets were navigated by boats. In the submerged districts houses were thrown down, orange groves were ruined, and railroad travel was suspended. At Covina, in the fruit-growing section, the body of Harold Seitz, a rancher, was found. Only a few hundred feet from him was found the body of Miss Sue Beville, one of the best women orange-growers in California. The body of Emmet Osterman, a thirteen-year-old boy, drowned at Santa Barbara, it is thought, was carried out to sea. Floods are the type of earthly afflictions. The strickened districts of California can take up the words of the psalmist:

I am come into deep waters, where the floods overflow me. (Ps. 69: 2.)

MORE HELPERS FOR CHINA'S ORPHANS

PRAYERS and fervent hope for the welfare of the 1,000 little China orphans now in care of the missionaries are the feature of almost all the letters we are now receiving from readers who are helping the Fund for the support of the destitute children. Many of the contributions represent real sacrifice on the part of the senders, as the letters show. It is encouraging to note the widespread interest in this beautiful child-saving and child-training work. Experience has shown that a very considerable proportion of the heathen children trained in Christian missions grow up to be thorough Christians and, whatever their vocation in life, they become earnest disseminators of the Gospel among their own people. Among the children already trained in these missions, there are many who are now successful soul-winners, doing earnest work for the conversion of others. Thus, every contributor to the Orphan Fund can have the satisfaction of knowing that he or she is not only becoming the means, under divine blessing, of bringing one young soul out of heathen darkness into light, but of training and equipping a worker who may bring many others into the kingdom.

We know of no better missionary work than this among the orphan children of China. On humanitarian grounds alone it has a strong claim upon the sympathy of all good men and women; on the spiritual side it is even tenfold stronger. We earnestly wish that every reader of THE CHRISTIAN HERALD would take the case of the orphan children of China to his heart and make it his own. From the letters received this week we make the following extracts:

A. R. P. Sabbath School, Chester, S. C., sends $20 for the China Orphan work, and the sender adds: "This sum is made up of lots of nickels and brownies from little fellows in our Sabbath school. They readily responded when the appeal was made."

"I am sending you $2 for our two little boys, six and seven years old," writes W. D. F., Maxwell, Iowa. "They have wanted to send some to help the China Orphans, and of course we are interested in them also."

L. L. D., Tallahassee, Fla., writes: "I send you 50 cents for the China Orphan Fund. I would send more, but I am a poor veteran, seventy-six years old, and I promised the Lord I would send as much as I could. I hope it may help some."

J. D. P., Cassville, N. Y., writes: "Up to last December I spent on an average about $1 a month for tobacco and cigars. One day while plowing, it occurred to me that I could put that money to better use, so then and there I resolved to sacrifice that craving, and thus far the money has been sent to some worthy cause. This month the China Orphans get the benefit of it, so I enclose $1, hoping that it will do good to some poor boy or girl in China, who, no doubt, needs this help."

ORPHANAGE GIRLS DEPENDENT UPON THE GIFTS OF CHRISTIAN HERALD READERS

Mrs. W. D., Caledonia, Ont., writes: "I received the booklet, *Abused Leaf*, and I thank you for it and am enclosing $5 for the Orphan Fund to help a little girl or boy. May God's blessing go with it. Will you kindly send a booklet to Mrs. W. J. B.?"

"I trust many may respond to your appeals for these poor little forsaken ones," is the prayer of Anna W.. Cobourg, Canada, who sends $1 for the Fund.

. . .

Reader, Whitewater, Wis., writes: "I am inclosing post office order for twenty dollars to pay for one year's care for a China orphan girl. This is a thank offering to the Lord's work, for the life of my dear husband, who was spared after a dreadful accident last year. Please give this credit to the missionary society of the Union Church at Koshkonong, Wis., to which I belong. If possible I should like to hear from this child from time to time, that we may be inspired to continue her support. A few copies of the little book entitled *Little Hai Ieh Tsi* would be acceptable to our society."

. . .

M. H. D., Seattle, Wash., writes: "Inclosed find twenty dollars to be used in helping the China Orphan Fund. May the Lord's blessing go with it. I hope to be able to keep up a contribution until one more has been equipped to tell the story of Jesus to many others."

. . .

Mrs. S. A. W., Belcross, N. C.: "Inclosed find check for $2.67. I wish I could make it more. I sold a few chickens for this amount. I wish all would give, so that you could help many."

All contributions should be addressed "China Orphan Fund, CHRISTIAN HERALD, Bible House, New York." Every gift, however small, will be applied to the support of the orphans for the coming quarter. The cause is urgent. Send an offering to-day as liberal as your means will permit.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

[illegible]	[illegible]	[illegible]	[illegible]	Bridges, Mrs. H. A	2.00	Reader, Spokane, Wash	2.00
[illegible]	[illegible]	[illegible]	[illegible]	A Friend, Point Judith, R. I.	5.00	Meder, Mrs. P. R	1.00
[illegible]	[illegible]	[illegible]	[illegible]	Evans, R.	1.00	Swedish S. S., Scandia, Pa.	5.12
[illegible]	[illegible]	[illegible]	[illegible]	Stenwall, Mrs. Ruth	2.00	Moon, Mrs. M	5.00
[illegible]	[illegible]	[illegible]	[illegible]	Thomas, Jane E	1.00	Francetas Union S. S., Texas	4.20
[illegible]	[illegible]	[illegible]	[illegible]	Fritch, Newburgh, N. Y	2.00	Rhodes, Mrs. John	2.00
[illegible]	[illegible]	[illegible]	[illegible]	Culver, Mrs. V. L.	1.00	Juren, H.	5.00
[illegible]	[illegible]	[illegible]	[illegible]	Cooper, Vermont	1.00	—, Nashua, N. H.	1.00
[illegible]	[illegible]	[illegible]	[illegible]	A. A. M., Springfield, Mass.	2.00	Morton, Ruth	20.00
[illegible]	[illegible]	[illegible]	[illegible]	Crosby, Miss Mary E	2.00	Evans, W. B.	20.00
[illegible]	[illegible]	[illegible]	[illegible]	I. L. M., Lamy, Del	2.00	Turner, Mr. & Mrs. J. M.	20.00
[illegible]	[illegible]	[illegible]	[illegible]	Fisher, Hattie F	1.00	Crane, Nelson H.	13.00
[illegible]	[illegible]	[illegible]	[illegible]	E. A. M., Thompson Ridge, N. Y.	5.00	A Friend, Somerville, Mass.	1.00
[illegible]	[illegible]	[illegible]	[illegible]	Morris, Miss E	1.00	Anderson, Mrs. Anna	1.00
[illegible]	[illegible]	[illegible]	[illegible]	Miss Elizabeth L.	20.00	Hart, Mrs. Elizabeth	3.00
[illegible]	[illegible]	[illegible]	[illegible]	Margaret	1.00	Mapes, Mrs. A. W	10.00
[illegible]	[illegible]	[illegible]	[illegible]	[illegible], Jacob	1.00	Fowler, Miss A. M	7.50

Burns, Mrs. J. T.	2.00	Bidwell, W. W.	6.00
I. H. N., Harper, Ill.	5.00	Spears, J. W.	3.00
—, Gaylord, Mich.	1.00	Malicky, Chas	1.00
Klepper, J. H.	1.00	Kephart, Sarah	1.00
Simons, C.	5.00	Little, Mr. & Mrs. Frank	6.75
Smith, Mrs. Geo. S.	20.00	Swanson, Oscar	1.75
Dickerson, J. L.	5.00	Hawley, Mrs. E. A.	8.00
A Friend, Auburn, N. Y.	5.00	Caughey, S. S.	4.00
Hudelson, Fanny	2.50	Brady, Miss Lizzie	3.00
M. S. B.	5.00	Holcomb, Mrs. Jennette	1.00
Frahm, Mrs. Henry	3.00	Tanner, Miss Eudora	3.00
—, Barberton, Ohio	1.00	Fryar, Mrs.	2.00
Schorsch, Miss Martha, and S. S. Class	5.00	Hanson, Ellen	5.25
A Friend, Okanogan, Wash.	5.00	Friend, Snydersville, R. I.	5.00
—, Morrison, Ill.	3.00	Johnson, Mrs. Anna K.	1.00
Benson, A. C.	1.00	Rowley, Miss M. H.	2.00
Reid, Mrs. Geo. S.	5.00	Stuckey, Mrs. John	1.50
Soule, Miss Anna	3.40	A Friend, La Grange, Ind	3.00
		Murray, M. D.	1.00

AMONG THE WISCONSIN LUMBERMEN

TWENTY-EIGHT below zero, on the anniversary of Lincoln's birthday, and a visit to the lumber camps! Such was my experience on the 12th of February. Mr. I'm not a regular lumberjack missionary, but since the Presbyterian Church of Athens, of which I am pastor, is in the timber belt of Wisconsin, quite time is spent each winter in lumber-camp evangelism. Several hundred men are in the camps within a distance of fifteen miles of Athens.

My occasional experience in the lumber camps, covering a period of over ten years and in several counties of north-central Wisconsin, has led me to love those visits to the camps. By far the largest number are farmers and the sons of farmers who spend the winters of logging. They are the most dependable men. The professional "lumberjack" is of a roving disposition, and can hardly wait for the camp to "break up" in the spring, so that he may in a few days squander his hard-earned wages of the long winter months. And then there are the foreigners. Some of these are recent immigrants. They have heard of the good wages paid and the steady work offered for the winter, and so they come from our large cities to the woods. In one camp this winter I discovered there were Austrians, Germans, Swiss, Poles, Bohemians, and Scandinavians. I distributed good literature printed in five foreign languages. In a camp of eighty men one will sometimes find two or more nationalities represented.

The lumberman is often more sinned against than sinning. These sons of toil are generally big-hearted men in the rough. They have their many shortcomings, but stinginess and downright selfishness are not usually among them. The most reckless, roving lumberjack is a free-handed, open-hearted fellow. He will share the comforts of his woolly sleeve with another, and almost give his last dollar to help some unfortunate fellow. When holding a Gospel service in a camp, as a rule I take up no collection, for often on their own initiative they will make up an offering to which nearly all will "chip in."

In the isolation of the lumber camp little or no provision is made for the social recreation of the men, the overcrowded camps are often unsanitary, a man has no chance to take a bath all winter, and there is an absence of uplifting moral influences.

It is with the endeavor to help these men within my reach that I visit the lumber camps, distribute good literature and comfort bags among them, and hold religious services with them. In this I have been helped somewhat by the young people of my church. Taking a young man with me, I went to a camp one evening and, after a hearty supper, we made preparation for holding a Gospel service. The foreman of the camp readily gave his consent. I discovered that a young man of the camp had a violin. He consented to play. But after the service opened I discovered that even the simplest Gospel hymns were unfamiliar to him. All that he could play was some rag-time music. I sang some Gospel hymns. A show of the hands upon my request indicated that many of the men understood the German language better than the English, so a brief address was given in German, followed with a Gospel camp talk in English, and closed with song. The men gave respectful attention.

Among the papers and magazines distributed among the lumbermen, THE CHRISTIAN HERALD is always a welcome friend. Its pleasing illustrations and interesting articles make it attractive. Some years ago I read the testimony of a lumberman who said that he owed his conversion under God to a sermon read in THE CHRISTIAN HERALD, while in a lumber camp, and since then I have distributed many copies of this paper in the camps, together with other good literature.

Copies of the New Testament and Gospel portions are freely distributed, many of which will be carried away in the lumberman's "turkey"—traveling bag when the camps break up in spring, and again possibly read when far away from the lumber camp. The comfort bags containing needles and thread, assortment of buttons, and other helpful necessities, together with cotton and lint for bandages, given to the men are much prized by them, and are appreciated as a token of practical Christianity. REV. C. F. GEIGER.

WHEN TROUBLE TROUBLES YOU

BY MARGARET E. SANGSTER, JR.

THE world was gloomy, disagreeable, full of sorrow—that is, the City world. Everybody had a million troubles and usually a cold in the head. It was warm for winter time and heavy fur coats were sloppy, needless things. Nobody loved anybody else and everybody grumbled to his neighbor. Motormen and trolley cars swore at the expressman whose wagons blocked the street; elevator men growled when you kept the car waiting a moment, and the middle-aged woman snapped out, "You'd oughter be careful," when you bumped into her while going full speed around a corner. It was not a nice world.

Then the snow came. Heavy, crystal white flakes hurried to the ground and melted and froze tight to the pathways. Huge drifts piled up on the sidewalks and huger drifts filled up the roads. The homeless ones shivered and died, and the tiny babies cried through purple lips. Trolley cars and express wagons alike were blocked, and taxis did not dart about.

One would suppose that the cross, unloving world grew more cross and unloving under these circumstances. It came as a great surprise to me to find out that everybody seemed happier and more friendly. The motormen, instead of swearing at the truck that blocked up the car tracks, would say: "I'm glad I don't drive a truck! That poor feller has a worse time'n I do!" The people who grumbled compared the snowstorm with the kind we had when we were little kids." The elevator men looked sympathetically at your wet feet, and when you bumped into a stout, middle-aged lady and murmured a scared apology, she answered back, smilingly: "Oh, that's all right. Don't say a word. Nobody can stand on these streets!"

Sometimes I feel sure that God sends hardships to actually make people happier.

You probably, at least once a month, read a certain type of story that tells about a man who has an enemy, a deadly foe whom he tries to injure in every possible way. He has a harrowing time with Revenge and Hatred (spelled with capital letters) until the climax of the story arrives. For the climax is always trouble that comes in some way to the hated enemy. It may be a fire, and it may be a flood. It may be the death of his only daughter or bankruptcy. It may be almost anything from suicide to an earthquake. But it is always trouble. And at this time the hero, laying aside his life-long hatred, helps his enemy. If it is a fire, he always saves somebody's life; and if it is failure in business, he offers his check-book.

You read the story and you laugh. Then you say: "Oh, impossible!" or, "Too melodramatic!" But human nature is like that. It may be hard to like a girl when she has a dozen Paris gowns and a beautiful limousine and a conceited disposition; but it is very easy to be sorry for her and to want to help her when the Paris gowns are sold to a second-hand clothes man and the conceited disposition has been squeezed to death.

You remember the San Francisco earthquake and the *Titanic* disaster? You couldn't very well forget them. You remember the terror, the fright, the tears. But right along with the terrible things, don't you remember the wonderful amount of human kindness that everybody showed? Can't you remember how boarding-school girls gave entertainments and the newspapers started relief funds to help the suffering? Didn't you see the crowds that waited for the latest news? Weren't the stony-faced, prosaic ones the first to break down and cry?

When the world was such a very young place that the Eden tree was still green and gold, there was not very much tenderness and sympathy lying about. The weaker, more helpless ones were preyed upon by the strong tribal leaders, and the sufferers from famine and disease were killed outright to save trouble and worry. It was then that the flood came along and with its black skies and angry waters made the children of earth cling to each other and comfort each other in their trouble. It was only when the martyrs perished in the Roman arena that people knew about the Christian faith. They were sorry for the sufferers and they admired bravery. Soon their sympathy turned to interest and the interest to love and happiness. So the church grew through trouble.

Girls dear, sympathy is the greatest thing in the world—the very greatest! Poets protest that love makes the world go around; but it seems to me that sympathy helps quite a bit. And though sometimes people may seem unkind and stupid and cross; though the girl in the street-car frowns out of the window and the motorman scowls, you must remember that the crossness is only veneered on, and that the kindness is waiting in the background for trouble to bring it out.

A snowstorm is only a little thing at best! A few inches of whiteness that will be gone as soon as the sun grows strong enough; a thin film of iciness that bothers one. But a snowstorm, no matter how small, brings trouble to the heart of a city, and kindness to the heart of the city dweller. It brought hunger, and cold, and rheumatism to some people, but it brought smiles and happiness to others.

Oh, friends of mine, it's when the way is slippery and people cannot seem to stand alone, that the world puts out a helpful hand, and eases the burden with ever ready sympathy.

MY BABES MY JEWELS ARE

BY MRS. E. G. EDWARDS

I wear no jewels on my breast,
  Nor in my dusky hair;
You look in vain for golden chain
Or costly rings or sparkling strings,
  Yet I have jewels rare;
Their value high is more than I
  Can with aught else compare.

They came not from Brazilian fields
  Or Klondike's golden shore,
Nor did the sea give up for me
Its treasures fair, where divers dare
  To seek for pearly store:
By far each gem surpasses them
  Though searched the wide world o'er.

Their origin is not of earth;
  I heard the pinions' sweep
Of angels bright from lands of light.
As to my door each gem they bore,
  Love in my heart stirred deep:
I could not ask for dearer task
  Them undefiled to keep.

Among the radiant set was one,
  A gem of purest ray—
I heard again the heav'nly strain,
Again the swing of angel wing
  And this one sped away.
'Twill shine, I know, with clearer glow
  In everlasting day.

Why do I grieve? They're only lent,
  These gems so rare and sweet.
My task all done, the vict'ry won,
With joyous ring my crown I'll bring
  To lay at Jesus' feet.
There they will shine, these babes of mine,
  Forevermore complete.

SPECIAL NOTES OF GENERAL INTEREST

—EFFICIENCY HAS BECOME the watchword of our modern life. Life to-day is concentrated and strenuous. A man to succeed in his business, his trade, or his profession, must put forth, not only more effort, but a better quality of effort. And children in all respects fit for the struggle of life are not likely to come from homes presided over by a mother who does not know her business. No one understands better than the family physician what the business of being a wife and mother means. And in *The Eugenic Mother and Baby*, Dr. W. Grant Hague supplies a book which is essentially a text-book or manual for all who are engaged in this business, a book for them to consult daily. It is a book that will enable the wife and mother to perform her duties with the highest efficiency—that is, efficiency which comes from following the eugenic standard. All these things Dr. Hague discusses with completeness.

—FROM A RELIABLE informant at Nuevo Laredo we have received this letter: "Conditions are very bad all along the border here and throughout Mexico. Not only have Mexicans lost what they owned, but many Americans have lost their all. In this vicinity there are a number of American families who are practically ruined, and who at present are not able to secure the necessaries of life. One American ranchman, who lived near here, and who, before the war, was considered well to do, was robbed of his household goods, his clothing and what provisions he had on hand, and driven to Laredo, Texas, practically without a cent. This man is seventy years of age, an old veteran of the Civil War, but receives no pension. He has five children with him, none of whom are self-supporting. I have rented a small house for this family, and am helping them to live until they can do better. Several ladies also are in Laredo, whose husbands are in Mexico, and are unable to communicate with them; all of whom are practically without funds."

—EXTENSIVE PLANS ARE on foot for bringing about a mammoth aerial show in connection with the Panama-Pacific Exposition, one feature of which may be a race around the world; another a race across the Atlantic. A trans-Atlantic race is also being arranged for at an earlier date in competition for a fifty-thousand-dollar prize offered in England. The two projects have stimulated discussion among aviators as to the development of aviation in the direction of long-distance flights, and the enormous advance which has been made toward perfecting the airship as a vehicle of transportation is evident. Mr. Andrew Carnegie, replying to a request for a contribution to assist the plan for a race around the world as a factor in promoting peace, said that he looks upon the airship as perhaps destined to aid more in war than in peace. Other great workers for international peace are reported as favoring the race idea.

—THE WINTER'S WORST storm, which was experienced all over the United States and Canada in the middle of February, burst upon Europe very shortly after. Terrific gales created havoc throughout France, destroying many buildings, and weakening high church steeples. Spain suffered all along the coast, and storms cast down telegraph lines and disorganized traffic. In Switzerland the gale overthrew an express train as it emerged from a tunnel, killing one passenger and hurting others. Along the coast of Ireland great damage was done. The Norwegian bark *Mexico* was driven on a small rocky island, and the crew was marooned there. They were seen to build a shelter from the wreckage of their ship, which had been battered to pieces by the seas, but their ultimate fate was in doubt, as they had no provisions and were exposed to the elements.

—THE CHRISTIAN HERALD has already referred to a plan for combating the "loan shark" evil by establishing chains of banks which will finance small borrowers upon their unsecured note, provided their character and prospects and need justify the help. A second plan of the same kind has been announced by the press, said to have one million dollars capital at the disposal of those who wish to extend this form of financial aid, the need of which throughout the country is always great. It has been stated that this plan had its origin in a similar work done abroad. About four years ago, in one of our American magazines, one of the present editors of THE CHRISTIAN HERALD, writing upon the subject of remedial loan work, said that ultimately such work "will reach even the man with only his need to offer as a reason for a loan. When he has nothing but himself, if there is any possibility of the man ever making good that possibility will be accepted as collateral." This would appear to be a clear prophecy, as just such institutions are now being established.

—THE COURTS DEMAND that the women in the country sometimes attend court as witnesses. What provision has been made for the comfort and protection of women witnesses? Investigation by the Bonham, Texas, Board of Trade showed that the courts had no place for the women witnesses, not only in that town, but in every other in the country. The board went outside of the State for information, and discovered that many people had heard of a ladies' public rest room, but no one could tell where one was in operation excepting in department stores. The board determined to set an example for the country, and secured suitable rooms in the center of the business district, and a matron was put in charge from 8 A.M. to 5 P.M. A register was placed in the room, and since the date of the opening, a little over five months ago, more than four thousand women have registered as guests. The furnishings include writing table, telephone, all kinds of toilet articles, a baby cradle and bed, a bed for the tired or sick visitor, the latest magazines, and in fact everything a lady might need in such a place. The rooms were furnished by the people of the town. The Board of Trade pays the matron, the ice company furnishes the ice free, a laundry does the laundry work free, the telephone company furnishes the telephone; it is a co-operative move on the part of the people. Many mothers leave their babies with the matron while they shop. A Texas magazine conducted a "Cleanest Town in Texas" contest during the past year, and Bonham won the honor. This is indeed setting a good example.

THE GREAT WORLD GATHERING

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHAT a tiny thing is a mustard seed! A mere speck! and yet it has such great possibilities in it that it may unfold and become a plant that is to be compared with a tree! The mustard plants which we see growing in our land do not usually grow more than two feet in height; but in Palestine they grow as tall as a man seated on horseback. Jesus took note of the mustard and said: "It is indeed the least of all seeds, but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13: 32.) "So that the fowls of the air may lodge under the shadow of it." (Mark 4: 32.)

Jesus had a Gospel message for those who had gathered in a wayside group as he was passing from one part of the country to the other—from Perea to Jerusalem. While the mustard is one of the smallest things in the world, the kingdom of God is the greatest thing in the world—and in heaven. But they are alike in one particular—that is, expansiveness. It is wonderful indeed that birds can lodge in a mustard plant, but it is more wonderful that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) The birds lodge only momentarily in the mustard plant. They light there. Jesus did not say that they remained there and built their nests. But how is it with those who come to the kingdom of God? Ah! when they come in, they "go no more out"! (Rev. 3: 12.)

It is not unlikely, but quite probable, that when Jesus talked about the mustard seed, he had one in his hand, or he may have been regarding a plant which was growing near by, for he said: "A man took a grain of mustard seed and planted it in his garden and it became a tree."

When preparing to make a loaf of bread, the thing to do is to put a lot of "rising," or leaven, into a mass of flour. Jesus, when he came from heaven to earth, brought with him the "leaven" which was to produce the kingdom of God among men. The truth of it is all in the song which the children sometimes sing:

> Jesus once was a little child,
> He came to us to show
> The way to the pure and holy life above,
> From our little life below.

And he taught us to pray: "Thy kingdom come." How? By his will being done on earth as it is in heaven. We may look upward to heaven and say: "The kingdom of God is something there," and then we may place our hands over our hearts, saying: "And something here." With a part of the "leaven" within us, we may do our share in leavening the whole world, helping to make it the kingdom of God indeed.

> I would be true, for there are those who trust me:
> I would be pure, for there are those who care:
> I would be strong, for there is much to suffer:
> I would be brave, for there is much to dare:
> I would be friend to all the poor and friendless;
> I would be giver and forget the gift:
> I would be humble, for I know my weakness:
> I would look up and love, and laugh and lift.

One who stood in the wayside group that day asked Jesus this question: "Lord, are there few that are saved?" And Jesus replied to him by likening salvation to a "narrow door." But all may enter, for Jesus said on another occasion: "Him that cometh to me, I will in no wise cast out." (John 6: 37.) Salvation is "narrow" in the sense that we must be shut in with God, as Noah was in the Ark. What it means to enter in can best be described by repeating the experience of a man whose story was recently reported by Norman Duncan in the *Century*. The man had been a Bowery tough, but was converted.

"I got up from my knees a new man—a new creature in Christ Jesus. I had been 'born again.' It is not a cant phrase. There are no other words which so accurately describe the change which had occurred within me—no other words to describe the completeness of it, the newness of life into which I had come, a child in righteous ways. I was regenerate. I had been born again. I was sober, and from that moment I never wanted alcohol. . . . I did want a bath instantly, but I was too dirty to be given one without precautions. And I wanted a clean shirt. I loathed my rags. I wanted to be clean. My word! how I craved a bath! And pride at once revived—the good pride of manhood. One of the brothers—we redeemed drunkards are all brothers—offered me five cents. I rejected it. I was no beggar. I was a man again, a gentleman! What did I want of a nickel I hadn't earned? I wanted work. First of all, I wanted sleep. I desperately needed a bed—and then I wanted a bath and a job. I had my bath in the morning. My word! what a gracious gift it was! And I got my job, too—and I got my clean shirt. But I lay that night in a Bowery lodging house, in a section reserved for the worst of us. It was a heaven of rest and ease and seclusion after Solomon's cellar. . . . I lay awake all that night in tears and prayers and joyous aspirations. My tears were of contrition; my prayers were of rejoicing, of gratitude; my aspiration was toward work and service and self-respect and the love of all men. A wonderful night—a night in which those things I had cherished, but had long abandoned, were restored to me—hope, truth, love, pure ambition. . . . It seems to me now that in that night I traveled over the long way I had come—that I was once more in the company of the pure things of my boyhood. And in the morning I stumbled, rejoicing, to the labor of the first day in a new life."

The door may be "narrow," but many shall pass through it. We have Jesus' own word for it, that they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God; not one who comes will be turned away. Among the "thousands of thousands" (Rev. 5: 11) will be some from the dark continent of Africa, even from Barotse Land. It is said that to reach it one has to wind his way through vast, dreary tracts of uninhabited land, where antelopes, giraffes and ostriches may be seen running away at full speed during the day, and where during the night may be heard the barking of leopards, the yelping of foxes, the laughing of hyenas, and the roaring of lions. But the missionaries were unafraid, and began work in Barotse Land about twenty-five years ago. Slavery, witchcraft and bloodshed were characteristics of the land, but to-day there are several mission stations where earnest Gospel work is sustained. There is a Bible school for the training of native teachers. Many will come from Barotse Land to sit down in the kingdom of God! And they will come from the islands of the sea—Japan. On the Inland Sea a missionary ship called the *Fukuin Maru* has been sailing from place to place. Eleven years ago when Captain Bichel first appeared in these waters, every householder on the island of Satoda had signed a pledge not to rent his house, no matter how small and mean it might be, even for one evening, to the *Fukuin Maru* for a Christian service. But recently a new *Fukuin Maru* has been built, and there was great excitement when it hove in sight of Satoda. The people, including the children, waved flags, and the authorities offered the first use of their new public hall for a dedicatory service. Many came from different islands, young, middle-aged and old, to make confession of faith and be baptized. It is said that "when the service was over, warm greetings were exchanged, and all partook of their lunches together. Their faces glowed, and true Christian fellowship was everywhere manifest." It was a foretaste of that time when "many shall sit down in the kingdom of God."

And they shall come from the Fiji Islands, once the cruelest habitations on the earth, where 90,000 people, almost the whole population, are Christians. The more we think of these far-away and out-of-the-way places the more our hearts burn within us, and we remember the words of our Saviour about the great gathering of people out of every tribe and nation which shall be in heaven by and by. Let us each and all rejoice that we have an invitation to be there, and let us be determined that nothing shall deter us from being there! And let us do all we can to help others to be there! We have heard of a poor blind woman in Paris, who put twenty-seven francs ($5.40) into a plate at a missionary service. "You cannot afford so much," said one. "Yes, I can," she answered. On being pressed to explain she said: "I am blind, and I said to my fellow straw workers: 'How much money do you spend in a year for oil in your lamps, when it is too dark to work nights?' They replied: 'About 27 francs.' So," said the poor woman, "I found that I could save so much in the year, because I am blind, and do not need a lamp, and I give it to shed light in the dark, heathen lands."

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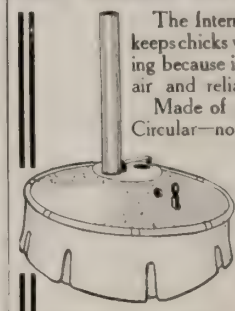

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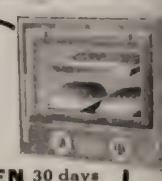

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OUR MAIL-BAG

NOTICE

HE editors of THE CHRISTIAN HERALD *will he glad to answer any question addressed* THE MAIL-BAG *provided it be of general in- st and not merely personal. Correspondents y use a nom de plume to identify the question, all letters must contain name and address he sender, in addition to the nom de plume. attention will be paid to anonymous letters.*

Questions and Answers

. F. H., Devil's Lake, N. D. Why is Easter not always on the same date of the month? t first the earliest Christians kept no special ter feast. To them every day was Easter; lived in an atmosphere of joyful remember- that Christ was risen. But many of the Christians being Jews and all of them ing in touch with Jewish ideas, they liked continue the celebration of the Passover t, remembering that Christ was the sacri- l Lamb, whose blood had made atonement their sins. Gradually the idea of the Passover the memory of the resurrection, joined, per- s, with an ancient custom in other religions elebrating the return of spring as a sacred t, led to the establishment by the Christian rch of a yearly feast to commemorate the rrection of Christ. There were many contro- ies regarding the date or day on which the bration should take place, some wishing it e on the 14th day of the paschal or passover m, others desiring to celebrate the resurrec- always on a Sunday, the first day of the k, on which Christ rose. The Council of e, 325 A.D., determined that Easter should ays be fixed upon a Sunday, but some cen- es elapsed before a satisfactory method was blished for fixing the exact day each year. rule was finally fixed as follows: The first day after the first full moon which occurs r the 21st of March, the vernal equinox. ter always falls between March 22 and il 25.

G., Fort Plain, N. Y. 1. In the story of arrival of Joseph's brethren in Egypt (on r second journey), as related in Gen. 43, find in verses 11, 12 that their aged father sed them to take a gift of balm, honey, es, myrrh, nuts and almonds, with "double ey," etc. This is the present again re- ed to in verse 25. 2. It is reckoned that ph must have been in prison about two s, if not even longer.

S. B., Northfield, Mass. In our Sunday school class it was asked: "Why were the shepherds an abomination to the Egyp- tians?" (Gen. 46: 34.)

he reason of the Egyptian hatred of the herds is a historic one. The Hyksos or herd Kings, hundreds of years before ph's time, had invaded and conquered Lower pt and ruled the Delta, although they never pied the whole country. They came from East and were probably Arabians, and are esented as having been a cruel and arrogant , who subjected the Egyptians to great hard- s. They were finally driven out of the try by a coalition of forces under several s. They were probably called Shepherds use of the simplicity of their life, which largely pastoral and semi-barbaric. Mane- the Egyptian historian, says that they were builders of Jerusalem, but his reference is ably to the Canaanites rather than the Jews. e writers suggest that they were the pro- tors of the Bedouins, and that the Amale- s, Midianites, and other hostile nations who osed the Israelites after the Exodus were descended from the stock of the expelled herds. It is not improbable that the istines may also have been a branch of the e Shepherd family.

J. W., Asheville, S. C. 1. The largest rivers he world are the Nile, estimated 4,000 miles ngth; the Amazon and Yangtze, each esti- ed 3,500 miles; the Congo, estimated 3,000 s; the Mississippi, 3,160, and the Missouri,), respectively. While these measurements given in the works of reference, they are tless for the most part approximations. is particularly so in the case of the Nile the Amazon, and also of the Congo, where h of the territory through which these rs pass is very difficult of access. 2. If we erely repent of our sins and ask forgiveness God, in the name of his dear Son, and in ple faith, he will assuredly forgive. The re- ant sinner needs no intermediary. If he is est in his sorrow for his wicked life and ere in his desire to forsake his sins, and to Christ as his Saviour, he has the divine nise that "whosoever will may come," and he will save "to the uttermost." There are y, however, who fail to take hold in faith who need to be taught the way to the s. It is well for such an one when he has privilege of opening his heart freely to a stian pastor or some friend who has already e the "great decision" and who can guide faltering steps and inspire him with faith confidence. A true Christian loves to lead to Christ, and in this crisis of your life should seek the friendship of such an ad- .

W. S., Eugene, Ore. Please explain the statement: "Heaven and earth shall pass away." (Matt. 24: 35.) I thought heaven was eternal.

The expressions "heaven" and "the heavens" mean not only the spiritual, eternal world, but also the stars and the spaces of ether surrounding the earth. Jesus used the word frequently in both these senses. He spoke of "the kingdom of heaven," signifying the eternal kingdom, and then spoke of the stars as "heaven" or "the heavens" in passages like the one you mention. Paul speaks of "the house not made with hands, eternal in the heavens." (II Cor. 5: 1.) The teaching of the Bible is that the material universe, including the earth itself, will be destroyed, but that the spiritual universe will endure forever.

J. B., St. Louis, Mo. The 21st chapter of Luke from verse 5 to the close deals with the prophecy of the destruction of Jerusalem. Verse 23 foreshadows the hardships and tribulations to which the people would be subjected, and which would be so severe that, save for divine mercy in shortening it, the whole nation would be exterminated. The impressive language used in describing the impending calamities, as the event ultimately proved, was fully justified. Flight "in winter," or "on the Sabbath" implies tribulation to both body and soul. This prophecy, like several others, has a twofold interpretation, the nearer one referring to the destruction of Jerusalem by the power of pagan Rome, which actually took place as foretold, and the remote interpretation having reference to the end of the age and the second coming, for which all Christians were warned to be prepared.

Mrs. J. B., Swain, Ark., writes: "In THE CHRISTIAN HERALD of February 4, you tell of a man starting a town called Lomax in Illinois, which is a strictly temperance town. We have one of the same kind in Arkansas. It is written in the deed that no liquor is ever to be sold in that town. It was started by a man from Carlinville, Ill., Will B. Ottwell, the 'Farmer Boys' Friend.' He started his first colony twenty-three miles west of Memphis in the St. Francis Valley. Now he has started another, fourteen miles from Jonesboro in Craighead County."

I. B., Kinston, N. C. In Matt. 5: 17-20 Jesus was explaining that he did not come to abrogate but to fulfil the law—to unfold its true spiritual meaning. In verse 19, the thing spoken of is not "the practical breaking or disobeying of the law, but annulling or enervating its obligation by a vicious system of interpretation, and teaching others to do the same; so the thing threatened is not exclusion from heaven and still less the lowest place in it, but a degraded and contemptuous position in the present stage of the kingdom of God—in other words, they shall be reduced, by the retributive providence that overtakes them, to the same condition of dishonor to which their false system of teaching has brought down the eternal principles of God's law." On the other hand, those who so teach that they exalt and honor God's authority, shall be honored in the kingdom in due proportion. It is therefore a rebuke to the outward and formal righteousness of the Scribes and Pharisees, who neglect the inward, vital and spiritual.

Miscellaneous

R. O. D., Meriden, Wis. We have no knowledge of the sect of which you write. Why not stick to your own denomination, the church of your father and mother?

H. B. N., Bloomingdale, Ind. We know of no nations that have disposed of their equipments of war, although there are several that would be glad to do so, if they could do it with safety.

A. C., McAllister, Mont. 1. In the United States Senate ninety-six members, House of Representatives, 435. 2. The person you mention is a Congregationalist. 3. You can order an autograph album through any bookseller.

C. M., Lafayette, Ind. The pernicious and dangerous practice of hazing has been stamped out by the authorities of nearly all of our leading colleges. Of course, it is difficult to do away altogether with the "horse-play" that characterizes the buoyancy of youth; but the old-time brutality has been put down and the element of danger eliminated.

Constant Reader, St. Joseph, Mo. "Signs of the times" is an expression used with reference to the indications of prophetic fulfilment regarding the signs that mark the approaching end of the age. Jesus himself has said that "of that day and hour no man knoweth." Matt. 11: 27. All human effort to figure it out is vain speculation.

C. M. R., Oneida, N. Y. Fujiyama or Fusi-Jama, the sacred mountain of Japan, is a pure white cone which can be seen from the sea-approach to Yokohama. All devout Japanese make a pilgrimage to it and kneel to watch the sun goddess coming over its crest. They believe a visit to Fuji insures good fortune, and they look upon the mountain itself as the culminating glory of the world.

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They are mixed with fruit for a morning dish, to give a nut-like blend. At night they are served in bowls of milk—thin toasted wafers, easy to digest.

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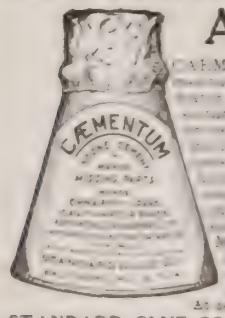

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

A Prisoner of Hope*

YUN CHI HO'S first great adventure was his escape from assassins who rushed in with enormous two-handed swords to kill a group of young nobles who were feasting, during the year 1884, in celebration of the victory of the movement for postal relations between Korea and other nations. It is only about thirty years ago that Korea began to have any dealings with the outside world. On this occasion a number of the young nobles were killed, some were seriously wounded, and some, among whom was Baron Yun, escaped.

He took refuge in the residence of Commodore Foote, the American minister to Korea, who aided his escape to Shanghai, where he entered the Anglo-Chinese College, an institution conducted by the Southern branch of the American Methodist Church. He was converted and in 1890 came to America to continue his studies, attending Vanderbilt University, at Nashville, Tenn., and Emory College, at Oxford, Ga. He was exceedingly popular as a student, and left many friends behind him in America when he returned to Shanghai to become a teacher in the Anglo-Chinese College. He fell in love with a young Chinese woman, the organist at a Methodist church in the city, and they were soon happily married.

Soon after this the baron was made vice-minister of education of Korea and given the task of organizing an educational system for the kingdom. Then began his magnificent work of building up the new civilization of Korea, while he strove with every breath to build up also the kingdom of Christ there. The Southern Methodist Church established its mission in Korea, and Baron and Baroness Yun were its leading members.

After some further service to the government, Mr. Yun gave up diplomatic and political life and devoted his time to missionary work. But the interests of his country were upon his heart, and he, with a small group of younger leaders, began the publication of a paper called the *Independent*, whose purpose was to attack the corruption and oppression of the royal court. The first editor was exiled, and Mr. Yun took his place. A conspiracy against him and nineteen other members of his party was discovered, and Mr. Yun went into hiding in the Methodist mission, but continued to write his fiery editorials for the *Independent*. His nineteen friends were arrested, but the people made such an outcry that all were released, and he himself came from his hiding. He was now the great champion of the people, and wrung from the king promises to right their wrongs.

His influence became so great that the king removed him from the capital by making him governor of a distant province, but when the war broke out between Russia and Japan he was recalled to Seoul. At about this time Mrs. Yun died, leaving the memory of a singularly beautiful Christian life and the record of sweet and splendid Christian service.

Baron Yun was given one important position after another, being finally made vice-minister of state. He is said to have been "the widest-known and best-loved Korean of the empire." But nothing could prevent the subjugation of his homeland by Japan, so again he turned his back upon diplomatic life, determined to give all his strength to the upbuilding of the spiritual kingdom of Jesus. The tremendous Christian revival was sweeping over Korea and Prince Ito, the Japanese governor, tried in vain to induce Baron Yun to take a government position. He was at this time head of a boys' school at Song Do, and could only reply to the prince: "I am a minister of Jesus Christ; I cannot be persuaded or purchased; my future business is to make men out of Korean boys."

In 1910 he visited America, delighting audiences east and west with his report of Gospel work in Korea. It was on his return from this trip that he was arrested, together with a number of missionaries and other Christians who were accused, on what seemed ridiculously flimsy evidence, of plotting against the life of Count Terauchi, the Japanese governor-general of Korea. The foreign prisoners were released, but the natives were tortured. Under excruciating torture Baron Yun, with the others, made some sort of confession, but upon regaining his self-composure repudiated his confession. He remains still a prisoner, and the Epworth League is urged to join in prayer for this fellow Methodist and fellow Christian who, after so many years of toil for his country and for Christ's kingdom, is shut away from the opportunities of service.

In Training*

THE way to make a blacksmith out of a boy is to set him to work in a blacksmith's shop. The way to make a good nurse out of a young woman is to set her at work taking care of sick people in a hospital. So the way to make good and useful church members is to set young people at work in the church.

This is the purpose of the Christian Endeavor Societies and the Young People's Union. Young Christians begin there to do work like that which they will do for the church all the rest of their lives.

The boy who shirks his work in the blacksmith shop when he is an apprentice will be a poor blacksmith; the girl who does careless work in the hospital will be a poor nurse. The Christian Endeavor or Union member who is an inefficient and indifferent worker in his society will make a poor church member.

Begin now to be a success. These are days when efficiency is being demanded everywhere. It surely ought to be demanded in the church, and if it is to be demanded in the church it must be demanded in the young peoples' society.

But who is to demand it? There is no authority there. No pressure can be brought to bear. It is a real democracy. It is up to you, young Christian, to make of yourself an efficient worker for Christ in this training school.

Begin now to learn how to get others to come to church. Begin now to win others to Christ. Begin now to master your Bible so you can help others to learn its message. Begin now to sacrifice and give for Christ's cause so that when you have more to give you will have the spirit of giving and can persuade others to give. Begin now to visit the sick and care for the poor so that you will always not only desire but know how to help them. Begin now to learn about missionary work and to care for those needy souls in distant lands who are hungry for Christ. Begin now to learn to pray, not only for yourself but for others. Begin now to bear personal testimony to the saving power of Jesus. Begin now to develop the special gift you have—of singing, or teaching, or helping with finances or social work. Begin now to catch the vision of Jesus for winning and saving the world. Above all begin now to insist upon getting better and better acquainted with Christ and learning more perfectly every day how to have faith in him and how to obey him.

* "Our Society a Training School." Christian Endeavor and B. Y. P. U. Topic for Sunday, March 22, 1914. (Prov. 22: 6.) [Led by the pastor.]

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A splitting neuralgic headache is greatly relieved by gentle rubbing with

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The nealing, soothing properties of Menthol, combined with a pure "Vaseline" base. Good also for head colds and sore throat.

Write for new illustrated 28-page booklet describing the many "Vaseline" preparations. This booklet contains much information that is very valuable in times of sickness. *Free to all who write*

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We are selling this Appliance under a positive guarantee of money refunded if not satisfactory. We do **not** guarantee to cure any more than any doctor will guarantee to cure his patients. We **do** guarantee to furnish a perfect fitting Appliance, one that will give the wearer solid comfort and retain the protrusion at all times and under all circumstances.

The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished us) it is returned, the price paid will be refunded in full.

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ANSWERED PRAYERS

IF THE members of the Prayer League could step into the Brotherhood meeting on Sunday evening at the Bowery Mission they would be thrilled and overwhelmed at the signs of interest these newly redeemed men take in the requests for prayer which are sent in from north and south, east and west. Mr. Charles Balevre, the leader of the Brotherhood, states that the requests for prayer are transforming the whole character and atmosphere of the Sunday evening meeting. The room is crowded, and scores of men try to get in for whom there is no room. Mr. Balevre spends about half an hour reading the requests; then he and others offer prayer for the fulfilling of these desires of many hearts. Later, from his place in the organ loft where he presides at the mission organ, Mr. Balevre, when requests for prayer are being called for, sums up the number of requests with the number of States from which they come, and these are included in the prayer offered in the auditorium. The whole movement is creating and strengthening a wonderful tie between all the members of the CHRISTIAN HERALD family and these men who are being redeemed from lives of want and sin.

Dr. J. G. Hallimond, the superintendent of the Mission, has himself been seriously ill, and the prayers of the Prayer League are requested for his speedy and complete recovery.

Prayers Answered

Mrs. W. L. South writes from Point Marion, Pa.: "I wish to acknowledge God's goodness to me in giving health again to my sister who was very sick." E. T. C., of Swarthmore, Pa., writes, thanking God for providing employment for a son who was in financial need. Mrs. A. writes, from Kansas City, Mo.: "Our Father says: 'Owe no man anything but to love one another.' I prayed for a financial blessing that I might obey the command. It has been abundantly answered." E. D., of Dundee, N. Y., praises God for deliverance from the appetite for strong drink. He says: "God came into my heart one year ago, and I have no appetite for drink any more."

Acknowledgments of answered prayer have also been received from:

Mrs. D. C. M., Miss I. S., Mrs. H. I. R., A. T., S. V. S., I. M. F., Mrs. H. S. U. K., Mrs. K. P., L. T. S., Mrs. H. A. K., S. S., Miss L. D., Mrs. E. A. S., Mrs. H. L. W., B. B., W. D., Mrs. M. W. W.; J. W. T.; L. A. C. K., Mrs. H. U., J. D. B., S. E., A Reader from Leighton, Mo.; W. W. Y., Mrs. E. K., M. L., A Reader from Barnesville, Ga.; R. V. G., Mrs. E. H. W.

Requests for Prayer

An interesting letter comes from Pastor Stephanoff, written at Kustendil, Bulgaria. He asks prayers for his wife, who is an invalid. Her illness is chiefly the result of the horrors of the recent wars in that much-troubled land. Pastor Stephanoff also requests prayers for his country. He writes:

"I am a Bulgarian. Perhaps you know how my country was wronged, first in Bucharest and later in Constantinople. Macedonia, which was freed by our brave army, is now under a more terrible yoke than the Turkish—that of the Greeks and Servians. My nation is in a deplorable condition. So many widows, orphans and invalids from the war! So many refugees 160,000 from Macedonia, hungry and destitute. We do not know what will be the future for our poor nation. So many enemies from inside and so many bad signs from within. Will you please pray for our country, for our king and state ministers, that my nation should be spared and that God may give wisdom to our king and his ministers."

Mrs. E. M. W. and E. J. P. ask prayers for their own conversion; Mrs. G. M., to know her sins are forgiven; W. W. H., "to fully know I am a Christian"; E. W. and Mrs. S. K. to become true Christians; P. O. B., to be brought nearer the Saviour; G. W. H., for a deeper work of grace.

Prayers are asked for revivals in Richview, Ill.; Peetz, Col.; Coalings, Calif.; New Lyme, Ohio; Sharpstown, Md.; Middle River, Minn.; also for victory of temperance crusades in Peetz, Col.; Pateros, Wash., and in San Francisco.

For Conversion of Friends

The following readers request prayer for the conversion of relatives and friends:

Mrs. S. F.; G. D.; Mrs. M. H.; Mrs. E. T.; Mrs. T. P. B.; Mrs. M. B. H.; Mrs. S. S. G.; Mrs. M. M. J.; C. A. O.; Mrs. G. W. W.; Mrs. P. Y.; Mrs. A. T. C.; Mrs. L. N.; Mrs. J. P.; Mrs. L. M.; Mrs. G. P.; Mrs. W. H. A.; M. S. H.; Mrs. J. W. R.; Miss L. K. G.; Mrs. S. K.; Mrs. A. C. V.; Mrs. G. H.; Mrs. S. J.; Mrs. G. W. K.; A Sister; Mrs. C. J. S.; Mrs. F. B.; K. Z.; Mrs. C.; S. E. B.; I. J. K.; S. A.; Mr. and Mrs. J. J. Y.; Mrs. L. H.; Mrs. J. I. M.; B. B.; Mrs. M. G.; Mrs. A. Mel.; W. H. H.; L. P.; Mrs. W. H. P.; Mrs. L. M. W.; A. B.; Mrs. L. D.; Miss M. L. S.; A. H.; Mrs. H. C.

For Healing

The following friends request prayer for healing for themselves or friends:

J. M. S.; Mrs. J. C. H.; Mrs. G. W. W.; Mrs. A. T. C.; G. B. W.; P. O. B.; Mrs. C. A.; Mrs. S. K.; A. F. (that hearing may be restored); E. M.; Mrs. W. B. L.; Mrs. W. W. S.; Mrs. C. (that sight may be restored); M. A. C.; S. E. B. (for health, also for restoration of sight); Mrs. A. M.; Mrs. G. M.; H. A. R.; Mr. M. P. (that his wife's sight may be restored); Mrs. M. A. J.; Mrs. H. A. M.; M. R.; Mrs. J. A. B.; Mrs. S. P. G. (that son's sight may be restored); B. B.; Mrs. E. B. McC.; Mrs. R.; Mrs. M. D.; Mrs. E. C. L.; L. P.; Mrs. W. H. P.; Mrs. L. D.; Mrs. J.; A. H.; Mrs. A. S.; A. T. T.; W. R. C.; Miss E. S. (to regain the use of her right hand); Mrs. D. A. S.; Mrs. A. H. (that husband's sight may be restored, also for her own health); Mrs. A. E. H.; A Reader; Mrs. E. W. R.; One of the CHRISTIAN HERALD Family (that health, sight and hearing may be restored); Mrs. C. S.; W. M. H.; R. S.; Mrs. M. G. W.; Mrs. E. M. W.; Miss N. V. D.; M. G. W.; M. R. O.; I. D. S.; L. C.; J. K. B.; W. F. R.; M. P.

Other Requests

The following friends request prayers for varied desires and needs:

A. H., Miss H. B.; B. E. M. (to grow strong spiritually and physically); Mrs. H. L. S.; Mrs. A. A. T.; M. A. G.; Mrs. E. A. H.; A. M. R.; J. L.; A Reader, N. Y.; Mrs. L. C. C.; N. M. T. C. (to be a truer Christian); A. E. L.; Mrs. W. R. B.; Mrs. M. H.; Mrs. H. M. P.; Mrs. E. B. D.; Mr. and Mrs. C. G. O.; S. E. W.; F. A. L.; W. P. G.; H. S. G.; S. R. W.; Mrs. E. P.; L. K.; D. P.; Mrs. G. W. P.; A Subscriber's Son; Mrs. L. V.; E. McN.; Mrs. Wm. H. G.; J. Y. M.; Mrs. E. A. S. (that a great burden may be lifted, also for physical strength); L. T. (that an obstacle may be taken away which is hindering two people from giving their service to God); A. R. (that a burden may be lifted, also for a reconciliation between loved ones); Mrs. M. H.; Mrs. D. W. N.; E. W.; Miss C. S.; Mrs. E. D. H.; A Believer, Arkansas City, Kans.; E. McC.; Mrs. M. H.; Miss S. T.

Mrs. J. B. requests prayer that a son who is absent may return home in health, also that children may give their hearts to God, and that a burden may be lifted. J. W. H., that temptation be removed; also that God will send a greatly needed revival. Mrs. M. C. B., that fatherless children may love and serve God; M. E. G. S., for one who is choosing his lifework; that it may be in the field of religion. F., that a great burden may be lifted. Mrs. F. E. S., that she may be filled with all the fulness of God. Mrs. M. L. asks prayer for strength to bear a great burden and be a true Christian. A. B., to dispose of a patent. Mrs. C. A. C., a Reader, that a terrible burden may be lifted from a poor woman. Mrs. E. M., that a way may be opened to dispose of property. L. H., to be directed; also to be kept spiritually.

Mrs. G. W. E.; Mrs. M. B. I.; M. A. G.; C. H. R.; M. L.; F. E. W.; C. I. G.; J. W. B.; Mrs. E. W. W.; Mrs. P. W.; Mrs. A. C. K.; Mrs. R. H. H.; I. M. F.; A Sister in Christ; Mrs. J. C. H.; Mrs. M. J. M.; Mrs. M. D.; Mrs. S. A. I.; Mrs. H. L. W.; S. W. D.; O. S.; Mrs. B. McW.; M. E. M.; W. L. N.; M. L. S.; Mrs. E. K.; Mrs. S. R. H.; Mrs. L. C.; Mrs. J. A. H.; Mrs. L. L. D.; M. L. B.; Mrs. S. P. T.; W. M. H.; E. S. C.; Mrs. H. A. G.; Mrs. S. D. H.; M. C.; W. P. G.; F. S. B.; A. C. N.; Mrs. E.; R. V. M (to be permitted to go on with work for the children and that another place of habitation may be provided before April 1).

WHAT WOULDST THOU, LORD?

WHAT wouldst thou, Lord, require of me?
And what thy wish to have me be?

Wouldst have me strive my days to bless
With deeds of love and kindliness?

Forgetful all of self and mine,
Remembering only thee and thine?

Bearing for weaker ones the cross,
Unmindful as to pain and loss?

Wouldst have me consecrate to thee
All that I have and hope to be?

Wouldst have me in my humble way
Live to thy honor every day?

Make every hour of sweetest price,
Enriched by love and sacrifice?

Wouldst claim my scanty store of gold,
All for thy use to have and hold?

To help the needy, stay distress,
Making each gift a blessedness?

To find for homeless ones a door,
A table for the hungry poor?

Wouldst have me truly learn of thee
The meaning of Gethsemane?

O Heart of Love, thy will be mine,
Make me and all I have as thine.

Howe, Ind. S. B. McMANUS.

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Your Light Lozier Four

$2100

YOU'VE DREAMED—as thousands of others have dreamed, "Some day I'll own a Lozier, too."

THAT DREAM is now possible of realization. This Lozier at $2,100 is within your reach at the price you want to pay.

YOU'VE ASKED many times, as others have asked, "Why doesn't some concern like Lozier build a car of quality and yet at a price within my reach"—or appropriation, which is the same thing.

LOZIER HEARD—heard you and heard thousands of others ask the same thing—for a car bearing the Lozier name-plate as a guarantee of Lozier quality and yet selling "around $2,100."

AND THIS LOZIER FOUR is the response to that demand—that need—that desire. A Four built just as well as Lozier knows how—and what concern knows better or has a better reputation for embodying the best it knows in its product?

A "ONE HUNDRED PER CENT. CAR" in every last detail—including the "hidden excellence" for which all Loziers are famous—seating up to seven passengers and yet selling for $2,100.

NOT A "SIX," BECAUSE we found after going into the matter thoroughly, that a six could not be made at that price—and you said "around $2,000," you will recall. Not at that price without skimping at many points in materials, work and finish. Points you might not notice when the car was new, but which Lozier would know all the time—and Lozier standards permit not such practice.

SO IT'S A FOUR, as it should be—as it must be in a car of that passenger capacity and that price and made as it must be made before we will attach that Lozier name-plate.

THIS CAR IS BUILT FOR YOU—assuming now that you are one of that rapidly increasing class of buyers who ask about maintenance cost before asking the price, and who insist on proof—not mere claims or assertions.

YOU'LL WANT TO SEE THIS CAR because it is the Four that stemmed the tide of big, cheap sixes—big only in terms of wheel base and bulk and cheap only in first cost.

OF COURSE YOU KNOW that more Lozier Fours were sold at retail during the New York Show than of any other make in that class. Hundreds of demonstrations booked since—and we can only get so many Lozier Fours. So that's another—and perhaps the best—reason why you'll want to see this car at the earliest possible moment.

Meantime Ask for Catalog 84

Light Four $2100
Light Six $3250

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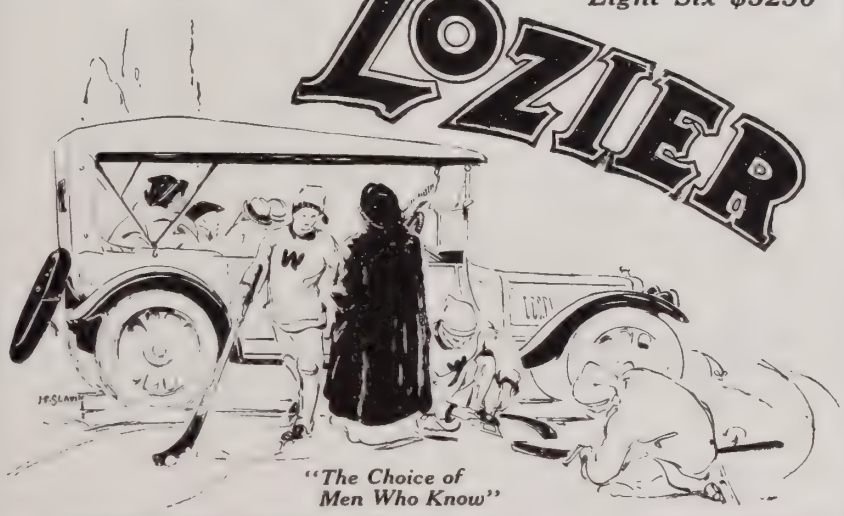

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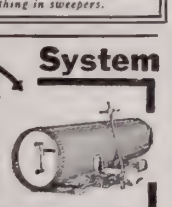

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Made these shoes impossible. But Inez told me of **Blue-jay.**

I applied it, and the pain stopped in a moment. In 48 hours all three corns came out.

No soreness whatever. I never thought of the corns from the moment I used **Blue-jay.** And now they are gone, to never return, unless tight shoes cause new ones.

This is the story of millions of corns which have been ended by Blue-jay. It will be the story of your corns when you use this one right method.

Don't pare them. Paring never ends a corn. Use the modern method.

A famous chemist, by inventing **Blue-jay,** has made corn troubles needless. Blue-jay takes corns out, without any trouble, without any annoyance. Apply it in a jiffy, then forget the corn.

It is taking out about one million corns a month. It is the method now used and endorsed by physicians. You owe to yourself a test.

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The Kalamazoo factory turns out the finest ranges in America. 250,000 housewives will tell you so, and they will tell you that Kalamazoo prices are almost half what local dealers ask. Some Kalamazoo customers are near you. Ask for names and addresses. Then you'll know—

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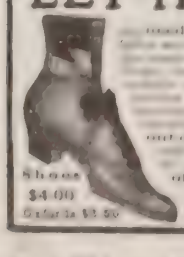

Shoes $4.00

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"SCRIMP"

Continued from page 245

When Scrimp Gillen swung herself over the threshold of the high school at Callenville, she seemed to emerge from that murky atmosphere of poverty and ignorance of which she had always been so acutely sensitive in her home town, to walk forth into the clear light of all the beauty and wonder of life. In this place of enchantment, more marvelous to her than any land of fairy tale, where a vista of endless opportunity to satisfy the longing of her starved heart opened before her dazzled eyes, she was no longer Scrimp Gillen, weighed down by the wrongs about her, but Marietta Gillen, the carefree, holding out eager hands for her birthright of happiness.

For the first few weeks, she lived in a dream of exquisite joy. Would any one believe that just the perky shine of a pink satin bow on the hair of the girl ahead of her thrilled her beauty-loving heart; that the common courtesy with which she was treated, so far removed from the brutal teasing that she had come to expect as the inevitable accompaniment of her deformity, opened her eyes to something higher than she had ever dreamed; that the mere voicing of the words in her books brought visions of ineffable wonder? Who knows what these things meant to her?

And then, one evening, all the old worry and responsibility of home-life came back to her with a rush. She looked up from her studying to see a strange expression on her mother's face. Mrs. Gillen was watching Will as he took his hat from the nail behind the door.

"Where you goin', Will?" she asked anxiously.

"Out."

"Out where?"

The boy opened the door, then turned and shouted impatiently, "With the fellows! Anything more you want to know?" He banged the door shut, and Scrimp could hear his heavy footsteps on the walk outside. Her eyes met her mother's.

"Where does he go evenings, mother?"

"I don't know—" Mrs. Gillen hesitated.

"Where do you think; down to the corner?" In the Gillen family, that expression "down to the corner" was used in speaking of Casey's saloon, Mr. Gillen's favorite retreat.

"His father 'ud kick him out if he came there."

"Where do you think, then?" Scrimp's voice was sharp with anxiety.

"They say that Canal Street gang held up a man and 'most killed him, over on the docks last night," Mrs. Gillen answered indirectly. "Scrimp, do you s'pose Will goes with them? I thought I saw him, around nine o'clock last night, on the corner where the gang hangs out. I'm not sure 'twas him; he stepped out of sight into a doorway. Oh, what are we goin' to do, Scrimp?" she asked helplessly. "What can we do about it? You know what that gang is, you know—" One of the children called her and she rose and left the room.

Scrimp sat staring down at her open book. Yes, she knew what that gang was. She had not lived all her years in this factory town without knowing something of the crime and the wrecked lives about her. And was Will one of that riff-raff of humanity? Scrimp shuddered with the horror of it. She thought of him as he used to be; a jolly, winning boy, always ready to play with her, to carry her on his shoulders, to take her part against the teasing of her schoolmates. What had come over him in the last year or two? What had put those hard, sullen lines in his face and set his lips so grimly? She thought of his dull, machine-like life at the factory, and suddenly she whispered: "Why, he's never had a chance! Nobody's ever given him a chance!"

It was after this that Will was greeted every evening, very much to his annoyance, with some remark such as this: "Will, did you ever hear about cave-men? It's the most wonderful thing! Listen while I read this little bit."

And Will would reply, "Aw, shut up! Wha' do I care about your old cave-men?"

Or, "Will, we're reading a book called *Ivanhoe* at school; it's all about knights and—"

"Aw, quit it, will you?"

But Scrimp would not give up. Evening after evening she made her advances; evening after evening she met with the same repulse. Eagerly, desperately, she held before Will's eyes the one gift which was hers to offer. She would share with him the knowledge which seemed so wonderful to her; she would win him to some realization of the better things of life which she had come to know, not only through her books but through association with people of more refinement than those to whom she had been accustomed. She realized that she was fighting; fighting against the burden of unceasing toil and poverty, against lowered ideals and the attraction of the gang. She must make her gift doubly alluring.

Unceasingly she talked of the things she learned at school, of the things she saw there; how the boys had clean hands and faces; how they said "thank you"; how they opened the door for her to pass through; how in the English class she had first learned the story of King Arthur and his Round Table. Breathlessly she gave her version of this story, watching eagerly for the slightest glow of interest in Will's face. It was with those things that she fought, pluckily carrying on the battle day after day and week after week.

But she seemed to make no advance. Then, one day, her crutch slipped on the icy sidewalk and she was thrown violently to the ground, and when the doctor said that she must lie in bed for six weeks, it was not so much the fact of missing school which distressed her, although that was a heavy enough cross to bear, but the thought that she would not be able to carry on her plan of giving Will "a chance."

Day after day she lay there with her schoolbooks around her. Every evening she listened for Will to come in; every evening she said to her mother, "Ask Will if he won't come up here. There's something I want to read to him, something I want to tell him. Tell him it is wonderful; something I know he'll like to hear about." And every evening Will refused, and Scrimp had to whistle hard to keep back the tears.

Again and again she begged the doctor for permission to be carried down to the kitchen. "There's the sofa in the corner," she pleaded, "I could lie there. Oh, please, please!" But he shook his head gravely and told of the danger it would be to move her.

One evening Mrs. Gillen came down from Scrimp's room with an anxious expression on her face. She went straight to Will and, standing before him, said: "Will, Scrimp hasn't opened a book to-day. She's laid there on the pillow, little and white and limp, just touchin' a book soft, now and then, like her fingers was full of love for it, and she hasn't whistled even once! You know how she always whistled, no matter what happened, Will? She hasn't whistled all day; she hasn't whistled all day!" Mrs. Gillen looked appealingly at Will. "Won't you go up just this once and listen while she reads, Will?"

The boy turned away with an ugly scowl upon his face.

"If you won't come, she says won't you read some in this book? She sent it down for you."

Will looked for an instant at the

Continued on page 258

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THE PROTEST AGAINST ROMANISM

IN THE great protest against Romanism which was uttered in Washington on December 14 last, when a great audience of over wo thousand filled the New National Theater and listened to eloquent addresses by leading pastors representng the Protestant Episcopal, Methoist, Lutheran, Baptist, Presbyterian, nd other churches, there were many eatures which made it an epochaking event. After the meeting inoors, addresses were delivered to the ast crowds who had been unable to btain admission. The whole event vas a magnificent declaration of the ttitude of Protestant America in opposition to the activity of Rome in our ational politics and in exposition of he avowed purpose "to make Amerca Catholic."

At the time of its occurrence, THE HRISTIAN HERALD devoted considerble space to an account of this hisoric meeting, but there were many oints made by the speakers which nerited fuller attention. These are iven at length in the February issue f the *Protestant Magazine*. In his ddress on "Why We Are Protestnts," Rev. Randolph McKim, rector f the Church of the Epiphany, Washngton, after dealing ably with the octrines of Rome and its attitude oward Protestants as "heretics and eparatists," directed his attention to ne attitude of the Protestants of merica. He said:

"We are Protestants because we ve our country. We cannot contemlate with equanimity the possibility nat this land of the free and home of ne brave should be brought under the ominion of the Supreme Pontiff who ules the Roman Catholic Church.

"'Absolute obedience, it is boldly eclared, is due to the Pope, at the eril of salvation,' says Mr. Gladtone, 'not alone in faith, in morals, ut in all things which concern the iscipline and government of the nurch. Thus are swept into the pal net whole multitudes of facts, hole systems of government, prevailg . . . in every country of the orld. Even in the United States, here the severance between church nd state is supposed to be complete, long catalogue might be drawn of ubjects belonging to the domain and ompetency of the state, but also unenjably affecting the government of ne church; such as, by way of xample, marriage, burial, education, rison discipline, blasphemy, poor reef, . . . religious endowments, ows of celibacy, and obedience.' *The Vatican Decrees*, page 30.)

"Pope Pius IX solemnly condemned ree speech, a free press, toleration of onconformity, liberty of conscience. e claimed the right to use physical orce, and proudly asserted that the opes of the Middle Ages, who deosed princes and laid kingdoms unr interdict, and excommunicated onarchs who offended them, did not xceed their powers.

"Do we want our beloved country ubjected to the yoke of a Pontiff who thus at war with progress and librty, and who claims a universal doinion over the consciences of mannd?

"But I shall probably be told that ne most illustrious Roman Catholic relate in America has just delivered sermon in the Baltimore cathedral, which he vehemently rejected the ea of any union of church and state America, and pronounced a noble anegyric on civil and religious librty, which, he said, the church ever eartily supports. Well, our answer that is that we wish the dear Carnal Gibbons godspeed, and we hope will succeed in converting his urch to that view; but Cardinal ibbons is not the Pope, and when he ntradicts the Pope, as he did in that rmon, his words, in the last analy, really count for nothing. It is ne infallible and absolute monarch tting on his throne on the Seven ills whose decrees govern the mind and the conscience of Romanists. Not all the cardinals in the church can nullify the decrees of Pius IX and Leo XIII and Pius X anathematizing those who maintain that church and state should be separated, and condemning free speech, a free press, religious toleration, liberty of conscience.

"Now, could anything be more absolutely contrary to the fact than the assertion that the Church of Rome has been the friend and supporter of civil and religious liberty? Does His Eminence the Cardinal think that we have forgotten all the history we ever read?

"Now, what are the facts that confront us in the United States to-day in reference to the attitude of the Roman Catholic Church? Let me recite some of the doings of the priesthood and the hierarchy, and especially of 'that insolent and aggressive faction,' as Cardinal Newman called the Jesuits:

"They are using the ballot as a club to intimidate our politicians.

"They are using the boycott to punish merchants or any other class of business men who offend them.

"They have recently boycotted a great newspaper in this city, and, it is said, have brought its owner to his knees.

"They interfere with our public libraries, and often successfully demand the exclusion of books which they choose to consider contrary to the interest of their church.

"Though they wield almost despotic power over their people, yet Roman Catholic mobs have frequently attacked without rebuke Protestant lecturers who dare to speak out against Rome. (Such cases of mob violence have occurred within four months in Kentucky, in Ohio, in Iowa, and in Pennsylvania.)

"They have in many States driven the Bible out of our public schools.

"They are the open enemies of our American public schools, denouncing them as godless.

"They profess never to grant a divorce, and yet in numerous cases they have declared lawful marriages null and void, and have separated husbands and wives, and parents and children.

"Professing that they are the supreme guardians of the purity of the family, they corrupt its purity by granting dispensations for marriages between a man and his niece, an abominable union, regarded with abhorrence by the ancient Romans, pagans though they were.

"Thus the Church of Rome is this day abridging the liberties of Americans in various ways and among many classes of our people. By the absolute control which she exercises over many thousands of her adherents, she is establishing a tyranny over increasing numbers of our citizens.

"I ask you, then, my fellow citizens, Is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal freedom, freedom of conscience, freedom of speech, and freedom of action, which we received from our forefathers? Colonial America was Protestant, overwhelmingly Protestant, and the statesmen and patriots of the Revolution were also overwhelmingly Protestant, though there were many Roman Catholics who nobly and bravely labored and suffered and fought with them.

"But the ideas which gave birth to the Revolution were the offspring of the Protestant Reformation. The principles which lay at the root of the American Constitution were born of that same Reformation. And it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard those principles from every open and secret assault."

HOW WEAK EYES ARE STRENGTHENED BY EXERCISE

By C. Gilbert Percival, M. D.

IN this, which is undoubtedly the most active period in the history of man, every one of our faculties is called on to do more, and to respond to a longer continued extraordinary strain than ever before.

"Take things easy" may be very good advice, but most of us, who know how our competitors are hustling, fear that the practice of it would furnish us with a free seat on a bench in the park, instead of a cash income.

More energy, more concentration, are required to keep up with the leaders nowadays—hence our nervous exhaustion is greater. Busy city life with its clang, clatter and rush, even most of our time-saving inventions and modes of travel, keep the nerves on edge, and give them no opportunity to rest during our waking hours.

Now the eye is one of the most delicate centers of the nervous system. This is clearly proven by the fact that the first place a physician looks for symptoms of paralysis is at the base of the optic nerve—if there are none in evidence it is taken as positive proof that there is no danger.

This will clearly evidence that nerve exhaustion means eye exhaustion and finally eye affection if nothing be done to correct it.

If, however, the blood circulation in the eyes is kept normal by the proper kind of simple and safe exercise, they continue healthy, normal and strong.

Beside this nervous strain that I speak of there are many other features of modern life which tax the eyes unduly.

Our schooling, once confined to the simple rudiments of education, is now so extended that the books of a schoolchild of to-day would cause a child of thirty years ago to look aghast—hence at the threshold of practical life we start to unduly tax our eyes.

The glitter of city streets—the speed of traffic—the riding in fast trains—the viewing of scenery from train windows as it flashes quickly by—and above all, the habit of reading every time we have the opportunity in our busy careers, under all sorts of unfavorable conditions—these all add to the extraordinary burden which our eyes are asked and expected to carry without assistance of any kind.

And, remember that though your arms may rest, your body may recline, and every limb and other sense may be to a great extent dormant at times, your eyes are always seeing unless they are closed—always active during every waking hour.

Hardly any wonder, then, that eye strain is so common and up to recently so many have had to call on artificial aid in order to see at all.

You know the eye is just like a little camera. It has the lens with the iris opening which enlarges and contracts agreeably to the amount of light existing. It also has a dark chamber which may be compared to a camera bellows, and the retina corresponding to the sensitive plate. It has three sets of muscles—one turns the eyes in any direction, one contols the iris, and one operates the focus.

When, through nervous exhaustion or over-taxation, the circulation of blood in the eyes becomes weaker than is normal, these muscles become flabby and refuse to act up to their usual standard, and the eyes do not focus easily if at all. Premature old-sight is the result.

The muscles still do their best to focus properly; eagerly struggle and strain to properly do the work which your brain commands them to do—strain and struggle so hard in fact that they affect the tired nerves, and not only cause headaches, of which this is the most fruitful cause, but put the entire nervous system under a pressure which extends to the stomach and digestive organs, and brings on nausea and dyspepsia.

What eye specialist is there who has not heard from his patient: "Why, I had no idea in the world that it could be my eyes." There are many physicians, in fact, who look to the eyes for one of the first causes of stomach trouble.

It is perfectly amazing in reviewing the progress of science, surgery and medicine in the last fifty years, that the methods of correcting eye affections, even of the simplest kind, seem to have been entirely overlooked.

Science in physiology is correcting deformities which used to require harnesses or mechanical support. Surgery is correcting displacements which heretofore caused lifelong confinement. Physicians are departing more and more from the old-fashioned practice of continual drugging, and using more rational methods of restoring and preserving health.

But, until the recent discovery of this system of exercise to which I refer, no matter how simple your eye-trouble was, you were told that you had to wear eyeglasses.

Now, eye-glasses are not necessarily to be despised. They are a great invention in their way—so are crutches.

But you would not relish the anticipation that you had to use crutches all your life—nor would you. Just as soon as your sprained ankle, for instance, was in condition to stand it, your doctor would instruct you to touch it to the ground gradually and *exercise* it to bring back the *normal circulation* necessary to enable you to discard your crutch. Exactly the same with a broken arm—exercise it as soon as possible to bring it back to normal.

The wearing of eye-glasses is just exactly like using a crutch for life. Instead of growing stronger by their use, the eyes grow weaker, and you probably are well aware of the fact that in order to see perfectly the wearer of glasses must change them from time to time for new and stronger ones.

Let us see what authorities say on the subject of eye massage: Doctor De Schweinitz, of Philadelphia, Professor of Ophthalmology in Jefferson College, makes the statement that in treating so serious a condition as dreaded cataract of the eye, massage of the eye-ball "has been followed by improvement in vision and deepening of the anterior chamber." The *Medical-Record*, in writing of the same serious ailment, urges the great value of "any means that would bring an increased blood supply" and considers that "the most feasible plan seems to be properly applied massage."

It would, of course, be impossible to satisfactorily or even safely give this massage (or exercise) with the hands, but this problem was successfully solved a few years ago by a New York specialist, who realized through experience how many troubles of the eyes could be quickly corrected by this method.

The greatest and most practical inventions usually seem the simplest and most obvious once they become known, and this one is no exception to that rule. So simple is it that any one can use it in their own home without instruction, yet it is so safe that there is not the slightest chance of giving the eyes anything but great benefit, no matter how long they may have been affected.

This system of exercise is fully explained, also many interesting scientific facts about the eyes are given in a little book on the subject, which will be sent without cost if you address Charles Tyrrell, M.D., 134 West 65th Street, New York, and mention having read this article in THE CHRISTIAN HERALD.

It may, with reason, be suggested that at no time could this system have been perfected more opportunely than now. At no time has the world demanded more perfect men and women; and if your eyes are weak, whether you wear glasses or not, it is not necessary for any one to point out its disadvantages—perhaps you even consider glasses a disfigurement to a certain degree—surely they are an inconvenience.

Of course you cannot put new muscles in an eye, as you would a new tire on an automobile, but you can restore health to these muscles and give them the renewed strength that assures the thorough performance of their natural work.

Personally I have seen this system in a few months make a boy of eighteen entirely independent of glasses who had worn them continuously for twelve years; also enable old folks over sixty to discard their glasses in an incredibly short time. Therefore, I believe it is safe to assume that many thousands of spectacles will cease to be useful as this system becomes generally known, and I am sure that every one whose eyes are affected in any way, whether a wearer of glasses or not, will be greatly interested in the little book which tells so much about the eyes and their care.—*Advt.*

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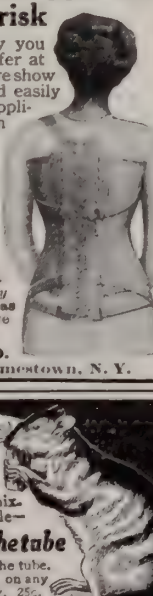

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MORE ABOUT A "GOOD" KITCHEN

IN HOW many homes do we find the Martha of to-day busy in the kitchen, while Mary, even as Mary of old, improves the hour learning some greater lesson of life? To be sure, *somebody* must do the work, and, if there is no hired maid, or one incompetent, the task of serving the meal must fall upon one member of the household while another entertains the honored guest. Such is the apology of many an unselfish woman when you ask how it is that the other sister, or the grown daughter, finds so much time for self-culture when she, the housekeeper, has none.

Because of her ceaseless toil in providing for her loved ones the best that can be had, many a modern Martha, "troubled about many things," becomes so hampered by the thousand and one petty cares of the household that she finds no time for self-advancement; for books, recreation, art, friends and interests outside the four walls of her home. Many a golden opportunity she loses for want of an hour "to spare." For her there is no "margin of time."

The Price of "a Dollar Saved"

Our sympathies go out to the women who give themselves, the best and all there is in them, ungrudgingly to the duties of the home. Yet we wish they were often less patient and uncomplaining than they are. For hundreds of women who see the value of, and long to possess, this or that time- and labor-saving device feel that no other member of the household "understands," so, rather than complain, they "put up" with tools and methods long out of date. What we desire but cannot afford we must learn to do without, but let us be sure that our "economy" is not figured blindly, at a high price paid in health or the sacrifice of greater things than "a dollar saved." That is why we wish that the modern Marthas were not so patient as they often are.

From a little Western town comes the story of a woman accustomed to doing all her own work, who was taken ill; during that week her husband was obliged to get very well acquainted with the kitchen; when the housewife took up her duties again it was *he* who suggested that a "fireless" would be a "good investment" and that this, that or the other thing ought to be "looked into." You see, a small dose of unsweetened experience suggested to this man that his wife might possibly make a better investment of the hours spent in "pot-watching" over a hot stove; also that with five or ten minutes' preparation after supper the oatmeal for breakfast could be safely left to "cook itself" and thereby give "mother" a much needed "forty extra winks" in the early morning.

Other Helps

As a matter of fact the advent of the fireless cooker has not only meant that a woman may spend hours and hours away from the kitchen that a few years ago she had to spend in it, but affords another proof that the easiest and most attractive way to do a thing is often *economy* as well. With fireless cooking one may prepare with a clear conscience inexpensive cuts of meat such as "chuck," "flank" and others which are very nutritious but not palatable if cooked by ordinary methods. Under the slow, even temperature of "the fireless," and away from the drying influence of hot air, these pieces are rendered tender, whereas by other methods the hard fibers are only made more tough.

We might take up pages describing the many improved devices that are among the things which every woman *ought* to know. For instance, the scrubbing machine that looks like a carpet sweeper but will hold two gallons of water and uses a brush to scrub the floor; no back-breaking; no soiled skirt; no labor that any well woman would hesitate to do, with the result as good, if not better, than by the old way. Our worthy ancestors took three separate receptacles for the cooking of any three kinds of food; to-day the progressive housewife cooks three dishes over one burner of an oil or gas range, or a single opening in the range, in the many instances where it is practical to use a triplicate pail. Also she has found an improved tea kettle having a small inset boiler in which cereal or custard may be prepared while water is being boiled.

Of long-handled brushes and pans and floor mops and the washing machine, indispensable in servantless homes where health is of value and time counts, we have already spoken. As much might be said of the vacuum cleaner; that never-tired servant which has banished the trials and tribulations of old-fashioned housecleaning in thousands of homes. Even where there is no electricity for motor power, satisfactory models operated by hand may be found.

Last, but by no means least, let us mention the kitchen cabinet; a space-saver which means a step-saver as well. These cabinets come in a number of good models, some with porcelain or aluminum tops and some of steel construction with a white enamel finish, as well as in wood. As a combined pantry and kitchen table the housewife finds here all her utensils and staple supplies right at hand; all the things necessary for ordinary cooking without having to take an extra step for any one.

The Kitchen Beautiful

Now a word as to the kitchen beautiful: if we spend hours upon hours in this room we have a right to insist that it shall be beautiful. Happily, order, that is heaven's first law, is likewise the first law of beauty in the kitchen, and utility the key-note of its wise decoration. So we find that even a row of knives, can openers, strainers and small utensils hung up in orderly and convenient arrangement above the work table, may become an ornamental feature of the room. So, too, a well-arranged display of pots and pans conveniently hung near the range, instead of tucked away in a dark closet, is a decorative asset not to be despised. But if we mix indiscriminately together gray agateware and blue, tin, iron and aluminum the sought-for "effect" is lost.

A plate shelf can be made highly decorative if set out with casseroles, platters, jugs and pitchers of one kind or another, providing only that the things are suitable, harmonious in color and not too many of them. A plate shelf that becomes a "catch-all" is infinitely worse than none at all.

Finally no kitchen can be attractive that is ill-lighted; and the color of the walls has almost as much to do with this as the size of the windows. Since, as we pointed out last week, a woman can, as a last resort, paint the walls herself—adding perhaps a pretty stencil border—there is no good excuse for having them other than cheerful and bright. It is not necessary to be an artist; directions given in the booklets published by our best paint houses are simple and the cost small.

Cleanliness, efficiency and beauty. In these three words we summed up last week the requirements of a good kitchen; by which we mean a kitchen planned and equipped to lighten the burden of housework; to lessen the monotony of routine tasks; to save the time and spare the strength of the housewife so that she may have greater opportunities for "getting the most out of life." Only by efficient tools and methods can the woman of to-day who does all, or most, of her own work, go about her duties as a queen, rather than a servant, in the kingdom of her home.

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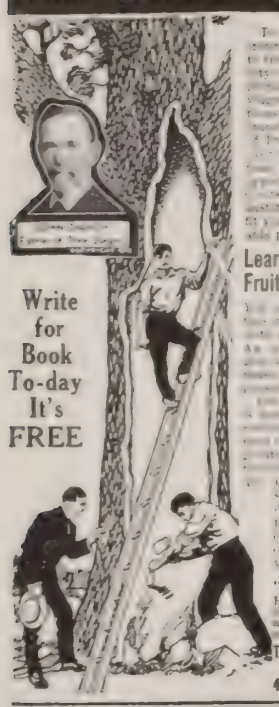

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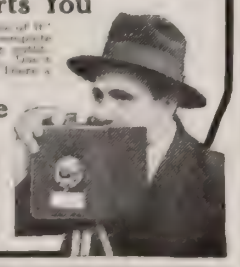

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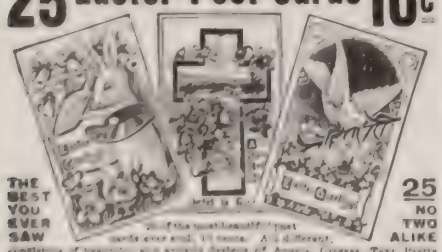

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"SCRIMP"

Continued from page 254

book in his mother's hand, then he took it and put it on the table.

"Ain't you goin' to read it, Will?"

"Naw, quit botherin' me!"

Mrs. Gillen turned away with a sigh and left the room. She did not quite understand why Scrimp wanted Will to read her books, she only knew that the girl's heart was set upon it.

Will sat staring at the book. Finally, after looking around carefully to see that the children were not noticing, he reached over and opened it. Scrimp's eager little lectures had not passed over him without making some impression.

Mrs. Gillen, coming into the room a little later, found him reading. He was so absorbed that he did not notice her entrance. She glanced up at the clock and saw that it was past the time when he usually went out to the gang. Eagerly she rushed up the stairs to tell Scrimp.

It was only a few days later that Will sheepishly asked his mother if Scrimp had any more of "them books." Then one evening he stamped awkwardly up the stairs to ask the meaning of some point he did not understand and stayed, in spite of himself, to listen until bedtime to Scrimp's enthusiastic explanation. After that it gradually came about that Scrimp and Will were studying together. No longer did Mrs. Gillen have cause to mourn that Scrimp had ceased to whistle, for the house was filled with her cheery piping, and her eyes glowed, and a soft pink came to her cheeks.

"I can keep up with the lessons at school by teaching them to Will!" Scrimp explained joyously to her mother. "Isn't it wonderful! Mother, he hasn't been out with the gang lately!"

"That's a fact, Scrimp!" Mrs. Gillen said happily.

But that evening she watched Will anxiously as he prepared to go out. "Ain't you goin' up to study with Scrimp?" she asked.

"Naw."

"Where you goin'?"

"Nowheres."

Scrimp waited impatiently for Will. She had been studying for hours in preparation for the evening lesson. Finally she called, "Mother, mother! Why doesn't Will come up?"

"He—he's gone out, Scrimp!"

"Gone *out!*" Scrimp's voice shook with the fall of the hope which she had been so joyously upbuilding.

"Yes."

"Oh!" Scrimp turned her head helplessly back and forth on the pillow. Had she failed then, after all? Had Will gone back to the gang? The evening seemed endless. Scrimp lay there in the darkness, listening, listening. The clock struck nine, half-past, then ten. She heard her mother moving about in the kitchen; she seemed to see her strained, anxious face.

"Mother!" she called; "has he come?"

"Not yet," her mother answered.

Three times Scrimp repeated this question, and each time came the same reply. At last she could endure the suspense no longer. In spite of the pain in her back, she rose from bed and struggled somehow into her clothes. Slowly, painfully, she made her way down to the kitchen.

"Scrimp, child!" her mother rushed to her side. "Oh, Scrimp! the doctor said you mustn't move! You'll hurt yourself! Oh, Scrimp!" she moaned, "why did you, why did you?"

Scrimp sank weakly into a chair. "I—I couldn't stand it any longer," she panted. "Oh, I wish Will would come! I wish he would come! I think I'll die if he doesn't come soon!"

"Oh, Scrimp, Scrimp!" Mrs. Gillen stood over her, fanning her with a newspaper.

Just then the door opened and Will stepped in. There was a strange light in his eyes. Under one arm he carried a pack of books. He looked about him as though just waking from a happy dream.

"Will!" Scrimp suddenly rose to her feet, her eyes going from his face to the books he carried. "Oh, Will! Where have you been?"

"Over to Callenville," the boy grunted sheepishly.

"Callenville?" Scrimp almost sang the word.

Will walked over to the table and began to fumble his books. "They've got an evenin' school over there," he flung out.

"Will!"

"Guess I'll go to it. Say, Scrimp, ever hear that there's a way poor fellows can go to college if they want to? Man over there was tellin' us. Say, they've got a gymnasium and a swimmin' pool and—and it's great! Aw, what you cryin' about, Scrimp?"

DEATH OF THE COUNTESS SCHIMMELMANN

WORD has just been received by THE CHRISTIAN HERALD of the death of Countess Adeline Schimmelmann, which occurred on November 18, 1913, in Germany. This exceptional Christian woman was well known to our readers. She was born in the Castle of Ahrensburg, in Holstein (where her body is now buried), July 19, 1854. At the age of eighteen, the Empress Augusta bestowed upon her the rank of lady of honor. She resided at court for eighteen years, toward the end of which she visited the prisons and came to know much of the condition of the poor. She gave up the life of the court and, after a period of solitude on the Island of Ruegen in the Baltic, took to ministering to the fishermen of that region. Her work was encouraged by the emperor and empress, but her family opposed it. She was seized in the streets of Copenhagen and imprisoned as insane. Regaining her liberty and also possession of her jewels, she resumed her work amongst the fishermen, and, in order to buy a mission ship, disposed of her personal belongings. In the yacht *Duen* she crossed the Atlantic in 1898, and by way of the St. Lawrence and the Great Lakes reached Chicago. There the ship was transferred into a public meeting place for homeless men among the German, Danish and English population. During the remainder of her lifetime, assisted by her adopted son, Paul Shimmelmann, this noble woman did great good in the name of her Saviour. She was loved and will be long remembered by many. "Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.)

COUNTESS SCHIMMELMANN

THE CHRISTIAN HERALD'S INFLUENCE

I do not know where I should have been today had it not been for the influence of the dear old CHRISTIAN HERALD. It has bridged over many muddy, mucky places for poor old me to walk over dryshod. One night in 1881 I was lying awake thinking of its influence, and it must have led me so close to God that I reached out and touched the hem of his garment, for I was made whole that hour. P. W. R.

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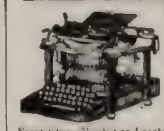

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AMONG THE WORKERS

—THE CITY PLANNING BOARD of Boston has turned its attention to mothers and children who are compelled to work and live in damp cellars. In order to have healthy mothers and children, the board urges we must compel landlords to give them a fit place to live in.

—AMONG THOSE prominent in connection with Y. M. C. A. work among the lumbermen in the Oregon forests is Mr. J. A. Goodell, international industrial secretary, Y. M. C. A., for the Northwest, Portland, Ore. In a recent article on the subject in THE CHRISTIAN HERALD, written by Lucius Willard, this work was vividly described and credit should have been given to Mr. Godell for his service.

—THE BROOKLYN FEDERATION OF JEWISH CHARITIES is supporting a moving-picture education campaign, to show how the Jews care for their poor and to educate the public as to what is being done and can be done by properly organized charity. It is to the credit of the Jewish societies that they faithfully attend to the material needs of their unfortunate co-religionists, and do not permit them to become dependent upon public charity.

—MISSIONARY W. C. TERRIL (M. E.), writes from Inhambane, East Africa: "The results of the famine here are many, but possibly sickness caused by the famine of the last two years is the worst of all. Hundreds, and I can venture to say thousands, are sick, and some of them sick unto death, as a result of the lack of food during the past two years. We have scores who are coming to us each week pleading for help. We are able to do a little for them, but not much."

—T. J. BACH, missionary of the Scandinavian Alliance Mission, writes from Maracaibo, Venezuela, South America, January 6: "Just before Christmas, I returned from a six weeks' trip to the Andes. On foot and on mule-back, I made a trip through three States and sold or gave away about five big boxes of Bibles and evangelical books. I also visited Cucuta, Colombia, a city with about 30,000 inhabitants, but without missionaries. Indeed, the field here is large, and the workers are few."

—IN THE TENNESSEE MOUNTAINS much Christian uplift has been accomplished. On entering many of the cabin homes you meet a ragged crowd of children who often take their meals of corn bread and milk sitting on the floor. There are no books or papers of any kind. The American Sunday School Union is doing much to lift the destitute mountaineers of the South out of their ignorance and superstition, by distributing Bibles, library books, Sunday school lesson helps, etc. The Sunday school missionary is A. E. Browne. It is a life full of toil and self-sacrifice, and beset with danger to health and life itself.

—MORE THAN one hundred members of the New York Police Department are now members of the physical department of the West Side Young Men's Christian Association, Eighth Avenue and Fifty-seventh Street, New York. Most of the men are patrolmen, but quite a few are plain-clothes detectives who use the gymnasium as a means of keeping in physical trim for their work. According to Physical Director Dr. Louis R. Welzmiller the policemen, as a class, are more regular in attendance and harder workers than any other class of men. Track running is a favorite exercise with the policemen, and, according to the director, he would match any one of the hundred patrolmen against the fleetest-footed criminal and is certain the policeman would win out.

—THE ALDRICH-CARR EVANGELISTIC campaign in Portville, N. Y., during January and February was conducted in a building which forty men put up. When the mercury stood at thirty-four below zero it was as warm as toast in the tabernacle. For more than five weeks the building was filled to its limit. Many men and women became Christians, many Christians consecrated their lives for a more abundant service. Men confessed they had been saved from a drunkard's life. Whole families went to the altar together. Evangelist Aldrich is a strong speaker and organizer, and the youngest tabernacle evangelist in the United States. He presents Bible truth in a logical and forceful manner, and does not believe in "pulling or hauling" men to the altar. Those who decide to become Christians have to decide for themselves and do not come forward because they have been overurged. His instruction to converts is very thorough and they are well established and unite with the churches before the meetings close. Four whisky towns in which Mr. Aldrich and his party conducted a campaign last year went dry the following election.

LIFE'S ROAD

Smoothed by Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Read what a Troy woman says:

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate principally Grape-Nuts, while working on the ice all winter, and said he never felt better in his life."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Helping Colored Mothers

FOR thirty years a work for colored mothers has been maintained under many difficulties at Haddonville, N. J., under the auspices of the Woman's Christian Temperance Union. Mrs. Isabel Shipley is the superintendent, and has succeeded in bringing a great deal of comfort into the lives of working women of the colored race who have homes dependent upon them. These mothers are brought together in cheerful meetings and both helped and taught to better their lot. Arrangements are made to assist them in their necessary purchases and to help them in their earnings. This winter the work has been extended to take in a larger district, the need being great. Mrs. Shipley found herself confronted with many pleas for a larger circle of those who could enjoy the benefits of these mother-meetings, and in the face of the heavily increased expense has undertaken to meet the call. These helpful meetings are but one line of the excellent work among colored people conducted under Mrs. Shipley's direction.

Our Cover This Week

"WHERE the Trails Cross" shows Renard in a dilemma. From the brilliancy of the snow and the deep blue of the sky we see that it is still night—a white night with a dazzling moon—probably three or four o'clock in the morning. The fox has arisen early for his breakfast, but his quarry has outwitted him. Following the scent Renard has come upon the spot where the animal he has been pursuing has doubled on his tracks. The fox stands perplexed, in doubt which way to turn.

The painter of this picture, Eugene Ludwig Hoess, is one of the modern German artists who is attracting considerable attention at the present time. The color scheme is admirable. Nothing could be more attractive than the deep royal blue of the night-sky in contradistinction to the luminous whiteness of the snow.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled *Little Hai Ieh Tsi* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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"WHEN THE WEST WITH EVENING GLOWS"

From the painting by Joseph Farquharson

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It is built for extremes of service. Built by a man who for 27 years has been learning what cars must stand.

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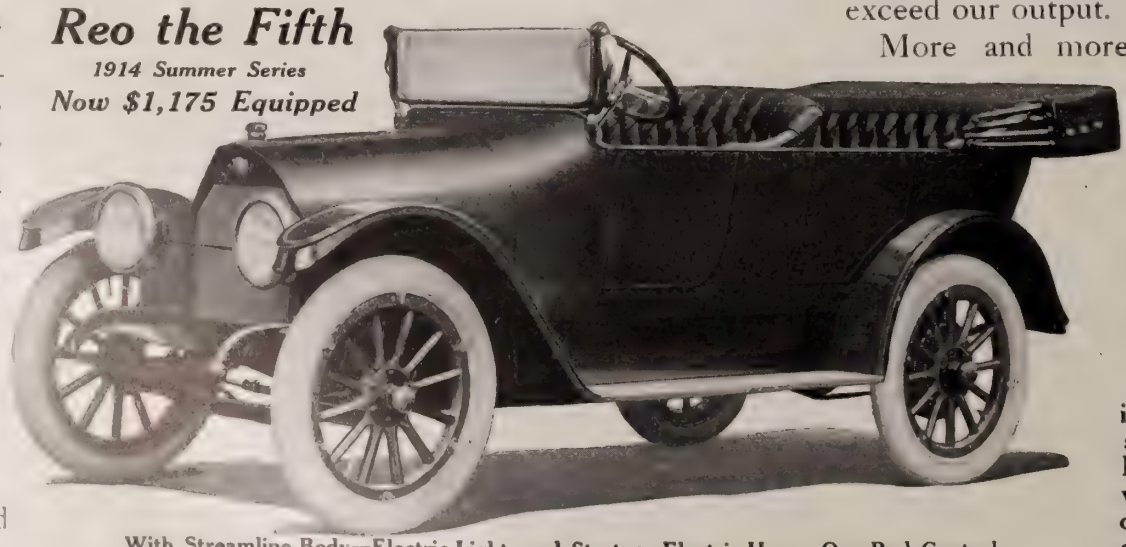

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

CARRYING THE CHARM OF THE COUNTRY INTO THE TOWN. ROCHESTER, N. Y.

DELANCEY STREET—THROUGH THE HEART OF NEW YORK'S SLUMS

MAKING AMERICA BEAUTIFUL

BY F. A. COLLINS

A WIDESPREAD campaign of education is being carried on throughout the country, looking to the beautifying of cities and towns through intelligent planning. Evidences of this movement may be observed on every hand in the establishment of civic centers and in the effort to provide sanitary, convenient and economical houses and the laying out of logical and beautiful street systems.

There are two general groups of city planning advocates in America, those who advocate the "central" group system, and a second school, which favors the "departmental" group. The former group, as the name indicates, believes in a central, harmonious plan radiating from a common center, while the second group would unite a number of different centers or groups. In practically every large city in America will be found to-day a permanent organization in charge of an expert city designer for better city planning. One radical movement looking to the beautifying of cities consists in establishing residential and industrial districts. The law in any city will prevent the erection of buildings which

hes under the head of a blic nuisance, but the movement actually stricts the encroachment factories, for instance, n residence neighborhds, as well as protects industrial groups from ldings of any other ss. The residential sec-s, for instance, may er from the encroachnt of factories, the exsive smoke, the noise of hinery. On the other d, a real hardship may worked for the factory up which is not pertted to expand. By conng buildings used for ilar purposes to defi districts the rights of are observed. Such uping is of course of greatest value in workout a general scheme ity planning and beauing. The new plan ks well in Minneapolis, h has been the pioneer in this reform.

practically every American city will found some organizaworking for housing reform. In many cases the object is to provide model cottages or flats for workingmen. In these model settlements a common architectural scheme is usually fixed upon, and the laying out of the streets and the designing of the houses is entrusted to skilful engineers and architects. An up-to-date system of drainage, artistic planting and parking is decided upon in advance. There is besides a national organization for investigating the conditions in the slums in large cities and devising means of relieving such conditions. The most attractive work of this kind is to be found abroad, principally in England and Germany.

An excellent work is being done throughout the country in regulating the heights of buildings. Special commissions have been appointed to study the subject, the general public is being educated as to the importance of the movement and legislation is being sought to give the new ideas effect. Although it is desirable, of course, that the height of buildings be made uniform for the sake of symmetry, this movement has a far greater significance. Investigations have been made in a score of American cities to determine the effects of such regulations on property and rental values, and on the general growth and development of the community. Most people would say off-hand that the highest buildings in our modern cities are the office buildings. As a matter of fact hotels have the greatest average height. Tables have been prepared showing the number of people on each floor of high buildings and the amount of air and light which is possible in streets of a given width. The height of buildings, it is shown, directly affects the health and even the morals of the community. In eighteen cities in the United States the limit has been fixed by law; in Boston, for example, the limit is 125 feet; in Chicago and Cleveland, 200 feet, and in Milwaukee, 225 feet.

SWOPE PARK, KANSAS CITY, MO. A CITY PARK OF MORE THAN A THOUSAND ACRES

No detail of our cities receives more intelligent attention to-day than the public parks and breathing spaces. In planning new cities the amount of parking space is greatly increased, while in the most crowded cities these beauty spots are distributed with a prodigal hand. A special study has been made as to

Continued on next page

MAKING AMERICA BEAUTIFUL

Continued from preceding page

the best plan of locating the parks that they may be most accessible to the class most dependent upon them, and their value is supplemented by a variety of public playgrounds. Largely as a result of this study landscape gardening has become a fine art in America. The parks are losing their conventionality, and becoming more livable. The natural beauty of the land is preserved, while by planting native flowers and shrubs an entirely new element of beauty has been introduced.

The development of a new taste in all civic improvements is especially noticeable in the treatment of city bridges in all parts of the country. Many millions of dollars are spent every year for bridges in our cities, and a great opportunity is thus afforded for producing really beautiful structures. In the past bridges have been built too much with an eye to their utility alone, and little thought has been expended in making them a delight to the eye. Now it is realized that the presence of an ornamental structure increases the value of land, and from every point of view is desirable. In many cities the designing of bridges has become a live civic issue, and vigorous campaigns are being waged to make the structures attractive. One evidence of this is found in the greater variety of building materials now employed, whereas a few years ago only bare steel girders were used.

The designing of artistic and suitable standards for street lamps to-day receives far more attention than formerly. An attractive standard costs no more than an ugly one, but, as a rule, this detail is overlooked. In St. Louis prizes were offered for the best designs, conducted by a municipal art committee. As a result an attractive standard of real artistic merit will now replace the cast-iron horrors in many miles of city streets.

Even in the busiest city street there is room for foliage which will relieve the eye and soften the outlines. A unique work of this kind is being carried on successfully in Minneapolis, for example, where window boxes and hanging gardens have been introduced into the business thoroughfares. Last year more than 15,000 feet of hanging gardens were maintained in the busiest streets. The business houses are regularly canvassed for the purpose, and agreements are made for installing boxes of flowers or shrubbery. A private subscription was started furthermore to instal hanging gardens upon the ornamental lamp-posts of the city. More than 500 of these attractive miniature gardens have been installed by an association which regularly waters the plants and replaces the flowers when they wither. As the result of this public-spirited work and at very trifling expense Minneapolis has won the enviable title of the "City of Flowers and Hanging Gardens."

A transformation has been worked in the streets of many cities by organizing campaigns to improve the system of refuse cans and educate the public to their use. An examination of the problem in Philadelphia recently led to the conclusion that success depended upon the close co-operation of the tenants. A trial area of eight blocks in one of the dirtiest sections was laid out and sixty street cans of an improved design were installed. A circular printed both in English and Yiddish was prepared and distributed to every family. The teachers in the public schools in the neighborhood and the settlement workers were interested in the work. So successful has been the experiment that the city has authorized the purchase of 1,492 cans to continue the experiment. To advance this campaign for clean streets Philadelphia has appointed a lady who has made a special study of the work to devote her entire time to awakening interest in civic organizations and among the women and children in the work of keeping the streets clean.

Another of the evidences of the awakening of the civic spirit throughout the country will be found in the celebration of Fire Prevention Day. There is a national association for arousing interest in th movement. In many States and cities October 9 set aside for the celebration. One of the plans is t dramatize the fire history of the city, and thus brin to the attention of all the importance of takin every possible precaution against this danger.

The extent of the work accomplished in establisl ing forests and preserving wooded districts com as a pleasant surprise. The public is being educate throughout the country to realize the value of tre for shade and esthetic purposes, as well as f lumber, and is being taught how to care for then A well-organized and active State forestry associa tion, for example, is working a revolution in Mass chusetts. The plan in this case has been to divi the State into twelve districts, and place a traine forester in charge of each section. The forest creates interest in the cities and towns and organiz branch associations. The district is systematicall canvassed. A list of those likely to be interested the work is prepared and circulars, letters and othe literature are sent to them. A letter addressed t the woodland, orchard, and shade-tree owners then published in the local papers, announcing tha the forester will be pleased to call upon them an offer expert advice free of charge. By dropping postal card to the forester an engagement may made for the forester to call at an early date. this way new members are secured for the associa tion. There are at present more than 4,000 activ members. In case there is forestry work to be do of any kind the forester estimates on the work an carries it out. Any one in the State may thus hav the service of the consulting forester and the wo is intelligently planned and executed. The examp of a piece of first-class forestry work is often fa reaching in cities of every class. The man who ow a single shade tree, for instance, may have a skilf piece of tree surgery performed which will have widespread influence upon his neighborhood.

HELPING THE MEXICAN REFUGEES

IN a recent issue of THE CHRISTIAN HERALD there appeared a letter from an army chaplain —Rev. John T. Axton, 20th Infantry, U.S.A.— making a strong appeal for the women and children among the Mexican refugees at Fort Bliss Detention Camp. It was represented that over a thousand of the Mexican women fugitives and several hundred small children were in sad need of undergarments, shoes and stockings.

That Chaplain Axton's appeal has been effective is shown by the following letter just received:

DETENTION CAMP, FORT BLISS, TEXAS,
February 22.

The Christian Herald, New York.

DEAR FRIENDS: Enclosed is a complete list of donors to the relief of the Mexican refugees. These forty-four good friends have done a wonderful amount to relieve the suffering of women and children. Through their generosity we have been able to provide for all of the widows and orphans, all of the sick women and children and some of the wounded men, and for all of the very poor among the soldiers' families. Nearly a hundred pairs of good shoes came, several hundred pairs of stockings, underwear in abundance, dresses, skirts, coats, baby clothes, pin blankets, and little bootlets. Every package seemed to come from a heart that was filled with love for those who are unfortunate. One day I put baby clothes on nearly fifty infants, most of them brought to me naked, wrapped in dirty blankets.

One good woman sent a whole trunkful of fine things, and another two big bales by express. The packages are arriving by every mail, but I felt that you must have full acknowledgment of that portion already here.

We have been here five weeks, and are daily expecting the Mexican government to do something for the women and children, as they have for the men. There is no further distress, and my only need from now on will be for baby things for infants that are being born in camp nearly every day. Smallpox (we have lost five cases) has kept us in rigid quarantine, so I have had no helpers except as I could find them among Mexican women.

To every donor a letter of thanks has been se promptly. Will you add my word of gratitude CHRISTIAN HERALD readers? Tell them I shall lo them always, and that they deserve a special mea ure of sweetness in their lives for their though fulness in this matter. May God bless them a richly.

JOHN T. AXTON,
Chaplain, 20th Infantry.

This camp is a unique spot on our geography present and equally extraordinary in our histor Here has been transported a foreign city in poi of population without preparation for their rece tion or, on their part, for the strange change whi has taken place in their fortunes. It is just possib that international questions will arise after t settlement of Mexico, because of this forcible d tention of involuntary tourists. Washington, ho ever, decided that the United States would be the safe side of any controversy in treating th host from a humane point of view; and it is reaso able to suppose that when these refugees at la return to their country they will give their fello countrymen new opinions concerning Americ habits of life, our sense of justice and fair play, a our friendship for their distracted country.

THE LIST OF DONORS

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A STREET IN THE REFUGEE CAMP

THE BATTLEFIELD OF OJINAGA

BY A TEXAS RANCH SUPERINTENDENT ON THE PECOS RIVER

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ON MY return from San Antonio, I took a day off and went to Ojinaga. The papers have already described the affair, but possibly you would like to hear about what I saw. From what I can learn there were about forty-five hundred Federals in the Ojinaga garrison and some six thousand of the attacking rebels. Probably a thousand men were killed. It is said the rebels killed all the wounded Federals who were captured. From Alpine we went to Marfa. Nearing this place we came upon a small pasture of two or three sections, where we found the two thousand horses, mules and burros on which the Mexican Federal soldiers, after their defeat at Ojinaga, escaped across the Rio Grande to Presidio, Texas. Major McNamee, U.S.A., and his command used these animals in conveying the great horde of refugees, soldiers, women, children, cats, dogs and chickens over the seventy-five miles of mountain road to Marfa. At a distance, these animals resembled a great herd of cattle, as they were of many colors, most of them very thin with great saddle-sores on their backs, and in many instances the old worn-out saddle blanket sticking to the sores. There were about five hundred burros in the lot.

At Marfa we found some of the refugees, among them General Castro. The greater number had already been shipped to Fort Bliss. Those remaining were camped near our soldiers and carefully guarded. These people looked poor and were scantily clad, footsore and tired, but they seemed contented and reasonably happy, as they had been fed by the generous hand of Uncle Sam. It was curious to see the great pile of Mexican saddles, all of the large horn or pommel kind, with scarcely any leather rigging. There must have been several carloads stacked up and they were being hauled off in wagon-loads, to be stored, I suppose. And bridles! There were thousands, all in one great mound!

An American soldier asked how long it would take us to go to Presidio. Being answered, about four hours, he said: "Why, it took us four days to drive these people up here."

Leaving Marfa, we followed the wide, dust-beaten road to the southwest. The bushes and grass for hundreds of yards on either side are grayish white from the settling of clouds of dust stirred up by the passing of this great caravan of misery.

At Presidio, seventy-five miles from Marfa, we hired a Mexican driver with a hack and two little white mules to pull us through the sand. The mules did the work. Across the Rio Grande and to Ojinaga was a distance of about two miles. Nearing the river, we began to see more signs of the Federal rout. Coats, trousers and caps were scattered everywhere, particularly on the banks of the river and in the mud and water. One explanation of this is that Mexican soldiers, when defeated in battle, discard their uniforms in hopes that if captured their identity will not be so easily proven, for it is not a very healthy thing to be a prisoner of war in Mexico. Entering the Land of Liberty we climbed the river bank and passed across a low, sandy plain, covered with scattering bushes and hillocks of sand, the latter constantly moving and changing about by contrary winds. Every few hundred yards, and sometimes more frequently, we could see little piles of adobe, about two feet high and three feet wide. These were for the protection of the Federal pickets and sharpshooters. These little mounds were always placed in a bush and carelessly covered over with other brush, so as to escape observation. There were many horses on this plain, shot in battle.

We were soon climbing the mesa, on top of which the little adobe town is built. The elevation is possibly sixty to seventy-five feet and the angle of ascent about thirty to forty degrees. On top it is about a mile long and from two to six hundred yards in width. The plains surround it on three sides and the Rio Grande is on the fourth. The edges of the mesa are broken up by innumerable gullies and miniature cañons, which afforded good natural protection for the besieged fighters. On all the exposed points there are rifle pits and entrenchments, and across the gullies are hastily thrown up adobe walls.

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GENERAL ORTEGA AND FEDERALS APPROACHING OJINAGA

Judging from a limited experience, I should say the man who planned these fortifications had an eye to business and little feeling for the fellow on the other side. They are built on different lines and angles, so that if one should be captured, the defenders could retire to a new position and "smother" the one just vacated with rifle fire. However, had I been an occupant, I would have wanted a little more labor expended on the job, even if it had been my own. The pits are usually about three feet in diameter, eighteen inches to two feet in depth, with an adobe wall on the enemy's side one foot high with port-hole, the excavated earth being banked up against the wall on the outside. The trenches are merely a prolongation of these pits, sometimes a little deeper and the walls a little higher and particularly so where field-guns were stationed. In these little holes those Federals ate, slept, fought and many of them died. Evidently they were not vacated for days at a time. The ashes of the camp-fires with cooking utensils—consisting mainly of tin cans, some still filled with food, others overturned and contents spilled—showing the hasty departure of the cooks, could be seen within easy arm's reach of these pits.

There were about thirty fieldpieces engaged on both sides and a great many machine guns. Evidence of their deadly destructiveness could be seen. Innumerable pieces of cannon shells could be found all about these trenches, and bloody garments, too, with great gory splotches on the ground. Most of us say the Mexicans won't fight, but it would have taken some mighty force to have held me there with those fellows, or to have driven me with the rebels charging across those barren plains, up that hill and to the muzzles of those belching, roaring, death-dealing tubes of steel. And just think—ninety per cent. of these people really don't know why they are fighting! They are children of ignorance, in the ditch of despair, fighting to escape brutal oppression and peonage in their most revolting forms. Who can blame them for trying to climb out to safety? Not I.

On driving into the town of Ojinaga, the wounded could be seen everywhere, some hobbling about, others lying in the wrecked houses or on the sidewalks in the shade, with their blood-dried dressings still on the wounded limbs.

We were driven to the cuartel, or military headquarters, where I alighted and asked the young unmilitary-looking sentinel—a mere boy (I noticed that most of the rebel soldiers appear to be between fourteen and twenty years of age)—if I could be permitted to see General Toribio Ortega. He said: "Yes; go in." As we entered, the general arose, shook hands with us and appeared glad that we had come. He is the commanding officer who planned and executed the attack on Ojinaga. He treated us with every consideration and courtesy, giving us the freedom of the town. He talked entertainingly of their hopes and how they appreciated the sympathies of the civilized peoples in their struggle for liberty. However, I don't want to be his prisoner of war. The town is shot to pieces. Not many houses are unscarred by cannon balls. I remember noticing one in particular that somehow had been untouched. It was plastered on the outside and showed the effect of small-arm fire. It must have had hundreds of bullets in its walls. The town was vilely dirty, with no sanitation apparently, and was filled with soldiers, filth and flies. Not over a dozen women were seen and few children except those in the army; no chickens or cows, just one poor little pig with a string around his leg, that had somehow escaped execution.

Speaking of the discarded clothing again, I think I am safe in saying we saw thousands of perfectly good caps, coats and trousers, enough to clothe the poor of San Antonio for years to come, lying where they were thrown. I found a captain's epaulets some thirty yards from the trenches, evidently where he had torn them from his shoulders as he ran.

SUMMARY OF THE WEEK'S WAR NEWS

EVENTS in Mexico during the week just closed take their importance chiefly from their relation to the question of possible intervention by one or more foreign powers. The Benton incident was closely followed by revelations of the seemingly deliberate murder of a Texas ranchman named Clemente Vergara, who, according to accounts, had been robbed of horses by a band of Federals and later lured across the border on the pretense of receiving payment and there captured, slain and his body hung from a tree. It had been supposed that Vergara was still alive but a captive, and the United States Government had demanded his release. The positive news of his murder aroused Governor Colquitt of Texas to represent to Secretary of State Bryan that Texas might feel warranted in sending State rangers across the border to recover the body. To this Secretary Bryan opposed national interests in view of the tense situation.

At that time Villa, under pressure, finally agreed to allow a commission to examine the body of the English ranchman, Benton. General Huerta issued a note to diplomats objecting to the lifting of the arms embargo, and ascribed the Benton incident to that act. Secretary Bryan made formal demand upon the Huerta government for the punishment of the Federal soldiers concerned in the killing of Vergara, and was assured of action by the Federal powers. Governor Colquitt explained that his communication to Secretary Bryan did not threaten an invasion of Mexico, but was directed to learning from the United States Government from whom in Mexico to demand justice as between two neighboring States. Secretary Bryan advised him to recognize the governor of the State of Nuevo Leon.

The commission appointed to go to Chihuahua City and examine the body of Benton was prevented from proceeding by orders from General Carranza, and the situation is thereby further complicated. The commission was about to board the train when forbidden to proceed. The Carranza action was looked upon as a move by the Constitutionalists to force recognition. The delay will frustrate the purpose of the commission, and the patience of President Wilson is known to be strained. The disposition of foreign governments is to wait upon action by the United States Government. Sir Lionel Carden, the British minister to Mexico, arrived in Washington en route for London, and was received by President Wilson on March 3.

PREMONITIONS OF FAITH

A SERMON

BY

A. C. DIXON, D.D.*

TEXT: "There is a sound of abundance of rain." I Kings 18: 41

PRAYER has a threefold meaning and message. First of all, it means fellowship with God, talking to him while he talks to us. If we are out of fellowship with God, we cannot be in a prayerful mood; and if there were nothing in it but this—simply coming into God's presence—there would be blessing. If there were only worship with its reverence and adoration, the reflex influence on the soul would be profitable.

But prayer means also receiving from God. "Ask, and ye shall receive." "Ye have not, because ye ask not." "My God shall supply all your need."

But, more than fellowship and receiving, prayer is doing things through God. It is, of course, God doing things in us and through us, but we are "workers together with him." "If ye shall ask anything in my name, I will do it"—not give but do it—"that the Father may be glorified in the Son." We need fellowship, we need the gifts of God; but more even than fellowship and gifts, we need the activity of God—God doing things.

Elijah was a man of fellowship; he walked with God. He was also a man who received large gifts from God in answer to prayer. But he went further. He was not satisfied with simple fellowship and receiving. He accomplished things through God, because God works in answer to prayer. The old adage, "Prayer moves the arm that moves the world," is not out of date, and as we read the biography of Elijah, from the first verse when he springs out like a thunderbolt from the sky, we realize he is doing things because he is linked with God; God is working through his character, his faith, his prayers, to the overcoming of evil and the establishment of good.

In the text is a premonition of faith. "There is a sound of an abundance of rain." As yet Elijah had not seen the cloud the size of a man's hand; as yet the sky was clear; as yet the ground was parched. There was no visible token that the rain was coming; and yet Elijah had a premonition of faith that the rain was coming. He could hear it further than he could see it; he did not need the cloud to convince him that the rain was on the way. The Septuagint translates this in a very beautiful poetic way: "There is a sound of the feet of rain." I hear the footfalls of the raindrops; they are coming. I cannot see them; my outer ear does not catch the sound, but the inner ear hears the patter of their feet.

The Forerunner of Faith

This premonition in Elijah was reasonable. It was not a superstition; it was not a mere presentiment; it was not a feeling or emotion. He had good solid reason for the premonition of faith that stirred his soul. And this premonition of faith was an energizing power in his heart and life. The premonition of faith was reasonable, because it was founded upon God's word of promise and warning. God hath said, "If the people turn to idols, I will withhold the dew and the rain." He had said, "Whenever the people turn from their idols back to me, with a confession of their sins, I will send the dew and the rain." Elijah simply brought this word of God before him and said, "Lord, the people have turned to idols; be true to thy word and withhold the rain." After they had turned from their idols back to God, he said, "Be true to thy promise." When he went before Ahab and said, "As the Lord God of Israel liveth, there shall be no rain and dew, but according to my word," he was speaking according to the word of God; he believed that God would be true to his threatenings. As to the coming of the rain, he had the promise. He believed the general promise: "Let the people repent, and the rain will come." He also believed the definite promise: "Go to Ahab, and I will send the rain now." We should have a premonition of blessings when we have been pleading God's promises; and we may well have a premonition of judgment if we have been disobedient. God is as faithful to his threatenings as to his promises.

Elijah's premonition of faith was based upon strict obedience. Elijah did exactly what God told him, he did not ask any questions; with childlike simplicity he obeyed the Father's commands. Though the prophets of Baal were more numerous and stronger than he, he stood in the midst of them and bore testimony to Jehovah. Have you done what God told you? Have you been praying for a blessing? Have you gone out into the highways and the hedges to constrain the people to come in? Have you been seeking the lost, letting the Son of man use your feet and hands and tongue? Have you been obedient in waiting upon God for the baptism of the Holy Spirit? Are you trusting the Spirit of God or your power? A consciousness of such strict obedience cannot fail to bring the premonition of faith that blessing is coming.

The Assurance of Faith

Again: this premonition of faith was based upon the experience of answered prayer. Elijah had been dealing with God in prayer. If the Holy Spirit had not told us through James, we had never known the exact secret of that drought. Elijah came forward and told the king that there would be a drought; the rain and dew would be withheld. But in the Epistle of James we are told that Elijah prayed and it rained not; the secret of the drought was Elijah's prayer.

Then the prophet was told: "Go to the brook Cherith and hide thyself, and I will send the ravens to feed you." That brook Cherith was doubtless to Elijah what the back side of the desert was to Moses. Elijah came flashing out before Ahab ready for the fight. But God knew that he was not quite ready. There was a bit too much of Elijah in it. He needed the quiet of this brook experience to fit him for the emergency of Mount Carmel. The command to hide himself by the brook is very suggestive. If we would have the air full of ravens bringing us all we need, we must put self out of sight and we shall be ready for the crisis that may come.

When the brook failed, God sent him to Zarephath, where he was supplied with the oil and meal of the widow, evidently in answer to prayer. Elijah had seen God working by the brook in preserving his life, and then in preserving his life with the life of the widow. And while he is in that home the widow's son dies, and there is another problem, a greater perplexity; and Elijah, placing his own body beside the corpse, prays God to give the life back, and the life comes. God had answered prayer in supplying his need through the brook and the ravens, through the multiplication of the meal and the oil; and now he answers prayer in raising the dead. On Mount Carmel Elijah has seen the fire in answer to prayer fall from heaven; and the God that answers by fire can surely answer by water. The experience of such answers to prayer gives a premonition of faith that God will continue to answer prayer in sending the rain.

If you have had an experience that God answers prayer—for you have put him to the test and you have no doubt of it—it gives a premonition of faith that he will continue to answer. The God you trusted in the past will not fail in the future. The God who fed you by the brook, multiplied the oil and meal, raised the dead child to life and sent fire out of heaven upon the sacrifice, will certainly bring the rain. Though we see no sign in the heavens, we can hear its footfall, in the fact that the God who has answered prayer will continue to answer.

The Test of Faith

I know that God answers prayer. I had heard that wireless messages can be sent across the ocean. Now I know it, for a few days ago, as I was sitting at table in the dining room of an ocean steamer, a porter came in with a telegram in his hand, and I confess that, as I broke open the envelope, I was filled with awe, if not a bit agitated—it was so marvelous! Here on the Atlantic Ocean, five hundred miles from Liverpool, somebody was talking with me across the waves. I opened the telegram and read something like this: "Welcome to our home in Liverpool." A dear friend whom I had not met till two years ago was kind enough to send that message five hundred miles to sea. It warmed my heart toward this island; it warmed my heart toward all Christian people; it warmed my heart toward God. As I sat there and read that telegram, for which Mr. Marconi was responsible, I said to myself, "My Father in heaven has been sending me Marconigrams ever since I was born. He has been welcoming me to the home in the skies; he has been telling me things to come. And now man is doing something like it. I am certain that this message is from our Liverpool friends, for it is just like them to do it, and it has their name signed to it. And I am just as certain that these messages are from God, for it is just like him to do it. It is all very wonderful, but it is true, and fills me with praise and thanksgiving.

Several decades ago a learned professor delivered a course of lectures, in one of which he proved to his own satisfaction that the Atlantic Ocean could never be crossed by steam. Steam power had been discovered and applied on land, but he was confident it could never be applied to the ocean. Under the peculiar conditions of the heaving waves, the danger of storms, the rolling of the tide, and so forth, you could never apply steam to navigation across the Atlantic. The book in which that lecture was published was on the first steamer that crossed the Atlantic. The captain took it along as a sort of curiosity. That book di I not have a very large sale, but there has been quite a run of steamers ever since, and the professor ceased to argue that steam could not be utilized on the ocean. Put God to the test by trusting him to answer prayer, and when the answer comes you have an answer to all the infidel books ever written. Better still, you have a premonition of faith that the God who answered prayer will continue to do so.

The Triumph of Faith

Lastly, this premonition of faith was based upon the assurance that God's condition had been fulfilled not only by Elijah, but by the people. At first the people stood aloof. Here was Ahab with the priests of Baal, and the people were looking to see the result. When Elijah invited them to draw near to him, they refused. But he went to the people and said, "If the Lord be God, follow him; but if Baal be God, then follow him." "And they answered not a word." Oh, Elijah, we can sympathize with you in talking to the people who make no response, who answer not a word! But Elijah builds his altar, God's altar restored. Has it fallen down in your home? Go and build it to-day. Look about you for the old stones, among which may be the Bible, thumbed and worn by your mother's reverent handling. Call your family about you and read from the old book. Then kneel with them and pray. Restore the broken down family altar before you sleep to-night.

Look for a moment at the energizing power of this premonition of faith. Does Elijah say, "Now that I hear the sound of the coming rain I will sit down and let it come. God is faithful to his promise, and it is no use to pray any more. Since God is sovereign, there is no need for human effort"? That is hyper-Calvinism, just leaving things with God without doing what God tells us. But Elijah was a Calvinist after the truly Calvinistic type, after Calvin's own pattern, which he took from the apostle Paul. He believed in a sovereign God whose command is to be obeyed; and when God tells us to pray and work, he expects us to do both, just because he is a sovereign God. Elijah put his face between his hands and continued in prayer. A premonition of faith made him pray more earnestly, energized his soul to take hold of God with a firmer grip.

During the past week we have had some of the first-fruits of the harvest. God has been working among the young people for their salvation. I believe it is the "sound of abundance of rain." What are we going to do? Just sit down and believe that God is going to work without our co-operation? Because he has given us this premonition of faith, are we, therefore, going just to be quiet and have no more concern about the matter at all? God forbid.

A little company of Christians thought that they saw signs of God's working in the town of Northampton, New England, and they spent hours together in prayer. One Saturday evening they met for prayer, and they forgot to go home. They

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, March 22. Matthew 13: 24-28a; 37-39a. *"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat." "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil."*

At the end of his creative work God saw all that he had made, and behold, it was very good. God had made man upright, and righteousness and truth were reigning throughout the world. Then came the fall, and after that the never-ending warfare of the serpent's seed against the Woman's Seed and his followers. The parable of the tares among the wheat is a big chapter in this warfare. The remarkable feature in this parable is that the seed is not, like in the former parable, the Word of God which quickens hearts that were dead in trespasses and sins into new life, but men themselves. God wants good men, true believers, Christians to live upon this earth, and he is busy planting Christian communities in every land. There is a righteous seed growing apace in all parts of the world. But the forces of unrighteousness are also busy. Silently the enemy plants wicked men among the sincere believers. The righteous have to live and move in the midst of unrighteous men. Their work meets with opposition and checks and delays and disappointments from evil elements round about them. Not even the churches are spared from these sinister inroads of the forces of evil. "While men slept," during seasons of tranquillity, when everybody feels secure and is optimistic, and the work of the Lord is progressing quietly, Satan does his evil work. Within the Christian societies there spring up evil tendencies which the Spirit of truth and holiness has not started. Hypocrites are found in every body of professing Christians. This is one of the greatest offenses under which the church must labor. It is chiefly to warn us against being offended at this sad phenomenon that the Lord has told this parable.

MONDAY, March 23. Matthew 13: 28b-30; 39b-42. *"The servants said unto him, Wilt thou then that we go and gather them up? He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barns." "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."*

What are the righteous to do with wicked men in this world? What is to be done with members of the Christian Church when they have been revealed as wicked and refuse to repent and amend their lives, is plain from many a Scripture. "Put away from among yourselves that wicked person," is Paul's order regarding the adulterer in the Corinthian congregation. But in the same chapter Paul declares the absolute separation from all evil persons is not possible for Christians, or else they "must needs go out of the world." Christians are not authorized to extirpate wicked men by violent measures, such as the Mohammedans and the Roman Inquisition adopted against people whom they considered wicked. There are occasions when Christians are tempted to resort to drastic measures, to persecution and forcible suppression, against wicked men. In their zeal they may want fire from heaven to fall upon the wicked. Such a spirit is alien to the teaching of Christ. Christians must only try to convert the wicked by the grace of God. What wickedness they cannot overcome in this way they must commit to God for final settlement at his righteous judgment. By violent measures they would only harm the work of the church. In their hot haste to destroy the wicked they might destroy the righteous. God, who makes no mistakes, will in his own time effect the correct separation of the tares from the wheat.

TUESDAY, March 24. Matthew 13: 43. *"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."*

The righteous are lights now, shining in the Lord's kingdom of grace. Their profession of the truth as it is in Jesus, their chaste and pure lives, their deeds of mercy, are lights amid the darkness of this present life. But these lights are feeble glims compared to what will be when all impurity will have been purged from their hearts, all ignorance and weakness will have vanished, and when the wicked elements too will have been put out of the way which now surround them and oftentimes succeed in shutting in the light that streams from a noble profession or a virtuous deed. Then, when the state of grace passes over into the state of glory—then shall the righteous shine as "just men made perfect." Every evil force will then be subdued. There will be no limitations, no checks, no obstacles to the effulgence of the glory with which the mercy of their Lord shall fill them body and soul. As the sun in its noonday brightness soaring majestically in a cloudless sky, the righteous shall illumine the new heavens and the new earth wherein dwelleth righteousness. They will reflect the glory of God which lights up the eternal city, and of the Lamb which is the light thereof. Let the imperfect saints while dwelling in this nether sanctuary remember these consolatory words of Jesus amid the imperfections which they observe in themselves and all around them. The longing of the imperfect for perfection will be stilled—then.

WEDNESDAY, March 25. Mark 4: 26-29. *"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."*

Between sowing and reaping there lies the period of growth. That period is filled with much anxiety, as every husbandman knows. But the uselessness of such anxiety is also known to every farmer who has taken time to reflect. When the seed has been consigned to the earth, a work begins which God alone controls. The farmer has done his work well when, after sowing his field, he stops at the last furrow, takes off his cap, and commits his field to God in prayer. The increase must come from the Lord. How the germ shall split its shell, how the tiny root shall be sunk into the earth, how sufficient moisture shall be sucked up into the feeble halm that begins to protrude above the ground, how the plant shall form knots at regular intervals, how the bud and flower are to grow, and lastly, how the soft, milky grain shall properly harden—all these things are beyond the farmer's power to direct. He must fertilize and cultivate; but he goes home after his work, and sleeps, and leaves it to the Lord when the harvest shall come, and what kind of a harvest it shall be. He must gather strength for the reaping, while the Lord tends to his plants in the field. "So is the kingdom of God." The Word of God sown into men's hearts by the preaching and reading of the Gospel will do its work in God's season. It will not return void. No preacher, no mission board, can do more than to scatter the seed. Let them not worry about the harvest. It will come.

THURSDAY, March 26. Mark 4: 30-32. *"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown into the earth, is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."*

From the humblest beginning—a Babe lying in a manger in an obscure corner in Judea, a Prophet publicly executed as an impostor—the religion of Jesus Christ has grown into the greatest power in the world. Other powers—haughty Pharisaism, Greek philosophy, Roman imperialism, pagan superstitions—which looked down with contempt upon the religion of the Nazarene, have decayed and perished. The mustard seed of the Gospel preaching has developed into a tree that overshadows the continents and the isles of the sea, and shelters millions of contrite and believing sinners from the just anger of their heavenly Judge and from the snares of wicked fowlers. What preparations did Napoleon make to conquer a single country, Russia! And how did his mighty expedition fail! On St. Helena the exiled emperor mused on the power of the kingdom which Christ had raised in this world, and compared it with his own. Paul says: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." In a smaller way the parable of the mustard seed applies to every undertaking of the Christian Church. First comes the day of small things; let us not despise that; afterwards, the era of mighty influence; let us not become puffed up in that.

FRIDAY, March 27. Luke 13: 20, 21.. *"Whereunto shall I liken the kingdom of God? It is like a leaven which a woman took and hid in three measures of meal, till the whole was leavened."*

In the kingdom of God we may observe external and internal growth, the phenomenal development of the mustard seed and the silent working of the leaven, the hidden energy of the grace of God in men's hearts. The Gospel of Jesus Christ has entered the thought and speech, the aspirations and enterprises of mankind, and has quietly changed, from within, the aspect of affairs of individual men and entire nations. It has implanted in men reasons for believing, purposes of living, motives for action, rules of conduct which, by a slow and steady progress, have put the intelligent worship of the true God in the place of the idolatrous worship of an unknown god, have transformed the mercenary and letter-worshiping Pharisee, boasting a worthless righteousness, into a jubilant possessor of God's free pardon in Christ; a slave of sin into a servant of righteousness. The leaven is still in the dough. The Gospel of Christ is working God's gracious will in our lives. Gradually old things are passing away, and the Lord is renewing us by the unseen operations of his grace in our hearts.

SATURDAY, March 28. Matthew 13: 44. *"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."*

"I am found of them that sought me not," says Jehovah by Isaiah. The establishment of the kingdom of God in a believing heart is not a matter of human forethought. There is a "finding" of the grace and truth that came by Jesus Christ without a previous "seeking." By what seems a mere accident a person who had been engrossed with the affairs of this life and had given no thought to the barrenness and poverty of his soul is suddenly placed in view of the priceless verities of the Christian faith. They had been before him all the time but he had not seen them. He has veritably stumbled upon them. It may be that he casually took up a Bible and leisurely turned its pages, when his eye suddenly lighted upon some striking passage or phrase. It may be that he chanced into a church, out of polite deference to a Christian friend or neighbor, and some utterance from the pulpit startled him, and made him see a blessed fact which he had never before recognized. But oh, the joy of such finding! All the wealth which that person formerly possessed loses its value in comparison with the newly discovered treasure of salvation. He gladly parts with his earthly goods to secure the heavenly; he wants the entire field in which the treasure was found: he wants the Bible and the church and Christian comradeship, because there the treasure lies.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

HOW NEBUCHADNEZZAR BUILT BABYLON

BY PROFESSOR EDGAR J. BANKS

DURING the last year or two, the Arabs of Babylonia have turned archæologists. They have learned the mercantile value of the inscribed tablets buried in the ruins of the ancient cities, and in bands they go from mound to mound, and dig deep to find the hidden treasure. It is against the law of the Turkish government for any one to excavate for antiquities without special permission, but the Arabs take the law into their own hands and dig whatever they will. Though their work lacks system, the results have been remarkable. Large numbers of tablets from almost every period of Babylonian history have found their way to Europe and to America, and occasionally with them come other objects of great value to the student of the Bible and of ancient history.

The most valuable of these objects are several cylinders, or more properly truncated cones, which Nebuchadnezzar, King of Babylon from 604 to 561 B.C., had written and placed in the walls of his great buildings throughout Babylonia. One, now in the possession of the writer, measures eight and a half inches in height and eighteen in circumference. It is made of finely molded clay, formed on a potter's wheel, and is hollow, as if it were a large vase without a bottom. It was burned until the clay became so hard that it resembles a yellow stone.

The cylinder is covered with a beautifully distinct inscription of three columns, containing 145 lines, or about 1,500 cuneiform characters. So well have these records upon clay been preserved that every sign is distinctly legible, as those upon the Nebuchadnezzar cylinder of which the New York Public Library is the proud possessor. When Nebuchadnezzar constructed a building of importance he had the cylinders inscribed with an account of his building operations and placed in niches prepared for them in the thick walls. There they have been protected as if in an air-tight case, until the Arabs have broken into the walls and revealed them.

Though several of the cylinders have been found, their inscriptions are not always the same; they vary according to the building whose erection or reconstruction they describe. However, they all tell of the great public works of the great king, and end with a prayer to the deity of the temple in which the cylinder was found. The cylinder before us was found by Arabs in a ruin called Wana-Sedoun. The inscription says that the name of the ancient city was Marad. Thus another ancient city, called Marad, situated a short distance to the south of Babylon on the Euphrates River, is added to the map of Babylonia.

The entire translation of the inscription contains nearly fifteen hundred words. At the beginning, in a somewhat boastful way, Nebuchadnezzar tells who he is, but does he spare words in his self-praise. He describes the building of the great walls of Babylon, and the moats at their base, and how he decorated the city gateways with images of bronze. These were the very walls which the ancients regarded as one of the seven wonders of the world, but now those walls have so completely disappeared that in places scarcely a trace of them has survived. He mentions the walls about the smaller quarter of Babylon on the west of the Euphrates, and from this inscription alone a general plan of the city could be formed.

A translation of the inscription is as follows:

"I am Nebuchadnezzar, King of Babylon, the great, the mighty, the favorite of Marduk, the powerful prince, the beloved of Nabu, the ruler who knows not weariness, the protector of the temples Esagil and Ezida, who is obedient to Nabu and Marduk his lords, who does their bidding, the wise one, the darling and the joy of the heart of the great gods, the first-born son of Nabopolassar, King of Babylon.

"When Marduk, the great lord, made me the rightful one to rule the land, to be the shepherd of his people, to care for the city, to rebuild the temples, he bestowed upon me his great power. Tremblingly I was obedient to Marduk, my lord. I completed Imgur-Bel and Nimitti-Bel, the great walls of Babylon, his mighty city, the city of his exalted power. At the entrance of the great gates I erected strong bulls of bronze, and terrible serpents standing upright. My father did that which no previous king had done. With mortar and bricks he built two moat walls about the city, and I, with mortar and bricks, built a third great moat wall, and joined it and united it closely with the moat walls of my father. I laid its foundation deep to the water

THE WANA-SEDOUN BABYLONIAN CYLINDER

level; I raised its top mountain high. I constructed a moat wall of burned brick about the west wall of Babylon.

"My father built the moat wall of the Arahtu canal securely with mortar and bricks. He built well the quays along the opposite shores of the Euphrates, but he did not finish all of his work. But I, his first-born son, the beloved of his heart, completed the moat walls of Arahtu with mortar and bricks, and joining them with those of my father, made them very solid.

"Esagil, the wonderful temple, the palace of heaven and earth, Ekua, the temple of Marduk, the lord of the gods, Ka-hili-sug, the dwelling place of Zarpanit, Ezida, the temple of the king of the gods of heaven and earth, I clothed with shining gold, and made bright like the day. Etemin-anki, the tower of Babylon, I rebuilt. Ezida, the favorite temple, the beloved of Nabu, I restored in Borsippa. With gold and jewels I made it beautiful as paradise. I overlaid with gold its great beams of cedar, and arranged them in threes to cover Emahtila, the shrine of Nabu. I rebuilt and made lofty Emach, the temple of Ninharsag, in the center of Babylon, and E-kiku-ini, the temple of Ninlilanna, near the wall of Babylon.

"I did a thing which no king before me had ever done. To the west of Babylon, at a great distance from the outer wall, I constructed an enclosing wall 4,000 cubits in length about the city. I dug its moat to the water level; I walled up its sides with mortar and burned bricks, and I united it securely with the moat wall of my father. Along its edge I built a wall of mortar and burned brick mountain high.

"I rebuilt Tabisupurshu, the wall of Borsippa. To strengthen it I built the wall of its moat about the city with mortar and burned brick. In Borsippa I rebuilt the temple of Tur-lil-en, the god who breaks the weapons of my foes. Ebarra, the temple of Shamash in Sippar. . . . E-anna, the temple of Ishtar in Erech, Ebarra, the temple of Shamash in Ellasar, E-gisg-shir-gal, the temple of Sin in Ur, the sacred temples of the great gods, I restored and completed.

"The support of Esagil and Ezida, the restoration of Babylon and Borsippa, which I made more magnificent than before, I accomplished according to the instructions. I wrote on a stone tablet and fixed for future days all of my noble deeds, as the support of the sacred temples of the great gods, which I did better than the kings my fathers.

"May the wise men who come after me read of all my works, which I have written upon a tablet. May they comprehend the glory of the gods. In fear and without rest I accomplished the building of the cities of the gods and goddesses, the mission which Marduk sent me to do, and kept urging my heart to undertake.

"Then for Ninharrak, my beloved mistress, who watches over my life and gives me good dreams, I excavated and saw the ancient foundation of Eharsagil, her temple in Babylon. In ancient times it had fallen to ruins and no ruler had restored it; . . . but the temple was not suitable for the abode of Ninharrak. To strengthen the wall of that temple, and to make of mortar and burned brick a temple worthy of Ninharrak, I sought earnestly. Upon the day when I asked my gods to reveal the future to me, Ramman and Shamash commanded me in their faithful answer to make three burned bricks sixteen fingerbreadths in size, and of mortar and burned brick to make an image as a charm against disease. And so I made three bricks sixteen fingerbreadths in size and an image of baked clay as a charm to drive away disease, and I placed it at the base of the foundation. With mortar and burned bricks I erected the temple mountain high.

"O Ninharrak, majestic mistress, when with joy thou enterest Eharsagil, the house of thy pleasure, may words in my favor be ever upon thy lips; lengthen my days and establish my years; may long life and an abundance of offspring be granted me; give peace to my soul; make my body sound, protect me, and make my visions clear. Oh, command, with Marduk, the lord of heaven and earth, the destruction of my foes, and the ruin of the land of my enemies.

"Then I sought and beheld in the temple of Lugal-Marada, my lord, in Marada, the ancient foundation stone which no former king had seen since the days of old, and upon the base of Naram Sin, the king, my ancient ancestor, I placed its foundation. I made an inscription with my name, and placed it therein.

"O Lugal Marad, lord of all, hero, gladly look with favor upon the work of my hands. Grant the gift of a life of many days, an abundance of posterity, security to the throne, and a long reign. Smite the evil-minded; break their weapons; devastate all the lands of my enemies. Slay all of them. In truth stretch forth thy fearful weapons which spare not the foe, and may they be sharp for the defeat of my enemies. May they ever be at my side. Before Marduk, lord of heaven and earth, make my deeds seem acceptable; intercede for me!"

SPECIAL NOTES OF GENERAL INTEREST

ALBANIA AFTER THE WAR

BY C. TELFORD ERICKSON

I AM enclosing you copy of a letter just forwarded to me with regard to the condition of Albania. I have also just received a report from my colleague, Rev. P. B. Kennedy, verifying all that Mr. Howard has written, and adding that smallpox and other diseases have broken out among these people, thus complicating the situation. He says: "Unless further assistance continues to come to us, these poor, starving, unsheltered refugees will die before our eyes." I am in this country at present trying to secure funds for a hospital and two medical men to open a medical mission among these people, also money for schools, evangelists and teachers. If we can meet the present emergency with genuine Samaritan compassion, we can speedily win this people for Christ and his Gospel.

The Albanian nation has a remarkable history. The oldest race in Europe, once a world-empire under Alexander the Great, recipients of the Gospel from the apostle Paul, its people have been the defenders of that faith against Mohammedanism in a lone and desperate struggle lasting over fifty years, while Christian Europe remained supine and indifferent. Four hundred and thirty-five years under Turkey have reduced Albania to a condition of poverty and wretchedness scarcely to be conceived, and probably unparalleled in any other nation. The country, by nature rich in resources, has been turned back to wilderness. The population, wasted by war and famine, disease and emigration through persecution, has been thus reduced by more than half. The nation is without railroads, wagon roads, factories, modern agriculture, national schools, literature, or the common comforts and necessities of civilized life.

The Balkan War brought the climax to calamity and woe. Themselves non-combatants in the war, the Albanians were nevertheless overwhelmed with large invading armies, Servian, Greek and Montenegrin, which determined in spite of Europe to occupy and hold that territory. The people were terrorized, their homes were plundered, their women outraged, grain and food supplies, flocks, herds, horses and other farm animals were taken, at least a thousand villages were totally destroyed and thousands of unarmed men, defenseless women and helpless children slaughtered often in the most barbarous and inhuman fashion. The object was to exterminate this people, whose only crime was an undying love for their land and nation and hearthstones, which they had successfully defended for over two thousand years.

A "BREAD LINE" IN ALBANIA

Now, by the decision of the European Powers, a million and a quarter Albanians, together with their territory comprising at least a third of the whole, have been divided among Servia, Montenegro and Greece, where the above processes of forcible assimilation are still being carried on. The rest of Albania, now free, but surrounded with enemies, overrun with refugees who have sought asylum there, in her helplessness and dire extremity is appealing for help.

Rev. and Mrs. Kennedy, my wife and self, have been charged by the Albanian provisional government and the leaders of the nation with the task of providing Christian schools for their children and a Christian medical mission. Albania is a nation three million in number and contains a million and a half Mohammedans. The cleavage between these people and Turkey is absolute and final and the cleavage between them and Mohammedanism grows wider and deeper every day. Who shall say that, like Israel in Egypt, the Albanians have not had their more than four hundred years in bondage for such an hour as this, to carry the Gospel into the Moslem world?

Mr. Howard's letter, enclosed in the foregoing, says the writer traveled four hundred miles through the mountains of Albania in September and October on a relief trip. "On my expedition to the Goloborda district," he says, "I was accompanied by the Rev. Phineas B. Kennedy, who went to make further inquiry into the condition of the refugees who had returned to their destroyed villages. There are in Albania now more than 100,000 homeless people. There are many thousands in outlying villages. I met many refugees wandering about the mountains, seeking food. What is needed in Albania right now is industrial relief, which should be the foundation for permanent evangelical and educational work."

THE PRIMA DONNA

BY HELEN CHAMPION GREEN

MRS. BRANT, sewing at her open window, heard distinctly every word of the conversation. The Day house stood close beside that of the Brant's, and in the still summer air, the voices came as distinctly as though they were speaking in the same room. Mrs. Day had callers and she was showing them Eugenia's photographs. Two new ones had lately arrived and nearly every one in Benton, to Mrs. Brant's certain knowledge, had stopped in to marvel over them. Eugenia had grown up in the village and had been called Jenny Day; now that she had become a prima donna, she was known as Eugenia Montague and Benton saw her no more.

"That dress she's wearin' in that big picture is all made of pink satin and gold trimmin's," Mrs. Day was explaining, "and in that other photo, it's all white tarlatan just covered with silver spangles that shines like sparks every time she moves. Eugenia wrote me all about 'em; she always does. She says the first time she come out in that sparklin' tarlatan the audience clapped so loud it was just like thunder, and they handed her a bunch of pink roses that was as big 'round as the top of that air-tight stove. Eugenia says there must have been hundreds of them roses and goodness knows how much they cost!" Mrs. Day gave a little sigh of ecstasy. "Well, folks always loved Eugenia wherever she was, and I guess they always will."

Mrs. Brant bent lower over her sewing, but her lips quivered and her eyes filled with angry tears. "'Taint nothin' in this village but Eugenia, Eugenia, Eugenia! Any one might think there never was another girl worth thinkin' of or mentionin'." Her eyes turned wistfully toward her own daughter, placidly wheeling her baby back and forth at the front of the house, and for the moment Mrs. Brant's face softened. Then the look of hot rebellion came in her eyes again. "I guess my Susie's just as smart and likely and a good sight prettier than Eugenia ever was, and I guess nobody's ever seen anything prettier than that picture taken with the baby in her arms. Nobody comes taggin' 'round askin' to see that picture, though; nobody thinks a dutiful, home-lovin' girl's worth thinkin' twice about. 'Seems though I just can't stand it, I can't, I can't."

Susie had been Jenny Day's playmate and school friend, and the two little girls had grown up together. Then just at the time of Susie's marriage with a thrifty young grocer who had lately come into town, Jenny Day had heard the call of the great world and gone out from the limitations of Benton to become famous as a singer.

To Mrs. Brant it had been a sorrow and humiliation. That her little girl had settled down into the eternal routine of the commonplace, while great cities did homage to Jenny Day, were things to be neither forgotten nor forgiven, and had become the relentless specter which haunted the mother's heart night and day, stealing from her all the happiness and satisfaction that her life might have contained.

At the front of the Day cottage stood a great lilac bush, gorgeously arrayed, just now, with magnificent clusters of lavender blossoms; the scent of them came to Mrs. Brant with especial exasperation. On the morning of Jenny's departure from the little station, where half of Benton had collected on the platform to wave her farewell, she had carried in her arms a huge bunch of these flowers, and the fragrance of them now seemed to Mrs. Brant the very incarnation of Jenny's jubilant triumph; a merciless reminder of the day when Jenny had stepped forth from their midst to attain a height which bewildered and dazzled them.

The voices from the next house had ceased, and Mrs. Brant, glancing up, saw the visitors walking down the narrow front path, still exclaiming over the beauty and achievements of Eugenia. Then Mrs. Brant turned and saw her husband standing in the doorway.

"What's the matter, mother? What's troublin' you?" he asked wearily, but he waited for no reply; the question had been asked and answered too many times. "How'd you like to take a little trip to the city and be gone a week? Maybe it'd do you good."

Mrs. Brant looked up in half alarm. "To the city, Hiram? You don't mean New York? Land sakes, when you goin'?"

"Thought we'd start to-morrow."

Mrs. Brant laid aside the sewing in her lap and taking off her spectacles looked up at her husband in speechless amazement. "Why, Hiram Brant, I guess you've lost your senses," she exclaimed finally, "startin' off to New York to-morrow without any plannin' or fixin'."

"Ain't you been plannin' to go for the last five years? I should think that was about long enough."

But Mrs. Brant's exasperation only increased. "What's that got to do with to-morrow? We hadn't ever said anythin' about goin' to-morrow. Here's the house not swep' and nothin' cooked up, and you sayin' go to New York to-morrow."

"'Twon't be for more'n a few days," her husband reassured her. "Pack up that big valise; I guess it'll do for both. And mebbe," he paused and brought out the word with impressive solemnity, "mebbe we'll go to hear Eugenia Montague sing."

Mrs. Brant stiffened suddenly and the color rushed back into her cheeks. "Hiram Brant," she returned hotly, "If that's your idea of enjoyin' New York, it ain't mine; I guess I've heard Jenny Day singin' right here in the Baptist church, every Sunday for two years, and I guess I ain't goin' to pay out money to hear her now just on account of her changing her name to Eugenia Montague!"

Her husband smiled in a peculiarly exasperating manner that he had. "You suit yourself, mother," he returned, "I've took a real notion for seein' little Jenny Day standin' up before all them grand folks and hearin' them all take on the way she writes about in her letters to her mother. I always liked to hear Jenny sing; used to remind me of the robins when they first came in the spring, it was so clear and sweet. I guess it's just like a breath of fresh country air to those city folks. She was a real nice little thing, Jenny was; I dunno what's possessed you to take such a turn, mother."

Mrs. Brant made no reply, but she had already begun preparations for their hurried departure.

Antagonistic as she had been toward the idea of going to hear Eugenia, it was nevertheless a disappointment, almost a vexation to her that the first three days passed, with no allusion to the matter. And determined as she had been, it was she indeed who first tentatively approached the subject. They were making their way slowly down a crowded street when Mrs. Brant pointed excitedly across the way. "That says Metropolitan Opera House," she exclaimed.

"So it does," responded her husband, absently.

"I guess that's where Eugenia sings," she continued suggestively.

"Why, sure enough." There was such evident purpose in his voice this time that Mrs. Brant promptly regretted the step she had taken. Mr. Brant was already crossing the street.

"I'm not goin', father, I'm not goin' one step," she wailed plaintively; "if you've got to go, you go by yourself."

Continued on page 281

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG · MANAGING EDITOR GEO. H. SANDISON · SECRETARY THEODORE WATERS

Backbone in Religion

DURING the great rally of Christian students held recently in New York, among the notable addresses delivered was one by Dr. Charles A. Eaton, in which he made this startling accusation: "The reason that the churches and synagogues have more or less lost their hold with men is because the backbone is gone out of their religion."

This is strong language. Is it also true language? It is far truer than it ought to be. There is need to-day of stalwart Christians. Christians with backbone. Christians who know how to believe and give and work and suffer, and who will keep on believing and giving and working and suffering, no matter who opposes, no matter what the odds against them nor the cost of the endeavor. There are too many wishy Christians, too many compromising Christians, too many faint-hearted Christians.

The founder of Christianity was meek and lowly, the Prince of gentleness. His great apostle Paul preached and insisted upon a complete submission to the divine will and a complete absence of self-confidence and self-assertiveness in the tasks of the Gospel. But in endeavoring to carry out these ideals there has been a danger of overemphasizing the gentler side of religion and forgetting that Christ and the men who followed him were men of granite courage. Paul could boast: "I am crucified with Christ"; he could tell how Christ had whispered to him: "My strength is made perfect in weakness"; he could call himself "the least of all the saints." Yet he could also declare: "So fight I, not as one that beateth the air"; he could recall that he had fought with wild beasts at Ephesus; he could declare, when warned that bonds and imprisonment and disaster awaited him: "None of these things move me." And he could assert, when at last his hour came to die: "I have fought a good fight."

"O God, my heart is fixed," the psalmist testified. The Christian heart should be so fixed in faith, so rooted in the love and strength of God that it will not waver nor be overthrown. There must be courage and vigor and enthusiasm in the work of God. Into these modern days of ease and luxury and the tolerance of injustice and evil there needs to come the spirit of the old Crusaders, the spirit that rises to the challenge:

> For sons of God you have to war,
> A noble cause to gain,
> His word on earth to proclaim afar;
> Who knows it not in vain?

The matter, after all, comes to the pointedly personal: What kind of a Christian am I? Do the forces of evil battle and fear me? Am I a damage to their cause? Can I be counted on every time to take the side of God and of right and fight the fight with divine courage till the battle is won?

Sowing Social Strife

IT IS a fortunate thing for the organization which bears the imposing title of Industrial Workers of the World that but few people take it seriously. It has a record of disturbance and lawlessness that does not inspire confidence. East New York is a tolerant city. In this big, cosmopolitan center, the people believe in allowing reasonable latitude to all sorts of men, short of actual law-breaking. When the I. W. W. undertook to invade the churches, demanding food and shelter, and even threatened to take the churches from unbelief and other sins, people smiled, knowing that the first attempt at such a course in New York would bring the lockup for those demagogues who were inciting their dupes to crime, hoping themselves to win some fame on the first pages of the newspapers.

This is precisely what happened. Leader Tannenbaum's brigade, after a few trivial exploits in which they were not successful, finally collided with the majesty of the law when they broke into a prayer service in a Catholic church, and all were placed under arrest on a charge of unlawful entry and inciting riot. As a matter of fact, the churches are heartily in sympathy with labor when it is in distress through unemployment. Many of them have willingly thrown open their doors to welcome the homeless, at the appeal of the Rescue Mission and other organizations, and doubtless some would have done so had the need been sufficiently urgent. But in the present instance, so far as the case of the I. W. W. band led by Tannenbaum was concerned, the need could not have been urgent, as much confused the fact that several of the disturbers were well supplied with money. They were simply a band of dupes led by a few noisy adventurers, whose sole object was to create disturbance and sow the seeds of social strife. It is significant, too, that the indifference of the working classes in the metropolis to the whole affair shows that they have not a particle of sympathy with the I. W. W., but regard them as fanatics. At the same time there is a feeling of genuine commiseration for their deluded dupes. They have learned a lesson at severe cost, and they now know that, while Father Knickerbocker keeps open house for the unemployed and unfortunate, he has no welcome for disturbers of the peace.

The Babylonian Tablets

IT is a wonderful story, that of the famous cylindrical tablet of King Nebuchadnezzar, which is related by Prof. Edgar J. Banks in another part of this issue. This tablet, written on soft clay by some scribe to royalty in ancient Babylonia about 2,500 years ago, was laid away among the archives of the great king, where it was securely hidden until dug up and brought to the light of day by an American archeologist. Reading the translation of those strange characters in what is known as "cuneiform" (or wedge-shaped) writing, we get a glimpse of the personality of this mighty Oriental monarch, who built what was probably the greatest, strongest and most magnificent capital the world has ever seen, and who was so proud of his achievements that he took infinite pains to impress posterity with the facts concerning them. His mighty kingdom vanished, his power crumbled to nothing, the very site of his great capital hidden for twenty centuries—all we knew of him is what the Old Testament and the brief records by ancient historians state. But now we know from this tablet and others like it the very mind and character of Nebuchadnezzar. These queer-looking hard-baked bricks, dug up from the ruins of Babylon, tell the story.

But these same wedge-like characters which appear on the Nebuchadnezzar cylinder were used nearly 2,000 years before his time. Away back in the earliest dawn of history, about 2400 B. C., the cuneiform alphabet was used by the Chaldeans and the ancient peoples who were contemporary with Abraham and the patriarchs. It is the simplest and earliest form of writing, although the alphabet, which is composed of wedge-and-angle signs, puzzled the world's best scholars until Layard and Rawlinson worked out their meaning. Then what a mighty revelation! It seemed as if the dark curtain that obscured the early history of the Bible lands had been suddenly raised. A new light was thrown on the personality of many of the characters mentioned in the Bible, and others of whom recorded history made no mention were brought into the light. At the same time, some remarkable apparent discrepancies in the Scriptures were shown to be truths instead of errors, and thus in many ways the Old Book was confirmed and supplemented by the revelation that came through these long-hidden tablets and inscriptions. No student of Bible history can now be considered well informed unless he knows the story of the tablets.

The writer had in his hand the other day six clay tablets of varying sizes, each of which would be valued by Bible students as a priceless treasure. We give a brief description of them:

The first and largest tablet—a square one—contained a royal inscription of Sin-gashid, king of Erech (Gen. 10: 10), who lived about 2200 B.C. The second largest tablet bore a contract dated in the reign of Samsu-iluna (time of Abraham, about 2000 B.C.), from Larsa Ellasar (Gen. 14: 1). A darker tablet is a promissory note dated in the fortieth year of Nebuchadnezzar, 565 B.C. A small closely written tablet is a record of the payment of messengers who went from one city to another. It is dated in the reign of Gimil-Sin, king of Ur (Gen. 11: 28), about 2300 B.C., and was found at Jokha. The other remaining tablets were found at Drehem, near Nippur and Jokha, and were written during the Ur dynasty, about 2300 B.C. They are from the temple archives, dealing with temple receipts and expenditures.

One of the tablets is of peculiar interest, from the fact that it is a "letter tablet"—an inner tablet fully inscribed and enclosed in an outer tablet, also of baked clay, on which is written the address and character of the inner message. This is probably the first letter with an envelope that has ever come to light.

When we reflect that all the characters on this little group of tablets were written (with the exception of the third) by scribes who were probably contemporary with Abraham, who came from Ur, the Bible connection becomes clear. They can be studied with the open page of the sacred Book turned to the contemporary record, and they give an altogether new view of the civilization and customs of that far-off time.

THE CHRISTIAN HERALD has secured a number of these Babylonian tablets covering the time of various reigning dynasties from 2,200 to 2,400 years B.C. All are fully authenticated by Prof. Albert T. Clay, of Yale University, the eminent archeologist. We shall have more to say about these wonderful tablets hereafter. We are so planning that our readers may share with us the pleasure and profit of possessing some of these strange relics of the people and civilization of "the morning of the world."

The Women and the Warships

WHILE there are many who will differ with the arguments advanced by the committee of representative American women who have memorialized Congress in opposition to the movement for an increased navy, it is not to be denied that there is a good deal of common sense in their presentation of the case. They point out that no overture on our part for arbitration has ever been refused; that with one insignificant exception we have had no war with a foreign Power in a century, and that foreign war "scares" are mainly attributable to gun manufacturers, naval alarmists and interested technicians who are engaged in "looking for trouble."

Instead of entering the mad contest of the nations for sea-power, these ladies suggest we should devote the money to the checking of preventable diseases and the conservation of child-life, and they point out that the entire cost of conducting the Children's Bureau in Washington, which is fighting almost single-handed the appalling mortality among infants, is "less than the annual repairs on two torpedo boat destroyers." There is little danger, we imagine, of Congress losing its head on the naval armament question. With the example of conditions in Europe, we are likely to avoid being swept into the same maelstrom of wild extravagance.

Our navy, however, should be maintained at the standard of power and efficiency demanded by the needs of the nation, home and colonial. A policy neither wasteful nor unduly parsimonious is one that will command public approval.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
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Electric Signs Warm Birds

DURING the last bitter cold spell some of the illuminated electric signs of New York grew dim. The company found that the dimness was caused by the roosting of thousands of birds upon or about the electric bulbs. Most of the birds thus seeking warmth by nestling on the bulbs were sparrows and pigeons, though larger birds also were found among those huddled about the lights. A man who was sent to the top of one of the leading hotels of the city to replace some burnt-out bulbs, found the lights all right, but he also found some pigeons and four large seagulls which had crept up close to the bulbs and gone to sleep and obscured the lights. The men from the electric company say that the warmth radiated from these sign bulbs, though small, has been sufficient to keep many birds alive that otherwise would have perished. People, like birds, fly to cover in a storm; they love to nestle up to something warm when chilled by disappointment or misfortune. The human heart furnishes sympathy, which not only gives life to the mind and soul, but often to the body as well. In describing the soul's craving for the loving warmth of the Lord's house and presence the psalmist says:

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts, my king, and my God. (Ps. 84: 3.)

Militants Wreck Another Church

THE sound of the explosion by which the English suffragettes wrecked an historic church with valuable records had scarcely died away when the bursting of another suffrage bomb seriously damaged the famous St. John's Church, Westminster. The explosion occurred half an hour after the evening service had been dismissed. The bomb had been placed beneath a seat in the gallery above the pulpit. The explosion caused considerable damage to the interior of the church, including the shattering of some beautiful stained glass windows. The church is near the House of Parliament and faces the residence of Reginald McKenna, the Home Secretary. Archdeacon Wilberforce is the rector of the church. The women militants, in their lawless attempt to terrorize Parliament into voting for their measure, have postponed the success of female suffrage in England for a quarter of a century. These female house-burners, church-wreckers, and destroyers recall the language of the prophet:

Their works are works of iniquity, and the act of violence is in their hands. (Isa. 59: 6.)

Alps Avalanche Kills Three

THREE Swiss Alpine climbers, Richard Meylan, Henry Dentard and Marmilled Drouget, were killed the other day while ascending the Rose Blanche peak. The men, roped together, had attained a height of 5,000 feet, when an avalanche swept them down a precipice. The bodies of Meylan and Dentard were recovered. From the earliest centuries the Alps have been hard to climb, and there is a long line of victims that have fallen down over the precipices to their death. The steeps of life, temporal and spiritual, are hard to climb. The perils are always thick and many climbers are swept off by the avalanches, or by unsteady footing plunged to a fearful death below. Amidst these dangers on the mountains or on the plains it is necessary in order to save life to maintain the most careful footing of faith in God. The apostle thus expresses the thought:

For now we live, if ye stand fast in the Lord. (I Thess. 3: 8.)

China Wants Deer Horns

CHINA wants deer, reindeer, and wild sheep horns, which are used in Chinese medicine, and United States Consul George E. Anderson, writing from Hongkong, says that city, as the chief center in the trade of Chinese medicines, imports a considerable quantity of such goods annually. These horns are ground into powder and mixed with other ingredients to form a sort of tonic. At present the chief source of supply at enormously high prices is Siberia. Mr. Anderson sees no reason why reindeer horns from Alaska and stag horns from other American territory should not be exported with profit. In the Far East now as in olden times there is much ignorance, superstition and charlatanism in the treatment of disease. In China particularly, as missionaries and others have noted, the medical art is hopelessly behind the age. Its condition calls to mind the medicine-makers of Bible times, of whom the prophet Jeremiah was thinking when he wrote:

In vain shalt thou use many medicines; for thou shalt not be cured. (Jer. 46: 11.)

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SWEPT BY FEARFUL BLIZZARD

MARCH came in with the fiercest snowstorm the nation has known since the blizzard of 1888, in which Senator Roscoe Conklin among others perished. The storm ranged from Maine to Georgia and from the Great Lakes region over the Middle West and as far south as Florida. The lowest temperature ever recorded in March was reached in Charleston, Macon and other points in the southeast. The property destruction broke the record of a quarter century, and many lives were lost, some while clearing the railroad tracks. New York and other cities were cut off from the outer world for a time. Local trains and electric cars were lost in the snow drifts in some cases for a day and night, and scarcely a trunk line brought in or sent out a long distance train from New York for twenty-six hours. Comparatively little business was transacted on Monday, March 2. Miles of wires were down everywhere, demoralizing the telegraph and telephone service, and there was isolation of every kind. Many places were without milk and coal deliveries, and famine threatened. The danger of fire was great. Providence sent a hot sun on Tuesday, and with the improved methods of clearing railroad tracks and city streets, the wheels of transportation and communication began to move in a normal condition again. The storm claimed the sad toll of a score of lives. God sends the snow to purify the atmosphere and fertilize the earth. "Great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth." (Job 37: 5, 6.)

The Unemployed and the Churches

DURING the present winter there has been considerable suffering among the poor and unemployed, and New York—to which many unfortunates are attracted at such times—has had to deal with the problems of poverty on a larger scale than usual. Missions, charitable societies and churches have all done their share in helping the unfortunates. A new development which caused some excitement was the appearance in the streets of marching bands of homeless and unemployed, who, under the leadership of members of the Industrial Workers of the World, visited several of the churches, demanding food and shelter. One minister declined to receive them, another took up a cash collection from his congregation which provided the strangers with food and lodging, while a third invited them into his church, had the women members serve sandwiches and gave permission for 200 men to sleep in the "church house" overnight. It was evident to an observer that these men for the most part were simply being used by a few shrewd demagogues to make a demonstration, even to the point of lawbreaking. Some of the speeches made to them by their self-appointed leaders were clearly meant to incite riot. The climax came on Wednesday night, March 4, when a young I. W. W. agitator, Frank Tannenbaum, led some 200 of his followers to the Roman Catholic Church of St. Alphonsus, on West Broadway, demanding food and shelter. The worshipers were frightened as the priests, greatly excited, denied the demand. Then the police came on the scene in force and Tannenbaum and his band were arrested and taken to jail. The charge was inciting to riot. One of the so-called "unemployed and homeless" men had over $700 on his person. The people have a genuine sympathy for the suffering and would gladly aid all who really need work with food and shelter, but they have a hearty detestation for agitators who seize the opportunity to transform the unfortunates into criminals. That this was the object of their wild harangues there is no doubt. The situation recalls the saying of the psalmist:

I have seen violence and strife in the city. (Ps. 55: 9.)

Bible Institute Buys Building

THE National Bible Institute has just purchased a new site for its headquarters building and McAuley Cremorne Mission, at 214 West Thirty-fifth Street, New York City. The building was formerly the property of the First German Evangelical Church. Although only seven years old, the Bible Institute has grown to be a strong force for righteousness and warm spiritual evangelism. Its activities now include four rescue missions, an evening school, a summer out-of-doors evangelistic campaign, and a publication department. Last year 2,400 district evangelistic meetings were held. Thirty thousand dollars additional will be devoted to remodeling the church property for the uses of the institute. The two dominating ideas of the institute are: old-fashioned faith in the divine authority of the Scriptures, and a deep longing to bring men to a saving knowledge of Jesus Christ, obedient to the command in the parable:

Go out into the highways and hedges, and compel them to come in, that my house may be filled. (Luke 14: 23.)

Poisonous Snake Kills Scientist

FREDERICK FOX, M.D., an Australian scientist, who had devoted much of his life to the treatment of snake bites, died in Calcutta, India, recently from the bite of a snake which he was using for experimental purposes. Dr. Fox fell a victim while he was attempting to prove the efficacy of what he had claimed was a sure antidote to the virus of the snake. He had just finished treating a goat which had been bitten, and had succeeded in saving its life when he was attacked by a krait, a deadly snake. The krait has grooved poison fangs, and solid upper teeth behind them. In its attack on the doctor the snake inflicted five punctures. Dr. Fox, who had often voluntarily submitted to snake bites in order to demonstrate the efficacy of his cure, smilingly incised four of the punctures, but the fifth escaped his notice. Later in the day, symptoms of poisoning developed. The antidote made by Dr. Fox himself was used, but it was too late. The snake is the type of moral evil; its bite is death. No human agency can save men from its poison. This truth was taught by Moses, who put the brazen serpent on the pole, the sight of which cured those bitten by the serpents in the wilderness, and which fact was pressed upon the attention and heart of the race by Jesus when he said:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. (John 3: 14, 15.)

SAVING THE CHILDREN OF CHINA

EVERY passing week adds to the number of the good friends whom God is raising up for the orphans of distant China. Men and women in every walk of life, old and young, Sunday schools, Bible classes and Young Peoples' Societies are making the cause their own, and forwarding their offerings to aid the missionaries in supporting and training the thousand little boys and girls who have been providentially placed in their care.

Not a few of the gifts are donated in memory of some dear one who has passed away. A lady in Danville, Ky., sends $2 "in memory of a dear teacher, who has been in heaven for forty years. . . . I feel that THE CHRISTIAN HERALD helps us to try to live the better life. God bless your every effort to help poor human beings, for by so doing you surely glorify him."

R. E., Akron, Ohio, writes: "I send $2 for the China Orphan Fund. We would be glad to double it many times if it were possible. We are praying God to put it into the hearts of your readers to help to provide a way for the orphans. I myself have been a motherless orphan and God has heard and answered many prayers for me. I know he will answer and provide the money needed for the orphans. May he bless all your efforts."

"The two dollars I am sending," writes M. E. B., Williamstown, Ontario, Canada, "are but as a drop in the bucket, but I trust it may do a little good."

Enclosing a draft for $7, George E. S., Watertown, N. Y., writes: "This is the result of an offering taken in my Bible Class in the Arsenal Street M. E. Church of this city in response to your appeal for the little orphans of China. The prayers of the class go with the offering that you may have the greatest possible success in behalf of this worthy cause."

Mr. and Mrs. F. W., McGraw, N. Y., send $5, and their letter says: "This is just a little thank-offering In His Name, for the restoration to health of our little girl who has been seriously sick, and we pray it may help one of the little ones of China to learn to walk the road that leads upward, Godward, heavenward. May God richly bless you in all your work for him!"

Mrs. J. F., Cokato, Minn., sends $5 and writes: "This is a donation to the Orphan Fund in memory of dear grandma Armstrong, who during the closing years of her beautiful Christian life often requested that her friends would not spend any money in flowers for her funeral, but, if at that time they had any to spare, that they should send it to the missionaries instead. So in accordance with this request, her friends in Howard Lake have so done to help forward the cause she so dearly loved."

"The picture of the little tots in the last issue of THE CHRISTIAN HERALD has made a deep impression on my heart," writes Mrs. D. S. N., Brooklyn, N. Y., "so with prayer and gratitude to God for the privilege I hereby enclose a check ($5) for the little orphans. I would like to have about thirty-five copies of the little booklet, *The Abused Leaf*, to distribute in the Sunday school."

Mrs. S., Warren, Pa., sends a "mite" ($1) for the Orphan Fund. "I am interested," she adds, "in the many helpful causes in which THE CHRISTIAN HERALD is interested and wish to aid them and keep in touch through the paper."

H. F., Wickenburg, Ariz. ($1), writes: "I believe your training of the China orphans will produce some excellent Christian workers."

"Mother and I send this ($1) In His Name, and hope it will be of some help, though so little. May God bless the China orphans," is the prayer of K. M. and K. M. of Pikeville, Tenn.

Very touching is a short letter from W. H. W., of Aiken, S. C., which encloses $1.03 with this simple explanation: "Our little boy went to heaven on January 11, the day he was sixteen months old. I send his pennies to benefit some other little boy."

In the same mail comes a letter from Mrs. J. A. H., Manchester, N. C., which says: "I am sending my mite ($20) to the Orphan Fund, and I hope other readers will feel that they must do the same, and may God add his blessing."

Strong in faith and hope is the brief note from M. C. P., Tyrone, Pa., which encloses a check for $2 and adds: "This is from one who loves the little ones and who desires to see them all brought to Christ."

As the period is at hand for the next quarter's support of the 1,005 little Chinese orphans, we trust that all who have the cause at heart and who have not already sent in their offerings will do so quickly. Every dollar and every dime will help to feed, clothe and train the children, and we pray that every gift may be made a means of joy and blessing. Address China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

IN BORROWED REGALIA TO LOOK THEIR BEST FOR YOU

The following contributions are acknowledged:

Smith, Miss G. B.	$1.00	Trexler, George W.	1.00
Mrs. Marion H. Smith..	2.00	McAfee, Miss Ollie.....	1.00
Walrath, Mrs. C. W.....	1.00	Jones, W. T.	1.00
Ruhl, Mary	3.50	Stanton, Mrs. Mary C. ..	1.00
Yockel, E. F.	1.00	Oakland Union S. S. ...	3.00
Stribling, Mrs. J. H. ..	5.00	Tubbs, Mrs. D. C. and Schroeder, Mrs. H. ..	1.50
McRay, Mrs. T.	1.00		
Hotchkin, Mrs. M. S...	3.00	Crane, Mrs. M. E.	2.00
Eldredge, Dr. Fred. A...	1.70	Burke, Mr. & Mrs. J. D.	8.21

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PREMONITIONS OF FAITH

Continued from page 266

stayed the whole night praying to God, and next morning they did not go to breakfast. They went in a body to Jonathan Edwards's church, and heard him read from manuscript that awful sermon on "The Sinner in the Hands of an Angry God." The people trembled; wicked men in the audience took hold of the pews in front of them, feeling that they were sliding into hell, and God began a revival that swept New England, the United States and the world.

In New York City a little group realized that God was working, and that while he worked they must work. They spent the night in prayer, and the pastor said to me, "I did not know they were in prayer, but I knew that God was present with us at the morning service in mighty power." Sinners were saved, a score of them, that Sunday morning.

The premonition kept Elijah at prayer, and he began to look for tokens. He said to his servant, "Go to the hilltop and look; keep on looking; go seven times." And when the token began to appear, the cloud the size of a man's hand, did he say, "Well, clouds frequently appear like that, and it is the last of them. I have seen thousands of clouds the size of a man's hand, and they have vanished in a moment"? No, he took the token of a small cloud as a proof that a great cloud was coming; and he sent word to Ahab, "Get ready, for the rain is coming." This energizing power of the premonition of faith not only led him to pray more earnestly, and look for tokens of greater things, but it made him bolder to stand up and make confession before the king and the people. He might have said, "I shall be put to shame if I tell Ahab that the rain is coming; that cloud may disappear; if I stand up for God in this matter, it may be that God will delay."

This morning I have a premonition of faith that God is about to give us the greatest blessing that he has given in years. The early prayer meeting filled the Bible class room. The leader tells me it was the largest number he has ever seen in that prayer meeting. God can hear two, or three, or four, but there is a spirit of prayer that is growing deeper and wider as the days go by. When I looked into the faces of those seven young people last Thursday evening—four from one family—who came seeking baptism, and when another came to me and said, "I have wandered from the Lord and I am coming back to him; pray for me," then I realized that God is working. "There is a sound of abundance of rain."

God said to David, "Do not march against the Philistines now as you did the other day. Go behind them, and when you hear 'a sound of a going in the tops of the mulberry trees,' that means that God's hosts are on the move for your help. Then bestir yourself. As God is moving, move with God."

The hosts of Israel are in the valley, and there is a drought. There are three kings against one; and these three kings come to the prophet and say, "God, it seems, is going to deliver these three kings and three nations into the hands of the enemy, for we have no water!" The prophet at once says, "Dig ditches," and I can see those soldiers digging in the dust, the dry dust filling the air as they dig the ditches. There is not a drop of water, but God says, "Dig the ditches, and I will fill them with water." Let us dig the ditches of preparation for a revival and expect God to send the showers of blessing that will fill them.

A premonition of faith gives a premonition of heaven. I met a man the other day, once active in Christian work, who said, "I am nearing the end. The doctor says it may be only a short time; and I am ready." There was no shadow on his face. His eyes beamed with a radiance of hope. He had a premonition of heaven. Oh, the sweetness of it, the joy of a premonition of heaven based upon faith in Christ! And we do not have to wait for the near approach of death to have it. A premonition of heaven is in every Christian's soul.

A preacher held a meeting in a public hall one week night. Among the men present he noticed one who had just come out of the mines, begrimed with soot, sitting by the door with his dinner pail by his side; and as the preacher continued, that man listened intently. By and by the preacher noticed him wiping his eyes; then he watched the big tears running down the man's cheeks. After the benediction that fellow came to the preacher and said, "Oh, sir, I have not been to a religious service for many years. My mother and father were Christians, I came from a Christian home; but out here in the mines I have become a wicked man. As you preached tonight, I thought I would like to have a talk with you. Just come and tell me how to do what you have talked to us about to-night." The preacher took him into a room and talked to him. The man said he would like to be a Christian. "Well," said the preacher, "won't you pray about it with me?" The man said, "You pray." The preacher prayed, and then he said, "Won't you pray?" "I cannot pray," he replied; "I have not prayed since I was a lad." "Well, just try." The man closed his sooty hands, shut his eyes, and began,

> Gentle Jesus, meek and mild,
> Look upon a little child;
> Pity my simplicity,
> Suffer me to come to thee.

It was the only prayer he could remember, the prayer he had learned at mother's knee. But he rose from his knees a new man in Christ. God had heard his child prayer. Your heart may be yearning for something, and you do not know how to express it. Is a man or woman here who has not prayed for years? The prayer mother taught you may be most fitting. It is related that when a great American statesman was dying, among his last words were,

> Now I lay me down to sleep;
> I pray the Lord my soul to keep.

God heard the child-hearted prayer. "Except ye become as little children." May God bring us back to the simple faith, away from the jangling noises of modern speculation, and the premonition of such faith will fill our hearts with joyful hope.

A WEEK IN THE WORLD'S NEWS

For and Against the Fair

FOLLOWING upon recent despatches announcing the definite decision of the government of Great Britain not to favor participation in the Panama-Pacific Exposition, comes news of the signing of a memorial by a strong majority of the House of Commons representing all political parties, to be presented to Premier Asquith, desiring the government to reconsider its refusal and to participate in the exposition. Ex-Premier Balfour and the Opposition leader, Andrew Bonar Law, are named as among the signers. The administration at Washington is said to be much pleased at this manifestation of interest. Resenting the attitude of United States customs authorities toward Limoges porcelain exporters, pending outcome of suit charging falsification of entries, the Paris Chamber of Commerce has petitioned Parliament not to pass the appropriation for French participation in the exposition at present.

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Fighting Bubonic Plague

BY RAT-PROOFING over six hundred buildings within a defined area, the Health Department of Seattle is ridding that city from all danger of spread of the plague, which is brought to this country by infected rats on vessels sailing from Oriental ports. The system of the United States Public Health Service is so comprehensive that the ports of all the world are now quickly informed of the existence of any communicable disease which may be carried by rats in the shipping of any nation, and the precautions which have been so thoroughly taken at Seattle are seldom necessary once a port of entry is put on its guard.

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Opium Smuggling Frustrated

HOBOKEN, N. J., has recently been the scene of an opium smuggling conspiracy on a scale calculated to net the Chinese conspirators over one and a half millions a year. Customs inspectors learned of the plot and were able to arrest the ringleaders and seize considerable gum opium, of Persian importation though prohibited. Plans to import some eight hundred pounds monthly by the help of confederates employed on liners were discovered.

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Race Uprising in Brazil

SEVERAL of the northern States of Brazil, where the negro population predominates, face a revolutionary uprising because of racial differences. Business is virtually suspended in those States, and the disaffection has reached into the southern section. Rio de Janeiro is reported in a state of siege and martial law has been declared in suburban towns. Censorship in despatches from Brazil makes accurate judgment of the situation impossible. The disturbances began some months ago. Colonel Roosevelt visited Rio de Janeiro in October and discussed the possibility of the absorption of the negro race in Brazil through intermarriage.

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Better City Health

AN aggressive educational campaign has been begun in New York by Dr. S. S. Goldwater, Commissoner of Health, which will include the distribution by mail of 10,000 copies of the Health Department's weekly bulletin containing the names of persons prosecuted for violation of the sanitary code, and the extension of exhibits and lectures and the use of moving pictures. The publication in the bulletin of the names of offending citizens has already proved a salutary measure; articles and news items of an educational character are also extensively used in the publication in line with the department's work.

Home Rule Compromise

LONDON despatches assert that the compromise on the Irish Home Rule question which the government would propose consists chiefly in a provision that should the Home Rule Bill be passed, any county of Ireland, by a vote of its electorate, may secure exemption from the operation of the act for a term of probably three years. This vote must be taken before the Irish Parliament assembles. It is stated that the government will push the Irish Home Rule Bill to a settlement this term, and that rumors of dissolution are unfounded.

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Novel Surgical Feat

ON NOVEMBER 28, 1913, two French children were born, apparently perfectly healthy and lively but joined together after the manner of the famous "Siamese twins." On March 4 an extremely delicate surgical operation was performed by which the children were separated, and they appeared to stand the operation well; it was, of course, performed with anesthetics and lasted fifteen minutes.

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Bryan to Tour South America

AT a recent meeting of the governing board of the Pan-American Union, of which Secretary of State Bryan is chairman, it became known through Mr. Bryan's acceptance of an invitation from the government of Chile, through its minister, to visit that country in September on the occasion of the fifth Pan-American conference, that Secretary Bryan has planned a tour through South America, beginning in August, and to include the principal countries of that continent.

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Oldest Methodist Bishop Dies

BISHOP THOMAS BOWMAN, of the Methodist Episcopal Church, died at Orange, N. J., aged ninety-seven, on March 3. Bishop Bowman was a farm boy, but at an early age attended an academy in Massachusetts and later the Cassanovia seminary in New York, where, at the age of sixteen years, he joined the church. As a minister his first charge covered a mission route of seventy miles and his salary was $100 a year. Later he founded the Dickinson Seminary in Pennsylvania, of which he was president for ten years, after which he became president of Asbury University, now DePauw, at Greencastle, Ind., one of the first universities to provide co-educational courses, an innovation of Dr. Bowman's.

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Aggressive Religious Work

IN THE first week of March a four days' session of religious workers was held under the auspices of the Student Christian Association, the keynote of which was evangelistic advance throughout the world. Different leaders presided, and some fifteen hundred students, representing many colleges and organizations, attended the meetings. The addresses covered the influence of religious workers in the Orient and the need of following up every advantage already won; also the field of religious work in the colleges. Dr. John R. Mott, secretary of the World's Student Christian Federation, defined plans by which religious work is advanced among students. The sessions were characterized as a revival, and it is believed that a great stimulus has been given to all evangelistic work.

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Conditions in the Philippines

THE press reports great business depression from the Philippine Islands, attributed chiefly to the policy of displacing white men with Filipinos in public office. If the observations of commercial men are reliable, the benefits conferred by American occupation have been in some measure undone and a tendency toward a return to ancient conditions is noticeable. The administration policy in the Philippines is under fire from many quarters, but the foregoing is the view of the representative of a large merchandise firm who has just returned from an extensive tour in the islands.

The President Speaks for National Honor

AT HIGH noon, March 5, in the House Chamber, in the presence of members of the diplomatic corps, excepting the British embassy, and crowded galleries, President Wilson personally addressed Congress on the subject of the repeal of the Panama tolls exemption, and with such effect that within ten minutes after the address a resolution had been introduced in the Senate, authorizing the President to suspend the tolls, and an unmistakable spirit of acquiescence prevailed throughout both branches of the Congress. The importance of the occasion will best be understood from a careful reading of the address, the text of which follows:

"Gentlemen of the Congress: I have come to you upon an errand which can be very briefly performed, but I beg that you will not measure its importance by the number of sentences in which I state it. No communication I have addressed to the Congress carried with it graver or more far-reaching implications to the interest of the country, and I come now to speak upon a matter with regard to which I am charged in a peculiar degree, by the constitution itself, with personal responsibility.

"I have come to ask for the repeal of that provision of the Panama Canal act of August 24, 1912, which exempts vessels engaged in the coastwise trade of the United States from payment of tolls, and to urge upon the justice, the wisdom, and the large policy of such a repeal with the utmost earnestness of which I am capable.

"In my own judgment, very fully considered and maturely formed, that exemption constitutes a mistaken economic policy from every point of view, and is, moreover, in plain contravention of the treaty with Great Britain concerning the canal concluded on November 18, 1901. But I have not come to you to urge my personal views. I have come to state to you a fact and a situation. Whatever may be our own differences of opinion concerning this much-debated measure, its meaning is not debated outside the United States. Everywhere else the language of the treaty is given but one interpretation, and that interpretation precludes the exemption I am asking you to repeal. We consented to the treaty: its language we accepted, if we did not originate it; and we are too big, too powerful, too self-respecting a nation to interpret with too strained or refined a reading of words of our own promises just because we have power enough to give us leave to read them as we please.

"The large thing to do is the only thing we can afford to do, a voluntary withdrawal from a position everywhere questioned and misunderstood. We ought to reverse our action without raising the question whether we were right or wrong, and so once more deserve our reputation for generosity and the redemption of every obligation without quibble or hesitation.

"I ask this of you in support of the foreign policy of the administration. I shall not know how to deal with other matters of even greater delicacy and nearer consequence if you do not grant it to me in ungrudging measure."

A Suffrage May-Day

MAY 2, 1914, has been named in an official call by the National Woman Suffrage Association to the women of the nation as a rallying day upon which to adopt a nation-wide appeal to Congress for the enfranchisement of women. The president of the association, Dr. Anna Howard Shaw, Vice-President Jane Addams, and other noted women are signers of this call, which is expected to arouse all suffragists to a compelling demonstration. The Senate is at present debating a proposed constitutional amendment giving all women the suffrage.

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State Department Loses Counselor

ON March 4, the counselor of the State Department, John Bassett Moore, resigned his office as a result, it is said, of wide differences of opinion between himself and the administration upon the Mexican policy. In the absence of a Secretary of State, the counselor ranks as Acting Secretary, and as yet no appointment of a successor has been announced, and Washington offers no suggestions. The retiring counselor was selected for this position because of his invaluable knowledge of international law and procedure. It is stated that he has not favored the conduct of the Mexican situation at any stage, and that he would have approved the recognition of Huerta. Mr. Moore has filled important governmental positions under other administrations and now returns to Columbia University as professor of international law and diplomacy, from which post he had leave of absence in order to serve the State Department.

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News in the Making

AT HOME: Income tax returns indicate that more than $100,000,000 will be received by the Treasury from this source, instead of $50,000,000 first estimated.—Jacob A. Riis is reported critically ill in New Orleans.—Policewomen in Chicago prove unequal to riot duty while attempting to handle a waitresses' strike.—Hawaii is to have 14,000 instead of 8,000 United States Army forces as soon as the troops can be transferred.—The States of Virginia and West Virginia renew legal battle over old Virginia debt of millions which dates back to the division of Virginia into two States.—President Wilson, in behalf of National Geographic Society, presents special gold medal to Colonel George Washington Goethals in commemoration of his building of the Panama Canal.—Preparations are under way for biennial military maneuvers of the Southern States at Greenville, S. C., this summer.—Chicago Women's Association of Commerce plans prizes for women based on the Nobel prize idea.

ABROAD: Russian Government said to have contracted with American syndicate for a $250,000,000 piece of dredging of the Volga.—Thirty-one Ruthenians, on trial since first of year for rebellion against the Austro-Hungarian Government, convicted and sentenced to terms of from six to thirty months' imprisonment.—Driven by heavy snows, starving wolves from the Apennines descend nearly to Rome and devour hundreds of sheep.—Three seamen picked up from the ice off Nova Scotia report coal steamship *Easington* adrift in ice pack at mercy of ocean currents, short of fuel, water, and provisions.—Austrian Parliament unable to convene because of violent tactics of Lower House, owing to differences with the government. An avalanche in the Tyrol kills seventeen Austrian soldiers.—A semi-official German newspaper publishes story of Russian plans for war on Germany. Official denials follow.—Because a proposed huge gambling concession was refused by the Hungarian Parliament, a Belgian Catholic congregation is suing to recover $80,000 invested by it in the scheme.

HELPFUL MEMORIES*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

GOLDEN TEXT REVIEW

Gird yourselves with—
It is not ye that speak—
Thou shalt love—
Inasmuch as ye did—
Ask—
Look therefore—
Be not deceived—
Every one who shall confess—
Where your treasure—
Blessed are those servants—
The Sabbath was made—
Not every one that saith—

THESE are the first words of each Golden Text for the quarter to be repeated in order by the teacher and completed by the whole class in concert. We heard a class of eighty-five Chinese boys, ranging from five to eight years of age, in the Pin Kei boys' school at Canton, China, repeat without hesitation, in strong voice, all the Golden Texts for two years. Certainly we may expect American boys and girls to do equally well for one quarter.

The review in the children's class is best conducted by the use of the Bible picture roll, or of the "Little Bible Lesson Pictures," if the class is few in number. (We saw in Amsterdam, Holland, a large window filled with these picture rolls, and a crowd of twenty-five or more people looking at them with great interest. The pictures looked very American, excepting the topics and the Golden Texts, which were printed in the Dutch language.) There is no method that so appeals to children as the pictorial. Just show them the pictures, and they will do all the talking themselves, telling what they have learned about them with very little effort on the part of the teacher. These picture rolls cost but seventy-five cents per quarter, the small cards, twenty-one cents. They are beautifully colored, and quite correct in Oriental features. If the children have been receiving the small cards, they will delight to make them into books, meeting at the home of the teacher or in the class-room on a Saturday afternoon to do it.

The Review in Junior Classes

Each lesson should be assigned to an individual scholar a week or even two weeks beforehand. And each of them should be expected to come with the lesson at his tongue's end, while the class is appointed as a "committee of the whole" to listen most attentively and be ready to supply any part omitted, or correct any false statements. It would be well to offer the distinction of "honorable mention" to those who have drawn the best maps, or made the best handwork, or written each week a review of the lesson in their note-books.

The Review in Senior Classes

By this we mean those of the "teen age" and older. Let the review be taken up by topics such as:

First Lesson: Jesus' understanding and sympathy with the young.

Second Lesson: Gospel mission work as inaugurated by Jesus.

Third Lesson: All sorts of neighbors and how to do our duty toward them.

Fourth Lesson: Loyal service.

Fifth Lesson: Efficacy of prayer.

Sixth Lesson: All kinds of demons to be cast out of men's hearts.

Seventh Lesson: Present-day hypocrisies.

Eighth Lesson: Height, depth and breadth of faith.

Ninth Lesson: The pursuit of riches.

Tenth Lesson: Holding ourselves in check against intemperance.

Eleventh Lesson: The Sabbath for man.

Twelfth Lesson: The greatness of Christendom.

These topics should be assigned at least two weeks before Review Sunday and persons asked to prepare papers upon them to be read in the class. Or let the teacher prepare questions on each topic, and write them on slips of paper, and give them out one week beforehand, requesting those who receive the questions to state their opinions on review Sunday.

If well done the superintendent's review might take the place of the review by class teachers. Here are some suggestions:

1. What is being done for the children in our school?
2. How is our school carrying on Gospel work?
3. What is our school doing to promote Christian friendship and helpfulness?
4. Would it not be well for us to have a weekly Sunday school prayer meeting at the close of the school to last only fifteen minutes?
5. Are we making all we might of Decision Day, and how many of our scholars are church members?
6. To what extent is the Bible our charter?
7. What efforts are we making to develop stalwart Christians?
8. What are we doing to establish righteousness in our community?
9. What are we doing for right training in Christian benevolence?
10. What are we doing against the evil of strong drink?
11. How are we safeguarding the Sabbath?
12. What is our school doing for the great work of missions?

We would suggest that the superintendent would do well to put each of these topics in large letters on manila paper, which could be fastened to the blackboard as each subject was being considered. The reports on the remarks might be made by teachers or scholars selected beforehand by the superintendent. However, we think it would be most impressive for the superintendent to do the talking himself. It will be noted that each of the topics is an outgrowth of a lesson studied during the quarter. Great good should result in applying the truths taught to the whole work of the school.

The Pastor's Review

Let this be given on a week-day evening when parents as well as scholars will be expected to come. We have seen such a review conducted in the Foundry Church Sunday school in Washington, D. C., by the pastor, Rev. W. R. Wedderspoon. It was done by use of the stereopticon, and sixty or more slides were shown, representing all of the lessons for the quarter. The lecture by the pastor was filled with incidents of travel in the regions depicted, and gave interesting facts concerning recent research in Bible matters. It was called "a lecture," and the title given was "From Nile to Nebo."

Those of our CHRISTIAN HERALD readers who desire to have a stereopticon review are invited to correspond with Dr. and Mrs. Crafts about where slides may be obtained. A stereopticon is a good thing for a Sunday school to own. (A good, practical instrument need not cost over $30.) It would be a great aid to Sunday school work and church work, and make it possible to give instruction and profitable series of lectures and entertainments. A class of young men, or young ladies, might well undertake the care and use of the stereopticon.

From everything our Saviour saw,
Lessons of wisdom he would draw:
The clouds, the colors in the sky,
The gentle breeze that whispers by,
The fields all white with waving corn,
The lilies that the vale adorn,
The reed that trembles in the wind,
The tree where none its fruit may find,
The little birds that fly in air,
The sheep that need the shepherd's care,
The pearls that deep in ocean lie,
The gold that charms the miser's eye—
All from his lips some truth proclaim,
Or learn to tell their Maker's name.

Let this poem be recited by some young lady or gentleman who can do it well, and then it might be pointed out how in the lessons of the quarter these illustrations had been verified: the children He saw in the crowd in the first lesson; the harvest fields and laborers in the second lesson with whom he compared the Gospel laborers he was sending out; tender care needed shown in the third lesson; the plowman in the field, faithful in his work illustrating the way of serving God in the fourth lesson; the way of neighbors with each other, illustrating prayer in the fifth lesson; the light and darkness of day and night, picturing good men and evil ones, in the sixth lesson; the customs of Pharisees in many washings of hands and feet before meals, while their hearts were unclean with sin, being used by Jesus in the seventh lesson to show how hateful hypocrisy is; the sparrows not forgotten of God, used to teach perfect trust on the part of people like ourselves, in the eighth lesson; the wrong idea of the use of riches, by the story of the man who thought only of building larger barns, in the ninth lesson; unfaithful servants who gave themselves up to self-indulgence rather than to the service of their Master, warning the people against unfaithful service of God, in the tenth lesson: referring to the care needed to be given to the ox and the ass on the Sabbath day, teaching men how to discriminate about things lawful to do on the Lord's day, in the eleventh lesson; the small grain of mustard-seed and the tree-like plant it develops into as illustrating the kingdom of God, in the twelfth lesson.

The Home Review

Why not? The home should co-operate with the Sunday school. Beginning on Monday, let two lessons of the quarter be reviewed each day, and thus will all the lessons be gone over, and the scholars will be prepared to take a lively interest in the review exercises, and be helpful to others. It greatly encourages the teachers to have such help from the home. Parents themselves will be benefited in their own study of the Bible.

Review Day

Make the room particularly attractive. If the pupils have been doing hard work on the lessons, have it placed on exhibition. If any of the classes have banners, let them be brought out. Of course there should be a United States flag conspicuously placed. Cut flowers and potted plants should be brought in to make the place beautiful. Parents should receive special invitations to be present. If possible, all departments should be brought together, even if it should require the use of the church audience-room.

Make each Quarterly Review day an epoch in the school. Let all aim to do their best and be their best.

"What doth God require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These words were spoken by the prophet Micah to the people of Samaria and Jerusalem more than seven hundred years before Jesus was born in Bethlehem. They were ringing words to call them back from the apostasy into which they had fallen. He pleaded with them to return unto Jehovah, for so should the mount of the temple become glorious, and foreign nations (the heathen) would acknowledge Jehovah as their God. If we turn to the sixth chapter of Micah, the eighth verse, in our Red Letter Bibles, we shall find the words of this text printed in red, showing that Micah's words were quoted by Christ (see Matt. 9: 13 and Matt. 12: 7). Jesus was then reproving the Pharisees for the manner of their worship, which consisted rather of forms than heartfelt service. These same ringing words are needed to-day.

* REVIEW, March 29, 1914. GOLDEN TEXT: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6: 8.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—How much time should the superintendent give the teachers for teaching the lesson? *J. C. S.*

—Not more than thirty minutes and not more than a fifth of the school session, which has a class-room of its own. There are some teachers who feel that an hour is not a little. We have never met them but we more careful attention to their pending part. Some time a pressing wanted to set having a definite method in order to prevent the waste. There are other teachers who feel that time too long, because they are not prepared to teach the lesson. We know of one such teacher who learned through the lesson itself to study and get out of it. Only by so doing does it become a real joy to teach. Yes, we do not it was not good for them. If you needing the Bible with contempt. What can we do with such teachers? The superintendent should model a teacher's meeting and perhaps arrangement will be a great source of help in training leaders. Possibly it had better be called an institute.

—TEACHERS AND COMMANDMENTS. In Cincinnati, How to do it—connect some handwork with the teaching. Draw on the blackboard two and one-half or three feet high the number one, and print in it: "Thou shalt have no other gods before me," and on successive Sundays follow a similar plan with 2, 3, 4, 5, 6, 7, 8, 9, 10. Give to each child the same figure sketched on cardboard or paper to cut out at home and write the commandment, or get mother to write it as the child tells her what to write. Write to THE CHRISTIAN HERALD office to secure cards already prepared for this work.

—WHEN DOES IT seem best to hold Sunday school session before or after church services in the morning, which are held now at 10:30 A.M.? It is a downtown church with a large suburban membership and also a large roaming floor element. *E. C. J.*

We know of one church in particular with conditions similar to yours, which changed the morning Sunday school before church service. The result was, the Sunday school was quadrupled in attendance, and a young men's class numbering eight hundred was developed. The attendance at the church service was also increased, for people who had become accustomed to come at the early morning hour to Sunday school found it easy to keep up the habit, and not easy to break it. And many who had not hitherto been connected with the Sunday school were glad to join when they were just on hand. Generally speaking, the afternoon hour is not the best time for the Sunday school, because it separates the scholars from any church service, which they should be trained to attend. For this reason, the Sunday school should not be dismissed if held in the early morning, but invited to attend church, and if held at the noon hour, the church should not be dismissed, but rather the closing part of the church services should form the opening exercises of the Sunday school, after which the various departments would repair to their class-rooms. We saw this most effectively done in Dr. Goodell's church in St. Louis.

—ONE OF THE superintendent's greatest difficulties is to hold Sunday school boys of high school age. The plans adopted in North Dakota and Colorado, which are under consideration in many other States, show one way to do it. There the high schools in many towns and cities give credits for outside "studies of the Bible as literature," which count in the total required for graduation just the same as an equal amount of inside study of English literature. A class of young men is organized in any Sunday school, under a capable teacher, for ninety hours' study of Bible history, Bible poetry and Bible ethics, usually occupying the Sunday school hour for two years, after which those who can pass a written examination of the same quality as the high school requires for other studies receive a credit equal to one-thirtieth of the total required, in recognition that Bible study trains the mind no less for a college course or for the work of life than studies of God's works in nature and in modern history. Both Catholics and Protestants are availing themselves of this encouragement to Bible study in Sunday schools. Further particulars may be had by applying to International Sunday School Association, Mallers' Building, Chicago.

WHERE LOYALTY WON

HISTORIC "Old St. John's English Lutheran Church, Philadelphia," is the oldest Lutheran church in the world, rganized to worship in the English anguage. Among those who were active in its organization was General Peter Muhlenberg," who was a Lutheran minister and left he pulpit in hat memorable scene at Woodstock, Va., to become a general in he Continental rmy. He never again took up he ministry, but as a layman was active in church affairs and helped to organize the first English Lutheran congregation. This old hurch, which in its entire history has had but three pastors, at last faced the problem of city down-town conditions. Pews which once were crowded at very service, eloquently told of fading greatness. Twenty-five years ago a movement was instituted to merge he congregation with another uptown and dispose of the historic property. But love and devotion gained the day and the congregation continued; yet diminishing attendance and revenue threatened the future.

f approximately $100,000 has been born there and who lived there still, nsured the future by giving and bequeathing funds until an endowment f approximately $100,000 has been accumulated. Last year the church board determined to devise ways and means to reach the community anew. The Rev. A. C. Carty was called and associated with the Rev. E. E. Sibole, D.D., who has served the congregation for forty years.

For years no evening service had been held, because it was not deemed advisable for the members to attend services in that section after nightfall. In the early autumn, however, in addition to the regular morning service, the 2.30 P.M. Sunday school and the 4 o'clock vesper services, an evening service for the neighborhood was started, and a steadily growing evening service has been maintained. Out of the boys of the neighborhood the organist and choir leader are organizing a vested choir.

THE CHILDREN HAVE BECOME INTERESTED

The climax of the first year's revived effort was reached at Christmas, when Pastor Carty demonstrated to the church the fact of the presence of available children in the neighborhood. A thousand invitations were carefully distributed to the children living within a few squares of the old church, and all who were invited were present and several hundred besides.

The children of that downtown community have become interested; the mothers are coming to the mothers' meetings, and the people who are attending the evening services for the community are contributing offerings which give promise of soon making this experiment self-sustaining. New members are enrolling in the Bible school, and are giving in their names for catechetical instruction.

Historic old St. John's, fathered by historic men and figuring prominently in the great movements in the Lutheran Church in this country, is demonstrating to American cities that a Protestant church located in the most congested district of a great city has a mission, a duty and a fruitful field.

(REV.) WILLIAM L. HUNTON.

"AS SILVER IS TRIED"

SEVERAL friends were once conversing together concerning certain verses of Scripture. One said that the fullers' soap and the refiner of silver were the same image intended to convey the same meaning of the sanctifying influence of the grace of Christ.

"No," said another, "they are not just the same image; there is something remarkable in the expression in this verse: 'He shall *sit* as a refiner and purifier of silver.'"

The others thought it might be so, and they suggested that this friend call on a silversmith, and report to them what he said on the subject. She went, without telling the object of her visit, and begged to know the process of refining, which he fully described to her.

"But do you sit while you are refining?" she asked.

"Yes, madam, I must sit with my eyes steadily fixed on the furnace, since if the silver remain too long it is sure to be injured," said he.

"And how do you know when it is sufficiently refined?"

"Whenever I see my own image reflected in it, I know that the process is completed."

She at once saw the beauty and comfort of the expression in that verse of Malachi: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." He will refine us as silver and gold is refined; but he will sit before the furnace, and when he sees his image reflected in us, he will take us from the purifying fires of affliction, disappointment, or other trial, and bring us forth to glorify him, "to offer unto the Lord an offering in righteousness."

Surely it is a beautiful image! We are his chosen vessels, tested and purified in the divine crucible, and then fashioned into the shape best fitted for his use. We all have friends who have been thus refined and molded. How beautiful are their lives! How efficient their service! Out of trial and apparent defeat they have come forth as pure gold and silver. He has not tried them beyond what they were able to bear. He has sat before the furnace. When he has seen his image in their lives, he has been satisfied.

What a privilege it is to become more like him, and to be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work! Let us not shrink from the ordeal, but trust his skill and love. We are more precious to him than all the gold and silver of earth. He will watch carefully that the heat shall not harm us. He tests, purifies, and fashions our lives. Then he desires us to put into these vessels of his all the special gifts he has bestowed upon us, whatever talent we have; and to present it all unto him as an offering in righteousness and for his service. Shall not his will be ours? What is more beautiful than a pure and consecrated life? Let us sing with Charles Wesley:

> Refining fire, go through my heart;
> Illuminate my soul;
> Scatter thy life through every part,
> And sanctify the whole.

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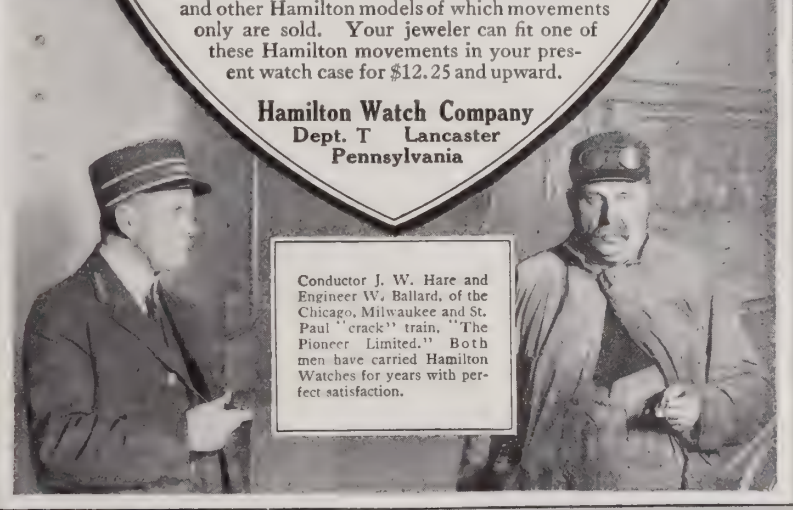

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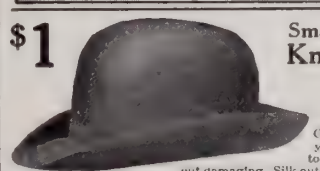

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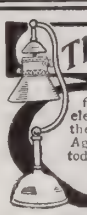

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BIBLE STUDY AND THE PRAYER LIFE

BY CLAYTON S. COOPER

HOFFMAN, the great painter, said that he sought the figure of his masterpiece, the boy Jesus, from a perfect Jewish youth, but the face he gained by prayer.

Prayer is chiefly valuable in revealing to us the nature and the character of God, a medium of knowing our Father. Russia says that the greatest thing a human being can do in this world is to see something and then go and tell what he has seen in a plain way. If this be true, the man who learned the secret of seeing God, of seeing him face to face in spiritual vision day by day, and who can go out from that vision splendid to make all things according to the vision seen in the mount, as Moses did, that man is truly the world's great man. There can be no really bad days for such a man.

The difference between men is not simply in the things which they see, but also in the vividness with which they see them. The person who has the keen consciousness of God through years of unbroken prayer possesses a peculiar power of certainty and assurance whatever his life may be. He feels like Paul, who said, when other things were falling away from him: "Have I not seen Jesus Christ?" He is guarded from disappointment and defeat by the realization that God is on his side, that he is truly interested in him, and that he can turn to him as naturally as the flower turns to the sun for inspiration and for light and for growth. This certainty has made the martyrs of the early church. It has been the mainspring of power in the great leadership of the world. It has gifted to persistent and irresistible effort men like Jesus, who have been isolated by the very greatness of their vision, lifted out of banalities and the commonplace by the ever-present divine assurance that the Psalmist felt, "Thou art near, O Lord."

But prayer not only brings to the individual the consciousness of God, it also affords a true appreciation of one's self. "Know thyself," said the old Greek philosopher, and gathered in these two words one of the chief means for character building. Prayer, especially when it is earnest, secret prayer, reveals the true nature of the individual as compared with the character of Christ. We are told that Mark Antony pointed out the various rents in the robe of the murdered Cæsar and identified each rent with the name of the cruel smiter; likewise in prayer one learns to place for a moment at last his thoughts upon the weaknesses and the failures of the daily life and to identify these with their causes. One learns to say:

> Search me, O God, and know my heart.
> Try me and know my thoughts.
> And see if there be any wicked way in me,
> And lead me in the way everlasting.

There is no greater need and no need attended by greater difficulty of habitual performance than this need to cultivate the habit of prayer, of silent communion with God, the art of spiritual contemplation, the ability to be alone, to think and to pray. The average person knows a hundred things better than he knows himself. He sees too much to see any one thing clearly. His friends and acquaintances, his work and his play are subjects of constant thought and conversation, but how many have the habit of spending at least once a week an hour alone, in the solitude of their own personality, far from the strife of business and the externalities of social life? He mistakes emphasis and enthusiasm for wisdom and perspective—driven by the time spirit. Jeremy Taylor used to call this getting away for silent prayer practicing the presence of God.

> If prayer, then could never be done,
> Its duty who does perform,
> No goodness ever had been dreamed or done.

Each year freighted with its new discoveries of scientific laws makes it easier for the thoughtful person to believe in prayer. In the light of the marvelous inventions of the twentieth century, prayer is no longer a miracle. The miraculous character of certain answers to prayer found not only in the Bible but also in life are made intelligible by modern discovery of laws which were heretofore hidden, reminding us that there are still other laws whose workings are as yet known only to the divine mind. One thing is certain, proven by history and personal experience, that these laws of God are intended for good, to make his children happy; that he who watches a sparrow's fall is in constant and intimate relationships for protection and for peace with the men and women whom he has placed upon this earth. Their faith expressed in him is the spontaneous and eternal sign of his fatherhood and care.

The great Gospel message for prayer is to launch out upon the goodness of God and his willingness and eagerness to help his children. "Ask and ye shall receive," is a kind of refrain running through all of Christ's teachings. Prayer is the adventure of our belief in the Almighty. It is the utter casting of ourselves upon a God who cares for us, who is more willing to give than we are to ask, and who says over and over again, "Come unto me, and I will give you rest."

TRANSFORMING NEGLECTED LIVES

TWO WHO WILL NOT GROW UP IN IGNORANCE

SIX years ago a Little Sunday school was started in southeastern North Carolina, among some tenant farmers of the poorest white class living far from school and church. The children were growing up in the densest ignorance, and the older people seemed hopelessly ruined by poverty, drudgery, and whisky, that usually accompanied by any religious sensibility.

A year's work in a private home proved so successful that a special building was necessary, and Unity Chapel was erected by these people and later enlarged. A kind of home-demonstration settlement work with the tenant class is now established. During the first year after erecting the new building, some of the people in the community were converted. Prayer meeting was held every Sunday and Thursday night, in addition to the Sunday school. The public school, three miles away, failing to be of any use to these little ones, I started teaching in the chapel the next winter, refusing a position in New York to answer what I felt to be God's call. I lived with the people, "boarding around" in the small uncented shanties, receiving a salary of nine dollars a month.

Ever since, the school has been carried on during the months in which the children can attend. Sociables are held once a month, cooking and sewing classes conducted and a Farmers' Union is organized. The missionary society supports a Chinese orphan through THE CHRISTIAN HERALD; a radiopticon has been bought and used for picture talks, and in many ways the chapel has become the center of the community life. The aim has always been the spiritual, and nearly all are members now of some church, and real lovers of Christ.

This is a sadly neglected class everywhere. Nobody knows them. The merchant who "runs" them on the virtuous crop-lien system, by which the tenant is rarely out of debt, knows the man as his customer, but the women and children seldom go to town, and Christian workers do not see them. Moving usually from year to year, they live much with the church, and often with the school. They live in a world by themselves, visit among themselves and hold aloof suspiciously from outsiders, whom they in addition find genuinely interested in them. A proud and independent people, they work hard for a bare living and make no appeals to charity. In sickness they suffer with little complaint. The hard drudgery tells especially on the women, who are rarely in good health, and on the children. Adenoids, hookworm, malnutrition, cigarettes and drink stunt the boys especially. Some think them lazy, because the men may sleep the streets on Saturday—their one off day—swap horses and drink, and the boys seem a shiftless set; but the same men are hard at work all the rest of the week where nobody sees.

HER BITTER LOT MADE SWEET BY THE GOSPEL

In the South alone there are 886,000 white tenants, representing with their families a farm population of 4,500,000. The conditions that I found prevail generally; often they are much worse. Visitors of this class at our chapel say, so wistfully, "Folks down my way don't have nothing like this." "It's a sight the way we live." "There ain't nobody carin' for us poor folks."

The work is carried on under difficulties; much of the time no horse to carry me about to these scattered homes, no precedents to follow, prejudices against "poor whites" to overcome. On the other hand, this class are simple natured, appreciative, naturally religious, and conscious of their own shortcomings. And they do improve so! Usually they are of pure native American stock and capable of marvelous progress, once aroused.

To-day in that little community the stolid, heavy look is gone, the faces are bright and happy, and the community gathers to pray and sing instead of curse and drink.

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SENSE AND NONSENSE

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HASTE AND DELAY

ONE could eppisode for hours and hours and not half exhaust the examples that face one of the tremendous consequences, the tribulations and casualties caused by lack of careful thought.

How many times people are hasty and precipitate in their words and actions, bringin' upon themselves various troubles of mind and body that might have been avoided by deliberate and serious thought. Hasty words spoken without forethought, acting without giving due thought to the effects of the act. Oh what troubles and tragedies can be traced back to these causes.

Marietta Holley
Author of *Samantha at Coney Island*

Forming hasty judgments on slender foundations of gossipy talk, and acting upon them without waiting to learn if the stories had any foundation other than envy or jealousy. How many hearts have ached, despaired and broken, by this cause alone!

How many business men yield to sudden gilded temptation, and are whirled into financial crimes with no deliberate purpose of wrong doing—tragedies that might have been averted by a little earnest thought of the consequences of their act. True purpose and principle that might have been awakened by quiet and prayerful meditation, they think on when there is no further use of deliberation, but when they have plenty of time for heart breakin' regret, in the prison cell—too late.

Two young people rushing into matrimony with no more preparation and sane contemplation of the solemnity and sacredness of the rite than if they were preparing to attend a circus or picture show. A sentimental and sensational story of merriment, musk, and moonlight, with results written in the divorce court.

But then there is such a thing as being too slow and deliberate in your thoughts and actions. It duz beat all what a queer world this is, and how many different sides there is to most every question, and how necessary it is to be mejum and walk round subjects and look at 'em on every side.

All this long train of thought swep' through my mind after a incident that occurred yesterday about noon. Josiah wuz mowin' the big ten-acre lot and had three men workin' for him.

I always lay out to git a little better dinner than common when Josiah is doin' such hard work as hayin' and harvestin', and jest as the clock struck twelve, the dinner that Philury and I had got ready filled the kitchen and dinin' room with delicious odors.

The chickens and roast lamb wuz browned to a golden hue; the dressin' and salad sent forth appetizin' odors, and so did the vegetables and pies and puddin's and rich coffee. And I could see that Josiah and the three neighborin' men wuz revelin' in the sweet aroma, and the thought that they would soon be partakin' of the delicious food. When jest as they had all got washed on the back stoop, and wuz dryin' their faces on the kitchen towel, there come a slow diffident rap on the door. Josiah went and opened it, when there stood a tall young chap with long lank limbs, big feet and hands, and a bashful freckled face lookin' out under a thatch of red hair.

Josiah invited him in and he entered slowly and stood holdin' his straw hat in his hands, turnin' it round and round, and blushin'. And after a long interval he said in a slow sort of a way that he had tipped over a load of hay most in front of the house, and he had come to see if he could git some one to help him load it on agin.

Josiah looked lovin'ly and longin'ly at the table, and said: "We are jest ready to eat dinner. You set down and take dinner with us and then we will help you load it."

"Oh, no," the young man replied slowly, "pa wouldn't like it; he didn't want any dinner, he said."

"Yes you do want dinner," sez Josiah, hunger and the odor of the food making him temporarily wild. "You jes put your horses in the barn and feed 'em, and we will eat dinner, and there are so many of us we can load it up quick."

The young man seemed to think it over, and finally he said agin with his slow drawl he wuz afraid pa wouldn't like it.

"Well then," sez Josiah, "hitch your horses in the road, and come in and eat dinner, and we will help you soon as we git through."

"No," sez he, "I'm afraid pa would be mad."

Josh Pettingill, who sot nearest to the table and wuz the hungriest and maddest at the delay, shouted: "Well, bring your plaguey pa, too. Where is he, anyway?"

The boy answered slowly, twirling his hat, "Pa's under the load."

KAMANI FINDS PEACE

AMONG the students in the Methodist Theological School at Muttra, northwest India, is a young Brahman, named Kamani, who recently made a pilgrimage to Brindaban. For six long years, as he told us, he had gone from shrine to shrine seeking rest for his soul. At Brindaban he was much disgusted with scenes in the temples of Krishna. One day he met Miss Bonnerjee, a converted Bengali woman working among her own people in that city. She gave him a Gospel portion which he read carefully, and his interest impelled him to call upon her for further help. She talked and prayed with him, and he found peace in Christ.

About this time an attempt was made to assassinate the Viceroy at Delhi. Kamani's relatives were angry over his conversion, and reported to the police that he was implicated in this outrage against the official. Kamani was immediately arrested and imprisoned. While in jail he taught the story of Jesus to the policeman who guarded him. After his release, he was baptized.

Another young Brahman, Jaiwant, had been a priest for five years in the largest temple of Brindaban. During a heathen festival or "mela" in that city, a few months ago, he overheard the priests planning to drive all Christian preachers out of the mela, and to throw dust over our district superintendent. He saw the dust thrown, but much to his surprise noted also that the Christians could not be driven out. Jaiwant remained to hear the Gospel songs, and the spirit of Christ entered his heart. He spent that whole night reading John's Gospel, and early next morning left the temple and the worship of Krishna.

He found Miss Bonnerjee, who prayed with him and taught him more about Christianity. A few days later, while the missionaries were holding a conference in Brindaban, Jaiwant came to us, took off his sacred thread, and asked to have his sacred lock cut off. Miss Bonnerjee cut it very slowly, that he might have a last chance to change his mind. But he sat motionless until the very last hair had been cut. Then he was free! His testimony is clear and definite.

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"SUFFER LITTLE CHILDREN"

BY MARGARET E. SANGSTER, JR.

HENRY T. HUNT, the mayor of Cincinnati, is a lover of children. A short time ago he gave a party to the little people at the Children's Asylum. A friend who was present sent this photograph, showing the gentle-hearted mayor with a smile on his face and a toy in his hand sitting among the little folk, talking to them, amusing them, loving them. And though his head is crowned with a fool's cap, his heart is crowned with kindness.

Today, I read an article about a lady that I want to tell you about—a fairy godmother, who is doing her best to help the kiddies. I quote from the paper in which I saw the notice:

"Straight from the slums of the city into one of the city's most exclusive and luxurious homes, the babies of New York will find their way this coming summer.

THE MAYOR OF CINCINNATI ATTENDS A BANQUET

"Mrs. Richard Aldrich, believing social service is due the poor by the rich, has offered the use of her residence from early June till the last of August. Instead of closing the home while she and her family are away, she is giving it into the hands of those who, she says, need it most." Children of from one to seven years will be taken to the beautiful house. Perhaps in this way many innocent babies will be saved from the devastation of the terrible heat. The whole top floor will be converted into a gigantic nursery, and there the children will play under the supervision of trained nurses.

Mrs. Aldrich is from a very old as well as from a very rich family. She is the great-granddaughter of the first John Jacob Astor, and the daughter of a man who was famous for his good works. She was a trained nurse during the Spanish War and is noted for her charities.

It is easy for millionaires to help the poor. Some have even said that it means little of sacrifice, a scribbled signature to a check book and a hurried prayer at night. But though there are many people who are counted charitable and religious, there are very few who would carry the charity right into their own homes.

Some of you may live in large, pretentious mansions, while others dwell in little, vine-covered cottages; some may be in apartment houses, while others may have only a small half bedroom in tall flats over. But no matter how you live, it spells Home to you, doesn't it? Can you imagine taking the same place in the summer time and inviting the children of the town up home and live in it?

Careful housekeepers could you follow Mrs. Aldrich's example? Could you lend a home (even if for a month) for playing kids and such to pass happy days? Could you have a horde of clumsy little feet scratching your parquet floor? Could you?

Yet Jesus told us to go out into the highways and bring the poor people into our homes.

I went to school with a very queerly assorted crowd of girls—girls who were mighty good chums, although utterly different in every way. I remember meeting four of them going slowly down the street one afternoon, dressed in their prettiest suits and hats, but wearing their crossest expressions. From the general attitude I judged that they had been indulging in one of their rare quarrels.

"Girls," I called to them, "wait a second." And they waited for me, grimly, disapprovingly.

"Had a fight?" I queried (not very tactfully) when I had caught up with them.

"Oh, no," it was Elizabeth that spoke. "We never fight."

"I tell you, Margaret," said Jeanne, the tallest and most dignified, "we haven't been quarreling. Kitty just did something to annoy us."

I looked at Kitty—Kitty with the angelic disposition and the large, childish eyes. I tried to think of Kitty, the smallest, meekest one there, annoying anybody, and I laughed.

"How did you annoy them, Kitty?" I asked her.

Tears were very near the surface in her big eyes, and her voice trembled as she answered me.

"They're mean, every one of them," she sobbed. "And I didn't do anything at all. It was just this way. You see, we were going in to get a soda, and they were all in front of me—Elizabeth was leading. When we got to the door she turned around and whispered back 'Be very proper and dignified, girls, there are some members of Bob's class at college out there.' Well, I didn't hear her, and I wouldn't have cared if I had heard, because just in front of the door I saw a tiny little boy with big tears making rivers on his grimy cheeks. 'What's the matter, honey?' I asked, and he sobbed out, 'I want a soda, too—I ain't never had one.' So I took him in with me and the girls got mad."

To me it is sometimes heartbreaking to think of the little children who are forgotten. The tiny baby mouths that speak coarse words before they can lisp a prayer, the tiny baby hearts that hold hatred before they know the meaning of love.

Once in a while a kind-hearted mayor gives a party to a Home full of little orphans. Very, very seldom does a fairy godmother give her beautiful house to the tiny waifs. Many a time they are passed by with never a smile to cheer them.

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will be fully explained to you, without any obligation on your part. We will give your church $10.00 for a little easy spare-time effort of [illegible]. We also make a donation to every church according our simple Cooperative Church-Fund Raising Plan. Letters [illegible] and those satisfactory to every one that comes from Entertainments, Rummage Bazaars, Christmas Dinners, Cake and Ice Cream Socials. It costs you nothing for participation. Costs you nothing to try it. It will pay you to send our free pamphlet, entitled

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THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

J. B., Denver, Col. I notice that one of our leading pastors has advised that we should pray about everything, even the smallest detail; that God cares for the little as well as the larger things. How are we to understand this?

We are assured that if we seek first the spiritual blessings—"the things of the kingdom"—all the rest will be added unto us, since he knows we have need of them. We should be satisfied therefore to put faith in God for all our daily needs, and to do the best we can to help bring this about, relying on his blessing to crown our efforts. There are many things we need not enumerate in our petitions. Mr. Spurgeon, when his church committee met to consider appeals for help, would pick out a few letters and, after glancing at their contents, would say: "We won't trouble the Lord about these; I'll attend to them myself." God loves to be helped, and he has endowed us with reason and other faculties for that purpose. He will always bless the efforts of the believing, self-reliant Christian who goes ahead on simple faith. There are, however, many good people who take comfort in laying all their troubles before him and who will take no step without prayer. They find it a daily and almost hourly necessity. We have no word of adverse criticism for these dear ones, who live in an atmosphere of prayer. There are others who submit the conduct of their lives to him, but without taking up those things that seem small and trivial. It is a matter of temperament and doubtless both are right. But if we have the broader, deeper faith, we will learn to trust him and to ask in our prayers only those things that are spiritually or materially vital. We have an unquestionable right to take all our real troubles to the throne—troubles of temptation, of doubt, of anger, of ill-health, of want and distress, of friends who need to be prayed for, etc. If we chose to omit the trivialities, trusting him for them, it is better so. He knows all about us and we should have faith that he will supply all our needs as he has promised. (Phil. 4: 9.)

L. M., Manitowoc, Wis. Who was the first woman preacher in the United States?

There have been women preachers and exhorters from colonial times. Probably the earliest woman preacher was the famous Anne Hutchinson, who preached on the streets of Boston, 1634. Lucretia Mott was a preacher among the Society of Friends and Anne Lee was a well-known preacher of the Shakers in 1770. Probably the first licensed woman minister in the country was the Rev. Antoinette Browne Blackwell, ordained in 1852 in the Congregational Church.

N. B., Topeka, Kan. 1. The zodiac is a narrow strip or belt in the sky about 16 degrees wide, through which the sun, moon and all the planets move; in it are twelve constellations. 2. There are about 6,000 stars visible to the naked eye; these are stars of the first six orders of magnitude. Great telescopes show stars to the eleventh magnitude, numbering several millions. Even these are only the outrunners of the universe nearest to us.

A. R. W., Worcester, Mass. 1. In view of Ulster's opposition to Home Rule please give the religious statistics of Ireland, and the percentage of Protestants in the northern province. 2. How many Protestant members of Parliament are in the Home Rule Party, and do any of them represent Ulster constituencies? 3. Are there any Protestant ministers in favor of Home Rule?

1. The last census showed 3,308,700 Catholics in Ireland; 581,000 Protestant Episcopalians; 443,200 Presbyterians; 62,000 Methodists; 3,900 Jews; 57,800 of other sects and 2,000 not classified. The Protestants are in the majority in Ulster, especially in the city of Belfast; in that province the Catholics are 44 per cent. of the population; Episcopalians make up 23 per cent and Presbyterians 27 per cent. 2. There are eleven Protestant members of Parliament in the Home Rule Party, three of whom represent Ulster constituencies. 3. Yes; several.

F. J. R., Chicago, Ill. 1. How does a territory become a State of the Union? 2. What terms do the following abbreviations represent: G. O. P.; Ltd.; Adt.?

1. The constitution empowers Congress to erect the territories into States and admit them into the Union when they meet certain statutory requirements. When a territory has a sufficient population the inhabitants memorialize Congress to pass an "enabling act" empowering them to form a constitution, and prescribing the conditions to be fulfilled. In a number of instances, however, the inhabitants without asking for an enabling act have adopted a constitution and then applied for admission to the Union. 2. Grand Old Party, referring to the Republican Party; Limited; Advertisement or Adjutant. The answer to your last query is: No.

P. D. K., Cooperstown, N. Y. Great wealth, luxury and indulgence caused the downfall of ancient Rome. The poor were treated simply as slaves. The public lands were pre-empted by the few, who enjoyed enormous revenues. The Gracchi, reformers of that age, demanded a distribution of the State lands among the people, but the demand was stifled in blood. Afterwards, Julius Cæsar, to a certain extent, yielded, but it was too late. Great estates created an aristocracy. The aristocracy culminated in imperialism. The empire grew corrupt. Pliny tersely sums up the situation in the expression, *Latifundia perdidere Italiam*—great estates overthrew Italy.

V. M., St. Paul, Minn. The lines beginning

"Ye say, they all have passed away,
That noble race and brave,"

are the opening lines of a beautiful poem entitled "Indian Names" by Lydia Huntley Sigourney (1791-1865), and may be found in the leading American Anthologies.

L. A. K., San Diego, Calif. There is nothing in Scripture bearing on the subject of life insurance, but there are various passages on thrift and on making provision for old age. If you turn to I Tim. 5: 8 you will find a very definite statement on the subject. Evidently Paul did not believe that any man claiming to be a Christian was justified in leaving his dependent ones to be a burden on the community, either during his life or afterward. There are birds and other animals that give improvident man a lesson by the way they lay up a store of food against the winter season. Jesus in Matt. 6: 31-34 was not rebuking thrift, but worldly-mindedness and vanity. He was referring to those who pursued the things of this life as the supreme object. He wanted his followers to "take no thought [anxious care or worry] for the morrow." He had no word of condemnation for attention to business, but business gains, wealth, possessions, etc., are all of secondary importance and worry about them springs from the heart's distrust of God, and does no good, but rather evil.

Miscellaneous

Interested Reader, Lashburn, Can. Not in our collection.

A. M., Muscatine, Iowa. Attila, king of the Huns (434-453) was called the "Scourge of God."

H. K., Cherokee, Ala. 1. The republic of Switzerland was founded 1297. 2. China was acknowledged a republic by the great Powers in 1913.

W. M., Windham, Conn. "Green be the turf above thee" was a poetical tribute by Fitz-Greene Halleck to his friend, Joseph Rodman Drake, author of "The American Flag."

W. Z., West Branch, Iowa. 1. It is not considered good form for any one to append titles or degrees in signing his name. 2. Physicians affirm that in a majority of cases death is painless. When nature ceases to combat disease, pain ceases.

R. M., Nantucket, Mass. Women have equal suffrage in Wyoming, Colorado, Utah, Idaho, Washington, California, Oregon, Arizona, Kansas and the territory of Alaska. It was granted in Oregon, Arizona and Kansas in 1912 and Alaska in 1913.

B. D. F., Frankfort, Ky. 1. The total value of farm products in 1913 amounted to $9,750,000,000, an increase of five hundred million dollars over the previous year. Corn was the most valuable crop, yielding about two and one-half billion bushels, value $1,692,000,000.

R. J. M., Chippewa, Minn. The Indian Bible was a translation of the Scriptures into Algonquin by John Eliot (1604-1695) surnamed the "Apostle to the Indians." The translation of the New Testament appeared in 1661, and that of the Old Testament in 1663. It remained for nearly one hundred years the only version issued in the Colonies.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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Haven't you wished you could somewhere see, all at once, two or three hundred of the most practical models actually being worn this Spring, instead of searching here and there for them, perhaps missing the very one you want most? This Catalog de Luxe of Bargain Wonders, published by Bedell, gives you New York styles, direct from New York's leading fashion shop, at prices far below your expectations. You may order with perfect freedom, for if any garment is not satisfactory, we return *all* your money and pay *all* the express charges. Write for it *today*.

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Dress No. 7979 $5

Stunning Novelty Dress $5

Embroidered Minaret Model
Rich French Voile Crepe—
Express charges paid by us

No. 7979. The delightful daintiness of the fabric is pleasingly accentuated in this gown by the elaborately floss-embroidered border, which is utilized to wonderful advantage throughout the design. Beautiful knife-pleated frill of shadow lace around neck and down front, the back of waist having broad insertions of Normandy Val lace to correspond. The yoke and sleeve are in one, gracefully tucked and lace trimmed with dainty lace ruffles and wide band of embroidery at cuff. Washable crochet buttons at front.

Folded Messaline Silk Girdle, Lace-Trimmed Pendant

The skirt is artistically designed to match the waist, the deep embroidered border edged with lace forming smart minaret peplum, and the wide tuck affording the latest two-tier effect. At flounce depth an insert of lace followed by band of dainty lace-edged embroidery. The material is of the finest white French voile crepe.

Colors: White, with all white embroidery, or embroidered with white and green, white and light blue, and white and rose. Misses' sizes, 14, 16 and 18 years. Ladies' sizes, 32 to 44 bust. Give bust and skirt length. *And We Pay Expressage.* Price, **$5**

Wash Crepe Dress $2

Latest New Coat Effect
Novelty Three-Tier Skirt
We Pay Express Charges

No. 8080. Charming new one-piece model, with richly fashioned waist, draped in coat effect over smart vestee of white crepe voile, ornamented with contrasting color buttons.

Novelty White Voile Bretelle Collar

The neck is finished with fancy ruche of plaited Brussels net and satin ribbon bow. Three-quarter sleeve with bias cuff of self material and ruffle of Brussels net. Belt of white crepe voile, finished with buttons. The skirt is one of the most stylish of the three-tiered models, the three sections being joined with deep folds, the center fold having the stripe effectively reversed. The material is a soft, striped cotton crepe that will launder splendidly and give perfect wear.

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Stylish Wash Dress, Only $1.00

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

John Wesley*

FEW people realize how snugly and strongly John Wesley's message fits into the atmosphere of these very days in which we are living. A true story from the life of a young Methodist preacher will illustrate this fact.

This young man had become interested in the new and stirring things that were only beginning to be said and felt about self-sacrifice and altruism as social forces. (Since some of our younger Epworth Leaguers may not have run this familiar word "altruism" back to find its real meaning, it may be well to state that it means the motive or principle of caring for others instead of caring for self.) Beginning his work as a Methodist preacher and feeling the need of becoming familiar with the writings of Methodism's great founder, this young minister took up John Wesley's sermons and began to search them for expressions or teachings of "altruism."

At just about this time a very wonderful change took place in his own experience, completely transforming his outlook, his point of view, many of his personal interests, sentiments and convictions. Taking up Wesley's sermons again he read them in an altogether new light. It was ridiculous to look for passages about love; they were full of love. He thought to himself and said to others that to look for altruistic passages in Wesley was like taking a pint-pot and a yardstick out into the blazing light of a clear summer day to measure the sunshine. There is nothing else there. It is all sunshine.

So Wesley. He said, in trying to explain and safeguard the doctrine of Christian perfection which was the really distinctive note in his message to the church and to the world: "If any one seeks anything other than love or anything higher than love, he goes wide of the mark."

It is love that the world needs, now and always. Social scientists are discovering that it is unscientific and ridiculous for people to care for themselves. Jesus said it long ago; then Paul said it; then Luther said it; then Wesley said it; then General Booth said it. The time is ripe for some one to say it again, with unmistakable clearness and with splendid force. "He died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." To live for him means to live for others. Read Paul's twelfth chapter of Romans and all of John's first Epistle, not forgetting the wonderful thirteenth chapter of I Corinthians, to see again how plain and how beautiful is the call of Christ and his followers to a life of unselfish love.

It worked out wonderfully in Wesley's time and it works out wonderfully whenever it is given a chance — this doctrine of love founded on the fact of the death of Christ and its relation to human sin. Wesley preached a personal religion; a personal experience of the pardon of sin and deliverance from its power; yet that message bore fruit in new legislation and new social standards which revolutionized England. The better labor laws and other items of welfare legislation are traced by historians to the Wesleyan revival.

Our space is used up and we have said nothing about the story of Wesley's life. That can be found in any encyclopedia. It is a life full of adventure, intensely interesting to study. But what Methodists and the Epworth Leaguer especially need is not so much familiarity with the facts of his life as a fresh understanding of his great message, a message which insists that the Christian heart be full of love to God and shall show that love in self-sacrificing service for others.

* "Biography of Methodism." JOHN WESLEY, THE [illegible]. Jesus Is Lord. C. Rom. 15: 1-6. Epworth League Topic for Sunday, [illegible] 15.

New-Old Nations of the East*

YOU have often heard the word "renaissance" used of the remarkable mental, moral and esthetic revival in Europe which took place during the fifteenth and sixteenth centuries. Most of you have studied about it in your high school work.

Leaders of missionary activity point out that a movement almost identical with this is taking place in Asia now. Sherwood Eddy has said: "Greater in rapidity than the awakening in the West, this combined renaissance and reformation is crowding into the decades in Asia what was the slow growth of centuries on the continent of Europe."

You young people who read the newspapers are finding out facts about these wonderful changes in Asia which are occurring with amazing rapidity. You all remember the revolution in China two years ago. Just a few weeks ago the Christian forces of the world were saddened to learn that Confucianism had received special recognition by the China Assembly, but missionaries assure us that that edict will not seriously set back the conquest of the missionaries. How much has been accomplished in China just within the memory of most of the young people of our churches is indicated by this striking paragraph written for *Service* by Mrs. William James Sly:

> Nothing could show the completeness of this change better than the contrast between conditions in Peking, April 13, 1913, and the same date in 1900, at the time of the Boxer uprising. When the first national assembly opened in 1913, the minister of affairs, a Christian man, requested that the churches of the city meet and pray for the republic. "Thirteen years ago these very streets were running with the blood of Christians," writes Secretary Franklin, who attended the service held in the Methodist Church in Peking. "Thirteen years before two hundred members of this church gave their lives rather than deny Christ. The assistant pastor, who took part in the service that morning, lost wife and children, father and mother, brothers and sisters — just thirteen years ago."

The great revival in Korea is also within the memory of most of the present generation of young people workers in the church. It is perhaps the most remarkable case on record in recent centuries of a movement toward Christianity almost national in its scope. Korea has been almost transformed by the power of the Gospel. Think of thirty-three thousand Christians in a single city, Ping Yeng, once known as the worst city of Korea. Think of eleven thousand Christians attending Bible conferences during one year, "many walking from fifty to one hundred miles." Think of Korea sending a Christian missionary to China and planning to send one to Japan! These are some of the conditions in Korea, also pointed out by Mrs. Sly in the article already referred to. Korea, too, is one of the "new" nations, having been opened to the outside world only about thirty years ago. Just now its patriots are mourning its subjugation to Japan. But this matter will be worked out for the best under the great hand of God.

Japan, too, is a new nation — one of the oldest, yet one of the newest, for it is only about sixty years ago that Admiral Perry sailed into the closed port of Japan's capital and by show of force induced the nation to open communication with the outside world. Now it is one of the most up-to-date and modern of nations. There has been much talk that Japan wants to

Continued on page 283

* "THE NEW-OLD NATION OF THE FAR EAST." (Conquest Meeting.) Ps. 72: 1-19. B. Y. P. U. Topic for Sunday, March 29, 1914.

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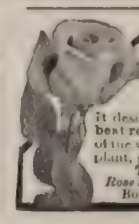

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THE PRIMA DONNA

Continued from page 269

"I guess it won't hurt you none," was the unyielding response, and in another minute they found themselves standing half awed in the great empty lobby. Leaving his wife standing by the door, Mr. Brant silently approached the box office. She watched him anxiously; the silence of the place disturbed and distressed her. Never had Eugenia's magnitude and importance appeared so overwhelming, so overpowering. A wave of homesickness swept over her, and a longing to escape from the place. Then her husband stood before her, disappointment written plainly on his countenance.

"He says she don't sing here tonight; he says he never heard of Eugenia Montague."

Mrs. Brant's eyes widened with amazement. "Mebbe he's new," she suggested in perplexity.

"Mebbe," he responded laconically; 'but he don't act so; he acts 's if he built the opera house hisself and sang in it every night since. I don't exactly understand him not knowin' about her, though."

When they returned to the hotel they made inquiries at the office; the clerk was not familiar with the name but promised to make inquiries, and he painstakingly explained to them that so many artists of remarkable talent and success came to New York, that it was really a difficult matter to keep track of them.

A dawning triumph began to show itself upon the face of Mrs. Brant. "There's two people in the world that's never heard of Eugenia Montague, and I guess there's plenty more. I guess she ain't so great as she's makin' out. Land sakes, to hear her mother talk you'd think she was most as great as George Washington!"

"Well, there, mother, she's young," protested Mr. Brant. "Can't everybody hear about her in one day."

"It's been three years," returned his wife, "three years, and here's two people right here in New York that's never heard a word about her."

It was two hours later on that very day that Mrs. Brant clutched her husband by the arm and drew him to a standstill before a bill-board on which was printed in flaming red letters the name, "Eugenia Montague, Queen of Comedy."

Mrs. Brant stepped forward and placed her cotton-gloved finger on the lower line. "What does that mean," she asked, "that she's better than any of them?"

"I guess that's it," replied her husband, "I guess there ain't much that's higher than queens. Think what we was livin' next to all those years and never suspectin'. Queen of comedy! Who'd a thought it of little Jenny Day?"

Mrs. Brant drew back suddenly, the old pain of resentment reawakening in her heart, and the vision of her own well-loved little daughter with her homely tasks brought the hot tears again into her eyes. She laid a firm hand on her husband's arm. "You come on, Hiram, there ain't no time for seein' shows."

But Hiram Brant seemed not to hear. "Queen of Comedy," he chuckled, "and it says continued performance. We'll go right in now." A veritable terror seized his wife; she felt that she could not witness the sight of the triumph of this girl who had been her own idol's playmate. 'Don't go, Hiram, don't you go. Think of Susie," she pleaded. But they had already joined the line of people entering the playhouse, and Hiram ruthlessly approached the ticket-seller.

He explained that he wanted a seat right up in front and was told that for 35 cents they could have seats in a box so near the stage that he could almost shake hands with the actors; and seizing the desired tickets they entered the lighted theater and were hurried at a bewildering pace to their places.

The entertainment had already begun when they entered. A man in riding dress and a woman in spangled evening gown were putting through their tricks some little trained dogs, and in spite of her preoccupation Mrs. Brant found herself presently watching with absorbed interest and enthusiasm. Then, her mind abruptly turning back to Eugenia, she critically surveyed the woman in evening dress. It seemed to her that the woman looked vulgar and painted. She wondered if she were a friend of Eugenia's. The picture of Jenny Day's sweet fresh young face rose before her mind and seemed to reject such a thought. "I suppose Jenny's real careful who she makes friends with," conjectured Mrs. Brant. "Jenny was real well brought up."

Her mind became once more engrossed with the tricks of the dogs, and then, just when she expected it least, the little animals frisked off amid a storm of applause and the stage attendant replaced the sign with a new one on which was printed in large letters "Eugenia Montague." The next minute a slender girl in spangles and tarlatan stood before them. Mrs. Brant caught her breath with convulsive earnestness. "It ain't her," she whispered, "that ain't Jenny." For answer he pointed silently and conclusively to the sign. For a time Mrs. Brant sat spellbound looking at the girl. Then she saw that it was indeed Jenny Day.

She was singing in a high, strained, tremulant voice a comic song which evidently pleased the people, for again and again they burst into shouts of laughter. Mrs. Brant did not understand the song, but the laughter vaguely troubled her. Eugenia was wearing the spangled dress of the photograph, but the freshness was gone, and it was worn and dingy. The woman in the box turned her face away. She felt suddenly distressed and sick at heart.

It was such a pitiful thing, so cheap, so tawdry, this glory she had for so long envied with such bitterness of heart. The girl's eyes looked tired, and her cheeks thin under her flaunting color.

When the song was over and the applause finished, Mrs. Brant rose. "I'm goin' home," she said, "I'm goin' right now." Mr. Brant's face had grown troubled, but he motioned her back. "Ain't you goin' to see the show?" he whispered impatiently.

"No, I ain't; I feel sick. You come. We're goin' right home." Her husband followed with no further protest.

Outside in the street it was some time before either spoke. Then Mrs. Brant turned excitedly to her husband. "So that's what Jenny day calls being an opera singer, and making all Benton folks feel as though they wasn't fit for her to step on. My land!"

"Jenny never said she was a opera singer," objected Mr. Brant mildly. "She never said just what she was doin'."

"Well, she made out she was the greatest that there was."

Again Mr. Brant objected. "No, she didn't, mother. She just sent pieces of programs and pictures, and I guess mebbe we imagined the rest."

Another silence followed, then Mrs. Brant announced: "Well, I guess it won't take me long to walk over to Mis' Day's and just let her know where her daughter's got to that she's talkin' so high about." She spoke with hysterical fervor, and her husband looked down at her in real alarm. "You won't do no such thing," he protested. "Why, mother, it'd just about break her heart."

"I guess it won't be no worse for her than 'twas for me to keep hearin' how much smarter and finer she was than my Susie. I ain't goin' to hide the truth, anyways. Facts is facts and folks is got to face them."

Mr. Brant said nothing more. He

Continued on next page

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THE PRIMA DONNA

Continued from preceding page

determined to revert to the subject when his wife should be in a more reasonable mood, but the moment did not seem to come. Once indeed he alluded awkwardly to the situation, but the conversation was adroitly turned.

When Mrs. Brant returned to Benton it was with a little air of triumph which did not pass unnoticed by her daughter. "Why, I declare, mother, you look younger than I do," she exclaimed delightedly. I guess it did you a heap of good to go off for a holiday. I don't know as I'd known you, if you hadn't been with father. Father ain't changed much." Mrs. Brant laughed with a little embarrassment. "Well, I feel as though I was made over new, and that's a fact," she admitted.

For a time Mrs. Brant moved uneasily about the house until she saw her husband started on his way to the office; then she slipped out of the front door, and glancing back to see that Susie was not following, walked hastily across the intervening space to her neighbor's yard.

Mrs. Day saw her coming, and stood smiling in the open door, even before her visitor had reached it.

"Well, now, if this ain't good of you, Mis' Brant!" she exclaimed genially, "I suppose you had a real good time; you're looking well."

Mrs. Brant tried hard to respond to the other's geniality, but she was conscious of a sudden constraint that made her feel awkward and ill at ease. "Yes, I had a real good time," she answered; "who do you suppose I saw?"

The other woman did not answer, but led the way to a musty little sitting-room and drew forward a chair without speaking. Mrs. Brant seated herself uneasily and cleared her throat. Her hostess, taking the chair beside her, bent forward eagerly, her thin, anxious little face alight with anticipation.

To Mrs. Brant it seemed suddenly more difficult that she had supposed to broach the subject and reveal her story. Through the open window she caught a glimpse of Susie out under the trees, her happy, laughing face bending over the sleeping baby; then she glanced back at the eager, pinched face before her. It struck her suddenly that Mrs. Day had grown old and anxious in the last year. She had not noticed it until now. Before her mind came again the picture of Eugenia as she had seen her there in the glare of the lights, and instinctively she glanced back at her own daughter with the fresh, happy face.

Something seemed to tighten in her heart, and the words she had pondered over with such careful preparation would not come. Those words she had repeated silently again and again as she sat in the rushing homebound train, conscious only that she was coming nearer and nearer to her hour of satisfaction when the truth should be told and all the hours of her silent fretting, the sleepless, tearful nights, the moment of rebellion and humiliation, all should be atoned for. Now the hour had come, and the words she prepared with such precision failed her.

"Yes, I saw Eugenia," she said finally. Something uncertain in her voice drove the color from the other woman's face, and she leaned forward toward the visitor. Her thin hands clasped together in feverish anxiety.

"Did she—did she look well?" Mrs. Day faltered.

Mrs. Brant's eyes lifted to the other's tired, anxious face, then fell to the thin, overworked hands, and turned once more to Susie out there under the trees. Suddenly she placed a protecting hand on the other's hand. "Land, yes, she looked well. Her cheeks was red as roses, and her eyes so bright, and she sang just lovely." Mrs. Brant paused and swallowed hard before she continued. "There was lots and lots of people, and when she sang they clapped like anything."

Mrs. Day raised her head with that familiar, triumphant little smile that had been so tantalizing to her neighbor. "Ain't it wonderful?" she breathed, "just wonderful! To think of my little girl that I used to send off to school in her little checked gingham apron! My little Jenny—and to think of her now! Why, you ain't goin' so soon, Mis' Brant! I haven't heard hardly anything yet about your trip." But the visitor had risen.

"I guess I can't stop just now," she exclaimed hurriedly. "You see, I've just this minute gotten home, and there's lots of things to see to. Why, I haven't scarcely had a peek at the baby. Seems though he'd grown in just these few days I'd been gone; seems though—lots of things is changed."

Mrs. Day followed her silently as far as the porch door. Then she put out a friendly hand. "I feel as though I couldn't hardly let you go, Mis' Brant; there's so much I want to know about." Then suddenly the pride and exultation died out of her voice. "Oh, Mis' Brant, I've got to tell you; it don't seem right nor grateful after all that's happened, and I've got so much to be proud of, but there's times when I wish my girl could have stayed with me, same as yours, and that I could look out and see her singing under the trees instead of in that big city. Sometimes the city seems so big—and so fur off."

Mrs. Brant did not trust herself to answer. She hurried down the steps and across the yard. When she had reached her own room she came to the window and looked back. The mother of the prima donna was still standing there, watching with hungry eyes the girl with the baby out under the trees.

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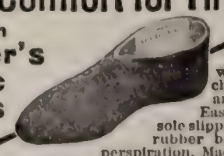

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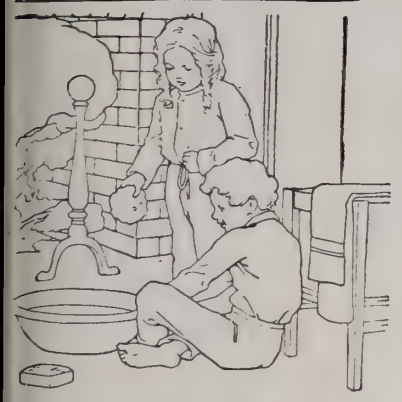

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THE YOUNG PEOPLE'S MEETINGS

Continued from page 280

pit her strength now against America for the dominance of the Pacific and to gain a foothold on the Western hemisphere. But there must be no bloodshed between these sister nations, and there is no likelihood that there shall be. Both are following the light and must walk hand in hand toward it, not obscuring the path of light by the horrible darkness of war.

The Philippines are indeed a new nation—and this, too, within the memory of some of you. You remember Dewey and Manila Bay. You remember the great exodus of stalwart young American teachers to man the schools of the archipelago. You have heard and read of the transformation in matters of health and progress.

In all these things it was Christian civilization which has led the way and provided the impetus, the inspiration and the vigor which have brought these astounding changes to pass.

Missions and the World*

ON THIS Sunday the lessons for Christian Endeavor and the Baptist Union overlap to some extent. Read the notes in the B. Y P. U. lesson on "The New-Old Nations of the Far East."

Now to these inspiring facts about China, Korea, Japan and the Philippines add some study about India and Africa. Hear this good news from Rev. C. E. Parker, district superintendent of Methodist work in the Vickarabad District, South India:

"We started the year with a Christian community of 9,223, and our company has grown to 13,818—4,495 having come into the fold by baptism during the year. But this number just begins to represent the great host of those who are seeking to come. Had we the force to get to the people, we could have baptized just as many more.. Many of these who have been baptized this year have been waiting for more than a year, but we could not get to them."

Rev. John Lampard, of Gujerat, writes, as reported in the *Missionary Review of the World:* "It seems by no means outside the bounds of possibility that, if the Christian churches were strong enough to receive and give Christian instruction to all as they come forward, we might see the whole of the outcast peoples of India seeking to enter the door of the Church of Christ within the lifetime of many of the missionaries of to-day."

Work in Africa progresses. The unfortunate controversy growing out of the Kikuyu conference, while it may affect the home church in England, will probably lead to no serious setback in Christian conquest on the foreign field. Certainly the gathering of sixty missionaries at a Christian conference and their comforting mingling with one another and with the followers of Christ in the Dark Continent was a beautiful indication of the unity and final triumph which must attend Christ's cause.

Africa has seen great changes since Christian work began there—the creation of Liberia, the opening of the Congo district, the creation of a new nation in the South. There are great names to be remembered in African missions, like Livingstone and Bishop Taylor. And there are present-day laborers, like brave Dan Crawford, who need the prayers, the sympathy, the support and co-operation of the church.

In both Asia and Africa Mohammedanism is the chief opponent of Christianity. Its followers are uniting and massing their forces and challenging the church of Jesus to fresh consecration and a sturdier advance.

* "WHAT MISSIONS ARE DOING FOR THE WORLD." (Foreign Missions Meeting.) Acts 13: 1-12. Christian Endeavor Topic for Sunday, March 29, 1914.

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We are doing our part to foster the love of oats. Do your part, and your folks will enjoy the finest oat food in existence.

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ANSWERED PRAYERS

THE idea of the noon-hour daily prayer is being adopted by the men of the Bowery Mission. All those who are or have been in any way associated with the mission are requested to remember the moment of prayer every day at the noon hour. In this way the present active members of the Brotherhood, all those who have gone out through the mission to positions of usefulness, the workers at the mission and all its friends, the members of the Prayer League and of the CHRISTIAN HERALD Family will be united in a chain of daily prayer. Who can estimate the divine strength and glory that may descend to earth through this channel of united prayer?

Let us remember, however, that it is not what we pray for but what we believe for, that we receive. "According to your faith," Jesus said, "be it unto you." Then remember, too, that "faith without works is dead." So may we all keep on trusting our infinite Lord for the supply of every need, and join our faith for new victories for the Cross throughout the world!

Acknowledgments

Mrs. E. H. L. writes from Augusta, Mich.: "I must tell of the wonderful answer to prayer in the restoration of our daughter to health. When the doctors and nurse gave almost no hope, prayer was continually on our lips. I found in my Bible these words of our Saviour: 'Fear not, only believe, and she shall be made whole.' From that time I felt our prayers were answered. And I do not cease to thank him for the precious life he gave back to us."

Mrs. G. B., of Livonia, N. Y., writes: "I wish to acknowledge many answers to prayer for help through financial straits in a most wonderful manner."

Mrs. E. P. S., of Fort Collins, Colo., writes: "Some valuable papers were lost. I prayed to God to restore them, which he did."

A subscriber writes from Allentown, Pa.: "At a time when my life was despaired of God restored me through the prayers of my family."

Mrs. G. W., of Cornville, Me., writes: "I wish to acknowledge financial aid received in answer to my prayer this winter."

Acknowledgments of answers to prayer have also been received from

L. M. D., Los Angeles, Calif.; G. McN., Fullerton, Neb.; Mrs. E. P. S., Fort Collins, Colo.; Mrs. A. J. P., Lincoln, Neb.; L. M. D., Los Angeles, Calif.; Mrs. D. S. N., Brooklyn, N. Y.; Mrs. J. R. B., Kane, Ill.; Mrs. A. N. C., Topeka, Kan.

Requests for Prayer

Rev. R. H. Harris, of Greensboro, N. C., requests prayer for the success of his work in that field; R. E. asks prayer that threatened blindness may be averted; W. R., that blindness threatening a friend may be averted; L. A. E., for the healing of a friend afflicted with epilepsy; Mrs. X. Y. Z., that a great burden may be lifted and a dear one restored to her; Mrs. S. W., to have more patience and love; Mrs. E. W., that a heavy burden may be lifted; Mrs. G. W. M., for a daughter who is passing through a great trouble; Mrs. L. L. requests prayer that her mother's sight may be restored.

Prayer is requested for the safe return of little Catherine Winters, who recently disappeared mysteriously from her father's home. A minister of the Gospel, out of a charge for two years and in great need, desires special prayer that he may soon obtain a position where he may do good.

An anxious reader requests prayer that she may know her sins are forgiven and have the peace of God in her heart; E. M., for a deeper work of grace in her own heart; Mrs. H. B. H., to become a true Christian; Mrs. I. A. L., E. J. P., and Mrs. J. J. W., for a deeper work of grace in their own hearts; Miss N. V. D., to be fully converted; Mrs. O. H., to be a "real Christan"; Mrs. C. McG., to understand the Word, also to be restored to the joys of salvation; Mrs. V. A. B., that peace may be restored to her, also to know Jesus better.

For Revival or Reform

Mrs. A. E. C. requests prayer for a revival at Gaffney, S. C.; L. E. B., that a revival may take place in the church and community at Guilford, Me.; Mrs. H. C. L., for a revival at Richland Springs, Texas; V. T. R., that the saloons may be closed in Berlin, Marhesan, Ripon and Waupun, Mich.; Mrs. M. J. T., for the Williamsburg Mission to the Jews, that the veil of blindness may be removed from the Jewish race and that they will believe in the true Messiah.

For Conversion of Friends

The following friends ask prayer for the conversion of relatives and friends:

L. E. B.; Mrs. L. E. C.; Mrs. K.; Mrs. H. C. L.; E. E. A.; M. A.; E. C. G. (that a young girl may be saved; also that she will return home); E. C.; L. A. E.; M. L. C.; M. H.; Mrs. I. W.; Miss E. T.; A. H.; Mrs. J. C. B.; M. F.; Miss I. R. J.; Mrs. L. D.; Mrs. L. K.; Mrs. M. C. M.; Mrs. H. K.; Mrs. A. J. S.; L. E. W.; Mrs. C. McG.; Mrs. J. D. T.; R. J. R. D.; N. H.; Mrs. C. A. R.; Miss D. M.; Mrs. M. G.; Mrs. E. K.; Mrs. H. A. C.; Mrs. I. W. McM.; A Friend; Mrs. E. D.; R. McR.; Miss L. P.; Mrs. W. D. A.; Mrs. T. D. M.; Mrs. E. McC.; Mrs. R. P. S.; Miss M. H.; Mrs. E. J. C.; M. J. McK.; Mrs. A. E. C.; Mrs. A. A.; Miss A. M. R.; Mrs. D. G.; A. K. S.; Mrs. M. R. M.; Mrs. A. E. P.; Mrs. E. M. S.; Mrs. J. H. W.; Mrs. E. S. B.; Mrs. D. A. S.; Mrs. I. A. L.; N. M. S.; Mrs. S. W.; Mrs. E. W. R.; Mrs. E. S.; O. H.; Mrs. L. M.; Mrs. C. S.; Miss L. G. W.; Mrs. D. T. H.; G. W. H.; E. J. P.; Mrs. S.; Mrs. A. C.; H. R.; Mrs. A. J. S.; Mrs. P. L. Mrs. F. L. K.; Mrs. G. W. M.; Mrs. M. E. P.; Mrs. R. W. H.

For Healing

The following friends request prayer for healing for themselves or friends:

Mrs. C. McG.; Mrs. J. O. P.; Mrs. N. J. S.; Mrs. J. D. T.; Mrs. C. F. W.; Mrs. S. M.; R. P.; Mrs. J. T. A.; Mrs. J. H. W.; Mrs. M. A. F.; Mrs. S. G. S.; Mrs. H. W. K.; Miss L. McN.; Mr. and Mrs. W. F. S.; Mrs. L. L.

Other Requests

The following friends ask prayer for the granting of varied needs and desires:

Mrs. H. R.; G. M. G.; E. S. S.; Mrs. G. Y.; Mrs. P. C. N.; F. S. B.; Mrs. J. B. C.; Mrs. I. S. M.; Mrs. G. W. E.; Mrs. J. S. S.; M. C.; A. J.; M. J. S.; Miss M. E. M.; A. H. T.; A. E.; Mrs. C. S. W.; R. S. F.; Mrs. R. E. W.; Mrs. R. O.; M. E. D.; D. P. B.; M. H.; Mrs. M. E. M.; Mrs. L. C. K.; P. G. S.; Mrs. N. J. K.; Mrs. M.; Mrs. J. H. P.; S. B. L.; A. P.; Mrs. G. C.; Miss R. C.; M. E.; S. E. J. W.; Mrs. R. B. McG.; A. L.; Mrs. J. I. C.; Mrs. C. R.; Mrs. A. J. S.; R. L. L.; M. A. G.; M. L.; Mrs. C. T. H.; Miss L. P.; Miss M. R.; Mrs. H. J.; S. E. H.; Miss L. J. G.; Mrs. A. S. W.; J. S.; I. H.; Mrs. T. P. B.; Mrs. A. P. P.; Mrs. M. B. H.; C. A. O.; Mrs. L. P.; Mrs. S. A. M.; Mrs. G. P.; Mrs. W. H. A.; L. J. McC.; Mrs. E. G. R.; Mrs. H. L. W.; M. S. H.; Mrs. C. A.; Mrs. E. M. W.; Mrs. T. J. P.; Mrs. C. J. S.; L. D. H.; Mrs. R.; E. W.; Mrs. E. C. L.; A. B.; A. H.; Mrs. L. C.; Mrs. E. M. S.; Mrs. M. J. W.; Mrs. M. R. B.; M. J. S.; Miss L. K. G.; Mrs. A. M. S.; Mrs. M. W.; Mrs. G. H.; T. H. B.; Mrs. G. W. K.; Miss S. T.; Mrs. T. J. P.; A. F.; Mrs. E. H. M.; Mrs. H. B. H.; A. J. H.; G. McC.; Mrs. J. S. B.; I. J. K.; Mrs. A. M.; M. E.; Mrs. S. A. I.; H. L. K.; M. F.; E. W.; L. P.; Mrs. W. H. P.; Mrs. J.; Miss M. L. S.; Mrs. L. C.; Mrs. A.; Mrs. D. A. S.; Mrs. I. A. L.; Mrs. J. A. S.; Mrs. M. A. J.; A Friend, Greensboro, N. C.; Mrs. G. L.; J. H. R.; Mrs. G. W. F.; Mrs. L. F. B.; Mrs. M. E. P.; Miss M. F. H.; Mrs. J. I. M.; A. W. K.; J. L. C.; Mrs. A. E. H.; One of the CHRISTIAN HERALD Family; Mrs. A. L. V.; M. R. O.; E. J. P.; G. A. N.; E. J. G.; Mrs. F. K. W.; Miss N. V. D.; Mrs. E. N.; I. D. S.; Mrs. C. T. T.; W. L. C.; Mrs. D. S. N.; M. P.; Mrs. E. F.; A. L. B.; Mrs. O. L.; Mrs. E. W. R.; Mrs. O. H.; Mrs. L. M.; R. V. M.; Miss L. G. W.; Miss M. R.; Mrs. L. M. G.; Mrs. B. E. G.; H. R.; M. E.; H. J. B.; E. McC.; Mrs. J. T. A.; Miss A. S. D.; M. C. H. C.; T. B. R.; Mrs. S. M.; Mrs. H. W. K.; Mrs. I. W. McM.; Mrs. W. D. A.; Mrs. M. A. F.; Mrs. J. B. T.; M. E. D.; Miss L. P.; J. D. B.; Mrs. M. E. B.; H. V. G.; Miss D. M.; R. V. McG.; F. W. M.; Mrs. M. S.; Mrs. G. W. M.

A CHILD'S PRAYER

DEAR Jesus, hear my prayer,
Thou who wert once like me,
A little child; make me thy care,
And help me thine to be.

Then, Saviour, hear me pray:
Take thou my hand in thine,
Dwell in my heart that so I may
From this day call thee mine.

CHARLES E. KINGSBURY.

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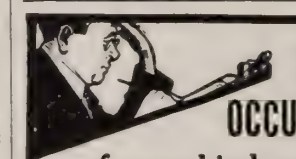

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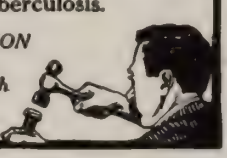

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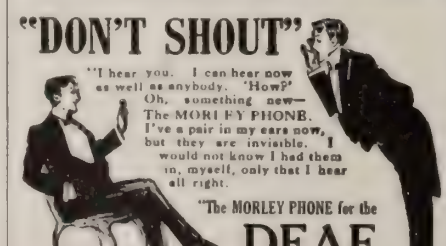

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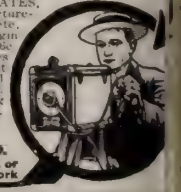

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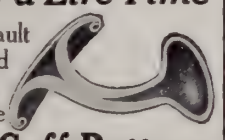

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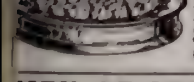

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EGGS ONE OF THE BEST OF FOODS

BY A. F. HUNTER

MANY people do not know how good an article of food a good egg is, and there are quite sufficient reasons for their lack of knowledge. Many never ate a perfectly fresh egg, and eggs deteriorate rapidly in quality when left exposed to the air in a warm place, such as the usual pantry, or a country store; many people, too, never ate a well-cooked, or rightly cooked, egg. It is safe to say that could these two difficulties be surmounted, the per capita consumption of eggs would be doubled. And eggs are one of the very best of foods.

The writer has the advantage of having eggs for breakfast which were laid the day before, and he has the further advantage of knowing how to cook an egg so that it is *just right*—for him! The tremendous difference in cooking eggs was brought home to me once upon a time with great force, when I was an over-night guest at the home of a very prominent poultryman. For our breakfast the following morning the chief dish was ham and eggs, but the ham was cut about three-eighths of an inch thick and was as salt as brine, and the eggs were fried till they were tough.

Here is what a medical journal has to say about eggs; it is quoted from *Medical Talk:*

"Eggs consist of protein and fat, water and mineral matter. It is the protein, or nitrogenous matter, that builds up and repairs the tissues of the body, while the fat supplies energy. The white of an egg is often said to be pure albumen, but it also contains phosphoric acid and sodium chloride, or common salt. The yolk contains the fatty part of an egg, phosphorous, calcium, magnesium, potassium and iron. Eggs also contain sulphur, and this probably accounts for the dark stain left by eggs on silver, the sulphur coming in contact with the silver, forming silver sulphide.

"Eggs are very easily digested. Raw eggs are more quickly digested than cooked eggs. Soft-boiled eggs, roasted eggs and poached eggs are more easily digested than fried or hard-boiled eggs. The stomach will digest a raw egg in from one and a half to two hours. Soft-boiled and roasted eggs require from two and a half to three hours, while hard-boiled or fried eggs must be allowed from three and a half to four hours for digestion. Eggs furnish a good substitute for meat, and we believe it would be far better for the average person if eggs were more frequently used in place of meat. Especially do they make a light, nutritious dish for breakfast, instead of the usual bacon or ham or sausage."

That states the case fairly as to the merits of eggs as food, but does not consider the abominations that are sometimes served, and which so greatly discourage the would-be eater of eggs. The trick is not to fry the egg too fast, nor let it spread out too thin over the frying-pan. A skilful cook of my acquaintance will break an egg into a saucer, then slide it gently into the frying-pan, and as the edges of the white begin to harden will turn them back upon the rest of the egg with a thin griddle-cake turner, and fry the egg till the yolk is jelly-like but not hard; it is safe to say that no one who has eaten a nicely fried egg like that has had any difficulty in digesting it.

An omelette is a common breakfast dish, but many an omelette is extremely poor eating, because it is overcooked or undercooked, or has waited too long after being cooked before being eaten. The same cook mentioned above used to have a saying: "The people should wait for the omelette and not the omelette for the people," and therein lies an important part of

Continued on next page

BARGAINS!

FROM The Charles William Stores NEW YORK

JUST to give you an idea of the wonderful values we give, and the money you can save on **every thing your family wears,** we show here a few extra Special Bargains, which you can order on approval direct from this advertisement.

We Pay All Delivery Charges

You have nothing more to pay when the goods arrive. We guarantee satisfaction on every purchase. **Money back if you are not pleased.**

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Girls' Middy Blouse *only* 39c Postpaid

No. 24 A 500. Middy Blouse of durable linene with contrasting navy blue or red collar, cuffs and trimming on breast pocket. Front lacings to match trimming. Collar trimmed with two bands of white tape. Sizes 6 to 20 years. State size and color trimming. **Prepaid Price,** each 39c

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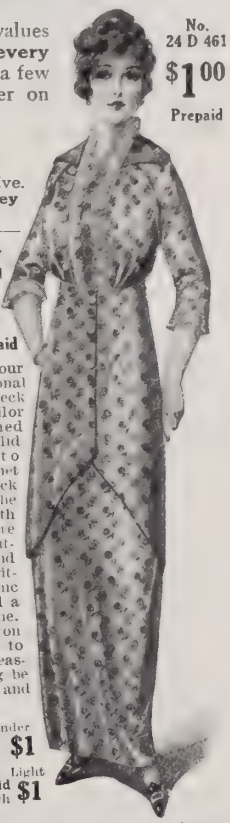
This is one of our most exceptional values. Has V-neck and attractive sailor collar outlined with folds of solid color lawn to match. Plaited net frill trims the neck and waist front. The three quarter length Raglan sleeves are finished with plaited net frills and piping. Neat fitting skirt has tunic effect in front and a piping at waist line. Visible pearl button closing. Sizes 32 to 44 inches bust measure. In ordering be sure to state size and color wanted.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No. 16 A 752. Child's clear Milan Hat made in most becoming shape for youngsters and trimmed with band and loop rosette of all silk satin ribbon and silk knotted cord. Color of hat white, trimmed either with pink, blue, cardinal, royal or white ribbon. State color trimming desired. **Prepaid Price** each 69c

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No. 22 A 1. Very seasonable bargain in Ladies' 16 button silk Mousquetoire gloves. Made of pure silk, full 23 inches long. The perfect fit and superior silk make these gloves ideal for dressy wear. Sizes 5½ to 8½. Colors, White or Black. State color and size. *Prepaid Price,* per pair 50c

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No. 24 A 1000. Smart Tailored Waist of excellent quality crepe. New raglan sleeve model that women everywhere will wear this summer. Jaunty turnover collar and sailor tie and natty turnback cuffs of material in a contrasting shade of light blue or rose. A hint of the Norfolk in box plaited front is in keeping with its outing style. Visible front, closing with dressy crochet buttons. White only, sizes 34 to 46 inches bust measure. State size and color of trimming. **Prepaid Price,** each **$1.00**

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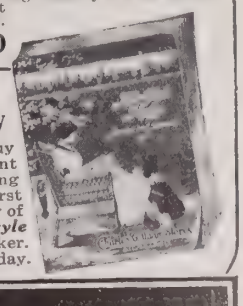
Extra Special 21c Post Paid

No. 23 A 3005. A perfect fitting Brassiere made of firm, durable quality cambric. Yoke of handsome Swiss embroidery, run with wide silk wash ribbon. Neck and armholes finished with scalloped embroidery edging. Reinforced under arms. White only. Sizes 32 to 48 inches bust measure. Give size. Sent **Postpaid** for only **21c**

No. 24 A 400. Dress Waist of all-over Cream Shadow Lace on a foundation of fine net, yoke extending over the shoulders front and neck. Trimmed with double hemmed frill of net. Delicate colored band between lace and lining encircles the waist at bust depth, ending in a charming butterfly bow of taffeta ribbon in front where waist closes. Choice of light blue or pink bow. Sizes 32 to 46 inches bust. State color and size. **Prepaid price** each **$1.00**

Write for Free Style Book Today

You can't afford to buy or make a new garment of any kind for Spring or Summer without first getting your *Free* copy of this *Big Bargain Style Book* and price maker. Send for it *NOW*—today.



The Charles William Stores
1092 Stores Bldg., 115 East 23d Street, New York, N.Y.

Now's the Time to Repair Winter's Wear

Ordinary wear and tear during the winter months naturally means scratched woodwork and dulled floors. Then there is that room or two you've been promising to do over "next spring." In others, there are odd painting jobs, which taken altogether mean a great deal toward keeping up the house. This time ask the decorator in your town to give an estimate based on the use of

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EGGS ONE OF THE BEST OF FOODS

Continued from preceding page

having a good omelette on the breakfast table. And when it is rightly compounded and baked to the second ("to the minute" isn't close enough), it is a most satisfying dish—provided the eggs were strictly fresh when it was made.

The one perfect breakfast dish, and the one a certain family never tires of, is "coddled" eggs on toast; the eggs being cooked by pouring boiling water upon them and letting them stand in the hot water, upon the back of the range away from the heat so that the water shall not boil, for from six to ten minutes—the length of time depending upon how many eggs are in the dish and the depth of the water. Eggs cooked thus will be jelly-like in consistency when the shell is gently broken and the contents poured out upon the nicely buttered toast, and if cooked just right the delicate amber color of the yolk will be detected beneath the covering of white, and when this is parted with a fork the yolk will flow sluggishly, spreading out over the toast awaiting it.

A little salt, just a hint of white pepper, and if any one can suggest a more delicate and appetizing dish than this "coddled egg on toast" we would be pleased to hear from him. With the eggs fresh-laid and laid by well-fed hens it is, truly, "a dish fit to set before a king." But there are eggs and eggs, and not all eggs are equally good in quality. Neighbor Blank's half-starved hens, for example, cannot possibly produce the rich, full-bodied eggs that my well-fed hens produce, any more than his cows wintered on a composite ration of corn butts and meadow hay can yield as rich milk as my Jerseys which are fed on sweet clover hay with a relish of good ensilage supplemented by an adequate grain ration.

Indeed, there are eggs and eggs, and fortunate is the man who has the really-truly fresh-laid article at command. He is to be envied, for he enjoys a table delicacy of most appetizing quality, and one of which he is never weary.

A Graceful Gift

MR. S. A. S. METHENY, treasurer of the Board of Foreign Missions of the Reformed Presbyterian Church of North America, has sent this letter to THE CHRISTIAN HERALD:

"I herewith enclose check for $73.26. This money was forwarded to me from Mersine, Asia Minor, Turkey, for the Japan sufferers from famine and earthquake. The contributors were as follows:

Sabbath Congregation of Mersine	$ 55 00
Private subscriptions	13 62
Boys and girls in mission school	3 64
Subscriptions per J. F. Carithers	1 00
	$73 26

During the great persecution of the Christian population of Asia Minor in 1896 and the years that followed many gifts were sent by sympathizing friends in America through the medium of THE CHRISTIAN HERALD. The good people of Mersine, remembering this, are now passing along their blessings to others in need. Their liberal gift will be forwarded to the Japanese earthquake and famine sufferers, as requested.

A SPIRITUAL STATE

[illegible]

MORE ROOM TO EMBRACE ALL

[illegible]

FREE—ROSES—FREE

By a happy arrangement with other publishers we are enabled to offer four (4) magazines:

The Pictorial Review
The Ladies' World
The Modern Priscilla
The Christian Herald

at a lower rate than they have ever been offered before, and in addition to give every person who takes immediate advantage of the offer **eight guaranteed rose bushes absolutely free.**

Think of it! Four magazines—three monthlies designed to keep the woman of to-day up-to-date on all matters that pertain to household economy, dress, home matters of all kinds, and one weekly, THE CHRISTIAN HERALD, which brings you the illustrated news of the world from the Christian standpoint in such plain, straightforward language that every reader is kept abreast of the times.

And furthermore, an opportunity to secure the making of a beautiful rose garden *without cost*. Spring is almost here, and you will enjoy planting these eight hardy bushes which, with simple care, will blossom and yield you a harvest of beauty. Read the description of the rose plants below, and imagine how they will look blooming in your own garden. If you have never had a garden before, begin to have one now, and watch the result—the everbloomers tastefully arranged in the garden, the climbers to beautify the front porch.

HERE ARE THE ROSES WE SEND YOU FREE

EVERBLOOMERS

BESSIE BROWN:—Snow-white, delicately tinted pink. Flowers large and beautifully formed, lasting a long time after being cut. One of the finest roses of late introduction.

KAISERIN AUGUSTA VICTORIA:—Delicate creamy white. Buds are elegant, long and pointed; flowers full and double; very fragrant. One of the most beautiful of all roses for open ground culture, being perfectly hardy.

MRS. B. R. CANT:—A beautiful rose of splendid habit of growth, being very strong and free blooming, bearing large double flowers of a beautiful carmine red. Valuable for outdoor culture.

PEARL DU JARDIN (Pearl of the Garden):—Rich golden-yellow. Often sold in cut flower stores for "Marechal Neil," so close is the resemblance. Buds of immense size; flowers globular and very fragrant. Dark, thick, shiny foliage.

WELLESLEY:—Clear rose-pink, reverse of petals silvery rose. A vigorous grower and free bloomer, with extra large double flowers.

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CLIMBERS

LADY GODIVA:—A new climbing rose. This rose is similar in habit of growth to the Crimson Rambler. Blooming in immense clusters it is a beautiful sight. Its color is most pleasing, being a pure flesh, the lightest of all the pink climbers. A very rapid and free branching rose; hardy as an oak, deserving a place in every garden.

TAUSENDSCHOEN (Thousand Beauties):—The most sensational climbing rose yet introduced, blooming profusely from the beginning of June until the last of July; the double flowers appear in large clusters. The color runs from delicate bengal or tender rose through the intermediate shades of bright rose and carmine, with white and yellow tints showing. There is no other rose in cultivation like it. It is a strong grower, with but few thorns, and absolutely hardy.

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And Eight Guaranteed Rose Bushes FREE With Order

NOTICE: Our special price of $3.15 is for the four magazines. The roses will be sent you free only provided you send in your order on or before the last day of this month, March 31.

Subscriptions can be new or renewals, and can be sent to different addresses.

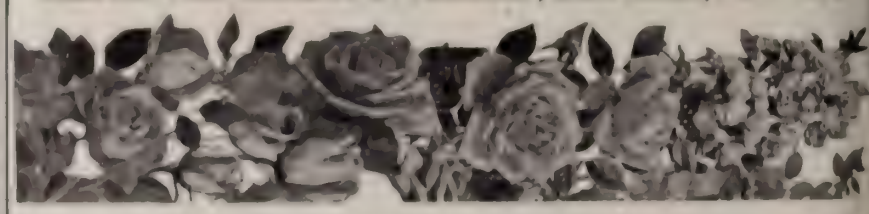
Even if you have already subscribed to any of these publications, your subscriptions can be extended.

As spring planting differs in various parts of the country, we will not ship the plants (unless otherwise directed) until the frost is out of the ground and conditions are ripe for the roses to be planted immediately. In any event, however, all shipments of roses will be made by April 15.

This offer at the above price is good only in the United States. Add 75 cents extra for Canadian postage.

SEND IN YOUR ORDERS AT ONCE

Address: THE CHRISTIAN HERALD, Bible House, New York



NEW YORK LODGING HOUSES

[T IS a common error to assume that the cheap lodging-houses of New York are peopled exclusively by chronic vagrants, irreclaimable degenerates, thieves and "panhandlers." To be sure, there may be seen, skulking here and there among them, grim, sinister, shameless men, shifting and slouching to and fro, looking at the world out of vindictive and defiant eyes.

But the agent of the New York Bible Society, who has recently been engaged in placing Bibles and Testaments in these places, would tell you that this type forms a comparatively small percentage of the population of New York's cheap lodging-houses. While it is not difficult to find there men who would not hesitate to hold you up with a revolver or "blackjack," pick your pocket or vote in your name, there may also be readily found an entirely different element—an element in which are men fitted by nature and acquirements to sit on the bench of the highest court in the State, or to conduct successfully great business enterprises; to burrow under one great river and swing mighty bridges across another; men who are qualified to shine in almost every field of endeavor. The New York Bible Society agent could tell you the name of an ex-governor of one of the proudest of the Southern States, who for many months found shelter in a Bowery lodging-house.

Between these two extremes it is possible to point out almost every grade of human character and qualification.

Prominent among the habitués of these places are what are known as the "remittance men," largely composed of foreigners, who by reckless dissipation, profligacy or crime have brought shame upon their families at home, and whose relatives, conditioned upon their remaining away from their native land, pay them a monthly stipend, varying from $20 to $100. Among this class may be found many belonging to families bearing proud names. In most instances the monthly allowance is squandered in riotous living within a few days, and the remittance men must rely upon their wits to furnish them with means to live until the next amount comes. The begging-letter writers" are recruited largely from this class.

Then there are the men who are not vicious, not dishonest and many of whom are strictly temperate. They are simply and persistently indolent, and will only work when their necessities compel them to, and then only long enough to earn sufficient to supply them with shelter and food for a few days.

Here too, may often be seen among the transient guests the visitor to the city who has fallen among thieves or been lured by strange women, or who has spent all "seeing the sights of New York," and by selling or pledging his clothing or other personal effects exists until help comes from friends.

The periodical drunkard who loses his position, often a responsible one, through drink, who has sold his clothing and is wearing what is called in the lodging-house vernacular "relievers," composed of the unsalable stock of the "ole clothes man," is a familiar and often a grotesque figure, for the cut and fit of these "relievers" are very far from being the last word in the realm of fashion.

Then there are the real cripples and maimed and blind and deaf and dumb, and the spurious cripple "for revenue only," and so on through all the varieties of human wreck and ruin.

It would seem that the cheap lodging-house population, composed as it is of all sorts and conditions of men, should offer a promising field of labor to the Christian philanthropist, but as a matter of fact it is a field that has been but slightly cultivated. Apart from the work of the New York Bible Society and one or two missions in the lower part of the city, little, if anything, has been attempted to relieve these conditions and reclaim these derelicts drifting on the sea of life. That it is possible to do something cannot be questioned by observant men in view of the fact that great numbers of these lodging-house habitués are susceptible to good influences. The Bibles which are placed within their reach are eagerly read by many of them; and the efforts put forth by the Bible Society agencies and the missionaries have been fruitful in transforming many into strong, clean, useful men. Instances are numerous of men redeemed who for the after months and years have "tuned their lives into some faint echo of the life of God."

READ IT TWENTY-FIVE YEARS

Yes, my dear brother, it has been a long time since I took my first copy of THE CHRISTIAN HERALD, I suppose nearly twenty-five years. It is the best paper in the world, and getting better all the time. May the Lord bless you in your trip to the Holy Land.

Allisonia, Va. L. T. LINDSEY.

A WOODEN HORSE AS A ROYAL CHARGER

MONG the picturesque petty kings of Dahomey, the French colony on the west coast of Africa, who some time ago swore allegiance to France, was his dusky majesty of the Dassas. The native potentate made his appearance in the camp of General Bailloud, the French commander-in-chief, astride a dummy steed set upon a wheeled stand and drawn along by his ministers. The horse was of wood and was a fine example of the dummies used for display by saddlers.

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Brilliant rose-colored flowers, in immense trusses. Cupped form, double. The other five are: Antoine Rivoire, rosy flesh on yellow ground; Wellesley, silvery pink; Mlle. F. Kruger, copper-yellow; Mrs. Ben R. Cant, deep red; Rhea Reid, cherry rose. The six, all strong plants on own roots, postpaid for 25 cents. Will bloom this summer.

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We will send any one of these splendid collections on receipt of 25 cents, or the entire four collections and the 6 roses named above, 30 plants in all, for only $1.00. We pay all postage and guarantee safe arrival and satisfaction. Our 1914 Catalogue FREE TO ALL. Write for it to-day.
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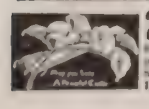


25 Easter Post Cards 10c

Herman & Co. 707 S. Hamilton Dept. 2-5 Chicago

THE STRANGE CASE OF COLONEL LABRADOR

SOME six months ago, I communicated to you that the Protestant Colonel Juan Labrador, of the Spanish Marine Artillery, was under arrest and awaiting trial by court martial because he had refused to attend the so-called "Mass of the Holy Spirit" and adore the wafer when ordered to do so as a preliminary to presiding at a court martial.

He was accused of disobedience in refusing to obey the order to attend this mass, and of prejudicing the administration of justice by causing a suspension of the court martial at which he was appointed to preside.

I suppose your readers have almost forgotten the affair, but at last the delays of the law and all other detentions passed by and his trial was set for December 19. As the committee engaged in the new translation of the New Testament into Spanish was in session at Puerto de Santa Maria, only ten miles distant from San Fernando, where the trial was to be, its six members deemed the occasion worthy of their personal attendance. We found the members of the court all present at the headquarters of the marine officers at an early hour. They did not immediately enter the court room, but marched solemnly to a chapel to attend the above mentioned "Mass of the Holy Spirit" (like the one Colonel Labrador is accused of having refused to attend), after which they assembled as a court. Then we were permitted to enter, and together with a few other Protestant ministers and friends, occupied one side of the audience chamber. The court consisted of seven generals and three colonels.

. . .

The general of the Armada, E. Sestoa, presided. The prosecutor was Colonel Labrador's superior officer, General J. Gonzalez, and the defense of Colonel Labrador was assigned by the court to Colonel A. G. Reyes. The secretary of the court had a huge bundle of papers, which he began to read aloud.

It looked as though it would require several days to finish reading them. But as he proceeded, the dry details of official procedure were soon despatched, and the colonel's own statement of the motive of his refusing to attend the mass, and his reasons for believing that the constitution of Spain gave him liberty of conscience, and that he had no spirit of disobedience nor of disloyalty to the king nor his country proved to be very interesting. The interest increased as striking testimonials were given to his character, his honorable and heroic military career, and his sacrifices for his native land.

The prosecutor followed and in a perfunctory way presented the accusation and the demands of the law. The counsel for Colonel Labrador followed in what proved to be a masterly defense of the colonel. It should be said that Señor Labrador asked to be permitted to defend himself, but this was refused, as he had not been admitted to the bar. He then refused to name counsel, leaving that to the court.

Happily, the gentleman whom they appointed had been a classmate of Labrador and proved to be a worthy defender of his cause. He expressed his admiration for Labrador's loyalty to his religious convictions, and said he wished he himself were as faithful a Catholic as Labrador was a Protestant.

When the defense had concluded, the court adjourned. The sentence was not announced for several days.

. . .

Colonel Labrador was present, but not in the court room, but in a side chamber, and had liberty to greet his friends. He was calm and confident that he was in the right, and that providence would not desert him. He was condemned to six months and one day of light imprisonment and to be reduced during this time to half-pay.

Continued on next page

Romances of Modern Business*

THE American romance is in the large office buildings and the mar of trade; it is the romance of great achievements in commerce, industrial leadership. And it is a wonderful romance! The child of th world's nations is leading them!—ARNOLD BENNETT.

The Story of the "57 Varieties"

THE big clock boomed the hour of noon. Where there had been quiet among the diligent workers, there now broke a wave of conversation. The doors were flung open and into the green courtyard hurried hundreds of employees.

They made a gladsome picture—these vigorous men and women, with their buoyancy and evident content with their lot, seeking to make the most of their midday recreation with laughter and healthful exercise. A visitor to the plant with his host turned to take in the view, and then, above, beheld another sight that compelled interest.

At a window, on the second floor of one of the main buildings, stood a man smiling upon the scene in the courtyard. He was an elderly man, with a face subtly merging the qualities of power and tenderness. Intently he watched the employees at play. "Whose is the 'face at the window'?" was asked.

"That," replied the host, "is Mr. H. J. Heinz, the founder of the company."

During the forenoon there had been unfolded to the visitor the history of the "House of Heinz"—for that is the scene and subject of this story—and in it the founder of this significant industry stood out an heroic figure. A truly romantic story, blending the elements of sentiment and the dramatic action of big achievements.

The man who stood at the window controls an industry that has a main plant at Pittsburg, occupying 160 city lots and fourteen branch factories in different parts of the United States, with others in Canada, England and Spain. He employs over five thousand hands in his factories alone and distributes his products through his own agencies and branch houses in all the principal nations of the world.

Forty-five years ago this same man began preparing and selling food products, but under very different conditions. A small room at Sharpsburg, Pa., and an adjoining garden of about half an acre were the setting for the first scene of the industrial spectacle of the "House of Heinz." Here Mr. Heinz began his business career by raising horseradish for the local trade.

To the accomplishment of all this there must have been brought some force besides the fineness of the products and the integrity of the business management.

Mr. M. S. Achenbach, advertising manager for the H. J. Heinz Company, named the third of the trinity of supports of the Heinz stronghold when he said: "The success of the Heinz Company has been in no uncertain degree made possible by the character and extent of the company's advertising."

It will be remembered that the vital advertising campaign which early established the "57 Varieties" in the public mind was carried on in the periodicals of national circulation.

The little room and plot of garden at Sharpsburg yielded an inspiration; but this small foundation could not long serve the purposes of a man with the will to build a large structure. Mr. Heinz expanded his operations to fruits and vegetables. Soon he had established such a lucrative local trade that he decided the scope of Sharpsburg was too limited for his enterprise. So, in the early seventies, the Heinz plant was moved to Pittsburg.

Here again the words of Mr. Achenbach are pertinent: "Our success after the establishment of the plant in Pittsburg was great," he said; "the Heinz products found a ready market and a continuing demand. But it did not take the young manufacturer long to discover that no matter how superior his product might be, unless spread the knowledge of that goodne to a wider territory, he should alwa remain a local manufacturer. So began to advertise."

The founder of the "House Heinz" wanted to create a world-wi demand for his products. In tho early days, before the efficacy of hig powered advertising had been demo strated, this was regarded as a drea But the Heinz dream has reached dramatic fulfilment.

All this was accomplished by broadly gauged advertising appea The foundation was laid through t weekly and monthly periodicals of n tional circulation. The response lift the Heinz Company from a loc Pittsburg concern to an industry international proportions.

The Heinz Company believed in pe sistency and originality in advertisin Together they have had a telling effec Who is there not familiar with t small green-pickle trade-mark or t sign of the "57 Varieties"?

The green-pickle trade-mark wa adopted soon after Mr. Heinz bega advertising. Later he saw the ps chological appeal of a popular catc phrase. None that came to his atte tion seemed just what he wanted unt he noticed a sign in a New York sho dealer's window. It read: "Twent styles."

"Why," thought he, "can I not adve tise the number of my products?" H counted the items in the list of fooc manufactured by him. There wer fifty-seven. "How can I word this? he mused, "'styles' will not do for food term; 'kinds' does not soun right; fifty-seven, fifty-seven—vari ties!" The thought came to him in flash. And so the term "57 Varieties was started on its history-makin career in the food world.

Mr. Achenbach has some interestin things to say about the Heinz adve tising ideals. Hear him further: "Th business of the H. J. Heinz Compan is an example of the possibilities o modern commercial evolution. It i simply the logical result of fitting a idea to public demand and stickin conscientiously to its purpose of fu filment.

"The Heinz Company feels that th magazines and weeklies have been force in developing a demand for an a confidence in Heinz products. Th ethical standards of the periodical with regard to their advertising are i harmony with our own ideals, and hav assisted us materially in creating th public confidence that we now enjoy.

A great industrial success such a that of the H. J. Heinz Company i another vivid illustration of the powe of the magazines in working hand-in hand with an industry in its develop ment. A product is advertised in a leading periodical; that message pene trates every section of the country carrying with it the accepted sugges tion that the product advertised mus be "right" or it would not be repre sented in that kind of a periodical Such is the present-day view of maga zine advertising.

There is another phase: the field o public service. The creating of a de mand for Heinz products has set new food standards; has given employ ment to thousands of people; has made a market for the products of some thirty thousand acres of land; has conserved the food supply, and has re lieved the housewives of the world of many cares. Many the woman that has blessed Heinz when an unexpected guest arrived!

* This is the second of a series of articles being published to show how leading national periodicals are serving the public through dependable advertising.

No matter how plain or how handsome your home may be, whether located in city, town or country,

Cyclone Sanitary Fence

will give it an air of substantial neatness and thrift—a clean, bright, healthful appearance, not possible with a wooden fence. Permits an unobstructed view of the grounds; discourages accumulations of refuse in back yard; tends to turn mud holes into flower beds in front yard. Combines chaste simplicity with strength.

Cyclone Fence costs less than wood; lasts much longer. Fully guaranteed

Write for Free Illustrated Catalog.

CYCLONE FENCE CO.
Dept. 105
Waukegan, Ill.

Cyclone Ornamental Fences

Keep Absorbine, Jr. In Your First Aid Cabinet

It is a dependable preparation for the numerous household accidents. Applied to cuts, bruises, wounds and sores, it makes the part aseptic, *kills the germs*—and promotes rapid healing.

Absorbine, Jr.
THE ANTISEPTIC LINIMENT
TRADE MARK REG. U.S. PAT. OFF.

It is purely herbal, contains no acids or poisons and is harmless to the most sensitive tissues.

USE **Absorbine, Jr.**, to reduce inflammatory conditions *—sprains, wrenches, painful, swollen veins or glands.*

To reduce bursal enlargements and infiltrations *—cysts, weeping sinews,* etc. (Absorbine, Jr., is a discutient and resolvent.)

To *allay pain* anywhere—its anodyne effect is prompt and permanent.

To spray the throat if sore or infected—a 10, or 20c. section of Absorbine, Jr., is healing and soothing and will destroy bacteria.

To heal *cuts, bruises, lacerations, sores* and *ulcers.* $1.00 4 oz., $2.00 12 oz. bottle at druggists or postpaid.

A Liberal Trial Bottle will be sent to your address upon receipt of 10c in stamps.

W. F. Young, P. D. F., 5 Temple Street, Springfield, Mass.

Free Catalog of UNDERWEAR SWEATERS and HOSIERY

This 70-Page Book Saves Money for the Whole Family

THIS Special offer is made solely to introduce into new homes our line of high-grade Underwear, Sweaters, and Hosiery manufactured in our own mill and sold direct to you at money-saving prices. We make you two distinct offers.

Special Offer $1.00 of 2 Union Suits and 1 pair of Lisle Stockings

These suits are beautifully made of fine Elastic ribbed pure White Gauze, trimmed front, back, shoulders and armholes with mercerized silk tape; narrow shoulder straps, ribbon ties; non shrinkable low neck, knee length, both sleeveless and short sleeves. Send $1.00 for two suits, and we will send prepaid with them a pair of light weight sheer Lisle Hose, full fashioned, fine mercerized yarn, double soles, high spliced heels, 4 in. garter hem. They sell for 25c a pair; we send them *free* when you order two suits of underwear for $1.00 prepaid.

Our Free Premium Offer

Send postcard today for New Spring Catalog of Hosiery, Knit Underwear, Sweaters and Sweater Coats for men, women and children. Men's Soft Shirts and Muslin Underwear for women and girls at remarkably low prices. Include names of three friends who would like to have this catalog and we will send you FREE a dandy, serviceable face cloth.

Our Guarantee is absolute—if for any reason you are not entirely satisfied, return the garments and your money will be cheerfully and promptly refunded. We pay expressage.

ROWE & CRONIN CO., 330-362 E. Main St., Rochester, N.Y.

COINS Trade Dollar 1885 sold for $1140. 20 cents 1876 (C) $250. 10 cents 1861 D $2.50. $5 1795 $75. Dollar 1836 proof $1000. Dime 1853 Arrows $100. Large list Coins, Stamps, Paper Money Illustrated Circular Free

VONBERGEN, the Coin Dealer, Dept. C. H., Boston, Mass.

THE STRANGE CASE OF COLONEL LABRADOR

Continued from preceding page

General Azcovate, one of the court, won lasting respect by dissenting from the sentence. It was evident to the whole court that the colonel had refused to do what the law required and they were compelled to bring in the sentence, which was for the lower penalty. They also added a recommendation for a reprieve or pardon.

A little less than a month passed after the sentence and Labrador was imprisoned, when the reprieve was given, at which time he was reinstated and is now at his post.

Since these events, the Prime Minister, Señor Dato, has made public his intention to introduce a bill in the coming session of the Cortes to abrogate the law that requires attendance at the "Mass of the Holy Spirit" by any one who declares it is contrary to his religious principles.

Colonel Labrador feels amply repaid for all he has suffered, if it has been the means of bringing about the repeal of this intolerable law. His faith is as simple as that of a child and as sublime as an apostle's. He expects the Lord to remember him with a hundredfold here and with an "infinite fold" hereafter, not on the score of merits, but of simple grace and divine love.

HENRY C. THOMSON.
Puerto de Santa Maria, Spain.
January 31, 1914.

. . .

What Rome Says on Church and State

IN his encyclical letter, *Libertas praestantissimum*, issued June 20, 1888, Pope Leo XIII spoke of "the fatal theory of the need of separation between church and state," and of "that fatal principle of the separation of church and state." His opposition to the American doctrine of the separation of church and state is therefore clear and decided. There is no mistaking his position.

Some members of the American hierarchy, Cardinal Gibbons and Archbishop Ireland for example, occasionally utter some very pleasant things about the constitutional provision for the separation of church and state in this country, and without saying so in plain words they evidently wish to foster the impression in the minds of Protestants that this arrangement is in harmony with Roman Catholic principles; but either they are consciously playing a double part, or they are ignorant of the genuine Roman Catholic doctrine upon the subject.

In marked contrast with such Jesuitical shuffling is the authoritative utterance of Pope Leo XIII. He does not hesitate to declare to Americans the true papal principle. The Roman Catholic Church, he says, has prospered in America, in spite of the separation of church and state, because of "the fecundity with which God has endowed his church," but it would have been much better if there had been a union of church and state (meaning, of course, a union of the Roman Catholic Church and the state), and if the only true church had "enjoyed the favor of the laws and the patronage of the public authority."

. . .

Let not Americans be deceived by the fair speeches of those who are leading a movement "to make America Catholic." If the Roman Catholics ever gain the political control in this country and can possibly bring it about, the Roman Catholic Church will certainly enjoy "the favor of the laws and the patronage of the public authority." In order that Protestants may be able at that time to make a consistent protest against such a program, they must now refuse "the patronage of the public authority" themselves, and oppose every effort on the part of the Roman hierarchy to obtain it.—*Protestant Magazine for March, 1914.*

You, Too, Should Wear Holeproof Hosiery

A Style for Every Occasion—A Grade for Every Purse

MORE than 1,000,000 men, women and children know that the wonderful success of Holeproof is due to an *unusual quality.* Every hosiery advantage is provided—in *style, comfort* and *light weight.*

The guarantee of six months' wear with every six pairs of Holeproof is only one of the reasons for its great popularity.

Another reason lies in the result of our policy of constantly watching the World for every hosiery improvement. And our ability to pay the costs of adopting the best—an ability that is made possible by our great volume of business.

We send for the World's finest cotton yarns—Egyptian and Sea Island. We pay for these yarns an average of 74 cents per pound. Common yarn in this country costs 32 cents.

And we have lately imported, at a large expense, a great Swiss machine to do our own mercerizing because this machine adds a beautiful lustre and 22 per cent more strength to the yarn. Don't you want such hose? With all their advantages, they cost no more than common kinds.

The genuine Holeproof is sold in your town. Ask us for the dealers' names. We ship direct where there's no dealer, near you, charges prepaid, on receipt of remittance. Write for free book that tells all about Holeproof. See if you, too, don't want this style, comfort and wear.

Holeproof Hosiery Company, Milwaukee, Wis.
Holeproof Hosiery Co. of Canada, Ltd., London, Can.
Holeproof Hosiery Co., 10 Church Alley, Liverpool, England

Holeproof Hosiery
FOR MEN, WOMEN AND CHILDREN

$1.50 per box and up for six pairs of men's; $2.00 per box and up for six pairs of women's and children's; $1.00 per box for four pair of infants'. Above boxes guaranteed six months. $2.00 per box for three pairs of men's *silk* Holeproof socks; $3.00 per box for three pairs of women's *silk* Holeproof stockings. Boxes of silk guaranteed *three months.*

Holeproof Silk Gloves
GUARANTEED
FOR WOMEN

Write for the free book about Holeproof Silk Gloves, and ask for the name of the dealer who sells them. These are the *durable*, stylish gloves that every woman has wanted. Made in all sizes, lengths and colors.

(533)

A SENSITIVE PERSON

finds a bad breath is a terrible affliction. It can be quickly sweetened by Murray's Charcoal Tablets (absolutely unmedicated), which stop fermentation and the production of gas in the stomach and so purify the exhalations. They have a remarkable effect also in clearing the complexion. A full size, 25 cent box will be sent, *once only*, for 10 cents in stamps. A. J. Ditman, 2 Astor House, N. Y.

REVOLUTION IN
ORGAN BUILDING
By GEORGE LAING MILLER, F. R. C. O., Eng.

Describes all latest inventions. Many illustrations.

New York: SCHIRMER, DITSON, BAKER & TAYLOR, or the CHARLES FRANCIS PRESS $1.00

WHEEL CHAIRS AND TRICYCLES

A Wheel Chair is often an invalid's greatest comfort. We offer over 75 styles of invalid's rolling chairs and tricycles with latest improvements. Ship direct from factory to you and sell on THIRTY DAYS' TRIAL. Liberal discounts to all sending for FREE Catalog now.

GORDON MFG. CO.
321 Madison Ave. Toledo, O.

The Christian Herald Free Department of Investment Counsel

We help our readers who have funds for investment by giving friendly and impartial advice. They may consult us freely and in strict confidence. All inquiries are answered direct by mail. Return postage must be enclosed, as all inquiries are answered by mail. Write to Financial Editor, CHRISTIAN HERALD, Bible House, New York.

Consumptives

Cared for under modern sanitary conditions, and in ideal surroundings. Elevation 5,580 feet above sea level

TERMS AT COST

EVANGELICAL LUTHERAN SANITARIUM
Wheatridge, Colorado

WANTED in every town in the United States, an intelligent man or woman, boy or girl to represent **The Christian Herald.** This is **an opportunity to build up a business of your own,** which should grow more and more profitable year after year. Address:

Agency Dept., THE CHRISTIAN HERALD Bible House, New York City

Greider's Fine Catalogue

and calendar of pure-bred poultry for 1914, large, many pages of poultry facts, different breeds in natural colors, 70 varieties illustrated and described. Incubators and brooders, low price of stock and eggs for hatching. A perfect guide to all poultry raisers. Send 10c for this noted book.

B. H. GREIDER, Box 14 Rheems, Pa.

Fancy Poultry Beautiful Blue Andalusians

Non-Setters. Great layers, immense eggs. 1st prizes everywhere. How women make money, Circular FREE.

O. Wood, Emsworth, Pa. (near Pittsburg)

PFILE'S 65 Varieties

LAND and Water Fowls. Farm-raised stock, with eggs in season. Send 2c for my valuable illustrated descriptive **Poultry Book** for 1914. Write **Henry Pfile, Box 639, Freeport, Ill.**

25 Easter Post Cards 10c

All different, consisting of beautiful and artistic designs of Angels, Crosses, Text, Flowers, Chicks, etc., with Greetings and in many colors, some embossed and gold.

Herman & Co. 2430 N. Halsted St. Dept. E 9, Chicago

PATENTABLE IDEAS WANTED Manufacturers want Owen patents. Send for 3 free books, inventions wanted, etc. I get patent or no fee. Manufacturing facilities.

RICHARD B. OWEN, 53 Owen Building, Washington, D. C.

New York's Latest
MEN'S STYLE BOOK
Send for it
It's FREE

Many people would like to know exactly what the best-dressed boys are wearing in New York—and exactly how to get Real Style here, from your dealer as well as if you lived in New York. Pages of new models, fascinating ideas. For this season's correct clothes for boys, a handsome Fashion Plates and 40 samples of the very latest patterns direct from New York, mail coupon "Darling" this very minute.

So much for style. Have you ever seen a Glen Rock suit or overcoat? If you have you know that the fit is perfect. You know that every detail of tailoring is most expertly done. You must know that every Glen Rock garment is made from good materials, for garments which give you style to wear as Glen Rock do are made only of good materials. Prices run the way from $6.00 to $25.

Besides the "Glen Rock" label. Every garment guaranteed a perfect fit and absolutely made. Because we send to you direct from the mill, we save you at least $5.00 on every suit or overcoat. You see you save the retailer's profit. Get in on this plan. We save you money! We want to make you a friend of ours.

Send for FREE Book of Styles and 40 Samples of Cloth TODAY!

GLEN ROCK WOOLEN CO.
210 Main Street, Somerville, N.J.

Dear Madam:

Ready March 20th. Our Spring Magazine of Fashion, illustrating the very latest styles in Fine Tailored Suits, Tailored Coats, Dresses, Gowns, Outer and Under Garments of every description.

A unique Catalog. The most beautiful book of its kind published on this Continent.

Send for it at once. It is free for the asking.

Yours very truly,

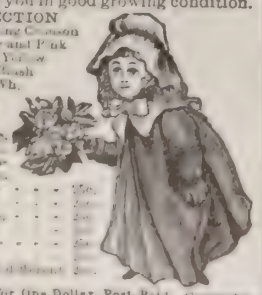
Newcomb-Endicott Company

A WOMAN FLORIST
6 Roses Hardy Everblooming On their own roots. ALL WILL BLOOM THIS SUMMER **25c**

Sent to any address post-paid; guaranteed to reach you in good growing condition.

GEM ROSE COLLECTION
Etoile de France, Dazzling Crimson
Blumenschmidt, Yellow and Pink
Etoile de Lyon, Golden Yellow
Bessie Brown, Intense Flesh
White Bougere Snow White
Mamie, Greenish Pink

SPECIAL BARGAINS
6 Carnations, the Divine, Flower of Gods . . . 25c.
6 Pure-white Calla Lilies . . . 25c.
6 Beautiful Cannas . . . 25c.
3 Flowering Oxalis . . . 25c.
3 Climbing Nasturtiums . . . 25c.
3 Giant Flowering Begonias . . . 25c.
10 Lovely Gladioli . . . 25c.
10 Superb Pansy Plants . . . 25c.
15 Pots Flowering Sweet Alyssum . . . 25c.



Any Five Collections for One Dollar, Post Paid. Guaranteed satisfactory. Order a collection now. Catalogue free.
MISS ELLA V. BAINES, Box 28 Springfield, Ohio

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will save you half. Only paint endorsed by the Grange. Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices.
INGERSOLL PAINT BOOK—FREE
It tells about Paint, Varnish, Roofing, Stains, Enamels, Shingle Stains, Floor Paints, Barn Paints, Roof Paints, Varnish Stains, Fence Paints, Wood Preservative, Varnish, Shellac, Kalsomine, Whitewash, Brushes, etc., with Samples, Color Cards, Working Directions, Prices, etc. Write NOW. Postal will do.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Terms Price to Churches.
THE C. S. BELL CO. Box 288 Hillsboro, Ohio

OREGON MOTHERS' CLUBS

MRS. ELIZABETH R. TATE

IT IS scarcely sixteen years since Mr. and Mrs. Robert H. Tate were gladdened by the advent of their first-born child. The inexperienced mother was 3,800 miles from her home, and there was no one near with whom she could advise. "Eagerly I sought knowledge which meant so much for the future welfare of my child—knowledge which should have been imparted to me before I took the marriage vows!" she confessed.

And she adds: "How many thousands of women have blundered along and simply experimented in the bringing up of their first child! How appalling it is to think of the world moving on for centuries without deeming it important to educate boys and girls for future fatherhood and motherhood!"

That conviction and need brought about the present Statewide child-welfare movement in Oregon. The work began with parents' meetings in the First Presbyterian Church, Portland, Ore., later extended to other churches under the title of the Home Training Association, and expanded in 1905 into the Oregon State Congress of Mothers, with Mrs. Tate as president.

The original group of thirty has now expanded to two thousand members and sixty circles. Besides other legislative work, this body has secured the passage of the dependent widows' pension bill; many improvements in schools, including sanitary plumbing and drinking fountains; higher efficiency of teachers and pupils; safe and sane Fourth of July observance, etc.

This Oregon Congress of Mothers conducted two child welfare exhibits, which have become a permanent civic feature of Portland, established in the city court house as the Parents' Educational Bureau, where any perplexed and untutored parent, teacher, or expectant mother may find the needed help for the solution of problems in child study, training, discipline and nurture. The little meeting in which Mrs. Tate and other young mothers years ago received practical suggestions has thus become a civic institution for the betterment of the home and family. Mrs. Tate has now been awarded a unique distinction, having recently been appointed by the governor of Oregon as chairman of the first child welfare commission ever formed by the authorities of any State.

JANE A. STEWART.

AMONG THE WORKERS

IN A RECENT issue of THE CHRISTIAN HERALD (February 25) in describing the life of the late Dr. Sidney Whittemore, it was stated that he was born in New York City. It should have been added by his biographer that Dr. Whittemore belonged to one of the oldest and best-known New York families.

—A NEW ORGANIZATION has been formed to get in touch with boys and young men coming from country districts to our big cities, to help them secure lodgings and make the right acquaintances, with the hope that they will later join the organization and help extend its work. The organizers call themselves the Cadets of Temperance and are planning to operate in New York and Philadelphia at the start.

THE UNION GOSPEL MISSION of Solvay, N. Y., organized April 15, 1912, reparts success in bringing souls to God. December 7, last, Superintendent D. J. Buxton started a Sunday school in connection with the mission, and one little girl about eight years old attended. February 15 there were eighty-eight on the roll, and an attendance of forty-four. The children are mostly of foreign born parents, and did not formerly attend Sunday school anywhere.

—AN INMATE of Auburn Prison, Auburn, N. Y., writes: "I know that Jesus has saved me. He has taken the desire for drink from me. Some friend had your paper sent to me for six months. As soon as I get my freedom I shall join the CHRISTIAN HERALD Family if they will let one that has been behind the bars join it. We have one that is working for us that is Mrs. Maud Booth of the Volunteers of America. The boys call her Little Mother. And then Mr. Mott Osborn of Auburn is working for us. We have got one good warden, Mr. Charles Rattigan. May God bless you and THE CHRISTIAN HERALD Family, and may the year of 1914 be a prosperous year to you."

Help This Man

—AN INTELLIGENT, well-educated man of thirty-nine years, who was convicted of a crime in 1910 and who will be paroled from prison on April 10 next, on condition that he secure employment, has written to THE CHRISTIAN HERALD inquiring if some one among its readers cannot find him work. His offense involved no dishonesty. His prison conduct has been exemplary. He has been employed there as prison storekeeper, dealing with bills, invoices, monthly, yearly and special reports. He writes well, operates a typewriter, is extremely clever at lettering work such as would be used in a shipping department, marking boxes or writing signs, etc. He can drive and care for horses, or he can do a salesman's work. He would be willing to begin at $10 per week, and would be grateful for any chance extended to him to start anew in life. Here is an excellent opportunity to do real Christian service. Any one interested in the case can learn full particulars by addressing "EARNEST," care THE CHRISTIAN HERALD, Bible House, New York.

[Since the above appeared in a previous issue of THE CHRISTIAN HERALD a number of letters have been received. However, we neglected to mention that "Earnest" cannot leave the State of New York until finally discharged. Will some kind reader *in New York State* interest himself in this case?]

CALLED HIGHER

W. A. Jackson, Rich Valley, Ind., November 29, 1913.

Mrs. Mary E. Hampson, Worcester, Mass., November 19, 1913.

Dr. John M. Dee, Stamford, Canada, December 4, 1913. Eighty years.

Mrs. M. C. Grover, Romeo, Mich., December 7, 1913. Ninety-eight years.

Mr. H. C. Green, Cleveland, Ohio, December 10, 1913. Seventy-six years.

Mrs. John Campbell, Port Hope, Mich., December 12, 1913. Fifty-eight years.

Mrs. Serena Reed McFarland who bore the distinction of being the first missionary to Alaska, died October 19, 1913, at the home of her son-in-law, Thomas Reed, Fairhaven, Wash., at the age of eighty-one years. Mrs. McFarland was formerly Miss Amanda Reed, one of Virginia's and was the head of a family of thirteen children. She married Rev. David Sheldon McFarland, a Presbyterian minister, in Oberlin, Ohio, and spent ten years in home missionary work in Illinois, then went to Sitka, Alaska, where she became the Indians' friend. Mr. McFarland died in 1876. Mrs. McFarland soon afterward went as the first missionary to Alaska, where she labored for twenty years, stopping only on account of ill health. A home for girls at Sitka and a chain of mission schools along the coast and islands are attributed to her self-sacrificing work.

A Generous Gift

THE following miscellaneous contributions have been received by THE CHRISTIAN HERALD:

A Friend, G. H., Pittsburg, for the Okayama Orphanage, Japan	$40.00
A Subscriber, N. R., for the Steele Orphanage, Chattanooga, Tenn.	40.00
Cash, C. A., for the poor of New York City	40.00
A. C., for China orphans	10.00
Subscriber, R. N., for Sunshine Home for blind babies	40.00
Total	$170.00

RAISE MONEY FOR Your Church or Charity

We want every woman reader of THE CHRISTIAN HERALD to buy her wearing apparel from us. Our catalog contains hundreds of wonderful bargains in shirt-waists, skirts, underwear, etc., which we can offer you because of our method of buying from manufacturers during dull season. With all this opportunity to save money **yourself,** we have a plan that enables you to raise money for the purpose nearest your heart, without your spending one penny. Write us to-day for this plan, it costs you nothing and will enable you to do wonders in the way of raising needed money.

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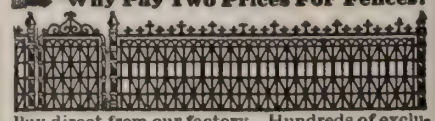

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Just Plain Cause and Effect

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville."

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

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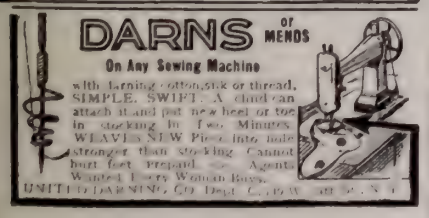

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Stirred by Revival

AT Hutchinson, Kan., six weeks ago, fifteen Protestant churches of the town began a union evangelistic meeting with Evangelist Charles R. Scoville, of Chicago, and his associate workers leading. From the first service it was apparent that great things were in store for the churches and the city. To date, 3,110 have professed conversion and have united with the churches. Two hundred and twenty-nine came forward at the invitation on the last Sunday. Professional men, business men, the traveling men, the foremen of great industrial institutions, newspaper men, people in all walks of life, were reached. The thoroughness of the work is evidenced in the personal work done by these converts. The meetings were held in Convention Hall, seating 4,000. On March 1 two great overflow meetings were held in the Presbyterian and Methodist churches. Neighboring cities and towns sent delegations, and for miles around the country was stirred with the spirit of the meetings.

J. W. ABEL,
Pastor, M. E. Church.
Hutchinson, Kan.

THE RETURN

By LOUISE MANNING HODGKINS

AS one who well his joyful welcome read,
Returning to his own unquestioned place,
With one remembering glance at that dear face
Which is his Heaven, our darling from his bed
Stood in the nursery door unheralded,
A radiant vision in a sunlit space;
Then stepping forward to a sure embrace,
"Mama, I have come back," he gently said.

When we awake from our last earthly sleep,
Pausing a moment at the open door,
Shall we not say with smile of deep content,
"Dear Father, I've come back," and gladly leap
To deeper, fuller life forevermore,
To Love, to Home and all enfranchisement?

ENJOYS THE CHRISTIAN HERALD

For three years now I have been enjoying THE CHRISTIAN HERALD, and I just feel like telling you what an invaluable paper it is. I want to thank you especially for your stand about the Roman Catholic Church. I think our country needs to become awakened to the claims of that church. I am much interested in Dr. Sheldon's story, "Jesus Is Here."

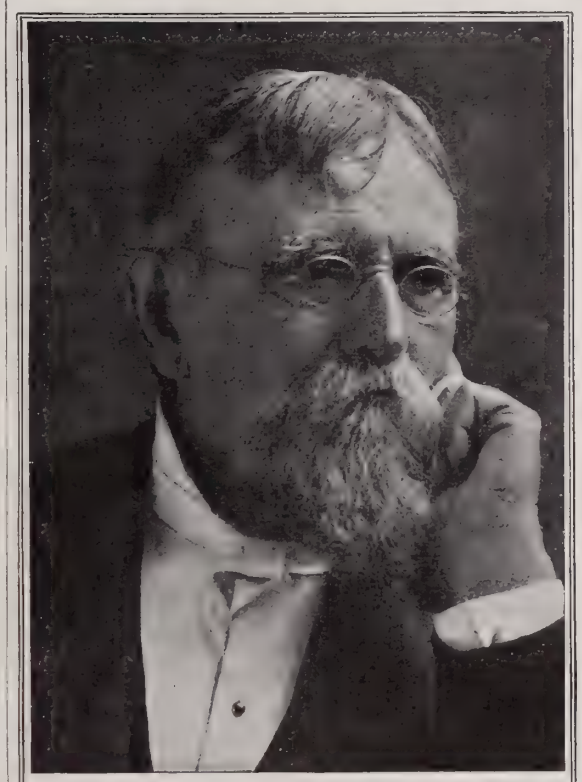
Blair, Neb. ELLA KING.

"BEN HUR" Offered FREE

For NEW Subscriptions to The Christian Herald

BOOKS by the thousand are written, read, talked of and forgotten, but **Ben Hur** remains the most famous religious romance and only enduring novel of the past quarter of a century. Nearly two million copies of this book have been sold.

If you love books and have not read **Ben Hur** you have missed a wonderful treat. If you have a library **Ben Hur** should have a place in it. If you have children you should see that this marvelous book with its enlightening and inspiring story is read by them. So great, indeed, has been its popularity that, until this edition was brought out, the publishers have never felt impelled to cut the price below that first established, $1.50. It has sold for $1.50 a volume for over thirty years. But finally the publishers were persuaded to accept an order for one million copies, to be sold at a reduced price. *The Christian Herald* was enabled to secure a portion of this million edition and now offers its readers the opportunity to secure the book at nominal cost, or, if they prefer, free of all charge.



Author of "Ben Hur"

Our Proposition is as Follows:

Old subscribers who are about to renew may secure the volume with a year's subscription to *The Christian Herald* for $2.00.

Subscribers who have already renewed may secure the volume absolutely **FREE** of all charge by sending us one **NEW** yearly subscription, accompanied by $1.50.

Extra Inducement

Furthermore, if this new subscription is sent ***at once,*** we will send, also **FREE of charge,** a copy of that wonderful picture, "The Chariot Race," 17½ inches high by 28 inches wide, rendered in all its gorgeous colors on extra heavy white art paper, ready for framing. It will make a splendid ornament when hung on the wall at home, and it will prove an additional inspiration while you are reading **Ben Hur.**

This edition of **Ben Hur** is bound in handsomely decorated cloth. It is stamped in gold and contains a lifelike frontispiece portrait of the author, General Lew Wallace.

Friends who wish to make sure of securing a copy of **Ben Hur** and the Chariot Race should send in their orders **at once**, as our supply of the books and pictures in the circumstances cannot last long.

The Christian Herald Almanac will also be sent to all new subscribers and to those renewing **as long as the supply lasts.**

HOW TO OBTAIN A COPY OF "BEN HUR" AND "THE CHARIOT RACE" PICTURE

We will send you postpaid a copy of *Ben Hur,* bound in cloth, The Christian Herald Almanac for 1914 and THE CHRISTIAN HERALD for One Full Year, all THREE for only $2.00

— OR, —

We will send to old subscribers FREE, as a reward, a copy of *Ben Hur,* for sending us One NEW Subscription to THE CHRISTIAN HERALD for $1.50

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The quickest way to turn "cry-babies" into smile-babies is to give them plenty of KELLOGG'S TOASTED CORN FLAKES.

These crisp and famous flakes are every youngster's favorite food for breakfast, lunch, tea or 'tween-times.

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W. K. Kellogg

Christian Herald

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NEW YORK, MARCH 25, 1914

VOL. 37—NO. 12. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

EARLY MORNING IN THE FOREST

From the painting by A. Kaufmann

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

W. F. L., Galion, Ohio. Can you inform me where I can obtain the history of Babylon? Of course, I know the history as related in the Bible, but I wish to have a history that treats of this old city and the surrounding country.

Smith's and Sayce's histories of Babylonia, Maspero's *Dawn of Civilization*, Hilprecht's *Explorations in Babylonia*, Professor Albert T. Clay's famous book *Light on the Old Testament from Babel* are excellent for reference, the last-named the best of all because the latest. The real history of Babylonia is written in the tablets and inscriptions which are now being excavated from the ruins of its capital and its principal cities.

Subscriber, Lyon Station, Pa. 1. There is a wide diversity of opinion concerning capital punishment. In certain countries, it has been nominally abolished; yet it is questioned whether in such countries capital crimes have therefore decreased. Under the old Mosaic laws, capital punishment was provided for certain classes of offenses. A century ago, many crimes were so punished which are now visited by imprisonment instead. The argument against capital punishment is that man has no right to take away that which he cannot either give or restore, and that in depriving a criminal of life we may be also depriving him of the opportunity of repentance and salvation. Many books have been written on the subject, and both sides have been thoroughly canvassed. 2. No church, either Protestant or Catholic, has a right to grasp at political power, and such an attempt should be properly resented by citizens of all denominations. THE CHRISTIAN HERALD, on various occasions, has expressed its opinion in opposition to the political claims of the Roman Church. We believe the majority of the American people at heart agree with our opinion, that the church has no business in politics.

Interested, Massachusetts. The plan of making the use of the franchise compulsory is not a new one, but it is by no means a thing likely to happen here soon. Government by compulsion is one of the most difficult and unsatisfactory forms to advocate for an enlightened people; yet compulsory voting exists in Belgium and very recently in Austria, though how it works we are not fully informed. The chief argument in its favor is that it would assure an expression by the ballot of at least a majority of all who are entitled to vote and that it would also be a strong deterrent of corruption in elections.

Reader, Philadelphia. Your friend has evidently made a rash vow and is now anxious to escape its fulfilment. It is unfortunate, but we cannot see that it need be evaded, especially as its observance entails no real hardship upon her. It should be a lesson, however, for the future. Were the vow essentially wrong in its character, it might then be a question whether it should be kept, as a vow that tends to evil is usually a vow made in error or ignorance. Jephthah made a rash vow, which involved the life of his own daughter. If your friend's vow tended to the hurt or injury of any one, or if its observance involved injustice or suffering to others, then she might be justified in seeking to escape from it.

J. S. Chicago, Ill. The man who wrote the paragraph which you enclosed cried through ignorance. The papal Catholic Church in the Argentine does not by reference to the Roman Catholic Church. That church has not a presence until several centuries afterward. The actual Catholic census, however, and that in the sense in which it is to be interpreted by the Court, fully warrants the statement that Argentina is a Catholic country.

E. R. T., Austin, Minn. [illegible] All the references to it in the scriptures are the best of guarantees that it is not been a country of great productiveness. Even yesterday as it has been the scene of desolating wars of famine and of political changes that [illegible] the soil of Palestine is still capable of producing large crops when [illegible] ment of supporting its population. The rains and frosts have not yet [illegible] the early fall has been started the arrival [illegible] traveling has gone into decline more or less. Yet travelers in Palestine in the spring [illegible] wonder over the beauty and fertility of the land, a large part of which is little better than

Continued on last column

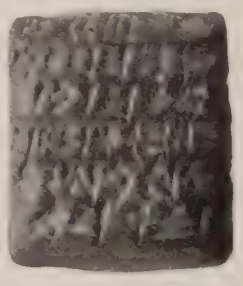
BIBLE-LAND TABLETS

4,000 Years Old, to Be Given to Christian Herald Readers

HOW would you like to hold in your hand a clay tablet inscribed with a message written over four thousand years ago? Not an imitation, understand, but a genuine tablet covered with cuneiform characters placed on it by a scribe who lived in Ur of the Chaldees in the time of Abraham.

How would you like to *own* such a tablet, to show your friends or exhibit as an evidence of Biblical truth to the members of your Sunday school class?

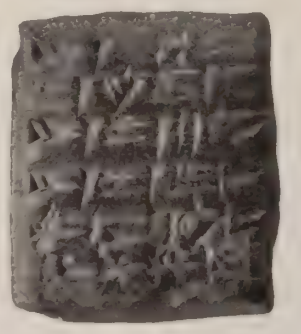
THE CHRISTIAN HERALD offers such an opportunity to its friends, having come into possession of a number of these tablets, pictures of which are shown on this page.



Tablet Made During Reign of Gimil-Sin, 2215-2206 B.C.

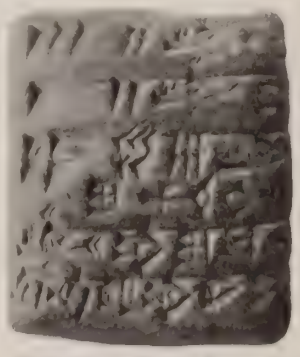
These tablets were dug up by Arabs on the sites of the ancient towns of Drehem and Jokha, near Nippur, in Mesopotamia. Nippur was Calneh, one of Nimrod's cities mentioned in Genesis 10: 10.

Drehem was a place where the archives dealing with the property of the great En-Lil temple of Nippur were located. Jokha, which represents ancient Um-ma, was the city of the god Shara, and these tablets belong to the official records of his temple. The tablets were written and dated in the reign of the kings of the Ur dynasty, 2400-2291 B.C.



Tablet Made During the Reign of Bur-Sin I., 2224-2215 B.C.

The temple, with its hosts of functionaries, priests of various classes as well as tradesmen, had become a great institution. Its records were kept in as complete a form upon tablets of clay, which was the writing material of the age, as similar modern institutions keep them at the present time. The kings who had their capital at Ur, well-known to Biblical students as the home of Abraham, had a uniform method of keeping the records in the various cities of the empire, as the documents found at Tello, Nippur, Drehem and Jokha clearly show. By means of these tablets, excavated in Babylonia, we come in contact with no less than five Babylonian kings of Ur who were contemporary with Abraham. The first of these was Ur-Engur, who reigned 2400-2382 B.C.; the second was Dungi, 2382-2224 B.C.; third, Bur-Sin I, 2224-2215 B.C.; the fourth, Gimil-Sin, 2215-2206 B.C., and the fifth, Ibe-Sin, 2206-2181 B.C. These kings ruled eighteen, fifty-eight, nine, nine, and twenty-five years, respectively.



Tablet Made During Reign of Dungi, 2382-2224 B.C.

Above pictures show actual size of tablets

These tablets, many of which have been excavated in perfect condition, are regarded by archeologists and Bible students as above price. They relate to life and conditions in Babylonia. They are what are known as "temple records." Every tablet of this class has a history of its own, usually relating to the temple, which in those days was under the control of the reigning monarch. Some tablets deal with the tax on grain and other products; some are instructions to priests or temple servants; others record the payment of salaries from temple stipends; still others are inventories of sheep and goats, and some are records of payments made to messengers who traveled from city to city.

It is only within recent years that we have been able to obtain any reliable information regarding the social, political and religious conditions that surrounded the great founder of the Hebrew race while he dwelt in Ur. Here he married Sarah and here he was surrounded by friends and relatives, including Lot his nephew, who was his companion in his later journeyings. Here he was surrounded by a heathen population worshiping Bel (Baal) and Beltis, his consort, and other gods. Here he must frequently have seen the splendor of Babylonian royalty and the idolatrous worship of heathen gods. Here also he must have been conversant with Babylonian literature and familiar with the wedge-shaped cuneiform writing in which all business and official correspondence was then conducted. These writings were done with a stylus of hard wood or metal with a square end. This was pressed on the soft clay, which was then hardened either by sun-drying or baking. These tablets were the standard writing materials—the stationery—of that far-off age.

Many of the tablets are ruled by the stylus and written on between the lines, every wedge-shaped character standing out as clearly as when it was made on the soft clay under the pressure of the scribe's hand. Some of these styluses must have been very small, as the writing on many of the tablets is quite fine, although clear enough to be read easily by the translators. The clay used contained a great deal of marl or chalk and was free from grit. Whether sun-baked or kiln-dried, it has shown a wonderful power of resistance to decay.

THE CHRISTIAN HERALD has come into possession of a number of these tablets, each one of which has been declared to be genuine by Dr. Albert T. Clay, professor of Assyriology of Yale University, New Haven, Conn., who is an authority on all that relates to cuneiform writing, and who has spent most of his life translating the records of these ancient times.

These tablets are not for sale, but THE CHRISTIAN HERALD will give one to each of its friends upon the following condition:

To any present member of the CHRISTIAN HERALD Family who will induce two friends to subscribe for THE CHRISTIAN HERALD for eight months at one dollar each, we will send one of these tablets free of all charge: Provided we receive the subscriptions not later than April 30.

Each tablet will be accompanied by a general exposition of the message contained upon it, and a facsimile autograph of the authentication given by Professor Clay.

NOTICE: The two subscriptions sent in *must be new;* that is, they must be in the *names and addresses* of persons not now on our list.

Address THE CHRISTIAN HERALD, Bible House, N. Y.

OUR MAIL-BAG

NOTICE OF EXPIRATION

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Continued from first column

a ruin. 2. Baptizing for the dead (I Cor. 15: 29) is a difficult passage regarding which there are various interpretations. One is that it may have meant to take the place of the dead saints and continue their work; another, that such a baptism was a solemn dedication to follow the martyred dead even to death. Tregelles claims that the passage means that "we are baptized merely in the name of [for the sake of, or out of regard to] the dead; that is, Christ and the prophets who testified of him."

G. E. P., Kilbourn, Wis., writes: "I notice in your November 12, 1913, issue in the Madura Temple an image of Ganesa with an elephant head, which is accounted for by the legend that his father got angry with him once and cut off his head, but his mother made such a fuss that he was given Jumbo's head for a substitution. He is called the 'elephant god,' and is much worshiped in South India. We have one modeled in plaster given my wife some years ago by Mrs. Sibly, a missionary."

C. F. H., St. Augustine, Fla., writes: "In the January 28 number of THE CHRISTIAN HERALD, I notice the Roman Catholics are to teach their catechism in the public schools, but after hours. The notice says there will be no proselyting, and that the Roman Catholic Association will confine its work to finding out what children do not attend Sunday school, and working with them. President Churchill and Superintendent Maxwell, bless their simple souls, don't they see that is just the finest scheme for proselyting and that it will be done? This is the edge of the wedge that little later on will be driven home. And oh, the feeble protest against this unlawful encroachment on our non-sectarian free public schools. Not a voice raised against this invasion by any non-Catholic denomination! What a despicable, cowardly lot we non-Catholics are! We deserve the collar the Romans are proceeding to fasten on our necks."

We are in receipt of the following poetic greeting from M. A. H., a reader in Richmond, Va., which we heartily appreciate:

May heavenly angels
Their bright wings display,
And guard and guide you
Through every dangerous way.

Miscellaneous

Miss G. S., Altoona, Pa. See answer to Subscriber, Lyon Station, in this issue.

H. B. H., Newville, Pa. Pastor Sheldon's story was finished several weeks ago.

G. F. A., New Bloomfield, Pa. The distance by sea from New York to Palestine is about 7,000 miles.

Mrs. J. B., Barleyville, Kan. The book to which you refer is Dickens's *Child's History of England*. It could be secured through any bookseller.

Mrs. W. W., Blaine, Wash. The book you mention, *Intra Muros*, is a safe, comforting, and helpful work. So far as we know, it does not in any way uphold the teachings of Christian Science.

J. H. C., Yonkers, N. Y. Children should sleep alone. It is held by many physicians to be unwholesome for children to sleep with grown-ups, and especially with the old.

Mrs. A. E. T., Klink, Calif. 1. Write to the Chinese consul at San Francisco for information as to China's banking laws. 2. Our Teachers' Bible offer is still open.

L. G. W., Ithaca, and C. M. D. B., Washington, D. C. "Mona Lisa" is a portrait of a real personage, Mona Lisa Gherardini, who in 1495 became the third wife of Francesco del Giocondo. It took da Vinci four years (1500-1504) to execute this great masterpiece. Francis I paid 4,000 gold crowns for it, and it was hung in the Louvre. The original dimensions of the picture were 2 feet 6 inches by 1 foot 9 inches.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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DISAPPOINTED CROWDS WAITING IN HOPE OF GETTING INTO CARNEGIE HALL

NEW YORK HEARS BILLY SUNDAY

EVANGELIST WILLIAM A. SUNDAY had just closed an eight days' extraordinary campaign in Pittsburg. A $16,000 tabernacle was erected there by co-operative church forces. Something like thirty or forty thousand dollars additional were expended in conducting the work. Thousands of men and women declared themselves determined to live a Christian life. On the last day of the campaign a free-will offering, made without any urging on the part of leaders and amounting, according to reports, to $35,000, was presented to the evangelist. All expenses had been met by the previous offerings, and a surplus of $5,000 left in the joint treasury of the various church organizations. The business element of the city considered the entire outlay the best investment ever made for Pittsburg.

From Pittsburg the evangelist had gone to Sharon, Pa., and was in the midst of a campaign of equal power when the New York Evangelistic Committee announced that at its annual meeting, March 9, to open the season's tent and shop evangelistic meetings, "Billy" Sunday would make the principal address. The appearance of the famous speaker at the inaugurating of this important work was looked forward to as the greatest evangelistic event in New York in a quarter of a century.

He prefers to be called
BILLY SUNDAY

Thousands, some being men and women intimately connected with the work of the Evangelistic Campaign and others prominent in the church and business world, found themselves unable to enter Carnegie Hall. By a quarter past seven, an exceptionally early hour for New York audiences, the auditorium, which seats about 2,400, was two-thirds filled, and the entrances were jammed by a multitude too immense for the police on duty to handle. It was necessary to close the doors and send for police reserves in order to manage the throngs and admit only those holding tickets. Great confusion and some approach to rioting resulted, and those who finally got into the hall until it was crowded to its capacity and the Fire Department closed the doors, obtained the privilege only by battling for it.

The disappointed throngs outside the building massed on the steps across the wide entrance to the hall and filled the sidewalk in front of the building and most of the roadway and opposite sidewalk, a mere lane being kept for automobiles. Detached groups hurried to the rear entrance, where a crowd was also waiting, and from door to door leading to the various smaller auditoriums in the building, hoping thereby to gain an entrance to the main hall. The crowds in front waiting for a chance to force a way through the doors, passed part of the time in singing hymns, but when all hope of gaining admittance was over they gradually dispersed, many going to the Calvary Baptist Church near by, where a huge overflow meeting was in progress. An eminent churchman who had hoped to be in the audience stood on the outskirts of the crowd watching the efforts made by the police to preserve order, and declared this to be the most remarkable and in some respects inspiring exhibition in connection with a religious meeting that he had ever witnessed. It represented to his mind the strong undercurrent of desire throughout the city for the sound of a plain Gospel. The audience of well-dressed men and women packed in the brilliantly lighted hall was not made up of curiosity seekers. Almost every person present desired to find in "Billy" Sunday an evangelist who could bring New York to its knees; for New York has long been waiting to see and hear the evangelist whose remarkable success in various towns and cities has caused it to be said of him that he is the greatest moral force in the world to-day.

An air of intense expectancy prevailed. On the platform behind the speakers a chorus of five hundred drawn from the choirs of the city churches was massed in tiers to support Mr. Sunday's partner, Homer Rodeheaver, trombonist, in leading the singing. The song service preceding the address and entered into whole-heartedly by the audience was beautiful. The song "If Your Heart Is Right" was especially popular. After preliminary remarks and an introduction, Mr. Sunday at last began his first public address to a New York audience.

The evangelist is of medium height, squarely built, with strong-cut, smooth-shaven face, and looking fifteen years younger than his age of fifty-one. He is constantly in action while speaking, often gesticulating with violence and with a decided resemblance to the motions of a baseball player. "He spoke of God, Jesus and the apostles as men speak of acquaintances they have just left around the corner. As 'Billy' talked on these things they did not seem irreverent," states one paper. He was apt to depict the characters he brought into his remarks by his postures. In using the event of the crucifixion as a topic the evangelist threw himself upon the floor of the platform, and, looking over the edge into the orchestra seat, called down as though from heaven to the Christ upon the cross. The audience was prepared to hear many unconventional things and to have the vernacular of the street freely strewn through the address. In this they were not disappointed; nor were they disappointed to find that the speaker by no means confined himself to the language of baseball or of the street gamin. His delight in points that provoked laughter was contagious, and his intense feeling in driving home some truth by a pathetic illustration moved the audience to tears.

The evangelist chose the incident of the Lord's Supper as given in Matt. 26 for his subject, and the words: "Lord, is it I?" for his text. His free translation was startling to many. "Jesus was on to Judas," he asserted confidently. "He knew what that old Jew was up to, and when every apostle asked 'Lord, is it I?' Jesus said, 'I will hand my sop to the fellow who is going to do me,' and he poked his sop right into old Judas's face."

"I believe in Lent," he declared at another place in the address, "but we ought to keep it three hundred and sixty-five days. If we can do it forty days we can do it for the rest of the time." His quick transition from a familiar handling of Scriptural incidents to such clear-cut statements was frequent. His discourse was directed chiefly at slothfulness in church members. "If there weren't churches in this city, there would not be a decent man or woman alive here in six months, and your real estate would not be worth twenty-five cents on the dollar. You had better keep your churches and make them real churches, not social clubs," was his advice. His denunciations of what he

Continued on next page

GOING TO THE OUTDOOR SCHOOL

IN THE STIMULATING OUTER AIR

GOING TO MAKE UP THEIR BEDS

AN AFTERNOON NAP

MADE possible by a bequest from the late Phœbe Anna Thorne, the scientific experiment in open-air education begun lately at Bryn Mawr College is progressing satisfactorily. The school, which was briefly described in a recent issue of THE CHRISTIAN HERALD, has been named "The First Temple of the Superwoman." The scholars are fifteen girls of about ten years of age. As the bequest amounts to $150,000, there is plenty of means for increasing the number of girls who are being trained to be the "superwomen" of the future. The present building is only the beginning of a number of similar structures soon to be erected. The fifteen girls have begun a course which is to extend over a period of seven years, when it is expected that the scientific open-air training will have fitted them for the college course in a far better way than the confined class-room education would have done. The "Temple" is a one-story structure that is mostly windows. It is erected on an eminence near the picturesque buildings of Bryn Mawr College proper. In wet weather the windows can be closed; but whenever the days are fine the school is conducted in a room that is practically the open air.

The unique methods employed at this school include the garbing of the children in all-wool suits of Eskimo pattern, so that even in the depth of winter the studies can be carried on in the open. After the school session in the morning the girls are served with a luncheon at eleven o'clock. After this meal, there are games and frolics on the lawn; and when these exercises have tired the children to the sleeping point, they are permitted to take a nap. Cots are provided for their use, and each girl is expected to carry her little bed to the sleeping-place on the lawn, set it up, arrange the bedding and then climb in and go to sleep, or at least keep quite quiet and rest. Class work is resumed after the noon lunch, which includes meat, vegetables and dessert; and after that, the little girls go to the athletic field for games and diversion. The school hours are from nine to three.

The cost of training the children is $100 for the first year, increasing $10 each year to the maximum of $170 in the last or seventh year. These charges comprise everything: lunches, gymnasium suits, etc. The best graduate of the school will win a scholarship of $2,100 that will practically pay her expenses through college. Besides the usual school routine, the girls will be taught to swim, skate, play hockey, tennis, cricket and baseball, and to ride horseback.

One notable feature of the course at the school will be the plastic exercises in which instruction will be given by Placidio de Montollu. The children will be taught to walk musically, to tap their hands and feet rhythmically, and to apply the musical interpretation of their own movements. They will be first taught time by movements of the arm, and time values, or note duration, by movements of the feet and body, until after a few years of training they will be able to express rhythmically, by movement and gesture, music played on the piano, and to sing from note with an accurate sense of pitch. In the floor especially prepared for these musical exercises, the children are to be barefooted.

English history and geography are taught together as closely related parts of the same subject. The children are taught to enunciate correctly and to read clearly and intelligently. Mathematics and drawing are also taught, and the study of air, earth and water is illustrated by various scientific toys to make clear the fundamental conceptions of physics.

French is taught by a combination of the Montessori and phonetic methods. Reading, writing and speaking are taught at the same time. Latin will be begun by the same method in the second year and Greek and German in the fourth.

Two women experts in the work of instructing children are in charge. They are Dr. Kate Gordon of Vassar and Chicago University, and Dr. Mathilde Castro of the University of Chicago, and formerly assistant professor of philosophy in Vassar. Professor James H. Leuba and Associate Professor Clarence Errol Feree, of the department of psychology, will assist. The experiment is being watched by educators and scientists, and may lead to a revolution in school systems.

The girls are absorbed in the thorough good time they are having. They do not throw aside their books and romp away from the school with a whoop of pleasure, as the scholar in the ordinary school is wont to do. From the nine o'clock bell to the three o'clock signal for a cessation of studies school is a source of cumulative enjoyment. Clad in their quaint costume they defy the cold and breathe pure fresh air all day, instead of the overheated, enervating atmosphere of the average class-room. No study is prolonged to the point of tiresomeness. The frolics in the snow give zest to their studies and there is never a monotonous moment.

H. D. JONES.

NEW YORK HEARS BILLY SUNDAY

Continued from preceding page

dynamite and barb-wire," a charge with which, he stated, he never fails to make the devil scurry to cover.

Mr. Stephen Baker, chairman of the evangelistic committee, presided at the meeting. So great was the interest to see and hear Mr. Sunday that 50,000 applications, it was said, were received for tickets. The most prominent Christian leaders of the city were among those present, and the audience as a whole was representative of the religious part of the community. A business man, leader in evangelistic work in the city, declared that the speaker had uttered exactly the right word to New York, and expressed the strong hope that Evangelist Sunday would conduct a campaign in this city. Others were similarly impressed, though scoffers were to be found.

Enthusiasts discussed the meeting in groups aboard cars and suburban trains on their way home. The significance of such a great outpouring of people to hear an evangelist had impressed itself upon almost every one. The conviction seemed to have taken hold of the thoughtful portion of the audience who heard the speaker that, as he himself put it, "If people would only stand up and profess Christ and say, 'Thy will, not my will, be done,' hell would be for rent and the devil would be in the hospital by the Fourth of July. But the modern church is too close to the sins of the world, and there isn't enough spiritual power in a tango dancer to cast out a devil the size of a peanut. The church, our mother, is sick, and we massage her so mildly that she rather enjoys being an invalid."

* * *

As the opening event in the new year of the New York Evangelistic Committee the meeting has attracted wide attention to the important work conducted by that organization. This rally begins the tenth campaign of the committee, which has gradually extended its work from the original period of the three summer months, until it is now described as an "all-the-year-round proposition." During the winter its particular work is to send lay preachers to hold special meetings in churches, where assistance is needed. Each spring an evangelistic institute is held for the training of young people in personal work. This year the sessions of the institute are scheduled for the last week in April and the first week in May. During the first week the meetings are to be held in different churches of the Christian Endeavor and Epworth League districts; during the second week, these societies and the Brotherhoods will unite in one center.

THE CITY OF PAUL'S CHILDHOOD

A NEW SERIES OF TRAVELS IN PAULINE LANDS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

BEHOLD MY NECKLACE

A SCORNFUL CAMEL

ANYTHING that bears on the life of the great apostle, any influence which helped to form his character and make him pre-eminently the Christian leader of all the ages, is of peculiar interest to all those who in later ages, like Paul, are the followers of the Nazarene; so we must linger a little longer in his native city, the city where he spent not only the first twelve years of his life, but to which he returned, in all probability, from Jerusalem in his early manhood, and which he visited more than once in later days.

From its earliest days Tarsus seems to have been a cosmopolitan town. The Greek element, under the Seleucid dynasty, was always strong, and brought with it much of art and learning. In later years the Romans exercised lordship over the city and ruled, as usual, with a strong and mighty hand. It is true that in the time of the Roman re-

ublic things were at loose ends. But when the monarchical party conquered, ıough the city was benefited by the stronger rule then introduced, it fell for a me under a régime which has been aptly compared to the worst days of ammany in New York City.

This was under the leadership of a certain Boethos, the Boss Tweed of his ay, whom Strabo calls "a bad poet and a bad citizen." To be sure, Boss Tweed as never accused of writing poetry, but in the art of corrupting the politics of city he seems to have taken a lesson from Boethos of old. This corrupt boss f the olden times obtained the favor of Mark Antony by writing some verses hich Strabo thought as bad as his olitics, in which he celebrated the attle of Philippi. This evil state of ffairs was at its height about thirty ears before Paul was born, but un-er the influence of the great phi-osopher Athenodorus, things had reatly improved in Tarsus before hat little lad saw the light, whose ame was destined to outshine that of ne good men and bad men who, rom time to time, had made Tarsus eir home. The influence of Atheno-orus in Tarsus was so overmaster-ıg in its politics, its morals and its terature, that, though nothing is aid about him in the Scriptures, the haracter of the young Paul must ave been influenced by his pure and oble life.

He acquired a peculiar influence, nd that for good, over the emperor æsar Augustus. He was a friend nd mentor of Cicero, who consulted im when writing some of his im-ıortal treatises. He is quoted by eneca with admiration, one of the entences quoted being, "So live with ien as if God saw you; so speak ith God as if men were listening." n another occasion, in his old age, e is said to have given as his last ord of advice to Cæsar, whom he as about to leave, "When you are ngry, Cæsar, say nothing and do nothing until you have repeated to yourself ne letters of the alphabet." It has been suggested, and not without reason, hat, though this greatest pagan citizen of Tarsus died when Paul was a small hild, yet his memory and his sayings so pervaded the community that they ıust have influenced the apostle in his writings, since we see not a few resem-lances in them to the passages quoted by Seneca from Athenodorus. The hilosopher was also the great man of the University of Tarsus, which in aul's time, like the city itself, was no mean institution.

It is not altogether impossible that Paul himself in his young manhood, after itting for years at the feet of Gamaliel, the great Jewish teacher, may have ectured in the University of Tarsus, for the universities in those days were rganized in so loose a way that almost any one whom the students wished to ear, and who could attract an audience, could be heard there. By the fame of arsus and its university many philosophers and poets were attracted to the ty, like Antipater, Artemidorus and Diodorus. As I mention their names, we ealize how absolutely the great men of that time have been forgotten, how ust-covered are their memories and their works; and yet the little Jew who as brought up as a tent-maker, and who plied his needle throughout all his fe, that he might be "chargeable to no man," has won a deathless fame, a fame hich grows brighter and brighter with every succeeding century.

In Paul's own time, Strabo, a famous Latin author, was studying in the uni-ersity, as well as Apollonius the philosopher and Aratus the poet, from whom aul quoted in his famous speech at Athens. To record all the great people of arsus would be impossible, but it is interesting to remember that three hun-red years before Paul's time Alexander the Great visited the city, and, rashly bathing in the icy waters of the Cydnus in the winter time, almost lost his life, shortly before he had conquered this wide world and began to sigh for others to conquer.

Robert Bird, in his interesting life of St. Paul, which he makes particularly vivid by reproducing the scenery and the customs of the past, tells us, and I doubt not with much truth, that when Paul lived in Tarsus the river Cydnus, which gushes forth from a deep cleft in the mountains to the north, "passed through fields of rich red earth for over twenty miles, receiving many little streams on its way to the sea. Small villages, white farms, and dark mud huts were scattered over the plain of pasture lands and fields of grain, hedged vineyards and fruit gardens, some protected with walls of mud and stone, others by dense prickly hedges. Tapering poplar trees, dark cypresses, mulberry, pomegranate, apple, cherry, silver olive, grew by the river side, or cast their shadows round the house doors, while tall shrubs marked the banks of the river water-courses, with branches woven together by the star-like flowers of the clematis, sweet honeysuckle and wild vines, and thus, although the son of a Jew, Paul lived far away from his own country among Greek manners and customs, but under Roman laws, in what would now be called an ancient university city, in a fruitful plain between the mountains and the seas."

This description of the early surroundings of St. Paul, though the author is indebted in part to his imagination, is doubtless correct in its main features.

BEDOUIN SMILING AND ARMED

A HEBREW PATRIARCH OF TO-DAY

But now what a change! During the hundreds of years of Turkish misrule many of the fertile fields have become barren. The loaded fruit trees have been cut down. The Cydnus has formed for itself a new channel, and the old harbor which was white with the sails of many nations is now an unhealthy morass.

When we think of the people of the city, the community which most interests us is the Jewish settlement, for, beyond a doubt, there was in Paul's time a Jewish colony of considerable size in Tarsus. Probably nearly two hundred years before Christ, a company of Jews was sent to Tarsus by Antiochus Ephiphanes when he re-founded the city. Among these Jews were the ancestors of Paul, whose father, or some remoter ancestor, when the Romans succeeded the Seleucid kings, had become a Roman citizen.

Antiochus attempted to force Greek costumes and customs upon the Jews, and not without considerable success. Gymnasia were built in which, according to the Greek fashion, the young athletes practiced naked, a custom of which the Jews strongly disapproved, as promoting immodesty and impurity. He also tried to compel the Jews as well as the other citizens to wear hats, and many young Jews fell in with the prevailing custom. This does not seem to us a heinous crime, but we must remember what Ramsay has so well said, that "the hat has always been and still is an abomination to the true Asiatic. It is still the mark of a European in a Mohammedan land. The uneducated Turks call a European a *Shapkali*, one with a hat. For Jews to wear the hat was to denationalize themselves."

Still, with all the evils that Hellenic customs may have brought in their train, the cosmopolitan character of the city undoubtedly widened Paul's vision, and made it more possible for him to become the apostle to the Gentiles.

The strong influence of the early surroundings of Paul upon his future life is seen when we remember that the Tarsians were celebrated for the extremely modest dress of their women, who were always deeply veiled when they went abroad. "As Tarsian ladies walked in the streets, you could not see any part either of their face or of their whole person, nor could they themselves see anything out of their path." In this respect they were different from the women of other cities which had been more thoroughly Hellenized. Those early impressions of Paul's childhood doubtless account in part for his strict rules as laid down to the Corinthians about the veiling of their women. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." In another place he says, "The woman ought to have authority upon her head." This should be translated, we are told, "The woman who has a veil on her head wears authority on her head." Being interpreted, this signifies that "in Oriental lands the veil is the power and the honor and dignity of the woman; with the veil on her head she can go anywhere

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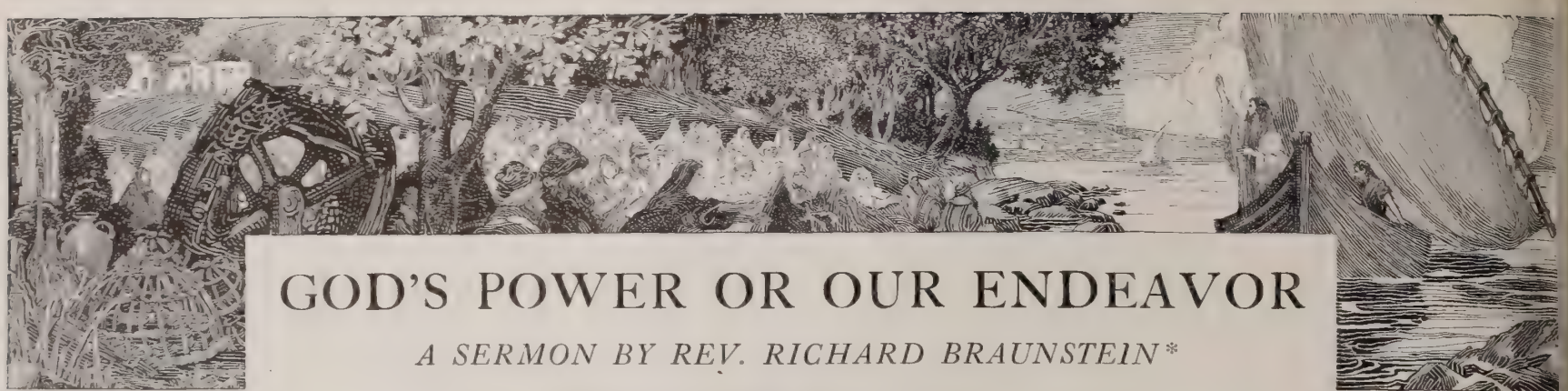


GOD'S POWER OR OUR ENDEAVOR

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT: "Put on the whole armor of God." Eph. 6: 11

DAVID, the shepherd lad, was preparing to do battle with Goliath, the giant warrior of the Philistines. We read that he tried on Saul's armor, but the war garment of the king did not fit him, so he "put it off." Instead, he went forth in the name of the Lord of hosts, and came out from battle a conqueror. Five smooth stones from the brook and his sling, coupled with his faith in God, was David's equipment. It was the best he had, and he used it. Any man's best and faith in God will gain a victory.

Putting off Saul's armor and putting on the whole armor of God is our present theme. This is the way in which we are to fight the good fight of faith. This is the way in which we are to do moral battle and contend for principles of righteousness and strive to win the kingdom of God. Not Saul's armor, but the armor of God.

God only asks that we do our best. That best may be a very little; our efforts may be but feeble. But if we dedicate them to the Master he will bless and multiply and distribute them. The loaves and fishes in the lad's lunch basket were not a sumptuous repast for the hungry multitude, but when the Master used them and distributed them to the waiting multitude they were more than enough.

How often do we hear men express a desire for the gifts of others! A certain minister of the Gospel went to hear a famous preacher. Returning, he was much discouraged. "If I could only preach like that man!" was his sigh. "I must get his books and read his sermons and try to catch his style!" This was but another example of David trying to wear Saul's armor. The truth of God, spoken in sincerity and from a heart on fire, will be winged by the Holy Spirit and fly swiftly to its mark. God will not suffer his word to be returned unto him void. He honors and blesses his servants everywhere, and the Gospel seeds sown in faith, even by stammering tongues, will find fertile soil and be the means of an abundant harvest. Paul may plant and Apollos may water, but it is God who gives the increase. We cannot use another man's logic, adopt another man's style, borrow another man's rhetoric, much less another man's zeal. Saul's armor will not fit David. But David's best, linked with God's power, will win a rich reward. So the Gospel of Jesus Christ makes all men eloquent. The first sermon ever preached was "We have found the Messiah." It was short, but it brought men to Jesus.

A New Motive Power

Every man and woman has some peculiar faculty of mind and characteristic of personality. God made them so. He can use them all. Tastes, affections, energies, all grow according to a natural law, which cannot be altered. As Luther Burbank takes some wayside vine and puts new blood into its branches, and causes it to bear a new kind of fruit—so man becomes a new creature in Christ Jesus and brings forth the fruit of the Spirit. But the natural, inherent qualities of the mind are not altered. The stream that used to turn the old mill wheel is dry. The steam engine has taken its place. But the old machinery, the old gearing has merely been given a new motive power. In the same way the engine of love to Jesus Christ must act upon and through the peculiar mental machinery of each converted sinner. So the Christian worker must work in his own way. He must fight the fight of faith with his own weapons, but side by side with him is God, holding, sustaining and strengthening him. The armor of God is secure. We who are working in the kingdom—whether we are pastors, Sunday school teachers, or leaders in one or another of the various departments of the energetics of the church, must learn this. What we need is more prayer and more faith—and to learn that the silent partner in all Christian endeavor is the Holy Spirit.

Very often in the preaching of our time we hear the phrase, "keep the fire burning on the family altar." Or this: "People do not pray in the homes as they used to." Perhaps this is not a universal state of affairs. It is true, however, that in many homes the fire of devotion has gone out. No inspiring Scripture are read for a vision for the day. No petition is made for grace and strength to bear the burdens of the long hours. No evening psalm of praise and thanksgiving for spared lives and daily bread received. The day's road is weary, and monotonous, and long. There are lurking temptations around each bend. Satan is ever watching for his prey. The journey from sunrise to sunset is not safe without God. The night is wearisome when he is not near. We hear many parents agree that they are remiss in their duty. Their excuse is that they have not the ability, the gift, the talent possessed by some others, in prayer and reading. They have not Saul's armor. The truth is that not Saul's armor, but the sword of the Spirit, and the armor of God will save our home life. God is not seeking our eloquent petitions, but our sincerity. It is no more difficult to read the sacred Book than it is to peruse the columns of our secular literature and the daily papers.

Telling the Good News

Another great lack in our church life to-day is personal work. There are countless men and women who have found Jesus Christ and are walking in the triumphant path of the Christian life. They are enjoying the fruits of surrendered hearts. They are the possessors of untold wealth, but they do not distribute their riches. They have good news to tell, but they do not publish it. They are holding back the medicine that will heal the sick. They are keeping the light of the world under a bushel. They are supposed to be the salt of the earth, but they are not savory. The world is thirsty, but they are covering up the well. The world is hungry, but the bread of life is not distributed. The world is heavy-hearted and bearing burdens. The world is restless in its gropings for peace, and it is searching for the truth. Men and women come to us and to our churches and they petition us with "Sirs, we would see Jesus!" The world sighs: "Oh that I knew where I might find him!" The Scriptural injunction is "When thou art converted, strengthen thy brethren."

It is not that we do not desire to do anything. Very often we hear earnest people saying: "Oh, if I could only do something!" The exhortation in Revelation is: "Let him that heareth say, Come!" It is not a difficult matter to invite a neighbor to the prayer meeting or to the preaching service. Men and women are waiting for the invitation. They seek an expression of our interest. They want us to tell them that we are interested in them. They are asking us what our church and its message have to offer. Some are even asking: "Can any good come out of Nazareth?" O men and women, you who have found the Christ, tell them to come and see!

Finding Souls for Christ

The first chapter of John has been called the "Finder's chapter." John found Jesus, Jesus found Philip, Philip found Nathanael and Andrew found Peter—and no sooner had Andrew found Christ than he went and told his brother. This is how the Christian Church began. Two men—and each found his brother. Two and two make four. The great work of Jesus was not primarily preaching and teaching and working wonders. It was a work of finding men, fitting men, calling men one by one. That is our business. We are to go and find our brethren. "God's pathway," says a recent writer, "to one heart is through another heart. It is the private soldier that wins the battle. We are the wire for the transmission of the current." Science instructs us that every atom in the universe acts on every other atom, but only by acting on the atom nearest. Paul says: "Unto the Jews became I a Jew, that I might gain the Jews; I am become all things to all men that I may by all means save some."

Christians will do well to read that classic sermon of Horace Bushnell's on "Individual Influence." The world is waiting for us to give it the key so that it may sing the doxology of the redeemed. It is looking for the path that leads to the Father's house. We are to be the pathfinders. The reply of the missionary who was asked the best way of reaching the full-blooded Indian, went to the matter's root. He said: "Send after them a full-blood Christian." We may not have the peculiar faculti for soul-winning possessed by some of the gre evangelists we read about. Whatever their peculi faculties and methods or talents, we could not u them, however much we might desire to do so. The was a motive power, however, that set those fa ulties at work, and gave those talents we admire much an impetus. That motive power was a hea on fire with the constraining love of Jesus Chri and a definite religious experience. They had marvelous story to tell of regenerated lives and si forgiven, hearts cleansed and souls filled wi peace. Not Saul's armor, but God's. The smoo stones from the rushing torrent of your love f your neighbor, the sling of an abounding faith God's power to save—and the Goliath in the hea of sinning men and women will be slain!

If you cannot cross the ocean and the heathen lands explo
You can find the heathen, you can find them at your door;
If you cannot speak like angels, if you cannot preach like Pa
You can tell the love of Jesus, you can say he died for all.

We are told that Jesus erected three monumen to humble service, namely: A cup of cold water, widow's two mites and the gift of spikenard whi the woman brought to him. In each instance w have an illustration of somebody's best—"she hat done what she could." In the kingdom of God w can all do something. In the energetics of the fait there is no room for ciphers.

There are hidden possibilities in every soul. Jesu had surpassing confidence in the qualities of ord nary folks. He trusted the common man uncon monly. He saw the errors, but he also saw th humble expressions and efforts of human sou seeking a way to serve him. Our stammerin speech, our limited capacity, the feeble outpouring of our hearts, he blesses each endeavor. Throug contact with him we find full expression. H touches the common chord, and lo, there pours fort a strain of music, and life becomes a symphon filled with harmony. There are many things w need. What we most need he gives. He makes th impossible possible. The man with the withere hand hears and obeys: "Stretch forth thine hand.

Doing Our Best Where We Are

We often sigh for a larger opportunity for se vice. We want a larger school in which to teach, larger church in which to preach, and a larger fiel in which to exercise our ability for usefulness. Go wants us where we are because he can use us in tha particular place. Location matters very little. Th important thing that matters most is *what we ar* We can be leaders in our own community, if nc leaders we can *do what we can do.* Professor Davi Smith writing to young pastors in the *Britis Weekly* said: "Never let your surroundings se your standards. Put your heart and soul int every sermon. Study as diligently for fifty peasant in the little sanctuary of a poor hamlet as for thronging multitude in a cathedral. Prepare an preach your sermons as 'unto him.' Remembe always that the King is in the audience." This i good counsel for everybody. Let us not despis the commonplace. The commonplace tasks an daily rounds, the routine and duty, include th essentials of life. Where we are, there is God t bless. The King is a witness of our endeavor.

The Spirit of God working through you wil transmute the base metal of your life into pur gold, and you shall work miracles. The world wil be glad because you have passed down its dust lanes. Equipped with holy vesture, you will sla the Goliaths of human woe, and leave behind yo psalms of praise and thanksgiving. In your dail walks men will witness the power of the Infinite Your consecrated efforts shall make the desert plac of your community a bower of roses. All thing shall become new, your school, your church, you social life, because you are filled with the Spirit o God.

The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
But dark were the world and sad our lot,
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

Pastor M. E. Church, Otsdendge, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, March 29. Matthew 13: 45, 46. *"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."* Again, there is a "finding" in the kingdom of God that has been preceded by previous unrest and anxious search. Here is a merchantman engaged in the pearl-trade. He has secured a goodly number of pearls, but they do not satisfy him. They are not what he wants. Every age has known seekers after the highest, the best, the noblest. Men have searched far and wide for the truth that would still the longing of a heart that had, ah! so often, been disappointed by the gems of literature, the jewels of the art gallery, the pearls of song and music. To many all these delights have proven glittering gewgaws of this world's vanity. They attract for a while, but they afford no lasting delights. Men tire of them, and begin to look about aimlessly for something better. Not that they have any clear idea of what they want; for that would mean that they had already found it in their mind. There is no such thing as a natural longing for Christ in the unregenerate. It is mere discontent, dissatisfaction with their present condition, that fills them, and this state of mind divine grace appropriates and leads the person to the pearl of great price, the matchless beauty of Christ and that righteousness which comes by his grace to those who believe in him. To obtain that is worth any sacrifice. Even if it should cost the purchaser his rank in the world of letters, science, art, commerce, he is glad to part with what he had in view of what he is getting.

MONDAY, March 30. Matthew 13: 47-50. *"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world."* This parable carries us forward to the hour of consummation that is coming for the kingdom of God. It reinforces in a way the parable of the tares among the wheat. As yet, the fishermen of Christ are plying their nets in every sea and lake and river and brook of humanity, catching souls of men with the gracious invitation of the Gospel. As yet, the grace of God which makes all things new offers to change the natural perverseness of every hearer of the Gospel, and transform even bad into good fish. But the days of the kingdom are numbered. This is the lesson of the parable. A day of sifting and separation will come as surely as there are now days of casting and drawing in the net. The just will be winnowed from the chaff of the wicked; the hypocrite and the time-believer will be cast out from the company of the sincere believers, and will have his hypocrisy and hardness of heart while he was outwardly under the influences of converting and sanctifying grace visited upon him in the despair of the eternally lost. God keep us from such a fate! Now is the accepted time; now is the day of grace for you!

TUESDAY, March 31. Matthew 13: 51, 52. *"Have ye understood all these things? Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."* This question of Jesus is addressed to us just as it was to the disciples two thousand years ago. Our heavenly Scribe has laid before us in striking, often startling, imagery the affairs of his kingdom. He has, as it were, pressed all nature and the secular pursuits of men into service, to illustrate to our dull and sluggish understanding the greatest and most blessed truths with which our mind can deal. Have we grasped his meaning? Have we rejoiced at his instruction? Have we thanked him for the light that his beautiful parables have thrown on matters that vitally concern us and his entire church? God grant that from all of us there may come a cheerful, ringing "Yea, Lord!" in reply! Another lesson we may take away from our meditations on these parables. This parable-method of teaching is a tried method. Many who have been "scribes instructed unto the kingdom" have adopted it after Christ, and have ministered unto the people of their time and place heaven's golden apples in earth's silver baskets. For that, says Solomon, is what a word fitly spoken is like. We who are stewards of the mysteries of God should make it very easy for men to understand us as Christ made it easy for men to understand him.

WEDNESDAY, April 1. Luke 9: 58. *"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."* This is the answer which Jesus gave to an applicant for discipleship, who had probably been attracted by the parables of Jesus. The answer is repelling. How does this action of the Lord harmonize with his own declaration: "Him that cometh to me I will in no wise cast out"? Jesus desires that the act by which men unite with him, with the company of his believers, be intelligently taken. He does not want to gain followers under false pretenses. He wants every disciple to count the costs of consistent allegiance to Christ. He has nothing to offer men in a worldly way. And though he could draw upon inexhaustible resources of wealth, he would not bribe any one with such means to become his follower, for such followers would not love him but the things which they got or expected from him. The life of Jesus must be spent in the humblest kind of service. In order the better to execute his mission, he has discarded all glory. Like master, like servant. Whoever shrinks from discipleship on these terms had better stay out of Jesus' company; for he would be sadly disappointed. This remark of Jesus states what his followers must be ready to take upon themselves. It does not forbid them to own houses and estates in this world. However, if their discipleship makes it necessary for them to forsake all these things, they must be ready to do so. We remember in this connection the lesson which Paul points in II Cor. 8: 9 by means of the poverty of Jesus.

THURSDAY, April 2. Luke 9: 59, 60. *"Follow me. Let the dead bury their dead: but go thou and preach the kingdom of God."* Here is one whom Jesus himself invited to discipleship, but who was not willing to sacrifice every other relationship to the requirements of his membership in the society of Christ. He is a cautious, calculating person, and his excuse sounds quite plausible and seems to do honor to his filial devotion. In his reply to this person Jesus does not cancel the commandment which he himself issued: "Honor thy father and thy mother"; but he implies that the service to be rendered to his parent's corpse would be rendered by more congenial people, and that this service would be connected with many circumstances unfavorable to his discipleship: the legal time of mourning, the disposition of his father's estate, etc. While engaged in these things he might forget the summons of his living Master and lose the privilege of discipleship entirely. "Some," remarks Luther, "pretend good works which they must do and which keep them from following Jesus and believing in him. But Christ declares such works dead and futile works." In the days of the martyrs this command of the Lord often had to be obeyed literally. In our own more peaceful times secular duties apparently as imperative as that of burying a dead father may be suggested to us as reasons, or excuses, why we cannot follow Jesus just at the time or to the extent we are asked. Let us on such occasions search our motives, and we will find that the Lord here has spoken with excellent wisdom though with seeming harshness.

FRIDAY, April 3. Luke 9: 62. *"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."* These words are in reply to a third applicant, in whose request for discipleship there is a tragic note. He wants to take formal leave of his family. He must cut tender family ties. He may never come back to the dear folks at home any more. He is overwhelmed with the sadness of the occasion. It is likely that there will be little joy for him in the new relation into which he is about to enter. This accounts for the rather curt reply of the Lord to this would-be disciple. The man's affections still center in his old associations. Those associations will again assert themselves and draw the man's attention away from the work which the Master may assign him. Like the dreaming plowman who stalks his furrows with his thoughts anywhere but on his work, this person will do slovenly work. This triple episode at the end of Luke 9 is a practical reminder to every one who calls himself a disciple to examine his standing with the Lord. If we have not heretofore surrendered ourselves wholly to the Lord at all hazards, if with Lot's wife we have wistfully looked back upon what we must renounce, if we have dallied with the affairs of the kingdom, we are in great spiritual danger. It may be said to us: You are not fit for the kingdom of God. The Master can dispense, and does dispense, with every half-hearted follower, as Gideon dispensed with the greater part of his warriors.

SATURDAY, April 4. Mark 4: 35. *"Let us pass over unto the other side."* Like many of the recorded utterances of the Lord this one too seems so utterly commonplace that we wonder why the Evangelist had to register this remark. Well, if it seems a perfectly natural remark, it affords a glimpse of the perfectly natural and thoroughly human conversation of the Son of God among the sons of men. But when the connection is examined, the remark is seen to contain a good deal of meaning. The sermon of the parables was over. It was getting late. The Lord had done a full day's work. Retirement and rest seemed to be in order now, also for those who had listened to him. The Lord is about to take a rest, but he asks some labor yet from his disciples. He wants to be taken across the lake. No special preparations are made for the journey. Presently they are off, and a pleasant journey seems before them. The Master retires to the rear of the ship and is soon asleep. The crew may have gathered at the other end and in subdued whispers gone over the events of the day. It is a little idyl, this scene on the Galilean Sea after the day of the parables. It may be classed with the brief moments of rest which God vouchsafes his children amid the duties of their calling, when they retire to meditate upon the great things which they have witnessed. And the words at the head of the meditation may also remind us of the great rest which comes to the disciple who finally and completely "passes over unto the other side." "May there be no moaning at the bar, when I put out to sea." If only Jesus is in the boat, then all is well.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

An Opportunity for Service

THE CHRISTIAN HERALD is frequently in receipt of letters from poor pastors, missionaries and others engaged in the Lord's work in districts where there is ample need of such service, but very little money. It is surprising how some of these earnest workers in the Master's vineyard struggle along, patiently and faithfully, year after year, on incomes which are precarious at best and which at no time are sufficient to afford more than a bare living. They write to us asking whether some good Christian who is blessed with means would not be willing to spare enough to send them a presentation subscription of THE CHRISTIAN HERALD for a year. We have a number of such applications now on our list, and would be pleased to have the co-operation of any of our readers who desire to help them in this way. THE CHRISTIAN HERALD will put all subscriptions of this class at a specially low rate. This is an attractive field for doing real Gospel service. A dollar will give THE CHRISTIAN HERALD for a whole year to any poor pastor or home missionary on this continent, and it will assure the hearty gratitude of the recipient for the donor's kindness.

WHERE THE TORRENT PASSED THROUGH A TOWN

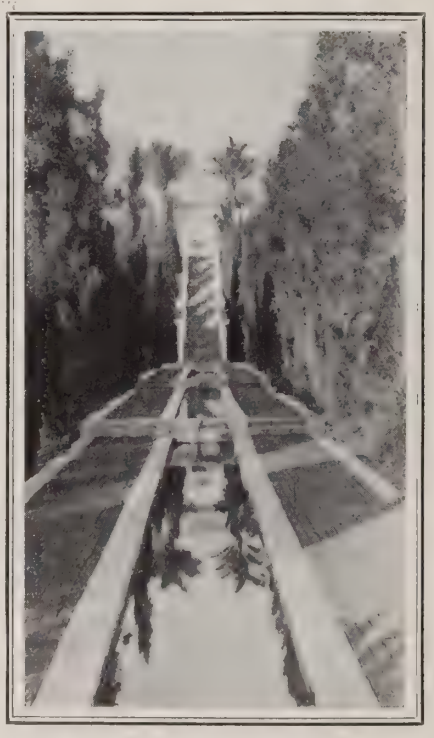
AN AUTOMOBILE HIGHWAY AFTER THE FLOOD

THE CALIFORNIA FLOOD

SUNDAY, January 25, 1914, will long be remembered in the old Mission town of Santa Barbara, beautiful for location, the sea on one side and towering mountains on the other. On this date the greatest storm of its history passed over it, and terrible havoc was wrought. For a few days the place was practically cut off from the world, all telegraph and telephone wires being prostrate and train schedules annulled. Many felt uneasiness Sunday evening, but were totally unprepared for the devastation which met the eyes on the following Monday. The rains had begun on Friday.

In place of Beautiful Oak Park (which was a marvel in its magnificence of live oaks), was a vast lake of muck, sand and rocks. Through streets deep cañons and chasms had been cut, and buildings overturned and carried down the stream. For miles along the boulevard were strewn tree-trunks, household furniture, asphalt and other wreckage, cast there by the tide. In the beautiful suburb of Montecito, Old Town was swept away. A Spanish-speaking woman describes her experience thus in broken English: "The water burst in my house and before I could know to act it was up to my waist. I pick up my little girl with one arm, because the other was broken and tied, and carry her to a place high up from the water. Then I go back for my littlest boy and take him across, but once I fall. Again I go back for the other boy; he must hold tight around my neck or he fall; something pull my dress, I look down; it was my little dog. I gather him in my apron and hold it with my teeth. I stumble and think maybe I will be carried away. When I see Victor, my fourteen-year-old boy, fall and I cannot help him. I think if he drown I feel like shot myself, but two men run and pick him up; then I see no more, but soon remember that my husband and my oldest boy, Solomon, are in the storm some place and maybe in danger. In five minutes my house all gone and now in its place is a rock-pile. To-day my little boy say: "Mother, I think yesterday, if you and Victor drown, I, too, will throw myself in the water."

Some houses were turned on end and partially hidden by the trunks of great trees, while a raging torrent swept through the street. Great boulders, hundreds of them, some eight feet in diameter, filled gulches where the day before was a paved road or a lawn. Waterpipes were twisted around the trunks of trees. It is said that boulders, three tons in weight, floated down the streams as pebbles. Furniture was strewn everywhere. The bodies of eight horses were found in the indiscriminate wreckage.



A WONDER SPOT
IN BEAUTIFUL MONTECITO

It will probably take years to repair Mountain Drive and Rock-Riven Roa two noted automobile highways, now seamed with gorges and choked with rock

The most tragic feature of the great disaster was the death of the presider of the Chamber of Commerce, Mr. Louis Jones, and his wife. They were a the Country Club when a message reached them that their house was i danger. Meanwhile, Dr. Parks, a friend of the family, thinking that the Jon home might be in danger, had gone over and taken the four children and th servants to his own house. He then took up the receiver to telephone the fathe and mother that he had their children in safety, when th telephone became dead in his hands. Had the wire he a moment longer two lives might have been spared. N knowing that their children were safe, the anxiou parents started home in their automobile. They soo found that they must abandon this vehicle. Walkin back to a hotel, they borrowed a lantern, intending walk home. Friends implored them to remain, but the met all entreaties with the firm answer: "Our childre are in danger; we must go."

How they met their death is not definitely known; it supposed that the bridge over Hot Springs River gav way while they were crossing it. Mr. Jones's body wa hurled against a tree-trunk. The following morning was found, and a little way from it lay a lady's ve Three fingers pointing upward through the drifted sar revealed where the body of Mrs. Jones lay.

Not far from where the bodies of these heroic paren were found was a line of wreckage deposited by violen turbulent streams when the bridges gave way. Insic of this was a second line of wagons and automobiles he fast by the mud and sand and other débris.

A forest ranger, who was stationed where he could s the flood form, believes it was caused not so much l cloud-bursts as by the continued rains that loosene slides at the head of every gulch and arroyo. The masses of débris were washed into the creek-beds, sto ping up the channels, forming dams. The abnormal rai fall filled these accidental reservoirs until the weight the water was too great for the walls of débris to ho back. One after another they broke, sending dow through every channel seething torrents to swell th larger waterways.

This explanation is corroborated by county surveyo and supervisors. As a preventive they would have all th creek channels closely watched and always kept clear trees, logs and general débris. ROSE N. CUNNINGHAM.

THE LIGHT SHINING IN DARKNESS

THOUGHTS SUGGESTED BY THE OPENING OF THE NEW ITALIAN EVANGELICAL CHURCH IN ROME

BY REV. ALEXANDER ROBERTSON, D.D., VENICE

THROUGH the munificence of the late Mr. Stewart Kennedy and of Mrs. Kennedy, of New York, a magnificent evangelical church, in connection with the Waldensians, has been opened in Rome. The symbol of that church is a burning candle with the motto, *Lux lucet in tenebris*, and truly in Italy "the light is shining in the darkness"; truly in Italy "the darkness is passing and the true light now shineth."

How great a change has taken place in Rome during the last half century! It is almost impossible for travelers in Rome to realize that but little more than fifty years ago there was no kingdom of Italy. Up till March, 1861, Italy was what Prince Metternich described it, "a geographical expression," and the idea of Rome becoming its capital was considered "an enthusiast's dream." Yet on March 14, 1861, on the motion of Count Cavour, the kingdom of Italy was created, and on March 21, on the initiative of Cavour, Rome was declared its capital, to become so in reality on September 20, 1870, when the temporal power of the Pope was overthrown, never again to be restored.

It is also difficult for travelers to realize the change that has come over Italy since then. During these few years she has gone from idleness to industry, from ignorance to knowledge, from poverty to wealth, from crime to virtue, from darkness to light, from death to life. But in this paper I wish to confine myself to Rome, and say a few things in regard to it, suggested by the erection of a new evangelical Italian church in connection with the Waldensians.

Up to 1870 there was no evangelical church in Rome. Pope Pius IX declared he never would allow such a thing to be erected in the city, and he kept his word. There were no Bibles either. Travelers arriving at the Rome railway station were met by the agents of the priests, who ransacked their luggage, taking possession of Bibles and Testaments, of books and newspapers, which they sa would be restored to the travelers when they le the city. There was no Bible in the Vatican. Wh Dr. Döllinger asked for one when discussing t Pope's infallibility, none could be given him, and last one was procured from the Prussian Legatio Up to 1870 evangelical Italians were liable to apprehended, imprisoned, and put to death. English service was held in a building outside t walls, and on Sundays papal spies were there to s who entered it, and if any Italians did so, to appr hend them. When Gavazzi entered Rome on Se tember 20, with the Italian troops, he went at on to the Pope's prisons in Castle Angelo and the he tells us, he found human bones and hair bei consumed by quicklime, evidently those of rece papal victims. Then there was no security life and property; no sanitation; no lighting the streets at night; the death-rate was fifty p

Continued on page 305

A THOUSAND LIVES FOR CHRIST

IT IS not chance that places a thousand homeless Chinese children within the reach of Christianizing influence through THE CHRISTIAN HERALD: it is Providence. God, who knows the hearts of all men, has entrusted these helpless, homeless lives in a foreign land to the tender pity of the CHRISTIAN HERALD Family. In his wisdom he has laid this burden, as it were, upon our doorstep. He knows that we, as a family, have enough and to spare. He knows what hearts among us will respond to this request from him that we suffer these little ones—saved from heathendom by their very helplessness—to come to him. And he knows far better than we can even guess what a power in the spreading of the Gospel these thousand Chinese boys and girls may become—if we "forbid them not."

The invitation to have some part in the care and education of this little army brought to us, not by their own will, but by the will of God, is to every reader of THE CHRISTIAN HERALD. You may send a dime; you may make up a dollar by penny gifts; you may send a self-denial gift of two dollars, or five, or twenty. And whatever you send will be spent wholly upon one or more of these 1,005 children now dependent for their every need upon us.

All the letters which bring gifts for this beautiful work reflect genuine interest in it.

"Enclosed is one dollar for the China Orphan Fund. It is a grand good object. Wish I felt able to send more, but hope every little helps the cause," writes "A friend who loves THE CHRISTIAN HERALD." But she loves Christ and would bring these little ones to him.

"The enclosed check for five dollars please use for the China Orphan Fund. May you receive many more until there is sufficient to carry on the good work is the prayer of the giver. E. M." This is a typical letter, and the prayer shows that God himself is behind these gifts.

Mr. and Mrs. J. B. N., of Iowa, writes: "Enclosed find a contribution to the China Orphan Fund. The Lord bless them, and may they become earnest workers in the vineyard of the Lord."

That these little ones are upon the hearts of our readers is shown by such letters as this from M. J. H., Pennsylvania: "I have thought many times when I looked at the bright faces of your China Orphan children that I would like to have a hand in the work, but where was the money? There are always so many demands. The thought came to me to use the contents of my 'Thankful Box.' I brought it out and counted the money, and there was just one dollar. My mother and I started a thankful box and kept it up from year to year. It helped us to take more notice of our blessings. Since she has gone to her reward I have continued to keep it. I am happy to send the contents of the box to you to-day."

E. E. D., Knoxville, Tenn., in sending a gift of $2 for the Orphan Fund, writes: "I am very much interested in the orphans and missionary work, and I hope this small gift may help a little." "May the Lord's blessing go with this," is the prayer of Mrs. A. J. C., of Clinton, N. C., who sends $1 to the fund, while E. J. C., of Chariton, Iowa, who encloses $5, writes in a similar spirit of enthusiasm. Address China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

NONE OF THESE MOTHERLESS LADS WORTH SAVING?

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

ammond, Mr. & Mrs. Wm.	$10.00	Kirk, W. R.	2.00	Bergan, Ida	1.00	Maught, Lucy	1.00	Watson, D. S.	2.00	Gerould, Mary E.	2.00
rane, Nelson H.	6.00	Johnson, Mrs. F.	1.00	Amundson, Olda	1.00	A Christian Worker	1.00	Byers, Mrs. W. E.	1.00	Marshall, Sarah	15.00
etrick, Flora B.	2.00	Watson, Elizabeth	1.00	Prim, Mrs. Dora	1.00	Ward, Mrs. I. F.	2.00	Denman, John M.	1.00	Oppedahl, M. M.	1.00
. E. M.	50.00	Burnham, Mrs. A. G.	2.00	Hirt, Mrs. Elizabeth	3.00	Yale, Jennie M.	2.00	Beardsley, T. J.	1.00	Robinson, M. C.	1.50
ill, Mrs. Laura	1.00	Mr. and Mrs. P. Peterson	2.00	Hesse, Mr. Geo. F.	1.00	Davis, Edna Earle	2.00	Spensley, M. I.	2.00	F. M. and Mrs. Annie L. Walton and daughter	1.50
layton, Mrs. R. and daughter	2.00	Olsson, E. and A.	1.00	Nor, J. J.	5.00	Lewis, Mrs. E. E.	2.00	Cooper, Mrs. A. J.	1.00	Ford, Mrs. O. A.	5.00
		McMillan, Margaret	5.00	Hinman, C. J.	3.00	Snyder, Mrs. S. S.	1.00	Mrs. M. C. D.	1.00	Alexander, Mrs. N. M.	1.00
rown, DeWitt J.	1.90	Binzie, Wm.	5.00	Johnson, F. A.	2.00	Alford, Mrs. Kate	5.00	In His Name, Malcoln, Neb.	1.00	Holden, Anna L.	1.00
ockridge, D. E.	2.00	Gregory, Willis	1.00	Hardill, Mrs.	1.00	C. E. L.	25.00	Cain, C. J.	5.00	Slear, Clara M.	1.00
einhardt, R.	5.00	Strain, Bertha	2.50	Hall, Miss M. C.	1.00	Dorney, Mrs. Ray	1.00	Heyman, Jacob	5.00	S. D. E.	1.00
ark, Hannah	2.00	Firth, Agnes	2.00	Francisco, Miss Edna B.	6.06	Andreas, W. F.	5.00	Haefele, F. M.	1.00	Starin, Mrs. C. F.	5.00
arrington, R. R.	1.00	One Interested	1.00	Schroeder, M. L.	5.00	Doane, D. D.	20.00	Moon, W. W.	1.00	Howell, L. R.	1.00
rs. L. W.	1.00	A Friend	2.00	Moon, Dr. P. L.	15.00	Potts, Rachel	3.00	——, Minneapolis, Minn.	5.00	Houser, Emily	1.00
Sympathizer	1.00	Johnson, Mrs. Jens	3.00	Wilson, Mrs. Geo. S.	20.00	Brett, Edward	1.00	Crane, Mrs. M. E.	2.00	Hagaman, C. A.	10.00
		Sunde, Mrs. M.	1.00	Smith, Mrs. Arevesta	5.00	Stanton, Mrs. D. K.	5.00				

THE EXTREMITY

BY ROBERT C. V. MEYERS

OLD POLLY WARDLE went along the road with lowered eyes. She was known as a cheerful woman, though this morning there was a listlessness about her which scarcely consorted with a happy frame of mind. At a bend in the road she stopped to breast a sudden gust of wind which slanted her hood to one side.

"I've lost my grip," she said, "me that always keeps sayin' 'man's extremity is God's opportunity.' Only words! It's the rent, that's what it is."

"Whoa!" Dan, the pedler, reined up beside her sharply. "Polly, you were right under the mare's nose. Wind made you keep your head down, I guess. Bad weather for Jinny's back, ain't it?" Jinny was Polly's granddaughter, home from the hospital after a month there on account of a fall on the way to the factory.

"She'll come out all right now she's with you," the man added. "You're one o' the chirpy ones—you always say cheerfulness'll help us through, every time."

"That's so," she agreed. "I always say that."

"It does me good to meet you on my rounds," Dan went on. "You kind o' make me glad every time I see you and sure things'll go my way."

"Hope you're doin' fine this trip," she returned, her eyes straying to the wagon, whose glass sides disclosed a promiscuous assortment of feminine finery.

"Can't complain," he told her. "Advertisin' does something'. Got out a circ'lar. It's a hummer." He rummaged in his pockets. "No, I ain't got any left. Give a lot to Mr. Maginnis. Say, I sold all my picture books to him. To-morrow's his birthday, and he's celebratin' by givin' a picture book to every mortal kid he knows of. It's the new libr'y done it—he says if Carnegie can give a buildin' to readers of books, he can give books to them that can't read. He's your landlord, ain't he?"

Polly nodded. She was fingering the fifty-cent piece in her jacket pocket. The glass wagon was alluring. It certainly held something Jinny would like. But, then, she was going to the store for necessities and could not afford a cent for anything else.

"Powerful rich, ain't he?" Dan was asking. "Maginnis, I mean. He owns the quarry down yonder. I tell you them contractors make big money. They say his wife's covered with jewelry. Don't want anything?—breastpins, lace handkerchers, 'broidered collars, ribbons?"

"Guess not," Polly answered lingeringly, still fingering the fifty-cent piece.

"Well," said Dan, "give my respects to Jinny. Wish I had one o' them circ'lars, she'd liked it. Glad to ha' met you, Polly." He gathered up his lines, and jolted away.

Jinny! if she could only have bought something for her, thought Polly. Jinny, who must be worried about the rent due to-morrow. "Never before have I been without the money, and I've lived in the house thirty years, long before Maginnis owned it. I'm old and poor, I see that for the first time."

Old and poor! Of course she had the pension of a soldier's widow, though that kept her and Jinny only in food, while her sewing made up the rent. But for weeks there had been no sewing. It seemed to stop all at once, and Jinny not working—

"Good morning, Polly!" It was the minister driving by. "See the dark clouds," he said. "They mean snow. I hope your granddaughter is doing well." He looked closer at her. "I knew there was a difference in you—you are without your glasses."

"Broke 'em this mornin'," she replied, resolving to be more guarded in the expression of her face.

"Glad to have met you," he said. "You always hearten me, and a country pastor's way has its discouragements at times. I remember you once said a smile reaches farther than a word. And there's your other saying, that if we're not wickedly weak we can be cheerful. But I'll move on; they're recarpeting the church, and I'm overseeing the job. Remember me to your granddaughter. I'll see you both soon," and he was gone.

"My glasses made a difference in me, did they?" muttered Polly. That was something else, her glasses; she had broken them at breakfast time, her hands trembled so in putting them on, and where was the money to come from to replace them? "But that's nothing alongside o' the rent—"

"Why, if there isn't Happy Polly!" sang out a merry young voice. The doctor's daughter was hurrying by, her cheeks like roses from contact with the wind. "I'm on my way to town," she flung over her shoulder. "Cold, isn't it?"

Polly looked after her. "The same age as Jinny," she said, "and well and chirpy, and—oh, it's that rent that makes everything seem hard. And maybe there won't be any sewin' next month, either! And Jinny will call herself a load on me—Jinny, my only one, the child of my dead boy, the child whose mother died years ago!" She could not stifle the groan that rose to her lips—then looked around to see if any one was near and heard it.

A little while later Polly was opposite the library building only recently completed. She looked at it. So much money in that, and she without her rent! A man with a sheaf of papers in his hand came from the doorway. She knew him—it was her landlord, big and prosperous. Here was her chance to confess that she would not be able to pay him what she owed him. But something choked back her speech, and she started on, though Maginnis saw her and came down the library steps, calling to her.

"It's me swateheart Polly," he said. "Polly that's often give me blues a twist and banished 'em forever, like Saint Patrick done to snakes in ould Ireland. Lookin' at the libr'y? Grand, ain't it? And right across from a field that'll build up now in houses. Andy Carnegie's a dandy boy, he is." He placed his broad fist on her shoulder. "Polly, if we can't do much we can do as much as we can; you're always chareful, that's what you're doin', and doin' more for that grandchild o' yours. To-morrow's me birthday, and this libr'y's set me thinkin' I can do somethin' too. Look at this!" He lowered his arm to select a paper from among those in his hand, but dropped them all and had much to do gathering

Continued on page 307

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Waiting on Mexico

TWO strong voices have been raised lately in behalf of intervention in Mexico. In the United States Senate, Mr. Fall of New Mexico has presented a list of over sixty American and British subjects who, he declared, have been done to death by the rival forces across the border within a comparatively recent period. He claimed that the President "knows absolutely nothing about Mexican conditions and has been misled in every move he has made." This broad assumption, together with the fact that at least one man on Senator Fall's list has telegraphed that he is not dead, will cause the average citizen to hesitate about accepting the Senator's conclusions without fuller inquiry.

The other voice raised in behalf of a change in our Mexican policy was that of Governor Colquitt of Texas. Investigation has shown that the rumored invasion of Mexico by Texas rangers did not take place, and that the body of Clemente Vergara, the ranchman and American citizen who was lured across the border and killed by Federalists, was recovered by a party of friends at the request of his relatives. The Texas executive, however, claims for his State the right of self-defense in the event of insufficient government protection in the future.

This is not a time for belligerent speeches, but for calm and wise counsel. That Texas is by no means a unit in support of Governor Colquitt's attitude is proved by many telegrams from representative citizens of that State, received in Washington, the writers of which stand by the President. Any rash step now, especially anything in the nature of a raid, would be a capital blunder. It is unfortunately true that Americans and others have suffered through lawlessness in Mexico, and that the assurances given by Huerta, Carranza and Villa for the protection of life and property have thus far been practically valueless. But existing conditions cannot continue indefinitely. To throw patience to the winds in the present state of affairs would be a grievous mistake. The country will not be misled by the clamorers for intervention. It stands by the President, believing that the solution of the Mexican problem, when it does come, will justify our attitude of "watching and waiting," instead of adopting measures which could only result in far greater sacrifices.

Standing by Your Colors

AN ODD bit of news crept into the papers the other day, stating that a religious badge of some sort was found on the chopping block of a butcher shop which had been robbed. The presence of the emblem near the rifled safe led the detectives to believe that the burglar, feeling the conflict between his conscience and his desire, laid aside the sign of his faith before proceeding with his crime.

Whether or not the detectives were right in their conjectures about this man, it is certain that many people frequently do that very thing—lay aside their religion temporarily that they may break, not necessarily the eighth commandment, but some other item of the laws of God. It is a cowardly and ridiculous procedure. If colors are worth showing it is worth while being true to them.

Opinions differ about wearing religious regalia or emblems. To many Christians, a Salvation Army uniform, a Gideon or St. Andrew's or Y. M. C. A. button, a Christian Endeavor or Kings Daughters' pin is a pleasant and helpful sight. It gives visibility to the armies of the King of kings; it shows that people are not ashamed of their allegiance to Jesus Christ. Others who do not care to wear the outward symbol are glad to believe that the name of Christ is written in their hearts and strive to exhibit the signs of a Christian in faith and word and act. But whether the sign is outwardly or inwardly worn we must be true to it every hour.

Some professed followers of Christ say, in the rush and press of business: "This is not what Christ would do nor what a Christian ought to do, but it is necessary now, so I will do it." Sometimes a young Christian will say: "I cannot really believe the Master will approve of my indulging in this amusement, but for this hour the call of pleasure is too strong. Let me forget for a while that I am a Christian. When the pleasure is ended I will think of it again." Often when a hard duty waits the courage of a sturdy Christian some one will say: "Christ would do that, and his voice is calling me to do it. But it is too hard. In this particular instance I will not follow him. The next duty, if it is easier, I will take up."

Pictures from real life, these are, are they not? Are they pictures from your life? If they are, think of the contemptible figure of that burglar, laying aside a badge of faith and then proceeding to rob a safe. Christ said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It means much to be a Christian. It means sacrifice and effort and courage and fidelity. To defeat the forces of evil arrayed against Christ's cause there is need of Christians who are, moment by moment and day by day,

True-hearted, whole-hearted, faithful and loyal.

Farm Work for the Unemployed

GOVERNOR GLYNN, of New York, has devised a plan for dealing with the problem of unemployment in the metropolis which has the merit of practicality. It is his belief that, at this season of the year, with spring at hand, the farmers of the State can supply work to 200,000 able-bodied men. Every winter attracts to New York large numbers of the honest unemployed as well as hobos. The only reliable test, therefore, is that of willingness to work when work is offered. Now, the Governor proposes to transport by rail, free, to the farming districts carloads of those men who are willing to work, and to bring them in contact with the employers, the whole arrangement being under the auspices of the State Commissioner of Agriculture. Married men will be invited to take their wives along with them, as the Governor believes women can readily find employment at housework. Of course, a good deal of the success of the plan will depend upon whether the men sent into the farming districts have had any experience which would fit them for agricultural labor. The average mechanic or trained worker, or even the unskilled helper, cannot be expected to turn his hand to the activities of the farm without training, however, willing he may be; hence, at the outset his labor would be comparatively of little value. Then, there may be expectations of figures which would be quite beyond the power of the average farmer to pay. Besides, the farmers' work is from sunrise to sunset from spring to fall. It would be a radical change to those who are accustomed to working in cities, but for the sake of the unemployed,we hope the plan may work out successfully and be a means of relieving the labor congestion of the metropolis.

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Billy Sunday

NEW YORK has heard Billy Sunday at la[st]. For several years the baseball evangelist h[as] been stirring big audiences and conducting ma[m]moth revivals throughout the country, but it w[as] not until March 9 that the metropolis had its fi[rst] opportunity of measuring the man who had be[en] storming the strongholds of sin so successfully el[se]where. In point of numbers, his New York déb[ut] was a marked success. Indeed, it was somewh[at] overdone, for the disappointed who could not fi[nd] admittance at Carnegie Hall were far more nume[r]ous than the audience inside. His sermon was [a] characteristic one, a trenchant reminder to chur[ch] members of their shortcomings, couched in langua[ge] that no evangelist but Sunday could use on a pl[at]form, and replete with colloquialisms of the b[as] field, which were flung home with a stalwart musc[u]larity. It was hot shot all the way through for s[aints] and sinners; rich sinners and poor sinners, sinne[rs] in the pulpit and in the pew, sinners in busine[ss] and sinners out of it. Moody, Harrison, Richa[rd] Weaver, the collier; Henry Varley and other eva[n]gelists of the vigorous type, active and energe[tic] though they were on the platform, would have be[en] as graven images in contrast with the swift, ligh[t]ning-like movements of Sunday.

Yet, back of all his eccentricities, and in spite [of] the fact that his initial appearance in New Yo[rk] was largely attended by the curious, Billy Sunda[y] had a message to deliver and he delivered it [in] right good earnest. Nor was it the less effecti[ve] because of his mannerisms. His epigrams we[re] snapped into the very faces of his auditors, an[d] though they did not arouse enthusiasm as in oth[er] cities, were far from being ineffective.

In some respects, Billy Sunday's power as [an] evangelist cannot be measured by his first meeti[ng] in New York. Probably no evangelist ever fac[ed] an audience with so large an admixture of curiosi[ty] seekers; but even with these, some of the truths h[e] uttered must have found their mark. In oth[er] cities his rude eloquence has been made instr[u]mental in winning thousands over to better live[s]. His methods have been criticized and his eccentric[i]ties derided; but in spite of it all, he has been [a] undeniable force in the evangelical field. What h[e] might accomplish in a series of revival meetings [in] New York is a problem which may be learne[d] hereafter.

A Test of Grace

MANY of us have had our physicians subject [us] to the prodding of a stern, steady finger, a[c]companied by the pleasant query: "Does *that* hurt?" Eventually if all be not well we wince, and then h[e] knows where the trouble lies. It is a rather rou[gh] yet safe test of our physical soundness, this tappin[g] forefinger of the doctor upon our chest and back an[d] sides. Where it hurts us we are weak.

Some such testing of our spiritual state is ma[de] by the Scriptures in many of their admonitions. Perhaps each of us is apt to turn that page quickly on which we know we shall find the verse that mak[es] us wince. Perhaps, too, we know the pages to linge[r] over because we can stand the test of the searchin[g] things we read there. Upon one page of the Scri[p]ture we all know we shall find this admonition: "L[et] not your right hand know what your left han[d] doeth." That is a severe test of grace.

THE CHRISTIAN HERALD frequently has the grea[t] satisfaction of hearing from Christian men an[d] women who all unconsciously disclose their ri[ch] ability to withstand this test. Only the past week a letter was received which reads in part as follows:

I enclose two checks for the amount of $1,000, which I wi[sh] equally divided among the following societies or persons f[or] mission work: Dr. Wilfred T. Grenfell, Labrador; Society [for] Soul Winners, Wilmore, Ky.; Dr. S. M. Zwemer and Bish[op] Hartzell for work among Mohammedans; Rev. A. R. Sta[ge] Peru; Rev. Robert H. Bender, San Salvador; Rev. T. J. Bac[on] Venezuela; Dr. Charles F. Secord, Central America. Thankin[g] you for once keeping my name from publication, I emphatical[ly] request that you will this time neither publish it nor give it [to] the recipients. They can receipt to you instead of me. I appr[e]ciate the work you are doing without compensation and am gl[ad] the entire amount can go to missions.

Unusual grace is required to distribute a su[m] of money to worthy causes anonymously, lettin[g] the gift stand solely in the name of Christ. Ou[r] archives contain not a few instances of great goo[d] having been done, often at a sacrifice to the giver, and yet those who have been benefited will neve[r] know on earth who sent them aid in time of nee[d].

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Foundling Left in Snow

A GIRL baby, not more than an hour or two old, was found wrapped up in two layers of paper in the snow in the middle of a street in Harlem, New York City, early the other rning by Ambrose Jones, the driver of a milk gon. The outside wrapper was heavy manila per and the child was wrapped in thin blue and ite paper next the skin. There was no article of thing in the package, and in spite of the cold infant was alive and well when taken to the rlem Hospital. Poor little girl baby, coming into world to parents that did not want it, and ked enough to abandon it to a likely death by ezing in the snow, or by being mangled with the fs or wheels of the city street! How many usand homes would have been happy if d had sent a sweet little girl baby to m! How many hundreds of thousands homes know what veritable angels of ven girl babies are, and boy babies, ! Dickens in his *Cricket on the arth* says, "A foundling! which word, ugh only differing from fondling by one vel's length, is very different in mean-." It is because most of the babies of erica are fondlings and not foundlings t our religion and civilization will en-e and prevail. Under the Christian rit the poor little foundling became the dling as the rough arms of the hardy ck driver became as soft as silk, and nurses of the hospital a mother to the id. Whom the heart of man casts out, heart of God takes in.

hen my father and my mother forsake me, then Lord will take me up. (Ps. 27: 10.)

nerica Imports Chinese Eggs

HINA is sending to us something be-sides rice and tea. It is shipping to erica vast quantities of hens' eggs as article of diet. The *Empress of Asia* ived at Vancouver the other day with 0,000 Chinese eggs consigned to dif-ent places in the United States. Benev-ce and business conspire to promote rcourse between nations. We send n and flour to the starving in China, l its people send back eggs for us to . From the earliest period of history s have been a nutritious and palatable icle of food. In many instances hens ch out their own chickens, and in many ers the chickens were hatched by incu-ors, many of them large public ones, ducing as many as 150,000 chickens h in a season. The peasants brought ir eggs to these public ovens and got k one chicken for every two eggs. rmists that fear famine from over-ulation should remember that hens and ubators are busy around the world. rist thus refers to the use of eggs as an icle of diet in Palestine:

r if he shall ask an egg, will he offer him a pion? (Luke 11: 12.)

Fire Destroys Ancient Bible

N ancient Bible was among $7,000 worth of curios destroyed by fire which cked the house of Mrs. G. L. Vance, in et, Ill., the other day. The Bible, which was of the first printed in Germany after King nes's Version, was found in a European monas-y twenty years ago by Mr. G. L. Vance, head he Sunday School workers of Illinois for many rs. The old copy of the Bible was destroyed, not the real Book that the paper, ink and er contained; that was written by the hand of l placed over human hands, never to be injured lost. Nathaniel Hawthorne brands the thought to the hearts of men by his description of the lic bonfire in the village upon which was piled rything, furniture, clothing, gold, silver, gems, ks, bonds, etc. It was noticed that a large her-covered Bible had been omitted, and so it thrown on top of the pile. After the fire had l out a search among the ashes revealed the fact t everything had been destroyed except the Bible, t though the leather cover had been consumed, a chapter or verse of the text had been touched. every concern about the durability or integrity of the Scriptures be banished; they were never so affectionately cherished nor so secure in their integrity as now. These words of the psalmist ought to set at rest any fears on the subject:

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. (Ps. 100: 5.)

Death of Bishop Bowman

BISHOP THOMAS BOWMAN, the oldest bishop of the Methodist Episcopal Church, died at the age of 96, at the home of his daughter, Mrs. Burns D. Caldwell, in Orange, N. J., on March 3, and was buried at Greencastle, Ind. He was the founder and first president of the Dickinson Seminary, was the president of Indiana Asbury (now De Pauw) University, was chaplain of the United States Senate and a bishop in his church. In qualities of mind and of heart, as administrator, statesman, orator, preacher, he was one of the most beautiful and potential characters American Methodism has ever had. His old students at Asbury will thank him through all eternity for the influence of his life, character and teaching on their usefulness, happiness and destiny. The patriarch now realizes what the apostle meant when he said:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. (II Tim. 4: 8.)

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BUSY NEW YORK CROSSING RIPPED UP BY EXPLOSION

THREE great gas explosions wrecked Twenty-third Street at Broadway and Fifth Avenue, New York, Sunday morning, March 8, causing injury to nine persons. They lifted a Twenty-third Street crosstown car full of passengers two feet in the air, endangered the Fifth Avenue Building, caused two large breaks in the water mains, partly wrecked the trunk sewer under Twenty-third Street, broke countless windows and plate glass fronts of stores and offices in the neighborhood, flooded the new Broadway subway to a depth of ten feet, piled the floors of the Garfield National Bank high with wreckage, flooded the safety vaults of that institution, and threw out of commission the street car lines running past the place of the explosion. The explosions were caused by the bursting of a large water main, which undermined and broke the huge gas main, and a spark from the electric feed wire of the street car set off the immense quantities of gas which wrought havoc and leaped a flame high in the air. The firemen and policemen did their duty nobly. Life's journey is through perils; our complex civilization multiplies them. Paul speaks of the perils on his journeys, including those in the city and country. "In perils in the city, in perils in the wilderness." (II Cor. 11: 26.)

Fortune Found on a Beggar

FOR twenty years William Kahler, seventy years old, has been a beggar in San Francisco, eating food taken from ash cans and sleeping wherever he could find shelter. On the night of March 5, the sidewalk on which he had made his bed seemed so cold and uncomfortable that a patrolman arrested the old man and took him to the police station that he might have a comfortable mattress and blankets. In searching Kahler, it was found that what was supposed to be a hump on his back was uncommonly hard, and investigation revealed that it was not a deformity but a tin box which was packed with gold coin and paper money. Various false pockets in Kahler's clothes were emptied of additional money. When all was counted the total was found to be $33,000. How pitiable and censurable this spectacle, and yet it is no worse than that of the man who, with luxurious living and lavish expenditure, gets money from his fellows by one form of deception or another. His love of money is no worse than that of the man of eminent respectability who sews up tight wads of money in his pocket and not only turns his back on all benevolences, but also denies himself and family almost the necessaries of life. The beggar with the hump of gold on his back, and the rich man who gains unfairly, or gathers and will not give, illustrate this truth:

For the love of money is the root of all evil. (I Tim. 6: 10.)

Rescued from Blizzard Praying

LEWIS SAVAGE, of Mount Rose, N. J., met his wife with a sleigh at the Hopewell station the Sunday night of the blizzard that killed so many recently. The storm halted them. Seeing the only hope was for him to go on and try to find help of some kind, Mr. Savage wrapped his wife up in his overcoat and placed her on the sheltered side of an isolated corn-crib, and pushed on, reaching Mount Rose. Rescue parties were unable to get to the wife till morning. They found Mrs. Savage unconscious, kneeling in the snow in the attitude of prayer. They hurried home with her, and though her feet and hands were frozen, after three hours' effort they succeeded in resuscitating her sufficiently to enable her to tell the story of how she spent those fearful hours. She walked back and forth over a little track she made to keep her heart beating, and a half an hour before daylight, feeling that help could not reach her in time, she knelt down and gave herself up to her Saviour in what she thought would be her last earthly sleep. She did fall into unconsciousness, out of which she was awakened to illustrate the value of woman's heroism in fighting against great odds for her life, and woman's piety in surrendering herself in faith to the One who she knew would take her out of the storm into the calm, and out of the snow into a realm of springtime and of flowers. She imitated the saint who, on the boundary line of another world, said:

Lord Jesus, receive my spirit. (Acts 7: 59.)

Organ for Panama Fair

THE largest organ in America, perhaps in the world, has just been ordered for the Panama Exposition at San Francisco. It will be 77 feet high, 40 feet wide and 20 feet deep. It will have 114 stops, the next largest organ, at Sydney, Australia, having 107. It will have four manuals, and will cost $60,000. It will be permanently placed in a public building in San Francisco after the fair. It is a tribute to the wisdom and piety of the leaders, that the musical and worshipful side of the nation's life is to have its proper relationship to the exposition. The organ existed in primitive form in the earliest times. It was used among the peasants in the time of Homer. Its music was so beautiful that its invention was attributed to the gods; by Pindar to Pallas Athene, by Pliny to Pan, and by others to Marsyas or Silenus. At first the wind for the reeds was furnished by human breath, then it was produced by a leather bellows worked with the arm, and afterward by water power. It was used as an important musical instrument in the ritual of Judaism, and in the services of the Christian Church from the early centuries.

They take the timbrel and harp, and rejoice at the sound of the organ. (Job 21: 12.)

A WEEK IN THE WORLD'S NEWS

Dynamiters Lose in Appeal

THE twenty-four members of the Iron Workers' Union, convicted in the Federal Court for the district of Indiana for conspiracy to carry explosives on interstate passenger trains, who carried an appeal to the United States Supreme Court, were refused a review of their cases on March 9, and will be taken to the prison at Leavenworth unless a pardon intervenes. Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers, had been sentenced to a term of seven years, and his associates to terms of from six down to one year. The prosecution of these men followed upon the arrest of McManigal in connection with the dynamiting of the Los Angeles *Times* building, and the confession of the McNamaras was a feature of the government investigation. Union labor men have confidently expected a review of the convictions.

. . .

Another White House Wedding

AN UNOFFICIAL and undenied report of the engagement of Miss Eleanor Wilson, the President's youngest daughter, to William G. McAdoo, secretary of the treasury, appeared in the press, March 11. Mr. McAdoo is a widower and has long been an intimate friend of the Wilson family. He is the builder of the Hudson Tunnel between New York and New Jersey. Miss Wilson is twenty-four years of age and very popular in Washington's younger social circles.

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Record Price for Lives

THE date of this issue of THE CHRISTIAN HERALD is the third anniversary of the Triangle fire horror in New York by which 148 shirtwaist makers perished. Suits against the proprietors of the shirtwaist company and the owner of the building to fix liability failed. The press now state that the families of twenty-three of the victims have accepted the pitiful sum of $75 in each case from an employers' liability insurance company in settlement of their claims for damages, rather than continue the hopeless fight which many families have kept up to secure commensurate payment.

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Parcel Post Crowds Out Express

COMPETITION by the parcel post has dealt the express business a heavy blow. The American Express Company has been obliged to cut its dividends severely, and now the United States Express Company, with assets estimated from seven to ten million dollars, has decided to retire, according to reports. It was one of the most prosperous of the companies and was operated for sixty years over the leading railway lines of the country. The 16 per cent. reduction in rates recently ordered by the Interstate Commerce Commission was the final blow to this company's income.

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Suffragette Outrages Increase

ON March 8, the London police, after the severest battle yet given them by the suffragettes, arrested Sylvia Pankhurst (for the sixth time) and took her to Holloway jail in the pouring rain. Miss Zelie Emerson, of Jackson, Mich., who has been often arrested in these scrimmages, was also taken into custody. On March 10 a militant suffragette practically ruined the famous "Rokeby Venus" by Velasquez, in the National Gallery, with a hatchet. The woman was arrested and the National Gallery and other public places of great interest to tourists were ordered closed until further notice. The painting is regarded as one of the most important Spanish pictures in the world. The woman was sentenced to six months in jail, the extreme penalty provided.

FATAL ST. LOUIS FIRE

TRAPPED on the upper floors of the Missouri Athletic Club Building, St. Louis, twenty guests and possibly twice that number perished on the morning of March 9 in a fire which destroyed the property, valued at half a million. The burning floors fell within the walls, carrying an unknown number of victims with them, and until this mass of debris can be removed the exact number of deaths will not be known. A force of a hundred men began digging as soon as conditions permitted. It is claimed that the club had been warned that its sleeping quarters were unsafe. Bank vaults, which occupied one part of the building, contained over a million dollars in coin and currency, which was removed under police protection after the fire. Many guests who were awakened by the fire escaped by leaping to the roof of a lower building nearby, though some perished in the attempt. A number were saved by the heroic work of firemen. The cause of the fire was not determined.

Gateway Closed to Hindus

IMMIGRATION authorities at San Francisco have ruled that thirty-five Hindus, who arrived bearing passports procured at Manila, are aliens and must be deported. Several hundred British East Indians at Manila recently protested against their inability to secure exit certificates. Steps are being taken to restrict the admission into continental United States of Hindus, Malays and others coming by way of the Philippines, where their declared purpose was to remain.

Sectarian Truce Advised

THE three delegates sent from the churches of America to confer abroad with religious bodies there upon a proposed World's Conference of Religions looking to unity, report favorable attitude on the part of thirty-two religious bodies, and the advisory committee which has the movement in hand has voted a proclamation to all Christendom advising "a truce of God" in the nature of a cessation of all intersectarian controversy and a concentrating of faith and works upon the problem of Christian unity for the evangelization of the world.

The Mexican Tangle

THE Benton incident is still potent to beget international troubles for Mexico, his body is now believed to have been burned by Villa. The body of the Texan Vergara has been recovered, showing evidence of a cruel death, and Secretary Bryan has demanded punishment of the murders by Huerta. The Huer government is reported to have ordered mobilizations and aggressive tactics Federal troops. Torreon admitted to be cut off by rebels and liable to ear attack; Huerta's fate believed to depend on outcome. Tampico is again b sieged and made objective of rebel movement. General Carranza reported have stripped Villa of all but military authority. Villa, after threatening dea to Terraza's son, failing a huge ransom, rescinds orders under outside pre sure. Impatience with administration policy breaks out in the Senate.

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Missionaries Killed in China

NEWS has been received from China of the murder of Dr. Froyland and the serious wounding of Rev. O. M. Sama a several other members of the Norwegian Lutheran China Mi sion in Laohokow, Hupeh Province. A large band of brigan raided the city with sword and torch, looted a number of business building and burned them, and seized hundreds of guns with ammunition from t arsenal. Details of the attack on the mission have not yet been received. T mission staff includes several women, t of whom vanished in the mêlée.

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"Every Member Canvass"

THE comprehensi campaign by the Mi sionary Education and t Laymen's Missionar Movement to secure every church men ber as a contributor to home and foreig missions, is reaching its climax in hous to-house visits and by other methods d signed to complete the roll of t churches this month. The canvass h been in progress for several weeks. is said that receipts for organized mi sionary work are dwindling as the r sult of great financial campaigns f other objects and also because of the i come tax, and the reputed industrial d pression. The Protestant boards ho by the present campaign to end the fisc year free from debt and insure increase activities in the home and foreign field

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For Sunday Sports

THE New York legisl ture is considering bill that would legalize a amateur sports on Su day, subject to local approval. It is sa that the bill is in favor with a large pr portion of the population, including man Protestant ministers and churchme Fishing and baseball are chiefly in min professional sports will be excluded. T demand for this concession comes fro labor unions and others, and ninety p cent. of New York State mayors are sa to be in favor of it.

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News in the Making

AT HOME: Senato Tillman of South Ca olina induces the Unite States Senate to prohib smoking in the chamber during executi sessions.—The Virginia House of Del gates reject woman suffrage bill by a vot of 13 to 74.—Dr. John H. Jowett, pastor the Fifth Avenue Presbyterian Churc New York, declines call from London.— Nation-wide industrial inquiry by Unite States Government to be held this sprin and summer.—Chicago institutes boy court for youths between seventeen an twenty-one. Said to be first of its kind i the world.—Portland, Ore., has $1,000,0 fire, March 12.—Movement on foot in Ne York to secure appointment of wome as assistants to justices in the Children Court.—American consulate burned in fi which nearly destroyed Ceiba, Hondura March 9 and 10.—New Jersey legislatu passes bill incorporating Ocean Grove, thus taking control from the Methodis Camp Meeting Association if signed by the governor, which is expected.— National Civic Federation appoints committee, headed by ex-Judge Alton Parker, to investigate status of free speech and right of public assembly i this country.—President Wilson signs bill authorizing government construc tion of railway in Alaska.—George Westinghouse, whose invention of the a brake is said to have saved more lives than warfare has destroyed, die March 12, aged sixty-eight.

ABROAD: The London *Times* reduces its price to one penny in order to obtai a larger audience because of grave political situation.—German officials seek t allay war panic aroused by newspaper accounts of Russian plans.—Greec authorizes $100,000,000 bond issue at 5 per cent., part of which is offered her —Brazilian revolutionary disorders spread and rioting and outrages occur i several towns.—A fossil human skeleton is said to have been found in Germa East Africa that may prove existence of civilized black race in prehistori times.—British motor omnibus company to have headquarters in Damascu and establish service between Bagdad and Beirut.—New British dreadnough equipped with three-inch guns for attacking air craft 10,000 feet in the air.— German Bureau prohibits hunting birds of paradise in German New Guine during the next eighteen months: British House of Commons considers plum age bill directed against the traffic.—Three British army aviators killed withi two days while making flights.—Rome, Italy, is scene of huge strike demon stration made to test strength of labor organizations, cavalry charges bein necessary to disperse crowds.—Ulster cold to government concessions.

THE LIGHT SHINING IN DARKNESS

Continued from page 300

thousand. The poor Italians were forced to attend the services of the churches, forced to go to mass, forced to confess, forced to allow the priests to be the masters in their houses, under pain of imprisonment and death. And now Evangelical churches and Evangelical schools and colleges are numerous and influential, such as those in connection with the Methodist Episcopal Church of America, and now a new cathedral church has been added to those already existing in connection with the Waldensian Church. Bible shops and depots are to be found, and Evangelical newspapers are printed. Light has arisen in the darkness. Papal churches, centers of ignorance, superstition, idolatry and imposture, still exist, but they are more show-places for travelers than places of worship. The Vatican itself is only a show-place with the Pope as its chief sight. He is a curiosity which travelers go to see, but I sincerely wish they would not. Italians do not go to see him. To do so would be to insult their king, and Roosevelt's conduct in not going to the Vatican gave great satisfaction to all Rome.

Then this new church makes us think of the Waldensians. For long centuries they were the objects of bitter persecution on the part of Rome. The Popes caused thousands and tens of thousands to be put to death. Up till 1870 they were, of course, excluded from Rome. Now they are amongst the most respected citizens, and they are found in leading positions in the business and in the political world, and are even in the king's palace. What a change for these gallant people! Again, their new church stands in Piazza Cavour. No better spot in Rome could have been found. Piazza Cavour is a large square named after the great statesman, and in the center is a huge statue erected to his memory by a grateful people. Count Camillo di Cavour was one of the greatest men the world has ever seen. And he was, what all the makers of Italy were, a Protestant. He was not so nominally, but he was so in practice. His mother and her family were Protestants of Geneva, and amongst them he was educated. Cavour was a liberal of liberals. No one could accuse him of narrowness or intolerance, and yet it was he who, in the interests of religious liberty, took all privileges from the Roman Catholic Church, took education, marriage, the distribution of public charities out of her hands. It was he who dissolved the religious houses, cleared Piedmont of the monks and nuns—and all this because he realized the Roman Catholic Church to be not so much a religious body as a despotic political organization. He did this to secure a free church in a free State, or free religion in a free State. There is something appropriate in the new Waldensian Church being situated in Piazza Cavour in front of the statue of that great man. Over the door of the new church is the historic Waldensian candle on its candlestick with the words *Lux lucet in tenebris*—a capital symbol of the Light of Life that is now dispelling the darkness of the old papal Rome. There are still many dark spots in Rome. The Vatican is one. The papal colleges are others. So are the various religious houses, which are possessed not by Italians, but by foreign Roman Catholics—Englishmen, Americans, Austrians and Spaniards—and which have not yet been suppressed, as they, like the Italian houses, will be one day. And the papal churches are such spots. But their influence in Rome amongst the Italians is little. Light is shining everywhere, and perhaps even penetrating into some of these dark spots. Even priests are everywhere seeking the light.

The light is shining in the darkness. The people that sat in darkness have seen a great light, and they that dwell in the shadow of death, upon them has the light shined.

BOWERY MISSION TESTIMONIES

A WIFE'S STORY

THE wife of one of the converts sat on the Bowery Mission platform on a recent Sunday morning and heard her husband give his testimony. Among other things he referred to the fact that he was to celebrate, during the ensuing week, the thirty-third anniversary of his wedding. He went on and told the story of his conversion fourteen years ago and all the happiness that had come into his life since that time. The wife sat quietly listening, with a rapt expression of gratitude and joy upon her face. Toward the close of the meeting she asked if she might be allowed to say a few words. This is what she said:

"I do not know that I have ever realized before how much I have to thank God for. My husband has told you next Saturday we celebrate the thirty-third anniversary of our wedding, and I want to thank God for all that it has been to us. It has not always been sunshine. We have had our discouragements surely. Shortly after we were married my husband was very ill and things looked very dark to us. Yesterday at my butcher's he showed me a silver dollar that he had been saving, and it reminded me of the time that I have just spoken about, when my husband was so sick and we had got to the last dollar. It was a silver dollar.

"On a certain Monday morning I was awakened by my little child crying. It was about two o'clock, and I at once got up and went to her side. To my great surprise I found my husband was gone, and you can imagine how I felt. I found a note under the lamp saying, 'Don't worry; I have gone out to look for a job.' At about nine o'clock he came in and said, 'I have got something to do.' I said, 'Thank God.' 'Maybe you won't say that when I tell you what it is.' I said, 'I will thank God for anything.' He told me he had seen an advertisement in the window, 'Boy wanted.' It was a grocery store, and he went in and obtained the job at $6 a week. He worked in that position for two years. Then a telegram came, saying his sister was dead. I went down to the grocery store and asked for my husband and was told he was getting out orders. I handed the telegram to the grocer and asked him to please say that his wife had called. 'Do you mean to say,' said the grocer, 'that he is a married man and that you are living on $6 a week!' I found my husband had never mentioned the fact that he was married, and all through those two years we had lived; and because we were Christians we were thankful.' Then there came a time when he branched out and got into other work. Then he commenced to drift, and for some years he kept drifting until he lost his hold upon God.

"Fourteen years ago this coming August God answered my prayer and saved my dear husband. Never but once did I hear him say that he had a desire to go and get a drink, and that was in a moment of deep discouragement when he said impulsively, 'Oh, what's the use of keeping it up?' I thank God that he has kept it up, and I want to say to every man that there is a chance for him. I trust this morning that some of you will hear God's voice and yield."

DELIGHTED WITH RED LETTER BIBLE

I wish to thank you most heartily for the beautiful Red Letter Bible which you sent me. I am delighted with it. It is just the kind I have been looking for—good print, light in weight, with all the necessary helps; and good strong, durable binding. With care it will last a lifetime. I am going to do my part in talking about it to others. F. B. P.

Chevy Chase, Md.

"Ladies and Gentlemen:

Here you see a veritable monument of culinary art—

"A tempting wholesome food-product which appeals to all tastes, and suits such a variety of occasions that it has become a leading menu-feature in our best-conducted homes—

Campbell's Tomato Soup

"Pleasing both the eye and the taste, it combines a fresh *natural* color and flavor with a satisfying richness peculiar to itself. It is a delightful and appropriate soup-course with any dinner which is not extremely heavy.

"Why not enjoy it at *your* table *today?*"

"Away! No suitor suits my mind
With softly-toned inflections,
Just bring me hot some *Campbell* kind
And *warm* my young affections."

21 kinds—10c a can

Asparagus	Clam Bouillon	Pea
Beef	Clam Chowder	Pepper Pot
Bouillon	Consommé	Printanier
Celery	Julienne	Tomato
Chicken	Mock Turtle	Tomato-Okra
Chicken-Gumbo (Okra)	Mulligatawny	Vegetable
	Mutton Broth	Vermicelli-Tomato
	Ox Tail	

Campbell's Soups

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THE GREAT INVITATION*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

Jesus was a guest at dinner in the home of a Pharisee, whose name we are not told, but were the same as stands in Dyer, but of that somewhere in Perea. And Jesus was on his way to Jerusalem. It was a Sabbath day dinner, and the company was distinguished, for it was in the house of one of the chief Pharisees. There was a crowd of people watching Jesus to see what he, like a man afflicted with dropsy managed to slip in that he might find [illegible] him. Jesus showed courage to heal on the Sabbath day? for Jesus knew that it was contrary to the teaching of the Pharisees. For their Pharisee and his guests on their part were expecting to [illegible] that they had their prize, so Jesus healed the man, and let him go. After the man had gone, Jesus, in a few words, explained how what he had done was "work," because it was to be compared with what was "lawful" in their judgment: the pulling of an ox or an ass out of a pit into which it had fallen on the Sabbath day. The Pharisees did not try to answer him.

The dinner proceeded, and when it was finished Jesus gave them an after-dinner speech, the most important one ever delivered at the head table in this world. "After-dinner speeches" in our day, and some who make them, are behind the age, for many are trifling, and their aim is [illegible] or applause of the "table." But the words of Jesus at the Pharisee's dinner were given with great and dignity beyond compare. Not one syllable has ever been forgotten, or ever can be, for his words belong to eternity. Jesus connected his theme with the dinner and the place where they sat down at it. That one word, because the people who listened would be impressed through the law of association. He reminded them that as they came in, they had selected the best places at the table, leaving the least desirable ones for those who should come after. In doing this they showed that they thought the most of themselves, that they were conceited. And he told them it was better humor to take the poorer seats, and be invited to take the better ones if the master of the feast should choose to ask them. It was a self-centered attitude, but we doubt if it was intentionally given, and it was ended with the judgment that "whosoever humbleth himself shall be exalted." That lesson in courtesy is just as applicable to-day—nineteen hundred years after it was spoken—as it has been at [illegible] during all the intervening years and will never go out of style.

The Children's National Guild of Courtesy, at the title of a society inaugurated in England for the promotion of politeness among children. In the list of rules which are divided into [illegible] for morning at home, at school, at play, in the street, everywhere, in speaking [illegible] the following may be found: "Do not point at others, or mimic any one's peculiarities." "Do not make fun of old or crippled people." "Never interrupt when a person is speaking." The spirit of the movement is to be found in the following stanza, selected from many lines of rules:

> A smile, a look, a word,
> And half a world grows fair;
> For either may turn a sad heart, or,
> Or smooth the way to heaven.
> A smile may lighten the fainting heart,
> A word may soften pain's keenest smart,
> A [illegible] and [illegible] apart—
> [illegible]

The best teacher in courtesy is the Lord Jesus himself.

> We need to look to, and love him.

Take notice, grown-ups, as well as children. Watch yourselves on the trolley cars, on steam cars, on seats in parks, at restaurant and hotel tables, at public libraries, and on the street—everywhere. Love as brethren, be pitiful, be courteous. (I Peter 3: 8.)

Then Jesus had a word for the master of the feast. Evidently the man had taken some credit to himself for giving a feast of a religious character—the breaking of bread on the Sabbath day. So Jesus said to him: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors, but bid the poor, the maimed, the lame and the blind, and thou shalt be blest."

We are not told what the master of the feast replied. Let us hope that he felt the force of what Jesus had said to him. Evidently one of the guests was impressed with the words of Jesus, for his thoughts at once turned to the great feast which the Jews expected to partake of when the Messiah should come. And so he said, "Blessed is he that shall eat bread in the kingdom of God."

Then Jesus went on with his after-dinner speech, and told them about a man who made a great supper, and invited many people to come. And when the supper was ready, he sent his servant to tell them to come at once. He had to do so, because the people in those times did not have watches and clocks as now. But no one wished to go to the supper. All made excuses for staying away. One said "I must go and look at the land I have bought"; another said: "I have bought some new oxen, and I want to test their quality"; another said: "I have just been married, and I want to stay with my new wife." Each one had a different excuse. The master of the feast was angry and disappointed, and he told his servant to go out into the city and bring back with him all the poor and lame and blind people he could find. The servant did so, and still there was room for more. "Go again," said the master; "go out into the country, and bring in those you find along the roadside." And the servant did so, and the places at the tables were filled with people.

Perhaps the Pharisees did not know it, but Jesus was giving them a picture of the "Marriage Supper of the Lamb," which we may read about in the ninth verse of the nineteenth chapter of Revelation. There it is written: "Blessed are they which are called" (invited). And the invitation reads like this: "Whosoever will, let him come." Those who want to have places at that great supper of God in the heavenly land must begin at once to get ready, not their clothes, but themselves. They need to say: "I am not worthy, O Jesus, to be invited; but thou hast paid the price for me by thy death upon the cross. Thou art all loving and forgiving when I fail to do the right." They must have love for others in their hearts, and must be ready always to help the poor, the widows, the fatherless and the orphans, the lame and the blind—all who are in trouble. How glad we should be to be servants for Jesus to tell all of these people that they are invited to the heavenly feast!

Can we for a moment suppose that there are any persons who will make excuses when we tell them about the Marriage Supper of the Lamb? Here is one who says: "I know some pretty bad folks who call themselves Christians, that is the reason I have for not joining the church." "Did you ever see a counterfeit ten-dollar bill?" "Yes." "Why was it counterfeited?" "Because it was worth counterfeiting." "Was the ten-dollar bill to blame?" "No." "Did you ever see a scrap of brown paper counterfeited?" "No." "Why not?" "Because it was not worth counterfeiting." "Did you ever see a counterfeit Christian?" "Yes, lots of them." "Why was he counterfeited?" "Because he was worth being counterfeited." "Was he to blame?" "No." "Did you ever see a counterfeit infidel?" "No, never." "Why?" "You answer; I am through."

Here is one who says: "I am too young," and another says, "I am too old." But Jesus promises joy to the children and comfort to the aged.

A man who was told about the invitation to the "Marriage Supper of the Lamb" replied: "It seems as if I was chained up inside, as if something held me down, and chained me so that I cannot come." "Well," replied a Christian man, "just come to Christ, chains and all." "Oh," said he, "I never thought of that." And he came, and the fetters were broken right in the act of his coming to Christ.

Here is one whose excuse is: "I haven't time." Do you mean to say that you haven't time to be noble, to be kind, to be honest? Does it take any longer to be true and good than to be mean and dishonorable? Surely no.

> Beautiful eyes are those
> When pity and love entwine
> Out of whose soft [illegible]
> Toward the [illegible]
>
> Beautiful lips are they
> When [illegible]
> From which only [illegible]
> Where [illegible]
>
> Beautiful hands are those
> When [illegible]
> Mollify the [illegible]
> Fixing the [illegible]
>
> Beautiful hands are those
> When they [illegible]
> Lessening the [illegible]
> By [illegible]
>
> Such eyes, such hands, found
> To a beautiful, noble heart
> Would [illegible]
> But always "the better part."
>
> E. E. [illegible]

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

[illegible]

It is the simplest thing in the world to make a hot biscuit perfectly with

ROYAL Baking Powder

Absolutely Pure

And when made it is the most delicious of foods.

And you are absolutely confident of its absolute wholesomeness.

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For Floors and Linoleums use the new L-V Floor Polisher—saves that back-breaking strain. Goes under any piece of furniture Is sanitary, durable and reversible, one side for cleaning, the other for polishing Easily washed and quickly renewed with LIQUID VENEER.

THE EXTREMITY

Continued from page 301

them up again for the wind. Then he came to her again. "Look at this!" he said, holding out the paper he had meant to show her.

"What is it?" asked Polly. "I can't read it; I broke my specs this mornin'."

"There!" he smote his thigh. "I knew somethin' made you quare lookin'. It's the specs. Well, 'tis a list o' the shavers for a mile around. I'm givin' every mother's son and daughter of 'em a picture book. Andy Carnegie don't get the better o' me on me birthday."

"I met Pedlar Dan," Polly replied, anxious to get away. "He told me about it."

"He did, did he?" laughed Maginnis. "Upon me wurrud, but it's a gossipin' spalpeen he is. And me not wantin' annybody to know what I was goin' to do till it was done! Me ould mother—she was about your age—used to say never let your left hand know what your right was doin'. All the same, me friend Andy won't have a better birthday in Skiddoo Castle than me in town givin' Missus Maginnis a big green emer'ld ring, even if he did give this libr'y buildin'. Be the way, Polly, you needn't pay your rent to-morrow, it's me birthday and I'll be away."

Here was Polly's opportunity. She opened her lips, but the words would not come.

"I don't mind puttin' it off a few days," Maginnis went on, as though his concession must not be misconstrued into meaning that the rent might be paid any time at all, "specially where an old tenant is concerned. And you've been in that house a good while, long before I bought it, and always prompt. But I'll lave you, for I've work to do to get to town," and he spurted away.

"I help with my cheerfulness, do I?" gulped Polly.

The store was hard by. She went there, and got what she had come for.

"Needn't pay it for a few days!" she said bitterly. "Here's a chance for the Lord to help in extremity! What's that?" A paper had fluttered up from the ground and clung to her skirt. She stooped and caught it in her hand.

She was without her glasses, but staring up at her in big letters were the words "One Hundred Dollars." She knew it must be one of the papers Maginnis had dropped when he was getting at the list of children's names. "A hundred-dollar bill!" She hungrily regarded the paper—the amount of her rent for ten months. The world swam before her. The wonderful luck of it! It was almost like a gift of the fairies—it was like some of the stories Jinny used to read aloud where just in the nick of time, when somebody was on the verge of desperation, something happened that made everything as it should be. It was like an answered prayer. Hadn't she said a moment before that here was God's opportunity? And here in her hand was more money than she ever had had at one time.

It was long before her confusion subsided, and only exultation remained. Her arms wrapped themselves around her body as though she hugged herself. "A hundred dollars!" she kept saying. "A hundred dollars!" Suddenly she thought of home. "Jinny!" she said. "I mustn't stay away too long. She'll wonder what keeps me. How happy we can be now! I can go to town to-morrow and get it changed at the bank. I'll get ten dollar bills and keep 'em for the rent."

Polly was still alert, and she got across the fence into the field, whose deep ruts were as nothing to her feet that had been lagging before. She slipped the note in the breast pocket of her jacket, holding it tightly there. "He's rich," she said, "he gives emerald rings and picture books to them that don't need 'em. He won't miss it, and wouldn't care if he did."

She fairly flew along. "A hundred dollars!" she kept saying. "A hundred dollars!"

Then she saw the house. Her eyes were on it. All at once Jinny's white face appeared at the kitchen window, lovingly on the watch for her. A stealthiness warned her to be careful, so she opened the door nonchalantly.

"Here you are," blithely called Jinny, balancing herself on the crutches she had not yet learned to use very well.

Polly took off her hood and hung it on its accustomed nail behind the door.

"It's cold," she said curtly. "The fire's got to be kept up. I'll put a real big log on."

"Not too big," Jinny responded, her mind evidently on the extent of the woodpile in the yard. For answer Polly put the biggest log she could find in the stove. Jinny glanced at her, then seated herself at the table and picked up a stocking that needed darning. Her silence seemed to make her grandmother restless.

"While you darn," said Polly, "I guess I'll read the paper. I forgot, though—I've broke my specs." She fidgeted. "I met Pedlar Dan. I met the minister—they're puttin' a new carpet in the church. Then I met Dr. Gray's Mary. Oh, yes," as by an afterthought, "I met Maginnis."

"Where did you meet him?" asked Jinny, ignoring the other acquaintances; therefore the rent must be in her mind, thought Polly.

"Outside the new library," answered her grandmother. "To-morrow's his birthday, and he's makin' presents 'stead o' receivin' 'em. He's givin' his wife an emerald ring, and all the children for a mile around picture books."

Jinny sighed. "Why don't you take off your jacket?" she said. "It's hot here."

Take off her jacket and that hundred dollars in the pocket! "I'm all right," snapped Polly.

A silence fell.

"What's the matter with you, you're so quiet?" Polly suddenly demanded. "Is your back worse?"

Jinny laughed. "No, indeed," she answered. "I'm all right. Honest, I am."

Honest!

But silence came again.

"Say," Polly blurted out, "mustn't it be fine to be so rich you don't mind losin' a hundred dollars or so now and then?"

"I don't know," Jinny answered crisply, "I never had a hundred dollars."

"Neither did I," testily retorted her grandmother. "But if I was rich I wouldn't mind losin' it. A poor person can't lose a lot o' money like that."

"Nobody's poor," protested Jinny, "who has a clear conscience."

"Shucks!" sneered Polly. "A clear conscience with one person ain't the same with another. "Look at the trusts!" for she read the papers.

Jinny rolled a mock orange inside the stocking.

"Look at the trusts!" repeated Polly, as though she had a clincher.

"If they're not honest" (again that word), "they oughtn't to be looked at," said Jinny.

Her grandmother eyed her.

"Wouldn't it be fine," she asked ingratiatingly, "to find some money?"

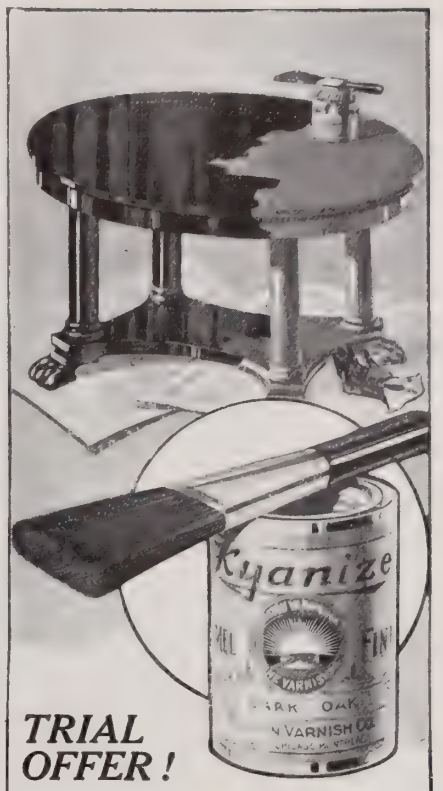
"It wouldn't be ours," Jinny took her up.

"I don't know why," argued Polly, "if a rich man lost it and didn't mind."

Jinny coughed. "What nonsense we're talking," she said. "And you a religious woman! So Mr. Maginnis is giving presents on his birthday. That's a new way of doing."

"He don't mind throwin' money away," returned Polly. She rose. "I'll get in some more wood, for it's mighty cold. And don't you throw it up to me that I'm religious." She left the room and the house and went to the

Continued on next page



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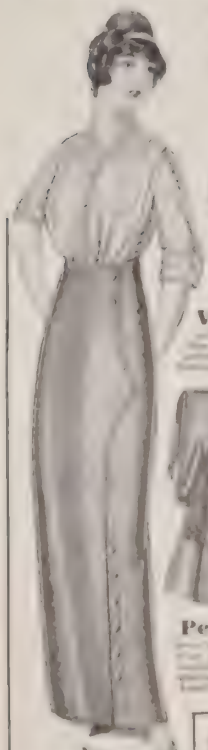

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THE EXTREMITY

Continued from preceding page

yard and the woodpile, where she seated herself.

"Honest!" she muttered. "I'm honest, let anybody dare to say I'm not. And that talk about things not belongin' to you when you find 'em and they're not wanted by the loser! Besides, who knows? Somethin' may turn up and I can save till I get a hundred dollars and send it to Maginnis without him knowin' who sent it. Jinny may work in less'n a year, and get a raise in her wages, and sewin' may come in with a rush and—"

Hark! there was Jinny singing as she often did when she was worried, or pretended she hadn't much pain! And her grandmother's favorite hymn!

"I need thee, oh, I need thee!
Every hour I need thee!"

sang Jinny in the kitchen, the words coming out distinctly on the frosty air.

"What a voice she's got! So clear and honest!"

"Honest!" That word again, as though it were the only word in the world.

"Me not honest, indeed! And yet if it was honest to keep that hundred dollars why shouldn't Jinny be told about it? The Lord knows I'm honest, though. I've slaved all my life to make both ends meet, and what have I gained by it? When I sew I always do a little more than I've bargained for, so as to give good measure. When—haven't I the right to make Jinny feel easy in her mind now she can't work for nearly a year? I guess that's honest in me. And I've often tried to look happy when my heart was near burstin', and gone to church and prayed to the Lord to keep me cheerful. Dan said I kind of made him glad when he met me, the minister said I heartened him, Mary Gray called me 'happy Polly,' Maginnis said my cheerfulness banished his blues. I'm tired to death, and now I can keep bein' cheerful, for that money—Honest? Of course I'm honest."

"I need thee, oh, I need thee!
Every hour I need thee!"

A sudden heat shot through Polly. It was almost as though the note in her pocket was burning its way into her heart. And then a strange thing happened—she was not alone!

"You need me every hour," she heard a voice say. "I am with you, my love directs you, for I am the Way, the Truth and the Life. You have me with you. Every hour you need me!"

"What is it?" she gasped. "Who is it?"

"You need me in the hour of temptation?" the voice in her heart went on.

"Who is it?"

"You need me!"

"Who—"

"I need thee, oh, I need thee!
Every hour I need thee!"

sang Jinny in the kitchen.

"I know! I know!" wailed Polly, and fell to her knees, only to stagger up again and lurch forward to the house.

At sight of her Jinny's voice stopped, and she got to her feet. "What is it?" she asked in fright.

"I know!" cried her grandmother. "I am a thief! A thief!"

"It's the rent," wept Jinny. "It's made you wild for days. Without me you could get along. I'm a drag on you."

"I'm a thief!" repeated Polly wildly, "a thief and a hypocrite," and she thrilled out the story of the note. "I would have kept the money," she cried; "it was in my heart to do it—me that preaches honesty and a clear conscience makin' us cheerful. The Lord came to me. I heard him. He is never far away from us, he was with me, he read my heart—"

"Upon me warrud!" It was Maginnis speaking. He stood in the doorway, astounded by the sight before him.

Continued on page 312

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Power Verse*

PAUL understood the difficulties of the task ahead of the early Christians. Some of their enemies had expressed that task in terms truer than they realized. They were indeed to turn the world upside down. They were to substitute the strange new motive of love for the world-wide motive of selfishness and greed; they were to substitute the authority of Christ for the authority of the forces of evil; they were to substitute love and faith and hope and gladness for sorrow and despair and hatred and doubt. This was a tremendous task. But they faced it dauntlessly. And the secret of their fearlessness Paul expressed in the great words of our power verse: "I can do all things through Christ who strengtheneth me."

The language of the Bible is famous for its superlatives and universals. Paul made no exception to his statement. He had taken at their face value the assurance of Jesus: "All power is given unto me in heaven and in earth," and the promise that this same power would be given to those who would follow him.

In view of these assurances, of which there are so many throughout the Word of God, why is it that there are so many weak Christians and so much failure in religious work? To make the matter still more local and personal, why is not your society and your church having greater spiritual victories in the community and why are not you having large and definite success in bringing souls to Christ and in furthering the Master's kingdom?

There are two answers to this question. The first is that we are not sufficiently willing to stop trusting in our own strength. There still remains much of the idea that we ourselves have considerable skill and power after all; there is still a decided inclination to take much of the credit for what successes may come to ourselves rather than giving all the credit to Christ. We have not quite acknowledged that Christ was altogether right when he said: "Without me ye can do nothing." We must get down to the depths of that self-surrender before we can rise to the heights of Paul's exultant boast: "I can do all things through Christ who strengtheneth me."

The other cause of failure is our lack of faith. The people who gain great profits of spiritual treasure for the heavenly kingdom are those who are "rich in faith." Just as capital in the world of business makes more capital, so faith makes more faith and so increases spiritual wealth and gain. If you expect to be weak you will be weak; if you expect to fail you will fail. But if you expect to be strong, if you expect to be victorious, if you expect to win real gains for Christ and his church, these things will come to pass. You will be strong and victorious and profitable to God. The words of Jesus still hold good: "According to your faith be it unto you."

Being Glad in God†

WE OFTEN speak of the many motives and desires which prompt different people. We see some seeking money, others power, others amusement, others companionship, and others following many varied pursuits. But after all each of these seekers is after the same object—gladness. The children call it fun; grown people call it happiness; older folks call it peace. But one thing that every one wants is—gladness.

Our lesson tells us the one supreme and only sure way to get gladness. That is to find it in God himself. A very great impression was made at a State Y. M. C. A. convention in the Middle West some years ago by an earnest, thoughtful man who had not previously been recognized as an outspoken religionist. He was an educator, a friend of young people, a deep student and keen observer of human life. His résumé of life on this occasion was altogether thrilling. Not work, he declared, would solve the riddle of life and still its unrest; neither would play do it, in any of its varied forms or degrees. What then? Only God. It is God, he said, that answers life's riddle and brings to men its true treasure.

Young people particularly are apt to misjudge God and totally misunderstand him. They think of him often as some one who wants to interfere with their pleasure. All sorts of things which they find themselves wanting to do they think that God does not want them to do. So they arrive at the very wrong conclusion that he does not want them to have a good time. But this is precisely what he does want them to have. And whatever interest he may have in keeping us away from some things which we may think we want to do is only because these things will keep us away from him and so make it impossible for us to be truly glad.

As a matter of fact God does want us to enjoy all the natural, wholesome, helpful pleasures of ordinary life. Just as it is right for a squirrel to scamper and a bird to sing, just so it is right for boys and girls, young men and women to indulge in wholesome recreation and fun. Young people ought to feel "the wild joy of living" of which Browning makes the young harpist David sing to gloomy King Saul.

But we find very early in life that this kind of joy is not enough; it is a kind of joy but not the supreme joy. We reach out and find that love is greater than this. And so finally we come to realize that as love is the supreme gift and joy of life so the experience of loving God is the highest form this highest pleasure of life can assume. To love God, to realize that we are his friends, to keep trying to understand the wonder of his love for us, to really share his companionship and his comfort and his glory, this is life's acme of gladness.

The crowning wonder of this crowning gladness is that it is independent of other things and circumstances. No earthly object or experience need separate us from God. Read again the wonderful passage assigned as our first reference, Hab. 3: 17-19. In these verses the prophet enumerates almost all the disasters that could overtake the husbandman. Yet he declares that in the face of these disasters, in the very midst of them, he will rejoice in the Lord, will joy in the God of his salvation.

That last word, "salvation," gives us the key which will unlock the door to this gladness of God. It is sin that prevents from enjoying him. His Son came to set us, by his death, free from the sin that separates us from our Source of joy. And as we accept by faith that wonder-gift of his salvation we find that we have even here entered into "the joy of our Lord."

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

* "TWELVE GREAT VERSES. IV. THE POWER VERSE." (Consecration Meeting.) Phil. 4: 13. B. Y. P. U. and Christian Endeavor Topic for Sunday, April 5, 1914.

† "BEING GLAD IN GOD HIMSELF." Hab. 3: 17-19; Ps. 73: 25, 26. Epworth League Topic for Sunday, April 5, 1914.

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ANSWERS TO FINANCIAL QUERIES

I. V. H., NEW MEXICO. We can find no market for your Detroit-Beaumont Oil stock.

D. S. W., OHIO. Chicago Steel Products Company first mortgage 6 per cent. gold bonds are considered a well protected investment.

REV. H. H. L., NEW YORK. An assessment for the stockholders will be the probable outcome of the Rock Island's present difficulties. The stock is not an investment.

MRS. H. I. D., PENNSYLVANIA. We should hardly regard Nevada Consl. Copper stock as meeting the requirements of a woman's investment. Write to the investment firms whose announcements appear on this page.

MISS S. J. S., OHIO. You seem to have made an excellent investment. A real estate mortgage bond recommended offered for sale by a responsible firm is believed to represent one of the soundest investment propositions possible. Chicago and Pittsburg realty advances in value all the time.

B. W. B., MASSACHUSETTS. (1) Application has been made by the Fall River Gas Works Co. for authority to offer to the stockholders 3,850 shares of new stock at $225 per share. The stock pays 12 per cent. per annum, the dividend is assured by abundant earnings and surplus, and we believe you should take advantage of the opportunity when it is presented.

MISS M. W., WISCONSIN. At 36½ Tennessee Copper stock will yield about 8.22 per cent. The par value of this stock is $25. The company is one of the greatest copper producing properties in the United States, outside of Anaconda, and has paid to date approximately $2,500,000 in dividends. We can hardly recommend the stock, however, as a conservative investment for a woman.

J. K. G., IOWA. You will be entirely safeguarded, we believe, and you should accept the company's offer if the amounts of the notes adapt themselves to your requirements. Mortgages on churches are usually regarded as safe. Foreclosures are rare occurrences. The company offering the notes stands back of every issue and is one of the strongest banking institutions in the Southwest.

N. S. T., NEW YORK. Twin Falls North Side Land and Water Company bonds have recently found a market around fifty cents on the dollar. We are advised the enterprise itself is about 90 per cent efficient. The farmers on the lands are successful and contented, and we are advised that the company will gradually come out of its difficulties. We do not recommend a sale at the present.

S. S. W., HONOLULU. All bonds have a definite length of life like a real estate mortgage. Only railway and public utility bonds usually have a longer term to run than real estate mortgages. The date of maturity means little to the holder of a long-term bond. The holder is not required to keep his investment until 1963 or 1950 or whenever the bond is due. Good bonds are always salable.

MRS. C. S., INDIANA. You ask how a woman may safely invest $2,000, and ask for a list of desirable securities. There are upwards of a thousand different investment issues that could be recommended as applicable for a woman's investment. It would require a lot of space to enumerate even a small fraction of them. One of the most attractive investments brought to our notice recently are the Collateral Trust 6 per cent serial gold bonds of the Huntington Land and Improvement Company. A part of your money would be safely placed in these bonds, which may be brought in $100 denominations of various maturities, which will yield from 4 per cent. to 6¼ per cent. These bonds may be secured from any responsible banking firm.

C. F. L., CONNECTICUT. Baltimore and Ohio [illegible] is not indicated as an unsecured investment. If the road effects the big loan now [illegible] its dividend will be endangered. The company is just barely able to pay 5 per cent. to the stockholders as it is, but with greatly increased fixed charges the rate is likely to be cut. The convertible 4½ per cent. bonds at a price to return about 5 per cent are safer.

D. D. H., DISTRICT OF COLUMBIA. The [illegible] is not regarded as an investment proposition. Money to the company has created a [illegible] of new extensions. If there is to the road [illegible] a profitable proposition. It is one of the [illegible] companies, and has paid in dividends about two and one-half times its entire capitalization. Ore mined and sold can pay dividends but once. All mines finally play out. Instead of speculating in mining stocks you had better buy good $100 bonds.

E. M. L., FLORIDA. The National Fire Proofing Company owns and controls twenty-eight plants making porous terra cotta, fire-proofing tile, etc., and also owns 4,000 acres of clay and coal. Par value of stock $50. The preferred stock has received 4 per cent. annual dividends since 1910, and at current price yields about 8 per cent. on the amount invested. No dividends on the common stock are paid.

MRS. R. L. H., MISSISSIPPI. Very few investors buy United States Government bonds. The excess of safety is unnecessary and the return is too small. Buy three good railroad bonds, preferably issues listed on the New York Stock Exchange. We suggest the following: Northern Pacific (C., B. & Q.) joint 4s, 1921, yielding 4.55 per cent.; Central Railroad of New Jersey general 5s, 1987, yielding 4.25 per cent.; Central Pacific first 4s, 1949, yielding 4.30 per cent.

DR. M. C. R., VERMONT. Our idea of an investment opportunity is a bond which has ample, proven security, a good income, an assured market and possessing a fair degree of promise of enhancement of principal. When you secure a bond of this type you have made a good investment. Hundreds of our readers ask us what they may invest surplus funds in. The majority of these persons would be better off if they would subscribe to a reliable financial publication and study the various investments for themselves.

W. S. F., CALIFORNIA. You will realize how utterly futile it would be for THE CHRISTIAN HERALD to keep a workable list of information about mining companies when we tell you that during the last twelve or fifteen years there have been upwards of one-half a million mining enterprises floated in the United States and only a very minute fraction of them have lived beyond the stock-selling stage. It is estimated that out of 15,000 mining companies, one only makes good—hardly a gambler's chance.

P. D., GEORGIA. The Virginian Railway first mortgage 5 per cent. gold bonds are secured by 470 miles of railroad from Norfolk, Va., to Deepwater, W. Va., and all the terminals and equipment thereon, making the value of the property under the mortgage more than $50,000,000, or about twice the funded debt. The present good condition of the company's treasury, the growing value of the property pledged, and the assured market which should at all times exist for the bonds, render them, in our judgment, extremely attractive to the conservative investor.

MISS D. F., ARKANSAS. We suggest a real estate mortgage or real estate bond for your investment. Wall street panics, railway accidents, the laws of supply and demand, restricted markets, crushing corporation taxes, almost confiscatory laws, rascally officials who plunder and wreck corporations for their own personal enrichment and the subsequent impoverishment of the stockholders—none of these things affects the security back of a properly executed first mortgage on real estate whether it be a big city skyscraper on land worth a thousand dollars a foot or on a farm in the irrigated West or on the prairies of Illinois. The security goes on through the months and the years earning the interest on the note without let or hindrance from outside influences. You will find such investments advertised in THE CHRISTIAN HERALD.

T. C. B., MASSACHUSETTS. Unless you are prepared for a possible long period when no dividends shall be paid you should not venture in New Haven Railroad stock. It is believed by many that the stock will sell lower. Tremendous difficulties are ahead for the management. Large sums of new capital must be raised, and this will put another burden on the already nearly crushed company, and on top of all the road's well-nigh hopeless condition of physical tangle and bare treasury comes the statement for the past two months showing vastly decreased earnings. Sometime in the future the New Haven will again get on its feet. Once the shackles of the present alliance with other corporations is broken, when once the company is again, as in the old days, run as a transportation enterprise and not as a good thing for a lot of already over-rich speculators, then the stock will be worth the consideration of the private investor.

(This page went to press March 11)

6% Should My Savings Earn 6%

Is the question every careful investor asks himself—but FIRST he looks to the *security* which is offered. For years we have been selling sound investments to persons having $100, $500, $1,000 or more to invest. We number banks, insurance companies, trustees, conservative private investors among our best clients. If others invest successfully through us, why not you?

Ask for our new offering of a prime first mortgage (at about 60%) of ACTUAL CASH VALUE of a strong public service corporation. Send for our "Christian Herald" April list—we handle municipal bonds, as well as corporation bonds. This is a good time to buy—write us today and we will send you valuable information and NEW 1914 investment book.

BOWMAN, COST & COMPANY
Investment Bankers
615 Third Nat'l Bank Bldg., St. Louis, Mo.

A Good Habit

A good habit is a source of constant pleasure—often profit.

The investor who is buying good bonds is forming a habit that will be a source of never-ending pleasure to him.

The investor who buys good bonds does so through an investment house whose judgment and reputation he realizes is as necessary as the safety of the bond itself. The wise man always seeks the advice of an expert to supplement his own judgment.

Ask yourself if our experience isn't likely to be of help to you.

Ask us for Circular 2-C.H.

A. H. Bickmore & Co.,
111 Broadway, New York

6 Per Cent
School District Bonds

EXEMPT FROM THE FEDERAL INCOME TAX, and coupons and principal collected as heretofore without requiring any certificate of ownership.

Denominations of
$100, $200, $250, $500 and $1,000
PRICE: 104 and interest

YIELDING from 5¼% to 5¾%, according to maturity, an unusually attractive price for this class of security.

WRITE FOR DESCRIPTIVE CIRCULAR

WALTER E. ORTHWEIN
224 North Fourth Street, - - - St. Louis.

BONDS Accepted by the U.S. Government as security for
Postal Savings Bank Deposits
Instead of the 2% the Postal Banks pay these Bonds will yield from **4% to 5¼%**
Write for Booklet D—"Bonds of Our Country"—FREE
New First Nat'l Bank, Dept. 4, Columbus, O.

6 "FIBRSILK" $1
KNITTED TIES OR JABOTS
In Handsome Easter Box

WELCOME gifts to man, woman or boy are these handsome knitted ties. Made of pure fibrsilk in great variety of beautiful, rich colors. Silky lustre and feel. Reversible and washable. Guaranteed not to shrink, fade or lose brilliant lustre. Without wear and outlook any other. Equal in value to any 50c tie. We sell direct and manufacture by new exclusive processes on our own patented machines, hence exceptionally low price. *Send one dollar. We'll send you all charges paid six of these beautiful ties or jabots in assorted colors and designs in handsome Easter box.* ABSOLUTE satisfaction or your money back. *Agents Wanted.*

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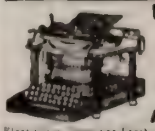
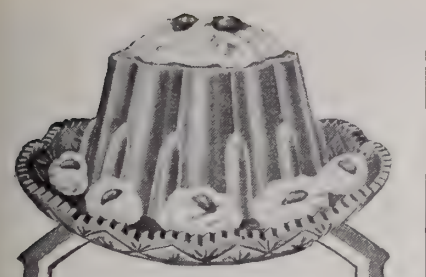
10 Whitesboro St. Utica, N. Y.
Free catalog of Novelty Knit Goods

TYPEWRITERS ALL MAKES
VISIBLE WRITERS
or otherwise
L. C. SMITHS, OLIVERS, UNDERWOODS, Etc.
¼ to ½ M'F'RS PRICES
Shipped ANYWHERE for Free Trial, or RENTED allowing Rent to APPLY
PRICES $15.00 UP



First-class [illegible] Used from the Makers — Write for Illustrated Catalog 71
Typewriter Emporium, (EST. 1892) 34-36 W. LAKE ST, CHICAGO



Serve this *new*
KNOX Maple Rice Parfait

½ envelope Knox Sparkling Gelatine
2 cups cooked rice — 1 cup milk
½ pint cream — 1 cup chopped nuts
1 cup maple or brown sugar

Soften gelatine in the milk and dissolve in the hot rice. Add sugar and salt. When cool, fold in the cream whipped until thick, and the chopped nuts. Flavor with vanilla or lemon. Pack in ice, or in cool weather set out of doors.

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SPARKLING
GELATINE

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DESSERTS JELLIES
PUDDINGS SALADS
MAYONNAISE—DRESSING
SHERBETS ICE-CREAMS
CANDIES

Illustrated Recipe Book FREE

for your grocer's name. **Pint sample** (enough to try the recipe above) **for 2-cent stamp and grocer's name.**

CHARLES B. KNOX CO.
55 Knox Ave., Johnstown, N. Y.

COUNTY MANAGERS WANTED

For patented household Renovator. Sells for $3.50. Used by United States Government and eight other governments. Has Gold Medal, Grand Prize, and Diplomas from three World's Fairs. Is not sold in stores. Sells over and over again to the same people.

We have a few counties left in several States. If yours is occupied, there are a dozen more close to it. Some of them are open and yours may be also.

A life job at good pay for any man who wishes to get started in a business of his own, and is willing to learn to sell goods on commission.

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Sales Department, Milwaukee, — 122 Sycamore Street, Wisconsin

"RANGER" BICYCLES

Have *imported roller chains, sprockets* and *pedals; New Departure Coaster-Brakes;* and *Hubs; Puncture Proof Tires;* higher grade equipment and many advanced features possessed by no other wheels. Guaranteed 5 years.

FACTORY PRICES direct to you are less than others ask for cheap wheels. Our range is models from $12 up. **A few good second-hand machines $3 to $8.**

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A postal brings everything. *Write it now.*

TIRES Coaster Brake Rear Wheels, lamps, parts, and sundries half usual prices. **Rider Agents** everywhere are coining money selling our bicycles, tires and sundries. **Write today.**

MEAD CYCLE CO., Dept. R-71 CHICAGO

Don't Throw It Away

MENDETS

Mend rips, tears, holes in clothing, fabrics, canvas, oil cloth, hot water bags, etc. No sewing or ironing. Any one can use. Just the thing for mending nets. 10c; 3 sizes, 25c, postpaid. Agents Wanted. Collette Mfg. Co., Box 302 Amsterdam, N. Y.

THE CITY OF PAUL'S CHILDHOOD

Continued from page 297

in security and profound respect; she is not seen. It is the mark of thoroughly bad manners to observe a veiled woman in the street. . . . A woman's authority and dignity vanish along with the all-covering veil that she discards. That is the Oriental view which Paul learned in Tarsus."*

In such a city amid such surroundings the young boy Saul was born and spent his most impressionable years. Though in a Grecian city, under Roman rule, his training was that of a strict Jew. Bible stories were his first nursery tales, and his first lessons were some verses from Deuteronomy. This was undoubtedly one of those verses:

What does God require of me
But to worship him and walk in all his ways,
To love and serve him with all my heart and soul,
And to keep the commandments of Moses,
Which God commands me
This day to keep for my good?

For the first four years his mother was his teacher, then at five his father was his chief instructor, while at six he began to go to school and learn by rote many passages from the Old Testament. But in the home he doubtless received the strongest impressions which remained with him and influenced him throughout every year of his long and eventful life. Here he not only learned the Bible and was taught to pray, but as he watched his parents he learned the customs of the strict Jews and the reason for their observance. Thus his early school days proceeded until at about the age of twelve he started for Jerusalem to complete his education under the care of the great Gamaliel.

Before we leave Tarsus for Jerusalem we must think for a moment longer of the boy in his earliest home. Doubtless the name Paul, by which he is known, was not given to him, or assumed by him, at the time of his conversion, as many suppose, but was one of the familiar names of his boyhood. He was probably called Saul by members of his own family, after the first king of Israel, while Paul was the name by which he would be known by all, except the Jews. Paulus, the name by which he calls himself in all his epistles, is a Roman name, and doubtless he intended it to be significant of the fact that he was a Roman citizen.

In addition to the Biblical studies, not a little of the time of Paul's boyhood was occupied in learning a trade, for, according to one of the eminent rabbis, "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." This fact does not argue that Paul was brought up in poverty. Doubtless his parents were comfortably off, and it is supposed that his father's business related to the hair cloth used in making tents, which was one of the great sources of wealth in Cilicia. Nothing is more natural than that the young Paul, since his religion required that he should learn a trade, should become proficient in the art of making tents out of this same material, which was called from the name of his native province "cilicium."

But some suppose that Paul's parents were wealthy, and that when he changed his religion, and became a follower of the despised Nazarene, he was disinherited, and that he alludes to this fact when he declares that for Christ's sake he "suffered the loss of all things."

However, much of conjecture must necessarily surround the details of the early life of St. Paul. It has been said, "The plain, the mountain, the river and the sea still remain to us, the rich harvests of corn still grow luxuriantly after the rains of spring; the same tents of goat's hair are still seen covering the plains in the busy harvest; there is the same solitude and silence in the intolerable dust and heat of the summer, the same sunset lingers on the pointed summits of the Taurus, the same shadows gathered in the deep ravines."

* Sir William Ramsay.

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This spring when you decide to build, to varnish your living room floor or refinish your bedrooms in white enamel, remember that Berry Brothers' products have been the first choice of home owners, architects, builders, painters and decorators for over fifty years. They have stood the test of time in every land and continue to give lasting satisfaction.
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Luxeberry White Enamel is a white enamel that stays white and does not check or crack. For the white finishing of bedrooms, bathrooms, staircases, furniture, etc., there is nothing so fully satisfactory—your choice of a brilliant porcelain-like finish or rich dull effects.
See your dealer about these finishes or write us direct.
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Established 1858
Branches in Principal Cities of the World
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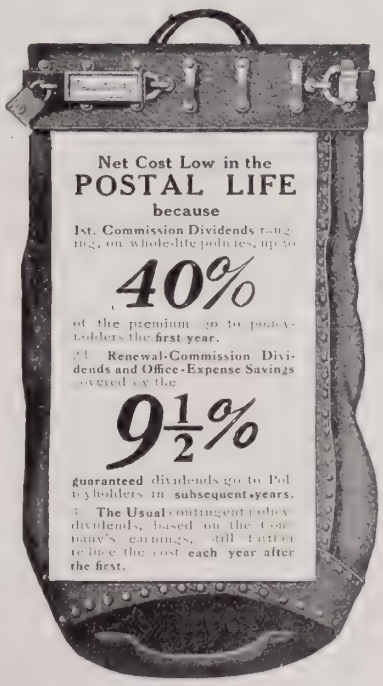
Want your share of that $60,000,000 fund?

IF you're a policyholder in any old-line life-insurance company (except one), you've contributed to an annual fund for agency-expense which in 1912 **amounted to more than $60,000,000.**

You'll never get your contribution back or any part of it—**now;** but you need never pay it out again—you can save it—if you will steer clear of life-insurance agents and deal **direct** with the **one non-agency institution in America—the Postal Life Insurance Company.**


Net Cost Low in the
POSTAL LIFE
because
1st. Commission Dividends ranging, on whole-life policies, up to
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of the premium go to policyholders the first year.
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guaranteed dividends go to Policyholders in subsequent years.
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THE Company's Health Bureau also performs a most important service in **health-conservation** by issuing timely Health Bulletins for the benefit of its policyholders, and by providing, for those who so desire, **one free medical examination each year**—a privilege not accorded by any other company.

It will thus be seen that **the Postal Life Saves You Money and Safeguards Your Health.**

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It will be well worth your while to find out just what the Company will do for you on any standard form of policy—whole life, limited-payment life, endowment, joint-life, monthly-income, or child's welfare.

For quick action simply write and say:

"*Mail full insurance particulars for my age as per advertisement in Christian Herald of March 25th,*" and be sure to give

1. Your Full Name.
2. Your Occupation. 3. The exact Date of Birth

The Company will promptly send you (**by mail only**) figures for your age with the amount of dividends **guaranteed;** also **additional** policy dividends **now being paid,** showing the Postal's **low net cost.**

No agent will be sent to visit you; the Company does not employ agents. By dealing **direct, you** get the benefit of the commission other companies pay the agent.

POSTAL LIFE INSURANCE COMPANY
WM. R. MALONE, President
35 Nassau Street, New York

STRONG POSTAL POINTS

First: *Standard policy-reserves,* now nearly $10,000,000. *Insurance in force nearly $50,000,000.*

Second: *Old-line legal reserve insurance* not fraternal or assessment.

Third: *Standard policy-provisions,* approved by the State Insurance Department.

Fourth: Operates under *strict State requirements* and subject to the United States postal authorities.

Fifth: *High medical standards* in the selection of risks.

Sixth: *Policyholders' Health Bureau* arranges one free medical examination each year, if desired.

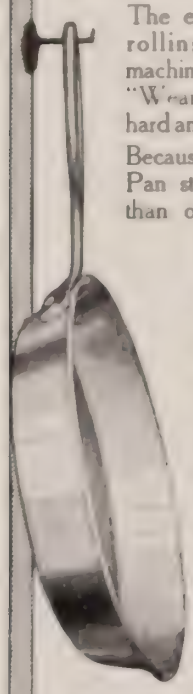
For broiling or for frying appetizing steak, the

Thick Sheet

"Wear-Ever"

Aluminum Fry Pan

is excellent because it stores up such a large amount of heat that it sears the meat immediately, cooks thoroughly and quickly.



The enormous pressure of rolling mill and stamping machine makes the metal in "Wear-Ever" pans dense, hard and smooth, ⅛ in. thick.

Because the "Wear-Ever" Pan stores up more heat than ordinary fry pans, a large amount of heat should be applied to the pan when first placed over the fire in order to "fill" the pan with heat. As soon as the pan is heated throughout, the amount of heat should be reduced.

"Wear-Ever" utensils are stamped from thick, hard, sheet aluminum, without joint, seam or solder.

If not obtainable at your dealer's send us 15 two-cent stamps (Canadian stamps accepted), and we will send you prepaid a one-quart "Wear-Ever" Saucepan.

Send for our leaflet, "Appetizing Recipes with the 'Wear-Ever' Fry Pan."

Replace utensils that wear out With utensils that "Wear-Ever"

The Aluminum Cooking Utensil Co.
Dept. 34, New Kensington, Pa.
or Northern Aluminum Co., Ltd.
Toronto, Ontario.

Send me, prepaid a 1-qt. "Wear-Ever" Saucepan, for which I enclose 30 cents (Stamps or money to be refunded if I'm not satisfied.

Name

A Dress

THE MONEY-MAKERS' CLUB

BY MARGARET E. SANGSTER, JR.

I LOVE letters, don't you? I love to have the postman come in with his hands full and his pack loaded, all for me. And sometimes I think that the little talking-bird must have told you my love of them, because the postman is bringing me stacks of them, especially club letters. . . . Would it take all of the charm away if I showed you some letters addressed to me and showed them willingly?

Here is a letter from a "Club Girl" with six grandchildren. She says in a lavender-faint, old-fashioned handwriting:

"I have been interested, oh, so interested, in the club ever since I read about 'Pandora's Box.' But because you speak so much about your girls I had an idea that I was too old for the Money-Makers. Am I?"

Right now I want to tell you that nobody is too old or too young for our club.

A girl writes this tiny word to me: "I love pretty clothes. Do you think I am silly? And I'm going to use the money I make to buy the hats and suits and slippers that I need."

This note drifted in a few days ago from Michigan. The writer says: "I received the club booklet a short while ago and I think it is a grand idea. Of course, I'm going to be a member. I was so excited about it that I forgot to write to you."

My next letter comes up from the Southland. It is just as enthusiastic as the others. "I am crazy about the plans," the letter whispers to me. "Why, the presents are wonderful, and the money is so easy to get, and there is so little work to do."

You would laugh if you could look over my shoulder just now. The letter I am reading is such a funny one. It is from an impressionable schoolgirl and the page is one mass of dashes, exclamation points and underlined words. Do you know when people use exclamation points and underline words? They do it when they are excited and pleased. I shall try to quote the letter exactly:

"I am having such a *good* time Making Money! You see I have *never* made money before, and I *love* to! Yesterday a package came and when I opened it I was *surprised*. Surprised is a mild word to use! I have been getting such *beautiful* presents and so *many* crisp dollar bills lately that I am *absolutely* scared!"

The next letter comes from a sweet lady from my own State. "I enjoy my work as a member of the Money-Makers' Club," she writes, "and hope to be very successful in it. I feel somehow as if God is helping me, and it makes me very happy and contented."

From West Virginia a note has just been handed to me. On a chance I am going to write down the message it contains—no matter what that message is. (Excuse me, while I open the envelope.) This is what the letter says:

"MY DEAR FRIEND: I am just writing to you to tell you how very glad I am that I belong to your club. I do want to make money so badly that 'Pandora's Box' was a godsend to me. The work is like child's play and the reward is very large."

. . .

Some of you are whispering. I can hear you. You are saying: "I think she made up the letter. Why, the mail probably brought in something cross and disappointing instead of that very-much-pleased message." But, girls dear, the cross, dissatisfied letters are about one to every thousand sweet, happy letters. Do you believe me now?

There is just one more letter that I want to show you; one tiny little letter that pleased me more than any I have received for ages. It is from a dear lady who lives in California. She says: "I am so happy! Your Money-Making has helped me such a lot. To-day the sky is a pile of sapphires and the sunshine is a stream of gold. I love you, dear lady, and I love all of the girls, and I love the club. I love everything and everybody. Somehow, I feel that the springtime is coming and God's in his heaven!"

Doesn't a letter like this warm your very heart? Doesn't it make you feel like singing and laughing and having a good time? It makes me feel very happy.

Our club has done a great many rather wonderful things, I think. First of all, of course, we have shown a large army of girls and women how to earn spending money and have in that way helped them to be independent. And then after the first thing come these specials:

We have helped brides to buy pretty clothes for their trousseaus. We have helped two little invalids to have the doctors and treatments they needed. We have shown some artistic little girls the way to getting lessons, and we have made boarding-schools and music and lectures a possibility to others. Besides that, we have sent presents out as special reward of merit to the busiest workers.

The club has been going just about five months. I think we have done wonders, don't you? We have members from every State, Canada, England, South America and Turkey, Mexico and France, and we are growing every minute.

Girls dear, this is an invitation to *you*. If you need some money and want a beautiful club pin, and pictures and stationery, and frocks and other necessary things that every girl-heart loves, join our club. We may not (but I'm laughing as I say it) be able to help you, but we may be able to do wonders. Won't you give us a chance?

THE EXTREMITY

Continued from page 308

"I—I," he stammered, "I was thinkin' 'bout the rent—"

Polly rose up and faced him. "The rent!" she said. "I haven't got it, I won't have it." She tore the note from her pocket. "I found this hundred-dollar bill in the road. I meant to keep it, we needed money so. But it's yours, it's one o' the papers you dropped near the library. Take it! Take it!"

Magruder caught it as she threw it toward him. A grin overspread his countenance. "A hundred dollars!" he said. "What I cause to say is, you might as well spend the rent for a present for Jimmy here. I ought to ha' told you when I met you, but I wanted to see me lawyer first. For do you think I'd let Andy Carnegie down me when I'm celebratin' me birthday? Polly, me swateheart, I've been thinkin' o' you two, and—But this a hundred-dollar bill? You hadn't your specs when you picked it up. 'One Hundred Dollars a year saved by buying from Dan, the pedler.' It's one of his new circ'lars he handed out to me."

He laid the paper on the table. "Ould lady, in thirty years you've paid the worth o' this house over and over. The deed's bein' made out. It's me birthday present to you that's often helped me with your charefulness. Forget what you thought the paper was, you honest ould soul. Look! the sun's comin' out—it's cl'arin'. And I've lots to do before I go to town and give Missus Maginnis her green emer'ld ring. Chare up, swateheart! See you later," and he was gone.

"Lord! Lord!" said Polly brokenly.

The Walls of Your Bed-Room Should be Covered with

WIPE OFF THE DIRT

SANITAS

MODERN WALL COVERING

In no other room in the house is perfect cleanliness more important than in the bed-room. See that the walls of every bed-room in your home are covered with **Sanitas**—the modern, hygienic wall covering that can be kept spotlessly clean and fresh.

A light rub with a damp cloth and **Sanitas** is instantly free from every speck of dust and dirt.

It is just as easy to keep **Sanitas** immaculate as it is to clean your cut glass and china.

Sanitas is made on a durable cloth foundation finished in oils. It cannot fade, crack or chip off. After years of use it looks as fresh and bright as new. As lasting as the walls themselves.

Sanitas faithfully reproduces the most beautiful designs of tapestry, leather, fabric, Japanese grass cloth, burlap, and imported wall papers. It also comes in tinted and glazed effects for the bathroom and kitchen. There are 130 **Sanitas** designs from which you can choose wall coverings for every room in your house.

Your dealer or decorator will show you **Sanitas**, and demonstrate its wonderful service qualities—Or write us your needs fully, describing the room or rooms you wish to decorate, and you will receive suitable **Sanitas** samples and the **Sanitas Booklet.**

MERITAS OTC OIL CLOTH

MERITAS is the guaranteed table oil cloth. It is sold by all the leading Dry Goods and Housefurnishing stores.

STANDARD OIL CLOTH CO.
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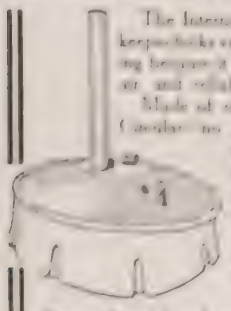
Department 5

Chicks grow fast in this Hover



The International Sanitary Hover keeps chicks vigorous, active and thriving because it provides plenty of fresh air and reliable *overhead* warmth.

Made of metal, heavily insulated. Canopy—no corners for crowding—and warmest just inside the curtain. Weighs 30 pounds. To set it up, you simply light the lamp and it is ready for use anywhere—even in a dry goods box.

Capacity 100 chicks. Cannot burn, break or warp. Used everywhere by many leading poultrymen. Price $6.50. *Send for free catalogue.*

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The wise business man leaves the management of his home to his real "General Manager"—the wife who buys the food and who makes a study of its nutritive value. The housewife who knows

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has already solved the servant problem and the problem of the high cost of living. With Shredded Wheat Biscuit in the house it is so easy to prepare in a few moments a deliciously nourishing and wholesome meal in combination with stewed prunes, baked apples, sliced pineapple, or other canned or preserved fruits—a meal that furnishes highest food value at the lowest cost.

Two Shredded Wheat Biscuits (heated in the oven to restore crispness) will supply all the nourishment needed for a half day's work. Delicious for breakfast or any other meal for youngsters or grown-ups. Try toasted TRISCUIT, the shredded wheat wafer, for luncheon with butter or cheese.

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NIAGARA FALLS, N.Y.

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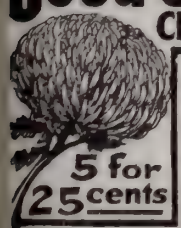

You will involuntarily exclaim "Good Gracious!" when you see these flowers which are frequently 22 inches in circumference, bright lustrous rose color.

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ANSWERED PRAYERS

IF ALL the letters received for the Answered Prayer Department were printed in full there would scarcely be room for anything else in the weekly issue of THE CHRISTIAN HERALD. We wish that more space could be devoted to these varied requests and to the acknowledgments of prayers answered. But after all, the greatest thing about prayer is not that it brings us the things we ask for, but that it brings us close to God himself. Every true prayer seeks not so much a gift, but God. So every letter referred to in these columns, even if only the initials appear, means that some earnest soul is seeking to come nearer to God. And together this great band of people who believe in him are praying that all these manifold needs will be met and that God himself will use our Prayer League to further his work in the world.

Prayers Answered

A subscriber from Michigan writes: "I sent a request for prayer, and before it was printed the answer had been received." Mrs. H. G. G. writes from Philadelphia: "My niece has returned from the hospital and is gradually regaining her health. I thank the Bowery Mission and all who prayed for her recovery." Mrs. C. K. L., of Millersville, Pa., writes: "Not long since I requested prayer through THE CHRISTIAN HERALD for a brother. God has granted an answer; my brother has found employment—just the kind he has been wanting. A request for another dear one has been answered." Mrs. W. H. writes from Galena, Ill.: "I wish to acknowledge the answer to a prayer for my son that he might secure a position he had sought for." A Reader from Marion, Ind., writes: "Praise the Lord for answering two special prayers for me lately. He saved a dear one, and sent the cure for our little one, who was very sick." S., Tenafly, N. J., expresses "grateful acknowledgment of answer to prayer for the recovery of a beloved daughter from a dangerous illness."

Acknowledgments of answers to prayers have also been received from:

Mrs. J. B., Oswego, N. Y.; Mrs. C. M., Bronson, Mich.; E. C., Brooklyn, N. Y.; Mrs. S., Los Angeles, Calif.; Mrs. J. E. S., Independent, Mo.; L. E. B., Guilford, Me.; Mrs. K., Pine Brook, N. Y.; Mrs. M. L. C., Honey Grove, Texas; Mrs. T. J. B., Montreal, Ind.; Miss E. McC., Anderson, S. C.; Mrs. A. B.; Belle-Plaine, Minn.; R. C. B., Vienna, Va.; Mrs. M. E. T., Perry, N. Y.; C. M. D., Naples, N. Y.; J. G.; Mrs. C. E. M., Saxton, N. Y.; Mrs. M. A. S., Somerville, N. J.; Mrs. E. K. C., Washington; Mrs. J. R. B., Kane, Ill.; Mrs. A. N. C., Topeka, Kan.; M. E. M., Moore's Corner, Mass.; Mrs. A. M., Brighton, Colo.; Mrs. G. W., Cornville, Me.; M. C., Bellville, Ohio; Mrs. E. H. L.; Augusta, Mich.; Mrs. E. R.; Boonville, N. Y.; Mrs. L. D., Cortlandt, N. Y.; E. M. H., Stamford, Texas; Mrs. G. McC., Des Moines, Iowa; Mrs. L. J. H., Winchester, Ill.; Mrs. T. P. H., Washington, D. C.

One of the unexpressed hopes in inaugurating the Prayer League was that local leagues might be established in various centers. Before anything definite was done toward carrying out the idea the welcome news comes, in a letter from Mr. D. L. Gruver, of Rupert, Pa., that a group of men in that town have banded themselves together to join in the noonday prayer. The members of this first local CHRISTIAN HERALD Prayer League are Frank R. Adams, Frank Bamby, B. M. Betz, Lincoln Boody, Andrew Z. Duck, Howard Fisher, John W. Geiger, D. L. Gruver, Simon Long, Charles H. McBride, Charles Mensch, Albert Newman, F. B. Rhone, Arthur Roberts, C. C. Roberts, Robert Wirt, Wesley Wright. We shall be glad to get news of the formation of other leagues and brief accounts of their plans and experiences.

Requests for Prayer

H. G. requests prayer for a revival in Columbiaville, Mich.; S. O., that a sweeping revival may visit McAllister, Mont.; Mrs. H. C. L., that the saloons may be kept out of Richland, Texas;

Continued on next page

Squeegee—the skid killer!

Good intentions are *one* thing in a tire, but for actual ability to *kill* the skid before it starts, get

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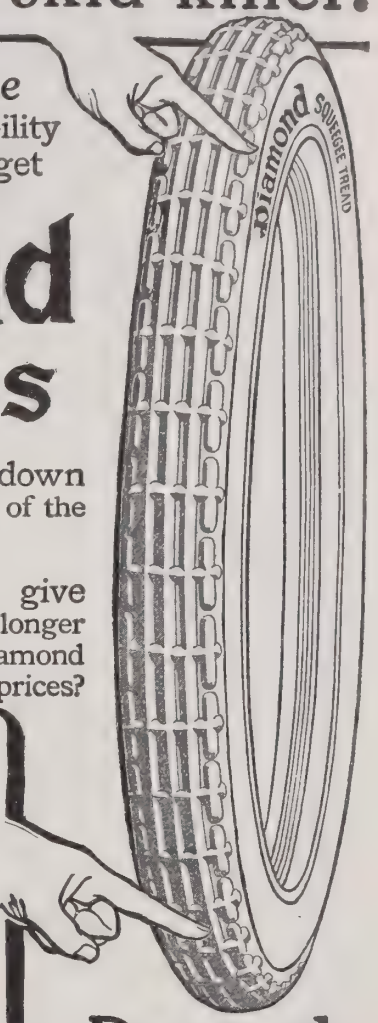

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35 x 4½ - -	36.05
36 x 4½ - -	37.10
37 x 5 - -	44.45
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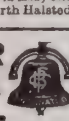

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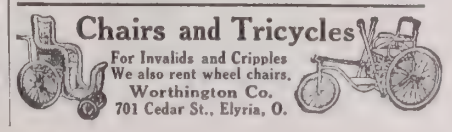

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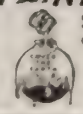

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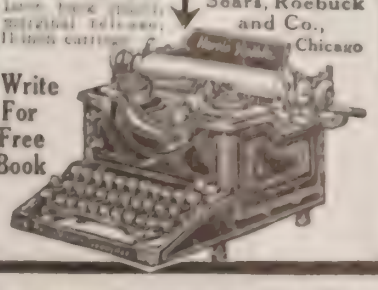

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ANSWERED PRAYERS

Continued from preceding page

Mrs. E. H. L., for the success of the prohibition amendment bill now before Congress.

Mention was made last week of little nine-year-old Catherine Winters, who disappeared from her parents' home at Newcastle, Ind., some time ago. A request comes from her father and mother, Dr. and Mrs. W. A. Winters, that the members of the Prayer League join in prayer for her safe return. S. M. requests prayer that he may become a true Christian; M. A. (to know that she is saved); Mrs. I. W. (for a deeper work of grace); Miss M. H. (to be blessed spiritually and to know that she is a child of God).; Mrs. A. A. (to have the assurance that sins are forgiven and to find peace); E. D. (to be a better Christian); C. N. (for a clean heart); D. R. (to be brought back to the fold). E. B. L. asks prayers that the failing eyesight of her widowed mother be restored.

For Conversion of Friends

The following friends request prayer for the conversion of sons:

Mrs. R. W. P.; Mrs. G. W. M.; F. E. O.; Mrs. A. S. P.; Mrs. W. S. McA.; Mrs. G. P.; M. B.; E. C. H.; Mrs. M. H.; Mrs. E. G.; Mrs. P. L. P.; Mrs. E. B.; M. E. A.; Mrs. D. W. H.; Mrs. P. B.; Mrs. R. A. A.; Mrs. G. W. F.; Mrs. C. M.; Mrs. Wm. H. C.; Mrs. S. J. B.; Mrs. T. G. G.; M. E. McD.; Mrs. C. L. R.; Mrs. H. M.; L. A. T.; M. E. W.; Mrs. A. A. S.; Mrs. S. C.; F. L.; Mrs. B. D. S.; Mrs. A. S.; M. E. B.; Mrs. L. T. H.; Mrs. A. R.; Mrs. H. K.

The following friends request prayer for the conversion of husbands:

Mrs. C. G.; Mrs. J. H. C.; Mrs. F. B. H.; Mrs. E.; Mrs. G. P.; Mrs. R. M. B.; Mrs. D. W. H.; Mrs. R. A. A.; Mrs. M. E. S.; Mrs. E. M. O.; Mrs. J. D.; Mrs. A. E. S.; Mrs. H. L.; Mrs. M. A.; Mrs. A. H.; Mrs. E. B.; Mrs. F. L.; Mrs. M. E. B.; Mrs. M. Y. W.

The following request prayers for the conversion of other relatives or friends:

Mrs. E. C.; Mrs. S. D.; Mrs. J. N.; Mrs. M. M. C.; Mrs. W. F. W.; Miss G. D.; Mrs. A. J. B.; Mrs. L. O.; M. E. S.; S. M.; N. W. W.; S. M.; L. R.; Mrs. H. B. H.; Mrs. W. S. McA.; J. G.; Mrs. W. H. C.; Mrs. S. J. B.; Mrs. A. B.; K. McB.; A. L. R.; H. S. D.; Mrs. S. J. J.; Mrs. E. J. W.; M. E. McD.; Mrs. A. V. O.; Mrs. L. F. P.; C. R.

For Healing

The following friends request prayer for healing for themselves or for friends:

Mrs. E. A.; M. A.; E. C. G.; Mrs. D. B. K.; L. A. E.; Mrs. H. Q.; E. E. McK.; Mrs. S. C.; Mrs. A. M.; Mrs. W. S. M.; Mrs. D. B. R.; Mrs. L. M. F.; Mrs. F. C. S.; Mrs. J. P. H.; I. L.; Miss E. F.; A. H.; Mrs. S. E. G.; Mrs. D. S.; Mrs. E. R.; Mrs. R. T. (requests prayer to be cured of a great affliction); W. T. R.; Miss E. E. C.; Mrs. L. D. (for the restoration of lost hearing); A. P.; Mrs. L. W.; Miss E. W.; W. H.; M. E. B.; W. E. B.; W. McM.; T. H. B.; A. O.; Mrs. G. T. G.; Mrs. B. O. C.; Mrs. W. H. G.; M. E. D.; R. McR.; Miss L. P.; M. A. N.; Mrs. C. H. H.; Mrs. L. F. H.; Mrs. E. McC.; Mrs. R. P. S.; Mrs. K. D.; Mrs. E. J. C.; A. C. D. (that a lady may regain her sight); Mrs. A. E. C.; Mrs. A. A.; Miss A. M. R.; Miss A. W. F.; Miss A. M. M.; S. S. Q.; Mrs. A. F. F.; E. D.; Mrs. J. S.; H. L. (that hearing may be restored); Mrs C. F.; Mrs. L. L.; J. L.; Mrs. M. D.; H. L.; Miss R. S.; Mrs. A. M. F.; Mrs. L. L.; Mrs. J. A. P.; G. E. B.; Mrs. L. F. P.; L. P. and J. P.; P. N. A.; E. L. S.; L. E. B.; Mrs. T. C.; Mrs. J. R. T.

Other Requests

The following friends request prayer for varied needs and desires:

M. A.; Mrs. D. B. R.; M. L. C.; Neb.; Mrs. I. L. F.; Mrs. A. G. S.; Mrs. Wm. B.; Mrs. J. R.; Mrs. B. D. S.; Miss L. M. H. (that a home may be found for her); Mrs. J. W. H. (that a heavy burden may be lifted); Mrs. M. E. B.; H. V. G.; Mrs. D. M.; R. V. McG.; Mrs. M. G.; E. M. C. T.; S. E. A.; Mrs. E. J. W.; Mrs. L. R. B.; Mrs. J. B. E.; R. McR.; Mrs. L. F. I. L.; M. A. N.; Mrs. W. D. A.; Mrs. E. McC.; Mrs. E. J. C.; Mrs. A. E. C.; Mrs. A. A. A. [illegible] in New York State; J. C. A.; Mrs. A. M. T.; A. K. S.; Mrs. M. R. M.; J. C.; J. F. S.; Mrs. J. F. H.; H. R.; Mrs. H. R. B. R.; Mrs. L. B. S.; L. A. C.; Mrs. T. N.; Mrs. C. D. M.; R. C.; A. B. I.; Mrs. J. V. R.; L. L.; [illegible] Q.; Rev. A. B. I.; C. R.; Mrs. M. E. L. C. G.; Mrs. A. A. S.; Mrs. J. P. H.; M. A. G. S.; Mrs. J. C. B.; Mrs. E. R.; J. H. O'S.; W. T. R.; I. L. S.; Mrs. E. N. A.; Mrs. H. M. J. C. S. L. P. and J. P.; C. A. B.; Mrs. T. J. B.; S. T. L. E. B.; J. K.; Mrs. G. D.; [illegible] K.; Miss K. M.

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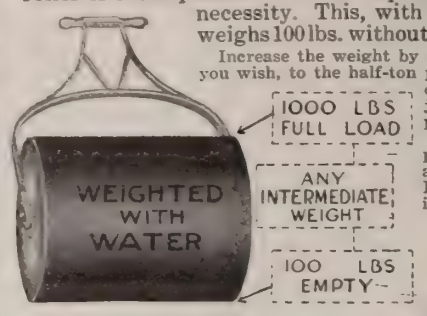

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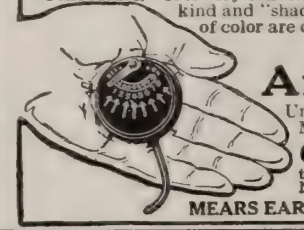

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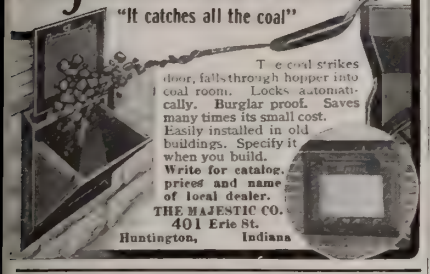

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DO YOU KNOW YOUR BIBLE?

THE correct answers and Honor Roll for Question List No. 2 will be published next week. The new questions, List No. 3, are given herewith. Notice that in this 1914 course it is in most cases necessary to make definite statements in your answers; the reference alone cannot be counted correct, unless that is all that is asked for.

List No. 3

1. In what three books of the Bible is the narrative of Hezekiah contained?
2. What verse states the excellence of his character in the highest terms?
3. What works of religious reform did Hezekiah undertake at the beginning of his reign, both outside and within Jerusalem?
4. To what cause did he attribute the disaster of Judah and what did he declare to be his purpose?
5. (a) What feast did Hezekiah re-establish, and whom did he invite to it? (b) What eloquent exhortation to consecration is found in his letter of invitation? (c) What emotion did the people experience at this celebration?
6. What great national disaster overtook the kingdom of Israel while Hezekiah was king of Judah?
7. (a) What king of Assyria sent expeditions against Judah during Hezekiah's reign? (b) In what forceful and eloquent remark did Hezekiah express the difference between the resources of the armies of this king and his own?
8. (a) What did Hezekiah do with an insulting letter received from a representative of the king of Assyria? (b) What was the result?
9. What fault in Hezekiah's life is recorded?
10. What promises were made to him through the prophet Isaiah on the occasion of his serious illness?

TRUST AND REJOICE

ALTHOUGH no fruit be on our vines,
No herd within the stall,
Yet still we'll trust Jehovah God;
He knows about it all.

Although the fig tree fails to bloom,
And harvest seemeth small,
Yet still we'll trust Jehovah God,
And on his name we'll call.

Although the cares of life may crowd
And burdens heavy fall,
Yet still we'll trust Jehovah God
And praise his name through all.

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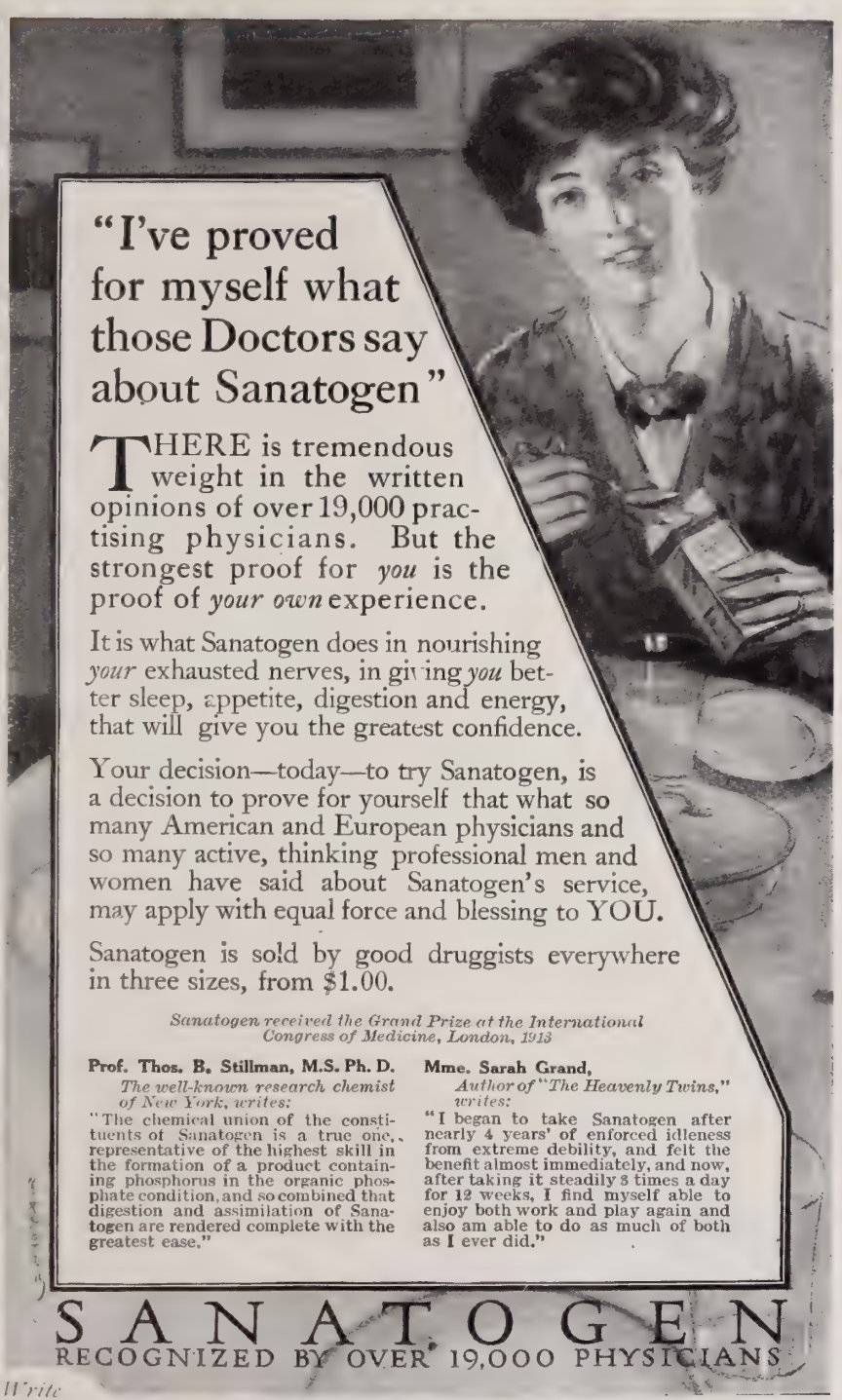

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Christian Herald

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NEW YORK, APRIL 1, 1914

VOL. 37—NO. 13. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

TIRED OUT

From the painting by Theodor Alt

IT is the little personal touches about a home that count. The artistic hanging of a drapery, the harmonious grouping of furniture, the sunny freshness of a newly washed curtain, the glowing cleanness of ornaments and bric-a-brac—such things as these help make home homelike and show not merely industry on the part of the housekeeper but a knack of properly caring for fine things.

Reduced to its simplest form, this knack of keeping silver, china, linens, laces, upholstery, etc., at their best is nothing more than a knowledge of the possibilities of Ivory Soap.

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To suggest some of these unusual uses we have compiled a booklet of about 100 recipes received from various sources. These recipes will be found exceedingly interesting and exceptionally helpful. You may have a copy by asking for "Unusual Uses of Ivory Soap." Address The Procter & Gamble Co., Dept. U-1, Cincinnati, Ohio.

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First, wash the glass in the door. Then wash the lace in the usual way in a good suds of Ivory Soap and lukewarm water. Rinse well, then starch. Slip in rods while panel is wet, place in position on door, pull lace straight and let it dry. This prevents shrinking and makes the panel look like new.

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE FAMOUS "HAYSTACKS" ON THE NAVAJO RESERVATION, ARIZONA

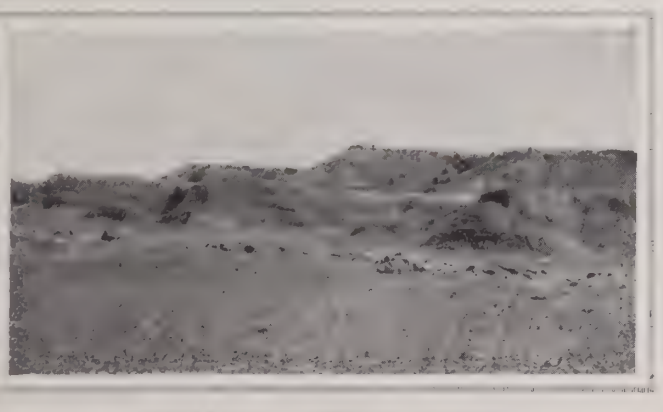
OUR SOUTHWESTERN BEDOUINS

BY JOHN L. COWAN

THOSE who are accustomed to lament the approaching extinction of the "noble red man" leave out of consideration the Navajos, whose numbers are increasing with sufficient rapidity to make the extermination of that tribe appear one of the most unlikely of contingencies. In 1900 it was officially estimated that the tribe numbered about sixteen thousand persons. It is believed by missionaries and other white residents on the reservation that the tribe now numbers at least twenty-eight thousand.

The birth rate of the Navajos is no higher than that of the Pueblos, Cheyennes, Utes and other tribes. That they have thus far withstood contact with civilization, with results less disastrous than is usually the case with aboriginal peoples, is due to their refusal to be coaxed or coerced into the white man's way of living.

Their reservation covers approximately 20,000 square miles, in northeastern Arizona and northwestern New Mexico. In addition, they occupy the major part of the Hopi reservation, and thousands of square miles of public lands and railroad lands in New Mexico, Arizona and southern Utah. Roughly speaking, the territory they occupy extends 200 miles from north to south and 250 miles from east to west. Most of this region is 5,000 feet and more above sea level, with an excessively dry climate, hot in summer, but not extremely cold in winter. Much of the land is desert or semi-desert in character, although a large area is well timbered, and the extent of pasture land is very great.



THE PAINTED DESERT OF ARIZONA

The Navajos are the least gregarious of native American tribes, never congregating in towns and villages, and never forming permanent communities. Their homes, called hogans, are mere hovels, built of stones or the trunks and limbs of trees, with rounded roofs thickly covered with earth. A smoke vent in the roof and a doorway in the side are the only means of ventilation. In cold weather (which is never of long duration in that portion of the Southwest), these cave-like structures are kept tightly closed, so that no one but an Indian could live in them at all. But when springtime comes, the Navajo squaw constructs a summer cottage, sometimes consisting of no more than a windbreak of sagebrush around a circular cleared space. Sometimes the summer hogan is a shady bower under a desert cedar tree, with leafy branches piled around as a measure of protection against winds and sandstorms. Sometimes it is a shelter formed by the utilization of old pieces of canvas, sheet iron and other castaway material picked up around the refuse dumps of the railroad towns. In any event, the dwellers in the summer hogans are practically in the open all the time. Some protection is afforded from the rays of the noonday sun, and the force of the prevailing winds is broken, but sunshine penetrates to every part of the rude shelter some time in the day, and fresh air is never for a moment excluded.

Beyond doubt, the summer hogan is one of the most important factors in promoting the health of the Navajos. Another factor of equal importance is found in the semi-nomadic habits of the people. They are not true nomads, but desert Bedouins, moving whenever necessary to secure better pasturage or a more abundant water supply for their sheep and goats. In the course of the summer, an entire family may travel thus for hundreds of miles. When winter comes, they may or may not return to the winter hogan of the year before.

The Navajos, like all other Indians, are filthy and uncleanly in their habits. To remove garbage, refuse or decaying animal or vegetable matter from the vicinity of their homes never occurs to them. A hogan has not been occupied long until it becomes offensive, and the squaws never "clean house." It is, then, fortunate that the family moves often.

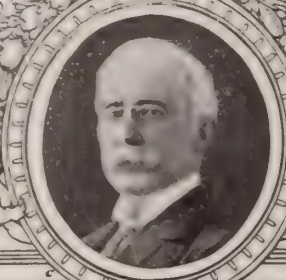
Another practice of the Navajos that promotes health among them, however repugnant it may be to us, is their disposition of the dead. In the presence of the living, the Navajo is without fear, but his terror of the dead is abject and unreasoning. The dead are believed to be possessed only of malevolent feelings toward the survivors, with unlimited powers for working evil upon those who carelessly place themselves within the power of the spirits. So when any one dies, the only anxiety of the surviving relatives is to get rid of the body as quickly as possible. If there are any white men living in the neighborhood, an effort is made to induce them to perform the offices of undertaker. If not, the disposition of the body depends somewhat upon circumstances. If the hogan is built of wood, it is set on fire and burned with the body in it. If of stone, the body is usually taken outside, the entrance to the hogan closed up with stones or sticks, and a hole made in the wall opposite to permit the evil spirits to enter and depart,

Continued on next page

FREIGHT TRAIN OF THE NAVAJOS

THE MODERN WIGWAM—A NAVAJO HOGAN

WHAT IS CONVERSION?



A SERMON

BY

J. H. JOWETT, D.D.*

"I AM . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Luke 15: 18-19

THIS man's conversion began when he began to think. There came a moment, in the midst of his waywardness and sinfulness and want, when he deliberately pulled himself together, and began to think, and that moment marks the beginning of his conversion. There came a pause, a quiet lull in the awful storm, an interval of saneness, and in the Master's vivid phrase, "he came to himself." *"He came to himself!"* Why, that is how we speak of a man who has been wandering in delirium, whose thoughts have been moving beyond the control of his will—when his reason returns, we speak of the man as having "come to himself."

And so the Master speaks of sin as a kind of delirium, and moral sanity begins to return when the man lays hold of his thoughts, calls them in from their delirious wandering, and fixes them strongly upon himself. It is then that the man can be said to have come to himself. That is the beginning of conversion, when a man's will controls his thoughts, and he says, "Now let me see where I am." And so the prodigal began to take stock. He looked at his rags, his dirt, his wretched and emaciated condition; he looked at his surroundings; he looked at the way along which his life had journeyed; he called to mind his wastefulness, his lust, his debauchery, his violent outrage upon truth and purity, his open contempt for the claims of conscience and the sanctities of home; and as he gazed upon all these things, he began to see himself, his very self, and in that vision of his abject and wretched self there was contained the beginning of a return to moral and spiritual health.

It is even so to-day. We must pull up, and fix our thoughts upon ourselves. We must see *ourselves*, and realize our condition. Now that cannot be done cursorily; it cannot be done hastily. It is the fruit of calm and determined deliberateness. If a man wishes to see himself, to take stock of himself, he will have to go about it in the same careful and painstaking and detailed manner with which he takes stock of the goods in his warehouse. Don't let any man assume that it requires less care to know the contents of his life than to know the contents of his shop.

It cannot be known at a glance; it demands a detailed inspection. But how rarely we find men deliberately ransacking their hearts, turning over moral and spiritual possessions, noting the things which are moth-eaten, the endowments which are running to waste, the dispositions which are sour or filthy, noting everything, labeling everything, assigning to everything its value. How rarely you find it! But they did it in the olden days. It has been done in every age by all who have attained to saintliness. Turn to the Psalms. What have you there? You have the richest devotional literature in the world. And what is it all about? The human heart, the multiform and amazing intricacies of the human heart. We are permitted to look into the very books of men who have made determined examinations of their inner life, who have sought out and marked their moral and spiritual contents. That is what the saints of the Old Testament did. They inspected their hearts as with a candle and knew them. And that has been characteristic of all who shine in that procession in holiness, they have taken a candle and searched their hearts. Cannot their works and acts have intense and earnest must have been their search.

Take that precious little book, *The Devout Life*, by St. Francis or *The Imitation of Christ*, by Thomas a Kempis, or take any of the works, say, all the works of John Henry Newman, and you will find on every page an amazing knowledge of the human heart, and the hearing each saintly writer had searched and known his own. Why, was not this one of the chief characteristics of our great Puritan forefathers, at any rate of those whose glory is their radiance of spirit? They busied themselves in the inner sanctuaries of the heart. They were great at introspection, great at moral analysis, great at tracking a sin to its roots, and bringing it out to the light. They were great at self-searching, these strong old Puritans, and in all their preaching they sought to get their hearts to take a candle

* Pastor, Fifth Avenue Presbyterian Church, New York.

and go round their inner life and take stock of their very selves.

But you say, "There is something very morbid in all this, something very morbid in turning over one's moral sores and gazing at them." It is far better to seek them out, and gaze at them, and know your condition than to have a moral putrefaction proceeding of which you are absolutely ignorant. I cannot consider it a sign of health for a man to be unconscious of his moral disease. I urge you then to look within, take a long, searching look. Track the ravages of sin. Bring out to the light the unclean things, and name them. Don't give them vague and general names. Label them with accuracy. Call that "falsehood," and that "jealousy," and that "malice," and that "backbiting," and that "passion," and that "lust," and that "excessive love of money," and that "excessive love of drink." Give them their proper names. Overhaul your purposes, and motives, and ambitions; turn them over as you would turn over a stone in a meadow, and mark the vermin that lurk beneath. If you have no time to do it in the day, then in God's name spend a night about it! It would be a night well spent for any man to use the hours of deep silence to commune with his own heart, and meet his own soul face to face! You would realize your condition; you would know yourself! Then, when you have seen your real self, look at your ideal self! When you see what you are, look at what you might be. Look up!

In some of the smaller Swiss towns the streets are very narrow, and very dirty; filth and refuse are allowed to accumulate until in many places there is an intolerable stench. But if you look up, even from the very midst of the uncleanness, you may see the great emblem of purity, the mountain summit, clothed with the dazzling white of the spotless snow. And when you are tracking the narrow byways of your own heart, amid all its defilements and corruption, lift up your eyes unto the hills, unto that beauty of holiness, whiter than snow, that unsullied purity whose loveliness we see in Christ, and say: "Such is my Father, such ought I to be; for such was I created"; and out of such startling contrast will be born again the cry of the smitten prodigal, "I am not worthy to be called thy son."

Now, follow the prodigal a little further. The deliberation is followed by a great decision: "I will arise and go to my father." He solemnly decides to have done with the old life, to forsake it, and to go home. Mark this well. It is what we in these days call decision for Christ. A man looks at his own heart and God, and sees his real self. Then he registers a solemn vow that the old life shall be ended, and henceforth he will be on the side of the Lord. Now that moment of decision is a moment of infinite significance. Its influence cannot be measured. I am afraid that decisions for Christ are often made in partial thoughtlessness, or at any rate not with that deep seriousness and gravity which the occasion demands. They are often made in circumstances which are vague and unimpressive. And so the decision is carved lightly, when it ought to be graven deep.

I have known people who have decided for Christ, say at some revival meeting, but the decision has been so lightly made that it was like a resolution written in sand, which the first strong wave of temptation wiped utterly away. Now I would invest the act of decision with great solemnity. I would surround it with everything that is calculated to inspire awe and deep soberness of mind. I would make it as solemn as a death-bed scene, for what else is it but a death-bed scene? When a man decides for Christ, it is the death of the old life! He is closing a volume. He is ringing the knell of a wasted past, and the act ought to be performed with an impressiveness which will remain engraved upon his mind forever.

Let me go more into detail. Suppose there be a young fellow who is weary of his past life, who is conscious of his own unworthiness, and who inclines to decide for Christ. Well, of course you may here and now, in the secrecy of your own heart, make the great decision. But I would do more than that. I would seek out some Christian man, a good, true, trusty counselor, one who knows God and loves him, and yearns for others to know and love him too. Tell him you are deciding for Christ, and you wish to register the great decision. Take a pen in your hand, and on your knees write out your decision. Let it be something like this: "In the presence of my Saviour and my brother, I now resolve that this moment shall mark a turning-point in my life. I will arise and go to my Father." Perhaps you say it is not necessary to have the friend present. All right, be alone, only let the act of decision be one of clear, solemn definiteness, and let it be registered in some outward form. It will redeem the decision from all vagueness. I know of nothing which could be more impressive than for a man to be, if you like, alone, in his own chamber, upon his knees, writing out a solemn pledge, a great moral decision. It would be a moment, the influence of which would follow him to his dying day. I am concerned that a man's decision should be registered deep, in characters that can never be effaced, and I point out to you a plain course which I know will help to this attainment.

Then, after the decision, what then? "He went to his father." He threw himself, with all his sins and wants, upon the father's love. He made a full, frank, manly, yet humble confession of his waywardness and sin, and then flung himself, in all his helplessness, upon the father's mercy. Decision must be followed by absolute submission. We must go to our Father, and take with us our polluted affection, which is like a befouled stream, our violated conscience, which is like an injured bell, and our enfeebled will, which is like a broken reed, and we must cast ourselves upon his love. Tell him that you have heard that in spite of all your sins Jesus has made it possible for a sinner to become a saint, and you are leaning altogether upon his word. Tell him that morally and spiritually you are a great invalid, but that you have heard that Jesus is full of saving health, and you humbly crave to share his strength. Tell him that you have loved the garish day, and, spite of fears, pride ruled your will, and humbly ask him to remember not past years!

Arise, and go to your Father, and tell him that you are his unworthy son, and ask him to take you home, into the habitation of purity and truth. Arise, and just go to your Father, and tell him that you have resolved to give up your past life, that henceforth you want to be numbered among the pure and good, that you don't know how it all is to be accomplished, but that there is One who has promised to take the work into his own hands, and you humbly leave it all with him, with Jesus of Nazareth, the friend of publicans and sinners!

What then?—

> If I ask him to receive me, will he say me nay?
> Not till earth and not till heaven pass away.

The Late Sydney Whittemore

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, April 5. Mark 4: 39. *"Peace, be still."* The calm voyage across the placid lake has been sadly interrupted by a great storm. For a while the disciples have battled against the fury of wind and waves. No doubt, anxious glances have been cast in the direction of the Master. Yes, he, the Shepherd of Israel who neither slumbers nor sleeps, is enjoying in his assumed humanity that boon which God grants to his beloved when they are weary. He is a true man. But look! Presently he stands in the water-logged ship in the grandeur of his majesty. Human help had not availed to keep the bark afloat. The Lord of the earth and sea must now come to the rescue. He chides the wind, and he speaks to the sea as a master speaks to his dog. One word suffices. The uproar of the elements subsides, and there is a great calm. "What manner of man is this, that even the wind and the sea obey him?" He is the God who made the sea and who rides on the wings of the wind as on his chariot. This storm on Lake Tiberias has ever been regarded as descriptive of the fate of the church, tossed with many a tempest. All the powers of earth and hell have seemed to combine to destroy it. Innumerable times its ruin has seemed imminent. Suddenly a brief word has been heard above the strife of tongues and the fury of persecution, and quiet has been restored with such astonishing promptness that the disciples have said: The Lord has rebuked our adversaries, and they are scattered. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the waters roar and be troubled. God is in our midst; we shall not be moved: God will help us, and that right early."

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SATURDAY, April 11. Matthew 9: 4-6. *"Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house."* For a mere man to assume authority to sit in judgment on the relation of one of his fellow men to his Maker, for a mere man to remit or retain the sin of his fellow man at his option, for mere men to compel a fellow man to confess every minute detail of a sinful act, and then to make a traffic of the forgiveness of sin, that is indeed blasphemy. Of such an act the Jews at Capernaum thought Jesus guilty. He read their thoughts. They denied that he had authority to forgive sin, because they denied his divinity. While Jesus at once asserts his divinity by a divine act which they must admit, he emphasizes in his reply to them the fact that the power to forgive sin is a power which he has as "the Son of man." He must exercise it, and that here on earth, as the appointed Redeemer, if he is at all to discharge his office as the Redeemer. He has afterwards commissioned his people, and especially his Gospel messengers in his name to declare forgiveness to be open to the penitent.

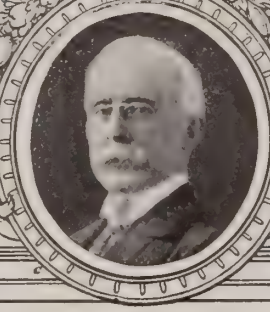
These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE GREATEST MISSION FIELD

IN VIEW of recent developments in China, including the rehabilitation of Confucianism as the official moral code of the nation, special significance attaches to statistics just compiled under the auspices of the evangelical churches in the republic. The total Protestant evangelical church membership in the nation is 470,000, with 548 ordained Chinese pastors and 5,364 unordained workers, 4,712 Chinese Christian school teachers, 1,789 Bible women, 496 native assistants and other native helpers, bringing the aggregate of those engaged in Christian service at the present time up to 15,500. There are 2,955 Christian congregations. America and Europe are represented by 5,452 white missionaries. The Christian schools have 86,241 primary scholars and 31,384 in the intermediate schools and colleges. A single denomination—the Methodist Church—supports 600 primary schools with 12,923 pupils, and has a church membership of 37,000. Last year, the native Christian congregations contributed $320,000 for the spread of the Gospel among their own people. Yet with all this magnificent growth, representing probably a million, in and out of the churches, who have been reached by the Gospel, it is at best only a substantial beginning. China's 400,000,000 constitute the greatest of missionary problems. While the strength of the missionary army is steadily increasing, there is one part of the Gospel campaign in China which is far from receiving the attention it deserves. We must win the hearts of the children, who in the coming years will themselves be soul-winners. This view is being strongly impressed upon the missionaries, who, by their devoted labors in schools, industrial institutions and mission orphanages, are making splendid progress with the rising generation. Their appeal to our readers to help support 1,000 children in the orphanages is one that should be taken advantage of by all who hope and pray that China may yet be won for Christ.

Cyrus Townsend Brady's thrilling new serial story, "A Little Angel of the Mountains," begins in THE CHRISTIAN HERALD on April 15.

WHAT IS CONVERSION?



A SERMON

BY

J. H. JOWETT, D.D.*

TEXT: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Luke 15: 18-19

THIS man's conversion began when he began to think. There came a moment, in the midst of his waywardness and sinfulness and want, when he deliberately pulled himself together, and began to think, and that moment marks the beginning of his conversion. There came a pause, a quiet lull in the awful storm, an interval of saneness, and in the Master's vivid phrase, "he came to himself." *"He came to himself!"* Why, that is how we speak of a man who has been wandering in delirium, whose thoughts have been moving beyond the control of his will—when his reason returns, we speak of the man as having "come to himself."

And so the Master speaks of sin as a kind of delirium, and moral sanity begins to return when the man lays hold of his thoughts, calls them in from their delirious wandering, and fixes them strongly upon himself. It is then that the man can be said to have come to himself. That is the beginning of conversion, when a man's will controls his thoughts, and he says, "Now let me see where I am." And so the prodigal began to take stock. He looked at his rags, his dirt, his wretched and emaciated condition; he looked at his surroundings; he looked at the way along which his life had journeyed; he called to mind his wastefulness, his lust, his debauchery, his violent outrage upon truth and purity, his open contempt for the claims of conscience and the sanctities of home; and as he gazed upon all these things, he began to see himself, his very self, and in that vision of his abject and wretched self there was contained the beginning of a return to moral and spiritual health.

It is even so to-day. We must pull up, and fix our thoughts upon ourselves. We must see *ourselves*, and realize our condition. Now that cannot be done cursorily; it cannot be done hastily. It is the fruit of calm and determined deliberateness. If a man wishes to see himself, to take stock of himself, he will have to go about it in the same careful and painstaking and detailed manner with which he takes stock of the goods in his warehouse. Don't let any man assume that it requires less care to know the contents of his life than to know the contents of his shop.

It cannot be known at a glance; it demands a detailed inspection. But how rarely we find men deliberately ransacking their hearts, turning over moral and spiritual possessions, noting the things which are moth-eaten, the endowments which are running to waste, the dispositions which are sour or filthy, noting everything, labeling everything, assigning to everything its value. How rarely you find it! But they did it in the olden days. It has been done in every age by all who have attained to sainthood. Turn to the Psalms. What have you there? You have the richest devotional literature in the world. And what is it all about? The human heart, the multiform and amazing intricacies of the human heart. We are permitted to look into the stock books of men who have made determined examination of their inner life, who have sought out and marked their moral and spiritual contents. That is what the saints of the Old Testament did. They inspected their hearts as with a candle and knew them. And that has been characteristic of all who shine for their pre-eminence in holiness: they have taken a candle and searched their hearts. Consult their works and note how intense and earnest must have been their search.

Take that precious little book, *The Devout Life*, by St. Francis, or *The Imitation of Christ*, by Thomas à Kempis, or take any of the works, nay, all the works of John Henry Newman, and you will find on every page an amazing knowledge of the human heart, and this because each saintly writer had searched and known his own. Why, was not this one of the chief characteristics of our great Puritan forefathers, at any rate of those whose glory is their radiance of spirit? They busied themselves in the inner workings of the heart. They were great at introspection, great at moral analysis, great at tracking a sin to its roots, and bringing it out to the light. They were great at heart-gazing, these strong old Puritans, and in all their preaching they sought to get their hearers to take a candle and go round their inner life and take stock of their very selves.

But you say, "There is something very morbid in all this, something very morbid in turning over one's moral sores and gazing at them." It is far better to seek them out, and gaze at them, and know your condition than to have a moral putrefaction proceeding of which you are absolutely ignorant. I cannot consider it a sign of health for a man to be unconscious of his moral disease. I urge you then to look within, take a long, searching look. Track the ravages of sin. Bring out to the light the unclean things, and name them. Don't give them vague and general names. Label them with accuracy. Call that "falsehood," and that "jealousy," and that "malice," and that "backbiting," and that "passion," and that "lust," and that "excessive love of money," and that "excessive love of drink." Give them their proper names. Overhaul your purposes, and motives, and ambitions; turn them over as you would turn over a stone in a meadow, and mark the vermin that lurk beneath. If you have no time to do it in the day, then in God's name spend a night about it! It would be a night well spent for any man to use the hours of deep silence to commune with his own heart, and meet his own soul face to face! You would realize your condition; you would know yourself! Then, when you have seen your real self, look at your ideal self! When you see what you are, look at what you might be. Look up!

In some of the smaller Swiss towns the streets are very narrow, and very dirty; filth and refuse are allowed to accumulate until in many places there is an intolerable stench. But if you look up, even from the very midst of the uncleanness, you may see the great emblem of purity, the mountain summit, clothed with the dazzling white of the spotless snow. And when you are tracking the narrow byways of your own heart, amid all its defilements and corruption, lift up your eyes unto the hills, unto that beauty of holiness, whiter than snow, that unsullied purity whose loveliness we see in Christ, and say: "Such is my Father, such ought I to be; for such was I created"; and out of such startling contrast will be born again the cry of the smitten prodigal, "I am not worthy to be called thy son."

Now, follow the prodigal a little further. The deliberation is followed by a great decision: "I will arise and go to my father." He solemnly decides to have done with the old life, to forsake it, and to go home. Mark this well. It is what we in these days call decision for Christ. A man looks at his own heart and God, and sees his real self. Then he registers a solemn vow that the old life shall be ended, and henceforth he will be on the side of the Lord. Now that moment of decision is a moment of infinite significance. Its influence cannot be measured. I am afraid that decisions for Christ are often made in partial thoughtlessness, or at any rate not with that deep seriousness and gravity which the occasion demands. They are often made in circumstances which are vague and unimpressive. And so the decision is carved lightly, when it ought to be graven deep.

I have known people who have decided for Christ, say at some revival meeting, but the decision has been so lightly made that it was like a resolution written in sand, which the first strong wave of temptation wiped utterly away. Now I would invest the act of decision with great solemnity. I would surround it with everything that is calculated to inspire awe and deep soberness of mind. I would make it as solemn as a death-bed scene, for what else is it but a death-bed scene? When a man decides for Christ, it is the death of the old life! He is closing a volume. He is ringing the knell of a wasted past, and the act ought to be performed with an impressiveness which will remain engraved upon his mind forever.

Let me go more into detail. Suppose there be a young fellow who is weary of his past life, who is conscious of his own unworthiness, and who inclines to decide for Christ. Well, of course you may here and now, in the secrecy of your own heart, make the great decision. But I would do more than that. I would seek out some Christian man, a good, true, trusty counselor, one who knows God and loves him, and yearns for others to know and love him too. Tell him you are deciding for Christ, and you wish to register the great decision. Take a pen in your hand, and on your knees write out your decision. Let it be something like this: "In the presence of my Saviour and my brother, I now resolve that this moment shall mark a turning-point in my life. I will arise and go to my Father." Perhaps you say it is not necessary to have the friend present. All right, be alone, only let the act of decision be one of clear, solemn definiteness, and let it be registered in some outward form. It will redeem the decision from all vagueness. I know of nothing which could be more impressive than for a man to be, if you like, alone, in his own chamber, upon his knees, writing out a solemn pledge, a great moral decision. It would be a moment, the influence of which would follow him to his dying day. I am concerned that a man's decision should be registered deep, in characters that can never be effaced, and I point out to you a plain course which I know will help to this attainment.

Then, after the decision, what then? "He went to his father." He threw himself, with all his sins and wants, upon the father's love. He made a full, frank, manly, yet humble confession of his waywardness and sin, and then flung himself, in all his helplessness, upon the father's mercy. Decision must be followed by absolute submission. We must go to our Father, and take with us our polluted affection, which is like a befouled stream, our violated conscience, which is like an injured bell, and our enfeebled will, which is like a broken reed, and we must cast ourselves upon his love. Tell him that you have heard that in spite of all your sins Jesus has made it possible for a sinner to become a saint, and you are leaning altogether upon his word. Tell him that morally and spiritually you are a great invalid, but that you have heard that Jesus is full of saving health, and you humbly crave to share his strength. Tell him that you have loved the garish day, and, spite of fears, pride ruled your will, and humbly ask him to remember not past years!

Arise, and go to your Father, and tell him that you are his unworthy son, and ask him to take you home, into the habitation of purity and truth. Arise, and just go to your Father, and tell him that you have resolved to give up your past life, that henceforth you want to be numbered among the pure and good, that you don't know how it all is to be accomplished, but that there is One who has promised to take the work into his own hands, and you humbly leave it all with him, with Jesus of Nazareth, the friend of publicans and sinners!

What then?—

> If I ask him to receive me, will he say me nay?
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THURSDAY, April 9. Mark 5: 19. *"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."* The cured demoniac wished to go with Jesus, rendering him grateful service and feasting his soul continually on the compassion which Jesus had shown him. But our Lord wants him to remain in his country. He is to be a living monument to these gross and callous Gadarenes of the lovingkindness and mercy of the Son of man who came to seek and save that which was lost. The mission of Jesus might have been misinterpreted by the Gadarenes who were wincing under the pecuniary loss which the fury of the devils had caused them with his permission. In their fellow citizen they were to behold a proof every day that the mission of Jesus was not to destroy but to restore. Those who have obtained help from the Lord in their afflictions may here read a direction that concerns them also: they are to be living witnesses of the saving grace of God. The reclaimed drunkard, the lewd person, the miser, the prodigal, from whom the devils of lust and passion have been expelled, owe it to Jesus to tell their friends how great things Jesus has done for them and has had compassion on them.

FRIDAY, April 10. Matthew 9: 2. *"Son, be of good cheer; thy sins be forgiven thee."* It is a perfectly Scriptural thought to connect suffering in general with sin. The connection is shown upon the very entrance of sin into this world, Gen. 3: 14-19. But it is not for us to pass judgment rashly on particular sufferers, as we do not know the reasons and purposes for which God has afflicted them. See John 9: 2, 3. In the case before us the encouraging greeting of our Lord is intended to lead the party to an understanding of the greater mercy which they must seek from him. They probably had thought only of the physical restoration of their crippled comrade. Jesus would have them think of the awful cause of all suffering, and of their friend's spiritual misery. He would remove the root of the evil rather than cut down a few noxious branches. He would have the soul filled with the cheering assurance of God's pardon, ere he eases the pain-racked limbs. Yes, that is the greatest boon which the mercy of God in Christ Jesus can bestow on us: the divine pardon which gives us the assurance that our guilt has been canceled and we are made righteous in the sight of God. That brings a great peace to the troubled conscience, and makes the heart throb with a deep joy. Hear Paul: "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

SATURDAY, April 11. Matthew 9: 4-6. *"Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house."* For a mere man to assume authority to sit in judgment on the relation of one of his fellow men to his Maker, for a mere man to remit or retain the sin of his fellow man at his option, for mere men to compel a fellow man to confess every minute detail of a sinful act, and then to make a traffic of the forgiveness of sin, that is indeed blasphemy. Of such an act the Jews at Capernaum thought Jesus guilty. He read their thoughts. They denied that he had authority to forgive sin, because they denied his divinity. While Jesus at once asserts his divinity by a divine act which they must admit, he emphasizes in his reply to them the fact that the power to forgive sin is a power which he has as "the Son of man." He must exercise it, and that here on earth, as the appointed Redeemer, if he is at all to discharge his office as the Redeemer. He has afterwards commissioned his people, and especially his Gospel messengers in his name to declare forgiveness to be open to the penitent.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE GREATEST MISSION FIELD

IN VIEW of recent developments in China, including the rehabilitation of Confucianism as the official moral code of the nation, special significance attaches to statistics just compiled under the auspices of the evangelical churches in the republic. The total Protestant evangelical church membership in the nation is 470,000, with 548 ordained Chinese pastors and 5,364 unordained workers, 4,712 Chinese Christian school teachers, 1,789 Bible women, 496 native assistants and other native helpers, bringing the aggregate of those engaged in Christian service at the present time up to 15,500. There are 2,955 Christian congregations. America and Europe are represented by 5,452 white missionaries. The Christian schools have 86,241 primary scholars and 31,384 in the intermediate schools and colleges. A single denomination—the Methodist Church—supports 600 primary schools with 12,923 pupils, and has a church membership of 37,000. Last year, the native Christian congregations contributed $320,000 for the spread of the Gospel among their own people. Yet with all this magnificent growth, representing probably a million, in and out of the churches, who have been reached by the Gospel, it is at best only a substantial beginning. China's 400,000,000 constitute the greatest of missionary problems. While the strength of the missionary army is steadily increasing, there is one part of the Gospel campaign in China which is far from receiving the attention it deserves. We must win the hearts of the children, who in the coming years will themselves be soul-winners. This view is being strongly impressed upon the missionaries, who, by their devoted labors in schools, industrial institutions and mission orphanages, are making splendid progress with the rising generation. Their appeal to our readers to help support 1,000 children in the orphanages is one that should be taken advantage of by all who hope and pray that China may yet be won for Christ.

Cyrus Townsend Brady's thrilling new serial story, "A Little Angel of the Mountains," begins in THE CHRISTIAN HERALD on April 15.

DOINGS OF THE DENOMINATIONS

IN RESPONSE to a very general request, THE CHRISTIAN HERALD this week introduces a new feature which we believe will be welcomed by our readers. We shall publish from time to time the news of important denominational activities, giving equal representation to all the various bodies representative of Protestantism in America, including Methodists, Episcopalians, Baptists, Lutherans, Congregationalists, Presbyterians, Reformed, Disciples, Moravians, and others. Correspondence on this line from authoritative sources is welcome.

Activity in Lutheran Circles

By Pastor L. B. Wolf

ONE of the outstanding coming events in the General Synod of the Lutheran Church is the preparation being made for the worthy celebration of the one hundredth anniversary of the nailing of the theses on the door of the Castle Church at Wittenberg. An influential committee was appointed at Atchison, Kan., for the preparation of a program. In connection with the celebration, an endeavor will be made to raise a million-dollar fund for education.

AN "EVERY-MEMBER" CANVASS

At the last meeting of the General Synod at Atchison the Laymen's Missionary Movement was heartily endorsed and a plan for a simultaneous "Every-Member Canvass" was recommended in all the churches some time during 1914, preferably the first week in Lent. The executive committee of the Laymen's Missionary Movement, in obedience to the General Synod, has again prepared a budget to continue two secretaries in the field during the current biennium. At a recent meeting it was determined to underwrite the amount needed for such work. The mission boards of the church agree, as heretofore, to stand under this movement and do all they can to encourage its realization in the churches. During the last year, church after church has had the "Every-Member Canvass" and all testify to the beneficent influence of undertaking this new plan in church finance. The General Synod has heartily endorsed the united missionary campaign and through the secretaries of the boards has pledged their support to the same and assisted in all possible ways in carrying out the plans of the united missionary campaign.

LUTHERAN MISSIONS

The General Synod's missions in India and Africa closed a notable year. The African mission suffered terribly because of withdrawals and deaths due to climate. In the India work progress in every department has marked the year, over 2,500 baptisms in the already large church membership being added. New buildings are being called for in our educational work—a science hall in connection with the college, new school buildings in connection with elementary and other schools. The Sylvanus Stall Memorial, just completed, is a noble edifice in the interest of women's higher education. From the field there is a loud call for reinforcements for every department of the work. It is proposed to send out these reinforcements in the near future.

EDUCATIONAL COLLEGES

Among the colleges of the church there are signs of great advancement. Pennsylvania College at Gettysburg, Pa., has completed a $100,000 endowment and is now starting out to enlarge its preparatory school plant and move forward in all directions. Wittenberg Seminary at Springfield, Ohio, has been fortunate in receiving the large endowment from the estate of the late Dr. M. W. Harter, a little short of $200,000 being realized. Susquehanna University at Selinsgrove, Pa., has recently opened the Stadt Laboratory Building—an up-to-date science hall. The Gettysburg Seminary has recently realized the Fritz legacy of about $30,000.

At the last General Synod meeting the Board of Education was instructed to take under advisement the opening of a women's college. Committees are at work trying to carry out the recommendation.

Among the Moravian Churches

By Paul de Schweinitz, D.D.

ON October 31, 1913, Comenius Hall, the main building of the Moravian College and Theological Seminary at Bethlehem, Pa., was destroyed by fire, entailing a loss of nearly $60,000, with only $25,000 insurance. This was said to be the handsomest building of the Moravian Church anywhere in the world. Here are educated not only the Moravian ministers for service in the United States and Canada, but also the Moravian missionaries for service in any part of the world. The work of rebuilding was begun as soon as the ruins were cold. Energetic efforts are now being made to gather the necessary funds, which owing to the limited membership of the Moravian Church is an exceedingly difficult task. Bishop C. L. Moench, D.D., president of the Board of Trustees, is devoting February, March and April to a personal canvass in the Western States, particularly Wisconsin and North Dakota.

THE NEW WALDENSIAN CHURCH IN ROME

FEBRUARY 8, 1914, will be a memorable date in the history of new Italy. On that day a magnificent Waldensian church, worthy of the Eternal City, the gift of Mrs. John S. Kennedy of New York, was dedicated to the worship in spirit and truth. The building, of Romanic style (the formal opening of which has already been described in THE CHRISTIAN HERALD) erected on Piazza Cavour, at the entrance of the Prati di Castello, the residential district of Rome, is impressive outside and inside. Floral decorations, frescoes, stained glass windows, the pulpit, the communion table, all speak a language of art which is pleasing to the Italian mind and soul. The main auditorium can accommodate 1,500 people. There were 1,800 present on the day it was dedicated. At 4.30 P.M., when the church was already full and the organist, Professor Tourrett, was playing, there came along the central aisle a procession of pastors from the two hundred or more Waldensian churches scattered all over Italy, and representatives from the other churches in Rome, preceded by four pastors in Geneva gowns. In the procession also were Rev. Dr. Luzzi, moderator of the Waldensian Church; Dr. Luzzi, of Florence, the preacher of the day; Dr. Meillon, the president of the board; Dr. Rostagno, the pastor of the new church. Dr. Luzzi took as his text Ezek. 4: 6, and delivered a short, masterful sermon. The choir of the church sang beautifully, and the public joined in the Latin Prayer after the creed. Next day, Monday, February 9, at 10 a.m., the inauguration of the Waldensian School were treated at a special audience by King Victor Emmanuel III at the Quirinal palace. The new church has rooms for special services, and has within the edifice, a mission dispensary, gymnasium, circulating library, etc. It is suggested that the church should be erected close to the place where Paschal, the Waldensian martyr, was burned at the stake in 1560 in the presence of Pope Pius IV; in the city where Peter Waldo, in 1176, harangued his reformed exiles; on the corner of the piazza which bears the name of the great statesman Cavour, who said he was "A free church in a free State"; and that the church should be the gift of a citizen of America, where there is perfect freedom of consciousness. The American Waldensian Aid Society, 156 West Seventy-ninth Street, New York City, will send free literature about the Waldensians to all who ask for it. Rev. Liborio Cou-

A NEW CENTER OF LABOR

The Moravians have been carrying on work in Elizabeth, N. J., since 1855. The location of their work had gradually become a very undesirable part of the city, as the church stood immediately opposite a huge brewery. A suitable location was secured at the corner of Lafayette and Reid Streets. A parsonage was erected on Reid Street and what will later be used as the Sunday School building, chapel and parish house was built on Lafayette Street at a cost of $11,000.

Until the church proper can be built, this will be used for the regular divine worship of the congregation. It was formally opened for divine services by Bishop C. L. Moench, D.D., on January 4, 1914. The Rev. A. E. Francke, B.D., is the energetic pastor of this charge.

* * *

A New Methodist College in China

By E. B. Price

WORD has just come to hand in a letter from Bishop Bashford that the title to some forty acres of land, recently purchased for a college site by M. E. missionaries at Nanchang, China, has just been perfected. The Provincial Assembly has given enthusiastic approval to the project. There is a possibility that Methodist workers will be empowered to revise and direct the system of education throughout the entire province of Kiangsi. One high official spoke as follows to Mr. H. C. Hwang, a strong M. E. Christian worker in the province: "When you have made good in this college, so that we can justify our course before the public, you become our provincial commissioner of education and introduce your whole system from primary schools to colleges throughout the province as our official Chinese system."

Bishop Bashford writes: "This land lies immediately north of the city wall. With the suburbs of the city already extending to the land, with the government mint built just beyond the college grounds on land bought from the same temple, with the government parade grounds lying just east of our land and the proposed railway terminus to be erected near the northeast corner of our grounds, and especially with the proposal to tear down the city walls and establish a street car system around the city, this land probably is worth today $40,000. A similar purchase was made by Dr. Goucher of an almost similar amount of land considerably farther from the city of Tokyo than this land is from the center of Nanchang thirty years ago for $10,000. It is worth to-day $500,000. The same is true of the site of the St. John's College, located some five miles from the center of Shanghai. Fifty thousand dollars contributed to-day for the erection of a Christian college for Nanchang will do more spiritually to transform China than ten times that amount twenty-five years hence.

"But no commercial use of this land can count for so much in the upbuilding of Nanchang, with its million people, or for the Kiangsi Province with its twenty-six millions, or for China with its three hundred to four hundred millions of people, as the erection of college buildings and the use of the land for the Christian training of the young men of China for centuries to come."

DIFFICULTIES OVERCOME

The actual purchase was made two years ago at a cost of about $3,000. The governor of the province at that time refused to permit the stamping of the deeds by the officials until the approval of the Provincial Assembly should be secured. He feared that under the pretext of buying land for mission purposes, the foreigners meant to force the opening of Nanchang as a treaty port. Missionary workers at Nanchang spent considerable time for several months calling upon high officials. The plans for building up a strong educational center were made clear, and many of the officials were soon enthusiastically in favor of the project, and the Provincial Assembly officially authorized the commissioner of foreign affairs to perfect the title.

* * *

Schwenckfeldians Making Progress

THE latest statistical report of the Schwenckfelder Church shows a membership of 1,025, and a Sunday school enrolment of 1,700. This is a gain of twenty-five in church membership and thirty five in the Sunday school.

The Schwenckfelder Church is one of the smallest Christian denominations, there being but four congregations in existence, all in Pennsylvania; three in Montgomery county and one in Philadelphia. In addition to the regular church activities, the denomination maintains Perkiomen Seminary, a high grade secondary school located at Pennsburg, Pa., and has its own missionary in Miss Flora K. Heebner, who is stationed at Taiku, Shansi, China, under the direction of the American Board, where the Schwenckfelders have erected their own school building, and have recently donated $1,000 for the erection of a home for Miss Heebner.

With the co-operation of Hartford Theological Seminary, the Schwenckfelders are publishing the writings of their founder, Caspar Schwenckfeld, under the title of *Corpus Schwenckfeldianorum*, to consist of seventeen volumes of encyclopedic size, or about 1,000 pages each. Three volumes have already appeared and volume four is now in press.

Lansdowne, Pa. S. K. BRECHT.

GOSPEL TRIUMPHS IN LIBERIA

HARRY H. JONES, missionary of the Liberian Industrial Mission, with headquarters at Monrovia, the capital of the African "Black Republic," went out to that field eleven years ago. His Gospel labors among the native heathen have been greatly blessed. He writes to THE CHRISTIAN HERALD:

"I have spent most of my time among the Gollah and Pessah tribes. Not only is the Gospel making progress here, but civilized customs are being adopted. For instance, at the outset of my experience, I used to pay my native helper one yard of cloth plus two-thirds of a quart of rice per day for his services. This was the universal price. To-day he cannot be got for less than twenty-four cents cash and two meals. Eleven years ago all of the native produce went for rum, tobacco and cheap cloth; to-day, I am thankful to say that I see less rum pass my door in a month than I saw in a week eleven years ago. Eleven years ago, the native accepted merchandise for all labor and produce: to-day he demands and gets cash.

CHRISTIANITY IS QUIETLY BUT SURELY DISPLACING HEATHENISM

"Eleven years ago, the West African Gospel Mission, of which I was a part, had to beg and sometimes even to buy outright the native children for religious training; to-day the natives beg me to take their children. Moreover, they are willing to pay the sum of twenty-five cents per month to help support and teach their children.

"It was a common thing in the old days for a native to depend on his numerous wives for support; but to-day he is planting a coffee farm. Systematic farming is gradually finding its place in Liberia.

"But the greatest transformation is a spiritual one. Christianity is quietly but surely displacing heathenism.

"This great change can only be comprehended by those who live among these people, teaching them the value of labor and leading them into the light of Gospel truth.

"We have had a rather notable revival among the Gollahs and Pessahs and many were baptized. During the meeting, there were some exciting scenes, but at the last the converts were wonderfully clothed and in their right minds. Those who witnessed the demonstrations of God's power during that revival will not soon forget it.

"Pray for us, that God may continue to keep us in his hands."

WATERS OF MARAH

BY ELIZABETH BURGESS HUGHES

JUST because the new minister was too young—or at least he looked too young—and too ready to laugh, Mrs. Bayne promptly announced her disapproval at the Ladies' Aid. She was one of those persons who are at no loss to express their private opinions at any time or place.

"We need a leader, a settled man, not—not that silly boy," explained she with disconcerting frankness. "Take my word for it, he'll be courting some girl as flighty as he before long, and his mind won't be on his work at all. I don't like to prophesy, but—"

"Really, I don't think we need cross bridges before we reach them," interfered little Mrs. Hiney cheerfully. "He seems to me an exceptionally earnest young man, and even if he isn't many months out of college he can build up our church as efficiently as anybody, if he has the proper aid. Youth's a fault soon outgrown. At any rate, fearing and expecting failure isn't exactly the proper attitude on our part, is it?"

"You'll see." Mrs. Bayne shook her head, and a sudden silence fell on the little group. Mrs. Hiney was the only member of the Aid who ever openly contradicted Lucinda Bayne, for the latter was a person of importance.

"He—why, he tells jokes! And David says he heard him humming a love song one day. So different from dear old Brother Jarvis. He thought levity unbecoming a servant of God. Of course, I don't reckon such things are wrong in themselves, but a minister of the Gospel ought to set an example of dignity."

"His being young sort of excuses him, doesn't it?" asked Mrs. Plympton with a nervous smile. "Young people can't be old folks, you know—till their proper time. And—" she sighed—"that comes soon enough. Though of course Mrs. Bayne is more or less right about a minister being dignified and all that," she added hastily, scenting disapproval in Mrs. Bayne's eye-glassed glance. "But let's just try to make the best of it."

It was a hard winter. Even the Ladies' Aid found it difficult to meet with desirable regularity those blue Friday afternoons. The gray sky hung like an endless frown over the little village, and snow lay in patches here and there for weeks at a time. Was it possible that spring, the violet-crowned, would ever come?

But, to all appearances, this desolation of Nature had not touched the new minister. He had been born with an up-curved mouth and eyes sunnily blue. Maybe, as Mrs. Bayne had said, he wasn't suited to the ministry! For it was true that the dreadful state of a lost and ruined world appeared to weigh on him very lightly and he talked so little about hell that Deacon Standish was heard to wonder if he believed in it at all. In this austere little New England circle he seemed as oddly out of place as a jewel on a nun's habit. Young, vital, a man with a child's laugh in his blood, and human tenderness in voice and manner, he found himself as much misunderstood as the duck who should have been hatched a chicken. Yet no thought of being a martyr had ever occurred to him. When they stared and wondered he set it down to "just their way." Seeing their religious gloom, the singular, intense grayness of their taut lives, he tried hard to bring them a broader viewpoint, a sunnier worship of God. That they resented it he had not yet discovered.

But the truth came with startling force one afternoon, when on his way home from a pastoral visit to a hypochondriacal old lady who obstinately refused to be cheered, and admitted she liked the Old Testament better than the New, he observed Deacon Standish bent laboriously over his woodpile, gathering an armful of wood. The lugubrious and brooding expression of the old man's face might have warned him, had he seen it; but he hadn't—and over the fence went a snowball, aimed with considerable precision, plump against the deacon's broad back.

The old man dropped his wood, straightened with a jerk and perceived the minister outside his gate, grinning sheepishly like a mischievous youngster, his yellow hair vital sunshine against the somber background. Had Deacon Standish been a different sort of man—had he even remembered his youth—he would have grinned back and the pact of eternal friendship would then and there have been sealed. As it was, the deacon stood staring, startled past immediate speech, horror in every line of his face. Then—

"You—a minister o' God, lowering your conduct to the level of an urchin in the street; you, as set an example to our young, and preach the Lord's word in our meetin' house— Well, you'll be asked to resign before the month's out, I'm thinking. And a good riddance it'll be; we need a shepherd, not a clown," he flung at him.

It was a cruel speech—just the sort narrow, unthinking men make every day to souls bigger than themselves whom they fail to understand. The new minister stood listening, all the ruddy color drained out of his face; then, with a nod and kindly word of farewell, he turned and went his way.

Afterward there was little change in his attitude toward his flock. One may not alter the spirit of his religion at the instigation of a crabbed old man. But sometimes his laugh would die suddenly, as he caught the hard, disapproving glance of one of his members.

Then, without a day's or hour's warning, came the epidemic, sweeping down upon the little village with the force of a hurricane. Those who could, fled at its first approach; but now almost every home had its victim. Churches and schools were closed, and civic concern faded before personal anxiety. The "black mirror" of the hearse caught the reflection of an almost deserted street, over which the drifting snows and lashing rains shed the added pall of winter.

In their homes the new minister toiled sleeplessly with his people; indeed he seemed to have awakened overnight a spirit of patience and healing. The terror and grief about him appeared to have gone to the very soul of the man, lending him new strength and power. Night after night he refused to rest, and when he stood over dying pillows his transfigured face checked many a breaking human outcry.

So, in the winter stillness, he wrestled with the great angel Pain, and when it had folded its mighty wings and passed from their midst, reaction slowly set in. Mrs. Bayne had lost her first-born, and Deacon Standish his wife. There were others who sat in shadow—a shadow that was long in lifting. So engrossed was the village with its selfish grief that it was April before some one awoke to the fact that something ailed the minister. During the epidemic, when he had gone whole weeks with scarcely a night's sleep, he had looked white and a bit thin; but his smile and quick, boyish word of cheer were ready as ever.

Now, however, he did not smile often, and he walked slowly, as if he felt the weight of his own body. Head downbent, he even passed the members of his flock at times without greeting. He was not physically ill, for an officious brother had sent Dr. Venner to find out.

"He's all right," said that worthy—"or at least, if he's got a trouble it's mental. To tell the truth, I can't exactly make him out."

Well, the thing they had hoped for was here. They had a "dignified" pastor. Even old Mr. Jarvis could not have outdistanced him on that score. He met all suddenly-cordial advances with a bland, cold imperturbability that chilled; he stopped singing on Sundays and made his sermons brief and overscientific. Speculation ran rife. What had happened? Was it that the recent nearness of death had really shown him himself and he regretted his late unseemly conduct? Or was he just growing in grace—attaining full Christian stature? But—"oh," said Mrs. Bayne one day at the Ladies'

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Call of Power

A RECENT novel, supposed to be largely the author's own life story, tells of the delight with which he first explored the fields of universal knowledge as revealed in the world's great books. Particularly was he thrilled by the writings of Spencer, who not only gave him new pieces of knowledge but gave him rules and principles by which he could correlate all knowledge, a chart by which he could find the way around the vast expanses of the universe. These discoveries gave him new sensations of power. He was no longer a blind, spiritless, insignificant unit in the infinite complexities of the universe, but an intelligent participant in them; nay, more: his knowledge gave him a sense of mastership. He was lifted above his fellows because he understood what they were ignorant of.

Here is something which appeals to the adventurous spirit in man—to explore new fields of knowledge with charts and implements which show the lonely and magnificent way. But there is a still higher, more thrilling lure than the lure of knowledge; that is the lure of power. This new voyager had no thought that he could change anything out there in the fields he explored. He was, after all, nothing but an observer. The call of knowledge itself has nothing but this to offer. But the call of power is a call not only to observe but to change; not only to see, but to create. What would a brave, adventurous spirit think of a call to come out into the universe and create new forces, change existing relations, help in the establishment of a new universe?

It is some faint echo of a call like this that moves the inventor, the mechanic, the engineer, the business man, the politician. To find power, to use it, to change the work of nature, to change the thoughts and convictions and speech and acts of men, compelling them to follow the paths marked out—these are some of the ambitions of the man who hears the call of power.

But what if one could get into intimate touch with the source of all the power in the universe? What if one could become the personal friend of the great personal Mover of all the forces of the cosmos? What if one were invited to receive the gift of power from the center of all power? What if one were asked to help in changing the universe that exists for a universe that is to be? Can we conceive of a higher call than that? Can we conceive of a career more splendid?

It is precisely that call which comes to us from the lips of Christ. It is precisely that career to which he invites us. "All power is given unto me in heaven and in earth," he said. And, "Behold, I give unto you power." We are called to be "workers together with God." We are asked to receive his power that we may help him in his infinite tasks.

But the way up to these dizzy heights of power is down to the lowest depths of humiliation and self surrender. The only people who cannot share God's spiritual power are the people who hold to the idea that they have some useful power of their own. The souls God cannot use in his vast work are the souls which will not yield to him in complete surrender.

The humblest saint of God, bowed in prayer, is mightier than all the human and natural forces of the universe. To bring by faith God's power down to change the hearts and acts of men; to win souls for the heavenly kingdom; to help to spread the knowledge of the glory of God, which is some day to cover the earth as the waters cover the sea, to have a part in the creation of the new heaven and the new earth wherein dwelleth righteousness—this is the sublimest call that can touch the ear and fire the soul.

Conditions in Japan

AFFAIRS in Japan at the present time, according to the correspondents of leading newspapers in England and France, are in a rather unsatisfactory condition. Added to the domestic financial crisis, which has existed for several months past, a considerable part of the empire is fighting famine on account of crop failures, and the devastation wrought by the recent volcanic eruption has left thousands of the Mikado's subjects homeless and destitute. Our missionaries write sympathetically of these conditions, which official relief is inadequate to meet. But Japan's troubles are not wholly domestic. *Le Temps*, a leading Paris journal, says that an ominous cloud has risen in the Far East and that the late understanding between Japan and Russia has fallen through. Russia has her eyes on Manchuria, and, since the last war, has been energetically strengthening her army and navy to a point which amounts to a serious menace. She can now put 1,400,000 troops in the field immediately, with the latest military equipment, and on a war footing her armies would aggregate 6,000,000 men. Whether the conjectures of European correspondents as to the designs of Russia on Manchuria be well founded or not, it is certain that they are now being seriously discussed in the Japanese press. Further, it is represented that China and Russia have reached a mutual understanding, and that the anti-Japanese attitude of China is attributable to this fact. In view of these changed conditions, it is pointed out, Japan is less disposed to press her claims on the immigration question and more desirous of cultivating friendly relations with the United States. She is even inclined to regret her recent effusive display of friendship toward Mexico. While Japan's entanglements with other Powers possess little interest for Americans, who may even regard them as mere political rumors on the part of correspondents, her home afflictions entitle her to our warmest sympathy. A number of our missionaries are helping in the relief work, and the letters received by THE CHRISTIAN HERALD show that the reports of suffering are far short of the reality.

Burning the Bible

THE news from Manila of the public burning of several hundred Gospels and other portions of Scripture in the plaza of Vigan, in northern Luzon, will naturally excite a thrill of indignation. It demonstrates the truth of the statement, so often made use of by Catholics, that "Rome never changes." She is still the same old Bible-burning Rome of the Middle Ages. Tyndale's Bibles were burned publicly in England by order of the fanatical prelates, but for every Bible so destroyed a dozen came forth from the presses to take their place. Thank God, it will be the same in the Philippines! Wherever the Papal Church has endeavored to crush the Bible, it has signally failed. Our missionary organizations, our Bible societies, our Protestant churches everywhere should see to it that the Bible is scattered broadcast throughout the Philippines, and that the Word of God, notwithstanding Catholic intolerance, has free course in those islands for the spiritual enlightenment of their neglected people. It is significant to note, as the Philippine journal, the *Renacimiento Filipino*, announces, that "on the day following the plaza Bible-burning, more than three thousand Bibles (presumably Gospels and portions like those destroyed) were sold by representatives of the American Bible Society."

There are doubtless many good people who would gravely question the possibility of such a thing happening under the American flag anywhere in the world. It has been confirmed, however, by news received by the American Bible Society. The thing is a fact. No doubt representation will be made concerning it to the government, and it will be interesting to note what action, if any, is taken. It is not surprising that the *Renacimiento Filipino* should brand it as "one of the most iniquitous and uncalled-for acts ever done in the name of a world-wide religious belief."

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Dr. Jowett to Remain Here

READERS of this journal will be glad to learn that Rev. Dr. Jowett is to remain in the United States, having declined a call to Union Chapel, Islington, England. Since coming here several years ago, he has more than fulfilled the high expectations that were raised, and has taken his place as one of the foremost spiritual preachers of our time. Among the great divines of all the denominations whose sermons appear from week to week in THE CHRISTIAN HERALD, there is none who is more warmly welcomed or who brings a more helpful message.

Dr. Jowett will contribute nine great sermons to THE CHRISTIAN HERALD pulpit during the current year, the first of the series on "What Is Conversion?" appearing in the present issue. Our readers will unite with us in the hope that he may long be spared to give forth these inspiring evangelical Gospel messages through the medium of their favorite journal.

The Beauty of Old Age

ONE of our dear old readers has just passed the century mark. She was a hundred years young on March 23. She is well and active and enjoyed the felicitations which kindly neighbors and church associates showered upon her on her birthday. She would have been glad to meet her CHRISTIAN HERALD friends, too, for she has been a devoted reader of this journal for fifteen years. This noble old lady, who has attained such matriarchal distinction, is Mrs. A. H. Barnes of Lockport, Ill.

There is a glory in old age when it is the sunset time of a Christian life. There are springs of daily refreshing of which the world does not know. There are still opportunities for kindly service. God leads our dear old friends all the way. They have traveled farther than most of us along the road that leads heavenward and in many instances have reached that point where, with spiritually quickened vision, they can almost penetrate the thin veil which hides what lies beyond. To them heaven is a very real thing, and Jesus is a real Saviour and friend. So they look forward not with doubt or misgiving, but with joy, to the reunion in the "good land" hereafter with those who have already passed over.

Precious in God's eyes are his aged saints. Besides other blessings, he gives them wisdom in the things that relate to the eternal life. Let us not hold lightly the counsel of these veterans, who can look back over many a struggle and temptation which they have conquered, but which we have yet to meet. Let us love and honor them while they are with us and comfort them in every way. We hold them with us a little while as hostages from heaven, where they belong.

"A Little Angel of the Mountains"

A RARE delight is in store for readers of THE CHRISTIAN HERALD in the new serial story, "A Little Angel of the Mountains," by Dr. Cyrus Townsend Brady, which begins in our issue of April 15. People who like tales of real life, tales of action and danger and courage, tales full of the breath of the open air, with views of the mountains and trees, will enjoy this story of the frontier. Faithful pictures are drawn of the ugly results of sin, sin as it has existed in some of the rough mining camps of the West. But the Little Angel, though not always triumphant, together with friends who come to his support, shows that goodness is stronger than evil after all.

Dr. Brady is a writer of wide fame. He has delighted CHRISTIAN HERALD readers with other stories in the past, and they will follow him eagerly through this new and thrilling romance.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Boy Stabs His Nurse

THE papers report a sad instance of early depravity in the stabbing of a nurse of nineteen by a little boy of wealth, only four years of age. The boy went into the kitchen and was creating a disturbance, when the nurse told him to leave it. He refused, and she took him by the left hand to lead him out, when he seized a sharp potato-knife from the table and plunged it into the girl's side, inflicting a dangerous wound, and sending her to the hospital hovering between life and death. The little fellow did not intend to kill the servant, or to seriously wound her; he only had a spasm of anger and did intend violent resistance. One of the dangers of a home of wealth and culture is the spoiled child. The best nurse for a child is its mother. If she have the means or desire, she may hire whomsoever she may please to help her. If she be the right kind of a woman she cannot farm out the care or moral training of her child to any one else, no matter how beautiful in spirit or dutiful in service. She is the one to gently lead to self-control, and authoritatively compel obedience. No queen upon the throne has a greater privilege and responsibility than the mother, who trains her children well for God and humanity. The value of home training is described by the wise man in the following words:

Train up a child in the way he should go; and when he is old, he will not depart from it. (Prov. 22: 6.)

Bishop Visits Gunmen

BISHOP GREER of New York went to Sing Sing prison the other day and visited the four gunmen who are condemned to death for the Rosenthal murder. The men were "Dago Frank," "Gyp the Blood," "Lefty Louie" and "Whitey" Lewis. Bishop Greer said his interviews and devotions with the men were too sacred for public mention. He was not so silent when it came to questions of inhumanity in the prison. Among other things he said: "I am more than ever convinced of the immediate necessity for prison reform. I believe the warden is doing his best, but the building and furnishings are such as to make it impossible to shut men up behind the bars there without real cruelty. The cells are poorly lighted and ventilated, and there is practically no sanitation." It is a pity that the Empire State, so rich and usually so generous, should allow such a disgrace as some of its penal institutions. Christ condemns severely the failure to show the proper spirit toward prisoners, claiming that their neglect was a mistreatment of him:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (Matt. 25: 43.)

Eight Million Telephones Busy

THERE are 8,133,017 telephones busy in the United States, conveying over twenty-seven million messages every day. The telephone stations reach 70,000 localities, 10,000 more than the number of post offices. The total wire mileage is over sixteen millions, of which 92 per cent. is copper. One-half of this mileage has been placed underground at an expense of $181,000,000. Over fifty million dollars will be expended in construction this year. All of Europe has only two-fifths of the telephone traffic of the United States. Telephone and telegraph wires were not known in olden times, or if they were the traces of them have been lost. Their method of communication was slow and limited. First, they sent messages by footmen; then by men riding a horse or some other animal; then by a man in a conveyance, or in a boat propelled by oar or sail. And that was the best the world could do in that direction for thousands of years till the time when steam, electricity, and even the fickle wind were pressed into service to bear messages. The communication between the king of Syria and the king of Israel by a letter sent by a general is thus referred to:

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. (II Kings 5: 5.)

Medals for Preventing Accidents

THREE medals, of gold, silver, and bronze, to be known as the E. H. Harriman Memorial Medals, are awarded for the first time by the American Museum of Safety for the best work done during the year by an American steam railroad in accident prevention and industrial hygiene. The medals were donated by Mrs. E. H. Harriman. The gold medal is awarded to the railroad which makes the best record; the silver medal to the operating department which has been most successful in bringing the gold medal to that road, and the bronze medal to the employee who individually has made the best record in promoting safety of life, and conditions for good health. The Southern Pacific railroad was awarded the gold medal, William Sproule, president, was voted the silver medal, and William Schwab received the bronze medal. How commendable to thus promote safety to body. How important it is to care for the safety of the soul, which can come only by divine help suggested by the prayer:

Hold thou me up, and I shall be safe. (Ps. 119: 117.)

Wood Preserved by Salt

EXPERTS of the United States Forest Service have discovered that the waters of the Great Salt Lake act as a preservative against decay in timbers. In replacing a railroad trestle, recently burned along the north shore of the Great Salt Lake, it was found that the piles were still perfectly sound, after forty-three years of service. In looking for the cause, since the piles were only of local pine and fir, it was discovered that the timbers were impregnated with salt. At another point on the lake, 18-inch piles, set twenty-nine years ago, were similarly preserved with salt. It is pointed out that the reason why the waters of the Salt Lake act as a strong preservative, as distinguished from ocean waters, is because the lake water is so much more salty. Valuable as salt is to us as a condiment and food for man and beast, and as a preserver of meats, it was much more so to the Jews, who, in addition to the other uses, required such vast quantities for their religious sacrifices. Fortunately they had an unlimited supply of it from a salt lake of their own which they called the Dead Sea. It was so thick with salt that not a plant or fish could live in it. On the shores of this Dead Sea the Hebrews found more than all the salt they needed. The preservative, the saving element in the individual heart and in society is Christ's love. His love in the hearts of Christians is the salt that will save the institutions of mankind from intellectual, moral, and spiritual corruption. It will be well for sociologists, philanthropists, and reformers to remember that Christ is the only one who can purify and uplift human society; that this purification and uplifting can only be accomplished by Christlike men and women through their influence and service. This truth Christ declares:

Ye are the salt of the earth. (Matt. 5: 13.)

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HON. WILLIAM GIBBS MCADOO

McADOO-WILSON ENGAGEMENT ANNOUNCED

ON MARCH 13 the secretary to the President gave to the press the following: "The President and Mrs. Wilson announce the engagement of their youngest daughter, Eleanor Randolph, to Hon. William Gibbs McAdoo." It is believed that the wedding will take place in June. Mr. McAdoo is Secretary of the Treasury. He is fifty and Miss Wilson is twenty-four years of age. Miss Wilson was educated in private schools at Princeton, spent two years in a collegiate course at Raleigh, N. C., and then took a course of painting at the Academy of Fine Arts in Philadelphia. She is tall and dark, unlike her sisters, Mrs. Sayre and Miss Margaret. Mr. McAdoo was born at Marietta, Ga., spent two years at the University of Tennessee, was clerk of the United States Circuit Court at Chattanooga, practiced law in that city and in New York, organized a company which took over the old tunnel under the Hudson, which had proven a failure, and in 1903 became the president of the Hudson and Manhattan Railroad Company, the $70,000,000 corporation which built and controls the Hudson River tubes. The wedding will be the fourteenth celebration at the White House. The thirteenth was the marriage of Miss Jessie Woodrow Wilson to Francis Boyes Sayre, on the twenty-fifth of last November. This marriage, like the last one at the White House, will be one of nation-wide interest. In the earliest history of the race we learn of the divine institution of marriage. "And the Lord God said, It is not good that the man should be alone; I will make him a helpmeet for him." (Gen. 2: 18.)

American Horses

BREEDERS of American horses may expect to find a ready sale in Germany this season, according to Consul-General R. P. Skinner, stationed at Berlin. Advertisements in certain American newspapers, he reports, asking for offers of 800 to 1,000 three- or four-year-old thoroughbreds and crossbreds without performance or pedigree; 600 thoroughbreds from five to eight years old, and 1,000 heavy cart horses are probably based on a real demand in the German market. It is understood that the German Government will make extensive purchases of horses this season for army use. Mr. Skinner says that 10,000 head will be wanted before the close of the year. The purchases are made by a board of army officers sitting in various parts of the empire. The American horses will be sent to German horse dealers who will re-sell them to the army board. It is a pity that the demand should not be for well-broken farm horses to plow the fields of peace, rather than horses to train for the field of battle. The prophet makes this reference to the war horse:

Every one turned to his course, as the horse rusheth into the battle. (Jer. 8: 6.)

Religion and National Life

WINSTON CHURCHILL made an address in a Jewish synagogue in New York City the other day, in which he said some important things about religion and its relation to the nation. Among other things he said: "As old as the history of Israel is the struggle between revelation and tradition, which is revelation petrified. There are to-day, as there were in the time of Amos, materialistic Jews as well as spiritual Jews. It was the spirituality of the Jewish people that impressed itself more than any other on the history and destiny of mankind. The spectacle of empty churches has now been of sufficient duration to reveal one significant fact—which for some time has been lost sight of—and that is, that no man, and no society, and no nation can live without religion." The prophet thus expresses the wreckage of a nation separated from God:

For the nation and kingdom that will not serve thee shall perish. (Isa. 60: 12.)

A STRANGE ARCHEOLOGICAL FIND

BY PROFESSOR ALBERT T. CLAY

IN THE recent issue of THE CHRISTIAN HERALD for March 18, an account was given of a cylinder of Nebuchadnezzar, including the translation of it. The cylinder, as had been stated, was found by Arabs at a site known as Wana-Sedoum.

It is not unusual to find several duplicates of such inscriptions, which were walled up in the buildings, but for some unknown reason the scribe made more than the usual number of this inscription, one of which is to be found also in the Yale Babylonian collection.

The larger portion of the cylinder is taken up with an account of the king's important building operations in and around Babylon, the capital of the empire since the days of Amraphel (Gen. 14: 1). Among the many buildings which he built or restored is mentioned Esagila, the temple of Babylon, and Etemenanki, its tower, which is the ancient Tower of Babel, referred to in Genesis. After reading all the king's vainglorious sayings concerning his achievements, we can almost, with the writer of the book of Daniel, hear the king say, as he looked out upon the city, "Is not this great Babylon that I have built?" for in truth, no greater builder in history is known than Nebuchadnezzar. Even at the present time many evidences are visible of his activities, for the ruins at Babylon have for generations been a quarry for the builders of Bagdad and Hilah, where can be seen many buildings containing bricks bearing the titles of Nebuchadnezzar. But especially have his stamped bricks been used in the construction of the great dam which harnesses the Euphrates for irrigation purposes, which has just been finished, and which will again bring life and fertility into this region.

The closing part of the inscription refers to the king's operations at Marad. In fact, all but this part of the inscription is taken from another, now in the British Museum. To this inscription he added an account of his operations at Marad, the translation of which follows: "At that time for Lugal-Marada, my lord, his temple in Marad, which from distant days its old foundation stone no previous king had seen, its old foundation stone I sought for, I beheld, and upon the foundation stone of Naram-Sin, king, my ancient ancestor, I laid its foundation. An inscription with my name I made, and placed in the midst of it." This is followed by a prayer to Lugal-Marada.

The place where the cylinder was discovered, as mentioned, was Wana-Sedoum, or as given in Kiepert's map, Wannet es Sa'dun, a site on the Euphrates, almost due west of Nippur, and a little south of the west of the modern town of Daghara.

Naram-Sin, the son of Sargon, was the well-known king of Accad, one of the cities of Nimrod's kingdom (Gen. 10: 10). He lived, according to Nabonidus, the father of the Biblical Belshazzar, 3,200 years before the time of Nabonidus. Nabonidus makes this statement in an account of operations quite similar to those of Nebuchadnezzar's in connection with rebuilding the temple Ebarra at Nippur, where, he said, he dug down eighteen cubits and came upon the foundation stone of Naram-Sin,

FOUNDATION STONE OF HEATHEN TEMPLE LAID BY NARAM-SIN, KING OF ACCAD, 3750 B.C., RECENTLY UNEARTHED IN BABYLONIA

who lived 3,200 years before his time. This would give us the date 3750 B. C. for Naram-Sin. Scholars have endeavored to reduce this date a thousand years. Recent discoveries, however, seem to indicate that Nabonidus knew more about ancient chronology than modern scholars. However, Naram-Sin's date is between two and three thousand years prior to that of Nebuchadnezzar, who reigned 604 to 561 B. C.

More recently, an inscribed stone found its wa into the Yale Babylonian collection. The Arabs wh found it through illicit excavations said it came fro the same site, namely, Wana-Sedoum. It is writte in the archaic character and proved, when tran lated, to belong to Naram-Sin, the same king r ferred to by Nebuchadnezzar. The translation it follows: "Naram-Sin, the mighty king of th four quarters, the subduer of nine armies in o year: when those armies he overcame, and three their kings he bound and led captive before En-L in that day Libet-ili, his son, patesi of Marad, bui the temple of Lugal-Marada in Marad. Whoeve removes this inscribed stone, may the gods Shamas and Lugal-Marada tear out his estate and exte minate his seed."

This, in truth, is one of the stones that Nebucha nezzar saw when he restored the temple at Mara It has a slight depression in the center, alongsi of which is found the inscription. This depressio suggests that it is a gate socket, but the hole is s slight that the post on which the gate or door swun would scarcely remain in position. Some other e planation may later be found which will prove mo reasonable. A number of such foundation ston have been found at Nippur, Umma, and Ur belon ing to other kings. They remind us of the passag of the prophet, "Behold, I lay in Zion for a found tion a stone, a tried stone, a precious corner-sto of sure foundation." (Isa. 28: 16.)

To look upon an inscription of Nebuchadnezza so well known to all Biblical students, is one of th privileges that the spade of the excavator and th patient toil of the decipherer enable us to enjo but to look upon one of the archaic inscribed ston which this ancient king says he saw is witho question unique. The inscription refers to his bein king of the four quarters, which includes the lan of the Amorites, Subartu, Elam, and Sumer; an also that he conquered nine kings in one yea Some day tablets will be found recording these fac in their dates, and we shall know exactly what yea of his reign is referred to. The inscription al gives us the name of another son of the kin namely, Libet-ilu, the governor or priest-king Marad.

The site of Marad has been sought for in vai Different attempts have been made to locate th ancient city. The cylinders referring to the restor tion of the temple which had been found at Wan Sedoum, naturally suggested the identification this site, but the foundation stone of the temp having also been found there, establishes definitel that this is the ancient city.

ISLAM TURNING TO THE LIGHT

BY M. E. KING

[The writer of this article is a missionary, traveler, and lecturer, who has been much in Moslem lands, and who now gives his impression of religious conditions there. His views are in striking contrast to those in a recent article in the columns of THE CHRISTIAN HERALD by another writer.]

THE day has come for the redemption of Islam. Two hundred million people, one seventh of the world's population, burdened with the accumulated superstition, stagnation and oppression of 1,300 years, are beholding a new vision. The old system has had its day, and has become effete and worthless. Millions are plunging into a deeper night over the precipice of doubt. The political events of the past eighteen months in the Moslem world have foreshadowed the collapse of the Ottoman Empire and the social disintegration of the Moslem's religion.

There is abundant evidence that this conviction is strengthening in countries where Islam has been supreme. The downfall of the supremacy of the state carries with it the dissolution of the Koran faith, where they have been one and inseparable.

The loss of Morocco, Tripoli, the Ægean Isles and Turkey in Europe has shocked the dominion of the Sultan. Failure in diplomacy, bankruptcy in finance, and the loss of 7,500,000 subjects have destroyed the prestige of Islam as a church. Its strongest supporters are dazed and unnerved by this sudden blow. Revolution in Arabia and Persia, with serious dissension in the home government, threaten disaster, so that people on the streets, not only in London but in Beirut and Damascus, now discuss the partition of these countries among European nations.

Popular education is sweeping through Moslem populations with a speed unparalleled in history. Young Islam is seized with an irresistible impulse to learn. The cloud of illiteracy and ignorance brooding over the Moslems must now dissolve in the sunshine of Christian education. Light on the character of Mohammed, and the traditions of Islam, as reflected from Christian civilization and intensified by the phenomenal shrinkage of the Moslem power, has weakened their love of the Koran. A great movement in Java jeopardizes their faith. Recently 30,000 assembled to discuss measures for self-government and fo the substitution of the Christian fait for the religion of the false prophe Educated Moslems are writing art cles for the press on the "dying force at work in their religion." Not lon since, a large delegated body met Cairo to study the cause of this d cadence. They called for reform, bu it was not an inherent demand fo progress, rather the echo of despai Here is an extract from one of the essays: "There is no true and livin Islam left in the world." In an Arab journal was recently found this co fession: "The fate of the Moslem is due to our mutual hatred of one a other, so we have lost the whole worl and our sickness is incurable." The power to proselyte is no longer linke to the sword. Thousands are callin for the Bible to contrast Christianit with the Koran. Recently Moslem ordered in one month 100,000 Bibl to be printed in Arabic at Beirut. I the past year Christ has been preache on the streets of what were considere the most dangerous cities, like Mecc and Medina, to which tens of thou sands make annual pilgrimages.

In Cairo hundreds of students fro their great university throng the mi sions to hear converted Moslems te the story of the Cross. The rush fo the truth is evidently ushering in a epoch beyond human vision. Pionee missionaries have had fifty years o long suffering and patient waiting, bu now has opened an era for action.

MORNING HYMN

BY JOSEPH HAMILTON

Almighty Father! Throned in heaven high,
Yet to thy feeble children always nigh:
We rise to bless thee for the morning light,
And all thy tender care throughout the night.

Strong Son of God! Who ere creation's morn,
Before the angels or the worlds were born,
To die for sinners wast ordained; Oh may
Thy precious blood wash all our sins away.

Eternal Spirit! Source of light and fire:
With holy zeal our hearts and lives inspire;
Guide, guard, control; allay our needless fears;
Revive our hope, and wipe away our tears.

Thrice Holy Trinity! Thou three in one,
Whose love eternal, like the circling sun,
Sweeps round our sinful world: for this we pray,
That all the world may see a heavenly day.

TURNING MISERY INTO MIGHT

IF it were merely that a thousand little motherless and fatherless boys and girls in a distant land would otherwise have to share the poverty and misery endured by hundreds of thousands n that same country, we might not feel it to be our iuty and delight to keep this small host of Chinese rphans continually before our readers. But these housand and five young lives have become our vards for a much higher purpose than merely to give hem a good start in life. These lives are destined o have implanted in them the truths of the Gospel f Jesus Christ—if you do your part. These boys nd girls by your provision will become just so nany living units of Christianizing influence in hat vast heathen population.

All missionary enterprise to-day is concentrating pon childhood as the surest and speediest method f transforming heathen lands. And here in our ands have been placed this remarkable company f bright, impressionable lives to be given the imress of Him who, looking with divine wisdom forvard through the centuries, laid down this very rinciple of his church's growth in the urgent adnonition: "Suffer the little children to come unto ne . . . for of such is the kingdom of heaven."

We have courage in upholding this God-given ork because of the strong interest and willing help nown by so many of our readers. Several hundred f these children are now assured their care and ducation in the orphanage through the goodness f patrons who contribute $20 annually for the purose, the cost per annum for one child. But many eaders cannot devote so much to this object, and naller gifts that continually come in from prayerul hearts, swell the fund, which is devoted in its enrety to the work. That should be of great satisaction to all who have a part in this work, for they an feel, whether they do little or much, that their ifts are spent directly upon the children.

Will such an impulse as this that prompted ertha Lee to send $1 be allowed to waste itself in uitless benefit to "some heathen nobody"? Not if we read our Bible aright. She says: "It is not very much, but I am a poor girl and I wanted to help a little. One that loves children." You have helped much, not little, Bertha Lee.

Many say, as does "A Friend from Scotia," who sends $2: *"I wish it were ten times as much."* We believe every gift will accomplish all the giver's heart desires. A letter whose every line speaks of age, contains five dollars, and a wish that it were a million "to help bring all China to the feet of the Lord." Who will say that the Lord cannot or will not endow that five dollars with the potency of a million for spreading the Gospel through the years to come?

ALL THEY ASK IS A FAIR CHANCE

Reader, Mebane, N. C., writes: "Please accept this (50 cents) as a small offering for the China orphans. It is very small, and I wish I could send more, but can't just now. I'm interested, even if my gift is small."

Mrs. G. M., Toronto, Ohio, writes: "I have noticed your appeal for funds to help support the Chinese orphans. I am inclosing $5 of the Lord's money, which I hope you will apply to the fund, and may God's blessing go with it. My prayer is that many of them may be saved and that they will enter into the Lord's work, and be the means of helping to save China for Christ. For truly the harvest is great, but the laborers are few."

Mrs. K. M. H., Lebanon, Ind., writes: "Enclosed please find $2 for the China Orphan Fund. I trust it may help a little. I am a widow, seventy years old, dependent on my children, so cannot send large amounts. I have tried to help many of the causes which THE CHRISTIAN HERALD brings to our notice. I have read and loved the paper twenty-one years, and expect to take it all my days."

Mr. and Mrs. L. A. S. send $20, in the prayerful hope that "God will bless it to the glorifying of his holy name." And so the dollars come in that mean safety, health, education, and, God willing, salvation and a life of Christian service for one thousand and five cast-out Chinese children. Children whose hearts are just as tender, just as capable of love and gratitude as the hearts of our happy Christian American boys and girls. Will you help to carry on this important and beautiful work? Address China Orphan Fund, CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

yers, C. F. $3.00
islop, A. M. 25.00
tate of Mrs. I. E. Whitcomb 33.34
otchkiss, C. A. & L. M. 8.40
ngell, Thomas L. 1.00
aston, Geo. W. 1.00
yatt, Miss M. C. 1.00
nith, Miss Ruth H. .. 1.00
omas, Mrs. L. C. 2.00
llon, Mrs. J. W. 1.00
ount, Catherine E. ... 1.00
rter, Mrs. J. R. 1.00
ynolds, Mrs. B. D. 2.00
nes, Mrs. John F. 2.00
U. P. 2.00
orran, Mrs. M. M. 1.00
endra, Mrs. Emma C. 1.00
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Friend, Edgar, N. D. 2.00
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BIBLE-BURNING IN THE PHILIPPINES

NEWS was received in New York a few days ago of the burning of some two hundred and fifty Bibles in the public plaza of Vigan, one of the most important cities of uzon, in the Philippines. The *Renacimiento Filino* of Manila, of February 3, gives the particulars the occurrence and says: "The Bibles were rned by representatives of the Catholic Church, evidence of the displeasure of the old established urch over the activity displayed by the Protestant ssionaries in spreading the Word of God throughout the provinces." It adds that it was "one of the st fanatical and iniquitous acts perpetrated in e name of religion since the days of the inquisiin." We quote the following details from the anila journal:

"As reported by witnesses of Vigan, the facts e as follows: Some three weeks ago the traveling presentatives of the American Bible Association nounced a series of cinematograph exhibitions in gan, the capital of Ilocos Sur. The Bibles sold re paper bound, and printed in the Ilocano lanage. As an inducement to the purchase of the bles, and an added inducement to witness the riptural films to be shown by the traveling cineatograph entertainment, two propositions were made to the public of Vigan. The first was that with every Bible sold a ticket was to be given gratis to the cinematograph show. The second was that with each ticket to the performance a Bible was to be given. The prices of the Bibles were 10 and 20 centavos only. As a result, more than 6,000 Bibles were sold during the three days during which Protestant missionaries exhibited the films.

"Two religious organizations, however, are contesting the field in that district, the representatives of one of the Catholic Church organizations contesting the entrance of the Protestant missionaries. In opposition to the Bible distribution scheme of the Protestants, the Catholic authorities evolved an idea which was expected to set at naught the efforts of the American Bible Association. During the three evenings' performance of the traveling cinematograph, the lighting arrangements of which were operated by means of the automobile motor which carried the cinematograph machine and outfit, some five thousand of the good books were taken as admission fees to the tent-hall erected by the Protestants.

"The day following the last Protestant performance, announcement was made by the representatives of the Catholic Church that they had leased the local cinematograph owned by Sr. Reyes, and that a cinematograph performance under the auspices of the Catholic Church would be given on that evening. Most interesting of all was the announcement that *the price for admission would be a Bible.* No cash would be accepted; Bibles only were to be legal tender at the box office.

"More than two thousand admission fees to the older church cinematograph performance were paid by means of the unique currency. Little knew the spectators who had paid their admission by means of Bibles what was to be the final end. The result was shown on the following afternoon, however, when the public of Vigan was invited by the representatives of the Church of Rome to witness a unique spectacle upon the church plaza. Thousands of Vigan people gathered at the hour named, and were treated to the unprecedented spectacle of two thousand five hundred Christian Bibles being consumed in a fire ignited for their destruction in the center of the plaza. No explanation of the meaning of the act was given by the Catholic authorities, but the understanding was that jealousy of the success of the Protestant missionaries was the primary cause of the action of the Roman church officials.

Continued on page 333

A WEEK IN THE WORLD'S NEWS

Getting Everybody Employed

THE problem of the unemployed has had the attention of legislatures and social organizations for months. In different sections demonstrations by groups of unemployed men whose real relation to the problem of employment is not determined, have produced unfavorable press notices. In New York State Governor Glynn, through the Department of Agriculture, managed to find work on farms of the State for the unemployed of New York City. Applications were invited and arrangements made to transport the men free of charge. It was stated that 10,000 workers were needed in the country. On March 16 an advance contingent of some one hundred men, including a few boys and some women, all of whom had stated that they were experienced farm workers, were sent to an interior point of the State. The result thus far has not been such as was expected, as the "laborers" seem unwilling to accept much better terms than were offered by farmers, and the latter do not appear keen for engaging city workers. The experiment will probably be given a longer test.

Woman Suffrage Postponed

THE Senate took final and adverse action on March 19 on the joint resolution to submit to the States a constitutional amendment for woman suffrage, the vote standing 59 in favor and 34 opposed, but less than the two-thirds vote necessary. This postpones the time when the country may speak upon this question. Before the vote was taken unsuccessful attempts were made to attach the race question to the proposed amendment by limiting woman suffrage to white women. The National American Woman Suffrage Association has formally requested President Wilson to name the first Saturday in May as an annual "Woman's Independence Day, in recognition of the loyalty of American women to the spirit and claims of 1776."

Keel of Our Greatest Ship Laid

LOOKING forward to the launching, ten months hence, of what will then be the greatest of superdreadnoughts, excelling the *Pennsylvania*, now in course of construction at Newport News, the keel of the new United States battleship, to be known as No. 39 until named, was laid in the New York navy yard at Brooklyn March 19, Assistant Secretary of the Navy F. D. Roosevelt fastening the first bolt plate in place in the presence of a small company who stood uncovered during the ceremony, the navy yard band playing the "Star Spangled Banner."

Black Sea Tidal Wave

A HURRICANE which drove the waters of the Black Sea in waterspouts and a tidal wave inland on March 14, caused death to over 1,000 persons and destroyed hundreds of buildings. The storm lasted two hours and wrought widespread destruction. The Russian province of Kutais, where the storm occurred, faces both the Sea of Azov and the Black Sea, and the devastated villages were largely inhabited by fishermen and farmers.

For Practical Arbitration

THERE is now sitting in Washington the International Tribunal of Arbitration, created by treaty, to consider pecuniary claims between this country and Great Britain, involving damages approximating $6,000,000. Some of these complaints have grown out of the Spanish-American war, one being for damages claimed to have been sustained by Great Britain by Admiral Dewey's cutting of the cable in Manila Bay. Loss of missionary property through native attacks in Africa form the largest one American claim. The president of the committee is from France, and it includes Canadian as well as American and British members.

Tragedy in French Politics

BECAUSE of political opposition on the part of a Paris paper, *Le Figaro*, to the minister of finance, M. Caillaux, the wife of the latter on March 16 shot to death Gaston Calmette, the editor of the paper. Some domestic scandal seemed involved in connection with the paper's attempt to destroy the standing of the minister of finance, who was pleading in the keeping of an income tax, unpopular with *Le Figaro*. The murderess was imprisoned, the husband resigned from the cabinet. Tremendous public excitement was caused by the tragedy and loyalists in Paris sought to turn the alleged revelations of political immorality on the part of the minister of finance to their advantage. Rioting occurred in Paris in connection with attempts of Royalists to make addresses on the grave.

Blind Boys Guard Royalty

A BAND of blind boys from Scotia marched the entrance to the National Institute for the Blind, London, on March 20, when the king and queen visited it on their coronation tour. Great numbers of blind Britons assembled outside the hall to cheer the royal pair.

Railroads Getting Attention

PRESIDENT WILSON is giving close attention to the various questions now affecting the railroad business. The application of Eastern roads for an advance of 5 per cent. in freight rates is still under advisement; the effect of the New Haven Railroad are about to be submitted to Attorney-General McReynolds in hope that a plan for untangling the various parts may be evolved; the Lehigh Valley Railroad is made co-respondent with the Lehigh Valley Coal Company and other corporations in a suit by the government under the Sherman anti-trust law.

FAMOUS WELLESLEY COLLEGE HAS SERIOUS FIRE.

A FIRE, said to have done a million dollars of damage, attacked Wellesley College at Wellesley, Mass., on the night of March 17, and only the splendid courage of the three hundred young women students and instructors in College Hall, the burned building, prevented loss of life. Two women on the floor that gave the alarm and in response to the fire gongs the smoke-filled halls were later rescued with very great difficulty by heads of houses, few of whom carried personal effects. Her quick thought in this and presence in every matter cost of the building, which was one now gutted by flames. The rescue was brought to students is credited with the perfect working of the system. At the first call outside the building the students and three members of the faculty did not suspect, and then members returned into the building and assisted them to escape. The fire did so quickly, and its discovery was in the nick of time. It was generally decided to close the college until some time in April, and large numbers of the students started at once for home, several hundred of them being attended at the Grand Central Station in New York by an excited crowd of relatives and friends.

Practical Business Altruism

SEVERAL months ago the business world was startled by the closing of the bank maintained by the proprietors of a group of department stores doing business in several cities. The resultant troubles involved the Fourteenth Street Store and the Simpson-Crawford Company of New York, whose combined army of over two thousand employees faced discharge on March 14 through the compulsory closing of those stores by order of the receiver. Mr. John Claflin, head of the H. B. Claflin Company, promptly directed the stores controlled by his firm to find places for as many as possible of those employees; other big department houses also found room for many upon their rolls, by their timely act preventing a great deal of suffering, as practically all deserving employees of the two closed stores were thus taken care of. The affairs of the banking house and its department store connections are now matters of court inquiry and adjustment.

To Preach for World Peace

THE secretary of the Church Peace Union, founded by Andrew Carnegie, has stated to the press that arrangements are under way to secure the consent of upward of 50,000 ministers to devote their preaching on May 17 to the advance of universal peace and to advocating the third Hague conference. Bishop Greer is president of the Union and Rev. Frederick Lynch is secretary. A system of local committees throughout the United States, with ministers as the nuclei, is proposed, and other activities are in contemplation.

Farmers to Benefit by Parcel Post

FARMERS will be able to send butter, eggs, fruits and other commodities in securely packed boxes or crates, weighing a maximum of twenty pounds, within first and second zones of the parcel post system, an approximate distance of one hundred and fifty miles from point of shipment, by a change in the regulations announced by Postmaster-General Burleson, March 15.

Report on "Monroe" Disaster

AFTER taking voluminous testimony in relation to the *Monroe* steamship disaster off the Virginia coast on January 30, the Federal Board of Inquiry has rendered a divided opinion which leaves the blame for the tragedy undecided, since one captain is blamed by one inspector and the other captain by the other inspector. The case must now be reviewed by the supervising inspector at New York. Our story of the accident stated that the *Nantucket* went into dry dock at Norfolk. A correspondent states that we should have said Newport News.

Irish War May Be Near

THE crisis in Home Rule for Ireland seemed close at hand March 19, when Premier Asquith refused in Parliament to consider compromise proposals made by leaders of the Ulster Unionists, Sir Edward Carson and Andrew Bonar Law, to the effect that the question be submitted to the country on the understanding that if the referendum resulted adversely to the Unionists' cause Ulster would accept the decision. Further developments indicate the gravity of the situation, and the departure for Ulster of several Unionist leaders gave rise to predictions of government plans for military occupation of the province and a possible early conflict of arms.

News in the Making

AT HOME: The Tenth National Child Labor Conference, held in New Orleans, aroused great enthusiasm by sounding an aggressive note for the future.—Movement to acquire Monticello, Thomas Jefferson's Virginia home, wins favorable action by Senate Lands Committee.—Mayor Mitchel's efforts at police reform bill to open way for acceptance of commissionership by Colonel Goethals are discontinued.—Fate of Ocean Grove bill in hands of New Jersey governor undecided, though argument that residents at present have no legal right to vote impresses governor.—Senate bill is introduced for appointment of a Federal motion picture censorship commission.

ABROAD: Movement started in France to erect a monument at Panama in commemoration of French enterprise in that connection and as compliment to the United States.—Steamship lines recently reported to have settled their difficulties are now said to stand again in danger of open conflict.—King Gustaf, whose clash with his cabinet was previously reviewed, is reported as being in bad health, attributable to political disturbances.—A Venetian passenger steamer was sunk March 19 by a torpedo boat, and fifty persons, names as yet unknown, are said to have drowned.—The first lord of the admiralty in introducing bill for $257,000,000 naval expenditure assures House of Commons that Great Britain will maintain her naval equipments at the highest degree of efficiency.—Professor Giuseppe Mercalli, director of the Vesuvian Observatory and recognized as an authority on volcanic phenomena, was found burned to death in his bedroom at Naples, March 19.—William Marconi, inventor of the wireless telegraph, prophesies trans-Atlantic wireless telephone at a not far distant day.

AT EASTER TIME*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

JESUS rose from his grave in the early dawn of that first day of the week nearly nineteen hundred years ago, and since then we have called it "the Lord's Day," or we say "Sabbath" with a new meaning. The angel who rolled away the stone was the first to see him risen; then the Roman soldiers, the keepers who did shake and became as dead men when they saw him come out of his grave. (Matt. 28: 4.) Then he was seen by Mary Magdalene as she stood at the empty garden tomb weeping, because she thought some one had taken away his body, and she did not know where they had laid him. The next to see the risen Lord were the women who had come bringing spices to wrap around the dead body of Jesus. Jesus met them when they were on their way somewhere along the road over the hills to tell the apostles what the angel had told them: "He is not here, for he is risen." "Behold Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him." (Matt. 28: 6, 9.) Then Jesus said unto them: "Go tell my brethren that they go into Galilee, and there shall they see me." (Matt. 28: 10.) And so women were the first heralds of the risen Lord.

Probably the next to see Jesus were the two friends walking together from Jerusalem to Emmaus in the afternoon of the resurrection day. And as they walked they talked about what had been reported in Jerusalem: that Jesus had risen from the dead. And as they walked and talked, Jesus himself joined them, but they did not recognize him. They probably had no personal acquaintance with him. He joined their conversation without revealing himself, and when they had told him all that they had heard, Jesus replied by repeating from the prophets what had been written concerning the event. He taught them as a rabbi might have done, but with such unusual fervor and insight that they afterwards testified: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

When they reached their home in Emmaus, Jesus still being with them, they invited him to come in and eat with them. And it was in the breaking of bread that they came to a realization that their guest was Jesus himself! Gladly would they have detained him, but he vanished out of their sight.

When we, the writers of this lesson, were travelers in the Holy Land, we yearned to take the walk from Jerusalem to Emmaus, and we would have had great thoughts by the way, and would earnestly have prayed that his Spirit might have gone with us, and instructed and inspired us. But we were told that the site of Emmaus is not surely known. We comforted ourselves with the assurance that wherever we go in this world Jesus will walk and talk with us, and so he will with each and every one.

A certain gentleman who had much to say about "materializing the truth" chided us for going to the Holy Land at all. "And what did you find there?" he said, "nothing but an empty tomb!" We replied, "Yes, we saw the tomb, and rejoiced that it was empty, for if the body of Jesus had been there all hope of our own resurrection would have been destroyed."

On March 27, 1904, Mars Hill in Athens was covered with pilgrims on their way to participate in the World's Sunday School Convention in Jerusalem. It was the Sabbath day, and Dr. John Ports was the preacher. In beginning his sermon he said: "Amidst these immediate surroundings, the apostle Paul in lonely grandeur, in the midst of philosophers and a miscellaneous crowd, proclaimed the glorious Gospel of Jesus and the resurrection. You remember some said: 'What will this babbler say?' other some, 'He seemeth to be a setter forth of strange gods,' because he preached unto them Jesus and the resurrection. Therefore the place where we, in the providence of God, are gathered together this morning has a significance all its own." Some of the points made by Dr. Ports are as follows: "There is no subject in the New Testament used for so many purposes as the glorious resurrection. Think of it to-day in relation to salvation. 'Who was delivered up for our offenses, and was raised again for our justification.' Think of it in relation to hope and heaven. 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.'

"Think of it in relation to bereavement: 'I would not have you to be ignorant, brethren, concerning them which are asleep, . . . for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'

"Think of it in relation to spiritual life and work: 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' 'That I might know him and the power of his resurrection.' To preach Jesus and the resurrection is to preach a triumphantly vindicated Christ. Suppose the grave had not been vacant on the morning of the third day; suppose the Roman seal had not been broken; suppose the stone had not been rolled away. What then? Why, Jesus Christ an impostor and Christianity a dismal failure and a fraud. Therefore to preach Jesus and the resurrection is to preach a triumphantly vindicated Christ. The preaching of Jesus and the resurrection is the only hope for the world's evangelization." (The occasion on which this sermon was preached is one of the most vivid memories of the Sunday School Cruise, and second only to the communion service that was held within a few rods of Calvary.)

"THE Garden Tomb" for twenty-five years or more has been considered by English Christians the veritable tomb of Christ, in contradistinction to "the Holy Sepulcher," so-called, over which the great old church is built. Professor E. Warren Clark says of the "Garden Tomb": "The location, structure and remarkable character of this sepulcher classes it among the most interesting discoveries of modern times. First, its location. It fulfils the requirement of being a new tomb in a garden near the place of crucifixion and 'nigh at hand' (John 19: 41, 42); the hill Golgotha itself fits into the narrative perfectly. It is not inside the ancient Herodian wall, but without the gate, and yet 'nigh unto the city.' It is close to the public highway whence 'they that passed railed on him, wagging their heads.' (Mark 15: 29.) It is upon an elevation on the summit of which is a pile of stones. Upon removing a few of these the visitor looks down into a deep pit where the skulls and other bones of executed criminals may yet be seen. West of this pile of stones under the edge of the hill is the sepulcher hewn in the rock (Matt. 27: 60), which we believe in all probability to be the tomb of Joseph of Arimathea. This remarkable proximity of the place of criminal execution reminds us of the paradoxical prophecy of Isaiah (53: 9): 'He made his grave with the wicked and with the rich in his death.' It has but one of the three loculi finished, and it has been occupied for one burial only."

To me the darksome tomb
Is but a narrow room
Where I must rest in peace from sorrow free.
Thy death shall give me power
To cry in that dark hour:
"O death, O grave, where is thy victory?"
The grave cannot destroy;
Only the flesh can die;
And e'en the body triumphs o'er decay;
Clothed by thy wondrous might,
In robes of dazzling light,
My flesh shall burst the grave at that last day.

S. FRANCK.

A dying Scotchman was asked: "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and raising himself from the agonies of death, said: "I'll hae none o' your glimpses noo that I am dying, since I ha'en a full look at him for forty year." We all hope to have that full look at Christ in dying. Let us have it now!

A little girl connected with the Evangelical school in Rome had a long sickness. Her great delight was to have the Bible read to her. And as she was dying she said: "I'm going to Jesus—here he is—I see him, mamma. He is come to take me—Jesus!" and her face had the smile of an angel. An old man who had frequently been to visit her said: "Tell me, how is one able to rejoice at a moment which all the world fears?" That scene made a Christian out of him.

We walk through the cemetery and read what we find on the tombstones. We discover that death claims all ages. A few days or months old—one, two, three, ten, forty, fifty, seventy, a hundred years old—perhaps older. Referring to this, a preacher once said: "Some seeds fall from the trees in the early springtime; some in the bright summer days; some in the autumn's mellowness, and some cling to the boughs long after winter has come, and at last fall in the blanket of snow, which God sees is as necessary to them as the soft and warm soil is to other seeds. So he calls some to drop their mortality that it may develop the beauty of the immortal in early childhood; some in middle manhood; and some in old age. He times all our coming and going."

The sorrowful tree grows on the Island of Goa, near Bombay, India. It is so called because it flourishes only in the night. All through the day and even at sunset no flowers are to be seen; but when it begins to grow dark, the tree is quite full of them, and thus it continues flowering in the night throughout the whole year. Does it not remind us of the human flowers in the cemetery, gathered in the night of death to be gathered into garlands for Christ, to last throughout eternity?

Last summer in passing through a churchyard cemetery in Lincolnshire, England, in which we saw graves several hundred years old, we were much impressed to see stones in the shape of hearts with inscriptions upon them lying quite generally upon the graves. It was a tender sight and made us think of the love that could not grow old, or be effaced by death.

The flowers never seem so beautiful as now. And springing, joyous life is everywhere luring us to think more of life than death. Let them teach us sweet lessons of how to live nobler, sweeter lives. Let us be as the lily, pure in thought and word; sweet as the rose in deeds that make others glad; filled with humility like the violets; strong and bright like the daisies; tender and sweet like the hyacinths; cheery and bright like the daffodils. Thus, in our heart gardens, we may each grow an Easter bouquet that will not fade, but will be immortal.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—WOULD YOU kindly send a few suggestive names for our Ladies' Adult Bible Class?—*Mrs. C. M. P.*

Deborah Band (see Judges 4 and 5); the Jochebed Mothers' League (see Num. 26: 59, also Ex. 1); the Lois and Eunice Club (see II Tim. 1: 1-5).

—WE ARE ANXIOUS to have in our Sunday school a teachers' training course, and notes and outlines prepared. The American Institute of Sacred Literature has been introduced. Can you recommend this for special Bible study? If you cannot recommend this, will you put us in touch with something that is all right? —*Mrs. L. O.*

We would advise you by all means to use the teacher training course prepared by the International Sunday School Association. It is in line with other departments of Sunday school work. It is constructive, not destructive. It is prepared by those who have long been identified with Sunday school work, and fully know the needs of Sunday schools.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, April 12, 1914. The Journey to Emmaus. Luke 24: 13-35. GOLDEN TEXT: "It is Christ Jesus that died, yea, rather that was raised from the dead." Rom. 8: 34, R. V.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Questioner, Harrisburg, Ore. What is the best answer to the question why we should believe the Scriptures? Is the fact that the Bible is the only book handed down to us through the ages the best answer?

No; that is not the best answer. Some ancient writings, like the Vedas, for instance, are almost as ancient as the Bible. And many tablets and monuments are in existence, containing words written as long ago as the writings of the Scriptures. There are many powerful arguments for the Bible, but the greatest is that every person who will really study it finds that it does tell the truth about the human soul. When a man reads in an arithmetic that two and two make four, he does not stop to ask himself why he should believe the arithmetic. He knows instinctively and intuitively that the arithmetic is telling him the truth. So when an honest man studies the Bible he finds it full of truths about himself. The Bible tells him he is a sinner; and he knows that is true. The Bible tells him about God, and he finds in his heart a deep conviction that just such a God exists. The Bible offers forgiveness and the man knows he needs it. Step by step and point by point, the Bible shows the man what he is and what he needs and points the way to finding the fulfilment of his needs and desires. People find in the Bible help for bearing their trials, power to resist temptation, assurance of immortality and friendship with God. A man who never saw the Bible before, when he reads of God in it, realizes that he always needed and longed for God but did not know how to find him till the Bible showed him the way. Particularly does it show him how to find God in Christ. That, after all, is the supreme mission of the Bible—to lead men to Christ. But, again, taking the Bible as literature, we find that it hangs together, that it bears within itself the evidence that it is true. Start with the writings of Paul. Here is a level-headed, highly educated, practical man who has left to the world's literature certain letters to groups of friends. These letters tell about Paul's personal knowledge of Christ, his personal friendship for him, his personal endeavors to forward the work of Christ which he had formerly antagonized until Christ himself appeared to him and set him right. Paul tells of becoming acquainted later with men who had known Christ in the flesh, Peter, James, John and others. We find that these men also wrote about Jesus, John writing three letters and a narrative of his life; Peter writing two letters, and apparently giving much of the information to his nephew Mark, who wrote another version of the life of Jesus. Luke, another friend of Paul and probably also a personal friend of Jesus, wrote another version of his life and wrote the history of what his apostles did through his power after he had risen from the dead and gone back to the heavenly world. These were all good, honest, intelligent men. We may believe what they wrote about Christ and his salvation just as we believe what Cæsar wrote about the Gallic Wars. Further, we find that Christ came from a people whose history is recorded in the books of the Bible and whose prophets uttered messages from God, many of them foretelling the coming of Christ. Peter connects the messages of the prophets with those of himself and the other apostles in II Peter 3: 2: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." The Bible holds together about the person of Christ as the great divine-human document which reveals him to the world.

C. W. M., Roulette, Pa. 1. Andover Theological Seminary is independent, though chiefly dominated by Congregational influence; the same is true of Hartford Seminary. Union Theological Seminary is independent though largely under Presbyterian influence. Columbia University is non-sectarian. 2. Yes, professors in theological institutions are required to accept the position of the denomination controlling them, but often much freedom of interpretation is allowed in putting and answering the question itself.

Mrs. G. C. H., Columbus, Ohio. Our class recently studied *The Valley*, by Elizabeth Miller, and found the time well spent, learning much about the wanderings of the Children of Israel. We would like to have another book that would teach us more about the Bible and its times. Can you suggest one?

Ben Hur is probably by far the best book for such a purpose. It gives an amazing insight into the life and times of Jesus, catching also the spiritual power of the New Testament message. Even if it has been read once for its narrative interest it could well be studied again for its side lights on Scripture and the personality of Christ. Miss Miller, who wrote *The Yoke*, wrote a second book, *Saul of Tarsus*, which is also to be highly commended. Dr. James M. Ludlow has written a book, *Deborah*, a story dealing with the Maccabean period, published by Revell. Cyrus Townsend Brady's story *The Fetters of Freedom*, another narrative of St. Paul, is published by Dodd, Mead & Co. Then there are the novels dealing with important epochs and characters in church history, such as the *Schonberg-Cotta Family*, by Elizabeth R. Charles, dealing with the life and times of Luther, and *Romola*, by George Eliot, telling of Savonarola. If you wish to consider other books than novels, such a work as *Twice-Born Men*, by Harold Begbie, would be found extremely interesting, or you might wish to take some such work as Professor Rauschenbusch's *Christianity and the Social Crisis*, or some other work dealing in an interesting way with the serious economic problems of the day.

Reader, Vanhorn, Iowa. The passage in II Cor. 6: 14 should be interpreted in the light of I Cor 7: 12-17, in order to get a clear understanding of the apostle's meaning. He nowhere advises that a believing husband should leave his unbelieving wife, or the believing wife her husband; but rather holds that the unbeliever is sanctified by the believing one. (See verse 14.) There is always a danger in taking an isolated passage of Scripture out of its proper relation to the whole, instead of finding the true meaning by taking the related passages together.

W. E. G., York, Pa. Kindly point out the texts and evidence for your recent statement that "all tithing must be left to the enlightened conscience." Tithing is so fundamental it ought to be made Scripturally very plain and not left to human notion.

All the matters of the Mosaic law were put on a new basis after the life and sacrifice of Christ. Peter had to learn by a special vision that it was no longer wrong to eat the meats forbidden by the Jewish ceremonial law. Paul vehemently insisted that the basic law of circumcision was no longer binding. There is in the New Testament no specific command for tithing, but on the other hand the apostolic counsel that each Christian should, on the first day of the week, "lay by in store as God has prospered him." The New Testament standard is that all our money belongs to God; that we are but stewards of it, and that not one-tenth but ten-tenths must be used for his glory. The special value of the tithing method, however, is that it sets aside at least a tenth of the increase for definite Christian service.

D. B. J., Missouri. All that we know about the fowls that Noah took into the ark is told in Gen. 7. The clean were taken by sevens in order, as the older commentators concluded, that three pairs might be for perpetuating the species, while the seventh was reserved for sacrifice. Later scholars, however, hold that the passage should be interpreted as meaning seven pairs, and it is pointed out in verse 9 that they all went into the ark in pairs. It is evident from the Genesis narrative that the distinction between clean and unclean must have existed even before the flood.

Mrs. W. H. A. The case you mention is sad in the extreme. It would of course be impossible for the daughter you mention to honor her parent, because honor has been lost. The Scriptural injunction to honor parents can only mean that parents are to be honored when they themselves keep the moral law and so are deserving of honor. But the daughter you refer to, as well as all other children of erring parents, should remember the universal command to love. A mother loves her child even when he goes into the deepest sin; so it is not too much to ask the child to love his mother if she herself goes into evil ways. The great Christian Gospel of love can be brought to bear upon this as upon every other problem of human relationship. It is not at all improbable that if this daughter will still manifest a kindly interest in her mother, will seek to serve her and help her, will pray for her and continue patient and thoughtful and kind, she may yet win her to Christ and to a life of righteousness.

C. A. C., Edmonton, Canada. In the passage in John 20: 23, the word "remit" means "forgive." This power, however, was never exercised by any of the apostles and it plainly was never understood by them as possessed by them personally, or conveyed to them, but simply as a declarative message, to announce the divine readiness to forgive the repentant sinner.

Mr. E. T., of Petoskey, Mich., writes us the following interesting letter, which is in itself an answer to the question she asks. It states very well what tradition teaches about this fascinating subject: "In my readings of Jesus, I do not find any one that can understand what he did was during the eighteen years about which the Gospels are silent. In the last part of the thirteenth chapter of Matthew, we are told he had four brothers; sisters, three or more. Had there been only two sisters the expression would have been: 'Are they not *both* with us?' There were thus at least seven brothers and sisters all younger than Jesus. Tradition tells us that Joseph died soon after his return from Jerusalem. They were a poor family, some of the children very young. I think Jesus staid by his mother and helped to care for those children until the youngest one was grown. While he worked, God taught him. Humility was a big item from first to last. God planned that he be born in a stable and laid in a manger to teach humility. When the children were able to do for themselves, Jesus commenced his teachings, and the family broke up soon after. His mother and some of the brothers followed Jesus' company. His mother was always poor, and Jesus gave her to John rather than send her to her own children among the old neighbors."

P. D., Easton, Neb. A carat is the unit employed in weighing diamonds, pearls and other jewels; it is equal to 3.168 Troy grains. It is also used as a term to express the fineness of gold, and means the one-twenty-fourth part. A ring 18 carats fine is eighteen twenty-fourths pure gold and six twenty-fourths alloy.

Miscellaneous

Rev. E. H. Grasty, Winston, Va., gratefully acknowledges favors received from friends through THE CHRISTIAN HERALD.

R. E. P., Springfield, Mass. We think the change you suggest is preferable, although either sentence can be parsed satisfactorily.

M. G., Crediton, Ontario. Your question is controversial and as different denominations hold divergent views on the subject, nothing can be decided by discussion in the Mail-Bag.

S. T., Uvalde, Texas. 1. "Fleur-de-Lys" means "Flower of Luce" (Louis). Louis VII, during the Second Crusade, adopted it as his coat-of-arms. It is simply the three-petaled iris. 2. "Champs Elysées" means plain of heaven.

G. J. G., Lewiston, Me. 1. Brooklyn became a part of the city of New York in 1894, when the act incorporating all the boroughs into "Greater New York" was passed. 2. Write to the editor of *Railroad Men*, Y. M. C. A., New York City, for answer to your second question.

A. P. Y., Cauthornville, Va. All the leading denominations, Baptists included, now publish year-books. Write to the American Baptist Publication Society, Philadelphia, Pa., price 50 cents. No material at hand for answering your other question.

M. R. K., Chicago, Ill. Barbers were formerly surgeons as well as hair-cutters. The pole was used as a sign to indicate the barber-surgeon's trade, and was painted with stripes around it to imitate the use of bandages in blood-letting.

A. L. B., Amsterdam, Ohio. John 1: 28 clearly states that the Baptist was baptizing in Bethabara beyond Jordan, and this, it must be inferred from the narrative, was before the baptism of Jesus. For more explicit statement, see Matt. 3: 5.

M. E. T., Crawfordsville, Iowa. It is believed that under the new currency law, existing forms of currency will not be disturbed except the national bank notes. Bonds now issued to secure this issue will be taken up at the rate of $25,000,000 a year and national bank currency will thus be gradually retired.

B. W. R., Parishville, N. Y. "Talc" is a very soft mineral, magnesium silicate, sometimes known as French chalk, and soapstone, and is used as a lubricant, filler for paper and in toilet powders. Address any manufacturer of the latter for further information.

Mrs. M. L. M., Cleburne, Texas. Concerning some of the matters mentioned in your letter there probably never will be such a thing as entire agreement. We must respect the opinions of others, however, if we believe them sincere. We should all be in the attitude of those who are willing to welcome light on matters we do not now see with clear vision.

A. C., Arlington, N. J. The "abomination of desolation" referred to in Matt. 24: 15 is believed to have been intended to point to the Roman ensigns, as the symbols of an idolatrous and unclean pagan power. In another book (I Maccabees 15: 4), which, though not in the canon of Scripture, is authentic history, the same expression is applied to the idolatrous profanation of the Jewish altar by Antiochus Epiphanes.

A LETTER 4,000 YEARS OLD

IF SOME one handed you a letter written over 4,000 years ago in Abraham's time and in his own city of Ur, how you would value it! The great find of Babylonian tablets of that period, a number of which have come into the possession of THE CHRISTIAN HERALD, makes this a possibility. Read last week's issue of this journal for full information concerning the tablets and how you may get one.

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THE MORE EXCELLENT WAY

WHEN the Greeks were about to pass the islands where the Sirens resided, three different remedies were invented for protection against their wiles: two by Ulysses, and the third by Orpheus. Ulysses commanded his associates to stop their ears with wax; while he, determining to make the trial and yet avoid the danger, ordered himself to be tied fast to a mast of the ship, giving strict charge not to be unbound, even though he himself should entreat it. But Orpheus, without any binding at all, escaped the danger by loudly chanting to his harp the praises of the gods, whereby he drowned the voices of the Sirens.

This illustrates the two universal methods of meeting temptation and other evils—the negative method and the positive method. The first seeks to exclude evil; the second to overcome evil with good. All prohibitive methods are negative. This kind has its uses, it also has its limits. The positive method is more efficient. To cease to do evil is important; to learn to do well is far more important. By learning to do well, we cease to do evil, just as darkness is driven out by the incoming dawn.

Phillips Brooks once said that it is not worth while to cross the street to break a man's idol, but that it is worth while to cross the ocean to tell him about God. Another great preacher declares that the reason why many men fail is because they thrust out the vice, and then forget to lay hold of the virtue. They evict the unclean spirit and leave a vacant house. He asserts that it is not reformation, but transformation, which men need. And to be transformed, a man must welcome the Spirit of God—the Holy Spirit—into his heart. There is an absorption of good that guards the soul against the infection of evil. There is a life of fellowship with Christ which can pass through temptation and yet be kept pure.

In the schoolroom, one teacher is inclined to begin every command with the words "Do not." "Do not whisper." "Do not read in such a monotonous tone." "Do not recite your history lesson like a parrot." Another teacher enthuses her pupils with her own love of knowledge. In the reading classes she makes them feel that they are speaking their own words. In the history class they are present on the battlefield. And, somehow, there is seldom any noise in the schoolroom from mischief or weariness or laziness, there is only the stir of interest and industry. By using the positive method she has awakened in her pupils high ideals and aspirations.

Thus it is always in the great school of life, and in the problems of humanity. We must not forget that "e-duco" means "to lead forth." Lead men out of darkness into the light. Arouse in them the latent longing for goodness and God. Get hold of the faith that lies buried in even the most hopeless nature, quicken it with love, and help that soul to dare to try to live by it. The positive, vital method is what men need.

Why is it that the true Christian does not hear the voice of the tempter? Because he is singing praises to his God. He knows there is a power in this that is greater than chains, and more effective than stopping the ears or using other negative methods. If he continues to sing praises to God out of a consecrated heart, he will pass all the sirens of the world in safety, for he has found the more excellent way.

A. M. G.

BIBLE-BURNING IN THE PHILIPPINES

Continued from page 329

"All of Vigan is in a furore at present over the occurrence. Communications by the scores are said to have been exchanged between church and insular authorities over the matter, and the departments of three countries may soon be in correspondence. The act of the Catholic authorities served in a way as a boomerang as regards the sale of Bibles, as on the day following the plaza Bible burning, more than three thousand more Bibles were sold by the representative of the American Bible Association."

Discussing the event, the *Renacimiento Filipino* says editorially: "It is sad to have to record that the act was overdone. It bespeaks a narrowness of vision that can be attributed only to the religious fanatic. It is an example of the lesson that the Catholic Church taught six centuries ago. . . . While the question involved is one that has taken up the time of humanity and arrested the attention of the greatest minds and cost the lives of the most worthy men, it is a question that the *Renacimiento Filipino* is not afraid to touch upon. Independence of religious thought encourages it here to brand that scene as a remnant of religious barbarism as one of the most iniquitous and uncalled-for acts ever done in the name of a world-wide religious belief. . . . To burn those books in public, in the presence of an invited and awe-struck populace, is the last word in intolerance in this age of religious enlightenment."

* * *

The American Bible Society in the Bible House, New York, explains through one of its officials that the books burned were portions of Scripture, Gospels, etc., and that it had received word that some 250 copies were destroyed, and not 2,500 as reported in the Manila newspaper. The principle involved, however, is the same, irrespective of the number of books destroyed. It showed Rome's ancient hatred of the Bible and contempt for God's Word to be as vindictively active and destructive to-day as in those medieval times when Bible burnings were of frequent occurrence.

GO YE INTO ALL THE WORLD

BY CORNELIA F. WHITNEY

HO! to the harvest fields!
Reapers are few;
Riches of unshorn grain
Wait there for you.
Burnish your sickle blades
Bright for the Lord;
Haste, ere the daystar wanes,
Sheaves your reward!

Hark! 'tis the Husbandman
Calling for you;
"Rest not in idleness,
Toilers are few."
Lo! from the sunrise lands
Famished calls rise;
Thirst-cries from Afric's sands
Reach to the skies.

List to the trumpet call
Circling the earth;
Millions are languishing
For the new birth.
Break them the Bread of Life;
Count not the loss;
Show them the world's one hope—
Calvary's Cross.

Northland and tropic isles,
Darkened Brazil,
Plead for the Gospel chimes
Dumb hearts to thrill.
Gird on your victor's sword,
Knights of our Lord;
Haste, ere the daylight fades,
Souls your reward!

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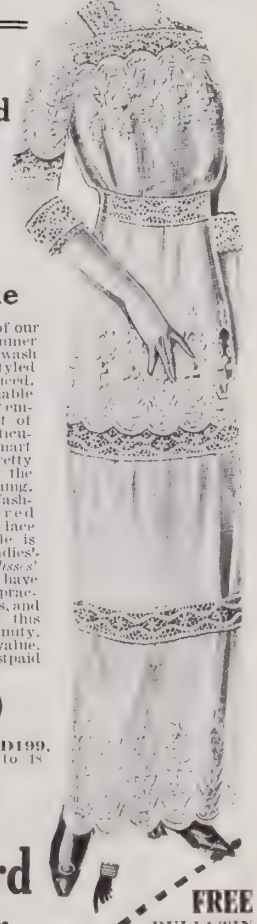

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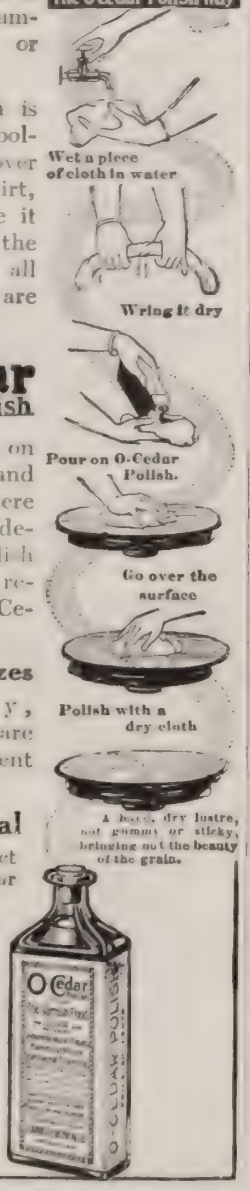
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PROFITABLE POULTRY KEEPING

EARNEST efforts are being made to relieve the congestion in cities by inducing some of the people to enter upon country life. This movement is not confined to our own land. It has been quite pronounced for many years in Belgium, France, Germany and England, and has also gained some headway in many other European countries.

For beginners with little or no capital, the question of a quick, ready-money income is of vital importance. There are two or three very promising prospects from this point of view, namely, the raising of truck or vegetable crops, cultivating such small fruits as strawberries, raspberries, etc., and the production of poultry and eggs. A small tract of orchard fruits in connection with poultry culture is strongly advocated as a highly profitable combination. The poultry, under successful management, would provide a ready-money income until the orchard came into bearing, and when the latter occurred, the income of the small holder would be both larger and steadier from year to year. Under any combination of the above-mentioned crops, the keeping of some poultry is urged as a means of instruction in the poultry industry and as a cash resource. For with the growth of population and the determination of the people to have pure-food laws enforced, there will be an increasing demand for fresh eggs as well as poultry for meat.

1. Begin with a few fowls. Many years ago the writer began with eighteen White Plymouth Rocks in order to acquire a practical knowledge without running too large a risk of loss. One of the greatest mistakes about keeping poultry or raising garden crops is the too prevalent belief that any one can do it successfully without previous experience. Let us set aside any such idea at once. Poultry need to be fed intelligently, to have their yards kept clean and sanitary, to be protected from inclement weather, and to be cared for when sick. When knowledge of these factors of successful poultry keeping have been learned, then it will be time to increase the size of the flock.

2. Don't overcrowd your quarters. Possibly more trouble will come to the poultry keeper from overcrowding than from any other cause. Chickens young and old are subject to ailments much as human beings are, and overcrowding is one of the chief means of spreading disease in poultry flocks.

3. Feed your fowls regularly. Better to keep fowls without food for a time than to overfeed them. Regular feeding tends to inculcate systematic methods on the part of poultry keepers and to maintain the vigor of the flock. And regular feeding includes a constant supply of clean, fresh water. This is particularly necessary in caring for poultry for the winter production of eggs. In freezing weather, supply the drinking-vessels with hot water. The labor will be more than paid for in the increased supply of eggs. Too many persons forget that an egg consists of about 60 per cent. water, and this must be supplied to fowls or eggs will not be produced so abundantly.

4. Keep the yards and pens clean. The former can be scraped with a hoe occasionally, and the refuse placed on the garden. No fertilizer can be purchased that will much surpass hen-yard scrapings in fertilizing value. Pens and dropping boards should be regularly cleaned and be given a sprinkling of slaked lime.

5. Guard vigilantly against chicken parasites. A dust bath of road dirt in a dry, sunny place is the best preventive against chicken lice. The fowls, when in health and vigor, will keep themselves practically free from this pest. But the chicken mite is not thus controlled. Its habit is to lodge under the perches during the day, only to crawl on to the fowls and suck their blood at night. Going over the perches with a paint brush and kerosene oil once or twice a week is an effective remedy for the chicken mite.

6. Keep some standard breed of fowls. The advantages of a definite breed over a mongrel or mixed breed, as the ordinary "barnyard" fowl, are many. Among these advantages may be mentioned the better results in breeding, increased opportunities for the sale of stock, a higher price for setting eggs, more uniformity in color, size, and shape of eggs, and better chances for higher prices for poultry. With spare moments alone given to the care of my small flock of fifty fowls, the income above expenditures during the past three years has averaged more than $130 per year, or more than $2.50 profit per hen each year. The receipts were secured without recourse to advertising, and without the receipt of fancy prices for eggs or stock, but are based on ordinary market prices of such products.

JAMES P. MORMAN.

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DOUBLING CHURCH ATTENDANCE

THE popular "Go-to-Church-Sunday" campaign achieved a signal success in the city of St. Paul on Sunday, March 1. The inspiring reports from a similar effort in Chicago and other cities encouraged the leaders to move forward with resolute wills. A special meeting was called of the ministers of the city. March 1 was chosen as the date of the effort in St. Paul, and an executive committee was appointed to employ all available means to urge general church attendance on that day.

On the committee were some of the most aggressive ministers in the city. Dr. M. D. Edwards, representing the Presbyterians, was chairman; Dr. C. T. Alexander (Baptist), Dr. G. M. Miller (Congregationalist), Dr. S. T. Willis (Disciples of Christ), Dr. W. S. Howard (Episcopalian), Rev. P. A. Long (Evangelical Association), Rev. P. S. Sjogren, Rev. C. E. Sybilrud and Rev. A. C. Kreinheder (Lutherans) and Dr. W. E. J. Gratz (Methodist).

As soon as the movement was organized and began work it grew with amazing rapidity and popularity. Cards and placards bearing the words: "Go to Church Sunday, March 1" were displayed and circulated all over the city, and the same slogan was in evidence on large cards on every street car in the Twin Cities. Thousands of "stickers" were supplied to business men who stuck them on the envelopes of their city letters. The telephone companies on Saturday and early Sunday morning rang up every subscriber and said: "We just called you to say, be sure and go to church March 1; that's all!" The newspapers, too, did great publicity service. The big department stores inserted Sunday campaign literature in their advertisements, and even in their packages of goods sent out to customers.

One hundred thousand people attended church services in St. Paul on that Sunday, which is double the number ordinarily attending. The people are enthusiastic over the result. A permanent publicity committee is now being formed to push the cause of the churches. Minneapolis had a similar campaign at the same time with results equally good. The best fruitage, however, will come in the permanent gains to the churches through "follow-up" methods, and this is what wise pastors and church officials are planning to do.

REV. S. T. WILLIS, LL.D.

An intensely interesting serial story dealing with frontier life in America, will begin in The Christian Herald on April 15. It is called "A Little Angel of the Mountains," and is by Cyrus Townsend Brady.

The Christian Herald Free Department of Investment Counsel

Many persons who do not save money fail to do so through lack of a steadfast purpose and a workable system. We should like to get in touch with some of these persons through our department of investment counsel if any of the readers of THE CHRISTIAN HERALD are in this class. We believe we may help them through friendly suggestion and direct advice. We maintain an extensive correspondence with CHRISTIAN HERALD readers who seek our advice on all matters pertaining to money matters. Write to the Financial Editor, CHRISTIAN HERALD, Bible House, New York. (Enclose return letter postage, as all letters are answered direct by mail.)

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Wheatridge, Colorado

GREEN WIGS

BY MARGARET E. SANGSTER, JR.

Prelude

I AM lying flat on my back in bed trying to write an article with a cheerful spirit—to say nothing of a battered pencil. The reason tonsilitis and the cheerful spirit is ot very easy to capture. So, friends mine, if I seem to grope around for ords, remember that there is a buzz- w in my head, and if at times my ntences seem cross, remember that animal like a woodchuck is chew- g at my tonsils.

A few weeks ago I sat up stiffly in e subway train and gazed at a cer- in item in the fashion notes of my per. It was a startling little note inted in bold pe on a one- ch space. his is what it id:

"The mode hair dress- g will be *fferent,*" the m ran, "for e ladies of shion will ear wigs to atch, or har- onize, with e color of eir gowns. e Russian urt ladies d some fa- ous Paris- is have al- ady been en at the eater or at lls with vid blue, k, crimson, orange, or green head- sses."

gasped and then I smiled, deris- ly, unbelievingly.

'Women will never cover up their tty hair," I soliloquized, "never. ey may slit their skirts and they y paint their faces, they may blow windows or slash paintings, but y will never wear colored wigs. ne clever reporter is trying to get a sensation." And I smiled again.

A week later I was walking up 'th Avenue in the late afternoon en I passed a little beauty parlor. ere, in a velvet-lined glass case, od wax heads covered with wigs of id color that caught and held the t rays of the sunshine.

looked at the case and then again aughed scornfully.

'Some clever hairdresser," I said myself, "has read the notice that aw in the paper. She will bring a at deal of notice to her little shop filling the windows with the latest of fashion gossip. And besides be- clever, she has a sense of humor." d I went on, smiling at the original ertisement.

was on my way to a concert a few hts later when I chanced to pass a hionable theater. As I drew near gaily lighted foyer, a gorgeous ousine with an impossible coat of ns painted on its door drew up at curbstone and a man jumped out l assisted a lady to alight. Before bewildered eyes a dazzling vision oped out and passed into the thea- a vision clad in bright green satin pers, green dress, and above all a en wig that shone vividly over a tling pink and white face.

gasped. My escort gasped. Then giggled, but my face was sober and et. I was thinking of the many ghs that I had had at the expense a sensational reporter and a clever rdresser. I gasped again.

What is the matter?" asked the at my side.

To think that she could," I mur- ed.

Women have always tried to make nselves as beautiful as possible. usands of years ago they strung h on dried fibres for necklaces and e flowers in their coarse, uncombed hair, and so attracted the attention they wished for. In Revolutionary days the first ladies of the land powdered their curls and looked very nearly as unnatural as the modern women with their colored wigs. And yet we look at the pictures with delight, and we call some of them charming.

In all parts of the world women are dressing their hair in silly, not at all pretty ways. In the wilds of Africa the belles twist their kinky wool into a tight knot and fasten it securely with an enemy's shin-bone. The effect is much worse than a green wig. In a part of Japan the girls build their glossy hair into huge butterflies. Wire frames are used for the purpose. In the far north the beautiful maidens (who are very fat and have noses that look like buttons) rub bear oil into their braids until they are very stiff and greasy looking. In Buckeburg, Germany, the women dress their hair after the fashion shown in the picture.

BUCKEBURG WOMEN IN FESTIVE COSTUME

On March 5 a Russian countess gave a grand ball in St. Petersburg. Seven colored wigs graced the party. They were of burnished gold, vivid blue, emerald green, magenta, deep violet, silver and pale blue.

Girls dear, fashions come and fashions go. Every day there is some new oddity introduced that is more terrible than the last one. But every day something is created that is beautiful. In the case next to the colored hair there will be new tortoise-shell combs. On the rack nearest the high-slit skirts there are dainty, old-world little dresses. It seems to me that you all have enough good common sense to tell the good from the bad, to distinguish the freakish from the truly pretty and fashionable.

Just the other day one of the newspapers told about a court ball, whether given by the German Emperor or some other monarch I am not now sure, attended by a lady who had gone too far in her costume to suit this emperor's sense of the proprieties. As the story goes, he sent a high official to the lady to escort her to her carriage with the explanation that the emperor had noticed that she had torn her dress up one side and by returning home at once she could repair it.

Postlude

Girls dear, I'm tired to death. The lights seem lower and dimmer than they did when I began to write. There are *two* buzz-saws in my head, and the woodchuck (if it is a woodchuck) has nearly chewed my tonsils off. I'm tired and I want to go to sleep. What if girls are wearing orange wigs, or purple wigs, or green wigs? I don't care. I only know that I'm going to pull my fluffy pink quilt up to my chin and snap off the lights and rest. I'm glad that I've finished, ever so glad! Aren't you?

A new serial story full of human interest and dealing with frontier life in America, will begin in The Christian Herald on April 15. It is called "A Little Angel of the Mountains," and is by Cyrus Townsend Brady.

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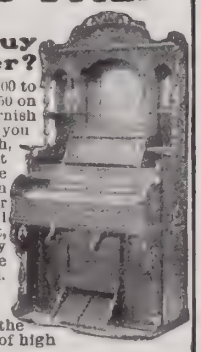

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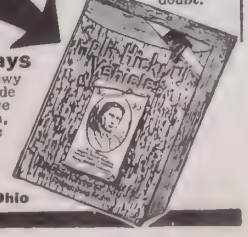

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE LESSONS IN EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Easter*

ONE of the greatest miracles in life is that people are so indifferent about death. Many persons puzzle their brains over the miracles of the Bible and find it difficult to believe them. But this single miracle of the indifference of people about death is harder to understand than any of the miracles narrated in the Scriptures. When a criminal is sentenced to death a wave of pity goes out toward him from multitudes of hearts. Even although he may be base and wicked the fact that the time is set for him to die awakens widespread pity for him. Yet every one of us is sentenced to die, and none of us can tell the hour that the sentence will be fulfilled.

Now in the face of such facts it would seem that every one would be extremely anxious to find out what is to come after death and to make sure that death will find us ready. It is true that some earnest people refuse to go to the New Testament for the answer to these problems and say that the manly attitude is simply to do one's duty day by day and believe that if one does faithfully the daily work of life on this earth there can be no fear about life in another world if such life is to be found. But a far greater number adopt the attitude of complete indifference. They do their work and have their pleasures without serious thought, and if they were pressed to explain their attitude, might say that since the future is so uncertain they choose to snatch what pleasure they can moment by moment.

These views of death which we have been describing are pagan. We boast that we live in a Christian land, yet many citizens of that land fail to accept and use and enjoy the wonderful comfort and assurances of the Christian's book about the mysteries of the other life. The three great problems of life Christ and his apostles faced unflinchingly—the problem of sin, the problem of pain and the problem of death. They claimed that the truth of their philosophy absolutely answered every one of these three supremely distressing riddles. Christ came to conquer sin, to help us to bear our pain, and to show us a sure and glad way to eternal life.

Of all the Bible teachings about immortality this 15th chapter of I Cor. which we study for our Sabbath lesson is clearest, most incontrovertibly scientific, most amazingly comforting and encouraging. Read again the whole chapter, although our special study is with only the last twenty four verses. Paul begins the chapter with the clear testimony of the persons who saw Jesus alive after he had been killed, and follow this with the statement that because Jesus rose from the dead all his friends and followers shall also rise. At the 35th verse he begins the argument from science. A grain of wheat which appears to be dead is put in the ground and proves itself to be alive by bringing forth more grain. He points out the difference between physical life and the spiritual life, which is like the difference between different kinds of flesh and different kinds of existences throughout the universe. And the spiritual nature will, he declares, be brought through to mortal life for those who have faith in Jesus. How many aching hearts have found glad relief in his triumphant words: "O death, where is thy sting? O grave, where is thy victory?" The message comes with its thrilling joy to those who have lost loved ones and who are hoping which separated that other world from this and we know now that our loved ones are safe in him.

But this wonderful life pæan of Paul's is more than a message of comfort to those who read. It is a message of encouragement. Death, if it had not been conquered, would seem like a great damper to all earnest endeavor. But looking beyond death to the wonderful world and the wonderful opportunities in heaven our hearts rise bravely to the apostle's earnest exhortation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Gladness of Easter*

WHEN any one is reading a book what he is most anxious to know is: "Does it end happily?" We dislike to read a book which leaves us in gloom. There are two happy endings to the two great narratives of the New Testament. The first narrative is the life of Jesus himself. The second narrative is the life of his church. The story of Jesus' life on earth would be immeasurably sad if it left him on the cross. That would indeed be the world's most rayless tragedy. Those hands so busy in useful toil and in kindly service, nailed to the rough cross; those feet which had sought out sorrow in order that relief and comfort might be brought, also pierced and torn; the eyes which had looked forth with infinite tenderness and pity upon the sorrows of men and women and little children and which had revealed undreamed-of depths of sympathy, closed in death: the brow on which the light of heaven had shined, dark with the shadows of death, covered with dust and with blood from the crown of thorns; the heart that had throbbed with love for the sad and the needy and oppressed, pierced with the Roman soldier's spear. That would have been an ending too grievous to endure. But the story does not end that way. There are no tears in its ending. The Saviour met his weeping friend Mary of Magdala in the garden with the comforting words: "Why weepest thou?" Since he is risen there is no longer any reason for despair and grief. He spent those days before his ascension in bringing to his friends assurance of peace and joy. And he went back to heaven promising that he himself in actual spiritual presence would be with them always, even to the end of the age.

The happy ending in Revelation is but another part of this same happy ending of the Gospels. All Christ's followers are to share in the joy and splendor of his resurrection. We are to come to him with songs and everlasting joy upon our heads. May our faith in him, our love for him, our allegiance to him be so strong and bright this year that of all the Easters it shall be the gladdest we have ever known.

* EASTER: THE JOY OF EASTER IN THE HEART." MATT. 28: 1-10; JOHN 20: 19-23. Epworth League Topic for Sunday, April 12, 1914.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled *Lotus Has Set Out* (the "Abroad Leaf") a story of Childhood and its Perils in Heathen China which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and wonderful childhood will find this a fascinating story and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you free copies of this illustrated booklet. Address, China Offering, CHRISTIAN HERALD, Bible House, New York."

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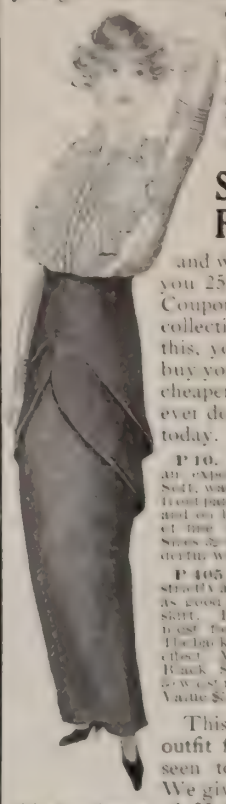

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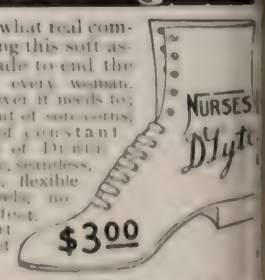

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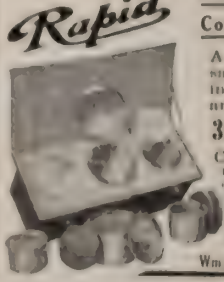

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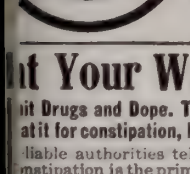

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AMONG THE WORKERS

—EVANGELIST ROBERT L. LAYFIELD, of Kansas City, Mo., recently conducted a successful meeting at Hillsdale, Okla., when a goodly number professed Christ.

—THE INTERDENOMINATIONAL ASSOCIATION OF EVANGELISTS has begun a crusade for the purpose of suppressing the rapidly increasing tendency to objectionable advertising and immoral shows. Seven hundred evangelists were asked to help create sentiment on the subject, and a large number of replies have been received. The association cordially invites the co-operation of religious publications.

—MANY READERS will be glad to know that little Dora, the young African girl who, on the death of her father, was taken away from the American mission back to heathenism in the "bush," has been restored. Missionary J. M. L. Harrow writes to THE CHRISTIAN HERALD that Dora is now safe in the mission, and that the prayers in her behalf have been answered. Mr. Perkins, the missionary who had charge of the case at the time, is now in America on furlough.

—A LETTER from Aladjan, Turkey-in-Asia, to THE CHRISTIAN HERALD states that a number of the Turkish, Greek and Armenian inhabitants—about fifteen families, all Protestants—are making an effort to organize a Protestant church in the place, under a native pastor, Rev. A. N. Konzondjakoghlon. They have been worshiping since 1901 in a small building which is both Sunday school and church. They are endeavoring to raise money for a suitable building, but the people are extremely poor.

—PRE-REVOLUTIONARY DAYS are linked up with CHRISTIAN HERALD times in the life of one of our subscribers, Mrs. Sarah Jane Brett, of Vancouver, B. C., a granddaughter of John Dennis, a master shipbuilder, who was born in 1760 and died in 1832. He and his father were compelled to leave Philadelphia on account of their loyalty to the British crown. Mrs. Brett, who was born in 1821, remembers being at the home of her grandfather. This interesting bit of personal history comes to us from another subscriber, a nephew of Mrs. Brett, Mr. James R. Roaf, of Toronto. We wonder if there are others whose memories take hold of revolutionary times.

—A RECENT ARTICLE in THE CHRISTIAN HERALD stated that "Hell's Half Acre" in St. Louis had been cleaned up by a local mission. A correspondent from that city states that the North Cabanny Presbyterian Church under direction of Rev. Robert Evans has also been making a good light for righteousness in the same district for a number of years. Two saloonkeepers went out of business through the influence of the Hodiament Men's Bible Class, conducted among street car men at the Hodiament Barns near the territory by Mr. A. M. Roblee, a business man and a member of the West Presbyterian Church. Men of the Hamilton Avenue Christian Church have also been active in the reformation of this notorious section.

—AN AMERICAN council for the Nyassaland Mission of Central Africa has recently been organized. The Dutch Reformed Church of South Africa, the only native church laboring in that continent, has carried on this mission in British Nyassaland for twenty-three years with splendid results. It is now purposed to carry the Gospel message into Portuguese Nyassaland and British Northeastern Rhodesia, as well as the whole of Portuguese East Africa. There are at present seventeen central stations, sixty-four European workers, 700 outstations, 1,500 native evangelists, 70,000 pupils—adults and children—and 200,000 people reached by the Gospel. Last year $150,000 was raised for the work, but the enlarged plan will require much more.

—H. C. BELCHER and Lydia A. Pierce were married near Centerport, Cayuga County, N. Y., on January 15, 1850. Three boys were born to them, and in December 1855 they came to Michigan, crossing the first suspension bridge over Niagara, which was opened for use in August of that year. They took up their residence in Albion, Calhoun County, where Mr. Belcher enlisted and served two years in the war of the rebellion. Since 1867 Mr. and Mrs. Belcher have lived most of the time on a small farm in Allegan County, but for the past few years are living quietly and alone in the city of Allegan. In November of last year, Mr. Belcher was obliged to call a physician for the first time within his memory. They are both devoted members of and active workers in the Baptist Church, having been earnest Christians for many years.

MY PRAYER

I DO not know where duty lies;
I cannot see the clouded way;
I can but raise my trusting eyes
To him who is above, and say:
"Send what is best.

"Unloose the fetters from my feet;
Give me the courage to achieve
The right, however hard; to meet
Temptation squarely and to leave
To God the rest."

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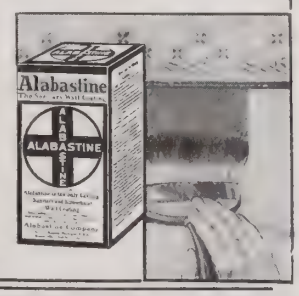

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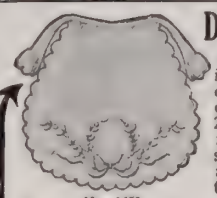

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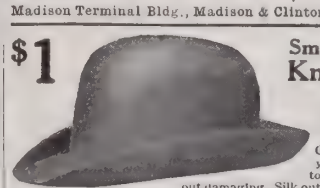

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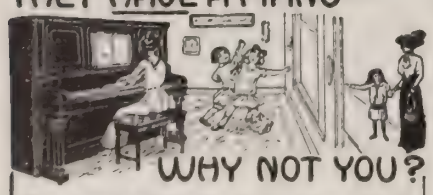

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ANSWERED PRAYERS

AGAIN we must beg our readers to make their letters short in writing to the Answered Prayer Department. A number of interesting and helpful letters have been held for some time because they are too long to be given space. If any of these friends are inclined to do so we should be glad to have them state their acknowledgment or request again in the briefest possible terms, and this will insure the prompt appearance of their communication or some definite reference to it. Letters from Mrs. D. G., Baldwin City, Kan.; Miss L. W., Greenville, S. C., and Mrs. M. G., Pasadena, Calif., contained questions so interesting that they are to be treated in the Mail-Bag. The answer to them will appear either next week or in one of the other issues in the near future.

Acknowledgments

Mrs. J. A. Hardy, Portsmouth, Va., whose suggestion was the immediate cause of the formation of the Prayer League, thanks God for answering the prayers of herself and husband for the recovery of a daughter from a very serious illness. It was feared that an operation would be necessary. This has been avoided and the hearts of her parents are full of gratitude. A Traveling Man writes: "I want to testify that God does answer prayer. I was almost overwhelmed. It seemed that nothing could save me from an awful trouble. I spent the night in praying, and read the book of John. The next day my prayers were answered, and I am restored to my position and strengthened in faith. I shall never let a day pass again that I do not beseech his guidance."

"With grateful hearts," writes S. F. G. from Minneapolis, Minn., "myself and family wish to acknowledge the goodness of God in answer to our prayers in Jesus' name in a financial difficulty that seemed impossible to be righted. Gradually the way has opened before us until the result is more and better than we could ask." Miss I. S. writes from Des Moines, Iowa: "I wish to acknowledge the answer to prayer for the recovery of my mother from a serious illness. Our hearts are full of thankfulness for God's loving kindness. Mrs. H. S. P., Ilion, N. Y., writes: "I want to acknowledge answer to prayer for my son both for spiritual help and for employment. He has a good position and good pay." Mrs. M. G. B. writes from West New Brighton, N. Y.: "God has answered my prayer in restoring me to health, and my son also. I am past eighty-three years old and can say surely goodness and mercy have followed me all the days of my life." Mrs. M. D., of Paris, Ill., writes: "I wish to acknowledge God's goodness in providing, in answer to prayer, employment for my son, who was in financial need."

Mrs. O. writes from South Dakota: "I wish to thank God for his complete forgiveness of my sinful past and the wonderful strength and courage he gave me just for the asking. He has answered my prayers many times." A. C. B. writes from New Cumberland, W. Va.: "God has lightened my burdens and helped me in time of sickness and trouble. He has helped me when all else failed." Mrs. E. R., of Richfield, Mich., writes: "I want to thank my heavenly Father for his goodness to me in sparing the life of my boy in an accident and also in healing him from sickness." Mrs. M. E. M. writes from Moores Corner, Mass.: "I know God will supply all I need, so I trust him for everything. Recently he answered a prayer so simply that when it was answered by sending one of the dearest little friends to me to cheer a poor woman I sat down and cried for joy."

Acknowledgments of answers to prayer have also been received from:

F., Tiffin, Ohio; Mrs. W. A. S., Dryden, Ont.; M. S. M., Troy, N. Y.; A Reader, Bucklin, Mo.; Mrs. N. A. P., Missouri; Mrs. A. E. M., Morrice, Mich.; Mrs. C. H. C., Paris, Ill.; Mrs. A. G. A., Urbana, Ill.; Mrs. N. B. W., Hillsboro, Ill.; J. T. S., Pavilion, N. Y.; L. A. S., Shavertown, N. Y.; Mrs. J. H. J., Comanche, Okla.; Mrs. J. B. M., Hudson, Colo.; Mrs. E. O., Greenville, Ill.; Mrs. L. D. R., Schodack, N. Y.; A. J. P., Bluemont, Va.; M. S. W., Kingsley, Pa.; E. B., Winfield, Kan.; Mrs. E. K., Castile, N. Y.; M. L. H., Whiting, Kan.

Requests for Prayer

A Troubled Reader sends from Connecticut a request, written in a trembling hand, for prayer "for a daughter who is living with some of the fiercest trials possible to a wife and mother, that she may have strength to endure; and for another daughter far down in the paths of sin, that she may be brought back to the God she has forsaken." "A Sister in Christ" from Buckland, Mo., requests prayers that God, "if it is his will, may give health to my daughter and her son and health and eyesight to me. Also salvation to two sisters." A Reader in Canada writes: "For several months a dark cloud of trouble has been hanging over me, and sometimes it seems more than I can bear. I ask the members of the Prayer League to join their prayers with mine." A Reader from New England requests prayers that a broken engagement may be re-established.

A. K. S., from Rockport, Mo., requests prayer for the restoration of failing eyesight. She writes: "I am past eighty and I would love to be able to do more for Christ and his cause. My heart is indeed thrilled, and I rejoice to know that those redeemed men take such an interest in the desires of others. Oh, that may others catch the zeal and earnestness which they manifest! God bless them more than they are able to ask." Mrs. H., of Kansas City, Mo., requests prayers for the lifting of a burden and for guidance and help in bringing up a family of small children. Mrs. L. W., of Locust, N. C., asks for prayer that God will help her in completing the preparation for foreign mission work.

Mrs. F. H. G. requests prayer for the salvation of four children and for a deeper work of grace in her own heart; J. J. McD., for the pardon of sins, and strength to serve God; A Reader from Hunt, N. Y., to know full forgiveness and be free from all sin; L. W., that joy of salvation may be restored, and heart cleansed from all sin; Mrs. R. C. G., that self, brothers and sisters may be "made whole"; D. F., that the joy of salvation may be restored; Mrs. C. G., that children may be saved, also to know her own sins forgiven; Mrs. T. H., that her children and herself may be saved; A Friend, New Jersey, that husband, daughter and self may be saved; H. G., for a revival in his own heart, and outpouring of God's Spirit upon the church; Mrs. J. H., that husband, self and family may lead a true Christian life; Miss E. M. K. requests prayer for relief from deep trouble arising from unjust treatment by a near relative for whom she asks prayer; Mrs. C. S. W., for outpouring of Spirit on self and family; W. O., to know sins forgiven; Mrs. E. W. and Mrs. C. D. W. to be filled with the Holy Spirit.

Mrs. B. F. P. requests prayers for a great spiritual awakening in Denton, Texas, through the simultaneous meetings held by all the churches in the city. A. R. S. requests prayer for a revival in the M. E. church of Rockport, Mo. Mrs. R. A. D. for a revival at Porterville, Calif. M. J. W., for the salvation of souls in Madruga, Cuba.; C. W. N., for the Protestants of Ulster in this time of crisis.

Conversion of Friends

The following friends request prayer for the conversion of sons:

Mrs. A. P. R.; Mrs. S. E.; Mrs. M. M. W.; P. B. G.; M. A. P.; Mrs. A. B.; M. C. L.; E. J. S.; Mrs. S. F. T.; Mrs. E. C. F.; Mrs. E. H.; Mrs. M. B. W.; M. B.; S. W. M.; M. M. T.; Mrs. J. C. T.; M. D. (that the appetite for drink may be taken from son); Mrs. F. E. S.; Mrs. W. O.; Mrs. A. L.; Mrs. W. B. M.; Mrs. A. G. P.; Mrs. R. S.; Mrs. A. N.; Mrs. I. McL.; Mrs. M. D.; Mrs. E. E. D.; A. E. S.; M. E. A.; Mrs. C. M.

Continued on page 340

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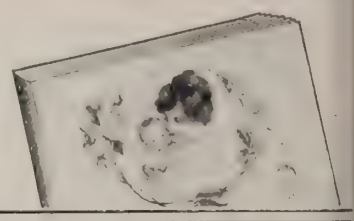

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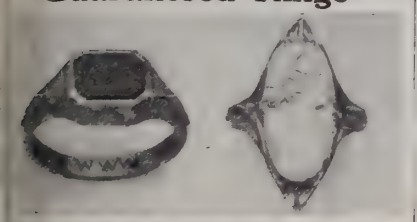

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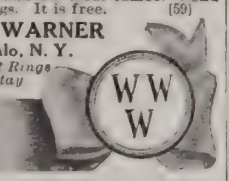

95,341 WOMEN
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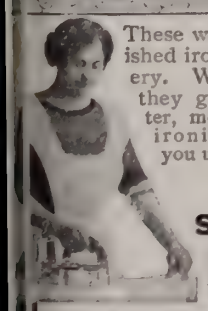

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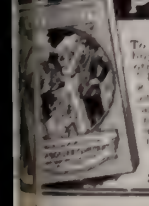

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WATERS OF MARAH

Continued from page 325

Aid, with a sob, "if he'd just laugh again!" And silence fell over the women who listened.

Some one else was vaguely uneasy. Old Deacon Standish had missed the light laugh and the youthful fire of his pastor's presence. But not for worlds would he have admitted this. He had felt bitter toward him; but all that was wiped out during his wife's illness, when with persistence that would have broken down a frailer man, the minister had watched with him beside the dying.

One afternoon the deacon, stumbling up the parsonage steps, met Mrs. Bayne coming out. She was sobbing bitterly—so bitterly, in fact, that she passed the deacon without seeing him. Battling with a sense of uneasiness, he tapped gently on the study door, and when he opened it the minister was standing by his study table, looking at him with eyes that smiled not at all. Was this haggard, broken man the laughing boy he had rebuked? About his pastor's whole personality was the effect of slow and bitter blight.

"Brother Gordon, I—I—" The old man hesitated, a sort of piteous fear in his tones. Suddenly his defenses of dignity went down before the desolation of the other man's face.

"What is it, brother? You're in trouble. Can't—I want to—to help."

John Gordon threw up his head with an awful and bitter laugh. "You help—you! Nobody can help. God couldn't—if there is a God . . ."

Horror at what his minister had said broke like a wave over the listener. He began to tremble with the pitiful grief of the aged. "Brother—brother—" In an instant he was across the floor, his arms over the young shoulders. "You shan't say it—you shan't. There is a God and he's here now—he's going to help you. Pray—pray—"

"No," said Gordon quietly. "I don't think I shall ever pray again."

"John!" cried out the old man, the familiar name shocked out of him—"you've got to pray—you've got to have God, now! Oh, Father, keep thy lamb—he's slipping away from thee!" He dropped to the floor, hands lifted, tears running over his old cheeks. "Oh, God, give him back his faith—give back his youth and his laughter. God, God—draw near—show him our human need of thee! . . ."

In the still room no sound broke the silence that settled heavily after that last cry. The belated sun, struggling from dun clouds, shone for a minute over Gordon's head. The yellow glint of it struck like a knife into the deacon's heart. So he had seen it bent over his wife's dying figure, while winter sun filled the room.

"Don't fail him, Father!" he whispered, brokenly; and held tight to the minister's hands.

"So—you ask him to give back my laughter?" Gordon smiled, and looked down at the old figure much as might a contemptuous adult upon a foolish child. "It was that you first objected to, I believe. I wasn't staid enough. Well, I'm staid now. Life's gone. I'm moving about dead in a world of living men. Don't pray any more—God has forgotten me. I am as desolate as Job. Only—I shan't fill the land with my lamentations; don't fear. I sent your friend Mrs. Bayne away a while ago. She wanted to pray, too. Well—it won't matter now, but—" Something in the look of the lifted old face and the tears streaming down upon his hands seemed to penetrate the hard crust of grief. "My friend—I thank you! I wish we could have understood each other at first, when it did matter. I've shocked you, haven't I? Ah, but I'd tried so hard and hoped for so much that to have it all shattered in an hour—

"I wish you could have known my mother, Standish. Ours wasn't just the ordinary relation of mother and son. We worshiped each other. She was a wonderful mother, with that

Continued on next page

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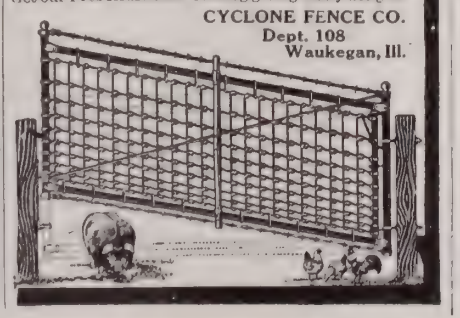

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Mich.

WATERS OF MARAH

Continued from preceding page

rare gift of always holding one's confidence without sapping his judgment. Early she was left to earn her own living—and mine; a hard struggle it was, too, for she was always frail. But she managed somehow to educate me, and to keep up my courage and instil in me the old fine, homely virtues. How we both starved and froze that I might win out! . . . She was the happiest creature in the world when I was offered this church. Her parting caution was this: 'Always be happy, dear. Don't let the memory of what has been or fear of what is to be sadden you. A smile is braver than gloom. Any fool can be unhappy, but it takes courage and wisdom to be happy.'

"I was to bring her here when—when my people had learned to love me. She was waiting patiently. And—and there was another who was waiting, too—or so I thought. I'd met her in my college days. To me she was the embodiment of sweetness and purity. I—I—she'd told me she loved me enough to wait. A few weeks ago she married another man, with only a careless note of farewell to me. And my mother—my beautiful, brave mother—was burned to death—" He stopped, every muscle of his face convulsed. "It was an accident—an overturned lamp. . . . Standish, it's too much. No man can go through such things and come out wholly alive. And I must go on—on—I'm young, only twenty-four, and there's a lifetime before me—*How am I to live it?*"

At his feet Deacon Standish tightened his clasp on the clenched young hands; his lips moved in broken appeal.

"I don't know how you're to live it, brother—I don't know. I thought when Sarah died I couldn't go on. I thought it when my young son was drowned—but I did—I picked up life again each time and went on. And you'll do it, too. You're young and you've work to do.

"Why, look how we misunderstand each other—how I misunderstood you. No wonder we misunderstood God. Oh, brother, the waters of Marah are bitter, but . . . God knows—he knows!"

No answer came, but a little of the frozen look seemed to stir before the throbbing reality of the other man's compassion, understanding—and tears.

"We all love you—we've learned what narrow fools we were. Is that any consolation? And we need you. Why, you were God's own hero in the scourge here, and he'll reward you some time for that. And if—these other things happened when you were doing your best, remember this is the wrong side of the Weaver's pattern we're looking at. Isn't it anything to know when I saw you there bending over my dying Sarah I thought of an angel? Oh, boy, the women you've lost out of your life couldn't have made up for that one service. For your mother—she's in God's hands, and a long sight happier than if she was here in this gossipy village. John—John—be thankful there's still work for brain and hands! The whole world's suffering—your little moan of pain's just a note in the universal cry. Why, that's what Christ Jesus came for—to give us hope." He choked, and the slow tears came again. "I'm just a stumbling, foolish old man, boy, but I can't go out of this room without gaining your promise to remember that the everlasting arms are under you and won't fail you. We've got to live, you and I. Let's try to make the best of it. It—it won't be long, brother."

The April sun shifted, lessened and faded, its last light on John Gordon's bowed head. At last he lifted it, and the old man saw that the human call of soul to soul had thawed away the spiritual ice about the minister's heart.

"I—I've got to go on, deacon," he said. "I've got to go on. Maybe—some day—I'll laugh again. Will you go now and leave me alone with God? I want to . . . pray."

ANSWERED PRAYERS

Continued from page 338

The following friends request prayer for the conversion of husbands:

Mrs. A. W.; Mrs. J. H. B.; Mrs. G. F. T.; Mrs. D. J. K.; Mrs. A. L.; Mrs. I. P. M.; Mrs. E. E. K.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. C. G.; Mrs. T. H.; Mrs. M. J. L.; Mrs. R. J. H.; M. J. S.; Mrs. B. B.; Mrs. A. B. C.; M. L. J.; Mrs. J. H.; H. P.; N. M. O.; Mrs. J. B.; Mrs. E. G.; M. McK.; Mrs. M. D. M.; Mrs. H. B. H.; Mrs. H. B. H.; M. O.; Mrs. D. G.; R. V. McG.; Mrs. D. A. R.; Mrs. A. C.; Mr. E. G.; Mrs. H. J. O.; Mrs. E. M. O.; Mrs. R. R.; Mrs. M. C. H.; Mrs. E. A. S.; Mrs. J. H. V.; Mrs. C. A. A.; Mrs. C. P. O.; S. O.; S. O.; C. C.; Mrs. P. M. B.; M. A. T.; M. Y.; M. D.; Mrs. J.; E. F.; Mrs. F. E. S.; G. P.; A. E. W.; Mrs. W. O.; M. G.; N. J. B.; Mrs. R. C. G.; Mrs. A. L.; C. E. B.; T. P. H.; A. R. S.; Mrs. W. B. M.; S. B. B.; Mrs. W. B. M. S. B.; Mrs. I. Z. H.; Mrs. J. H. A.; Mrs. P. O. F.; Mrs. T. H. G.; K. I.; Mrs. R. L.; Mrs. L. P. H.; S. W. D. (that brother may conquer the drink habit); Mrs. J. T. C.; H. T. C.; Mrs. M. A. S.; M. E.; J. T. M. (that brother may be saved from drink); Mrs. G. W. S.; Mrs. M. M. C.; Mr. J. P.; A. H. R.; Mrs. C. K. L. H. S.; Mrs. P. S.; E. G.; C. F.; Mrs. A. B.; Mrs. R. E. W.; A Friend.

For Healing

The following friends request prayer for healing for themselves or friends:

S. R. E.; J. E. L.; Mrs. H. J.; Mrs. P. H.; Mrs. G. P.; M. J. B.; E. L.; Mrs. J. B.; Mrs. M. B.; Mrs. M. D. M.; K. C. M.; Mrs. H. G. S.; Mrs. J. N.; Mrs. E. G. (that son may regain health and his mental faculties); M. E.; Mrs. R. W. P. (for mental restoration of husband); A. M. H.; Mrs. M. A. L.; Mrs. E. R. I.; Mrs. H.; Mrs. W. H. D.; Mrs. C. S. S.; Mrs. T. C. F.; Mrs. H. M. A. S.; Mrs. V. J.; Mrs. J. H. C.; H. G.; Mrs. E. M. B.; Mrs. W. I. W.; G. S. and H. M.; Mrs. S. E. Z.; Mrs. I. O.; S. M.; M. E. R.; N. W. W.; M. E. A. (that a son may be restored to his right mind); C. E.; Mrs. D. W. H.; L. R.; Mrs. H. M.; Mrs. C. B.; Mrs. M. E. K. B.; M. M. B.; Mrs. S. I. M.; E. B.; M. T. P.; Miss H. A. J.; A Reader, Penn.; Mrs. C. R. D.; Mrs. S. B. H.; Mrs. I. G.; Mrs. A. S. M.; S. McN.; M. L. B.; H. A. E.; Mrs. H. J. O.; A. Reader; E. S.; H. E. K.; L. B. F.; Mrs. F. J. H.; Mrs. A. B. H.; Mrs. C. M.; Mrs. W. W. M.; Mrs. M. E. L.; J. G. S.; Mrs. I. S. M.; Mrs. C. A. A.; Mrs. M. A. T.; Mrs. L. S. H.; Mrs. E. W.; Mrs. M. I. H.

Other Requests

The following friends request prayer for varied needs and desires:

W. T. S.; Mrs. B. T. J.; Mrs. E. A. C.; T. H. B.; Mrs. A. E. L.; Mrs. E. B.; F. W. N.; Mrs. L. J. H.; Mrs. M. C. M.; Mrs. R. R.; K. F.; S. M.; Mrs. C. R. D.; M. A. T.; Mrs. A. P. P.; Mrs. H. W.; Mrs. K. S. T.; Mrs. A. S. P.; B. M. P.; Mrs. G. B.; Mrs. F. B. H.; Mrs. D. B. P.; Mrs. A. H.; I. F.; M. E. A.; A Reader from Ohio; M. E. L.; C. W. M.; Mrs. G. W. M.; F. E. O.; Mrs. S. B. B.; An Anxious One, Virginia; M. J. F.; J. A. M. (that an estrangement may be removed); O. H.; Miss H. V. J.; Mrs. G. W. R.; Mrs. E.; M. J. B.; Mrs. A. W.; Mrs. M. D. M. (that a minister may be sent to the community); Mrs. E. C.; Mrs. J. F.; Mrs. S. D.; Mrs. M. M. C.; A Reader, Gaffney, S. C.; Mrs. W. C. S.; Mrs. A. H.; Mrs. M. J. G.; H. S. P.; Mrs. E. H. L.; L. E. W.

In the Days of Abraham and Daniel

BIBLELAND exploration has taken a wide range in recent years, especially in Babylonia, where numerous tablets have been excavated by American archeologists, some of the time of Abraham, who dwelt in Ur, and others as late as the time of the prophet Daniel, the last mentioned belonging to the reigns of Nebuchadnezzar and Nabonidus (the last Semitic king of Babylonia). THE CHRISTIAN HERALD has fortunately been able to procure a number of tablets of both periods. They are priceless relics, and will be greatly valued by the ultimate possessors. You can learn, by reading the article on the subject in last week's issue, how you can become the owner of one of these wonderful tablets.

METZ "22"

The METZ "22" is everything you want in a strictly first class car of the roadster type—stylish, speedy and wonderfully economical in operation. It is a thoroughly practical car, built to give enduring satisfaction. It saves you money when you buy it, and every hour you run it. It won the last Glidden Tour, competing with Cars that cost from five to ten times as much—the three cars comprising the METZ team being the *only* cars that held *perfect* scores, without time extension or additional allowance of any kind, for the entire eight days of the contest.

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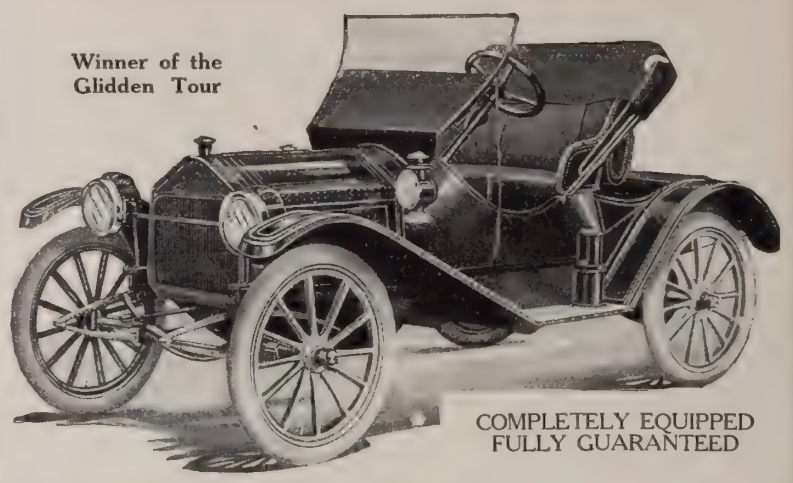

Winner of the Glidden Tour

COMPLETELY EQUIPPED
FULLY GUARANTEED

The *gearless transmission* of the METZ "22" is one of the big features of its construction. It has no clutch to slip, no gears to strip—thus doing away entirely with gear troubles. Its equipment includes four-cylinder water-cooled motor, Bosch magneto, full elliptic springs, extension top, wind shield, artillery wheels, best quality Goodrich clincher tires, 5 lamps, horn, tools, etc. It travels 28 to 32 miles on one gallon of gasoline, makes 5 to 50 miles per hour on the high speed, and is a splendid hill climber.

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A simple, safe and effective treatment, avoiding drugs.

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It is a **boon** to sufferers from Asthma.

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Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

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Sent on Trial

The new Brooks Appliance for rupture thoroughly meets every test and every requirement that it is being ordered by the U. S. Government Department and is rapidly coming to be recognized as the most reliable, comfortable and dependable support ever invented. The Brooks Appliance is fitted with an **Automatic Air Cushion** which follows every movement of the body, always covers the ruptured spot and always where it should be to do the most good. The part of the cushion which comes in contact with the skin is soft, pliable gum rubber, clings closely, so that irritation and slipping is impossible, and yet it is cool and comfortable because of the constant circulation of air through it. It is simple of construction, so there is nothing to get out of order—nothing that can break.

We are selling this Appliance under a positive guarantee of money refunded if not satisfactory. We do **not** guarantee to cure any more than any doctor will guarantee to cure his patients. We **do** guarantee to furnish a perfect fitting Appliance, one that will give the wearer solid comfort and retain the protrusion at all times and under all circumstances.

The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished us) it is returned, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurements and catalog sent Free. Just send your name and address to

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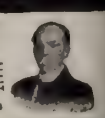

1. Close to the heart of Je - sus, Close to His wounded side, Sheltered from

If not satisfied money will be refunded. The BEST by test **but costs no more** than an ordinary song book. 10 *C. R. Scoville*

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THE CHURCH AT MURPHY'S CAMP

BY REV. A. S. FISKE, D.D.

I HAVE just noticed an article in THE CHRISTIAN HERALD about the Baptist Church in Santa Rosa, Calif., which was built of e lumber from a single redwood ee. I was on one of my horseback va- tions through upper California and d passed the village of Santa Rosa, ning for "Murphy's Camp." Leav- g the village, I came to a parting of e ways, uncertain which road to ce. Seeing a two-wheeled cart wn by a pair of ponies coming on ind me, I waited in the saddle to directions to Murphy's Camp. The ntleman stopped, smiled and said: ell, I'm going right there myself. fact, I am Murphy."

We passed a rather large and at- ctive church building and I ex- ssed myself as surprised to see so e an edifice in so small a hamlet and ed about it. "Why," said he, erybody turned in and helped the ptists to build it. I gave them the e out of which it was built." "The le," I exclaimed. "You mean the es!" "No," he said, "the tree. ery stick of wood in that building, m mud-sill to the last shingle, and e the inside finish to the last inch of ing and wall, and the two-story nday school and prayer-meeting cture across the rear, is from that tree, and there was left a lot of ff for shingles and scantling mate- . The whole building, outside and without a foot of plaster anywhere, rom that same tree, and I had the ber sawed for 'em according to the cifications of the architect."

or a week I rejoiced there in that ious camp. I saw them fell those ient monarchs, cutting with long- dled axes a scarf in one side per- s a couple of feet deep; then going he other side, with their long cross- saws, driving in first iron and n wooden wedges behind the saws, eep them from being pinched by vast weight. Then a tremor up e in the leafy top; a waver, a ying forth and back; then a swift swifter movement till, with a h that shook the entire forest, the t lay prone along the exact line "boss chopper" had designed!

I saw them cut great trunks into 12-foot logs, haul them away and roll them on to trucks on the little branch railroad to the mills, where they were ripped into halves by upright "rip-saws," then shunted sidewise to the circular gang-saws which cut them into every description of usable material for the homes and workshops of men. The waste was carried out on endless aprons to a huge waste heap, where the consuming fires were constantly burning. In the solemn midnights I watched them from my cabin windows and thought of the waste heaps of the universe and shuddered at the burning!

A Relic of Abraham's Day

ONE of the wonders of archeology is the discovery of the Babylonian tablets. Written in cuneiform characters on fine clay, over 2,000 years before Christ, they tell the story of the life, manners and customs of the days of Abraham. Many of the tablets were found in the ruins of Ur, the home of the patriarch. Read the article on these wonderful tablets in last week's CHRISTIAN HERALD, which tells how to become the possessor of one of those priceless relics of antiquity.

Anvil Sparks

..NO WINTRY wind is so chill as the expression of a cold heart.

..TIMOROUS saints encourage the boldness of sinners.

..IT IS good to move: a snail is better than a barnacle.

..A SNOWBIRD in winter is a reproach to the doubtful worrier.

..THE boundaries of faith are a horizon; one can never touch them.

..IF YOU are making remarkable headway, look out! The fastest pace is downhill.

..IT IS good to weep, but it is scarcely creditable to be noted for weeping.

..TOO many will accept no light except it be upon the way they are determined to travel.

DO YOU KNOW YOUR BIBLE?

L answers to the questions of List No. 3, published last week, must h THE CHRISTIAN HERALD office by il 8. Address letters to the Bible stion Department. The name of more reader is added to the list 913 prize winners. It is that of J. N. Ogle, of Moundsville, W. who sent ten correct lists of an- rs and receives one of the third es for the year's work.

Correct Answers, List No. 2

Hannah. I Sam. 1. Dedicated him to the I Sam. 1: 11.

(a) Elkana. I Sam. 1: 1. (b) Eli. I 1: 3. (c) Shiloh. I Sam. 1: 3.

"Speak, Lord, for thy servant heareth." 3: 9.

(a) I Sam. 3: 19. (b) That he was estab- to be a prophet of the Lord. (3: 20.) by the word of the Lord. In Shiloh (3: To all Israel (4: 1).

(a) The ark. In battle with the Philis- I Sam. 4. (b) Kirjath-jearim. In the of Abinadab (7: 1). (c) Ebenezer. erto hath the Lord helped us" (7: 12).

(a) Judge. I Sam. 7: 15. (b) Ramah 7). (c) An altar (7: 17). (d) Gilgal 8 or 11: 14, 15) [also Bethlehem (16:

a) Because he would oppress them. I Sam. 18 [or because choosing a king meant for- God (8: 7)]. (b) Saul (1 Sam. 10: 1). ilgal. (11: 14-15 or 10: 8.)

(a) I Sam. 12: 1-5. (b) "The Lord will make his people" (12: 22). (c) Pray for (12, 23). (d) They should be consumed 25).

(a) Offering sacrifices at Gilgal before l came. (I Sam 13: 8-14.) And sparing of the Amalekites (chapter 15). (b) He unto God all night (15: 11). (c) "To a better than sacrifice." (15: 22.)

10. (a) At Bethlehem (I Sam. 16: 1 or 16: 4). (b) When he was fleeing from Saul. (19: 18.) (c) When Saul came to consult him through the witch of Endor (I Sam, 28: 15-19).

Honor Roll

The following 106 readers answered correctly all the questions of List No. 2:

John A. Ainslie, Maurine Apple, Mrs. A. F. Avery, Mrs. C. J. Bailey, John W. Baker, Jennie Bangs, Mrs. Charles Bartholme, Miss M. G. Bartholme, Rose Bates, Mrs. O. G. Beard, Carl F. Berg, Carrie Bremeier, Mrs. J. H. Buckland, Mrs. H. P. Calkins, Mrs. E. E. Cammack and daughters, Mrs. J. S. Childs, Mrs. Lettie Cobb, Mrs. Lottie Cooper, Mrs. Albert A. Corbett, Sadie R. Davis, Sapha V. DeFrees, Mrs. W. R. Dotson, Charles W. Dickinson, Abbie F. Dillingham, Anna Fitts, Mrs. J. W. Floyd, Mrs. J. G. Francis, John A. Freeman, Myrtle Gessler, Mrs. Giffin, Mrs. James Gillespie, Mrs. Oren Gillette, Mrs. Susan A. Glover, Mrs. A. S. Graham, M. W. Griswold, N. M. Hanlin, Emma Hanna, J. F. Hannay, Dena L. Hanson, Mrs. W. C. Henderson, Mary O. Haw, George F. Hills, Jennie E. Holmes, Harvey Daniel Hoover, Mrs. Lillie E. Horney, W. H. Housel, Mrs. S. J. Howell, Mrs. H. J. Hoyman, Clara Irion, Kate A. Jackson, Ella Jameson, J. A. Jenkins, Mr. and Mrs. Otho J. Jones, W. O. H. Keesey, Ella King, Hilda B. Langville, Lucy J. McChesney, Mary L. McDonnell, George McLachlan, Marie E. McLennan, Mrs. W. A. McManigal, Mrs. H. J. Martin, Mrs. J. H. Masten, Ellis Mitchell, S. M. C. Musgrove, M. H. Noble, Anna M. Olofson, Mrs. J. T. Ortega, Mary G. Osgood, Iva B. Parker, Mrs. S. E. Paul, Mrs. Clement T. Paull, E. Virginia Payne, Mrs. J. E. Perrin, Mrs. Gertrude Poller, Dr. M. E. Ratliff, Persis J. Roberts, J. P. Rodgers and son, Mrs. F. H. E. Foss, Mary T. Scott, Agnes Seegar, Mrs. John Seif, Mrs. J. Service, C. R. Shultz, Mr. and Mrs. George G. Smith, Mrs. G. L. Snyder, Mrs. Samuel Souther, May McDonald Spencer, Mrs. L. C. Stage, Mary M. Stein, Mrs. Amanda R. Starks, Mabel L. Tanner, Mrs. C. C. Tilley, Mrs. Edwin C. Thompson, Ray S. Tomlin, Mrs. J. A. Tuthill, Mrs. C. A. Valley, Mrs. Ora N. E. Vaughan, Mary E. Wagner, Mary R. Washburn, John C. Williams, Eugene Wilson, Ray T. Wormley, Ellen Wright, Mrs. Ethel Youse, William A. Yule, no name, no address.

Does Your Figure Please You?

Your dressmaker can never make a gown look well on you unless you have a good figure and unless you carry it well

I want to make you realize that your figure and health are almost entirely in your own hands, and that by following my simple, hygienic directions in the privacy of your own room

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that your whole being vibrates health. I have helped 65,000 of the most refined, intellectual women of America to regain health and good figures; and have taught them how to ***keep*** well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your own room, to following scientific, hygienic principles of health prescribed to your particular needs.

I have reduced the weight of over 32,000 women and increased the weight of as many more. In my work for reduction or building flesh, I strengthen every vital function so that you are full of life and energy.

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to common sense. Fully one-third of my pupils are sent to me by those who have worked with me.

I wish you could stand with me at my window for a few minutes and, as the women pass, realize with me how many need better figures, better health. They could have them, too, with just a little daily effort which is *easy*—not as hard as what they are enduring.

The best physicians are my friends—their wives and daughters are *my pupils—the medical magazines advertise my work.* Someone in your town knows me. Ask your friends about my work. I am at my desk daily from 8 to 5.

No Drugs—No Medicines

I study each woman's case just as a physician studies it, the only difference being that instead of medicine I strengthen and put in place weakened organs by exercises for nerves and muscles controlling them, bringing a good circulation of warm blood to them, which I purify by teaching correct breathing. I relieve such **ailments** as

Indigestion	**Sleeplessness**	**Catarrh**	**Suffering in**
Constipation	**Nervousness**	**Headaches**	**Pregnancy**
Anaemia	**Torpid Liver**	**Weakness**	**Rheumatism**

I have published a *free* booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman. **Sit down and write me NOW. Don't wait—you may forget it.** I have had a wonderful experience and I should like to tell you about it.

SUSANNA COCROFT, Dept. 18, 624 South Michigan Ave., CHICAGO

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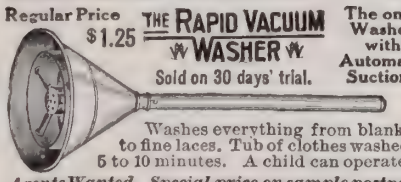
In each town to ride and exhibit sample Ranger bicycles. *Write for our latest special offer.*
Finest Guaranteed 1914 Models **$10 to $27**
with Coaster-Brakes, Puncture-Proof tires.
1912 & 1913 Models all of best makes.... **$7 to $12**
100 Second-Hand Wheels All makes and models, good as new..... **$3 to $8**
Great FACTORY CLEARING SALE
We **Ship on Approval** *without a cent deposit, pay the freight,* and allow **10 DAY'S FREE TRIAL.**
TIRES, coaster-brake rear wheels, lamps, sundries, parts and repairs *at half usual prices.* **DO NOT BUY** until you get our catalogues and offer. *Write now.*
MEAD CYCLE CO., Dept. R-71 **Chicago, Ill.**

HOME FOLKS
What 15c Will Do!

You have wished for a paper that is printed in type that you can read without straining your eyes; a paper that gives all the news of the world, and that tells the truth and only the truth. The **Pathfinder** is just the paper you have been longing for, and the little matter of **15c** in stamps will bring it to you every Saturday for **13** weeks on trial. The **Pathfinder** is an illustrated weekly, published at the Nation's Capital, for the Nation; now in its **21st** year of increasing success. This paper fills the bill without emptying the purse; it costs but **$1** a year. If you want to keep posted on what is going on in the world at the least expense of time or money, this is your means. If you want a paper in your home which is sincere, reliable, entertaining, wholesome, the **Pathfinder** is yours. If you would appreciate a paper which puts everything clearly, fairly, briefly—here it is. Send **15c** to show that you might like such a paper, and we will send the **Pathfinder** on probation **13** weeks. The 15c does not repay us, but we are glad to invest in New Friends. Address:
THE PATHFINDER, Box C, WASHINGTON, D. C.

Regular Price $1.25 **THE RAPID VACUUM WASHER** The only Washer with Automatic Suction.
Sold on 30 days' trial.



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Write for terms and trial offer.
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Foot Scraper and Cleaner—Needed on every porch and outside doorstep. Right now is the time to sell it—A winner. C. P. Draper, Mass., first order for 200. C. A. Johnson sold 40 in 1½ days. W. A. Parker sold 92 in 4½ days. Earl Hayward, N. Y., order for 150. W. W. Harpster, Pa., sold 27 in 4 evenings. Write quick for terms and free sample.
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No more lost-key troubles. No buttons to fumble. Just turn knob as directed. 40,000 combinations possible. No one can open yours but you. Operated as easily in dark as in light.
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Send for my 200 page book with Free Trial Lesson explaining methods for Home Cure. Established 20 years. Reputation world-wide.
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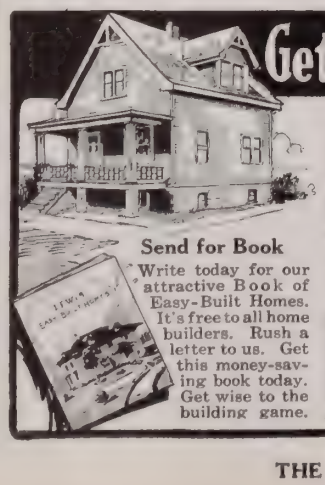

Send for Book
Write today for our attractive Book of Easy-Built Homes. It's free to all home builders. Rush a letter to us. Get this money-saving book today. Get wise to the building game.

Send for the Lewis Easy-Built Book of Home Plans. It shows you every kink of the building game. It tells you how to free yourself from exorbitant lumber prices and high labor costs. This book will show you how to make every dollar do double duty. Send for it, a two-cent stamp will save you many dollars.

$248 and Up Lewis Easy-Built Homes come in many sizes, styles and prices. Small inexpensive cottages, cozy, attractive bungalows and larger homes, each one a masterpiece of design and construction. Lewis Homes are carefully planned and laid out by skilled designers—men with a lifetime knowledge of the business.

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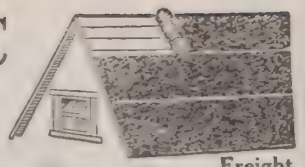

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6 Roses Hardy Everblooming On their own roots. ALL WILL BLOOM THIS SUMMER **25c**

Sent to any address post-paid; guaranteed to reach you in good growing condition.

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Etoile de France, Dazzling Crimson
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SPECIAL BARGAINS
6 Carnations, the Diverse, Flower Collectors, etc.
6 Prize-Winning Chrysanthemums, - - 25c.
6 Beautiful Coleus - - - - - 25c.
3 Flowering Cannas - - - - 25c.
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10 Lovely Gladioli, - - - - - 25c.
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15 Pkts. Flower Seeds, all different, 25c.

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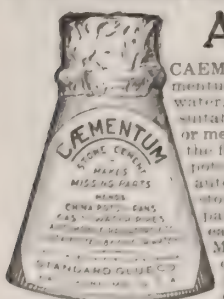

CAEMENTUM (pronounced Se-mentum) is impervious to steam, water, fire or acids, and is equally suitable for use on china, wood or metal. With it you can repair the finest china or glass, leaky pots and pans, steam pipes or automobile radiators. It will stop holes and build missing parts. It sets rapidly and is easy to use.

Made in France and the only preparation of its kind sold in America. Booklet on request.

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SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors for all purposes.

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From the Mill Direct to You at Factory Prices.

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Iron Fence is Cheaper than Wood

Looks better and lasts a lifetime.

Catalog free on request. Agents Wanted. Get our prices. We will quote you factory prices.

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THE ROOM OF BEGINNINGS

YOU have heard of the small good deed that inspired another, which in turn inspired another, until the original small good deed led to a great blessing. A living room in the home of a suburban woman reminds me of this story, for its transformation from a room of little meaning into one of real beauty and character came about in just such a small way.

The home-maker in this particular instance had "counted" upon refurnishing the room "after Christmas"; but when that convenient time arrived it was found that she had not very accurately counted the cost of the improvements planned; also there had been the unexpected expense of illness. Consequently, with the single improvement of new wallpaper—a charming light brown pattern with a faint shadow design—her ambitions and dreams of fine furniture vanished into air. Then she made the good resolve that started a revolution in the living room. "If I cannot afford all the beautiful new things I had set my heart on, I can at least get rid of a lot of ugly, old, useless things that only clutter up the room." And she did.

She began with the reading table; that much-abused article of furniture in most of our homes, where so many "artistic" little things — pamphlets, photographs, and assorted knick-knacks—find their way that the things which really belong there—the lamp, a few books, magazines and perhaps the work-basket—are almost crowded off.

When this particular table had been relieved of its burden of ornaments and souvenirs, the owner discovered that the table itself would be really good to look at if it were polished up a bit, only no one could see it because of the long, voluminous cover which completely hid whatever beauty it possessed. Accordingly, off went the cover and in its place was laid a square of coarse brown Russian crash decorated with a charming stencil pattern of poppies, in shades of orange and brown and green. This had been a present, kept until now carefully put away, but the effect of the bare table with its new cover furnished an inspiration. How lovely would be a pair of curtains in the wide doorway made like this mat! How much more attractive and dignified than those of shabby old-rose velours which had hung there for the past seven years!

In time they came. Not that they dropped from a clear sky, for it took, of course, some correspondence with one or two of the large paint manufacturers to find out just how to make a stencil design, what to work with and what best to work on. However, as instructions were simple and called for common sense rather than experience, the work was successfully done, and, in short order, new curtains of burlap, natural brown shade, with a rich stencil border, were hanging at the doors. What more natural to "improve" next than the windows?

Anybody can make simple little casement curtains of plain scrim, or voile, or even cheesecloth, but not everybody stops to consider how effective they are and how easily done. For the room we are speaking of they were made of very sheer scrim, cut to reach just below the window sill, slightly fulled across the panes and left to hang straight. Side curtains, same length, were next made of plain tan linen, a shade darker than the walls, and finished with a stencil border down one side and above the bottom hem to correspond with that used on the portieres, only with a smaller motif. The effect was altogether charming. The room was "growing"; growing fast, and so far improvements had cost very little. The home-maker forgot her disappointment at not having all new furniture and rugs in the joy of doing interior decorating herself.

The last thing to be "done over" was what perhaps would have come first had the room been planned all at once—the floor. The carpet was ugly; was shabby; was faded and worn; was, in short, quite "impossible." But a new one was no less out of the question. Then came a ray of hope with the suggestion of a neighbor that it might be dyed and made over into a rug. Others had been successfully done; why not this? It sounded more like fiction than fact; still, nothing could be worse than the carpet as it was; the risk was small. Finally after some little argument, and more correspondence with a manufacturer, up and away went the carpet, together with a few old pieces from the attic, and—actually *did* come back a brown rug. Not only a real rug but an attractive floor covering for the room, with a wide stained border of bare wood on all sides.

It had taken a good deal of thought, a lot of time and much of what we sometimes call "elbow grease" to persuade the old floor to take on a new, hard finish, but the end achieved more than paid for the labor spent. Finally, after all these innovations, there was still enough "repair money" left in the household budget to purchase two big, comfortable Craftsman style armchairs. Then the little woman who had accomplished all this looked about her new room with pride and satisfaction.

"I give you my word," she said, as I, too, looked with amazement upon the old room in the new guise, "all of this is the result of my sudden housecleaning of that table the day I discovered that it could really be beautiful, if we would give it half a chance, and the new stenciled square took the place of the old cover. That was literally the beginning of the end."

. . .

Truly, then, in our home-making we should not despise the day of small things. There is a little sermon for

Continued on next page

CLEVER WIFE

Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid—caffeine—in coffee is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from something I had been accustomed to, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the 'coffee' is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

"3-in-One" is a household o lubricating, cleaning, polishir and preventing rust—

Try for oiling sewing machines, clocks, locks, guns, bicycles, etc. Try for cleaning and polishing any furniture; fine pianos, old tables, etc. Try for preventing rust on any metal surface. Trial bottle sent free. 3 IN 1 OIL CO.
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WE have trai thousands of w en in their own ho to earn $10 to $2 week as nurses. graduates num 7,000—a record uneq ed by any institut Send for "How I Bec a Nurse" — 48 p with actual experie

48 illustrated lesson pages free to inquirers.

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The Pure FOOD Dessert

Made with Milk—nourishing. Ideal food for children and invalids. Served with fruit, berries, etc., a delicious family dessert. When frozen makes perfect ice cream.

10 Junket Tablets 10¢

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for use in church and home on this and oth occasions. "Beside The Crystal Sea," "S Pathway," "The Lord's Prayer," "Gethsemane," "S Me To Sleep, Savior." Each regular sheet music si Words and music, any one, 15c, two for 25c. All five, $ We pay postage. Hundreds of sacred and popular pie in our big sheet music catalogue sent

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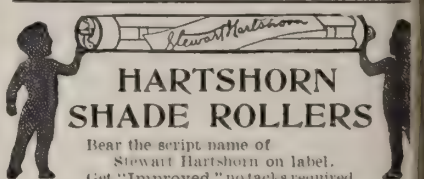

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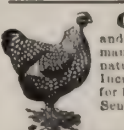
Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required.

Wood Rollers *Tin Rollers*



Greider's Fine Catalog

and calendar of pure-bred poultry for 1914, la many pages of poultry facts, different breed natural colors, 70 varieties illustrated and descri Incubators and brooders, low price of stock and for hatching. A perfect guide to all poultry rai Send 10c for this noted book.

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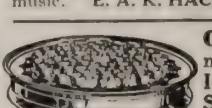
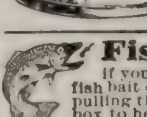
YOU CAN AFFORD A NEW SONG BOO FAMILIAR SONGS OF T GOSPEL, No. 1 or 2 (No just out). Round or Shaped notes. $3 per hu dred; samples, 5c each. 83 songs, words a music. E. A. K. HACKETT, Fort Wayne, In



Over 20,000 Church now use the **Thom Individual Communi Service.** Outfits on tri
COMMUNION CO., Box 150, Lima



Fish Bite Like hungry wolv any time of the ye if you use **Magic-Fish-Lure.** Be fish bait ever discovered. Keeps you bu pulling them out. Write to-day and get box to help introduce it. Agents wante
J. F. Gregory, Dept. 71 St. Louis, M

A NEW ASTHMA HAY FEVER AN CATARRH REMED

One that will give immediate relief. Purchase price funded if not satisfied after ten days' trial. Price $2.

WRITE FOR FULL PARTICULARS

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Poultry Paper 44-124 PAG periodical, to-date; te all you want to know about raise a management of poultry for pleasure profit. Four months for 10 cents.
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PFILE'S 65 Varietie

LAND and Water Fowls. Far raised stock, with eggs in seas Send 2c for my valuable illustrated scriptive **Poultry Book** for 1914. W
Henry Pfile, Box 639, Freeport, I

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THE CHRISTIAN HERALD guarantees you the lowest possible prices. Advise us which magazine subscriptions are new and which are renewals, and we will extend all renewals a full year from the date of expiration.

What You Can Get For

Class No.		
23.	The Christian Herald ($1.50 a Year) .	
	With any ONE of the following Class 7 Magazines:	$1.50
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17.	Modern Priscilla ($1.00 a Year) . .	
17.	Boy's Magazine ($1.00 a Year) . .	
17.	American Boy ($1.00 a Year) . . .	
17.	Little Folks ($1.00 a Year)	
	New subs. only For renewals add 15c to combination.	
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23.	The Christian Herald ($1.50 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$2.15
20.	Pictorial Review ($1.00 a Year) . .	
23.	The Christian Herald ($1.50 a Year) .	
	With any ONE of the following Class 23 Magazines:	$2.30
23.	American Magazine ($1.50 a Year) .	
23.	Delineator ($1.50 a Year)	
23.	Metropolitan ($1.50 a Year) . . .	
23.	Mother's Magazine ($1.50 a Year) .	
	Any TWO of the above Class 23 Magazines with	$3.45
23.	The Christian Herald ($1.50 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	
	With any ONE of the following Class 25 Magazines:	$2.40
25.	Woman's Home Comp. ($1.50 a Year)	
25.	Everybody's Magazine ($1.50 a Year)	
25.	Etude ($1.50 a Year)	
	Any TWO of the above Class 25 Magazines with	$3.65
23.	The Christian Herald ($1.50 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$2.90
35.	Lippincott's Magazine ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year) .	$3.00
35.	Review of Reviews ($3.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.00
37.	The World's Work ($3.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.15
40.	Youth's Companion ($2.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.65
50.	Current Opinion ($3.00 a Year) . .	
	The Christian Herald ($1.50 a Year) . .	$1.95
	The Protestant Magazine ($1.00 a Year) .	

IF YOU DESIRE TO MAKE A COMBINATION other than those above, set down the class numbers of the magazines you want. Add them up and multiply by 5, the result will be the right clubbing price.

Class No.	EXAMPLE
23	Christian Herald
23	American Magazine
20	Pictorial Review
66 x 5	
$3.30	Total Clubbing Price

NOTE. The Christian Herald MUST be included in every club.

Canadian and Foreign Postage extra.

Send all orders to

THE CHRISTIAN HERALD

Bible House, New York City

THE ROOM OF BEGINNINGS

Continued from preceding page

the home-maker, it seems to me, in the idea back of the sectional bookcase; this adding of one good part to another, little by little, piece by piece. In this way many a man has acquired a library of no small size who, had he waited until he could afford to buy all the books and furniture outright, would have gone to the end of his days without any. It is the old "one-good-thing-at-a-time" idea of the aunt or grandmother who gives to a fortunate child from babyhood days one silver spoon on every birthday, commencing another dozen of forks, or knives, or more spoons, when the twelfth anniversary is reached.

It is idle to simply envy those lucky women who can start out from the beginning to furnish a new home or remodel an old. Suppose we should take a suggestion from the Boy Scouts with their "one good deed every day" and make it our practice to add one improvement every week in our homes. It need not be a new purchase; it may only be the getting rid of something already bad or useless that a room would be better off without; or it may be recovering with a twelve-cent cretonne a shabby stuffed chair. At all events let us put our wits to work to make the best of what we have, and when we *do* invest in a new bit of furniture or decoration let it be something really worth while.

Let us begin improvements in the living room; the room that means most to the family; where family traditions grow up with the children and intimate friendships are formed. Let us in this room, by its furnishings, its books and its sentiments, educate the younger members of the household to all that is finest and noblest in the word home.

Called Higher

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

Mrs. Zoe Miller, Cowan, Tenn., Feb. 14, 1914.

Mr. W. H. Vorhes, Nelsonville, Ohio, Jan. 16, 1914.

Aurie J. Kilts, Sharon, N. Y., Feb. 3, 1914, aged 18.

John Schneidt, Cardiff, N. Y., Dec. 12, 1913, aged 75.

Mrs. S. B. Lozier, West Englewood, N. J., Jan. 24, 1914.

Mrs. S. M. Alcorn, Allenton, Iowa, Nov. 18, 1913, aged 80.

Mrs. Sarah Jane Bushfield, Mt. Vernon, Ohio, Jan. 24, 1914.

Mrs. Jacob W. Detwiler, Philadelphia, Pa., Feb. 19, 1914.

Dr. William Webb, St. Louis, Mo., Jan. 21, 1914, aged 89.

Mrs. P. R. Coble, Greensboro, N. C., Jan. 26, 1914, aged 74.

Mrs. Adah Phelps, Ashville, N. Y., Jan. 23, 1914, aged 82.

Mrs. Isaiah B. Coleman, Elmira, N. Y., Dec. 3, 1913, aged 75.

Mrs. E. N. Ham, Buchanan, Iowa, Feb. 28, 1914, aged 90.

Mrs. Mary Heyenbrock, Concordia, Mo., Dec. 5, 1913, aged 85.

Mrs. Margaret S. Senn, Gastonia, N. C., Jan. 19, 1914, aged 65.

Mrs. Esther A. Hart, Marbledale, Conn., Jan. 12, 1914, aged 71.

William A. Simon, Grande Greve, Canada, Feb. 14, 1914, aged 80.

Mrs. Maria Stewart Ross, Portland, Ore., Feb. 15, 1914, aged 84.

Mrs. Harriet Breese West, Duke Centre, Pa., Dec. 28, 1913, aged 87.

Mrs. Lucy Browder Horton, Harriman, Tenn., Jan. 3, 1914, aged 42.

Mrs. George H. Jones, Fowlerville, N. Y., Dec. 14, 1913, aged 62.

Mrs. Zeruah M. Coffman, Mt. Washington, Mo., Jan. 14, 1914, aged 84.

Miss Laura Harriet Meriwether, Oceanside, Cal., Jan. 16, 1914, aged 74.

The opening chapters of a brilliant new serial story, "A Little Angel of the Mountains," by Cyrus Townsend Brady, the well-known American author, will appear in The Christian Herald on April 15.

BIG BOOK of Clothing Bargains FREE

Just to give you some idea of the matchless prices and the splendid values this big FREE catalog contains we show here several exceptional offerings on seasonable wearing apparel. Order direct from this advertisement. Money back if you are not pleased. **We pay all delivery charges.**

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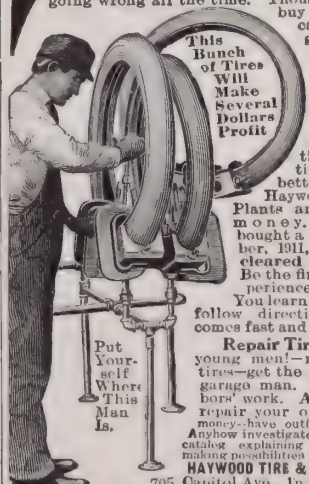

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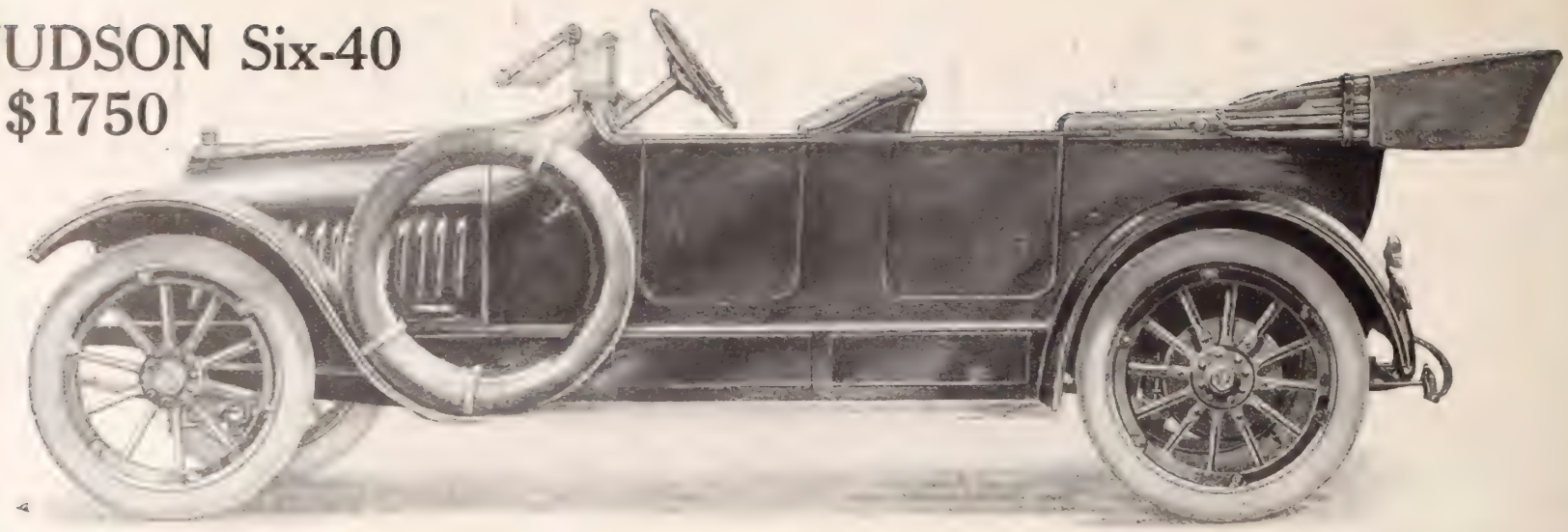
"THE BREADTH OF MY LOVE"

After the painting by Emily E. Collier

HUDSON Six-40
$1750



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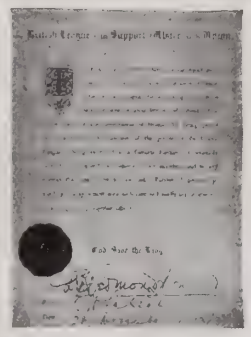
THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ANTI-HOME-RULE DEMONSTRATION BY ORANGEMEN



Form of enrolment in the British League for Support of Ulster and the Union, signed by thousands of all classes of Englishmen. *

ENGLISHMEN ENROLLING IN THE BRITISH LEAGUE

THE IRISH HOME RULE CRISIS

WITH the weight and momentum gathered in a century's agitation, the movement for Home Rule for Ireland has hurled itself against the very foundations of the British throne. Possibly not even history will be able to tell how near—if it really was near—the throne came to toppling. But present-day events in the struggle for Home Rule have in some respects exceeded in gravity any other political crisis in the history of the British Isles. If the empire sees the early settlement of the question without approaching close to disruption, some very well informed observers have incorrectly judged the situation.

The basis for the opposition to Home Rule is ineradicably fixed in religious differences. There are other and important reasons raised by the Protestant portion of the Province of Ulster in support of their stand against partial severance from the empire. But the foremost, the most vehement, the most ancient reason is the belief that an Irish Parliament means a Catholic Parliament, with the subserviency of all Ireland to Rome. Whether the majority of intelligent Ulstermen sincerely fear that result or not, they at any rate are combined to make it impossible.

This religious difference kept Ireland drenched with blood during the long progress of Britain toward supreme rule over the two islands. As all students of history know, Ireland possessed a Parliament for centuries, enjoying, in true Irish fashion, a turbulent career as an independent nation until 1801, when the union of Great Britain and Ireland was accomplished. From that day to this Ireland has never been without a faction unreconciled to the union and plotting and working and at times fiercely fighting for "liberty." In other words, Home Rule has been a political question in Ireland since 1801. Since 1881 it has been a live parliamentary hobgoblin perched where it could keep its glittering eye on each unhappy British premier, ready at all times to lend its influence to whichever great political party has been willing to use "Home Rule" as a means to its own ends. The Irish representation in the British Parliament, though a decided minority, has generally held the balance of power, being able by throwing its vote with this or that party, to decide even the fate of ministries.

We reprint from the London *Sphere* a summary of the early history of the Protestant question in Ulster:

The Ulster plantation, 511,465 acres of land in the Province of Ulster, became vested in the crown owing to forfeitures, and James I, after removing the Irish, divided the land among such of his English and Scottish Protestant subjects as chose to settle there, 1609-1612. The Honorable Irish Society, a committee of citizens of twelve London companies, invited by King James I to colonize the confiscated lands, including Londonderry and Coleraine, 1609. The committee received a charter, 1613. Ulster Civil War, More and Maguire rebellion; the Catholics said to conspire to expel the English and massacre the Protestant settlers in Ulster, commenced on St. Ignatius's Day (some doubt about the massacre), October 23, 1641. Henry Grattan claims independence for the Irish Parliament in speeches delivered, April 19, 1780, and April 16, 1782. The Irish Parliament declared independent by an act passed in the English Parliament, May, 1782. Confirmed by another act passed, 1795. Orange clubs, etc., formed, 1795. Irish rebellion began, May 4, 1798. Cost 150,000 Irish lives, 20,000 English, gradually suppressed, 1799. Legislative Union of Great Britain and Ireland, January 1, 1801.

RIGHT HON. SIR EDWARD CARSON SPEAKING TO ULSTER CROWDS

The modern movement for Home Rule had no sooner taken organized form under the leadership of Charles Stewart Parnell, than the inevitable opposition of Protestant Ulstermen developed. The important conversion of Gladstone to the cause of Home Rule; his gigantic labor to accomplish it; the drastic measure taken to pacify a furious Irish populace made frenzied by the evils of absentee landlordism and the steady defeat of Home Rule; the tragedy of Phœnix Park, in which two high imperial officials were murdered; the downfall of Parnell; these and many other stirring chapters constitute a history of a people's struggle for self-government that has been going on unremittently since before the century of peace between the two English-speaking nations which is just about to be celebrated with pomp and rejoicing.

With only the latest chapter in that history can we deal here. Room will not permit extended mention of the "Molly Maguires," the Land League, the imprisonment and the exiling of Irish nationalists, the long list of notable figures on both sides of the struggle, the tremendous scenes witnessed in the British Parliament in connection with the great debates. Several Irish Home Rule bills have been introduced, only to suffer defeat. About three years ago the House of Commons passed a measure, but the House of Lords rejected it. Then was enacted an almost revolutionary parliamentary law by which any bill not an appropriation bill, if rejected by the House of Lords, shall become a law if it passes the House of Commons in three successive sessions. The present Home Rule bill was about to be read in Commons for its third successive passage, when the attitude of the now formidable opposition—the Unionists of Ulster—precipitated a crisis that has made the world gasp.

The chief provisions of the present Home Rule bill create an Irish Parliament to control purely Irish affairs, but having no powers in respect to the levying of war, the military or naval force, the foreign relations, currency, or trade outside of Ireland.

The Parliament would consist of an elective House of Commons and a Senate nominated for the first five years by the imperial government and thereafter elected. Ireland is also to send forty-two members to the British Parliament, a provision that has caused hot debate. The revenues are to support the cost of Irish administration, but the imperial government would come to the rescue for a time. The supremacy of the imperial government is explicitly declared in the bill. Ireland's four provinces contain approximately four and a half millions of population. Of these probably one-ninth, or five hundred thousand, are of Protestant denominations, and they mostly belong to the Province of Ulster, in four out of its five counties, Antrim, Armagh, Down and Londonderry, the eastern or seacoast counties—descendants, most of them, from English or Scottish settlers. The half million Protestant Irishmen are not unanimous for union, but nearly enough so to constitute a powerful party

Continued on next page

THE IRISH HOME RULE CRISIS

with sixteen representatives in Parliament as against seventeen Nationalists, or Home Rulers, from the rest of the Province of Ulster. Ulster's total population is around 1,600,000, or about one-third of the whole island. The other three provinces are represented in Parliament by sixty-eight Home Rulers and two Unionists.

On February 10 last, the present Parliament was opened by King George in an address that reflected the seriousness of the Home Rule situation.

On the 12th, the House of Lords, by a vote of 243 to 55, carried an amendment to the address from the Throne, asking for a general election before the Home Rule bill should be passed; an extraordinary step. Had the amendment also been passed by the Commons, the ministry, following an immemorial British custom, would have resigned. Action by the House awaited the submission of proposals of concessions to the Ulster contingent by Premier Asquith.

The attitude of Ulster Unionists is that they will not submit to Irish Home Rule under any conditions. The country therefore waited the promised offers of compromise with keen interest.

On March 9, the government announced its plan of conciliation. It was in effect that any county of Ireland could vote upon the Home Rule act before its passage, and if the majority favored exclusion from the operations of that act that county should be excluded for an experimental period of six years.

The concessions were coldly received by the Unionists. Sir Edward Carson, the leader of the Ulster Unionists, declared that "Ulster will not have this proposal, which means a sentence of death with a stay of execution." It was manifest that the situation was rapidly becoming acute. In the background of all men's minds stood the ominous picture of an armed constituency in Ulster prepared to fight for what they consider their rights. The prospect of civil strife was admitted by the premier in his address should the bill become a law, and he intimated that the outlook was equally forbidding if the bill were to be postponed.

The Irish Nationalists were not well disposed toward the plan and it was doubted if John Redmond, their leader, could induce his followers to agree to any kind of an exclusion for Ulster in whole or in part. On the London Stock Exchange the government's proposal was well received, and the public generally considered the plan a hopeful way out of the difficulties.

On March 13 the New York *Times* published a story, said to be from an authentic source, in which it appeared that King George had suggested to Premier Asquith that although the government had received a mandate from the people to give Home Rule to Ireland, "you have not got," he is reported as having said, "for the country has not given you, a mandate to use the forces of the crown to coerce Ulster." And it was stated that this conversation had led directly to the government's offer of concession to Ulster. Later events bear out the story.

On March 19, the press reported growing apprehension of serious disorders in Ulster. Orders were issued from the War Office to double the guards in garrison towns for the protection of arms and ammunition. War vessels were held ready to make a demonstration. It was also said that a plan was on foot by the Lords for amending the army act to forbid the employment of troops in Ulster in connection with the Home Rule bill should it become a law. March 21, great public excitement was reported in consequence of activity in moving troops and particularly because of a rumor of the resignation of army officers serving in Ireland.

The papers flamed with references to alleged

MEN OF THE ULSTER VOLUNTEER FORCE

war preparations on both sides. Chancellor of the Exchequer David Lloyd-George declared the country to be confronted with the gravest issue in the history of democratic government since the days of the Stuarts. He said: "Representative government in this land is at stake. We mean to confront this defiance with resolute and unwavering determination whatever the hazard may be." The resignations of General Gough, commander of the Third Cavalry Brigade at Curragh, and of many other officers refusing to serve against Ulster, were reported by Lieutenant-General Sir Arthur Paget, commander in Ireland.

In the House of Commons on Monday the 23, following a quiet Sunday, Premier Asquith explained the revolt of army officers against service in Ulster as arising from a misunderstanding as to the duties to which they were to be called. Colonel John Seely, Secretary of State for War, explained the movement of troops as designed solely to protect the government's military stores in Ulster. The government was vigorously denounced for weakness in its dealings from the outset with Ulster. Mr. Andrew Bonar Law, leader of the opposition, declared that it was possible to see in recent events a deliberate attempt on the part of the government to make political capital by provoking Ulster. Some news stories went so far as to depict the King as in a state of intense anxiety bordering on panic. This widely circulated rumor, while merely deduced from the fact of many conferences between the King and his ministers, reflected one phase of public opinion which has continued to see in the whole situation a real menace to parliamentary government in the British Empire. One press story stated that General Paget had said to the officers who resigned that if they refused to go "there might be a mutiny in the army, which would mean a revolution in England, and in six months there would be no king and no army."

On March 24 the reinstatement of the officers who resigned was announced, under ministerial guarantee against service in Ulster. It was also stated that at least seventy per cent. of the army could not be relied upon to make war upon Ulster. The Unionists were in a state of extreme elation. Home Rule was declared to be dead. The paramount question now was the course of the government in relation to the mutinous action within the army. On the 25th an extraordinary demonstration was made in the House against the Throne. John Ward, a labor member, asked whether the Parliament elected by the people "should absolutely, without interference from the King or the army, make the laws of the realm." His dramatic utterance was greeted by prolonged cheers from fully half the House.

The whole subject moved into the domain of investigation and debate, and the public was left to form its opinions from such news as the press could give, often of a contradictory character. Resignations of high officials were rumored. The government was reported as being firm in its intention to pass the Home Rule bill at any cost.

As THE CHRISTIAN HERALD goes to press the one question before the British public is the stability of the government. The republican trend in Great Britain has received tremendous impetus in the opinion of many qualified to judge. The spectacle of the entire course of government being suspended by the action of a handful of army officers has almost overwhelmed the nation. The early rise of a new political party is prophesied in responsible quarters. No one attempts to say positively what to-morrow will bring forth. Whatever of "politics" there has been in the conflict of parties over the Home Rule question, for the moment all men are demanding an open treatment of the crisis which has arisen in the history of Great Britain.

* BRITISH LEAGUE FOR THE SUPPORT OF ULSTER AND THE UNION.

I, THE UNDERSIGNED, hereby enrol myself as a Volunteer in the Force now being raised to assist Ulster in the struggle she is making to maintain the Union between Great Britain and Ireland. And in the event of the Government of Ireland Bill being passed into law without the sanction of the people of the United Kingdom being expressed at a General Election, I solemnly swear to hold myself in readiness to act anywhere and in any manner that may serve to this end. Further, I promise to stand by this agreement until such time as I notify my resignation to my superior officer. God Save the King.

VILLA KNOCKS AT TORREON'S DOOR

THE long-expected battle of Torreon, concerning which a large part of the public had begun to feel skeptical, was opened by the rebels on March 23, and ended disastrously, at least for the present, on March 26, when Villa and 7,000 of his men were routed with heavy losses.

It has been thought by many that a decisive victory at Torreon for either side would determine the issue in Mexico. The inactivity of General Huerta has been explained as due to the Federals' wish to get Villa out of the fastnesses of Northern Mexico before striking an aggressive blow. The rebels had been gathering about Torreon for months. Torreon is a place of no great size but important strategically. It is on the south bank of the Nazas River, near the border of the States of Durango and Coahuila, and at the conjunction of the country's railroad lines. To command this spot is to hold the key to both northern and southern Mexico.

Torreon is nearly three hundred miles from Chihuahua and approximately seven hundred from Mexico City. The rebel forces therefore have been obliged to transport their equipment through mountain passes and across desert stretches several hundred miles; and if they were to take Torreon they would have to travel another three hundred miles to reach the next important place, Zacatecas, and after that over four hundred to get within range of Mexico City.

A few miles north of Torreon, across the river, is the town of Gomez Palacio, the northernmost outpost of the Federals. Their entire force in and about Torreon was said to be about 7,000 men, or half that of their foes. On March 23, Villa in person led the assault upon Gomez Palacio, supported by Generals Ortega and Benavides. Small but fiercely contested engagements had taken place on preceding days as the rebel lines were drawn tighter. The Federals already had lost several hundred of their men and been forced back into the town. Other suburban places were occupied by much smaller divisions of the Federal army; the brunt of the attack was received by Velasco at Gomez Palacio.

The fighting at that place, the first general advance in the battle of Torreon, was heavy. Rebel artillery upon the surrounding hills was in constant action. The conflict lasted all day and into the night. The rebels succeeded in dislodging the defenders of the place and in occupying the town, and on March 24 assaulted Torreon itself.

Reports did not come through in such shape as to give a complete account of the main battle. It was known that the fighting was desperate on both sides, often hand to hand. The success of the rebels was confidently expected and announcements had gone out that the next point of attack would be Monterey.

However, the Federals were unexpectedly reinforced by a command of 4,000 men from Saltillo and were able to inflict a decided repulse to the rebels. After a desperate battle in which it is said that over a thousand of his soldiers were slain, Villa fell back ten miles from Torreon to El Vergel, from which place he wired to Juarez for ammunition. Although Villa himself suffered serious reverses, General Benavides held the ground he had taken on the outskirts of Torreon and compelled the Federals facing his position to take refuge in the town. Late reports were to the effect that Villa was thought to have been cut off from a retreat and caught in a trap.

Other news from this troubled country consisted in reports of renewal of interviews between Huerta's government and Mr. John Lind, with rumors of important developments which might include the resignation of General Huerta. Huerta has obtained an immediate loan of $16,000,000, from which interest payments on Mexico's foreign debt will be resumed April 1, it is stated. The bulk of the news consisted largely of unsupported and often contradictory rumors, everything seeming to be in a state of semi-suspense pending the outcome at Torreon, nor can any predictions based on the outcome be safely made at present.

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E M M A U S

From the painting by Rudolph Eichstadt

THE EASTER THEME IN ART

BY D. H. STEFFENS

THE Christian artist, about the fourth century, when he made his first hesitating attempts to treat the subject of Easter, carefully refrained from showing the risen Lord at the moment of his resuscitation. With a proper reverence for the Scriptures, he refused to show what they did not reveal. He depicted an empty tomb, watched by the Roman guard, or visited by the holy women. A sarcophagus in the Lateran Museum simply shows a *labarum*, or Roman standard, under which the keepers are fast asleep. Even the tomb is only suggested. The Louvre has a bas-relief in silver-gilt which formerly belonged to the Abbey of St. Denis, where we see an angel showing the Saviour's empty tomb to the two Marys. A more realistic representation is Thomas touching the Saviour's wounds, which may be seen upon an early sarcophagus, preserved in the church of St. Celso at Milan.

This chaste reserve, which was content to depict only what was described by the Gospel narrative, was maintained by Christian art until the thirteenth century, when, under the influence of the Renaissance, men began to paint the actual resurrection itself, with a conscious striving for dramatic effect. There is an early representation which shows the upper half of the Saviour's body appearing above the grave, and also a representation of his appearance to Mary Magdalene, by Duccio of Siena (1255-1319), who, with Giotto of Florence, first attempted to find a new artistic formula in the observation of life. It is to Giotto that we owe our first representation of the resurrection. In a small picture, which formed one of a series of panel decorations upon a press for sacred vessels, in the sacristy of St. Croce, Florence, now in the Florence Academy, he shows us the risen Christ, lightly standing with the cross and banner of victory in his right hand, upon the heavy slab which covers the still closed tomb. The angel does not appear, but the Roman guards are sleeping beside the tomb. The Saviour's feet barely touch the tomb and the whole impression is that of an ethereal body, no longer subject to the physical laws which attach us to this earth. This now becomes the characteristic feature of all resurrection pictures. Taddeo Gaddi adheres to this in his magnificent fresco, and so does Perugino.

Among the many disciples of Giotto, there was but one great artist, the painter-monk, Fra Angelico of Fiesole. There is an indescribable sweetness in his virgins and angels, enhanced by his exquisite drawing and delicate, luminous color, but his very sweetness often palls upon our modern taste. As Reinach says: "We long for a few wolves in this impeccable sheepfold." Fra Angelico treated the resurrection subject several times. In one of his pictures he still has the pre-renaissance reserve. He shows us the wondering women and the angels at the sepulcher. In another he combines the old version with the new. In a third picture he shows the actual resurrection scene.

Fra Bartolomeo, the teacher of Andrea del Sarto, although not a master of the first rank, treated this subject with great success in his picture, which is now in the Pitti Palace, Florence. Rafael also painted it. In his picture the keepers are not sleeping, but they are witnesses of the resurrection. Annibale Carraci goes a step further. He was not satisfied to prove by a witness that Christ really arose from the dead. He sets out to show that he arose in a miraculous manner. He not only paints a closed tomb, which is Scripturally correct, for the Gospels describe the great earthquake and the rolling away of the stone as taking place after the act of resurrection, but Carraci places a sleeping guard, lying full length across the top of the altar-like tomb. There can thus be no doubt that the Saviour who soars above must have miraculously passed this double barrier.

It is a relief to turn from the contemplation of such ridiculous puerilities to the strength of Martin Schöngauer's engraving. Albrecht Dürer's resurrection in his Smaller Passion series of wood-cuts is rather empty; his Larger Passion shows us a much more worthy and noble composition. Rembrandt also treated this subject. As usual with him the great problem was the treatment of light. He does not show the Saviour, but he selects the moment of the great earthquake and the appearance of the angel as the subject for a most wonderful etching, wherein he again, as Couture says, "with black and white makes color."

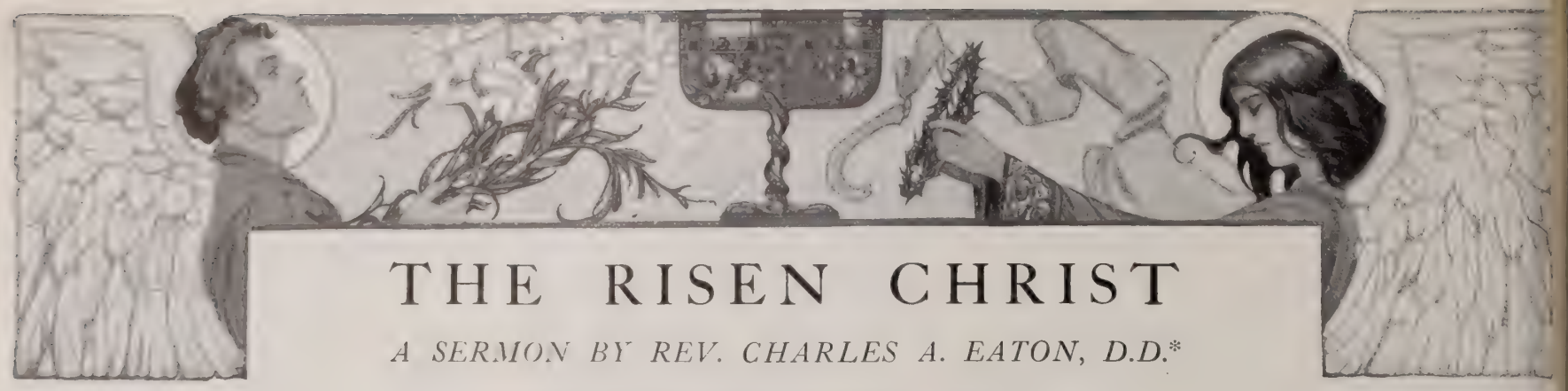
Whenever the risen Lord is shown in these resurrection pictures, he appears as the victorious conqueror of death and the grave. This conception has also passed into hymnology, for the Lutheran hymn writer, Paul Gerhard, sings:

They in the grave did sink Him,
The foe held jubilee;
Before he can bethink him,
Lo, Christ again is free.

And "Victory!" he cries,
And waveth toward the skies
His banner, for the field
Is by the Hero held.

Perhaps the most natural and, therefore, the most common representation of the resurrection is the picture of the women at the empty sepulcher. Like the kings who came to adore the infant Savior, their number is always three. We find them in the very earliest resurrection pictures and carvings, as well as in the richly illuminated Gospels of the tenth and eleventh centuries. Duccio's treatment of this subject is fine, especially the expression of awe in the women, and the action of the angel, who points to the empty tomb. In Taddeo Gaddi's magnificent mural the three women are

Continued on page 356



THE RISEN CHRIST

*A SERMON BY REV. CHARLES A. EATON, D.D.**

TEXT: "If Christ be not raised, your faith is vain." I Cor. 15: 17

IN THESE words and in the noble argument of which they form a part the apostle Paul rests the credibility and validity of the Christian religion upon the resurrection of Jesus Christ. He takes pains to make his point clear. Everything hinges on the fact of Christ's empty tomb. If Christ be not risen preaching and faith are alike vain. Paul and the other apostles are false witnesses. All who have believed are yet in their sins. Those who have died, trusting in Christ, have perished miserably in the black abyss of falsehood and futility. Yea, believers are of all men most miserable; for, having counted the gains of life but loss for Christ that they might win with him and in him life eternal, they have exchanged the illusions of sense for the still greater illusions of the Spirit. They have lost a world which gives some semblance of reality and some sensuous satisfaction for an imaginary world which not only has no real existence but is a positive lie. They have lived and died in a fool's paradise.

The apostle has pondered well this central fact. He has reached an invincible conviction that Christ lived and died and rose again. He believed that this was all foretold by the sacred Scriptures. He has met and examined credible witnesses and is certain that they have told him the truth. And, last of all, the risen Christ appeared unto Paul himself "as one born out of due time." Then, through a long life of amazing intellectual activity, the apostle worked out the argument until he was able to reconcile the laws of nature and the supernatural, and build upon this reconcilement the glorious prophecy of a day when this corruptible shall have put on incorruption and this mortal shall have put on immortality. Oh glorious day! when death is swallowed up in victory; a victory which God hath given us through Jesus Christ.

There is a timid and trifling rationalism much in fashion to-day which tells us in the accent of compromise that after all it makes no difference whether Christ was the Son of God or the son of Joseph; whether he did miracles or not; whether, indeed, he rose from the dead or was conceived as risen by the passion of his followers. The chief thing is his "spiritual value." If we follow his teachings, we need raise no awkward questions as to his deity, his pre-existence in the form of God, his incarnation as the world's divine Redeemer, or his resurrection from the grave and glorious return to the heavens whence he came.

If Christ Be Dead

But there is no trace of such frigid and futile reasoning in the New Testament history. Christ does not command us merely to follow his teaching. His word is "*follow me.*" The only Christ we have is the Christ of the virgin birth, sealed by the Spirit of God at his baptism; tempted of the devil and of men; crucified by the hands of hate at the time and in the place which he himself foretold. We cannot follow him to the tomb and leave him there. He is not there. He is risen. If we follow him at all we must go with the others and hear his great commission and behold him caught up into the heavens as we gaze. He is more than teacher. He is Saviour and Lord. He is alive now in every believing heart.

In the thought of Paul the resurrection of Christ is not a theological proposition, nor a phenomenon in natural history, nor an incident in the unfolding drama of human life. It is a cosmic fact. It relates itself to the Old Testament. It is the "one far-off divine event to which the whole creation moves." It is the center of the world. It involves the whole meaning of life and unveils the destiny of man. It is God's greatest act and man's only hope. As in Adam all die so in Christ shall all be made alive. If Christ is dead God is dead. Eternal life is the gift of God. But if the Lord Jesus, who brought life and immortality to light through the Gospel, died and was buried as all men die and are buried, where can we find contact with eternity?

> Our little systems have their day,
> They have their day and cease to be,

and we cease with them if Christ be not risen.

If God has suffered his Holy One to see corruption and left his soul in Sheol our faith is vain. Christ has promised to be with us even unto the end of the age. But *how*, if he is dead? He has gone to prepare a place for us; but *how*, if he is dead? The history of man is summed up in two words, Life and Death. With these two supreme all-inclusive realities Jesus Christ has come to deal. Other teachers describe life. Christ imparts it. Others have life. Christ is life. He takes the "spark which animates our clod" and casts it like a garden seed into the soil of human nature, and lo! it springs up with life eternal. It is sown in corruption. It is raised in incorruption. It is sown a natural body. In Christ it is raised a spiritual body.

There have been many great men in the world. And they have exhibited many forms of greatness. Moses the lawgiver; Confucius the moralist; Buddha the dreamer; Socrates the teacher; Alexander the warrior; Isaiah the seer; Cæsar the builder of empires; Lincoln the liberator—heroic men—each "treading his narrow world like a colossus." But they are all dead. Sunk into ignominious dust they remain but a memory.

> Imperial Cæsar, dead and turned to clay,
> Might stop a hole to keep the wind away

These and the glorious company to which they belong have told us much about life. But death has vanquished them. They differ from other and lesser men only in degree. The fruits of their labors have been garnered into the common wealth of the race, but they themselves sleep in the dust among the millions whose very names are perished.

How different is Christ! We have his words more precious than jewels. His teachings have been woven into the fabric of society everywhere. The spell of his genius has fallen upon the world's literature, art and politics. His character is still the ideal, ever haunting the minds of men and calling them to nobler things. But he is something more than teacher and example. He is the Giver of life and, therefore, the Destroyer of death. To-day a thousand men, broken by the battle, will lie down to die. And there will come stealing over the gray shadow of the spirit's anguish a golden light. These men have been beaten by life but not by death. Death is swallowed up in victory. They are resting in Christ. In him they have life eternal. And upon their quiet faces when silence comes the watchers will behold a smile of heavenly peace and joy—a look of startled wonder as though at last they had seen "face to face" their Saviour. "I am the resurrection and the life," saith the Lord. "He that liveth and believeth shall never die."

"If Christ be not raised your faith is vain." Let us face the truth. If you take Christ as yours, you must take him first of all as a Saviour. And he saves completely. Not only does he save from sin, its curse, its power and its guilt, but he saves from life in all its hectic pain and failure; and from death, the last enemy, in the pathway of every man. Christ saves from sin by taking the sinner who believes into his sinless soul and imparting, as a response to faith, his own life. He saves from life by catching up the incomplete and unsatisfying life of men into the complete and satisfying life of God. Christ met sin and mastered it. He lived a human life and remained in unbroken union and communion with the Father. And now, can he save from death? Not unless he has died and risen again. If he is dead, he cannot save from either sin or life or death. We may delude our minds by beautiful thoughts, but we do not change the fact. Sin is the shadow of life, the substance of death. A dead Saviour is simply a dead man. A living Saviour is the Lord of life, and the Slayer of death. Faith in a Saviour who has been broken by death is vain.

If Christ be dead, there is no other world but this. All your fine words about Heaven and rest and eternal life are without meaning. This is a world of reason: let the rationalist enjoy it; a world of sense: give then the senses their fill of delights; a world of selfishness: shall we not therefore make self-preservation the first law of nature? But in this world without a risen Redeemer, there is no room and no need for faith, that faculty which reaches beyond reason and sense and lays hold upon spiritual realities. If Christ is dead, there are no spiritual realities. For, in spite of all his wonderful precepts, his penetration of insight, his elevation of character, his genius for leadership, his sublimity of love, he was simply one of the race of men, flaming for a moment among the nebulous mass of his lesser fellows and now cold and silent, like them, in the dust. "If Christ be not risen your faith is vain."

But If Christ Be Risen?

Yes, Paul was right. The resurrection of Christ is the supreme uncompromising fact of all the ages. If science cannot accept the resurrection for scientific reasons, then science is under most solemn obligation to turn the whole battery of its investigating wisdom upon this question until we shall know what became of the body of Jesus. Let science tell us how and why Paul and hundreds of other eye-witnesses believed that Christ rose from the dead. It would plunge the race into eclipse if science could prove that the countless millions who have believed in Christ as a present, living, personal Saviour, the giver of life eternal, were deluded. But the blackest midnight of truth is better than the fairest noontime of delusion. If, impelled by the hunger for life, for holiness, for sight of loved ones snatched away by death, the world has madly followed a mirage, a mere subjective dream, science can become our savior by helping us to see that there is, after all, nothing but the desert, and we shall, at least, be able to take our place in the dust without unreasonable excitement. If the frozen horror of such a glacial age of reason be the truth, let us have it.

But if not? If Christ *be* risen, according to the Scripture? If he *has* put death under his pierced feet and lifted men to God? If the apostle *did* achieve the power of His resurrection? If, in a word, the last two thousand years of the world's best progress have sprung from and been nourished by the truth, rather than by a lie, what shall our answer be? Oh, shall we not turn with swift and willing feet to run the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God? Shall we not face our common tasks with deep and holy joy, walking patiently the way which leadeth home? Steadfast in loyalty, immovable in our faith, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. Christ the Lord is risen to-day. Hallelujah! Because he lives we shall live also. We have been redeemed. He hath put death under his feet. The gift of God is eternal life. This world belongs to God, and men do live forever with the Lord. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O Death, where is thy sting! O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Amen.

* Pastor Madison Avenue Baptist Church, New York

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, April 12. Mark 2: 14. *"Follow me."* Let us note that the summons to discipleship which came to Levi, or Matthew, was couched in the same terms as that issued to the earlier disciples, and that it has the same effect. In this instance a rich man and one belonging to a notorious class of men was brought into the company of Jesus. Should not Jesus have varied his method on this occasion? If he had been a time-serving hireling, he either might have shown the deference which is frequently shown to the wealthy, or he might have permitted himself to be swayed by public opinion, which could be expected to condemn his choice of such a disciple. With indifference to every human consideration in this matter, Jesus extends his grace to this wealthy publican. Before him, every social and moral distinction is brought to the common level of helplessness. No man is too great and good not to need the mercy of the Saviour, no man too low to be denied it. Let the proud sniff at the idea that they must be made sinners like the rest; let the Pharisees sneer at the wards Jesus receives into his fold. He will go on undismayed, issuing the quickening call: "Follow me!" Whatever your station in life, whatever your past record, Jesus wants you. Come to him as Levi did—just as you are.

MONDAY, April 13. Luke 5: 31, 32. *"They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."* The offense taken by the critics of Jesus, who ate and drank with publicans and sinners, is here shown to be unjust. The Lord's answer to them turns out a fearful arraignment of spiritual conceit. "They that are whole" are such as think they are. While this notion possesses them, they have no use for Jesus. They may think well, even highly, of him because of his virtuous conduct and his mysterious greatness. They would like the holy Jesus to associate with them exclusively. His union with them would add luster to their self-righteous society, and they may think Jesus himself would appear nobler if he had only to do with such saintly people as they are. Jesus declines their company. He tells them they have neither share nor portion in his merciful ministry while they foster the conceit that they are better than other men in the sight of God and of his Son who came to take away the sins of the world. He came to call sinners to repentance, and this is the call he issues to them: "If ye repent not of your fictitious goodness and assumed superiority, ye will die in your sins, though the Physician who wanted to cure you came to you also." But what a comfort does this answer contain to the sin-sick! Jesus declares he is theirs—belongs to them exclusively. No sooner do they begin to sorrow for their sin, than the Physician is before them and says: "I am the Lord that healeth thee."

TUESDAY, April 14. Matthew 9: 13. *"But go ye and learn what that meaneth, I will have mercy, and not sacrifice."* When Jesus declared his mission to be to sinners and not to the righteous, he reiterated a principle that God had laid down for man's dealing with man, and of which he had informed his worshipers long ago. This principle he had adopted for his own dealing with men. Jesus, the great Messenger of our salvation, was doing nothing that should have startled the Jews, had they read their Old Testament aright. They had been told time and again by their prophets that the proper attitude of the worshiper before Jehovah must be that of a humble and contrite person, and the attitude which Jehovah would assume to him would be that of the Pardoner. Neither the quantity nor the quality of their sacrifices could merit any favor for them from the Judge, and if they rested their confidence that they were righteous in the sight of God on their penances and sacrifices, they were building their faith on sinking sand. Mercy, mercy to sinners is the keynote of every saving message of God to sinners. No other declaration that he has made, no other injunction he has laid on men for their direction and training, can supersede the message of mercy. It is only when we begin to understand the merciful God that we begin to comprehend God at all.

WEDNESDAY, April 15. Luke 5: 34, 35. *"Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."* The fault-finding with the conduct of Jesus started with strictures concerning his condescension; now it is the disrespect he has shown to the religious sentiments and the sanctimonious doings of leading church-people that has given the critics umbrage. Frugal living certainly was the order in Jesus' company. That he inculcated fasting is also a fact, and likewise, that he was a man of prayer and taught his followers to pray. But he did not cultivate that morose type of religion which considers the sour face an exemplary mark of saintliness, and measures men's progress in sanctification by the amount of self-affliction they impose on themselves. Jesus desires cheerful followers. He wants believers to rejoice because they have him. They must not pine in anguish and moan and smite their breasts and don sackcloth and ashes while they live in the company of Jesus, who came to turn all their woe into happiness by ridding them of their guilt and the terrible consequences of sin. To go mourning in his presence is just as great an insult as when a bride appears depressed as she stands by the side of the bridegroom. The true child of God is a joyful creature of divine grace, who worships God with a face radiant with happiness.

THURSDAY, April 16. Luke 5: 36-39. *"No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better."* The spirit of the religion which Christ taught is incompatible with the temper of man-made righteousness, such as that invented by the self-righteous Pharisees. True believers are indeed no iconoclasts. They readily accommodate themselves to established forms of worship and pious practices, as long as by so doing they are not sacrificing any principle of evangelical truth and grace. When these things are regarded as free expressions of devotion, and no merit is attached to them, the believers in Christ are willing to forego personal preferences to please the brethren, especially the weaker brethren. But as soon as these practices are demanded of them in the name of God and as necessary to salvation, they revolt. "Stand fast in the liberty wherewith Christ has made you free," cries Paul to the Galatians, who were about to be placed under the old yoke of legalistic bondage. Then the new cloth of grace, the new wine of faith in the grace of God tears the old garment, bursts the old bottles of ceremonialism and self-righteousness. What the Jewish synagogue experienced in the days of Christ and the apostles, the Roman Church had to experience in the days of the Reformation. And the same happens in any individual who is converted from the righteousness of his own works to the righteousness which is by faith in Christ.

FRIDAY, April 17. Mark 5:30 and Luke 8:46. *"Somebody hath touched me; for I perceive that virtue is gone out of me."* Peter, with slight chagrin, expresses surprise at the Lord's question. The crowd following and possibly jostling them, it was natural that some one should touch Jesus. But this shows that not every one who may have come in physical contact with Jesus experienced the startling effects of the touch like this afflicted woman. Many touched him, Judas kissed him, without any physical consequences. The virtue that went out of him on this occasion was in response to the mute appeal of the timid sufferer, and he willed that it should go out. However feeble and impure the faith of this woman in him still might be, he determined that she should not be deceived in the main point: that he was indeed the One who could and would heal her, even after she had spent her substance to enlist human help. The Lord's question is intended to reveal the miracle he has just performed, to take all false timidity out of his client, to make her a public confessor of the kindness she has received. Many a one has thus come up to Christ with the throng, with a grief and sorrow in his heart that was consuming his life—though no one was aware of his condition—and has put forth the hand of faith to lay hold of some promise of relief in the Gospel which brought him in touch with Christ. Pastors are often made to learn how an insignificant remark or circumstance in sermon or conversation has been eagerly taken up, and has brought comfort and strength to a despairing heart.

SATURDAY, April 18. Mark 5: 34. *"Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."* Where men are inclined to see only superstition, Jesus sees faith. And as a person's faith acknowledges him Lord and Saviour, so he in turn acknowledges the possessor of faith a son or daughter of God. He knoweth them that are his, even though they are hidden in a crowd of people who have been attracted to him by mere curiosity. But while faith is indeed a personal and private affair of the individual, and while the believing heart has dealings with the Lord which often cannot, in the nature of the case, be published, the relation which faith establishes between the believer and his Lord cannot remain concealed. Believing and professing are companion acts of the child of God. Nicodemus may at first come to Jesus by night, but Nicodemus must also publicly take the Lord's side later. So Jesus draws out this believing woman from among the crowd, gives her the strength to overcome her natural modesty and timidity, acknowledges that she is now become kin to the great family of God on earth, the true believers, and sends her away with the benediction of that peace in her heart which he alone gives and which no man taketh away. If there are any among us pining in hidden sickness and sorrow, whom no physician has been able to cure, and whom no man has been able to comfort effectually, let them come boldly to this Physician.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE MESSAGE OF SPRING

DRESSING through the loosening sod,
Wee green leaves begin to show;
Little flower-stems bend and nod
When the first warm breezes blow.
Tarry faces, shy and sweet,
Mid the ferns and grasses hide
Where the light and shadows meet
And the brook's clear waters glide.

Overhead the maple flings
Its red banners to the day,
And the robin sways and sings
Singing on the topmost spray.
Through the forest glad wings whir,
Songs of joy glad voices trill,
Opening leaves, and sound, and stir
Happy springtime stories tell.

Everywhere life springs anew,
Over death triumphant still,
Proving all God's promise true—
At his holy, blessed will
Earth, so desolate, once more
In her glory doth rejoice;
Clothed with bloom and light again,
Rings with praise her happy voice.

"There's no death," they seem to say,
"All its sting has passed away;
Just beyond its portal dread
Wakes immortal life instead;
All our dead shall rise again,
With the King of kings to reign."

Philippi, W. Va. IDA L. REED.

THE HARBOR OF PEACE*
A SERENE dream possessed my soul,
And I began to picture a heaven of love—
A sanctuary rich, a temple fair;
A love witness, a city of prayer.
What more grand than to witness
One perfect universal spiritual prayer,
Each with his "Thy Kingdom come"
A rippling wonder above the sea,
A paradise on earth and air,
A name for adoration Pure and True,
That for us I name each season—
Beauty and grace, my mother's name.
Each morning's sunrise, crest with gold,
The glory of heaven, the living world,
A mirror rich, the lake below,
The God of life's great overflow
Of love and light for all the world,
In joy that spiritual unity birth,
Comes joyously soon with thrilling call
Of unseen. In the purple mist
The trilling notes of feather play
Till dead black eyes and souls of grey;
So smooth the green-clad soft lawn's sheen,
As restless Nature's pastels o'er.
And here the lake mind smiles the
Perfect whole of Nature's rite,
And evening fireworks glint the lake
In clapping waves and leaping wake;
With fish and yellow shooting past,
Fan rainbow fingers streaming fast,
In temple vaults each curving line
Glows in the sunset's shade and shine,
And drowning hills accompanying deep
In voice and murmur to water sleep.
The hills that thanks of purple chime,
Come echoing plain, laden gold and green.
And in the stream, an azure shine
In heart-thoughts winging up to God,
In silver waterwalk pathways made
Where Christ might walk across the lake.
The old, old assurance shining down
Love over and whisper, "I'm God, rest,"
O temple old! O mountains dear!
With their everlasting hopes full!
I'd see still whose past moment's rest,
Your hopeful days flow love me
The same evening hush on day—
The gift of Nature from above.
Ah, Mother Earth, come near and close
And wrestle with every complex
Who hate, that in your Heart I find
To sing, Oh make Us Easter Day.

* Poem by F. [illegible] [illegible], read during the ministration, in the Bethel service [illegible] Mission, last Thursday. The first in the series is a full report of the [illegible] Mission, to be telegraphed, by Associated Press to Fanny Crosby.

"VIOLET DAY" AT THE BOWERY MISSION

THERE was an unusual demand for tickets in New York on Tuesday, March 14. It was something of a surprise to the Bethel to note that the modest little hymn had suddenly become so unusually popular. Only then the spirit blessed as inspirational, and would unfold the deepest treasures of faith to joy or sorrow.

The reason for the most fond demonstration was that the day was the eighty-fourth birthday of Fanny Crosby, our nation's best-beloved hymn-writer, who, though old and blind, is very dear to the hearts of the American people, who every year observe "Violet Day" in her honor. The King's Daughters of Connecticut were the first ones started a movement to make the anniversary a world-wide one, and what Christian people everywhere do to honor Fanny's favorite flower on that occasion.

Everyone was the birthday of the aged poet observed with many enthusiasm that at the Bowery Mission. A large audience assembled in the auditorium [illegible] at 2:30 on Tuesday, a number of Fanny Crosby's most beautiful hymns were sung with great enthusiasm, and holiday spirit was noticed by all [illegible] appreciated.

The editor of The Christian Herald, who [illegible] of the poet's long-time acquaintance with the Bowery Mission,

[illegible] number of her hymns under the inspiration, the famous hymn "Rescue the Perishing" was written by her after an evening visit to the Bowery Mission, where, according to her own account, she met [illegible] a poor woman, the "rescued" one, and had with her of "Jesus, the Night to Save." Many years afterward she had visited the old mission and had spoken to the inmates of the Bowery, both in prose and song, whereupon [illegible] had been [illegible] the entire audience. She has [illegible] and testimonies presented her [illegible] of the day from Bridgeport, for she had so loved the men of the Bowery that she wanted to [illegible] with them in spirit. The following [illegible] telegram [illegible] by the meeting as a surprise from the Bowery Mission to be telegraphed to Alexander Hunt at Fanny Crosby:

"The men of the Bowery Mission unite in a hearty and loving message of congratulation to America's best-loved hymn-writer, Fanny Crosby, on her 84th birthday. May the years to come be filled with [illegible] and blessing to her, as those [illegible] have been, bring joy and blessing to her."

FANNY CROSBY

In response to [illegible] telegram, Miss Crosby sent the following message:

"Tell the men of the Bowery Mission that I am very grateful for their kind remembrance of me, and that I love them all. Tell them that I am trusting in the Lord Jesus Christ for my salvation, and that I am happy in Him."

In his address, the chairman briefly reviewed the remarkable career of the poet and the development of that talent which had become such a blessing to the Christian world. Characteristic was the keynote of Fanny's character. At six years of age she expressed this in her first attempt at poetry, in which she wrote:

[illegible]

The first popular hymn was "The Bright Forever," which followed in rapid succession, and many of these are in use of the [illegible] to-day. W. F. Myer, the composer of sacred music and author of some 1,000 tunes and harmonies, has given to hundreds of Fanny Crosby's hymns a musical setting. He wrote the first tune for her forty-nine years ago. She has published seven books of poems, the first appearing in 1844.

Rev. Ferdinand C. Ig[illegible], who was Fanny Crosby's pastor in New York City, made an eloquent address in which he described the [illegible] of Power of her work. He told of his first meeting with Fanny Crosby and how he had been impressed by her wonderful spirituality.

Dr. Arthur J. Smith, head of the Evangelistic Committee of Greater New York, told the [illegible] and told of his impressions of the gifted poet, whose genius had been so greatly used for the spread of Gospel truth. "Saved by Grace" he considers a type of transcendent power; a worthy theme for any person. He was listened to with the closest attention by the large audience.

Rev. Myron Cooley, of the Baptist Church of Seattle, proved a most interesting speaker having also had the privilege of an acquaintance with the poet many years ago. His talk was rich in reminiscence and was greatly enjoyed.

A NEW LAND OF PROMISE

THE Conquest of Alaska is one of those victories of Peace which are no less renowned than War's. That vast land was wrested from Russia in 1867 by the power of the pen; now, by another stroke of the presidential pen, the whole territory lies open to the onward march of civilization: to the permanent occupation, so to speak, by the armies of peace—agriculture, mining, industrialism. This was made possible when, on March 12, President Wilson, using two gold pens for the purpose, signed the bill passed by Congress authorizing the expenditure of $35,000,000 in the construction of railroads to connect the great interior districts with seaports upon the territory's twenty-six thousand mile coast line.

STREET SCENE IN WRANGELL, A TYPICAL ALASKA TOWN

Alaska is still a pioneer's country. The fortunes which have been brought out of that land have been won at the common everyday risk of life. The facilities for living, for working, and for transportation which have been laboriously introduced are prohibited luxuries there to any but the fortunate.

Condensed milk is seventy-five cents a can, and a ton shipment pays from $200 to $500, and more freight for each one hundred miles it is carried into the interior. These examples will indicate the still unsettled conditions in that biggest of all our colonial possessions.

It behooves every American to get better acquainted with this important territory. Take your atlas and study Alaska. You will get again your schoolboy thrill to note that the United States reaches up into the Arctic Circle, almost touches Asia, and stretches westward in the North Pacific by way of the Aleutian Islands a distance from San Francisco as great as from San Francisco to New York. The mighty Yukon, flowing 1,800 miles to the sea (the Hudson is 210 miles long), a mile wide for six hundred miles from its mouth, will hold you in awed surprise once more. Lakes, rivers, limitless plains, mountain ranges proclaim this a country by itself, needing no annexation to another to give it dignity and worth. And yet it was bought by the United States for $7,200,000, and for nearly a half century has been the free stamping ground of fortune-hunters who have dared its cold forbidding mountain passes and rushing streams to seek for gold. A half billion has been their reward.

And now suddenly that upper left-hand corner of the map of the Western Hemisphere has become a land of promise, holding out a beckoning hand to farmers and artisans and homesteaders and merchants, and, of course, more miners.

There are less than 40,000 white people settled in Alaska to-day. Yet it is said that there are 50,000,000 acres of tillable land in Alaska capable of yielding rich abundance of hardy cereals, fruits and vegetables, and of sustaining great herds of cattle. The coal and oil and copper and iron and gold resources are said to exceed those of any other section of our country. Alaska is approximately one-fifth the size of the rest of the United States.

What has the United States Government done to advance the development of this wonderland of untouched wealth? It has imported reindeer experimentally for the benefit of the Eskimos living on the shores of the Arctic Ocean. It has also permitted private enterprise to almost secure a monopolistic hold upon the mineral and agricultural resources. And now it has prevented the catastrophe just mentioned and taken the needful step for national development of the territory by providing for the construction of government-owned railroads on an adequate scale.

Less than 1,000 miles of wagon road have been made at private and municipal cost in Alaska. Here and there can be found short stretches of railroad, chiefly owned and used by mining concerns. The aggregate private ownership of Alaskan territory is said to be only one per cent. of the whole. What marvelous change may be expected when public-owned railroads shall pierce to every accessible part of this great country where men may come to settle and build towns and cities! It is claimed that the climatic conditions are delightful: cold but dry and still in winter; equable in summer. A land of new opportunity for thousands of Americans, for thousands and thousands from other lands who may have the will and the courage to do what other thousands did when California and all our Western States composed a nameless unexplored wilderness bearing an even more terrorizing reputation.

The present population of Alaska will be greatly benefited by the building of railroads. Comforts will increase, cost of living will decrease. A new market for American products will be created. Towns and cities will expand and increase. Things that make for better educational work—for there is quite a school system in Alaska—and for wider religious activities, will find their way to the scattered communities, and the next generation of Alaskans may in all reasonable possibility be on a par with the rest of us in respect to these matters.

Perhaps this is too optimistic. Alaska, despite the progress already made toward settling the country, and the big things that must accompany the building of the railroads, still has its peculiar problems of development and government to work out, and the duration of one generation may not suffice in which to see this territory take its place as a modern State. But ways and means for stimulating migration and aiding in the rapid settlement of the country by desirable classes are having the consideration of the administration at Washington. Secretary of the Interior Franklin K. Lane is a thorough student of Alaskan questions, and he is advocating a special Board of Directors to have in charge the work of bringing Alaska into the fullest possible enjoyment of her wonderful possibilities. It is expected that a land-leasing bill will be passed by Congress as a corollary to the railroad bill, which will considerably hasten in opening up the country. Operations under the railroad act will begin as soon as a chief engineer and his working force can be selected.

The policy of Secretary Lane is to develop Alaska along lines that will conserve its tremendous resources as a national asset for the people, and prevent their exploitation by speculators and monopolies. The extensive business now done by the fisheries and by fur dealers and mining concerns does not produce a revenue to the Territory in any sense sufficient for its development. The purpose of the administration is to provide laws and regulations which will, in a reasonable course of time, enable Alaska not only to reimburse the Federal Government for its expenditures, but to become self-supporting and fitted for statehood.

The big problem will be to bring the Territory into a condition of political unity. It has been said that Alaska "is not one country, but many, thoroughly diverse from one another." Serious obstacles by no means confined to topography confront the friends of that too long neglected portion of the United States. Squatters' rights on a huge scale may oppose progress. Christian influences will have a large opportunity in the task—have, in fact, already done much. But the very bigness and complexity of the Alaskan problem is what makes it the interesting and important thing it is to-day.

IN THE HARBOR OF SITKA MOUNT EDGECUMBE IN THE DISTANCE

SUCH RAILROADS AS ARE IN ALASKA ARE PRIVATELY OWNED

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

"Into Galilee"

"THERE shall ye see Him," said the angel to the women at the sepulcher, announcing that the risen Jesus would meet his disciples in Galilee. We are apt to wish that some such clear message would come to us, telling us where we might go, to-day, to meet the risen Saviour and talk with him. Can you imagine how the trains would be crowded to any locality, whether it were some suburb of a city, some great city itself, or some out-of-the-way, quiet place like Galilee, if an authoritative message had gone forth that Jesus would meet in visible presence all his friends who would gather there?

But such a message has gone forth. What is the name of your town? What is the name of the city or village to which you must go to-day to your daily task? What is the name of your township, where you will abide to-day, in the same tasks you were busy with yesterday? Wherever it is, the risen Saviour has a definite appointment to meet you there to-day. "Lo, I am with you alway," he said plainly. The call to "follow" him must be a call to be near him. Paul declared that Christ would be in us, the hope of glory, and boasted that the Saviour really lived in his own heart.

Countless are the ways and places where we may see him. In prayer, in Christian worship, in reading his Word, in our daily work we may be with him. It is the testimony of lives like this, lived in the Master's presence, that the world has greatest need of now. It is the power of such lives that will arouse the world from its indifference, destroying its doubt, and leading its people to the risen Saviour. Will you find him in your work to-day, and live, the whole day through, in the consciousness of his presence?

The Struggle Over Ulster

GREAT BRITAIN is passing through the severest crisis of a century—a struggle which has shaken Parliament, the army, the cabinet and even the throne itself. In the long battle for Irish Home Rule, which has been waging through successive ministries, the point had been reached where the passage of a bill was in sight. It was halted by the resolute opposition of Ulster, the one strong Protestant province of the island, which, rather than leave the Union and recognize the authority of a Home Rule Parliament, decided if need be to fight to save its political and religious liberties.

Then things began to happen. Warships were sent unheralded to Ulster ports and the battle squadron was ordered to the Irish coast. Simultaneously, troops were detailed for service in the rebellious province. But here the program, which had all the semblance of coercion, suddenly halted. Army resignations poured in upon the War Office, and it soon became evident that the whole military establishment was permeated with pro-Ulster sympathies. The army, which the schemers had planned to use, and from which no opposition was anticipated, had spoiled the program. When plain John Ward, Laborite, rose in the House of Commons and claimed that the king was responsible for the blunders of his government, he voiced the general feeling. Pinned to a corner, the government disclaimed any intention of taking war measures against Ulster; the proposed movements of troops and ships were purely precautionary. But the army itself evidently held otherwise and its officers charged that the government had broken faith, as a pledge had been made to the military leaders that no force would be used in Ulster. It was this feeling of having been betrayed into a false attitude that led to the resignations. Mr. Asquith vigorously protested that there was no plot to coerce Ulster; "such a thing would never happen." Finally, the climax to this stream of denials and explanations and apologies was reached when the war secretary, Colonel Seely, voluntarily took all the blame of the blunder on his own shoulders and tendered his resignation. Mr. Asquith promptly refused to accept the sacrifice, which Bonar Law, the aggressive leader of the opposition, characterized as "throwing Seely to the wolves, who, however, had agreed not to eat him."

This was the situation on March 27. How it will work out ultimately cannot be confidently predicted. It may be that Ulster, after all, will accept Mr. Asquith's peace-offering of six years' exclusion for the province from Home Rule, after that period its status to be determined by a general election. Or it may be—and it is far more probable—that Ulster alone of all the Irish provinces will remain in the Union indefinitely; this is all that Ulster wants. But the influence of the present remarkable situation may go much further. While it expresses the mind of the British people on the right of the men of Ulster to preserve their loyalty and freedom of religion, it also marks the end of aristocratic domination in the affairs of the government in army or navy or any other of its branches. King, cabinet and Commons have evidently interpreted the sign. "On which side is the king?" may be the question of the immediate future.

Presidential Solitude

IN HIS offhand address before the National Press Club in Washington a few days ago, President Wilson indulged in a heart-to-heart talk which was both vivacious and instructive. Seldom has an executive so thoroughly and entertainingly unbosomed himself. His speech was half serious, half humorous, and there was in it a note of lamentation over the fact that he was obliged to sustain a double rôle, which was sometimes rather difficult. He found that he had two distinct personalities: the first congenial, with a vivid appreciation of all that goes to make life agreeable, and disposed to be sympathetic and even emotional at times; the other reserved, formal, dignified, with the outward semblance of coldness, which, however, he assured his hearers was merely an effort of severe self-repression. This latter development he attributed to the atmosphere of the presidential office. That office he had found to be the loneliest and most isolated imaginable. It was hedged about by conventionalities which he resented and threw off when opportunity afforded. It was decreed by precedent that, in certain gatherings, the President must be the first to leave the room, "but," Mr. Wilson added jocosely, "when I get guests in my own house and the public is shut out, I adjourn being President and take leave to be a gentleman." But there were still other unspeakable conditions. He found himself in the same category as the National Museum, the Monument and the Smithsonian Institute—a thing of fixed precedent, to be gazed at and respected at a distance, but not to be approached or mingled with on terms of familiarity. He could hardly go on the streets without being pointed out and gazed at with awe-struck wonder. With increasing dramatic force he told how he was "personally conducted to beat the band," and how curators, "and every other kind of official," as well as private detectives, dogged and shadowed his steps in a way that he found most distressing. Wherever he went he was guided and guarded and surrounded, and he had no liberty of action except when in the bosom of his own household.

President Wilson's protest against formalism has struck a responsive chord. We are all more or less hero-worshipers and idealists, but not until now has it been made so clear that such homage may become a burden to its object by being overdone. Yet there is a dignity and apartness that are inseparable from the presidential office. Lincoln felt this and sought in his moments of relaxation to find relief from it. Other Presidents have tried to get away at times from the bondage of official dignities but they usually had to leave the capital to do it. Cleveland went hunting ducks or fishing; Roosevelt took long walks or rides; Taft found relief in the golf field; Arthur, in drives and strolls, shook off the incubus. But it always came back.

President Wilson is a literary man and doubtless knows the story of the adventurous calif who discarded his robes of state and went among his people incognito and found great enjoyment and profit in his escapades. This seems to be the only way now open to our precedent-ridden Presidents to get back to nature and sane living; yet we seriously doubt whether Mr. Wilson, for all his lamentation, would care to attempt the rôle of Calif Haroun. Indeed, he has done far better, for his little good-natured talk may be the means of opening a door to presidential emancipation, for which his official successors will remember him with gratitude.

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The New Serial Next Week

MAKE sure that your friends do not miss the opening chapters of "A Little Angel of the Mountains," Dr. Cyrus Townsend Brady's new serial story, which begins in next week's issue of THE CHRISTIAN HERALD. You will be charmed with the story at the very beginning. The simplicity and beauty of the opening chapter pass quickly to thrilling adventure and to tragedy. When you have once met the rough, whimsical, erring citizens of Cañon Creek, you will follow their fortunes eagerly through to the end. The "Angel" is a brave, lovable little fellow, who wins your heart from the first. Tell your friends about his story and help them to get acquainted with him.

A Pertinent Suggestion

THE saving sense of humor which relieves an awkward situation was recently illustrated in the House of Representatives. Congressman Gray of Indiana, referring to the fact that a certain class of men seemed to be "chafing for a fight," said he might be willing to vote for war with Mexico upon certain conditions. These were that the war advocates themselves should compose the first company to lead the invasion, their sons the second, and the jingo editors and correspondents the third. This arrangement, he admitted, might somewhat dampen their martial ardor and dissipate their enthusiasm. He might very well have added that Mexico has already thrown away some 15,000 to 20,000 lives in the present rebellion. In the Balkan War, lately concluded, Servia lost 71,000 men, Greece 48,000, Montenegro 11,200, Bulgaria 156,000; out of the total of 1,300,000 combatants, 286,000 killed and wounded, being over 22 per cent. of the male population. We imagine that if the advocates of war were calmly to weigh these statistics, which cover a period of a few months, and add the orphans, the widows, the destitute dependents, and all the suffering that goes with them—to say nothing about the material cost—they would hesitate about lifting their voices in favor of any policy that would lead to such results.

Light on the Days of Daniel

NOT long ago, the very existence of such a person as Daniel the prophet was seriously questioned by a certain class of skeptics and others. Now remarkable things have come to light. Bibleland exploration is more and more confirming the Bible and confounding the unbelievers. Among the hundreds of tablets excavated by American archeologists in Babylonia, some are of the time of Daniel, belonging to the reigns of Nebuchadnezzar and of Nabonidus (the last Semitic king of Babylonia). THE CHRISTIAN HERALD has fortunately been able to procure a number of tablets of this period. They are priceless relics. You can learn, by reading the article on the subject in our March 25 issue, how to obtain one of these tablets.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Snow the Farmer's Friend

THERE has been considerable complaint of the heavy snows, especially those late in the season: farmers had to dig themselves out to the road, city streets were obstructed, and walking was bad. The Department of Agriculture at Washington has just declared what every intelligent farmer knew before: that the snows, and especially the last general deep snow, have been of untold benefit to the soil, and that on account of them we have the best start for bumper crops that we have had for years. When snow has long lain upon the ground and there has been extensive opportunity for it to creep down into the earth, carrying its moisture from one to two feet, the soil is prepared to develop sturdy roots for the cereal crops. The plants therefore stand a better chance against possible deficiencies in the matter of rainfall during the period of their growth. Snow furnishes the underground moisture storage of the year, a very good insurance against drought. There is a law of compensation. God sends just enough rain and snow and sun each year. He made the earth for his children, and he knows how to take care of them. He causes the snow even to help make for us our daily bread.

For he saith to the snow, Be thou on the earth. (Job 37: 6.)

Ants as Pets

MRS. CHAS. W. MORSE'S pet ants cannot be admitted to the United States. No stretch of the immigration laws will permit these undesirable alien insects to enter. They will be sent to Washington and put to death with appropriate official ceremonies. The case has been before the Bureau of Entomology of the United States Department of Agriculture, of which Dr. Leland O. Howard is the chief entomologist. "The description of the Morse ant colony, brown meadow ants, is new to me," said Dr. Howard. "Doubtless they are some ordinary and common European variety of the ant family. Of course it is not a question of Mrs. Morse's ants being pets, for the law is absolute. They are insects, and under the law no foreign insects may be imported into the United States." We have no doubt given to other countries plants and creatures of destruction. Other nations have sent to us similar pests, among them the Canada thistle and the English sparrow. The insects after causing murderous damage to our fruit trees are now threatening the destruction of our forests. The nation is wise in shutting out foreign insects. Mrs. Morse believed she had a right to make the colony of ants her pets. They are the symbols of intelligence and industry, and are thus commended for imitation:

Go to the ant, thou sluggard; consider her ways, and be wise. (Prov. 6: 6.)

Sold Sparrows for Canaries

ON a recent Saturday night a pedler went to Hastings-on-Hudson, N. Y., with a cart-load of birds which he sold as canaries. A hundred birds, each in a single little cage, were furnished to the villagers at a dollar each. The bird merchant told the purchasers that the birds would not sing after sundown, but that the next morning they would be at their joyful task, making the homes ring with their melody. The next morning, which was Sunday, they discovered that the golden hues had faded from the feathers, and before long they found that the birds were only common gray English sparrows, which had been painted yellow. When they looked for the pedler they found he had left town, but had not left his address. The community was badly imposed upon, but the lesson was worth a dollar a head. This making of song birds out of sparrows with a daub of yellow paint is a part of the deceit that we find so often practiced in trade. A thousand mis-representations of one form or other are putting the coat of yellow paint on the sparrow and selling it for a canary. Of such society may justly offer this prayer:

O deliver me from the deceitful and unjust man. (Ps. 43: 1.)

African Diamonds Thrown Away

IT is learned with surprise that a considerable proportion of the precious stones which are dug up in the South African diamond fields are thrown away. A mining expert makes report to a certain company in which he declares that nearly 50 per cent. of the ground passes through the washing pans without releasing its contents of garnet, ilmenite and diamonds. A new and improved type of machinery will soon be installed in many diamond mining districts in South Africa. How many precious diamonds are thrown away, jewels of thought, of faculty, of opportunity. The utilization of the waste forces is practiced in all departments of industry, and should be employed in the moral and spiritual realm. Christ taught this necessity when he said:

Gather up the fragments that remain, that nothing be lost. (John 6: 12.)

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HON. THEODORE ROOSEVELT

COLONEL ROOSEVELT'S EXPLORATIONS

A DISQUIETING rumor came by cable from Brazil a few days ago. It was signed by Anthony Fiala, one of Colonel Roosevelt's associate explorers in his journeyings through the jungles of the upper Amazon. The cablegram, which had been relayed en route, said: "We have lost everything in the rapids. Telephone my wife of my safety." The first impression was that the colonel's entire party were involved in this unfortunate accident, but a telegram, received two days later from Mr. Roosevelt, relieved the public mind by stating that he had not been with the Fiala group, but was safe at another point and was now on his way with his whole party to Manaos, the great center of the rubber industry of the upper Amazon. The loss even of the colonel's collection of specimens would have been a serious one, to say nothing of the possibility of disaster to himself personally. Letters received from members of the party tell of the colonel's intrepidity in conducting the exploration of jungles where no white traveler had ever penetrated. Their expedition is now finished and all are on their way home. Amid every kind of danger Colonel Roosevelt seems to have a charmed life under the sheltering care of Providence. "There shall not an hair of your head perish." (Luke 21: 18.)

Music as a Medicine

BEFORE the assembled patients of the Phipps psychiatric clinic of the Johns Hopkins Hospital in Baltimore recently a string trio rendered a program of music as part of the treatment to cure mental disorders. The doctors have found that this is an effective means of taking the patient's mind from his illness. There are many pianolas, music boxes and phonographs in the building that aid materially in the cure of mental diseases. Music is an expression of the heart of God, which is infinite melody. It delights, comforts, and inspires the soul. Its quality advances with civilization and Christianity. The lash and the lock are giving way to the humaner and diviner methods of treatment for the mentally diseased. Music has been an efficient instrument in the hand of the church in curing moral and spiritual maladies. It is well nigh necessary in soul-saving campaigns. The effect of music upon the soul is thus described:

And it came to pass, when the minstrel played, that the hand of the Lord came upon him. (II Kings 3: 15.)

Invalid Boy Visits President

HARRY WINTHROP DAVIS, nine years old, of Sewickley, Pa., was taken to the White House at Washington in an ambulance the other day, and was carried on a cot into the Blue Room, where he was received by President and Mrs. Wilson. Mr. Wilson took the boy's hand affectionately and spoke kind words to him. The boy gave the President a bunch of forget-me-nots, which he promised to keep. The boy is a confirmed invalid from heart disease. He had read of Washington and the White House and the President, and expressed to his mother constantly a desire to see them. She wrote to Mrs. Wilson, who took a deep interest in the boy and arranged the interview. After the visit the little invalid, proud and happy, was taken to Atlantic City. President Wilson is strong in dominating his party, facing Senates and enforcing his will, but not stronger than when he bends down to take the hand of an invalid boy, and speaks tenderly to him, and promises to keep the little bunch of flowers as a memorial of the visit. The Ruler of the universe is great in creating worlds, but not greater than when he stoops to the cross, and to a sin-sick soul. "Thy gentleness hath made me great," can be said of the earthly as well as the heavenly Ruler. President Wilson could comfort and cheer the boy but could not restore him to health. Christ, the greater Ruler, cured the invalid brought to him on the bed.

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ANTHONY FIALA

Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. (Matt. 9: 6.)

Earthly Pride Brought Low

A MAN who had once been widely known as a distinguished scholar and professor in a leading university, with an ample income, passed away a few days ago in a cheap boarding house in a Connecticut city. Less than three years ago he had been enjoying an enviable literary and social prestige, and his whole life and surroundings seemed ideal. He belonged to many societies and clubs and was singularly popular in them all. Then there came a cloud of troubles, both of a domestic and business character. All that the man had held dear began to slip away from him—wife, professorship, income, literary connections. The magazines no longer invited his articles and paid high prices for them. Publishers looked askance, social friends turned their backs upon their former favorite. Then there came a day when, confronted by poverty and despair and deserted by all, he ended his life with a pistol shot. This was one of the most pitiful tragedies in the history of American literature. What a swift fall from the position of one of the ablest and most popular literary men and educators in the nation to that of the pauper and failure and suicide! Something besides towering genius, broad education, indomitable industry, generous income and widespread popularity is essential to success. The moral element is necessary to even earthly prosperity. The time has gone by when genius, however brilliant, or public service, however beneficent, can excuse a person from obedience to social laws so necessary to the order and happiness of mankind. What a pity this man did not go to Christ when his plans and ambitions were shattered, and there find sympathy, love, salvation. Maybe the awful humiliation that overtook him unbalanced his reason and left him irresponsible for his terrible deed. The wise man makes this mention of the humiliation of earthly pride:

Pride goeth before destruction, and a haughty spirit before a fall. (Prov. 16: 18.)

SOWING SEED IN CHINA

WILL you look carefully at the picture upon this page? We have a special reason for asking you to do so. We want you to scan each face, asking yourself as you do it, "Is the little soul behind this face worth a dollar?" You might, with a pencil, cross off each child whose life you think is not worth a dollar. In doing this you will have in mind, of course, that these are Chinese orphans, a few of the thousand and five who are dependent, humanly speaking, upon the Christian Herald Family for their daily bread, their clothing and care, their education and their instruction in Christianity. Had we not taken them up, confident of your support, they would long since, in many cases, have endured an unthinkable fate. None could have hoped in the ordinary course of their lives to amount to anything, and certainly none would have been likely to hear the Gospel of Jesus Christ. They were outcasts, undesirable children, motherless or fatherless and homeless.

The history of each little life from the time Christian pity opened a door of refuge is packed with proofs of the wisdom of caring for such children, and giving them a fair start in life. Such sensitive hearts as theirs, such bright and winsome personalities, such aptitude for improvement were never designed by the Creator to be extinguished at the very outset. There is a divine purpose for these lives, with which the efforts of THE CHRISTIAN HERALD truly seem to be in accord. The opportunity that we (the Christian Herald Family) have to bring this numerous company of heathen-born children into knowledge of our Saviour is one into which many readers have entered with great satisfaction. But it requires the co-operation of a large number of givers of small gifts to provide the twenty dollars per annum which it costs *right there in China* for each child. We should have the quick and cordial help of every reader who goes over the picture on this page and finds even one face that seems to be worth a dollar. For your dollar may keep one child until the next dollar comes; and if you send two dollars, why, there is just twice the time secured from anxiety. If you send twenty dollars, one of these children has a full year's care with all that he requires provided for.

The generous response that has already been made to our appeals in behalf of these children has had its great part in the work. Some give again and again. Some can give only once. Each week we need to record many new names upon the roll of those who wish to have a part in the salvation of these children from heathenism to strengthen the forces of Christianity on Chinese soil.

News has recently appeared of alarming outrages by brigands in Central China. A noted outlaw, White Wolf, with his followers is going from place to place ravaging whole communities. In one town three hundred people who resisted them were massacred. The local troops are said to be unable or unwilling to protect the people. It is amidst such conditions that the Christian missionaries must uphold their work. And often the missions are the main points of attack by these lawless roving bands.

It seems a wonderful provision of Providence that a whole company of unspoiled childish hearts have been brought within the constant influence of Christian missionaries, to be taught the Gospel of Christ—not alone to be protected from the hardships that attend an orphan's lot in China, but to become living units of Christian influence wherever, in later years, their lots may be cast.

With your eyes upon this little group, typical of the whole company of orphans in our care, will you not make a special offering of Easter gratitude to help lift these precious lives out of darkness into the Light, out of death into Life? Let the amount be according to your ability, and God will bless it according to his. Address Chinese Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

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——, Klamath Falls, Ore.	1.00	Rhule, Miss Mary M.	5.00	——, Coshocton, Ohio	1.00	Gibson, J.	1.00	——, Palmer, Texas	3.00	A Friend, Grasmere, N. H.	2.00
Moore, Mrs. W. D.	1.00	A Friend, Allentown, Pa.	10.00	Mrs. H. A. H.	5.00	Newhart, Mrs. M. E.	1.00	Miller, Mrs. S. A.	1.00	Moore, Edward W.	1.00
Brillhart, Mrs. D. M.	5.00	Moore, Mary A.	20.00	Gangam, Mrs. A.	5.00	Tefft, J. W. M.	1.00	——, Valois, N. Y.	1.00	A Friend, Pennsville, Ohio	1.00
Moore, Clara	2.00	Gardner, Miss	2.00	Price, John W.	2.00	Swaryze, Mrs. H. W.	2.00	Combs, E. E.	5.00	Marian, B.	1.00
Marshall, Mrs. M. L.	1.00	A Reader of C. H., Ind.	1.00	Hartsough, Mrs.	1.00	Simms, Mrs. Letitia	5.00	St. Clair Mrs. Ella Van Dyke	20.00	A. L.	5.00
Metzger, Bertha	1.00	Coates, Mrs. Eliza	1.00	Hives, Mrs. Chas. A.	1.00	Crawford, W. B.	3.00	Hull, Mrs. E. A.	1.00	Sheppard, Mrs. Timothy	1.00
Aumiller, Miss J.	1.00	Brabb, W. M.	4.00	S. H. P.	1.00	Gay, E. C.	2.00	Choate, W. N.	20.00	Lovell, Mrs. E. S.	20.00
Forst, Elizabeth	2.00	Robbins, May E.	20.00	Peach, J.	1.50	DeLancey, J. M.	2.00	Frahm, Mrs. Henry	3.00	A Friend, Harvard, Ill.	2.00
Friend from Ohio	5.00	Rochester, Kans., S. S.	10.00	Hodges, Mrs. Raymond	2.00	Ware, Mary R. and Carrie C.	2.00	Lyon, Mary E.	2.00	Tillman, Mrs. C. H.	1.00
Porter, L. C.	1.00	Martin, Mrs. John	1.00	I. H. N., Beverly	3.00	Cole, Miss E.	10.00	Jacobs, Andrew W.	2.00	Mrs. M. A. M.	1.00
A. B. C.	1.00	Collins, Mrs. E. S.	2.00	A Subscriber, Ulster Park	1.00	Wager, Mrs. Daisy	2.00	Richardson, Mary A.	1.00	Weston, Flory M.	2.50
Gardiner, E. B.	1.00	Williams, Mrs. E. L.	2.00	Williams, Mrs. Jane R.	2.00	——, Lake, St. Catherine, Poultney, Vt.	1.00	C. D., Canada	1.00	Everhart, Mrs. John	1.00
Carothers, Charles	2.00	M. M. M.	1.00	Bower, Mrs. H. D.	2.00	Parker, Mrs. R.	1.06	Mollenauer, Emma	2.00	Evans, Mrs. J. K.	1.00
Meinert, Mrs. M. A.	5.00	Harper, Mrs. A. M.	2.00	Sutphen, Mrs. R. B.	2.00	M. L. S.	10.00	Holmes, Ruth I.	5.00	Lupton, Mrs. Mary B.	2.00
Two Friends, Ipswich, S. D.	5.00	Welch, Delia A.	2.00	Hull, Miss A.	2.00	M. S.	20.00	Cooper, Stephen	1.00	Paellinger, Mrs. Eve	1.00
Spear, Mrs. E. F.	1.00	Lucas, M. A.	1.00	Noble, Mrs. J. W.	1.00	Benson, Mrs. Julia A.	5.00	Old Subscriber, Canastota, N. Y.	5.00	——, North Rose, N. Y.	20.00
Cropsey, Mrs. Mary	2.00	Carratte, Mrs. J.	1.50	Jacobson, Almin	3.50	Walter, Mr. & Mrs. Geo. W. and children	3.50	Kolb, Anna	5.00	Atchison, Mrs. Flora	1.50
Lace, Mrs. Mary P.	3.00	In Memory of L. C. B.	2.00	A Friend, Allentown, Pa.	5.00	Hieronymus, Mary C.	1.00	Alexander, Mrs. E. B.	2.00	Smith, Maude A.	2.00
——, Parkwood, Pa.	1.00	Alexandria, Sarah Jones	5.00	Parker, Mrs. Harriet E.	1.00	Wheatley, Mrs. W. L.	1.00	Belden, Julia M.	3.00	A Friend, Plainfield, N.J.	5.00
Johnson, Mrs.	1.00	Bennington, Nancy and Laura Webber	2.00	Kerr, L.	10.00	Wilson, J. S.	5.00	Waldo, Ruth	1.50	L. E. C.	2.00
Jones, Eric M.	1.00	Baird, Mrs. Ina M.	1.00	Day, Mary B. R.	20.00	Schmickle, Robert H.	1.00	L. C. L.	2.50	Felder, William	1.00
Scofield, Mrs. R. H.	10.00	——, Tenafly, N. J.	2.00	A Friend, Oswego, N. Y.	1.00	Powell, Emma	2.00	Schwenk, Mrs. Sarah	20.00	Jolly, Mr. and Mrs. W.A.	5.00
Mrs. E. D. D.	1.00	Lawson, L. M.	1.00	Baskerville, Judith	1.00	Quin, Jane A.	1.00	Rockwell, Mrs. S. C.	2.00	A Friend, N. Brookfield, Mass.	1.00
——, Worcester, Mass.	5.00	Geddes, Hannah B.	2.00	Knodel, Mrs. Sara	1.00	Arnold, Mrs. W. W.	1.00	Rockwell, Miss Julia	20.00	Reader of THE CHRISTIAN HERALD	1.00
Howard, Thos. J.	1.00	Brown, Mrs. R. H.	1.00	——, Vernonia, Ore.	10.00	M. O. M.	6.00	Barnes, N. H.	1.00	Chatterton, Mrs. May	2.00
Lawton, Margaret	2.00	Johnson, F. E.	1.00	Alleshouse, Mrs. Jacob	3.00	Burns, Mrs. T. I.	1.00	Walker, Mrs. J. L.	2.00	Subscriber	2.00
Kennel, Katie	1.00	——, Grimes, Calif.	5.00	Mishler, Miss Hattie	20.00	Misener, Mrs. J.	3.00	Wagner, Mrs. J. F.	1.00	Redding, Mrs. S. P.	1.00
Jordan, Mrs. Hattie	2.00	McKinley, Mrs. H. L.	5.00	R. H.	1.00	E. & M. J.	5.00	Clay, Mrs. Levi	1.00		
Cook, Lucinda	1.00	Burch, Mrs. R.	1.00	Pomeroy, Ruth E.	1.75	Aldrich, Mrs. J. M.	5.00				
				Ramsdell, A. M.	1.00						

THE EASTER THEME IN ART

approaching the sepulcher with the vessels of sweet spices for the anointing. They are finely grouped and beautifully drawn. Plockhorst, the German painter of Biblical scenes, also has the empty tomb, the three women and the angel. The action of his figures is somewhat dramatic. The same thing may be said of Bougereau's treatment of this subject. Spurgenberg's "Three Marys at the Tomb" is finely conceived. His women, typical German matrons despite the Oriental garb of the one figure, are standing at the entrance of a rocky cave, which is filled with a blaze of light. The finest conception, to my mind, is that of the Norwegian, Alex. Enders, who painted the "Holy Women at the Tomb" as an altar piece. The simple reverent wonder of the women, who have just entered the tomb, the white angel figure against the darkness of the hewn rock, Easter dawn shining in through the mouth of the cave and lighting up the dazzling whiteness of the angel's raiment; the triple rich color—deep red, golden yellow and dark green—of the robes worn by the women, make an Easter picture which far surpasses all the attempts of the later Renaissance. I am told that the German emperor, who is so fond of cruising along the Norway coast, never misses an opportunity to spend a quiet hour in the little church which contains this beautiful altarpiece.

Continued from page 349

Next to the three Marys at the sepulcher, Christ's appearance to Mary Magdalene and the disciples of Emmaus are favorite subjects. In modern art the latter theme has been very successfully treated by Hofman, who, for his picture, selects that moment which suggested the familiar hymn, "Abide with me: fast falls the eventide." Rembrandt's famous picture in the Louvre is exquisite in its tender feeling. The compassionate Son of man, with two weary pilgrims, sits at a bare table. He breaks the bread, their eyes are opened, one starts up astonished; the other worships with folded hands. In front of the Saviour there is light—Rembrandt's light, which transfigures the commonest scenes and objects. In one of his etchings—for he treated this subject again and again—he goes a step farther and represents a moment which none but himself could have conceived. Here the astonishment of the disciples, the sense of something supernatural, extends to the spectator—for the Lord is gone! The bread he broke, the chair he occupied, betoken his presence, though he is no longer apparent to our holden eyes. This subject, the unseen Christ a guest at some humble meal, has been treated often in modern art, especially by the Dutch and German painters. Perhaps the most famous picture of this kind in America is Dagnan-Bouveret's painting in Carnegie Institute, Pittsburg.

Other incidents connected with the resurrection story, such as the unbelief of Thomas, the appearance at the Lake of Galilee and the charge to Peter, have all been treated by the artists of the later Renaissance, but they do not especially appeal to the modern painter. One picture, however, must not be overlooked: Peter and John running toward the sepulcher after Mary Magdalene had told them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." The artist Durand has wonderfully expressed eager, anxious love in the face of John, and fearful amazement in the face of him whose furrowed brow speaks of the sorrow which followed the shameful denial of his Master. To him who knows the resurrection story, it is a true Easter picture, suggesting the great truth that joy is born of sorrow, even as life is born of death. It also shows us that modern art, in its representations of the resurrection, has come back to the simple, reverent treatment which obtained in the primitive church, where men were content to leave the inexplicable unexplained, and suggest what they could not depict.

THE CROSS THAT DISAPPEARED

BY ARTHUR H. HOWLAND

ALAN BLISS had come down from the village to Smith's Woods. Yesterday the sights and fragrances about him would have filled body and mind and soul with keenest delight. The trees had taken on the gray-green, delicate draperies made of their myriad little leaves, which had last week been buds of brown and pink. Enough of the pink remained to shade the light green mists with a faint rose flush. Here and there a yellow branch, or a cluster of yellow young leaves, touched green and pink with soft hints of gold. Along the path at his feet violets sparkled and brave groups of anemone raised their laughing faces. Birds shot everywhere, with shrill sweet tones of gladness. But he neither saw nor heard. With head bent down, he loitered, seeing only the narrow strip of grassless earth that made the path upon which he walked.

Sorrow had overwhelmed him in one short, sleepless night. He had gone out after supper the evening before to conduct the Good Friday service in the village church of which he was pastor. On the way he had stopped as usual at the home of the radiant young friend who had promised, some months ago, to become his wife. They had walked, somewhat gravely, to the church, and had come out into the night again, with hearts moved to earnest and holy thoughts.

In her home once more the matter had arisen for discussion which had brought down in chaos upon him all the joy and hope of life. Ruth had refused to go with him to the foreign field, to which he knew he had been called. She had understood, when giving her promise, that he was a "student volunteer," only accepting his country pastorate till the final arrangements could be made for the appointment to his work in China.

But matters had changed since then. Her father had failed in business and in health. She was the oldest child and must help with the home burdens. Her mother's health was delicate, and the thought of leaving them both to go to the most distant spot on earth was altogether intolerable. She could not go. The old proverb "Duties never conflict" must be true. Her duty was at home. If Alan could reconsider his pledge she would marry him and remain in America, in some nearby city or town, where she could see her parents frequently and help, by money and labor as well as by sympathy, with the home burdens. But if he must go to China he must go alone.

"I will not go alone," Alan had cried. "Ruth, you must go with me. You are forgetting—everything."

"I am not forgetting, Alan. I am trying to remember. I am remembering how our dying Master cared for his mother. I am remembering what father and mother have done for me. I am remembering that present duties must be done before future duties are taken up. It breaks my heart—but that is no matter. Good Friday is the right time to make a decision like that. You will stand it, I know, because you are brave and strong.

"Of course," she went on, "if there is any possibility of your being mistaken about the call to China, that would make everything all right. But I would not have you give it up unless you are sure. We must both be true to the Master who died for us and has called us to follow him."

The blow upon mind and heart was so swift and heavy that Alan could not speak. Nor could he think. He felt himself choking, and rose to his feet. The only thing that could steady his reeling head was the picture of the Cross, about which he had been speaking at the church. With tearless eyes and white cheeks he bade her good-night and went out.

They had not parted in anger. Ruth knew what he must do, what he would do. He would solve his problem and win his victory upon his knees, under the shadow of that cross.

But the sun had risen before victory came to the heart of Alan Bliss. Yet it was a joyless victory. He had, in his thought, followed the Saviour from the cross to the tomb. The sharp agony of the cross had ended, but the darkness of the grave engulfed his spirit. He could not realize that to-morrow was Easter day. What sort of gladness could it bring, he wondered, to a man with a broken heart?

Of course he would go to China. He could not do otherwise. Of course Ruth would stay home. How he could live without her, how he could think and work without her he could not understand. Only one thing, in all the dark perplexity, was clear. He must be true to the Saviour who had died for him and called him to be his disciple and his herald.

"Though he slay me, yet will I trust him," he groaned.

Then he lifted his head and saw that the sun was shining. He must go to see Ruth as soon as possible, but before doing so he would take a breath of the April morning.

He took a dip in his cold tub, dressed again, and made his way through the village to the woods. Now the sweet sights and sounds of the waking day and the waking earth were all about him, but he walked on, blind and deaf. In some vague fashion he believed that peace would come to him again, but joy, never. That had been left forever at that cross, where he had laid life's richest treasure aside, that he might truly follow the crucified Christ.

Then—he saw Ruth, standing before him in the path. Her eyes, too, were strained and grief-stricken; dark rings beneath them told him that her night, like his, had been sleepless; the color had fled from her cheeks. Her brown hair was in disorder. Yet a shaft of golden light from the sun, resting upon her haggard face, revealed and intensified its fine beauty. She stretched out her hands toward him.

"Alan, what have I done?"

He took her in his arms.

"Never mind, little girl," he answered. "It will come out all right. I don't know how, but it is bound to. I mustn't complain. Other men have had to do what I must do. And, as you said last night, this is a good time to be making sacrifices. But—"

He held her out at arm's length and looked down into her brave, pitiful eyes.

"You are very tired, Alan. I know you didn't sleep, and I know you haven't had any breakfast. Come home with me, and let me make you eat something."

"You little rogue," he smiled down at her. "As if you could keep me from knowing that you didn't sleep, either, and that you have had no breakfast. But shall we not stay here and talk awhile, Ruth? There is much to say, much to be settled."

Then the woman in her rose, and began to set them both on the right way. She reached up and stroked his forehead.

"No," she insisted. "Let's go home. We can't talk without thinking, and I know you are too tired to think. You must have some breakfast. Then you shall sleep two hours in the hammock on our porch. And then we shall see what we shall see."

Already the bird songs were beginning to be audible to the deadened brain of Alan Bliss. Already he was beginning to be conscious of fragrance in the air. Already he had begun to see the lacy lattices of gray-green branches, touched with pinks and yellows. He lifted his head. After all, the sun had not gone out. Yet the ending he could not see. He knew she would not yield; he knew he must not.

He let her lead him along the forest path to her home, nestling under the budding trees of the village street. Her mother met them at the door.

"So that's why you ran away without breakfast, was it, Ruth? You wanted a playmate to eat it with. And, Alan, I must have known you were coming, for we have waffles and honey. Hurry in now, both of you."

What restfulness, what beauty, what joy and love were here! China seemed very far away, and its people, for a moment, very unlovely. The gray look came back to his lips, the look of pain to his eyes. He raised his hand with a bewildered gesture toward his forehead. But Ruth caught his hand and led him, almost running, into the dining-room. "I tell you you are to do no more thinking, Alan, till after breakfast."

In the dining-room the cheer and comfort were still more pronounced. Ruth's father and her brothers and sisters greeted them gleefully. "You two are losing precious time," her father said. Both bowed their heads for a silent grace. Upon Alan's mind there flashed the picture of a lake beach in early morning, upon which stood the figure of a Man, preparing breakfast for some friends of his who toiled off shore. They came in to him, one by one, greeting him gladly. He asked them to eat what he had prepared, and afterward, of one of them kneeling on the ground beside him, he asked an eager question:

"Lovest thou me more than these?"

And when the answer had been given he urged: "Feed my sheep."

Alan was amazed to find that his trouble was passing. He could not figure out where it had gone. He had no notion how his problem was to be solved. He only knew that joy and hope were stealing back to his heart.

Ruth and her mother set away the dishes, then came back to join the men sitting still in the sunny dining-room. The children had stolen away.

"Now, Alan," the mother began, "Ruth hasn't said a word, but I know what has happened. At least I know what has caused all the trouble. And if you'll let me I'll solve the riddle for you. Shall I?"

Alan flung out his hand to her. "Oh, mother to be, if you only would!" He glanced at Ruth. Hope was shining in her face, too, but there was a strange look of apprehension there as well. She feared she knew what her mother was going to say. Should she let her say it?

"In the first place," that mother was beginning in her wonderful voice, "there is one thing we must all agree about. We are going to follow Jesus absolutely, aren't we? No matter how much it costs nor where the path leads."

They all nodded, Ruth most tardily, for she thought she knew already where the heaviest sacrifice was to fall.

"Alan must be willing to give up China," mother's soft voice was saying, "if he finds he was mistaken about his duty there, or he must give up Ruth and go alone, if he was mistaken in thinking she would go with him."

His heart grew heavy again, but there was a strange strength stealing into him and holding him up. He saw himself, sailing alone for that unknown land to do its unknown people good, and though hot tears started he bowed his head in assent. A Saviour who had died but risen again would go with him.

"And Ruth," her mother went on, "if she has made a mistake in choosing Alan, must give him up if he cannot stay here and she must. Or she must give up father and me, and go with him there, if that is what Christ wants."

There was a long silence then. Ruth's hands were covering her eyes and tears slipped down between her fingers.

"But what are father and I to give up?" the mother asked radiantly. "Can't we have any part in these brave sacrifices for Jesus' sake?"

Her husband looked up brightly, and nodded emphatically, though he could not trust himself to speak.

"And anyway, Ruth, you have underestimated papa's strength." She looked at him proudly, while he straightened his shoulders and gazed confidently back at her. "The doctor told me last night, while you were at church, that he is really getting better. And let's see, father: how many years is it before we are sixty? Nine more years. Think of that, Ruth. Why, father and I are young.

"Besides, I think you were forgetting that Jamie writes he is having his salary raised again and can help us more next year. And Fred is coming on, and is pretty largely helping himself through school. And I am strong, though it seems hard to convince you of that, Ruth. But, best of all, father is getting well.

"And yet—and yet"—she leaned toward them—"do you know, Ruth and Alan, that if father were not getting well, and if I were not strong, and if Jamie could not help us, and Fred could not help himself, do you know what I should say? And father agrees with me. We were talking it all over last night when we knew our little Ruth could not sleep for the hurt in her heart. This is what we would say, not for Ruth's sake chiefly, but for Jesus' sake: 'Go to China, and help that new nation to find its way to him.'

"That would be hard, perhaps. But this is not really hard. It is not hard because we are both so sure it is right. God is leading us all. And he does not make mistakes. He wants you in China, Alan. He wants you there alongside of Alan, Ruth. And he wants father and me, alongside each other here, with the children. Isn't that all true, father?"

There was youth and power in the man's face as he answered warmly: "Yes."

Through its maze of joy Alan's mind flew back to his study desk, where lay the pages of his almost finished Easter sermon. What glorious work it would be to finish it now!

The cross? Yes, the Cross of Calvary stood unchanged, with all its heart-breaking significance. But the cross he was to have borne—that had disappeared—lifted from his obedient heart by the kind hands of the risen Christ.

A WEEK IN THE WORLD'S NEWS

English Sermons in Synagogues

THE substitution of English for Yiddish sermons in all Jewish synagogues was advocated by Professor Solomon Schechter, president of the Jewish Theological Seminary, at the annual convention of the United Synagogues, March 22. Hebrew would be retained as the language of prayer. It was explained that the proposal was in the direction of a drawing together of conservative and orthodox congregations. The establishment of Jewish religious schools with the Hebrew language and literature a chief study was also urged. Dr. Schechter declined re-election on the score of age, and Dr. Cyrus Adler, president of Dropsie (Hebrew) College, Philadelphia, was elected in his place.

Fight Begins on Toll Repeal

FILIBUSTERING on the part of opponents marked the opening of the debate on the Panama Canal repeal resolution in the House, March 26. The preliminary battle concerned the proposed rule to limit the debate. Visitors' galleries were packed and the floor of the House crowded. The passage of the bill is confidently expected, but only after a strenuous fight by its enemies. A resolution was introduced in the Senate offering a compromise to avoid relinquishing the right to discriminate in fixing tolls.

Racial Differences in Senate

THE Senate Committee on Judiciary have at last ordered a favorable report on the reappointment nomination of Robert H. Terrel, a negro, as judge of the Municipal Court for the District of Columbia. The nomination has been hotly opposed by Senators Vardaman of Mississippi and Hoke Smith of Georgia, who still are hostile to it, although it has the endorsement of the full committee.

Politics Trouble Japan

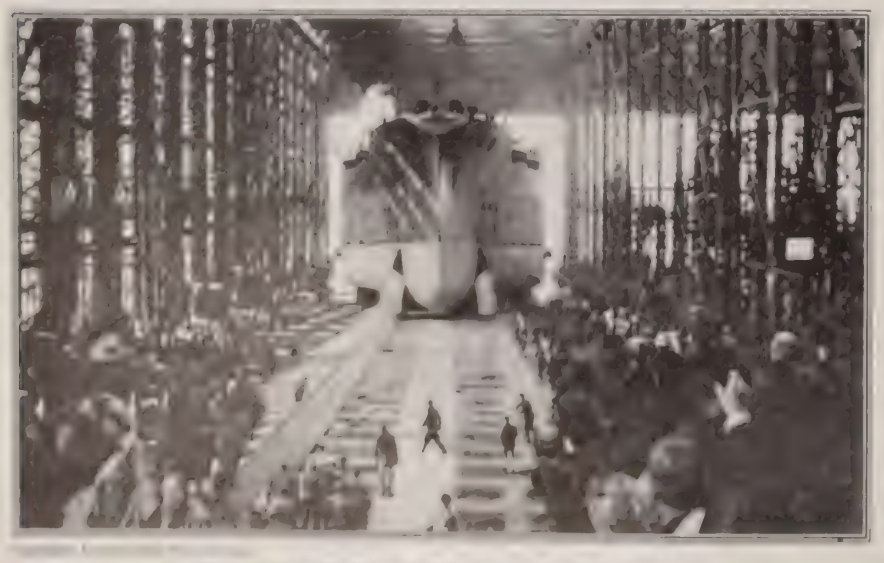
JAPAN is having parliamentary trouble. The development of a serious navy scandal and consequent failure of the navy budget caused the cabinet to resign March 24. The radical element is seeking to turn the situation to the advantage of constitutional government as opposed to bureaucracy. The emperor summoned the elder statesmen to a conference before designating who should form the new cabinet.

Progress on the Canal

SECRETARY of the Navy Daniels has proposed a line of naval cruisers for passenger, freight and mail service to South American ports by way of the Panama Canal, and to be discontinued should private capital enter the field. In the news concerning the Canal appears an account of the lighting system which will make the waterway as navigable its entire length at night as by day. This includes markings of the channel as well as the illumination of entrances and locks.

Battleship "Oklahoma" Launched

THE new superdreadnought of the United States Navy, and, until the *Pennsylvania* shall be completed, the greatest, was launched at Camden, N. J., on March 23, and christened *Oklahoma* by Miss Lorana Jane Cruce, the 19-year-old daughter of the governor of that State. Many Oklahomans were in the crowd that witnessed the ceremony. Secretary Daniels of the Navy was led to speak of the launching as a "typification of the national Christian spirit," by the circumstance of an invocation being offered before the ship was named, at the source of which Bishop E. E. Hess of Oklahoma dedicated the battleship to the "errands of peace and Christianity." Miss Cruce was surrounded by fifteen other charming girls carrying quantities of American Beauty roses, the State flower. Although Oklahoma is a prohibitionist State and the governor received an avalanche of letters asking that mineral water be used in christening the ship, the customary champagne was used out of deference to the superstition of sailors. The new warship's length is 583 feet, her



THE "OKLAHOMA" SCHOOL DOES THE WAVE

displacement will be 27,000 tons, which is 500 tons above that of the largest American battleship now afloat, and in other respects the *Oklahoma* will be ahead of all others. She will carry 10 fourteen-inch guns, 21 five-inch guns, and many smaller guns. She will use oil for fuel. The State of Oklahoma presented a beautiful silver service to her namesake.

Revival of Blood Ritual Charges

ACCOUNTS of alleged Jewish ritual crimes are again appearing in Russian newspapers, according to the press, as the Jewish Passover season approaches. From the province of Kiev—of unsavory Beiliss memories—comes the story that Jews caused a Christian boy named Zamorev to sniff in a bakery making unleavened bread, in return for food, so that blood from the wounds would be mixed with the bread. Other stories from other points also indicate an attempt to establish the fact of the use of Christian blood by Jews in their religious rites.

New State Department Counselor

THE successor of John Bassett Moore as counselor of the State Department is to be Robert Lansing of Watertown, N. Y., nominated by President Wilson March 20, and favorably reported on by the Senate Committee on Foreign Relations March 25. Mr. Lansing has not been prominent in politics and is regarded as a Republican. He stands high in his profession, is versed in international law and has several times rendered valuable service for the government. He is at present on the commission occupied with unsettled claims between the United States and Great Britain, mentioned in THE CHRISTIAN HERALD of last week. Mr. Lansing is under fifty years old, is a son-in-law of John W. Foster, who was Secretary of State in President Harrison's cabinet, and is an intimate friend of the former counselor, Mr. Moore.

MR. ROBERT LANSING

Fire Drills Commemorate Tragedy

TO mark the third anniversary, March 25, of the Triangle factory fire in which 147 lives were lost, fire drills were held throughout New York City in schools and factories by request of Fire Commissioner Adamson. Mayor Mitchel and other officials witnessed some of these drills. Although no punishment was ever inflicted in connection with this horror, and no adequate indemnity secured by the families who suffered, the lesson taught by the locked doors in the burned building is kept fresh from year to year as the fatal day comes round.

New Haven's Affairs Arranged

TO THE great relief of New England business interests and homes the New York, New Haven and Hartford Railroad and the Federal Government have reached an agreement by which subsidiary lines composing the New Haven's huge system will become independent units. The plan had previously been approved by President Wilson and Attorney-General McReynolds. The railroad holdings in these various transportation lines are to be sold by 1919, and it is felt that New England will at once feel the benefit of the amicable straightening out of this serious situation.

No National Control of Radium Lands

IT is stated in the press of March 23 that the government project initiated by Secretary Lane of the Interior Department to control radium-bearing ore lands is likely to be abandoned because practically all such lands have been taken up by prospectors during the delay by Congress in acting on the Administration Radium Bill introduced on February 7, and reported out of committee with amendment on March 16. The value of radium in the treatment of cancer is still a matter to be determined. It is said that the American hospitals are unable to purchase in Europe radium even at $150,000 per gram.

Troops Quell Strikers

STATE troops to the number of 1,200 are on strike duty at Depew, a village twelve miles from Buffalo, in New York State. Fatal riots preceded the calling out of the troops when a train bearing 800 workmen to the Gould Coupler Company plant to take the place of strikers was attacked by a mob. The foreign strikers were arming, according to reports, and militiamen patrolled the streets with bayonets fixed. Seventeen saloons near the plant were ordered closed and it is feared that the disorder may become more serious.

Garfield Bank Uninjured

THE great hole dug in the Twenty-third Street and Fifth Avenue crossing in New York by explosion on March 8 has been an object of curious attention to thousands during the course of repairs. The unusual character of this accident led reporters to magnify the damage done. The Garfield National Bank near by was said to have had its safety vaults flooded. The utmost damage sustained by the bank was the breaking of one or two windows. The flooding of its vaults is practically an impossibility.

News in the Making

AT HOME: Miss Eleanor Wilson, the coming White House bride, defies the superstition "three times a bridesmaid never a bride" by serving as bridesmaid for the third time since going to Washington.—Discharged guards of the Atlanta Federal Prison accuse the warden of terrible brutality to prisoners; Attorney-General McReynolds to investigate.—Chicago denominations combine with Y. M. C. A. to build a church with institutional features for Chinese in that city.—Destruction of the wreck of the *Monroe* off the Norfolk coast by explosions of gunpowder fail to bring bodies to the surface, confirming opinion that they had been carried to sea by undercurrents.—New York City Board of Education rules that all pupils must salute the flag and sing a stanza of "The Star-Spangled Banner" every morning.

ABROAD: Degree of Lit.D. conferred on U. S. Ambassador to England Walter H. Page by Aberdeen University.—Prompted by American sympathy for victims of the war, Bulgaria's Queen, Eleanor, announces visit to America in May, the first reigning queen to visit us.—Political conditions and arrest of prominent persons in Venezuela foreshadow disorders.—Examination of Mme. Caillaux, slayer of the *Figaro's* editor, Paris, begins before magistrate.—German Reichstag unanimously passes bill discouraging dueling.—By co-operation with the Marconi Company, King George of England will make wireless appeal on behalf of the nation's blind to every vessel equipped with wireless stations.

WHAT IT MEANS TO FOLLOW JESUS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IT WAS generally a hungry crowd that followed Jesus; sometimes hungry for food, but usually hungry for benefits of some sort. They all recognized something unusual in his presence, and some of those who were Jews had great heart hopes that he might indeed be the promised Messiah. We read that many who followed Jesus in the crowd, or sat by the wayside as he passed, were blessed by him. The woman who had been sick for twelve years; the two blind men, when he was on his way to the house of Jairus; Bartimeus and another blind man who stopped Jesus on his way from Jericho.

Hating Father and Mother (Luke 14: 26)

What! Must one have his heart full of hate in order to be a follower of the Lord Jesus? Surely Jesus could not have meant "hate" as we know it, which is a malignant feeling that may bring about murder. Wise men who have pondered well this passage tell us that Matt. 10: 37 expresses the true meaning of Jesus' words: "Loveth father or mother more than me." And they advise us that "our Saviour's meaning is to be extended no further than to a readiness and willingness, whenever God shall call us to it, to quit all our temporal interests and enjoyments, and even life itself, the dearest of all other things to us, and to submit to any temporal inconvenience and suffering for his sake." The apostle Paul, when he was warned that bonds and afflictions awaited him in Jerusalem, did not hesitate to press on, but said: "None of these things move me, neither count I my life dear unto myself." (Acts 20: 24.) We find many instances like this, as we hear or read the stories of missionaries who have gone forth into the dark places of the earth to testify to the Gospel of the grace of God. They do not "hate," but they just let go.

Bearing the Cross (Luke 14: 27)

Take two sticks, one a little shorter than the other. You cannot make a cross out of them, unless you lay one over against the other. Neither can you make a cross in your life unless you set up your will against God's will. When we have learned to love the things which God loves, and to hate the things which he hates, there can be no cross in our lives. But Jesus knew full well that it is in human hearts to do their own pleasure, have their own way, and it is not until we are born again that we would rather do God's way than our way. So self-willed are we that in all probability at least the shadow of the cross will appear in our lives until the end. Blessed shall we be if it is only the shadow and not the bitter cross of disappointment and defeated aspirations. Tissot, the great painter, won his fame in painting the portraits of noble and beautiful women, principally in France, but through the love of God shed abroad in his heart, there was developed in him a determination to paint the life of the Lord Jesus so that all the world might learn to know him and love him. So Tissot left his beautiful and elegant home and surroundings and gay scenes in Paris, and went to Palestine, rocky and barren, inhabited mostly by Arabs and degenerates, and he lived there many years, riding about on horseback, sketching the places where Jesus walked and taught and suffered, by the Sea of Galilee, on Mount Olivet, on Hattin, Gethsemane, Golgotha, and into these sketches he put the figure of Christ, sometimes alone, and sometimes with his apostles and others of his followers. Tissot followed his Christ to Palestine, but he found joy in the isolation that would otherwise have been a great cross to him. "He that loseth his life for my sake shall find it." (Matt. 10: 39.) It may be realized in every life whether the affairs in that life are large or small. In fact, it is the only way to keep sweet in the environment where we find ourselves, either in private or in public life. Let us aim, then, to make our life Christ-centered.

Counting the Cost (Luke 14: 28)

"Making over lost souls for $2.60 apiece. A wonderful work begun by four hobos." This is the heading we saw in *The World's Work*, more than a year ago. It was the story of four men who had floated about the country for years, knowing no home, no friends. Each one bore the unmistakable mark of the "hobo," and each had come to the city in the hobos' common carrier, the freight train, or had ridden "blind baggage" between the mail cars of the "limited." One was a college man and had been raised in a Christian home, the second belonged to an old and proud Virginia family, the third had been a civil engineer, and had fallen through drink, the fourth had been born and brought up in the vicious district of a great city. From time to time these men drifted into a little mission. They called what they heard there "the new cure." They became converted and then set about doing something for their friends of the underworld. They formed what they called the "Inasmuch Association," the platform of which they drew up as follows:

> We, with all humility, being four men who have been to the very gates of hell, and who only through the gracious love and saving power of our Lord and Master Jesus Christ, have been redeemed, herewith, this 1st day of February, 1911, consecrate our lives to him and his work. Our object and endeavor shall be, by the love, grace and power of God, through his Son Jesus Christ, to redeem the fallen, giving aid, help, comfort, strength and sympathy, both material and spiritual, to the needy, and to do his blessed will, as he reveals it to us at all times and at all places, to hasten the coming of his kingdom.

And what has been the outcome? On March 24, 1913, the Inasmuch Mission celebrated its second birthday. Conversions were reported, believed to be sincere, to the number of 1,453. Dividing the amount of expenditures, $3,871.63, it was computed that the average cost to set a man on the road to better things is exactly $2.66. In the first year 28,040 men and women attended the nightly services; 11,173 lodgings and 32,162 meals were furnished and 84 children were enrolled in the Sunday school. Through a gradual change in the sentiment of the neighborhood, and with the hearty co-operation of the city administration of Philadelphia, forty-five disorderly houses were closed.

The "platform" is recommended to all "respectable sinners" as well. Quite another estimate may have to be made of what it costs to save a lost soul. It may not be computed in dollars and cents, but in so-called "privileges and pleasures." Can I give up these harmful or questionable things for the sake of the Lord Jesus? Many young persons and older ones, too, have sat down with this question, and deliberately answered "No." What a small measure they took to calculate life with! Set beside it the measure which Christ gives, the hundredfold of blessing which shall be received even in this world, to say nothing of the world beyond. (Mark 10: 29.) Believe it, Jesus Christ is the only source of happiness, and youth is the time in which to learn this lesson. In older age it can only be learned with bitterness mixed with regret.

Salt Without Savor (Luke 14: 34)

In our land we are not accustomed to see salt spoil, but it was different in Palestine when Jesus spoke these words. Dr. Thompson in *The Land and the Book*, Vol. 2, pages 43, 44, says:

> I have often seen just such salt, and the identical disposition made of it that our Lord has mentioned. A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the swamps of Cyprus, enough in fact to supply the whole province for at least twenty years. Sixty-five houses in June—Lady Stanhope's village—were rented and filled with salt. These houses have merely earthen floors, and the salt next to the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street to be trodden under foot of men and beasts. (Matt. 5: 13.)

A good person gone wrong—this is the salt without savor. What a calamity for men and women to lose the savor of Christianity out of their lives, a calamity for themselves and for the whole world looking on! Can they never get it back again? The commentators tell us, "The question is not if a man lose his grace, how shall that grace be restored to him, but since Christianity is the salt of the earth, if men lose that, what else can supply its place? As to individuals, God says: "I will heal their backsliding. I will love them freely." (Hosea 14: 4.) The history of the Israelites in their wanderings and in captivity is filled with evidence that God can and does heal backsliders. Let us hold out this hope to those who have fallen under the leash of Satan. Let us do all we can to help them.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, April 19, 1914. The Cost of Discipleship. Luke 14: 25-35. GOLDEN TEXT: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." Matt. 16: 25, R. V.

ON EASTER MORNING

BY EBEN E. REXFORD

WHAT tidings of reverent gladness are voiced by the bells that ring
A summons to men to gather to-day in the courts of the King!
"He is risen!" O glorious message! "He lives, who once was dead!"
And hearts that were heavy with sorrow hear and are comforted.

We come to our dear Lord's altar. What brightness greets us there!
The gloom of the winter has vanished, and beauty is everywhere.
From the censer-cups of the lilies rise scents of myrrh and balm,
And the soul, like a lark, soars upward winged with the Easter psalm.

O beautiful, beautiful lilies, what truths you typify!
You seemed to die in the autumn, and yet you did *not* die.
And on this Easter morning while joyful voices sing
You repeat to all the lesson of the miracle of spring.

"Alleluia," the choir is chanting with joyous, jubilant voice.
"The Lord is risen, is risen! Rejoice, rejoice, rejoice!"
From the tomb in which men laid him the stone is rolled away,
And lo! the Christ they sing of is here in our midst to-day.

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Costly Tires

With Four Exclusive Features
They Cost You Less Than Most Others

During 1913, the prices on Goodyear No-Rim-Cut tires dropped 28 per cent. Now numerous tires sell higher, and the question comes: Are they better tires?

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No; there are no better tires. It is easy to build tires worth less than Goodyears, but none can build tires worth more.

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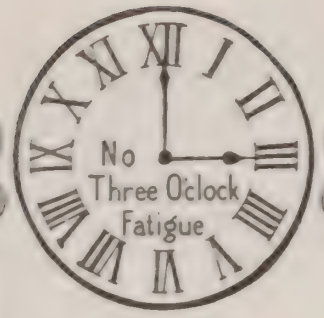

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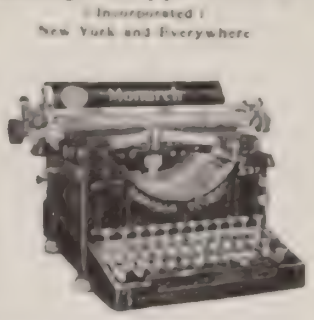

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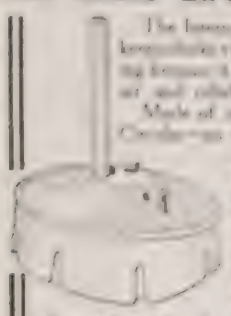

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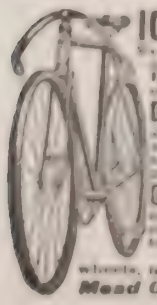

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question suggested in The Mail-Bag provided it be of general interest and having importance. Correspondents must give name and address, not necessarily for publication, but as a guarantee of good faith. Questions on personal matters, and those which require extended research, cannot be printed, nor can we undertake to answer by mail. Anonymous letters will be used in exceptional cases.*

Questions and Answers

Mrs. L. W., Quarryville, S. C.; Mrs. D. G., Holyoke, Colo., and Mrs. M. G., Pasadena, Cal., have written to the Prayer League to commend prayer for relief from spiritual darkness. The spirit of the Associated Prayer Leagues is in unison with these views and we commend your thought to the attention of our readers. We have had occasion in the Mail-Bag that [illegible] to pray [illegible] in Christ. Spiritual darkness arises because [illegible] in some way or other we are shutting Him. We are often surprised to find that something else is necessary to be done before we begin to trust Him, some question to be made, some duty to perform, some pursuit to be given up. But these things come after faith, not before it. Of course if your sin has been committed this wrong must be righted before we can believe that Christ fully forgives us. But where no such specific wrong has been done and no clear duty is revealed, the only requirement is to trust in Christ. You will be tempted to faithlessness from the advice because you have heard it so often; but any other answer would be false. Christ died for the ungodly. Here is our only place of peace and joy. Were you sure that he died for you, that he died to make possible the forgiveness of your sins and the cleansing of your heart, when you believe that because he died your sins are forgiven and your heart is cleansed, you will have peace and you will find the Saviour near you, with the light and comfort and power. After all, it is no wonder that we feel sad when we are doubting Him. You would feel sad if you were doubting your friend, your brother, your parent. And remember that he, too, is saddened by your doubt. Read again some of the rich promises of God's Word, and refuse any longer to doubt that they were written to you as well as to any other of his children: Isa. 55: 1; Ezek. 36: 25-27; Matt. 5: 8, 16; Matt. 7: 7-11; Luke 9: 48, 50; John 8: 36; Acts 13: 39-41; 26: 18; Rom. 6; Rom. 8; II Cor. 5: 17; Gal. 2: 20; Eph. 2: 13-22; Col. 2; I Thess. 4: 3; Heb. 4: 9-11; 10: 19-22; 11: 1-6; 12: 1, 2; Rev. 21: 1-4; 22: 17; I John 1: 7; 2: 1; 3: 1-10, 22; I John 5: 1-4; John 20: 31.

M. C. B., Stanton, Ill. The constitution of the United States is not mentioned on any other but on the contrary several are mentioned on it, notably House of Commons, Australia, the Central and South American Republics, Switzerland, and to a certain extent China. It was drafted by a convention in 1787, ratified by nine States [illegible] assembled in 1788 and not to [illegible] George Washington as first President in 1789. It is a very simple document, containing very few words.

S. E. S., Olivia, Ky. Commentators disagree about [illegible] who was first called the [illegible] was fulfilled in the destruction accomplished by Titus, or later, in the dispersion of the Jews under Adrian. Farrar, according to the opinion of many among the Jews, the question can in [illegible] to mean that "the generation then existing should not pass away without seeing a larger fulfilment of the prediction." It should not be forgotten that the disciples were [illegible] the temple, and the Saviour's answer [illegible] to their question. [illegible] was fulfilled [illegible] and the other during [illegible] the second and 70 different generations.

M. B. Logan, Ohio. 1. Jesus Bread of Satan, England, was the first one called [illegible] but not by [illegible] because they [illegible] the [illegible] "Bread of the Lord." At least it was [illegible] a term of contempt. [illegible] "Quaker" applied to [illegible] "Quaker Path" was applied [illegible] 2. The English poet, [illegible] Wordsworth (1770-1850), the [illegible] son.

H. H., Kansas. [illegible] The [illegible] passage [illegible] "Let the [illegible] Luke 9: 60 [illegible] "The [illegible] will not be [illegible] 3. He [illegible] to [illegible] and [illegible] Mark. The three passages [illegible] Matt. 11: 5; Luke 7: 22; John [illegible] the [illegible] [illegible] and Luke 4: 18 [illegible] the [illegible] [illegible] [illegible]

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Our Minutes for God*

WE often hear people, young and old, complaining that they are not rich. We ourselves have probably all ıdulged, now and then, in this comlaint. We like to dream of the ıings we would do if we had lots of ıoney.

But there is something we all have lenty of. And if we used it rightly nd wisely, we might gain riches, or lmost anything else we chose to seek. : is something without which money r talent or any great possession is alueless. So, in a sense, it is more aluable than any of these things. 'et we waste it, and throw it away, s if it were the least important, inead of the most important of our ossessions. It is, of course—Time.

Now, just as God has something to ay about how we spend our money, 'e has, of course, something to say bout how we spend our time. In the ld dispensation he asserted his right) a man's property by demanding one enth of his possessions and increase) be used in worship. And he has sserted his right to our time by the reat law of the Sabbath, that one ay out of every seven should be, in a eculiar sense, his. All our time, as ell as all our money, belongs to him. low shall we spend it? Our lesson as this twofold significance: a study f the Sabbath, and a study of the hole problem of our use of time.

As to the Sabbath, the most wonderıl bit of Bible teaching on that subect is found in the first part of the ourth chapter of Hebrews. The Sabath is there described as that heart est into which Jesus leads his eople. (The name "Jesus" in verse should of course be Joshua, as it is ı the Revised Version.) Joshua led ne Israelites into the rest of Canaan; esus leads his people into the rest f complete obedience to God and perect trust in him. God worked six ays, and rested. The work being finished from the foundation of the 'orld," we are to "enter into his est." And while we are to go on rying to serve and labor, we are to do) in the restful strength of God, not ı the painful struggles of our own lanning and effort. Our hearts are) rest in the assurance of his love, is protection, his help.

Since this is to be the atmosphere f all our days, how much more may be the atmosphere of the special ay set apart for the worship of ehovah and for the forwarding of is spiritual kingdom! It is not only spiritual law, but a physical and ıental, that one day out of seven be iven to rest, or a wholesome change f occupation. Machinery cannot be un constantly without rest; animals annot be used every day without a hance to recuperate. So man's body nd brain need a break, a change, that vill give them a chance to be revitalzed before the week's routine is taken p again.

The songs, the prayers, the serıons, the Bible study, the Gospel hought and labor of Sunday, should est and strengthen soul and mind nd body for the tasks of the week. n the quiet and relaxation of Sunday ve are enabled to be more definitely onscious of God's presence and his lessing, and this experience will nake it easier to realize his nearness luring the rush and storm of the vork-days ahead.

But all our seven days of the week, ll our waking hours of every day, hould be given whole-heartedly to God. Every moment is a golden gift rom his hand. History is full of illustrations of the amazing things that have been done by people who formed the habit of using their time carefully. A half hour a day to the study of some language or other subject; a half hour to the mastering of some craft—we can do almost anything if we take care of the minutes and use them where they will accomplish most.

We waste time in gossip, in meeting social obligations that are not worth meeting, in seeking things that are not worth seeking, in pleasures that deplete and destroy our strength instead of building it up, that influence others to ways of folly and sin instead of wisdom and goodness. We do not learn to guard our minutes as we guard our dollars, making them tell for our best development, our best usefulness, our richest gain. There must be time, of course, for laughter and play, for song and recreation, but in the Christian life no time can be given to anything upon which there cannot rest the smile of God.

Use the minutes as followers of Christ are under obligation to use them. God gives them to us, laden with love and blessing and opportunities. Let us give them back to him laden with love and praise and gladness and service. A life so lived will be truly rich, and will lead to an eternity of gladness, of reward, and of opportunities for further service and further gain.

* "THE CONSECRATION OF TIME." Eccles. : 1-8 (Sabbath observance meeting). B. Y. P. U. and Christian Endeavor Topic for Sunday, April 19, 1914.

Brave Work at Soul-Winning*

SURELY if circumstances could be an excuse for despondency, Paul and Silas might have been excused. Their backs were sore with "many stripes;" their feet were fast in the stocks; they were in the "inner prison." Yet even there, away from home and friends, in failure, disgrace and pain, in the midnight darkness of that inner prison, they sang praises to God.

Their message to the Philippian jailer, when he came running in, was the simple, quick, all-including message: "Believe on the Lord Jesus Christ and thou shalt be saved." There was no time for any long, deep explanations of religious facts and mysteries. The jailer needed immediate help, and he found it in this brief message. The prayers and praises of the moment before put the apostles' minds into the right condition for giving their instant and efficient help. So prayer and praise will make us ready to help those we meet. Christians of little praise, as well as Christians of little prayer, are worth little as soul-winners.

The last references give us pictures of Paul as a prisoner at Rome. He was chained to a Roman soldier, even during the two years he spent in a private dwelling. This guard was changed at intervals, so in the course of the two years Paul had a chance to speak to many Roman soldiers about Christ. It is probable that two soldiers guarded him by night. We may be sure that to all these soldiers Paul spoke about Christ and his great salvation. Tradition says that the Gospel was first preached in Great Britain by Roman soldiers, and it is not unlikely that they had been among those won to Christ by Paul's faithful work as a soul-winner. Notice how he thanks God, in Phil. 1: 12-14, for the opportunities his imprisonment gave him to preach Christ.

* "PERSONAL EVANGELISM UNDER DIFFICULTIES." Acts 16: 23-32; Acts 28: 16, 30, 31. Epworth League Topic for Sunday, April 19, 1914.

The opening chapters of a brilliant new serial story, "A Little Angel of the Mountains," by Cyrus Townsend Brady, the well-known American author, will appear in The Christian Herald on April 15.

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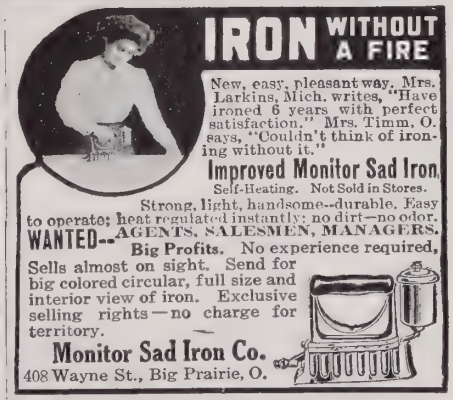
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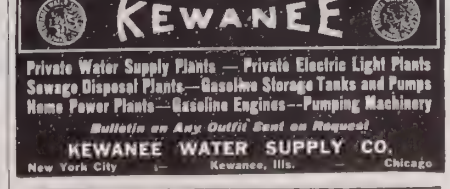
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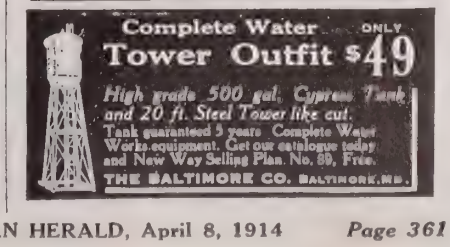
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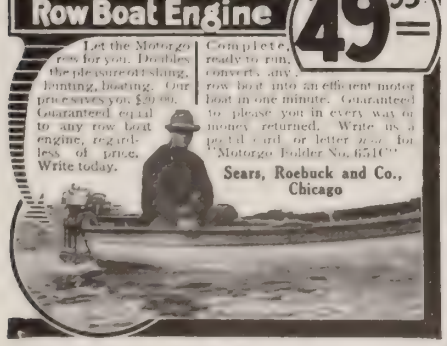

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A SPRINGTIME FANCY

BY MARGARET E. SANGSTER, JR.

EASTER time lay over the land—a time of radiance and music, of birds and flowers. Hearts beat happily in tune to the joy of an awakening spring, and the golden lily-hearts were reflected in every smile.

It was Easter time, the time of youth and brightness and resurrection—hardly the time for Weariness to visit the girl; but with head bent toward her he was leaning over her chair, talking softly, persuasively in her ear.

"You're tired," he told her as his old feet (for Weariness is as old as the world itself) beat a tattoo on the worn floor. "You're bored, you want something new."

"I'm tired," murmured the girl gazing dreamily into space—for she did not see Weariness standing before her—"I'm bored. I want something different from this work-a-day world."

Weariness sat down in the chair and prepared for a comfortable chat. He had made a good beginning and he meant to improve his time.

"You dislike everybody, even the strangers on the street," he prompted with a thin-lipped, disagreeable smile.

"I dislike everybody that I know," said the girl with a defiant stamp of her foot. "I dislike everybody with not one exception."

"You're doing well," he commented with a chuckle. "I'm proud of you, girl! You're tired—you're bored. You dislike everybody with no exception. Perhaps nobody likes you."

"Nobody loves me," echoed the girl; "not a soul. If I were starving nobody would help me! If I were freezing nobody would help me."

"Unpopular girl," said Weariness happily, looking across the room at the bright hair and pretty features of his companion. "To look at you no one would imagine it. Your eyes are blue and your hair isn't gray—it's young hair. Isn't it sad that your life should be so tragic?"

"It is sad." Again the girl stamped her foot. "It's more than sad; it's terrible. I guess you'd think so too, if you were me." And she started to cry, head on folded arms, shoulders shaking convulsively. "I'm tired," she sobbed.

Outside the sun glowed over a world of flowers and springtime. Inside, the same sun, grown dusty, fell on the crying girl and the cynical, world-old figure seated before her.

The door opened softly and a breath of air—cool, bracing air—stole in. The girl, head in arm, did not notice it. But Weariness raised his eyes to the opening door and sniffed at the freshness of the breeze. And as he gazed a figure came in with brisk, quick step—the figure of a young man, lithe, and handsome, and smiling. A white fillet bound his crisp black hair to his head, and a pair of white-winged sandals clung to his feet.

Weariness raised himself from his chair and gazed at the newcomer. Then he turned his eyes away and yawned.

"You're not wanted here," he said, "young man. She's discouraged, and tired, and bored. She doesn't want you."

"She does want me," said the boyish one, "but she doesn't realize it. I am the Spirit of Happiness and Sunshine and Love. Every young person needs me, whether they know it or not. Of course she wants me."

Weariness yawned again and brushed his hand carelessly over his eyes.

"Who are you?" he asked crossly.

The young man drew himself up proudly, and stood before the bent form with the radiance of sunlight shining out of his eyes.

Continued on next page

An intensely interesting serial story dealing with frontier life in America will begin in The Christian Herald on April 15. It is called "A Little Angel of the Mountains," and is by Cyrus Townsend Brady.

$1500.00 In One Month By This Man

That's what Mr. Eakins made—paid his last $10 for rent of a store window—at the end of 30 days had $1,500 in the bank—today he is independent. A Crispette machine and Crispettes did it.

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FANNY J. CROSBY — HUBERT P. MAIN

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accel.
f
Christ hath ris - en, tell the sto - ry He hath ris - en as He said.
Through the dark-ness light is stream-ing, Christ hath ris - en, strong to save.
On His re - sur - rec - tion morn-ing Go, ye her- alds and pro - claim—
CHORUS. Faster.
Hal - le - lu - jah! Hal - le - lu - jah! O ye ransomed, shout and sing:
Hal - le - lu - jah! Hal - le - lu - jah! Crown the mighty Sav - iour, King!

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A SPRINGTIME FANCY

Continued from preceding page

"I," he said, "am Youth!" And he turned swiftly and went over to the crying girl and touched her on the shoulder.

"Friend," he told her, "my friend, I am here with you."

The girl raised her face and looked with tear-stained swollen eyes past the radiant figure. (She did not see him but she heard his voice.)

"Who are you?" she whispered. "I did not know that I had a friend."

"You haven't," Weariness snapped from his stand by the chair. "Nobody loves you—you hate everybody."

"I am Youth," answered the young man pleasantly, ignoring the interruption. "And I am not your only friend. The whole world loves you."

The girl was staring past Youth to Weariness—staring with a hopelessness in her eyes.

"He's right," she whispered. "I hate—everybody."

Youth started forward impetuously and laid his hand on her arm.

"You don't—you can't," he protested. "Think of your school chums, think of your church. Do you hate the little laughing babies that play in the sunlight of the park? Do you hate the little lame newsboy with his smile and his crutches? Think of your family—your mother."

The girl wiped her eyes with a fluffy bit of lace handkerchief, and looked down sheepishly. "I forgot them," she murmured. But Youth was talking again.

"You say that nobody loves you?" he asked her. "You *dare* to say that? How about your Sunday school class, and your pastor, and all of the people that you love? Don't you think that they return your affection?"

The girl was smiling now. A watery, nearly-happy little smile.

"I didn't think," she cried softly. Then her face clouded. "But I'm tired to death. I'm bored," she added.

"Oh," said Youth tenderly, "you're wrong, little girl. Why, you're hardly more than a child yet. Your life has just begun. You aren't tired. I can see a pathway standing before you, clear-cut against the horizon line. I see milestones against that pathway, white, shining milestones. And they and marked 'Happiness' and 'Duty' and 'Achievement' and 'Love.'" Yet you say that you are tired and bored."

The girl started up from her seat, and spoke impulsively, all her tiredness swept away.

"Forgive me," she begged, "for talking so. I didn't mean a word of it. I won't talk that way again. I'm going on—smiling—down my pathway."

Then the Young Man sprang forward and taking her face between his hands he kissed her softly.

"Go," he said, "my friend. Life lies before you, and you have the kiss of Youth on your brow."

Then Weariness slunk away.

Outside the sun threw dancing shadows across the awakening earth. It was Easter time.

The Olive Groves of Spain, the source of Olive Oil, the chief ingredient of Palmolive Soap.

Natural Beauty

OVER two million women use Palmolive Soap in preference to any other.

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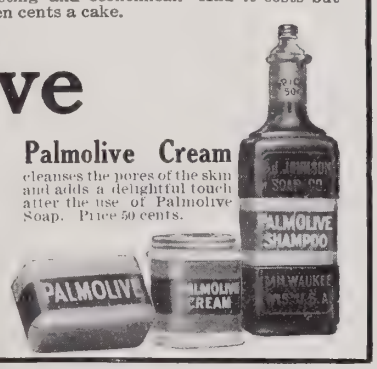

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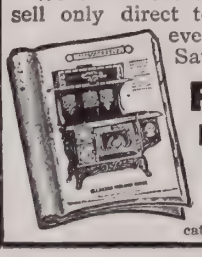

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ANSWERED PRAYERS

LETTERS from Miss L. W., Mrs. D. G. and Mrs. M. G. are answered this week in Our Mail-Bag. Mrs. C. McG. and L. E. T. will find that this answer applies also to their letters.

Acknowledgments

E. S. O. of Sea Cliff, N. Y., writes: "Our Father answered prayer in a special manner on January 30, a few days after a request had been mailed to THE CHRISTIAN HERALD for healing." K. B. McK. writes from Marietta, O.: "I want to thank you and the Bowery Mission for the prayers offered for our church and Bible class. Tell the men their prayers are being answered."

Mrs. J. S. M., Buffalo, N. Y., writes: "I wish to add my testimony to the list of answered prayers. Just two years ago to-day God touched my body with his healing power and graciously brought me back from the brink of the grave after an operation and treatment of various kinds had failed and the maximum limit of my life had been placed at five or six months by physicians and surgeons. Truly what is impossible with man is possible with God." Mrs. S. S. writes from Wichita, Kan.: "I want to acknowledge answer to prayers which at the time seemed almost impossible. The answers have given me a new and trusting faith in God's goodness and understanding."

Requests

Mrs. M. R. D., Calif., requests prayers for her grandson, a young man, 23 years of age, who is threatened with blindness, that his sight be fully restored. A peculiarly touching letter comes from Mrs. M. A. McD., of Chicago. After stating that she is already deaf, she adds: "Now I am threatened with blindness. Pray that I may be saved from it, for life would be so dreary for me with both sight and hearing gone."

Mrs. J. A. B. requests prayers that a revival may take place in Zellville, Ark. Mrs. E. K. of Shelby, Mich., asks prayers for revival services now being held in that place; M. E. and M. M. G., for an outpouring of the Spirit upon revival meetings at Amherst, Va.

Conversion of Friends

The following ask prayers for the conversion of sons:

Mrs. M. N. S.; Mrs. W. A.; J. S. M.; Mrs. B. L. M.; Z. W. J.; Mrs. L. G.; Mrs. J. H. B.; Mrs. H. N. C.; Mrs. P. S.; S. M.; Mrs. J. G. S.; Mrs. J. S.; Mrs. J. N. J.; F. M. C.; A. G. B.; Mrs. C.

The following ask prayers for the conversion of husbands:

Mrs. M. N. S.; J. S. M.; Mrs. L. G.; Mrs. F. W.; Mrs. B. L M.; B. C. R.; Mrs. H. L. A.; Mrs. J. S.

The following ask prayers for the conversion of other relatives and friends:

I. B. D.; L. I. K.; S. M.; Mrs. J. G. S.; Mrs. H. L. A.; E. C.; C. P. O.; M. L. W.; Miss A. B.; L. M. D.; F. M. N.; Mrs. W. C. J.; Mrs. C.; Mrs. M. N. S.; M. M. J.; M. A.; H. Y. T.; M. E. and M. M. G.; a sister; Mrs. E. T.; T. G.; Mrs. E. A. B.; B. C. R.; L. P.; Mrs. E. G. H.; Mrs. R. E.; Miss E. C. M.; Mrs. J. H. A.

For Healing

The following friends request prayer for healing for themselves or friends:

W. C.; Mrs. J. F. A.; E. M. S.; Mrs. M. A. B.; A. T. D.; Mrs. S. L. T.; Miss M. I. R.; Mrs. A. W.; Mrs. W. V. S.; Mrs. I. H. B.; Miss M. A. H.; Mrs. J. B. G.; Mrs. M. M. C.; Mrs. A. E. M.; G. C. J. and Mrs. M. J. F. (that hearing may be restored); M. C. L. (that hearing may be restored to self and son); Mrs. A. G. A.; Mrs. S. J. C.; K. C.; Mrs. N. J.; Mrs. E. S.; B. L. C.; A. L.; S. E. B.; E. I. W.; Mrs. A. E. H.; A. F.; M. J. A.; Mrs. A. H.; H. S.

Other Requests

The following friends request prayer for varied needs and desires:

E. W.; Miss H. M.; Mrs. C. S. W.; M. O.; R. V. McG.; Mrs. D. A. R.; Mrs. H. L. K.; Mrs. E. P. R.; Mrs. W. F. W.; Miss G. D.; Mrs. A. J. R.; Mrs. J. C. H.; M. F.; Mrs. P. L. P.; S. W.; Mrs. C. D. W.; Mrs. G. W. F.; W. M.; Mrs. M. I. H.; Mrs. M. E. S.; H. A. E.; E. H. N.; M. A. K.; Mrs. R. R.; Mrs. W. T. J.; Mrs. A. M. H. S. P.; Mrs. E. L. K.; Mrs. W. W. M.; G. W. H.; E. T.; Mrs. I. M. W.; Mrs. C. P. O.; Mrs. H. C. L.; F. L.; A. and E. A.; Mrs. C. McG.; J. S.; S. S. S.; Mrs. H.

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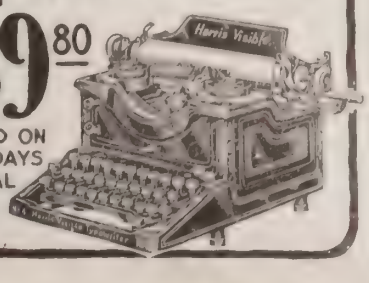

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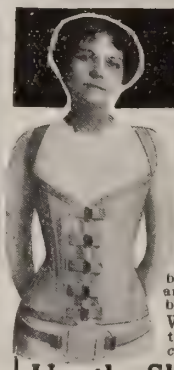

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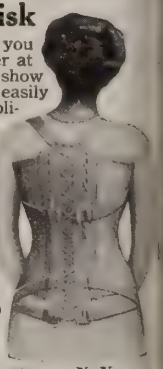

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THE ROMAN CHURCH IN POLITICS

(*Protestant Observer, London, March, 1914.*)

THE Church of Rome, we are sometimes solemnly informed, does not meddle in politics; she confines herself exclusively to the spiritual welfare of her children. But those who have made a special study of the Papacy know very well that the Roman Church is the most stupendous political machine the world has ever seen. At present, one of her greatest desires is to regain her temporal power, and as a step in that direction she has recently made elaborate plans in Italy in order to ensure the return of a strong body of men to the Chamber of Deputies, secretly pledged to carry out her commands.

The inner history of this subterranean Vatican plot is exposed by a correspondent in Rome, who reproduces the actual wording of a circular letter sent out from the bishop's palace at Viterbo ordering all Papists, whether they wished or otherwise, to vote for the Vatican's candidate. The document, which is signed by the bishop's vicar-general, Mgr. Giuseppe Farrocchi, says:

Circulars Sent to Priests, Curates and Heads of Electoral Associations

From the Bishop's Palace, Viterbo.

From the letter of Count Gentiloni, president of the Catholic Italian Elec. Union, a copy of which you will find on the opposite page, you will see that the parliamentary candidate to be supported by Catholics in the town of Viterbo, in the absence of a Catholic candidate, is the ex-member of Parliament, Alfriedo Canevari. It is not necessary to tell you that the will of the superior is not to be called in question. To be precise, the duty of all Catholics is to set aside all private interests and sentiments, and to vote *en bloc* for Canevari. It cannot in any way be tolerated that a Catholic should support any other candidate, nor display even in private any leaning to another. To hold an opinion contrary to the one imposed by the Superior Authorities would be contrary to the spirit of discipline. Parish priests, curates and all heads of Catholic Associations are warned to be vigilant, and to refer to the Superior Ecclesiastical Authority any cases of insubordination.

Vicar General,
(Signed) GIUSEPPE FARROCCHI.
August 7, 1914.

Here we have a typical example of civil liberty as interpreted by the Church of Rome.

. . .

Light on Vital Principles

ALLOW me to express to you my own delight, which I know is shared by many of your readers, at finding in this week's number such an able and strong "Protest against Romanism." A generation has grown up around us positively ignorant concerning the un-Biblical teachings of the Roman Catholic Church and even our religious papers are, as a rule, silent on these vital subjects—vital, as you say, to the very life of our republic, founded as it is on the very principles of the great Reformation.

J. V. B.

. . .

SECRETARY TAYLOR, of the M. E. Board of Foreign Missions, recently visited Panama. He writes:

"You will be interested to know that a Roman Catholic priest was converted a few months ago in our Panama Mission. Another priest came to my room to have a talk with me. The latter is said to be the leading light, intellectually, of the Romanist clergy on the Isthmus. He is a doctor of theology, and for nineteen years has been professor in the university. He seems to be in a state of great mental unrest, very much dissatisfied with conditions in his church."

Abraham and His Contemporaries

THERE were five Babylonian kings of Ur in Abraham's time, all with two exceptions having brief reigns. Their temple records, written on clay tablets, have come to light, and are regarded as among the greatest "finds" in Bibleland exploration. Every Sunday school teacher, every pastor and Bible student who desires to become the possessor of one of these tablets will find full instructions how to do so by reading the article on the subject in the March 25 CHRISTIAN HERALD.

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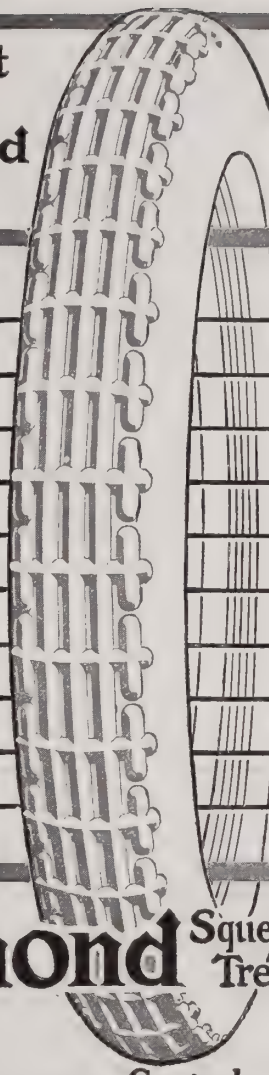

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36 x 4½	37.10
37 x 5	44.45
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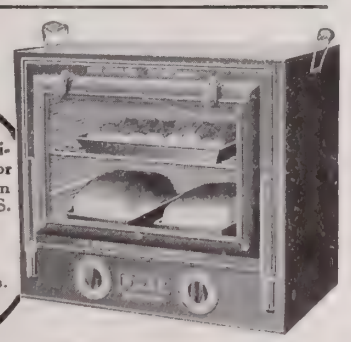

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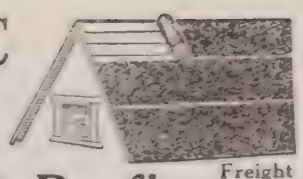

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If you know a user of a *Detroit Vapor Stove* you would find that all of them have the highest praise for it. They are made in fifteen different sizes and styles, from stove up.

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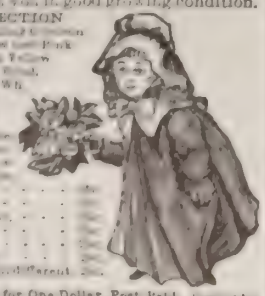

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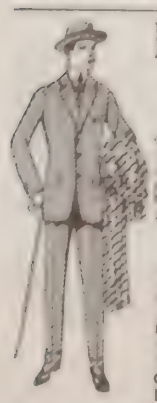

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ECONOMIES IN THE MODEST HOME

BY VIRGINIA EARLE

THIS is not a fable but fact. A certain real estate man built for rental in a popular suburb a half dozen houses, each with its little plot of ground on four sides and each identical in size and style with the others. Within, the rooms were as small as he dared to make them, but the final details of wall coverings and interior finish were left to the taste of the first tenants.

A friendly call upon two of the new occupants three weeks ago afforded such a striking object lesson in the difference between the inexpensive and *cheap* that it seems not out of place to tell the story here.

In both cases economy had of necessity governed the selection of furnishings for the house, but in the one instance "economy" had meant extreme simplicity and in the other a matter of low price. Let me describe first the house of the latter:

To begin with, a different color scheme in every room gave a sense of confusion; the little green parlor opening directly into the blue dining-room, and one small rose-color bedroom facing a smaller yellow one, produced an unrestful "mixture of ideas" which only served to emphasize the cramped dimensions of the house plan. The obviously cheap quality of wall papers, over-conspicuous in design, made matters still worse.

As all of the "carpet money" had gone into four 9 by 12 rugs of Oriental pattern but strictly American coloring, several bedrooms had to be finished with cheap matting floors. There are, of course, many beautiful domestic reproductions of Persian rugs, with softly blended colors, but only in the better qualities are these to be found. When the price of the best is too high, then the plainer the floor coverings the better. The home-maker of whom we are speaking, having a rag carpet income wherewith to satisfy a Persian rug taste, made the mistake of preferring a cheap imitation of the latter to "honest rags."

As to her furniture, practically every piece represented a "bargain"—for does not a bargain spell Economy? That depends; once in a long while it does. This woman had a fondness for "Special Sales" and, as a consequence, seven different kinds of furniture on the lower floor seemed justified by the fact that each table and chair had been either bought at an auction or reduced to something and ninety-eight cents from a price several dollars more. Her method of reasoning ran like this: If a chair with a carved back and a green plush cushion can be had at a marked-down price, why look twice at a plainer one sold the year round at the *same* price? Such, alas, is the common reasoning of the bargain-hunting housewife who, too often, forgets that the standard article that is really good, the only kind worth buying at all, is good three hundred and sixty-five days in the year and consequently does not have to be "marked down" to a reduced price—and seldom is.

Now let us see how the neighboring house belonging to a young bride was treated. Entering this immediately after coming from the other was like stepping into a little heaven of rest, so beautifully simple was the entire scheme of its furnishing and decoration. In the first place, there was practically but one color scheme; a pretty harmony of browns and yellows, yet every room was individualized by the color notes introduced in hangings, upholsteries and rugs.

In lieu of cheap wall papers the wise homemaker had tinted her walls throughout—a plan so widely approved by the best decorators to-day, not alone for its sanitary advantage but also for its artistic effect. A neutral "putty-color" was chosen for the parlor and halls and a deeper shade, more of a buff tone, for the dining room—an admirable background for her display of blue and white china, with blue hangings at the windows and woodwork painted a deep cream white. In the bedrooms, rich cream-colored walls, and some a soft yellow, gave a restful, pleasing harmony on all sides. It had all cost surprisingly little, and much of the work she had done with her own hands, but there was nothing *cheap looking* in the result.

Following the same principle that a plain article that is *good* is far better than a weak imitation of something costly, this woman gave her floors a hard finish—again doing much of the work herself—and over them laid inexpensive rag rugs, except in the parlor and dining room, for which two fine Axminsters were bought direct from the mills. Incidentally, finding out how to buy what you want at the lowest possible price is vastly different from "bargain hunting." As the furniture had to cost little, it, too, was bought as plain and unpretentious as could be found; mostly willow ware with cretonne upholstery, and oak of durable craftsman style, much of the latter having also been purchased direct from the manufacturer, at a saving in price.

Instead of lavishing her limited house money on ornaments and elaborate decoration, our little friend wisely relied upon the simplest of window curtains, using for side draperies only unbleached muslin or plain linens decorated with a neat stenciled border. Every spare dollar had gone into that supreme "ornament" without which no home can be properly called complete—a piano. "But," I questioned, "surely you could not have saved enough on other things to pay for this?"

"No," she admitted, "but I simply *had* to have my piano, so I saved in other ways, in wages, for instance. My little vacuum washer, that looks more like a big toy, and my self-heating iron, make it unnecessary for me to have a washwoman more than half a day a week to do the heavy pieces. Some day I shall have a vacuum cleaner, too, but in the meantime I manage very nicely with just an up-to-date carpet sweeper. And then my "fireless"! Well, sometimes I think I would part with any other single thing I own before that!"

"How in the world did *you*, who have never before done a scrap of housekeeping in your life, learn about all these things in your first year?" "My dear," she gravely replied to my question, "I have been theoretically housekeeping every minute since Will and I were first engaged. You would laugh at my Home Scrap Book in which I used to make notes and paste up everything that I ever heard or read about, or saw advertised, that it seemed to me we might some day need. Of course, I've made mistakes, even if they don't all show on the surface, but personally I am very glad that we do not live in 'the good old days.' I much prefer to spend at my music many an hour that mother would have spent over the kitchen range—and I assure you we are just as well fed."

After all, if we learn to economize in labor and time as well as in price, and also learn the difference between "inexpensive" and "cheap," we may have very beautiful homes even though we may have to stop to count the cost at every step.

Abraham's Idolatrous Neighbors

IN ABRAHAM'S day, the people of Ur, where he dwelt, were largely idolaters. They worshiped moon-gods, sun-gods and planetary gods, and among their popular deities were En-Lil, Shamash, Marduk, Nannar and Bel. The kings of the Ur dynasty were great temple-builders, and American archeologists have unearthed hundreds of the tablets pertaining to the worship or the official business of the temples. If you have a desire to own one of these tablets, which are 4,000 years old, read the article in THE CHRISTIAN HERALD for March 25, which will inform you how you can procure it.

An Astronomer's Story

THE late Sir David Gill, the famou astronomer, loved to relate how valuable meteorite once fell on a farm The landlord claimed it as "mineral o the land," but the tenant vowed i wasn't on the farm when the lease wa drawn up. Then the owner pointe out that it was "flying game"; but th tenant, observing that it had neithe wings nor feathers, argued that, a "ground game," it was his. Accord ing to Sir David, the dispute was set tled by the arrival of a customs officer who took possession of the meteorit as "an article introduced into th country without payment of duty."

• • •

—A CALL TO BECOME the first principal o "the Australasian Chapman-Alexander Bibl Institute" at Adelaide, Australia, has been ten dered to Rev. John H. Elliott, D.D., of Oa Park, Ill., and has been accepted. Dr. Elliot expects to sail from Vancouver, B. C., April 17.

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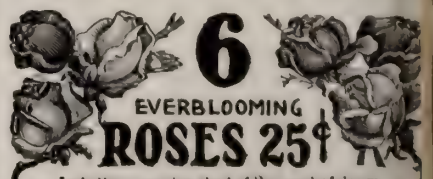

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Total Payments to Policyholders, since organization, over	300 Million Dollars
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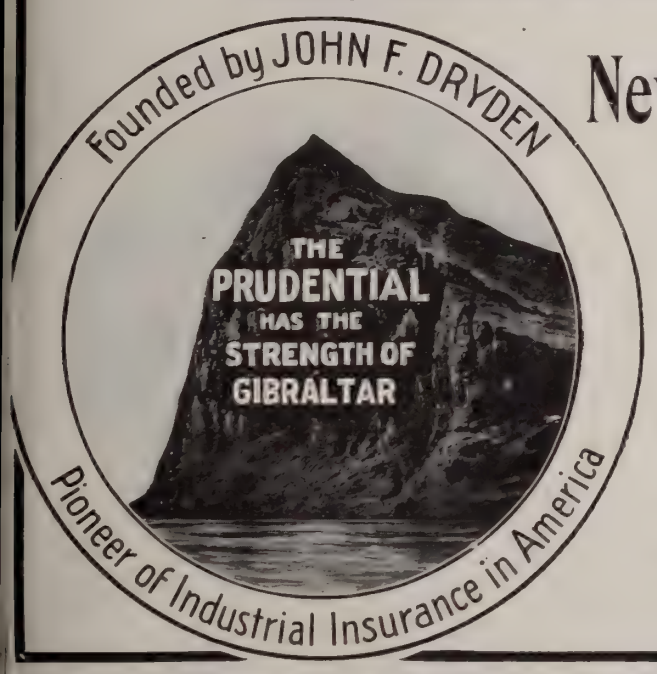

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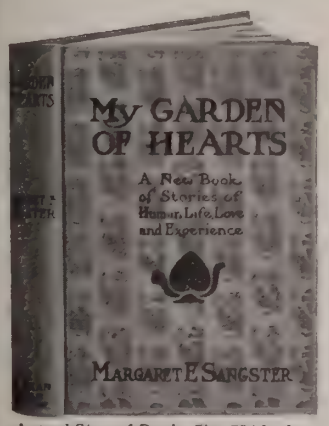

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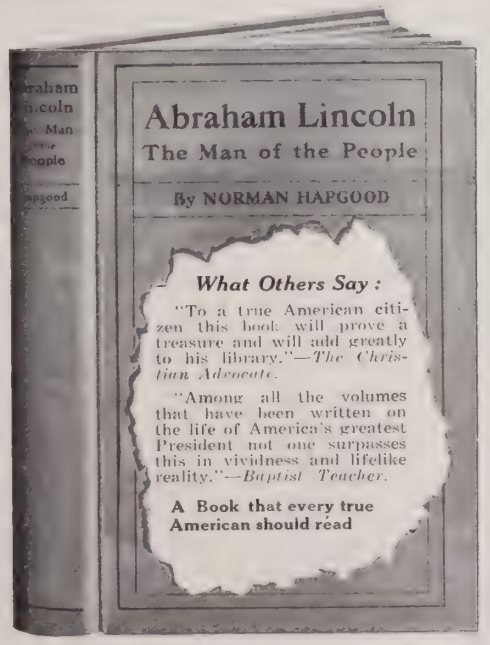
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THE SETTING SUN

From the painting by Mueller-Brieghel

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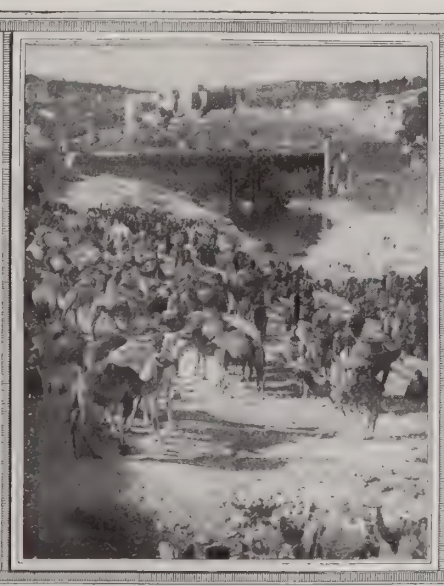
THE LOWER POOL OF GIHON



ROADWAY WINDING UP TO ZION, "THE JOY OF THE WHOLE EARTH"

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WHERE PAUL WENT TO COLLEGE

THIRD ARTICLE IN THE NEW TRAVEL SERIES

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

JERUSALEM, the dearest city on earth to the imagination of the devout Christian, has been onnected with scenes so uch more important ven than the education St. Paul, that his residence there is thrown into the historic shadow. We ink of Jerusalem as the scene of much of the life-work of the great apostle's reater Master. We think of it as the scene of the Last Supper, of the agony the Garden, of the betrayal and crucifixion and ascension of our Lord; and all her events connected with its varied and momentous history pale into nsignificance. Nevertheless, were it not for ese greater events, the city would be famous all the history of the Christian Church as e chief scene of St. Paul's education, and as e city which, through its traditions, and rough its great men and eminent teachers, t its seal forever upon the life of the apostle. ome time in his early boyhood, between the ges of ten and thirteen, Paul doubtless began is first journey to the city which was and ill is the Mecca of every faithful Jew.

It is a momentous time in the life of every oy when he first goes away from home, either school or to begin a business career. Many f my readers doubtless remember the heart-che and the homesickness which was theirs hen first they turned their backs upon the ld home, to seek an education or a fortune in me distant city. But to the boy Paul it must ave been of still more thrilling importance an to most, for he was going to be educated the one city of all the world which could rike the deepest chord in the heart of the ewish boy, and which could thrill his soul ith thoughts unutterable. Doubtless his omesickness and sorrow at leaving the home f his father and mother at that tender age ere somewhat assuaged at the thought of the lorious city to which he was traveling.

Whether he went by land, around the east-n shore of the Mediterranean, or sailed irectly from Tarsus to Cæsarea and thence verland to Jerusalem we do not know. Doubt-ss, however, he took the latter route, accom-anied by his father or some older friend. ut whether he went by land, or much of the ay by sea, he would have some weary days plodding, on foot or horseback, across the ountains and plains which separate the sea-ore from Jerusalem. It is easy to imagine e details of this journey, for in many parts Palestine and Asia Minor the means of loco-motion are no faster or more commodious to-day than in the days of St. Paul. Indeed, in many places the roads are far worse, for the Romans were great road-builders, and bridge-builders as well, and many a Roman emperor deserved, better than the popes who have assumed the title, the name *Pontifex Maximus*, the greatest bridge-builder.

At night, the young Paul would assist his older companions in unstrapping the tent and its equipment from the back of the patient donkey, and would doubtless take a boy's delight in pitching the canvas, driving the pegs securely into the ground, and helping to prepare the evening meal in true gipsy, picnic fashion. At most the little caravan would make about thirty miles a day, and often at night the travelers would perhaps find a khan in which to sleep, a great building supported by arches, under which the horses and asses munched their hay, while sometimes above them would be a gallery with rooms opening out, within which the traveler might lodge. But whether they found a resting-place in a khan or pitched their tent under the open skies, they would have to bring their own provisions, and cook them for themselves, a process which doubtless delighted the heart of the young Paul, for there are few boys that do not like such adventures. Many a night in the near East, after a hard day of traveling, have I found refuge in such a khan, and helped to prepare the evening meal, and have considered myself fortunate to find a khan instead of a stuffy village guest-room filled with dirt and creeping things innumerable, which was often our only refuge.

DAVID'S STREET, JUST INSIDE THE JAFFA GATE

If the boy Paul took the long overland journey to Jerusalem by way of Damascus he would have had many days of such experience; and even if he took the short sea route several nights would be spent under such circumstances between Cæsarea and Jerusalem.

At the time of St. Paul's advent in Jerusalem Palestine was thoroughly and completely under the control of the Romans. The cruel Herod was dead, but the supremacy of Rome, for which he had worked during his lifetime, had at last been realized. The governor resided in the town of Cæsarea, we are told. "Soldiers were quartered there and at Jerusalem, and throughout Judea, wherever the turbulence of the people made garrisons necessary. Centurions were in the country towns,

Continued on next page

WHERE PAUL WENT TO COLLEGE

soldiers on the banks of the Jordan. Roman money was current in the markets; Roman words were incorporated in the popular language; Roman buildings were conspicuous in all the towns."

In spite of the political despotism of Rome learning flourished in Jerusalem. There were two great rival schools when Paul entered the city; one followed the teachings of Hillel, the other those of Shammai. "The former," we are told, "upheld the honor of tradition to be superior to the law, the latter despised the traditionists when they clashed with Moses." The school of Hillel was by far the most influential, and at this time the greatest teacher by far in this school was Gamaliel, the grandson of Hillel. He was one of the seven wise men who had been honored by the Jews as their greatest teachers. The Talmud says: "Since Rabbin Gamaliel died the glory of the law has ceased."

The method of teaching in those days was founded entirely upon the Scriptures. The chair of Gamaliel might be called Old Testament Exegesis in these days; some passage of the existing Bible of the prophets or the historical works was taken as a text, was commented on and interpreted, while the students listened to their teachers, or freely asked questions if they desired. The method of teaching was not so very different from that of the great philosophers of Athens, and consisted in free public discussions, which greatly promoted the intellectual activities of the people, even those who were not directly connected with the schools.

On the Passover evening Paul brought his own little lamb, which at the moment between sunset and dark, when the silver trumpet sounded, was killed with thousands of others that, like his, had been brought to the altar of sacrifice. In later days he learned that it was not the blood of the lambs which the priests caught in their silver bowls and poured out at the foot of the great altar, but the blood of the Son of God that cleanseth from all sin. But doubtless these Passover scenes fired his imagination, and inspired the imagery of later days.

There was an almost incredible number of priests and Levites in Jerusalem at this time. Some say not less than forty thousand. Doubtless the morning sacrifice in which some of these priests officiated at the dawn of every day must often have been witnessed by St. Paul. Every night, when the day's worship and sacrifice were over, the keys to the inner doors of the temple were hidden under a marble slab on which a priest slept, kissing it before he lay down. Robert Bird vividly describes the scene, which must have made a deep impression on the young student of whom we write.

"Each morning, just before the dawn, the captain and priests took the keys and with torches examined every door, to see that nothing had been touched. While they were doing this, other priests were bathing, dressing and drawing lots to decide who was to be the chief priest of the day, for that was the only way to prevent their quarreling over it. Three trumpet blasts gave the signal for the singers, musicians, and priests to go to their places, while the watchers on the walls looked to the east, and the chief priest went up the sloping pavement to the great whitewashed altar with the bright red line around it, to stir up the smoldering fire which was never allowed to go out. Not far from him was the sea of brass, that had been filled by machinery.

"A voice came down from the dusk of one of the towers:

"'The morning already shines.'

"'Is the sky lit up as far as Hebron?' was the question from the court below.

"'The whole sky is lit up as far as Hebron,' was the reply.

"A lamb was led out and tied to a gold ring of the altar, and the order was given to open the outside gates, and three blasts from the trumpeters were heard over in the city. Then the inner gates were opened, the lamb killed, its blood sprinkled on the sides of the white altar, and its body burned on the top and people could enter the temple."

We can understand from this teaching and this environment something of the reason for Paul's intense love for the law, the ceremonial scrupulousness of his younger life, his rabid hatred of heretics and all their doings, which led him to pursue them to the death until that memorable day on the road to Damascus when his eyes were opened to see the Son of man as an ever-living Saviour and his ears were unstopped to hear the unutterable things which throughout all the remainder of his life he strove so hard to declare throughout the world.

Probably no modern city is more disappointing to the expectant traveler than is Jerusalem. We think of it in its ancient glory; we picture to our imagination the magnificent temple with its golden roof and the other great buildings of the hill of Zion. We read of its being the rendezvous in Passover times of a million pilgrims, and we naturally think of it as an enormous city, comparable to London or New York of the present day. We think of it in its Oriental setting of two thousand years ago, but as we approach in a modern railway train, and climb the steep ascent which leads to the city behind an American engine, our illusion disappears.

At last the guard calls out "Jerusalem!" and we disembark a mile from the city, get into a rickety modern hack, which has evidently done duty in some more civilized community, and are bounced over the rough roads and the intolerable cobblestones within the gates, until, at last, we are landed at our modern hotel, so different from the khan of ancient times. And here our disillusion has only begun. The city of which we read as accommodating a million guests on the feast days could hardly to-day entertain a thousand strangers within its walls, and, since a multitude of pilgrims come every yea from Russia and Italy and France and Germany these nations have erected great hostels outside th walls for the accommodation of pilgrims. Bu these, fine and even magnificent as they are, tak us not back to the Jerusalem of two thousand year ago, but tell us only of the modern city where hal a dozen great nations are building these hostels an hospitals in order to gain political and commercia advantage, and patiently awaiting the time whe they can oust from his possession the Turk who ha so long held sway within the sacred city.

Within the walls the streets are narrow and ofter especially after a rain, unspeakably dirty. Offa and human filth frequently line the roadways, an one must pick his way carefully lest he become be fouled. Along the principal street, set into littl alcoves, are scores of merchantmen with their tin stock of wares, urging you to buy their boots an shoes, their oranges, their brilliant cloths, or thei green vegetables, as the case may be.

When we go to the hill where the glorious templ once stood, we find, not a Christian church, but Mohammedan mosque; a wonderfully beautifu mosque, it is true, with a resplendent dome covere with splendid tiles, but alas! how different fron the temple where the one true God was worshipe without the intermediary of Mohammed the fals prophet!

Perhaps the spot which best expresses the feel ings of the modern traveler is the great stone wal known as the "wailing place of the Jews," where th devout Jews, every day, but especially on Friday gather to recall the glories of the past and to mour over the decadence of the present; where the leade cries out: "For the palace that lies desolate," an the people respond: "We sit in solitude and mourn." Again the leader cries in this strange antiphona service: "For the walls that are overthrown," an the people respond: "We sit in solitude and mourn." Once more comes the mournful refrain and the response: "For our great men who lie dead, we si in solitude and mourn."

But before the end of the service the though rises from the minor key to a more joyous strain, an with the thought of the past glory of this wonderfu city and the brighter thought of the new Jerusalem of which it is the antitype we may well close ou account of the university city of St. Paul, as w listen to these more joyous words of leader an people at the Jews' Wailing Place:

LEADER: "Haste, haste, Redeemer of Zion."
RESPONSE: "Speak to the heart of Jerusalem."
LEADER: "May the kingdom soon return to Zion."
RESPONSE: "Comfort those who mourn over Je rusalem."
LEADER: "May peace and joy abide with Zion."
RESPONSE: "And the branch of Jesse spring up a Jerusalem."

CARPETING THE MISSISSIPPI

THE bottom of the Mississippi River, or rather portions of it near Memphis, Tenn., is being supplied with a carpet in the shape of gigantic mats woven of willow trees, which are being constructed in sections on the surface of the river and then sunk into place. The river for several years has been cutting a new channel that threatens to leave Memphis high and dry a mile away. The turbulent river already has to its credit, or discredit, a score of towns deserted in this manner, with consequences serious enough. In the case of Memphis, however, these consequences would be disastrous almost beyond description; her costly harbor facilities would be utterly ruined and the city left with a huge mud-bank between its fine levee and the stream.

The threatened danger was first noted by government engineers about a year ago, and preparations immediately started to avert it. While the insatiable river has for several years been eating railroads, houses and farms in the vicinity of Memphis, sucking them into its muddy maw, and carrying them down to the Gulf of Mexico, it seemed that the hungry stream had at last met something that would check its appetite when a sheer wall of solid rock appeared at Hopefield Point, opposite Memphis. But the rock was soon being undermined

The willow mats now being placed in the river at that point are expected to put a stop to the erosion. Some of these mats are a mile long and 200 feet wide. As fast as a section is completed it is weighted with rocks to sink it into place and then pinned to the bottom with piles. The Mississippi is the only river in the world that enjoys the distinction of having its bottom carpeted.

ROBERT H. MOULTON.

THE COMPLETED FLOOR MAT READY TO SINK

SINKING THE MAT TO THE BOTTOM OF THE RIVER

MAKING YOUR TOWN BEAUTIFUL

BY F. A. COLLINS

WHAT is the best plan for organizing a city or town mprovement campaign? The question has been nswered in many differ- nt ways throughout the ountry. No beginning s too modest. The his- ory of many trans- ormed towns often dates rom resolutions passed t some club meeting or inner party. There is n immense amount of terature dealing with his movement which ffers guidance and en- ouragement for the be- inner. The writers in- ist on the importance of definite idea as to what to be done and abun- ant energy in carrying n the work. In every ommunity, however mall, will be found lenty of material to ork with, and men and omen of special talents or carrying on each articular phase of the ork.

The next step is usual- to arrange some per- anent headquarters here this literature ay be consulted, and ter some secretary is lected to organize and ush the work. The irit of such reforms is ntagious. Public in- rest and enthusiasm is quickly aroused, the local wspapers are enlisted in the work and soon the mpaign is in full swing. One of the first reforms usually a general "clean up" day.

A great step has been taken toward the building more beautiful towns by eliminating the con- ntional blocks or checker-board system of street signing. Advantage is taken of the natural con- ur of the land in laying out the street to gain riety. The city designer, after looking over the ound first, prepares a contour map so that the pearance of the city may be seen at a glance. ne grades are often an advantage in such plan- ng and add both to the convenience and beauty of e section. It is recognized again that most towns e likely to grow and the plans look well into the ture.

A very interesting experiment in the construction a small garden city is offered by e industrial community of Tor- nce, Calif. It has been the aim Torrance to avoid everything hich is ugly in plans, buildings or ring conditions. Incidentally no loon is permitted. The houses are tremely modest, being designed r workingmen, and yet throughout artistic effect has been obtained. ne town has been planned, taking to consideration the prevailing inds, the contour of the land and e most direct route from home to ctory. A broad avenue separates e residential from the industrial strict. Every kind of business is assified and located accordingly. It s been found an excellent idea to y all sewer, water and gas pipes alleys and the lighting conduits ck of the curb line, so that the reets need never be torn up. The urches, educational and civic insti- tions are grouped about a civic nter. The streets are planned with a alth of foliage. In the entire com- unity there is not a single eyesore.

Women's clubs are an important factor in the rk of making America beautiful. An interest- g instance is afforded in Van Wert, Ohio. The n Wert Civic Club comprises fifty public-spirited men and about half as many men. The work reform was started with a series of seven nthly meetings to arouse public interest. A entific agriculturist discussed civic beauty, a dscape gardener was heard on street designing, woman physician on cleanliness, a clergyman on ic morals. An example of the simplicity and directness of the work is afforded by the "clean up" day inaugurated by the club. Every house- holder is charged 25 cents for every load of ashes hauled away from his premises and the club pays the charge for those who are unable to meet it. The work of beautifying other towns is shown by moving pictures. Prizes are offered for the best work in making ugly details of the city attractive. New lines of work are opened every year.

Another excellent illustration among many is afforded by the Women's League in Macon, Ga. The work was started with an empty cash box and a transformation has been accomplished with the expenditure of very little money. The women have offered prizes for the improvement of lawns and the planting and developing of vines and flowers about cottages. As an encouragement to residence owners photographs are taken of the most attractive yards, homes and porches, and these are publicly displayed in the rest rooms. When an effort is observed to beautify a home, however modest it may be, an encouraging letter is sent by the league to the owner.

It has been shown over and over again that the beautifying of a town may be accomplished with very little actual outlay. Many communities which could not afford the services of landscape gardeners have accomplished wonders in beautifying parks and waste spaces by planting wild flowers. The Park and Boulevard Association at Grand Rapids, Mich., has set up a number of neat white signs in one of the parks inscribed: "Build up. Plant your favorite wild flower or shrub in these woods." Every day throughout the summer enthusiastic botanists may be seen planting or caring for these flowers. As a result one of the most beautiful pieces of natural woodland in the country has been produced without expense.

A public park, however simple, offers many opportunities for educating the public taste. In planning parks nowadays a liberal amount of space is set aside for playgrounds and recreation centers. Conventional lawns and flower beds are replaced by trees, shrubs and flowers native to the region. Each season has a beauty of its own and the planting is arranged so that the parks are attractive throughout the year. An interesting work is being carried out in Newark, N. J., where weekly reports of the foliage and flowers of the parks are prepared and published in the local papers and the public is educated to appreciate it.

No more enthusiastic workers for civic betterment may be found than the junior clubs which are to be found throughout the country. In Belle Fourche, S. D., the advertising of the city is managed entirely by a junior club. The ages of the members range from fourteen to twenty-one, the club at present having a membership of seventy-five. Under the Junior Club's direction thousands of feet of motion picture films have been taken of the city and surrounding country and exhibited in nearby cities. There is a committee to induce conventions to meet at Belle Fourche and another for entertaining visitors. No visiting automobile leaves the city without a Belle Fourche pennant. Strangers are met at the railroad station or on their arrival at the hotels and presented with club-room visiting cards. The spirited publicity campaign is an important factor in the city's growth.

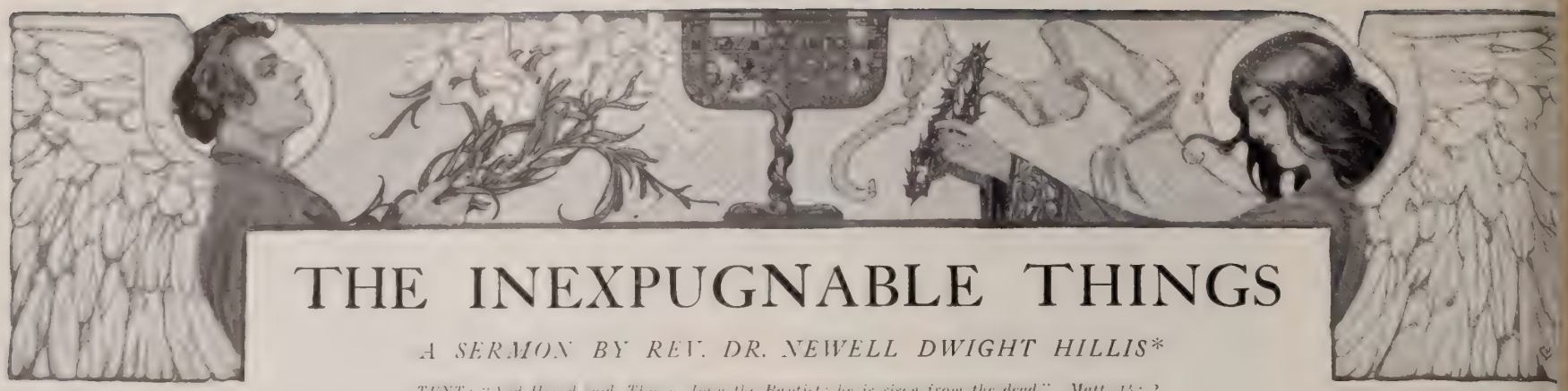
Within a few years, largely as the result of awakened public sentiment, there has been marked improvement in the architecture of local railroad stations and the upkeep of the parks which surround them. In many cities the civic improvement organizations have influenced the railroads to improve their properties. Many of the large railroads to-day employ skilful landscape gardeners to design the station gardens, and the color schemes of the buildings are carefully censored. One of the newest ideas in station planning is to replace the conventional lawns and geranium beds with screens of the wild flowers native to the region.

No single factor is perhaps so important in street improvement as the selection and planting of trees. Naturally the trees have received a great deal of attention and a wealth of literature is available on the subject. There are many organizations, some of a national scope, which stand ready to lend every possible assistance. Any committee or individual interested in the subject can readily have the advantage of expert advice as to the best trees and method of planting free of cost. In many towns where money is not available for public planting on a large scale excellent work has been accomplished by inaugurating tree-planting competitions. Prizes are offered, rivalry aroused between neighborhoods.

[Pictures in this and an earlier article used by courtesy of *The American City*.]

AN EXAMPLE OF GOOD WORK IN SWOPE PARK, KANSAS CITY, MO.

OVER THE RAILWAY TRACKS, MADISON, N. J.



THE INEXPUGNABLE THINGS

*A SERMON BY REV. DR. NEWELL DWIGHT HILLIS**

TEXT: "And Herod said, This is John the Baptist; he is risen from the dead." Matt. 14: 2

THIS incident makes up a fascinating page in the history of the human soul. King Herod was a Sadducee. He believed that death ended all, and that there was no ground for the immortal hope. He held that men die as leaves fall, perish as brutes perish, and that when the clod falls on the coffin that trifling little episode named life is quite ended. A most comfortable philosophy this, for Herod, with his past full of blackness and guilt. Read his biography, and his every week was as full of evil deeds as an Indian's quiver is full of poisoned arrows. We must liken his soul to the Pontine marshes, their breath miasm and their atmosphere death. Other villains have been content with committing one crime—Achan with being a thief, Judas with betrayal, Alcibiades and Arnold with treason, Macbeth with murder, but Herod gathers all claims into his arms. Like Napoleon, for ambition's sake, he thrust aside the woman that he loved; like Iago, Herod planned a thousand villainies against his friend; like Othello, this king strangled his own beloved.

Afterward, in defiance of public sentiment, the king rode boldly through the streets, trying to overawe the multitudes who muttered their indignation at a man who had sinned against God and their own homes. In that hour, the moral indignation of the people found a voice in the words of John the Baptist. With flaming speech, John descended on the guilty man like an earthquake and like a fire. Furious with anger, Herod put John the Baptist to death. No sooner did his disciples carry his body away for burial, than Herod returned to his place, counting the incident ended.

But memory keeps a double set of books. Conscience, offended, goes forth like an avenging angel. Months passed. One night, at the banquet, as the conversation went round, a guest spoke of a young Rabbi who had appeared in Galilee. Something in the story of the great Teacher's word startled the memory of Herod. No teacher was ever gentler or kinder than Jesus, and yet the story of Christ's work reminded Herod of that John whom he had slain. Conscience made a coward of him. So frightened was he that for a moment reason trembled on its throne. Like Macbeth, when Banquo's ghost appeared, Herod rose from his seat, and cried out in his alarm, "It is John the Baptist, whom I have beheaded. He is risen from the dead!" Gone now all his doubts about immortality! Gone forever his hope that death ended all! Nothing was so certain now as that there was another life. What would Herod not have given for "some antidote to purge his bosom of much perilous stuff"? But there were no waters of Lethe in which he could bathe, and in his garden of memory there were no poppies that bring forgetfulness. Until the end of time, this king's transition from doubt to faith will stand as the everlasting example of certain inexpugnable things in the fiber of man's soul.

Conscience is Inexpugnable

In a broad sense, certain fundamental principles are spread out before us in this incident in the biography of Herod. One is that conscience is inexpugnable. Enemies may sack the city of the soul, destroy the intellect that keeps the gates, prudence that guards the wall, Greatheart that plays the hero, but Conscience is a strong man, who stands forth, unhurt and victorious midst the universal ruin. The hidings of conscience seem to be so deep as to be beyond the reach of human weapons. The moral sentiment is like a color that is fast, staining through the very substance and fiber of the soul. Neglect may sear conscience, sin may dull the cutting edge, but the sword wielded by the hand of God cannot be broken. Universal its power. The old Greek calls it the whisper of God sounding down the aisles of man's soul. Our poets speak of conscience as the avenging angel standing in the shadow and keeping watch over memory's books. The great scientist tells us that what the magnetic pole does for the needle, conscience does for the thoughts and deeds of men. Every day we behold its workings in our personal experience; indeed, the press will not allow us to forget that conscience has a grip on every living soul. Consider the conscience fund in Washington, and the regularity of these confessions.

Once conscience has laid hands upon the wrongdoer, its grip is iron, its hold tenacious, and the only escape is in surrender. Witness the English judge, whose story is told by Professor Park. One day, sitting in the midst of his fellow judges, and fully conscious of his wealth, office and honors, the aged judge passed upon the case of a young servant who had slain his master, hidden the body and with a bag of gold fled to the city. After the sentence had been passed upon the youth, the distinguished jurist arose, put off his robes, laid aside the wig that represented the dignity of the law and passed into the prisoner's box. Standing beside the boy, the old man made a confession that in his youth he had slain his master, spoiled his treasure box, used the gold for travel and study, and at length climbed to office, seeking ever to make expiation for his crime. Success was his, but not peace. Sin had made his soul a solitude, but that was not quietness. Every day conscience scourged him, every night conscience renewed the ball and chain. The only escape from conscience was to flee to the God of conscience. No pilgrim ever hungered for bread as this old judge hungered for blows. No heart ever thirsted for the water brook as this jurist thirsted for punishment. The deep thing in him, his conscience, cried out for the deep things of eternal justice. It was so with Judas, it was so of Peter, and of David. It was the experience of Augustine.

Memory an Inexpugnable Thing

Conscience doth make cowards of us all. So long as man is man, the moral faculty is supreme. From its decree there is no escape. So long as God is God, right will be right, wrong will be wrong, and Herod will tremble at every face that appears at the window, will crouch in terror at every footfall coming down the corridor of the palace. When you can expel light from the sunbeam and leave it still sunshine, then, and not till then, can you exterminate conscience from the soul, without changing man's spiritual nature. You can take away man's sight, his hearing, his limbs, his arms, but one thing you touch at your peril—God's angel that keeps the gate of man's soul, named Conscience.

Inexpugnable, also, is memory, and the life record. By busying himself with many things Herod expected to forget forever the murder of John. He thought to leave the memory behind. But Herod made one mistake in his calculations. The guilty king never traveled straight forward. Herod is like a bewildered traveler, lost in a blizzard, who travels in a circle, and who constantly returns to the spot from whence he started. It could not be otherwise. Nothing is forgotten. Memory is the cord that binds the round years together, giving individuality. But for memory of past deeds of heroism performed, the patriot would not understand the reward that God gives him; but for memory of John's murder, Herod would not have comprehended the penalty visited upon him. Our thoughts pass as leaves fall, but leaves leave a woody deposit, and thoughts leave their monument, named character. The rich emotions of the soul pass into the very structure of one's being, like the artist's blue and crimson, that strike in, lending color to the canvas. In moving through the lower St. Lawrence, we see a thousand islands. Now, drain the waters off, and so all the islands are united in one great framework of the continent. Recalling the past, what we instantly remember are the island peaks named great events; but these outstanding memories are all joined with the underlying fabric of memory and soul, and nothing is lost.

Things that we call forgotten need only the appropriate event to recall them to mind. You remember the conversation at the dinner table of Coleridge. One man spoke of a farthing, and instantly the man at the other end of the table asked Coleridge how much Judas made by betraying Jesus. At first blush the question seemed irrelevant. But analyzed, it was the only question the man could ask. The English farthing was their smallest coin; that small coin suggested the smallest one among the Romans—the denarius; the denarius carried the memory to the widow's mite; the widow's mite suggested Judas's thirty pieces of silver, and the lin from an English farthing to how much money Juda cleared by betraying his Master was as straight a the movement of an arrow to the bullseye. For th law of memory is the law of association. That fa away deed of treachery and ingratitude needs onl the proper event to bring it all back, just as hea brings out the invisible writing on the palimpses These unknown contributors to the conscience fun in Washington, tell us that every transgressor mus make restitution for his wrong. These backwar cast the eye, and forward; though they cannot se they guess and fear.

Inexpugnable, also, the sense of responsibility From the very hour that Herod killed John, hi spiritual arrest, trial, conviction and punishmen were inevitable. It is a blessed thought for th good man that he is made in the image of God; fo a bad man to have a nature that is patterned afte God's is the most terrible thing conceivable. I means that Herod carried forward with him all th machinery of retribution. The court of justice i set up in the city of man's soul. Every night, Judg ment climbs her throne; every night, Memory call her witness; every night, Conscience prosecutes th transgressor. Daily the wrongdoer is condemne and sent to the left. So long as man is man, thi retributive process goes on.

When the human heart or foot approaches th confines of sin the whole horizon should grow black Retribution and the justice of nature are not fron a devil of hate, but proceed from an angel of mercy What! John cut off at the beginning of his grea career? The reformer's wrongs never to be righted In a moment, his great enterprise and movement t regenerate his country, which was gaining depth and power daily, was terminated by his untimel death. Are the martyrs, the heroes and the exile slain by tyrants never to have justice at the hand of those who have destroyed them? In a moral uni verse, it is unthinkable that Herod must not suffe for his sins. For Herod to be let off scot free, fo John to be unjustly slain for a good deed, and n notice taken of it, would be for the universe itsel to shrivel up like a snake's skin, and be blown away Herod's fearful looking forward to a fiery indigna tion, therefore, was logical—natural, inevitable Not until the sun throws off icicles and rays o blackness could Herod's soul, with reason, memory judgment and conscience, formed in God's image do other than scourge him to the bar of justice, an hand him over to the penalties of his own outrage nature, an injured universe and a just God.

Sin's Record in Personality Inexpugnable

Inexpugnable, also, sin's record in the personality of the soul. The story is told how a beautiful an gifted youth formed a friendship with an artist This member of the Royal Academy painted th young man's portrait. One day, when men were admiring the canvas in the gallery, a friend sai laughingly: "The canvas will stay young, and you will grow old and ugly. Ah, if you could only stay young, and the canvas grow old and wrinkled, an be cursed by the record of your life!" That sentence was seed sown in fruitful soil. The youth fixe his mind upon the thought, and found that the pic ture began to record his secret history. At first, h was glad, for while his friends grew old and died eighteen summers and winters came and went again, and he had changed not one whit. But long ago he has hidden the canvas under lock and key in a secret room in his house; he has barred th windows and barred the door, while men think tha his jewels are within. From time to time also h opens the door; slowly the canvas changes without as his soul is degraded within. The very fact that his face does not betray his sins, leads him t greater and more terrible excesses. He withholds himself from no pleasure and no vice, by night o day.

So, when twenty years have passed, the canvas is a wreck and ruin, the eyes bleared, the chin weak the nose pendulous, the lips soft and spongy, the hair faded and in strings, a furtive serpent look in the eyes, the shoulders hollow and bent forward like a sea shell, suggesting a walk that moves forward

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, April 19. Mark 5: 36. *"Be not afraid, only believe."* This word was spoken to arrest the sinking faith of Jairus. He had a strange series of ups and downs in his faith. He had readily secured the service of the Master to help his dying child. They start out. The crowd thronging the Master retards their progress. The agitated father would fly on eagle's wings to his daughter's bedside, and now he must crawl at snail pace. Then comes the delay caused by the woman who touched the Master's garment. Jairus is agonized with fear that this delay may cost him his child's life. They start once more, only to meet the messengers who report that all is over. Jairus's faith was now on the verge of a collapse. It is at this point that Jesus turns and, in effect, says: "Conquer your anxiety. The odds against you are not greater now than they were an hour ago. You came believing when you stated your request; remain a believer till I am through with this case." And Jairus rallies under these reassuring words. The delays of God are blessings in disguise. Cold reason may denounce them as unnecessary and cruel trials. Faith extols them in the end as a most salutary discipline, purging our faith of the rationalistic dross that is usually mixed up with it, and causing it to strike deeper roots in the promises of the Lord, while it bends before repeated blasts of unfavorable circumstances. Faith is thus taught to believe not only that the Lord helps but also that his help is always timely.

MONDAY, April 20. Mark 5: 39. *"Why make ye this ado, and weep? the damsel is not dead, but sleepeth."* These words are not meant as a denial that the physical life had really flown from Jairus's daughter. Our Lord has spoken of Lazarus, who was certainly dead and buried, as sleeping. In the present instance he wishes to rebuke the wild expressions of grief that he beheld in the house. These people were taking the carnal view of death which is common among unbelievers. Death spells to them loss, destruction, decay, despair. They either know of no waking from death or cannot connect any cheerful meaning with the idea of resurrection. They do not know Christ and the meaning of Easter with its open tomb and our risen Proxy. Mourning such as these people perform—for it is a performance, and they expect to be paid for it, too—is a disgrace among God's children. With holy indignation the Lord bids this noisy rabble begone. But there is a greater reason why these professional mourners should stop their sad theatricals. Here is the Prince of Life entering the chamber of death. Their howls and shrieks are virtual denials of his power and love. They laugh him to scorn, and he is forced to drive them from the premises as a nuisance. To Jairus, however, the Lord's words and action must have been very comforting. Unbelievers, worldly people often interfere when the Lord is about to manifest his glory, and cause us to tremble where we have every reason to be calm and composed. On such occasions let us bid everybody begone, in order that Jesus may do his work for us.

TUESDAY, April 21. Mark 5:41. *"Talitha cumi. Damsel, I say unto thee, arise."* This touch of Aramaic which has been recorded in the Gospels proves that our Lord spoke the language of the people among whom he lived. As if anybody had expected anything else! Is it not a pity that this beautiful record does not seem to prove anything else to some Bible scholars? Why are we informed that the Lord said *"Talitha cumi"* to Jairus's daughter? Is it not rather the touch of tenderness in the brief address to the dead child to which our attention is to be called? He had said: "The damsel sleepeth." Now he speaks to her as a mother does when arousing her child in the morning. The little girl hears from the Almighty God, not a terrific, rock-rending voice of thunder hurling defiance at the prince of terrors, but a sweet call such as she had often heard from her mother. The chains of death are loosed as easily as the bands of sleep. She awakes and looks into kind faces. All has come about quite naturally, without unnecessary shocks. The girl might have believed herself that she had only dropped off in a brief doze of a few moments. But the parents and the three disciples who witnessed this scene must have long remembered every little circumstance connected with it. This account of the raising of Jairus's daughter is especially rich in detail. The little girl, too, her soul coming back out of the other world, must have realized that the sleep from which she awoke this time was different from her usual sleep, and the awaking also. We gather from this story that our own rising will be a pleasant awaking as from a sound sleep. The Lord will temper the terrors of the day of doom for his rising children.

WEDNESDAY, April 22. Matthew 9: 28, 29. *"Believe ye that I am able to do this? According to your faith be it unto you."* When our Lord insists on faith, or trust, in those who come to ask some temporal gift of him, we are then to learn this, that his concern for the souls of his beneficiaries is always far greater than his concern for their physical well-being. His miracles are never performed merely to display his power, or to gratify men's whims, but to seal the confidence which men have reposed in him. Hence the Lord's careful inquiry into the state of his petitioners' heart. The blind men in this text are, moreover, a lesson in the spiritual uses of delays in the divine help. They had cried long and loud, and Jesus had kept silent. Then they groped their way into his presence and reiterated their request. Still he is not ready, it seems, to grant it. They might have interpreted his question as doubt of their sincerity. But promptly upon their confession he touches them, to signal to them that the hour of their deliverance had now arrived. The healing word goes forth, and the Lord at the same time acknowledges their allegiance to him, though that was still very imperfect, as their subsequent actions showed. When we bring our petitions before the Lord, let us also be mindful of our faith in the Lord. And if he delays his answer, let us interpret his silence, not as a repulse, but as an invitation to persistency.

THURSDAY, April 23. Matthew 9: 30. *"See that no man know it."* Since the miracles of Jesus were not performed for show, he cares not to have them talked about, as that might simply rouse the masses to wild excitement about him, and gain for him a worldly and selfish sort of admiration which would be of no spiritual benefit either to him or the admirers. We have noted elsewhere, however, that Jesus values the testimony of believers, when there is need of it. Silence may have been imposed on these blind men for another reason. When a person has obtained great mercy from the Lord, it is proper for him to retire and commune within his own heart upon the kindness and greatness of his Lord. The spiritual effects of divine blessings may become dissipated by undue exhibition of them to the worldly. In the solitude of grateful contemplation the gifts of God are better studied and appreciated than in animated conversations, how it all happened, what the believer did, and what the Lord did next, etc. Such conversations may prove a danger to modesty and humility. We must never boast, least of all about the successes of our faith.

FRIDAY, April 24. Luke 4: 21. *"This day is this Scripture fulfilled in your ears."* This text takes us back to Nazareth, where our great High Priest had spent the years of his childhood, youth, and early manhood in faultless obedience to the law of God, which he fulfilled for our redemption. He is come now to discharge the office of prophet to his fellow townsmen. In a very august manner, on a Sabbath day and at their house of prayer, he declares his Messiahship in a sermon of such gracious import that all marvel at him. He had chosen a grand text, Isa. 61: 1, and he expounded it with great force. He tells his audience that the great preacher whom the ancient prophet had foretold is now before them and the prophet's message is on his lips. It is a message brimful of comfort to every sin-stricken heart. The Gospel which he brings attacks every effect and form of sin and works a complete reversal in the many-sided misery of man. Jesus and his gracious message is the center of the entire divine revelation; in him all lines of prophetic and apostolic thought and discourse converge. He is the fulfilment of what the prophets foretold and the theme to which the apostles ever come back. To know Jesus is to understand the whole Bible.

SATURDAY, April 25. Luke 4: 23, Mark 6: 4. *"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." "A prophet is not without honor, but in his own country, and among his own kin, and in his own house."* The result of the preaching of Jesus at Nazareth is very humiliating. The congregation had been carried up to the sunlit heights of God's love to bask in the favor of their Redeemer God, and then was hurled into awful disgrace because they received not the Lord who had come to his own. Our Lord's gracious speech turns to stern rebuke as he sees their contemptuous looks and hears those sneering remarks about "the carpenter's son." "You low-bred son of toil," they say in effect, "will have to bring us stronger evidence to establish your claims than honeyed words. Do some miracle here, as we have heard of your doing at Capernaum." At bottom, it was jealousy that would not permit them to acknowledge that their humble townsman was greater than any of them. And so it has ever been: jealousy and envy blind persons who are thrown into the closest relations with a great man and prevent them from seeing his greatness and rejoicing unselfishly in his distinction. Jesus was not the first, nor has he been the last man, whom his own people would not appreciate, but in no other case, before or after, has envy, which is always unreasoning and self-destructive, been so base or so fatal to the envying.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE INEXPUGNABLE THINGS

convolutions like a serpent's glide! And, oh, with at intensity of hatred did the man hate that canvas! What crimes he would not have committed to stroy it! One day he disappeared. When they nd him, he was lying before the picture, and in hot rebellion he had tried to cut the canvas to gments, and then the verdict that the picture ould be cursed with the record of his sins was anged, and suddenly the picture became young, as once had been, and all the record of his sins was

Continued from preceding page

gathered up and focalized upon himself. Lo, on the canvas was the portrait of a beautiful boy, and on the floor lay a worn, faded, ugly, fiendish face, of one prematurely broken by excess and sin.

And this is the picture of Herod's life. This is the epic of every sinner's career. God keeps his books for remembrance. The body with its brands of sin is a book of remembrance. The memory is a book of records. The intellect itself, and the habits, are books of remembrance. Oh, all ye young hearts, be warned in time. Make no mistake. Do not deceive yourselves by listening to the voice of pleasure. Lay not up the harvest of retribution and anguish. When sirens sing, the voice of conscience and memory may be dulled. But the time will come when the siren's voice will dull, and when only the voices of conscience and memory will be heard, and their voices, sounding on, will sound forever.

PREMIER ASQUITH
And Secretary of War

ANDREW BONAR LAW, M.P.
Opposition Leader in the House

SIR EDWARD CARSON
Irish Unionist Leader

GEN. SIR JOHN FRENCH
Resigned as Army Head

JOHN REDMOND, M.P.
Irish Nationalist Leader

ENGLAND CALMING DOWN

OUTWARDLY the tremendous situation created in Great Britain by the Irish Home Rule question has assumed a less disquieting aspect, despite some sensational developments. As a result of ministerial representations about non-service in Ulster, afterwards in part repudiated, the chief of the imperial general staff, Sir John French, and Adjutant General Sir John Spencer Ewart resigned from the army council and refused to reconsider their decision. The resignation of War Secretary Seely was then accepted and Premier Asquith assumed that portfolio and resigned from the House to submit himself for re-election by his constituency. This extraordinary situation, in which the government is practically without a prim minister and without a leader in the House of Commons and also without a active head of the army, is significant of the seriousness of passing events. Th latest suggestio in the House o Commons, where th Home Rule bill is ap proaching its thir reading and pass age, is made by Si Edward Grey, secre tary of state fo foreign affairs, wh proposes a federa system of govern ment for the Britis Isles as a solutio of the whole matte The suggestion ma lead to renewed ne gotiations. It seem that the Home Rul bill with others wil be passed with th understanding tha a general electio will follow in June

ULSTER VOLUNTEERS DRILLING ON ESTATE OF THE DUKE OF ABERCORN

THE TEN-DAY BATTLE AT TORREON

IF ANYTHING has happened in Mexico anywhere but at Torreon during the week just closing, the facts have been withheld from the world. And the world has not been greatly enlightened as to events at Torreon. The only definite thing is that neither side in the sanguinary conflict which has raged there for ten days has been able to announce a decisive victory. And on such a victory appears to depend the fortunes of both Provisional President Huerta and the interests represented by General Villa.

As early as Monday, when Villa was reported as having renewed his assault upon that important railroad center, it was said that over 3,000 had fallen.

Despatches that reached the public by way of Juarez, Chihuahua and Mexico City were highly contradictory, so that it could not be known which side at any time was in the ascendency. It was evident, however, that a great deal of fighting took place in the streets of the town, where at times the rebels forced the defenders of the place to seek hiding in the buildings and again were in turn repulsed. It was stated at one time that Villa had been seriously wounded while leading his men in a fierce attack, but this was later denied. Wounded rebel soldiers reached Chihuahua and other points by every train, but many hundreds were left to die upon the battlefield. To the terrific fire of the rebel batteries stationed on high places about the town was added the havoc of dynamite hurled from house tops in attempts to blow up the buildings that sheltered the Federals. Each day brought its quota of news telling the progress of the long battle. At one stage a requisition by Villa upon Juarez for field-guns and ammunition led to the belief that he was being sorely pressed. The same day a report alleged that General Carranza was in receipt of an offer of surrender from General Velasco, the Federal commander at Torreon. Heavy fighting was kept up between bands of rebels and Federals in outlying sections. Telegraph lines were cut, and the railroads from the east were said to have been put out of commission t prevent the approach of Federal reinforcements.

General Carranza arrived in Juarez at the end o March and his presence was made the occasion o much celebrating in the midst of disquieting report from the front. On April 2 a long message fron Villa to General Carranza admitted a decided check to the rebels, according to reports, but at the same time declared that Villa still expected to triumph

In Mexico City the news left n doubt as to the ultimate tri umph of the Federal forces, and th complete rout of Villa's army wit a loss of over 5,000 in killed wounded, and prisoners was gen erally credited. The Mexican Con gress convened on April 1, an President Huerta in his address de clared it to be his political faith that the peace of the country a any personal sacrifice was a para mount issue. Analysis of the mes sage in the press indicated that i reflected confidence on Huerta' part of remaining at the head o the government. During the prog ress of the war it is said tha Huerta has brought about many long-needed reforms, both in th administration of justice and in th development of uncultivated lands

The stubborn and thus far seem ingly successful resistance of th Federal forces at Torreon has sur prised others besides Villa, and ha tended to create considerable publi sympathy, if not indeed support, fo the Huerta régime. Conditions i the beleaguered town are said to b indescribable. The battle has prac tically been a hand-to-hand fight and it is thought that the cessatio of hostilities may come only witl the annihilation of both armies.

MAIN STREET OF TORREON WHERE BATTLE HAS RAGED

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

ILLUSTRATED BY GAYLE PORTER HOSKINS

Which Little Olaf Tryggvesson Picks Flowers by the Roadside and So Gets Left Behind.

LOVE of the beautiful is a most commendable quality. Pursued too ardently, however, it sometimes works harm rather than good. It certainly did in the case of little Olaf ryggvesson. Neither in the grand yet sterile up- nds of his far northern birthplace on the cliffs of torfiord in rocky Romsdal, nor in the more sterile nd infinitely less attractive lowlands of his more ecent domicile in New York with skyscrapers for añon walls—the one made by God and the other y man!—had little Olaf enjoyed much opportunity indulge his fancy in its particular bent for beau- ful blossoms, to cultivate his passion for color nd fragrance.

Sometimes, in the small gar- ens of the richer people of his ative landand more frequently, ough still rarely, by flattening is little Norwegian nose against ie plate-glass shop-windows of ie metropolitan florists, he had en flowers. And when he could, e had looked his fill—well, not iat exactly, for the gardeners the one place and the police the other generally made him ove on after an all too brief ntemplation of the things he lored. When humanity old or ung would fain linger to look n the beautiful, the authorities life are usually on hand with ie imperative command, "Move !"

But little Olaf had got out of ie city at last. He had left, too, s crowds and its pavements far ehind forever. Other things ame into his ken as he surveyed ie passing world from the rail- ad train. Never before in the even years of his hard life had e seen such a riot and wealth of lor as grew in confusion, as ell as profusion, beside the rail- ad track on that late spring orning in Colorado—a far call om New York, indeed. That ie flowers were wild and that gh society would have turned its nose at them, if high ciety could ever descend to a ing so undignified, made no fference to him. He looked, he w, he was conquered.

He stood alone on the rear atform of the train and gazed long as he liked. Neither liceman nor gardener nor ainmen nor even the gentleman whose care he was being per- nally conducted to what was ped to be a good home in the r West molested him, or even ticed him in the least degree. obody sought him out, nobody en seemed to have missed him.

The train was going very owly. He had the better op- rtunity to observe the blos- ms adorning the right of way that account. He ventured to ramble up on the criss-crossed on gate that closed the end of e sleeping car and hang over it and peer down that which his soul loved and coveted. It was trancing. Never had he been so delighted. eaven itself, in color, in beauty, in glory, marched the track.

Presently the little narrow-gauge train came to abrupt stop. Why, it does not concern us to now, nor did it enter into Olaf's mind to inquire. hatever the cause, the stop was unduly prolonged. the pause, temptation tried this small passenger. With every moment of waiting his desire to ndle the blossoms on which he looked so appre- tively grew in his breast. Why not? When mptation and opportunity were so seductively mbined what could a poor forlorn little Norwe- an waif do?

The personally conducted party of orphans was merous and at times inclined to be troublesome. e presence or absence of one more or less, save roll call and meal times—for which last there as always a prompt attendance—was scarcely no- ed by the harassed conductor. No one came to seek him. No hand drew him back. No voice whispered warning in his ear. Suddenly he resolved that he would do it.

The train, to the mind of the little Scandinavian, seemed to have stopped forever. Why should he not venture? He was a hardy lad. He had climbed every crag within sight of his home before he was six years old, and subsequent years spent in New York had not deprived him of sureness of footing or athletic ability.

To climb over the gate, to cross it, to climb carefully down to the platform on the other side, to drop thence lightly to the ground via the bumpers, to stray off the right-of-way down the bank, to clasp his little arms full of blossoms with all the speed in which he could pluck as many as he could carry, to bury his face in their cool, soft, fragrant petals, took but a little time. If he had not stopped for that last riotous indulgence of his nose, for that last look at the earth whence his treasure had been uprooted, he might have returned to the train in safety, and, save for the betraying evidence of the blossoms' presence, for which he would have to account, none would have been any the wiser as to his escapade.

But it was not to be. It is often the last rather than the first blow that counts. The sudden sound of the slow grinding of wheels along the rails recalled entranced Olaf to his senses. He looked up to see the train slowly beginning to move. Indecision was not one of his characteristics. He leaped for the embankment and scrambled up it with all his speed. He might have gone faster, although the result would not have been different, if he had dropped his flowers; but to let go of what he had seized was not one of his characteristics, either, and he held them tightly clasped to his breast. The train was going faster with every second. It was late anyway. The engineer had to make up time and the train fairly leaped into full speed in a few moments, and although Olaf shouted and yelled with all the strength that his lusty little Northern lungs permitted, and ran frantically up the track after the car with all the strength of his little legs, he was left behind—marooned in a mountain pass one springtime years ago in western Colorado!

Little Olaf had been alone many times before. He knew by repeated experience the sickening sensation of abandonment. He knew what it was to be forsaken—left behind. The consciousness had come to him first, when they took him into the quiet room of the little peasant house where he had been born, and showed him his beloved mother lying on her bed, all the red of life and health faded forever out of her cheeks. He had called her, but she had not answered. He had laid his hand upon her, he had pressed his lips to her cheek, but there had been no response. She had been as cold to his touch as the snow in the winter. Ah, that was a never-to-be-forgotten hour even by a very little lad such as Olaf. Curiously enough, he remembered it vividly this morning. He felt the same inclination to weep that he had given way to then, but he had grown years older, and he felt it would be scarcely manly to indulge in tears, at least not yet.

There had been people in his house in that hour of bereavement to take him by the hand and to say kind things to him. There had been strong arms that had encircled him and broad bosoms on which he had cried. Now he was quite alone, with no one to sympathize with him or even to comfort him.

Circumstances had been somewhat different at the second sad parting, he recalled. That had taken place in the great emigrant ship upon which he and his father had been passengers. Death, inexorable, had most unkindly claimed his sole remaining protector. He had stood by the gangway, a tiny tot, while the people, rich and poor, first cabin and steerage, sailors and passengers, gathered about to listen to the captain read the prayers and watch while the white canvas shot-weighted hammock that held all that had been his on earth, his father, flashed over the side,fell through the sunlit air, and splashed down into the great blue sea. He remembered that the ship had not even stopped for so great a tragedy, to him, as that!

Other kind-hearted emigrants from his own neighborhood had taken him in. They had boldly claimed him as their own. He had passed through the experiences of Ellis Island and he had been forthwith plunged into the maelstrom of the great city. The people who had befriended him had fought the battle of life against poverty and indifference in the purlieus of the town for a while, but the tide of fortune had turned against them. Drink and the devil got the breadwinner at last. Little Olaf Tryggvesson, the latest comer, had been the first to go. He had been driven out of the tenement, and thereafter lived, as thousands of other children, God help them, live, on the streets. But he had drifted into a rescue mission before it was quite too late. A "Big Brother" had taken an interest in him; a kindly woman had taught him; one of the charitable organizations had taken him up; he had enjoyed a year's schooling as the more or less restrained "guest" of an institution where the good religious training of his infancy had been revived and supplemented—so far, that is, as any institution can do those things.

The cry for children that still comes out of the West, and which was greater then than now, had caused him to be sent thither with a select group of orphans. The long journey across the continent and over the Great Divide had been safely made. His

Continued on page 385

OLAF CONFRONTED HIS CAPTOR WITH WHITE LIPS AND A THROBBING HEART

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG · MANAGING EDITOR GEO. H. SANDISON · SECRETARY THEODORE WATERS

The Church and Its Critics

IN THIS latitudinarian age, when the utmost freedom is accorded to criticising things sacred and secular, the church is coming in for its share of observation. Much is made of the fact that in the ranks of our evangelical reformers are to be found not a few leaders who have left the orthodox ministry to take up the ministry of humanity—the cause of the humble classes. In an article published by a contemporary, the writer cites a number of able and earnest men who occupied denominational pulpits in the past, having risen for what they regarded as the wider field. This was right, if we accept the principle that one does right to follow his convictions. Proceeding, Mr. George J. Anderson, the writer referred to, makes the point that those who have left the ordained ministry represent "a revulsion from theology to sociology in present-day Christianity" that is world-wide; that the church to-day is realizing that it has been blind to the deeper teachings of Christ and drawing itself largely to Pauline philosophy, forgetting meanwhile the practical aspect of the mission of Jesus.

If we regard the teaching of Jesus, however, we find little basis for such an arraignment of his church. He designed it to be a spiritual body, not an aggregation of agitators. His doctrine pointed to the establishment of a spiritual kingdom and the Gospel he taught related to this kingdom. Speaking before Pilate, he said, "My kingdom is not of this world; for if my kingdom were of this world, then would my servants fight." While he recognized the wrongs and the sufferings of the poor, and the grievous injustice inflicted by their oppressive masters, he pointed them to the divine remedy: "Seek ye first the kingdom, and all these things will be added unto you." If the church has been faithful in proclaiming the Gospel of the kingdom, it has been faithful to its Founder.

But the church is doing vastly more than this. In the last half century it has expanded and multiplied its activities in a way that blunts the weapons of its critics. There are few churches now that are not in the progressive line, with social and philanthropic auxiliaries and, in some cases, with educational and industrial annexes. Whether these augment the spiritual force of the church is not now in question; the point is the *fact* of their active existence, and that they are helping to break down the barriers between the classes and infusing the spirit of sympathetic Christian co-operation wherever they have been established.

But we are not averse to criticism of the church when it proceeds from a sincere source. The church itself ought to welcome it. There are many problems facing it to-day in the solution of which it must take its part sure to perplex and embarrass. They are of a nature that cannot be dissociated from the church's duty as the great exponent of human rights. It must help those who cannot help themselves, champion the cause of those who need a strong ally, rebuke the powerful who oppress the weak, fight for righteousness in the nation, the civic community, the state and the nation. In a word, it must stand for everything that Jesus himself would have stood for, and condemn what he would have condemned. It is not, however, as a foe to society, but as a conserving and transforming power among existing social inequalities that it can work most effectively. Jesus was not the founder of a political club, though he took note of the human faults and errors of his time. To bring men of all classes into line with the spirit of Christ, and to lead them to express that spirit in their daily lives, is the real mission of the church to-day.

The House Repeals Tolls Exemption

IT WAS the closing scene in a dramatic battle in which the President found himself opposed to a considerable faction of his own party, when the House bill, repealing the exemption provision of the Panama Canal Act, was passed by the House of Representatives on March 31 by a vote of 247 to 162. The debate, which lasted nine eight hours, frequently became exciting, though lacking sensational. An impressive incident was the reading of a letter from ex-Secretary of State Hon. Richard Olney, in which he approved the President's contention that "the repeal of the act which raised the issue is absolutely essential to our good standing with the great Powers of the world, and the proper conduct of our foreign relations."

But the real drama in the debate in Congress was furnished by Speaker Clark, who talked for an hour in the afternoon. He disclaimed having any quarrel with the President, denied that the ship subsidy interests had plotted to defeat repeal, denied that he would be a presidential candidate in 1916, and declared that he was content to end his political career with the fight he had made for the party platform. He had done what he did because he could not be a "rubber-stamp" Speaker. Yet, while disagreeing with the President on the tolls question, he believed him to be "actuated by the highest patriotic motives." He, the Speaker, would rather "see the canal walled up than give the English any control of it." Rather than surrender our complete sovereignty over every foot of our domain, he believed "we would cheerfully and courageously face a whole world in arms." These and similar salvos enlivened the debate and pleased the galleries. But the result was foreseen, and the majority of 85 for repeal was conclusive. How long the measure will now remain in the hands of the Senate is a matter for conjecture, but the vote will probably be close.

When Abraham Lived in Ur

IT IS a very rare opportunity which THE CHRISTIAN HERALD lays before its readers, in extending to them the privilege of becoming possessed of some of the Babylonian tablets, as explained in the proposition which appears on another page. They have a threefold value: First, as genuine *memorials* of a long-past age; second, for the light they shed on social and religious conditions in the center of the world's civilization at a time concerning which secular history is silent, and almost all we have hitherto known is gleaned from the Old Testament record; and third, because they come from the ancient city of Abraham, Ur of the Chaldees. Further, their writers were practically contemporaries of the patriarch, living in the same age and under the same kings. The cuneiform or wedge-shaped characters on the tablets give us occasional glimpses of the idolatrous splendor and wasteful extravagance of the heathen civilization of that time, over 4,000 years ago, when Abraham, the "Friend of God," dwelt there, probably the one man in a vast heathen population to be so specially distinguished. Every pastor, Sunday school superintendent and class teacher, Bible student and lover of the Scriptures should strive to possess one of these precious tablets. Professor Clay's signed attestation goes with each tablet. Their genuineness is thus placed beyond the shadow of doubt.

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Wednesday, April 15, 1914

Courage and Conscience

IT IS reported that a Jewish rabbi, Hyman Setsky, of Yonkers, directed in his will that one hundred and fifty dollars of his property be paid to two men in Odessa with whom he had quarreled forty years ago over the purchase of a quantity of eggs. The will stated that he was not certain whether or not he still owed the money, but wished to make restitution because of the possibility that the debt existed.

Such an item of news is refreshing and stimulating in this age of dull consciences and greedy hands. The picture of an old man, engaged in sacred work reviewing his life as it drew near its close, remembering a quarrel almost a half century old and determining to set it right, is impressive and beautiful.

Shakespeare said that conscience makes cowards of us all. But conscience makes some men courageous. It is not cowardly to acknowledge the sovereignty of conscience; we must bow down to it or it does not pay, either in this world or the next, to do otherwise. To yield to the right of conscience will make a man truly and magnificently brave. One cannot think of this brave old rabbi without ransacking one's own past. Are there unpatched quarrels, unrighted wrongs, unjust gains back there? Set them right now. Confession and restitution require courage, but it is a sort of courage worth possessing and worth strengthening. To flinch now will mean greater loss and greater terror later on.

Smoke and Wax

THE forces of evil seem multitudinous, and very strongly intrenched. We set ourselves grimly to work against them, and often are overwhelmed with fatigue from past and present conflicts and almost dubious about the conflicts of the future.

That is because we are not looking at God. When we look at him, all the evil in the world seems very small. And when we look at him much of our effort as well as all of our anxiety, seems mistaken. His method is so very different from ours; his point of view so different; his hope so different.

"Let God arise! Let his enemies be scattered. Let them also that hate him flee before him! As smoke is driven away, so drive them away! As wax melteth before the fire, so let the wicked perish at the presence of God!"

Smoke is at times very thick and very annoying, but only a breath of wind is needed to drive it away. Wax might be built up till it looked like a mountain, but the steady shining of the sun would make the mountain perish. All the united evil in the world is only so much smoke and so much wax before the power of God.

How shall we fight, then? We must use weapons that are appropriate to our foes. Not with swords. Jesus said: "They that use the sword shall perish by the sword." Not with books. Jesus, though there were books in his day, was so indifferent to the power of the printed page that he is never known to have written a line, except one line in the dust of the street. Not with money. Money has been, instead of the church's greatest blessing, sometimes its greatest curse. Not with numbers. David was severely punished once for numbering his people, and Gideon's force had to be reduced from twenty thousand to three hundred before God could use it.

These methods might do against foes of substance and stability. But what are our foes? Smoke and wax. How shall we fight them, then? With wind and fire. The breath of God's Spirit, the fire of his power. The lightning of his truth. These are the things the church needs to-day to make it triumphant. One glimpse of God, one touch of his power upon us, one baptism with the mighty wind and the blazing fires of Pentecost, and the church shall begin to know new and bewildering victories.

The truth applies to conflicts great and small. In overcoming our temptations, in the efforts of our own churches against the indifference and the iniquity of our communities, in righting social wrongs and conquering the nations for the Saviour, what is needed is the *real presence* of God. If his power and fire are in our souls, in our churches, in our organizations, in our denominations, we shall find the forces of iniquity scattered and melted before us like smoke before the wind and wax before the fire.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Dr. Stryker Slain in Korea

PHYSICIANS and missionary society officials in New York were shocked, on March 30, by the news that Dr. E. de Mott Stryker had been killed by an insane Japanese in Holkoi, Korea. The telegram was sent by the doctor's wife to her father, Mr. Edward H. Loud, in Brooklyn. Dr. Stryker was born in Raritan, N. J., was graduated from Rutgers College in 1897, and from the College of Physicians and Surgeons in 1901. After studying medicine in Germany, he took extensive hospital service in New York and vicinity. For five years he has had charge of a large, finely equipped mine hospital in Korea. "His work in Korea," said one of the officers of the mining company, "was more than that of a doctor; it was that of a missionary." The native medicine or witch-doctors would boil up the feet of dogs for medicine, and give the concoction for every kind of disease, according to the custom of centuries. They were very angry at Dr. Stryker for his innovations. The Japanese doctors in Korea were also jealous of his popularity. As many as 70,000 patients passed under his treatment, and people outside of the mine, as well as inside, were treated as free patients. The question is considered whether a governmental request for an official investigation of the murder will not be made. It is a pity so brilliant and useful a man should have been cut down in so untimely a manner. Slain among those to whom he had brought health, physical and moral, and probably by an insane and irresponsible agent, we are reminded of the prayer of One who was crucified by the ignorance and prejudice of those he came to save:

Father, forgive them; for they know not what they do. (Luke 23: 34.)

Bear Tears Girl's Hand

A FOURTEEN-YEAR-OLD schoolgirl climbed an outer railing around the polar bear pen at the Central Park Zoo, New York, the other afternoon, and thrust a loaf of white bread through the bars at Alice, the largest female bear in the collection. Alice seized the girl's left hand. The child screamed and a keeper and several policemen ran to her rescue. They had to beat Alice over the head many times before she would release her grasp. The girl was taken to the hospital, where the torn hand was treated. She had been accustomed, in going to and from school, to feed the bears each day. The child had the best of intentions, and up to that time the bears had received her favors gratefully; but the savage instinct in the creature broke out in the attack. Girls have to be very careful of physical dangers, and even more so of moral perils in the city. There are dens of wild beasts ready to pounce upon and destroy them. The slums of poverty and the great white way of luxurious indulgence are crowded with human beasts that prey upon the young. It is the imperative duty of the church to save such from ruin. The divine deliverance from beastly destroyers David thus expresses:

The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. (I Sam. 17: 37.)

Pass Anti-Dueling Bill

BY a unanimous vote of the Reichstag, a bill providing that when a duel or a challenge to a duel has been provoked by dishonorable conduct, the offender shall be liable to imprisonment in a penitentiary instead of confinement in a fortress, lately passed its second and third reading. It gives discretionary power to the courts to deprive the offender of his civil rights. This is the first occasion on which all the parties in the German Parliament have been united on a measure tending to discourage dueling. It is to be sincerely hoped that the Imperial Chancellor, in behalf of the government, will concur in this action of the parliament, and that a positive, unequivocal official frown and protest will be put upon this relic of barbarism. It might be a good idea for the German and all other national parliaments to discourage war as well as to forbid dueling, and settle questions for the individual and nation on the principles of righteousness and peace, remembering these words:

Vengeance is mine; I will repay. (Rom. 12: 19.)

Compulsory Public School Attendance

THERE are now only six States in the Union which have not laws compelling children under a specified age to attend school. It has been with difficulty that the passage of such laws has been secured, as so many parents think that they interfere with the principle of personal liberty. But the courts have not so held. To compel the attendance of children whose parents are too poor to keep them in school, some States have taken decided steps. In Michigan, if a parent cannot support a child of compulsory school age, the Board of Education may grant such relief by an appropriation for the whole school year, not more than three dollars a week to be granted for one child, nor more than $6 a week for the children of any one family. Oklahoma also has a law providing for similar compensation. The successful enforcement of compulsory education has long been an enviable feature of the German school system. Out of 5,754,000 children of school age in Prussia, in 1901, only 548 evaded attendance. The instruction of the child is of paramount importance to the individual and the nation. This fact is recognized by Moses:

And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children. (Deut. 6: 6, 7.)

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THOMAS A. EDISON JOHN BURROUGHS HENRY FORD

EDISON AND HIS GUESTS

THOMAS A. EDISON and family are spending a few weeks at their winter home at Fort Myers, Fla., having as their guests John Burroughs, America's much beloved naturalist, and Mr. and Mrs. Henry Ford. It is Mr. Edison's first visit to his Florida retreat in four years, and none of his guests has ever been as far south in the United States before. When asked if he was having a good time, Mr. Edison turned to his guests, saying "How is it, boys?" "We are having the time of our lives," replied Ford. "Never had so good a time," said the veteran Burroughs. "Even the alligators seem to know that Ford and I are strangers and are doing their best to amuse us." These men all came up from the bottom of the ladder to usefulness and honor, by lives of tireless industry. Having been enormous workers, they are illustrating the fact that rest and play, as well as work, are a law of life. Christ recognized the necessity of a period of vacation after incessant toil when he said: "Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." (Mark 6: 31.)

Notable Shipment of Bibles

A THOUSAND Bibles, costing $1,367, and printed in the Gilbert Islands language, were sent from the Bible House of New York on a voyage of fifteen thousand miles to Sydney, Australia, there to be re-shipped to Ocean Island and Apaian in Micronesia. The preparation of the Gilbertese text was the loving labor of a lifetime devoted to the task by the famous missionary translator, the late Rev. Dr. Hiram Bingham. The Bibles are a free gift from the American Bible Society to its far South Pacific Mission. The books were soldered up in tin packages holding twenty Bibles each and these were put in fifty stout wooden boxes for protection on their long journey. The binders put poison in the covers to kill the insects. It would be well if some means could be devised to destroy the insects of doubt that gnaw and mutilate the text. Fortunately, the Bible in missionary lands is widely believed and faithfully taught. The great missionary success in the islands of the far-off Pacific fulfil the prediction of the apostle:

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28: 28.)

Pig's Eye Gives Sight

IT IS claimed that sight has been restored to the left eye of David Kane, nine months old, of Gettysburg, Pa., by the transfer of the cornea of a pig's eye to the eye of the child, at one of the hospitals in Baltimore. The cornea of the pig's eye was selected because it is said to more nearly resemble the human eye than that of any other animal. The child and the pig were placed under an anesthetic and the outer covering of the animal's eye was removed. It was quickly placed on the eye-ball of the child, and in a week's time the child's eye was clear and free from inflammation. When the bandage was removed from the eye, it was declared that the child followed the course of a lighted candle which was moved in front of him. Another test bringing out the fact more clearly is that the child winks his eyelid if a finger or small object is waved close to the eye. The movement of the eyelid is a natural one. It is likely that this restoration to sight will be permanent. There is apparently no end to the marvels of modern surgery. The Great Physician gave sight to the blind and spiritual vision to those whose moral maladies he had healed.

Unto many that were blind he gave sight. (Luke 7: 21.)

Four Saved by Boy

FOUR men started in a launch the other evening to cross Jamaica Bay, New York, from Canarsie to Rockaway Point, when their engine stopped and their boat was turned upside down in a terrible sea. Fred Schepper, twelve years old, of Sands Bay Inlet, called his mother to the window of their home and pointed to the men clinging to the bottom of the upset boat. They both ran to the dock, and, urged by his mother, the boy started out in a small flat-bottomed row-boat, into the boiling sea to the rescue of the imperiled men, half a mile away. The mother cried from the shore: "You can make it, Fred. There's four of them hanging on yet." One of the imperiled men swam to the boat and aided the boy in getting the other men into it. The rescued men wanted to take the oars, but Fred told them to sit still and trim the boat. Slowly he pulled his little, overloaded craft to shore, where his mother, father and a crowd welcomed the rescued. The gallant action is worthy of a place in the records of the highest heroism. This rescue has in it the spirit of the One who laid down his life to save others from the wreck of sin on earth's stormy sea:

For the Son of man is come to seek and to save that which was lost. (Luke 19: 10.)

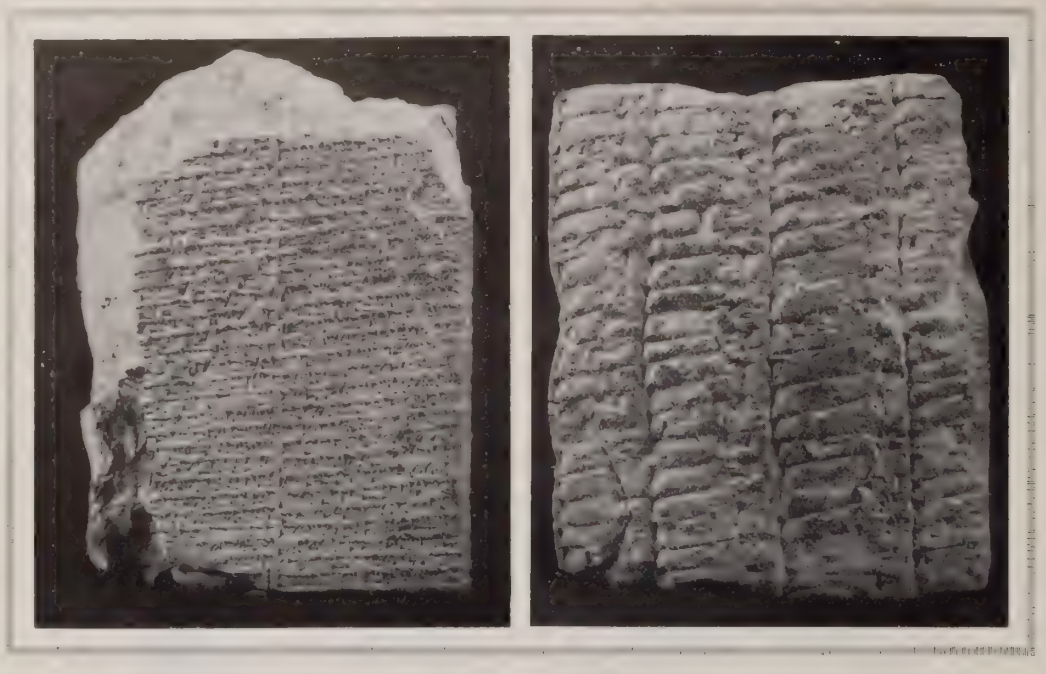
NIPPUR YIELDING ITS SECRETS

THE REMAINS OF A GREAT LITURGICAL AND SCHOLASTIC LIBRARY 4,500 YEARS OLD

BY PROFESSOR STEPHEN H. LANGDON, OXFORD

DURING the recent months of September and October, I had the opportunity of examining the collection of cuneiform tablets in the Museum of the University of Pennsylvania, the greater number of which were excavated at Nippur. The university had already caused to be published several volumes of the Nippur texts, all of which I had carefully studied, and these specimens showed that the university possessed the remains of a great liturgical and scholastic library.

Nippur, situated nearly at the geographical center of ancient Sumer, the Shinar of the Bible, was one of the oldest cities in the world. It was probably the first capital of the Sumerian people, and certainly their most important center of religious teaching. We know that the daily temple services of Babylon and Nineveh originated in these ancient Sumerian temples, for the collection in Philadelphia possesses the original litanies. We know, too, that a cloister of liturgists and theologians was attached to the great temple of Marduk in Babylon, a school which conducted the daily services, edited the liturgies and did other learned work from the 6th to the 1st centuries B.C.



A LITURGY FROM TEMPLE OF EN-LIL

SCHOOL LESSON WRITTEN ON TABLET

There can be scarcely any doubt that the great temple of En-Lil, the earth god, at Nippur possessed a cloister of this kind, perhaps as early as 3000 B.C. At any rate, we have the remains of such a theological school in the tablets of Philadelphia, most liturgical texts of which belong to the centuries 2500-2100 B.C. It would be difficult to overestimate the influence which this temple cloister has had upon religious theory and practice, particularly in Babylonia and Assyria, and surely more or less upon Judaism, Greek religion and Christianity. Here the forms of all subsequent litanies, hymns and chants largely originated. Here the great doctrines of the Word or Logos, the Mater Dolorosa and her dying Son, the divine character of the sacred writings and many other principles later universally accepted as the foundation for great beliefs, were anticipated.

I found the collection particularly rich in unpublished material of this kind. It seems to be especially rich in liturgical panegyrics, sung in the temples in the cults of deified kings of the dynasties of Ur and Isin. Emperor-worship forms, so far as I can see, the most important group of religious texts in Philadelphia. From this numerous group of liturgies, chanted in the temples in honor of the deified reigning king, we learn that the doctrine of a royal Messiah was highly developed and passionately believed in by the Sumerian nation. The element of prophecy is lacking, it is true; but the divine birth and mission of their kings are chanted in long, melodious services. The Semitic peoples who received this heritage of doctrine and belief and passed it on to Western nations did not adopt the doctrine of the divine birth of kings; nor did they continue the liturgies of the emperor-worship. Still, a considerable body of this doctrine did persist in Babylonia and Assyria.

I was surprised to find in the Nippur collection a large number of grammatical texts, tablets on which children had written their lessons in phonetics, orthography, geography, natural science and botany. The temple cloister evidently kept school also, or at any rate certain of the order were designated as ordinary teachers of boys. It is altogether remarkable to see how these schoolmen of forty-two centuries ago had already reduced the human voice to a phonetic system and reproduced it by signs.

All the essential elements of an alphabet are found there, and can be exemplified by numerous tablets. One of the tablets reproduced here shows on the obverse a boy's spelling lesson, part of which he has erased while the clay was still soft. His lesson for that day consisted of words for jewels. On the reverse the boy has written his alphabet in the somewhat cumbrous fashion of those ancient scholars. Thus we have *mu-ma-mi, lu-la-li, bu-ba-bi,* etc. The second tablet shows a liturgy chanted in the worship of a deified king.

BISHOP WARNE ON "DR. SHASTRI"

A CONCLUSIVE REPLY TO THE LATTER'S ATTACK ON FOREIGN MISSIONS

IN NOVEMBER last, the attention of THE CHRISTIAN HERALD was called by a correspondent in Columbus, Ohio, to a published report of an interview in Minneapolis with Dr. Keshava Shastri, of Benares, India, in which the latter was represented as saying: "If Americans knew how much money is being spent by missionaries in India and how little is accomplished, the donations would stop at once. . . . Christianity has gained no headway in India. . . . The missionary lives like a lord with a retinue of servants!"

These extraordinary charges, which were widely circulated at the time, were referred by THE CHRISTIAN HERALD to Bishop Frank W. Warne, of the Methodist Episcopal Church of Southern Asia, with headquarters at Lucknow, India. We requested the bishop to consider the charges and to send such an answer as was justified in the light of his own knowledge and experience. Our letter reached Bishop Warne in the midst of the Annual Conferences; but on their conclusion he took the matter up and has now forwarded to this journal an account of the actual condition of things as they are in India at the present time. It should be added that the bishop's extensive personal acquaintance with missionary work throughout Asia qualifies him eminently as an authority, and his reply to the hostile criticisms of Dr. Shastri can therefore be accepted as conclusive. We give his letter in full without comment, as it speaks for itself:

"DEAR EDITOR CHRISTIAN HERALD: I have received your letter setting forth the criticisms that are being made in America by Dr. Keshava Shastri, of Benares, on missions and missionaries in India. First, as to Dr. Keshava Shastri: I sent both your letter and the one you enclosed to one of the best known citizens of Benares, and asked him to let me know about the doctor's career in Benares. I have received a reply saying, 'I have never heard of Dr. Keshava Shastri and have inquired and have not found any one else who does.' The doctor who is posing in America as a great doctor from Benares, India, is to this extent unknown in the city from which he claims to come. Missionaries, who are driving the Gospel plowshare through customs, traditions, prejudices and falsehoods that have hardened through the centuries, like other reformers, expect to be misrepresented by those opposed to their efforts and they assume that their friends and supporters understand that.

"It should, however, be understood that as long as American audiences pay large sums for the privilege of listening to lectures by strangers from India of whom they know nothing, except what the lecturers claim for themselves, so long will the missionaries be misrepresented. That kind of lecturing will go on so long as there is money in it for the lecturer, for the English-educated Indian is usually a very fluent talker, and to deliver such lectures in America is an easy way to make money. It would be the 'shoe on the other foot' if such American audiences could hear what such lecturers say about them and Christianity and Christian civilization in America when they return to India.

"*Mission Houses in India.*—The millions of India live in little mud huts with a roof of thatch. Many missionaries and several societies have tried to have their missionaries live, in India's heat, in such huts as does the average Indian villager, but the loss of life has been appalling—so much so that practically all missionary societies have concluded that it does not pay to have their missionaries die about the time they begin to use the vernacular of the people among whom they are to work. It is an established fact in missionary experience that a good missionary's influence increases in proportion to the years of his service, because the people learn to love and trust him, and a body of Indian workers gathers about him and adopts his spirit, and he multiplies himself increasingly with added years.

"I have in mind one such missionary who, not knowing how to care for himself, almost died in his first term of service, but his life was saved by being sent home and kept there for several years. On his return with restored health, he was sent into a district, largely alone, and has now been there over a quarter of a century and has baptized from among the people over fifty thousand converts. There is a mass movement on now in his district which looks toward hundreds of thousands of Christians in the near future. During all these years he has cared for his health by living in a comfortable house, suited to a white man in an Indian climate, and is therefore now in vigorous health, going on with his work. Because of his long experience, he is creating a Christian literature suited to the needs of the Indian church. Would it have paid to have saved the price of a suitable house and to have compelled that man to live in a village hut and let him die?

"On the other hand, I have in mind a young man, whom I knew well, who had an exceptionally strong constitution but who attempted to live as does the Indian, and in less than three years left this country so broken as to never return. I could fill your paper with stories of long-service missionaries, and I could also fill it with stories of short-service missionaries, living in unsuitable houses, ignoring the dangers of the Indian climate to a white man. Is there any question about which is the wiser course?

"The British Government has experimented long and at great cost of life on how to keep white people well in India's heat. Most missions have profited by its experience and experiments. Our houses are usually built of brick, which is cheap in India, with large rooms and high ceilings, to keep the heat from the head. The roof, in northern India, is usually made of cement and flat, and we sleep on it the greater part of the year. The floors are made of broken brick, beaten solid from the ground up to the plinth; and no wood is used in India for mission houses, except for doors and windows, because the wood that will withstand the ravages of the white ants is more expensive than steel. Therefore steel beams are used in the newer houses. The sides of a house most exposed to the sun are usually surrounded by a veranda to prevent the walls from becoming heated when the thermometer stands in

Continued on page 384

A WEEK IN THE WORLD'S NEWS

New Banking System Districts

THE organization committee of the new federal reserve banking system has announced the twelve districts and cities in which reserve banks will be located. They are in order: Boston, New York, Philadelphia, Cleveland, Richmond, Atlanta, Chicago, St. Louis, Minneapolis, Kansas City, Dallas and San Francisco, the districts being contiguous to these cities in areas from 39,865 square miles about Philadelphia, to 693,658 about San Francisco. The banks within each district must provide a minimum capital of $4,000,000 for the central bank. The total capital that has thus far been subscribed is over $100,000,000. The administrative board will next be appointed.

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Panama Canal Zone Organized

WITHOUT special ceremonies, Colonel George W. Goethals inaugurated the new régime in the Panama Canal Zone on April 1, the Panama Canal Commission, of which Colonel Goethals was chairman, going out of existence. The new and permanent form of government includes seven departments, each with a chief officer. All employees of the commission were retained. On the same date Colonel Goethals's co-worker, General William C. Gorgas, who, while abroad, was made surgeon-general of the army in recognition of his services as chief health officer of the Canal, arrived home from an extensive tour of investigation of sanitary conditions in South Africa.

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Destructive Fire in Florida

AT. AUGUSTINE, Fla., was swept by a fire, April 2, which destroyed two blocks in the heart of the town on the bayshore. Hotels, the court house, a theater, and many residences were burned, the loss being estimated at nearly one million. Guests of the hotels barely escaped with their lives, many being rescued by voluntary life-savers and firemen; some were injured. It was necessary to summon the State militia to prevent looting.

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New York State's Floods

THE annual flood in the Hudson Valley caused by spring freshets has done much damage at Schenectady, Amsterdam, Troy, Albany and other points. Merchants on the river front have removed goods and many families vacated their homes. Ice jams that carried away bridges have been reported at several points. The waters were still rising on April 3, causing widespread apprehension.

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The Tolls Repeal Fight

THE fight to repeal the exemption clause in the Panama Canal bill engaged the Senate on April 1, after the House had passed the repeal by a vote of 247 to 162; 23 Republicans in favor, 93 opposed, 7 not voting; 220 Democrats in favor, 52 opposed, 16 not voting; 3 Progressives in favor, 17 opposed, and one Independent in favor. The debate in the House attracted immense throngs. The bill has become a political issue, and it is predicted that it will influence the coming congressional elections. Attacks upon the President's integrity were indignantly resented by him, and intimations of truckling to England are not seriously received. The Senate is inclined to delay action and to insist on being informed by the President on his reasons, outside of the treaty itself, for insisting on the repeal as referred to in his address to Congress urging this action. The opposition in the Senate is strong, but the passage of the bill is confidently expected.

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Three Centuries of Manhattan

NEW YORK CITY is remaining calm in the midst of a mammoth 300th anniversary that may continue through next August. The long event commemorates the granting of the first commerce charter to this port. On March 27 last two full-blooded Indians and two descendants of the first Dutch settlers, dressed for the parts, enacted the original sale of the island of Manhattan by the Senecas

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ENACTING ORIGINAL SALE OF MANHATTAN ISLAND

three hundred years before to Dutch traders for twenty-four dollars' worth of trinkets. In the brief ceremony last month, watches, lockets, and beads changed hands, and likewise a facsimile of the original deed given by the Indians. Thus was begun the elaborate anniversary which the New York Commercial Tercentenary Commission has planned for the city.

New Plan to End Wars

A CHURCHMAN of Sweden, Rev. Albert Wickman, is said to be touring that country enlisting everybody in a "White Army," whose operations on the field of war will consist in hurling itself between opposing forces. As no army would fire upon such a body, the battle thus invaded would at once cease. Thus war will become impossible. General Wickman has not yet given out all the details.

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England's Labor Troubles

IN THE excitement attending the Home Rule question, the recent grave labor troubles in South Africa and the consequent deportation of ten strike leaders by Prime Minister of the South African Union, General Botha, a former Boer leader, have been somewhat overlooked. It is probable, however, that labor organizations in England will press the government for a complete investigation of the circumstances of the deportation, which aroused widespread criticism at the time. General Botha represented that a labor uprising amounting to a revolution impended and could be met only by his drastic act. The question of the employment by the government of armed forces enters into the subject; in connection with the army's attitude toward Ulster comparison was freely made between liberty of conscience to officers in a political crisis and the reverse condition as regards privates in case of strike disorders.

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DEPORTED SOUTH AFRICAN LABOR LEADERS ARRIVING IN ENGLAND

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Sailors Perish by Freezing

LATE on April 2, word was received of the loss of the sealing steamer *Newfoundland*, crushed by ice drifts off Belle Isle, and the possible death of most of her crew of 150. Some escaped on ice floes, from which they were rescued by steamers, which also picked up several bodies. It is feared that other vessels of the fleet may have met with a similar fate. Survivors were exposed to a terrific gale and blizzard until rescued, and many are expected to die from the effects.

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Women May Advise Parliament

TO GIVE women a direct voice in British legislation, irrespective of the suffrage, a committee is advocated by Mrs. Humphry Ward and others, according to the New York *Times*, to be composed of members of Parliament and representative women social workers, to advise upon all proposed legislation especially affecting the welfare of women and children, woman suffrage excluded. The committee will be nominated from members of the leading political parties and from both suffrage and anti-suffrage women's organizations. The plan has been developing all winter and an early public announcement is looked for.

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Methodists Consider Their Aged

EFFORTS are being made within the Methodist body to create a retired-minister fund by taxing pulpit salaries of $1,000 and more. The annual conferences held at the close of March were favorable to the fund but not to the tax, the majority of delegates believing a voluntary proportionate contribution would be best. The New York East Conference abolished its evangelistic commission in favor of more local initiative in evangelism.

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News in the Making

AT HOME: A fully equipped life-saving station will be established on Goat Island above Niagara Falls by Niagara State Reservation Commission.—Church building to serve also as club house and for many other purposes is to be erected in Los Angeles, Calif., as a community center building.—New York Chamber of Commerce indorses principle of State constabulary to relieve militia in strike duty.—The Federal Department of Justice may soon move to dissolve butter trust now dictating prices for the country.—House of Representatives is again to take up the question of abolishing allowance for mileage to members of Congress.—Ohio coal mines close indefinitely March 31, throwing 50,000 miners out of work, because of owners' dissatisfaction with anti-screen law, which they hope to prove unconstitutional.—Armed guards to prevent property destruction made necessary at Alton, Ill., through opposition to local reform work.—Federal Bureau of Mines may open up industry in lignite for fuel; 400,000,000 tons estimated to be easily accessible in this country.—James Gordon Bennett, owner of the New York *Herald*, seriously ill in Cairo, Egypt.—Mr. John Lind about to return home from Mexico at President's request.

ABROAD: King George's wireless appeal for the blind reached forty-five vessels on the Atlantic to be repeated to all other ships having apparatus.—Japanese emperor selects Viscount Kiyoura as premier to form new cabinet.—Yorkshire coal miners, England, 170,000, strike for minimum wage scale.—China's constitutional convention supports President Yuan Shi Kai and drafts new constitution giving president greater dictatorial powers.—New revolution is reported in Venezuela, with which country a new treaty of peace has been signed by the United States, the fourteenth of Secretary Bryan's peace treaties.—The health of King Gustav of Sweden still continues to cause much anxiety.—American ambassador at London warns Americans against renewal of "inheritance" swindles.—Efforts being made to organize the five Central American countries, Guatemala, Honduras, Salvador, Nicaragua and Costa Rica, in a federal republic.

SAVING OTHERS THE SUPREME JOY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

JESUS was not afraid of putting too many stories in his sermons and lessons. This lesson contains two of four stories that Jesus used in one sermon to proud Pharisees to teach them God was more pitiful than they for the men and women who had "lost" their manhood and womanhood but were repentant and willing to be brought back to right living. First comes the story of the lost sheep, then that of the lost coin, then the prodigal—all these picturing lost men and women saved by the Father.

"What man of you having a hundred sheep, if he lose one of them." Here we see one of the most characteristic doctrines of Christianity, the sacred individuality of every human being. In a Christian home, though there be many children, how fondly the hearts of parents go out for the one that is weakest mentally or most wayward morally? How many mothers, with good children about them, are weeping their hearts away inwardly, and seeking far and wide, regardless of expense, for the girl who has disappeared! Surely one lesson to learn from the story of the wandering sheep is that parents should guard their sheep, and especially the lambs, more carefully, by warning them of the wolves that will prowl about them, seeking to destroy them. Many a boy or girl goes wrong through ignorance of the perils ahead, but more because parents allow children to go forth unguarded as lambs far beyond the range of parental watchcare.

"And when he hath found him he layeth him on his shoulders rejoicing." The emphasis of Christ is on the Christlike passion to save the lost. The March number of *Association Men* gives several new stories that exactly represent the thought of those parables. Mr. John W. Ross of Montreal tells of a rich man who subscribed $10,000 for a Y. M. C. A. building and gave the following explanation of his generous gift:

"I left this city where I was brought up some years ago determined to make my future in the West, but I ended up in Chicago, and there fell on evil days. Through my own fault I lost all my friends and finally my position. I was disheartened, down and out, and knew not where to turn and in a condition hardly to care what happened. When hope had almost gone a young man took hold of me; he brought me what I needed—encouragement—and the Gospel of a new start. He stayed with me until I was in condition to work; he secured employment for me and watched over me until I had a new grip of myself. You know the result: I came back to this city and I have made good. That young man was Walter T. Hart, then of the Chicago Young Men's Christian Association, and later the general secretary of the Winnipeg Association. I made up my mind that if I was ever in a position I would try to repay in some small way the association for what it has done for me. That is why I signed that card, and I am glad of this opportunity."

And Sherwood Eddy tells the following two stories of bringing in lost sheep: "On a recent railway journey on the Pennsylvania Limited I went into the barber shop. As he was cutting my hair the barber told me he was in a wreck recently. I said: 'So was I.' He said: 'I nearly lost my life.' I said: 'So did I,' and added, 'Were you ready if the end had come?' 'No,' he said, 'I was not.' I said: 'Are you ready now, are you right with God to-day?' 'No,' he said, 'I am not.' I said: 'Will you not decide to-day? You have been drifting and postponing the issue for twenty years and you stand to-day within one step of the kingdom; two words would make you a Christian. Simply say, "I will" to God.' He wavered, but did not seem ready to take the step. After I had returned to my berth the barber followed me through the train and said, 'I cannot get away from it. God has spoken to me and I have come to say "I will" and I say it now.' Then and there he gave his heart to Christ. We said goodby and parted. Since then I have been receiving letters from this man. He is growing so fast in his Christian life that I can hardly keep pace with him. Witnessing in the missions of New York and Chicago, at both ends of his run, he is winning others for Christ. Though an ignorant man, with little education, and though his letters are fearfully and wonderfully made so far as grammar, punctuation and spelling are concerned, they overflow with joy.

"Here was a man saved by two words. But I heard only this week of a man who was saved by one word. Three men were selling tickets here in the city of New York. They were all quite young men. One was an agnostic, one was a slave to liquor, and the third was a Jew. My friend, the secretary, began speaking to the agnostic through the bars of the ticket window. At last this agnostic fought his way through his doubts and gave his heart to Christ. His whole life was transformed by his new relation to Christ. The man who was a slave to drink saw the change in his life. He had been out on an all-night spree. Under deep conviction of sin he, too, was longing for this new life. As they were selling tickets at the window to the crowd that was pouring into the train these two men were talking together. The man who had been on the spree asked the converted agnostic if he would stay down that night and show him how to become a Christian. 'Frank,' he replied, 'I have to attend a prayer meeting, but I do not need to go and spend a night with you. Say "Yes" to Jesus Christ. Do not wait till to-night; do it now right while you are selling the tickets, even in the midst of this rush.' 'All right, Will, I do it now.' Then and there he became a Christian. Within a month this man's life was so changed that all were marveling at the power of his life. Both these men longed to enter into Christian work and resign their positions on the railway. But the railway officials refused to let them go, saying that they were the most successful men on the line in selling tickets. The official did not know the secret of their success. Inside the ticket window, invisible to the other passengers, the former agnostic had placed this verse, 'Who being reviled, reviled not again.' These men did their duty and never returned an angry answer to irate passengers. Here was the secret of their success. This was why the railway would not spare them. But at last for the higher cause they were released. The converted Jew is still witnessing to Christ as his Messiah. The agnostic is a religious work director and has won hundreds of men to Christ. The former slave to drink and sin has won his thousands and is to-day a well-known State secretary of the Associations."

THE LOST PIECE OF SILVER
By Sir J. E. Millais, Bart., P.R.A.

Studying with this parable of the lost sheep the other parable of the Good Shepherd in John 10, we see Christ as both the Door to the sheepfold by which the sheep enter and the Shepherd who goes out to seek afar those who will not come but must be brought. The church is called to follow Christ in both ways: not only to open its doors without any aristocratic bars to all souls, but also to "highway and hedge them." The "Go-to-Church Sunday" of these days will not be much of a success unless it is preceded by *Church-go-to-men days*. Dr. Carroll's church statistics for 1913 make a better showing than previous recent years, but the total gain of members is only "one and eight-tenths per cent.," which means that it takes more than a hundred shepherds to bring to the fold two wandering sheep. The Bible speaks of one chasing a thousand, but in some churches it takes a thousand to bring in one. Oh that we might get such a passion to save men from sin as the St. Bernard dog had who went forth after every snowstorm in the Alps to save men who had been buried in the snow, until he died in saving the thirty-seventh. It was his supreme joy to save men. It is doubtful if any man can be saved who desires only to save himself. Our appeal should be, Be saved yourself that you may save others. "Saved to serve!"

"What woman having ten pieces of silver, if she lose one doth not light a lamp and sweep the house?" All through the Bible a light symbolizes the Holy Spirit. (John 1: 9; Acts 2: 3; Rev. 1: 12.) And all through the Bible a woman symbolizes the church. (Ps. 45; Isa. 62: 5; Matt. 25: 1; John 3: 29; Rev. 22: 17.) The Spirit-filled church will seek and save lost souls, symbolized, in their immortal preciousness and because they bear the image of God, by the coin that is of precious metal and is stamped with the image of the emperor. Silver coins are used as head ornaments by Oriental women, and for this reason especially the loss of one coin was serious, as the beauty of the whole ornament was marred. It mars the beauty and harmony of God's world to have one soul out of place. "God has a plan for every man," and to fail to fit into it means sin and sorrow. The Spirit-filled church must seek for every lost soul.

Here is another story from *Association Men* that exactly interprets the story of the lost coin recovered, in terms of modern Christian work for boys: The Juvenile Court judge of Detroit, a man so keenly eager with boys that he has taken youngsters in the rough into his home for weeks to give them a start, said to his friend, a secretary of the Association, "No, it's no use. That boy is bad, he is a liar. He will have to go to the reform school." This particular boy of the streets had been arrested and given so many chances that even this judge had lost all hope for him. He said it with the sadness of tone that we can imagine the Master used when he said, "How often would I have gathered you—but ye would not." But the secretary said, "No, let me have a try at him." Working with the secretary was a man who had offered to give a complete outfit to any boy who needed "a chance." So he took this "street brat" into the bathroom. It required several scrubbings with hot water to remove the caked dirt. When he was given a hair cut, new, clean, fresh, everything, no one would recognize that gamin of the streets who had lied and stolen and run away, hectored policemen, slept in barrels and defied all authority. The secretary felt for this boy as a son and the boy understood. The love driven out of this boy's life by a drunken father and hounding police soon rose responsive to love. One day in a burst of affection and tears the youngster threw his arms around the secretary's neck and kissed him as his own son might. In the Association's boys' day-school where he worked day by day (the public schools had refused him) the teacher noted a card on the corner of his desk, which read, "Leave me alone, don't bother me, this is my chance." That was four years ago. The intervening years have been spent in an English school where the boy worked on the farm as well as at his desk.

He is a Christian, an athlete and a winner. He has worked vacations in places of responsibility where he saved every cent but car fare and is now at a preparatory school. He is using "his chance" to the limit. That is better than the reform school, but it cost blood. It was no machine reform business.

Both these parables of lost souls recovered by those who have Christ's passion to seek and save the lost recall the beautiful poem of Walter Malone, correcting the false parables of opportunity:

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

* THE INTERNATIONAL SUNDAY SCHOOL LESSONS for Sunday, April 26, 1914. The Lost Sheep and the Lost Coin. Luke 15: 1-10. GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

CO-OPERATIVE LIFE-SAVING IN CHINA

IF FIVE men carry a woman from a burning building, which man saves her life? But what does that matter? Each man does his duty and a life is saved. We have a proposition regarding the saving of lives in China to lay before our readers. First, however, a few words about those lives.

The lives of missionaries are not under consideration. True, their very lives are daily in danger. Writing from Hinghua, Fukien, Rev. F. S. Carson recently said: "After more than a year of bandit outbreaks we have been enabled to return to our work. When I left here last July, I expected to be gone only two weeks, for a little rest on the mountain to which Mrs. Carson and Baby Lewis had gone. Ever since the first of August we have been trying to get a settlement of the bandit situation, and to get from the government some assurance of future protection both for ourselves and for our Chinese Christians. Only last week (February) did we succeed."

But missionaries are little concerned for their own safety. Their great and constant effort is to bring others into the peace that comes to those who trust the Christian's God. When dangers gather about the mission and threaten the native converts in their homes, the missionary's first thought is for the stability of the faith of those who have put their trust in that God. And what a heart-weight that must be when all around are fearsome men and women who have turned from their former gods, forsaken their native customs, and now, endangered, hold out imploring hands to the messenger of this new God—so new and even yet so strange.

It is not so bad when the missionaries have men and women to deal with, but when their charges are little children who cannot reason, who can only trust; and when the danger that threatens is that of being thrust out of the sheltering arms into which they were drawn, being orphans, thrust out in helplessness and hopelessness to face a heartless world alone; when that is the situation—would you care to be the missionary who daily prays and waits, prays and waits, still desperately putting off the awful moment when these trustful little ones must be abandoned, unless help from the homeland comes in time? Do you think that you would care to be that missionary?

Just try to picture yourself in that situation. Here is your mission station. Perhaps your staff includes your own family, one or two other Americans, and several native helpers. You have had what you considered the good fortune of receiving some ninety or a hundred orphan children, rescued from famine, from bandits, from the cruelty of heartless relatives, to be trained by you for Christian service. They are of different ages, for all did not come to you at the same time. A few are already reaching the age of self-reliance, and show every sign of having given their hearts to Christ. Most are still bright little tots prattling their daily happiness and making evident progress toward intelligent young womanhood and young manhood.

The support for these children has been undertaken by various agencies: your church board or some local church society; perhaps twenty have been taken up by the CHRISTIAN HERALD Family. You apportion your income as equitably as possible—thankful that a number of the children have individual patrons—but every month, every week, perhaps in some periods every day you face the terror of being obliged to say to one or three or a score of those trustful, eager, ambitious young hearts: "Children, our friends in the great happy land of America do not understand how much we need their help in taking care of you, and try as we will we find we cannot make their gifts of money pay for the care for so many of you. So to-day after breakfast a number of you will have to say goodby."

Just picture yourself in that position, won't you?

There are many thousands of orphan children being reared for Christian lives by missionaries in China. The CHRISTIAN HERALD Family has provided for a great many during the years that are past, and many such children have left the missionaries' care to prove themselves worthy disciples of Christ in the midst of their heathen surroundings. The number now dependent upon the CHRISTIAN HERALD Family is a thousand and five. It costs twenty dollars per annum for the maintenance of one child. A host of readers have helped to keep up a fund for general distribution in this work by their gifts of a dollar, two dollars, five dollars. There are several hundred patrons providing annually for individual children.

Despite the always generous response, we are falling short of the needed amount to keep all these children under missionary care. And now we wish to suggest a huge co-operative effort for the training of these lives. This is a call that can be answered by Sunday school classes, young people's societies, ladies' sewing circles, and other organizations.

It is a proven fact that nothing is so stimulating to organized Christian work as having a representative in the missionary field who regularly reports to that organization. *Here is an opportunity for educating a child who may otherwise be lost to Christian influences, for active Christian work in a heathen land.* All that is needed is that a number of people, each of whom feels unable to do much in such a work, shall co-operate in providing for the maintenance of one child by combining their smaller gifts and sending them as a unit in the name of their society. Wherever such a sum amounts to $20 one child by name will be designated as a ward of that society. And regular reports of the child's progress will be made by the missionary in charge to that society as long as the annual maintenance is provided.

And where societies are unable to do as much as that, tremendous good can be done by canvassing members for even very small sums and sending the total gift as a unit from that organization even though it be but a few dollars. Individual gifts of any sum are warmly welcomed in this cause, but many may take more satisfaction in helping to make possible one good-sized gift from their circle of Christian friends after this manner. We wish to encourage all our readers to have a part in this splendid work, and are hopeful that this co-operative plan will meet with wide acceptance. Address Chinese Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

UPON HIS THRONE

LORD JESUS, in the garden,
With Easter glory fair,
Poor weeping Mary's pardon
Forever sealing there;
For pain at sad defection,
For many a broken vow,
Joy of thy resurrection
Bring nearer to us now.

By Galilee appearing
At breaking of the morn;
Thy sad apostles cheering
With life and hope new born;
To us, with spirits tired,
Who fruitless efforts know,
Jesus, our hearts' Desired,
Thy risen glory show.

Through Olivet's cloud broken,
Ascending far in air;
Thy last commission spoken
To thy disciples there;
From mortal sight though parted,
Thee conquering Lord we own;
How can we be faint-hearted,
With thee upon thy throne?

RICHARD ARNOLD GREENE.

Look at These Tempting Grains

These toasted, steam-exploded grains—crisp, brown, inviting—puffed to eight times normal size.

Shaped as they grew, but changed, by this strange process, into thin-walled, airy bubbles.

The very sight of Puffed Grains is enticing.

One wants to taste them. Then these fragile morsels, with their almond flavor, reveal an unforgetable delight. The taste is like toasted nuts.

Mark Their History

Then think that each grain was puffed in this way by a hundred million steam explosions.

Inside of each granule a trifle of moisture was turned to super-heated steam. This was done in huge guns, then the guns were shot. And every food granule was thus blasted to pieces.

Not to create these myriad cells. Not to make grains which fairly melt in the mouth. But to make every atom digestible. That never was done before. And that is the sole object of this curious process invented by Prof. Anderson.

Beyond all their fascinations lies the fact that these are the best-cooked cereal foods ever created.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

Note the facts which make these foods unique.

They are whole grains made wholly digestible. One may eat them any hour without tax on the stomach.

Served with sugar and cream, or mixed with fruit, they have delicious crispness and a nut-like taste.

Served in bowls of milk, like bread or crackers, they are dainty wafers, toasted, porous, thin.

And they are used like nut meats in a dozen ways—in candy making, in frosting cake and as garnish to ice cream. Or, crisped in butter, children eat them dry like peanuts.

Every day, in some way, let your folks enjoy one of these two delightful foods.

The Quaker Oats Company
Sole Makers

(549)

BISHOP WARNE ON "DR. SHASTRI"

Continued from page 380

the sun at from 140 to 175 degrees. Such a house built of burnt brick with steel girders may last for a century, requiring little repairs. Long experience has proved this to be much better business management than cheaper houses, requiring constant repairs. Mission houses are usually built larger than is necessary for the resident family because in all our out-stations there are no hotels, and in the city their cost is entirely beyond the purse of the missionary. Therefore, each mission house needs to have extra room to care for missionary visitors to the station, visiting friends from home, who are always more than welcome, and to provide accommodation for all our conference gatherings, Epworth League, Sunday school, and others.

BISHOP FRANK W. WARNE

"The reason for the compounds, or enclosures around the missionary's house, is often misunderstood by tourists. Often the missionary house is built not in the heart of the village or native town but apart a little by itself. If those who may be disposed to criticize were here all the year as are the missionaries, and had families and lived where leprosy stalked abroad and where at any time there is liable to be an outbreak of smallpox, cholera, plague, Indian fevers, dysentery and other diseases, would they not want to have a little protection? Then, if you add to that the thing often happening in India, namely, finding centipedes and snakes in the rooms and bathrooms, is some such protection too luxurious?

"As to the furnishing of the houses: I have spoken with three missionary ladies who remind me that these dusty, boardless floors are usually covered with grass matting or a cotton print carpet, costing about four or five cents a yard. In short, they say, if the whole furniture in the average missionary's home, including carpets, were sold it would not bring one hundred dollars. Nevertheless, surrounded as we are with tropical flowers and foliage and with compounds around our houses, we have some compensation unknown to the average family at home.

"The house in which the missionary lives is not the real problem. Does it not cost something to be absent from loved ones at home? To surrender ambition, and work on unknown to friends in India's climate, surrounded by the ever-present opposition of heathenism, even inside hot, large, bare, red brick walls? I am reminded of a story of a missionary on furlough talking with an old classmate, and the classmate said, 'I was called to be a missionary and I wonder why I am not.' The missionary answered, 'The explanation is easy.' 'What is it?' 'You didn't go,' replied the missionary. May I suggest that any good conscientious soul, who has been led to believe the missionary lives too well, shall say goodby to all at home and 'go,' or else trust the consecration and wisdom of those who have gone?

"*The Servant Question.*—It is the custom in India to have servants and caste distinctions, making it necessary to have several, but they do not cost any more than one servant at home; and let it always be remembered they are not paid for by a special appropriation from the Missionary Society, but out of the missionary's salary. To keep the house as cool as possible the cook house is usually a small building some distance from the house, and for a white woman to daily do her cooking, thus exposed to the heat, would soon cost her life. Further, does the church send women, either married or unmarried, to the non-Christian world to spend their time peeling potatoes, washing dishes and dusting houses? Servants doing all this, give the lady missionary all her time for the real work. After over a quarter of a century in India, and because of the servants who help, it is my deliberate judgment that missionaries of both sexes put in more hours daily at their real work than can be done at home. Shall we dismiss our servants and do their work and not be able to give all there is in us, and of us, to the study of a strange language and our legitimate work? What say those who send us?

"'*Wasted Work,*' '*No Headway,*' is what Dr. Shastri is reported to have said about mission work in India. Is this wilful ignorance or misrepresentation? The fact is that our Methodist Episcopal Church alone has over 300,000 baptized Christians in India, and is now refusing more applicants for baptism for lack of teachers and preachers than she is baptizing. Taking all missions together, according to the census of 1911, the Christian community in India as a whole increased during the preceding ten years by thirty-three and one-third per cent., or to be exact, from 3,000,000 to 4,000,000, whereas the population of the country increased by only thirteen per cent. In the Punjab Christianity increased 350 per cent. in a decade.

"Further than this, the social and religious life of the Hindus is built on the caste system. Now, the great movements are among the lower castes, but it is my confident expectation that the movement will extend up through the castes. In fact we have in our mission alone already converts from over seventy higher castes, and over sixty workers in our mission who are Brahman converts, and over six hundred workers not Brahmans, yet from the castes higher than those from whom we have the great mass of our converts. Note that the above figures represent only those who have become workers, which would approximately give us a Christian community of over six thousand from the higher castes; that is, by estimating that one out of ten have become mission workers from among our high-caste converts.

"Not only so, but we have now in our mission alone, in India, from Mohammedanism over one thousand converts, and over one hundred workers, and some of them have proven themselves to be our most effective Indian preachers, and have been the means of bringing thousands to Christ. I have seen, in twenty-six years, our mission grow from under ten thousand to three hundred thousand, and the outlook is brighter than ever. What more need be written?"

LORD'S DAY SUNDAY

APRIL 19 is "Lord's Day Sunday." The week beginning April 19 has been set aside by a number of the leading religious bodies for prayer in behalf of a better Sabbath observance. Many pastors will preach upon this subject at some time during that week.

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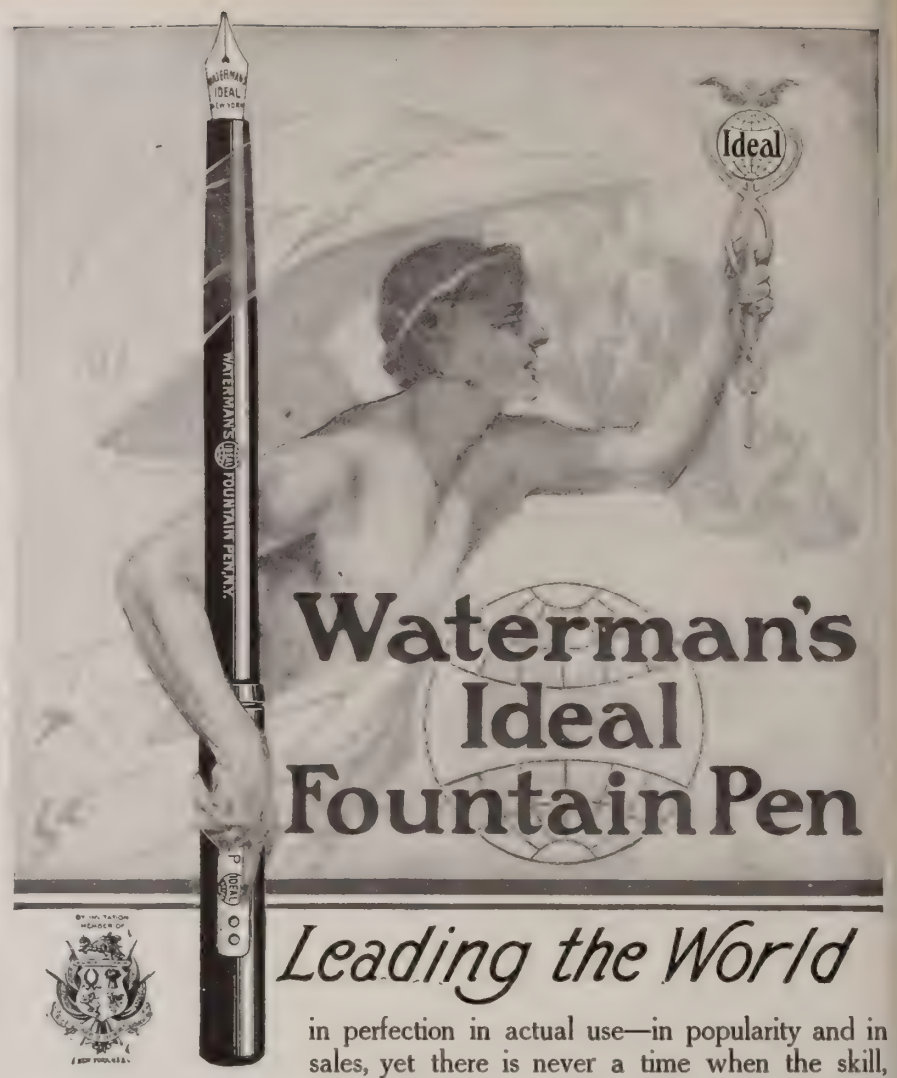

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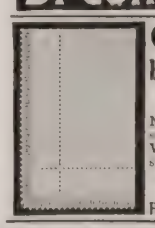

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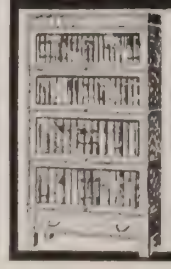

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 377

haven had almost been reached. The welcome was ready for him, but he himself was not there. Now, instead of being adopted by some childless family of pioneers who might have loved him and cared for him, Olaf was alone on an unfrequented railroad track in the mountains of western Colorado.

What a dot of humanity it was down by the railroad track among the great peaks towering toward the distant sky on every side! He had suffered more in his previous abandonments, but he had never been so lonely in the course of his whole life as at that very moment. For, save the trees and the flowers and a bird or two floating far overhead in the clear sunshine, he was the only living thing within his own ken. Little boys, at any rate, do not find the loneliness of the crowd so great as the loneliness of nature. It has been said by philosophers, who have as a rule enjoyed but a one-sided experience of the matter, that to be alone in a crowd is to be more solitary than to be alone in a desert. Little Olaf had never heard that saying, but if he had he would have disputed it that morning.

It is usual with the marooned to take stock of earthly possessions. He had with him the clothes that he wore; a few pennies which he had sedulously retained, resisting all sorts of temptations to spend them by the way; a four-bladed jackknife with three broken blades. That was all, except—the flowers in his arms.

"Well, anyway," said Olaf aloud with a slight yet charming accent it is not necessary to reproduce here, "I got these."

As stout and brave a heart beat in his little breast as had throbbed beneath the armor of the great old seaking whose name by odd chance he bore, or had been enjoyed by his boldest viking ancestor. And that little heart was backed by a clean soul. For all his years were but eleven, he had enjoyed abundant opportunity to dabble in wickedness. Chances for that come early and in plenty to the waifs of the streets. And the bigger the city, the more crowded the streets, the greater the opportunity. Perhaps the memory of that white-faced mother and of that white-shrouded father had stood him in good stead. He was soul-wise beyond his years, as is every city boy thrown on his own responsibilities, but pure and sweet almost beyond the possibilities of his life.

Like flower, like child! You could see that in the frank blue eyes that would look straight at you, not furtively, from under his tousled head of bright blond hair. There was a little humorous curve to his firm lips, a pleasant homeliness to his ruddy, freckled face that won hearts.

Olaf's absence was not noticed until the train had proceeded for an hour or more on its winding way. The head of the party was indeed just taking stock of his numerous charges when the accident came. The train wreck enters not into our story save as a detail, and its causes and consequences need not be particularly inquired into, save to note that the unfortunate guardian of the miscellaneous lot of small boys was sent swiftly into eternity together with some of the personally conducted little folk. The list of names of all in the party was lost in a burned car, and when long afterward the band was traced from the home office and an endeavor was made to account for all of them, there were no tidings of the little Norseman who had stopped to gather flowers by the wayside. Some effort was made to locate the missing boy, but it proved utterly fruitless. It was abandoned presently and the lad was completely forgotten. How often do we stop in life's progress to pick flowers by the wayside and are forgot!

He had stopped running and shouting after a very brief indulgence in those futile practices. He had stopped moving at all. He had stood in silence on the track staring wistfully until the train disappeared around a curve in the cañon, leaving him entirely alone. He had breakfasted heartily—a small appetite was not one of his failings—therefore he was not yet hungry. It was early morning, it was spring time, the day was fair, but these things were of trifling significance in his present dilemma.

What should he do? He thought presently that he would soon be missed and that the train could come back for him. If so, he would go on to meet it. He started again, accordingly, trudging down the railroad track until he came to the bend, perhaps with some vague idea of catching sight of the returning train which was his only link to civilization. But, alas, the cañon curved like a ram's horn and the track perforce followed its course. The mountains rose precipitously on either side. He saw nothing ahead. There was nothing to do but go on in hope. After all, is there ever anything much to do but go on—thanking God if so it may be in hope?

Little Olaf Tryggvesson knew little about railroads, especially far Western ones, but he had noticed that the country through which they had passed was wild and uncultivated, that the stations were long distances apart, and that inhabitants were few and far between. What if the train did not come back to him? He was used to being forced to shift for himself. But this was a different situation. This was no city with its opportunities for food, shelter, and above all fellowship on every hand. His heart sank at the thought. He wondered if he would get anywhere if he wandered along all day. He wondered where he could find a place to sleep and when he could get something to eat. He did not have to wonder where to get a drink, for water there was in plenty and at hand. A clear cold mountain brook dashed fascinatingly down the cañon which widened here and there into meadows filled with blossoms. To quench his thirst was a delight. He would have played, or, if he had the implements, fished in it, but he had to press on.

Somehow the scenery, massive and grand, reminded him of what he recalled of his northern land. There were great rocks and huge precipices. Sometimes the cañon walls rose sheer for half a mile. Sometimes the sides of the gorge fell away in gentle slopes verdant and beautiful. He wondered if there were bears or wolves in the pine-clad mountains. He wondered if there were wild Indians lying in ambush for him, or any hunter or traveler! Well, whatever would betide, something about the boy, some spirit of courage in his breast, kept him on his feet and moving.

It was a little-traveled railroad, like all railroads in those days in Colorado.

When he judged it to be noon the boy rested a little, refreshed himself by the side of the stream, taking off his shoes and stockings and dabbling his feet in the clear, cool water, washing his face and hands, and wishing the while that he had something to eat as well as to drink. By this time, too, the wild flowers clasped in his warm little hands had wilted and faded. He had sacrificed himself for nothing. Sadly he cast them one by one into the stream and watched the swift current bear them away. He did not pick any more, although he came upon several places where they grew abundantly, for he had learned that to pick them was to wither them, and so long as they grew everywhere he could enjoy them without killing them. "Most men kill the thing they

Continued on next page

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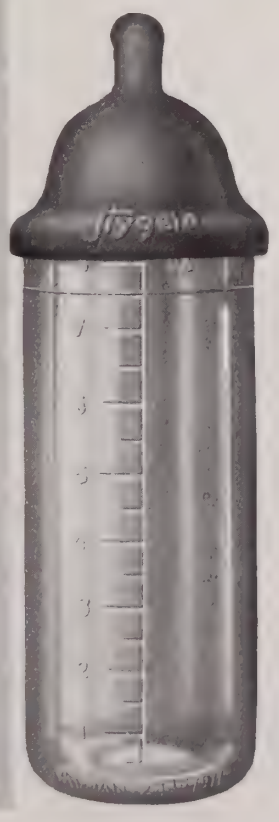

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

love," says the pessimistic poet, but little Olaf had not traveled so far in the way of the world. He was still tender-hearted and considerate even of a wayside blossom.

In the late afternoon, tiring of walking along the railroad's interminable ties which seemed to lead nowhere, and attracted by a fairly well-defined trail, big enough for a wagon, which crossed the track sharply as it followed the endless river cañon, he turned aside; moved by what spirit of exploration and adventure who can tell? The same wandering blood which sent Red Eric to Iceland and Greenland and thence drove Leif, Eric's son, down to our own shores centuries before, flowed in his veins. The railroad was monotonous, the trail inviting. Wagons, horses, a trail, these meant men!

He was very tired now and very hungry. He had heard of lost travelers who had lived a long time on different sorts of wild fruits and berries, but there did not appear to be anything of that kind available for him. Still the trail must lead somewhere, and people had to travel it on foot, or on horseback, or in wagons. Besides, the railroad was hot and sunny, and the trail was tree-covered and cool.

Whistling to keep up his courage, the sturdy little adventurer pursued his way through the remainder of the long afternoon. He met with but little more success than before, so far as finding anybody. And finally he stopped, tired out. He judged it to be about half-past five or six o'clock. He had walked miles; he had eaten nothing. He sat down forlornly under a huge pine tree, the carpet of pine needles which had been accumulating for centuries making a comfortable resting place, and had a good cry. There was no one to see but God, and little Olaf Tryggvesson had an idea that God would understand and pardon the weeping of so small a boy. He certainly would make allowances for lonely little lads lost in these wild and mysterious mountains. And he would not think him unmanly because of his tears.

Presently his sobs ceased. He was so tired. He laid himself down to rest a little, peering up at the bright blue sky through the overshadowing pine branches. The tears still glistened on his cheeks, but he did not wipe them away. He closed his eyes once or twice to shut out the light, wondering again where he was to get anything to eat or some place to sleep, when Nature suddenly solved one problem; for, after a little space, his blue eyes remained closed. His long regular breathing, broken by sighs, showed that he was sound asleep.

How long he slept he could not know. It was twilight when he awoke. He opened his eyes to see bending over him a tall man with a reddish-brown face and long black hair in which was thrust carelessly an eagle's feather. A many-colored blanket was draped over the muscular shoulders, its folds clutched over his breast by one hand, while in the other he carried a Winchester rifle.

Little blond Olaf stared up at the silent bronze-faced figure, utterly uncomprehending for a moment where he was and who that was. Then with a shriek that woke the echoes of the canon the boy sprang to his feet with the quickness of a coyote and started to run. The hand that held the blanket of the spectator released it, and before he had taken a step the Indian caught him by the shoulder.

Olaf Tryggvesson, somehow conscious that he had not lived up to his idea of manhood, ceased to struggle. He turned and confronted his captor with white lips and whiter face and with a heart that throbbed wildly, and waited his malign pleasure.

(To be continued)

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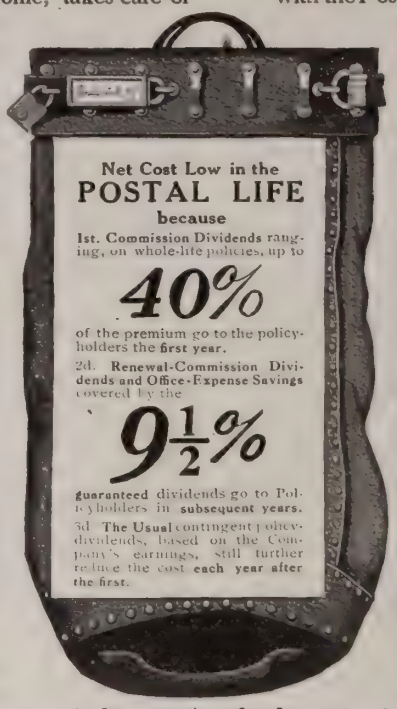
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THE FUTURE OF EVANGELISM

BY REV. W. E. BIEDERWOLF

General Secretary of the Commission on Evangelism of the Federal Council of Churches

RELATIVE to the discussion contained in the columns of THE CHRISTIAN HERALD some months ago in regard to the d and practicability of some kind a Federation for the study and pro- tion of the work of evangelism, it l doubtless be of interest to your ders to know something of what been accomplished. Not a few of leaders of the various denomina- is have been giving serious thought the subject discussed frankly and help- ly in the columns of E CHRISTIAN HER- , and the most re- t development in the ere of evangelism is appointment of a nmission on Evan- ism by the Federal ncil of the Churches Christ in America. Prior to this, there l been organized a y years ago a volun- y association known the National Feder- d Evangelistic Com- tee, with the same pose in view as that the Federal Coun- s Commission, name- greater co-operation l efficiency in the field of evan- istic work. It numbered on its Ad- ory Board many of the leaders, both tors and laymen, of the various ominations, and the writer was sen as its secretary. A number of ngelistic campaigns, including city, nty and State, were put into opera- n, and a number of sub-committees ame busy with serious study of the ngelistic situation in general.

EVANGELIST
W. E. BIEDERWOLF

ollowing the appointment of the nmission on Evangelism by the leral Council of the Churches of ist in America, steps have been en which have culminated in the ging of the National Federated ngelistic Committee into the Fed- l Council's Commission. We are in the world to perpetuate commit- s, and inasmuch as the Federal ncil's Commission on Evangelism ries with it the sanction and to e extent the authority of the rch, it became evident at once that evangelistic situation and problem ld best be handled by a committee king on this vantage ground. se who are watching with keen and yerful interest the evangelistic vements and work of the day will rove of this further step toward nging this important work to the ce of highest efficiency.

What now of the future? It is utter y for any one to talk about the day evangelism or the day of the evan- ist being past! This sort of work here to-day as never before, and sent-time conditions, with their re- tant problems, which have been and apparently increasing in serious- s and perplexity, are calling the rch to such a task that she can glect this special form of Christian erprise only at her peril.

Christianity has never yet really e to its own in this land of ours, l our country is waiting to see what l can do when the church gives to sacred and divinely appointed office the evangelist her best thought, her est sympathy and her most earnest ention; and the pastors and the ngelists whom the church approves united in a determined, well-con- ved and untiring effort to win the ple of the cities, the towns and the ntry for Christ.

t is premature to talk much at pres- of extensive and thoroughly de- oped plans. The very nature of the ation and the seriousness of the blem with which the Commission st deal make this altogether evi- t and demand that the policy pur- d be a conservative one. An en- deavor will be made to secure the appointment by each of the various co-operating denominations of a National Committee on Evangelism, where such committee does not already exist, for the purpose of superintending the evangelistic activities of its own denomination and of co-operating in any general work throughout the country which the Commission on Evangelism of the Federal Council may inaugurate. The majority of the constituent bodies of the Federal Council have already appointed such a committee, and the wisdom of such action has been amply manifested by what the various committees have accomplished.

One of the important initial activities of the Commission ought to be, as it doubtless will be, an endeavor to secure the appointment, by the various co-operating denominations, of Credential Committees in the different Synods, Conferences, Conventions and other ecclesiastical units, the studied business of which will be to acquaint themselves fully as to the fitness of the men of their own denomination who desire to engage in evangelistic work.

If the pastors are not to be left in embarrassing uncertainty as to the general fitness of such men for success in this important and difficult and delicate sphere of Christian ministry, some such endorsement as that mentioned is absolutely necessary. If the method of allowing any one to do this work who feels for any reason that he would like to do it, or ought to do it, has imposed upon the church irresponsible, incompetent and sometimes erratic men, then surely as long as the church makes no studied or organized effort to preclude the possibility of such a thing, some of the blame must lie at her own door for any ill effect which may come from the work such men undertake.

We are referring more especially to what is known as union or federated evangelistic work, because it is here that the greatest problem lies; here, we believe, where the greatest results are to be achieved, they are not in evidence as they ought to be.

It is earnestly hoped that the different ecclesiastical bodies of the country will give careful attention to this matter. The mere fact that a man is a licensed or ordained minister is not sufficient evidence that he is fit for the work of an evangelist, although some ministers contend that such ordination is all the endorsement that can be given or all that is needed. But the fact remains that some men seek the evangelistic field because they are failures as pastors, and usually their failures are quite as conspicuous in the field of evangelism. On the other hand, a man may be largely successful as an evangelist and make an utter failure of the pastorate, should he attempt it.

There is an interest in evangelism to-day which is of a character hitherto little known. It seems as though the hour has struck, and with it comes an opportunity for the church which, if not improved, will leave the Kingdom of God waiting still for the vision, for the faith, for the initiative, for the holy determination which, under God, shall yet one day bring to pass a method of aggressive evangelism which in its operation shall mightily quicken the laggard spirits of the people of God and sweep this land with a tidal wave of revival grace. Then the church of God shall, as Bishop Berry has said, "cease to be an army of occupation and become an army of conquest."

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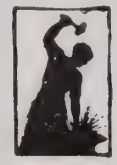

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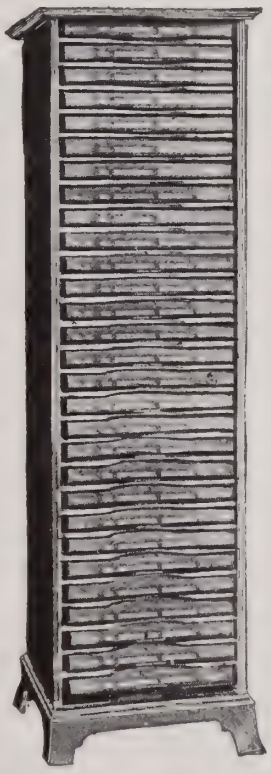

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NOTICE

[illegible]

Questions and Answers

[illegible]

The STORY of BEN HUR

Twenty-one years after the visit of the Wise Men to Bethlehem at the time of the birth of Jesus, we are introduced into the house of the Prince of Hur, where we meet the son, Ben Hur, a young man of seventeen, and his widowed mother and sister. A regiment of Roman soldiers is marching by the house and Ben Hur rushes up to the roof to watch them pass. As he leans on the parapet his elbow touches a loose tile and it falls off, striking the Roman governor, Gratus, who is riding at the head of his soldiers. Messala, a Roman officer, formerly Ben Hur's friend but now his enemy, falsely accuses him of trying to assassinate the governor. Without trial Ben Hur is condemned to toil for life as a galley slave. His sister and mother are thrown into prison. The great fortune of the house of Hur is confiscated and divided between Gratus and Messala.

In a sea battle a few years later, Ben Hur saves the life of a rich Roman tribune, Arrius, who out of gratitude frees the galley slave, takes him to Rome and adopts him as his own son. Soon after, Arrius dies, leaving Ben Hur the heir to his great wealth. For a long time the youth has sought in vain for his mother and sister. He finds his father's old steward Simonides, who, with his gentle daughter Esther, is living at Antioch. Esther at once falls in love with the handsome Ben Hur, now a man of twenty-three; but he at that time has eyes only for an Egyptian girl, Iras by name, whom he has recently met at Antioch and for whom he feels a strange infatuation.

At Antioch, too, Ben Hur discovers his old foe and accuser, Messala. His opportunity is at hand. A great chariot race is to be run within the next few days. Messala, a famed charioteer, is looked upon in advance as the certain winner. Ben Hur seeks out sheik Ilderim, a Bedouin who is encamped near the town, and wins the sheik's permission to drive the latter's four matchless Arab horses in the race.

The race begins, there are six competitors. The race soon narrows down to Messala and Ben Hur. Messala has fouled one of his opponents and left him dying in the arena. Now he viciously strikes and terrifies Ben Hur's gentle Arabs. But the mighty strength gained at the galley-oar enables Ben Hur to control his frantic steeds, and little by little he gains upon Messala. The Roman has reached his utmost speed. The amphitheatre rings with the shouts and screams of the onlookers, Messala's partisans going mad as they howl and wave his colors. At the last turn Ben Hur leans forward and gives the Arabs the reins. Gradually they reach the Roman's car. Within five hundred feet of the goal Ben Hur forges ahead. Suddenly there is a crash as Messala's chariot loses a wheel and goes to wreck, leaving its driver entangled in the ruins. The duel is over, the race is won, vengeance is satisfied!

Ben Hur makes his way to Jerusalem, still in search of his mother and sister. He is safe from punishment on the old charge, for Gratus is no longer in Jerusalem, Pontius Pilate having succeeded him as governor there. At the Holy City Ben Hur sees Jesus of Nazareth, the Messiah. Straightway he enrolls himself among the Saviour's followers, even raising a legion of soldiers in the idea that Jesus is going to cast away the Roman yoke from Judea by force.

The closing chapters, in which the Christ is a prominent figure, are singularly beautiful. The thrilling events they narrate and the closing of the tale, which has long been acknowledged one of the world's few really great novels, must be left for the reader's own discovery.

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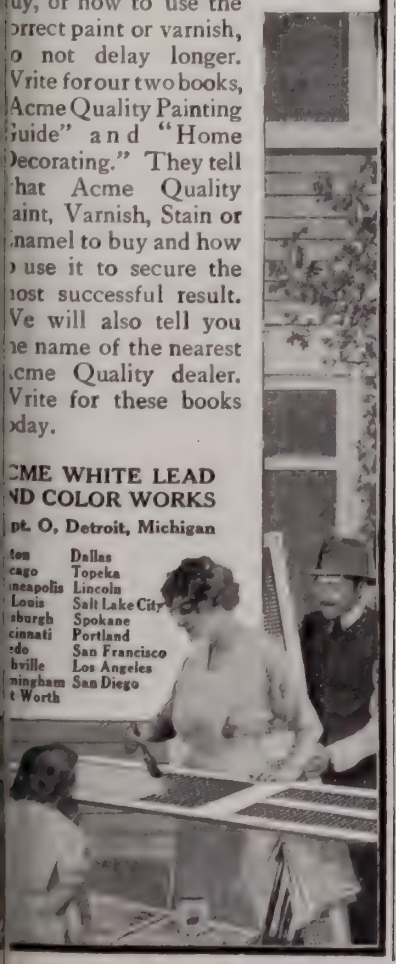

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OUR MAIL-BAG

Continued from preceding page

the message. He may with profit study voice culture, rhetoric and some elocution—though this last is dangerous, as it is apt to make a speaker affected, which is fatal to real success. He must study the Bible and should study theology, church history, general history, literature, sermon-making, church management, sociology and psychology. Special emphasis must be laid upon understanding people. A technical theological education sometimes lifts a man away from the people he must help instead of putting him into closer touch with them. He must understand how people live and work and suffer and think and must be sympathetic with and well informed about the movements they are making toward greater liberties and better social conditions. This understanding of people, individually and in groups, will help him to convince them of their need of Christ for their souls and for society. It is also helpful to possess some knowledge of business affairs so that in the conduct of his church he will not fall into financial and legal snares.

R. M., Makinack, Man., Canada. Gen. 3 tells all that we know of the "tree of life," although a vast amount of speculative literature has appeared on the subject. Various references to the "tree of life" elsewhere in Scripture show that it was regarded as the means provided by divine wisdom as an antidote against disease and bodily decay. Access to it was conditioned upon our first parents obeying the injunction against eating the forbidden fruit of the "tree of knowledge," which was the test of obedience. Certain Hebrew writers have called the two trees "the trees of the lives," holding that the wondrous property of one in perpetuating physical life and conferring perennial health was in direct contrast with the other, the "tree of knowledge," which was sure to occasion bodily disorder, suffering and death. "The tree of life was, in short, a sacramental tree," writes one commentator, "by the eating of which man, in his state of innocence, kept himself in covenant with God."

T. S., Elyria, Neb. The hiding-place of the ark of the covenant, which disappeared when the temple was plundered and destroyed by the Babylonians, is unknown. It may have been taken away or destroyed by Nebuchadnezzar. The Jews believe that it was concealed and will be among the hidden things which the Messiah is to reveal. Jewish writers agree on the point that the ark was not contained in the second temple, and that no new ark was ever made. There have been various reports of its discovery, but they were unfounded.

Miscellaneous

Mrs. T. F. H., Payne's Creek, Calif. We know of no source of information regarding Paul's income before his conversion, which would enable us to state it in figures.

A. J. C., Albany, Ore. Where a man is convinced that the business he is engaged in is a bad one, the sooner he leaves it the better. This would apply to both mentioned in your letter.

C. C., Hastings, Neb. You will no doubt find the information you seek in the published lives of famous missionaries, or in some good religious encyclopedia. We know of no compilation which gives their famous sayings.

B. F. G., Bucksport Center, Me. Within the last half century, improved sanitary methods and the general advancement of medical knowledge and skill in combating contagious diseases have tended to lengthen the average of human life.

Reader, Pittsburg, Pa. 1. Many of the best expositors hold that the "unpardonable sin" was attributing to Satanic agency the work of the Holy Spirit. 2. Salvation is open to all who, truly repenting of sin, come in faith and ask forgiveness in the name of God's dear Son, who "saves to the uttermost."

Reader, Harrisburg, Pa. Cain's wife was probably a sister or a relative. There are indications that the posterity of Adam had increased considerably (see Gen. 4: 14, 15). Cain's wife's name is not stated in the Bible, but Arab traditions have preserved it in two forms, *i. e.*, Save and Azura.

Mrs. M. McC., Stone, Sashkatchewan, Canada. The Philippines are under the United States Government, but there is still a very bitter opposition on the part of the Roman Church to the work of Protestant evangelization, especially in remote districts.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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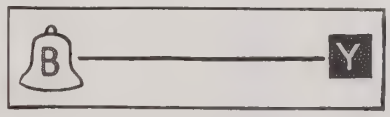

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L49

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E YOUNG PEOPLE'S MEETINGS

S ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

r Tongues for Christ*

HY is it that we consider it so difficult to surrender our tongues to Christ? We are willing to do other kinds of ds for him, but to speak for him hard. We read the story of 's denial, and blame him for his dice and disloyalty, yet we often Christ by our silence just as as Peter denied him by pro- g that he did not know him.

e trouble is deeper than our es. It is in our hearts. The n we find it so difficult to speak esus is that we have not yet al- him to touch and change and y our hearts as he wishes to. of the abundance of the heart outh speaketh." Any cause that eart is in finds support in our es. It is easy for you to shout asketball, or football, or baseball , when your school or college or team is playing another. Why? se your heart is in it. You love school or your town, so it is easy out.

ought to be enthusiastic Chris- just as we are enthusiastic sup- rs of our town or college or l. And this enthusiasm comes by g a definite religious experience. ese days, when there are so many cts to the church proper and so different ways of doing church it is easy to drift along, thinking re real heart Christians, when ps we are not so at all. We our Sunday school life when we tiny children, moving up from to class until, before we realize are old enough to teach one our- s. We enter Junior Endeavor oin the Senior Endeavor, and are d to office. We join the church as tter of course. And it is possible in all of this there has been no 'change of heart," no real definite of God in our lives.

is is what we need above every- else. If you are uncertain about u can, no matter how long you been in church or Sunday l or Endeavor work, get the mat- ettled now. Ask God for Christ's to forgive all your sins; ve that he does it; and you feel your heart beginning to glow love and thankfulness, and when next opportunity comes to speak Christ you will find that you have thing definite to say. Or, if you long been sure that he has for- your sins and given you a new , you may receive the gift of the Spirit, which will make your soul with still greater warmth and a deeper love. Then it will be still r for you to bear witness for st.

ad again the first few chapters of and see how irresistible was the e the apostles felt to speak for s after Pentecost. "We cannot but k the things which we have seen heard," they said. Police courts, magistrates, and whippings, and geons made no difference. The in their hearts compelled their ues to speak, and they even re- d "that they were counted worthy ffer shame in his name."

gain, love for others will make it to bear witness to Jesus. They to hear the word you may speak. u do not speak it they will miss warning, the strengthening, the fort—perhaps even the salvation. e word more. To give tongues to st does not mean that we must about religion all the time. To ourselves to Christ does not mean we are to become unnatural. We still interested in all the whole- tasks and relationships and arts sports of life, and to have Christ

OUR TONGUES FOR CHRIST." Ex. 4: 10-16. by the prayer-meeting committee.) tian Endeavor Topic for Sunday, April 914.

for our best Friend means that we shall get the most and the best out of all these things. There will be pure and helpful and merry conversation and laughter and song upon our lips, as well as praise and testimony and prayer, when we have given our tongues to Christ.

Missions and Sunday Schools*

THERE are two sides to this subject. We consider what the home Sunday schools may do to promote the work of missions, and also what Sunday schools planted on the frontier and on the foreign field may do to establish the Gospel in these new fields. Every home Sunday school ought to have some direct connection with a specific mission field. It ought to help support some missionary who will send personal letters to be read; or it should support a native worker or some native boy or girl student who will send letters. Emphasize all the time the human note in missions. It is needy people, men and women and boys and girls, whom Jesus has called us to help and cheer and save.

Multitudes of churches, on the home and foreign field, have grown out of Sunday schools. It is easier to start a Sunday school than a church. It is easy to get a small group of children together and tell them, Sunday after Sunday, the Gospel story. Mrs. William James Ely, writing for the April *Service*, tells of a missionary in southern India who established twenty-seven village Sunday schools, with a total attendance of three thousand heathen children. The result was a great movement Christward throughout that district. In our home mission work we find that immigrant children can easily be gathered into Sunday schools. They are eager to learn of American ways and the American spirit, and as they are led to a knowledge of Christ in the Sunday school, they will bring their parents, and before long a church is established where the Sunday school began its work. In lumber and mining camps also the Sunday school has been the forerunner of the church.

Miss Ely relates two incidents which strikingly illustrate the power of the home Sunday school to produce missionary results:

Cyrus Hamlin, who founded Robert College, in Constantinople, declares that he was made missionary by the contribution-box. One day the little fellow was starting out for a good time, and his mother gave him seven cents, telling him to stop at his teacher's and put one or two pennies in the mission-box as he passed. He debated with himself as to how much he should leave, for he did not like to keep five cents for himself and give two to the Lord. At last he said: "I know what I will do: I will just give it all and not be bothered any more."

In a little town in Kansas is a woman who thirty years ago went there apparently withdrawn from the great currents of the world. She formed a mission band in the Sunday school, from which one has gone to work in Africa, one is the head of a great missionary school in this land, another is in the Philippines, another is in Alaska. That woman is teaching in three continents.

The great missionary leaders of the future are in our Sunday schools now. What a great responsibility upon the teachers, young and old, to give their pupils adequate information and awaken true inspiration, which will fit them for the great opportunities for service which lie just ahead.

The Temperance Pledge†

HAVE you heard about the brave, almost frantic efforts some of the Chinese are making to rid their cities

Continued on page 401

* "MISSIONARY WORK THROUGH THE SUNDAY SCHOOL." Ps. 19: 1-14. B. Y. P. U. Topic for Sunday, April 26, 1914.

† "WHY EVERYBODY SHOULD SIGN A TEMPERANCE PLEDGE." Prov. 23: 20, 21, 29-35. Epworth League Topic for Sunday, April 26, 1914.

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"It's so simple, so clean, so convenient, so cool, that I don't know what I should do without it.

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Gone are the days of balky, smoking, unreliable, sooty, greasy oil stoves. For the Florence kind is dependable — absolutely safe. They have *no wicks.* There are *no valves* to wear out—nor clog—nor leak.

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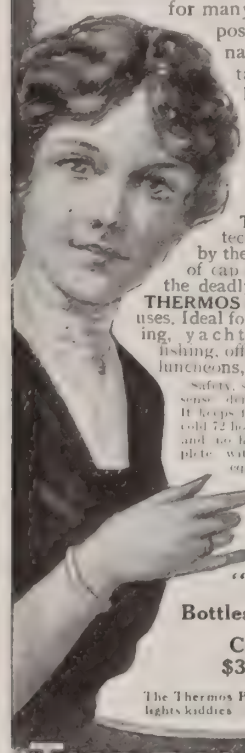

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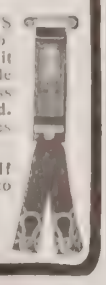

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A SONG OF LOVE

BY MARGARET E. SANGSTER, JR.

TO EDITORS and artists the young poet with his lay is quite the joke of springtime, with its April sun and showers. And yet a poem of summertime is in my heart to-day—a poem full of rainbow tints, of song-birds and of flowers. Shall I begin "O Springtime"? No, for that is obsolete; or shall I say "The robin red is swinging on the branch"? Or shall I say, "The perfume of the gentle breeze is sweet"; or that my heart is "full of light and joyousness" perchance? O poets all, in thought and deed, how shall I sing my song? The sun is sinking in the west, the shadows tremble long. And I am sitting at my desk, with nothing much to say; while on the wall the clock is letting minutes slip away.

You wonder why they speak of it as "ringtime"? Because the blue of tender skies above, and all the gentle breezes of the springtime are murmuring a million words of love. And when the April twilight has descended and fireflies are flitting through the air, the meaning of the word is comprehended, for lovers fill the country everywhere. They linger by the pasture bars, confiding, or in the crowded city parks they walk, with never thought of subterfuge or hiding from others all the sweetness of their talk.

Long, long ago, when all the world was youthful; when dragons roamed the forest and the plain; when knights were brave and happy, fierce and truthful, and followed in the monarch's golden train; when ladies dressed in satin and in laces, and diamonds held their long and lovely hair, when witches walked abroad with solemn faces and tried their best to make the world less fair; there lived a little maiden in the wildwood, a little girl with lovely eyes of blue, with spirit that was brave, and heart so mild, good, and tender that the sunshine filtered through. She lived alone, for she was poor and humble, and blessed with little of the world's great store; and yet she wore her rags without a grumble, and never wished aloud for any more. She was a friend to all the beasts that rambled through forest dales or over mountain plain. She even loved the little snakes that scrambled beneath the leaves, and never wished them pain. She lived alone, contented in her hovel, and never craved the beauties of a court, where ladies danced and read the latest novel, and never did the thinking that they ought. And yet, untaught, unkempt, her very beauty was brighter than the glowing of the stars; for very often sweetness, care, and duty, will triumph where a thoughtless life brings scars.

It was the springtime and the ground was soggy; the flowers peeped beneath the crumbled moss. The morning air was dull—a little foggy, and in the brook the fish began to toss. For it was springtime and the earth, awaking, was filled with joy and perfume and with love. The trees themselves, once bare, were now partaking of certain sweetness from the air above.

A tall young knight was riding through the valley. His bridle hung quite limply in his hand. His mind was far from any fight or sally, or any tournament on sea or land. And as he rode along through trees that thickened, he fingered with his hand a broidered glove, and somehow, in the wood, his pulses quickened. "In spring a young man's fancy turns to love." He did not heed the horse's troubled walking; he did not know that pitfalls lay before; for in his ears a fairy voice was talking that said, "Go on, adventures lie in store!"

The wood grew darksome; it was thick and scary. And suddenly the horse, with snort of dread, tripped in a hole that lay 'neath grasses hairy, and threw the knight on his uncovered head. And then for him, the joy of all the forest grew black. And as he drifted far away, there came a voice

Continued on next page

Resinol Soap

does more than cleanse the skin

Almost any soap will *cleanse* the skin and hair and many toilet soaps are pure enough to do it without injuring these delicate textures. But those who want a soap which not only cleanses but actually *helps* the complexion and hair naturally turn to Resinol Soap.

In every way an exceptionally pleasing toilet soap, the soothing, antiseptic properties which it derives from Resinol Ointment enable it to *protect* the skin and scalp from annoying affections, keep the complexion clear, and the hair rich and lustrous, as soaps which are merely pure and cleansing cannot do. Resinol Soap is excellent for baby's bath.

All druggists and dealers in toilet goods sell Resinol Soap, twenty-five cents. For a guestroom-size trial cake, and miniature box of Resinol Ointment, write to Dept. 33-C, Resinol, Baltimore, Md.

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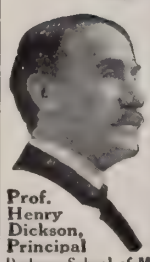

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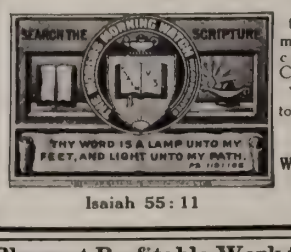

Isaiah 55:11

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A SONG OF LOVE

Continued from preceding page

(he thought it was the fairy), and "Are you hurt?" he thought he heard it say. He fell asleep and dreamed (for he was fainting), and in his dream felt water on his brow; so with his fevered fancy he fell painting the reason for its being there, and how it reached him. Then with unclosed eyes and gasp of pure delight, he saw a vision of surprise; a dream so gleaming bright, that in a voice quite tremulous he said: "Are you a magic vision, lady fair? I seem to feel your touch upon my head, and on my cheek I feel your waving hair. Are you alive or do you come to haunt me? Or can you be an angel from the sky?" "Oh, no," the lady answered, "do not taunt me. I am a little woodland maiden. I am not an angel or a vision grand; it was my touch you felt upon your forehead. And on your cheek 'twas my unworthy hand."

And then the knight, his weakness all forgotten, sat up upon the mossy forest floor. He noted that her dress was made of cotton, and ragged where the grasping briars tore. And then he took her hand in his quite softly, and whispered gently in her shell-like ear, "Come back with me unto my lonely castle, because my heart is crying for you, dear."

(The legend tells us that the little fairies, with all the magic that their wands could bring, had made the marriage of the knight and maiden. But I'm inclined to think it was the spring.)

O sun so golden bright with joy of morning, and heaven blue with angel shining eyes and song-birds that awake us at the dawning with music that is rising to the skies! O little blossoms creeping up, so tiny, and trees with sap of life that flows anew; and stars that gleam at evening time, so shiny that fairy tales seem very nearly true. O springtime, see the old stuff I am using! A while ago I called it obsolete, and yet the words are hardly wrong for choosing, when all the world is radiant and sweet.

Let wise ones say that I am young and foolish and that my words stream onward in a flood. The golden world is lying all before me, and oh, the joy of spring is in my blood!

* * *

Your Vacation

"ARE you making any plans for your vacation?"

Perhaps you think it is too early to be making plans; but time passes so quickly that before you realize it summer will be here. Then you may be obliged to give up a trip, or some other pleasure, because you suddenly realize, when you come to consider the cost, that you cannot afford it.

Doesn't it seem a pity to spoil your pleasures, when it all might have been avoided? That is why we speak of the matter so early that you may have plenty of time in which to earn the money you need for your summer outing.

To all this you will probably say, "Yes, that's all very well to start early to earn money; but how am I going to earn it?"

This question is going to be answered by another: "Have you written to us for particulars concerning the Money Makers' Club?" You probably haven't, because if you had, you wouldn't be asking that question. The club members will only need to be told to begin working for their vacation fund now.

But you who are not members, you are the girls we want to reach. We want you to know that the club is ready to help you solve the problem of earning money. Don't wait, but send for one now. The club doors are wide open, ready to receive all who wish to enter and become members.

LOVES THE CHRISTIAN HERALD

I love THE CHRISTIAN HERALD. It is just like a dear friend coming to my house, very comforting when a person is downhearted.

Lisbon, Ill. MRS. ANNA BURGESS.

The Howard Watch

THE predominance of the HOWARD Watch among yachting men illustrates some interesting conditions in American business and professional life.

There is in this country no exclusively yachting class as such. Practically every American yachtsman is a man of affairs, who finds his greatest relaxation on the water, and who takes his HOWARD Watch with him when he goes aboard.

The thing that makes him a yachtsman and an American disposes him to like the HOWARD Watch—with its fine traditions, its trim, racy lines, and its way of showing its clean American heels to the talent of the watch-making world.

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The price of each watch is *fixed* at the factory and a printed ticket attached—from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel in 18K gold case at $170—and the EDWARD HOWARD model at $350.

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Admiral Sigsbee has written a little book, "The Log of the HOWARD Watch," giving the record of his own HOWARD in the U. S. Navy. You'll enjoy it. Drop us a post card, Dept. W, and we'll send you a copy.

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AMONG THE WORKERS

SUPERINTENDENT ISHII DEAD

SUPERINTENDENT ISHII, of the Orphanage of Okayama, Japan, where many of the children supported by CHRISTIAN HERALD readers since the last great famine are sheltered and educated, died on January 30. Missionary James H. Pettee writes from the orphanage

J. ISHII

under date of February 12: "Superintendent Ishii's lifelong illness was patiently borne, and his radiantly glorious death made a great impression on his countrymen. On January 5 he thought his end was near, so he called his special friends together and they—Japanese fashion—spent the night in or near his sick chamber. The next morning he said farewell to each in turn and to the graduates who were living as colonists on the farm, with a peculiarly appropriate message for each. Five thousand people attended his funeral down on the orphanage farm in Southern Japan. Two memorial services were held, one privately in my house and one publicly in the Okayama Church, both on the day of the funeral. The Emperor was pleased to promote Mr. Ishii to the junior rank of the seventh grade just before his death. One of the best Christian laymen of Japan, the founder of this great orphanage, a disciple of George Müller and Dr. Barnardo and above all of Jesus Christ, Mr. Ishii will be greatly missed. The orphanage work will be continued along existing lines."

—EVANGELIST LAYFIELD of Kansas City, Kan., has just closed successful meetings at Waldron, Kan. Several united with the church.

—EVANGELIST LUCIAN PAYNE KIRK of Inez, Ky., writes inciting aid from any interested readers in procuring a Gospel tent for evangelistic work in his territory. He may be addressed as above.

—ANY READER knowing the address or whereabouts of Henry Norton, age 70 to 72, formerly of Doncaster, England, and now in this country, will confer a favor by forwarding it to Fred Norton, 12 Cherry Lane, Marshgate, Doncaster, England.

—LONDON IS TO HAVE a great American church, the building to be erected at a cost of $1,250,000. There is already an American church known as "The Church of the Stars and Stripes," in the very heart of the city, the pastor of which is Rev. Len Broughton, formerly of Atlanta, Ga.

—REV. JOHN R. GUNN, pastor North Baptist Church, 243 West Eleventh Street, New York, has established a theological night school, the sessions of which are held in the lecture rooms of the church. In connection with this school a plan has been arranged to secure for out-of-town students business positions in the city through which they can support themselves while attending the night school. The night school is not attempting to provide a short cut to the ministry, but will maintain the same high standards as other schools of theology. It is primarily for ministerial students, but provision has been made for training evangelists, missionaries, Bible teachers, and Sunday school superintendents. The school is free to all without regard to denomination, the only requirement being good credentials as to character and worthiness.

—THE SCANDINAVIAN ALLIANCE MISSION of India is conducting a most deserving work among the Bhil tribe. The mission at Khandesh is supporting fifty orphan children as one branch of its work. The alliance has seven head-stations, a number of out-stations and schools and an industrial work.

—UNION MEETINGS at Coquille, Ore., were attended by crowds, many walking miles through forests and mud, and some actually moving into town to attend. There were remarkable conversions, and the civic atmosphere has been changed. The meetings were conducted by Evangelist George W. Taylor of Los Angeles, assisted by Mrs. Taylor, cornetist.

—THE MISSIONARY COLLEGE at Hangchow, China, is desirous of obtaining a laundry outfit, to be operated by the students of the Self-Help Department. Rev. J. H. Judson, president of the college (now in this country on furlough), writes asking friends of the college who are interested in native student life to help.

—WHEN NORTHFIELD SEMINARY celebrates the thirty-fifth anniversary of its founding by Dwight L. Moody in June, there will assemble a larger number of the school's former students than has ever been together before. An attendance of nearly 1,000 former students is expected as the guests of the school. The commencement and anniversary exercises will open on Saturday evening, May 30.

—THE UNION TABERNACLE campaign with all the churches in Rocky Ford, Col., conducted by Evangelists Hart and Magann of Madison, Wis., stirred the whole community. Sunday crowds were so great that people were unable to get into the tabernacle. Some came thirty miles to the meetings. Hundreds of men accepted Christ. The evangelists recently closed a very successful union tabernacle campaign with all the churches of Sharon, Pa. Many conversions and a huge attendance marked the work.

—AN UP-STATE FARM is planned by officials of the West Side Young Men's Christian Association, New York. The branch owns several hundred acres of ground on which the experiment is to be worked out. In the summer months the branch conducts a camp for city boys. There is a farmhouse on the property and twenty acres are tillable. The plan is to put a practical farmer in charge of the farm and let convalescent city men board there until able to return to the city, paying enough to cover the cost of food.

—REV. LUTHER P. LUDDEN, D.D., of Lincoln, Neb., recently broke all church attendance records when he completed his fifty-first year without missing a Sunday service in a church of some denomination. He is a member of the Lutheran Church, and is fifty-nine years of age. He is traveling secretary for a Lutheran board of missions and has attended church services in nearly every State in the Union. Rev. Mr. Ludden commenced to attend church in Berne, N. Y., although he was born in Virginia. Nothing to approach this record as an attendant at church services has ever been brought to light. When inquiry was made it was found that a woman in St. Louis had attended church every Sunday for twenty-one years. She was given a reception and was made the recipient of presents and many honors.

LEAD ME

LEAD me, O Saviour dear!
Lead me in love.
When darkness hides my path,
Lead thou above.
Suffer me ne'er to fall—
Be thou my all in all;
Lead me in love.

When tempted sore to swerve
From plumb and line;
Hold me by thy right hand,
Saviour divine!
Ward off the tempter's power;
Be near in that dark hour:
Mercy is thine.

Give me the strength I need,
More grace and love.
Send thou upon my path
Light from above.

Take thou my hand in thine,
Then I shall know thee mine,
Lead me in love.

When sorrows try me sore,
When joys depart,
Oh then be very near;
Keep thou my heart.
Ward off despondency,
Keep me from doubting thee,
Keep thou my heart.

As down the mountain side
Thy love I prove;
Down toward the setting sun,
Lead me in love.
Onward at thy command,
O Saviour! take my hand,
Lead me in love.

—JOHN M. MORSE.

HAYNES
AMERICA'S FIRST CAR

Exposition Chief Buys Haynes Car

Chas. C. Moore, President of the Panama-Pacific International Exposition, has purchased a Haynes four-cylinder car equipped with the Vulcan Electric Gear Shift.

Worthy of note is the fact that this car is the twenty-seventh owned by Mr. Moore. It is in constant use—much more so than were any of its twenty-six predecessors, and, due largely to its simplicity of control, Mr. Moore frankly admits that only now is he deriving the real pleasures of motoring. No doubt about it—the hand shift method suffers by comparison.

Before you buy, look over other cars at the price you want to pay, compare the specifications, part for part, with those of the Haynes. Here are a few facts regarding the

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America's First Car

The Haynes motor has a bore of 4¼ in. and stroke of 5½ in., cylinders cast in pairs; L-head design; valves enclosed; with a dynamometer rating of 65 and 48 horsepower on the "six" and "four," respectively. Ignition is provided by the American Simms Dual High Tension Magneto; carburetion, by the Stromberg device; electric lighting and starting, by the Leece-Neville *separate unit* system; and cooling by centrifugal pump, pressed steel fan and cellular radiator.

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The Haynes "Six"
130 inch wheelbase . $2500 and $2700
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136 inch wheelbase . $2585 and $2785

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THE HAYNES AUTOMOBILE COMPANY
44 Main Street, - - - - - - Kokomo, Ind.

BUILDERS OF AMERICA'S FIRST CAR

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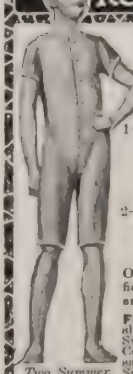

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3741 Windsor Place, - - St. Louis, Mo.

THE ROAD TO FAITH IN GOD

BY CLAYTON S. COOPER

A CERTAIN man outside the Christian Church said to a prominent missionary worker in China who was constantly worried and troubled about trifles, "You are not a Christian. You ask me to believe in your God and you really do not believe in him yourself. If he is the God who gives peace, and protects his people from care and anxiety, why don't you trust him?"

A fitting question for every person regardless of his profession would be in all sincerity to ask: "Do I really believe God? Is there anything in my life that would prove to one who did not believe in God that a fundamental principle in Christianity is *faith?*"

The primal cause of American breakdown has been attributed by a famous physician to those absurd feelings of hurry and care, to that breathlessness and tension, that anxiety of feature and solicitude of results, revealing the lack of inner harmony and ease, without which good work cannot be accomplished. The man who gives us the impression of the old Scriptural motto, "In quietness and confidence shall be your strength," is none too common in these days.

One returns from the Orient, where so much of life lies in the "to-morrow" and where the passive virtues of patience and ability to wait are cultivated far more generally than in the West, to feel, in the midst of our straining waste of energy, frequently over things that are non-essential, a sense of misfortune. It is useless to say to a man, "Do not worry," for if that is all you can suggest to him, he will reply, "I must worry, I cannot help but worry." You must sink his thought into deeper resources, he must discover a fundamental reason for quietude and trust in a Power greater than himself, greater than his own splendid accomplishments, greater than his friends, greater than his money, since there come times in the life of every man when one and all of these are inadequate. It is not necessary that a man should wait for failure and physical breakdown in order that he may learn to believe in a God who is capable of banishing care and the sense of strain from his work and from his life. It is not necessary that a man stop work, for work is helpful, it is the veritable salvation of most men; only worry and fear are the sure forerunners of disease. One meets in travel a goodly percentage of people who are trying to travel out of the reach of their illnesses or their fears, and who are often most in fear of the events and calamities that never occur.

Half of the ills we hoard within our hearts
Are ills because we hoard them.

Have you ever stopped to think that a Christian has the inalienable right to an inheritance of peace? It is his birthright at the hand of Christ, who gave it as his last bequest. "My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." It is the Christian's privilege to cast all of his cares and anxieties upon God, who really cares for him. The faithless man should read for a month every morning the eleventh chapter of Hebrews or the fourteenth chapter of John. He should stop to consider that virtually every miracle that Jesus wrought was seemingly for the purpose of instilling in the minds of the people a steady confidence, a faith in God the Father to heal, not only from bodily but also from spiritual ills.

Do we really believe God? Are we actually accepting the heritage, the divine possibilities of our lives? Do we claim enough for ourselves? The faith in God which eliminates fearfulness and terror from life, replacing them with unfaltering and unhesitant progress, is the indispensable accompaniment to all success that is worthy of the name. This implicit belief that somehow, somewhere, clouds will break, that God and not Satan is running the world, and that all things do actually work together for good to those who believe in him, this casting all your care upon one who is capable and willing and waiting to assist us, this is faith, and there is no fear while you have faith.

But faith is more than the elimination of fear. It has a positive side and an active test. Belief in God is not complete in the minds of men who wall themselves as in a citadel, calmly and supinely trusting Providence to save them from their enemies; it is an element driving men forth from their fortresses to combat with their obstacles and their enemies, saving not simply their citadel, but the surrounding country as well.

Belief in God calls out our best, our greatest action. "Show me your faith without your works and I will show you my faith with my works." When in that striking and picturesque event narrated in Isaiah, the conqueror from Edom overcame Israel's foe, it was for a purpose. It occurred that the shadow of her enemy should no longer haunt the chosen nation, it occurred in order that Judah might be free to go forth and work out her destiny and become what she never could have realized without the assurance of God's care and strength behind her. Religious belief is for the purpose of making a religious life formidable. Its final test is that *it works.*

It is for this daring to enter upon difficult things in the world's work that the vision of God through faith comes to men. Such belief makes men "eccentric," as Henry Drummond used to say. They begin working from a new center with a new vision. People of his time called Jesus beside himself. The boys pointed to their heads when Columbus walked along the streets. Paul was called mad. Newton and Morse, and even in later days our pioneer aviators, have received uncomplimentary titles for their rashness and their daring. What have men ever accomplished when they have not been borne out to their goal upon a great wave of personal vision and conviction regarding their work and their power to accomplish it?

When Livingstone went down into Africa, the ostensible object which his countrymen saw was a wild, adventurous plan of exploration. They did not see the hand invisible, and perhaps Livingstone himself rather *felt* than saw it, the hand which not only guided but supported the messenger of civilization and progress. It was said that although the black men could not understand the language of this white Englishman, they nevertheless did understand his life, and their dark faces changed when he moved in and out amongst them. They felt his faith. It magnetized conditions.

What have we ever really dared that we could not do alone? Have we attempted great things and have we expected great results? Have we had faith enough in the final outcome to plod along patiently at routine tasks? In order to have a great result in any department of life, one must have a great task, and in order to accomplish great tasks in the larger sense, one must possess the assurance that there is a God, and that he has made to individuals definite promises, promises that he will surely fulfil.

You may lose your friends, your money, your health, but if you keep your faith in Almighty God, your Helper and Deliverer, if you never say die but plod persistently, ever invincibly, on—on—on—then you are unconquerable, the world will make way for you, you will reveal to modern life another man who believes God.

"If God be for us, who can be against us?"

"I *know* that Sanatogen will help you"—

THE man who has watched and felt the revitalizing power of Sanatogen is the man who with sincerity and enthusiasm will recommend its use to others, because he knows that Sanatogen is a true reconstructor of a nervous system weakened by worry, overwork or disease. He himself has *felt* the benefits of its use, has *felt* its wonderful tonic action, its upbuilding, rejuvenating effect and its remarkable power to regenerate digestion and assimilation.

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the noted Editor and Orator, writes:
"I am a very good friend of Sanatogen and recommend it continually to my friends from a practical experience of its good effects."

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"It gives me pleasure to bear my testimony to the value of Sanatogen as an invigorating tonic and restorative. It is undoubtedly beneficial."

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ANSWERED PRAYERS

Continued from preceding page

able to open the eyes of the blind, so I earnestly request the CHRISTIAN HERALD readers to pray that my sight may be restored, if it is his dear will." O. C. asks prayer that a dear friend will yield to the call of God to preach the Gospel, also that she herself "may enter in at the strait gate by doing God's will." C. W. Van A. asks prayer for guidance and help in clearing up the matter of an inheritance; A. R. M., for restoration of health, and for power to overcome temptation.

The following readers ask prayer for spiritual blessings for themselves:

Mrs. G. S.; Mrs. J. O. W.; Mrs. A. M.; M. A.; J. A. Y.; F. M. N.; E. F.; L. L. V.; M. A. S.; Miss C. A.; Mrs. I. S. M.; H. D. W.; G. W. N.; M. W. (to have more faith, also to have wisdom in bringing souls to Jesus); A. B.; M. C. C.; H. S. P.; Mrs. F. E. S.; Mrs. D. J. K.; Mrs. J. F. E.; Mrs. M. N. S.; A Reader, Elverson, Pa.; Mrs. E. K.; Mrs. S. M. A.; F. W. W.; M. B.; Mrs. Wm. M. C.; Mrs. E. A. B.

Revival or Reform

W. A. A. asks prayer that a revival may take place in Laurel, Ind.; Mrs. E. C. F., for a revival in South Centerville, N. Y., also for a temperance victory in that place; Mrs. S. L. S., that a revival may take place in Marysville, Pa.; Mrs. E. N., for a revival at Warren, Mich.; Mrs. K. A. K., for a revival in Helena, Mont.; Mrs. S. S., that America may not be made Catholic; Mrs. C. F., for the passage of a law granting pensions to all poor mothers.

The following request prayer for the conversion of sons:

Mrs. G. S.; Mrs. H. E. F.; Mrs. J. H.; Mrs. J. C. B.; M. E. H.; R. M.; Mrs. C. C. M.; Mrs. L. C. W.; Mrs. P.; Mrs. A. C. M.; Mrs. S. L. S.; Mrs. A. P. W.; Mrs. J. B. N.; A. E. T.; Mrs. A. C. S.; Mrs. S. P.; A. E. R.; Mrs. M. C.; A Subscriber; S. M. P.; Mrs. E. Y.

The following request prayer for the conversion of husbands:

M. H. A.; Mrs. C. W. S.; Mrs. F. A. A.; Mrs. B. M. D.; Mrs. C. V. V.; Mrs. A. P. W.; Mrs. M. C.; Mrs. E. M. B.; Mrs. L. L. E.; Mrs. R. E. M.

The following ask prayer for the conversion of relatives and friends:

Mrs. E. R. S.; Mrs. G. S.; M. H. A.; Mrs. M. E. S.; S. M. S.; Mrs. J. H.; R. M.; Mrs. C. W. S.; Mrs. A. A.; Mrs. J. R. S.; A Reader; Mrs. S. L. S.; E. J. K.; Mrs. C. V. C.; Mrs. E. A. B.; Mrs. A. P. W.; Miss W.; A. E. T.; A. F. (saved from drink); H. C.; A Reader; A Subscriber; Mrs. A. F. G.; Mrs. R. M. DeG.; Mrs. B. M. F.; E. C.; A. K. S.; M. E. A.; Mrs. J. L. C.; A. E. R.; Mrs. M. C.; Mrs. E. M. B. Mrs. A. E. M.; L. E. T.

For Healing

The following request prayer for healing for themselves or friends:

Mrs. A. D. B.; E. H. K.; Mrs. R. E. W. (that son may be healed of mental malady); Miss J. G.; Mrs. A. M. B.; Mrs. S. J. G.; Mrs. E. C. L.; J. B.; Mrs. E. R. T.; Mrs. M. B. W.; Mrs. E. O.; Mrs. C. S. C.; Mrs. P. O. F.; Mrs. L. H. S.; M. M. T.; E. B.; J. E. S.; Mrs. G. L. (for healing from a disease of long standing); Mrs. C. K.; Mrs. W. C. S.; Mrs. J. W. S.; Mrs. J. (that a friend may be healed in mind and body); E. T. (that mind and body may be healed); N. W. M.; Mrs. B.; G. P.; Mrs. E. H.; Mrs. W. O.; N. J. B.; Mrs. E. L. K.; Mrs. L. O.; Mrs. N. P. C.; A. M. G.; Mrs. E. R.; (to be healed of a great mental trouble) M. M. C.; Miss T. P. H.; J. A. H.; A. R. S.; Mrs. A. J.; M. R. G.; E. K.; A Reader, Hunt, N. Y.; Mrs. N. G.; Mrs. J. H. S.; N. S.; Mrs. F. L. R.; W. H. S.; C. C.; M. R.; Mrs. J. B. M.; Mrs. S.; M. A. T.; Mrs. M. C. J.; I. H. B. (that use of limbs may be restored and eyesight strengthened); Mrs. H. B. (that her mother may be relieved of great suffering).

Other Requests

The following friends request prayer for varied desires and needs:

Mrs. C. A. C.; Mrs. W. H. S.; A. E. L.; Mrs. J. F.; H. A. E.; A. M. B.; Mrs. Y. J. P.; Mrs. M. E. L.; Mrs. S. E. A.; A Friend, Minneapolis, Minn.; Mrs. W. V. S.; M. A. P.; Mrs. D. C.; M. N.; R. B.; F. B.; Mrs. J. A. G.; Mrs. A. B.; Mrs. F. F.; C. O. M.; Mrs. G. F. T.; Mrs. F. E. B.; Mrs. L. B. M.; A Reader, Richmond, Mich.; Mrs. H. E. M.; Mrs. I. S. M.; E. B. W.; Mrs. E. H. C.; Mrs. J. P.; J. K. N.; L. K.; A. H.; Mrs. M. A. G.; Mrs. A. W.; H. D. W.; Mrs. E. C. L.; L. B. T.; M. S. B.; J. J. McD.; Mrs. J. H. A.; G. W. N.; M. B.; M. W.; Mrs. E. W.; Mrs. M. J. O.; Mrs.. M. C. H. C.; S. W. D.; A. J. P.; L. N., Locust, N. C. (to be enabled to finish preparation for foreign mission work); M. S. W.; M. C. C.; H. S. P.; L. A. C. K.; Mrs. E. G.; Mrs. F. E. S.; G. P.; N. J. B.; Mrs. E. L. K.; Mrs. A. L.; E. P. M.; Mrs. W. B. M.; Mrs. E. K.; Mrs. S. A. O.; H. J. R.; G. W. C.; N. H.; Mrs. N. G.; A Widowed Mother, Warrensville, Ga.; A Reader, Harriman, Tenn.; A Reader, Philadelphia, Pa.; Mrs. N. A. P.; N. V. F.; P. B. G.; Mrs. W. M. L.; A Reader, Philadelphia, Pa.; M. H.; Mrs. A. L. S.; C. P. F.; Mrs. E. G.; Mrs. F. W.; Mrs. S. T.

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You can have a **Clear Skin.**

You can have a **Good Figure**—as good as any woman.

You can **increase** or **reduce** your weight.

I no longer need to say what "I *can* do" but what "I HAVE DONE." I have helped 65,000 of the most cultured, intelligent women of America to *arise to their very best—why not you?*

No Drugs—No Medicines

My pupils simply comply with Nature's Laws.

What My Pupils Say:

"Every one notices the change in my complexion it has lost that yellow color."

"Just think what you have done for me! Last year I weighed 216 pounds, this year 148, and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, no **rheumatism**, or sluggish liver. I can **breathe** now, too. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began and I used to take one every night."

"**My weight has increased 30 pounds.** I don't know what **indigestion** is any more, and my **nerves** are **so rested!** I sleep like a baby."

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

Reports like these come to me every day. Do you wonder I want to help **every woman** to vibrant health and happiness. Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you I will tell you what will.

My free book tells how to stand and walk correctly and contains other information of vital interest to woman. Every woman is welcome to it. Write for it. If you do not need me, you may be able to help a dear friend. I have had a wonderful experience and I'd like to tell you about it. I am at my desk daily from 8 until 6.

SUSANNA COCROFT

Dept. 18 624 Michigan Ave., Chicago

Miss Cocroft is a cultured woman. She is the personal adviser and confidante of thousands and lives at home, and is daily in the enjoyment of her work.

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WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Our graduates number 7,000—a record unequaled by any institution. Send for "How I Became a Nurse"

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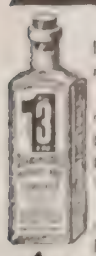

Write at once for *free* sample bottle of this wonderful household necessity.

"3 in One" quickly and safely oils all parts, no matter how delicate, without gumming; prevents rust on metal surfaces; cleans and polishes and positively prevents dust. No home, office should be kept clean without it.

If you have sewing machines, piano players, fine furniture, bicycles or anything else needing oil, dust cloths, fishing tackle, kitchen cutlery, etc., try it—free—at our expense. When you write for sample send name of your dealer.

"3 IN ONE" OIL CO.

42 CF. Broadway, New York City

PULLETS ARE THE BEST FOR EGGS

LATE hatching of the chicks which are to grow into next season's layers is a bad habit, chiefly due to countless generations of farm hens not coming to laying maturity till the winter is half (or wholly) gone. Then there are no hens broody till late in the spring and again no early-hatched chicks. When hatched late the drying heat of summer comes upon them, worms and insects have gone into hiding, making this excellent supply of animal food unavailable, then the withering heat grips them and they seem to stand still for some weeks.

It is a mistake to hatch the chicks too early, say in March; if hatched too early the pullets mature too early, lay a few small eggs and then molt. The best time to hatch chicks for fall and winter layers is the first half of April for the American varieties—the Plymouth Rocks, Wyandottes and Rhode Island Reds, and the last half of April for the Leghorns; brought out at that time they have the best weeks of spring in which to make their start in life, and they can be kept steadily growing so as to reach laying maturity in October.

A poultry grower who understands his business can prevent a too early maturity and the consequent molt by moving any that show signs of beginning to lay from the colony coop into a vacant pen of the poultry house and keeping them there a few days, then moving them out onto the range again, into a different coop from the first one, and so "keeping them on the move." By thus moving them about from place to place, each move being some five to seven days apart, pullets can be held back from laying for from four to six weeks, and they will gain in that time an additional pound to a pound and a half in weight.

The converse of this "retarding" is equally important, because we can help the backward pullets along to maturity by cosseting them a little. This "pushing along" of the later hatched pullets must be done with judgment, else we may push a little too hard and weaken them to the verge of the danger point. To stimulate the pullets to come to laying, a slight increase should be made in the quantity of animal food fed. This may be beef scrap, meat meal, cut fresh bone or milk albumen, all good animal foods for encouraging the pullets to begin egg production and then to continue it.

When feeding a rich ration keep careful watch of the condition of the droppings on the roost platform; the droppings hold the key to the health of the birds. If there are soft droppings, if they do not stand up fairly well and retain their round form, and if the grayish-white termination is missing, look out—and slow down a little. When there is such evidence of overfeeding of a rich ration the best thing to do is to reduce the meat food and increase the wheat middlings by about a fourth.

It should be kept in mind that other foods than animal foods will scour the birds; too great a proportion of wheat in the scratch food will cause loose droppings; too much green food or vegetable food may be another cause, and in cold weather frozen vegetables, especially frozen cabbage, will most assuredly upset the bowels. It is evident, then, that we must have our judgment with us when feeding the flocks, and especially so when we are stimulating the later hatched pullets to encourage them to begin egg production. Such stimulating is always at the risk of making the birds tender and delicate, of bringing them into such a condition that they will be susceptible to colds, which, when the birds are "off" (tender), is almost certain to rapidly develop into roup.

October is the month in which to bring the pullets to laying maturity, early in October if possible, but in October; then the laying habit will become confirmed before the severe cold weather comes in. A. F. HUNTER.

Trim, Neat Appearance
Is Always Assured in Holeproof Hose

HOLES never show unexpectedly. And Holeproof fits the ankle perfectly. More than a million people wear Holeproof Hosiery because of its style, comfort and reliability.

But few know what it costs to *combine* such style with the comfort and "*the guaranteed six months' wear.*"

Please let us tell you. Then go try these hose.

For Men, Women and Children

Holeproof Hosiery

We buy only Egyptian and Sea Island cotton yarns, and we pay an average of 74c a pound for them. 32c is the price of common yarns.

Then we use every modern machine regardless of what it costs us—even though such a machine betters only a single stitch.

We spend *for inspection* $60,000 yearly—just to *guard against the smallest flaws in the finished product.*

Six pairs of Holeproof will wear half a year without holes or tears. *That is guaranteed.* If any of the six pairs fail in that time, we will replace them with new hose free.

The genuine Holeproof is sold in your town. Write for the dealers' names. We ship direct where no dealer is near, charges prepaid, on receipt of remittance.

Write for free book that tells all about Holeproof.

HOLEPROOF HOSIERY COMPANY, Milwaukee, Wis.

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By invitation, member of Rice Leaders of the World Association

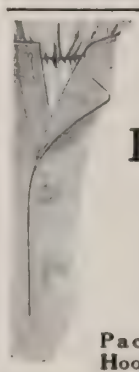
$1.50 per box and up for six pairs of men's; $2.00 per box and up for six pairs of women's and children's; $1.00 per box for four pair of infants'. Above boxes guaranteed six months. $1.00 per box for three pairs of children's, guaranteed three months. $2.00 per box for three pairs of men's *silk* Holeproof socks; $3.00 per box for three pairs of women's *silk* Holeproof stockings. Boxes of silk guaranteed *three months.*

Holeproof Silk Gloves

FOR WOMEN

Write for the free book about Holeproof Silk Gloves, and ask for the name of the dealer who sells them. These are the *durable*, stylish gloves that every woman has wanted. Made in all sizes, lengths and colors.

(538)



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Lies perfectly flat—
Will not crush—
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Easiest to sew on.

Package of 24 Hooks and 24 Eyes . 10c

Ask your dealer or send 10c to the
West Electric Hair Curler Co.
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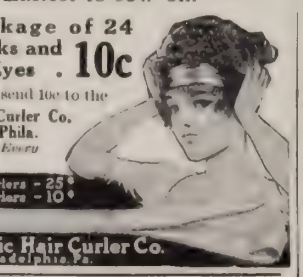

Card of 5 Curlers - 25¢
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West Electric Hair Curler Co.
Philadelphia, Pa.

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A Representative—an energetic man or woman—in each community to represent *The Christian Herald.*

Experience is helpful but not necessary. We instruct you **Free.** Agents are earning $75.00 monthly—some earn much more.

A special proposition is ready for those who wish to build up a business of their own.

If you are interested in bettering yourself, *you will write* for our proposition today. You can put your whole time on our work or you can work during spare hours. This is an exceptional opportunity for you.

Write at once. Address

THE CHRISTIAN HERALD
AGENCY DEPARTMENT
BIBLE HOUSE NEW YORK CITY

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' With the **MORLEY PHONE.** I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right. "The Morley Phone for the

DEAF

is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

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LAND and Water Fowls. Farm-raised stock, with eggs in season. Send 2c for my valuable illustrated descriptive **Poultry Book** for 1914. Write **Henry Pfile, Box 639, Freeport, Ill**

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Continued on next page

WHERE WE TAKE THE RISK

A CHRISTIAN HERALD subscriber, who lives in a beautiful country place about two hours from the city, dropped in upon us the other day.

"Some time," she said in course of conversation, "I suppose an enterprising advertising man will 'discover' me and 'write me up' as a living example of how to save time, money and strength by shopping at home."

"You see, after we moved out of town I became so tied down with home duties and the children and sickness that for the past two years I have practically furnished the house and dressed myself and the youngsters by mail. Of course, at first, I spent heaps of time writing to all sorts of manufacturers for information about this or that and then wasted hours and hours—I hate to think how many hours—investigating to make sure that an advertiser was honest and reliable. Finally I realized that the best magazines were employing high-salaried experts to the very task I had assigned myself. *Now* I have mail order shopping down to a fine science:

When I want something I simply look through the pages of my CHRISTIAN HERALD and when I find an advertiser's statement backed by your guarantee, I throw my cares to the winds. That is, I deliberately put the responsibility for everything I buy through advertisements in THE CHRISTIAN HERALD on *your* shoulders.

How many more of you are "putting the responsibility on our shoulders"? We hope *very* many.

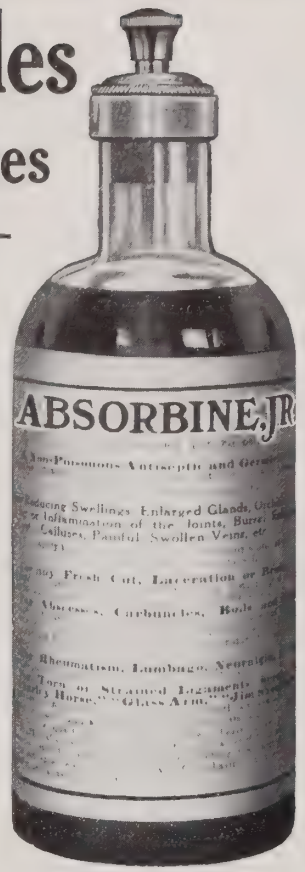
Should any subscriber be defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided only that the subscriber—who must be of good standing on our books—has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and has also made the claim to us within two months of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

For Sore Muscles

Sprains, Cuts, Bruises

here is an antiseptic germicide and liniment—

one that is healing, cooling and soothing—Absorbine, Jr., is more than a germicide, more than a liniment—it is both. It means prompt relief from aches and pains—it keeps little cuts and bruises from becoming something more serious.



Absorbine, Jr.
THE ANTISEPTIC LINIMENT
TRADE MARK REG. U.S. PAT. OFF.

is especially good for children's hurts because it is so harmless and safe to use—made of pure herbs and contains no acids or poisons.

It is needed daily in and about the farm—for the numerous little hurts that come through work in the kitchen and about the house, the stable, the garage and the grounds. Use and prescribe Absorbine, Jr., wherever a high-grade liniment or germicide is indicated.

To reduce inflammatory conditions—sprains, wrenches, painful, swollen veins or glands.

To reduce bursal enlargements and infiltrations—Absorbine, Jr., is a discutient and resolvent.

To allay pain anywhere—its anodyne effect is prompt and permanent.

To spray the throat if sore or infected—a 10% or 20% solution of Absorbine, Jr., is healing and soothing and will destroy bacteria.

To heal cuts, bruises, lacerations, sores and ulcers.

Absorbine, Jr., is concentrated, requiring only a few drops at an application and retaining its germicidal powers even when diluted one part Absorbine, Jr., to 100 parts water.

IT KILLS GERMS

"Evidence," a forty-eight page booklet, gives positive, clean-cut, emphatic evidence of what Absorbine, Jr., has done and will do. This booklet, together with detailed laboratory reports, is free for the asking. Absorbine, Jr., is sold by leading druggists at $1.00 and $2.00 a bottle, or sent direct, all charges paid. A LIBERAL TRIAL BOTTLE will be mailed on receipt of 10 cents in stamps.

Manufactured only by

W. F. Young, P. D. F., 5 Temple Street, Springfield, Mass.

Just write your name and address on the margin.
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The Waynesboro, Pa., Revival

A VERY unusual and unique sight was witnessed in Waynesboro, Pa., recently, when hundreds of business men marched behind the city band through the chief thoroughfares to the great Gospel tabernacle. This procession occurred in connection with the Biederwolf Evangelistic campaign. Every business house was closed. They came, managers, saleswomen, salesmen, delivery men, cashiers, lawyers, doctors, printers, and carpenters. The campaign lasted five weeks, and 2,784 confessed Christ. Hundreds were received into churches outside of Waynesboro. The great tabernacle, holding between 5,000 and 6,000, overflowed several times; 850 persons pledged to devote not less than ten minutes each day to Bible study and prayer; 320 pledged to establish and maintain a family altar; 675 pledged to regularly attend midweek prayer service; 779 pledged to visit the sick; 712 pledged to give to their churches a stated sum for the Lord's work; 712 pledged to endeavor to lead at least one soul to Christ each year; 626 pledged to regularly attend Sunday school; 844 pledged to confess Christ in public.

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THE CASE OF FATHER BARTOLI

(From the Weekly La Cava, Rome, 1913.)

FIVE years ago "Father" Giuseppe Bartoli left the Society of the Jesuits in the Church of Rome. The personality of the ex-editor of *Civiltà Cattolica* was too well known and it was necessary to find some satisfactory explanation. It was quickly found. Father Bartoli had been many years in India, there the sun is very warm, even *Dr. Jekyll* fell ill (we do not say he had a "sunstroke." A mere noodle! That is what affected the sentimental faculties of "Father" Bartoli and prompted him to talk and write as a heretic against the Theologians of the Roman Church.

It seemed unnatural. It had indeed an influence on the brain if it caused it to produce such wonderful works as Dr. Bartoli has written in these last five years! That symptom has shown us no less than eight different works, all of value, that cause of Dr. Bartoli a fertile and eminent writer. Here they are:

1. The Passing of Rome (Italian). 2. The Religion of the Italians. 3. Christianity and the Christian Churches. 4. The Primitive Church and the Primacy of Rome (English). 5. Oriental Novels (Italian). 6. Primitive Christianity and Its Scientific System (Italian). 7. The Bible in Relation to the Church of Rome and High Criticism (English). 8. Pratiles of Asiatic Books (Italian).

Dr. Bartoli could have written against each line, but he is a quiet man and does not like polemics; still, lately, a Rochester paper had this item: "Those who heard of the preaching against the Catholic Church of the apostate member of the Company of Jesus, Father Bartoli, will welcome the news of his return to the faith of his fathers. Father Bartoli has according to a well-founded report, already begun a spiritual retreat. In his case there was the excuse for his defection from the church, viz., he resided in India, several years ago, a pestilence, the effect of which was evident for a considerable time."

I don't need many words to state most absolutely that Rev. Dr. Bartoli has never even dreamed of returning to the Roman Church, which he has left by a spontaneous, enlightened and conscious decision. It is true that in these last six months he has lived a most retired sort of life, but anybody could have an explanation of this from Dr. Bartoli himself if he called on him in his study, and were shown the pile of manuscripts which he has prepared for publication.

Yes, "Father" Bartoli has been struck by the "Sun of Righteousness," which brings health in its beams. This same sunbroke me with in all his devotions and exhortations, who will those who him in proclaiming the eternal Truth, as it proceeds from the revelation of God. A. M.

(Translated by Rev. Professor Alberto Del Rabbineo representative in America.)

Bible-Burning in the Philippines

(Religious Telescope, Dayton, Ohio, March 26, 1914.)

REV. E. W. WHITMOES, superintendent of our mission work in the Philippines, was in Vigan a day or two after the burning, and he verified everything by personal investigation. "But that is in the Philippines," an apologist observes, "and an American Catholic would not think of such a thing." Hold on, Brother Apologist. The perpetrator of this act of bigotry was not a Filipino priest, nor yet a much-maligned Spanish friar, but an American Jesuit named ——, who for several years has fought the Protestant missionaries with a fanatic zeal. It is an easy thing to ask what Padre —— would do in his native America if he had the chance—and just as easy to answer. The matter was brought to the attention of the archbishop, who promised to mete out punishment; but one can imagine the severity of the punishment when he understands that an archbishop has no authority over a Jesuit.

What was done in Vigan on January 18, 1914, is an index of what would be done the world over if power were possessed. The Inquisition might have its place in history because of one even more bloody.

Will the authorities in Washington do anything? They will do nothing. Too many "Pan-American" masses have been celebrated on Thanksgiving to expect even a piping voice of protest. We doubt whether Washington would do anything if a Bible agent had been included with the Bibles.

BALKANS RELIEF FUND

Continued from preceding page

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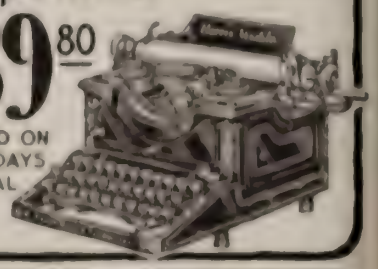

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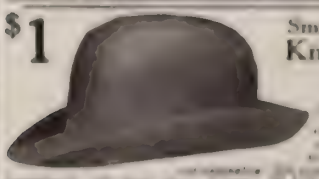

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YOU CAN AFFORD A NEW SONG BOOK FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Bound in shaped notes. $6 per hundred, samples 10 cents. 352 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

CHURCH BELLS SCHOOL

Hillsboro, Ohio

Holy-Land Tablets

ALTHOUGH it is now only a few days since THE CHRISTIAN HERALD published the announcement that it had secured a number of Babylonian tablets, written by the scribes of kings who were contemporaries of Abraham 4,000 years ago, we have already received many letters on the subject, and they are still coming. One of the letters, taken at random from the bunch on our desk, is from a reader in Illinois, who writes:

"I see in your paper of March 25 the pictures of the clay tablets, 4,000 years old. As I have recently traveled near where they were found, I shall be glad to have one of them, and wish you to send me one of the reign of Dungi."

A reader in Cincinnati, Ohio, writes: "Miss ——, a former teacher of mine at the High School, is very deeply interested in such things. I have told her I would give her the little tablet, and I would like you to send it direct to her."

A pastor in New Jersey writes: "I want one of the Chaldean tablets and, if allowable, not one that is mutilated."

Another reader in the same State, evidently connected with church or Sunday school work, writes for a tablet which he desires for exhibition. These are examples of the many letters that are coming to hand from those who have read the notice in THE CHRISTIAN HERALD of March 25, and who appreciate the value of these wonderful relics of antiquity—genuine tablets covered with writing in the wedge-shaped or cuneiform character, which was impressed on the soft clay over forty centuries ago.

There are two points to which we would call the special attention of Sunday school superintendents, teachers, pastors, Bible students and Bible readers everywhere:

1. The absolute genuineness and the age of these tablets are established by the highest authority in this country, whose signed attestation is given with every tablet.

2. The tablets themselves, all of them in an excellent state of preservation, are links that connect the Bible with antiquity, since by the messages they bear they give us an idea of the kind of life the people of Ur lived in the days of Abraham the patriarch. Doubtless Abraham, in his time, knew of the royal libraries or temple archives from which these tablets have been recovered by the excavators. No doubt he, too, could read and write in this strange and wonderful language.

We can imagine nothing more acceptable to lovers of the Bible than one of these tablets. As the quantity at our disposal is limited, and as April 30, when we may have to withdraw this offer, is rapidly approaching, we would urge upon all who intend securing one of these tablets to take advantage of the opportunity at once.

These tablets are not for sale, but THE CHRISTIAN HERALD will give one to each of its friends upon the following condition:

To any person, a member of the Christian Herald Family, who will induce two friends to subscribe for THE CHRISTIAN HERALD for eight months at $1 each, we will send one of these tablets free of all charge: provided we receive the subscriptions not later than April 30.

Each tablet will be accompanied by a facsimile autograph letter authenticating its genuineness, written by Professor Albert T. Clay, professor of Assyriology of Yale University, New Haven, Conn.

NOTICE.—The two subscriptions sent in *must be new*—that is, they must be in the *names and addresses* of persons not now on our list.

Adress: THE CHRISTIAN HERALD
Bible House, New York

THE YOUNG PEOPLE'S MEETINGS

Continued from page 391

and provinces of the opium curse? Not Christian Chinese, but pagans. They feel the shame and horror of the opium habit and traffic so keenly that they are massing together to fight it.

If the pagan Chinese can attack their national curse so bravely, should not the Christians of America at least equal them in their zeal against the curse of strong drink? Why should we sign the Temperance pledge? Just as a Chinese crusader will line up with the opium fighters, so we should line up with those who are attacking the evil of alcohol. The lines are growing more and more closely drawn. The recent spectacle of a thousand serious-minded men marching down a Washington avenue to the Capitol to petition Congress to enact an amendment to the Federal Constitution prohibiting the manufacture and sale of intoxicating liquors shows how far the movement has progressed.

"Stand fast in the liberty wherewith Christ hath made you free" by asserting your liberty to take the pledge that will put you for all your life through on the side of those who stand for sound minds and sound bodies and sound souls against the sin-producing, sorrow-making habit of strong drink. Let no one say of you: "Because he did not stand firm I lost my hold on life and on salvation."

Called Higher

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

Mrs. Christine Maul Timpe, Auburn, Iowa, February 13, 1914, aged 83.

Sylvia M. Anthony, Mt. Carmel, Conn., January 12, 1914, aged 88.

Miss Mercy Thompson, Fenton, Mich., January 4, 1914, aged 73.

Mrs. Hannah Curry Keller, Bonilla, S. Dak., February 11, 1914, aged 80.

Mrs. Mary E. Kibbans, Califon, N. J., March 2, 1914, aged 68.

Mrs. Richard Nickalls, Oak Hill, Ill., February 23, 1914, aged 81.

Mrs. Sarah R. Herrick, Troy, N. H., February 24, 1914, aged 98.

Mrs. Ezekiel Gallup, Hudson, Mich., February 20, 1914, aged 90.

Mrs. Robert McIlroy, Roberts, Mich., February 14, 1914, aged 82.

James Nelson Lewis, Wyalosing, Pa., February 28, 1914, aged 75.

Mrs. Jeannette Barlow Harding, Auburn, Neb., January 31, 1914, aged 88.

Mrs. Mary Ann Wolcott Kendall, Grand Rapids, Mich., February 1, 1914, aged 91.

Mrs. Bettie Pindell, St. Louis, Mo., February 20, 1914, aged 79.

Mrs. Martha Ford, Watertown, N. Y., February 27, 1914, aged 89.

Mrs. Alice Lewis, Columbus, W. Va., February 18, 1914, aged 86.

Mrs. M. A. Stephenson, Ceylon, Pa., February 19, 1914, aged 81.

Lieutenant Samuel Dale Hays, Santa Monica, Cal., January 10, 1914, aged 83.

Mrs. William Buchanan, Nebraska City, Neb., January 29, 1914, aged 82.

Warren Caswell, Kearney, Neb., March 2, 1914, aged 89.

Mrs. Harriet McMillan, Elmira, N. Y., February 11, 1914, aged 75.

Porter Belknap, Traverse City, Mich., January 24, 1914, aged 87.

Mrs. Clara M. Thornton, Schenectady, N. Y., March 3, 1914, aged 72.

Rev. James Bunce, D.D., Andes, N. Y., November 22, aged 82; one of the organizers of the United Presbyterian Church of North America, an eloquent preacher noted for his activity in the abolition movement and every cause of righteousness.

Prof. Samuel Mitchel Jefferson, for 14 years years professor of philosophy at Bible College, Transylvania University, died at Lexington, Ky., February 20, aged 65. Prof. Jefferson was a pastor in the Christian Church and an eminent Biblical scholar and editor.

Mrs. Eliza Greeley Rhodes, of Providence, R. I., was called to her heavenly home March 8, 1914, at the age of 96 years. But a short time before, December 14, 1913, her husband, Mr. George Anthony Rhodes, aged 93, was called to the "land of fadeless day."

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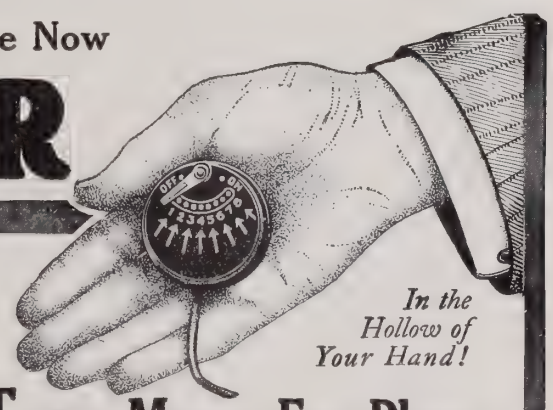

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This Newest Device has eight tone or sound strengths, instantly selective, and covers the widest possible range of sound. It is not only a substitute for healthy hearing organs, but its use exercises and positively benefits and improves the afflicted parts. If you would know again the joy of perfect hearing, of unhampered intercourse with others, investigate the wonderful **Eight-Tone** Mears at once. Write for booklet.

On Trial We prove our confidence in the Mears by asking you to test it thoroughly before you buy. We will send you an **Eight-Tone** instrument on trial! Test it under every condition of service for 15 days. Satisfy yourself of its powers. We take all the risk. **If it fails to help you or please you, send it back and it will not cost you a penny.**

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This coupon is printed for your convenience. Fill it out and mail it to us at once. We will send you at once, postpaid, the Mears Ear Phone Book with names and addresses of hundreds of satisfied users. It explains the cause of deafness, tells how to stop the progress of the malady and how to treat it. Also how you can get a Mears 8-Tone Ear Phone now at laboratory's price if you act at once. Mail the coupon today.

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23.	The Christian Herald ($1.50 a Year) .	$2.90
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35.	Review of Reviews ($3.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.00
37.	The World's Work ($3.00 a Year) .	
23.	The Christian Herald ($1.50 a Year) .	$3.15
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IF YOU DESIRE TO MAKE A COMBINATION other than those above, set down the class numbers of the magazines you want. Add them up and multiply by 5 the result will be the right clubbing price.

EXAMPLE
25 Christian Herald
25 American Magazine
20 Pictorial Review
66 x 5
$3.30 Total Clubbing Price

NOTE.—The Christian Herald MUST be included in every club.

Canadian and Foreign Postage extra.

Send all orders to

THE CHRISTIAN HERALD
Bible House, New York City

HOW ONE SUNDAY SCHOOL GREW

LESS than a year ago a new Sunday school was established at Chapel Corners, Dutchess County, New York. It is located some two miles north of Poughkeepsie. When started it had about forty scholars and a few teachers, who met in an old school house on a cross-road. Teachers and officers were selected, classes formed and a program established. Soon the meeting-place was transferred to a larger school a mile away where the attendance increased immediately; the month of January showed an average attendance of sixty-three, with the highest at seventy-six, and with seven teachers. Gospel songs are used, also the International Lessons. The Sunday school is known as the Chapel Corners Union Sunday School. When the subject of starting a Sunday school was first mentioned, it seemed as though not enough material could be had. However, through the efforts of Mr. Jacob K. Bahret, a flower grower and the present superintendent, and others, a good number responded, so that now the Sunday school attendance is equal to that of the day school. The button system is in use and scholars are working earnestly for each button. Many of the scholars represent farmers' families. The secretary has organized a sewing circle of about twenty girls, who make small articles for home use. A boys' scientific class is held one evening each week during the winter months. It is hoped to have a library and new song-books shortly. A new Grange hall is to be built in the vicinity and the Sunday school will very soon have fitting and permanent quarters. Many now come as far as two miles on foot every Sunday to attend the school.

H. S. R.

HERE THEY ARE

THE REGENERATION OF A PRISONER

"KAMAMIZU MATSUTARO was born in Takamatsu, Japan, where his father was a carpenter. His mother was an idolater, quite regular in her visits to the temples, whither young Kamamizu was frequently allowed to accompany her. He ascribes his criminal career to religious superstition.

"It was at this time that young Kamamizu observed that the prayers of the pilgrims were directed to carnal good, and he soon became a devotee, and began to offer his own petitions.

"The thought now occurred to him that he must work as well as pray. He now went to Kyoto, where he pulled a jinrikisha. One day he discovered that a customer had forgotten a bundle, and though the owner was still in view, instead of returning it to him, he quickly turned another way, and having reached a place of security he opened it and found 126 yen. The gods had now favored him, and he returned to Takamatsu. Theft was not profitable enough, so he began to rob, and at the point of the sword he demanded the treasures of the terrified people to be brought forth. He was caught and sent to prison under sentence of fourteen years. One day, addressing his fellow prisoners, twelve in number, he solicited their co-operation and promised them liberty if they would obey his orders. They gladly complied and in a short time the gang broke out from prison. At last he was again apprehended. In addition to his former sentence he now received the sentence of life penalty and was deported to the Hokkaido. Here together with other life prisoners he labored in the mines.

"In such a society as this Kamamizu continued to develop his evil propensities for nine years. Then came the turning point in his life. One day when he returned from work he noticed two or three fellow prisoners looking closely at a picture. He approached them and for the first time in his life he saw the picture of the crucifixion of Christ. With scorn he asked what kind of crime that man had committed. One of the men, having more or less knowledge of the story of the Cross, replied that this was the Son of God, the Saviour of the world, and that he died thus not for any crime of his own, but for the crimes of other men. This appeared to him ridiculous; but again his exponent proceeded to show that if this person was not what he declared himself to be, then he died in behalf of a lie, and challenged the scorner to show that any man, good, bad or indifferent, had ever died in behalf of a lie. Men, said he, will lie to cover up crime, but no one will deliberately tell a lie for the sake of obtaining punishment, and that of the severest kind. This pointed argument was too much for him, and inside of ten minutes he not only believed the story, but experienced a real change of heart, according to his own testimony. He immediately ordered a Bible, to the great surprise of the prison authorities.

"An incident now occurred which helped to shape his future. While at work in the coal-mine one day a voice in his soul whispered 'danger.' Then all at once he felt as if a strong hand had pulled him backward, when down came a rock, which would have crushed the life out of him. He fell on his knees and gave thanks to God. He now received the conviction that God had a mission for him in the world, and he began to study his Bible with that in view. All his spare moments were employed in Bible study, insomuch that the official in charge one day jokingly remarked: 'Well, Kamamizu, here you are again studying your Bible as earnestly as if you intended to become a preacher.' He replied that God had given him the conviction that some day he would be a free man, and be permitted to tell to his fellow-men the wonderful things that God had done for him, though he did not intend to become a preacher.

"He was now transferred to the Tokaichi prison, which contained about one thousand inmates. The life among the prisoners here was wretched. His heart was stirred and he began to pray for the conversion of four men, with whom he daily came in contact. Finally two of them were saved, and he solicited them to join him in daily prayer in behalf of a revival. This was in March, and they continued their intercessions together until December, when his two converts became discouraged and quit. He still continued in desperate earnestness until the following February, when a most marvelous work of grace was wrought among the prisoners, the result of which was the conversion of about 600 of the inmates, and not less than 900 attended Bible class regularly. Later he was pardoned." [From a missionary's letter.]

MORNING HYMN

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

Thy precious time misspent, redeem;
Each present day thy last esteem:
Improve thy talent with due care,
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
Think how all-seeing God thy ways,
And all thy secret thoughts surveys.

By influence of the light divine,
Let thy own light to others shine;
Reflect all heaven's propitious rays
In ardent love and cheerful praise.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

Awake, awake! ye heavenly choir,
May your devotion me inspire,
That I, like you, my age may spend;
Like you, may on my God attend.

May I, like you, in God delight,
Have all day long my God in sight,
Perform, like you, my Maker's will—
Oh, may I never more do ill!

Glory to thee, who safe hast kept,
And hast refreshed me whilst I slept;
Grant, Lord, when I from death shall wake,
I may of endless light partake.

I would not wake, nor rise again,
E'en heaven itself I would disdain,
Wert not thou there to be enjoyed,
And I in hymns to be employed.

Heaven is, dear Lord, where'er thou art;
Oh, never then from me depart;
For to my soul, 'tis hell to be
But for one moment without thee.

Lord, I my vows to thee renew;
Scatter my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In thy sole glory may unite.

T. KEN.

UPWARD START

After Changing from Coffee to Postum

Many a talented person is kept bac because of the interference of coffee wit the nourishment of the body.

This is especially so with those whos nerves are very sensitive, as is often th case with talented persons. There is simple, easy way to get rid of coffee trou bles and a Tenn. lady's experience alon these lines is worth considering. She say

"Almost from the beginning of the us of coffee it hurt my stomach. By th time I was fifteen I was almost a nervou wreck, nerves all unstrung, no strengt to endure the most trivial thing, eithe work or fun.

"There was scarcely anything I coul eat that would agree with me. The littl I did eat seemed to give me more troubl than it was worth. I was literally starv ing; was so weak I could not sit up lon at a time.

"It was then a friend brought me a ha cup of Postum. I drank part of it an after an hour I felt as though I had ha something to eat—felt strengthene That was about five years ago, and afte continuing Postum in place of coffee an gradually getting stronger, today I ca eat and digest anything I want, walk a much as I want. My nerves are steady

"I believe the first thing that did m any good and gave me an upward star was Postum, and I use it altogether nov instead of coffee."

Name given by the Postum Co., Battl Creek, Mich.

Postum now comes in two forms.

Regular Postum—must be well boile 15c and 25c packages.

Instant Postum—is a soluble powde A teaspoonful dissolves quickly in a cu of hot water and, with cream and sugar makes a delicious beverage **instantly** 30c and 50c tins.

The cost per cup of both kinds is abou the same.

"There's a Reason" for Postum.

—sold by Grocers.

The Secret

POMPEIAN
Massage Cream

SAYS CUPID:

"Hark! Pompeian is not a color applied.

It brings to the surface the color inside."

SAYS MISS POMPEIAN:

"Oh, pshaw! That's a secret I knew full well.

Look at me! Doesn't my complexion tell?"

YES, a Pompeian complexion tells its own fine story of genuineness. A complexion that is "applied" is never so pleasing to one's self or friends.

Pompeian rubs in and rubs out. Nothing is left on the face but a clear, healthy glow, for Pompeian "brings to the surface the color inside."

How? By means of the gentle friction produced on the skin as the cream rubs in and out in its own peculiar way. By thus frictionizing the skin the blood is brought to the surface to wake up and beautify "dead," lifeless skin.

Then, too, Pompeian cleanses completely, making skin health possible. A Pompeian massage also exercises the facial muscles most beneficially. Don't envy—use Pompeian. Sold by all dealers, 50c, 75c and $1; or get a trial jar if you wish. Use coupon.

WARNING

Don't take chances with your precious complexion. Shun cheaply-made imitations. Insist on Pompeian. It has improved complexions for 12 years.

Get Trial Jar Sent for 6 cents (stamps or coins)

Clip Coupon Now

THE POMPEIAN MFG. CO.
13 Prospect Street, Cleveland, Ohio

THE POMPEIAN MFG. CO.
13 Prospect Street, Cleveland, O.

Gentlemen: Enclosed find 6 cents (stamps or coins) for a trial jar of Pompeian Massage Cream.

Name.....

Address.....

City..... *State*.....

You'll make the children happy with Welch's at the party

Every mother whose child comes to your house for a party will be glad if she knows you are going to give the children Welch's.

You get Nature's best AT its best in

Welch's

"The National Drink"

This pure unfermented juice of the finest Concords is pressed from the full-ripe grapes and is hermetically sealed—all by the exact sanitary Welch process. Thus Welch's is a most agreeable and healthful beverage for children and grown-ups.

For a children's party, serve Welch's in the individual 4 oz. bottles, or in this deservedly popular

Welch Punch For a dainty, unfermented punch, take the juice of three lemons, juice of one orange, one quart of water, one pint of Welch's and one cup of sugar. If desired, all or part charged water may be used. Add sliced oranges and pineapple and serve cold.

Book of games for children's parties free

Do more than ask for "Grape Juice"—say WELCH'S and GET IT

If unable to get Welch's of your dealer we will ship a trial dozen pints for $3.00, express prepaid west of Omaha. Sample 4-ounce bottle by mail 10 cents.

The Welch Grape Juice Company, Westfield, New York

Christian Herald

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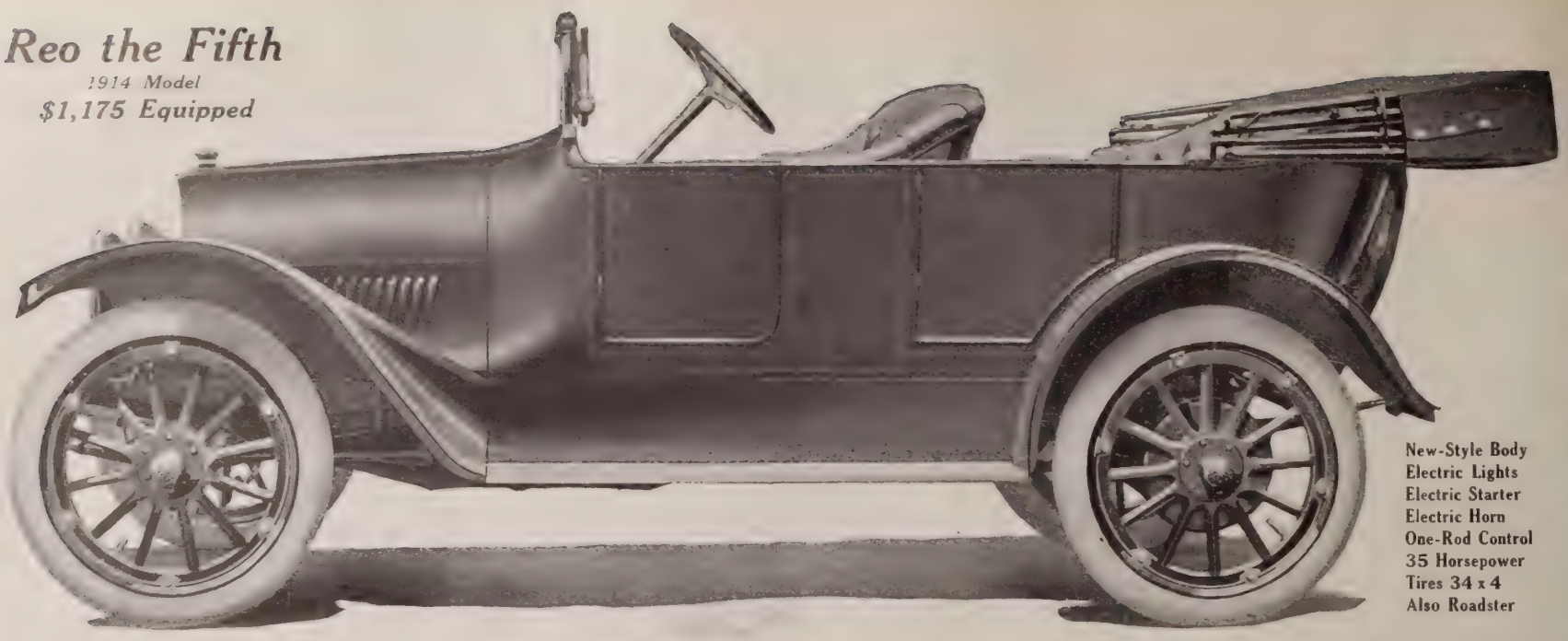
Photograph by H. S. Grimleese

SPRING AFTERNOON

Reo the Fifth
1914 Model
$1,175 Equipped



New-Style Body
Electric Lights
Electric Starter
Electric Horn
One-Rod Control
35 Horsepower
Tires 34 x 4
Also Roadster

Six Weeks to Build

It takes six weeks to build Reo the Fifth from the steel to the finished car. And it took 27 years to learn how.

The factory cost is one-fourth more than if built by some other standards. Yet the price this year is $1,175 equipped.

Note the result of this extra time, this extra care and cost. Go over the finished car. Then judge if you want your next car built like this.

For Experienced Motorists

Reo the Fifth is built for men who have learned their lessons about poorly-built cars. Men who have paid the extra upkeep, met the troubles and made the repairs.

It is for men who have seen cars grow noisy and old after a few months' use. Who have seen hidden flaws develop. Who have found some parts too weak for sudden shocks. And who know the annoyances due to makers' mistakes.

It is also for men who wish to escape those lessons. Men who want cars to stay new. Men who buy a car to keep, and want years of perfect service.

We who have built cars since the dawn of this industry, tell you that such cars must be built like this.

Reo Extremes

In Reo the Fifth, the chief materials are made to specifications based on 10,000-mile tests. All steel is made to formula, and each lot is analyzed twice.

In driving parts we ascertain the needed strength, then add 50 per cent as a margin of safety.

No chances are taken. One whole building in our factory group is devoted to tests and analyses.

We use in this car 15 roller bearings. We use 190 drop forgings to avoid risk of flaws.

We use a costly clutch so no clashing of gears will ever strain the transmission. All our gear-shifting is done with one small rod—by a three-inch movement of the hand.

Close-fitting parts are ground over and over—ground by special machines — to give utter exactness. Large tires are used to lessen cost of upkeep. Our electric starter is the best we know.

Radical Tests

Our gears are tested in a crushing machine for 75,000 pounds per tooth. Our springs are tested for 100,000 vibrations.

Each engine gets days of testing in unusual ways. Then each tested engine is taken apart and inspected.

In our slow process of building, countless tests and inspections are applied to every part of the car.

Then for years we have kept test cars on the road. We run them night and day at high speed on rough roads, to bring out any weakness. After 10,000 miles, these test cars are taken apart and inspected. And we require that vital parts, after all that rough service, shall show slight evidence of wear.

Each part in this car, each formula for material is based on those radical tests.

Lines and Finish

This year's model has the streamline body, the coming vogue. It has demountable rims, dimming searchlights, a new tire carrier, instruments set flush with the dash. The finish is perfect, the upholstery deep and covered with genuine leather. In beauty, comfort and perfect equipment it meets all the ideals of the time.

$220 Saved

Yet this year's model costs you $220 less than last year's model with electric equipment. The main reason is that all our special machinery has been charged against previous output. For years our whole output has been confined to this chassis, and the resulting saving is now taken from our price.

The demand for this car, at nearly all times, is far in excess of our output. At times it is five times our output. And that demand is growing all the time as men find this car out. This year's model has broken all of our sales records.

So you will be wise to make early decision if you want a car built like this.

Reo the Fifth is sold by a thousand dealers. Ask for our Catalog and address of nearest showroom.

REO MOTOR CAR COMPANY, Lansing, Michigan

Canadian Factory, St. Catharines, Ont. Canadian Price, $1,575

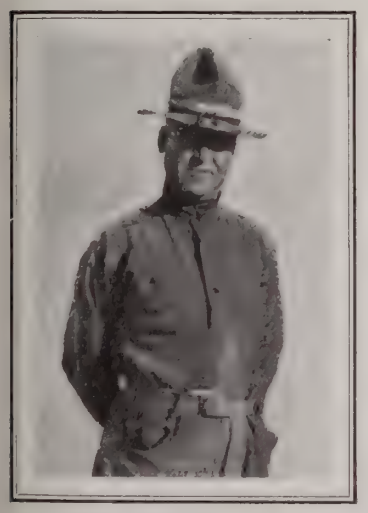
THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MEXICAN REFUGEE CAMP AT FORT BLISS, TEXAS

PEN PICTURES OF THE MEXICAN REVOLUTION

BY CHARLES STELZLE



CHAPLAIN J. T. AXTON

WHEN I reached El Paso, which is just on the border line, I found the hotels crowded with wealthy exiles—men with their families who were compelled to leave everything that was not easily transported in a trunk or a handbag. Their houses and lands and cattle and mines were left to the mercy of the invaders. And these rebel soldiers—"Constitutionalists" is their official name—bitterly hate the rich. For this is largely a class war. It is a fight of the poor against the powerful. At least this is the strongest appeal that General Carranza and General Villa are making in securing recruits among the poorly nourished peons of Mexico. Meanwhile, many of the looters—and some of them are high in authority among the Constitutionalists—are themselves becoming rich through the spoils of war. It's rather difficult to prophesy which side they will be on when the next revolution takes place. If this war rested solely upon patriotism and love for country and the freedom of the people, then the issue would become clear-cut. But the Federal soldiers are as sincere as the Constitutionalists—for all of them come from the ranks of the common people, and both armies fly the same colors—they are all for "Mexico."

Gambling is the curse of the country. And there are no raids on the gamblers. Quite the contrary. The government officials—on both sides—are interested in the games and naturally encourage sporting habits among the people. When Carranza's army reached Juarez, the professional gamblers fell upon them and what little money their victims had was soon gone, for the professionals always win. We must confess that many of the leaders in the gambling business are Americans. Indeed, some of the bigger games could not be "pulled off" without the aid of American citizens. Meanwhile, while we are sending a few missionaries to Mexico to bring higher ideals to the people, our country is making this vicious contribution, which is undermining to a still greater degree the already weakened characters of the native Mexicans. It's a pity that the poor peon is being exploited on every side, and it's no wonder that he doesn't quite know whom to trust.

I saw beggars everywhere in Mexico, many of them ranged alongside the church, soliciting alms from worshipers or from passersby. I saw the signs of ignorance and general depravity. I saw wounded men and suffering women. But the worst thing that I saw in Mexico was a little six-year-old boy, badly crippled, who was compelled to walk on his hands as well as his feet, because his legs weren't strong enough to support even his frail little body. He looked like a toad, but his face was gentle and sad. He had big black eyes that seemed to search one's soul. Occasionally he would stop as he crawled along the street and look at his torn fingers and hands—the streets were made of gritty little stones that cut his flesh. If only somebody had provided him with gloves or a tough leather "shoe" for his hands. But this was Mexico. Nobody seemed concerned about this little fellow. He wasn't a beggar. He made no appeal for money. He was just a little boy who needed friendship. But "of such is the kingdom of heaven."

When one thinks of war one has in mind big, stalwart men. But in this Mexican revolution women and children fight, too. Little boys—fourteen and fifteen years old—shoulder a gun and march with the veterans. They suffer more, however, but they are brave little fellows, and rarely complain. I saw little chaps with their faces badly shot up—marred for life. Women and children follow the men into the worst of battles. For these Mexican armies have practically no commissary departments, and the wives usually travel with their husbands to provide them with food, for which they forage between battles. Can't you imagine the kind of a situation which this must develop?

REV. CHARLES STELZLE

This condition accounts for the presence of the large number of women and children now in Fort Bliss, Texas, in the Mexican refugee camp, for whose necessities CHRISTIAN HERALD readers have so generously contributed in response to Chaplain Axton's appeal. There are now in the camp about 3,800 men, 1,000 women and 500 children. How long they will remain nobody knows. Uncle Sam is spending $50,000 a month to maintain them, but this does not provide for clothing nor for some other necessary things. Our government has been generous in its care of these refugees, and the soldier boys who made travel for the women and children on the hard road to the camp easier by giving up their own horses so that they might ride, deserve praise from those who regard all men as brothers. Only one person in twenty among the Mexicans in the refugee camp at Fort Bliss can read and write—and here you have the secret of most of the misery in the present revolution. I say "the present revolution," for there will undoubtedly be others, no matter who wins. Those of the past have left poor Mexico a nation in ruins. Life is counted cheap and property has little value. The ballot determines nothing. Everything in Mexico has been reduced to the most elementary terms.

But what a sight the refugees were when they arrived at the camp! They'd been traveling a month on dusty roads. They needed—everything. It was a mercy that there was a big-hearted Christian chaplain on the grounds to meet them. And he knew just what to do for them. He became organizer of recreational life, of industrial life, of educational life. He saw to it that little children whose mothers had died on the road or in battle were provided with fresh milk. He distributed clothing by the ton—to individuals, meeting the needs of each person. Chaplain Axton told me in his hearty fashion that he thoroughly appreciated the packages that came from CHRISTIAN HERALD friends, for he was sure, he said, that each package showed a warm-hearted sympathy for these suffering wanderers—far from their own little adobe homes in Mexico. The thing that impressed me about this camp was the fact that "Mexican refugees" are very much like other folks. Now this wasn't a

Continued on next page

CHAPLAIN AXTON'S REFUGEE SCHOOLBOYS

WIDE-OPEN GAMBLING IN JUAREZ

"discovery" at all, but the fact was again emphasized. I've known people in the tenements of New York in the most intimate fashion. I've mingled with those who people the London slums. I've associated with men in mining and lumber camps and I've studied those who worked on big construction jobs on the frontier; but everywhere there's a common tie that binds them to us, no matter where some of the rest of us may live, nor how we make our living. The human heart is the same throughout the world. It has the same hopes and aspirations, sometimes crudely or even roughly expressed, but still answering to the call of brotherhood. And that's why the war in Mexico seems so cruel. When I saw the conditions in Mexico, I praised God that I was an American, living in a Christian country, where, even though we have troubles of our own, we enjoy the blessings of a democracy based upon the will of the people.

Chaplain Axton has reported to THE CHRISTIAN HERALD the following names to be added to the list previously published of contributors to the needs at Fort Bliss Refugee Camp: Mrs. Charles C. Sherrod, Lake City, Kan.; Miss May W. Curtis, Buford, S. C.; Mrs. E. F. Kyte, Goshen, N. Y.; "A Friend," 885 Bloomfield Avenue, Glenridge, N. Y.; Mrs. Ralph Steans and Mrs. Jennie Steans, Lewisburg, Pa.; Mrs. D. C. Stuart, Hamilton, N. Y.; Mrs. E. M. Cole, Southbridge, Mass.; Mrs. W. T. Reynolds, Urich, Mo.; Mrs. Etta Allen Dille and Miss Rena Brown, Lockport, Ill.; Mrs. Monroe, Canton, Ohio; Mr. J. O. Nash, Duke, Okla., $2.50; Mrs. Hannah Pearson, Epping, N. H.; Mrs. Eli Reiner, Flicksville, Pa.; Miss Mildred Smith, Palmyra, N. Y.; Unidentified two bundles; Mrs. G. S. Crosby, Arlington, Mass.; Miss Bernice Snyder, Pomona, Calif.; Unidentified from Llanerch, Pa.; Mrs. John Askwith, Tilden, Neb.; Miss Phipps, Waverly, Mass.; Z. S. Weaver, Courtney, Texas; Mrs. S. F. Swallow, Bessemer, Ala.; Mrs. E. L. Adams, Slingerlands, Albany County, N. Y.

THE WORST BATTLE OF HISTORY

THE fall of Torreon; the triumphant establishment of a base of operations at that vital railroad center by Constitutionalist forces; the flight in all directions of the remnant of the Federal army harrassed by rebel bands intent on their destruction; clouds of buzzards and vultures that lifted from fields and roads only to settle in new spots; the dismay of Mexico City; these are the outstanding features of the week in Mexico. And yet on the heels of such news comes the report that Velasco and his Federal army retired from Torreon in good order, solely to take up a more determined stand outside the city where the advantages would be his.

Because more than fifty per cent. of the combatants are believed to have fallen in the conflict, the battle of Torreon is described as the worst in history. At Marathon the casualties, while only slightly less in number, were but six per cent. of the total number of troops engaged; 150,000 fell at Nehavend, but that was only thirty-seven per cent.; 28,000, sixteen per cent., perished at Chancellorsville. At Torreon it was estimated that 20,000 fought, of whom over 10,000 will fight no more.

All accounts agree that the Mexican sustained his reputation for desperate valor in this prolonged engagement. The rebel general's plan of campaign began months before in the gradual investment of the territory about the doomed city. While reports were widely published of the southward movement of his troops, and their occupation of points of vantage about Torreon, no earthly effort on the part of General Huerta to throw an adequate defending force into Torreon was expected. It is said that explanations for this seeming inactivity are not hard to find. If the government at Mexico City has the military strength it claims, its failure to properly garrison that key city at the junction of Mexico's railroads was suicidal. Villa himself left his northern stronghold for the scene of war at a moment when his prestige was seriously threatened by the Benton and other outrages. It was the psychological moment for Huerta to take the field against his foes.

The early stages of this greatest of Mexican revolutionary battles have been fully described. Villa's first assaults were successfully and almost ruinously repulsed. For a time his downfall was more than expected—it was believed to have occurred. But with unconquerable ferocity he rallied his forces, replenished his ammunition and returned to the attack. The terror of his name went before him. Certainty of inhuman butchery inflamed the minds of his foes. Unkept promises of reinforcements sapped the spirit of Torreon's defenders. Transformation of their peaceful fields into huge cemeteries robbed war of its glory. Leaving behind arms and ammunition sufficient for a prolonged resistance, they fled the city when the incessant onrushes of Villa and his troops warned them that the rebels were intent on a fight to a finish. Setting fire to buildings and abandoning the population to its fate, Velasco and what was left of his 9,000 Mexican soldiery refused the final challenge of combat, fled for their lives by train and by foot, by horse and by wagon, a rabble of terrified peons.

The victorious rebels filled the conquered city. They relaxed from their transports of war-madness and became a roistering crowd. They took possession of streets, houses, stores. They looked upon the huddled Spanish and other residents with condescending scorn. They forgot to butcher them in cold blood. To the hospitals and other places where wounded Federals lay awaiting death by Villa's sword, went a message of hope. There were burning buildings to extinguish, and ruined buildings to remove, and an unthinkable number of dead bodies to bury or burn. And there was also that fleeing army to pursue and capture. Every man to his taste, and there were men for all these tasks. But the last was most welcome. Spurred by Villa's orders, his troops sped after Velasco.

The Federals are pictured in full flight, in panic, disorganized, scattered. Harrying them to cover, hunting them to the death, follow fast their vindictive foe. Or if other reports are to be credited, in the hills to the east of Torreon Velasco, who was almost the hero of Torreon, gathered his 5,000 survivors in compact array and met his pursuers not with panic, but a calm determination to turn the tide of battle and retake the city. Whichever picture is true there is fighting still to be done. Tampico is reported as under assault. Saltillo and other towns garrisoned by Federals lie in the pathway of Villa. Torreon has fallen, but the war is still on. There are those who insist that the government in Mexico has resources at its command which encourage expectations of ultimate triumph.

[illegible] AWAITING THE ORDER TO ENTER TORREON

HER LIFE GIVEN FOR TEMPERANCE

MRS. L. M. N. STEVENS

THE announcement in the press of April 7 that Mrs. L. M. N. Stevens, president of the National Woman's Christian Temperance Union, died the day before at Portland, Me., will shock and bring deep grief to men and women throughout the civilized world. The dearly loved successor of Frances E. Willard had won a place of almost equal renown with that great founder of the temperance movement as conducted by women, and the effect of her comparatively sudden death is similar to that which was felt when Miss Willard died, leaving her companion of years, the vice-president of the W. C. T. U., Mrs. Stevens, to assume the responsible duties of president; even as now Mrs. Stevens's fellow officer, Miss Anna A. Gordon, of Evanston, Ill., must take up the duties of that office for the present.

Since Mrs. Stevens, gentle but forceful leader, took up those duties by election, in 1898, in an agony of grief, and with no assurance in her own modest heart of fitness to occupy the place of Frances Willard, she has been re-elected year after year without question. And the vast work of the organization has prospered, advanced, and developed under her leadership year by year.

Born in Dover, Me., March 1, 1844, marrying and taking up her residence in the suburbs of Portland, in 1867, Mrs. Stevens, who was a New England Ames, has been characterized as possessing in her nature the qualities of strength and dignity and beauty that are inherent in Maine itself. The patience of the hills and forests, coupled with the serenity of those northern landscapes and the irresistible forces of Maine's rushing streams, were needed for the gigantic tasks that awaited her.

The W. C. T. U. is recognized as the most numerous and most effective of women's organizations. Its activities are nation-wide, and through the World's W. C. T. U., of which Mrs. Stevens was vice-president, touch every land. And the society has never set its hand to light and inconsequential things. Over 12,000 local unions and over a half-million members, counting the children's auxiliaries, compose its battle forces in the United States, uncompromisingly opposed to the use and sale of intoxicating liquors. Through forty distinct departments this great host assails other evils, gives battle for other reforms. The prohibition of tobacco to minors, establishment of industrial homes for girls and of places of refuge for erring women, placing matrons in police stations, safe-guarding child life, these are features of the W. C. T. U. activities.

Mrs. Stevens has been a notable leader in all such great enterprises. In her own home she has given nearly a score of homeless children a start in life. Mrs. Stevens's only child, Mrs. Gertrude Stevens Leavitt, herself became a leader in the State W. C. T. U.

Mrs. Stevens, as president of the Maine W. C. T. U., is credited with a large share in obtaining the school suffrage law, and in raising the age of protection to girls, as well as the securing of other permanent reforms. Her interests extended to other fields of philanthropic work for a time, and she served upon the Board of Lady Managers at the World's Columbian Exposition in 1892. Her part in obtaining in the name of the W. C. T. U. governmental leniency toward twenty-five Armenian refugees who had come to this country, and in providing for them afterwards, was virtually the salvation of those women from forcible deportation to a homeless land.

Mrs. Stevens was a Christian who believed implicitly in the Scriptures, and submitted her life wholly to the will of Christ. In her innermost room were always to be found constant indications of this faith, in the pictures and mottoes upon the walls. A favorite motto was "I will never leave thee," and upon this she had written "I will trust and not be afraid."

MISS ANNA A. GORDON

The death of this active leader in the cause of righteousness, whose place it will seem so hard to fill—and most of all to her friend and companion in arms, the vice-president, Miss Gordon, who knew her and her tireless labors best—was brought on, it seems, by her strenuous work in connection with the sessions of the organization in Washington, in December. She would have asked for no higher honor than to give her life for temperance.

"Precious in the sight of the Lord is the death of his saints." Womanhood, and manhood, too, throughout the world are better and stronger and safer because of the Woman's Christian Temperance Union and its great, unselfish, heroic leaders.

SHOULD THE CHURCH BE A LEGISLATIVE FORCE?

BY A CHRISTIAN PASTOR

THIS question is suggested by the recent organization at New York City of the Religious Citizenship League. Men of national and international fame as social service workers have become allied in this movement. Dr. Rauschenbusch of the Baptist Church is the president of the league. Among the vice-presidents are Dr. Josiah Strong and Dr. Washington Gladden of the Congregational, Bishop McDowell of the Northern Methodist, and Bishop Hendrix of the Southern Methodist Church; Edwin Markham, the poet; Jane Addams of Chicago, and Mrs. J. Borden Harriman of the United States Industrial Commission. Dr. Bliss of the Protestant Episcopal Church is the general secretary, William Foulke of the American Bible Society the treasurer of the league. Dr. Clark, the founder of the Christian Endeavor Society, Dean Robbins of the Protestant Episcopal General Theological Seminary, Drs. Thomas C. Hall and Charles P. Fagnani of the Union Theological Seminary, Norman Hapgood, editor of *Harper's Weekly;* Rev. Jonathan C. Day of the Labor Temple; Dr. Stephen S. Wise of the Free Synagogue are among the members of the league.

This excerpt from the league's list of membership shows that the term "religious" in its name must be taken in the broadest meaning. The league "proposes to unite, not, indeed, church organizations, but members of all churches and other religious bodies or individuals in sympathy" with its plans. The constitution of the league says: "It shall never be committed to any political party, Federal, State, or local, nor to any sectarian organization or creed, either religious or economic." The league includes "lay men and women," and has received endorsement "from people of all churches and from some of no church." The league assumes that "the churches are being forced to realize that we are all one."

The object of the league and the spirit that has actuated its organizers can be seen from an article in the New York *Times* for February 8, by the general secretary of the league. The object is "to interest, educate, and unite men and women, especially the members of churches, synagogues and other religious or ethical bodies, in securing the enactment and enforcement of legislative measures for the industrial and social welfare of all the people." The league represents, in particular, a "religious militant" effort to socialize Christianity by teaching Christians how to practice what they profess to believe, how to make their ideal moral convictions assume reality in the shape of political laws. The league comes as "an opportunity and a challenge to all religious forces."

THE CHRISTIAN HERALD has invariably favored efforts for the relief of social distress in any form, and has in its own way aided in such efforts wherever feasible. Its general policy of goodwill to all who mean well and do well for suffering mankind is, therefore, in no wise compromised by a few words candidly and sincerely spoken in criticism of what seems to be a basic fault in the proposed plan for the league's operation.

The reasoning of the league starts from distinctly pessimistic premises. The pessimism relates, first, to the churches, chiefly the Christian churches. The league has lost faith in the consistency, if not the sincerity, of the members of the churches. "Are you willing," it asks the church members, "to stand for and act what you preach? This is the plain question which the league puts before organized religion in the land, and a great many thoughtful minds both in and outside the churches are waiting curiously and thoughtfully for the answer." Unintentionally, we are inclined to believe, this question is equivocating, else it should be resented *prima facie* by any self-respecting church. Just ask a question like this of your grocer or baker in reference to his chosen trade, and observe the effect. True, there is nothing perfect under the sun, and the work of the visible religious organizations which we call churches, being performed by shortsighted and frail human beings, shares in the common imperfections of all human efforts. But any individual Christian and any Christian organization will promptly say in answer to the above question of the league: "What do you take us for? Of course, we stand for and act what we preach. If any of us fail in our duties from weakness, we correct them; if any one of us habitually contradicts his profession by his actions, we declare him insincere. All that we teach relates to practice, is never a mere airy sentiment for the entertainment of our mind."

As between the league and the churches the real question is this: Will that which the churches have done in their own way for the moral uplift of society pass muster before the eyes of the league? The league wants Christians to "put into the form of legislative action those industrial principles which the Federal Council of Churches in the United States have already formally adopted." A list of measures advocated contains the following: Suffrage for women; suppression of the social evil; uniform marriage and divorce laws; requirement of health certificates for marriage; prevention of propagation by defectives and degenerates; standardization of the minimum air and floor space per occupant; hygienic provisions required in tenements and dwellings; development of industrial education in schools, vocational guidance, continuation schools; increased moral instruction in public schools; use of the schools as social centers for recreation, civic and social education, and for political discussion, etc. We are not discussing these measures now on their own merits. What we wish to point out is that it is manifestly illogical and unjust to make the consistency of Christian church members depend on their adoption of these and nineteen other measures advocated by the league. On any one of these measures, intelligent and conscientious Christians would call for the previous question, thus: "Are any of these measures deducible from our religion, and are we enjoined by our God as Christians to make them into laws, and punish all who transgress them? Has God made this our business?" Christian church members might vote "no" on the question of government loans to farmers, absorption by the post office of the telegraph and telephone, not because their religion bids them vote "no," but because from their viewpoint it may seem a questionable improvement of the state of society to adopt these measures. Would the league feel itself justified on that account to challenge the person's consistency as a Christian?

The league has assumed to believe its measures Christian and religious measures. And the league proposes to watch "curiously" what church members will do with its measures, and to deny their consistency if they do not adopt the league's measures. This application of the league's rule is just as fallacious as its formulation is arbitrary.

The pessimistic attitude of the league over against the church appears again in this statement: "The Christian Church in this land and in every other undoubtedly faces a crisis. All admit this. The churches are perhaps not losing in numbers as a whole, but a change in policy is regarded on all sides as absolutely necessary. People have lost their interest in dogmatic arguments and discussions. People have not lost their faith. The creeds are not dying. It is not 'The Twilight of the Gods.' Rather, it is a new dawn of faith and hope and love. People are saying the old creeds, but with new meanings and a new vision of their possibilities and realities. We are coming to social Christianity. This is not

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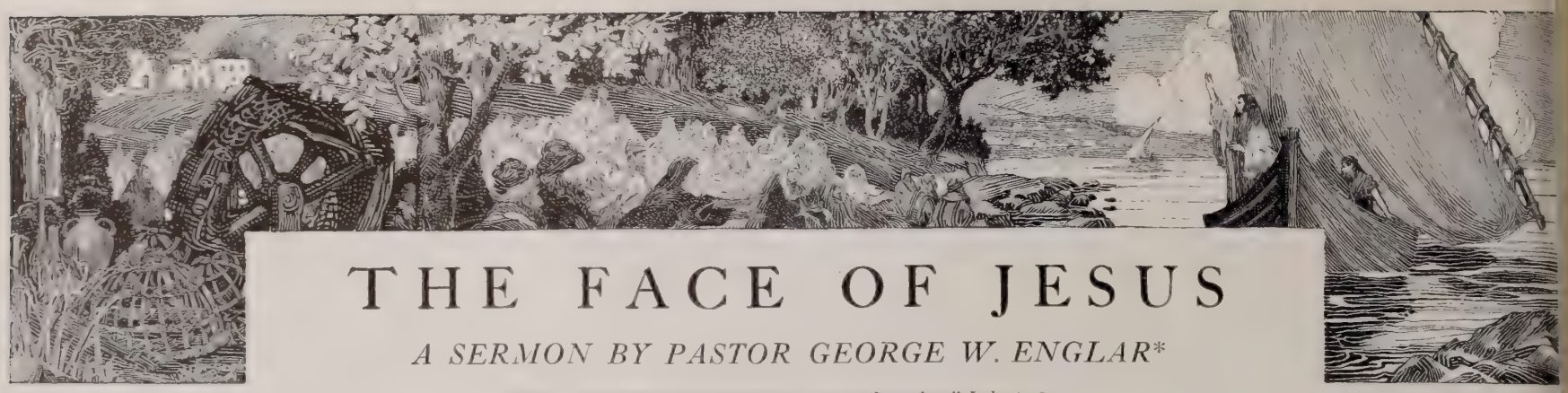

THE FACE OF JESUS

*A SERMON BY PASTOR GEORGE W. ENGLAR**

TEXT. "He steadfastly set his face to go to Jerusalem." Luke 9: 51

THE face of Jesus—can you gaze upon it without being impressed? The face of Jesus—do you wonder that its beauty so charmed Raphael that his painting has in turn gripped the world? The face of Jesus—are you surprised that Gounod kept those holy features before him so that he might be inspired for his musical composition? The face of Jesus—more stable than that of any earthly friend—more courageous than that of any martyr—more satisfying than that of any son or daughter—more pure and tender and beautiful than that of any mother.

In Revelation we read that his name is to be written on the forehead of the redeemed. When you young people go away to college, or to some city to take up business, you will remember that your names are written in the hearts of your parents. That is a good place to be—in the affection of those whom you love. But better still it is to have the name of Jesus inscribed on your glorified features. The beauty of his face which we now so meagerly share shall become ours fully. The purity of his face and its holy triumph shall be so stamped upon our own visage that we shall be like him.

When the Son of man threaded the thoroughfares of little Palestine how different his face from what it is now—a set face, a sad face, a scorned face, a shrouded face, a shining face! Not five faces, but one; for Jesus knew nothing about the tricks of the time-server and the ward politician who make their plans and fashion their words to meet the selfish demands of the hour, and not to coincide with their convictions. Not five faces, but one face in a five-fold aspect—now set, now sad, now scorned, now shrouded, now shining.

Neither to the Right Hand Nor the Left

I. Here we read that he "steadfastly set his face to go to Jerusalem." Jerusalem was filled with those who would rend him and drag him to the tomb. This he knew all too well; so "he steadfastly set his face." Jerusalem before him, sacred haunts behind him. And it is not easy to tear yourselves away from old environments, as you who have journeyed from the east to the west, or from the west to the east, well understand. A word at this time about the little country or village church where you used to meet your friends, the nearby graveyard where many of your old-time acquaintances sleep, would very quickly moisten your cheeks with tears. And Jesus was leaving sacred scenes—cornfields, gardens, mountains, seashore, lake, friendships. To depart took courage; so "he steadfastly set his face."

There is need every day for the set face. Mothers, you must have it, else your love for your erring child will rob chastisement of its rightful place in your home. Business man, you must have it, else the rivalry of business will make you forget the Golden Rule, and the mad chase after the dollar will lead you to trample under foot the Lord's holy day. Young people, you must covet the set face, else your school days will put more worldliness into your life than knowledge in your head or character in your heart. Disciples of Christ, tugged at daily by a thousand imps of hell which would turn you aside from the path that leads to the heavenly Jerusalem; disciples surrounded hourly by the temptations of the "world, the flesh, and the devil," nothing short of the courage of the set face will save you.

When Chrysostom received a threatening message from the empress he sent back this answer: "Go tell Eudoxia that I fear nothing but sin." Nor shall we; and that we have not feared as we ought, till we steadfastly set our face against it, whether in ourselves, our family, our friend, our church, our city or our nation.

Fear, let me remind you, is not incompatible with courage. The Duke of Wellington one time delegated two officers to undertake a most hazardous duty. As they journeyed one looked into the face of the other, and seeing his trembling lips, his blanched face and his nervous hand, exclaimed, "Why, you are afraid." "Of course I am," was the reply, "and if you were half as frightened as I am you would run away." Immediately the critical companion rode his horse back into the presence of the Iron Duke and said, "You have sent me on a dangerous journey in the companionship of a coward." "Off! Off" retorted the duke. "If you do not hurry the coward will get the business done before you get there." The duke was right. The fear of sin nerves our arm against it. I am afraid of it in my own home as I am everywhere. And so must you be. Oh for the Christ face, set always against sin and evermore toward holiness!

*Pastor, Bethany Lutheran Church, Pittsburg, Pa.

Marked by the World's Enmity

II. No wonder his face was sad; sad because the world he loved was like a harp with a broken string—the discord of a million centuries rolling in upon him; sad because the shadows of the cross were already falling athwart his path; sad because men persisted in misunderstanding him, in impugning his motives, and in persecuting his disciples; sad because his wounds for our transgressions, his bruises for our iniquities, and his stripes for our peace all go into his features.

My brethren, if you sometimes feel that you are called upon to drink all the dregs of the cup, remember Jesus. If you think the world has for you too few happy days and carefree, and too many heart-breaking responsibilities, remember Jesus, the Man of sorrows and acquainted with grief. And if your children go wrong, and your business goes to pieces, and your health is shattered, and your friends disappoint, and your enemies multiply until you begin to read in it all evidence of a God who has become angry with you, remember Jesus, the sorrow-drenched Christ whom God so dearly loved. How thankful we must be for his sad face! Ours find comfort in his. "Fellowship is heaven; lack of it is hell," said William Morris. Yes, but for Christ's tears our broken spirit could find no companionship in him. The church, George Matheson calls the "League of Pity"—a fine designation; and yet but for the sad face of Jesus the church itself would be so discouraged and helpless in its own grief that it could be of but little service to a sorrowing world.

III. If you covet his set face, and if you pity his sad face, you must deeply admire his scorned face. Come, you who would know grief at its sharpest. It is not that that Jesus felt when men rejected him, though that were dreadful; it is not that he experienced when those who rejected him also misunderstood him, though that were worse. A keener grief yet did Jesus know when those who rejected him and misunderstood him set out to humiliate him.

I wonder if the world has ever scorned us. If not, it is not because the world is not bad enough, but because we are not good enough. If we have never been scoffed at, it is time to hang crape on the door, it is appropriate to toll the bell, and it would not be out of place to call in the minister. For any Christian whose life and views and words and spirit never go counter to those of a selfish world is dead spiritually, however much he may be alive physically.

The spirit of that scorned face I would we might get. Its meekness in insult and its absence of retaliation—how we must covet these!

IV. The face of Christ is also a shrouded face. The veil of mystery was drawn over it—a mystery that none have been able to penetrate. A face wet with tears, and yet a face that could dry tears in others. A suffering face, and yet one that could banish pain from other lives. A face that cried out in anguish ocean-deep when as he hung upon the cross the heavenly Father seemingly forsook him, and yet a face so full of power that it could promise to be with believers everywhere to the end of time. A face so divine that its features wore the consciousness of one who could declare: "All power is given unto me in heaven and in earth"; and yet a face so human that it was helpless in the hands of the enemy.

Shall we doubt him and discard him from our lives because he is so inscrutable? Nay, rather may we because of this believe him and consecrate our all to him. The mystery of his personality it is that holds us on to the end. In his eighty-fourth year John Wesley could say, "I am still in school." At almost the same age Goethe remarked, "I carry my satchel yet." And in almost his last hour Paul the aged confessed: "I do not count myself to have apprehended—I press on." Thank God for the mystery of his Son. Our inability to fathom the meaning of that human-divine and divine-human face is that enables us to say,

> Grace taught my wandering feet
> To tread the heavenly road;
> And new supplies each hour I meet
> While pressing on to God.

V. But I would not have our gaze left upon the Christ in his humiliation. For if he is the Christ of the set face and the sad face and the scorned face and the shrouded face, he is also the Christ of the shining face. Behold him upon the mountain top—his face as bright as the light, his garments glistening white, the cloud of glory over his head, the law and the prophets at his feet.

How we do need the shining of his face! But never shall we get it till we look within. It calls to mind Hawthorne's figure of a cathedral with its divinely pictured windows. Viewed from without it is impossible to gain any worthy conception of the beautiful forms and radiant colors. Enter the building and look outward and its marvels break upon your vision. Oh, let us abide in the heart of Christ and the glory of his holiness we shall behold, as through the windows of our lives it shines out on the pathways of others also.

Let us keep the picture of the face of Jesus framed in memory. If temptation raps at our door we shall find victory by gazing upon that set face. If sorrow's pitiless fingers clutch at our hearts let us find refuge in the companionship of that sad face. When the world uses us badly and we are almost ready to return evil for evil let us covet the meekness of that scorned face. If our minds recoil before the mysteries of life and we feel all but ready to throw overboard the religion of Jesus, let us look into that shrouded face and remember to thank heaven that its mystery proves his divinity. And when death pushes his ugly form into our presence, and reaches out his mighty arm to sever us from our earthly environments, we shall be sustained by the radiant presence of that shining face which shall make our path grow brighter and brighter unto the perfect day.

What Coming to Jesus Means

THOUGH it may not be realized at first, and especially by those who only look on from the outside, to be received by Jesus covers everything. It contains all the moral guarantees about which the righteous men who need no repentance are so scrupulous. No sinner is ever received by Jesus without becoming conscious that Jesus knows it all, and how his own knowledge deepens in that light! No one is ever received by Jesus without becoming conscious that Jesus feels it all; that our sin wounds him more than it does us; that the shame, the impotence, the guilt, are a more awful burden on his spirit than on ours. There is always some sense of his passion—of the truth that he bears sin—in his receiving of sinners. This is the king's arrow, which is sharp in the heart of his enemies, subduing them to himself. It is the sense of love like this which melts our hearts in true penitence, the penitence in which all that is old and evil is melted out of our nature, and we are born again. To be received by Jesus regenerates, and it is the only thing which does. In the very act of being received the love of God is shed abroad in our hearts through his spirit. Deep down in the souls of the poor sinners whom he received even in his lifetime—deeper than any conscious reflection they could make on it—stirred the dim yet overmastering feeling that he could only do for them what he did because he was all the time giving his life a ransom for man. The more we think of it, the more wonderful it is, that in this sinful world and in this mortal nature, the Holy One of God should stand, bearing sin and receiving sinners. Yet what could we do if it were not so? And what are we not bound to do for his glory and praise if we have drawn near to him and been received ourselves? —*British Weekly.*

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, April 26. Luke 4: 26-27. *"Unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."* If Nazareth imagines that her rejection of Jesus dooms his entire mission, Nazareth errs grossly. There is a following which God gathers for his Son, and for every sincere servant of his Son, from among strangers. By gathering these God shames the favored race, the proud members of his church, who have disgraced him. Jesus does not need the support of Nazareth for his work. Nazareth needs him sorely. But he will shake its dust from his feet and go to find him a place among Gentiles, like Elijah at Sarepta, where his presence will bring cheer to the people and glory to him. If Nazareth will not come to him, some alien will start in eager quest of him, as Naaman came to find Elisha. Let us who carry on the work of Christ not become disheartened at our failures. Let us not measure our success by the amount of admiration we receive from the proud. Let us keep the eyes of our faith on that great throng of followers which God secures for the witnesses of his Son, often in the strangest manner, despite the jealousy and envy of men who ought to loyally support us.

MONDAY, April 27. Mark 2: 25, 26. *"Have ye never read what David did, when he had need, and was an hungered, he. and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, and gave also to them which were with him?"* The restrictions which were placed on the Jews by their many laws, though they were irksome to the flesh, were intended for a good purpose: to "shut up the people unto the faith which should afterwards be revealed," to "bring them unto Christ," after they had been convicted of their sins and shown the need of the Saviour. But no law was given the Jews to operate to their destruction. The Jewish lawyers, however, by their endless distinctions and fine points, and by their literal and mechanical application of the law, had pronounced actions sinful which God never had condemned. By citing the instance of David eating the shewbread when hungry, our Lord defends his disciples, who had plucked ears of corn on the Sabbath, against the charge of lawbreaking, and shows the Jews that their zeal in behalf of the law is without knowledge. Nor did it tend to the glory of God, who wants the hungry to be fed even on the Sabbath. Legalism, letter worship, external piety, sacrifices both the welfare of man and the honor of God to its self-glorification.

TUESDAY, April 28. Matthew 12: 5, 6. *"Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple."* In the preceding text the Lord had shown that the Sabbath is not profaned but rather hallowed by works of mercy and necessity. In the present text he refers to the fact that ceasing from ordinary labor on the Sabbath had not even in the Jewish law been enjoined as an end in itself but only as a means to an end, viz., that there might be freedom from secular duties and an opportunity to engage jointly in acts of worship and meditation. Not all Sabbath labor was interdicted, else the priests engaged in the temple service would have been open and persistent lawbreakers. What they were doing in the presence of Jehovah Jesus' disciples had been doing in the presence of the Lord, who sanctioned their work as a work of necessity. Physical inactivity in itself never was a sanctification of the Sabbath. Pharisaism, which made much of externals and was most punctilious about the jot and tittle of the law, was watching men and judging them by its man-made standards of holiness. They were hypocrites themselves and made others such; for any hypocrite could easily go through the prescribed performances for a proper Sabbath observance, without the least change of heart. The true Sabbath rest must come from faith in Christ, who is the end of the law for righteousness to every one that believeth.

WEDNESDAY, April 29. Matthew 12: 7. *"But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."* How completely does our Lord turn the tables on his enemies: the lawbreakers guiltless and the lawkeepers guilty! How did it all come about? The disciples had broken no divine law by what they did. The Sabbath law of God did not reckon an action like theirs an offense. The Pharisees, however, by their interpretation, had missed the chief point of God's law, mercy. By insisting on compliance with their merciless interpretation and by denouncing noncompliance with their views as a trespass of God's law, they had themselves broken the entire law. What they demanded of men, and what God demands of men, are two entirely different propositions. Their sacrifices, their pious devices, their unctuous conduct on the Sabbath, are not accepted by God as a service rendered to him at all. These people are pleasing nobody but themselves. With all their pretended knowledge of God's law, they are proven ignorant of the fundamental principle of that law. Here is the Lawgiver himself to tell them so.

THURSDAY, April 30. Mark 2: 27, 28. *"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."* The ancient Sabbath was designed to be a blessing to man. It became a bane in Israel through the teaching of the self-righteous Scribes, who made an idol of the Jewish Sabbath. This degenerated Sabbath blighted the joyous worship of God which his people were to render him in spirit and in truth. It destroyed faith in God's saving grace and liberty of conscience. Such a perversion the Son of man who came out of the bosom of the Father will not tolerate. He has sovereign rights also over the Sabbath. When his followers afterwards, selecting the first day of the week for their religious assemblies, and to commemorate the resurrection of the Lord which had occurred on that day, called their day of worship "the Lord's day," and when Paul warned the Colossians not to allow any one to "judge them in respect of the Sabbath days," they acted in full accord with the will of Christ as here expressed and employed their evangelical liberty in a God-pleasing manner.

FRIDAY, May 1. Matthew 12: 11, 12. *"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."* This Sabbatarian controversy plays an important part in Jesus' life. Since we saw our Lord engaged in it the last time, his relation to the Pharisees has become more strained. The Lord had gone to church, as was his custom on the Sabbath. A man with a withered hand was among the worshipers. To embarrass the Lord, the Pharisees, pointing to the cripple, ask Jesus whether it is lawful to heal on the Sabbath. They themselves would have answered the question in the negative, but they expected Jesus to answer it in the affirmative. On the strength of his answer, they intended to prefer charges of unlawful conduct against him. Jesus does not evade the issue, but when he is through answering his questioners, they probably wished they had not asked their question. Not one of them, the Lord implies, would have scrupled to disregard the principle which they were ostentatiously upholding against the Lord, if his own interests were at stake. Their natural feeling of compassion would even have been aroused by the bleating of a marooned sheep. Should not the paralyzed hand of this poor cripple issue mute appeals to their sympathy? Our Lord implies that, instead of preventing help from coming to this sufferer, they should have sought help for him.

SATURDAY, May 2. Luke 6: 8-10. *"Rise up, and stand forth in the midst. I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? Stretch forth thy hand."* And now Jesus bids the cripple rise and stand forth. He must have presented a spectacle to move hearts as he stood there, with the dead limb hanging limp by his side. Before Jesus speaks the enlivening word that will cause the blood to course again through his withered hand, he addresses the congregation. He repeats the question that had been addressed to him, but he has stripped it of all ambiguity. It is no longer a question regarding profaning the Sabbath by ordinary labor, but a question regarding life and death. The pathos of this scene is indescribable. The solemn import of the Lord's question must have awed the people and cowed the bigoted Pharisees. Jesus sweeps the whole audience with his inquiring glances. But there is no reply to his appeal. His question becomes an indictment of the principles of Pharisaism. And now he bids the cripple use his withered hand as if it were good. Jesus has used his divine power to enforce the cardinal principle of God's law, but the Pharisees are angered almost beyond endurance by the overthrow of their creed of bigotry. They begin now to plot "what they might do to Jesus."

These Daily Meditations by Professor Dau will appear in each issue during 1914.

HOME IS WHERE THE HEART IS

TO THE mother who sits in the twilight alone
There comes a deep sigh of unrest,
Like that of a bird in the fall of the year
That sings to an empty nest.
She sighs that the harvest of life is past,
That her work for the children is done,
For the sweetness of life that ebbed slowly away
As they left her one by one.

With folded hands as the night comes on,
She sits by the open door,
Watching in dreams the faces aglow
As she saw them in days of yore.
There was Ned, the first-born, noble and true,
With his father's stature and face,
And Alice, light-hearted, whose laugh sent a ray
Of sunshine to every place.

Then Robert, the thoughtful, and Reuben his twin,
And Henry their studious boy,
And Ruth, the musician, whose sweet, happy song
Filled the hearts in the home full of joy.
Then Bessie, the wee one, who ruled all the rest
With her innocent, winsome way,
Twenty years she was "baby," but now she is gone—
The bride of a week and a day.

"There are none in the home now but father and I,"
She moans in the deepening gloom—
"The bright happy faces I see in my dreams
Are but shadows about the bare room.
Soon we, too, will leave the once happy home
For another that's brighter than this,
There to gather the children back one by one
In our arms for the good-morning kiss.

Then a day like the old days, with the circle complete,
Will dawn under heaven's bright dome,
If we find when the archangel calls the long roll
That our children are all at home.
That Robert and Reuben, Henry and Ned,
Ruth, Alice and Bessie so fair,
Are gathered about us, ah, then we shall know
It is home, for the children are there.

MRS. S. M. WRIGHT.

WINNING INDIA'S ROBBER TRIBES

BY MISS E. GRACE BULLARD

Missionary at Kavali

ALL DRESSED UP FOR SCHOOL

A REMARKABLE kind of work has been committed to some of the missionaries in India in order to protect the country from the increase of the criminal tribe known as the Donga Erukalas, or "Red Thieves," or "Fortune-Tellers." The children of this tribe are taught their parents' trade from infancy, and it is required of them that they prove their skill in stealing before they can marry.

The British Government has found that little headway is being made against the robber tribes by arrest and imprisonment, and is trying the policy of rounding up the offending tribesmen into communities, where they are settled under police surveillance with a missionary in charge, in some cases. These are not penal communities, for residents must earn their living by the sweat of their brow, and they have every advantage of free men so long as they behave themselves. Thrice during the day and twice at night there is a roll call to see that none are away at their illegal trade. The missionaries are quick to take the utmost advantage possible of these opportunities for reaching the children of such families, and through them the parents. The orphanage in Kavali, already well known to readers of THE CHRISTIAN HERALD, is concerned over the situation confronting them. This orphanage was instituted as the result of the famine in 1899-1900. Many destitute mothers brought their children by scores to be cared for by the missionaries. At that time THE CHRISTIAN HERALD was instrumental in enlisting friends in behalf of some of the orphans. These are diamonds in the rough. Some cannot stand the grinding of the wheels of civilization and drop out; others do not "cut" to advantage; some are like little diamond chips that shine according to their abilities and are not to be undervalued. And some are diamonds indeed! From the first-comers to the orphanage we have seen teachers develop who are now training others; preachers telling the sweet story of old; mothers influencing the lives of coming generations; nurses and others who are able to do splendid work in the Master's name.

And now there has been driven to our door a different class of children. They are not orphans, it is true, but their need is as great as is that of the little wild, naked, starving boys and girls who are taken because they have no parents and no homes. And the orphanage is doing the same work for both classes, teaching them cleanly, studious habits, and training them for useful domestic lives, and enabling them to earn a living; and in some cases rearing Christian workers. The orphanage teaches the children in textile work, mat-making, artesian well-boring and other industrial occupations.

Despite the restrictions placed on the Erukalas, their criminal tendencies still persist, and their children are taught to use their wits to evade the surveillance of the government and find their living by criminal methods. It is indeed a remarkable thing that such people are brought under the supervision of Christian missionaries, and yet the missionaries must find the ways and means for seizing the opportunity.

AN ERUKALA FAMILY AT HOME

It is only necessary to study the group of Erukala mothers shown here in order to understand from what a life these little children may be saved. Some marks of their parents' hardness and ignorance may appear in the childish faces in the other groups, but they are easily taken out under the influence of Christian environment. It is a great problem, greater than we in this country can understand, to reach the wild child life of India and set these little feet in the paths of knowledge and usefulness and the true religion.

There are about 160 children out of nearly six hundred persons who have been placed in the mission settlement at Kavali whom the orphanage wishes to provide for. Those who have already been received are showing great aptitude for improvement. At the Kavali orphanage the cost of a child is about $15 a year. No provision has yet been made for the additional children whom the orphanage can reach in the Erukala settlements.

Yet if the orphanage can take these little ones under its care and turn them aside from the paths their parents have followed, and through them win also the parents, what a remarkable transfornation may be wrought!

ERUKALA MOTHERS NOW PARTLY UNDER MISSION SUPERVISION

GENEROUS GIFTS FOR CHRISTIAN WORK

FROM time to time THE CHRISTIAN HERALD has occasion to acknowledge the receipt of gifts to various forms of Christian work from donors who desire to remain unknown. They seek for no public appreciation, for in many cases they take a special delight in "not letting the left hand know what the right hand doeth."

Mr. and Mrs. J. M. Turner of Colorado send $500 "to be distributed among foreign mission work where it is most needed." The letter adds, "we trust that the heavenly Father will guide you in placing these for the uplifting of his cause." The following list, submitted to the donors of this handsome gift, has received their approval:

[illegible]	$50.00
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	100.00
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[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

We acknowledge the following gift received recently: A friend in Pittsburg sends $10 "in memory of a mother," to be applied to the work of the Bowery Mission, and also another gift of $20 for the same purpose.

From a Christian friend in Florida, who desires her name to be withheld, the following letter was received: "Enclosed please find check for $1,000, which I wish you to give to general missions, $500 to home missions and $500 to foreign missions. May the blessing of God go with it in doing his work." The following list was submitted to this most liberal friend of missions and received her approval:

Bishop Hartzell, in and of Gospel missions in Algeria, Morocco, Angola, Zambesia and other parts of Africa	$50.00
Africa Inland Mission, 518 Stephen Girard Building, Philadelphia, Pa., founded fifteen years ago	50.00
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Checks have been sent to all the beneficiaries named above, and their acknowledgments, when received by THE CHRISTIAN HERALD, will be forwarded to the several donors personally. It is a pleasure to know that this journal is the chosen channel for such splendid offerings to the Lord's work at home and abroad.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

ILLUSTRATED BY GAYLE PORTER HOSKINS

SYNOPSIS OF PRECEDING CHAPTER

Little Olaf Tryggvesson, one of a party of orphans being sent west from New York years ago to new homes, is so attracted by the luxuriant wild flowers growing near the track that he climbs unnoticed from the rear platform of the train, as it comes to a stop, to gather an armful of them. The train starts on, and Olaf is left behind. He races along the track, then gives up, following the rails till late afternoon, when he turns off on a trail leading through the wilderness. Here he meets an Indian, who grasps him by the arm, to his great terror.

CHAPTER II

Shows How Little Olaf Tryggvesson Finds Battle and Murder and Sudden Death on the Trail

IT WAS the naturally taciturn savage, rather than the naturally talkative white boy, who broke the silence. For one thing, the Indian, though surprised, was not alarmed, and the boy was both. In Indian fashion he gave vent to a guttural ejaculation which was almost a grunt. Inasmuch as the observation was quite unintelligible to the boy, he made no response. He was valiantly trying to control the heaving of his breast, the throbbing of his heart, and the trembling of his limbs. He knew little of the Indians at best. Awful pictures on the billboards of the city, blood-curdling affairs, advertisements of so-called Wild West Shows, had indicated that they were terrible persons, full of battle, murder, and sudden death; difficult, if not impossible, for even the bravest of boys barely eleven years old to deal with.

He could not remember very many of the wise counsels that he had received from his father and mother while they had been with him, but one of them had been that he must be good and brave and a man. That had stuck in the craw of his memory. He stared up at the Indian, resolved to be a man whatever befided. Now to be passive is harder than to be active; to wait unresisting for a blow to fall saxes the soul. If Olaf could have kicked, or fought, or run, it would have been easier for him. Well, he had an opportunity to do any of these things, for the next moment the Indian released him. Evidently his captor did not intend to kill him right away.

The Indian's face was grim. He belonged to an unsmiling race. The boy, now looking more closely at him and seeing him more clearly as his fear abated somewhat, took hope.

"Me big chief," the newcomer said with a melancholy dignity, with which his words scarcely accorded, though little Olaf did not find them lacking or inappropriate.

He gathered his blanket around him again as he spoke. The boy noticed that he wore an old shirt, a pair of buckskin trousers with fringe on them, and brightly beaded moccasins.

"Me heap big chief," repeated the Indian solemnly with great emphasis. "No hurt white boy."

"How d'ye do, Mr. Big Chief?" said Olaf politely, a sudden revulsion of feeling almost choking him, he was so glad he was not to be killed and scalped after all.

"How!" was the sententious answer.

"And what is your name, sir?" asked the boy, curiously growing bolder every moment.

"Big Chief name 'Yellow Feather,'" was the instant reply.

A glance upward at the eagle's feather that decorated his black locks showed the boy that it had been dyed or painted yellow. There were two or three artistic streaks of yellow paint daubed across the savage's brow, quite in keeping, too.

"My name is Olaf Tryggvesson, Mr. Yellow Feather," said the boy politely, completing this strange introduction.

The Indian looked at him somewhat dubiously. Such a name as that he had never heard. He was not versed in the history of Norway, he did not know that little Olaf bore a royal name. He had never heard of Scandinavia. Even "Olaf" was too much, to say nothing of "Tryggvesson." Since he needs must he would give this vagabond boy a suitable name according to his own fancy.

"Little Yellow Hair," said the Indian at last, laying his hand gently on the boy's head; then he pointed to his own plumage. "Big chief Yellow Feather, little chief Yellow Hair," he added, and a sort of a smile overspread his copper-colored face at his own cleverness.

This was distinctly friendly and most interesting. The boy was decidedly encouraged. He thought he might venture to set forth some of his more pressing needs to his new-found friend.

"I have had no dinner or supper," he began diffidently, and seeing the rather blank look on the face of his new friend, with an instinctive resort to that primitive and world-wide sign language which is common to and understood of all human beings, he laid his hand on his little stomach, opened his large mouth widely, and said, "Hungry."

LEAVING THE INDIANS WHERE THEY HAD FALLEN, HE RODE AWAY

How far the words conveyed anything to Yellow Feather did not matter; the gesture did. The meaning was unmistakable. The chief nodded vehemently in token of his complete understanding, turned, beckoned to the boy, and the two trudged up the trail. They rounded a bend in the cañon, and under some tall pines growing in a nook by the trail they saw two other Indians busy about a fire.

It was now almost dark and the fire spread about a pleasant glow in the shadows cast by the great trees. The two Indians looked up at the newcomers but otherwise manifested little curiosity, after the usual habit of their race. One was a woman, the other a very young man, scarcely more than a youth.

"Yellow Feather squaw—boy," laconically said the first comer, indicating clearly the family relationship, while the persons so described gave little outward sign of interest. What the head of the family did was not meet for comment by the members thereof, and if he chose to bring home unexpected guests for dinner that was his business, this being an uncivilized household.

"Heap Big Chief" next stalked unceremoniously to the fire and picked up a battered frying-pan which rested on two stones over the blaze. With his knife he speared from it a piece of fried bacon. From the nearest settlement the family had possessed itself of a tin of hardtack, and a dry cracker was therefore at hand. Yellow Feather laid the bacon on the cracker and handed it to the boy. Nothing on earth had ever looked so good to his eyes or smelt so good to his nose as that not-over-clean strip of bacon on that somewhat dilapidated piece of hardtack! Little Olaf was about to fall upon it forthwith when he suddenly remembered something. He laid the hardtack gently down on a fallen log and bent his head, put up his hands, and said his grace! He did not always say grace before meat, sometimes he forgot it, sometimes he was ashamed to do it before strangers; but this time it seemed to him especially appropriate that he should do so. His life had been preserved, the Indians had not killed him, he had fallen into the hands of friends, his hunger was to be appeased, his fears assuaged—surely these were things for which to be grateful, and for which he should return thanks in what words he could muster. Accordingly he did it, and he did it the more readily because his new friends were not civilized and would not mock—unconscious tribute to savagery there!

The Indians watched him in grave silence while he thus did his devoir. Old Yellow Feather remarked, as he finished his brief petition and fell ravenously on the bacon:

"You pray like miss'nary, maybe?"

The boy nodded. He understood vaguely but quite enough to assent.

"Where come, where go?" asked Yellow Feather after he had plied the lad with all he could eat.

"I'm an orphan," began the visitor, but Yellow Feather shook his head. "No father, no mother," said the boy, adapting his language to his hearers naturally and without difficulty. "You know railroad?" Yellow Feather nodded. "I got off the train and got left behind."

"You follow trail?"

"Yes."

"You go somewhere?"

"Nowhere."

"You keep that way," said the Indian, pointing ahead, "you come white man, town, sal-loon." He pronounced the name of this evidence of progress and civilization as if it were two words. "Heap good firewater," he added, laying his hand on his stomach.

He had made ready his pipe as he had conversed and had taken a few puffs when his own word reminded him of something. From beneath the blanket from a pouch that hung at his belt he drew forth a small flat bottle. He uncorked it, smelt it, his eyes brightening with satisfaction; then he proffered the stuff to the boy.

Little Olaf had seen too many of those bottles before. He knew from frequent observation just what the contents did to men who drank from them Indeed, he had tasted the rank stuff himself. Some of it had been forced down his throat on one occasion. He wanted no more. He shook his head decidedly.

"No good for white boy," said the Indian approvingly.

"No good for anybody," answered the boy decidedly.

To this sentiment Yellow Feather apparently

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Three Great Words

WHAT word occurs oftenest in the Bible? Not of sign words or connective words like "and" or "the," but of the real words with positive meaning? If you have a concordance, turn over the leaves, noticing the words at the top of each page. You will notice, by the way, what an atmosphere of warm, simple, actual human life runs through the Book. It is full of everyday doings and everyday people.

There is one great, transcendent word—"God." In our office edition of the big concordance edited by Dr. Young there are thirteen pages full of references in which the word God appears. But as you run through the rest of the book, noticing the common, human acts and things, the one word that leads all the rest is—"Come." Twelve pages of "comes"; approximately three thousand of them. Now, of course, in most of the passages the word has no definitely spiritual meaning. It simply describes the common action of the folks the Bible tells about. It gives an impression of motion, action, purpose, eagerness, the impression of people being drawn to some place or object they wish to reach.

It is perfectly legitimate, however, to combine the ideas of these two great Bible words. The combination does truly express the message of the Bible. The one great fact of the Bible is God; the one great act and exhortation of the Bible is "*Come.*" Among these thousands of "comes" are many definite, personal, affectionate invitations of this God of the heavens for the people of the earth to come to him. In the Old Testament he said: "Come now and let us reason together"; "Incline your ear, and come unto me." The New Testament is full of it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." The Book ends with the same message: "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come, and whosoever will, let him come."

There are two other lovely "comes." God not only asks men to come to him; he comes to them. In Old Testament times he came to talk with his chosen servants; the angel of the Lord came; the word of the Lord came. But there was promise of a still more definite coming: "The Redeemer shall come to Zion." And at last he appeared: "The Son of Man is come to seek and to save." The other beautiful "come" is that addressed by one man to another, urging that both approach the inviting Father. "Come ye, let us walk in the light of the Lord." "Come, let us return unto the Lord." "Philip saith unto him, Come and see." And again: "Let him that heareth say Come."

The word that follows next in the pages of the concordance is one on which the New Testament lays great stress, a word that has vast meaning, because Christ gave it great emphasis. We understand it better after considering the two words which outnumber it on the pages of the book—"God," "Come," "Go." We see this third word clearer in the light of the last class of "comes." Before we can say "come" we must "*go*" to the man who needs our invitation. The church must go where men are: not wait for men to come to it. With the music of God's "come" in our ears, let us go to those who have not yet heard.

Home Rule Prospects

FOR the second time this session, the Irish Home Rule bill has been carried in the House of Commons by a substantial majority, the vote standing 356 to 276. On two previous occasions, when it had been passed twice by the Commons, it was rejected in the House of Lords. Under the constitutional provision, the prerogative of the Lords ceases when a bill has passed the Commons thrice, which the present measure is expected by its supporters to do successfully next month. Heretofore it has failed of a third passage, but every nerve of the government will be strained to carry it through when it comes up for the final vote.

Sir Edward Carson has never united the position of Ulster, which desires to be left out of the arrangement altogether until the people are won over to consent to inclusion, if that day ever comes. Bonar Law has warned the government that in forcing the bill through by single-chamber methods it is braving "damnation and disaster." He believes the only way out of the trouble is either to exclude Ulster from the bill or to appeal to the people. He issued a note of solemn warning that Ulster would never yield against its will, "or go outside the protection of the British Parliament."

Such is the situation to-day and it is as critical as at any time since the turmoil began. While the spokesmen for the government persist in declaring civil war impossible, Ulster stands defiant and will be neither coaxed nor coerced to leave the Union, or to accept Home Rule, which would mean the virtual surrender of her religious freedom. Already the British press is beginning to discuss the future of Ulster as a state loyal to and united with the union, yet independent of all its surroundings. Should the exclusion plan be adopted, many things may happen in the next six years. Business in Ulster, which is conducted in a large degree with the south of Ireland, might be affected to such an extent as would menace the prosperity of the province. Such a situation might easily breed reprisals. Ulster knows of these dangers, but does not shrink from taking all the chances.

Bearing Witness

IN THE days of persecution in Europe for Christ's sake, a sufferer was confined for many years in a cold, dark dungeon. There was one narrow opening in the wall for air and light, through which a sunbeam came daily for a few minutes, making a small bright spot on the opposite side of the cell. Eagerly the lonely man watched for that little patch of sunshine, and thankfully received its momentary cheer. One day as he looked upon it, a happy thought occurred to him, a suggestion of love. Groping on the floor of his cell, he found a nail and a stone, and with only these poor tools, patiently working day after day on the sunny spot while the illumination lasted, he succeeded after long endeavor in bringing out upon it a rude sculpture of Christ upon the cross. Does not such a story shame us when we think of the wide and numberless opportunities we have had to bear witness for our Saviour, which we have allowed to pass by unimproved? With every home, every place of business or of pleasure flooded with the true light of the world, where could we not exalt the Crucified One by voice or deed, if we had but a tithe of the martyr's love and faith and courage? Short indeed the time we have, and poor at best our effort; yet if we do with the might of love whatsoever our hand findeth to do, we shall not strive in vain. It shall appear at last that we have left behind us some faint image of Christ in the thoughts and hearts of those with whom we tarried even for a day.

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A Vision of Usefulness

ONE of the oldest friends of THE CHRISTIAN HERALD—a gentleman who has passed the greater part of a long lifetime in Christian work at home and abroad—wrote in his diary when he was eighteen years of age:

> I am still wanting in those many virtues to a possession of which I have aspired. A true gentlemanly courtesy of manner, a refinement of mind, a decision of character, a firmness of purpose, attainments of learning, an extensive acquaintance with the standard works of genius from time long since to the present day, a warm and sympathizing heart, a generous, noble spirit, an energy in the direction of my present everyday employment, or better, an entire acquaintance with it and a proper spirit in its pursuit, a complete command over all my appetites and inclinations, a persevering disposition, an amiability of deportment, habits of industry and early rising, a high moral tone of character, in all my actions an application of principle, feelings of contentment and happiness, an independent course, fearless of the world's censure and mockery when engaged in the performance of duty, an equanimity of deportment, free from changing feelings which now greatly distress me, love of God and his Word and his Son, and above all a realizing sense of his presence and his love for me, faith in his Word, a belief that he will hear my prayers and a full reliance on him, are the different phases of character and attainments which I desire to unite in myself and of which to become the possessor.

Youthful aspiration, says a philosopher, hitches its chariot to a star. It aims high and is not to be discouraged. Even though it may not reach the topmost heights, yet the dream, the vision, comes to pass in a measure, since without it the grade of life would have been on a far lower level. Our old friend, looking back over the sixty-three years that have sped since he wrote the words we have quoted, now sees wherein he has fallen short of his high ideal; but he also sees what he has won. The spiritual aim which was so strongly emphasized in his youth has dominated his whole life and made it one of true Christian service to his fellow men. It has been a career of blessing and constant enlargement. Such an experience furnishes a beautiful illustration of the value of early consecration. A life dedicated to Christ and humanity may miss something of worldly triumph, and may involve sacrifice; but when old age comes, it will bring with it the rich reward of a soul stayed upon God, a heart filled with the divine peace and overflowing with love for mankind, and memories that carry neither bitterness nor regret. We all fall short of the great Ideal, but He will pardon our imperfections.

Villa—Hero or Savage?

"SCRATCH a Russian and find a Tartar" is an old and somewhat overworked proverb, although it is constantly finding fresh illustration in the affairs of life. Perhaps at bottom there is a streak of the old savage, the "cave-man," in most people. Mrs. Cora Harris, writing in the *Independent*, observes: "Look at Villa, the Mexican bandit. He was a nice young man, brought up in Maryland." This information, which will doubtless be new to many, gives a sharp point of contrast with the Pancho Villa of the war despatches. It is not a pleasing picture which a correspondent draws of the rebel leader who has just triumphed at Torreon. According to the correspondent's views Villa, when under fire, harks back to the Indian savage. But there is a business method in his madness. He keeps one eye on the foe and another on the camera. Dressed in shirt and trousers, wearing heavy boots, a pistol stuck in his belt and a rifle in his hand, his head hatless and hair disheveled, he is here, there and everywhere all over the field, in fact ubiquitous, shouting orders to his officers, or pausing to return the salutes of wounded men. He is said to fill up all the intervals by swearing frightfully. There are moments, however, when he is smiling encouragement to his troops, alongside of whom he fights like a common soldier in the ranks. He is utterly reckless and takes even chances with his men, who, knowing their leader's way of fighting, almost idolize him. And so he goes on, all through the thick of the battle, his sweating face smudged with grime and smoke, his blood at fever heat, and imprecations as well as invocations to all the saints pouring unrestrainedly from his lips. It is not a nice picture, but it describes how the ghastly trade of war transforms some natures. It brings out all the barbarian there is in a man like "the unconquerable" Villa, and accounts, to some extent at least, for his furious love of slaughter and the little mercy he shows to prisoners. Both sides have been barbarous in the Mexican War, but surely the palm for sheer bloodthirstiness must be accorded to the half-hero, half-savage victor of Torreon.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Circus Girl's Fatal Fall

ELLA HACKETT, a young equestrienne and aerial performer in a circus, fell from the rafters to the platform, and was instantly killed in the Madison Square Garden, New York, on the afternoon of April 1, in an attempt during a rehearsal to "loop the loop through the girders." She refused all safety appliances commonly used in rehearsals, such as the life net and mechanical rope, so sure was she of her ability to do her feat. Her sister, Sara, her companion performer in the circus, and William Lamont, the wire-walker, who is engaged to marry Sara, were coaching Ella in her performance when the accident suddenly occurred, and they saw with a shudder the girl's lifeless body at their feet. The sisters are the daughters of Dr. Clarence L. Hackett of New York, and are the only members of the circus company from the metropolis. Ella was to have celebrated her twentieth birthday on the Saturday following, and her father had left an order with the caterer for the proposed celebration on the very morning of the day she was killed. Ella's mother has been a bed-ridden invalid for sixteen years, and the shock of the untimely death threw her into a collapse from which her friends fear she may never recover. More and more society is requiring adequate safety appliances for the perils of life. Amidst the miscalculations, the missteps, the falls in the moral and spiritual world, there is a safety device, faith in Christ, which is the life wire to hold, or net to catch the soul that is falling to death, but the device must be used. Here is the description given of it:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16.)

Juvenile Dentistry Needed

IT IS claimed on good authority that there are ten million school children in this country who have defective teeth. Figures compiled by the American Museum of Safety show that 125,928 cases of defective teeth have been found. The lower animals can not have comfort or health with imperfect teeth. What a blessing modern dentistry has proven to the health and happiness of young and old. Fortunately, many school boards have provided free dental treatment for those unable to afford it. Good teeth are necessary to the physical health and happiness of the children, just as a good character is necessary to temporal and spiritual prosperity. This great lesson the school teacher should enforce:

Keep thy heart with all diligence, for out of it are the issues of life. (Prov. 4: 23.)

Celebrate Shakespeare's Birth

MAYOR MITCHEL has appointed a large committee of distinguished men to arrange for the celebration of the 350th anniversary of Shakespeare's birth on April 23. Plans are being laid in New York City for the greatest event of the kind in history. This is proper, for as Homer was the greatest epic poet, Shakespeare was the greatest dramatist te world has ever known. He has marched down the centuries with the vigor and creative force of perpetual youth. He has done much to dominate the thought of the ages. On the anniversary the eyes of the civilized world will turn to Stratford-on-Avon, and to the lowly house where the poet was born, and where he learned his father's craft of wool-combing. Washington Irving thus describes his first visit to this home:

It is a small, mean-looking edifice of wood and plaster, a true cobbling-place of genius, which seems to delight in hatching its offspring in by-corners. There was the shattered stock of the gun with which he shot the deer; the sword also with which he played Hamlet; the identical lantern with which Friar Laurence discovered Romeo and Juliet at the tomb; and the chair in the chimney nook of a small, gloomy chamber.

Not far from this home where he was born is Shakespeare's tomb in the chancel of the village church. It would have been in Westminster Abbey had it not been for these lines cut in a flat stone that marks his resting place, which, it is said, he wrote himself:

Good friend, for Jesus' sake, forbear
To dig the dust inclosèd here.
Blessed be he that spares these stones,
And curst be he that moves my bones.

On his return to the inn after his visit to the birth and burial place of the great poet, Irving said: "I had been surrounded with fancied beings conjured up by poetic power, but which, to me, had all the charm of reality. I had heard Jacques soliloquize beneath his oak; had beheld the fair Rosalind and her companion adventuring through the woodlands; had been present in spirit with fat Jack Falstaff and his contemporaries, from the august Justice Shallow down to the gentle Master Slender and the sweet Anne Page." That magic charm has held the best thought of the world for over three hundred years. Shakespeare drew copiously from the Bible as a treasure house. In the realm of letters, the immortal poet realized these words:

Thy word is a lamp unto my feet, and a light unto my path. (Ps. 119: 105.)

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FIRST AMBASSADOR TO UNITED STATES FROM CHINESE REPUBLIC, K. F. SHAH, WITH MRS. SHAH (AT RIGHT); THREE OF THEIR FIVE CHILDREN AND ATTENDANT

MR. K. F. SHAH, the first minister to Washington of the new Chinese republic, left Peking early in March, and coming over the Trans-Siberian Railroad to Moscow, Warsaw, Berlin and Hamburg, reached New York by steamer April 6, and a few days later went down to his post in Washington. The minister brought with him three secretaries for the Chinese legation. The first secretary, Chu Hjing Yuan, was accompanied by his wife. The new minister is well acquainted with American customs, as he served five years as consul general in New York and speaks English fluently. He wears the frock coat and silk hat of the diplomats of the Western World. Mr. Shah said there would be no changes in the diplomatic relations between the United States and the new Chinese republic he had been sent to represent. He also said that the new government was getting settled on a firm basis. One of the most significant events of the centuries was the sudden turning over of a government, including one-fourth of the race, from an absolute despotism to a democracy. The suddenness of the change made the revolution that followed inevitable. But in two or three years, Mr. Shah thinks, the revolution will have spent itself, and China will have taken her place permanently in the family of republics. Christianity, which is to conquer China, will ensure the perpetuity of the republic, for these words of Christ are as true for the nation as for the individual: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.)

Policeman a Fake Hero

A POLICEMAN in one of the cities of this country, at one time or another, put hero medals on his breast, claiming that he had saved so many lives at the risk of his own. Suspicion was aroused, a detective was put on his track, and it was found that his pretended heroism was fraud, and he is now on trial in the police department for lying. Those who want the public to believe they are richer, or abler, or better than they are, have on the fake medals of worth that vanity furnishes. In public and private life this prayer of the psalmist is appropriate:

O deliver me from the deceitful and unjust man. (Ps. 43: 1.)

Teacher Murdered by Pupil

MISS LYDIA BEECHER, daughter of a Presbyterian minister, was decoyed into the woods near Poland, N. Y., and murdered by a boy pupil eighteen years old, who had been expelled from the high school for a series of outrageous acts. He thought she was responsible for his misfortune and slew her in revenge. The truth was, she was more anxious about him than any other scholar, because he was so very bad, and she was patient with him, and at the time of the tragedy was planning for his mental and moral welfare. Here hate undertook to kill love anxious to save, as it did our Master. This incident recalls the words of Christ:

They hated me without a cause. (John 15: 25.)

Dog Sentenced to Death

JERRY, the one dog in the country accused of a criminal career, is caught in the act at last. Snapping and snarling, he was flung into a cell in a police station in Philadelphia the other day, and later was brought before Magistrate Beaton on a charge of professional burglary and was sentenced by the judge to death by chloroform, which sentence was executed. Five policemen testified to Jerry's bad character, as member of a band of burglars who had him trained to act as a lookout. Many people, like poor Jerry, are set to wicked tasks by bad men of greater ability and low cunning, and while the weak instruments should not go free, a double measure of penalty should fall upon the malefactors who are mostly to blame. This difference of responsibility and of punishment the Saviour thus defines:

That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. (Luke 12: 47, 48.)

Drink Driven from Navy

SECRETARY DANIELS issued an order the other day forbidding entirely the use of intoxicating liquors on vessels of the American navy. The order will go into effect July 1. Just before the beginning of the Civil War rum ceased to be issued as a ration to enlisted men in the navy. Some years ago the use of intoxicants on government vessels by enlisted men was forbidden. The officers of the navy, however, retained their "wine mess" with its purchase and consumption of certain forms of intoxicating liquors. The new order, which is an amendment to the navy regulations, is as follows: "The use or introducing for drinking purposes of alcoholic liquors on board any naval vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." The Secretary received a report from the new surgeon general of the navy, Rear Admiral Wm. Braisted, giving an account of the physical and moral damage of the "wine mess." The order is in the line of higher efficiency, better morals, better health, and, as Admiral Braisted has characterized it, for a "clear head and a steady hand." No army or navy in the world has a finer class of enlisted men and officers than ours. A powerful public sentiment is asking for abstinence from intoxicants upon the part of the men and officers as well. The prophet gives the example that might well be followed:

And I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. (Jer. 35: 5, 6.)

DOINGS OF THE DENOMINATIONS

BAPTIST NATIONAL MEETINGS

TWO great meetings are soon to be held in the United States which will arrest the attention of the whole Baptist world. Naturally, many questions affecting the financing of the conventions, and the budgets of the various missionary and other societies which form an important part of the denominational life, will receive earnest attention.

One of the questions which will cause considerable discussion at the Southern Baptist Convention will be the report of the Commission on Efficiency appointed a year ago. This committee will deal with the matters of economy in administration, the relation of the State boards to the General Convention, and the vital question of interdenominational cooperation in foreign mission work. Many excellent brethren, especially officers of the related Home and Foreign Mission Boards, feel that the questions of administration of the affairs of these boards are not open for discussion and regulation by the General Convention, but prudence, wisdom and piety will govern the action of the committee and lead to wise results.

At the Northern Baptist Convention, to be held in Boston June 17 to 25, important changes in by-laws will require thoughtful action. A large emphasis will be placed upon the efficiency institutes, which will make possible the "development of personal activity in evangelist work throughout the several associations which form the units of organized work in the denomination. The questions of stimulating benevolent offerings, the raising of standards of efficiency in the local churches, the development of social service interests and personal giving for the cause of Christ through the every-member canvass are some of the many practical matters which will occupy the attention of the convention in all of its sessions. The problem of unifying the home and foreign work of the two conventions will receive new emphasis this year in both bodies.

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Dr. Barbour's New Field of Service

Rev. Clarence A. Barbour, D.D., widely known in Baptist circles, has been chosen to succeed Fred B Smith as secretary of the Religious Work Department of the International Young Men's Christian Association.

The retirement of Mr. Smith from the secretaryship to engage in secular business is a matter of sincere regret by the Christian world. His efficiency as an organizer and his great success as an evangelist in the winning of men made him a mighty force for good far beyond the limits of the organization he has served with so much distinction. His place on the committee is to be filled by one of the most energetic and devoted ministers in the Baptist denomination. Dr. Barbour is not so widely known for evangelistic gifts as his predecessor, but he brings to the office ripe scholarship, consecrated zeal, a wealth of experience in the ministry, a warm sympathy for young men, and a devotion to the highest aims of the association, which seeks to save the whole man.

While the Baptists feel that the change of Dr. Barbour's field of service is in a sense a distinctive loss to the active ministerial force of the denomination, they rejoice that they are able to give to the wide field of evangelism for men a man of such sterling worth.

PENSIONS FOR EPISCOPAL PASTORS

THE necessity of such a pension has been a matter of serious and prolonged discussion in the Episcopal Church for many years. It was at the last General Convention, held in the city of New York in October, 1913, that the subject finally got into definite shape by that body—the highest in the church—authorizing the establishment of such a fund and appointing a committee to carry it into effect. A conference composed of the Right Rev Dr Lawrence of Boston as chairman, and several other distinguished bishops and clergy and laymen, met on March 3 in the rooms of the Harvard Club, and discussed several matters of importance relative to the pensioning of the clergy. Chief among the subjects taken up were the rules that were to govern in awarding financial aid to such clergymen of the church as were in need, the amount of benefaction to be given, and the ways and means by which a pension fund should be raised. The fact that such men as Bishops Lawrence of Massachusetts, Greer of New York and Israel of the diocese of Erie, together with the Rev. Dr. Stires of St. Thomas's Church, New York, Rev. Mr. Sedgwick of Calvary Church, same city, Archdeacon Nelson of New York, Archdeacon Pott of Westchester, and others of prominence are willing to give up their time to the earnest consideration of this subject and to work to make it a possible thing, not only gives vitality to the undertaking, but emphasizes in a most positive way the justice of the establishment of such a fund, and the promise of its being made effectual. And what gives to the movement increasing significance is the fact that only recently a bill has been introduced in the legislature at Albany to incorporate the "Church Pension Fund." The object of the fund is set forth in the following language:

> To provide pensions or other forms of support for clergymen of the Protestant Episcopal Church, who because of long and meritorious service, or by age, disability, or other reason shall be deemed entitled to the assistance and aid of this corporation on such terms as the corporation approve.
>
> To provide for persons who at the time of such pension are or who have been dependent upon such clergymen, and shall be entitled to the assistance of this corporation.

The bill also provides that the corporation shall be authorized to establish appropriate activities and aids, and that it shall be subject to the visitations of the superintendent of insurance. The corporation is to be subject to the General Convention of the church and will be reviewed by it.

EDWIN B. RICE.

THE LAKE PARK ENGLISH LUTHERAN CHURCH

MILWAUKEE, the city which once in its north side business district actually displayed signs, "English Spoken Here," is becoming Americanized. In no respect is this found more true than in the change of tone of its churches, and Milwaukee's latest English Lutheran church meets the demand of the children of the old German Protestants for a church where they can worship in their American tongue. The newest and most artistic of Milwaukee's progressive Lutheran churches has all its services in English, conducted by Pastor Cooper, and is situated in the heart of Milwaukee's most aristocratic district. Chief of Police Jansen, head of the department for a quarter of a century, a devout churchman, through personal solicitation among his neighbors was able to provide the funds for the erection of the new church, of which he is a trustee.

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Episcopal Work Among the Italians

The Episcopal Church is making much headway among the Italians residing in the city of New York. In addition to the splendid work now being carried on in several parts of the lower districts of the city, a new work has recently been opened in the upper part in the district of the Bronx. A Sunday service for Italians has been started in the Bronx House, 1511 Fulton Avenue, under the special supervision of the rector of the Church of the Holy Spirit, Rev. M. K. Baily, formerly an assistant minister of Grace Church. A congregation of over seventy Italians has already been gathered, and others are being attracted.

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MORAVIAN CHURCH ACTIVITIES

A NEWSPAPER editor in Magdeburg, Prussia, suggested that it would be a very fitting celebration of the twenty-fifth anniversary of the coronation of Kaiser Wilhelm II, which fell due in 1913, to institute a national collection for foreign missions, and to divide the proceeds among the mission boards doing work in German colonies. The collection amounted to five millions of marks, roughly speaking, $1,200,000. On November 4, 1913, this was apportioned by imperial authority among the various mission boards. As one of the most prosperous missions of the Moravian Church is in Nyasa in the German colony of Equatorial East Africa, $51,970 were assigned to the Moravian board.

A Missionary Honored

The Moravian Church furnishes the nurses for the Bethesda Home for Lepers at Groot Chatillon in Surinam (Dutch Guiana). Sister Philippine Stuhlfauth is the head nurse or deaconess of the home. On the occasion of the birthday of Wilhelmina, Queen of Holland, on August 31, 1913, the queen conferred upon Miss Stuhlfauth the gold medal of the Order of Orange-Nassau, in recognition of her self-sacrificing labors among the lepers. The conferring of the medal came as a complete surprise to Sister Philippine. It was the occasion of a great celebration by the lepers, who rejoiced at the honor shown their beloved leader.

General Synod to Meet

The General Synod of the Moravian Church, which met last in 1909, and which will be attended by delegates from all parts of the world (nine delegates going from the United States and Canada), will convene in Herrnhut, Saxony, Germany, on May 14, 1914, and will be in session four or five weeks.

A New Mission House

The Mission Board of the Moravian Church is an international board, as the church is an organic unity throughout the world, and its foreign missionary work is carried on by the church as a whole. The Mission Board is composed of one American, one Englishman, one German and two members chosen from the church at large. The central offices are in Herrnhut in Saxony in Germany. The present American member of the board is Bishop J. Taylor Hamilton, D.D., formerly of the faculty of the Moravian College and Theological Seminary at Bethlehem, Pa. American Moravians are building a new home and office for their representative on the International Mission Board at Herrnhut at a cost of $8,000, to be ready for occupancy on April 1.

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METHODISTS ON CHINA

ADVICES from Peking, received by the M. E. Board of Foreign Missions in New York, state that President Yuan has issued a mandate explaining the exact meaning and force of his previous announcement regarding the restoration of Confucianism as China's system of social ethics. The new mandate fully guarantees religious freedom. It declares: "No state religion will be introduced, as under the Ching dynasty, since religious freedom corresponds with the system of republicanism." This is but an official confirmation of what China's friends in America had believed to be the definite policy of Yuan. Back in the dark days of the Boxer troubles, it was Yuan Shi Kai, then a viceroy, who not merely protected Christians from insult or injury in his own province, but who quietly conveyed to Washington news upon the strength of which was determined the despatching of troops to safeguard the legations. His open acquiescence in the advance of Christianity in China is shown in his decision that China shall not revert to the reactionary ranks of nations shackled by the bonds of state religions.

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THE PENTECOSTAL CHURCH'S GROWTH

AN OFFICIAL statement of the progress of the Pentecostal Church of the Nazarene, communicated to THE CHRISTIAN HERALD, shows the following figures up to the close of 1913:

	1913	Increase over 1912
Number of churches	625	49
Number of members	22,910	1,073
Number of Young People's Societies	2,218	370
Members of Sunday school	25,458	2,335
Sunday school officers and teachers	3,718	614
Number of elders (decrease 2)	606	....
Number of licensed preachers	750	75
Number of deaconesses (decrease 11)	507	....
Number of Sunday school superintendents	492	111
Number of licensed evangelists	231	2
Number of church buildings	290	59
Number of parsonages	59	30

The value of the church property owned by the denomination is $1,177,659, an increase of $137,860 over the preceding year; indebtedness $220,338, a decrease of $20,250; raised for pastors $144,533, an increase of $23,286; for evangelists, $38,010, an increase of $6,530; for foreign missions $30,160, an increase of $7,336; for rescue work $9,502, an increase of $4,075; total raised for all purposes $464,140, an increase of $71,556.

A WEEK IN THE WORLD'S NEWS

Winter Wheat Makes Big Promises

THE Department of Agriculture announces that a conservative estimate forecasts a record-breaking winter wheat crop. On April 1 the crop showed 95.6 per cent. of normal, 11.5 per cent. better than the average on that date. Thirty-six and one-half million acres are planted, and the average yield in the last ten years has been fifteen bushels; in view of the better condition of the crop, it is estimated that the total yield could be over 609,000,000 bushels. Reducing estimates to a conservative basis, a production of around 551,000,000 is expected. The rye crop also shows a betterment over normal conditions, but not to so great an extent as wheat. A bumper crop of such enormous proportions would have an excellent effect in reducing the cost of food stuffs.

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Women Lose and Win in Election

AT THE municipal election in Chicago, April 7, the nine women candidates for city offices were defeated, although about 100,000 women, less than one-half their registration, voted, the first vote they have had. Outside of Chicago the women's vote closed more than a thousand saloons, sixteen Illinois counties being added to the thirty already dry, the victory taking in eleven of the State's larger cities, which previously were "wet"; and no city or township previously dry was lost, though eight cities remained wet as before. At a special election on the same day, New York State voted to hold a convention in April of next year to revise the State Constitution. In Alabama the anti-saloon forces were not able to elect Representative Hobson over his opponent, Oscar Underwood.

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Death of Wealthiest Man

THE least known and by some thought to be the wealthiest financier of America, F. Weyerhaeuser, lumberman, died at Pasadena, Calif., April 4, aged 79. Born of obscure parents in South Germany, after a strenuous boyhood he brought his mother and sisters to America and worked for a dollar a day in a lumber mill to support them. In six months he was manager, and a year later a partner in the concern, despite a scant education. Saving his money and keeping his own counsel, he gradually acquired timber acreage in the Northwest estimated to be greater than the entire State of New York; he also controlled many important lumber companies. A man of domestic habits, loving privacy, he admitted the public to practically none of the facts of his career, and it will remain for his close intimates to reveal the secrets of his extraordinary rise to the acme of financial success.

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Lull in Home Rule Contest

PREMIER ASQUITH has been returned to the House of Commons by his constituency of East Fife, Scotland. During his absence the Home Rule bill for Ireland passed its second reading and went to the House of Lords. The present trend of this question is toward the final passage of the bill by the House of Commons with the concessions offered by Premier Asquith as the only modification likely to be obtained by Ulster.

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Police Clash with Unemployed

DEMONSTRATIONS by the unemployed of New York this winter, chiefly under the leadership of I. W. W. agitators, culminated in a serious clash with the police on Saturday afternoon, April 4, in Union Square, during the progress of a meeting there by a labor organization. Followers of the I. W. W. without a permit attempted to parade to the same point, and, when halted by the police, defied them. The crowd of unemployed and onlookers were forced from the locality by mounted police, who used their clubs freely. The leader and others were badly beaten up and were arrested, but were discharged on Monday by the magistrate, who denounced the clubbing. A second mass meeting of unemployed by the I. W. W. has been announced at the same place for the following Saturday. This is the second clash between the police and this body of labor

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agitators. There is much activity at present among Socialists and labor agitators in New York. "General" Coxey is also recruiting unemployed men for his march upon Washington May 1.

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The Pacifying of Colombia

BY TREATY with Colombia, signed in Bogota, April 8, by representatives of both governments, the United States agrees to pay that country $25,000,000 as indemnity for the Canal territory. The Colombia Congress will meet in special session to consider this treaty, which, if ratified by both governments, is expected to terminate the friction between the two countries. The treaty provides, among other things, for the restoration of friendly relations, the above indemnity to be paid six months after ratifications have been exchanged, and that the United States shall lend her good offices for the settlement of pending questions between Colombia and Panama.

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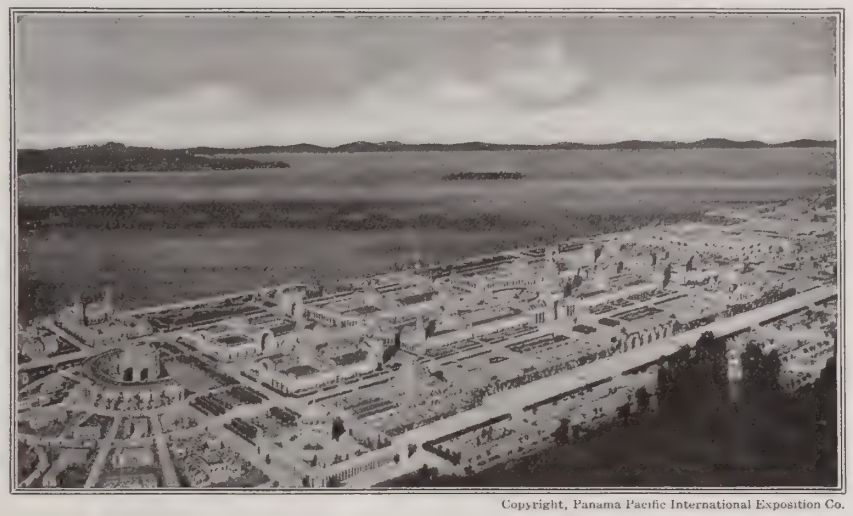
The Great Exposition Progresses

THE Panama-Pacific Exposition, to be held at San Francisco next year, has assurances from twenty-nine foreign governments of their intention to participate. It is still hoped that Great Britain and Germany will reverse their attitude toward the Exposition and encourage, by official appropriations, the thousands of individual exhibitors from those countries. The following countries have made



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such appropriations: The Argentine Republic, Bolivia, Brazil, Canada, Chile, China, Cuba, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Honduras, Italy, Japan, Liberia, Mexico, Netherlands, Panama, Persia, Peru, Portugal, Siam, Sweden, Turkey, Uruguay, Venezuela. Representatives of the governments of nine great powers have already been entered in the naval parade, which will proceed from Hampton Roads to the Golden Gate by way of the Panama Canal. As many as thirty foreign governments may be represented by naval contingents.

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Restoring Wellesley College

IT IS announced that Wellesley College has received assurance of a gift of three-quarters of a million dollars from the Rockefeller Foundation, conditional upon the trustees of the college raising two million dollars before January next. The fire on March 17 was disastrous to Wellesley, and friends of the institution have rushed to its aid with gifts of money to enable the trustees to replace College Hall, which was destroyed, and provide new equipment for laboratories, museums and administrative work.

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Second Sealer Lost in Ice Floes

WHEN the sealer *Newfoundland* was crushed in drift ice and many of her crew lost, it was feared that a sister sealer, the *Southern Cross*, with a crew of 173, might also be lost. Hope was held out for her safety, but it is now considered certain that she went down with all on board in the blinding blizzard that struck the sealing fleet. This is one of the greatest tragedies in the history of the sealing industry, and some thousand women and children have lost their bread-winners. Many of the survivors of the *Newfoundland* are crippled for life as the result of their terrible experience on the ice floes.

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Mobbed for Anti-Catholic Sermon

ANGERED by his criticisms of the Catholic Church, a mob of several hundred men and women in Denver, Col., on April 5, dragged Rev. Otis L. Spurgeon, a Baptist minister of Des Moines, Iowa, from his hotel room, took him some twenty miles outside the city, beat him and left him on the highway. He had been set upon before, at the close of his sermon, but was rescued by the police, who would not guarantee him protection in case he spoke again. The outrage has excited considerable indignation in Denver.

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News in the Making

AT HOME: Announcement is made that the Chicago *Record-Herald* has decided to eliminate liquor advertising from its columns.—Educational campaign is planned by the Safety First Society.—Senate declares for fifteen days' open hearings before acting on Panama Canal tolls exemption repeal.—John D. Rockefeller, Jr., asserts that he and his associates are willing to lose all their millions invested in the coal fields to maintain open shop for American workmen.—Unofficial conference of managers of national public utilities companies declare business prospects to be excellent.—Mayor Mitchel's appointee as New York's police commissioner, Arthur Woods, is sworn in.—Cy Warman, noted author of the West, died in Chicago April 7.—University of Pennsylvania expedition discovers Indian tribes heretofore unknown, and obtains specimens of their handiwork and notes of their tribal customs, in Southern British Guiana.

ABROAD: Canadian Department of Finance starts campaign for clean money, offering to exchange new bills for old and pay transportation; also experiments with sterilization of paper currency.—Chinese government orders missionaries around Sianfu, Shensi, to take refuge in the city from brigands.—Oxford students plan to conduct system of co-operative stores for practical experience and to lessen cost of living.—Italian government increases army's peace footing to 275,000 men, and raises wages of railway employees.—Sweden's king may have to undergo operation for internal complaint.—French Court of Cassation, appealed to by Women's Rights League, rules that French women have not the right to vote.—Conflict reported between Greeks and Albanians.—English militants outrage London court by violent outbreak when sentenced to pay fines.—Progress of Caillaux case in Paris forecasts sensational developments; French President Poincaré's testimony intimates collusion between the former minister and his wife in Calmette's assassination.

THE UNBROTHERLY BROTHER*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

OF ALL the many stories Jesus told, this parable of the prodigal is the favorite in city missions, where hundreds of disreputable sinners have seen in the prodigal's welcome home the way back to God and hope and life. But in most of our Sunday school classes there is more immediate need of the rebuke this lesson brings for the respectable sins of the proud, unfilial, unbrotherly brother. If we go back to the beginning of the chapter we shall see that this parable and those of the lost sheep and lost coin were all spoken to the Pharisees and Scribes to show them how ungodly they were; that is, how ungodlike in their unsympathetic attitude towards those they called "sinners," who had fallen into the coarser sins of drink and lust.

We advise teachers whose pupils are not prodigals, nor likely to be, but are proud, cold, unsympathetic, formal, unbrotherly, or likely to become so through their environment, to hasten through the story of the Prodigal Son, with a view to giving at least half, if not more than half, of the lesson time to finding just what Jesus meant to teach us by his picture of the unbrotherly brother.

"A certain man had two sons." The story is of a well-to-do farmer, whose younger son gets the wanderlust—the passion for the city, for change, and excitement, regardless of moral perils. Indeed, one reason he wants to go from home is to escape what he regards as too much moral restraint, of which he refuses to recognize the need (though he knows it is due to his father's love). But father is an "old fogy," he thinks, and he counts himself the best judge of what is good for him. That the father grants his unwise request to have his share of the farm turned to cash and turned over to him for his unwise venture is a picture of the awful responsibility of human freedom of the will. God will not compel us to be wise. We choose our own fate.

"He wasted his substance with riotous living." Sir George Williams, founder of the Young Men's Christian Association, said: "The first twenty-four hours of a young man in the city may determine his eternal destiny."

Look out for the men with the seaward way
And the homeless men in the town street;
Keep your eye on the lights open
He'll be best he most you will ever to meet.

By [illegible] of drink, he is clear of brain,
He [illegible]
[illegible]

Let [illegible]
At the [illegible]
[illegible]

There has been said [illegible] as well as
sin to the neglect of parents, pastors
and teachers to safeguard these perils
[illegible]. The country pastor should
write or telegraph each pastor in the
city to meet the country boy at the rail

* The International Lesson for April 27. The Prodigal Son. Luke 15: 11-24. Golden Text: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight. Luke 15: 18.

way station or to call on him the very first day. Or if there is a Y. M. C. A. in the city, its good offices should be secured, or those of some other guardian of youth. Parents and teachers should do their part in this safeguarding.

The "waste" of the prodigal's "substance" is a tragedy understood now better than ever before. He wastes not only money, but the choice silver of brain and nerve, and health and efficiency and self-respect, and all that makes true manhood. He becomes like the swine, which, in the poverty that dissipation brings, he must tend for a living. Many a prodigal not yet in rags is already an unmanly beast in his conversation and in his habits, associating with others of like character.

"He began to be in want." The "mighty famine" that he shared is the soul's hunger for God. Nothing else can "satisfy our longings." He was really better off than when, in wanton pleasures, with money in abundance, he felt no want. "The lack of goods for the higher wants is not so sad as the lack of wants for the higher goods."

"When he came to himself." Sin is a sort of madness. It is never in our own true interest. The young man who drinks not only risks his health, but promotion in business. He sells the solid comforts of a successful life for the pleasure of a moment. Repentance is "coming to himself," a return from madness to wisdom. Coming to himself insures coming to the Father. To do that is always wisdom, as well as duty. It is better for body and soul, better for this world and the next, to be a true Christian.

"Bring forth the best robe." This is one of the two chief points in the story—the heartiness of God's welcome to repentant sinners, which is contrasted with the indifference to the salvation of others shown by the Pharisees, who were really in God's sight no less sinful than the prodigal.

It is to the most disreputable sinners that Christ offers hope in the parable—the man who is a drunkard, libertine, and tramp, who has taken the third degree in the "Down-and-Out Club." That prodigal story is a history that repeats itself every day in the Gospel meetings of the Salvation Army and similar city missions. "Him that cometh unto me," Jesus is still saying, "I will in no wise cast out." "I'm the 'him' that came," is sufficient password.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.

"His elder son was in the field." While the father was anxiously waiting and watching for the return of the wayward son, this stony-hearted brother, who was really more unlike his father in his pride and selfishness than the repentant prodigal, was "in the field," absorbed in his industry, not caring whether his erring brother came back or not, vainly counting himself religious in selfish efforts to save himself, not knowing that "he that saveth his life shall lose it." There is profound meaning for others besides Christ in what onlookers said about the cross, speaking better than they knew: "He saved others; himself he can not save."

Self-saving has been unwisely urged in the excessive individualism of the past. The call that wins to-day is, "Be saved in order to save others." The Pharisee in every age is too absorbed in saving himself to succeed even in that.

"He called to him one of the servants and inquired what these things might be." The proper thing would have been to go right to his father, but he was manifestly critical rather than filial, and being at heart a servant more than a son, he turned to share his cynical complaint with the servants.

"He was angry and would not go in" to the feast on hearing his father had killed the fatted calf, kept for choicest guests, for that scapegrace of a son. It was the spirit of Cain, "Am I my brother's keeper?" His proud, cold heart felt no pain in a brother's fall, no interest in his struggle to rise. Here again God's patience and tenderness is set in contrast with his unmerciful censoriousness: "His father came out and entreated him."

"Lo, these many years do I serve thee, and I never transgressed a commandment of thine." The secret of his failure to achieve a true Christian life is out: He is a servant in spirit, not a son. He is living in an Old Testament atmosphere. The few years he has "served" seem "many" because he has never known the joy of counting his service that of a son.

"When God's will is our law," says George Macdonald, "then are we but a kind of noble slave; but when God's will is our will, then are we his free children." The prodigal in his penitence was willing to be counted a servant, but the elder brother took that position from lack of love.

"This thy son." This unfilial, unbrotherly fling recalls the fact that there are churches that appear to want no common sinners about. They reluctantly admit the prodigals are all children of God, though wayward, but they refuse to be their "big brothers" and help them back to virtue and happiness.

"Thou never gavest me a kid that I might make merry with my friends." Clearly he was one of those unsocial icebergs who never wanted to make merry and who had no friends; an early specimen of "sour godliness," of which some examples are with us yet. He was one who in his anti-social selfishness dwelt alone—which means *all one*. Unsocial himself, he was opposed to the innocent gladness of others. There are many sincere Christians who have not so much as heard that the Christian life is a "feast," though Jesus so pictures it again and again. They read the story of the marriage feast as if it was all about a funeral. They live on the frosty side of "Grumble Alley," when God offers them a corner lot on the sunny side of "Thanksgiving Street."

Pleasure is not the chief object of life, and pleasure-seekers are not pleasure-finders to any such extent as are those who seek to be helpful and find themselves happy as a glad surprise.

The selfish, sour kind of godliness is barren and unfruitful. It is those who realize that the Christian life is a happy feast who win others. A large company of preachers in Scotland had been at a layman's house for dinner. The pastor called a few days later, and the lady of the house said, "Have you heard that Jean, our little maid servant, has been converted?" "Indeed," said the preacher; "what was it that awakened her?" "The party of preachers," said the lady. "Little Jean said she never heard so much laughing without any swearing, and the gladness of religion impressed her." Which in turn recalls the misprint that was not all a mistake when the text of a sermon on Gideon, "By the three hundred that lapped will I save you," came out in the paper, "By the three hundred that *laughed* will I save you." There are in the Bible eight hundred notes of joy, and a genuine faith in God that banishes both self-consciousness and fears for the future will banish the shadows from our faces and voices and from our very hearts, and we shall become winsome enough to claim the promise. "He that winneth souls is wise." "Rejoice in the Lord alway." "Let your mouth be filled with laughter and your tongue with singing." "Even our sins when forgiven should not mar our gladness." "It was meet to make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found."

"Son, thou art ever with me." We are tempted to read that elder brother out of the family, as Jesus anathematized certain of the Scribes and Pharisees who were guilty of the two great sins of covetousness and hypocrisy; but the words of the father suggest that such unsympathetic church members are not to be cast out but thawed out. The father calls him "son," unfilial, unbrotherly though he is. The father will not be unfatherly. "Thou art ever with me, and all that I have is thine." It is as if he said: "You haven't taken even a kid for joy when all the flock was yours."

It is God's loving call to unspiritual, unsympathetic church members, whose Christian life has been an ice palace of cold formalities, to pass from frost to feast, from the gloom of a self-centered life to the exultant joy on earth of saving others, which spreads to the very angels of God.

Phillips Brooks, in the *Independent* of March 13, 1887, in a profound talk on the "Conversations of Jesus" shows why the elder brother and the prodigal should have rejoiced equally even in their own behalf. "Two sinners stand together before the mercy seat. If he whose life has been all stained and wretched rejoices with enthusiastic gratitude in proportion to the depth of sin into which he has fallen, and for which he has been forgiven, shall not his brother standing beside him rejoice that he has been saved from so much into which his poor brother has fallen? Shall he sing cold and heartless songs and have only stunted and crippled gratitude? Shall he not say, 'God, I thank thee that thou hast preserved me,' with the same intensity and earnestness with which the other says, 'I thank thee that thou hast rescued me'?"

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

[illegible]

[illegible] teachers and percentage of pupils [illegible] the Sunday school. These [illegible] make a beautiful gift for Intermediate [illegible] Dept. Just [illegible] of [illegible] Fourth [illegible] Sunday. The cost is $1.50 per one hundred [illegible] are supplied. The back page of the [illegible] to admit of a [illegible] pasted on it according to the [illegible] school using them.

Mr. [illegible] getting smaller instead of [illegible] What can I do about it?

[illegible] well not to use the following questions: [illegible] a record of attendance? Do you [illegible] scholars [illegible] you miss them? [illegible] the homes of your scholars? Do you draw the attention of other members to the absentees, and do you try to enlist their help in bringing them back? Do you try to make your teaching so interesting that they will feel that they can not afford to lose a single lesson? Do you report to the superintendent when all of your efforts have failed, and ask his advice and co-operation? Have you prayed for God's help?

—WHAT CAN I do to get my scholars to bring their Bibles? Hardly two out of five will do it.

It is desirable that scholars shall use Bibles instead of lesson papers for several reasons: the authority of the Bible is emphasized; they are familiarized with the Bible and they learn how to use it; they are taught reverence for it, which is almost impossible with lesson leaves, which are ruthlessly torn or cast aside even though a part of the Bible. If scholars will not bring their own Bibles, it would be well to have a class set, each scholar's name written in one copy. These might be kept strapped together or placed in a box, so that the same Bibles should be delivered to the class every Sunday. See to it that each scholar has the Bible with his name in it.

—ALL SUNDAY SCHOOL workers are invited to send questions or suggestions for the Round Table. Address Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

APRIL SHOWERS

BY MARGARET E. SANGSTER, JR.

EVERYBODY tripped into town gaily, dressed in new spring gowns, humming a bit o' tune. The sunshine of springtime none over a flower garden of gor- eous hats, and suits, and dresses— hone brightly and deceptively. And nen, when the streets were filled to verflowing, when the air was stuffed ith happy laughter, when all nature as absolutely happy, a little trouble- ome, gray cloud slipped over the sun nd covered the earth with a misty, ark blanket. And then, when every- ody began to notice that it felt damp nd unpleasant, the rain came down ercilessly on an umbrellaless multi- ude with gay dresses and flowery hats nd shiny pumps. And when the mul- tude, angry at life, hating the eather with a terrible hatred, had urried to stores or home, or taken ne nearest taxi, the cloud with a wink f its saucy eye disappeared, and the ain stopped, and the sun came out righter than ever before. It was egular April weather.

During the storm many people had een annoyed—slightly—but they had aid crossly: "Another shower!" thers had murmured, "a thunder- orm!" in real fright; and a very few ad looked up at the blackness of the ty superstitiously and cried beneath eir breath:

"I'm frightened. Is it the end of ne world?"

But the sun came out softly, ra- antly, and the earth never stirred it of its steady whirl—never eathed differently.

There are times when trouble comes ftly, like a cloud, filmy gray in color, ifting over the sun. And we poor eople of the earth gasp at it and onder (according to our natures) hether it will be a cloud-burst, or a understorm, or a cyclone. We never op to think that the sun is there, se- enely waiting behind the grayness. or trouble comes swiftly like an pril shower and takes us, often- mes, by surprise.

I knew a woman once, a sheltered, ved woman, with a grown-up daugh- r and an adoring husband. She had ouses, and carriages, and motor cars. he had imported gowns and modish oes. She had a maid to fluff out her ft gray hair and a special manicure polish her beautifully shaped pink ails. She had everything that money uld buy, and love and happiness as extra measure. She used to talk me once in a while, dainty feet vinging, eyes laughing, lips parted. nd very often we talked about the oubles of the world. "My dear," she ould exclaim in the middle of some igue argument (we always argued iguely) on modern dress, or graft, overworked shopgirls, "I can't alize these things. I like to get your eas, but somehow I can't sympa- ize or understand. Perhaps I'm not uch of a humanitarian. Perhaps m careless, perhaps I don't care. But mehow troubles don't seem to touch e very deeply—they're too far away, o hard to comprehend."

"But sometimes when you see cold, ngry little children on the streets, esn't it *hurt?*" I asked.

The lady considered just a moment, en:

"Of course I feel badly when I see em," she answered me. "But when get home with my husband and my rlie; when I sit in front of my ackly fireplace, I forget. Trouble akes very little impression on me."

The little lady's sheltered, happy ex- tence was coming to a climax. Not ng afterward, in a single week, her heme of life flew to pieces and the oken bits were strewn on the floor her heart. Her daughter, well, ppy, at the opening of life was killed stantly when her car turned a sharp rner; and the devoted husband had attack of heart failure that swept m out of her loving arms. Money fairs were in a precarious position, and when the house and the beautiful motors had been sold, the little lady found that she had just enough to live on.

I went to see her, and found a wilted little flower face rising from a bunch of black draperies.

"My dear," she told me as soon as the tearful greetings were finished, "I've been a hard, ungrateful old woman, and I've taken money, and friends, and a home for my just due. I've taken a husband and a daughter for granted. I've walked by sorrow with head in the air and never a bit of pity in my heart. I've made myself believe that the wail of the hungry was only the wind at my door. Things are different now. Sorrow has come to my house and it has left me with empty arms but with a better heart—a heart with pity in it. I'm an old woman, dear, and a lonely woman; but, praise God! after this I'll be a sympathetic woman."

There are two poems that I want to show you—although you probably know both of them. The first is by Longfellow, and is called "The Rainy Day." It begins like this:

> The day is dark and cold and dreary,
> It rains, and the wind is never weary.

The second verse runs:

> My life is cold, and dark and dreary

But the third verse says cheerfully:

> Be still, sad heart, and cease repining,
> Behind the clouds is the sun still shining,
> Thy fate is the common fate of all,
> Into each life some rain must fall,
> Some days must be dark and dreary.

The other poem comes from a battered copy-book of my grammar school days. I am quoting a bit that I remember:

> After a day of cloud, and wind, and rain,
> Sometimes the setting sun breaks forth again—
> And, filling all the darksome woods with light,
> Smiles on the fields until they laugh and sing:
> Then like a ruby from the horizon's ring,
> Drops into the night.

Oh, friends of mine, the way cannot always be bright with the sunshine of love and happiness and wealth. Some rain must fall into every life or else the life will be a barren one indeed. The April showers may come with all the suddenness of the end of life, but the sun will only be behind a cloud, and May flowers will spring up in the quickened soil of the heart while a rainbow curves over the sky of your life.

AN OLD-TIME VERSE

OUR readers will be glad to have the following very old verse in form to preserve:

> Time worketh,
> Let me work too;
> Time undoeth,
> Let me do.
> Busy as time my work I ply,
> Till I rest in the rest of eternity.
>
> Sin worketh,
> Let me work too;
> Sin undoeth,
> Let me do.
> Busy as sin my work I ply,
> Till I rest in the rest of eternity.
>
> Death worketh,
> Let me work too;
> Death undoeth,
> Let me do.
> Busy as death my work I ply,
> Till I rest in the rest of eternity.

Anvil Sparks

..IT IS better to look upon the bright side than to find gold nuggets.

..WHEN virtue begins to look around for applause, it is something else.

..TROUBLE never comes within a mile of some folks but what they hang out a welcome sign to it.

"Sure - I'll be home"

"That is, I will if it won't make too much bother for *you*. Isn't this the maid's day out?"

"Yes. But that doesn't matter. No trouble at all. I'll give you

Campbell's Tomato Soup."

"Fine!"

"I'll make it as a bisque; or with noodles in it if you'd rather. I have them handy."

"Great! Do I get two plates-full?"

"All you want. I've a dozen cans on the shelf. Then some cold sliced——"

"Never mind the rest of it. The starter catches *me*."

"Yes. It's so perfectly easy. And we'll be so cozy. Doesn't that beat dining down town?"

"Has it skinned a mile! The very thought of that soup makes me hungry *now*."

"I knew it would fetch you. Ready at six, sharp. Goodbye!"

"Goodbye!"

21 kinds—10c a can

Asparagus	Julienne
Beef	Mock Turtle
Bouillon	Mulligatawny
Celery	Mutton Broth
Chicken	Ox Tail
Chicken-Gumbo (Okra)	Pea
	Pepper Pot
Clam Bouillon	Printanier
Clam Chowder	Tomato
Consommé	Tomato-Okra
Vermicelli-Tomato	Vegetable

Campbell's SOUPS

Look for the red-and-white label

OUR MAIL-BAG

NOTICE

[illegible]

Questions and Answers

[illegible]

BIBLELAND TABLETS

EAGERLY SOUGHT BY CHRISTIAN HERALD READERS

THE accompanying illustration portrays in a vivid manner the general appearance of the Bibleland Tablets, which are being eagerly sought by CHRISTIAN HERALD readers, thousands of whom are now taking advantage of the opportunity of possessing one of these original tablets, which were made in the time of Asraham, over four thousand years ago. The fact that they are not copies or replicas, but are actually the original tablets covered with cuneiform writing engraved on them by the ancient scribes, gives them a peculiar historical, not to say Biblical, significance. Every one of the tablets is a real bit of evidence of a transaction that occurred in the most ancient Bible city and therefore convincing, to say the least.

ONE OF THE BABYLONIAN TABLETS NOW BEING SENT TO OUR READERS

Many friends, who have earnestly desired to possess one of these tablets but who do not feel sure that they would be able to induce two friends to send in two eight months' subscriptions at $1 each by the end of this month, April 30, have written asking to have a tablet reserved, so that they may have a further opportunity of securing the subscriptions.

Still others have taken the opportunity to extend the work of the Christian Herald Family in new fields by making a present of the two subscriptions to friends who, in their opinion, would be greatly benefited by being thus induced to become members of the Christian Herald Family. The following letter from a pastor in Illinois is illustrative of this spirit:

[illegible]

We shall take great pleasure in helping the writer of the letter to enlarge the influence of the Christian Herald Family in the manner suggested by him, and we have already sent him a splendid Bibleland tablet, written in cuneiform characters by a scribe who lived in the reign of King Dungi, who flourished 2382-2324 B.C. We doubt not that every one of his parishioners will be deeply interested in this tablet. Certainly every member of his Sunday school will find it an object lesson which will draw them into more intimate knowledge of the teachings of the Old Testament.

Accompanying this tablet is a description which will enable our friend to give quite a discourse before his Sunday school on the tablet and the times in which it was made, together with a specimen translation of the tablet itself. These tablets, for the most part, are records of the general accounts of the temple of En-Lil, in the ancient city of Nippur, also known as Calneh, one of Nimrod's cities mentioned in Gen. 10: 10. The following is given as an example of the contents of many of these tablets:

RECORD OF ANIMALS SENT THE KING.
[illegible]
E-lu DUDU, 54 Year,
ERIN MERIGAL.

Also accompanying each tablet is this facsimile authentication of the genuineness of these ancient writings by DR. ALBERT T. CLAY, professor of Assyriology at Yale University, New Haven, Conn., who is an authority on all that relates to cuneiform writing:

BABYLONIAN COLLECTION
YALE UNIVERSITY
A. T. CLAY, *Curator*
NEW HAVEN, CONN.

The Christian Herald, New York City

DEAR SIR: I have examined the Babylonian tablets, and declare them to be absolutely genuine. They were written during the Dynasty of Ur, 2500 B.C., a little prior to the time of Abraham. Very truly yours,
March 25, 1914 ALBERT T. CLAY

These tablets are not for sale, but THE CHRISTIAN HERALD will give one to each of its friends upon the following condition:

To any present member of the Christian Herald Family who will induce two friends to subscribe for THE CHRISTIAN HERALD for eight months at one dollar each, we will send one of these tablets free of all charge: Provided we receive the subscriptions not later than April 30.

Each tablet will be accompanied by a facsimile autograph of Professor Clay's authentication.

NOTICE: The two subscriptions sent in *must be new*, that is, they must be in the *names and addresses* of persons not now on our list. Address THE CHRISTIAN HERALD Bible House, N. Y.

OUR MAIL-BAG

Continued from first column

and spiritual teaching. The priests a Levites were trained in the knowledge of t ecclesiastical law and the ceremonies. In lat Jewish history there were 12 great institutio for educating priests, teachers and elders. Jes himself passed a considerable portion of h ministry in instructing and training his di ciples. We read in Acts that the apostles in itated his example in personally instructi the younger disciples. John spent his lat years teaching at Ephesus, qualifying yout for the ministry, and Mark did likewise Alexandria. Early Christian training schoo were established in Cæsarea, Antioch, Laodice Nicomedia, Athens, Edessa, Seleucea, Carthag and in Mesopotamia, and there were ma minor institutions of the same class. Thus the evidence goes to show that even from t earliest days those who were designed to co vey God's message to the hearts of men we set apart, consecrated and fitly prepared. is so to-day. A trained and educated minist is essential to the advancement of religion ju as training and preparation are needed a other vocations. The apostles, even if the had nothing more, had a course of several yea personal training with the great Master as the teacher before they were sent out on their t mission. It is true that many converted la men, and women, too, have done and are doi noble work in soul-saving, but they are e ceptional, and the fact that their labors a owned and blessed of God is not a valid arg ment against a trained ministry, but rather t reverse. With due training they could ha accomplished even more.

D. P., Knoxville, Tenn. Those who adv you to neglect the church and unite with band of people who do not believe in churche are going directly against God's word. W are told to "forsake not the assembling yourselves" together for prayer and worshi and that it should be our pleasure and pleasu to worship God in his temple. Read Ac 2: 42-45, which tells of the first Christi congregation assembled after the crucifixio and read also in the Gospels and Epistles abo the founding of the early Christian church There are certain points in your letter whi indicate that the advice given to the contrib has come from a fanatical source. It is a go rule to stand by your own church and denom nation, and let uncertain advisers severe alone.

L. L. G., St. Johnsbury, Vt. It must depe on the natural taste or inclination of the gi whether music or art should be selected as profession. Both are very exacting. If a gi has a talent for music she will probably have better chance of making an income. Art is cov mistress, demanding long and arduo training, and her rewards are usually giv to those with exceptional ability.

J. K. H., Canton, Ohio. General Buell, ac cording to Dodge's account, was two day march distant from Grant's position. He a rived at a critical moment, and was ready a the beginning of the second day's struggl which decided the battle. General Dodge give a succinct account of the engagement, with a excellent map of the field.

Miscellaneous

O. S., West Union, Iowa. The question i controversial.

M. O., Colton, Calif. The language of d plomacy in Europe is the French, and the w language is used at the Hague conferences.

A. C., Berkeley, Calif. There is no passage Scripture to warrant the theory of a second probation, or to justify the statement quoted your letter.

Mrs. D. G., Baldwin City, Kan. By "a believer" is meant one who receives the essenti facts of the Gospel, i. e., the divinity of Christ the truth of his Gospel, his resurrection, and th efficacy of his atonement.

Reader, Zanesville, Ohio. Ordinarily, co tests involving a display of wide book knowledge are helpful and agreeable. There may b cases, however, in which they are conducted fo the purpose of stimulating acquaintance wit trashy, unprofitable literature, and such con tests are a waste of time and may be objectionable otherwise.

M. A. J., Philadelphia, Pa. We are told to to forsake the assembling together (Heb. 10: 25). Even to the aged, there is strength an spiritual refreshing in joining in the words of the Lord in his temple. There are no ar ments made to help defective hearing, and som of these might help you.

G. F. B., Wingfield, Ia. 1. The sin against the Holy Ghost is believed to have been attri uting the works of the Spirit to Satanic agency This is the prevalent opinion among moder commentators. 2. The passage in Matt. 5: 4 manifestly refers not to *degrees* of excellence but to the *kind* of excellence which was to di tinguish his disciples and characterize his king dom. They were to work *toward* the divin perfection, having God steadily in view as th Great Model. 3. The subject is controversi and one that cannot be helped by discussion.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

What Is Faith?*

DO YOU know what a hypothesis is? It is a large word and sounds very difficult. But its meaning is really quite mple. It is something temporarily sumed as true for the sake of argument or for the sake of further discovy. Almost all knowledge is derived this way. The philosopher or scienst says that *if* this thing is true then mething else must be true, and when has reasoned or observed until he s found the positive fact he goes ck and substantiates his hypothesis that it is no longer assumed and proven, but tried and proven and ue.

For instance, you come to the bank a river which is frozen. You say: f that ice is thick enough I can walk ross." You do not know whether it thick enough, and consequently you not know whether or not you can t across. But if the case is exemely urgent, if you were being pured by enemies, or if a loved one on e other side of the river greatly eded your presence and help, you ght take the risk. You venture upon e ice on the *hypothesis* that it is ong enough to hold you up. You d that your hypothesis was true, at the ice is strong enough, and ally reach the other side. Then inead of a hypothesis and a problem u have two certainties. You know at the ice is strong enough to hold u and you know that you did get to e other side of the river, because you e there.

Now the Gospel asks us to do no re than this. Our study to-day is e study of faith. And we shall find at faith is nothing more than the anting of such hypotheses, that may er be proved. The Gospel asks us do nothing more unreasonable than required by logic or science or mathatics; or, in fact, by everyday exriences, for we are constantly asming and experimenting and testing. we saw in the case of the icy river at must be crossed.

It is surprising to note how many of e ordinary events and affairs of life e based upon faith. Every time you p aboard a train or car you put th faith. Others have reached the stination safely for which you are rting. You yourself have perhaps ne so at other times. You do not ow that you will reach the place fely this time, but you *believe* you ll. So you step aboard the car, and e journey is safely made. You reve a check in payment of a debt. u assume that the check is good, and accept it. You turn it into cash, d so your faith is vindicated. Somees, of course, your faith may be splaced, and in this case you could obably never again trust the person o had misled you. All business is gely conducted on faith. Factories d business houses assume that conacts will be faithfully met and that ls will be paid. When faith is misced ruin and panic result.

St. James uses a striking expression. speaks of those who are "rich in th." These are the people whom d has chosen to be his closest friends d to do his best work. Faith is the rrency of the spiritual world. Jesus d to the blind man: "According to ur faith be it unto you." We can t absolutely nowhere on the way her to peace or power except by th. Long ago the psalmist cried: Lord of Hosts, blessed" [or happy] the man that trusteth in thee." If do not trust we are not happy. t while we trust we are happy, no tter how badly things may be go-

low rich are you in this currency of th? If anybody told you that in dollars and cents you could be just as rich as you wished to be you would be greatly delighted. But this is true in the spiritual world. You can have just as much faith as you like. You can trust Christ just as far as you choose, and will find him true and faithful at every step. Nobody can stop you from trusting God.

The verse given for our special study, Heb. 11: 1, is rather difficult. In the old version the wording is: "Faith is the substance of things hoped for, the evidence of things not seen." The American Revision translates: "Faith is the assurance of things hoped for, the conviction of things not seen." But neither "substance" or "assurance" gives quite the meaning of the Greek word. It is really the word with the same meaning as our friend "hypothesis." Something which stands under. It is the underlying, or perhaps hidden, pathway by which we get to the things we hope for. The word translated "evidence" might be translated "test," as it is in the margin of the American Revision. Here again is the same idea. Certain things are invisible. We believe they exist, and put them to the test, and so we find out. This is what Columbus did in discovering the New World. It was an unseen world, but he believed in it and made the test, and the unseen world became visible and real. It was a world he "hoped for." He accepted the hypothesis, met the conditions, bridged the treacherous seas with his little ships and his mighty faith, and found the Western Hemisphere.

The Hunger for God*

DO YOU know what it is to be genuinely hungry? How many meals did you ever miss one right after the other? We read about the poor, many of whom are constantly underfed; we read the experiences of those who starve, or nearly starve, but it is hard for most of us to get a genuine appreciation of their feelings, because we ourselves have never been genuinely and thoroughly hungry. There have been times, probably, after a long walk, or a hard game, or a hard half day's work, when we have had a thoroughly good appetite. You remember how delicious the food tasted with which you appeased that hunger.

Then there are other kinds of hunger than physical. There are heart hungers—the hunger for freedom, for justice, for love, for home, for native land. You can remember times, perhaps, when you were homesick; when nothing on earth could make you happy but to get home.

Our topic deals with a kind of heart hunger—the hunger for God, implanted in every human soul, the hunger which leads to God himself, and which only God can satisfy. That is a hunger which is like all these other hungers combined. It is hunger for food and love and home. Wandering from God we are hungry and lonesome and homesick.

In our Scripture lesson the psalmist uses the figure of thirst. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The picture is of a stag, pursued by dogs, perhaps wounded, "panting" for the safety and coolness and life of the clear streams. So the psalmist sang of his thirst for God, his desire for his presence, with its life-giving and life-saving refreshments.

There is a need, above every other need, for our leagues, our churches, our souls, our nation, to feel again this need of God and to be led to his presence. No league or church is doing its true work unless God's presence is made so real that others whose heart hunger and thirst have driven them to your gatherings will find him there.

"TWELVE GREAT VERSES. V. THE FAITH ter" Heb. 11: 1. (Consecration Meeting.) istian Endeavor and B. Y. P. U. Topic for day, May 3, 1914.

* "HEART HUNGER FOR GOD AND HIS HOUSE." Ps. 42. Epworth League Topic for Sunday, May 3, 1914.

The a-b-c of Paint

Information for Every House-Owner

WHITE lead is the most widely used white pigment because it is the only one that can be successfully used by itself for exterior painting. It has a natural and lasting affinity for linseed oil. They unite to form a tough and leathery paint skin which anchors firmly in the pores of the wood and keeps out the destroying elements. This film stretches in hot weather and shrinks in cold without breaking.

"Pure linseed oil is the life of paint." It absorbs oxygen from the air and becomes hard and elastic. It does not evaporate, but actually increases in weight as it dries. Other oils strike into the wood, entirely or partially evaporate, or never dry at all.

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Carter is known as "The Lead with the Spread" because it has unusual covering and spreading qualities. While there are white leads which cost less by the pound and paints which cost less by the gallon, none cost less per square yard of surface painted except some that would be dear at any price. Instead of cracking and scaling like paints that contain inelastic pigments, pure Carter White Lead and linseed oil paint wears gradually and though soiled by years of exposure, still fills the pores of the wood, resists moisture, prevents decay, and is ready for repainting without burning or scraping.

CARTER
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While the application of paint appears a simple matter, the services of a competent painter are worth more than their mere labor value. He will show you "The Paint Beautiful" portfolio of color schemes and help you to select suitable and durable colors. He will reproduce exactly, any colors you may select. He will adapt his paint to suit the condition of surface to be painted.

To secure a permanently satisfactory job of painting, go to a competent and reliable painter and specify "Carter White Lead and pure linseed oil" when you ask for estimate. The price may be a little lower if you simply specify "paint," but it is pretty certain to cost you more in the long run.

Every house-owner should send for a free copy of "Pure Paint, a Text Book on House Painting." It goes further into the whys and wherefores and tells you how to test paint in the pot or on the building for purity. With it are four color plates of modern houses attractively painted, from "The Paint Beautiful" portfolio.

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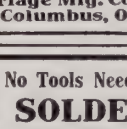

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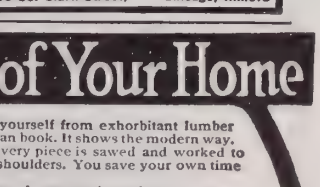

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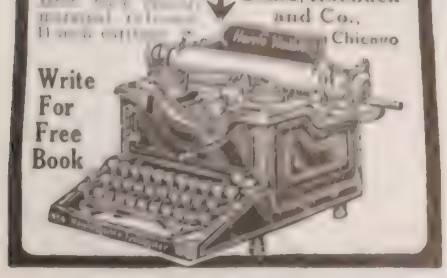

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Write For Free Book

ANSWERED PRAYERS

A QUESTION has been asked by one or two readers which should be answered publicly rather than in a personal letter, because others may be uncertain about the same matter. When one sends a request it does not commit him to pledge to pray for all the cases presented. The members of the Prayer League are asked to pray daily at noon for the other members and particularly for the granting of the requests announced. But any one is at liberty to send a request without involving any obligation of any kind.

Prayers Answered

Miss R. C. writes from Richmond, Va.: "I want to tell you that God has been very, very good to me, and just to-day the great burden of sorrow and anxiety and trouble about which I wrote you several weeks ago has been lifted. I thank the Christian Herald Family for their prayers in my behalf." Mrs. M. A. T., of Hartford, Conn., writes: "I sent two requests for healing. Both invalids are improving." H. J. B., of Ensenor, N. Y., writes: "I wish to acknowledge that my heavenly Father has heard me many times when things were dark. When I thought this or that was impossible to do God has always found a way." A mother writes from Westmoreland, N. H.: "I wish to acknowledge answered prayer in restoring the health of my beloved daughter. I requested prayers from the Prayer League and Bowery Mission, and praise God for this and all other blessings."

Acknowledgments of answers to prayers have also been received from:

J. K., Selma, Miss.; A Reader, Alaminos, Pangasinan, P. I.; P. J. R., Atlantic Highlands, N. J.; A. H. D., Jersey City, N. J.; N. E. K., Straw Plains, Tenn.; Mrs. K. A. K., East Helena, Mont.; W. L. H., Citronelle, Ala.; C. F. D., Lancaster, N. H.; S. F., Cincinnati, Ohio; Mrs. H. C. S., East Fairfield, Vt.; W. A., West Hebron, N. Y.; Mrs. E. C. F., South Centerville, N. Y.; J. W. G., Bloomingville, Kan.; Mrs. J. F., Chicago, Ill.; A. Y. H., Galena, Ill.; Mrs. R. E. H., New London, Conn.; A Reader, Sullivan, Ill.; Mr. F. W. W., Bazine, Kan.; E. C. C., Philadelphia, Pa.; E. R. W., Denver, Col.; Mrs. C. M. A., Minneapolis, Minn.; J. R. M., Lemon Grove, Calif.; S. S., Norwich, Kan.; Mrs. M. P. I., Tolesboro, Ky.

Requests for Prayer

Mrs. T. McK. suggests prayer for a nation-wide revival. Mrs. M. P. I. requests prayers for a revival at Tolesboro, Ky. Mrs. E. W. D. for a revival at Polland Patent, N. Y. Mrs. J. E. B., that neighborhood of Clarksville, Texas, may be blessed spiritually. Mrs. L. H. S., that church may be freed from debt. A number of friends ask prayer for the restoration of sight or that threatened blindness may be averted. They are Mrs. C. R.; Mrs. E. S. T.; Mrs. L. McG.; Mrs. G. B.; Miss L. G. W. (that her grandmother's failing eyesight may be restored); E. A. McD. (that failing eyesight and hearing be restored; also "that the Lord will make himself manifest to my soul, and give me the love of my son who seems to be estranged from me"); E. M. D. (for a dear mother, that she may recover from a severe sickness and that her eyesight be restored to her if it is God's will); Mrs. G. M. (for healing from threatened blindness); Mrs. I. S. M., that her brother may retain his eyesight.

For Conversion

The following persons request prayer for the conversion of their sons:

Mrs. A. B.; Mrs. R. M. H.; E. E. McC.; Mrs. T. W. G.; Mrs. M. T. D.; Mrs. C. E. S.; Mrs. A. M. F.; Mrs. M. A. C.; Mrs. G. E. M.; Mrs. C. W.; Mrs. E. W. B.; Mrs. D. J. S.; Mrs. M. A. B.; A Reader, Wis.; Mrs. C. Y.; E. C. W.; Mrs. L. K.

The following request prayer for the conversion of husbands:

Mrs. F. H.; Mrs. E. J. G.; Mrs. E. C. F.; Mrs. R. M. H.; Mrs. E. W.; A Reader, Dallas, Texas; Mrs. R. S. B.; Mrs. C. Y.; Mrs. M. G. B.

The following request prayer for the conversion of other relatives and friends:

Mrs. C. B.; Mrs. A. R. E.; Mrs. M. C.; Mrs. J. S. J.; Mrs. E. T. T.; Mrs. A. B. C.; S. T.; Mrs. M. P. I.; A Reader, Jefferson, Ohio; E. E. C.; J. McC.; Mrs. J. L.; Mrs. E. W. D.; M. A. T.; A. B. D.; Mrs. M. R. G.; C. A. G.; Mrs. M. B.; A Reader, Carmel, Ind.; K. D. and F. B.; A. M. J.; S. D.; Mrs. R. S. B.; Mrs. M. H. A.; L. S. (that self, brother and sister may become Christians); M. J. W. (request prayer for a distressed soul to be saved; also to have the assurance that own sins are forgiven); Mrs. H. H.; Mrs. M. G. B.

For Healing

The following request prayer for healing for themselves or friends:

Miss H. M.; S. W. D.; H. T. C.; Mrs. E. S.; Mrs. W. H. N.; Mrs. C.; M. D.; L. W.; M. C. C.; Mrs. A. E. M.; L. E. T.; Mrs. G. E. H.; Mrs. D. B.; J. S. M.; Mrs. M. G. W.; E. L. M.; Mrs. L. G.; A. S. M.; Mrs. G. C. S.; C. P. F.; Mrs. F. W.; Mrs. S. L.; E. S.; Mrs. S. T.; T. G.; Mrs. E. A. B.; W. S. S.; Mrs. M. A. K.; Mrs. L. H.; L. L. V.; Mrs. E. G.; H. M. H.; Mrs. H. C. J. (that son's mind may be strengthened); G. E. C.; E. N. H.; M. A. S.; L. P.; Z. W. J.; Mrs. L. G.; E. S.; Mrs. E. G. H.; Mrs. A. J. McQ.; Mrs. H. N. C.

For Varied Desires and Needs

The following friends request prayer for varied desires and needs:

Mrs. D. P.; Mrs. F. H. H.; A Subscriber, Mobile, La.; A Reader, Elverson, Pa.; Mrs. S. T.; T. G.; Mrs. J. A. B.; Mrs. G. A. G.; V. K. C.; H. M. H.; M. H.; D. S. C.; Mrs. S. D. H.; Mrs. S. B. H.; O. E. O.; Z. W. J.; E. A. F.; Mrs. E. K.; Mrs. A. J. McQ.; Mrs. S. M. A.; Mrs. R. E.; Mrs. L. M. G.; Mrs. S. McC.; L. M. W.; S. M.; Mrs. E. F. D.; E. C.; C. P. O.; Mrs. J. N. J.; Mrs. C. G.; R. M. G.; Mrs. M. G.; Mrs. E. S.; S. E. B.; Mrs. R. E. W.; Mrs. J. L. K.; Mrs. C.; Mrs. G. S.; Mrs. J. R. S.; H. C.; Mrs. J. L. K.; Mrs. M. B. W.; Mrs. M. J. G.; E. H. K.; A. N.; J. E. S.; Mrs. A. H.; A. B.; M. S. W.; Mrs. W. D. P.; Mrs. B.; Mrs. J. P. B.; J. E. S.; A Reader, New Rochelle, N. Y.; Mrs. C. R.; Mrs. A. J. S.; L. M. D.; Mrs. W. C. J.; Mrs. J. H. A.; Mrs. A. J. S.; Mrs. J. B. M.; Mrs. J. F. E.; Mrs. M. M. W.; Mrs. I. H. B.; Mrs. R. A. D.; Mrs. A. M.; Mrs. L. M. M.; A. H.; A. S. M.; H. Y. T.; Mrs. E. G.; Mrs. B. L. M.; D. S. C.; Mrs. L. R. S.; Mrs. C. C. H.; M. A. S.; Mrs. H. N. C.; Mrs. S. McC.; N. M. S.; Mrs. H. E. G.; R. M. G.; Mrs. H. J. C. (for a deeper consecration to God); Mrs. E. C.; W. D. C.; Mrs. A. R. E.; Miss I. P. R.; A. H. T.; M. A. A.; Mrs. T. A. M.; Mrs. E. C. F. (for a deeper work of grace in her own heart); Mrs. L. M. McG.; V. P. C.; Mrs. J. S. J.; K. M. T.; L. H. W.; C. G.; Mrs. M. L. S.; M. E. H.; J. W. H.; N. M. G.; L. F.; M. R.; Mrs. S. D. B.; E. T. P.; Mrs. A. M. F.; Mrs. M. C. C.; I. S.; M. A. T.; Mrs. C. Y. (to be blessed spiritually); Mrs. O. V. V.

AMONG THE WORKERS

A REMARKABLY successful union meeting, conducted by Evangelist Henry W. Bromley, is reported from Shinnston, W. V. It is stated that the packing report seven hundred as having turned to the Lord. Among the number were several city officials, teachers and other representative men and women.

HOPKINS, KAN., was the scene of an interesting revival during the latter part of January. The interest was so pronounced that the local paper, the *Herald-Visitor-Commercial*, gave one issue over to Evangelist Oscar Lowry and the meeting. Well among the children was a special feature of marked success.

CHAUNCEY W. BAILEY of the Committee on Examination and Observance of the Sunday School Day, Philadelphia, Pa., [illegible] tract on the Sunday [illegible] of the church in winning [illegible]. Accompanying it is a [illegible] candles. [illegible] duration of life at ten years, the second at [illegible] years, the third at [illegible] and so on by eights years, when the [illegible] and the candle has burned to the socket. Figures alongside the candles show the length of life that may be expected to follow, based on actuaries' tables, and these represent the probable years of Christian usefulness. Thus, a child won to Christ at ten years is worth more in the extension of the kingdom than many adults confessing Christ at fifty. The object lesson is an excellent one for impressing an audience.

NOTWITHSTANDING THE fire at the Mayesville (S. C.) Industrial Institute last year, which destroyed its main building, the work of the institute is being maintained with admirable courage and energy. Corn and potatoes yielded 1,500 bushels and the cotton crop was a $1,400 one. Enough fodder for the cattle and vegetables for the school are raised. The trustees are endeavoring to raise funds to rebuild the burned building on a larger and better scale, involving a cost of $10,000. Many readers of THE CHRISTIAN HERALD are already familiar with the excellent work among the colored young people at Mayesville, and have aided the institution in the past. Mr. Charles Jackson, 19 Congress Street, Boston, will furnish all information concerning the work.

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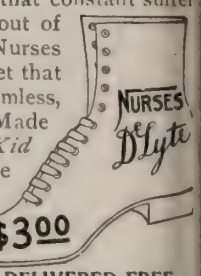

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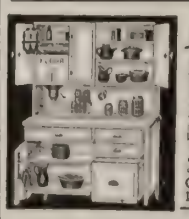

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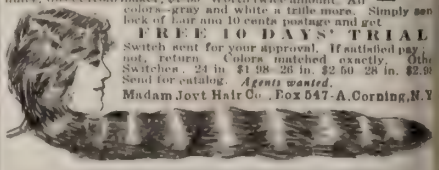

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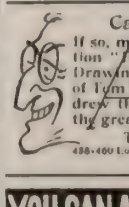

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AND THIS LOZIER FOUR is the response to that demand—that need—that desire. A Four built just as well as Lozier knows how—and what concern knows better or has a better reputation for embodying the best it knows in its product?

A "ONE HUNDRED PER CENT CAR" in every last detail—including the "hidden excellence" for which all Loziers are famous—seating up to seven passengers and yet selling for $2,100.

NOT A "SIX"? BECAUSE we found after going into the matter thoroughly that a Six could not be made at that price—and you said "around $2,000," you will recall. Not at that price without skimping at many points in materials, work and finish. Points you might not notice when the car was new but which Lozier would know all the time—and Lozier standards permit no such practice.

SO IT'S A FOUR, as it should be—as it must be in a car of that passenger capacity and that price and made as it must be made before we will attach that Lozier name-plate.

THIS CAR IS BUILT FOR YOU—assuming now that you are one of that rapidly increasing class of buyers who ask about maintenance cost before asking the price, and who insist on proof—not mere claims or assertions.

YOU'LL WANT TO SEE THIS sensational car, of course. Not to see it—not to know all about it and be able to discuss it intelligently when the talk turns to the latest things automobile, is to argue yourself uninformed on a matter that is considered vital in the automobile trade at this moment.

YOU'LL WANT TO SEE THIS CAR because it is the Four that stemmed the tide of big, cheap sixes—big only in terms of wheel base and bulk and cheap only in first cost.

AND YOU'LL WANT TO SEE IT because this Lozier is designed for you—made to your heart's desire just as if, in response to that desire you have so often expressed, you, instead of Lozier, had made it. You'll want to see this Four.

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about the first thing its inhabitants do is to breakfast. Nearly a hundred million people in the United States awake hungry, and most adults realize that the comfort and profit of the day depend largely upon the quality of the meal they start with. Children don't think much about it, but the quality of their food is none the less important.

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Foods made with Royal Baking Powder have been declared by expert physiological chemists more digestible than such breakfast breads made in the old-fashioned way or with other raising agencies of the present day. Royal is a pure cream of tartar baking powder, healthful and economical.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 413

fully converted. However, he did not put his philosophy into practice, for without further ceremony he took a long drag brought. The fat squaw and the slim youth watched him in greedy anxiety. He had some consideration for his family, had this "Heap Big Chief," for at last he passed the little that remained to the squaw and she divided it fairly enough with the young man, her son. Fortunately there had not been enough in the bottle to make any of them drunk.

A wigwam, or tepee, was pitched farther back under the trees, where several Indian ponies were tethered to saplings off at one side. By them were huge packs that evidently contained hides. Yellow Feather was a hunter and made his living by killing the wolves, bears, and foxes which then abounded in the mountains, and selling the pelts. The miners who were crowding into the wild country looking for precious metals bought them for a song, traded them into the stores, and at last they reached Denver and thereafter the markets of the East.

After having smoked silently for a while, Yellow Feather arose, and taking the hand of the tired and nodding boy, led him toward the tepee, and bade him get some sleep. It was a welcome invitation, but as the night was warm and pleasant and the tepee looked close and hot, the boy pillowed his head on one of the smaller packs, choosing to lie outside under the palms in the shadow cast by the tepee. He was so tired that he had scarcely closed his eyes before he was sound asleep.

He was awakened later by the noise of harsh voices raised high. While he had slept two travelers had joined the group around the fire, which had been replenished and was now blazing freely. The boy lifted himself to his elbow, and although he was hid from sight by the dark shadows of the tepee, he could see clearly everything that happened. The newcomers were white men. The four men were grouped together on the grass. Scattered between them lay a number of playing cards. Several empty bottles had been cast aside. The squaw was hovering in the background, her every movement expressing her anxiety and alarm. The four men were drunk and all very angry, apparently.

The two white men were miners, or prospectors, from the camp which lay up the trail to which the Indian had referred. They had chanced upon the Indian encampment. Cards had been produced, for the Indians were inveterate gamblers, and then whisky. The Indians were inveterate drinkers, too. They were as children in the hands of their white superiors. It was evident that Yellow Feather and his son had lost everything they possessed, whether fairly or unfairly, if there could have been anything fair in such a situation, as one would ever know. They were sullen and resentful. They protested vehemently at the turn of events. Accusations of cheating were freely hurled between them. One word led to another. Just exactly what was being said, the boy could not make out, as they were all talking and swearing together, but he could see everything that happened plainly.

Finally all four of them rose to their feet, the younger white man suddenly stepped closer to the younger Indian, clutched his fur, and knocked Yellow Feather's son to the ground. As the young man reeled and fell, his assailant kicked him brutally. The eyes of the Indian burned in the firelight. He flashed a revolver from his belt and shot the man who had struck the blow. Almost before he had pressed the trigger, the member of the older race was out of his senses and the sound of the two shots was practically simultaneous. Yellow Feather pitched forward dead. The first white man fell, badly wounded. With a wild scream, the old squaw came running forward.

Yellow Feather's boy, half dazed from the blow, and almost helpless from the kick that followed, reached feebly for his father's Winchester, which lay close to his hand. But the surviving white man was too quick for him. Leaping over his dying comrade, he kicked the gun away from the boy and then turned and kicked him again and again, and this time into utter helplessness. Why he did not kill him out of hand was not yet apparent.

Meanwhile the squaw had sunk down to her knees by her husband, but at the sight of this brutal action she rose to her feet, her purpose possibly to interfere, although she had no weapon. The surviving white man was quite ready for her. He coolly put a bullet from his heavy revolver through her brain, and she pitched down on the body of her dead husband.

"I'm some killer, I am!" exclaimed the survivor, triumphantly thrusting his gun back into its holster as he spoke. "I wonder if there are any more of 'em."

He stared about him, looking in the direction of the tepee. The skin walls of the tent were open and the firelight gave him a clear view of the interior. Fortunately the boy was concealed behind the pack and in the deep shadow. The white man saw the tepee was empty, and as no one appeared, he jumped to the conclusion that he was quite alone.

Little Olaf Tryggvesson was at that moment a curious compound of paralyzing fear and impotent rage. These Indians had been kind to him and had given him food and shelter; the white men had been the aggressors, and the surviving man had killed the woman and brutally kicked the helpless youth. The boy lay as still as death, scarcely daring to breathe; yet he burned to rush out and attack the murderer. The tepee was not so far from the fire but that he could now hear everything that was said as well as see everything that was done.

"I'm some killer," repeated the drunken white man with hideous complacence, "'specially when it comes to Injuns. I wish they hadn't got poor old Bud, though."

He bent over the form of his companion. The man had plunged down on his face after Yellow Feather shot him. He turned him on his back, and the pain or the motion brought back a glimmer of consciousness.

"I'm done for—pard," whispered the dying man.

"I guess that's so," said the first. "Too bad, Bud; I got two of 'em, though,"—he lifted his revolver again—"an' I'll finish the other one."

"No," said the dying man, "you'd better have him—"

What he had intended to say no one would ever know. For those were his last words. Little Olaf hoped that mercy had been in his mind. The survivor, however, had no such idea, apparently.

"That'll be it," he said triumphantly, quite confident apparently of what his friend would have said. "I'll haul him up on one of these yere ponies, take him to the camp, we'll try him due an' proper an' swing him. These Injuns hates like p'ison to be hung, an' it'll be an example to the rest of 'em when they finds two peaceable gents a travelin' along the trail on their own business, to let 'em alone in the future. I'll take Bud, too. That'll be evidence enough to hang him. Them furs will come in handy, too."

He turned away from the fire toward the ponies, brought them down one by one, strapped the dead body of his companion upon one rebellious pony, lashed the surviving Indian youth, stoically silent under all this mistreatment, until he was as helpless as a log, and fastened him to another pony.

Continued on next page

NEW LIFE

Found in Change to Right Food.

After one suffers for months from acid dyspepsia, sour stomach, and then finds the remedy is in getting the right kind of food, it is something to speak about.

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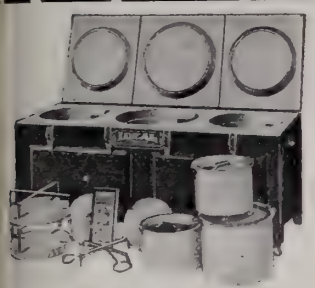

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CHURCH AND STATE SEPARATE

Catholic Schools and Public Funds

AT THE meeting of the Representative Council of Newport, held last evening, a petition in behalf of the three [Catholic] parochial schools of the city, asking for the appropriation of $11,610 for the expenses of maintenance during the next year, was laid on the table. This action of the council came after a lively discussion which ended in the adoption of the opinion of City Solicitor Jeremiah A. Sullivan, in which he stated that it was impossible under the law for the council to act on the petition as presented by the three clergymen and the trustees of the parish schools, asking for the appropriation.

Mr. Sullivan pointed out that such an appropriation, if granted, would be illegal, as the Representative Council would be acting without authority. "This petition is not properly framed," said Mr. Sullivan; "a petition asking the Representative Council to request authority from the State legislature to grant such an appropriation would have been the proper procedure."

The petition, which itemized the needs of the three schools and asked that the amount of $11,610 be appropriated and apportioned among the schools at the rate of $10 per capita, was signed by Rev. William B. Meehan, pastor of St. Mary's; E. A. Higney, pastor of St. Joseph's; Martin F. Reddy, pastor of St. Augustine's, and the trustees of the three schools and churches, A. K. Quinn, W. J. McCormick, M. F. Shea, Bartholomew Fogarty, Patrick Costello and Alexander R. Hanley.

When the petition was read by Chairman W. R. Harvey, a motion to table was made by J. J. Peckham, and a request for roll call on the motion immediately followed. F. O. Garrettson asked for an opinion on the legality of the main question, and after a vote, which resulted in a victory for Mr. Garrettson's motion, 87 to 84, City Solicitor Sullivan gave the above opinion and the motion to table was again made and carried.—*From the Providence Journal, March 13, 1914.*

Time for Our Country to Wake Up

IN ORDER to disarm the foe of our schools, our government and our liberty, we must give up certain practices we ourselves are guilty of. That foe is the Romish Church. Her "toleration" is limited only by her lack of power to persecute. She is the best organized of any sect or society in this country. Her cardinals and other priests soften matters to deceive us.

The object of Rome in this country is to gain power, and her strides in this direction are alarming. Our forefathers intended this country to be a home for all people of all nations and of all religious faiths—not a Baptist country, or a Methodist country, or a Romish country. The effort now is being made to make our beloved land Romish, and prospects are that it will be done unless we Americans wake up and take notice. It was originally intended that we have a complete separation of church and state. As long as we Protestants keep our hands in the public treasury, State and national, we cannot prevent Rome doing the same thing. It is not honest to have our ministers draw pay as officers in army and navy and not be competent to do the duties of such officers.

It is not honest or just that the churches should be permitted to accumulate so much wealth to go untaxed. In many ways we are dishonestly taking public money to further our churches, each for itself, and Rome does not care how *she* gets it. As of old, "the end justifies the means." It is time for the people of this country to wake up.

Every religious law is one to help Rome. Many Protestants are unknowingly forging their own fetters and those of coming generations. Our only safety is to have a complete separation of religion and government. When our people once are awakened and see the danger that threatens us, the upheaval will not be a small one.

R. T.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

Then he loaded the bundles of furs upon the remaining animals, and leaving Yellow Feather, his squaw and the tepee and the wailing dogs to their own devices, he mounted his own horse, leading that of his companion, and drove the whole bunch of ponies up the trail. They could only go one way, and so long as he was in the rear he had command of the party.

Little Olaf, suddenly introduced to this terrible but rather commonplace tragedy of the frontier, waited until man, prisoner, dead body, and ponies had disappeared up the moonlit trail. Then he crept tremblingly from the shadow of the tepee and made his way slowly to the two remaining tenants of the forest glade.

The boy knew but little of death. His experience had been limited to the passing of his father and his mother, which had not been like this; but even the most inexperienced boy could recognize that there was no more life left in Yellow Feather or in his poor squaw. By tugging mightily at the latter, the small boy managed to roll the heavier woman's body to the side of her husband. He could do no more. He was absolutely helpless. Indeed, he had no idea what to do with himself, much less with them.

As he stood staring at them, a strange, wild, weird cry rose from the wood beyond and echoed and re-echoed through the cañon. It was the howl of a timber wolf, scenting blood from afar The mongrel Indian dogs barked in terror and ran. The sound put a new fear in the boy's shaken heart. The murderer had taken all of the weapons belonging to the Indians, but if he had left them, little Olaf would not have known how to use them. His only safety was flight. He leaped to the trail and turned and ran blindly along it.

Fate, providence, the justice of God, determined his course, for he himself was quite incapable of choice. His nerves had been so shaken that he had lost all command of himself. His steps turned in the direction taken by the murderer and the horses, and as fast as his young legs could carry him he flew up the cañon. He had no idea what time it was; he had no ideas of any sort. He must only run, run madly from that scene of slaughter, from the long, fearful howls of the wolves.

The night before he had slept comfortably and soundly in the sleeping car. Life had been full of promise and hope. He had been glad at the thought that he was going back to God's open country, to a farm, that kind people would receive him, that he would have a home once more where the sky would be something more than a little rift of blue seen between the towering walls of a city street. And in less than one short day he had experienced the desolation of abandonment, the fear of death, the touch of hospitality, human kindness, welcome food after threatened starvation. He had slept peacefully again beneath the stars, only to be awakened to see the end of the drama of greed and drink, and revenge and murder. And now he was flying along the moonlit road with terror in his soul. Fate had plunged him into such experiences as he had never dreamed of and as he could scarcely sustain.

To be continued

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ANSWERS TO FINANCIAL QUERIES

MRS. R. M. L., NEW YORK. We see nothing attractive in Colorado and Southern first preferred stock as a woman's investment.

R. H. V., MINNESOTA. The Knickerbocker Trust & Safe Co., New York, has disappeared from the Street Directory and cannot be found. We are afraid you have made a bad investment.

K. M. A., PENNSYLVANIA. The United States Annuity Society makes a satisfactory report of its financial condition, and while the business is practically small it seems sound.

F. R. O., MICHIGAN. Central Arkansas and Eastern Railway Company first mortgage 5 per cent. gold bonds at 97½ to yield 5.18 per cent. are regarded as an attractive investment.

L. W., NEW YORK. Your $400 may be divided in your $500 Twin State Gas & Electric Company debentures 6 per cent. gold secured convertible gold notes, due October 1, 1914. These notes are convertible at 110 into Preferred and are offered to net 5½ per cent.

E. G., CALIFORNIA. Western Pacific Railway 5s of 1946 are not in the investment class. These bonds are now selling at 89 cents on the dollar, whereas in 1913 they sold at 96. Western Pacific, like all the other Coast roads, has been a source of loss for ill-advised investors.

A. C. G., WISCONSIN. We do not report on fraternal insurance and cannot aid in obtaining a loan on your policy in the Brotherhood of American Yeomen. Fraternal insurance is sometimes sold at cost, but the interest must due in time. A policy in an old-line company carrying many privileges and is worth the added cost.

L. B. I., VIRGINIA. American Gasoline shares stock is listed on the Washington Stock Exchange only. The treasurer advises us that 1913 was the company's most successful year, and a large cash surplus now exists. Dividends may be resumed this year. You are not likely to gain by selling your shares now.

A. W. G., MARYLAND. The Huntington Land and Improvement Company (California) 6 per cent. annual gold bonds are issued $500 and other amounts, as well as $1,000 denominations. We believe that these investments are essentially 6 per cent. investments. Upon request we will forward the latest of the letters from which the bonds may be purchased.

M. W. A., MARYLAND. The South American Copper Company, with mine properties located at Lindsberry, N. M., has been reorganized into the Amalgamation Mining Company, J. B. Johnston, Bellefonte, Pa., president. The reorganization took place about two months ago. The stock was not speculative at purchase. We doubt if a market for your shares will be found.

E. H., MARYLAND. Your Georgia and Alabama Railroad 7 per cent. All Local first mortgage 6 per cent. Railway consolidated 4½ per cent. and Macon, Dublin and Savannah Railroad first mortgage 5 per cent. bonds are not listed on the Baltimore Stock Exchange and, we believe, may be classified as very high-class issues. Consult responsible local Stock-selling Concerns & Co., Baltimore, Md.

J. P. C., NEW JERSEY. The Christian Herald cannot undertake to report on land values. We suggest that before purchasing you submit to a local expert. We cannot undertake to act as agent for land deals but do report and recommend. If local agents have a personal interest in selling land they will be very glad to give you the information you desire. Before purchasing land you should also consult the Secretary of Agriculture, Washington, D. C., who will be glad to send you valuable information bearing upon the subject. Any land deal should be a business proposition.

C. W. W., MICHIGAN. We believe the Prudential Life Insurance Company has a department of new insurance agents. With the information at hand we cannot recommend the Mutual Life of New York Life Insurance Company. Investigate a good fraternal insurance company that gives good protection and has a reputation for the prompt payment of claims. Fraternal insurance is sometimes sold at cost, but the interest must due in time. A policy in an old-line company carrying many privileges and is worth the added cost.

R. E. L., NEW JERSEY. The government has a supervision of some of the Steamship companies entering inland and has also jurisdiction over the Panama Canal Zone. Any such complaints should be addressed to the Interstate Commerce Commission, Washington, D. C., which will be glad to investigate.

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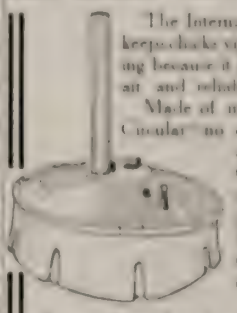

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THE CHURCH A LEGISLATIVE FORCE?

Continued from page 409

ontrary to individual religion, but it nites to it the social."

Dissatisfaction with the doctrinal reaching and the insistence on the old redal declarations of the churches is requently voiced in our day. Roman atholics view this as one of the signs f decadent Protestantism. As a fact, owever, it is the preaching of the old octrines of Protestantism that fills hurches and raises congregations hich are a power in their community ven in our day. We are aware indeed hat there is widespread indifference matters religious throughout the ountry.

But we are also well assured that very respectable body of men and omen are still profoundly interested such dogmas as the plenary inspira- on of the Bible, the divine and hu- an natures united in one person in esus Christ, the redemption by the on of God through his fulfilment of he law in our stead and through his uffering and death in our stead, orig- al sin in its totality and universality, he justification of the sinner by grace hrough faith in the atonement of hrist, the saving power of the Gospel, he resurrection of the dead, a just tribution for final unbelief, and eaven as the bright goal of the be- ever's hope. It is too sweeping an ssertion to say that church people in eneral have lost their interest in the eeds, understood in their old mean- g. But the league evidently has. e take it that the league thinks it a reater feat of religiousness to estab- sh municipal or State markets for ountry produce than to teach men hat there are three distinct persons one undivided and indivisible God- ead; a greater feat to inaugurate dustrial courts for the speedy de- sion of minor industrial disputes an to proclaim the divine law of uffering wrong, etc.

The Council of Each Church

The pessimism of the league in re- ard to the churches crops out for the ird time in the following remark: The church to-day is not wholly free. n Englishman has called the church he Captive City of God.' A church eds money. Missionary work needs oney. Institutional work needs oney. Therefore the church, to a nsiderable extent, has fallen into the nds of those who have money. Not any poor men are elected on our stries or church committees, or are nt as delegates to our conventions. ne church has largely chosen the rich ings of the world and the strong ings of the world and the things hich seem mighty, and has come un- r the power of Mammon. But there a revolt in the church to make it gain the Carpenter's church, and for is revolt the league stands." This aim of the league requires exhaust- e statistics showing the actual num- r of wealthy men in the churches d the exact extent of their influence fore it can be allowed. An exact unt, we are persuaded, would show mparatively few domineering rich en in the churches, while it would ing out the less known fact that ere are not a few consecrated men wealth who are engaged in the urch's work in a modest way, not cting their left hand know what their ght hand doeth. But the over- nelming majority of the members of e churches are from the ranks of e middle class and the poor, and it the well-known solidarity of these ople that ultimately determines all atters of importance in the churches.

Real Business of the Church

It is a great pity that the organi- tion of the league implies this dis- ust in the sincerity of the members the church, the usefulness of much at is in the Bible and the old creeds, d the independence of the members the churches. We believe that the wer of the churches is far greater an the league admits. Their influ- ence is exerted secretly, silently, through teaching, testimony, and character-building. The business of the Christian Church is with the spirits of men, their thinking and their willing. If she succeeds in bringing these under the governing influence of the Spirit of God, she has achieved her one great mission among men. If the church descends into the political arena, if her members dissipate their spiritual strength in affairs of the state, they will find in the end that they have destroyed one of the greatest supports and safeguards of the social interest of the human race. To do her best work, the church must stay out of politics.

The league is also pessimistic in its view of our statesmen and their work of legislation. It points to the irrelevancy of many laws that are passed, to the selfishness that is back of other laws, to the injustice that is wrought by still others. Again we feel that this judgment is not fair. It is one-sided. We have many good statesmen and very good laws. We shall never reach that stage in our civil status where everybody is perfectly satisfied with what everybody else does. We can, with all our striving, expect to reach no better result than this: that we furnish the greatest amount of good to the greatest possible number, and that, when we have made mistakes and blunders in legislation, we correct them. The league will not get any further, if it gets that far. This world is not run in its civil affairs by infallible laws.

Right Relation of Church and State

The league may make an impression in certain circles with a statement like this: "Separation of church and state is well, but we have divorced God and politics, God and business, God and the social life. We have written over the church door 'Give up all politics, all ye that enter here,' and over the caucus 'Give up all religion, all ye that enter here.'" This is but a half-truth. Church and state must be kept strictly separate, which, by the way, is not such an easy thing at all as many imagine. Neither of the two must be permitted to mingle in the affairs of the other. But each can and must support the other.

The business of a Christian patriot is to see that his church and her members stand on the old Bible and the old creeds, and to see that they live Gospel lives as our fathers did, and that he and his fellow citizens elect good men as their lawmakers and law executors. We have not lost faith in either the Bible or the Constitution, the church members or the statesmen of our country. We have not exhausted their power for good. We need no organization like the league, that is neither church nor state, but a strange mixture of both, and that will not benefit us in our spiritual nor in our secular interests.

WANTED—PASTORS

MEN who have been born again,
Men who love their fellow men.
Saturated with the Word,
Oft communing with the Lord;
Faithful shepherds of the sheep,
Sentinels who never sleep;
With a father's tenderness,
An ambassador's address;
Bold and strong to rule aright,
Patient with affront or slight,
Tactful with discordant folk;
Yet each word a hammer-stroke,
Prophets, speaking from above,
Full of faith and full of love.

W. C. MARTIN.

EDUCATED HER SPIRITUALLY

I feel that THE CHRISTIAN HERALD has been a great factor in educating me spiritually. I consider it the best of all papers. May God's blessings forever rest upon you who furnish the world with good clean food for both soul and intellect. Your paper is good because it teaches God and his love in every issue. Keep on telling about our Lord the world cries out for him. MRS. EMMA JONES.

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You have no extras to buy. Everything comes with the car.

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From the original painting by M. Wunsch

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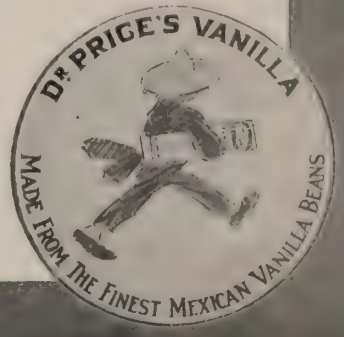

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ADMIRAL H. T. MAYO

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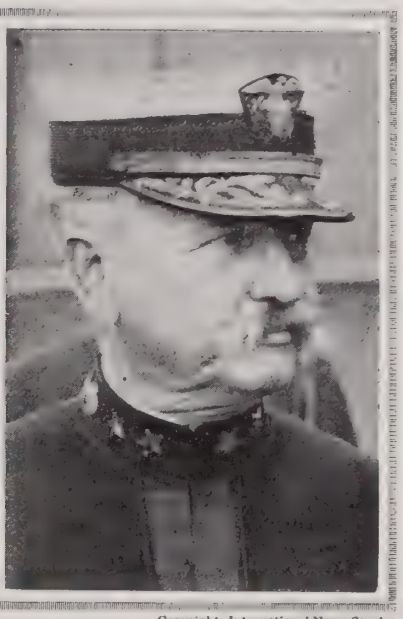
Tampico Lies at the Mouth of the Panuco River, a Magnificent Waterway in Which the Greatest Fleet Could Harbor. The Docks are Some Distance up the River, and Back of These is the City on a High Bluff.—*W. E. Carson.*

ADMIRAL C. J. BADGER



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CONGRESS ACTS ON MEXICO

APRIL 20 will hereafter be known as one of the memorable days in American history. At 3 o'clock in the afternoon, both Houses of Congress met to hear the special message of President Wilson on the Mexican situation, and to take such action as was necessary for the purpose of compelling reparation for the insults offered by the Huerta government to our flag. Before the President began his speech, Chaplain Couden made a brief prayer, in which he asked that wisdom, courage and fortitude might be imparted to the President, his advisers, and Congress, "that they may act in accordance with the highest conceptions of truth and justice and right, so that civilization may be advanced and the things which make for peace and righteousness may progress." In a clear voice, the President began his message. He said in substance:

"On the 9th of April a paymaster of the U. S. S. Dolphin landed at the Iturbide bridge, Tampico, with a whaleboat and boat's crew to take off certain supplies, and, while engaged in loading the boat, was arrested by an officer and squad of men of the army of General Huerta. Neither the paymaster nor any one of the boat's crew was armed. Two of the men were in the boat, and were obliged to leave it and submit to be taken into custody, *notwithstanding the fact that the boat carried, both at her bow and at her stern, the flag of the United States.*

"Within an hour and a half from the time of the arrest orders were received from the commander of the Huertista forces at Tampico for the release of the men. The release was followed by apologies from the commander and later by an expression of regret by General Huerta himself. Admiral Mayo regarded the arrest as so serious an affront that he demanded that the flag of the United States be saluted with special ceremony by the military commander of the port.

"The incident cannot be regarded as a trivial one, especially as two of the men arrested were taken from the boat itself—that is to say, from the territory of the United States. Unfortunately, it was not an isolated case. A series of incidents have occurred which cannot but create the impression that the representatives of General Huerta were willing to go out of their way to show disregard for the dignity and rights of this government, and felt perfectly safe in doing what they pleased. So far as I can learn, such wrongs and annoyances have been suffered to occur only against representatives of the United States.

"It was necessary that the apologies of General Huerta and his representatives should be such as to attract the attention of the whole population to their significance, and such as to impress upon General Huerta himself the necessity of seeing to it that no further occasion for explanations and professed regrets should arise.

"I, therefore, felt it my duty to sustain Admiral Mayo in the whole of his demand, and to insist that the flag of the United States should be saluted in such a way as to indicate a new spirit and attitude on the part of the Huertistas.

"Such a salute General Huerta has refused, and I have come to ask your approval and support in the course I now purpose to pursue.

"This Government can, I earnestly hope, in no circumstances be forced into war with the people of Mexico. General Huerta has set his power up in the city of Mexico without right and by methods for which there can be no justification. Only part of the country is under his control.

"The present situation need have none of the grave complications of interference if we deal with it promptly, firmly and wisely.

"I therefore come to ask your approval that I should use the armed forces of the United States in such ways and to such an extent as may be necessary to obtain from General Huerta and his adherents the fullest recognition of the rights and dignity of the United States, even amid the distressing conditions now unhappily obtaining in Mexico."

As the President concluded, Congress broke into applause, which soon subsided, however.

A stormy session of the House of Representatives, lasting nearly four and a half hours, followed the withdrawal of the Senators. A resolution drawn by Representative Henry D. Flood, of Virginia, chairman of the Foreign Affairs Committee, was introduced. It read as follows:

"*Resolved by the Senate and House of Representatives in Congress assembled,* That the President of the United States is justified in the employment of armed forces of the United States to enforce demands made upon Victoriano Huerta for unequivocal amends to the Government of the United States for affronts and indignities committed against this government by Huerta and his representatives."

During the debate in the House on this resolution, there was a good deal of free criticism of its language as being in the nature of "personal resentment of Huerta," but it was evident from the first that it would be adopted. The House was in the patriotic mood, and would stand by the President. Substitutes were offered and voted down, and at ten o'clock a final vote was reached, the resolution passing by 337 to 37.

The Senate, which had taken a recess early in the evening to await the action of the House, reassembled at ten minutes past midnight to consider the resolution. The Committee on Foreign Relations submitted a substitute, in which the personality of Huerta was wholly eliminated, and to this Senator Lodge offered a preamble reciting the lawless and anarchical conditions in Mexico and the outrages on American citizens. Without taking any action on the resolution, the Senate adjourned until noon of the same day, Tuesday, when this resolution was submitted:

"In view of the facts presented by the President of the United States in his address delivered to the Congress in joint session the 20th day of April, 1914, in regard to certain affronts and indignities committed against the United States in Mexico, be it

"*Resolved,* That the President is justified in the employment of the armed forces of the United States to enforce his demands for unequivocal amends for affronts and indignities committed against the United States; be it further

"*Resolved,* That the United States disclaims any hostility to the Mexican people, or any purpose to make war upon them."

One of the significant events of Monday was the introduction in the Senate of a bill providing for the appropriation of $50,000,000, which the President is authorized to spend at discretion "for the national defense." This is identical, both in language and amount, with the famous measure passed by Congress during President McKinley's administration, before our operations in Cuba.

Huerta had been given until the previous evening (Sunday) at six o'clock, to make his final answer to our demand for a salute of the dishonored flag, and had met the last request for an unconditional salute with a blunt refusal.

It is generally believed in official circles in Washington that what are known in international law as "measures short of war," and not involving any formal declaration, will be taken, which will include the seizure of the ports of Tampico and Vera Cruz and possibly the two Mexican gunboats; the seizure of the railroad to a point west of Vera Cruz for the purpose of preventing military supplies from reaching the capital, and probably the blockading of other Mexican ports, east and west.

An order was issued for the seizure, after the goods had been landed and placed in the custom house at Vera Cruz, of 10,000 rifles and 15,000,000 cartridges reported to be aboard the German liner *Ypiranga* for Huerta. This method of dealing with the first case of the kind would obviate the necessity of stopping the steamship, and avoid complications.

. . .

To inform our readers of the events antecedent to the crisis, and leading up to his ultimatum, it should be stated that President Wilson felt compelled to deal firmly with the *de facto* government

Continued on next page

SCOTLAND STIRRED BY REVIVALS

BY REV. WILLIAM H. ROBERTS, D.D.

AS CHAIRMAN of the sub-committee on co-operation with churches of the Presbyterian family of the Evangelistic Committee of the Presbyterian General Assembly, it is with deep interest that I announce the general results of the Chapman-Alexander mission in Scotland during the past six months. The first meeting was held at Glasgow, beginning in October, 1913, and continued for eight weeks. The second was held in Edinburgh, Scotland, beginning January 16, 1914, and continuing until the beginning of March. The third was held in Glasgow for three weeks, and ended early in April. All the meetings were in charge of local committees of arrangements, composed of leading ministers and laymen, and had the co-operation of the churches of Scotland.

It was my privilege to be present at the opening meeting in Edinburgh. All the ministers of Edinburgh and vicinity connected with Christian churches were invited to be present in the smaller hall of the United Free Church Assembly at 3 P.M. on January 16. More than 400 were in attendance, and the presiding officer was Principal Whyte of New College, and pastor of Free St. George's Church. In the evening the ministers and officials of the churches met in the large hall of the United Free Church Assembly, and more than 2,000 were present, crowding the hall to its limit. The presiding officer was the Rev. Dr. George Wilson, pastor of St. Michael's Church of the Church of Scotland. Each meeting was characterized by deep earnestness.

The general evangelistic meetings have been attended under the guidance of the Holy Spirit with the largest success. The mission in Glasgow resulted in the professed conversion of more than 8,000 persons, and the second mission largely increased this number. The meetings in Edinburgh resulted in more than 10,000 conversions, and the limit of the results has not as yet been reached.

After laboring a few days in Edinburgh, Dr. Chapman was threatened with serious heart trouble, and was obliged to rest for a few days. During this interval, the moderator of the Assembly of the Church of Scotland, the Very Rev. Wallace Williamson, D.D., the Rev. Dr. Alexander Whyte of New College, the Rev. Dr. George Wilson, and others took his place for sermons and addresses. Dr. Chapman returned to his work with added zeal, and continued to the close. He returns to the United States the last of April.

As to the general character of the work, it is sufficient to know that men like Principal Whyte, Dr. George Wilson, Sir Alexander Simpson, Lord Balfour, Mr. Alexander Sloan, Mr. R. H. Hunter, and many others united in the declaration that Scotland has been moved spiritually as it has not been since the visit of Moody. There are those who say that the country has not been moved in like manner since the days of George Whitefield. One important outcome of the meetings is the general request for the return of the Chapman-Alexander mission in Scotland in the autumn of the present year.

The prayers of God's people in all the churches are asked for increasing blessing upon the work in Scotland, that this land, so prominent through the generations in connection with the progress of the kingdom of God in the earth, may itself experience a spiritual uplift which shall greatly add to its present power in religious things, and so influence other countries to added zeal in the winning of the world to Christ.

THE WAR FLURRY AT TAMPICO

Continued from preceding page

in Mexico, by a series of deliberate affronts to the American Government, culminating in this open insult to the American uniform and flag. The fact that the Tampico incident might in itself be reasonably explained away does not therefore reduce the occurrence to a merely local misunderstanding. The administration determined that the existing government in Mexico should once for all adopt a right attitude toward the American Government and signify its change of heart by a salute to the Stars and Stripes, fired from a Mexican Federal fort.

The Mexican president soon referred the American demands to his congress, and observers presumably in a position to know predicted that he would be sustained in his refusal to comply. It was suggested that Huerta was playing a desperate political game, and hoped by his course either to increase his own prestige or unite all factions in Mexico against a common enemy.

Mexico has the following important seaports: On the Gulf of Mexico, Tampico, then Vera Cruz and then Puerto Mexico; on the Pacific, across the southern end of Mexico from the last named town, Salina Cruz, then Acapulco, and farthest north Mazatlan. Should Huerta persist in his refusal to order the required salute, these ports would be blockaded and probably occupied by armed American forces. All commerce would thus be denied entrance to Mexico, depriving the government of the revenues from those ports and practically paralyzing the railroad traffic of the country. None of these seaports is fortified in the modern sense, which is of no moment, however, as under the rules of civilized warfare a bombardment would be unlikely.

The mobilization of the American fleet on the Atlantic coast of Mexico immediately began, our battleships speeding toward Tampico from Hampton Roads, from New York, from New Orleans, from Santo Domingo, and from Boston; the torpedo boats at Pensacola, Fla., stood ready to proceed. The fleet sailed under command of Rear-Admiral Charles J. Badger. Orders were also quickly issued to Rear-Admiral Thomas B. Howard, commanding the Pacific fleet, to despatch an adequate number of battleships and cruisers to the Pacific ports named.

The total complement of men upon the Atlantic vessels ordered to Mexico approximates 20,000 men, 5,000 of whom are marines available as a landing force equipped for field service. The following battleships are included in the fleet: *Arkansas*, flagship of Admiral Badger; *Florida*, flagship of Admiral Fletcher; *Connecticut*, flagship of Admiral Mayo; *Louisiana*, flagship of Admiral Beatty; *Utah*, *New Hampshire*, *Michigan*, *Vermont*, *New Jersey* and *South Carolina*, also the cruisers *Chester*, *Dolphin*, *San Francisco*, *Des Moines*, *Prairie* and *Hancock*. Lesser vessels, colliers and ambulances are also in the fleet. The van of the fleet was expected to reach Tampico about April 22, and with all the vessels ordered there assembled, the United States would have the largest and most effective naval force it has ever mobilized against a foreign country, exceeding by nearly two to one in respect of men, guns and tonnage the blockading fleet at Santiago. Preparations to support the fleet in any contingency by land maneuvers were also reported. Regular troops along the Mexican border were to be augmented by militia. There are at present approximately 18,000 soldiers of the regular army available near the Rio Grande. The Texas Rangers are said to be spoiling for an opportunity to punish their troublesome neighbors for many outrages committed during this long-drawn-out civil war. It is indignantly pointed out by critics of the President's policy of watchful waiting, that American lives have been taken and millions of dollars of American property destroyed without rebuke, whereas a series of seemingly petty insults to uniformed Americans compose sufficient grounds for a hostile movement by the entire navy of the nation and preparations for activities on land. The Texas Rangers have chafed under the situation, and at one moment took matters into their own hands by crossing the border and recovering the body of an American who had been murdered on Mexican soil. Captain J. J. Saunders was said to have commanded that expedition.

CAPTAIN J. J. SAUNDERS, OF THE TEXAS RANGERS

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MEXICAN REFUGEE FAMILY AT CAMP BLISS

Much speculation is indulged in as to the effect of such a move by the United States upon the Constitutionalists under Carranza and Villa. It was the common impression that the rebel army would speedily join forces with the Federals to defend the honor of their country.

The considerable body of Federal sympathizers sojourning at the United States military post, Camp Bliss, might be disposed to make trouble should they feel the call to arms from a united country, but the soldiers on guard there have that contingent of fighters well in hand.

To the relief of the public and the administration President Huerta finally agreed to salute the Stars and Stripes in token of complete repudiation of and regret for the Tampico affront. It was announced that in keeping with the custom of nations, the salute would be returned by an American battleship, gun for gun. With the adequate punishment of the offending officer at Tampico, the incident would be closed. No halt was called in the administration program, however, pending the peaceable conclusion of the matter.

The administration program of action if Huerta remained obdurate was as follows: Vera Cruz and Tampico to be seized, and ports on the west coast of Mexico occupied, and a "peaceful blockade" of both coasts established to continue until the Mexican Government inflicted adequate punishment upon the Federal army officer who made the arrests at Tampico and a national salute of twenty-one guns had been fired by a Mexican fort to the United States flag. Should circumstances render immediate forceful action necessary, Admiral Badger could follow his own course without waiting for instructions from Washington. There would be no declaration of war. The occupation of Mexican ports would cease when American honor had been satisfied through compliance with the President's demands, unless Congress should determine otherwise.

The Constitutionalists have temporarily suspended hostilities about Tampico, and it is also rumored that the Federals may evacuate the city, in which event the Constitutionalists would take possession. Villa has administered a severe repulse to the Federals in the region between Torreon and Saltillo, and his complete occupation of the railroad line leading to the coast is now predicted. The whole progress of the war may be affected by the Tampico affair.

"MOTHER BIRD" AND HER LIFE WORK

BY MARGARET E. SANGSTER, JR.

VERY frail and delicate, with eyes closed tightly and snowy hair lost in the whiteness of her pillow, an aged woman lies all unconscious of the spring sunshine, and the awakening flowers, and the murmuring breeze. Eighty-two years have passed over her head; eighty-two years, most of them filled with the joy of working, and helping, and loving, in the name of the Master. Eighty-two years filled with the wonderful spirit of a gentle soul. And now she is lying there, her hands folded, her task ended, her voice forever silent.

Some time ago I visited the Bowery Mission, and there for a few minutes I held a slender, blue-veined hand in mine and heard a thin, old, but infinitely sweet voice murmur a conventional greeting, while a pair of dim eyes gazed into mine. That was my first meeting with Mother Bird. I knew little about her then—her work, her charities, her help. The name sounded only vaguely familiar. Since then I have heard many stories, some tragic with the tragedy of the Bowery, some hopeless with the hopelessness of sin, in which her name has played a leading part—in which the kindly shriveled little hands have lifted burdens that were too heavy even for a strong man to carry alone.

I have three pictures on my desk as I write. They all show a woman in a heavy black veil with a widow's bonnet and gown. The face that stands out sharply against the somber background is in all three the same face with a difference. For in the first picture the hair is dark, in the second it is gray, and in the third it is a snowy white. The first portrait shows a woman in the Indian summer of life with light-filled eyes and firm mouth. A tall, commanding figure, large and well proportioned, with soft cheeks, and a shoulder that looks as if a sorry head might find rest there.

The second picture shows a woman a little stouter, a little less commanding, perhaps, but a little more motherly. It shows the gray hair drawn back lighter, the face a little more lined, the eyes a little less bright. It shows a woman growing old gracefully and happily.

The latest picture shows a decided change. It shows a tiny, shriveled, bent form; a noble, consecrated soul shines from a face that is wrinkled and eyes that hold the wistful light of memories. It shows a woman who is meeting the winter time of life bravely—a woman who was ready and waiting for her call.

I came upon an old copy of THE CHRISTIAN HERALD to-day—a copy published in the year 1899. It contained an article written by Mrs. Bird that told the story of a visit to the then famous "Suicide Club."

"I am writing this at three o'clock in the morning," she began, "having just returned from a visit to a dance hall." Then she goes on to tell about the girls she saw drinking and singing in the dirty, smoke-filled atmosphere. "One of them," she says,

THE LATE MRS. SARAH J. BIRD

"told me that they had just made a plan for committing suicide—for taking poison when life began to grow bitter."

Mrs. Bird obtained the girl's address, and the very next morning visited her and found her homeless, penniless, perhaps in disgrace, about to be turned out on the street by her irate landlady. Little by little she learned that the girl came from a good family, that she was a college graduate, that her mother and father were dead, and that nobody cared what became of her. "Mother Bird" had her placed in a hospital and gave her a new start in life.

You notice that the article begins by telling that it is three o'clock and that the writer had just returned from the terrible visit. I wonder whether there are many women who would want to go out alone at that time of night. I wonder if there are many women who would *dare* to venture alone at any hour of the night through the worst parts of the city. I wonder!

Mrs. Bird's work was very often thankless. It was always hard. Many times she would go out on an errand of mercy with very grave fears in her heart. Yet her courage and faith never failed her. Many times she would be refused admittance to places where her loving spirit drew her. Often she was obliged to go disguised as a beggar, with rags and tatters and dirt that hid all but the light of her smile. But it was seldom that she let anything change her purpose. Furious saloonkeepers, hardened, sin-loving women capitulated before the vigor of her methods. She went out to save souls and, under God, she brought them in.

The Bowery Mission men have as much praise for her as the poor, hopeless girls, so many of whom she has aided. Often she has helped a poor, faltering, wayward one to write the letter home; often she has joined a quavering, boyish voice in earnest prayer. With her own hands she has fed the hungry, while her eyes, now dim in death, have pierced through the armor of reserve to the depths of a troubled heart.

. . .

It is the springtime of the year, and the grass is beginning to creep up through the dark of the ground, and leafy buds are showing on the bare brown trees. Little hatless children play merrily on the city streets, under a sky that looks very blue.

It is the springtime of the year, and the warm sunlight lies radiantly over an awakening earth that is filled with music and flowers. The birds, after their short winter visit in the South, are coming home.

Eighty-two years have passed since Mrs. Bird came to visit our earth, but the time now seems all too short. What a glorious use she has made of her life! What a multitude of souls she has led to Christ! And yet eighty-two years are as eighty-two moments in the eyes of God—eighty-two moments that this daughter of the King has spent away from Home.

HER LIFE DEVOTED TO CHRISTIAN SERVICE

MRS. SARAH J. BIRD, widely known among mission workers throughout the country as "Mother Bird" and the "Mother of the Bowery Mission Boys," passed away at her home in Montclair, N. J., on the morning of April 15. She had been in failing health for several months; yet until a few weeks ago she had as warm an interest as ever in the spiritual and humanitarian work to which she had devoted the greater part of her eighty-two years of life.

The funeral took place in Upper Montclair, N. J., on April 18. The Bowery Mission held a memorial service on April 23, when many glowing tributes were paid to her memory.

Mrs. Bird was for many years an active worker in Plymouth Church, Brooklyn, under Henry Ward Beecher. At the death of her husband, who was a successful New York merchant, Mrs. Bird took up the work of holding meetings for homeless men. Single-handed, with no organized staff surrounding her, and no church or religious institution behind her, she opened a room in Madison Street, and there met, three or four times a week, the strangest and most motley crowd that ever composed a religious congregation. She was especially interested in young prodigals, over whom she watched, with whom she pleaded and upon whom she bestowed a wealth of real mother-love. Hundreds of boys have been won by her tenderness and sent back to sorrowing parents.

It was about the time when the late Dr. Louis Klopsch became the head of the Bowery Mission that Mrs. Bird came into the life of the mission. She became one of its incorporators. She was then a woman of wonderful force of character and with a spiritual power, a persuasive eloquence and a kindness of heart that were soon recognized and appreciated. She commenced holding meetings for destitute men, and, not having any building of her own, obtained permission to have two meetings a week in the Bowery Mission. At the conclusion of each meeting she gave the men a luncheon of coffee and sandwiches. Many of the men who were drawn to Christ at these meetings became practical Christian workers. In many other ways Mrs. Bird rendered effective service. Her Christmas tree at the Bowery Mission for the poor mothers and children of the tenements, her mothers' meetings and girls' classes in the settlement she founded were all valuable adjuncts to the great spiritual work among the poor and neglected multitudes of the East Side. She was the friend of the outcasts among both sexes. Many a poor wanderer was led to a better life through her efforts, and the number of those whom she was instrumental in bringing into the Gospel fold during her loving ministry of a long lifetime cannot be estimated. Many a poor outcast has "come to himself" and found pardon and peace in Christ and a better outlook on life through "Mother Bird's" ministrations.

Among the many instances of reunited families, whose members, after long years of separation and wandering, have been brought back to home and friends through the instrumentality of "Mother Bird's" work in the Bowery Mission, there is probably none that is more interesting and instructive than the following, which is truly the narrative of a repentant prodigal. The story is given in a letter written by Helen H. Holcomb, an American missionary at Jhansi, India. She says:

"While on an evangelistic tour in a native State in the heart of India, we spent several days in an 'inspection bungalow' provided by the English Government for the use of its officers when on duty. This bungalow was a short distance outside the walled city of Dalia. One day we noticed two European gentlemen in the vicinity of the bungalow. One of the gentlemen learned that the two occupants of the bungalow were the traveling agents of a large jewelry establishment in Madras, waiting for a command to visit the palace and display their wares. One day one of the gentlemen walked over to our bungalow, and asking to see the gentleman whose acquaintance he had made, communicated to him the contents of a letter which he held in his hand, and which had been forwarded to him from Madras. The letter was from the Bowery Mission in New York, and told him that his son, who had been a prodigal, and had sorely grieved the hearts of those who loved him, had 'come to himself,' was ready to acknowledge his wrongdoing and longed to return to his father's house. 'His repentance seems sincere,' continued the writer of the letter. 'He feels that his heavenly Father has forgiven him, and he hopes that in the heart of his earthly father there is also a place for the repentant wanderer.' The letter bore the signature of the 'Mother of the Bowery Boys,' Mrs. Sarah J. Bird."

HIS PROMISE

"Lo, I am with you alway."

BLESSED promise, for our quest:
Christ divine, our constant guest!
Never absent, ever near,
With a love that casts out fear.

Christ divine, our constant friend,
Friendship true that does not end,
Fraught with happiness and peace,
With a joy that does not cease.

Christ divine, our guard and guide,
Ever present by our side,
Teaching us God's will and way,
More and more from day to day.

Christ divine, our life, our light,
From our Father Infinite,
Source of knowledge, wisdom, power,
Perfect gift, His perfect dower!

Lo! the promises divine
Round our pathway ever shine,
With a grace and heavenly cheer—
Lo, the Christ is ever near!

M. D. TOLMAN.

THE BEATIFIC VISION

A SERMON

BY

Rev. D. J. Burrell, D.D., LL.D.*

TEXT: "In the year that King Uzziah died, I saw—" Isa. 6: 1

THAT was a memorable year, the year that King Uzziah died. His character is outlined in the words, "He did that which was right in the sight of the Lord, save only that the high places were not removed." But there is a world of meaning in that "save only." It gives us to understand that he was a compromiser, who carried water on both shoulders. He worshiped God in his temple and at the same time permitted the worship of Baal in the high places. It is not surprising to learn that he had an overweening sense of his own importance, since weakness and conceit go usually hand in hand. For his presumption he was smitten with leprosy, so that he must needs "dwell in a several house." And the nation meanwhile was rushing headlong down an inclined plane. It had so long and persistently provoked the divine displeasure that it was now likened to "a cottage in a vineyard, a lodge in a garden of cucumbers, a besieged city." Isaiah was in the depths of despair. "Ah, sinful nation," he cried, "a people laden with iniquity; a seed of evil-doers; children that are corruptors; they have forsaken the Lord!" But at length the leper king was dead; lying in state with his white scales upon him. What now? The future gave no promise. The heart of the prophet sank within him.

Then came the vision: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King! Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me!"

A Vision of God

It is important to note the influence which this vision had on Isaiah's life and character; for it cannot be imagined that such an event would be without definite results. It was in fact a heart-searching, revolutionary experience; insomuch that he could never again be the same man. It must have produced three definite impressions upon him.

The first had to do with God. He says, "I saw the Lord sitting upon a throne, high and lifted up." By this we are not to understand that he really saw the essential God. "No man can see God and live." On a bright morning you look out of your window and say, "I see the sun": by which you mean only that you see the corona which surrounds it. The prophet saw the seraphim, each of them having six wings, with twain covering his face, with twain covering his feet and with twain poising for flight to do his Lord's will. He saw the foundations of the temple shaking and trembling. He saw the Shekinah, the pillar of "smoke." And that was all he saw.

But it was enough to assure him that God was sitting upon his throne, controlling the affairs of the children of men. It was enough to satisfy him that, notwithstanding the desperate condition of affairs in Israel, the Lord had not abdicated his authority but was still competent to administer in all things. And the heart of Isaiah was lifted up accordingly within him.

So did the courage of John the Evangelist revive when, in lonely exile, meditating on the persecution of his brethren, he saw the Lord walking in the midst of the golden candlesticks and heard him say: "I am he that liveth and was dead; and, behold, I am alive forevermore and have the keys of death and hell!"

If ever our courage fails, when the fountains of the great deep seem to be broken up, let us lift our eyes also to the Lord sitting upon his throne, high and lifted up. The darkest clouds are far this side of heaven, where in calm majesty the King wields his scepter. Up with your hearts! God is our refuge and our strength; a very present help in trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea.

A Vision of Self

But along with this glimpse of the divine majesty came also voices announcing the divine holiness. "Holy, holy, holy is the Lord of hosts!" He dwelleth in light unapproachable. The stars of heaven are not clean in his sight. He is of purer eyes than to behold iniquity. Angels and archangels veil their faces before him.

The second impression had to do with himself, as revealed in the reflected light of the glory of God. He had been court chaplain now eighteen years; and little wonder if, on entering the temple, clad in his canonicals, he felt a sense of personal importance as the prophet of God. But his pride was destined to have a fall.

In the light of this unveiling the prophet saw his own littleness. Gazing toward the throne-room of the universe, he felt as David did, with his face turned upward to the overarching skies, "When I consider thy heavens, the work of thy fingers, what is man that thou art mindful of him, and the son of man that thou visitest him?"

The tendency of our time is to magnify man and minimize God. There are those who make no scruple of intruding upon the divine Oracles, or taking liberties with the Infinite. They thrust God aside, usurp his prerogatives, discuss the gravest problems with an air of omniscience and take upon themselves the responsibility for the general management of mundane affairs. Thus fools rush in where angels fear to tread. For such arrogance as this there is no remedy but the ineffable vision of the divine glory.

Of still greater significance was the awful exposure of his own sinfulness which came to Isaiah in this experience. Far as he was removed from God by the fact that he was a mere infinitesimal in the presence of the Infinite, he was still farther removed by an overwhelming sense of ill-desert. "Woe is me," he cried, "for I am undone! I am a man of unclean lips and I dwell among a people of unclean lips; and mine eyes have seen the King!" He mentioned his lips particularly because, as a prophet, he had been commissioned to witness for God. He now perceived that he was not worthy to name God, much less to witness for him. Thus does our iniquity separate us from God and thus do our sins hide his face from us.

A Vision of Service

The third impression had reference to the relation of Isaiah with God. He was definitely informed that notwithstanding his insignificance and imperfection, a definite place was assigned to him in the divine plan. It was eighteen years since he had received his original commission and he had sought faithfully to discharge it; but he was now to start afresh. This vision was destined to have a stupendous effect upon him. The Lord had greater things for him to do than he had dreamed of.

But before he could enter upon this enlarged sphere of usefulness he must be qualified for it. The oppressive sense of his sinful unworthiness must be taken from him. His lips must be purged. Then flew one of the seraphim, having a live coal from off the altar, and laid it upon his mouth, saying, "Lo, this hath touched thy lips, and thy iniquity is taken away." The coal from the altar of sacrifice spoke unmistakably of the sacrificial Lamb of God. His blood is like fire, in that it burns out sin. And only so is a man prepared for the service of God.

Now came the call: "Whom shall I send, and who will go for us?" Isaiah had long served under the constraint of duty; but there must be no compulsion in the service of his after-life. The future was dark before him. He saw no prospect of success. He was summoned to go forth on a forlorn hope. Would he go?

The response was immediate: "Here am I; send me!" His words rang like those of Paul when, having seen the sunburst and heard the Voice on the way down to Damascus, he cried, "Lord, what wilt thou have me to do?" He also had seen the King: and the vision transformed his life. He was ready for whatever awaited him: and thenceforth not duty but the love of Christ constrained him.

Then followed the prophet's instructions: "Go thou to a people whose ears are heavy, whose eyes are holden, whose heart is fat; to a people that will not hear thee!" Was it strange that he answered, "Lord, how long?" Alas, there was for him no hope of brighter days. "Until the cities be wasted without inhabitant, and the land be utterly desolate, and only a remnant remains of the holy seed." In other words, his preaching was to be as water poured upon the ground. He was to warn a nation that was doomed to die. He was to beat the air. He was to fail for God. But what of that? Is not this "the whole of man, to fear God and keep his commandments?" Not success but faithfulness is required of us.

The great harvests of the Lord have ever been reaped from the graves of those who have toiled in the night. The priests and prophets all failed. If the ministry of Christ be measured by visible results, he failed too! Paul and all the apostles failed. Augustine and Xavier and Judson and Carey failed; but only as men count failure. He always wins who sides with God! In the long sweep of the centuries success is nothing but simple, unquestioning, patient obedience to the behest of God.

The Practical Vision

The lesson of the beatific vision is of practical import to all who profess the service of Christ. It is many years since some of us closed in with the overtures of mercy and, accepting Christ as our Saviour, set out to follow him. Have we been content with mere perfunctory obedience? Have we been marking time when we should have been engaged on the high places of the field? If so, a vision like that of Isaiah would open up a new world of happy usefulness in the Christian life.

It is our high privilege to see the King. He has been pleased to unveil himself before us not enveloped in "smoke" but visible to our fleshly eyes. "He that hath seen me," said Jesus, "hath seen the Father. How sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me?"

The theophanies of the Old Testament were but foregleams or adumbrations of Christ. In him dwelleth the fulness of the Godhead bodily. He is the exegesis of God. To see him is to behold a vision that casts down and lifts up again; that convicts and converts; that reveals our unworthiness and at the same time endues us with supernatural power. This is the vision that opens the door into efficiency in the spiritual life.

Beatific Moments

I have in my study a remarkable book called *The Ten Theophanies*, by Dr. Baker, whose name is not unfamiliar in the annals of lighter literature. As his life was wearing to its close, he felt a consuming desire to present his view of the unveiling of God. The book, which was written with a hand growing feebler and feebler, was finished at length in full view of heaven. Here are its concluding words: "Try to bring home to yourself this Friend of mine, who is God yet man, and man yet God. He is ever lovingly near, in the unlimited prime and plenitude and power of his everlasting grace. The man who is writing these lines cannot see them for happy tears. He trembles because unable to contain, while yet unable to express, the thought Immanuel, God with us! And now, awaiting the appearing of our Lord, let me sound his praise; the blessed and only potentate, King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto. To him

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, May 3. Matthew 5: 3. *"Blessed are the poor in spirit: for theirs is the kingdom of heaven."* This opening verse of the famous, yet often misapplied, Sermon in the Mount strikes the keynote of the entire discourse. The Jews prided themselves on their law. They boasted that theirs was the kingdom, and that they were God's race. They despised Jesus and his followers. Now, in the presence of his disciples whom he had taught the way of salvation, not by works which they were to do but by faith in him, Jesus exhibits the law, the true law, in detail. He starts out with the Beatitudes. The people who may consider themselves in the kingdom of God are not people whose spirit is filled with great notions concerning their own worthiness and superiority, but people who have become penniless beggars in the sight of God, people who declare with Paul: "I know that in me, that is, in my flesh, dwelleth no good thing." When the true knowledge of the law reveals to a person the emptiness of his boasted perfections; when man comes to look upon himself as a pious sham, when he begins to despair of himself and is reduced to nothing, then he is a fit subject for grace to work upon. His spiritual poverty becomes a blessing, because the Lord loves to take such a person into his kingdom and keep him there.

MONDAY, May 4. Matthew 5: 4. *"Blessed are they that mourn: for they shall be comforted."* He who has been visited by affliction or has had the depraved condition of his own heart and the moral corruption of the world mirrored to him in God's law, has a great sorrow. What a church like that of the Pharisees in the days of Christ offers, cannot soothe his grief. But there is a solace for such a sorrow, and the comfort which the Gospel of Jesus brings comes like balm on his wounds. His mourning is turned into rejoicing. Those who have never tasted the bitterness of the law cannot fully appreciate the sweets of the Gospel. Such a one finds in Jesus an inexhaustible well of pure pleasure and heavenly joy. Even the ills of this life which he shares with others, or the peculiar ills which befall him as a disciple of Christ, cannot dry up the spring of joy and comfort within him. "Blessed are ye that weep, for ye shall laugh."

TUESDAY, May 5. Matthew 5: 5. *"Blessed are the meek: for they shall inherit the earth."* The worldly are thoroughly selfish, unsubmissive, unyielding. They bow not to God, neither do they respect man. They insist on their "rights." They wrest prerogatives to themselves. They push others aside, quarrel with them on the least provocation or without any provocation, and browbeat them. And their self-seeking, greed and ambition are often made to pass for clear-sightedness of aim and courage begotten of conviction. They want the earth, and at times it looks as if they were getting it. But it is a delusion. The men who really and permanently succeed in this life are those in whom divine grace has subdued the wild tempers of the flesh, and implanted the spirit of the meek and gentle Jesus. To this class of people the inheritance belongs, and over and above that, peace of mind and the good will of every upright fellow man. On close examination, it is found that the greatest power in any community are not those blustering fellows who lord it over others, but the meek and quiet Christians.

WEDNESDAY, May 6. Matthew 5: 6. *"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."* He who has found Christ and has faith in his forgiveness, possesses that righteousness which is valid before God. But such a one also strives after that other righteousness which is attained by sincerely following the holy, just, and good law of God. He yearns for righteousness in his every act; he loves justice, uprightness, fair-dealing, honesty. Persistently he labors not only for his own improvement in practical righteousness, but for that of his environment along the same line. He seeks to lead a truly pious life—to "live soberly, righteously, and godly in this present world." His is a different sort of zeal for holiness from that which is found where piety is interpreted to mean outward compliance with certain religious forms, rites, ceremonies. One who has this "hunger and thirst" "shall be filled." His longing shall be satisfied, indeed, only partially in this life, where he will have to wrestle with imperfections, but completely in that new heaven and new earth wherein dwelleth righteousness.

THURSDAY, May 7. Matthew 5: 7. *"Blessed are the merciful: for they shall obtain mercy."* True, the Christian desires to see justice prevail in all relations and dealings of men; but he knows from the Word of God and from his own experience that sin has darkened the understanding and enfeebled the will of men in regard to their temporal affairs. The Christian knows the errors to which men are prone, their frailties and shortcomings, and the misery and suffering which prevail in this world. While his heart is hard as flint when he must cope with sin, it is soft and tender when he deals with the sinner, the unfortunate, the fallen, the erring. He does not restrain his merciful inclinations in dealing with such people. He is not merciless in his judgments and actions, like the stern Pharisee who, even before God, declared his aversion for the publican. The merciful shall obtain mercy in turn from their fellow Christians. Their own shortcomings shall be judged mercifully. And though at times they may fail here of obtaining mercy, God will in mercy receive them at the end, if they come enfolded in the arms of the merciful Jesus.

FRIDAY, May 8. Matthew 5: 8. *"Blessed are the pure in heart: for they shall see God."* To keep oneself unspotted while passing through a sinful world is a task indeed. Thought and speech are in constant danger of defilement by what we read, hear, and see round about us. Worst of all, the remnants of evil that still remain in us after grace has begun its purifying work upon our corrupt hearts sully our inner life and taint our outer conduct. The child of God seeks to keep his heart and affections pure while engaged in his daily occupation and in his intercourse with his fellow men. By sincere submission to the word of God's truth, and by fleeing and avoiding all occasions of impurity, he keeps his heart chaste, and crucifies the flesh with the desires and lusts thereof. Still, while sojourning here below, his eye is hourly offended by contaminating sights, and his heart is grieved. But when the phantasmagoria of this world's wickedness vanishes before his fading eyes, and he awakens with spiritual vision to see the great white throne and the pure Jesus, the joys that will then thrill his soul will cause all else to be forgotten.

SATURDAY, May 9. Matthew 5: 9. *"Blessed are the peacemakers: for they shall be called the children of God."* When the Prince of Peace came upon earth, the angels sang: "Peace on earth, good will toward men." He became our peace by his living and dying, and, departing, left us his peace in the benediction of his Gospel. Moreover, his Spirit implants the virtue of peaceableness in the hearts of his believers. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness." The followers of Jesus are "not desirous of vainglory, provoking one another, envying one another." As much as in them lies, they seek to be at peace with all men, and endeavor to establish peace among their fellow men who are at variance with one another. By so doing they reveal traits of their heavenly parentage. Their Father in heaven harbors thoughts of peace concerning all men, and his children attest their descent from him by grace, through their peace-loving and peace-making efforts in a world where sin constantly disturbs every relation of men.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE BEATIFIC VISION

Continued from preceding page

be honor and glory everlasting!" His labor of love was finished; the pen dropped from the trembling fingers; a new theophany had burst upon the writer's soul. He was in the midst of the beatific vision at home with God!

To one who had thus looked on God, revealed in the majesty and holiness of his beloved Son, there must of necessity come a corresponding conviction of littleness and unworthiness. So was it with Peter on that morning by the lake of Galilee, when he and his fellow fishermen, having toiled all night and taken nothing, saw the Master on the shore. At his bidding they "cast their nets on the right side of the ship," and then came the miracle! Peter had long known Jesus and endeavored to serve him; but in that wonderful moment he caught a glimpse of his Lord's majesty, and of the ineffable holiness which ever accompanies it, that filled him with an overmastering awe and forced from his lips that strange and apparently inconsequent cry, "Depart from me, O Lord, for I am a sinful man!" Thus to see Christ is to see ourselves, not "as ithers see us," but as we really are in the clear white light of his eyes.

And never until we have caught this vision shall we be the sort of Christians that we ought to be. Never until then shall we rightly apprehend our place in the mighty plan of God. Never until then shall we escape the drudgery of duty and enter on the joy of voluntary service with the cry, "Here am I; send me!"

Meanwhile, let us cease from measuring life by what men call success and hold ourselves in readiness to fail, as men count failure, if our Lord so wills it.

Full forty years did Moses watch his flocks in the desert of Midian before he caught the vision; and when it came his life was cut in sunder by it. Out of the burning bush came the Voice, "I have seen the oppression of the people; and I will send thee to deliver them. Go and say, I-am-that-I-am hath sent me!"

A hopeless dreamer of dreams was Elijah until he caught the vision on Horeb. He shook and trembled as the earthquake and the tempest and the fire passed by: then came the still small Voice, "Go, return!" Then and there a new and better life began for him. He knew now that the King was on his throne, high and lifted up; and that this God was his God forever and ever! Oh that the Voice might come to us, to us who feel our inefficiency and would fain enter upon a higher and more useful life! We may have the vision if we will. The Voice is calling, "Whom shall I send, and who will go for us?" Are we ready to answer, "Here am I; send me!"

A MORNING PRAYER

LORD, I would look into those eyes
of thine
Ere on day's trail I start;
One moment let their beams upon me
shine,
And needed aid impart.

Then ere to evil's wiles I be a prey,
As I too oft have been,
Like reinforcements on a hard-fought
day
Thy face shall come between!

ALEXANDER LOUIS FRASER.

BULGARIA'S QUEEN TO VISIT US

BY ZORITZA D. FURNAJIEFF

AMERICAN high ideals and ideas are not strange to the people of Bulgaria. The only country in the Balkan Peninsula that has given its people religious liberty, it has opened for fifty years its doors to American missionaries and American education. The American schools in Bulgaria and the two colleges in Constantinople have been the alma mater of many Bulgarian boys and girls, who have become leaders in political and educational centers. Thus America, through her representatives (the missionaries), her literature and her schools, has had a large share in the development of that small but beautiful country and its brave, ambitious people.

The 15,000 Bulgarian immigrants to America who returned to Bulgaria in response to the call for the Balkan War were another powerful means of transplanting American ideas in Bulgaria and Macedonia. America's responsibility to her immigrants is very great; for whatever impression they receive of America and her people, that is the impression the world will take also through them, on their return to their countries, or through the letters sent to their homes.

Bulgarians now in America as citizens, students or workingmen are looking forward with great enthusiasm to the visit of Queen Eleonora of Bulgaria to the United States. She comes to study our methods of dealing with social and economic problems and hospital work, etc. She is a keen observer and a painstaking student of all that relates to human betterment. Bulgaria has been especially favored by God in having a queen who has endeared herself to her people by the sympathy, modesty and nobility of her character.

Having been privileged to meet the queen on several occasions, I have been personally impressed by her dignity, which inspires respect, and also by her kind, sweet, queenly disposition, which makes us love her.

Queen Eleonora is well known among the people, for she is often seen in her carriage, with the two white horses, or in her auto, dressed in her white nurse costume with its red cross sign decoration, going from hospital to hospital on her mission of service and love, visiting the wounded and the sick.

What an angel of mercy and comfort she has been during the past year to many of our brave soldiers! The greatness and nobility of Queen Eleonora's character is revealed in her quiet way of planning and doing all she thinks best for the country and its people. She has rejoiced with us in our progress

Eleonora

and wept with us in our sorrows. In every national catastrophe she is among the first to give relief. A few years ago, Philippopolis was damaged by the inundation of the river Maritza. The queen at once went to the place, planned the means of raising money for the sufferers; went to their homes, and with her own hand distributed blankets and clothing and gave money to relieve as much as possible the needs of those whose homes were damaged by the flood. Last year, during the latter part of June, a severe earthquake ruined the two cities, Turnovo and Gharma Riahovitza. The very next day after the earthquake, Queen Eleonora was on the scene of the disaster, investigating for herself the damage done, ordering and doing all that was possible to save, help, comfort and alleviate the suffering of the victims.

As soon as the war broke out, the queen called the mayor of Sofia; the president of the Red Cross, Mr. Radeff; the presidents of all the women's benevolent societies; Rabbi Erenprice, and a few other leading men to form a Red Cross relief committee. Their duty was to canvass the whole city, dividing it into six sections, to enrol the names and to gather money and clothing from all who were able to give, and then in a systematic way to find out the needs of the poor soldiers' families. This plan of work was followed in almost all the large cities.

Queen Eleonora's foresight and executive ability, which have always been used for the welfare of the country, have placed her at the head of many benevolent societies. Three years ago she opened a nurses' course named the "Samaritans." Women and girls (above twenty years of age) from among the rich and the poor, were invited to take the course for the benefit of their own homes, and for the country in time of need. Two hundred graduates were ready to take up their places in the hospitals as soon as the war broke out.

It is the queen's longing to have the latest and best methods for the hospitals in Bulgaria that is bringing her to the United States. We hope and pray God that she may be spared any trouble on this her mission of love and noble enterprise to acquaint herself with the best methods of helping those who have to be on the bed of pain and suffering.

America, with her rich, well-equipped hospitals, her renowned surgeons, her progressive ideas, her fine Christian men and women, is indeed one of the best countries our queen could have chosen to visit. We all hope that this visit will be another strong link to unite closer Bulgaria to this great country.

FADELESS FLOWERS OF SPRING

BRIGANDS going about in bands to plunder and kill have produced a state of terror in different parts of China. The government is seriously disturbed by these disorders, but while an official edict against this lawless element is being put into effect whole communities suffer in ways that are unknown in peaceful America. These things occur in such out-of-the-way places, and on comparatively so small a scale, that the news of the day contains scarcely any reference to the situation. It is a well authenticated situation, however, and many glimpses are afforded of the state of things by letters from faithful missionaries who remain at their posts in the midst of the gravest danger.

"Through all the turmoil, persecution and strife, we have felt that so soon as it was over there would be a great turning to God. It seems that the turn of the tide is now come. From all parts of our conference we hear reports of unprecedented openness of heart to receive the Gospel. Over six hundred persons attended the quarterly conference recently held near the village where our Christians suffered most. In our city (Hinghwa) over five hundred new persons have been gathered in in the last year. Both as a test of sincerity and as a necessary equipment, the pastor requires those who enroll as inquirers to bring fifteen cents with which to buy a Bible and hymn book—the equivalent of at least $1.50 in our money." This is a statement by Rev. F. S. Carson in a letter enclosing reports of the work throughout that district.

Rev. W. B. Cole, missionary in the same district, writes: "In the Sueyu region a little seven-year-old boy was awakened by shouting, battering in of doors, and rush of footsteps. The bandits were plundering his home, for his people, being Christians, were suffering persecution on account of the attitude of the church against the planting of poppy. The little fellow was carried away to a mountain retreat and held for ransom. Just before he and other captives were to be killed unless the ransom were forthcoming, government troops rescued them. When this boy reached Hinghwa City he created amusement by complaining that the bandits took all of his Sunday school picture lesson cards. That may have seemed like an ordinary incident, but to us it tells in the most eloquent way all that it means to these little children to learn about Jesus and to be taught to trust him."

If a hostile fire should spread through an American town, destroying the possessions of many families, which of his several losses would the average child most bewail? Into the lives of these little Chinese has come something that means to them all that a parent's warm interest and constant protecting love would mean to the boy and girl in our homes. The colored lesson cards stand for something in their opening, trustful minds. That

"HELP US, AND WE WILL DO OUR BEST"

little fellow who was robbed by the bandits, and who had come to prize his "Jesus cards" above everything else, so that their loss was the one thing in his almost fatal experience that he could talk about, is not an exception among the many orphan children who are being cared for and educated by the missionaries in China.

Out of great danger, and often out of dreadful domestic surroundings, these children have come one by one to the safety afforded in the Christian missions. They were not sought out, or coaxed away, or taken by force; they were literally set down on the steps of the missions, as we have so often expressed it, by Providence. No Christian heart could turn them away, in view of the circumstances which bring them. The missionaries take them in faith; and they set themselves to the opportunity which each child affords for training an unspoiled native child to become an out-and-out native Christian worker. The missionaries cannot allow themselves to doubt that the "lead" of God, who seems thus to be providing himself with workers for the days ahead, will be followed with faithful zeal by Christians at home who are praying for just such expansion of the work in the foreign field.

A new quarter is beginning in the administration of the orphanage work supported by the CHRISTIAN HERALD Family. A thousand and five children look to us for their daily bread, their clothing and their instruction. It costs only twenty dollars per annum to provide that for one child. There are many, some are shown in the picture on this page, who do not have the protecting care and the stimulating interest of a patron—one who provides the annual cost for a child by name, and who receives reports regularly from the child. The winter is past, the spring with its promise and uplift is here; it is a season of new hope, new courage, new endeavor. We wish, greatly wish, that more of our readers would take a part in this important work. How rich we are as a great, numerous family: what store of good things, of blessings, we possess: how fair with pleasant friendships each day is: above all, what joy of childhood is all about our pathways! Why not spare something for these far-away, homeless, almost friendless little lives whom God has asked us to look after for him for a while?

We wish to enroll more patrons. We will welcome all gifts, great and small. Send what you can. We will acknowledge them and set them promptly to work in this special way. Address China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

Is this not a time when our friends might find it in their hearts to repeat former gifts made to this beautiful cause? We want you to have a continual, direct interest in the welfare of these orphans and their future Christian work. And we are inclined to urge upon all who have not yet added their help, to do so now when Christian hearts are so filled with the joy of living.

A WEEK IN THE WORLD'S NEWS

Attempt to Assassinate Mayor Mitchel

AN ATTEMPT on the life of New York's mayor, John Purroy Mitchel, was made at noon April 17 by an unbalanced man of seventy-one years, who fired a revolver point blank at the mayor. Mr. Mitchel was seated in an automobile, which was about to start, with Corporation Counsel Frank Polk and the new police commissioner, Arthur H. Woods. The bullet missed its mark, but hit Polk's right cheek, shattered his jaw bone, knocked out two teeth and passed through his left cheek. He was taken to a hospital, where his condition was pronounced not serious. The mayor, as soon as he realized he had been shot at, drew a revolver—which he carries because of the murderous assault upon his predecessor, Mayor Gaynor—to defend himself, but the would-be assassin was quickly overpowered by the police commissioner and the chauffeur, and arrested. He gave his name as Michael P. Mahoney. He had been brooding over imaginary wrongs of Mayor Mitchel's administration. A great crowd gathered, and the startling news spread rapidly through the city.

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Chinese Revolution Squelched

NEWS reports, dated April 15, state that revolutionaries from Japan had been arrested in Shanghai by the Chinese Government on the charge of inciting regular soldiers to sedition. Documents containing detailed plans for a general uprising accompanied by wholesale massacre of officials this month, and said to bear the signature of Dr. Sun Yat Sen, formerly provisional president of the Chinese Republic, were seized. Unrest and incipient revolts are widespread in China.

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American Heads Surgical Congress

NEW YORK CITY has been entertaining the fourth Congress of Surgeons from all parts of the world, and at the session of these eminent men amazing advances in surgical treatment were described. The presence of ambulances from all countries on the battlefields of the Balkan war was mentioned as an example of the increase of humane sentiment expressed through medical care. Dr. W. W. Keen of Philadelphia was elected president of the Association, which meets next in Paris in 1917.

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Big New Railway Brotherhood

IT IS announced that a new organization, to be known as the Federated Council of Railroad Brotherhoods, is in process of formation, and that Charles S. Mellen, former president of the New York, New Haven and Hartford Railroad Company, may become the active head of the order. There is no central body with which the various railroad employee organizations are now affiliated.

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Tolls Exemption Repeal Bill

THE tolls exemption repeal question now before the Senate has been materially affected by the treaty with Colombia just submitted to the governments of that country and the United States for ratification. By agreement with England the treaty gives free use of the Panama Canal to the navy of that country, and that fact was utilized by opponents of repeal to prove that the "all nations" clause of the Hay-Pauncefote treaty is elastic. On the other hand the argument was advanced that the obtaining of England's consent to the above exception to that clause establishes its binding force upon this country. In an interview, published in the New York *Herald* of April 12, with the late American secretary of state, John Hay, who signed the treaty, occurs the following conversation: "I asked Colonel Hay if the phrase 'vessels of all nations' was intended to include our own shipping, or was to be interpreted as meaning 'all other nations.' The secretary replied: '"All" means all. The treaty was not so long that we could not have made room for the word "other" if we had understood that it belonged there. "All nations" means all nations, and the United States is certainly a nation.' 'That was the understanding between yourself and Lord Pauncefote when you and he made the treaty?' I pursued. 'It certainly was,'

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SENATE INTEROCEANIC CANAL COMMITTEE HOLDING HEARINGS ON THE TOLLS EXEMPTION REPEAL BILL

he replied. 'It was the understanding of both governments, and I have no doubt that it was the understanding of the Senate when it ratified the treaty. You will remember that when the former treaty was before the Senate this very question was raised, and an amendment was proposed exempting American shipping from tolls, and it was overwhelmingly rejected.'"

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National Prohibition Advocated

A CONSTITUTIONAL amendment that would give Congress control over the sale of intoxicating liquor for beverage purposes, proposed in a House resolution of Representative Hobson of Alabama, and now under consideration by the House Judiciary Committee, was urged by representatives of the W. C. T. U., the Anti-Saloon League and other organizations at a hearing before the committee, April 15. W. H. Anderson, president of the New York Anti-Saloon League, submitted a letter addressed to a "drink-cure" concern by a distiller's distributing company, offering to sell the former the names of 50,000 "regular consumers of liquor" as prospective "patients." The proposed amendment would permit the manufacture of liquor for use, but not for sale; *i. e.*, for "home consumption" only, and not for commerce.

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Albania Faces War With Greece

PRINCE WILLIAM of Wied, who only recently mounted the throne of his new principality, the kingdom of Albania, created by the Powers of Europe as a political expediency in the settlement of the war between Turkey and the Balkan States, and who hesitated, it was said, because of the doubtful task of holding that warlike people in the paths of peace, has already had occasion to consider taking the field at the head of his Albanian troops against Greek irregulars who have risen to overthrow the decision of the Powers awarding certain towns to Albania. Early in April a mobilization of Albanian troops was under way, and fierce attacks by the Greeks upon the towns in question were reported.

KING AND QUEEN OF ALBANIA

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Disastrous Copper Strike Called Off

THE great strike of the copper mines of northern Michigan, which had lasted since July 23 last, ended on April 13. The miners claim that they have won all their demands, excepting recognition of the union, which latter demand the operators have insisted they would never grant. The strike has been under the direction of the Western Federation of Miners, and is said to have cost the union more than a million dollars. Between 15,000 and 18,000 men left work, although it is stated only 4,500 originally belonged to the union. There were many instances of violence reported on the part of both the militia on guard and the strikers; several lives were lost and charges of oppression were freely made by the miners. A Federal investigation has been under way for some time collecting testimony concerning the methods of strikers, conditions of labor and the alleged unwarranted use of force by the authorities.

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Home Rule Waits on Parliament

DEFINITE action by Parliament on the Irish Home Rule bill is expected at an early date, as it is understood that the government will dissolve Parliament in June. So far as reports indicate the attitude of the political parties is not changed, and Ulster is still understood as intending to resist home rule should the bill become a law without submission to popular vote. The Independent Labor Party on April 14 requested Labor members of Parliament to act independently of the Liberal Party, and to vote on all issues only in accordance with the principles for which the labor party stands.

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Solving the Farmers' Problems

THE problems of the farmer have engaged the second annual conference on marketing and farm credits held this month at Chicago. Better accounting, greater co-operation, more education, improved roads, use of modern facilities, closer relations with the consumer and consumer organizations, increased credit accommodations, were among the first-aids to the farmer discussed. The proposed Moss-Fletcher national system of land loan banks was attacked by some delegates as faulty. Effective organization of rural interests—the one hope of the farmer, according to some—was declared to be the most difficult problem in the world.

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Attacking Medical Safeguards

LEGALIZING mental or spiritual treatment of disease without use of material remedies, and by persons of whom no technical qualifications are required, was hotly fought at a hearing accorded on April 13 by Governor Glynn of New York on a legislative bill to permit such practice. A thousand Christian Scientists, besides representatives of other cults, attended. Many medical societies, the State Board of Regents, and the State Department of Education united in urging the governor to veto the bill.

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News in the Making

AT HOME: May 8 is said to be the date set for the wedding of Miss Eleanor Wilson and Secretary McAdoo.—This government ratifies renewed arbitration treaties running five years with Italy and with Norway.—The International American Oil Company, capitalized at $50,000,000, chartered at Dover, Del., on April 15.—The American Association of Achievement will supply gold buttons to be bestowed on school pupils achieving distinction.—An odorless cabbage introduced from China is being cultivated by government horticulturists.—Mrs. Taft, wife of the ex-President, is said to have joined a local anti-woman suffrage association.—The choice of reserve cities in the new Federal banking system is attacked by business interests in various sections.—United States legation to Argentina raised to an embassy.

ABROAD: House of Commons passed without division Criminal Justice Administration bill designed to prevent prison sentences to offenders under the age of twenty-one.—King Gustaf of Sweden reported as making good recovery after operation for ulceration of the stomach.—Havana undergoing drastic health campaign against rats and fleas to eradicate plague.—Count de Lesseps, son of Ferdinand de Lesseps, promoter of first Panama Canal project, starts on tour of the present canal.—The Italian army and fleet are to be employed if general strike by railway employees proceeds, as elaborate plans for aggressive measures have been made by labor organizations.—Rumors state that ex-Shah of Persia, Mohammed Ali, may attempt to reseize the throne.—Count Okuma, progressive statesman, forms new Japanese cabinet.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Insult to the Flag

NOT the long proffered olive branch of friendship, not the soothing persuasions of diplomacy, but the big rush of our battleships and cruisers southward convinced Huerta that he must mend his ways, and begin at once, by saluting the flag he had insulted at Tampico. Even this promise he gave with a bad grace. But the time had come for us to draw the line. Our government has borne with the turbulence of Huerta's administration with a patience that was remarkable. Its friendly efforts have been scorned, its sincerity misinterpreted. It bore indignities and outrages without a murmur, and up to a point that excited the amazement of other governments, and although it has now been forced to take a firm and decisive stand, it is not the armed hand of war, but the restraining hand of peace that is extended to force Mexico back into an attitude where she can contemplate her own helplessness. Will Huerta read the warning, or will he, as some profess to believe, provoke a still worse situation in the hope of saving his own tottering rule?

The Way of Safety

"A FELLOW living straight, earning $6 a week, is better off than any man who gets a thousand dollars a week if he does not get it straight." This from Harry Horowitz, who, while earning his right to sit in the electric chair, earned also the horrible title of "Gyp the Blood." "Stick to the 'shool,'" he said further, meaning the synagogue. Louis Rosenberg, "Lefty Louie," sent this message to the boys of the East Side by Rabbi Goldstein: "I want to urge them to go to the synagogue and to love God. If I had given attention to the synagogue and to my God that I should have done I would not be here to-day."

The execution of the four "gunmen" found guilty of the murder of Rosenthal brings up again, with all its ghastly horror, the fact of the allurement of sin, and emphasizes the other fact that about twelve hundred homicides are committed every year in the United States.

"Lefty" Louie apparently went to his death with a lie upon his lips, yet his message to his friends of the East Side was true. "The synagogue and God!" Translated into Christian terms that means the church and Christ. Here are the great influences that can be safely trusted to lead any boy through the temptations of youth to the noble achievements of manhood. No child or man or woman is for a moment safe without God.

But it is not enough to resist the temptation to evil. There must be positive impetus and enthusiastic effort toward the good. The Boy Scout ideals of definite helpfulness are right. Get the boys to win their reputation for courage by doing helpful rather than harmful things. Nothing in life has so fine an appeal to all the high and healthy instincts of young life as the appeal to join in the crusade of Christ against the wrongs and sins of the world.

All four of these young men had had good homes. Rosenberg in his message, sent through the rabbi, spoke affectionately and gratefully of his father and mother. It was too late for him now to follow their example and teachings. But it is not too late for other boys to remember that home ties are safe. And it is not too late for the parents of the young people of America to realize their duty to make home, next to the church, the most cheerful, winsome, alluring spot on earth.

A Consecrated Life

IF WE were asked to write an epitaph on that admirable Christian, Mrs. Sarah J. Bird, now passed from earth to the higher life, we would compass it in one comprehensive line—"She made the whole world brighter." From the time when, in the ardor of youth, she consecrated herself to the service of humanity, until she took on "the silver livery of old age," she was a true and zealous servant of the Master, devoting to that service her wealth, her energy, her talent and her social position. All that the world holds precious she gave unreservedly in the spirit of complete surrender. And the blessing that unfailingly attends such whole-hearted sacrifice came to cheer and comfort her. She was endowed with the power to communicate to other lives that serene and firm faith which made her own life so beautiful.

Mrs. Bird's mission of charity and helpfulness among the poor, the sick and the neglected was a characteristic of her generous nature. In her eyes, all were God's children and equally entitled to her loving offices. For more than twenty years she was the efficient ally of the Bowery Mission in its work of reclaiming the drunkards, the homeless and the wanderers who had lost their bearings and traveled far from God along the road of sin and suffering. In this work her ardor leveled all distinctions and won her universal love and respect. "Mother Bird," as the men of the Bowery Mission called her, was not a meaningless appellation. It was a well-earned title of endearment, for to many she was indeed a mother in Christ, leading them into the light of God's grace and forgiveness and to a finer and nobler life than they had ever known. Among the poor women and children of the East Side she was an angel of mercy. Her heart overflowed with kindness. She relieved the suffering and fed and comforted those in homes of poverty. She brought sunshine and joy into the hearts of thousands through the work of the Settlement which she founded and conducted.

The influence of such a life does not cease with the passing of the vital breath, but goes on expanding in ever-widening circles. Many of Mrs. Bird's converts, now actively engaged in Christian work, will carry forward her soul-winning and body-reclaiming mission, although she herself leads them no longer. Thus the good seed which she sowed in toil and consecration will bring a rich harvest in the years to come. Many will miss the kindly face of the aged saint and her gentle ministrations; but their loss will be sanctified and sweetened with the knowledge that she was one of those to whom the Master's words may be applied in their fullest significance: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Seed and the Soul

FULL-ROBED spring, in her gorgeous raiment of budding flowers and blooms, brings a message of hope and courage, of vigor and activity, of purpose, of planning, of planting—the gladdest message of all the year. The warmth and radiance of the sun, the merry chattering of the birds, the strange, delicious balm that permeates the air, the flare of colors and the wealth of odors, all combine in the most precious promise that the material world knows.

These spring days of full splendor, fraught as they are on every side with evidences of renewed vigor, replenished stores and revived gardens, appeal to the spirit and indeed to the whole being in the nature of a rich, exhilarating tonic. The seeds bursting in germination and the stalks straining upward toward the sky, filling the world with beauty and sweetness and plenty, ought to remind us that there is a time for the sowing of seeds in the soul, as well as in the soil, and that their bloom and fruition are likewise sweet.

But for the seedtime there could be no harvest. And it is just the same in our own natures. Unless we have implanted within us the seeds of wholesome impulses and generous sympathies, the heart will never know the summer harvest of sweet satisfactions, and the winter of old age will be drear and desolate.

It is an old, old truth. But truth, like the seed, grows to bear and to grow again and again, to be scattered by the winds of time upon all sorts of soils, but ever and everywhere producing the same seed again. This old truth is good seed that has brought sweet bloom into the lives of millions. It is bad for us if it finds our hearts stony soil.

We never realize so fully the material blessings of life as when we come into close contact with nature. Then we feel as never before the richness and fulness, the glow and glory of living. Then we realize how much there is in common between man and nature. Then only do we gain a clear conception of the way in which these two great component parts of the world should work together, the one teaching and encouraging the other to higher ideals and nobler attainments. Reflected in the beauties of the blossoming world we find a solace indescribable. Some of the questions that long vexed us are forever answered, and new problems are brought forward which may prove a source of unending pleasure.

To the believing heart, the enlightened soul, that is accordant with nature and which recognizes the great purpose in man's life, our existence here has a new meaning. If we have the Spirit of Christ, our lives become fruitful, constant in growth and yielding good increase as they respond to the touch of the divine Gardener. If we have not that Spirit, but are of the earth earthy, they produce weeds, unsightly and noxious, with neither beauty nor utility—the weeds of evil passions, selfishness, greed, hatred, malice, worldliness, which usurp the soil of the soul in which we might have nourished love, sympathy, sacrifice, purity and many other flowers of character, whose bloom and fragrance would have been a sweet lifelong benediction and a blessing to all around us.

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Age of the Babylonian Tablets

ALTHOUGH we had announced that our offer to send a Babylonian tablet to any of our friends who secured two eight-months' subscriptions at $1 each would be withdrawn on the last day of April, we have received so many requests from friends who have not been able to get the two subscriptions within the required limit asking us to grant them further time in the matter, that we are impelled to do so. We are not surprised that these Babylonian tablets, coming, as it were, right from the time of Abraham himself, should have aroused such a widespread interest among our readers that it would almost seem as though every one desired to possess one of these remarkable relics of early Bible times.

The world is just beginning to learn the great essential facts concerning Babylonian history, religion and culture. In his official attestation of the genuineness of the Babylonian tablets, Professor Clay states that they were written during the Ur dynasty, between 2200 and 2400 B.C. The Schaff-Herzog Encyclopedia refers to the Babylonian records as indicating that Abraham lived in 2300 B.C., and that the events related in Gen. 14 occurred about that period. This agreement of two recognized authorities is of great importance to Bible scholars and readers of the Word everywhere, as pointing to the conclusion that the patriarch was alive during the period in which the tablets were written in cuneiform and laid away among the records of the royal temple of the kings of Ur.

We are unable to state definitely just how long we shall be able to supply these tablets. We have obtained a limited number, but the demand is growing and we cannot tell how long the present supply will last. We are therefore compelled to continue the offer until further notice, the duration of the offer being wholly dependent on the supply.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Child Killed Chasing Doll

LENA CICIONE, five years old, of Jamaica, N. Y., was run over and fatally injured the other day as she was trying to save her doll from a runaway horse. The animal, frightened by a Long Island train, dashed for the sidewalk where the little girl was standing. She was about to run when she remembered her doll and, rushing to the curb where she had left it, she seized it and tried to get out of the way. It was too late, for the horse struck her and dragged the wheels over her body. They hurried her to the hospital, where the physicians said it was impossible for her to recover. We see here the mother instinct beginning just out of babyhood. A girl always wants a doll for a Christmas or birthday present. In the palace of wealth, the girl has a doll as large as a real baby, with beautiful eyes that open and shut, and red lips that laugh and cry, adorned by a professional dressmaker, while the child of poverty takes a bottle and puts a rag around it, and ties it at the neck for a head for her doll, which she prefers to any other plaything because it appeals to the maternal instinct. Little Lena felt she was the mother of her dolly, and fearing it would be killed, she lost her life in attempting to rescue it. This is the story of motherhood, which often gives itself up for its offspring at the start or wears itself out in some form of slavery to save the little ones from starvation, or sinks down fainting and dying in an unsuccessful attempt to rescue a wayward boy or girl. Oh, how good God is to bless this world with a heroic, sanctified motherhood! God thus likens his love for us to the love of a mother for a child:

As one whom his mother comforteth, so will I comfort you. (Isa. 66: 13.)

3,000 Girls Visit Ship

MISS ANNE T. MORGAN, daughter of the late J. P. Morgan, sent out invitations to 3,000 of the working girls of New York for a visit with her to the ocean steamship *Imperator*. About all responded to the invitation. The excursion was a part of the educational work being done under Miss Morgan's leadership for the girls of the Vacation Savings Fund. There are already 16,000 members. After the ship had been inspected, Miss Morgan took the 3,000 girls and treated them to a luncheon. The girls are soon to visit West Point in a body, and the officers and cadets are to take special recognition of their visit. A great reception is to be given to members of the society in the near future in the Grand Central Palace. It is a beautiful picture to see women of wealth and social culture taking such an intense personal interest in the happiness and prosperity of the working girls in the shops, stores and offices of the city. There is this mention of such an one:

Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Dorcas: this woman was full of good works and almsdeeds which she did. (Acts 9: 36.)

Cow Takes World's Record

A NEW world record in the butter production from a single cow's milk was announced the other day by W. D. Caldwell, who is the secretary of the Guernsey Cattle Association. According to Mr. Caldwell's report, Marona, a Guernsey cow owned by E. B. Cassatt in Berwyn, Pa., yielded during the year 1913 a total of 19,639½ quarts of milk, from which 1,059.59 pounds of butter were made. The best previous record was that of a Holstein cow owned by F. F. Field of Brockton, Mass., the yield during 1911 being 1,058 pounds. It will be seen that Marona led her premium sister by only 1.59 pound in the yield of over 1,000 pounds for the year. What a blessing the cow has been to the human race, in furnishing it, and especially the younger part of it, with so much of its life! What a symbol of efficiency and downright benevolence she has ever been. With her milk and butter and offspring the cow was indispensable to the life, industry, and religious ritual of the Jews:

And Abraham ran unto the herd, and fetched a calf, tender and good. And he took butter and milk, and the calf which he had dressed, and set it before them. (Gen. 18: 7, 8.)

Cigar Wrecks a Dirigible

THE dirigible balloon, *Città di Milano*, which was built by public subscription and presented to the Italian army, was entirely destroyed on April 9. The dirigible landed outside Milan, owing to damage to her motor. Almost immediately afterward a crowd gathered, and, notwithstanding the warning of the officers aboard, some one imprudently lighted a cigar. A tremendous explosion resulted, and fifty persons suffered injuries of various kinds. An outburst of flames completed the work of destruction. This is the first accident that has ever happened to any Italian dirigible. The one destroyed had a capacity of 12,000 cubic meters. What damage carelessness sometimes causes! The careless handling of a lamp in a stable burned Chicago; the firecracker, the live cigar and the lighted match have started conflagrations that have swept other cities. These are types of the explosions and conflagrations in the industrial and religious world, through careless word or deed. One hot word or the crack of one pistol has started a war.

Behold, how great a matter a little fire kindleth! (James 3: 5.)

THE BRILLIANT EASTER PARADE

ALTHOUGH there was snow in Texas and rain in some parts of the country, including White Sulphur Springs, where President Wilson spent the day, the weather in most States on Easter was all that could be desired. This gave opportunity for the Easter parades on the residential avenues in cities which are becoming more popular each year. The one on Fifth Avenue, New York, always brilliant, was more so this year than ever. At ten o'clock the parade was under way, and when the throngs of worshipers entered the churches, filling them to overflowing, there must have been a quarter of a million people on the sidewalks, and in the automobiles and carriages that filled the streets between them, perhaps one-half of that number being strangers or sightseers. There must have been a thousand photographers in line, and the moving-picture men were stationed at important points on the line. The bright apparel and radiant faces reflected the sunshine, the life, the beauty and the love of the glorious Easter morn. Let us trust that the thousands of paraders entering the churches realized afresh the meaning of these words: "But now is Christ risen from the dead, and become the first fruits of them that slept." (I Cor. 15: 20.)

The Royalty of Democracy

BISHOP GREER of New York preached an Easter sermon in the Cathedral of St. John the Divine on "The Crown," in which he said, among other things: "Everybody to-day seems to be trying to find a crown. In the ancient world such was not so. Crowns were then supposed to be the property right of the few, while the privilege of the many was to permit the few to wear them. Nowadays, instead of crowns for the few, there somehow obtains the notion that there ought to be crowns for the many—crowns enough to go around." The bishop argued that such ambition was not, in itself, wrong, but was a natural expression of healthful democracy. "There is, however, another feeling that is beginning to work," he said, "that the crown of human life is something to be found in life itself, not in what it has, or hopes to have. The true and proper crown of a democratic age is not circumstance, but character." Loyalty in service to the end insures the crown of character and eternal life:

Be thou faithful unto death, and I will give thee a crown of life. (Rev. 2: 10.)

Operation Checked "Black Death"

IN a remarkable operation in St. Agnes Hospital, Philadelphia, in April, a piece of the skull of James McMonigal, aged three years, was lifted out and a thorough cleansing given to certain affected parts of the brain. The boy had been stricken with tubercular meningitis. The hospital authorities claim that the boy was brought to them in the last stages of "black death," and that the operation is going to restore him to health. What a menace will be taken away from the life of childhood and the happiness of the family if there can be found a certain cure for this terrible malady that has meant death to so large a proportion of the victims it has attacked! Christ can cure the moral and spiritual maladies of old and young, if his remedy is accepted. The boy's brain was washed and cleansed by the surgeons; Christ washes and cleanses the heart. For this cleansing and cure of sin the psalmist thus prays:

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. (Ps. 51: 7.)

$10,000 Too Small

THE daughter of one of the wealthiest and most influential families in this country applied to the courts through her guardian recently for an increase of the annual allowance of $10,000, left her by her parents, to $15,000. The young lady is eighteen years of age, and the will provides that a very much larger income will be allowed her each year when she shall have reached the age of twenty-one. When a majority of the men of this country are compelled to support families on less than a tenth of that amount; when there are thousands of girls in their teens in stores, shops, and offices compelled to live on from $7 to $10 a week, it does seem that this daughter of wealth might have managed, with reasonable economy, to have gotten along on an income of $200 a week. Had she asked the court for the increased allowance to help a hundred widows, or orphans, to aid a hospital or a struggling church, the request might have been justifiable; but to ask for another hundred added to the two hundred dollars a week to keep up a certain standard of luxury leaves ground for criticism. Fortunately, our present civilization and a better knowledge in the school of Christ recognize the emptiness of earthly luxury and vanity as compared with the sweet ministry of service to which the Lord's children have been called. No charge to wealth, ancient or modern, is superior to that of the apostle, who cautions against the pride that sometimes tempts it, and thus enjoins benevolence:

That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come. (I Tim. 6: 18, 19.)

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

ILLUSTRATION BY DAVID JOHN WILLIAMS

SYNOPSIS OF WHAT HAS GONE BEFORE

[illegible]

CHAPTER III

Wherein We Are Introduced to the Mining Camp of Cañon Creek

THE mining camp of Cañon Creek was so named with singular and characteristic lack of imagination because of its location solely. It was in a cañon and on a creek. The village, if by such a pastoral and idyllic name it might be called, rejoiced in the fact that it supported two saloons and gambling houses, with other questionable resorts. It was not especially concerned or troubled over the further fact that it had no church, and no religious observance of any kind, within its borders. It cannot be said that Sunday was kept just the same as any other day in the camp. On the contrary, it was observed quite differently. This fact was not due in which any especial pride was taken, but nevertheless it was true that Cañon Creek made a pretense of keeping at least the spirit of one of the Ten Commandments, in that it did no work on the first day of the week. However, it would be futile to claim that there was any religious motive back of the once-a-week abstention from labor in Cañon Creek.

The patronage of the two saloons was a more or less continuous performance every evening. It began to approach its maximum on Saturday night, and it reached its climax very early on Sunday morning, while it was as dark naturally outside as it was morally inside, in spite of the glare of kerosene lamp or tallow dip.

In short, from quitting-work time on midnight daily throughout the week, Cañon Creek was as bad as it could be, and it could be pretty bad. And from quitting-work time on Saturday evening until any time at all on Sunday morning, noon, or night, as the case might be, it was even worse than it was throughout the week. I do not mean to say that everybody was all bad, even in Cañon Creek, or even that everybody there had fallen to the same low level of moral indifference and degradation. Not at all! There are degrees among sinners, even if there be no degrees of hell to grow. And this was true of Cañon Creek as of the greater world beyond the sky line of the mountains.

Cañon Creek usually did some work, too. It had to work to live. "He that will not labor, neither shall he eat," was just as true of this camp as it was of old Judea or of Jamestown.

The principal industries of the town, aside from gambling, drinking and murder, which last rose sometimes to the dignity of a profession, not to say a fine art, were trading and mining—prospecting, rather. The everlasting hills around the basin of huts and hovels that made up the camp were filled with precious metals and covered with prospectors, not so precious in their own eyes or those of any one else. The businesses of the place, its distance from the connecting link with civilization, the railroad, the vast expense of transportation, the fact that there were other and richer fields nearer and more accessible, had saved it from that sudden mushroom growth which had turned cities into mining camps over night, and mining camps into towns and towns into cities, almost within as many days.

The rather desultory work done by the inhabitants in mining, hunting, and trading produced plenty of money for food and drink and play. The Indians in the territory around about brought in hides and pelts, as whatever they could, to get their coveted opportunity to indulge in the pastimes most prevalent in the community. Like their white exemplars, they, too, drank and played.

Architecturally there was no beauty or significance in the buildings of the camp. The men and what few women there were lived in rude shacks hastily put together and set down scramblingly anywhere on the mountain side. The general stores were of somewhat better construction and, of course, were larger buildings. The saloons and gambling houses, in reality mean enough to resemble outwardly their inward purpose, were almost palatial in appearance when compared with their squalid surroundings. In winter they were warm; in summer, cool; and always inviting.

But as I have said, Cañon Creek was not all bad. As there is some bad in the best and some good in the worst of us, so was this true of this and every other mining camp of that bygone day. The desire thereof were not always drunk, nor did they always gamble. Although the good was, it must be admitted, mostly latent, it was evidentially there, as occasion sometimes demonstrated. Sometimes the miner on the mountains high uplifted, the hunter ranging the forest glades, gave a thought to God, and frequently these came to them, alone in the everlasting hills, tender recollections of happier days, purer hours, and sweeter lives. Childhood memories, mother touches, faces of fathers were not all obliterated from the recollection. Sometimes in the morning Cañon Creek awoke ashamed of itself, and plunged frantically into work.

But the whole place lacked leadership in the moral field. There was nothing to precipitate the latent goodness and everything worked to keep it in solution, as it were. The camp did not know it, would have denied it strenuously, but it was waiting for a response and a responder to the God touch. Now the Hand of the Divine was being tendered it, as always, but the moral sentiment of the town lacked a focus. It could feel vaguely, it was dimly conscious, but that consciousness was wanting in definiteness.

Cañon Creek was as lawless as most mining camps in those days; but it was not altogether and entirely without some sort of law and some sort of order. Man has never been able to get along without some kind of law, and without some kind of enforcement of it—not even in a Garden of Eden, to his sorrow! If murder was committed in the camp, justice was not unknown, or the administration of it, albeit both were of the rough-and-ready kind and "Judge Lynch" was the only presiding officer of the frontier court, if it got that far before any individual took upon himself the ancient rôle of an avenger of blood.

There was also growing up a certain sort of zeal for God in the community, as expressed in a rude craving for justice, fair dealing, and some kind of regulation, even without an expressed knowledge of him and quite unrecognizable even by the most zealous. And this was the best feature of the situation: that half-conscious zeal was growing. This tendency to be fair and to be square and to put a higher value on life than the cheap estimate of the earlier days, this yearning after order, was actually increasing.

Here and there, on this particular Sunday morning, some, at least, of the men of Cañon Creek were beginning to recall that the Lord's Day was designed for other purposes than mere physical pleasure or physical rest. No one would have confessed it, but there were in more than one heart secret aspirations for something religious. To be sure, these aspirations usually came most forcibly to the man who had been "cleaned out" the night before, who had lost everything at the gambling table, even the means to buy a drink. But however they came and to whomsoever they came, they were there. Man has never yet been able to get along without some kind of a religion. When two or three are gathered together, sooner or later there is inevitably God.

The week preceding the Sunday with which we have to do had been an unusually fortunate one for prospectors. Several rich "pockets" had been found; the washings of the river had resulted in more than wonted treasure. The pleasant days of the spring had been fruitful in trade. There had been an abundant supply of gold dust, nuggets, and even real money to spend Saturday night. And it had been spent freely. More liquor had been drunk, more treasure had been won, and incidentally more had been lost—for it cannot be gainsaid that whatever is won by somebody must be lost by somebody else—than on any previous Saturday night in the recollection of the oldest denizen of the place.

The camp awoke very late that Sunday morning, feeling distinctly sick of and disgusted with it all; that is, the great majority of it did. The lucky few who had won from the reckless, mutable many had carefully put away their winnings and had gone to bed to deep the sleep of the satisfied—the gorged bird of prey. What dreams might come would be determined later. So Cañon Creek as a whole crawled out of its shacks, out of conceit with the camp, down on its luck, with a raging headache, a sick view of life, a loathing of self and fellow men, and in a bad, bad humor.

"Why in thunder," said one of the leading citizens, "ain't there no religion in this yere blamed town?"

Continued on page 444

LEBRON BEE ARMED YET UNARMED, CARRIED OLAF INTO THE HOUSE

THE CHRISTIAN AS A GOOD STEWARD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE unjust steward, upon whom Jesus commented as he taught his followers, may have been an actual case—probably was. t least there were just such men to e found in Palestine, on all sides. We ould say the steward was "loose" in ie management of his master's af- irs and quite deserved dismissal. He ntinued his dishonesty by the way e took to make friends for the time hen he should be adrift. In doing is he still further defrauded his aster by forging in part those who ere indebted to his master. He falsi- ed accounts—that of one debtor he ade one-half, of another he took off venty per cent. Of course the two ebtors felt under obligation to the eward, and they were won as his iends. And the changes made orked in still another way: that is, ie steward seemed not to have wasted much of his master's substance as e had been charged with. He was ven commended by his lord that "he ad done wisely."

What had Jesus to say about it? hat the steward had shown himself oth shrewd and prudent, but in a bad use. Jesus recommended a like agacity on the part of his disciples nd followers. In substance he said: By using money with prudence like at of the unjust steward, but under higher motive, gain for yourselves iends rather than estates and man- ons. Mammon (money) is not to be ade a friend, but to be used in mak- g friends of such persons as widows nd orphans, and those who are unfor- nate. They will be waiting in eaven to welcome you as their bene- actors." On another occasion Jesus ounseled his followers to be as "wise s serpents." Matt. 10: 16. When esus spoke of the "mammon of un- ighteousness," he meant the deceitful ature of earthly wealth.

At this point in the lesson we should onsider the Golden Text: "He that is aithful in a very little is faithful also n much, and he that is unrighteous n a very little is unrighteous also in uch." These words also were spoken y Jesus. May we not put them into ur everyday language thus: If you ake a right use of your money it will e seen that you can be trusted with he spiritual riches God has to bestow. nother part of the Golden Text is: He that is unrighteous in a very lit- le is unrighteous also in much." It vas as if Jesus had said: "Those who heat and steal and lie when they have noney to handle are not to be trusted vith what pertains to God." Let each f us search his own heart and life vith these sayings of Jesus. Would hat each one of us might deserve the ame epitaph placed on our tombs that vas placed on the tomb of Alotus at Rheims: "He exported his fortune efore him into heaven by his chari- ies. He has gone thither to enjoy it."

The deeds which selfish hearts approve
And fame's loud trumpet sings,
Secure no praise where truth and love
Are counted noblest things;
And work which godless folly deems
Worthless, obscure and lowly
To heaven's ennobling vision seems
Most godlike, grand, and holy.

DEWART.

Let us imagine an outer circle gath- ered around the disciples of Jesus. They were the Pharisees, who had come to listen to him that they might find fault with him, but Jesus meant that his words should have a special meaning for them, for he regarded them as the unjust stewards of the law and the prophets. It has been said of the Pharisees that "they had used their self-esteemed holiness for their own profit in worldly things." It was they who had made the house of the Lord "a den of thieves." "Their unfitness to be entrusted with the true riches of the kingdom of heaven was the burden of Jesus' arraignment of them." Even to-day there are people of that kind; we do not call them "Pharisees," but "hypocrites," and that was a term used by Christ. It should be our concern not to hunt them out, but to take good care that we do not get into their class. A father wrote a letter to his son, who was just coming into young manhood: "You are now at that period of life in which you must make a turn to the right or to the left. You must now give proof of principle, determination, and strength of mind; or you must sink into idleness, and acquire the habits and character of an ineffective young man. I am sure that a young man may be very much what he pleases. In my own case it was so. Much of my happiness and all my prosperity in life have resulted from the change I made at your age. The longer I live the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory." That is good as far as it goes, but it does not go far enough: it does not take hold on God.

Dr. Guthrie, the eminent Scotch minister, once said in a sermon to young men: "Not simply to the wind, however auspicious, does the seaman owe his progress. Without it indeed his ship would but rise and fall in the swell of the deep; but without the skill to catch and use the breeze, and compel it when adverse, by dexterous trimming of the yards, and setting of the sails, and handling of the helm, to force him on and over the waves, what service were the wind to him? So was it in Joseph's and so it is in all cases of success. God gives the opportunities, but success turns on the use made of them; on the promptitude with which we seize the openings of Providence; on the weight of character we bring into the field; on the resolution and energy we throw into the business." In two words it may all be expressed: Consecrated energy. The unjust steward had energy, but not consecrated energy.

William George Jordan has said: "When a man fails in life, he usually says: 'I am as God made me.' When he succeeds he proudly proclaims himself 'a self-made man.' Man is placed in this world not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the *creature* of circumstances, man in his strength is the *creator* of circumstances. Whether he be victim or victor depends largely upon himself. Until man be truly filled with the knowledge of the majesty of his possibility, until there comes to him the glow of realization of his privilege to live the life committed to him as an individual life for which he is individually responsible, he is merely groping through the years."

Men talk of ownership, but God's word is stewardship. As the public has begun to realize how little a man can really earn himself, and how much he owes to the work of his predecessors and contemporaries, and especially to God who furnishes the raw material, such as gold, silver, minerals, etc., more and more it is expected—almost demanded—that people who have amassed fortunes by aid of favoring circumstances, partly by public laws and franchises and patents, without which their wealth would vanish in an hour, shall use them in part for the public good as stewards of the nation's prosperity as well as stewards of God.

Successful or *faithful*—which shall it be for you and for me? We have searched the Bible through, and we can find no promise for success, but we do find many promises for faithfulness such as "A faithful man shall abound with blessings." Prov. 28: 20. "Well done, thou good and faithful servant. . . . I will make thee ruler over many things." Matt. 25:21. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

Two young men came one day to a farm seeking work. They had their axes with them, and they were sent to the edge of the swamp, where there was an extensive woodland. They were instructed to cut the wood in four-foot lengths, and make piles of them eight feet long and four feet high—that is, they were to cord the wood, and they were to be paid for as many cords as they should cut. After three days the owner of the farm went to examine their work. He was disappointed to find that the sticks they had cut varied from three to five feet in length, and it was piled in a tumble-down fashion. When the farmer expressed his dissatisfaction, one of the young men exclaimed, "Oh, well, it will average about right." "But," replied the employer, "I can not sell wood by the 'average.' I sell it by the cord, which is exactly four feet high and eight feet in length." Of course the two young men lost their job. If they had not been discharged the farmer would soon have lost his reputation for selling an honest cord of wood. Unfaithfulness and dishonesty are riveted links of a chain which cannot be severed—one is sure to follow the other. Do you not remember that it was the unfaithful steward who plotted to cheat his master out of what was due him?

Look at that boy sitting at his desk in his school; his history is lying open, but if you will watch him for a few minutes you will notice that he does not turn a page of it. Observe him still more closely and you will see that he has a paper-covered book down under his desk that he is reading most intently. It is a story of robbery and murder. He turns the leaves often. Presently his class-mate sitting beside him gives him a nudge and tells him it is "time to recite." "But I don't know a word," he replies, "you'll have to prompt me." It was hard for a good boy to consent to do that, but he did it. At first the teacher did not discover the game, but when she did, both boys were reprimanded and disgraced. One might say probably that the boy who had learned his lesson and was able to prompt his class-mate was not as dishonest as the other. This would make a good subject for a debate in a boys' class in the Sunday school, so we will suggest it, and not try to answer it ourselves. We will ask this question, however: Was the boy who did the prompting at all like the unjust steward whom Jesus described?

Jesus said: "Ye can not serve God and mammon." That would be like a servant trying to serve two masters. But we can serve God with mammon. That does not mean we shall give what is sometimes called "spare cash," that which is left over after we have satisfied all of our wants, gratified all of our tastes and imaginations; the amount left over would be all too small. But rather let us spend little upon ourselves and give the larger part to God's work in the world.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, May 10, 1914. The Unjust Steward. Luke 16: 1-13. GOLDEN TEXT: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Luke 16: 10.

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD will be glad to receive any suggestions for THE MAIL-BAG prompted by the questions answered here and, equally welcome, criticisms of anything we have published in the past. Correspondents will please remember that all letters must contain name and address of the writer, for publication or not, as desired. No questions will be answered by mail.

Questions and Answers

E. E. L., Somerset, Ohio. Please accept [illegible] I shall look and intend to write you [illegible]

Rev. E. M. S., Bristol, Conneet., asks: "Will you please answer in your next issue the question of [illegible] 'Are heaven persons now in heaven?'" As human persons are not intended to inhabit unlicensed bodies, the question was submitted to Mr. A. E. Lee, of New York, a consistent student of the Bible. There is no statement which would be contradictory to the Bible on either point. We assume the matter is settled by the fact that Moses and Elijah were recognized [illegible] Peter, James and John on the mount of transfiguration. [illegible] Jesus, as the first of the [illegible] to be raised from the dead, [illegible] Moses and Elijah were raised [illegible] Jesus. [illegible] Moses [illegible] Elijah [illegible] Jesus [illegible] Moses [illegible] Elijah [illegible] Jesus [illegible] Moses [illegible] Elijah [illegible] Jesus

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Our Bodies for Christ*

IT TAKES us a long time to get acquainted with our bodies, and find out what they are really for. The relation of the body to the personal desires and motives is a subject that the wisest men investigate and ponder, and differ about. In earliest life the problem is easy. The new baby's wants are very simple: it wants to eat, to sleep, and to be kept free from pain. Its body rules it altogether. Hunger brings distress to the tiny baby mind, and leads to tears and cries; and the tears and cries bring food. Or pain leads to a somewhat different kind of tears and cries, and these bring mysterious relief.

But as the mind develops the child learns that the things the body wants not always bring satisfaction. Too much food or a certain kind of food, even though it appear very attractive, will bring pain. Still later another kind of distress begins to be noted. The body suggests that something forbidden be eaten or some forbidden act indulged in. Then there comes a nauseating sense of guilt, worse than physical pain. The mind at length awakens to a great fact: "The body is a poor guide, a poor master."

Other hopes and desires come thronging in with the years. We observe people with all sorts of attitudes toward their bodies. Some continue to be slaves of their bodies and bring their lives to ruin. Some choose other kinds of bad impulses and use their bodies to aid them in the wrongs they commit. The thief or murderer, the hard business man, the dishonest politician, use their hands and feet and tongues to do wrong to other people. And the sensible young observer of human life sees that this way of living is unwise and in the end unprofitable.

There is one other way to consider the body. Some people seem to use it as an instrument for helping others. And this strikes the thoughtful observer as a really rational and profitable plan. Moreover, it is a plan advised and recommended by the world's greatest Teacher, and commanded by him of those who would become his followers.

When we accept this plan of life and begin to follow it out, we find that matters which before were perplexing become simple. We find that every detail of life can be fitted into this program with beautiful harmony. Particularly is this so when we recognize fully that this Christ, who has shown us what our bodies are for, and how to use them, must be the center of all our thinking and acting. We give our bodies to him, to be used at his direction for helping others in just the way he would help them if he were here in the flesh as he was two thousand years ago.

Every problem then about right and wrong, as it concerns the body, narrows itself down to this simple question: "Will this make my body less efficient or more efficient in its work of helping others?" Our bodies are simply machines, machines under the control of Christ for carrying on his task of saving and blessing and helping men. We dare not do anything that will harm them, any more than we could harm a machine in the factory of a man for whom we were working. We cannot fail to do anything which would enable us to turn out more and better and more perfect work.

You have known men or boys who were "in training." It was not hard for them to deny themselves the sweets and pastries and stimulants. They were doing something they liked better than these indulgences. They were making their muscles hard, their nerves strong and their brains alert for the contests at hand. They wanted to win, for the honor of their school or college or town. So we are playing a game, the winning of which means the keenest delight that can possibly come to a human soul. We do not want to invite defeat or to make our victories less glorious by weakening our bodies and lessening our skill through foolish indulgences.

This lesson should be led by a physician, a Christian physician, one who understands the body and its laws, and who understands the claims and purposes and promises of Christ. He will emphasize the need of wholesome food, of plenty of sleep, of the avoidance of stimulants, of plenty of exercise, of high ideals, of good habits. He will specially emphasize the power and importance of habit. Real miracles can be accomplished by the training of the mind and will and body, particularly under the power of our Christ. We can train ourselves to a scorn and distaste of everything that is degrading and harmful as we develop, through Christ's help, our ambitions and our skill for doing good.

Notice the lesson study for the Epworth League on this same page. You will find there some additional hints about the right use of the body.

* "HEALTH HINTS FOR BETTER LIVING." I Cor. 6: 19, 20. (Led by a Christian Physician.) C. E. P. L. and Christian Endeavor Topic for Sunday, May 10, 1914.

The Laws of God's Kindness*

THE Epworth League official who framed the subject of our meeting to-night deserves the heartiest thanks of every one who will try to study or teach or speak upon or consider the lesson in any way: "Framing God's compassion into laws."

If every one of us could get those words stamped on his brain and firmly woven into his soul we should find it ever after easier to do good and harder to do wrong.

What, then, are God's laws? Why does he tell us not to do this, and command us to do that? Are they whims of his, those great laws? Does he want to spoil our good time and make us uncomfortable and miserable?

Not at all. Every law of God is an expression of his love. He asks us to do certain things because he knows that the doing of them will bring us most real and most lasting happiness. We are apt to think of God's promises as signs of his kindness and his laws as signs of his sternness and justice. But this is a great mistake. Love lies back of all. His commands are just as truly the signs of his love as the promises. Back of every law is the Father's great and changeless love.

How shall we keep his law, then? By coming to love him. Christ, by the power of his death on the cross, can so change our hearts that we shall really and truly love God. Then his laws shall be no longer irksome, but delightful. We shall see in every one of them a proof of his love. We shall come to understand that he is longing for the salvation and happiness of every human being, and we shall joyously and valiantly ally ourselves with those who are working to have the laws and customs of earth coincide with our Father's will so that his will may indeed be done on earth as it is done in heaven.

One thing more. We see that God's laws have his love back of them. Does this not imply that with every law there may come the power to keep it? Every law is a promise. It is a promise that by his grace we shall have power to keep the law. Ezekiel, in that wonderful prophecy of the work of the Holy Spirit, combines beautifully the promise and the law: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36: 27.)

* "FRAMING GOD'S COMPASSION INTO LAWS." Lev. 19: 9, 10; Ex. 22: 26, 27; Lev. 25: 8-10.

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(541)

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 440

Well, religion is not an artificial problem. Neither is it to be found walking abroad seeking whom it may devour—that is Satan's privilege and habit. Nor is religion ever extraneous to the individual. It has taken mankind, collectively and individually, centuries to comprehend even partially the statement of its Lord as to just where the kingdom of heaven is to be found—not without, but within! It was to be found somewhere in Cañon Creek, doubtless; but like the precious metals, it had to be mined for, and there was no miner at hand.

Came into Cañon Creek on that Sunday morning a precipitant. It arrived in the shape of a small pack train, Indian ponies and Mexican burros, loaded with hides, skins, and various plunder, together with three broncos quite differently burdened. The biggest and ugliest was bestridden by a tall, hard, desperate-looking individual who was known as Dead Shot Jackson. What his real name was did not matter; nor would it help matters much to make any inquiry. Men found it profitable not to inquire too particularly into the real names or the former careers of their fellows. They took the names given, or applied some appropriate sobriquet, provided it was willingly accepted, and said nothing. They had little concern with the past, less with the future. They lived in the present.

To return to the pack train; across each of the other two broncos was lashed a human body. A glance told even the inexperienced—and the men of Cañon Creek were not that in such grave matters—that one was dead and the other living. One lay limp and inert, swaying in its lashing with every movement of the horse; the other seemed to breathe defiance at every jolting footstep of the animal. Driving the burros and ponies before him, Dead Shot Jackson stopped before the nearest saloon.

He dropped to the ground the reins of the bronco he rode, threw his long, heavily booted leg clumsily over the saddle, and slid awkwardly to the road himself, leaving his loads of merchandise, human and otherwise, dead and living, to the care of the crowding citizens who came toward him from all directions, their interest aroused by the dramatic possibilities of the situation.

Credit was not extended in Cañon Creek, by the way. That wonderful development of modern economics by which business is carried on had not been arrived at in the present state of the evolution of the camp. You might die of thirst for liquor, but unless you could pay for it in gold, or nuggets, or hides, and other things of more tangible value than a word or promise, you could die. Water was to be had freely—water of the sweetest, the softest, the purest quality—in the brook that had its source in the everlasting snows a little distance overhead. But water, in the unwritten creed of the camp, was good for beasts, not for man.

Yet whenever a man was reduced to the last extremity by wounds, gunshot or otherwise, it was always for water he cried, just as the Name that was upon his lips under such conditions was a Name with which he was perfectly familiar, but which he ordinarily used in an entirely different sense. But then, Canon Creek was not philosophic. It did not wonder why the dying craved water, or said piteously, "My God." Truth to tell, it did not concern itself much about the dying, or what he said. Life—passionate, intense, exhausting, terrible—was the main thing. The future and whatever it held could care for itself.

Dead Shot Jackson thrust himself into the nearest saloon, which rejoiced in the historic name of The Black Pup because it was the youngest and latest addition to these forces of civilization. The newcomer slammed a little nugget of silver down on the bar, struck the pine slab with his big hand, and roared in his great voice:

"Drink! And be quick about it!"

The barkeeper philosophically put a bottle and glass before his imperious customer, and while the latter poured out for himself as much as he wanted—an amazing quantity, by the way—the former slipped the little nugget into a pair of scales with a dexterity begotten of long experience, estimated its value to himself, and proceeded to make change. But Dead Shot Jackson, being in a generous and incidentally a politic mood, waved the change aside with a proud air in front of the drunkards in the saloon, some of them "all-nighters," and invited the whole company to be his guests on this occasion.

Dead Shot Jackson, who was the center of an admiring throng and the object of an agreeable curiosity, but with whom no one dared to take the desperate risk of questioning concerning his prisoner, presently stepped outside the saloon. He was followed by most of those inside, and was thus, with those who had assembled upon the news of his arrival, surrounded by pretty much the whole population of the town. It was a delightful moment for the desperado and the bully. Men such as he live on adulation. He strode through the crowd until he reached the two broncos. Standing on one of the rocky boulders in the street, if street it could be called, which no one had cared to have removed, he began a carefully prepared address.

That very same morning, shortly after the arrival of Dead Shot Jackson, a very small, a very dusty, a very tired, a very heartsick, a very frightened little boy had drifted into the camp some distance in his wake. Little Olaf Tryggvesson had caught up with Dead Shot Jackson during the night. Recognizing him in the moonlight, he had not joined him for obvious reasons. But he had not lost sight of him, himself unseen. Although the man was a murderer and everything else that was wicked apparently, he was still a man, and the lad had kept close enough to him to call upon him for help if need be. Bad as he was, in an emergency he might be a protection against the ghostly and animal terrors with which the boy's imagination filled that dreadful night.

The narrowing, ever-mounting trail up the gorge, or cañon, at times was a terrible one, easier perhaps for footmen than for horsemen, and the boy had without difficulty kept within sight and hearing of the man without attracting attention to himself. When day broke, however, he had been forced to conceal himself from any possible backward glance of Mr. Jackson's, and therefore he did not reach the town until some time after that estimable gentleman, who little knew what vengeance was dogging his steps.

Olaf stopped at the first house he came to. Fortune, Providence rather, had led him to the very best place, almost the only place, in the long straggling line of "shacks" that marked out what was fatuously called the main street, where he could be sure of decent treatment. There lived in that shack a man who was known by the sobriquet of Parson Bill. The name had been bestowed upon him, not because he possessed or exhibited any of the conventional attributes of the preacher, but on account of the wonderful flow of language—bad morally, but on occasion quite classic in its vocabulary—in which the gentleman was wont to indulge when in his cups or very much moved.

"He talks jest like a parson," said one, when overwhelmed on one occasion with an astonishing flow of words; and this happy characterization seemed so suited to the person to whom it was applied that it had stuck, he himself making no objection.

Parson Bill had been at heart a gentleman—and at heart he was one still.

Continued on next page

HAYNES
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Twenty-one years ago, Elwood Haynes built the "horseless carriage"—the little machine that gave birth to the American automobile industry. Ever since then, Haynes cars have been built, year in, year out, without interruption.

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TO HONOR "WILLIAM THE SILENT"

NEW YORK is to have a monumental statue of William the Silent and the Holland Society purposes to raise the nds. That illustrious statesman s thus far received little recognition America and particularly in this y, of which he might almost be rded as the founder. It was because him that the Dutch Republic arose d began its colonial expansion.

Indeed, it was largely because of illiam the Silent that Puritanism ose to so great strength in England d sent its colonies hither. In the igns of Edward VI and Elizabeth ns of thousands of Dutchmen settled England, especially at Norwich and that other city of Worsted, which as once a place of great importance, t the very name of which is now rgotten excepting as applied to the ods which were manufactured there. f course, the story of the English lgrims at Leyden is familiar to every hoolboy.

It was the revolt of William the lent against Philip II of Spain that arted the entire train of events hich led to the foundation of New ork, and he of all men is to be rded as the patron saint of the nickerbocker City.

William, Prince of Orange and unt of Nassau, born at Dillenburg, assau, on April 25, 1533, had a caer strangely resembling in some spects that of the great Albanian ro, Scanderbeg. On his stalwart ung shoulder Charles V leaned in 55 at the ceremony of his abdication favor of Philip II, and he succeeded the good graces of the latter monch to such an extent as to be entrusted with the command of his army ainst France. It was while he was a nspicuous member of the Spanish urt that he acquired the name of The Silent." This was given to him t because of his lack but rather of his scretion of speech, for he was in fact particularly fluent and charming nversationalist and an eloquent ator. But he never spoke without st carefully thinking.

It is not necessary here to rehearse en in epitome the marvelous story his revolt against the Spanish ranny in the Low Countries and his ars of indomitable conflict against what seemed hopelessly overwhelming odds. There is no more superbly heroic chapter in the history of the world. It was an achievement which secured the liberation of the Netherlands, which enormously encouraged and facilitated the triumph of freedom and human rights in England and elsewhere, and which made an indelible impress upon the shores of the New World.

In the eloquent words of his American historian: "He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. Their name was the last word upon his lips, save the simple affirmative with which the soldier who had been battling for the right all his lifetime commended his soul in dying 'to his great Captain, Christ.' As long as he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets."—*From the New York Herald, April 12.*

The foregoing announcement of the projected statue in New York to "William the Silent" is of universal interest at this time. William of Nassau was the prince who, though a Catholic by inheritance and training, patriotically espoused the cause of the Netherland Protestants during the period of their terrible oppression by their own Catholic monarch, augmented by the power of Catholic Spain, then a dominant factor in Europe. The Inquisition was established in the Netherlands and nameless tortures were inflicted upon the people. Massacres were frequent. At last the people rose in defense of their religious and civil rights. William led the rebellion until the great wrong on the Netherlanders was redressed. He founded the Dutch Republic. One of his biographers pays this glowing tribute to his character: "In a dark and troublous time, when his country, by the persecution of her foes, was brought to the very verge of ruin, his invincible will and calm defiance still stood upright in the storm. Not all the honors and distinctions which Philip of Spain, or indeed all the sovereigns of Europe, could offer were sufficient to seduce him from the high and straight path of duty. He lived without fear and died without reproach."

A LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

lthough he would have protested gainst any personal deprivation from ie pleasant pursuits of the "gents" the camp, whose language he spoke id whose vocations he shared, and though he did not commonly justify is title in speech until he was drunk, excited, he was, at heart, still an onorable man. He could not cover up disguise that fact. Everybody recgnized it. His word was as good as is bond. Nobody disputed it. He ad never engaged in any shooting crapes. There had never been any ecessity for him to do so, although e had often gambled and lost money. fe was excessively amusing when runk, and not unsociable when sober. his was not a cheerful situation for ne "gentleman." He wanted to be ust like the rest, and that was one of ie reasons why he very carefully ried to be so when he was sober; except that he told no lies, and he did no urder, and, if he could possibly help , he did not fight. Yet no one entertained the slightest suspicion of his ourage.

Parson Bill, after a hard night of ambling and drinking and a short, roubled sleep, was already awake hen the small figure of little Olaf ryggvesson practically collapsed in is doorway. Parson Bill stared in pen-mouthed wonder and surprise at ne little lad, for there were no children in the camp, not a single one. he sight was amazing. The big iner—Bill stood six feet in his gray oolen socks and was broad-shouldered accordingly—was filled with surprise and dismay, and yet he enjoyed a distinctly pleasurable sensation at the sight of the newcomer. He picked the boy up, carried him into the house, and set him down on the rough plank shelf or bunk which served for a bed, and little Olaf suffered him gladly and without demur. With the unerring instinct of a child he divined that here was a friend, a man to be trusted—a gentleman, indeed.

Parson Bill had something of a woman's intuition. He did not ask any questions; he brought soap, water, and a towel. He was a finicky chap, and the camp thought this towel business was part of it. He washed the grimy face and hands of the lad. There was a rude stove in the shack, on which water was boiling in a kettle. Ripping open a can of soup, he soon had the savory mess hot. Together with some hardtack, he placed it before the youngster.

This kindness was too much for the soul of the boy. He stared into the grave face of his host and burst into tears. The towel soon dried these, however, and the soup and hardtack began rapidly to disappear. Not until he had finished, greatly refreshed thereby, did his considerate host ask him any questions.

In the narration of his adventures little Olaf had got as far as his leaving the train and his wandering up the trail, when the conference was interrupted by the arrival of a messenger.

To be continued

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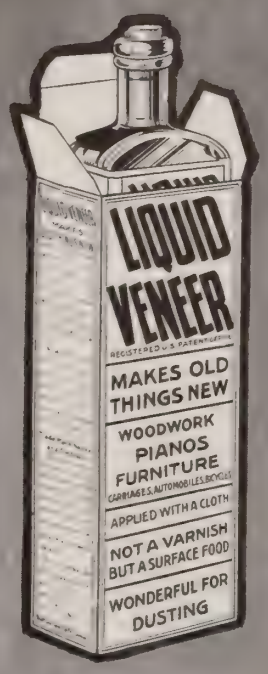

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DO YOU KNOW YOUR BIBLE?

A NUMBER of our readers have been disappointed not to find their names on the Honor Roll when they were quite sure they d sent in the correct list of answers. ten mistakes are made in copying om their first draft to the sheet they bmit; sometimes one part of a estion containing three or four sec- ns is omitted; sometimes only the ripture reference is given when the rding of the question clearly calls r an answer accompanying the refer- ce. Many lists arrive too late to be unted. Remember that each month's ntest closes two weeks from the date the issue of THE CHRISTIAN HERALD which the questions appear.

It is not necessary to repeat the estions. Answer each question in ain and simple language, giving cor- ct reference. Address to "Bible udy Department," CHRISTIAN HER- D, Bible House, New York.

New Questions, List No. 4

. (a) How old was Josiah when he became g of Judah? (b) How long did he reign?

. In a single verse of the book of Kings what h praise is given to Josiah in summing up character?

. (a) How old was he when he began his at work of purging the country from idola- ? (b) Mention six acts recorded in two secutive verses in II Chronicles, which show thoroughness of his methods of reform.

. (a) What great work did he begin in the nteenth year of his reign? (b) What com- ndatory word is used in both Kings and onicles characterizing the work of those aged in this project?

. (a) What great find was made during the gress of this work? (b) How were its con- nts made known? (c) What did the king do en he learned its contents?

. (a) Name two prophets who lived during iah's reign. (b) To which one did the g go for counsel when disturbed by what was nd in the temple? (c) What reason did she e for God's keeping the threatened evil from nation until after Josiah's death?

. (a) After gathering the elders of Judah Jerusalem, what did Josiah first do? (b) at covenant did he then make? (c) What he persuade the people to do?

. (a) Whose grave did the king find while ning the bones of the idolaters upon the fane altar? (b) What had this man fore- l about Josiah?

. (a) What feast was re-established by iah, with great ceremony? (b) What ex- tation to service did the king make to the ites on this occasion? (c) Who were in rge of the singing? (d) How did this com- e with similar celebrations?

0. (a) In battle with what king was Josiah ally wounded? (b) In summing up the life character of Josiah at the end of the nar- ive what word is used of him which is used but one other king of Judah or Israel?

Answers, List No. 3

. II Kings, II Chronicles and Isaiah.

. II Kings 18: 5.

. Reopened and cleansed the temple and tored the sacrifices. (II Chron. 29, 30, 31). oke down the high places and idols. (II gs 18: 4, or II Chron. 31: 1.)

. (a) The trespasses of their fathers. (II on. 29: 6.) (b) To make a covenant with Lord. (II Chron. 29: 10.)

5. (a) The Passover; invited all Israel and Judah, also Ephraim and Manasseh. (II Chron. 30.) (b) "Yield yourselves unto the Lord." (II Chron. 30: 8.) (c) Great joy. (II Chron. 30: 26.)

6. Conquered and taken captive. II Kings 18: 9-13 or II Kings 17: 3-6.

7. (a) Sennacherib. (II Kings 18: 13 or II Chron. 32: 1 or Isa. 36: 1.) (b) "With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles." (II Chron. 32: 8.)

8. (a) Spread the letter out before the Lord, and prayed. (II Kings 19: 14, 15, also Isa. 37: 14, 15.) (b) Camp smitten and armies re-treated. (II Kings 19: 35, or II Chron. 32: 21, or Isa. 37: 36, 37.)

9. Showing treasures of the temple to mes-sengers of the king of Babylon. (Isa. 39: 1-6, or II Chron. 32: 31; II Kings 20: 12, 13.)

10. That he should live fifteen years longer. (II Kings 20: 6, or Isa. 38: 5.)

Honor Roll

The following one hundred and sixty-one readers answered all ques-tions correctly:

Mrs. S. J. Adams, Mrs. J. Adam Andrea, Mrs. Arthur H. Apple, Maurine Apple, Vadie G. Armacost, Mrs. A. F. Avery, Mrs. O. G. Bailey, John W. Baker, Mrs. O. C. Barnes, Mrs. S. B. Barnes, Mrs. M. W. Barr, Mrs. Charles Bartholme, Miss M. G. Bartholme, Thos. C. Birkett, Mrs. Louis A. Black, Amelia Bohl, Mrs. Julia Boone, Carrie Breimeier, Alice A. Brewer, Mrs. J. H. Buckland, S. R. Buckwalter, Bertha E. Bulkley, Mrs. E. C. Calkins, Mrs. H. P. Calkins, Mrs. E. E. Cammack and daughters, Janie C. Cann. Mrs. J. S. Childs, J. D. Clapp, Mrs. Lettie Cobb, Mrs. Lottie Cooper, Mrs. Isaac T. Coppock, Mrs. Joseph F. Couse, Mrs. Alma H. Culver, Mary A. Damon, Dr. H. F. Datesman, Sophia V. DeFrees, Fred Diesel, Mrs. W. C. Drew, Mrs. Arthur DuBois, Sarah C. Eldred, Oliver W. Elsbree, Mrs. J. A. Ferguson, Mrs. Jay G. Francis, Hulda E. Franzen, John A. Free-man, Mary French, Mrs. Eliza J. Fuller, Richard Galley, Mrs. Giffin, Mrs. Oren Gillette, Mrs. Susan A. Glover, Martha C. Goff, Mrs. A. S. Graham, Mae Granger, Annie M. Grover, Mrs. George Gruetzmacher, Mrs. J. G. Halbert, Mrs. E. P. Hall, Emma Hanna, J. F. Hannay, Mrs. Maria L. Harkness, Mrs. Clarence Harlowe, Mrs. Robert Harper, Mrs. Delia M. D. Harris, May Harris, Mrs. Clarence Haverly, Mary O. Haw, Mrs. F. E. Hemingway, J. F. Henry, Mrs. J. R. Hissem, Jennie E. Holmes, H. D. Hoover, Mrs. Lillie E. Horney, William Houn-sell, W. H. Housel, Mrs. J. S. Howell, Jennie E. Hussey, Mrs. Ella Jameson, J. A. Jenkins, Mrs. Theo. Johnson, Mr. and Mrs. Otho J. Jones, Mrs. L. C. Keck, Bertha C. Kelsey, Amanda Greer Kendig, Annie Kilpatrick, Lena Knapp, Mrs. R. R. Kunkle, Hilda B. Langville, W. E. Light, Frank E. Little, Mrs. M. A. Longsworth, Julia A. McConkey, Mary L. Mc-Donnell, Mrs. Anna McGaughy, George Mc-Lachlan, Mrs. W. A. McManigal, Mrs. H. J. Martin, Mrs. T. D. Matson, Susie W. Merritt, Mrs. W. M. Michaux, C. Miller, Mrs. Ervin Moore Miller, Miss M. E. Miller, S. M. C. Mus-grove, G. W. Nance, Margaret Newlin, Miss W. Nicholson, J. N. Ogle, Mrs. E. R. O'Neil, Olive M. Palmer, Mrs. S. E. Paul, Mrs. Clement T. Paull, E. Virginia Payne, J. A. Payne, F. L. Pettigrew, Mrs. Lyman Porter, Mrs. Gertrude Potter, Mrs. Susie E. Potter, Jennie Raitt, Dr. M. E. Ratliff, Reka Riksen, Janie Roberts, Persis J. Roberts, J. P. Rodgers and son, Nellie S. See, Mrs. John Seip, Frances F. Shank, Mrs. J. W. Smith, Mr. and Mrs. George G. Smith, Virginia Smith, Wm. P. Smith, Mrs. Samuel Souther, Mrs. L. C. Stage, Addie F. Stevens, Rosa Stevenson, Mrs. Anna Stockmon, Mrs. Sarah J. Taylor, Julia Thomas, Mrs. Edwin C. Thompson, Mrs. J. M. Thompson, Mrs. C. C. Tilley, Mrs. J. A. Tuthill, Mrs. C. C. Van Dusen, Mrs. Ora N. E. Vaughn, Mary E. Wagner, Chris. Walz, Mrs. Edwin D. Ward, Mrs. B. T. Wartman, Mrs. Mary R. Washburn, Mrs. H. E. Weaver, Effie E. Wheelock, Verna Whitlock, Mary Willet, Etta M. Wilson, Mrs. Helen R. Wilson, Ellen B. Witmer, Maude Wyse, Mrs. Ethel Youse, No name, La Plata, Mo.; No name, Leaf River, Ill.; No name, no address.

NEW OPPORTUNITIES—OLD IDEALS

WE MIGHT be far less particular in the matter of our advertising columns, less "scrupulously exacting," as we are sometimes called, without even appreciably lowering our standards. But we want advertisers who are particular about the company they keep; adver-ers whom we can take the same pride in introducing to the Christian Herald mily as we would in making one friend acquainted with another.

We are not satisfied that the advertising pages of THE CHRISTIAN HERALD all present a high standard; we want to establish the *highest* standard. Just THE CHRISTIAN HERALD is foremost in spreading the doctrines of Right and uth and Brotherly Love, so we believe it should rank foremost among the tter magazines in the clean, white precedent of its advertising.

There is always, too, the thought that more advertising means ultimately re reading columns and that with a bigger and more beautiful CHRISTIAN RALD comes a larger field for its work.

Every time you patronize an advertiser in these pages, you help us, by your pport of one whose support we need to carry on this work. In return we dge you our guarantee:

Should any subscriber be defrauded by an advertiser in THE CHRISTIAN RALD we will make good the claim, provided only that the subscriber—who ust be of good standing on our books—has mentioned THE CHRISTIAN HERALD writing to the advertiser, and has also made the claim to us within two months the appearance of the advertisement. This guarantee does not apply to vestment advertisements.

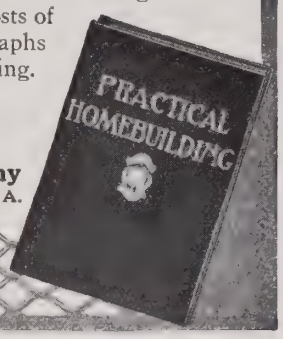
Your Walls Must Be Right

You can tear out a faulty heating system. You can re-lay poor floors. But the construction of your walls must be right in the first place. The permanence and beauty of inside plaster and outside stucco depend upon the wall base. The base that is absolutely reliable under all sorts of conditions is

Kno-Burn
Expanded Metal Lath

Plasterers do good work and quick work over "Kno-Burn" because it is rigid and offers a smooth surface to the trowel. It expands and contracts with the plaster when the temperature changes suddenly. This prevents cracks. It will never rot away, because it is a *metal* lath. It compares favorably in cost with other plaster bases. Ask your architect.

Perhaps you are not thoroughly familiar with the superiority of metal lath. Then send for our new book, "Practical Homebuilding." It contains house plans, cost estimates, comparative costs of different forms of construction, numerous photographs and the best of general advice on home-building.



Send ten cents to cover cost of mailing and ask for Booklet 649

North Western Expanded Metal Company
964 Old Colony Building Chicago, U. S. A.

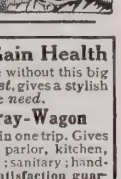
All Good Cooks

Know that it is impossible to give their cakes and desserts a de-licious flavor unless they use the very finest extracts.

Those who know of their high quality and flavor now depend upon

SAUER'S FLAVORING EXTRACTS

They are used and endorsed by many leading chefs and fine cooks, because they know Sauer's Ex-tracts are absolutely pure, extra strong, and delicious.
None better—all flavors.
10 and 25 cts.
Sold by all Grocers
Accept no substitute



Save Work—Gain Health

You can't afford to be without this big help which, *at low cost*, gives a stylish luxury and fills a home *need*.

The Folding Tray-Wagon

Sets or clears the table in one trip. Gives invaluable service in parlor, kitchen, sewing room. All steel; sanitary; hand-some; rubber tires. Satisfaction guar-anteed. Write for free book.
BLOOMFIELD MFG. CO.
Box 63 Bloomfield, Ind.

WE WILL APPOINT one woman representative in each town to introduce exclusive **Grace-Mildred Toilet Prepa-rations**, endorsed by Susanna Cocroft. Exceptional money making opportunity. Write for full information FREE.
CHARLES LABORATORY, 624 Michigan Boulevard, Chicago

Consumptives

Cared for under modern sanitary con-ditions, and in ideal surroundings. Elevation 5,580 feet above sea level

TERMS AT COST

EVANGELICAL LUTHERAN SANITARIUM
Wheatridge, Colorado

PFILE'S 65 Varieties

LAND and Water Fowls. Farm-raised stock, with eggs in season. Send 2c for my valuable illustrated de-scriptive **Poultry Book** for 1914. Write **Henry Pfile**, Box 639, **Freeport, Ill.**

BOYS! BOYS! BOYS!
Box Kite! No Tail!
Easily flown a half mile high. Simple to make. Full illustrated instructions for ten cents.
S. A. POTTER, Box 70, Arlington, Va.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shaped notes. $3 per hun-dred; samples, 5c. each. 83 songs, words and music. **E. A. K. HACKETT, Fort Wayne, Ind.**

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No 44
THE C. S. BELL CO. Est 1858 Hillsboro, Ohio

FREE "Linene" COLLAR

Our Free Sample will prove comfort and economy. Send postal stating size and whether you want high or low collar.
REVERSIBLE COLLAR CO.
Dept. T. Boston, Mass

A May Day Treat For You

Let the Knox Cooks send you enough

KNOX
SPARKLING
GELATINE

to make six plates of Cherry Sponge

1 tablespoonful Knox Sparkling Gelatine.
½ cup cold water. 1 cup cherry juice.
Juice of one lemon. ¾ cup sugar.
1½ cups cherries. Whites of two eggs.

Soak gelatine in the cold water 5 minutes and dissolve in the hot cherry juice. Add Cherries (stoned and cut in halves) and lemon juice. When jelly is cold and beginning to set, add whites of 2 eggs beaten until stiff. Mold and when ready to serve turn on to serving dish and garnish with whipped cream, putting chopped cherries over the top.

NOTE: This same recipe may be used with other canned fruits.

THIS will be our treat to you for the month of May. You will be so delighted you will always have Knox Gelatine in your home.

Send us your grocer's name, enclosing a 2-cent stamp and we will send you the Knox Gelatine.

We want every reader of this publication to know how to use KNOX GELATINE for all kinds of Desserts, Jellies, Puddings, Ice Creams, Sherbets, Salads and Candies.

We will send you, free, an illustrated book of receipts with the Gelatine.

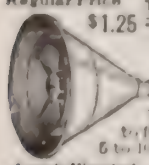
Chas. B. Knox Co.
55 Knox Ave
Johnstown, N. Y.

Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL

The Best for Infant Feeding.

Send for Baby Book
BORDEN'S CONDENSED MILK CO., New York

Regular Price $1.25 THE RAPID VACUUM WASHER Sent on 30 days trial. The only Washer with Automatic Suction.



Washes everything from blankets to fine laces. Turns itself when washing 6 to 10 minutes. A child can operate it.

Agents Wanted. Special price on sample postpaid.

STEWART-SKINNER CO., 75 Cherry St., Worcester, Mass.

AMAZING PROFITS
IN MUSHROOMS. [illegible]

Book Explains Everything. Sent Free.

HIRAM BARTON, 326 W. 48th St., New York

ANSWERED PRAYERS

THE Prayer League letters bring pictures of both sorrowful and joyous experiences in many homes. Both the following letters, one written in grief, the other in joy, must arouse deep sympathy in the hearts of our readers. The members of the Prayer League will be glad to unite with these friends in further prayer for God's comfort and blessing. In one particular both letters are alike. Each asks prayers for the assurance of acceptance with God. We suggest that these friends read the answers to inquiries from Miss L. W., Mrs. D. G., Mrs. M. G., in our Mail-Bag of April 8; from "Distressed," in the Mail-Bag of April 15, and from J. K., in April 22. The one answer to every such problem is "faith." We must simply trust the promises of God. There is nothing else to do. And while we are trusting rest and assurance come.

Mrs. I. G. J. writes: "My husband has been one of your subscribers for years. He is now gone to heaven. I am broken-hearted, and write to ask you and the Bowery Mission to pray for me that I may *know* that I am a child of God. I want such assurance that I am his child that I will doubt no more. I am greatly afflicted, and my eyes are so weak that it hurts them to write this. Pray that I may be restored to health and also that my sight be restored. My husband was a great and good Baptist minister. He was indeed one of earth's brightest and best. Oh, pray for me that I may have the same strong faith that he had."

Mr. and Mrs. William T. S. write: "Some time ago we wrote you asking prayers in behalf of our little girl who had typhoid fever. We are truly thankful to say that God spared her life. She was very low. Her pulse ran to 140, and then apparently stopped; so you see it was more than human aid that saved her. We take this way of expressing heartfelt thanks to the Prayer League and of acknowledging God's goodness and mercies to us, and we pray that he will bless you all. We ask the prayers of the League for a closer fellowship with Christ and to know fully that our sins are forgiven. Please pray also that he will bless our family altar which we have just started in the home."

A piteous appeal comes from one who is in great mental distress and asks prayer for the pardon of sins and restoration to health, peace and usefulness. This case is especially sad, and the members of the Prayer League will, we are sure, be led to pray with special directions and faith for the writer of this letter, Mrs. G. W. G. Another reader, C. A. D., asks prayer for power to overcome a drug habit of long standing. The letter closes: "I am past sixty years of age, and sometimes nearly blind. Oh, I hope you will help me."

For Revival or Reform

Miss S. R. M. asks prayer for a revival in the church at Colora, Md.; Mrs. J. J. H., for a revival in the church at Big Rock, Mich.; Mrs. S. J. J., for a revival at Toulon, Ill.; Mrs. A. D., Mrs. E. A. I., and Mrs. K. L. S., for the removal of a saloon from their town; W. J. B., that the saloons may be abolished from Phœnix, Ariz.; Mrs. A. A., for a revival at New London, N. H.; Mrs. M. B. W., for a church at Pittsfield, Me.; Mrs. S. W. A., for a church at Spotsylvania; S. C., for an outpouring of the Spirit during meetings at Downsville, N. Y.

The following friends ask prayer for the conversion of sons:

[illegible]

The following friends ask prayer for the conversion of husbands:

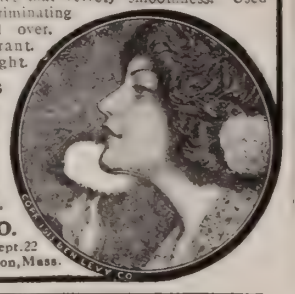
[illegible]

Continued on next page

LABLACHE
FACE POWDER

THE RETURN TO OUTDOORS

marks a trying time for dainty complexions and tender skins. LABLACHE, the powder invisible, protects and perpetuates that velvety smoothness. Used by millions of discriminating women the world over. Exquisitely fragrant. A constant delight.



Refuse Substitutes

[illegible] may be dangerous. Flesh, White, Brunette or Cream. 50c. at drug stores or by mail. Over two million boxes sold annually. *Send 10c. for a sample box.*

BEN LEVY CO.
French Perfumers, Dept. 22
125 Kingston St., Boston, Mass.

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' With the MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right. "The Morley Phone for the

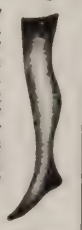
DEAF

is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 754, Perry Bldg., Phila.

Buy Direct for Economy

You pay nearly double when you don't buy at first hand. It's a fact, you really do. Too many profits are added to the dollar between manufacturer and you. You pay for profits instead of wearing value.



$1 will bring to you, postpaid, EITHER 3 PAIR Lenox Ladies' Stockings or 3 PAIR Men's Socks, both of XX highly mercerized fine silk lisle, black only. *State size.* A velvety powder puff of Imported French wool included FREE. Money back if not satisfied. Send for "Cooperative Catalog."

LENOX SILK WORKS, Inc.
Dept. 1, 151 West 34th Street, New York

FREE OIL

"3-in-One" oils sewing machines perfectly. Cleans out dirt and grease and lubricates every delicate part so your

Sewing Machine

works more easily, more smoothly and lasts longer. You do more work, better work, with half the labor. Prevents rust on all metal parts; saves cost of expensive repairs. Generous trial bottle and new booklet free.

3 IN 1 OIL COMPANY
42CW, Broadway
New York

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices

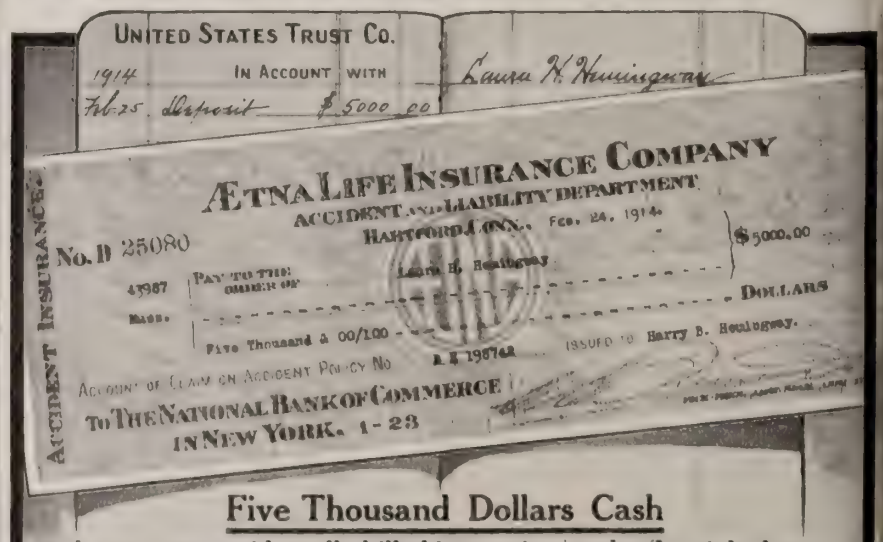
INGERSOLL PAINT BOOK—FREE
Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

UNCOMFORTABLE

are the friends and neighbors of "a bad temper," which is nearly always caused by a bad stomach. Gas, fermentation and acid may be immediately removed by the use of Murray's Charcoal Tablets (absolutely unmedicated), and irritation being removed, the disposition improves at once. For *a single trial* a full size, 25 cent box will be sent for 10 cents in stamps. A. J. Ditman, 2 Astor House, N. Y.

Are You Ætna-ized?


UNITED STATES TRUST CO.
1914 IN ACCOUNT WITH Laura K. Hemingway
Feb 25 Deposit $5000 00
ACCIDENT INSURANCE
ÆTNA LIFE INSURANCE COMPANY
ACCIDENT AND LIABILITY DEPARTMENT
HARTFORD, CONN., Feb. 24, 1914
No. B 25080
$5000.00
PAY TO THE ORDER OF Harry B. Heulegway
43987
Mass.
DOLLARS
Five Thousand & 00/100
ISSUED TO Harry B. Heulegway.
ACCOUNT OF CLAIM ON ACCIDENT POLICY No A 198762
TO THE NATIONAL BANK OF COMMERCE
IN NEW YORK. 1-23

Five Thousand Dollars Cash

A man was accidentally killed in a train wreck. (It might have been you.) He was on his way home. He had earned a good salary, but had saved little, and his funeral used that little up. His widow and children were left, as they thought, penniless. In his desk, however, a "Folded Paper" was found, which he had obtained only a few months before. It was

An Ætna Accident Policy

It brought to that sorrowing and well-nigh penniless family a check for FIVE THOUSAND DOLLARS.

Thousands of accidents occur every day. It may happen that *your life* will be snuffed out; that *you* will suffer dangerous injury or the loss of hand, limb or eye

Sometime *your* family may have use for the "Folded Paper" that means food, clothing and shelter to those you love. Ætna Accident Policies cost little and pay a generous weekly indemnity if you are kept from work by accidental injury.

Better To-day than Too Late

FILL OUT THIS COUPON AND MAIL TO US TODAY

Ætna Life Insurance Co. (Drawer 1341), Hartford, Conn. The Christian Herald

I have marked the kinds of insurance I wish to know about. Accident ☐, Health ☐, Disability ☐ I am under 60 years of age. My name, business address and occupation are written below.

PROMOTE A CLEAR SKIN

With

CUTICURA SOAP

and Cuticura Ointment. No other emollients are so sure to afford complete satisfaction to all who rely upon them for a clear skin, clean scalp, good hair, and soft, white hands.

Cuticura Soap and Ointment sold throughout the world. Liberal sample of each mailed free, with 32-p. book. Address "Cuticura," Dept. 7E, Boston.

Caementum Mends Anything

CAEMENTUM
STONE CEMENT
MAKES MISSING PARTS
MENDS CHINA POTS PANS GAS & WATER PIPES AUTOMOBILE RADIATORS ETC NOT AFFECTED BY HEAT OR WATER
STANDARD GLUE CO.
BALTIMORE MD U.S.A.

CAEMENTUM (pronounced Sementum) is impervious to steam, water, fire or acids, and is equally suitable for use on china, wood or metal. With it you can repair the finest china or glass, leaky pots and pans, steam pipes or automobile radiators. It will stop holes and build missing parts. It sets rapidly and is easy to use.

Made in France and the only preparation of its kind sold in America. Booklet on request.

At dealers or by mail postpaid **25c**

STANDARD GLUE CO., Dept. D, BALTIMORE, Md.
Sole Agents for United States and Canada

LADIES! Ease your feet. Wear the Pillow Shoes of Soft Vici Kid.

COMFORT, EASE, DURABILITY, STYLE are yours if you wear this

3.00 postpaid U S A

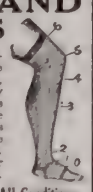
O'Sullivanized **Pillow Shoe**

No lining to wrinkle and tear. No breaking-in necessary. Pleases the foot and pleases the eye. Price includes O'SULLIVAN'S HEELS of new, live rubber.

Write for our free catalog and self-measure blank for all styles. Satisfaction or your money back is our guarantee.

PILLOW SHOE CO., Dept. 3, Boston, Mass.
184 SUMMER STREET, opposite South Station

FOR SPRAINS AND SWOLLEN LIMBS



Quickly relieved by properly made Elastic Stockings. All Jordan Elastic Garments are made strictly to individual order and measurements, from highest grade material, containing only fresh rubber. This insures a perfect fit as well as proper elasticity and compression, which are the only remedial qualities which Elastic Stockings and Supporters possess, and which determine whether or not you obtain relief and comfort. We guarantee absolute satisfaction, and our prices cannot be duplicated in the United States.

We Make Abdominal Belts and Supporters for All Conditions.
Our 70-Page Catalogue and Elastic Measurement Blank sent FREE

Walter F. Jordan & Co., 120E Boylston St., Boston, Mass.

Fish Bite Like hungry wolves any time of the year if you use Magic-Fish-Lure. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. E. Gregory, Dept. 71 St. Louis, Mo

ANSWERED PRAYERS

Continued from preceding page

The following ask prayer for the conversion of other relatives and friends:

Mrs. E. C. G.; E. V.; J. A. S.; Mrs. M. O.; L. R. M.; M. C.; Mrs. G. B.; A Reader, Hamilton, Ontario; Mrs. B. B.; L. M. M.; Mrs. H. A. W.; Mrs. K. M. and Mrs. M. R.; Mrs. T. L. G.; Mrs. J. S. S.; S. S.; Mrs. E. R.; Mrs. S. L.; G. T. P.; Mrs. G. A. N.; Mrs. M. O. J.; Mrs. T. A. G.; A Reader, Senecaville, Ohio; Mrs. C. A. D.; A. C. S.; A Reader, Savannah, Ga.; A Friend, Milroy, Ind.; Mrs. P. W. W.; Mrs. H. M. Z.; R. K.; Mrs. S. L.; F. L. M.; W. A. S.

For Healing

The following friends request prayer for healing for themselves or friends:

Mrs. J. H. A.; Mr. and Mrs. R. C. H.; K. B. McK.; M. P. B.; Mrs. J. G. S.; S. J. W. (for healing of body and restoration of the use of hands); Mrs. E. F. D.; H. L.; E. C.; J. A. Y.; Mrs. C. J. A.; Mrs. D. K.; Mrs. J. S.; Miss C. A.; Mrs. C. A. B.; A., London, Ont.; A. G. B.; Mrs. E. R. S.; Mrs. G. S.; M. H. A.; Mrs. A. M. M.; Mrs. C. P. O.; Mrs. M. S.; Mrs. E. F. G.; M. E. C.; Mrs. A. P. W.; Mrs. S. H. C.; Mrs. H. J. C.; Mrs. C. B.; B. E. E.; A Subscriber, Woodbridge, N. J.; Mrs. C. C.; Mrs. A. C.; Mrs. A. K. S.; C. V. B.; Mrs. S. F. G.; I. M. W.; Mrs. C. W. S.; M. E. D.; Mrs. A. C.; C. E. R.; Mrs. B. B. C.; Mrs. C. A. K.; Mrs. I. P. M.; A Reader, Plattsmouth, Neb.; Mrs. T. G. R.; J. H. B.; Mrs. E. S.; Mrs. L. J. P.; Mrs. J. A. N.; Mrs. E. M. R.; Mrs. S. L. S.; Mrs. L. H. P.; A. T. G.; E. M.; Mrs. J. W. T.; Mrs. E. M. McC.; E. Z.; Mrs. A. P. W.; Mrs. M. L. A.; Mrs. J. L. O.; J. P.; A. M. T.; Mrs. J. L. C.; J. D. M.; Mrs. M. W.; Mrs. E. R.; Mrs. K. A. K.; Mrs. F. L.; N. H.; M. E. E.; A. K. S.; S. H.; J. K. B.; L. F. B.; W. C. B.; G. C. B.; Mrs. E. H.; Mrs. J. O.; W. L. H.; S. E. G.; Mrs. E. M. B.; A. F.; A Reader, Cincinnati, Ohio; A Subscriber, Bolyon, Miss; R.; Mrs. F. E. G.; S. E. M.; Mrs. H. S.; Mrs. A. F. G.; E. C.; Mrs. M. R. DeG.; Mrs. R. E. M.; Mrs. C. L. C.; Mrs. E. B. W.; Mrs. E. B. B.; Mrs. H. C. S. E.; Mrs. A. R. E.; E. B. H.; I. R. P.; Mrs. M. C.; T. E.; E. J. G.; V. P. C.; K. M. T.; Mrs. R. M. H.; Mrs. E. T. T.; Mrs. F. B.; Mrs. H. A. F.; Mrs. M. L. S.; M. D.; A. B. C.; J. E. S.; Mrs. J. W. W.; E. E. McC.; M E. H.; M. L. F.; Mrs. N. L.; E. L.; L. M.; Mrs. A. G.; Mrs. E. B.; M. C.; Mrs. H. D. S.; Mrs. E. G.; Mrs. A. S.; S. T.; A Reader, Mo.; Mrs. A. C.; S. E. B.; I. M. D.; Mrs. W. C. W.; Mrs. G. M.; A. T. W.; A Reader, Jefferson, Ohio; G. W. G.; M. A.; Mrs. P. A. W.; Mrs. I. M. J.; H. P.; Mrs. E. S. D.; Mrs. D. L.; J. B.; A. B. D.; A. B. D.; Mrs. M. B.; Miss V. L. N.; Mrs. S. B.; M. E. D.; Mrs. C. W.; L. A. G.; Mrs. E. W. B.; Mrs. E. D. C.; H. C. D.; Mrs. T. H. G.; Mrs. M. M. W.; Mrs. R. S. B.; R. S. M.; Mrs. R. E. M.; Mrs. M. H. A.; Mrs. E. B. W.; E. C. W.; Mrs. W. W.; N. T. P.; J. L.; E. G. H.; D. J. H.; D. F.; Mrs. E. B. C.; Mrs. E. D. B.; Mrs. T. McK.; Mrs. L. C. W.; Mrs. R. E.; O. R. M.

Other Requests

The following friends request prayer for the granting of varied desires and needs:

Mrs. D. S. E.; Mrs. W. E. B.; A Reader, Fallon, Mont.; Mrs. J. W. T.; T. C. W.; C. D.; N. M. G.; Mrs. C. T.; J. B. T.; Mrs. and Miss I. M. N.; R. L. L.; L. F. W.; Mrs. K. A. K.; Mrs. E. R. S.; Mrs. G. W. H.; S. M. S.; Mrs. C. C.; M. H.; C. S.; R. V. McG.; T. G.; C. E. R.; E. K.; Mrs. E. H. B.; Mrs. W.; I. M. W.; Mrs. C. W. S.; Mrs. A. C.; C. E. R.; Mrs. B. B. C.; Mrs. C. A. K.; S. A. H.; M. S. D.; J. A. R.; E. J. K.; Mrs. E. N.; I. C.W.; C. E. S.; A. H.; Mrs. C. A. K. (to have assurance that all sins are forgiven); J. J.; Mrs. Mrs. T. M. (to know sins are forgiven, and to have the peace of God in her heart; Mrs. J. F.; M. G.; M. E. K.; Miss M.; W. L. P.; J. B. H.; Mrs. A. C. M.; Mrs. E. M. R.; Mrs. S. L. S.; E. J. K.; Mrs. C. H.; J. K. B.; L. F. B.; W. C. B.; Mrs. L. H. S.; Mrs. W. H. B.; Mrs. E. M. B.; Mrs. R. E. M.; Mrs. E. Y.; G. W. B.; Mrs. K. A. K.; J. K. B.; W. C. B.; Mrs. J. C.; Miss M. R.; Mrs. W. H. B.; Mrs. L. S. M.; Mrs. J. D. J.; H. C.; H. M. D.; W. H. S.; Mrs. L. L. E.; S. K.; E. M. S.; Mrs. A. F. G.; Mrs. E. Y.; Mrs. B. M. F.; E. C.; G. W. B. (to be a better Christian and also be the means of leading others to Christ); Mrs. E. B. W. (to be a true Christian); Mrs. H. C. S.; Miss C. M. G.; Mrs. M. P. G.; Mrs. S. W. A.; M. E. D.; Mrs. J. A.; Mrs. H. M. B.; Mrs. E. D. C.; Mrs. G. F. G.; Mrs. J. S. O.; S. C.; Mrs. T. H. G.; C. M. B.; Mrs. C. A.; Mrs. A. L. (blessings for her children and for a deeper work of grace in her own heart); Mrs. E. B. B.; T. A. M.; Mrs. A. R. T.; K. M. T.; Mrs. E. T. T.; Miss E. L.; Mrs. A. L. G.; Mr. and Mrs. H. D. S.; A. T. W.; Mrs. A. M. F.; Mrs. A. P. H.; A. B. D.; A. M. J.; H. C. D.; C. M. B.; Mrs. A. J. H. (to walk closer to God, to have more grace and more influence over five boys; also requests prayer for them, and for her husband); Mrs. C. M. B.; Miss M. R.; Mrs. E. D. F. (that her husband may return home); M. F. B.; L. A.; L. S.; Mrs. L. B. H. (for assurance that sins are forgiven; also blessing upon her family); Mrs. M. G. B.; Mrs. J. E. B.; Mrs. T. McK.; E. A. McD. (that the Lord will make himself manifest to her soul and give her the love of her son, who is estranged); Mrs. A. J. H.; M. R. H. G.; Mrs. E. B. W.; Mrs. H. H.; D. J. H.; Mrs. M. G. B.; J. E. S.; J. K. N.; S. E. B.; Mrs. H. M. Z.; Mrs. M. N. C. (to be saved).

A BLESSING TO THE INVALID

I have been a reader of your magazine for years and feel it would be hard for me to get along without it. It has been a blessing to me greater than I can express in my isolation as an invalid. MRS. E. A.

Lake Village, Ark.

Whittemore's Shoe Polishes

Finest Quality — Largest Variety

"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing,** 25c. **"FRENCH GLOSS."** 10c.

"STAR" combination for **cleaning** and **polishing** all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in **liquid** form with sponge) **quickly cleans** and **whitens** dirty **canvas** shoes, 10c. and 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A-1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10c. **"ELITE"** size, 25c.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

No matter how plain or how handsome your home may be, whether located in city, town or country,

Cyclone Sanitary Fence

will give it an air of substantial neatness and thrift—a clean, bright, healthful appearance, not possible with a wooden fence. Permits an unobstructed view of the grounds; discourages accumulations of refuse in back yard; tends to turn mud holes into flower beds in front yard. Combines chaste simplicity with strength.

Cyclone Fence costs less than wood; lasts much longer. Fully guaranteed

Write for Free Illustrated Catalog.

CYCLONE FENCE CO.
Dept. 108
Waukegan, Ill.

Cyclone Ornamental Fences

Pick out your California Farm this Spring

Look into the money-making possibilities of dairying, poultry-raising and fruit-growing in the San Joaquin Valley—heart of Golden California—now. This year will see thousands of homeseekers in California. **Your** foresight should lead you to anticipate this influx.

Here is a wonderfully fertile valley whose deep, rich soil, all-the-year-'round growing climate and irrigation facilities make it a food factory that produces a great range of crops in bountiful measure. Its location gives it ready access to markets eager for all that can be produced.

It is already a well-developed country. People here get together and coöperate to save and to make money for each other.

I am here to help you to locate to advantage. I am not selling land—but I can point out the land best adapted to various crops. I can save you time and travel. I want to secure ambitious, progressive farmers to cultivate these prolific acres along the Santa Fe.

Write for our free books, "San Joaquin Valley," "Dairying" and "Poultry." Read what they tell of the **reasons why** this country is good—of people who have made successes, and how—of results which **you** can get if you have only the necessary energy and ambition.

I would like you to read what the farmers already here have to say in regard to what has been done by them to win fortune in this land of big returns.

Send coupon, or your name and address on a postal, saying "San Joaquin Valley." This will bring the books promptly and any additional information desired. Write to-day.

C. L. Seagraves, Genl. Colonization Agent,
A. T. & S. F. Ry., 2224 Railway Exchange,
Chicago:

Please send me free copies of your three books on farming in the San Joaquin Valley, California.

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AN OLD STORY RETOLD

A NUMBER of letters from CHRISTIAN HERALD readers have come in during the past two weeks asking if the fireless cookers "*really* cook—anything, that is, outside of oatmeal or mush"—and a dozen different "hows" and "whys" for us to answer. Doubtless there are others among our readers, too, who would be glad to know something more on this very interesting subject; so, in this one reply to all specific inquiries, we hope to answer many unasked questions as well.

"If it is all so perfectly simple," writes one woman, "why in the world didn't somebody discover fireless cooking ages ago?" Somebody did; so long ago that no one can say who did "discover" it. Even the fireless cooker as we know it to-day, while a modern invention in many respects, is, after all, a very old story, for we find its forerunner in the ancient hay-box used by the Norwegians and others for many years.

This was simply a crudely built box stuffed with hay, into the cavities of which these wise housekeepers put the different pots containing their partly cooked food, and then left them to "finish cooking by themselves." And why not? Everybody knows that during the ordinary processes of cooking there is a tremendous loss of heat due to radiation from the cooking utensil and to escaping steam. Consequently any poor conductor of heat, such as hay, if closely packed around a kettle of food already brought to the boiling point, will maintain for a number of hours a sufficiently high temperature to complete the cooking process.

Probably most of us have at some time or other doubted the strict veracity of a friend who, proud of a new possession, prates about the wonders of her "fireless" as if nobody ever heard of such a thing before. But why look amazed? Certainly there is nothing new in the idea of interposing a poor conductor of heat between an article which is hotter, or colder, than the surrounding air, and the air itself. And that is the very simple principle from which our "magic" cook-stove is evolved. Every time you wrap newspapers or carpet around ice to keep it from melting you act upon the same principle. And the various vacuum bottles and boxes that are so widely used to-day offer another illustration, only here the non-conductor is the vacuum itself.

But we do not have to look abroad to study the early application of the principles of fireless cooking. Turning back in the history of our own country we find the Indians in their clam bakes heating a number of stones very hot, then, placing the clams upon them, and covering stones and all with seaweed, they left the cooking to "take care of itself."

So the wonderful modern "fireless" is really a highly perfected cook-stove built upon time-old principles of conserving heat; the raising of food to a certain temperature and then inclosing it in a receptacle as airtight as possible and leaving it to continue cooking, away from contact with the air; or putting a heated stone or its equivalent directly above and below the food to act as an oven.

The simplest form of fireless cook-stove, developed from the old idea of the hay-box, is practically an insulated box of one or two compartments in which it is only possible to boil or stew. But see what even such a simple contrivance means to a busy woman. For one thing it means that you may "start" your breakfast cereal the night before while you are clearing away the supper things, letting it cook for five or ten minutes over the kitchen stove, then put it in the cooker (in one of the special utensils that are part of its equipment) shut the lid tightly and—that is all; this uncomplaining servant which, unlike most cooks, works while you sleep or play, will do the rest. When you come downstairs in the morning the oatmeal or hominy is not only ready cooked, but, in all probability, far better cooked than had you prepared it in the old way. Of course all meats and vegetables that are boiled or stewed may be cooked with as little trouble and as much success.

But the latest models are by no means limited to the simpler forms of cookery. In these it is possible to roast or bake "to the queen's taste." Such fireless cookers have what are called "radiators." These are round discs of soapstone or other material, as a rule nearly two inches thick, bound with aluminum or nickel and fitted with an iron screw-eye so that they can be lifted even when hot. Before using the cooker to roast or bake these discs are heated by a coal or gas or oil stove for twenty to thirty minutes—following the directions for testing heat of radiators that always go with a cooker.

Then the meat to be roasted—leg of lamb, or a whole chicken, or whatever it may be—is placed in the utensil, and this is set directly on one radiator while the other is lifted by its hook and placed above the utensil. When the lid of the cooker has been shut down, your labors, dear housewife, are over; go to your sewing, your social visiting, your church society meeting or where you will; do as you please and forget the kitchen, for on your return you will find a delicious roast, juicy and savory as an epicure would wish, cooked and ready to serve. Indeed, it is possible to "start" your evening meal right after breakfast, put it in the fireless and go off to town for the day, if you wish; nothing will be "spoiled," or "dried up," or "cooked to a cinder" should you come home an hour late: and supper will be ready.

The writer was once invited to a dinner given by a neighbor who, hearing that some of her friends were inclined to pity her husband and family because in summer most of her cooking was done "by fireless," asked us in for "a good square meal." A party of doubting Thomases we went, and behold! A six-course dinner, at which the eight different cooked foods were all the product of one cooker, put a speedy end to solicitude for her household.

Incidentally it inspired the writer to look up the origin of the fireless cooking, with this as a result. Perhaps you, too, when a neighbor begins to "brag" about the wonders of her new cooker, will enjoy looking wise and saying: "My dear Mrs. X., there is nothing wonderful about it, and there is nothing new under the sun; fireless cooking is as old as the hills and as simple as two and two make four." But just the same we are only waking up to the fact that one need not be a Norwegian peasant or a primitive savage burying a saucepan in a hole in the ground to enjoy fireless blessings.

VIRGINIA EARLE.

Please Note This

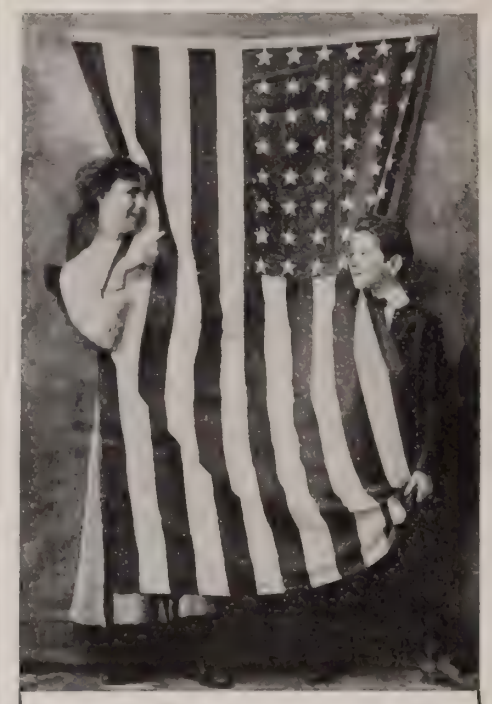
A CONVERT of the Bowery Mission of fourteen years standing, desiring to enter Christian work, would like work in a Gospel Mission or other Christian institution as caretaker, and to take charge of some of the meetings, and do personal work. Address J. B., care of THE CHRISTIAN HERALD.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Han Ice* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story and especially those who sympathize with the Province of Chosen. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this interesting booklet. Address, "Chosen Orphans, CHRISTIAN HERALD, Bible House, New York."

The American Flag and The Panama Canal

HERE is your chance to own a **Large American Flag,** like the one shown in this picture. Not a little hand-flag, but a large-sized "Old Glory," ***six feet long by four feet wide***—bigger than the top of your dining-room table! Real red, white and blue, right from the factory of the Government flag-maker, and guaranteed not to fade, run or shrink, no matter what the weather.



Compare size of Flag with the height of the Children

Here is your chance to possess a beautiful portfolio ***in colors*** of the Panama Canal, the eighth wonder of the world, containing:

1.—Full descriptive text of the history of the Panama Canal.

2.—Photographs of all of the most important and interesting points along the new waterway.

3.—Colored maps showing the topography of the Canal Zone.

4.—Diagrams showing the great changes in routes of ocean transportation.

5.—A map of the United States in colors.

6.—A map of the world in colors, illustrating the greater means of communication by reason of the canal.

7.—Eight photographs depicting the main buildings, grounds, and bird's-eye view of the great Panama-Pacific International Exposition.

A Remarkable Portfolio—In Colors

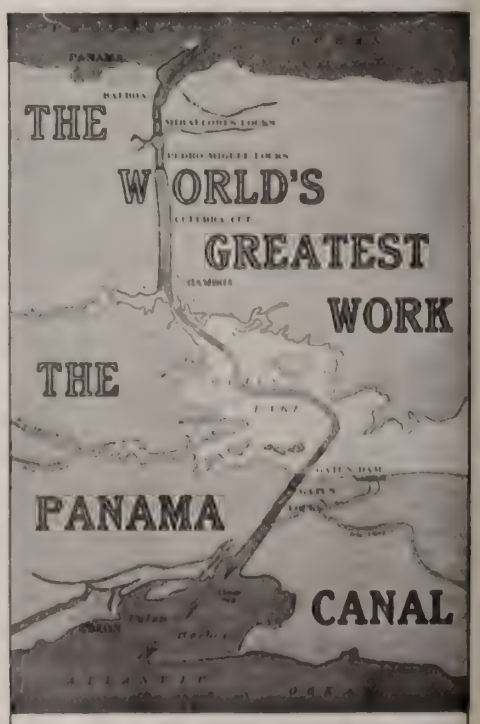
This remarkable Portfolio will give you a comprehensive idea of *just what the Panama Canal looks like* and what its completion means to the United States and the world at large. This Portfolio will answer for you almost any question you may wish to ask concerning the Panama Canal, and as this "short passage to the Indies" will be opened for traffic before very long, you will need an American Flag to celebrate the event.

A Flag for the Holidays

You will also need the Flag for every holiday for years to come, and you can use it constantly for decorative purposes in public and private sociables, in the schoolhouse, in the church, and, best of all, in the home. You will be able to celebrate Memorial Day properly with this Flag.

☆☆☆☆☆

At this time of the year **The Christian Herald** usually puts forth an extraordinary effort to increase the number of members of the great Christian Herald Family. **You** are one of these and we know you will help us. But we have no right to accept your good offices for nothing, so we make the following proposition:



Portfolio of Panama Canal—***11 x 16 Inches***

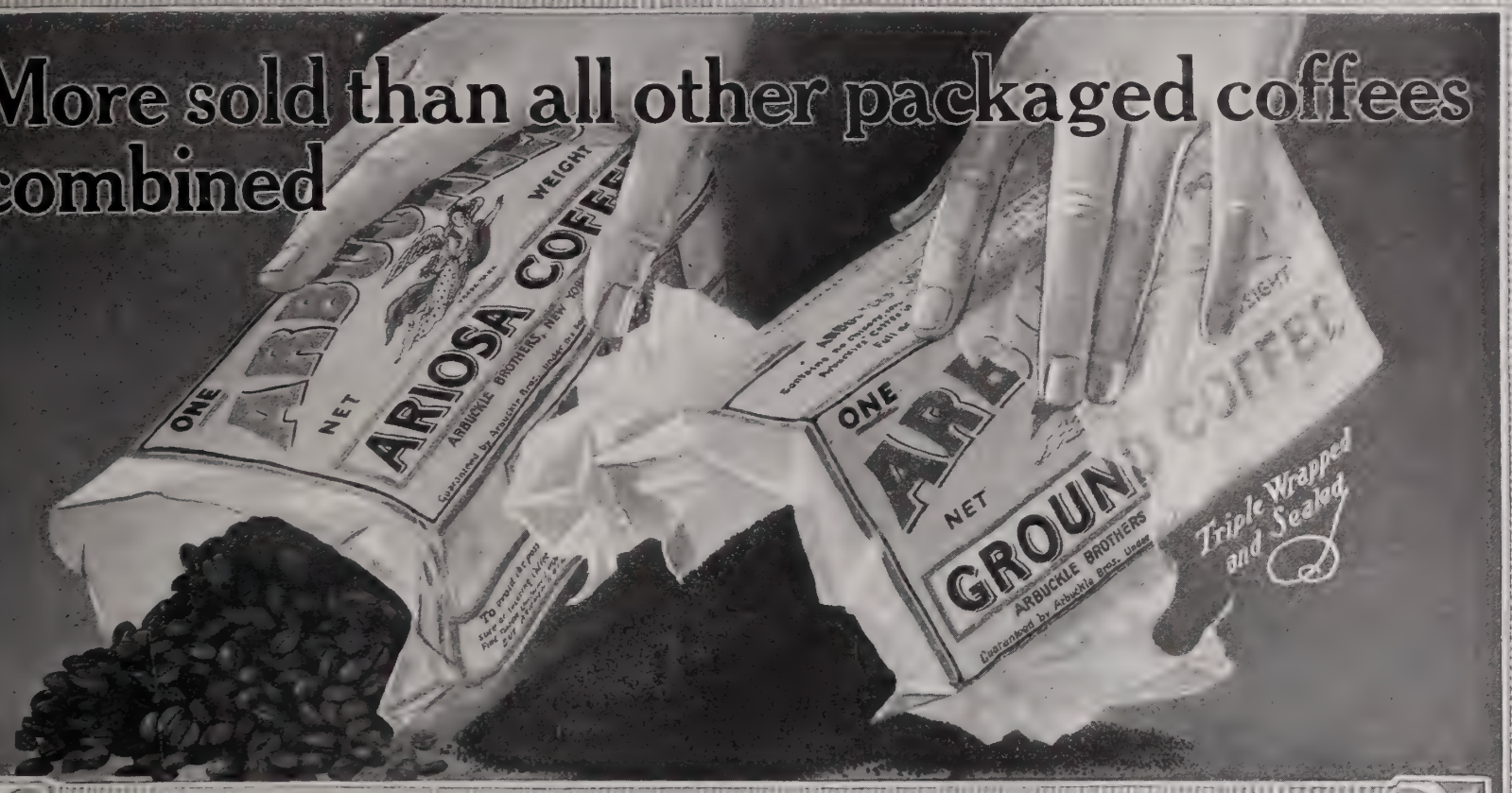
We will send the **Large American Flag** described above, together with the **Panama Canal Portfolio** and **The Christian Herald** for one year—***ALL for Only*** **$2**

***OR*—YOU MAY SECURE THE FLAG AND PORTFOLIO FREE!**

To any old subscriber who will send us One NEW Eight Months subscription to The Christian Herald (remitting $1 with order), **we will send the Large American Flag and the Panama Portfolio** **FREE**

Address The Christian Herald, Bible House, New York

More sold than all other packaged coffees combined



FOR many years Arbuckles' Coffee has been used in more American homes than all other packaged coffees combined, and *its sale is increasing*.

It is this enormous sale that makes it possible to give the splendid value for which Arbuckles' is famous.

The moment that this coffee was brought out, years ago, its popularity began.

People liked its rich, delicious flavor; the sealed package which kept it fresh and protected it from moisture and store odors.

They liked it because it was always 16 ounces to the pound; all pure, honest coffee and always the same; because they could rely on their coffee every morning. Because it gave a surprising number of fragrant, full-flavored cups to the pound—it was economical to *use* as well as to *buy*.

The final step in Arbuckle convenience
You can now get Arbuckles' Coffee "Ground" as well as "Whole Bean"

As so many people now want to buy their coffee ground, Arbuckles' is put up in that way too, in an extra sealed moisture-proof wrapper. This is the final step in Arbuckle convenience and satisfaction—thus making this coffee suit every need and preference.

If you have not used Arbuckles' lately, try it *now* and you will see why it is the favorite coffee of America. Get a package from your grocer *today*, and see for yourself what a splendid coffee it really is.

This woman fills her home with useful things, FREE!

Here are some of the fine things a woman got for herself and family, just by saving the signatures on Arbuckles' coffee packages:

> She got six silver spoons; a pair of lace curtains; a gold-filled ring; silk stockings; a silk scarf; a manicure set; a neck chain and pendant; a wool sweater; an umbrella; a watch; a fountain pen; half a dozen handkerchiefs.

Arbuckles' premiums are almost as famous as Arbuckles' coffee.

In every state in the Union you will find homes made more comfortable and more beautiful by these valuable gifts.

These fine premiums are given free of cost to users of Arbuckles' coffee. All you have to do to get them is to save up the Arbuckle Brothers' signatures, which are on every package.

Begin now to drink Arbuckles' coffee and save up these valuable signatures.

Special First Premium Offer

To enable you to get your first Arbuckle Premium right away, so that you can learn for yourself the wonderful value of these presents, we will accept the coupon in the lower corner of this advertisement as *equal to five signatures*. Cut it out now and save it.

No. 284—An Ebonized set of Brush, beveled plate glass Mirror and strong Comb. 49 signatures and 2c stamp. Or 30c and 25 signatures.

No. 279—Silver-finished Aluminum Salt and Pepper Shakers. Will not rust or corrode. 8 signatures and 2c stamp.

No. 260—Neck chain and Pendant of solid rolled gold plate. New pattern. Finely guaranteed. 28 signatures and 2c stamp. Or 11c and 25 signatures.

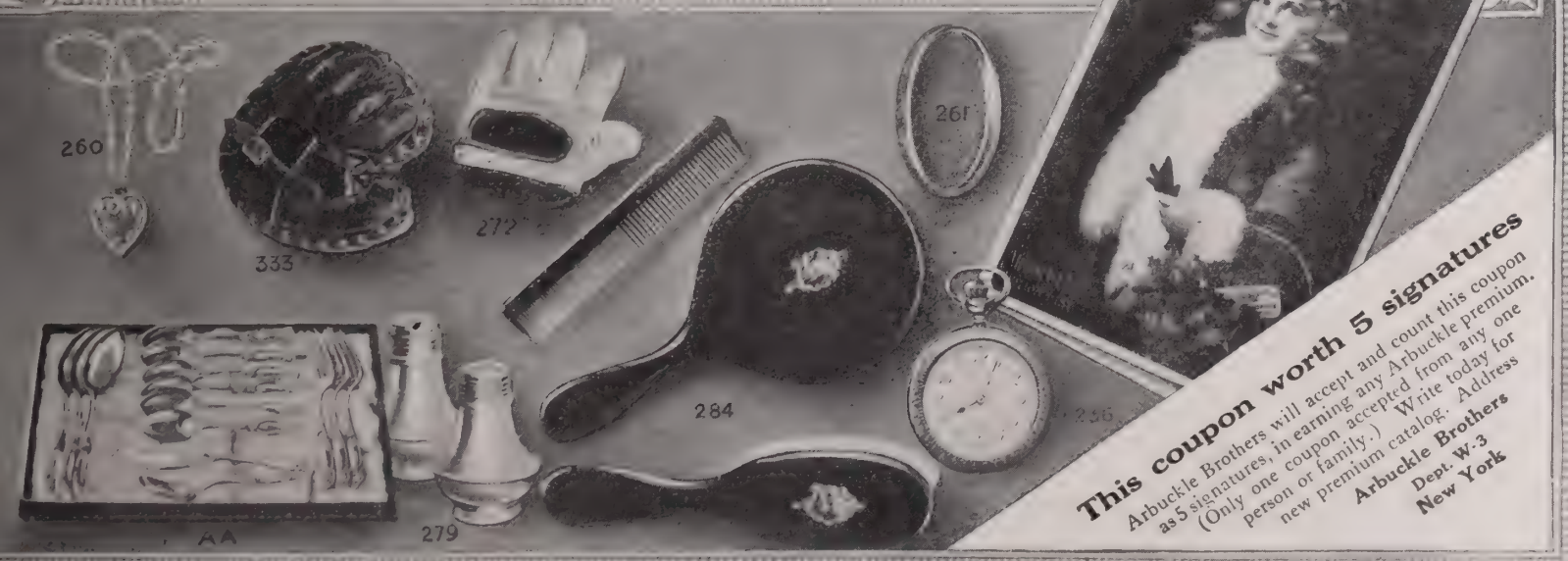
No. 261—Bracelet of solid rolled gold plate with flower design. 25 signatures and 2c stamp.

No. 236—Beautiful Watch of German Silver, engraved fancy pattern. Stem wind and set. 69 signatures and 2c stamp. Or 52c and 25 signatures.

No. AA—*Made for us exclusively* in real German Silver by W. A. Rogers. Six teaspoons, three tablespoons, three forks, sugar shell and butter knife, *all* for 117 signatures and 8c in stamps. Case, 25 signatures extra.

No. 333—Only 61 signatures and 2c stamp or 45 cents and 25 signatures are needed to bring this catcher's mitt. Durable tan leather, well padded.

No. 272—Boy's League leather Baseball Glove. Strongly made of good leather, felt padded and pliable. 24 signatures and 2c stamp.



This coupon worth 5 signatures

Arbuckle Brothers will accept and count this coupon as 5 signatures, in earning any Arbuckle premium. (Only one coupon accepted from any one person or family.) Write today for new premium catalog. Address

Arbuckle Brothers
Dept. W-3
New York

LIPTON'S TEA is never sold in bulk

Always in sealed Air-tight Tins

THE Package Way is the Right Way—the Economical Way to buy Tea!

Tea is extremely delicate and sensitive, quickly absorbing moisture, foreign flavors and odors—exposed to the air it also rapidly loses its strength and flavor.

Bulk tea cannot be properly protected by the grocer; therefore when you buy bulk tea, in most cases you get only the *form* of tea. The delightful aroma, the strength and the refreshing properties of natural tea, have all vanished when you buy other than tea packed in sealed, airtight tins.

LIPTON'S TEA

Lipton's Tea is perfect tea. It brings to you unimpaired that finer flavor of the leaf that drinkers of bulk tea never know—that others than drinkers of Lipton's seldom enjoy. Every impurity has been taken out—even the dust of the tea itself has been removed. Lipton's sealed airtight tins **keep out** air, dust, moisture, odors, impurities of all kinds, and **keep in** all the strength, aroma and refreshing properties.

Lipton's Tea is always of the same quality—each of the eleven different blends is ever the same. Lipton's Tea is most economical, too—from 200 to 300 cups to the pound.

Be sure to read "How to Make the Most Delicious Tea," in every tin of Lipton's Tea.

Send TODAY for TRIAL PACKAGE—enough for 40 cups!

LIPTON'S Yellow Label COFFEE

An extra choice blend scientifically roasted by Lipton's quality process and ground to suit your coffee pot. Makes a delicious, satisfying cup of coffee of quality and taste not always to be found in coffee sold loose.

LIPTON'S JELLY TABLETS

Non-acid—no artificial flavors, only the pure juices of fruits. A few pellets make a pint of jelly. Nine flavors to choose from. Nothing to add but hot water. Wholesome, nutritious and delightful.

NEARLY EVERY GROCER SELLS THE PRODUCTS OF

Thomas Lipton

TEA and COFFEE PLANTER, CEYLON

By Special Appointment TEA MERCHANT TO ROYALTY

148 FRANKLIN ST., NEW YORK CITY

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On receipt of 10c to cover packing and mailing, we will send you a regular 10c tin of Lipton's Tea, enough for 40 cups, together with a generous sample tin of Lipton's Yellow Label Coffee, enough for 5 large cups.

In writing for trial tin state what kind of tea you like best—Black, Mixed, English Breakfast, Formosa-Oolong or Green. Kindly give us your grocer's name.

The kind of Tea you like Best is Best in a Lipton Tin—Eleven Different Blends

CEYLON and INDIA BLACK TEA				BLACK and GREEN MIXED TEA		ENGLISH BREAKFAST		FORMOSA OOLONG		CEYLON GREEN
Gold Label	Yellow Label	Red Label	Pink Label	Olive Label	Gray Label	Green Label	Blue Label	Salmon Label	Cream Label	Purple Label
$1.00 lb.	70c lb.	60c lb.	50c lb.	70c lb.	60c lb.	70c lb.	60c lb.	70c lb.	60c lb.	70c lb.

ORDER by the COLOR of LABEL—POUND, HALF POUND, QUARTER POUND and 10c SIZE TINS

Christian Herald

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NEW YORK, MAY 6, 1914

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OFFICES: BIBLE HOUSE, NEW YORK

DOGWOOD BLOSSOMS

Photograph by John Kabel

If this were a moving picture

presently you would see brother rush up the stairs for his bedtime bath while sister, after hers, hurries off to slumberland. Then probably would come mother and father and the rest of the family, for this habit of taking a bath before retiring seems to be contagious, especially where Ivory Soap is used.

The reason is evident: With the help of the mild, copious lather, the lukewarm water is introduced so thoroughly into the pores that its soothing effect is increased greatly. At the same time the soap itself cleanses and refreshes the skin most delightfully. Naturally such a bath helps put mind and body in the condition most conducive to sound, restful sleep.

It is for the same reason that the use of Ivory Soap in the cold, morning bath materially increases its bracing effects. In any bath at any time, the pure Ivory lather does the twofold work of cleansing gratefully and enabling the skin to enjoy the full benefit of the water.

IVORY SOAP . . . . .

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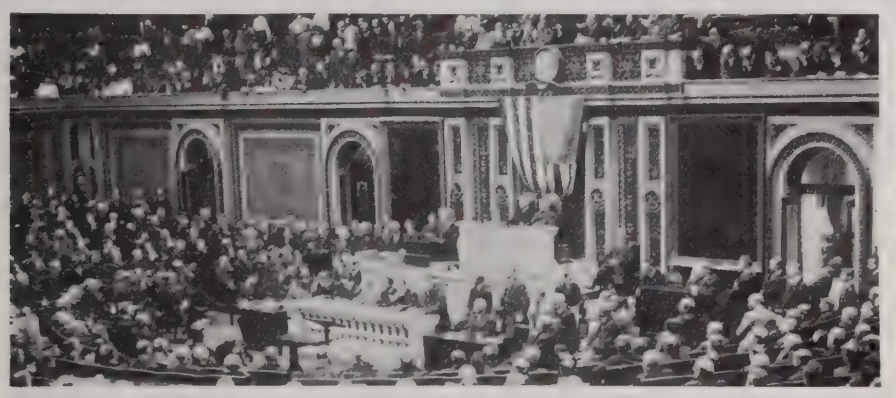
THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MAJOR-GENERAL LEONARD WOOD — CONGRESS IN JOINT SESSION, APRIL 20, HEARS PRESIDENT ON MEXICAN CRISIS — GENERAL VICTORIANO HUERTA



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THE TAKING OF VERA CRUZ

ARMED United States forces have taken possession of Mexican territory. Congress has given President Wilson full authority to enforce amends for indignities committed against the United States. Preparations for conducting military operations by land, including mobilization of regular troops and the militia, have been made. The governors of all the States have taken preparatory steps for the calling out of the National Guard. The Atlantic and Pacific fleets, with their auxiliary torpedo boat flotillas, are under orders for action. The Red Cross Society has made its arrangements for duty at the front. Formal severance of relations between the two governments has taken place. Mexico, instead of uniting to unseat the usurper Huerta, may unite to defend his defiance of the United States. War, it may be bloody and prolonged, knocks at the gates of two friendly nations.

Thursday, April 9, occurred the incident at Tampico—the arrest of United States sailors, subsequently released with apologies, and disavowal from Huerta—which caused President Wilson on April 20 to ask Congress to empower him to compel General Huerta to salute unconditionally the Stars and Stripes in token of complete disavowal and apology for all affronts the United States had endured at the hands of Huerta's representatives.

An impressive debate in the Senate, lasting two days, preceded the passage by that chamber of a resolution justifying the President in using armed force in Mexico. Influenced by the masterly speeches of Senators Lodge and Root, the Senate took the view that the resolution drawn up at the White House and presented to the joint Congress in the afternoon of April 20, by confining the cause of action to an individual, Huerta, did not state adequate grounds for measures which might lead to war with a whole country. Its Committee on Foreign Relations presented a substitute resolution which omitted all reference to Huerta, and "justified" the President in the employment of armed forces to compel "amends for affronts and indignities committed against the United States." "The United States," concludes the resolution, "disclaims any hostilities to the Mexican people or any purpose to make war upon them." To this resolution Senator Lodge (Massachusetts) offered the following preamble, which defines the Senate's view, though it was not adopted as part of the resolution:

"That the state of unrestrained violence and anarchy which exists in Mexico, the numerous unchecked and unpunished murders of American citizens and the spoliation of their property in that country, the impossibility of securing protection or redress by diplomatic methods in the absence of lawful or effective authority, the inability of Mexico to discharge its international obligations, the unprovoked insults and indignities inflicted upon the flag and the uniform of the United States by armed forces in occupation of large parts of Mexico territory have become intolerable.

"That the self-respect and dignity of the United States and the duty to protect its citizens and its international rights require that such a course be followed in Mexico by our government as to compel respect and observance of its rights."

While the Senate was debating, United States marines were taking Vera Cruz. Four men were killed and several seriously injured in the first clash of arms. Admiral Fletcher in making this move acted under orders of the President. Referring to this grave act, reported to the Senate while he was speaking, Senator Thomas (Colorado) declared he wished Congress had power to force newspaper owners, editors and those who cry for war to go to the front in place of privates in the army: "I would not give one single clear-eyed American boy," he said, "the pride of a father's ambition and the center of a mother's earnest love, for all the land and all of the people of Mexico." In opening the fight to amend the resolution, Senator

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GUNS OF THE DREADNOUGHT *NEW YORK* — MEXICAN S. S. *TAMPICO*, BUILT IN UNITED STATES — *NORTH DAKOTA* ON WAY TO MEXICO

Photos copyright, International News Service

W. C. T. U. GIVES COMFORT BAGS TO CREW OF U. S. S. *NEW YORK*

MILITARY STAFF AT MEXICO CITY OF GENERAL HUERTA

Lodge said: "I for one, when I demand atonement for the insult to the flag at Tampico, cannot put aside those one hundred and fifty American citizens, innocent, helpless people, who have been murdered upon Mexican soil and whose deaths have gone unnoticed and unavenged. . . . I cannot be placed in a position where I appear either directly or indirectly to pick and choose between the factions which tear Mexico asunder at this moment. I will not, for one, without a protest at least, join in any resolutions which can by any construction put the United States in the attitude of selecting one murderer and cutthroat in preference to another murderer and cutthroat" (as an object of punishment for indignities to the United States). He continued: "Let us be under no misapprehension as to where this resolution leads. It leads to armed intervention. The day we take Vera Cruz we have intervened."

The warmly contested debate in the Senate was listened to in intense silence by packed galleries. Senator Root (New York) spoke with dramatic feeling. He showed in an incisive speech that under the House resolution the whole ground for employing the armed forces of the United States in Mexico was reduced to a matter of the form of salute to the flag, to the number of guns comportable with this nation's dignity, to the extracting of the last iota of submission from the individual Huerta. He urged the broader and sufficient grounds already recited by Senator Lodge, as necessary to be stated because "it is intervention technically, but it is war in its essence that we are to vote to justify to-night. Men will die, men dear to us will die, because of the action that we are to approve to-night. American homes will be desolate, American women will mourn, American children will go through life fatherless because of the action that we are to approve to-night; and when these children, grown to manhood, turn back the page of history to learn for what cause their fathers died, are they to find that it was about a quarrel as to the number of guns—on the form and ceremony of a salute and nothing else? . . . Oh, Mr. President, how inadequate! How can we justify ourselves if we have no justification but that?"

The Senate finally passed its substitute resolution at 6.21 A.M., April 22, by a vote of 72 to 13. It was accepted by the House *nem con* immediately after that body convened, was sent to the White House and signed by the President at 2.07 P.M. But Vera Cruz was already taken.

The battleships *Florida* and *Utah*, and the transport *Prairie* were at Vera Cruz under Admiral Fletcher. Early April 21 he requested General Maas, commander at Vera Cruz, to surrender the city and was curtly refused. Shortly after eleven o'clock in the morning a flotilla of boats put off from the warships, carrying nearly a thousand seamen and bluejackets. The population of the city filled every available spot from which to view the spectacle. Within an hour the American forces were ashore and spread over the lower part of the city. But a shot had been fired.

In the Federal barracks there was a garrison of eight hundred men. Presently these scattered in groups through the central portion of the city, taking positions on house roofs, in windows and behind corners and doorways. They were joined by numbers of armed citizens. At about 12.30 a fusillade from all quarters was begun. Then Mexican artillery opened fire.

The Americans had taken up stations at the heads of the streets they occupied. Their machine guns covered the approaches. The fire of the Mexicans was returned, and a spirited exchange of shots continued for some time. The guns of the *Prairie* went into action and soon shelled out the Mexican artillery. When this first clash of arms ceased, four Americans lay dead, a number were seriously wounded and upwards of two hundred Mexicans had perished. General Maas had fled the city with his forces. The Americans were in possession of the custom house, post office, the railroad terminal and yards, telegraph and cable offices. They had also cleared parts of the city of combatants.

The following day sniping warfare was begun by the Mexicans. Sentrymen and others were shot at from concealed positions by individuals firing at will. By noon the entire city, however, was in possession of the landing party. A total of six fatalities and about thirty wounded was the score of casualties. Admiral Fletcher had established headquarters in the city to direct the land operations, and Admiral Badger, who had arrived in the harbor with five battleships, took command of the fleet. He at once landed about three thousand marines and bluejackets to help patrol the city.

A rather stubborn attack on our forces was begun in the morning, but the Americans spread out, taking block after block, and searching houses until the city was practically cleared. Snipers were in constant evidence; the machine guns of the Americans barked steadily through the day. Operations were covered by the guns of the fleet. Buildings that afforded the Mexicans substantial advantage were demolished by the accurate fire of the four-, five- and six-inch guns. Admiral Fletcher issued a proclamation to the citizens of Vera Cruz urging them to continue their peaceful occupations and assuring them protection.

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IN THE CUSTOM HOUSE AT VERA CRUZ

On the 23d the total number of Americans ashore was nearly 6,000. Detachments had seized positions three miles outside of the city. Intrenchments had been thrown up commanding the approaches to Vera Cruz, as it was understood that General Maas was organizing a strong counter-attack to retake the city. Fighting within the city had entirely ceased and business was being slowly resumed. Three more deaths were reported. The ships of the fleet were so disposed in the harbor as to command the city, ready for instant action.

On that date President Wilson, yielding at last to pressure and in response to representations from Admiral Badger, issued orders to send army troops to Mexico. The Fifth Brigade of Infantry and a detachment of artillery under command of Brigadier General Frederick Funston, and comprising 5,200 men, at once embarked on transports from Galveston for Vera Cruz. A second brigade and artillery were ordered to the Mexican border. The embargo against shipment of arms into Mexico was restored.

The President and others in official circles continued to hope that war would not be declared. And yet on the 23d of April General Huerta handed Chargé O'Shaughnessy his passports, and Secretary Bryan in response to the request of the Mexican representative at Washington, Algara, handed the latter his. Severance of diplomatic relations in this manner is tantamount to a declaration of intention to declare war. The Constitutionalist leader, Carranza, had addressed a letter to President Wilson denouncing the attack on Vera Cruz, and intimating that a united country would oppose the continued occupation of that city. As a strong force of Constitutionalists was near Tampico ready to cooperate with the Federal forces in that city, the intended seizure of Tampico was postponed to prevent a conflict of the proportions which would have followed the landing of marines.

The situation has become tense, surcharged with danger to both countries. Reports are received of a threatening attitude in Mexico City toward Americans. It is possible for the Mexicans to destroy a great deal of the railroad between Vera Cruz and their capital. Bridges span rivers and great gullies; the railroad winds upon narrow ledges and runs through dark cañons; the hundreds of miles of roadbed would be a pathway for our troops through an enemy's country where every advantage save that of numbers lay with the enemy. The Mexican fighting strength cannot be correctly stated, but it is estimated at from 80,000 or 90,000 trained fighters down to a bare 20,000. Its fleet is negligible.

General Villa, suspending operations against the Federals, came to the border for a conference with his American friends and announced that nothing can draw him into a war against the United States. His attitude of hostility against Huerta is unchanged. While the report is not confirmed, it is believed that Villa and Carranza have definitely broken and that each will claim to be the head of the Constitutionalists.

In preparation for eventualities, the entire military and naval forces of the United States are in motion. The militia of each State is perfecting plans for mobilization, subject to orders of the War Department for national defense. Many are prepared to respond if the President calls for volunteers; he is being urged to make an immediate call for 100,000 men. The governor of California has already despatched militia to the border. The Red Cross organization is reported to have its plans well in hand for meeting whatever situation may arise.

The attitude of foreign countries is friendly. It was rumored that Japan would side with Mexico in case of war, but that country has announced its neutrality. France, England and Germany have given evidence of their confidence in President Wilson to handle the situation. American interests in Mexico will be safeguarded by Brazil during the interruption of diplomatic relations. The German steamship which was said to have on board military supplies for Huerta refrained from attempting to land them, and her commander, it is said, offered his friendly services to Admiral Fletcher.

Many refugees from Mexico City have arrived at port towns, and large numbers went aboard the vessels in the harbors of Tampico and Vera Cruz. Thus far no violence toward non-combatants has been reported. Huerta is said to have assured Americans of safety, and some have signified their intention to remain in Mexico without fear.

PUTTING IT UP TO THE BOY

BY MARC N. GOODNOW

THERE is no longer any reason for boys going wrong in Michigan, for the Michigan Young Men's Christian Association, after years of experiment and hard experience, has something that really interests boys, that keeps them out of mischief, that shows them the Christian character of work and play, and puts into them the spirit of action and service.

And one could easily believe that after seeing 1,200 boys over fifteen years of age in the great annual State conference in Saginaw, Mich. Here were delegates from every nook and corner of the big State, representing one hundred and fifty communities and five hundred boys' organizations. A dozen hundred boys in rollicking mood, singing, yelling, laughing, playing and fellowshipping together. Twelve hundred of them eating at the same banquet board. Boys on committees. Boys presiding. Boys speaking. Boys listening. Boys debating. Boys uttering and cheering sentiments as lofty and as ennobling as any their elders ever contemplated or uttered—and, after three days, boys returning to homes of poverty and wealth, but all animated by a high ideal of Christian service before them.

This is one of the most remarkable things about it—the fact that there is so much religion in boys from fifteen to twenty-five years old. Most of us can remember when we were ashamed to make any sort of open declaration for Jesus Christ—except under our breath; it was not considered manly. It was a "sissy" thing to do. We regarded the revivals and protracted meetings in our town as a huge joke on our community eccentrics and used to attend them merely for the purpose of seeing some one "get religion" and shout and sing. But that is not the order of the day, in Michigan at least. The conference, as well as the association, contradicts the lie that young men to be decent must be "sissies." It gives one a new outlook on young America to-day to hear boys speak openly and reverently of Jesus Christ as a definite personality influencing their daily lives, and to discuss Christian ideals and principles without the least flush or fear of being called "softy" or "effeminate."

But follow these boys to their homes. What do they do? Their first desire is to talk—to tell other fellows about it—to "make their reports." All over the State they arrange for union meetings of the local churches and for an hour or two before the high school, so that delegates may tell the community what took place at the conference and what its moral and spiritual effect was upon their lives.

In the small town of Plymouth, Mich., for example, where there is no Y. M. C. A., thirteen boys who attended the last State Boys' Conference told of their experiences there before the entire membership of the high school, which was dismissed from classes for this purpose, and declared that if any "fellows in this town expect to amount to anything at all they've got to become Christians." They so aroused local interest that several boys were influenced to become Christians and the school authorities arranged for a series of lectures on character building and for features that would keep alive the spirit created by the conference and the local delegates.

At Flint, Mich., three boys who had been delegates were to be given the minister's time at a Sunday service. It was planned to have each of the boys deliver a five-minute talk, and the minister surreptitiously prepared a sermon so that he might be ready should one or all of the boys fail to make good. The first boy spoke for seven minutes; the second boy talked for fourteen minutes, and the third boy actually preached a sermon for forty-four minutes by the clock—at the end of which twelve boys of his own age and three grown men came forward at his invitation and joined in a declaration for the Christian life.

And how are these results produced? Why are the boys so interested? Because they do the things themselves. It isn't a work *for* boys, but a work *with* boys. The whole idea, of course, is that instead of doing the thing for the boy the association puts the thing up to the boy himself, to be done by and through his own initiative, genius and effort. You can never excite his interest in anything wholesome, worth while or lasting merely by making him an onlooker. "A task for every man and boy; a man and boy for every task," is the motto.

The Michigan Y. M. C. A. is proving itself a very great factor in stemming the cityward drift of boys from the farms, at the same time teaching the dignity of agriculture as a profession. The County Associations of this one State engaged a total of 528 boys and 77 girls in agricultural contests of various kinds in 1913; corn-, potato-, tomato- and beet-growing and also chicken-raising contests.

The average crop of corn in Michigan is 32.4 bushels per acre, but if the farmers of the State had grown corn as well as did ten boys in Hillsdale County two years ago, the yield of the entire State would have been doubled. Not one of these contestants was more than fifteen years old. Some of them were inspired by the contests to continue their agricultural work and later enter the Michigan Agricultural College.

MICHIGAN Y. M. C. A. BOYS STORMING CONVENTION HALL

By meeting the play instinct of young people the fourteen county associations in Michigan last year brought together 9,194 boys and girls in every kind of athletic meet and play festival. The old-time, obsolete folk-games and dances were revived under competent supervision and a new standard of athletics has been established, all in the belief that the ability to work together as men and women is the natural and logical outgrowth of the ability to play together as boys and girls.

THE CONVENTION SEES THE CITY

At the invitation of the county school commissioner a county secretary taught simple games in twenty-five rural schools. When the weather was too cold or inclement for outdoor demonstration, he explained four or five games with chalk and a blackboard. During fair weather at special fifteen-minute periods the teacher and pupils joined in games under the secretary's direction. After three weeks of practice in such play during short recesses and noon hours, a teacher wrote the secretary: "We never knew our children before. Teach us more games, for they have not only opened the way for us to get better acquainted with our boys and girls, but since they have been used it has been easier to conduct our regular school work."

A country school teacher organized a group of boys with himself as leader. The six boys who responded to his invitation elected for their president a lad who, on the following day, went to his teacher, saying: "Dad says I can't belong to this Y. M. C. A. because he doesn't want to help pay for a building in town. He says he'll let me have a new rifle and a boys' magazine if I promise not to waste my money in this."

The group elected a new president, after which the leader produced a set of boxing gloves, something the boys had never seen before. Under his direction they enjoyed a lively frolic for several minutes. On the following morning another boy walked to the teacher's desk and withdrew his membership in the group. "Pa don't want me to belong, for he don't want me to grow up to be a pugilist, he says."

"Hereafter, then," said the leader, "we'll begin our meetings with Bible study. After that we'll have some athletics so that you can train your eyes and muscles and learn to think quickly and to control your tempers. Then after a while we'll have a doctor or lawyer come out from town and talk to you."

In many instances, following their organization as an association group, the boys begin a campaign against smoking, drinking, swearing and unclean stories. In one of these campaigns every boy in school signed the pledge to abstain from the use of tobacco in any form until he is through college. They feel the responsibility of organizing Bible study classes and of exemplifying in their lives the lessons they have learned at their association sessions or at the conference. The spirit of service unfailingly gets into their motor nerves and makes them active. By putting this same idea of community service up to the boy while he is still a boy, he is much better equipped with the spirit and enthusiasm to carry on his unselfish work in later life. He has learned not to rely upon others to do the thing for him, but to do it himself.

Life After Death

"IF THERE be no continued life, what a strange aspect is cast thereby on the obligation that an honest man feels to tell the truth at all costs," writes Professor J. T. Bixby in *Harper's Magazine* for May. "How foolish seems the honesty of a bankrupt whom a lie might have kept rich! What a mistake is the voluntary death for another's sake of the seaman or patriot who might have saved himself, or the martyr's death at the stake, in order to be loyal to truth, faith, or conscience!

"If a true man has no deathless claims on the eternal, then neither his honor nor his duty would demand any such acts of self-sacrifice. Jesus and Paul, Savonarola and Huss and Lincoln—what were they, on the materialistic theory, but fools who, under the hallucination of duty, squandered the one life granted to our poor forms of clay? Unless we are ready to accept as the models of wise and true men those who brazenly throw overboard all inconvenient scruples about integrity, justice, patriotism, and self-denying mercy, we must accept these great commanding ideals as pointing to a realm above sense and beyond the veil of death; a real world whose steady gravitation it is that draws the human heart, at whatever fleshly cost, to obey its laws."

BIBLELAND TABLETS

HAVE you secured a Babylonian tablet? It is remarkable the interest these tablets have awakened among our readers. Clergymen are using them to illustrate sermons on the time of Abraham. Sunday school superintendents are using them as object lessons on the times of Ur. We have had many requests to sell extra tablets, but this we cannot do. The tablets are not for sale. They can be obtained only by members of the Christian Herald Family, who send us two new eight months' subscriptions at one dollar each. Remember that the number of these tablets is limited. They will not last forever. If you desire to secure one, you should *act at once*.

CHRIST'S HABIT OF PRAYER

A SERMON

BY

REV. J. H. JOWETT, D.D.*

TEXT: "And as he was praying, the fashion of his countenance was altered." Luke 9: 29

IT IS a very momentous matter reverently to study any one of the personal habits of Christ, to seek to enter into his secret faith and thought. For when a man begins to make reverent quest into the life of Christ, Christ knows it. On this plane study of the work and the word is communion with the speaker and the worker. To contemplate a personal habit of Jesus is to enter into fellowship with a person. We not only observe, we are observed. We not only make observation, we obtain recognition. The student of the Master becomes the Master's friend. Or, to put it in another way, a reverent study of the historic Jesus puts us into communion with the living Christ.

I find the Master praying when temptation drew near. I am not going for my illustration to that early experience in the Master's life which we describe as "*the* temptation"; but I will go to another experience when I think the temptation was even more subtle and more secret, where the snare was even more enticing. I will seek my illustration of the temptation of Jesus on the Mount of Transfiguration. On that mount he won his victory over his greatest snare.

What was it? Let me remind you of the situation. We have got to get beneath the circumstances as they appear, the mere superficies of the occasion, and we have to get down to the secrets of the soul. See what had happened. Our Lord, before the experience, had manifested his love. He had declared his purpose. He had confirmed his message by his deeds. He was already shedding his blood in sacrificial service. And with what result? The horizon was already blackening with omens of rejection. Storms of hostility seemed to be brewing on every side. The air was thick with menace, with rejection, with plot and mischief. "He came unto his own, and his own received him not." And just then, when storms of hostility were gathering on every side, when the tempest of antagonism was drawing ever nearer and nearer—just then, I am told, "he went up into a mountain to pray."

Praying to Choose

Now, why do you think he went? The more human we can be in interpreting our Lord, the more we shall eventually glorify him. Why did he go? Just grip the situation. He had declared his love. He had been going about doing good. He was shedding his blood in chivalrous and sacrificial service. And there was the darkening road that led to desolation and crucifixion. What was the temptation? Is it worth while? Should he go to night and desolation and crucifixion, or should he there and then finish with translation?

Reverently I have come to believe that these were the two alternatives presented to our Lord on the mount—translation, desolation. And as though to emphasize the inducement, we are told there appeared unto him Moses and Elias, the very two who were reputed to have finished by translation and to have escaped the common death. And it does appear to me as though their very presence gave a subtlety to the snare by which he was beset. Should he exit by re-entry into "the glory which I had with thee before the world was," or should he choose re-entry into the road of resentment, down among the evil spirits, the malice, the rejection? And, we are told, he prayed. "Up or down." Finish there or back to the thorny road? And so here even Simon Peter comes in to emphasize the snare. "Lord, it is good for us to be here. Let us make three abiding places," and stay, and not return again to the way of blood, and to the way of the thorns, and to the way of rejection, and perhaps ultimately to the cross. "Lord, it is good for us to be here; let us make three abiding places."

But the Lord brushed it aside. He prayed, and he chose. And he chose desolation, crucifixion, death. When Peter said, "Let us stay," he brushed it aside and said, "Down, down, down again, down to the waiting multitudes, down to the envious eyes, down to the malicious designs, down to the cross."

Well, now, don't you think that we have similar hours, as far as our own limitations will permit? That bit of blood-demanding work of yours—have not you come into this church this morning feeling inclined to ask the question "Is it worth while?" Those lads you are working with, their levity, their flippancy, their almost contempt. Is it worth while? You have come to your crisis. I always remember that wonderful incident in the life of Josephine Butler, as you can see her life in the life she herself wrote of her husband. That woman, comparatively frail and fragile of body, retiring, reticent in spirit, called to a publicity from which she shrank, called to a loathsomeness of ministry which to her was a constant crucifixion, called to do it amid the almost brutal indifference of the majority of men. If you turn to that life of sensitive sympathy you will find that Josephine Butler was continually enticed to say to herself, "Is it worth while? Is it worth while? Shall I keep on the bloody road or go back to the beautiful deanery, to that delightful and delicious cloistered seclusion? Is it worth while? Shall I go back to my husband and the quietness of family life, or back to the dark and troubled way?" And you can hear her praying; and while she prayed she chose—back to the ways of shame. And if you want to know what the Lord did for her, look at her face. It was transfigured with the only light that ever beautifies a woman, the light of a glorious self-sacrifice. She prayed and chose, and was illumined with the light of life.

A Bulwark of the Soul

And that bit of work of yours in one of the slums of the city, you know perfectly well that while I am speaking you are just balancing. There are Sunday school teachers here who are just balancing. They have never had a convert. They have never yet gleaned a golden ear of harvest for the garner of God, and they are saying here this morning, "Is it worth while?" Well, now, Jesus prayed when he came to that point, and while he prayed he chose.

Now, may I turn you to another example of the Saviour's personal private habit of prayer? May I read to you a passage, and ask you to note the wonderful sequence, and to mark the wonderful force of the conjunction on which the sequence hangs? "And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. And in the morning, a great while before day, he rose up and went out, and departed into a solitary place and prayed." Why? Why did he go apart just then for private communion with his Father God? He was himself intently doing good. The once-blind eyes were now radiant with thanksgiving. Men and women who were carried to him maimed and halt were now leaping about in buoyancy of heart. He was doing good work and enjoying a measure of public favor. Why leave the sick and the infirm and go away into a solitary place to pray?

I think he went aside to pray that he might provide against nervous exhaustion. All that healing, all that steady giving, all that sympathy meant expenditure of vital force. There is nothing so exhausting as healing. The hardest part of a minister's life is the expression and expenditure of sympathy. Every minister, when he goes around visiting the sick, careworn and burdened, will return home very much more weary than if he had been spending the time preparing sermons. When Jesus had been healing the crowd I do not wonder that he went apart to pray, to be quiet, to provide against nervous exhaustion.

I remember that the Dean of Salisbury some time ago, at the opening of the session of one of our great medical schools, delivered an address in which he counseled the medical students to find reprieve from their somewhat exacting studies in the ministry of poetry. I thought that counsel was eminently healthy and sane and peculiarly relevant to the strain and stress of our time. But without disparaging the ministry of poetry I should say that there is no nerve rest, no nerve restorer, nothing that quiets and refreshes the body, as the ministry of quiet prayer. You cannot meet that by argument, but only by experiment. If, exhausted by the turmoil and trouble of daily life, you can get apart and enter into quiet communion with your Father you will find that you are in touch with the fountain of life. The river of the water of life will flow into your very being. You will rise from your knees as though you had been dipped in a bath of regeneration, and you will be able to say, in the beautiful phrase of the twenty-third Psalm, "He restoreth my soul."

If I am to give a second reason why after a very successful day our Lord went into retirement for prayer, I should say this: that our Lord went away to pray that he might secure his soul against the perils of success. He very rarely had the perils of triumph presented to him in his earthly life. They were usually the perils of defeat. But I think our Lord knew this: that success can bruise the spirit even more perilously than defeat, and that where there are six men that can bear adversity, only one can stand the test of prosperity.

And so our Lord prayed—prayed in the hour of popular favor, not merely that he might be saved against nervous exhaustion, but lest his very success should impair his life of service.

If I may add one other illustration of our Master's habit of prayer it shall be this: I find that whenever our Lord was going to make a great decision he went aside to pray in order that he might refine the instrument of choice and sharpen his judgment to a fine and exquisite discernment. Listen to this passage, and mark the sequence: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he chose twelve." The words are their own exposition—the night of prayer and then the great decision. He took time to pray over great choices. Before he made the choice he spent time to prepare the instrument and implement of choice.

The Lever of Prayer

And we have similar choices to make in our own individual or private or corporate life. We have to choose our careers. We have to choose at many-winding and ever-turning ways. Christ went aside to pray before he made a great choice in order that the greatest considerations might fill his mind. We are so prone when making great decisions to make them from small motives. We can make a great choice in a little way. Now to go aside and pray gives us the big manner. It gives us the great way of making a great decision. There is nothing so kills little things like prayer.

And you remember the end of it all. Christ of Nazareth, when he prayed like this through all his day, prayed too in the moment of death. "Father, forgive them." "He prayed for them that did the wrong." A prayer like that could never have been offered unless prayer for others had become habitual. Our Lord prayed in the hour of baptism and he prayed in the hour of death, and between his baptism and his death the light in the temple of his soul never went out.

And if all this is true there is only one conclusion—we are exceedingly wise when we pray, and we are exceedingly foolish when we cease to pray. To stop praying is to seal up your windows, to close your ventilators, to shut out light and air, to imprison your soul where you are deprived of all inspiration. If you are burdened in heart this morning, pray. If you are carrying a heavy cross, get aside and pray. If you are eaten up and consumed by secret sin, pray. And you will find that the Father in heaven who communed with his son Jesus Christ will commune with you, and your yoke will become easy and your burden will become light.

* Pastor Fifth Avenue Presbyterian Church, New York.

Her Joy in Helping

I TAKE this opportunity to tell you a little of the joy that has come into my own life during the past year through co-operating with THE CHRISTIAN HERALD in past years. Now I am the proud "mother" of an Indian youth in the Theological School in India, and another little fellow of nine years has recently been put on my scholarship at the Baroda Boys' Orphanage. The letters I have from the Christian workers in that country as well as those from the boys themselves go far toward brightening my lonely life and making me feel that I can still be of some use to some one of God's needy children, and I can say, from the bottom of my heart, thanks be to THE CHRISTIAN HERALD for putting me on the right road. A. F. B.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, May 10. Matthew 5: 10, 12. *"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."* This concluding beatitude we might call the beatitude of the cross-bearers. It merges the fate of the disciple in that of his Master. As Jesus was maligned, reviled and slain for well-doing, as all sorts of suspicions were entertained about him by men who scorned his teaching, his followers too are evil spoken of because of their faith in him and because of their conduct in accordance with his Gospel. It is not a pleasant prospect to which Jesus points his followers. If the disciples had allied themselves with the lawyers and priests of their nation, their fate would have been altogether different. As cross-bearers they entered an illustrious procession of martyrs which included the ancient prophets. And Christ here speaks precious words of cheer to them and points to the gracious reward of glory after they shall have passed through their Gethsemanes.

MONDAY, May 11. Luke 6: 22, 23. *"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."* The last beatitude is so rich that it deserves to be pondered once more in the form in which Luke has recorded it. The motive which prompts those who persecute the followers of Christ is here declared to be hatred, and such intense hatred as to cause the persecutors to ostracise and excommunicate the believers "for the Son of man's sake." That is the ordeal by which the believer receives his knighthood in the order of the Cross-bearers. The Captain, however, urges them to look upon such suffering with beaming countenance, and "rejoice and leap for joy!" This is the hour when the mettle of their faith is tested, and their persecutors, who have posed as the servants of Jehovah, shall be revealed in their true character.

TUESDAY, May 12. Luke 6: 24. *"But woe unto you that are rich! for ye have received your consolation."* By way of contrast, Luke has joined to his account of the beatitudes a series of woes which Christ pronounced on those who refused to be his disciples. His first woe is hurled against the rich. To be rich is not wrong in itself. But obtaining wealth, or retaining wealth, in defiance of the will of God; allowing wealth to prevent us from joining the company of the despised Jesus, or to interfere with the consistent application of Christian principles—that is wrong. Our wealth is accursed when it becomes a wall of separation between us and Christ. The Lord shuts out such rich men from the consolations of the life hereafter. They have made mammon the cherished object of their affections and the foundation of their confidence. With Dives, they will have to be satisfied with those comforts which purple and fine linen and sumptuous living afforded them in this life. The comforts in Abraham's bosom are not for them.

WEDNESDAY, May 13. Luke 6: 25. *"Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep."* When the self-satisfied man of the world spurns the services of a Christian missionary and of the church; when he answers an invitation to read the Bible with a gesture of disgust and receives the call to repentance with a boisterous guffaw, he may be a prophet of his own ruin, and preparing the instruments for his own destruction. It is a terrible rebuke that Christ administers to such men. But even this is meant to reclaim them from their reckless career of self-destruction. Let them count the cost of their wantonness; for the day is coming when the tables shall be turned on the carnally secure. Then they shall have gnawing hunger for their plenty, and tears for their mirth; for the mouth of the Lord hath spoken it.

THURSDAY, May 14. Luke 6: 26. *"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."* There is a kind of praise bestowed by men which condemns those that receive it. If they were conscious of guilt, or if they had not become callous, such praise ought to cause the blush of shame to mantle their cheeks. Such praise came to certain prophets of old, and it still comes to some in our day. Men who are commissioned to speak with their fellow men in behalf of the Lord are specially exposed to this kind of praise. A time-serving pastor who blandly smiles at the wickedness and wantonness of his parishioners; a popularity-hunting preacher who smoothes down a harsh truth till it becomes acceptable to a refined audience; a minister whose exhortations are efforts to chase devils with a straw, who caters palpably to the likes and dislikes of influential members, will get a lot of this praise from the people whom it would be his sworn duty to offend for their salvation. A true prophet of God declines such praise, and considers it an affront when men offer it. If he accepts praise of this kind, he will have to accept this woe of Christ in addition. God pity the preacher, and the professing Christian, "when all men speak well of him!"

FRIDAY, May 15. Matthew 5: 13. *"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."* The virtue of salt to stay decomposition is well known. This fact the Lord makes use of to describe the practical purpose for which he keeps Christians in this world, scattered among multitudes of unbelievers. Their other-worldliness, their heavenly-mindedness, their chaste conduct, their clean speech, their pure thought, above all, their faith in the Word of God and their fearless and trenchant testimony against every form of wickedness, are to check and confine the operation of the forces of moral corruption. Christian, have you considered your great mission? If you, being a believer, a church-member, become worldly, you lose the savor and virtue of witnessing faith. You are become good for nothing. Men will soon find out that your profession is the vapid mouthing of an empty heart, the cant of a hypocrite; and they will spurn you. And what is your denatured Christianity worth to you?

SATURDAY, May 16. Matthew 5: 14-16. *"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."* In another striking image, the mission of a disciple is here set forth. "Ye were some time darkness, but now ye are a light in the Lord," says Paul, and Peter puts the same fact thus: "Ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." In spiritual things, in the affairs of the soul, in matters pertaining to salvation, men are oh! so ignorant, so full of error. The Christians "into whose hearts God hath shined to give them the knowledge of the glory of God in the face of Jesus Christ," and who "discern spiritual things spiritually," could often tell their erring fellow men things that would make for their eternal peace and happiness. God has made Christianity a beacon light on the shores of time to guide the passing craft to the blessed haven beyond. What a misfortune if the lightship on a perilous coast is put out of commission by some accident! Why do not Christians shine by their testimony and their virtues? Is it modesty, timidity, fear of awkwardness, or is the oil consumed in the lamps? Christians, consider your calling as torchbearers of salvation to a world in darkness. "Shall we, whose souls are lighted with wisdom from on high—shall we to men benighted the lamp of life deny?"

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE TRANSFORMATION OF BILLINGSGATE

BY CLARA L. DIXON

"THOSE who knew Billingsgate when it was a byword for bad language, and compare it now, will be surprised at its entire change of tone and temper." Thus writes a London daily paper in an article entitled "The Taming of Billingsgate." Billingsgate as a by-word is known world wide.

We ask, "What has wrought this change?" and we find the answer in a sign which hangs out over the post office opposite the fish-market: "Billingsgate Christian Mission and Dispensary." Here then we have the secret of the wonderful transformation of Billingsgate.

Eight thousand men are employed in the market from 3 A.M. to 1 P.M., and accidents frequently occur. It is then that they go to the mission, where they find a doctor, with four or five trained nurses, ready to dress their wounds and also to put in a word for the healing power of Christ. In one year there are 13,000 attendances, and wonderful conversions have taken place while the patients have been waiting.

It is difficult to hold regular services, as the men must be on the look-out for the fishing-boats, which are apt to come in at any time. However, every Monday and Thursday, at one o'clock, from forty to fifty men gather and hear a Gospel talk, which is followed by a cup of coffee and bread. The influence of these meetings is far-reaching. A missionary among the deep-sea fishermen off the coast of Labrador noticed a tract in the cabin of one of his men, and he asked him about it. "Oh," replied the man, "that was given to me at the Billingsgate Mission, where I was brought to Christ." The little mission did not hear of this encouraging incident till years afterwards.

Patiently and prayerfully, the Christian workers have labored against great odds. Thirty years ago, it was not an uncommon thing for them to have their hats knocked off and clothes rendered useless by the rough treatment of the men; but now they know that the little mission room represents love and help, and they realize that the workers there are friends who are always ready to serve them in their need.

On holidays they have their games. Both the fish men and the meat men have football teams, and last year in their match game the "fish" team carried off the honors.

To see them at their best, one must arrive at the market between four and five in the morning. Such fine-looking fellows they are, carrying the fish in great boxes on their heads, and moving about with graceful vigor. It is indeed an inspiring thought that even Billingsgate can be won to the service of Christ. "The things which are impossible with men are possible with God."

METHODIST COLLEGE IN ROME

BISHOP AND MRS. NUELSON

"I ENVY your position as leader of the most remarkable and significant work ever undertaken by Protestantism in Italy."

In these words Bishop Nuelson of the Methodist Episcopal Church addressed Dr. B. M. Tipple on the occasion of "taking possession" of the ground on Monte Mario at Rome, where are to stand the new buildings of the Methodist "Collegio." For some years this collegio has been conducting its work in the Methodist building on Via Firenza, but on October 22, 1913, the Board of Foreign Missions authorized the purchase of the new site on Monte Mario; on January 24, 1914, the deed of purchase was signed and on March 17 Bishop Nuelson consecrated the land to its great mission.

The central building of the new collegio will be higher than the dome of St. Peter's. The Romans, strolling through the Pincian Gardens, their most popular out-of-door resort, will behold St. Peter's dome and the Methodist College as the two most prominent objects of the magnificent landscape.

Dr. Tipple, president of the collegio and pastor of the American Methodist Church at Rome, writing to THE CHRISTIAN HERALD enclosing an account of the dedication exercises, says: "I feel that this is perhaps the most important evangelical undertaking in the history of Protestantism in Italy." He adds: "Some day in the not distant future we will show you a Sunday school class of young men worth while on this new hilltop."

Bishop Nuelson, who reached Rome the evening before the dedication exercises, by way of Bulgaria, Constantinople, Jerusalem and Cairo, made the chief address. He has been a stanch supporter of the new enterprise from its inception. Speaking of the inspiration for study to be found in the wonderful view presented from the site of the new collegio, he said: "The eye looks upon buildings and places that are connected with great epoch-making events in the history of the world: history, law, religion, art, in fact

A GROUP OF PRESENT STUDENTS

all spheres of civilized life through the centuries, have felt the influence of this marvelous 'Eternal City' at the feet of the new collegio.

"We do not intend to build a school merely to gratify denominational pride. Our ardent desire is to render the greatest possible service by training the coming leaders of a great nation. We have very definite and very strong convictions as to what constitutes Christian education. At the root of all education lies information, knowledge. This collegio is to impart the latest information as to the facts of life; it is to be fully equipped and up to date in scholarship. Christianity has nothing to fear from learning. On the contrary, the Bible, the great charter of Christianity, has ever been the greatest intellectual stimulus. We welcome light wherever it may come from. We study the great books of God, his book of history, his book of nature, his book of self-communication.

"However, we do not stop with mere information. If knowledge were sufficient a Christian college would be superfluous. Italy has scholars, has inventors, has men of genius and of strong minds. But Christian education proceeds from information to interpretation. Knowledge is the answer to the question: 'What is it?' Wisdom gave the answer to the further question: 'What does it mean?' What do the facts of life mean? Is there any meaning in them? Are all the facts of life merely the result of the actions and interactions of blind natural forces, or is there a divine mind and power guiding, directing all? The Christian interpretation links all life to a living God, who made himself known in sundry ways, especially in Jesus Christ, his Son.

"From interpretation we proceed to application. Information leads to knowledge; interpretation to wisdom; application to character. The important question is: How do you use the power gained by knowledge and wisdom? For personal selfish ends or for the benefit of others? Egoism or altruism? Christian education insists upon application in terms of service, following the footsteps of him who came not to be ministered unto but to minister.

"It is a great time in which we are living, full of problems, but full of opportunities, a mighty challenge for men of strength. Men who are strong in body and mind, with high ideals, of wide visions, with lofty aim and consecrated purpose, are to go from this place to do a man's work for Christ and the country."

Turning to Dr. Tipple the bishop concluded his address by saying that just as this place can be seen from all parts of Rome, so the work that is to be done here will be watched by world-wide Methodism, nay by all Protestantism, and will be followed by the prayers and the best wishes of all who love the cause of the Master. "I envy you your position as leader of the most remarkable and significant work ever undertaken by Protestantism in Italy; I covet for you and your enterprise the highest measure of success and pray that the fulness of the blessing of the Master shall rest upon you and the new collegio for the New Italy."

Others on the program were: Professor Vittorio Bani, Dr. Walling Clark, Dr. Alfredo Taglialatela, Director Amedeo Antelli, Lawyer Mastrogiovanni, Professor Guglielmo Nesi, Dr. Ernest W. Bysshe, of France, and Dr. William Burgess, president of the Wesleyan Methodist Church in Italy. Dr. Tipple presided. The singing by the students of the collegio would have stirred even old General Garibaldi. Many American friends, who happened to be in Rome, were present. Bishop Burt cabled hearty congratulations and wrote: "This marks the beginning of our second epoch of aggressive work in Italy. God give glorious success."

ROME AND ST. PETER'S AS THEY WILL APPEAR FROM THE COLLEGE

A BUDGET OF INTERESTING NEWS

Golden Sunsets

GOOD friends who have been celebrating that beautiful anniversary, the golden wedding, send us greetings. THE CHRISTIAN HERALD may take just pride in the place it occupies in the home interests of so many families. To be regarded as among the friends who are included in one's golden wedding anniversary is an honor and a blessing.

Mr. and Mrs. Enoch Golder of Lagonier, Ind., completed the fiftieth year of their wedded life on March 6, and many friends visited them in their hospitable home; in the evening the church gave a reception in their honor. Five children are living, one died in infancy.

Mr. and Mrs. James Pollard of Tilsonburg, Ontario, Canada, who celebrated their golden wedding on March 1, write that they regard the event as "a very opportune occasion as old subscribers to send greetings of cheer and encouragement. THE CHRISTIAN HERALD has been a constant welcome visitor at our home for well nigh thirty-seven of our fifty years of wedded life. We like it for its broadmindedness, its Scriptural teachings, and the stand it takes on all the great moral issues of the day, as well as for its purpose to build up the kingdom of our Lord and Saviour Jesus Christ, and to uphold the faith once delivered to the saints. May it long thus continue, for it seems to be sorely needed. We have been married for fifty years, and there have been no deaths in our family for all those years; our five children and eleven grandchildren all are living. Surely goodness and mercy have followed us all the days of our life, and God has given us a goodly heritage."

Oil City Roused by a Revival

AT a series of tabernacle meetings in Oil City, Pa., conducted by Evangelist Biederwolf and party many conversions were reported, among them that of the mayor of the town. The night after, he led forward the chief of the fire department to the altar. The personal influence of representative persons brought policemen, street-car men, a district attorney, an auditor, and many other business and professional men. In the four weeks, 5,177 persons professed conversion, 274 coming forward on the last night. The tabernacle was a bee-hive of personal workers during the meetings. In addition to the decisions, there were 1,636 "forward steps" taken during the campaign. These include daily prayer and Bible study, family worship, attendance upon the regular church services, definite financial support of the Gospel, personal work as soul-winners, and other activities.

Prayed for Battleship

BISHOP E. E. HOSS of Oklahoma offered a prayer at the launching of the great dreadnought *Oklahoma* by the New York Shipbuilding Company from its yard in Camden, N. J., on Monday, March 23. It was suggested to the secretary of the navy, Josephus Daniels, by the Society of Sponsors, that it would be appropriate to have a prayer at the launching of this battleship. Secretary Daniels, who attended the launching, spoke of this suggestion to the members of the firm of the New York Shipbuilding Company and they in turn referred it to Mrs. Cruce, the wife of Governor Cruce, and to Miss Cruce, who christened the battleship, and to other members of the distinguished Oklahoma party.

Mrs. Cruce stated that she wished it were possible to secure Bishop Hoss to offer prayer. The bishop was very glad to perform this service. He prayed to the God of those that go down to the sea in ships to "hasten the coming of that golden age in which all nations shall be bound together in a universal brotherhood." He invoked blessing on the battleship, prayed that it might never become an instrument of destruction, nor an instrument of strife, but "always and everywhere a minister of peace and a guardian of the rights and interests of mankind, protecting the magnanimity of Christian civilization. "Take into thy providential care," he prayed, "the officers and men who shall go down to the sea on its ample decks; shield them from storms and other disasters; may their lives be precious in thy sight; give to them a due sense of the dignity of their places among men; help them to remember that they have the honor of our native land and their fellow countrymen in their keeping. If supreme trial should ever come to them, endow them with adequate strength to meet it and put thy shield over them."

The Famine in Japan

MISSIONARY letters from Japan bring late news of famine conditions and the spread of epidemic diseases, notably typhoid. Three years of shortage have been followed by the failure of the rice crop. Many persons are trying to subsist on straw and tree bark. A milk substitute is made from rice-hulls beaten into powder and mixed with hot water. In Sapporo, a relief committee made a canvass for food collection on six consecutive nights. Rice, barley, clothing, bedding and money were asked. The canvass resulted in a collection valued at nearly one thousand yen ($500). The government is reported to have appropriated 6,000,000 yen ($3,000,000).

A WEEK IN THE WORLD'S NEWS

Coal Miners' Strike Becomes a War

THE coal region in the southernmost part of Colorado is the scene of serious conflict between striking miners and the Colorado National Guard. Unrest and disorder there are of long standing. The arrest in January of the eighty-two-year-old strike leader "Mother" Jones, her detention as a military prisoner, threats of rescue by armed miners, and her release on March 16 from the prison hospital, constituted a feature of the strike. The miners, most of them of foreign birth, have armed in great numbers and formed regular encampments. The militia have frequently clashed with these bands. Early in March the United Mine Workers of America protested to President Wilson that troops had torn down the tents of the miners at Forbes, leaving many families without shelter. On April 20 a battle raged in the Ludlow district for fourteen hours, forty-five being reported dead and many wounded and missing, some of them being women and children who were either struck by the rain of bullets, or entrapped and burned in pits which they had dug for their safety beneath the flimsy structures in which they lived, when the tent colony burned to the ground. Hundreds of those who escaped made their way to Trinidad, where they were cared for. The American Red Cross is on the ground. Following the battle the armed strikers gathered in the hills, preparatory to further hostilities.

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Cape Cod Now Cut Through

IN AN interesting ceremony, April 21, the officials of the Cape Cod Canal Construction Company broke down the last remaining division in the seventy-mile canal cut through Cape Cod, Mass., from Cape Cod Bay to Buzzards Bay. It is expected that this important artificial waterway will be ready for operation by November. This canal, which has been constructed with very little publicity, is about as long as the distance from New York to Boston; it will be lighted throughout and navigation through it made extremely easy. The purpose is to save shipping the longer and hazardous trip around the cape. A four-mile approach was dredged in Buzzards Bay, and a great breakwater has been constructed on the eastern end of Barnstable Bay.

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Indians Would Be Independent

SECRETARY LANE of the Interior Department, by a questionnaire addressed to representative Indians at all the hundred and more reservations and agencies, discovers that the Indians as a body believe themselves entitled to citizenship, independence of the Indian Bureau, and personal control of their immense property. Replying to the question: "What one thing should the government do for the Indians it is not now doing?" the almost unanimous reply was, in effect, "teach practical and scientific farming and stock raising." The Indian question is coming more to the front as of national interest, and it is possible that many wrongs which the red man has suffered may yet be corrected.

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Flood Prevention Considered

THE Colorado River is reported as at dangerous height in southern Arizona, threatening the Imperial Valley region and its invaluable irrigation system. Congress may be asked to provide an emergency fund to enable the Reclamation Service to cope with the danger. The Board of Army Engineers has just submitted a report on flood control, dealing chiefly with the Ohio and Mississippi Valleys, but applicable wherever floods occur, with a view to governmental activities.

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Incipient Revolution in Ecuador

THE desultory revolution which has troubled Ecuador since the death of President Estrada in December, 1911, has broken out anew, and according to press reports the rebels under General Concha inflicted a disastrous defeat upon government troops, April 19, afterwards besieging President Plaza, minister to the United States in 1905, in the town of Esmeraldas, capital of the northern province of that name, where the fighting is confined. A Colombian, Jorge Martinez, is a fellow leader of the revolutionary forces.

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Cheerful News from Austria

THE Austro-Hungarian Government, it is announced, will appropriate $200,000 for participation in the Panama-Pacific Exposition. More than four hundred of the most important Austrian manufacturers are preparing to exhibit. The aged emperor, Francis Joseph, whose health has been the subject of alarming press reports, is now understood to be out of danger and rapidly improving.

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To Increase Northfield's Usefulness

THE Northfield schools, founded by Dwight L. Moody, have begun a campaign to raise a million-dollar endowment fund, the first $100,000 having already been pledged by an anonymous giver. The schools, which include the Northfield Seminary and the Mount Hermon Boys' School, are maintained for young men and women of limited means who are earnestly seeking a Christian education. There are at present twelve hundred students enrolled. The institution has made a high record of usefulness.

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New Effort To Prevent Vivisection

THE Society for the Prevention of Cruelty to Animals, Philadelphia, has prosecuted a charge of cruelty to dogs in connection with surgical experiments against a surgeon of the University of Pennsylvania, and County Judge Bregy in charging the jury declared that "no one has a right to inflict pain or torture on a dog for the purpose of obtaining scientific information," which the society interprets as declaring vivisection illegal in Pennsylvania. The outcome is expected to be a renewed aggressive campaign against vivisection and a vigorous opposition on the part of physicians and surgeons. In the case mentioned, distinguished witnesses appeared for the defense, including Dr. W. W. Keen, whose election as president of the International Surgical Congress was mentioned on this page last week.

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Army Advancing on Washington

"GENERAL" J. S. COXEY of Massillon, Ohio, gave the order to march to his second army of unemployed, on April 16, and the vast host of two hundred men started on their long tramp to Washington. It is claimed that some of the marchers were vagrants, released from the local jails in order that they might leave town. A negligible contingent of fifty high school boys was also included in the count, who, with a number of regulars, deserted at Canton. At Louisville, Ohio, the "army of the commonwealth" lost a few members to the police on the charge of intoxication, and an order was promptly issued from headquarters against drinking. As the awe-inspiring array proceeded, the numbers were rapidly increased by new recruits to the number of perhaps a score.

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New Trial Granted Mrs. Wakefield

THE Connecticut woman, Mrs. Bessie J. Wakefield, confessed and convicted slayer, with a farmer, of her husband in July, 1913, and whose sentence of execution by hanging March 4 caused thousands throughout the country and abroad to importune the governor for a stay, has been granted a retrial on reasons presented by her lawyers. An appeal to the Supreme Court based on these reasons had acted as a stay of execution, and the court has now ordered a complete review of the case. The woman is twenty-four years of age and is the mother of three small children; her execution would have been the first of a woman in Connecticut in over 125 years. Her partner in the crime has paid his penalty on the gallows.

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AMERICAN BATTLESHIPS GETTING UNDER WAY

Navy Can Use Canal If Necessary

GOVERNOR GOETHALS of the Panama Canal Zone is reported as stating that the great waterway can be made navigable at once, if necessary, for 20,000-ton battleships; larger ships could make the passage by the middle of May. In case of war with Mexico there is nothing to fear for the safety of the canal, as the fortifications are being rapidly completed.

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World-Meeting on Woman Suffrage

DR. ANNA HOWARD SHAW, president of the Woman Suffrage Association, has sailed for Rome, Italy, to speak on woman suffrage before the quintennial meeting of the International Council of Women, convening on May 4. Six and a half million women from twenty-one countries compose the membership of the organizations included in the council, whose object is to provide opportunities for conferences of women throughout the world. Mrs. Kate Waller Bennett, of Alexandria, Va., president of the United States Council of Women, will also attend. Lady Aberdeen, who has been president of the International Council for three five-year terms, is expected to be re-elected.

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Reappearance of Witchcraft Alleged

AN EXTRAORDINARY story appears in the press attributing claims of witchcraft to six women of Sardinia, an island in the Mediterranean, who are now on trial on the charge of forming a witches' league, which has brought a malign spell over many other women and victimized hundreds of persons. It would appear that their claims to mysterious power in working miracles, performing cures, locating treasure, demonizing individuals and performing other feats, are attested by a large number of persons who have given evidence in the assize court at Sassari.

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News in the Making

AT HOME: From 40,000 Filipinos using opium in 1906 the number has been reduced to less than 2,000.—Confirmation of Robert H. Terrell, negro, as a municipal court judge of Washington opposed by Senator Vardaman.—Tornado causes considerable property destruction besides death and injuries in southern Oklahoma.—Samuel Muncie, one of the Long Island twins born Christmas, 1818, recently mentioned in THE CHRISTIAN HERALD, died April 18, aged ninety-six, never having drunk, chewed or smoked, or attended a theater.—The condition of Jacob Riis, who is ill at Battle Creek, Mich., is now reported as alarming.—Stockholders of the New York, New Haven and Hartford Railroad on April 21 ratified the dismemberment agreement with the government previously reported.—Rumors of pending cabinet changes emphatically denied from the White House, April 22.

ABROAD: Parliament witnesses stormy scenes in connection with discussions on the Irish Home Rule situation.—Chinese regular troops disperse bands of brigands in province of Shensi; mission doctors attend the wounded.—The threatened great railway strike in Italy abandoned after considerable business loss through expectation of trouble.—British king and queen make three days' visit to France on tenth anniversary of *entente cordiale* between the two countries.—American United Presbyterian missionary, Rev. Ralph W. Tidrick, dies April 21 from effects of attack by lion in the Sudan.—In a mid-air collision at Paris, the pilot and passenger of one monoplane were killed, and two others probably fatally injured.—French Premier Doumergue in important public address warns country against activity of the clericals in their war against undenominational schools.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Broader Ground

IT IS well to remember that beyond and above the incident at Tampico—which is interpreted as an insult to the flag—there lies the far broader ground of justification of the course our government is now pursuing in Mexico. In his address to the Senate at the historic early morning session on April 21, Mr. Lodge in a few notable sentences pointed out the causes which had led to intolerable conditions. In his judgment, as in that of many others, the greater wrong should not be overlooked in contemplating the lesser. "The grounds of our action here to-day," he said, "will be before the world and will come to the tribunal of history. I want to lift it up from the level of personal hostilities and place it on the higher plane of national action for the purpose of restoring peace and order to a distracted country, as well as for the protection of American lives there." Remembering the 150 Americans who have fallen victims in Mexico since the rebellion began, and the fate that has befallen other foreigners through the misdeeds of both the contending factions, the call of humanity and outraged civilization demanding a halt in these barbarities cannot but appeal most loudly to the popular judgment. It far transcends in importance the unatoned Tampico incident. Not Huerta alone, but the leaders on both sides are involved in producing conditions which should not be permitted to last longer.

THE CHRISTIAN HERALD is not an advocate of war but of peace. We hold to the principle that no dispute can arise between individuals or governments that is incapable of adjustment without resort to force or the shedding of blood. This is on the assumption that both are amenable to reason and willing to yield recognition to the principles of international law and justice. Compulsion is the last resort when all other efforts fail. War, no matter in what guise, or under whatever circumstances it may come, is an evil which should be averted by every honorable means within our power. When it becomes inevitable, then nothing remains but to face it with a brave front, a loyal heart and a good conscience.

While there may be reasonable grounds for an honest difference of opinion concerning the course our government has pursued toward Mexico, and while some may and do contend that war might have been avoided by wiser counsels, there is strong justification on the other side of the question also. Even the Senate, while critical of the President's personal attitude toward Huerta, found in the long-existing lawless conditions in Mexico—conditions from which this nation has been a heavy sufferer in life and property—logical ground for bringing matters to a focus and endeavoring to compel Mexico to fulfil her international obligations. Too long has Mexico been the disturber of the peace of this hemisphere and the wrecker of her own national happiness and prosperity. She owes it as a duty to her own people, to her neighbors and to the world to set her house in order and to make such a thorough readjustment as will place her in harmonious line with the sisterhood of progressive republics round about her.

President Wilson has repeatedly declared that we have no purpose of making war on the Mexican people, and no designs to acquire a foot of their territory, and we believe he accurately represents the view of this nation. We do not know what the future may hold for us in this unexpected and undesired adventure. We can only trust in God and do our duty as it arises.

The Colorado Strike

"I FEAR that Mexico will not be the only country that is torn by civil dissensions if we do not find a way to stop the terrible conditions now existing in this country involving the relations of capital and labor." These words concerning the Colorado strike, spoken in the Senate chamber at Washington by Senator Thomas on April 22, indicate how grave the situation had become on that date. Many messages from Colorado were received in Washington, and the depression over the Mexican situation was intensified by the distressing tidings from that State.

The public press was so full of the news concerning Mexico and the public mind so stirred by the opening events of the conflict there that the realization of the horror of the battle at Ludlow Camp was at first somewhat dull. Gradually, however, the ghastly fact was recognized that forty lives had been lost, including those of women and children.

It will be some time before the details of that tragedy will be known. Each side blames the other for the opening of hostilities, but there can be no possible justification for the criminally blundering militiamen who included the women and children among their victims. The New York *Times* said editorially on April 23: "No situation can justify the acts of a militia that compels women and babes to lie in ditches and cellars twenty-four hours without food or water, exposes them to cannon and rifle fire, and lets them die like trapped animals in the flames of their camp." The New York *Tribune* of the same date said: "Unless disproof comes quickly, the belief will grow stronger and stronger that here, as in the State of West Virginia, the authorities have far exceeded their constitutional duties to maintain order and are entering upon a campaign of war and destruction in behalf of the mine owners of their own State."

Isaiah prophesied of the time when "a man shall be more precious than gold." Representatives of labor have often been unwise; at times in their frenzy to bring better conditions for themselves and their loved ones they have been careless of the lives of others. But all these troubles are bringing closer the time when the human race will realize that the gain of gold is a paltry thing compared to the kingly right of every man to live, and to seek, under conditions of liberty and justice, the more abundant life. The church will miss an opportunity truly golden if in the strife now raging she does not make the toiling masses feel that she is their ally and their friend. It lies in her power to bid both capital and labor lay down their arms and in the name of a universal Saviour seek the way of justice and of peace.

The Sad Side of It

WHILE the whole nation is thrilled with the news of what is taking place in Mexico, where thousands of our brave young fellows—the "jewels of our country's manhood"—are facing danger and death for the honor of the old flag, there is another side of the picture which cannot be forgotten at this time. In the desolated homes of those who have already fallen at Vera Cruz, there is sadness to-day. These bereaved households may know little or nothing of diplomacy, or of the weighty questions underlying the Mexican situation. They only know that their loved ones, who were the life of their hearts, are dead, or lying in a military hospital wounded and helpless in a distant land. And this is merely the beginning. When once the tides of war are loosed none can foresee to what proportions the flood may attain. What we do know is that war always holds the presage of sorrow to come; that it brings in its train the inevitable sequel of desolated homes, of helpless widows and orphans thrown upon the charity of a world that never appreciates the true worth of such sacrifice and suffering. War brings unrelieved sorrow to thousands and inflicts losses that are beyond human power to repair. Let us hope and pray that the area of struggle may prove limited, and that the conflict may have an early ending. We feel deeply for those relatives of our brave boys at the front, whose hearts must be wrung with anxiety concerning them. May God in his mercy bring the war to a speedy close!

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Hold Fast

"HOLD fast that which thou hast, that no man take thy crown."

The natural movement of the hands is to grasp, to seize, to clutch. Baby fingers reach out to take objects held near; when playmates gather each child wants the most attractive toys. And as life develops it is but an expansion of those ethics of the nursery. Hands reach out to clutch the grown man's possession, and he holds it fast.

But the voice of Jesus, during his incarnation, gave another code. Not to grasp, but to release; not to hold, but to give. "If any man will take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." The open hand is the mark of Christianity. The hands of Christ were open always. "Come! Take! Receive!" these were the words of his lips, accompanying his gesture of the open hands.

Yet, through John, he sends another message. "Hold fast that which thou hast, that no man take!" Has he changed his plan? Are the open hands of his followers to be closed again greedily about their possessions?

No. But certain things must be clung to desperately if we are to continue helping and giving. Truth—we must cling to that. Greedy hands are reaching out all about us to take away the truth we have found. All sorts of seductive errors are abroad; all sorts of arguments are presented to make us surrender truth. We need to hold it fast. Deeper than argument is the profound conviction in the regenerated soul that Christ has found and saved and is keeping him. That is the truth. Hold it fast.

We must hold fast our character. Greedy as are the hands that would rob us of truth, still greedier are those that would rob us of our integrity. Subtle temptations to do wrong meet us every day. A thousand voices lure us to forget the way of Christ and stain ourselves with impurity and dishonor.

Though he invites our co-operation and longs for it, God is, after all, quite independent of us. His work will get done. If we, by letting slip the truth, or by forfeiting our integrity disqualify ourselves for doing the task he gave us, some one else will do it. The task will be done—but not by us. The crown will be won—but not by us.

History from the Ground

THAT science has become the handmaid of religion is now being demonstrated in a remarkable manner by the discoveries of archeologists in many parts of the globe. The old earth is itself the greatest and best revealer of history. Our written and printed volumes deal with recent times, when contrasted with the strange and wonderful discoveries that are now being made as science by excavation turns the leaves of the earth, bringing to light the facts concerning those civilizations and races that lived and loved and died more than 2,000 years before Christ was born in Bethlehem.

Our Bibleland tablets, dug up by American archeologists in ancient Babylonia, have close contact with that remote period. Professor Clay, the famous authority on early Babylonian and Assyrian civilization, who attests their absolute genuineness, agrees with us that these tablets—which were written in cuneiform in Abraham's time, and during the reigns of the monarchs of the Ur dynasty—are a wonderful connecting link with the earliest patriarchal days, and as such would be prized by Sunday school superintendents and teachers, adult Bible classes and Bible students generally. Of course, they are not for sale, but a note in another part of this issue tells how they may be procured. This opportunity will be open only for a short time.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Missionary Killed by a Lion

BY a message from Khartoum, Egyptian Sudan, dated April 21, it was learned that Ralph W. Tidrick, of the American United Presbyterian Mission in the Sudan, had died at that place from the effects of a mauling by a lion. He was attacked and wounded seven days before near Doleib Hill, Sobat River, where he was stationed. He started down the Nile for Khartoum to undergo treatment. The trip occupied six days, and the injured man was unable to rally. Mr. Tidrick entered the mission field in 1906, under the direction of the United Presbyterian Church of North America, with headquarters in Philadelphia. What a terrible ending to so beautiful and valuable a life! If we had not heard the story of Christ's cross; if we had not been taught by him the lesson of sacrifice for others, the sending out of men and women to foreign lands to be bitten by serpents, to be torn to pieces by wild beasts, to be cut down with the sword, or poisoned to death by diseases would be nothing short of a crime. But with the call of God to go, even in the face of extreme perils, to save precious immortal souls, the losing of the life is the greatest honor. Dr. N. D. Hillis of Plymouth Pulpit, Brooklyn, said, at an anniversary of the New York Methodist Conference recently, that his sister, who gave up her life in the mission field of India, would be so much higher up in heaven than he could hope to be, that he feared he might not even be able to see her again. The man killed by the lion, and the beautiful woman burned to death by the fever, are only members of that illustrious company of martyrs to which the apostle refers:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, tormented (of whom the world was not worthy). (Heb. 11: 37, 38.)

Pair Commit Suicide

DESPONDENT because they believed they were a burden to their grandchildren, an old man aged 79 and his wife aged 78 hung themselves from the windows of an apartment house in New York the other day. They had been married for sixty years, and had had seven children, all of them now dead. Two grandchildren only were left, who took care of them. One of the grandchildren was an invalid, and both had a hard struggle to make a living, so they sent their grandparents to the poorhouse on Blackwell's Island, where they would have died with grief had they not been taken away in three days' time. As it was, the humiliation of their treatment broke their hearts and led them to take their own lives. It is pitiful that such a tragedy should have occurred in our time, in a city with hundreds of millions of dollars lying in the banks, and thousands of God's children all about them with an abundance of means to help the poor. What a pity these dear old people had not lived nearer to Christ, resting in the lap of his providence and nestling in the bosom of his love! He would have carried their troubles, and the fearful sin of suicide would have been impossible. One of the most pitiful pictures on earth is an irreligious old age.

Cast me not off in the time of old age: forsake me not when my strength faileth. (Ps. 71: 9.)

Cotton Supremacy Threatened

IT HAS not occurred to our people that the South should ever cease to be pre-eminently the great cotton-producing section of the world. Many have thought that God made the soil and climate of the Southern States on purpose for cotton, and that the millions of the world's population for all time would have to look to us largely for this fabric for clothing. These surprising facts have burst upon us: Last year the South raised two-thirds of the world's cotton crop; this year, 1913-14, it has raised less than one-half of the world's production, and this year's yield in this country is next to the largest ever known. For the first time since the invention of the cotton gin has the American crop fallen below one-half of the total world's product. There are flourishing cotton fields on the upper and lower Nile, in the east, west, middle and south coasts of Africa, in India, in Peru, Brazil and other countries. In the blessed providence of God, the prohibition of opium in China has thrown the poppy fields open to the cultivation of the cotton plant. Last year, the amazing crop of over 5,000,000 bales was raised in China, which is a little over one-third of our total Southern product for the year. China, which has been raising cotton for a thousand years, is going to be our immediate rival in the production of this staple. Our Southern farmers, who are very enterprising, will see the necessity of recognizing the sharp competition they have to meet and will take practical steps to lower the cost of production and to increase the yield. Cotton was raised in Bible lands thousands of years ago. The people spun the fabric into clothing. The Jews preferred the flax as a vegetable product, as being cleaner and more durable, and raised flax and manufactured linen in abundance. There is this symbolic reference to the fabric:

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev. 19: 8.)

LAKE GALILEE, WHERE AMERICANS WERE ATTACKED BY BRIGANDS

AMERICAN teachers from the Beirut American College were attacked and robbed recently by brigands while they were on an excursion to the Sea of Galilee, now known as Lake Tiberias, and one of them—Mr. George H. Sherer—was wounded by a bullet. It is reported that the bullet wound is not dangerous. The American ambassador at Constantinople immediately called the attention of the Turkish Government to the outrage, and the promise was given that the property of the American teacher would be recovered and the brigands punished. The Sea of Galilee, on account of the purity of its water, the witchery of its natural scenery, and the fertility of its fields, was praised by the Romans, and was the pride of the Jews. But it stands out to the Christian above all the lakes of the world in beauty and importance, because Jesus lingered about it with his message and his ministry of healing; because he walked upon its waters, and by his command hushed its fierce storm into a calm. There are numberless Arab bands continually preying upon unarmed persons in that country, and there were bandits in the time of Christ, to which he refers in his parable: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and departed, leaving him half dead." (Luke 10: 30.)

Wolf Team Wins Race

JOHN JOHNSON took the lead in the all-Alaska sweepstakes dog race, the evening of April 14. He drove his team of eighteen Siberian wolves into Gold Run, twenty-four miles from Candle, the turning-point in the 412-mile race. He rested there a few hours, and then drove on to Candle. Johnson had averaged nine miles an hour from early Monday till late Tuesday. This speed was swift, in view of the fact that there was a fierce blizzard raging, with the temperature thirty degrees below zero. It was a wonderful thing to break these wild beasts to harness, and make them do their master's bidding, and with swift feet lead the race in the teeth of the storm. The savage impulses under self-control, the guidance of God's Spirit becomes an effective instrumentality and an inspiration to rapid progress in winning prizes in the race of life. There are few souls that become rugged or conquer, that have not encountered storms in life. The apostle Paul, whose savage nature was transformed by grace divine into the noblest ambitions and most glorious inspirations the world has ever known, has enjoined the mastery over sin as essential to success in the race of life:

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12: 1.)

Glacier Reveals Lost Ax

SIR MARTIN CONWAY has recently told this story of finding a lost ax in the Alps: Zurbiggen, one of the celebrated mountain climbers of the world, in scaling a peak of Les Anglaises, near Chamounix, accidentally let his ice ax fall from near the summit of the peak. It fell some thousands of feet. In the normal course of things it was buried in snow and swallowed up in the glacier, being covered deeper and deeper each year, and at the same time being carried slowly downward as the ice flowed on. Seven or eight years afterward, Hon. C. G. Bruce and Harkbir, a Sepoy chief, in descending a peak in the Alps just as night was falling, and a great crevasse barred the way, being unable to find the bridge over it, cut a path down to the bottom, where Harkbir stepped on an ax which had M. Z. Zurbiggen's initials on the handle. There could be no mistake as to the identity of the ax, as Harkbir had seen it and used it before. So in the spiritual world, divine love will give us back what is worth preserving, though seemingly lost here. Every loved one we have seemed to lose shall be given back to us by the love of Him who gave himself for us. The finding of the most precious of spiritual things, of an immortal soul that was lost, is thus described by the Saviour:

For this my son was dead, and is alive again; he was lost, and is found. (Luke 15: 24.)

Treatment for Poor

MR. JAMES DEERING gave $1,000,000 the other day to the Wesley Hospital of Chicago. The gift is in the form of an endowment and is to be used in establishing clinics to furnish medical aid to the poor. Wesley Hospital was founded by William Deering, the father of James Deering. The name of the hospital will be changed to Wesley Memorial Hospital. The gift is singularly beautiful, because the whole million is to be devoted to the benefit of the poor. In many of the hospitals those who are able to pay for treatment are required to do so. This is as it should be. And yet that benevolence which seeks the cure of those utterly unable to pay the fees seems to be on a higher plane. A surgical operation that would cost the rich hundreds if not thousands of dollars will be performed on the poor man, or woman, or child, without a penny of charge. And the physician who would charge his patients in their palatial homes five dollars a visit will treat the friendless pauper without the cost of a cent. Christ put an exalted estimate on curing the diseases of the body, and on caring for his poor.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease among the people. (Matt. 4: 23.)

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

ILLUSTRATED BY GAYLE PORTER HOSKINS

SYNOPSIS OF WHAT HAS TAKEN PLACE

Olaf Tryggvesson, one of a party of orphans being sent west from New York years ago to new homes, climbs unnoticed from the train, as it comes to a stop, to gather an armful of flowers, and is left behind. He races along the track, then gives up, following the rails till late afternoon, when he turns off on a trail leading through the wilderness, where he meets an Indian, who takes him into his camp. Two miners ride up. The men play cards, the young Indian accuses one of the miners of cheating and is knocked down and cruelly kicked and beaten. The old Indian shoots the miner, whereupon the other miner shoots the father and also the mother, who rushes forward to protect him. The living miner binds the wounded Indian and the body of his companion upon ponies and rides to Cañon Creek, a rough mining town, which he reaches on Sunday morning. Olaf, following furtively, comes to the cabin of "Parson Bill," who is by no means a parson, at about the time Dead Shot Jackson reaches the Black Pup Saloon.

CHAPTER IV

Discloses Parson Bill as the Willing Attorney for the Defense of the Indian

"WHICH we all would jest nacherly like to know what this yere cavalcade means," drawled a grizzled old miner, originally from the Southern States, and whose name was John Sheffield, but who was invariably called "Old Four Eyes" on account of his being the only man in the camp who wore spectacles, habitually or otherwise.

On account of his age and a certain dignified bearing which the great steel-rimmed glasses gave him, Sheffield was by universal consent a sort of a leader or judge in all the nascent civic movements of the camp.

"An' you all has sure got a right to know," returned Dead Shot Jackson promptly and with a certain pomposity suited in his mind to his occupancy of the center of the stage, as it were. "This yere," he laid his hand on the body of the white man, "is all that's remainin' of my friend an' pardner, which you all knows perfectly well was Bud Wallace. I'll say this for him: Bud could take his likker like a man, he could lose his last dollar on the turn of a kyard with a smile, an' he was reasonable quick on the trigger—"

"Not quick enough in this instance, 'pears like," said Old Four Eyes shrewdly, interrupting the other.

"Well," said Jackson, "jest you wait until you all hears what I got to tell. First, though, we'll unlash him an' lay him out on the Pup porch yonder. Two of you fellers go in an' git a table for him."

"And how about this yere red party?" continued Old Four Eyes as two of the miners went into the Black Pup Saloon and brought forth a table from the willing proprietor, who saw much prospective business when he realized that his place was about to be the center of events. Besides which, Jackson was a favored and generous customer, and one with whose requests of whatever nature it was not exactly safe to trifle.

"This yere party is the man that done it."

"Done what?"

"Got Bud."

"What!" exclaimed one of the bystanders, "a low Injun, skurcely more'n a boy, got the drop on a man like Bud Wallace? I'll never believe it."

"I hope the gent is not disputin' my word," began the narrator, frowning menacingly and turning toward the speaker, "because if he is, I reckon we'll have to settle right now"—he reached for his gun as he spoke—"which one of us is tellin' the truth."

"Hold on. There ain't going to be no gun play in this yere camp until we gits this thing settled. After that, if you gents has got somethin' to argufy, the hull State of Colorado lies yonder an' you kin go out of the camp an' come to an agreement, but jest now we wants to know how it was," said Old Four Eyes decisively.

"Gents," said Dead Shot Jackson, having made his impression, "I accuses this yere low-down redskin of killin' Bud Wallace without no manner of cause or provercation an' of nearly killin' me, only I was too quick for him; an' I suggests to the company, it bein' Sunday an' no work a-goin' on, that we organizes ourselves into a court an' tries this party accordin' to due process of law, an' when we've convicted him that we hangs him forthwith. Also, this afternoon we kin close up the drink places for a spell an' all go out an' bury Bud Wallace proper."

"All them that's in favor of Dead Shot's proposal will raise their right hands," said Old Four Eyes, quietly taking charge of the situation. "No," he added quickly, as several hands went to their holsters, "hands without guns, if you please, gents. Cañon Creek has a bad reputation to the world, an' she's got to be showed up as a law-abidin' place," he continued, as the empty hands went up.

"Gents," said the proprietor of the Black Pup, "I offers you my place of business as a court house."

"I accepts," said Old Four Eyes, "it bein' understood that no drinks is to be sold durin' the trial, an' you are willin' to shet up durin' the funeral."

"Of course, provided the Red Dog does, too," returned the saloonkeeper, with easy shrewdness.

"We'll see it does," said Old Four Eyes.

"Gents," said the barkeeper with a keen eye to the main chance, "you all will have a chance to likker up for five minutes before the court convenes."

"Good," said Old Four Eyes, who seemed to think that liquor was a most proper prelude to justice. "I'll be jedge myself," he added, as usual no one objecting.

"An' I'll be persecutin' attorney," said Jackson confidently.

"We'd ought to have some one to defend the Injun to make it reg'lar—not that it makes much difference, of course, sence we're goin' to hang him anyway," said one of the miners, who was known as the "Doc" because he had once put a rough splint on another man's broken leg.

"HOLD ON," SAID OLD FOUR EYES, "THERE AIN'T GOING TO BE NO GUN PLAY"

"In course, the Doc's right, an' it jest strikes me that Dead Shot can't be no persecutin' lawyer. He's the complainin' witness. You kin be his lawyer yourself," said the court.

"Which I accepts with pleasure," returned the Doc, greatly flattered at this tribute to his legal abilities.

"Now we got to have some one defend the Injun."

"There ain't no one in this here camp that 'ud be willin' to defend an Injun," said one, after a long pause during which no one volunteered for the unwelcome duty.

"We got to 'p'int some gent, then," said the court, with a newly developing passion for regularity.

"Mebbe Parson Bill would do it," suggested another.

"Right," said Old Four Eyes, greatly relieved. "If any one would, it 'ud be him. One of you boys go right up to his shack an' fetch him down, an' tell him what he's app'inted to do on the way. Sort o' break it gentle like to him."

Hence the arrival in Parson Bill's cabin. The messenger stopped and stared in open-eyed amazement at the sight of a real live small boy.

"Whew! I believe I ain't seen a real live kid sence I looked into the glass way back home years ago," he exclaimed. "Howdy, kid? I'm mighty glad to see you."

Little Olaf Tryggvesson stood up and placed his hand in the big paw of the big miner.

"How do you do, sir?" he said politely.

"Where'd you git him, Bill?" asked the visitor curiously.

"He's a friend of mine, an' he's mighty tired an' sleepy. He's jest bin washed up an' I guess he'd better go to bed now."

"To bed at this hour of the mornin'! Why, it's jest gittin' up time!"

"He's bin up all night and needs rest. Off you go, kid. There's your bunk," said Bill, pointing to his bed.

"All right, sir," replied the boy, glad to obey so hospitable and welcome a command.

"Good. Me an' my friend'll go outside an' transack our business an' I'll call you up in time for your dinner. Now, what is it you want?" continued Parson Bill as the two stepped outside the shack.

The cabin was a flimsy affair built of logs and rough boards, with unchinked cracks in plenty, and little Olaf could hear everything that was said outside as clearly as if he had been out there himself.

"Well, that there Dead Shot Jackson—you knows him?" began the newcomer.

"Know him!" interposed Parson Bill contemptuously. "He is the blankedest, orneriest bully an' scoundrel an' blackguard that ever come to Cañon Creek. I'm sorry to say I do know him."

"You better not let him hear you say that."

"I'm a peaceable man, as everybody knows, but if you want to start some trouble, jest tell him so."

"I don't want to start no trouble. I'm a peaceable man myself, an' I jest wants to be let alone, you understand?"

"I'm not meanin' to interfere with you."

"I'll take no crowdin' from nobody."

"You didn't come way up here to tell me how peaceable we both are, did you?" asked Parson Bill, smiling pleasantly.

"Nope, I come yere because Old Four Eyes reckoned you'd be the only man that 'ud defend the Injun," answered the other, mollified by his companion's manner.

"The opinion of Old Four Eyes does me great honor," said Parson Bill, forgetting for a moment the careless speech he usually affected. "Who and where is the Indian and what has he done and what has Dead Shot Jackson got to do with him?" he asked.

Continued on page 472

THE BURDENS OF POVERTY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

A BEGGAR in this life, a prince in eternity. Let us call up Dr. T. DeWitt Talmage, and in familiar tones, hear what has to say about this lesson: "A uster of old rags was the entire prop- ty of Lazarus. His bare legs ulcered ere an invitation to the brutes; his od the broken victuals that were tched out by the housekeeper—out the last creature out of which make a prince, yet for eighteen hun- ed years he has been one of the mil- onaires of heaven. No more waiting r crumbs. He sits at the same table ith the kings of eternity, himself one them. What were the forty years his poverty compared with the long es of his royalty? Let all the Chris- an poor be comforted. Your good ys will be after a while. Stand it a ttle longer, and you will be all right. o not be afraid of the dogs of dis- ess; they will not bite, they will help heal. Your poverty may sometimes ave led you to doubt whether you will ave a decent funeral. You shall have rander obsequies than many a man ho is carried out by a procession of overnors and senators. The pall- earers will be the angels that carried azarus into Abraham's bosom. The rveyors have been busy. Your eter- al possessions have already been laid ut by God's surveyors, and the stake hat bounds the property on this side driven into the top of your grave, nd all beyond is yours. You can af- ord to wear poor clothes now, when or you in the upper wardrobes is olded away the royal purple. You an afford to have coarse food here hen your bread is to be made from he finest wheat of the eternal har- ests. Cheer up! Weeping may en- ure for a night, but joy cometh in the orning.

"See also that a man may have every omfort and luxury here, and yet come o a wretched future. It is no sin to e rich. It is a sin not to be rich, if ve can be honestly. I wish I had five undred thousand dollars—I suppose might as well make it a million—I ee so much suffering and trial every lay that I say again and again, I wish had the money to relieve it. But alas or the man who has nothing but noney! Dives's home had a front door nd a back door, and they both opened nto eternity. Sixty seconds after Dives was gone, of what use his horses? He could not ride them. Of what use his rich viands? He could not open his clenched teeth to eat them. Of what use his fine linen shirts, when he could not wear them? This rich man of the text had everything once; now nothing. He had the best wine; now he cannot get water. He had, like all other affluent persons of the East, slaves to fan him when he was hot; now he is being consumed. He can afford no covering so good as the old patches that once fluttered about Lazarus as he walked in the wind. Who here will take Dives's fine house, and costly plate, and dazzling equi- page, and kennel of blooded dogs if his eternity must be thrown in with it?" (This quotation we have been keep- ing among hidden treasures since 1879.)

And Dr. Talmage only said it over after Jesus! He only tried to put it into our everyday language so that we might understand Jesus all the better. We seem to see six things which Jesus wished to teach his hearers that day and all people all the days:

1. That both rich and poor live in this world.
2. For the rich to neglect the poor is a heinous sin.
3. The rich may have the joy of giving and the poor should have the comfort of relief.
4. Both the rich and the poor are in God's sight.
5. Riches are at par only in this world, and they are one hundred per cent. below par in the next world.
6. There is an impassable gulf between hell and heaven.
7. The time for the right uses of wealth is now.
8. Prayers uttered in the world of the lost are not answered.

Lazarus is the hero of this lesson. His real name was probably Eleazar, rather a hard name to speak, so he was called "Lazarus." There was promise in his name, for it meant "helped of God." While he was living in this world it did not seem that God was helping him very much, for he was sore and hungry, and no friends were given to him; he suffered until he died; then he awoke to find himself in closest companionship with one of the choicest saints in heaven, for the angels had laid him in the bosom of Abraham, the man of all others whom he had revered in his lifetime, as the father of his people. But somebody is asking: "Why did God not help him in this world?" God did help him by giving him so much of his Spirit that he was able to see the invisible and take hold on heavenly things, so that other matters, even food and clothing, were of small moment to him. The bread of heaven was sweeter to him than the bread of this world. God sent friendly dogs to be his comforters. They were to be preferred to heartless men. Let no one who is poor consider himself forsaken of God; on the contrary, let him try to discover how God is helping him. Let him pray as Lazarus. Let him take it as a new name between him and God: "I am as Lazarus in thy sight."

"A jeweler gives us one of the surest tests for diamonds—the water test. He says an imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye. Many seem confident of their faith so long as they have no trials; but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that true servants of God, like Job, shine forth as genuine jewels of the king."—*Homiletic Review.*

But because men and women have extracted good out of their need we are not therefore to look upon poverty as a state of blessedness, but instead we must do all we can to relieve the poor. Perhaps God does not feed the poor as he feeds the birds because he wants to bless the rich in being helpers of the poor. What could all of the rich do if there were no poor to help?

Here is a very good story for the children: The crown prince of Italy, Umberto, is a little boy nine years old. He has been taught by his sweet mother, Queen Helene, that he must always be kind to the children of the poor. Shortly before Christmas one of the newspapers in Rome opened a subscription list to raise money to buy Christmas presents for the very poor children of the city. In a few days an envelope bearing the royal sign was received at the newspaper office, and when it was opened it was found to contain two thousand lire (four hundred dollars). That was the contribution of the queen and her children. In the royal palace when they were getting the money together to put into the envelope, the little crown prince had asked: "How much money have I in my bank?" "I do not know," replied his father, the king; "if you would like, we will open the bank and count the money." That was done, and it was found to contain fifty lire (ten dollars). Then the prince said: "Take it all, and send it to that paper for the Christmas gifts for the poor children." And so he had his share in making up the four hundred dollars in the envelope sent by the queen.

Robert Hunter, a social expert, determined to count all of the poor people in the United States, and he found that "one-eighth of the nation's population are in a more or less constant state of poverty, and that forty per cent. of these are paupers, dependent upon some form of public relief." Now any boy or girl with a slate and pencil can take the present population of the United States and divide it according to Mr. Hunter's statement and find out just the number of poor people we have within our borders. Yet we are said to be the richest nation in the world. We are said to average twelve hundred dollars to every person. Mr. Hunter has written a very interesting book called *Poverty*, in which he tells us why there are so many poor people in the United States: "Low wages, lack of employment, deaths and maimings of breadwinners while at work, and sickness caused by insanitation and crowding in the slums."

Probably if Jesus were standing in Washington to-day he would say: "Move out the poor people, black and white, who live in the three hundred alleys of your city. Build them healthy and safe homes to live in and destroy the foul alleys." This is being commenced. The old Willow Tree Alley, famous for dirt and crime, is being made over into a beautiful playground for children. In almost every city there are habitations of the poor that we sometimes call "slums," that need either to be abolished or purified. Factories and workshops should be made more sanitary, and safety appliances should be installed. When all this is done, verily we shall not have four per cent. of poverty, and then if the churches and the Sunday schools will do their share in giving the Gospel light to everybody, we are not likely to have one per cent. of paupers. No wonder that Dr. Talmage wished that he had a million dollars to help the poor and suffering. Some people who have a million dollars, more or less, are doing their share of this sort of work. There are others who have loads of money who are keeping their money for their own comfort and pleasure. Their pocketbooks are not large enough to hold it all, so they put it in banks. It is a wonder that it does not burn its way out!

Depend upon it, the best and safest investments for money are to be found in God's work in this world. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow." (Deut. 24: 19, 20, 21.)

So those are told who do not consider the poor: "Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard." Prov. 21: 13. These are the words of our Golden Text to-day. They will do to go with those words which Jesus spoke when he was teaching his disciples how to pray, "Forgive us our debts as we forgive our debtors." If we expect to get a blessing from God, we must be a blessing to others. We must be not only willing, but glad to share whatever we have of light, of love, of joy, of comfort, of riches, of any good thing.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, May 17, 1914. The Rich Man and Lazarus. Luke 16: 14, 15, 19-31. GOLDEN TEXT: "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." Prov. 21: 13, R. V.

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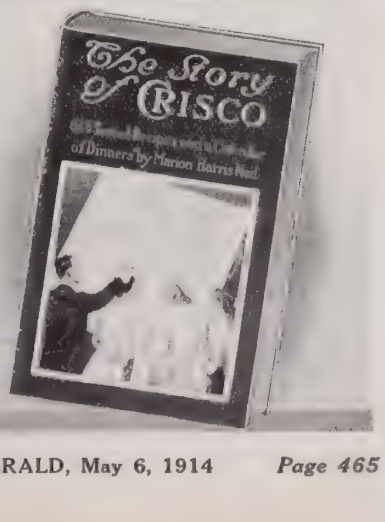

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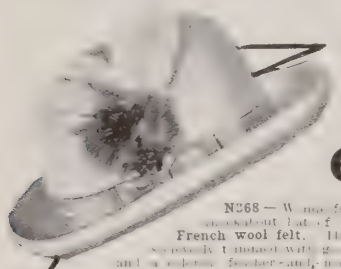

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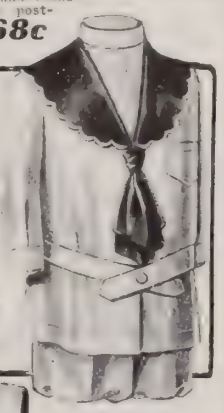

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NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Mrs. C. S., Berlin, Mich. A rural Sunday school teacher has two lively children (11 and 15), who attend church and Sunday school Sunday mornings, leaving the whole afternoon free. Naturally other children gather there. What is a right and proper way to use the time? She has no musical instrument.

The gravest danger that confronts Christian parents in regard to Sunday conduct is that by a too strict regulation they will make the day actually distasteful to the children. The day should be literally happy, and any plan that tends to make the children gloomy and dissatisfied does more harm than good. Story-telling is always a delight to children. They like to hear a good book read aloud. Get them to take turns in reading. Winter and summer alike, long walks are in order, and always delightful. Do not be afraid to let them run and laugh. Explain to them that it is best not to indulge in games because the habit of playing games on Sunday is coming to be a real national peril, and is taking people away from God and the church. Provide some refreshments for them; let them help in preparing them. There could be no harm in carrying the refreshments on their walk and eating them at the walk's end. Show them how they can find God in nature. Make them feel that Christ is the "God of the open air," and that he loves health and happiness. In such an atmosphere they will grow to love Bible talks and will come to realize that Christ is a delightful friend and Sunday a delightful day. Give them something to do. If they can take flowers or fruit to the sick or poor, or go to sing for shut-ins or at some afternoon service, they will find the day still fuller of blessing.

P. M. F., Valencia, Kan. The first bridge to really span the Mississippi was the great steel arched structure erected at St. Louis. It was engineered by Captain J. B. Eads, and was completed in 1874. There are three spans each formed of arches of cast steel. The center span is 520 feet above the river, and each of the side spans 502 feet above water. The rise of the center arch is 47½ feet and of the side arches 46 feet each. There is a double railway track across the bridge, and above it a roadway, 54 feet in width.

Mrs. L. E. S., Caldwell, Idaho. What is meant by the statement: "And God said, Let us make man in our image, after our likeness"? Gen. 1: 26.

Man's likeness to God lies particularly in "personality," in the fact of his being a "person." This is the great fact which distinguishes man from the rest of creation. He is a "person," with power to think, feel, and will, and with the capacity for moral life and growth. Still further, at the beginning, man had not only the capacity for moral life, but his moral life was like that of God. He loved God, loved the right, and hated the wrong. The tragedy of the fall reversed this. Man was still a person and still had the capacity for righteousness, but his spirit was so changed that he feared and distrusted God, and, to a greater or less extent, loved the evil and disliked the good. Jesus came to undo this calamity and to restore us to a moral likeness to God.

J. M. S., New York. 1. Scripture does not tell us how long Noah was occupied in building the ark nor what afterwards became of it. There are legends to the effect that it remained for long generations after the flood on a high plateau of Mount Ararat, but these are not regarded as authentic. 2. It is stated in Gen. 43: 34 that Benjamin's mess—the quantity of viands set before him—was larger than the rest. He was loaded with delicacies as a special mark of affection and respect and the reasonable presumption is that he enjoyed this hospitable distinction, which his brethren must have viewed with surprise if not with something like envy.

A Reader, Ohio. 1. How can any one prevent consumption if he inherits it from his mother and her people? 2. How can a tendency to nervousness be overcome? 3. How can one know the key word of every chapter in the Bible?

1. Medical science has proved that consumption can not be inherited. Consumption, or tuberculosis, is a germ disease, and all that can be inherited is a weakness or susceptibility which makes it easy for the germs to take possession and do their work. The way to avoid the disease is to build up the general health and strength in every way, particularly by plenty of outdoor air, night and day, plenty of wholesome food, exercise and sleep. If threatened with a chronic cold or cough consult a good physician. 2. The great producing cause of nervousness is worry. And the way to stop worrying is to stop. Here the Christian has a decided advantage over others, for we have every reason to trust our Saviour, whose apostle assures us that "all things work together for good to them that love God." Stop worrying, and begin to trust Christ. But nervousness can also be brought on by purely physical causes, such as overwork, sickness, or pain. Those with a tendency to nervousness should take plenty of sleep, but should not, on the other hand, worry if they do not sleep as much as they wish. Plenty of outdoor air, hard work, wholesome food, good company, wholesome fun, a hearty religious experience and faithfulness in worship and in religious work, a genuine interest in helping others, and forgetfulness of self, will bring you out. But here again, if really suffering a definite nervous disorder, consult a good physician, preferably an out-and-out Christian. 3. Dr. W. W. White, president of the New York Bible Teachers' Training School, has prepared a number of charts outlining various books of the Bible, and some of these give "key words" for the chapters. So far as we know no complete list has been made covering the entire Bible. Any Bible student could, of course, make a personal list, choosing an important word in each chapter.

A. E. R., Winfield, Pa. The "strange fire" mentioned in Lev. 10: 1, 2, is understood to mean that Nadab and Abihu, instead of taking fire into their censers from the brazen altar, took common fire which had not been consecrated, and thus were guilty of sacrilege. They had witnessed the descent of the miraculous fire from the cloud (see chap. 9: 24), and they were under solemn obligation to use that fire which was specially appropriated to the altar service. But instead of doing so, they became careless, showing want of faith and lamentable irreverence, and their example, had it been permitted to pass unpunished, would have established an evil precedent. The fire that slew them issued from the most holy place, which is the accepted interpretation of the words, "from the Lord." Besides, the two young priests had already been commanded (or warned) not to do the thing they did (verse 2). They had undertaken to perform acts which belonged to the high priest alone, and even to intrude into the innermost sanctuary. See the warnings in Ex. 19: 22 and Lev. 8: 35.

In the Mail-Bag, February 4, 1914, in answer to a question by G. W. O. regarding the length of the moon's path around the earth, it was stated that the moon's distance from the earth is 238,854 miles, and that this sum, multiplied by 3.1416, will give the length of its path. In some way the following sentence was omitted, namely: "Multiply 238,854, the number of miles the moon is from the earth, by two, and add 7,926, the diameter of the earth, and multiply this product by 3.1416, will express substantially the length of the moon's path around the earth." My attention has been called to this omission by a gentleman from Rochester. I am thankful for it.

Daytona, Fla. S. P. LELAND.

Miscellaneous

Several Readers. For a summary of the whole subject of tithing, send to Thomas Kane, 143 North Wabash Avenue, Chicago, for free pamphlet on the subject.

M. M. B., New York City, writes, apropos of the recent celebration of Fanny Crosby's ninety-fourth birthday, calling attention to the fact that "her famous hymn, 'Rescue the Perishing,' was written long before 1870, as Mr. W. H. Doane, who wrote the music, copyrighted it in that year. I have a friend who knows positively that she sang it forty years ago." We believe M. M. B. is correct, and that the hymn is of a much earlier date than was supposed.

Mrs. W. H. P., Montague, Calif. The first church was founded as described in Acts 1: 13-26. Schaff in his *Church History,* vol. 1, p. 59, says that this is to be regarded as the occasion upon which "the exalted Saviour poured down from his heavenly throne the fulness of the Holy Ghost upon them and founded his church upon earth." The day of Pentecost therefore was the Christian Church's birthday—the beginning of the Apostolic Church.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China,* which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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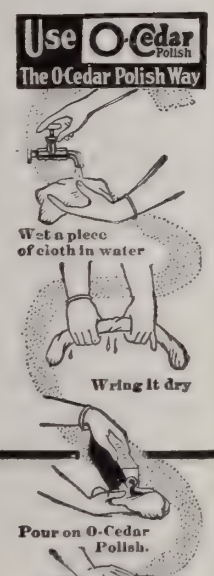
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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Real Christianity*

WHAT is the Christian life? That is the question our lesson topic asks. Probably we all feel quite confident already that we know what a Christian is, but it will do us good to consider the question again, particularly in the light of the verses assigned for our study from the first chapter of James, 19-27. It has often been thought that James emphasized the practical elements of the religious life and did not lay much stress on the spiritual side of it. But some of the finest, deepest and highest things ever said about the soul's personal communion with God were said by the apostle James in his letter to the early church.

The first part of the special passage assigned for our study, chapter 1, verses 19-27, contains some definitely spiritual advice. Particularly verse 21. "Putting away all filthiness and overflowing of wickedness" (or, as it has been translated, "remainder of iniquity," that is, any evil that may still remain in the heart), "receive with meekness the implanted word, which is able to save your souls." Then the apostle goes on to insist that these deep soul-principles must be carried out in the hands and feet and tongues of those who profess them. It is ridiculous to be a "hearer" without being a "doer." Jesus himself followed up his teachings with earnest exhortation that they should be carried out. "If ye know these things, happy are ye if ye do them." (John 13: 17.) The man who heard these sayings of his and did them was a wise man building his house upon a rock; the one who heard but did not do was a foolish man building his house upon the sand. After all, the blessing comes upon the "doer of the work," James 1: 25, which is one of the finest phrases ever coined. And it is only the doer who shall in the end be "blessed." After stern words about the necessity of controlling the tongue, the chapter closes with James's wonderful summary of pure and undefiled religion to visit the fatherless and widows in their affliction, and to do this because one has kept oneself, through God's abounding grace, "unspotted from the world."

James is destined to be a more popular writer than ever during the years that lie just ahead. He almost seems to have written for the twentieth century rather than the first. We must have justice, man to man; the poor and the oppressed must have their rights; kindness and fairness and service must become the principles of our civilization. And these things will come to pass only as we "draw near to God," allowing him to purge our souls from the "remainder of iniquity" and to fill us with the same spirit of passionate zeal for inward holiness and outward service that thrilled the soul of the Saviour who came to cleanse the church and save the world.

The Silver Jubilee†

MANY different plans will be followed in conducting the Epworth League service for the silver jubilee, commemorating the founding of the League twenty-five years ago. Figures will be brought out to show the splendid growth of the organization, which has now reached a membership of 600,000, and to recount in detail some of its achievements.

But at a time of jubilee it is really more profitable to look forward than back. The question, "What has the Epworth League done in the last twenty-five years?" is important, and the answer to the question is thrilling. But the question what the Epworth League is going to do in the next twenty-five years is still more important, and the possible answers still more thrilling. It is evident that the committee who arranged the wording and the references for the subject had this point in view, for two of the three Scripture verses designated point particularly to the future. Jesus said to Nathanael, marveling at his first glimpse of his power: "Thou shalt see greater things than these." (John 1: 50.) In the other passage, Mark 9: 23, Jesus says: "If thou canst believe, all things are possible to him that believeth."

In facing the next twenty-five years it would be well to point out certain dangers that confront us. The first danger is that of coming to rely on some other strength than the strength of God. It is strange that every religious organization must meet this danger and that so many go down before it. Samuel said to Saul when the young king had proved himself unworthy of the trust God had put in him and the call he had given him: "When thou wast *little* in thy own sight, wast thou not made the head of the tribe of Israel?" But Saul, in his career as king, had outgrown God and so met his doom. If the Epworth League is to accomplish the work to which God has called it, it must remain so humble as to realize constantly its dependence upon him. The tasks that are to be done are spiritual tasks and there is no other possible power through which they can be done than the power of God's Spirit.

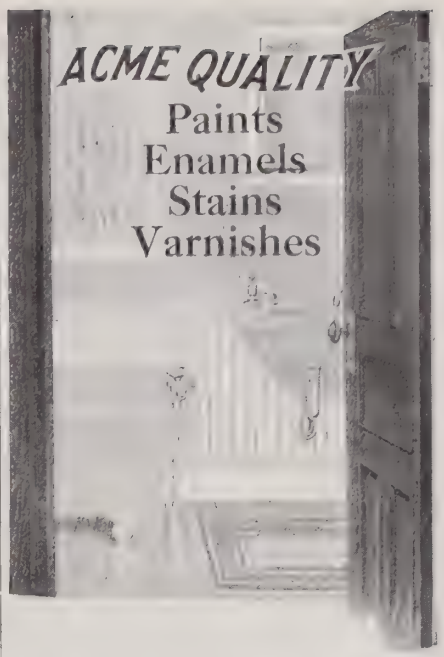
The second danger is closely linked to the first. And that is the danger of too much personal worldly prosperity. The writer of these notes has at times a strange feeling of regret in knowing that practically all of the young people who will read them, or who will come to the League meetings where they are being studied, are from at least fairly "prosperous" families. What does this mean? Why is it that the really poor people, the people in rags, the people who are out of work, the people from the homes where there is often not enough to eat, do not come to our churches and to our Epworth League services? I should like to write a message to these poverty-stricken folks. How can I get it to them? Is there nothing that you can do to get them to come to your League meetings and to your church so that they will hear the Gospel message?

There are other dangers which will occur to those who speak at this jubilee service. But we must consider some of the hopes for the years ahead. John Wesley said when he came to die: "The best of all is, God is with us." And that is the best of all to-day. Because God is with us we shall, if we obey him, go forward to new triumphs.

Again, the second hope is closely linked to the first. God's power is not only at our disposal, but God's power can precisely meet the needs of the people who are called upon to help. It is a distressing thing for a physician to find a patient suffering from some acute illness or severe accident which he cannot relieve at once because he has not the remedies or the instruments required. For the needs of the world to-day Jesus Christ has precisely the skill, the wisdom and the power needed. And he offers to put all these at our disposal for the work of helping the world. The Epworth League must face frankly the needs of the world to-day, must study them in its League courses and in private readings, and then must strengthen its faith that it has the message and the equipment to meet these needs. Our hope, then, is in Christ and in humanity. Humanity can be helped, and can be helped by our Saviour.

* "WHAT IS A CHRISTIAN LIFE?" James 1: 19-27. (Union Meeting with the Juniors.) B. Y. P. U. and Christian Endeavor Topic for Sunday, May 17, 1914.

† "ANNIVERSARY DAY, SILVER JUBILEE." John 1: 50; 11: 40; Mark 9: 23. Epworth League Topic for Sunday, May 17, 1914.



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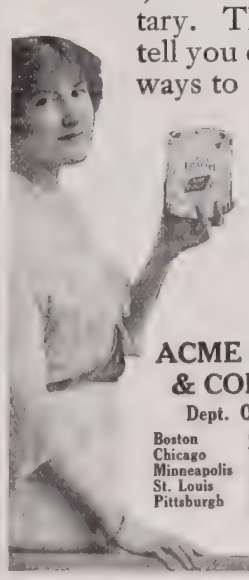

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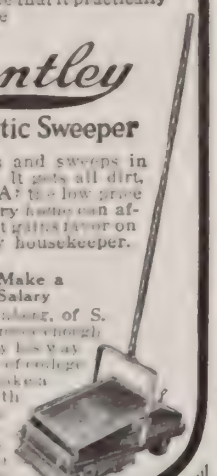

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DR. PALMER PASSES AWAY

DR. M. W. PALMER, the last of the celebrated Palmer family, passed to his reward on Friday morning, April 10, in his ninety-third year. He was honorary president of the American Institute of Homeopathy, and was graduated from the College of Physicians of New York University in 1847. His wife, Miss Hannah A. Worrall, died twenty years ago. He is survived by his daughter, Miss Luella A. Palmer, assistant director of kindergartens in this city, and by a son, Dr. A. W. Palmer, editor of the *Journal of Otology, Laryngology and Rhinology*. Dr. Palmer was a native of New York City.

DR. M. W. PALMER

Since 1894 the Tuesday Palmer Holiness Meeting, known throughout the world, has been held without a single break in Dr. Palmer's home, No. 235 East Eighteenth Street, New York City. This Holiness Meeting was founded by Mrs. Sarah A. Lankford, in November, 1835, in the parlors of the Allen Street M. E. Church. It was soon after transferred to the residence of Dr. W. C. Palmer, No. 54 Rivington Street. When Phœbe Palmer, his wife, passed away, in 1872, Mrs. Lankford resumed the leadership of the meeting. In 1876 she became the wife of W. C. Palmer, who died at Ocean Grove in 1883. Mrs. Lankford Palmer continued the meeting in her home till 1894, when she passed to her heavenly home. Since her death, the leaders of the meeting have been Rev. A. C. Morehouse, J. C. Thomas, Dr. R. L. Wolcott, Judge Thomas O. Lowe, and Rev. Edwin Whittier Caswell.

It is considered that the great camp meeting of Ocean Grove and the National Holiness Camp Meeting Association were outgrowths of the Palmer Holiness Meeting. Millions of people all over the globe have visited or read about this wonderful Holiness gathering, which it is hoped will be continued in its usefulness and power. During the past twenty years Dr. Palmer has stood at the door every Tuesday afternoon, with very few exceptions, admitting people to the meeting. His genial smile, gentle presence and winning face, expressing sincerity, purity and noble devotion, was never forgotten by those in attendance. Dr. Palmer was not gifted in speech like his brother, W. C. Palmer, but in action he was ever ministering to others, ever giving loving kindness, ever manifesting a sympathetic tenderness of heart that won everybody he met. His whole life seemed wrapped up in the thought of perpetuating the influence of the Holiness Meeting, which had been handed down to him by those dearer to him than life. This spirit was also manifested in his wide medical practice. He visited the poor without expecting remuneration. To Bella Cooke, the gentle-souled "shut-in," known to CHRISTIAN HERALD readers, he was the beloved physician and ministering angel, not only giving unreservedly his medical skill, but his sympathy and devotion. Holiness meetings were held daily at her bedside, where multitudes came from churches, societies, the poor of the East Side, and distinguished people from other countries.

Dr. Palmer's funeral services were held in the parlors where the Holiness meeting had been conducted so many years on Easter Day, April 12, 1914. It seemed more like a coronation or ascension than a funeral service. The choir beautifully rendered "I shall see Him face to face and be with Him forevermore," and "Heaven is my home." Rev. Edwin Whittier Caswell offered prayer. Stephen Merritt, who had known Dr. Palmer for more than seventy years, and who himself is eighty-two years of age, delivered one of the addresses. He was followed by Judge Thomas O. Lowe. The interment was in Greenwood.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful thou hast ever proved,
I shall be satisfied.

EDWIN WHITTIER CASWELL.

THE GROWING DIVORCE EVIL

IN a recent speech in the United States Senate, in support of divorce reform, Senator Ransdell of Louisiana gave some instructive statistics concerning the progress of the divorce evil in this and other countries. He said: "In the United States, the total number of divorces granted in 1867 was 9,937, or 27 for 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus, in actual numbers, there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was one divorce for every 3,666 people, while in 1906 there was one for every 1,162. Our closest competitors in Europe are Switzerland, with 41 divorces annually per 100,000 population; Hungary with [illegible], and France with 33, according to the statistics for 1910 and 1911, while Japan has 715 divorces to our 86.

"To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year as among the 400,000,000 souls of Europe and other Christian countries. England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or 1½ per 100,000; while in 1906 the United States allowed 72,062 divorces, or 86 per 100,000.

"In Canada the important provinces of Quebec, Ontario, Newfoundland, and the Northwest Territories have no divorce laws, though divorce may be obtained in exceptional cases by special act of the Canadian Parliament. From 1867 to 1909—a period of forty-two years—these provinces had only 140 absolute divorces."

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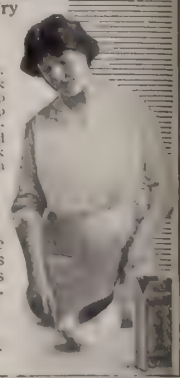
Two cups rhubarb cut fine. Twenty stewed prunes. Cook rhubarb and prunes in one cup prune juice and one-half cup water 15 minutes. Add one-half cup Minute Tapioca and one small cup sugar. Cook until tapioca is soft. Serve with cream and sugar.



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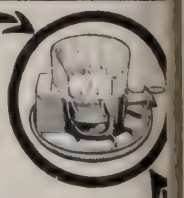

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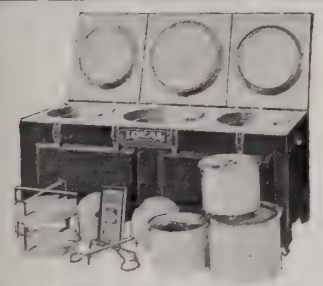

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THE CHURCHES FOR PEACE

A HURRIED meeting of the Commission on Peace and Arbitration of the Federal Council of Churches of Christ in America was called in New York on Monday, April 21, to formulate a message to President Wilson upon the crisis of affairs between this government and Mexico. Secretary of State Bryan is himself a member of this commission. A committee of five was appointed to prepare the text of the message. They were Dr. Charles E. Jefferson, pastor Broadway Tabernacle, New York, chairman; Dr. Philip S. Moxom, Springfield, Mass.; Bishop Luther B. Wilson, New York; Daniel F. Smiley, head of the Lake Mohonk Conference, and William H. Short, New York.

The Federal Council represents seventeen million Christians, and its message to the President voiced the longing of the American church that war might be averted. It read as follows:

To the President of the United States:

We, representatives of the federated forces of 17,000,000 Christians in the United States, desire to put on record our steadfast friendship for the Mexican people and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our republic want no war with our southern neighbor, nor do they desire to dominate it or to interfere with its internal affairs; but, on the other hand, they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace and whose purpose it is to maintain peace, if at all possible, not only with Mexico, but with all the nations of the earth. That the purpose of our President and his counselors shall be carried out is not only our hope, but our confident expectation.

We wish to assure our Representatives and Senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes not of patriotic and disinterested citizens, but of mischief-makers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers." So we believe, and we are confident that the glory of the present administration will be enhanced and its fame augmented not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship.

New York, April 21, 1914.

The commission was about to send out a letter to fifty thousand pastors, asking that Sunday, May 17, be made a peace Sunday, commemorating the anniversary of the first Hague Conference. To this letter the commission added a paragraph requesting prayer that the United States and Mexico be guided to a peaceful solution of the existing difficulties.

The letter read, in part:

Will you take Sunday, May 17, as an opportunity to speak upon the movement to substitute judicial methods in place of warfare, arbitration instead of battles, good-will and brotherly co-operation for national selfishness, hatred and disorder?

In this time of crisis we need to pray earnestly for the wisdom of God to direct us as a nation. Will you not, therefore, in connection with your services turn the hearts of your people to prayer, earnestly beseeching God to guide both the United States and Mexico to a peaceful solution of the difficulties existing between them?

ROME'S HAND IN FRENCH POLITICS

From the Protestant Observer, London, April 14.

IN FRANCE as in Italy, the full force of the ecclesiastical machinery will be put into motion in order to compel Catholics to vote for the nominees of the bishops. The hierarchy, which has now given its wholehearted support to the new movement, is preparing the Roman Catholic electorate and outlining the course of action which it expects and commands them to pursue. Cardinal Andrieu, of Bordeaux (we are informed by the *Tablet*, March 21), has reminded his flock that they should use their votes, and that in doing so they are bound in conscience to vote only for those candidates who shall have promised to respect "the rights of God and the Church. "Those," he declares, "who decline to make this promise are undeserving of your confidence, and if, from fear or from self-interest, you vote for them, you make yourselves responsible before God and men for the harm that may be done by their sectarianism to our religion and to our country."

Cardinal Dubillard, of Chambéry, in his pastoral, has written to the same effect. But the strongest declaration of all, and one which goes a long way to prove the contention of Protestants that the Papacy claims the right to rule and direct not only those matters which she calls "spiritual" but also civil affairs, is issued in a joint pastoral by the six Bishops of Bourges. They declare that, in view of the elections, it is their right and their duty to speak about them to the people, who are under an obligation not only to vote, but to vote right. The bishops add this significant point: "To vote is not an indifferent because it is a political act, for politics cannot escape from Christian morality or claim independence, seeing that conscience is binding in public as well as in private life." (*The Tablet*, March 21, 1914.)

Here we have, briefly stated, the argument which the Church of Rome uses in order to justify her unwarrantable intrusion into civil affairs, and it is an argument which would be effectually used by the ultramontane hierarchy in Ireland under Home Rule, in order to secure the return to a parliament in Dublin of only those who promise to carry out the instructions of the Church of Rome. And when they are elected they will not be free to act according to their own consciences, for the argument put forward by the Romanist Bishops of Bourges will be insisted upon: that they cannot "claim independence," because "politics cannot escape Christian morality."

* * *

The Pulpit on Church and State

THE Guardians of Liberty (Freedom Court No. 3) of Norfolk, Va., have sent out an appeal to "all evangelical ministers in the United States" to preach a patriotic sermon and hold patriotic services on Sunday, June 28 (the Sunday before Independence Day), and to explain at such service the meaning of separation of church and state, freedom of conscience, freedom of speech, etc., in order that the patriotism of the nation may receive a new impetus. The Guardians suggest that this be made an annual observance.

The Fundamentals

NEARLY five thousand CHRISTIAN HERALD readers have sent for sets of *The Fundamentals*, those wonderful books that deal with vital facts of the history, doctrine, and development of the Christian Church, presenting the belief of that church in clear and simple language. These ten little volumes are the equivalent of a whole library, a spiritual armament for the defense of the faith, and are priceless to Bible students. We will send *The Fundamentals* with any yearly subscription, new or renewal, for $2.20.

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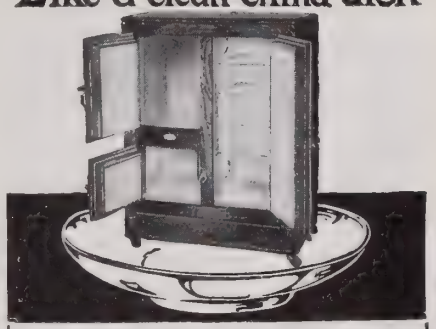
SYMPHONIC PLAYER PIANO ☐ SYMPHONIC PIANO ☐

Like a clean china dish



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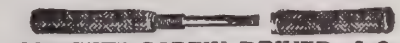
C. H. LEONARD, President, Grand Rapids Refrigerator Co.
117 Clyde Park Ave., Grand Rapids, Mich. (1)



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LITTLE PETER

THE following story the writer heard from the lips of the subject many years ago. About the middle of the nineteenth century a good pious Scotch woman was left a widow with seven boys and girls to bring up and educate. The dear mother found it hard work to feed and clothe her fatherless bairns. One of the boys, Peter, about nine years of age, to make her burden lighter, ran away from home. "Mother would have one less mouth to fill."

Tramping through Scotland, down through Cumberland, the boy arrived in the mining district in the north of England. A big warm-hearted miner took pity on the homeless boy and got him work in the coal mines. There he grew up to man's estate, rough, uncouth, illiterate. It was anything but a godly life he led, this son of a distant praying widowed mother.

One day he was attracted by the singing of hymns by a body of Primitive Methodists. He followed them into the chapel and that night was soundly converted. At once he began work for the Saviour, judging that if the Saviour could save him he could save any one else.

Then began a struggle to fit himself for saving men. His education, he used to say, "was still to come." So successful was he that the Wesleyan Methodists granted him a local preacher's license, and eventually accepted him into the ministry. The writer was a member of the church where our Scotch laddie was the pastor.

Twenty-one years after he left his mother's door he resolved to visit his homeland, and, if possible, find if his mother was still living. Arriving in Edinburgh, he changed trains for the old town, some few miles out of that city. Sitting in the car was a lady apparently in middle life, whose face seemed familiar to him. When he arrived at the station near his mother's home, this lady got out and started along the same road he was to take. To his surprise, as he drew near the old familiar cottage, still unchanged, she entered his mother's home.

As an excuse for seeming to follow her he asked for a drink of water. Seeing by his dress that he was a minister, the white-haired mother who had greeted his traveling companion invited him to be seated while the water was being brought. He inquired of her concerning her family, though prepared for her reply.

"I was left a widow twenty-one years ago, with seven children," said she. "It was very hard to fill seven hungry mouths and clothe seven growing bodies, but the 'Father of the fatherless and the Judge of the widow' took care of me and my bairns. They have all grown up, and, better than all, they are all Christians. I ought to have said all but one, my little Peter. He ran away from home. It has been a sorrow to my heart all these years. We have never heard from him."

It was getting very uncomfortable for the visitor.

"I am a minister," he said; "will you let me pray with you?"

Then into the Father's ears he told again the mother's story, until he came to her sobbing recollection of the long-absent boy Peter. "And now, Lord, about little Peter," he exclaimed. "We thank thee, O Lord, that little Peter is now here."

There was a moment's dramatic pause, a sudden cry, and Peter's mother had him in her tired arms.

The stranger who had traveled with the returning wanderer turned out to be his sister, whom, of course, he had not seen since she was a child. And who was Peter?

Well, he was no less a person than the Rev. Peter Mackensie, of the Wesleyan Methodist Conference, one of the most brilliant preachers and lecturers that Methodism ever produced.

He has passed away, or as our Scotch friends say, "He has sleppit awa'," to be forever with the Lord and his glorified mother in our Father's house.

HARVEY WOOD.

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"The Choice of Men Who Know"

A Real Lozier— This Light Four, $2100

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THIS IS A FOUR because our engineering knowledge said it must be a four—should be a four—if we were to make a car to fill the demands of thousands who asked for a Lozier, and yet set the limit they wanted to pay around $2000.

AND THIS LOZIER FOUR IS LIGHT—just as light as sound engineering practice will permit. But in making it light our engineers stopped before they reached the danger line—even the doubtful line.

WHEN YOU'VE INSPECTED THIS NEW LOZIER FOUR critically—ridden in it—and we defy you to tell after twelve miles per hour whether you are riding in a Six or a Four—when you've asked all the Lozier owners you know about Lozier cars generally, you'll decide you want a first-class Four—a Lozier Four that will STAY GOOD.

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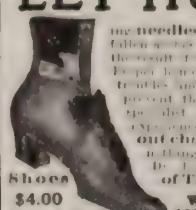
For Tuberculosis, nervous troubles, ill health, sleep in the open air. Made in Sizes from 6 by 7 1-2 to 12 by 24 feet.

CLOSE-TO-NATURE CO., 340 Front St., Colfax, Iowa.

FEET HURT



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ANSWERED PRAYERS

WILL E. J. K., of Lancaster, Wis., send full name and address? A letter has been sent to THE CHRISTIAN ERALD office for this friend and can- t be forwarded because this infor- tion is lacking. It will greatly help e work of the department if our ends will remember to state their mes and addresses in full whenever ey write.

Prayers Answered

J. D. M. writes from Cowan, Tenn.: wish to acknowledge the answer to ayer in a financial difficulty that emed impossible to be righted. Grad- lly, and I *know* in answer to prayer, e way has opened before us until the sult is more and even better than we ked. God put it into the heart of a end to pay off the whole indebted- ss and give us plenty of time to pay."

J. B. M. writes from Latta, S. C., anking God for answering prayers r a son who was "in great trou- e and distress." S. B., of Rockdale, ass., writes to acknowledge answer prayer in the victory of the no- ense campaign in the locality.

W. A. S., of Dodgeville, Wis., writes, anking God "for a great temperance ctory in this part of Wisconsin. venty towns in this county voted dry. firmly believe it is in answer to the any prayers which have been offered r this cause."

Acknowledgments of answers to ayer have also been received from: Mrs. W. C. W., Schuyler, Va.; H. M. M., Can- a; Mrs. A. L., Osgood, Ind.; S. D., States- le, N. C.; E. M. D.; Mrs. J. S., Blairsville, .; Mrs. R. E. W., Springfield, Ill.; E. B., od Luck, Ky.; S. T. H., White Hall, Md.; s. A. H. P., Fitchburg, Mass.; Mrs. B. E. O., tkinsville, Ga.; C. A. G., Whittier, Calif.; B. H., Lancaster, Pa.; S. F., Watervliet, Y.; Mrs. M. E. S., Freeport, N. Y.; Mrs. F. G., Poultney, Vt.; Mrs. J. H., Lake Vine, a., Canada; R. V. M., Francistown, N. H.; s. T. P. C., Crete, Neb.; R. M. B. C.; A. Milford, Del.; T. Z., Philadelphia, Pa.; Mrs. Y., Perry, Ill.; Mrs. M. B., Carstairs, Alta., nada; S. L. S., Bellingham, Wash.; Mrs. J. J., Beaver, Ore.; Mrs. C. D., Creighton, b.; S. R. M., Calora, Md.; H. S., Rockland, nada; E. B. B., Torrington, Conn.; Mrs. S. M., Russell, Iowa.

Requests for Prayer

A mother from New York asks ayers for the recovery of her son, ho was preparing to preach the ospel, but has been ill for ten years nd unable to take up his chosen ork. His recovery has been pro- unced doubtful, but his mother's ith is strong. A mother writes from irginia asking prayer that her aughters may become more conse- ated to the service of God and live ue Christian lives; also their hus- nds and children.

Requests for prayer for restoration eyesight, or averting of threatened indness, continue to come in. This eek such requests come from Mrs. H. .; Mrs. S. L. M. (that her daughter's esight be restored; also for the ealth and mind of a son); Mrs. I. . P.; S. S.; C. L. G.; Mrs. J. A. .; Mrs. C. E. E.; Mrs. C. J. C.; A ubscriber, Hutchinson, Kan.

For Revival or Reform

S. V. S. requests prayers that a vival "with Pentecostal power may me to Bethany Church, Ransom- lle, N. C.; D. D. McI. that liquor- lling be stopped in Selden, Miss.; ev. S. V. R., for an outpouring of ie Holy Spirit upon his church at telton, N. J., and that the people of ie community may attend the church rvices.

For Spiritual Blessings

The following friends ask prayer for deeper work of grace in their own earts, assurance of sins forgiven, or xpress in other ways their desire or personal spiritual blessing and rengthening:

Mrs. T. S.; A Reader, King's Mountain, N. ; Mrs. H. L. K.; Mrs. J. E.; Mrs. C. D.; M. B.; Mrs. E. D.; Mrs. T. S. G.; E. A. V.; R.; Mrs. G. A. N.; Mrs. N. A. J.; Mrs. C. D.; Mrs. M. G. B.; Mrs. A. B. H.; A. L.; rs. J. G. J.; Mrs. C. A. D.; Mrs. C. W.; Mrs. H.; A Reader, Winchendon, Mass.; Miss E. A.; H. W. B. E.; A. S.; Mrs. R. C.; C. ; Mrs. L. M.; Mrs. H. Mc.; J. B. M.; Mrs. A. G.; N. M. C.; Mrs. R. L. W.; Mrs. F. P.; Mrs. E. D. H.; Mrs. M. A. C.; A Reader, Malta, Ohio; Mrs. M. M. B.; H. L. B.; A. M. M.

For Conversion of Friends

The following friends request prayer for the conversion of sons:

Mrs. R. C.; Mrs. A. H. C.; Mrs. L. M.; Mrs. H. Mc.; Mrs. P. B.; E. H. A.; Mrs. J. R. W.; Mrs. J. C. J.; L. F. J.; Mrs. A. L. McC.; A. C.; A Reader, Hutchinson, Kan.; A. C. H.; Mrs. D. W.; E. P. M.; Mrs. A. L. G.; Mrs. M. M. B.

The following friends request prayer for the conversion of husbands:

Mrs. E. M. C.; Mrs. B. T.; A Reader, Wolcott, N. Y.; Mrs. L. M.; Mrs. H. Mc.; Mrs. O. H. W.; Mrs. J. C. J.; A Reader, Hutchinson, Kan.; Mrs. W. F.; A Mother.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. N. S.; Mrs. T. R. T.; Mrs. J. W. T.; Mrs. C. W.; Mrs. G. G.; Mrs. J. G. R.; Miss E. C. M.; Mrs. R. C.; G. G.; C. S.; A Reader, Wolcott, N. Y.; Mrs. L. M.; Mrs. M. C.; J. M. E.; R. G. V.; M. A. T.; Mrs. O. H.; Mrs. D. S. F.

For Healing

The following ask prayer for healing for themselves or friends:

A Reader, Bangor, Pa.; A Reader, King's Mountain, N. C.; Mrs. J. E. W.; Mrs. W. S. S.; Mrs. M. S.; N. M. M.; H. E. K.; C. D.; Mrs. A. D.; E. S. C.; Mrs. R. B.; H. L. B.; R. G.; Mrs. F. H.; M. A. N.; Miss E. R. M.; I. H. C.; Mrs. S. J. J.; E. Y.; Mrs. G. T.; M. E. S.; Mrs. J. L.; Miss E. E. H. (that she may regain use of her limbs); Miss A. C.; Mrs. E. W. A.; Miss I. W.; Mrs. J. S. S.; Mrs. M. E. S. (that husband's mind may be strengthened); Mrs. E. B. S.; Mrs. L. S.; L. W. R. (that daughter's mind may be restored); A. E. R.; Mrs. E. R.; J. R.; Mrs. S. L. M. (that health and mind of son may be restored); A. M. M.; Mrs. F. A. G.; A Reader, Senecaville, Ohio; Mrs. C. A. D. (that brother's mind may be strengthened); Mrs. E. E. C.; Mrs. M. G. B.; M. J. B.; Mrs. A. A.; Miss A. E. A.; A. C. S.; S. D. E.; E. A.; B. E.; Mrs. H. M. Z.; O. A.; Mrs. D.; J. H.; Mrs. S. L.; F. L. M.; Miss M. B. R.; Mrs. N. S.; Mrs. J. G. J.; Mrs. C. A. D.; M. S. B.; Mrs. J. W. T.; Mrs. C. M. R.; Mrs. M. H.; C. A. D.; Mrs. G. G.; B. B. (that sister may be restored to health and to strength of mind); J. S. (for recovery from a great affliction); Mrs. G. N. B.; M. C. H.; L. W. E.; Mrs. W. A. C. (that pastor may be restored to health); Mrs. R. C.; Mrs. J. R.; A Reader, Wolcott, N. Y.; N. M. N.; Mrs. E. R.; Mrs. S. F. L.; Mrs. E. P.; Mrs. J. N. (that a young man may be healed of mental trouble); Mrs. L. M.; A Mother; M. L. H. (that hearing may be restored to his little son); Mrs. W. (that a mother be healed of tuberculosis, and that she herself be relieved of a great burden); J. D. M.

For Varied Desires and Needs

The following friends ask prayer for the granting of varied desires and needs:

Mrs. G. W. C.; M. R.; Mrs. M.; Mrs. M. C. K.; J. M. B. (for a prayer league); Mrs. B. B.; Mrs. K. M.; M. E. S.; Miss A. C.; B. T.; Mrs. J. S. S.; M. S. E.; J. E. W.; Miss J. A. S.; C. R.; Mrs. J. J. H.; W. R. D. (London, England); L. M. B.; Mrs. B. B.; M. H.; Mrs. E. W. A.; I. M. P.; Mrs. C. P.; F. E. McC.; Miss A. E. A.; Mrs. A. B. H.; Mrs. A. M. P.; A Reader, Bangor, Pa.; Mrs. E. C. G.; S. E. R.; C. R.; Mrs. M. O.; N. M. N.; Mrs. H. L. K.; Mrs. C. D. (for a reconciliation between herself and husband); Miss M. C.; Mrs. P. B.; Miss A. E. A.; A. R. W.; A. C. S.; A. C.; A Reader, Cranberry, N. J.; B. E.; A. M.; Mrs. R. A. B. (that a great trouble may be averted, also to have more trust in God); G. S. E. B.; J. C.; Mrs. L. S.; Mrs. R.; G. T. P.; Mrs. V. R. L.; Mrs. H. C. L.; O. S. K.; Mrs. Y. E. F.; A Reader, Senecaville, Ohio; Mrs. D. E. B. (that son may return home); C. J.; Mrs. E. W.; Mrs. E. N.; W. B. T.; Mrs. C. M. R.; Mrs. M. H.; Mrs. G. G.

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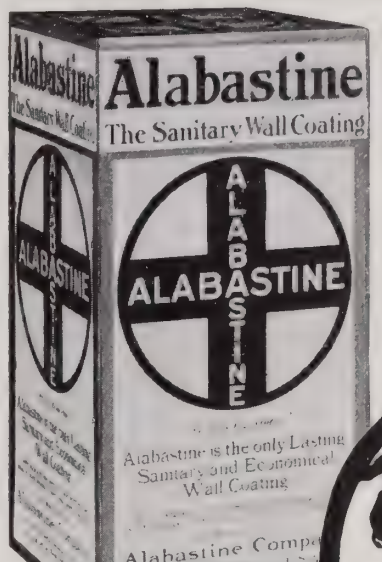
..IT IS better to have a good hearty cry and be done with it than to whimper all the time.

..TREASURE laid up in heaven has little appeal to some people because it cannot be put on display.



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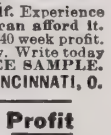

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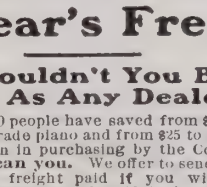

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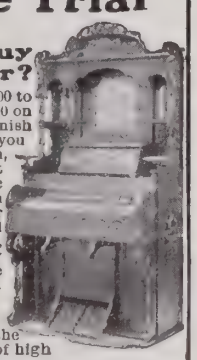

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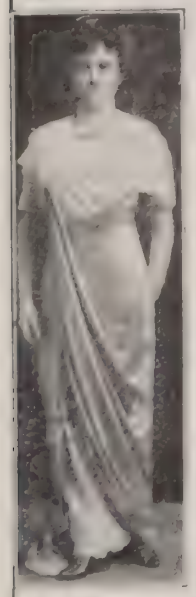

What My Pupils Say:

"Every one notices the change in my complexion. It has lost that yellow color."

"Just think what you have done for me! Last year I weighed 205 pounds, this year 145 and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, no **rheumatism,** or sluggish liver. I can **breathe** now, too. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began and I used to take one every night."

"**My weight has increased 30 pounds.** I don't know what **indigestion** is any more, and my **nerves** are **so rested!** I sleep like a baby."

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

Reports like these come to me every day. Do you wonder I want to help **every woman** to vibrant health and happiness? Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you I will tell you what will.

My free book tells how to stand and walk correctly and contains other information of vital interest to women. Every woman is welcome to it. Write for it. If you do not need me, you may be able to help a dear friend. I have had a wonderful experience and I'd like to tell you about it. I am at my desk daily from 8 until 5.

SUSANNA COCROFT

Dept. 18 624 Michigan Ave., Chicago

Miss Cocroft is a college-trained woman. She is the personal adviser of 65,000 women in the care of their health and figures. A woman, and in daily touch with women's needs.

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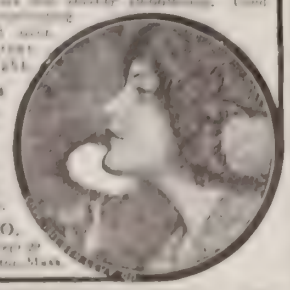

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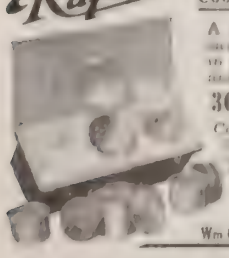

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 464

"Why, the unsightly Injun shot up—"

"Not Dead Shot Jackson, surely?"

"Nope, it was Bud Wallace, Jackson's pardner, and—"

"Too bad that he should have got the wrong man. Bud was a fairly decent sort of a chap."

"Yep, but he's the one the Injun got."

"The ways of Providence are mysterious," said Parson Bill. "Is Bud dead?"

"Deader'n a mackerel."

"An' of course everybody believes that those two desperadoes were quietly goin' about their business when the Indian shot one?"

"Well, that's what Jackson sez, an' no one seems to want to contradick him."

"Naturally!"

"They're goin' to try the Injun, which Jackson brought him in with Bud's body, both of 'em lashed to ponies, like that there story-book feller."

"Mazeppa?"

"That's him. Well, they've organized a court up at the Black Pup, an' we all thought it 'ud be more reg'lar to have some one to defend the Injun, an' we guessed as how you might do it. Leastways, nobody else was willin'. So I've come to fetch you."

"Good. The sentiments do credit to the camp. In every regular law-abiding community every man is entitled to a defender, an' if nobody else wil do it, I will certainly try it myself."

"Come along, then."

"How about the kid yonder?" asked Bill, relapsing into the vernacular. "Lemme take a look at him." . He stepped back to the open door and peered in. Olaf lay flat on his back, his eyes tightly closed. "Fast asleep, jest as I thought," said the Parson with much satisfaction. "I'm ready. Let's mosey."

But the boy was by no means asleep. He had heard every word that had been said. He knew the Indian was innocent. He was the only witness. He knew that without his testimony the poor red man would inevitably be hanged. He knew that he ought to declare the truth then and there. But he was desperately afraid of Dead Shot Jackson. He had seen what a terrible brute he was. The demon of fear beset the lad. He thought of what the desperado might do to him if he told. Something whispered in his ear that he had only to lie still and pretend to be asleep, and no one would know. He heeded that suggestion. He heard the two men walk away, and then he lay there and fought the familiar battle between fear and duty.

"It won't take long to git through the formalities an' hang the Injun," said the miner, as they walked off, leaving the little warrior fighting his hardest in the deserted cabin. "It's been kind o' tiresome this mornin' an' the boys wanted a little excitement anyways."

"Oh, you've settled it already, have you?"

"Of course. Ain't Injuns always guilty? They'd ought to be lynched on gener'l principles."

"An' what part are you goin' to play in the trial?" asked Parson Bill, smiling sardonically at the certitude of the man as to the guilt of the accused.

"I reckon I'll be one of the jurors, with the rest of the citizens."

"What's the use of having a trial if you've got it all settled beforehand?"

"Well, it make it seem more reg'lar. There's a sentiment a-growin' up in this town for law, an' we don't want no more killin' or murder than we kin help. There's most as many men lyin' in the graveyard yonder as there is livin' hereabouts now."

"But you're goin' to add an Injun to the lot!"

"Oh, they don't count; besides, we need an example. We got to begin some time, an' he jest comes in handy."

In this pleasant converse the two gentlemen soon arrived at the court house which had been made ready for the trial. Under the direction of Old Four Eyes, the citizens had cleared out the gambling and drink tables from the large open space in front of the bar of the Black Pup. One table had been left for the judge, a smaller one for the prisoner, and chairs had been placed for the jury. The spectators lounged about the room, sat on the bar, or disposed themselves in whatever place or way they found most comfortable. The Indian had been taken down from the horse and, with his hands still bound, placed in a chair in front of the jury. Although scarcely more than a lad, he displayed all the stoicism of his race. He could understand English well enough to know what he was facing. Indeed, he had no hope whatever of acquittal, and he knew that no plea that he could make would avail, no explanation that he could give would be believed. It would be the word of a white man against that of an Indian, and the word of a man with a reputation for brutal ferocity, absolute recklessness, and great skill with his weapon; which would make it difficult for any one to go against him in any court.

The court was organized and ready when Parson Bill and his guide appeared.

"Morn'n, gents," said the former.

"Morn'n, Parson," said Old Four Eyes, amidst murmurs of salutation. "I've deputed you to represent this yere prisoner at the bar."

"Whew! if I had to be a prisoner, I'd like to be one at a bar," said one of the wags among the bystanders, his remarks being greeted with a general laugh.

Old Four Eyes arose slowly, ostentatiously drew his six-shooter and placed it on the table before him.

"The cote will preserve order by shootin' the next man that opens his mouth without permission. Am I right, gents?" he asked.

"That goes," laconically answered the foreman of the jury, to whom the judge had appealed.

"You all hears? Will you undertake the defense of the prisoner?" continued Old Four Eyes to the newcomer.

"Since no one else seems to be willin', I'll try it," replied Parson Bill agreeably.

"Injun, this is your lawyer," said the judge.

"I demand time to speak with the prisoner before the trial and to consult with him in private," said Parson Bill, as the Indian looked at him indifferently.

"That seems reasonable to me," agreed Old Four Eyes. "An' hearin' no objections, I'll give you five minutes." He hauled out an old silver watch. "The cote is adjourned for that time. Mr. Barkeep, will you act as sheriff an' take the prisoner outside where he can consult with his lawyer? I app'inted you, so's no drinks could be sold during that time," continued the judge.

In accordance with this permission, the barkeeper, the prisoner, and Parson Bill went outside for a brief conference.

"Now, Injun," began Parson Bill, "how was it?"

"We camp down the trail—my father—my mother—me. These men come. We play cards, we drink, we lose everything, they cheat. I say so. Dead man"—he pointed toward the body of Bud Wallace lying on a table covered with saddle blankets—"strike me. He knock me down. He kick me. I lay on ground. My father he shoot that man. Other man shoot my father. Squaw come. He shoot her. He point gun at me and then he bring me here. That's all."

Continued on next page

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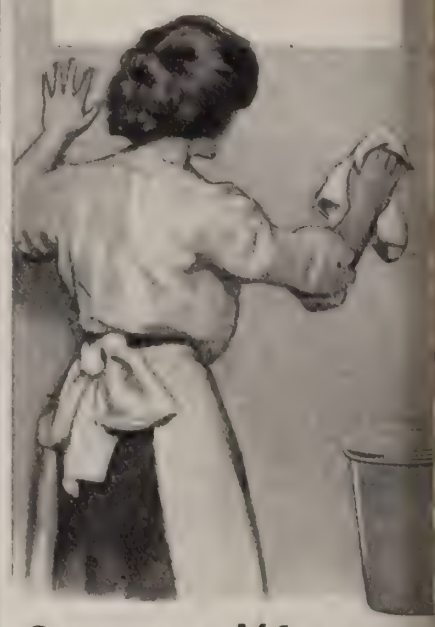

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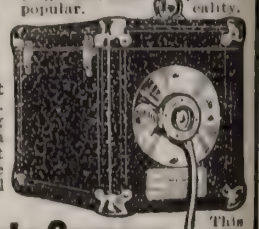

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"A sister was ill nearly all her life with adache and heart trouble, and about all e cared for was coffee and tea. The octors told her she must leave them one, as medicine did her no permanent ood.

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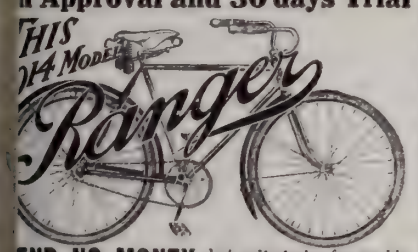

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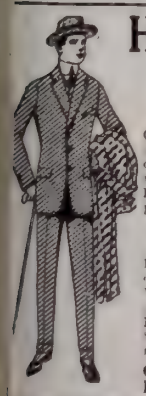

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IS INVITED TO THE FOLLOWING TIMELY ANNOUNCEMENT BY OUR AGENCY DEPARTMENT

During the month of May—the month of Vacation Plans—several hundred new appointments will be made to membership on THE CHRISTIAN HERALD Field Staff. The appointments will be made, very largely, among the members of THE CHRISTIAN HERALD Family. There is a future in the work for those who display special aptitude for it, and cash will be paid for services as rendered. The remuneration will be most liberal. Subscribers who are desirous of knowing further particulars are requested to write a post card (or letter) at once to

Manager of Agents

CHRISTIAN HERALD, Bible House, N. Y. C.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

"You didn't shoot him?"

"No. I don't know what happen when he knock me down."

"It's a mighty serious thing to tell a gent he cheats at cards," said the barkeeper reflectively.

"But it is more serious to do it, isn't it?" remarked Parson Bill quickly. "Well, things look pretty black for you, I must admit," he continued to his client. "It's his word against yours, and there is no jury in Colorado that would take yours, I'm afraid. You have no witnesses?"

"No," said the Indian.

He had completely forgot the little boy who had visited the camp on that fatal night.

"Time's up," cried Old Four Eyes, appearing in the door of the saloon. "Trial's got to begin."

"All right," said Parson Bill, "we're ready."

The sheriff then brought the prisoner in and they all stood up while Old Four Eyes began:

"Gents," he said, "we're here for to try this yere man for murderin' Bud Wallace, whose dead body lies outside yonder. You all swears to do your duty in this case like men an' gents, so help you. Now set down an' keep quiet, an' let the trial percede."

To be continued

Soul Winning in the South

For lo! the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.

MEDITATING thus, imagine the shock upon the report of a gun to see the mountaineer gathering up, not rabbits, but redbirds, and broiling and eating them afterward!

The mountain missionary in "Bloody Breathitt" is having blessed recompense for the shut-in, lonely days just gone. Such violets and wild beauties as I shall gather soon! Surely the clouds of sin have long enough prevented the dew of God from forming and falling upon the heart of this people. Oh, Christians, pray! Pray a great prayer for our help, for there is need. Some of my mission day-school children came barefoot in rags, walking in the snow from homes that beggar description.

How much longer shall Kentucky whisky and tobacco rob and ruin the inheritance of these little ones? How much longer shall they wait for county roads, for schools, for the pure Gospel of Jesus Christ? Christians, pray!

City folk, highly favored, who rant of questions concerning holiness: come here, and you will wish only to live it. For it is the one absorbing theme of the native preaching, but as a rule only practiced on the first day of the week.

We are "going on" three years of our toil with the "Soul-Winner Society" and would exchange only for work over the seas, would He permit. "Here a big life may be big in little circumstances!" So come down and help. M. ST. G. C.

Revival Closes Saloons

A STIRRING revival has just closed the saloons in Rushville, Neb. At a hotly contested election, the "drys" won. The pastors of the Protestant churches at the suggestion of Rev. W. S. Morrow (Presbyterian church) engaged Dr. Smiley, evangelist of Denver, Col. On election day the saloons boasted a large majority, but when the polls closed, the saloon men were dumbfounded to find themselves beaten. While the fight between the "wets" and "drys" was in progress, the evangelistic meetings, afternoon and night, were kept up vigorously. Many were converted, backsliders were reclaimed and church members renewed their consecration. The spiritual uplift has advanced the cause of righteousness through the entire community.

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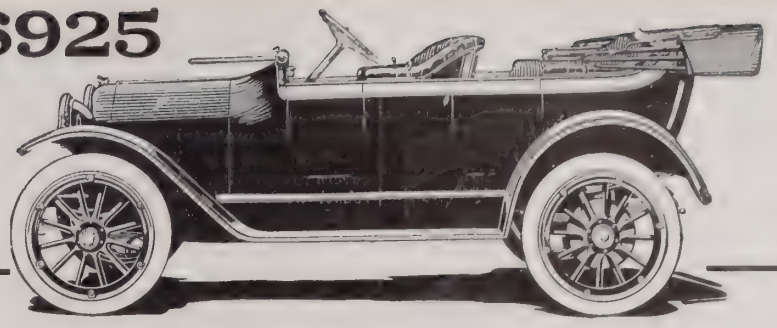

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AMONG THE WORKERS

—EVANGELIST W. A. SUNDAY has been holding a series of wonderful meetings at Scranton. At three meetings held on April 12, he addressed audiences aggregating 30,000, the largest of any Sabbath of the campaign. On that day 550 professed conversion.

—THE PICTURES on CHRISTIAN HERALD covers are proving of much use in the Sunday school work of the Methodist Church Mission at Hinghwa, China (via Foochow), and W. B. Cole, missionary-in-charge, asks our readers to save the covers and send them in rolls to him, addressed as above.

—REV. RAGLAN PHILLIPS, Baptist missionary, Morant Bay, Jamaica, W. I., sends us the news of a bright native convert, Mary Mayne, who has been raised up from what seemed to be a deathbed to preach the Gospel among her own people. She is now leading evangelistic meetings and gives promise of being a most effective worker.

Mr. E. SHEPHERD, Pontiac, Mich., sends this practical suggestion: "The tracts of D. L. Moody, the great evangelist, can be procured from the American Tract Society, New York. Since thousands flocked eagerly to hear him speak, would it not be safe to believe that very many would read these little messages, if any of our churches would consent to distribute them after service?"

—THE LOCAL PAPER published at Penn Yan, N. Y., speaks of men about their work, children on their way to school, every one, in fact, singing or whistling the songs which Evangelist and Mrs. B. F. Butts have been singing in the successful union tabernacle meetings just closed in that place. Over 600 accepted Christ and nearly 400 united with the churches. The singing made an especially effective appeal. A marked impression has been made upon the whole community.

—CLEAN, INTELLIGENT, thoroughly domesticated Indians are to be found among the Iroquois of New York State in large numbers, and some of them are subscribers to THE CHRISTIAN HERALD. Rev. J. Emory Fisher, Presbyterian missionary on the Cattaraugus Reservation, writes us that tuberculosis is not so prevalent there as among some tribes, and adds that most of the Indians under his observation "live in homes not distinguishable from the whites off the reservation."

—A MISSIONARY IN WEIHSIEN, China, writes: "We have just had a short visit from a member of the Canadian Presbyterian Mission, Honan. He has been greatly used by the Lord in revival work amongst the churches. He has just finished a nine days' series of meetings at Tsingchoufu, which resulted in a great awakening of the Christian church. There were confessions of sin, promises to lead a new life and several hundred conversions. He has now gone on to Kiaochow, a city southeast of us where the Swedish Baptist missionaries are working."

—MARINERS' CHURCH, of which Rev. Samuel Boult is pastor, has been giving at its West Side Branch, near the Chelsea Piers, a notable series of concerts for seamen. The programs for the concerts, which are arranged by Mrs. Charles R. Scarborough, chairman of the Woman's Auxiliary of the New York Port Society, would be a revelation to those who believe that sailors enjoy nothing but ragtime music. Mrs. Scarborough has enlisted the services of distinguished artists, who have declared that they have never had more appreciative audiences than these men of the sea. At the concert of April 2, Madame Louise Jansen-Wylie made a deep impression by the purity of her voice and the beauty of her art, and it was most interesting to watch the rapt attention of the men and their enthusiastic demand for repetitions. Very often the artists say: "Ask me to come again; I love to sing for these men!"

Called Higher

G. W. Surface, Salem, Va., March 22; 77.

Mrs. Sarah Covell, Garrett, Ind., March 5; 88.

Mrs. Clara M. Thornton, Schenectady, N. Y., March 3.

Miss M. R. Russell, Pontiac, Ill., March 2; 76.

Mrs. Mary A. Banes, Villisca, Iowa, January 12; 71.

Mrs. N. S. Power, Walters, Okla., February 8, 1914; 74.

Mrs. Marion Woodcock, Bronson, Kan., Feb[illegible]; 78.

Mrs. Louisa L. Burnette, Worcester, Mass., March 1[illegible]; 86.

Mrs. Pennetje La Hui, Zeeland, Mich., March 1[illegible]; 86.

Mrs. Isaac A. Ashton, Montgomery, N. Y., March 2[illegible]; 79.

Mrs. Elizabeth A. Carter, Delaware, Ohio, [illegible]ary 15; 75.

[illegible]der Jarrell, Delaware City, Del., Feb[illegible]; 72.

Mrs. [illegible] Brobridd, Brockville, Ont., Can[illegible]; 86.

Mrs. Cordelia Rosenbaum, Hammondsport, N. Y., March 1[illegible]; 76.

Mrs. Rosa E. Leidz (Grace Heverner), [illegible] Ohio, March 4.

Mrs. Sarah Simpson Thompson, Marion Center, Pa., January 5, 1914; 83.

[illegible] Charles Gibson Jones, New [illegible], N. H., January 3, 1914; 89.

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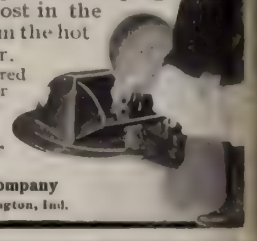

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THE SLEEPING PRINCESS

BY MARGARET E. SANGSTER, JR.

WHEN I was a round-eyed, tight pig-tailed, but withal very romantic little girl, I loved to read fairy tales. I would sit by the hour on the floor or curled up in a big, soft chair, with a red spot glowing on each cheek and pulses that quickened as the prince slew his dragon or found his princess.

Now that I am a grown-up, no longer chubby, less round-eyed, with the tight pig-tails made loose and done up high, I still love fairy tales. Perhaps when I am caught reading them I feel a bit foolish and undignified; but the phrase "once upon a time" still brings a glad feeling to my heart.

The Sleeping Beauty story always fascinated me more than any other. My very young but sentimental soul used to be deeply stirred with pity and fear and delight as I read the adventures of the beautiful girl who slept for a hundred years, until the kiss of her prince came to wake her. Now, as I read over the very familiar plot, I wonder at the depth of poetic fancy and charming allegory displayed in it. For the story is, to me, an allegory.

There are a great many sleeping princesses in this world of ours. Some of them are beauties; others are decidedly plain. But they are all waiting for the thing that is going to wake them some day—that must wake them. Sometimes it is the kiss of a prince that uncloses the eyelids; very often something else answers the purpose.

I once knew a girl who was called talented in her small way. Some folks called her an artist and some praised her to the skies; but a few critics—men who knew things—said: "Her work is good, but soulless. She lacks something."

The girl was rich, happy, sheltered from every kind of hardship or pain. She had never worried over a more tragic thing than the hang of a skirt. She had never cried herself to sleep. And her work was good and pretty. Critics saw it and looked and turned away.

Then, one day, as quickly as a clap of thunder, one of her loved ones died. It was the first real sorrow she had ever known and it gripped at her heart-strings. Wherever she turned, a loving face looked at her and lonely hands stretched out wistfully. To forget—and to remember—she worked; and when the critics saw her work, they smiled, and then they said soberly: "She has found herself. Her soul is in her work."

So sorrow awakened one sleeping princess.

I know another girl—know her well. In fact, I think that I have known her ever since I can remember. Once upon a time she was a sleeping princess, too.

I remember how we used to go to parties together when we were just leaving grammar school. Boys would flock about the other girls, but they always ignored my little friend as she sat, bashful and speechless, in the darkest, loneliest corner. I felt sorry for her, yet I could do nothing to make her enjoy herself. She blushed when she was spoken to, and could think of nothing to answer; she fingered the edges of her sash and looked off into the distance when she was supposed to be interested; in fact, she was painfully shy and painfully self-conscious.

I lost track of the girl for a little while, and then, one day, I met her unexpectedly at the commencement exercises of a large college, surrounded by a merry group of boys and girls, laughing, talking, dimpling with pleasure. I tried to remember her as the disconsolate, lonely, shy little friend of my school days, but somehow I failed utterly. It wasn't the same girl—it was a different one. As I stood looking at her, a dignified little lady, the wife of a professor, came and stood beside me.

"Betty is the most popular girl I know," she told me. "Everybody likes her. It isn't because she's pretty, or entertaining; I don't know just what it is. But somehow, she seems to radiate laughter and happiness."

Later I saw Betty herself. Enthusiastically she hugged me and told me how wonderful it was to be together again, like old times.

"Not old times, dear," I corrected. "Do you remember how quiet and shy you used to be? What made the change?"

My friend was silent for a moment, forehead prettily puckered, head bowed in thought.

"I remember," she said at last. "I was a little stick, wasn't I? And I changed this way: One night I went to a supper party in another town and met a strange girl there—a girl from the city. She was a very unattractive-looking girl—her clothes weren't a bit prettier than mine, and yet people quarreled for a chance to be near her. I studied her carefully, and I learned her secret.

"When any one talked to her she looked as if that one were the only other person in the room. Her face expressed the interest she felt in the conversation. When her hostess asked her to do a thing she never had to tease. The girl was willing to do anything to amuse the company. When a girl far down on the other side of the room looked at her, she always sent a quick, flashing smile down the length of the table, and other people smiled with her. Somehow, I have forgotten the girl's name, but I owe her a debt of gratitude. I went home that evening a different person. I realized that I had been asleep before, and as I woke up I began to know that the secret of having a good time was *interest*."

So another princess unclosed her eyes.

Oh, girls, everywhere there are sleeping beauties. Some of them may never wake up; some may have their names cast in bronze. Some of them may die, still only half-awakened, with the words "It might have been" on their lips. Others may walk triumphantly through a hall of fame.

Sometimes it is joy that wakes the sleeping princess from her long nap. Sometimes it is sorrow, sometimes love. But, friends of mine, remember this: Sometimes it is a tiny thing that uncloses the tight-shut eyes. Perhaps your hand in friendship, or a kind word dropped at the right time, or a smile that is full of sunshine, may make a fairy tale come true.

WHY SHOULD I FEAR?

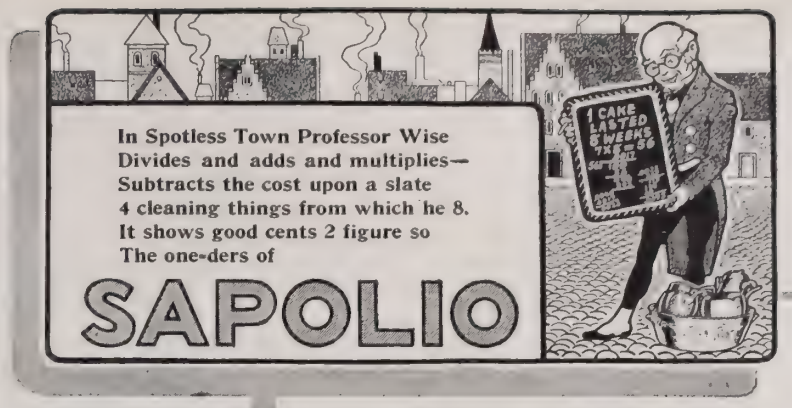
WHY should I fear to pass the gate
That opens into heaven?
The mansions where my friends await
My coming, morn or even,
Are bright with everlasting bloom
Of flowers, that glow in every room.

Why should I fear to have him say,
"Come, child of mine, and rest!
Come to the place of endless day,
The mansions of the blest.
There is no storm nor tempest here,
No pain nor sorrow, care nor fear."

Why should I falter in my faith,
When he who made me keeps
And guards his own and daily saith,
"The earth with sorrow weeps,
But heaven is glad with songs that bear
A harmony beyond compare."

Why should I shrink at thought of death
When none of his can die?
God breathes on them his loving breath,
And gives eternity;
He wipes away all tears from eyes
That open into paradise.

CHARLES M. SHELDON.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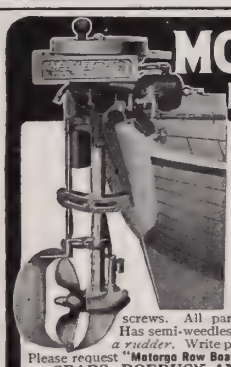

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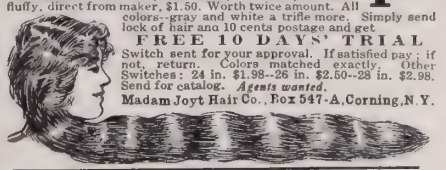

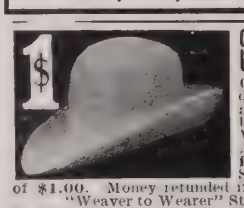

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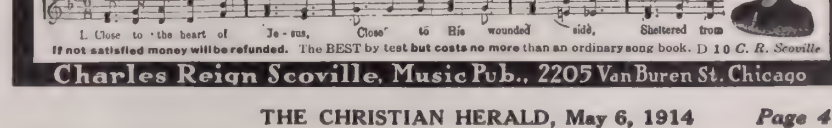

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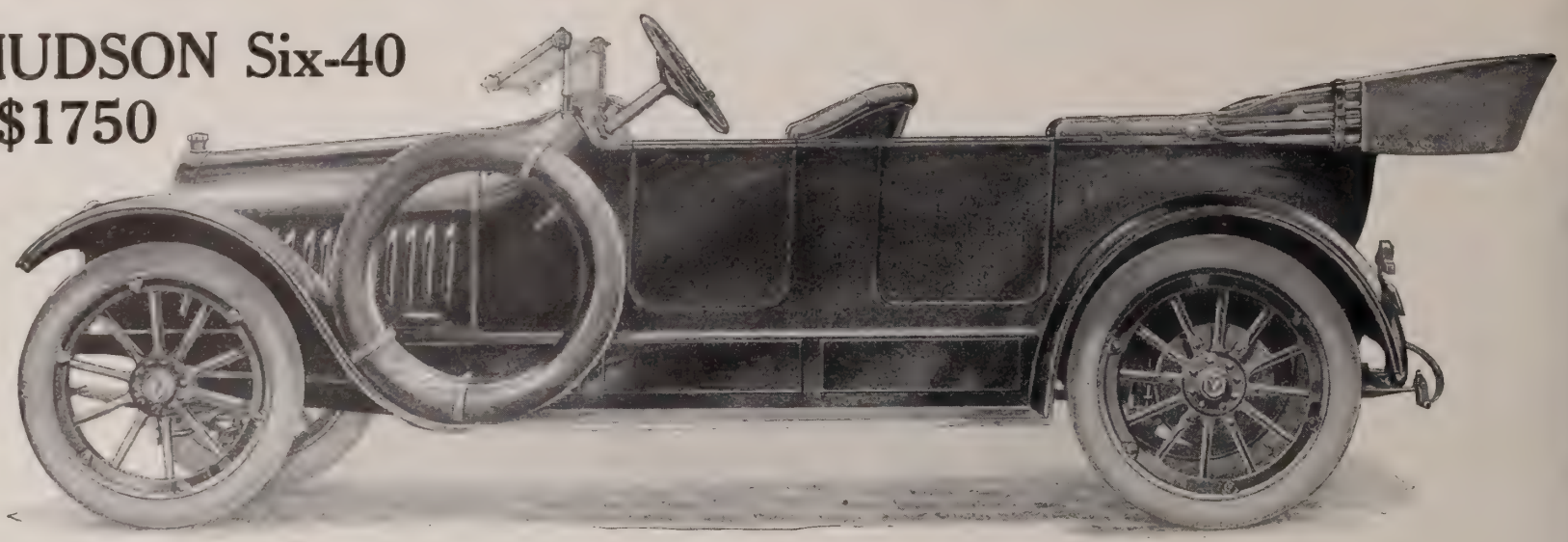

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Even years ago designers began to suggest that motor cars had almost reached perfection. The boast of some leaders, from season to season, was "No essential changes."

Yet all standard cars then were heavy. All Sixes cost $3,000 or over. Fuel consumption, for the power developed, was at its highest point. The body lines were broken at the dash. A hundred features in this new HUDSON Six-40 were entirely unthought-of then.

Hudson Engineers Kept at Work

It was then—when other engineering corps were being cut down—that the HUDSON corps was increased to 48. And then—when others began to be satisfied—Howard E. Coffin, our chief engineer, told us he had only begun.

About the same time, European engineers began to experiment with small-bore motors in Sixes. And they found a way to reduce operative cost from 30 to 40 per cent.

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Compare that with like cars whose makers failed to work along these lines. You will find here a saving of 450 to 1,200 pounds—or the weight of from three to eight extra adults.

Operative cost has been immensely reduced by this lightness and this new-type motor. Cars of this capacity, built along the old lines, consumed from 30 to 50 per cent more fuel.

And the price has been brought down to $1,750—a record price for a quality Six. A price below cars of any type, comparable in class and capacity.

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The awkward dash angle has been wiped out by this beautiful streamline body. All hinges have been concealed. The speedometer gear is concealed.

The "One-Man" top has been adopted, with quick-adjusting curtains. The left-side drive has come, the dimming search-lights, the disappearing tonneau seats.

To save the old overload on the rear tires, the gasoline tank has been put in the dash. Extra tires are carried ahead of the front door.

These, and scores of other changes, have fairly revolutionized last year's ideals in cars.

Measure Others by It

These are the coming standards. These seeming innovations will soon be essentials, like the new-born electric starter. Men are coming to Sixes. They are coming to lightness. They are coming to reasonable prices, to lower operative cost. And they are going to demand the beauty and equipment which you find in this HUDSON Six-40.

The wise thing to do, in buying this year, is to measure other cars by this. If we are right, then cars which cling to old-time standards are bound to depreciate fast.

And we are right. Motor car buyers have fairly flocked to this car. There has not been a day since this car came out when we weren't weeks behind on orders. We have built many popular models, but never a model which was half the sensation of the HUDSON Six-40 of this year.

Car like picture, with extra tonneau seats, $1,750 f.o.b. Detroit. Five-passenger body, same price. Standard Roadster, same price. Convertible Roadster, with lined leather top and windows that drop into doors—a luxurious enclosed car for rough weather, but an open roadster in fair weather—$1,950.

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(134)

Christian Herald

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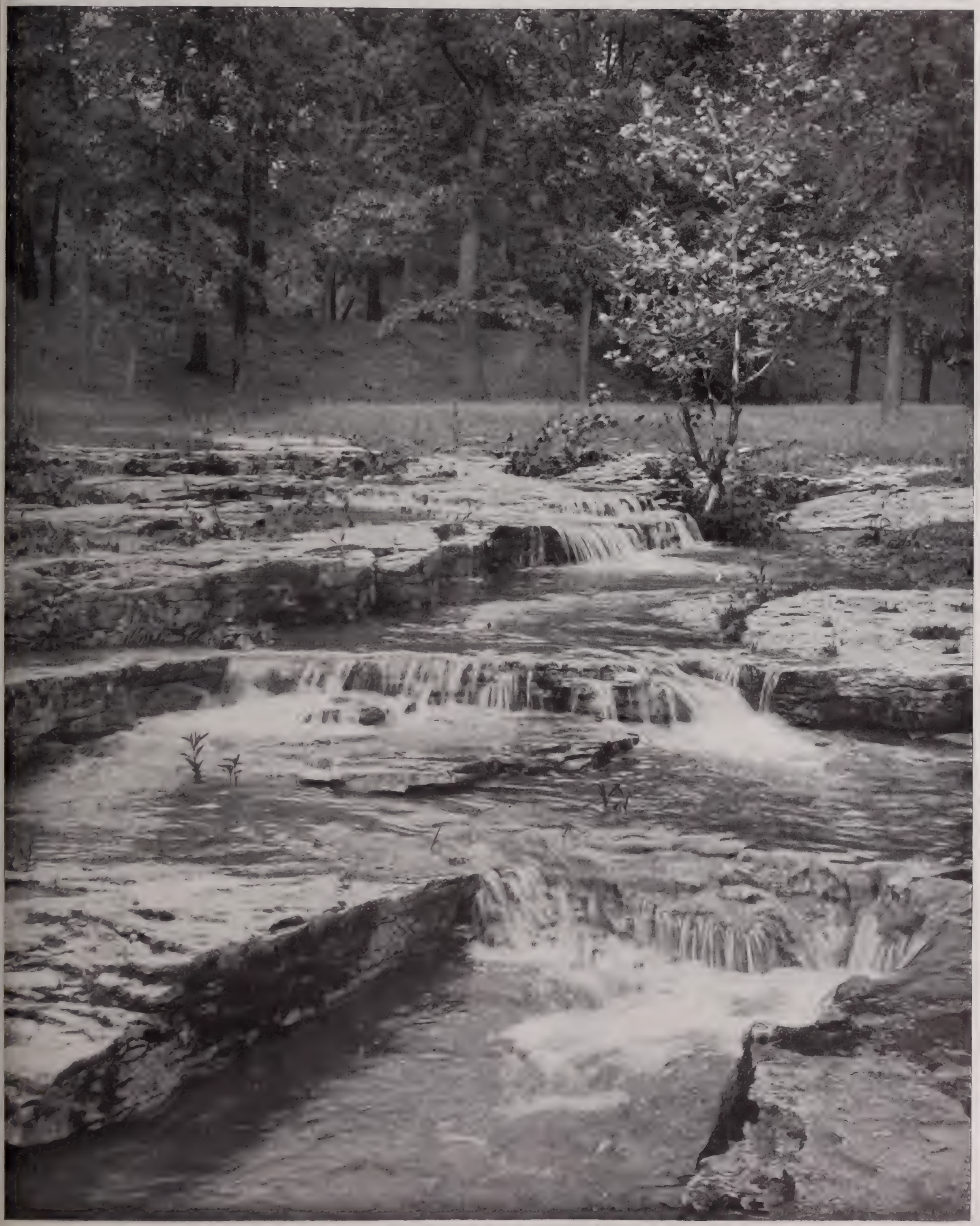

OVER THE RAPIDS

From a photograph made by John Kabel

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Mrs. E. H. W., Lansing, Minn. We have had sickness in the family, and now have just buried our only daughter. She left a husband and two sons. I notice that people tell in THE CHRISTIAN HERALD of answers to prayer. Is it best to ask God to heal unconditionally or to say: "Thy will be done"? Should one dare to say that God *must* answer the prayer?

We must always remember in praying that God knows everything and we know very little. We often deny the earnest requests of our children because we know that what they ask will do them harm rather than good. It has sometimes happened that when friends have prayed insistently for the recovery of loved ones, other casualties and sufferings, perhaps worse than death, have overwhelmed them. So our prayers should end like Christ's own prayer: "Nevertheless, not my will but thine be done." What is most important in prayer is to enter into such close fellowship with God, to have such intimate conversation with him, that we come to have something of an understanding of what he himself desires. No matter how strong our own wishes may be, there should always be the stronger and deeper wish that God's will be done. And we must remember that his will is our best welfare and that of all our friends. Sometimes when a Christian is praying for something not specifically promised in the written Word, he seems to receive an "assurance" that God wishes to do certain things for or through him. After such a deep, clear, unmistakable assurance he is justified in praying vehemently, battling against the forces of doubt and wrong, holding fast to the promise and remembering that God "cannot deny himself." Especially can we pray in this manner when the prayer is for the forgiveness of our sins, the cleansing of our hearts, or our enduement with the Holy Spirit, for these things are plainly, specifically promised in his Word. In cases of sickness, while there are many promises for health, we know that we and all our friends must some time die. While using all the human means and skill available we should pray, always in the name of Christ, that health may be restored. And while there is no doubt that many sicknesses would be healed if God's people had more faith, yet we must be willing to let God choose the time when he takes our loved ones to himself. And when they go we should not grieve but rejoice to know that they are safe with him, awaiting our coming in the new home.

Theophilus, Provost, Canada. The "power" spoken of in I Cor. 11: 10 is the head-covering or emblem which, according to the custom of that age, was the sign of her being under man and exercising delegated authority. "Because of the angels" is interpreted as referring to the cherubim in the temple, who were symbolically regarded as invisibly present at Christian assemblies, taking pleasure "in the orderly subordination of the several worshipers in their respective places." (See Eccles. 5: 6.) Chrysostom wrote: "Thou standest with angels: thou singest, thou hymnest with them," and Bengel has this passage: "God's face is uncovered, angels in his presence are veiled, man's face is uncovered, women in his presence are to be veiled."

L. R., Baton Rouge, La. Is there any authentic portrait of Christ in existence—one etc that can be said, above all others, to bear the stamp of genuineness? How are we to regard the various ideals of the great artists?

Perhaps the oldest and supposably the most authentic of these pictures is a cameo, said to have been cut in the reign of Tiberius, but it may not now be in existence. The Christ of the great artists are the highest ideal to which human art can attain. There is the divinely noble yet sad Christ of Ary Scheffer; the placid Christ of Raphael; the studious Christ of Da Vinci, the suffering Man-crowned Christs of Guido Reni, Quentin Matsys, Rembrandt, Titian, Correggio and Albert Dürer; the stern Christ of Munkacsy, and the later presentations of the Dutch, French, Spanish and English schools. Each artist has given to the world his highest conception according to the standards of his nation. But the sad face of the Saviour, pleasure with its fullness of power and majesty, yet manpower, may tender with love and sympathy, has eluded them all.

C. W. D., Clinton, Ind. Isa. 65: 17-25 is a prophecy, which, according to some commentators, while it is to be fulfilled in a degree on the millennial earth, will receive its full accomplishment only after the earth has passed through a regenerative process. Then the longevity of the first age will be restored; infants will not die in childhood but will live to great age, and no man will die prematurely; indeed, the period of human life will be so extended that if a man, being a sinner, were to die a centenarian it would be regarded as a life cut off in punishment for his sins. The whole passage goes to show that the millennial age on earth, though far superior to the present age, will still be imperfect, as sin and death will still have a place in it. (See Rev. 20: 7, 8.)

I. N. J., Sterling, Ill. We think that your wisest course is to stand by your church in which you were married, in which your children were baptized, and in which you are a teacher and active worker. Although every second Sunday you may miss some of the satisfaction that comes from hearing a good sermon, remember that by doing so you are giving up something for the sake of others. You have all the other services at your disposal to benefit by. Changing churches is usually an unsatisfactory matter. We have known people to change around until they hardly knew what they believed. You are in a church which is strong and orthodox and a denominator of practical Christianity. Keep close to it and to its people, and particularly keep up your Sunday school, and you cannot fail to derive spiritual benefit.

Inquirer, Des Moines, Iowa. Your view is correct in one essential point: the church which is most zealous and thorough in the religious training of its children will be the strong and spiritually vigorous church a few years hence, while the church, however great and prosperous it may be in a material sense, which neglects this duty, will inevitably decline. (See Rev. 2: 17.) It will find that by ignoring the tender shoots it has killed itself at the roots.

J. J. B., Binghamton, N. Y. Macarius was an ascetic of Upper Egypt, who lived in the fourth century A.D. Many wonderful tales are related concerning his piety. It is said that he was extremely charitable. On one occasion, when he was quite an old man, some one gave him a beautiful bunch of grapes. He was sorely tempted to eat them, but suddenly remembered an older friend, so he sent him the luscious fruit with his blessing as to one needier than himself. Struck with the self-denial of the giver, the older man, instead of eating the grapes, followed Macarius's example and sent them to some one who he believed would find greater benefit and pleasure than he. And so the bunch of fruit, undiminished, traveled from hand to hand, each time passing with a blessing until one day it came back to Macarius himself, who accepted it unhesitatingly as having accomplished that which he intended, in bringing cheer and blessing to many and in stimulating self-denial and generosity.

Mr. T. A. G., Mexia, Texas. In all the oceans there are daily two high and two low tides, the mean interval between two consecutive high tides or low tides being a little over twelve hours. Tidal waves in the ocean are governed by various conditions. The continents which cut the oceans into several large basins oppose the passage of the tidal wave and subject it to various modifications. Its regularity and velocity depend upon the size of the basin, the depth of the water and freedom from obstacles opposing its path. The tides rise much higher in the Atlantic than the Pacific.

R. L. C., Nogales, Ari. Please give the interpretation of the metaphors contained in the first seven verses of Ecclesiastes 12. I know that the passage is a description of an old man, but am unable to interpret all the figures of speech.

The portion referred to is one of peculiar interest from the fact that many of the metaphors employed are poetically descriptive of the advance of age and the decay of the mortal frame. It should be remembered that in Ecclesiastes the immortality of the soul is referred to only incidentally (see chapter 3: 17-21; also chapter 12: 7). In the portion to which you refer, the "evil days" are the time of calamity and old age, when the world's pleasures pall upon the senses, although the delight of the righteous in God never ceases. The "keepers of the house" are the once strong limbs, now trembling with the palsy of feebleness; the "grinders" that are few are the teeth in decay; the darkening "windows" are the eyes no longer with the oldtime power of vision; the rising up "at the voice of the bird" indicates the wakefulness of the aged who are roused by the cock crowing or the slightest noise; the "daughters of musie" are the ear and the voice, both of which deteriorate as age advances; being "afraid of that which is high" is the aversion of the old to climbing steep places; the "almond tree shall flourish" refers to the silvery hair of age, which is like the pink-white blossom of the almond; the "grasshopper shall be a burden" is a figure of the withered, shriveled frame of man in age, with joints that crackle with rheumatism; the "silver cord" is the white cord-like marrow of the spine, which is attached to the brain; the "golden bowl" answers to the skull, and the "fountain," it is suggested, may have meant the right ventricle of the heart. In this way the ablest Biblical scholars interpret this beautiful chapter, which is so rich in Oriental imagery.

B. M., Gary, Ind. The Y. M. C. A. was organized in London in 1844 by George Williams, then a clerk in a dry goods establishment. The first Association in America was established in Montreal in 1851, and the first in the United States at Boston in the same year. The New York City Association was founded in 1852. There are 8,600 Associations in the world, with a membership (estimated) of 986,000.

C. D., Towanda, Pa. How can the planets be distinguished from the stars? How can Mars and Venus be located?

If you will look in the *Christian Herald Almanac* for 1914, page 18, you will find what planets are the morning and evening stars, and when they will take their places as guardians of the night. The students of the sky can recognize the planets as you can your acquaintances among men. The stars shine with a light all their own. The planets shine with a reflected light. When once you have located the planets, and have studied them, you will be able to recognize them at any time afterwards wherever they may be. Jupiter is the largest planet, but owing to his great distance from us his light is not as bright as the light of Venus. Venus is the most beautiful object in the sky. She rides through the empire of the night like an imperial goddess. S. P. LELAND.

A. L., Waconia, Minn. According to some evolutionists, a limb or organ which is much used becomes highly developed, while those seldom or never employed degenerate and finally disappear. This theory, however, has been shown to be inadequate as accounting for any considerable modification in the organic structure of animals, and does not hold good at all in the vegetable world.

Miscellaneous

R. U. B., Minnesota. We have no opinion to express.

Mrs. J. G., Tracy City, Calif. Thanks for your verses, which are full of encouragement and appreciation.

J. K., of Salina, Miss., is requested to send full name and address. A letter has been sent for this reader to THE CHRISTIAN HERALD office.

M. S., Dubuque, Iowa. The total gifts to foreign missions from American and Canadian Protestant Churches last year aggregated $16,458,000.

Subscriber, Yalesville, Conn. 1. There is in the various Lives of Lincoln no reference to such an incident. 2. The last census showed the number of boys of 10 to 14 to be 4,601,753.

R. B. C., Malden, Mass. The longest reach of railway without a curve is that of the Argentine-Pacific Railway, from Buenos Ayres to the foot of the Andes. It is curveless for a stretch of 211 miles.

Miss M. K., Marshfield, Wis. 1. Write to Forestry Department, Washington, D. C., for information regarding stunted timber growth. 2. The Bible says so, and we do not know of any one competent to disprove it.

AN AMERICAN FLAG FOR MEMORIAL DAY

HAVE you ordered your American flag for Memorial Day? If not, you should write at once to THE CHRISTIAN HERALD and secure a large-sized "Old Glory," 6 ft. long by 4 ft. wide, with your renewal or in return for sending us one new subscription to THE CHRISTIAN HERALD.

Compare size of Flag with the height of the Children

Accompanying this flag you will receive a beautiful portfolio (11x16 inches) in colors, of the Panama Canal, containing a history of the canal, photographs of the most important points, colored maps of the Canal Zone, a map of the United States in colors, a map of the world in colors, and 8 photographs depicting the main buildings, grounds and bird's-eye view of the great Panama-Pacific International Exposition.

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To any old subscriber who will send us one new 8 months' subscription to THE CHRISTIAN HERALD, remitting one dollar with the order, we will send the large American flag and the Panama Portfolio FREE.

Address THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

EDUARDO SUAREZ MUJICA
Chilian Minister

DOMICIO DA GAMA
Brazilian Minister

ROMULO S. NAON
Argentine Minister

Photos copyright, Harris & Ewing

WORKING FOR PEACE IN MEXICO

PROSPECTS of peace have brightened the darkening skies over the United States and Mexico. At the very moment when hostilities were expected to break out, offers of mediation from friendly nations allayed the growing war-wrath. Accepting these offers, but without halting preparations for armed conflict, both nations have applied their efforts to a peaceable adjustment of the situation. The factions at war with each other within Mexico have shown a tendency to draw together in the interests of peace, and Foreign Powers have applauded the patient policy of the United States. Despite the pessimistic prophecies of some, it was generally believed that with the close of April prospects for the avoidance of war were excellent.

Following upon the occupation of Vera Cruz by the United States marines and bluejackets, and the ordering there of infantry and artillery under Brigadier-General Funston, the government at Washington proceeded to perfect its plans for a defensive and offensive campaign. It was no longer denied that the situation had taken on an aspect of a grave national crisis, and that all the fighting resources of the country might become involved. Both the War and Navy Departments issued orders looking to the prompt movement of reinforcements when needed. The heads of the militia in all the States began active measures for mobilizing and preparing their forces to respond to the expected call to service. General Funston, with the Fifth Brigade of Infantry, sailed for Vera Cruz on April 24 and arrived April 27. It was the intention that these troops should relieve the sailors on land, and permit them to restore the complement of their ships. The program was halted, however, pending the outcome of proposals of mediation. The infantry forces were to be augmented by mountain batteries with three hundred mules to carry the guns, and possibly cavalry, in all about 6,500 men.

No further action of consequence was reported from Vera Cruz following the complete occupation of the city by our forces. Navy aviators carrying bombs created tremendous excitement in the city by sailing aloft and out over the land to reconnoiter. This picturesque contingent of the army arrived at Vera Cruz on April 25 on the battleship *Mississippi*, and immediately began operations, and thereafter made daily expeditions. The presence and movements of several bodies of Mexican Federals encamped at different points commanding the approaches to Vera Cruz were reported to Admiral Fletcher, who retained supreme command at Vera Cruz pending General Funston's landing and taking charge.

Warlike news developed at other points, however. Mexican Federal soldiers across the river from Laredo, Texas, were said to have attempted to destroy the international bridge between that town and Nuevo Laredo, Mexico, and an interchange of shots with American soldiers on guard occurred, several Mexicans being reported as killed and others wounded; much property damage was done. Elsewhere along the border hostile bands of Mexicans were observed, and troops and militia were ordered on guard.

The worst feature of the situation for a time was the desperate state in which many Americans in Mexico City and some other towns found themselves. Serious alarm was felt at Washington because of the reports of mistreatment of Americans by mobs.

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LANDING OF U. S. MARINES AND THE STARS AND STRIPES AT VERA CRUZ

individual Americans, and of open insults to the American flag and officials in various places. The foreign legations in the Mexican capital took precautions against demonstrations, and it was stated that a safety zone had been established about the legation district, with a British naval attaché and a German military attaché in charge, and that Americans remaining in Mexico City would take refuge there. About 1,000 Americans were understood to be at the capital, and many thousands more at inland points. Missionaries had been notified by their boards to leave at their own discretion. One report stated that Admiral Fletcher at Vera Cruz had arranged to exchange Mexicans wishing to leave that port for the interior, for Americans desiring to leave Mexico.

These and other circumstances seemed to justify the expectation of an out-and-out war with Mexico, and consequently the public experienced a feeling of great relief when on April 25 the governments of the three greatest South American nations tendered their services in mediation between the United States and the government of General Huerta. This tender of good offices by Argentina, Brazil and Chile (the "A B C" offer) was made in the following form:

(TRANSLATION)

LEGATION OF THE ARGENTINE REPUBLIC,
WASHINGTON, D. C., *April 25, 1914.*

Mr. Secretary of State:

With the purpose of subserving the interests of peace and civilization in our continent, and with the earnest desire to prevent further bloodshed, to the prejudice of the cordiality and union which have always surrounded the relations of the governments and peoples of America, we, the plenipotentiaries of Brazil, Argentina and Chile, duly authorized thereto, have the honor to tender to your excellency's government our good offices for the peaceful and friendly settlement of the conflict between the United States and Mexico.

This offer puts in due form the suggestion, which we had occasion to offer heretofore on the subject to the secretary, to whom we renew the assurances of our highest and most distinguished consideration.

D. DA GAMA,
R. S. NAON,
EDUARDO SUAREZ MUJICA.

To his Excellency William Jennings Bryan, Secretary of State, Washington, D. C.

Secretary Bryan announced this government's acceptance of

Continued on page 487

Chargé O'Shaughnessy, who had received his passports from President Huerta, arrived at Vera Cruz April 24, accompanied by his wife and little son and members of the embassy staff. One of the staff stated that he had seen the Washington monument in Mexico City thrown down, and that many American women and children were refused permission to leave the city, and plans were made for the prompt advance of troops to the relief of any Americans in danger, but reassuring word was received at Washington to the effect that Huerta had finally removed all barriers to the departure of such foreigners as wished to leave Mexico. Thereafter, the trains into Vera Cruz and other seaports daily discharged numbers of American refugees, most of whom boarded outgoing vessels. Official verification has not yet been given out of the many rumors of extreme violence toward

AMERICAN FORCES AT VERA CRUZ

REAR-ADMIRAL FLETCHER

U. S. NAVAL AIR FLEET ENCAMPED

BRIGADIER-GENERAL FUNSTON

MARINES TAKING UP POSITION WITH MACHINE GUNS

BEHIND BREASTWORKS IN RAILROAD YARDS

U. S. S. *NEBRASKA* PREPARING TO SAIL

U. S. DREADNOUGHT *NEW YORK*

NAVAL AEROPLANE PASSING OVER FLEET

ON GUARD IN FRONT OF CABLE OFFICE

COVERING THE LANDING FROM U. S. S. *MICHIGAN*

A WEEK IN THE WORLD'S NEWS

West Virginia Coal Mine Disaster

TRANSFORMED into a small volcano by a series of gas explosions, mines Nos. 5 and 6 of the New River Collieries Company at Eccles, Raleigh County, W. Va., belched forth timbers, coal and rock from a depth of six hundred feet, and entombed nearly two hundred miners. The appalling accident occurred April 28. Mine No. 5 burned fiercely after the explosions, but rescue parties were able to descend the shaft of No. 6 to where the mines connected. Two other shafts were wrecked and filled with débris. The mines had at once filled with poisonous gas, and rescue work was almost impossible. Earl Henry, chief mine inspector of the State, took charge with a competent force; government rescue cars were promptly despatched to the scene. Of the total number of men caught in the mines, 171 are believed to be beyond hope of rescue; 67 escaped or were rescued from No. 6, some of them injured, and eight dead bodies were recovered: exact numbers are not yet obtainable.

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Col. Roosevelt Makes New Friends

IT IS reported in the press that Colonel Theodore Roosevelt has discovered, in the depths of Brazil, a tribe of unclothed savages hitherto unknown and bearing the name Pauhates—by whom given, not stated. The report is credited to Captain Amilcar Magalhaes, of the Brazilian mission, accompanying the colonel; this emissary has reached Rio Janeiro and relates thrilling adventures experienced by the expedition.

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Two-Wheel Automobile Appears

LONDON is said to have been vastly entertained on April 28 by the first public trip through its streets of a two-wheeled gyroscopic motor car, the invention of M. Scheidowsky. The car, with three passengers and equipment, weighed three tons, and was driven at about four miles an hour on short trips. The motion was reported as the same as that of an ordinary automobile; and, when at rest, the car was not perceptibly rocked by the controlling mechanism.

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New Home for Y. W. H. A. in New York

AN IMMENSE throng on April 26 witnessed the laying of the cornerstone of the new home of the Young Women's Hebrew Association, New York, at 31 West One Hundred and Tenth Street. Mrs. Felix M. Warburg handled the trowel; Jacob H. Schiff made the address. Other notable persons took part in the exercises, Miss Grace H. Dodge, president of the National Board of the Y. W. C. A., making an address of congratulation. The institution bears important relation to the work of the Hebrew Young Women's and Young Men's Associations throughout the country.

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Preparing to Evangelize New York

THERE is prospect of an evangelistic campaign in New York such as the city perhaps has never witnessed, under the auspices of "Billy" Sunday, according to reports of a meeting of ministers held in the Marble Collegiate Church on April 13, when Dr. Maitland Alexander, pastor of the First Presbyterian Church of Pittsburg, and others described the evangelist's work and its results. Dr. Alexander drew a remarkable picture of a chastened and reformed city, not the least noteworthy feature being a wealthy men's Bible class which formerly had been a poker club. The heavy reduction in the amount that miners spend for drink was another strong item. Another was the organization of a religious department with an ordained minister in charge, by the Cambria Steel Company, one of the largest in Pittsburg. It was stated that Sunday is engaged for the next two years, but that energetic steps may be taken to prepare for a New York campaign by him at the end of that time.

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Peace! Peace! When There is No Peace

THE American Peace Centenary Committee, which has in charge the celebration in America of the one hundredth anniversary of peace between the United States and Great Britain, will not allow the Mexican situation to affect its plans, according to its chairman, Mr. John A. Stewart. This celebration is already under way and progressing toward a very impressive consummation on the centennial of the signing of the treaty of Ghent.

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Honored for Work in Canal Zone

SURROUNDED by a gathering of prominent men and women, Surgeon-General William C. Gorgas, U.S.A., received from the American Museum of Safety the Seaman medal, in recognition of his work in sanatizing the Panama Canal Zone. Dr. Gorgas refused to monopolize the honors for the work accomplished by the four or five hundred young Americans who made the zone habitable and demonstrated that white men can live in the tropics with their families in as good health as in a temperate zone; a discovery which may yet open the tropics to a much larger population.

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Five Points Mission to Move

THE famous Five Points Mission House at Worth, Baxter and Park Streets, New York, is to be torn down with other buildings to make way for a new municipal structure. The New York Methodist Conference has appointed a committee to select a new site for the work. This building, known the world over, was erected in 1894. It displaced the first home of the mission, which was erected in 1853 with funds secured largely by the efforts of Henry Ward Beecher and John B. Gough, on the site of what was considered the worst building in New York (bought and torn down to make way for the mission) known as the Old Brewery, a haunt of criminals, pointed out to Charles Dickens in 1842 as the "den of thieves" on "Murderers' Alley."

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Presbytery Overruled by Court

BY DECISION of the New York State Court of Appeals, presbyteries of the Presbyterian Church may not assume ownership of property of individual church corporations upon dissolving such churches and severing the ecclesiastical connection with the presbytery; the property will still be owned by the church which preserves its corporate entity and worships as an individual congregation. This is the result of the long controversy with the Westminster Presbyterian Church of New York, begun in 1905 with the suspension of six members of the session, followed by their appeal to the presbytery, their restoration to membership, the breaking up of the congregation and merging of the Westminster Church with another, the dissolution of the Westminster Church by the presbytery, and the contest between the consolidated congregation and the presbytery for the possession of the property of the former Westminster Church. The controversy has been heard before all the courts of the church and several civil courts, and it is now settled in favor of the body of worshipers who continued the corporate form of the Westminster Church. The effect of this decision will be felt throughout the denomination, and affects church property of nearly three-quarters of a billion dollars in value. This weakening of the power of the presbytery over individual congregations may have widespread results.

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England's Crisis Passing

WITH the most serious crisis which has as yet arisen in the Irish Home Rule question close at hand, a sudden turn of events has given the leaders on both sides hope that the settlement of the question may be realized by amicable compromise. As the progress of the bill through Parliament neared its final stage, public apprehension intensified. The Unionists of Ulster had continued to prepare for active resistance, and on April 25 unloaded a vessel whose cargo was said to consist of 70,000 rifles and 5,000,000 rounds of ammunition and distributed them by automobiles throughout the province. Two days later the opposing Nationalist volunteers also smuggled in a heavy consignment of war material, if reports be true. It was stated that the government had assembled a small naval fleet near Belfast, that officers of three Dublin regiments ordered to Ulster had refused to serve, that the arrest of Sir Edward Carson and other leaders was contemplated, and that the government would employ the severest

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WOMEN OF ULSTER DRILLING AS SIGNAL CORPS

measures if necessary to enforce Home Rule. On April 30 ex-Premier Balfour, a life-long opponent of Home Rule, proposed as a compromise to avert the horrors of civil war that northeastern Ulster be excluded from the operation of the bill without limit of time. Sir Edward Carson responded in conciliatory strain, and at once the belief was general that a peaceful settlement of the question was in sight. Probably the Home Rule Bill as it stands will be passed by the House of Commons, and an amendment in line with the above proposal passed by the House of Lords and accepted by the government.

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The Tolls Repeal Fight

THE Senate Committee on Interoceanic Canals has reported out the Sims Bill repealing the Panama Canal tolls exemption, by a vote of eight to six, having previously approved an independent amendment which expressly reserved all American rights over the canal. It is stated that the committee was opposed to the repeal, but yielded to the President. Passage of the bill by the Senate is expected soon, though not without a close fight on the floor of that chamber.

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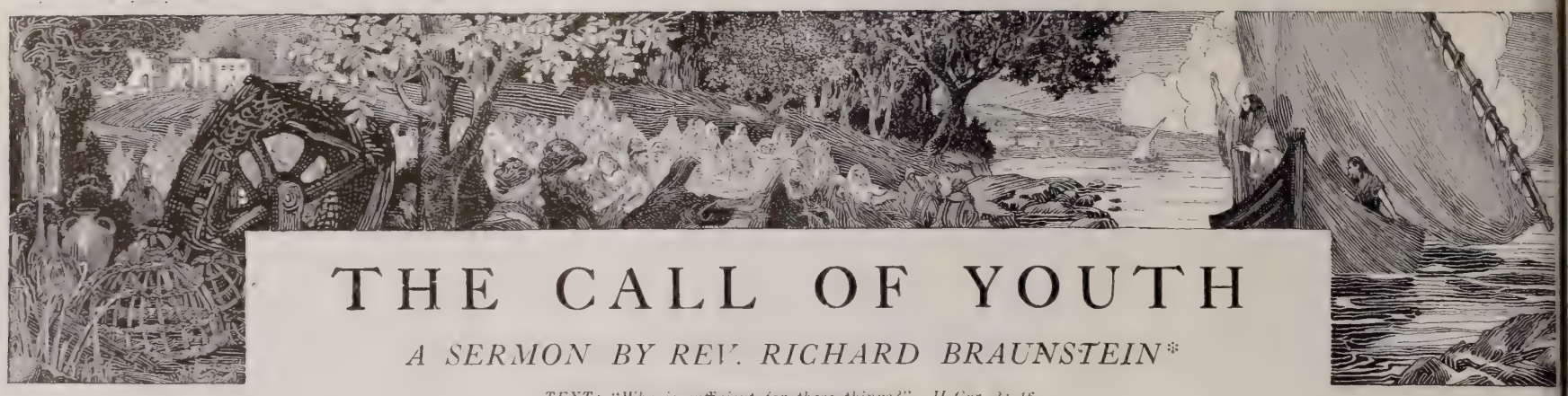
News in the Making

AT HOME: Governor Glynn, of New York, vetoes the bill mentioned in THE CHRISTIAN HERALD recently, designed to let down the bars of medical practice to various forms of faith healers.—Subscriptions to the stock of the Federal Reserve Banks in all districts amounted to just under $72,000,000 on April 28; in six of the twelve districts more than the minimum $4,000,000 necessary to organize the banks has been subscribed.—California State railroad commission orders the Pullman Company to correct forthwith various faults in its service, including inadequate pay to porters, which leads to the acceptance of tips.—The food and drugs department of the National Civic Federation begins a national survey of methods of handling food products and of advertising same.—Representative Murdock, of Kansas, Progressive leader, introduced a bill in Congress to establish a bureau of employment in the Department of Labor, with a view to lessening unemployment throughout the country: a system of exchanges at industrial and commercial centers is proposed.—The wedding of Vincent Astor and Miss Helen Dinsmore Huntington took place at Staatsburg, N. Y., April 30.—The steamship *Benjamin Nobel*, with crew of twenty or more, is believed to have been lost in a storm on Lake Superior, April 29.—Daughter is born to General and Mrs. Frederick Funston, as the general was en route to take command of Vera Cruz.

ABROAD: Mt. Vesuvius and Mt. Etna were reported as active April 28, with phenomena like those which preceded the great eruption in April, 1906, when hundreds of lives were lost and several towns destroyed.—The health of Emperor Francis Joseph of Austria continues to cause that country apprehension.—A gold medal, the highest honor bestowed by the French Geographical Society, was received by Admiral Peary on April 24, in recognition of his polar discoveries: Admiral Peary was the only foreigner among twenty-four recipients of medals and prizes.—Chinese pirates killed 200 natives, and burned a British steamship station near Macao. One hundred others, and officers of the station, escaped after desperate fighting.—M. Caillaux, ex-minister of finance, whose wife killed the editor of *Le Figaro*, is re-elected to the Chamber in the French election of April 26.—The Church of England, through the Convocation of Canterbury, April 28, approves divorce reform laws providing one standard for men and women.



THE CALL OF YOUTH

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT: "Who is sufficient for these things?" II Cor. 2: 16

IT WAS Disraeli who said: "It is a glorious thing to see a state saved by its youth." We add to this remark: "Not alone the State, but the nation." In doing so we are thinking about the latent energy, the hidden power and possibilities and undeveloped forces wrapped up in the youth of our land. In the years that are to come, the leaders of this present age will be no more, having gone to their reward. Great soldiers of the Cross and heroes of a hundred battles will be resting from their labors. They will have received the victor's palm and the Master's "Well done." But the Son of God will still go forth to war. Who will follow in his train? Who will be sufficient for the great work that will have to be done?

Gigantic tasks will need accomplishment. Perplexing questions agitating the public mind will need answering. Sweeping reforms will be necessary and mighty wrongs need righting. The faith of the fathers, for which they died, will require strong men and women for its living. The old faith will need its defenders. The questions of social purity, business honor, Sabbath observance and the sanctity of the home and its ideals will need their champions. New interests will hold men's attention; new causes will convulse the passions of nations. There will be many solemn calls of religious duty and destiny to summon future Chrysostoms and Whitefields and Wesleys and Bourdaloues and Moodys to sound in the ears of an apostate generation the solemn commandments of Almighty God. It will be a splendid opportunity for the youths of our land to distinguish themselves in every department of thought and action. "Who will be sufficient for these things?" Where shall we look for the future saviors of our sacred institutions, and conservers of our ideals?

Pioneers Wanted

We are told that the great discovery of the fifteenth century was the art of printing; that of the eighteenth century, the application of steam; that of the nineteenth century the great uses of electricity. A recent writer has expressed the wish that in this age might be discovered childhood and the home. The greatest need of America is Christian fathers and mothers, establishing homes wherein the law governing the household is made sweet and strong and tempered by God's law. Homes wherein the Bible and great books are read and taught by example and precept; homes wherein prayers are said; homes wherein parents are the companions and advisers and confidants of the children, and wherein the evening lamp and fireside, and the companionship of music, and pictures and literature, and thoughts and conversation take the place of the club and the street, for the social instincts of the boy and the social desires of the girl. Homes wherein He who graced the table and the rooms of Mary and Martha will be the welcome guest, among such guests who only will contribute to the mental stimulus and moral characters of the occupants. Homes in which are tightly closed the doors to all influences that have a tendency to lower the standards of right thinking and living, and in which the doors are open wide for those forces and influences that have a tendency to build and foster ideals that make for godly manhood and womanhood.

That was a wise saying of Socrates when he said, "We spend so much time in gathering property and so little time on those to whom we shall leave it." We need more mothers like Susanna Wesley, who, though the parent of nineteen children, found time from the domestic duties and trials of a large household to devote to the secular and moral education of her boys and girls. "Beautiful, amiable, thoughtful, devout, and intelligent," says her biographer, "both linguist and lover, she was no more interested in the parsing of Greek and Latin than in the prattle of her children." Never has the world, since the days of Abraham and Sarah, and Mary and Joseph, had such a home as that home which gave to the world two illustrious men, a poet and a bishop.

The influence of such a mother and such personalities does not cease. Their work continues from generation to generation. We cannot compute what the world owes to this woman who lived and wrought, prayed and toiled so faithfully in that obscure village of Epworth, in that humble parsonage of the eighteenth century.

Here we find the key that will unlock the doors for high honor and attainment, and Christian culture for the fathers and their sons of this age. We can easily forget the things that we have learned yesterday, but it is difficult to efface from the memory the holy wisdom and admonitions of a godly father or the prayers and sweet counsel of a pious mother. They are the larger part of that inheritance with which young men and women start out on the great adventure of life. In the hour of soul-sickness and sorrow; at the moment of some great temptation; when clouds are hanging on the horizon, and we waver between decisions; when the sun has ceased to shine, and no friendly voices call, no friendly hands beckon—it is then that we remember the old prayers and the old teachings, and thank God for Christian parents. A hundred interests may occupy us; a hundred lures may tempt, and the subtle magic of the evil of the world may draw, yet we shall not altogether leave the true and the straight path. We shall remember the better prayer, the better things, the words in season, which at last may enable us to join our voices of praise in the chorus of the world's great, and say, "All that I am and all that I have attained, I owe to my Christian father and mother."

Working side by side with the home is the Sunday school, the only institution that deals with the child, that follows him through the life of his youth to fashion him after the God-man in character and purpose. "It is the God-established supply station for Christian workers and future missionaries." We use this word "missionary" at this time in its broad sense. To be a missionary means not alone that we go to Korea, Japan, China or some other foreign field, or to some far-off frontier at home. To be a missionary means that we have a mission in life. It is imperative that the child be taught the mission, the purpose, the meaning of its own life. It is to be guided in its gropings for the truth. It should be given a sense of direction. It should know the direction which is east in its travels toward the spiritual. In the Sunday school we are not alone engaged in teaching the history of a great nation, or its literature, or the biography of its great men. These avail but little unless they teach the movements of God in the events and ordering of the world's progress. They must learn the Christ-life, the will of God in so far as revelation permits them to understand it. In years to come they are going to be the disciples of Jesus Christ: they are to learn the art of right living. How necessary, then, that the teacher be thoroughly consecrated! How important that not alone preparation, but prayer be part of his equipment! God-given indeed the opportunity, awe-inspiring the task!

Looking Ahead

The young men and women in our day may have all the arts at their finger-tips, but unless they have learned the art of living righteously, their accomplishments will help the world very little. Unless the Christ-tincture is manifested in the things they do, future generations cannot study their work with profit. They may be endowed with the ability of leadership; but unless the moral man or woman leads, the world will not follow—at least not very far. The world may not be very good in itself, but it demands goodness in its leaders. Unless a man has beheld God and spoken to God like the beholding and speaking of Moses he cannot lead the world from its bondage to that Canaan which God desires it should possess. If a man is going to stand in the sacred desk, and proclaim a message, the success of that message will not depend upon the brilliance of his style, or the sparkle of his wit, or the profundity of his thought, but on his baptism from on high. "He must be sure that God has spoken to him before he can speak to his fellow men." The world may not always be ready to do his bidding, but it will respect and admire and applaud, when it knows that he is speaking fearlessly and with t courage of his convictions, born of a vision and unction from above.

The purpose of life is not power. We have h enough of our Cæsars and Napoleons. The purpo of life is not to accumulate money. It may be a ve fine thing to have a large bank account, but so ma have not anything! The poor are with us. Som thing must be said concerning them. The comme cial spirit is destroying men's souls. We cann live by bread alone. We must realize the differen between a hundred acres of land at so much p acre, and the beauty of a landscape. We need lift up our eyes to the hills. We need to have look at the stars. "Every day should close with look at the stars." Our possessions are holding down, and our vision is on the ground. Even who does not possess the ability to look around much that is his, can look up. The blue sky is the The floating clouds are there. The sun is the Looking at these, we realize the power and t majesty of God.

The purpose of life is not a great name, w large across the horizon of men's vision, unless th name is a good name and has the respect and co fidence of one's neighbors. We need to train o young men and women so that they can distingui the difference between a man, made in the image God, and a machine, and that weakness is a cri and good health an asset. The laws of health a the laws of God. They should be enabled to di tinguish the difference between that holy day call Sunday and a mere holiday. Life should be joyou The joy of achieving and helping the world to li better, because we are better. Joyous because are building, thought by thought, word by word a deed by deed for eternity and the soul's great afte while. The joy of service, the joy of salvation, t joy of faith in the knowledge that we are doi God's will and realizing God's purpose.

The Bugle Call

We cannot begin too early in planting the see of future greatness in the fertile soil of our yout We are told that before the age of twenty-five, li habits have been formed. A moral code has be formulated, a creed established, a political platfor erected. A life companion has been chosen and business or profession selected. Mental habits ha been directed toward the good or bad, which sh determine whether the thinking shall be the ki that retards progress of character or be instr mental in building character. Youth is the impre sionistic age, the age of vision and endurance; t age of planning and shaping of opinions. Timot was nineteen when converted, and at twent one was assistant to pastor Paul. He whom Pa and Timothy followed put the learned docto in the temple to rout when he was in his yout Adoniram Judson at twenty-two was preaching t glad tidings in India. Robert Morrison was doi work heroic in China in his twenty-second yea Thoburn began preaching at eighteen. Rusk wrote *Modern Painters* when he was twenty-fou and Bryant wrote in his eighteenth year his immo tal *Thanatopsis*.

In the triumph of the religion of Jesus Christ the world, one of the greatest forces is the power the young people. We are told that in the Unit States there are some twelve million young men the ages between fourteen and twenty-eight. W are told if they were to clasp hands they wou form two unbroken lines reaching from the Atlant to the Pacific. "They represent enough labor to into the forests and hew the timbers, to go into t mines and dig the iron, and manufacture it into ste rails and spikes, and construct a railroad reachi from New York to San Francisco between the risi and the setting of the sun." Young people like b things, the daring ventures, and are ready to sta on a thousand battlefields with heart-stirring fea lessness. The call of to-day is like a bugle call. A the red blood, all the strength of mind and bo and heart; all the freshness of youth; all the zeal young years is ready for the response. Best of a is the call of Jesus Christ. The victorious Chris

Continued on next page

* Pastor M. E. Church, Olivebridge, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, May 17. Matthew 5: 17: *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."*

"The law was given by Moses, but grace and truth came by Jesus Christ," says John. The peculiar office of Christ was, not to proclaim the law, but to lead men into the knowledge of the Gospel. The work of Christ presupposes that the law has done its work on men. But just for this reason, he had to assert the true nature and explain the full content of the law. Besides, it was necessary, over against the caviling of the law-worshiping Pharisees, that Christ should publicly declare his attitude toward the law. He does this in detail in the Sermon on the Mount. He declares this very law, which can save nobody, a holy and good law. He will not raise a finger to destroy it. As long as the earth endureth the law shall raise its voice in behalf of justice, mercy, truth, and denounce injustice, malice, insincerity. Men shall be told to the end of time that they are under obligation to fulfil the law, and if they cannot—as he proceeds to show—they must turn to Him who has fulfilled the law for them.

MONDAY, May 18. Matthew 5: 19: *"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."*

These words are the preamble to the series of indictments which our Lord, throughout the greater part of the Sermon on the Mount, prefers against the professional expounders of God's law in his time. These people had done a great deal of mechanical work upon the Torah—the law of Jehovah: they had counted every word and letter of it; they had arranged the contents of the law, according to their notions of their importance; they had cast up innumerable questions of casuistry regarding the legality of this action or that. But they had shown such little respect for the true majesty of the law that they had not only, without scruple, broken the law by their personal acts, but had also in principle destroyed, by their interpretations, its binding force in its true meaning. Their boast as teachers and champions of the law was vain. The Lord tells them that they will not occupy that distinguished place in the kingdom of heaven which they claim for themselves, and which their undiscerning followers are according to them. That place belongs to the person who shall both " do and preach," who gives a loving obedience to the law in his daily life.

TUESDAY, May 19. Matthew 5: 20: *"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."*

Legalism is the term by which men have called that system of teaching which purports to bring men into heaven on the strength of their compliance with the duties prescribed by the law of God; hence, on their own merit. As a means of salvation, this legalistic highway to glory is utterly worthless, because it is a Christless teaching, and outside of Christ there is no salvation. The righteousness which the mere teaching of the law produces is inadequate, as regards both the motive from which it is enacted and the execution which is ever wofully limited. This righteousness avails not before the Searcher of the heart and reins. But, though this is the worst charge that we must bring against this teaching, the Lord in this place denounces the insufficiency of the Scribes and Pharisees for another reason: Even as a code of morals, even as a guide to truly virtuous living, legalism is worthless. It is not only its unevangelical character, its opposition to the righteousness which is by faith in the Lord Jesus Christ, but its contradiction of the true sense of God's law, that the Lord abominates. Legalists, as a rule, understand not even the law which they pretend to inculcate and enforce.

WEDNESDAY, May 20. Matthew 5: 21-22: *"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."*

The substance of the law of murder, in the accepted view of the Jewish interpreters in the days of our Lord, was this: A person who destroys a human life by an act of violence must be brought to trial. Why, the criminal code of any civilized nation says as much, and more. Even savages will apply the law of retaliation in this wise. That the law of murder lays its restraining hand on the murderous heart and denounces angry thoughts as a species of murder in the sight of God (who read murder in the heart of Cain); that the law of murder could be applied against terms of deadly hate and opprobrium which one person in a passion hurls against another—this view of the law was foreign to those doctors. They could not realize that deep spiritual truth that one "who hateth his brother is a murderer" before God, and "hath not eternal life abiding with him." If such indeed be the true meaning of this law, who is there that will claim to be without guilt? We have reason to pray with David: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

THURSDAY, May 21. Matthew 5: 23-25: *"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him."*

"Therefore," that is, because God will judge also the person who speaks any insulting word to a fellow man, and because he does not even wink at ill-will which we may harbor in our hearts, we should not allow any difference that we may have had with another to remain. We must seek reconciliation, else we cannot seek God. We must not wait, either, for our adversary to come to us with overtures of peace; we must go to him. No act of worship, no sacrifice that we are willing to offer to God, is acceptable to him when it is brought by a person who will not be reconciled. Stubbornness, headstrongness, hatred, all unfit men for his service, even as they render it impossible for a man to impartially and gladly serve his fellow men. "Whiles thou art in the way with him," the Lord's instruction reads. Soon both the parties to the strife may stand before their common Judge; one of them may be called hence before the sun goes down, and then all chance to seek reconciliation will be cut off. If you have offended any one, tarry not; go and make your peace with him. If he is gone from you, if you stand weeping at his coffin or grave, confess your sin to the Lord and seek forgiveness.

FRIDAY, May 22. Matthew 5: 27-28: *"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."*

The law of adultery, as interpreted by the Scribes and Pharisees, forbade only the very act. Even Gentiles knew as much and more, as Paul tells the Corinthians. That such a view could be entertained in a nation that had an inspired account of David's sin, and that had read the Fifty-first Psalm, and Proverbs, shows how daring these expounders of the holy law were. The Lord drops the plummet of this commandment into the human heart and sounds the depths of lewdness in it. Let Josephus say: "The purposing to do a thing, without actually doing it, is not worthy of punishment." Jesus declares that the party who dares to look, with wickedness in his heart, upon a woman, and, of course, the woman, too, who cherishes similar evil thoughts, are both at heart adulterers. If that is the law, who is clean? "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

SATURDAY, May 23. Matthew 5: 29-30: *"And if thy right eye offend thee, pluck it out, and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."*

The startling imagery of this text exhibits to us the majesty of the law of personal purity. Not self-mutilation, but self-abnegation is here prescribed—the relentless quelling of evil desires in the heart. This text teaches that no sacrifice is too painful—even apparently necessary things must be promptly abandoned if it will place us beyond the reach of the offense. The saint who has received many a wound and bruise unseen by human eyes in the battle of the flesh against the Spirit is a nobler spectacle in the sight of God than the unharmed sinner who has never made an attempt to bridle, subdue, and mortify his flesh.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE CALL OF YOUTH

Continued from preceding page

'he risen Christ! The conquering Christ! Hav- ıg conquered death, he goes forth in the rising eneration on his new campaign to conquer life. Vho follows in his train? Who is sufficient?

Men have been so closely drawn together, and so ompletely interlocked through social, business and olitical influences that the welfare and happiness f one man is dependent upon the behavior of anther as never before. The great force to-day sumoning men's courage and devotion is the force of ighteousness. The great battle is against sin. Sin the fundamental problem. It always was. It will ontinue so to be. What the future outcome of it all 'ill be does not depend upon what attitude we take oward the forces of evil, but upon what attitude we take toward God. If the powers that make human life unblest are to be routed, and their energy be transformed into peace, happiness and prosperity and godliness, it must be done through consecrated men and women who are willing to lay their hearts, their lives, their all, on the altar of Christian service.

What the world needs and will need to-morrow is more men and women stamped with the fundamental qualities of the Christ character; more men and women of his invincible good-will "full of grace"; men and women who do not measure the success of a life by its financial standing or social prestige, but by its power with God for men. We want leaders of our nation who will not permit a question of revenue to be considered alongside of the morals and happiness of the people and their homes. More Christian integrity before God and man, practiced in every legitimate business and vocation of life, is the thing needed and the thing that will give the victory so much desired. The men and women of the future may tinker with legislation and add very little to the sum of human happiness. But the men and women who will prepare themselves to be used of God in leading the forces of righteousness to victory, will have opened channels and floodgates for a triumph for Christ and humanity that will prove inestimable.

LABOR WAR IN COLORADO

THE fires of class antagonism smoldering in the coal regions of Colorado have burst forth into devastating flame. Men and women estimated in number as high as 200 have been slain, much property destroyed, and a peaceful commonwealth invaded by civil war. Nor is it possible as yet to say where the blame lies, or by what methods this holocaust of hate should have been prevented.

The miners' war in Colorado had its counterpart in the copper strike in Michigan, which lasted from July, 1913, until the middle of April this year. The copper miners, numbering upwards of 18,000, were principally non-union men. The Western Federation of Miners, said to have less than five thousand members there, entered upon an active campaign of extension, and succeeded in bringing about a general strike. The operators were determined never to recognize the Federation. The strike was attended with much violence, and frequent clashes with the militia. At the time it was said of the conditions in Michigan, that if they existed in a more populous section they would constitute civil war. All the demands of the miners, excepting the recognition of their union, were granted.

It is not possible for the public at present to obtain unbiased information concerning the coal miners' strike in Colorado, which brought the State under martial law and necessitated the sending of Federal troops to restore order and preserve the peace. It is claimed that the coal miners of Colorado, ever since mining has been conducted on a large scale there, have employed union and non-union men indiscriminately. There have been two serious strikes, one in 1894 and one in 1903. After the latter, the mines of the northern section entered into contracts with the United Mine Workers of America, and operated under those contracts for six years, when they were discontinued. The union soon brought about a new strike, which has been more or less in force ever since.

On September 23 last, a State-wide strike was called by the United Mine Workers to support the strikers of the northern mines. Self-ejected from the mine properties, the miners set up tent colonies for their families, the largest being at Ludlow, where are situated some of the biggest Colorado mines. The strikers utilized the heavy growth of brush on the ridges of the cañons in which the mines are located, as covers for guerrilla warfare upon non-union men at work. Instances of violence became so numerous that on October 23 Governor Ammons called out the State militia under Adjutant-General Chase. For a time the presence of the troops prevented serious disturbances. Most of the strikers are said to be Italians, Greeks and Bulgarians, some being veterans of the Balkan War.

Intense feeling was generated by the uncompromising attitude of the mine owners against the union, and by the show of armed force. As in Michigan, so in the coal region about Trinidad, Colo., frequent clashes occurred between the troops and the strikers, resulting in charges of illegal conduct preferred by each against the other. It is not yet known what one thing transformed the stubborn strike into civil war, but on Monday, April 20, a group of about seventeen militiamen came into conflict with strikers at Ludlow. Firing began, a fierce battle was fought, a considerable number of strikers were shot down, their tent colony was burned to the ground, and a number of women and children who had taken refuge in pits dug beneath the tents perished from suffocation.

FLEEING FROM MILITIA AND SEEKING SHELTER

From that moment the strike assumed the aspects of civil war. The miners armed in increasing numbers, selected strategic points near the mines, and threw up intrenchments. Additional State troops were hurried to the scenes of disorder, though at no time in great numbers. In fact, small detachments of the militia with mine officials were in some cases surrounded and besieged in the mines.

Press news of what was taking place filled the public with apprehension. The governor of Colorado was urged to apply for Federal troops. The desperate mood of the strikers brooked no proposal of mediation until vengeance had been obtained for the slaughter of their wives and children.

Strong bands made attacks upon mine guards at Aguilar, Lynn, Walsenburg and other southern points, and suddenly the war spirit had spread throughout the entire coal mine region of Colorado.

On April 25, the governor applied to President Wilson for Federal troops, and summoned the State legislature to convene in special session May 4. On the following day, Sunday, 5,000 people assembled in front of the State House in Denver and denounced Governor Ammons and John D. Rockefeller, Jr., as "traitors and accessories to murder," the latter because of his statement that he and his associates were prepared to lose all their investment in Colorado mines in resisting the dominance of the union. President Wilson sent a representative to Mr. Rockefeller, April 24, to induce him to give way to arbitration, but was refused, and on April 28 the President ordered Secretary of War Garrison to send troops to the scene of violence, and issued a proclamation calling upon all persons "engaged in or connected with said domestic violence" to lay down their arms and retire to their homes on or before April 30." On the same day Governor Ammons practically placed the State under martial law. The press of April 30 reported hopeful efforts begun by President Wilson to bring about a mediation between the operators and miners.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

ILLUSTRATED BY GAYLE PORTER HOSKINS

SYNOPSIS OF WHAT HAS TAKEN PLACE

Olaf Tryggvesson, one of a party of orphans being sent west from New York years ago to new homes, climbs unnoticed from the train, as it comes to a stop, to gather an armful of flowers, and is left behind. He races along the track, then gives up, following the rails till late afternoon, when he turns off on a trail leading through the wilderness, where he meets an Indian, who takes him into his camp. Two miners ride up. The men play cards, the young Indian accuses one of the miners of cheating and is knocked down and cruelly kicked and beaten. The old Indian shoots the miner, whereupon the other miner shoots the father and also the mother, who rushes forward to protect him. The living miner binds the wounded Indian and the body of his companion upon ponies and rides to Canon Creek, a rough mining town, which he reaches on Sunday morning. Olaf, following furtively, comes to the cabin of "Parson Bill," who is by no means a parson, at about the time Dead Shot Jackson reaches the Black Pup Saloon. Jackson accuses the Indian of killing his friend, a court is organized, with Old Four Eyes as judge, and the Doc as prosecuting attorney. Parson Bill is sent for to act as counsel for the Indian.

CHAPTER V

Wherein May be Observed the Course of Justice on the Old Frontier

"MAY it please this yere court," began the Doc, at which there was a general snicker from the audience which was very promptly and properly reproved by the judge, "we proposes by the testimony of a gent which nobody never accused of lyin' an' lived to repeat it, that Bud Wallace was shot dead by this low-down Injun, without no provocation whatsoever, an' that restrainin' hisself, which was most unusual, him bein' a hot-headed gent, an' meanin' no disrespeck thereby, Mr. Dead Shot Jackson instead of shootin' up said low-down Injun' an—"

"Your honor," interrupted Parson Bill, who now spoke with all the force and clarity at his command, completely discarding the dialect of his ordinary usage, in view of the great importance and solemnity of the occasion, "the prosecuting attorney has twice referred to my client in terms which I am forced to characterize as unquestionably opprobrious."

"Jumping Jiminy!" exclaimed the amazed Doc, who had never heard such a word, "I never done sech a thing, not meanin' to contradick nobody."

"You called him a 'low-down Injun.'"

"Well, ain't he?"

"He is an Indian, but—"

"Ain't they all low-down, Bill? Why, you knows that!"

"That is not the question," returned Parson Bill equably. "My client may even be proved worse than that, but the law is that he is innocent until he is proved guilty, and I submit that name-calling and abuse is not in order in this honorable court at this stage of the game—trial, I mean."

"Which the cote rules," said Old Four Eyes, nodding his approval, "that the p'int is well taken an' the persecutin' lawyer will confine hisself to statin' facts an' quit abusin' the prisoner."

"Well, I axes the court, then, ain't all Injuns jest nacherly low-down?" asked the amazed Doc boldly, filled with innocent resentment and surprise that anybody should think such a description in the least degree improper or untrue.

"I'll allow that they may be, an' they prob'ly are, but when they're on trial for life, it might be jest as well not to say so until we finds 'em guilty," answered the court with dignity.

"Which we will in short order," returned the irrepressible Doc. "Without further o-raytory then, I calls my chief witness, Mr. Dead Shot Jackson, who will now state what he knows about this yere low—er—about our red friend."

"The prisoner at the bar," interposed Parson Bill sternly.

"Creation!" exclaimed one of the men in the crowd. "If he's at the bar, why don't somebody give him a drink to brace him up?"

This ill-timed sally, at which most of the audience laughed, again brought forth a stern rebuke from the presiding justice.

"Your honor," said Parson Bill, rising to his feet at this juncture, "with your permission, I wish to call to the attention of the audience that a man is here being tried for his life. I presume that it will be allowed that even to an Indian life is dear and the taking of it is a serious thing. This merriment arises, I am sure, from thoughtlessness. I do not wish to be severe upon the audience or to put a damper upon the innocent pleasures of Cañon Creek, but I shall call upon your honor to clear the court room of all except the interested parties if any other untoward incident occurs."

"Mr. Parson Bill is quite right," said Old Four Eyes severely. "Hangin' a man ain't no joke, especially to the man, an' it hadn't ought to be no laughin' matter. If I hears any more onseemly laughin' from the audience the cote'll be cleared an' you won't have the pleasure of listenin' to the trial. An' I further rules that them that's put out of the cote can't take no part in the hangin' subsequent. Does any gent disapprove?" he continued.

None did. Order having been thus established and the principle of correct conduct duly emphasized, the court turned to the prosecuting attorney.

"Perceed with your case," said he.

"Go ahead, Mr. Jackson," said the Doc.

"I was precedin' calmly up the trail—" the killer began.

"May it please the court, I suggest that the witness be first sworn," interrupted Parson Bill suavely.

"The cote has overlooked that most necessary process, but it ain't too late," said Old Four Eyes with portentous gravity. "Mr. Dead Shot Jackson, you raises your right hand an' swears to tell the whole truth, so help you?"

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CHILD-WELFARE CONGRESS

IT MET in Washington, the national capital, on April 22-27. Invitations to send delegates were addressed by the State Department of the United States to forty-five nations. Secretary f State William Jennings Bryan said in the open-ng address: "No other capital could receive this ongress more cordially than this one, and this is not oasting. We would be ashamed to say less, because ve have received so much from the peoples of all ther lands. The world has done so much for us." nd he added: "I doubt if any of all the number of ongresses and conventions that come to the United tates goes deeper into the problem of human wel-are than the convention which gathers here to-ight."

Following Mr. Bryan several foreign ambassa-ors made addresses, and a number of foreign dele-ates were presented, among them Mrs. Pingsa Ha Chee of China ("Pingsa" signifies "cultured voman"), and Mrs. Zoritza D. Furnajieff of Bul-aria, both of whom again and again spoke from the latform in good English with a foreign accent. Irs. Furnajieff, on one occasion, spoke at length on The Aftermath of the Balkan War for Mothers nd Children of Bulgaria," and referred most grate-ully in her address to the relief fund sent by THE CHRISTIAN HERALD.

Several departments of the United States Govern-nent were grouped at one session. The Depart-nent of Agriculture was represented by the assist-nt secretary, Mr. Beverly T. Galloway, who told bout how they were endeavoring to reach mothers n every home in the land, and through bulletins ive them instruction about how they can rationally nd economically feed their families. He stated hat exhibits of labor-saving devices and experts to xplain them would be furnished to all States apply-ng for them.

The Department of the Interior was represented by the United States commissioner of education, the Hon. P. P. Claxton. He might well be called the big brother of the convention, not only because of his frequent appearance and addresses, but because of his estimate of the home, thus expressed: "That education is a matter solely for the schools has long been a fallacy obtaining in civilized countries. Evolution, however, has shown that the school merely takes the place of the old apprenticeship system, and never can hope to equal the home as a training center, for the home always has been and always will be the real school for the child."

Under Dr. Claxton the Bureau of Education has for the first time taken cognizance of the home by creating a Home Education Division, which actively co-operates with the Mothers' Congress in the organization of parent-teachers' associations. Dr. Claxton said that efforts had been made through county superintendents to get the names of individual mothers so that circulars of information might be sent to them in regard to what they can do with their children, before they are of school age, to prepare them for the school; what they can do through reading courses after school age (17 years) and how they can direct their vocational education. Dr. Claxton announced that he would call a conference next October to consider "Moral Education in our Public Schools."

The findings of the congress may be epitomized somewhat as follows:

1. Only way to check crime is by the wise treatment of children. There should be a State Probation Committee in each State in connection with the Educational Bureau.

2. There should be a universal adoption of the Mothers' Pension Law.

3. Care of wayward children should be a part of the educational system of each State.

4. We believe in the abolition of war and the removal of armaments. Children should be taught intelligent brotherhood for all people in the world.

5. We commend the Home Education Division and the Parent-Teacher Division in the Bureau of Education, and urge adequate financial support of the Bureau of Education by the government.

6. We heartily endorse and advise the reconstruction of school methods to correspond with various periods of development in children, also to harmonize with social life.

7. Earnestly recommend free kindergartens and training of kindergartners.

8. We recognize all aids to community life.

9. We commend intelligent training of children in hygienic conditions by giving them charge under direction of the heating and ventilating of the schoolroom.

10. There should be supervision of children in school to discover their defects in order to give wise direction to their education.

11. Asylums and training schools should be established to so educate weak-minded girls that they will not go astray.

12. There should be a single standard for rich and poor mothers in obstetrical care, the poor mothers and children being given as good a chance as those more favored.

13. Public school houses outside of school hours should be used as polling-places, training places in civics, open as public libraries, picture galleries and educative, wholesome motion pictures.

14. Clinics should be held to prevent infant mortality.

15. There should be a constitutional amendment against polygamy.

16. There should be a simple and inexpensive style of dress for schoolgirls, and mothers themselves should adopt a simple and modest form of dress.

17. A commission should be appointed by Congress to censor all songs, and at least one mother should be appointed on this commission.

18. We would encourage the unity of the family to hold family influence.

19. We urge the more careful inspection of school buildings.

20. We urge the necessity of expert physical investigation in public schools as a basis for moral training.

MRS. WILBUR F. CRAFTS.

WORKING FOR PEACE IN MEXICO

he proffer, in the expectation that negotiations vould include the several elements of the Mexican eople now at war amongst themselves. It is un-lerstood that the principles for which the United tates will demand recognition include the concur-ence of all the warring factions in Mexico, the stablishment of a constitutional government in hat country—which in the view of President Wilson mplies the elimination of Huerta—the adjustment f the Tampico incident, and an armistice binding n all parties pending the conclusion of the media-ion. The agreement of Huerta to accept the ten-lered services from these three countries—all of vhich have declined to recognize him as president f Mexico—was made known, being due, it was elieved, to the influence of European ambassadors. t was also learned that Carranza as first chief of he Constitutionalists, and probably Zapata, head f a rival force, would enter into the conference.

A rumor that Huerta has long been planning to lee from Mexico, and to that end has from time to ime remitted large funds to Paris, was renewed

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in the press of April 30, and it was said that the details of his plans had already been reported to President Wilson by John Lind. Many unconfirmed rumors have appeared in the press, among them the arrest and imprisonment of Carranza, a definite break between Villa and Carranza and the union of the rebel forces with the Mexican Federals for aggressive measures.

One of the most striking incidents of the week was the sailing of our new super-dreadnought, *New York*, the flagship of Rear-Admiral Winslow, commander of the special service squadron organized for duty in Mexican waters. As soon as the trouble with Mexico developed, work on this great ship was rushed to completion, and without waiting for the customary "shake down" and testing of engines under sea-going conditions, the great ship got under way Sunday afternoon, headed for Vera Cruz.

The Stars and Stripes were raised at Vera Cruz with impressive ceremony April 27. The troops under General Funston went ashore April 30, and the transfer of authority from the navy to the army was made in the presence of a crowd of wondering Mexicans and many foreigners, including Americans. In turning over the duty of holding Vera Cruz for the United States, Admiral Fletcher praised the sailors for their courage and excellent behavior. It is stated that the city is beginning to enjoy the rule of the Americans.

Renewal of hostilities between the rebels and Federals at Tampico was reported on April 30, coupled with advices that led to some apprehension lest Villa, fearing to lose the advantages he has gained, may refuse to observe an armistice. His forces are now gathering before Saltillo, where the Federals are prepared to dispute his advance. The latest word from Huerta is that he will engage to observe an armistice with the United States, and it is hoped that negotiations will proceed rapidly to a definite settlement. There is no let up, however, in preparations by the United States to engage in a war with Mexico should there be no alternative.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Call to Prayer

THE CHRISTIAN HERALD has always stood stanchly for the principle that prayer is powerful. We believe in prayer. We believe in it because we believe in God. And God has ordained that his power shall come down to men through the channel of prayer when it is offered in faith and in the name of Christ. Not for many years have events in our national life called so loudly for prayer as they are calling now. We urge upon all our readers that in their private devotions, in family and in public worship, they make the matters of our national differences with Mexico and the industrial conflict in Colorado subjects of special, definite, emphatic, heartfelt, determined prayer.

Especially are the members of the Prayer League counseled to remember these grave issues in their daily noon hour petition. The call has already gone forth to 40,000 churches from the Federal Council of Churches of Christ in America setting apart May 17 as Peace Sunday, and urging all Christians to pray that the United States and Mexico be guided to a peaceful solution of their troubles. When news came that three South American republics had tendered their good offices in an effort for mediation the Church Peace Union sent out a call that the Sunday immediately following, May 3, be made a day of prayer that this particular effort for peace be made successful.

God is still the ruler of our nation, and if our people will but submit their wills to him, the way of righteousness, justice and peace shall be found. Do not fail to bear your part in this great current of prayer, which will unite our nation to the wisdom, the power, the love, the peace and the glory of God.

Mediation With Mexico

LOYALTY to the flag is a sentiment deeply rooted in the American heart. The whole nation came quickly to the support of the President in the trouble with Mexico, with a splendid unanimity that disposed of all doubts and questionings. And now that there has come unexpectedly the promise of a peaceful solution through the mediation of the southern republics, our national enthusiasm is voluntarily halted. If by the means proposed the long reign of anarchy and bloodshed in Mexico can be brought to a close, we shall welcome the change with all our hearts.

It is not an easy task that the representatives of Brazil, Chile and the Argentine have undertaken. There are many obstacles in the way. Clearly, the first step to be taken is to put a stop to the internecine quarrel in Mexico by which so many lives have been needlessly sacrificed. Our own demand for satisfaction to the flag is but an incident in the program. In the larger matter at issue, the United States seeks only the good of the Mexican people, the establishment of representative government, the efficient protection of internationals and their property, and the respect that is due to ourselves. President Wilson, in his acceptance of the mediation proposition, has admirably expressed our attitude in these words:

> Our own chief interest is in the peace of America, the cordial intercourse of her republics and their people and the happiness and prosperity which can spring only out of frank, mutual understanding and the friendship which is created by common purpose.

Should an armistice be decided on, there would be no withdrawal of forces, nor any halt in the preparations for possible emergencies, such an attitude being in accordance with international law and usage. An armistice would simply be in the nature of a truce, awaiting the outcome of mediation. But the truce should prevail throughout all Mexico and should include the forces of Carranza and Zapata. This would pave the way to the selection of a provisional government, eliminating Huerta altogether; to be followed by the arrangements for a constitutional election, with free access to the polls to all the voting population. Fortunately there are indications that the best element among the people will come to the assistance of the mediators.

Ten years ago such an offer of mediation would have been practically an impossibility. Before 1905 it would have been regarded as unprecedented for any outside Power to offer its friendly services in a quarrel between two nations, where steps looking to war had already been taken. Friends of peace everywhere have reason to welcome this new development as a hopeful sign of the progress of the peace movement. The world is marching forward. Let us trust that the day may soon come when arbitration and friendly mediation, whether through the Hague courts or other channels, and having the great end in view of averting war and maintaining peaceful relations, may be recognized everywhere.

The Colorado Horror

CAN any page of our nation's history cause shame so keen and deep as the present strife in Colorado, with its unbelievable toll of the lives of women and children added to the list of strikers, guards and soldiers wounded and dead? What battle of any nation's history can show such items as these which are included in the list of the victims of the battle of Ludlow Camp: Mrs. Ellalino Costa, 27; Lucy Costa, 4; Onofrio Costa, 6; Mrs. Chavez; two daughters of Mrs. Chavez, 4 and 6; Baby Chavez, 6 months old; Clardilla Pedrigon, 4; Rogerio Pedrigon, 6; Lucy Petrucci, 3; Joe Petrucci, 4; Frank Petrucci, 6!

Glance up from the reading of this paragraph to the children gathered near your knee or outside your window and try to measure the anguish of that simple list of names and figures. In the inquest held over the victims, Dr. Asa Harvey, a physician of Aguilar, testified that after the fire in the tent colony of Ludlow had virtually subsided and while the women and children lay in the safety pits, the militiamen applied torches to the tents after pouring kerosene on them. Dr. Harvey exhibited a bullet which had gone through a window casing of a ranch house in which many women and children refugees from the colony had sought shelter. The bullet had landed, spent, upon the floor of a room where women and children huddled.

John D. Rockefeller, Jr., in an elaborate statement issued on April 28, insisted that the company with which he and his father are affiliated had granted every request of the strikers except the single one closing the mines to all non-union men. But there must be something deep and tremendous back of the furious struggle which the miners have been waging and the unbelievable and fiendish brutality of the guards who were sent to attack them.

While in the matter of importance the Colorado trouble may be justly called a war, yet what went on up to the arrival of the Federal troops on April 30 was not war, but murder. And the blot will not be removed from America's shield until these murders have been traced to their source and atoned for, and until such changes have been made in the industrial situation of the miners as shall put an end forever to such crimes as these.

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The Value of Straight Talk

EVERYBODY respects the man who talks without circumlocution and who means what he says whose tongue is not twisted and who goes right to the mark, never seeking to mislead or to misrepresent. Straight talk is a virtue that is practiced all too little. Imagine what a different world this would be if there was no other kind in business, in domestic affairs, in society, in diplomacy—between employers and workers, politicians and people, government and governed, and in the professional and the business world! How large a part of many men's occupations would be gone, if there was never anything but perfectly straight talk between man and man.

Even the ministry cannot be excepted. Of all the wandering, misty, unassured, indirect talking of the day, the very worst is often heard from the pulpit. So many religious teachers seem not to know what they believe, or whether they believe anything. Senator Beveridge is authority for the story that not so long ago a certain man during one summer put three questions to every young minister he met: "Do you believe in the personality of God? Do you believe in the divinity of Christ? Do you believe in the immortality of the soul?" Every man wished to temporize and to explain. Very different from the Senator's experience was that of THE CHRISTIAN HERALD, which, at a juncture when the Christian faith had been keenly assailed, invited a straight talk from a number of the foremost minds in the nation. The result was a magnificent avowal of faith and belief, which rose almost to the dignity of a national testimony, showing that the men who directed the country's best interests were thorough Christians. We believe conditions are similar today, and that a straight talk on religion would show that the ministry as a whole is made up of true men, who believe and therefore speak—although unhappily there are exceptions. As the strongest characters are the gentlest, so the best religion is the kindest. And when love is in the heart and wisdow on the lips, we no longer live in an atmosphere of make-believe, and our "yea" and "nay" become verities indeed.

Living by Giving

NATURE in all her forms lives by giving. If you never observed this, then the great object lesson of nature, presented to you year after year, has been lost to you utterly. Did you ever know a tree or plant or creature—except it be a human one—which takes all to itself and gives out nothing? No; you never did, and you never will.

Look at the heroic oak, with its huge trunk and ponderous limbs and mighty mass of foliage straining toward heaven. Has that tree grown and does it live by sucking its immense mass of material substance from the earth that supports its roots, think you? Well, it does nothing of the sort. You may chop down that tree at its roots, saw it up, build a house of it and warm yourself through the winter at the fire of its limbs; yet, when its roots shall have rotted clean away, there will be more earth and more fertility where that tree grew than there were on that long past day when the acorn first sprouted there. You, with your intellectual endowments, with your spiritual nature touched by divinity—may as much be said of you when you are gone: that you provided shelter and warmth for some one's winter and left no scar where you grew?

In its life the plant teaches us, if we will learn, a splendid lesson for spiritual growth. In the great cycles of nature extremes meet and the highest comes in touch with the lowest. Man, too, if he will learn of the plant, may create life forces—not of a material sort, but infinitely higher. We, no more than the plants, can grow from our own rootage. No. The soul must feed upon toil, poverty, suffering, sickness, hardship and bitterness. Besides, we must take to our own hearts also the adversities of our fellows, if we would have real character-building, and release to the world the life-giving oxygen of sympathy.

Are the wells of your sympathy shallow? It is because you are not absorbing and distilling your share of the infinite bitterness and woe of the human brotherhood. Yes; man in his real life, like the plant, grows only as he gives and gives as he grows. That "no man liveth to himself" is the essence of practical Christianity. Unless we literally "spend ourselves" for others, we cannot know the full joy and meaning of the Christian life.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Population Nearly Hundred Million

THE population of the continental United States on July 1, 1914, will be 98,781,324, according to estimates prepared by the geographer of the Census Office, which will be published by the director of the census. This will be an increase from 91,972,266 on April 15, 1910. The population of the United States and its possessions on July 1 will be 109,021,992. This will be an increase of 7,000,000 people in a little over four years. According to the official estimate the cities of 400,000 or over on July 1, 1914, will number as follows: New York, 5,383,537; Chicago, 2,393,325; Philadelphia, 1,657,810; St. Louis, 734,667; Boston, 738,802; Cleveland, 639,431; Baltimore, 579,590; San Francisco, 448,502; Detroit, 537,650; Buffalo, 454,112; Los Angeles, 438,914; Cincinnati, 402,175; Milwaukee, 417,054. Taking a national census in olden times was not an unusual thing. There is this mention of one taken among the Jews:

For the king said to Joab, the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. (II Sam. 24: 2.)

Dog Dying of Grief

CENTRAL PARK'S $2,000 sheep-dog, Jack, is dying of grief, the keepers say, because he has lost his old master, Shepherd James Conway, who retired on a pension on March 1 after being in the park service for fifty-five years. Some years ago, the late J. P. Morgan, in riding through the park, was attracted by the flock of sheep and the tall shepherd, and he presented a prize collie to the city to act as a faithful help. The shepherd and Jack and the sheep were inseparable. The day Conway left the service, Jack began to pine apparently with loneliness; his appetite failed him and now it looks as though he would die in grief for his master. Jack may be getting old, or some other cause may account for his failing spirits; yet any one who has ever owned a pure-bred collie will be prepared to believe almost any story of the sagacity or affection of so loyal an animal. Jack's devotion to his master suggests the love and loyalty we owe to that Shepherd to whose question: "Lovest thou me?" Simon responded:

Yea, Lord; thou knowest that I love thee. (John 21: 16.)

Largest Bridge in the World

A BILL has been introduced into Congress which is pretty certain to pass, authorizing the construction of a suspension bridge across San Francisco Bay. The proposed bridge will be nine and three quarters miles in length; it will be carried on ten huge cables and will comprise nine tremendous spans, each 2,230 feet long. The bridge is designed to carry traffic in three tiers, the transcontinental steam railways having the lower floor of the structure. The cables are to be anchored in Telegraph Hill and Goat Island. The cost of the building, with its approaches, is estimated at $48,000,000. Many of the ancient nations spanned their streams with bridges. The Jews, who knew nothing of bridge-building, crossed their streams in boats and at fords. Fords are referred to in the Scriptures:

And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. (Judges 3: 28.)

Mexican Woman's Tender Care

"WE WILL fight for our country, but we will do anything we can for suffering humanity," was the message a Mexican wife and mother gave to Dr. Goodman, chief sanitary officer of Vera Cruz under Rear-Admiral Fletcher, when he took to her an American child suffering with smallpox. The child is the son of Robert Phillips, an American of Mexico City, who was brought on the refugee train to Vera Cruz. The little fellow was dangerously ill when it was necessary for his parents to flee for their lives. The child was taken to the health officer and to the kindhearted woman who cared for him. The Mexican mother took him in her arms as tenderly as his own mother could have done. She lifted the cloth from the little sufferer's face and the boy looked up and smiled. Tears were in the woman's eyes. "You may leave him with me," she said to Dr. Goodman, "I will cure him and give him back to his mother." This picture of the mercy and love of the Mexican woman who in her love for the sick child of her country's enemy, resembled the Master's affection for children when

He took them up in his arms, put his hands upon them, and blessed them. (Mark 10: 16.)

TITANIC'S WIRELESS HERO HONORED

A MEMORIAL cloister has just been erected near Godalming Parish Church, occupying eighty square feet, to the memory of Jack Phillips, the wireless hero of the *Titanic*, who died at his post while sending out the S. O. S. call. The cloister has three sides and an arcaded wall, the ground being laid out as a garden with a lily pond in the middle. A tablet provided by the Postal Telegraph Clerks' Association bears this inscription: *"Deinde libera fidelis. S. O. S.* This cloister is built in memory of John George Phillips, a native of this town, chief wireless telegraphist of the ill-fated S. S. *Titanic*. He died at his post when the vessel foundered in mid-Atlantic on the fifteenth day of April, 1912." Was there any ocean tragedy in modern times more appalling than that of the *Titanic;* was there ever heroism more exalted or general than that displayed on that fearful night? Phillips knew better than any one else how many lives hung on his service and sacrifice. Many hundreds were saved because he stayed at his task, calling for help till the cold, black waves hushed him into silence and made him immortal. Of him it can be said, as it was of our dear Lord: "He saved others; himself he cannot save." (Matt. 27: 42.)

Boy Saved from Quagmire

THOMAS GERARD, a Jamaica Bay (N. Y.) boatman, who lives in a boathouse at the mouth of Old Mill Creek, heard a child's voice screaming in distress the other afternoon and traced it to a brown curly head just visible above the quagmire fifty feet out from the solid footing. He plunged into the mire and was soon up to his waist, but not near the boy. After a struggle, the child was dragged back to safety. The child was able to say that his name was Philly Miller, aged four, but did not know where he lived. It seems that his brother Ralph, aged seven, and Evelyn Glassburg, aged five, with Philly, had started for Mexico. Philly stole a ride on the back of a wagon from East New York down to Old Mill Creek, which empties into Jamaica Bay, and either fell off the bridge, or ventured out into the mire. The boys have parents living and a comfortable home. If parents do not know where their children are, they may be pretty sure they are in mischief of some kind. The rescue from the quagmire recalls this:

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. (Ps. 40: 2.)

Prayer Offered to Man

A BRILLIANT writer in a leading daily paper in an essay on brotherhood containing many excellent truths, the other day began his article in this astounding manner:

My heart goes out to you, O man, because I cannot conceive of any being greater, nobler, more heroic, more tenderly loving, loyal, unselfish and enduring than are you. All the love I know is man's love. All the forgiveness I know is man's forgiveness. All the sympathy I know is man's sympathy. And hence I address myself to man—to you, and you would I serve.

God is left entirely out of the question. Man's relation to his fellows must be imperfect and disappointing without infinite love and sympathy and sacrifice as the source and inspiration. Love to our fellows is a part of the commandment whose first part is love to God. The truest love of man for man is a part of his love for God. Brotherly love is evidence that a man is a Christian.

We know that we have passed from death unto life, because we love the brethren. (I John 3: 14.)

School Children's Fire Drill

A FIRE suddenly broke out in a large public school building in one of our cities, filling the halls with smoke and threatening the greatest danger; but the 3,000 scholars marched out of the building in as cool-headed a manner as if they had been on their way to a May party in the park. The reason they did so is that they had been put regularly through the fire-drill and knew just what to do. Without that drill, the doors might have been choked and some might have been trampled to death. The cool-headedness of the school children and its benefits suggest the necessity of such an element in meeting and escaping the dangers, physical and moral, that are on every hand in life. There is this reference to it:

Keep sound wisdom, and discretion; then shalt thou walk in thy way safely, and thy foot shall not stumble. (Prov. 3: 21-23.)

Brains Put Above Brawn

ELECTIONS to the Brown Chapter of Phi Beta Kappa were announced the morning of April 27 by President W. H. P. Faunce, and the successful candidates were decorated with the blue ribbon of the ancient society in the presence of the whole student body, at the end of the daily chapel services. On the following day, the elections to the scientific honorary society Sigma Xi were similarly announced. This formal and public recognition of the chief intellectual distinction attainable by students is another step in the general movement to stimulate interest in the pursuit of intellectual honors, which at most American colleges have been largely overshadowed by the more easily obtainable fame of success in athletics and other so-called student activities. For more than twenty years without a break, the college athlete has held the center of the stage and has excited the admiration of the student body. To be a good student, scholar, writer or speaker meant nothing. The star on the football or baseball team was the hero who got the applause in the hall or on the campus. College sport is valuable when it ministers to mental and moral development; but it is a great disappointment when it becomes a rival or substitute for them. The prizes of life belong to those who are intellectually and morally masterful. There is this reference to the rewards of wisdom:

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. (Prov. 4: 8.)

PARABLES OF KINDNESS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IN OUR lesson text temptations are called "occasions of stumbling" (R.V.). The certainty of every one of us having them was stated by Jesus in an address which he made to his disciples. Read Luke 17: 1.

Temptations

Coins and chains have sometimes been taken as illustrations of temptations. A girl was on a coral reef in the Fiji Islands catching crabs. She slipped her hand into a hole in the rock and was caught by an unseen monster who held her as a prisoner. Her friends were powerless to help her, and she had to stay in that position, with the tide rising higher and higher till it closed over her head, and she was drowned. Many a young girl in our own land has gone out to seek pleasure, and the forces of evil have laid hold of her, and friends have been unable to save her.

It should be a cause of rejoicing on our part that temptations came to the Lord Jesus himself. And because he withstood all temptations and was without sin (Heb. 4: 15), he should become our example. And we are assured in God's Book that a way of escape shall be made for us. (1 Cor. 10: 13.) Let us not fail to call upon God in the hour when temptations of any sort beset us.

Stumbling-Stones

Who has not seen stumbling-stones lying along the roadway? It is not a difficult matter to walk around them or even kick them out of the way, which is easier, so that others may not be impeded by them. We had a strange experience in Iceland traveling for more than fifty miles in a pony cart with a boy for a driver who could not understand a word of English. There were many stones in the road, or chunks of lava, and the boy was not always careful to avoid them. We took it upon ourselves to point out the stones to him. What was our dismay when we became aware that he took our directions as shouting him where we wished him to go, and so he drove over the stones, and after a few terrible joltings he decided to let him go where he would. Let us beware of people who think and do evil things, for they will prove stumbling-blocks in our way. And let us watch against making stumbling-blocks out of ourselves for others.

We saw one time big stepping-stones in Pompeii that were more than eighteen hundred years old. We tried them, and found them good in getting across a muddy road. They suggested to us that there are some people in the world with whom we may walk (occasion) whose example will always help us across the dangers of temptation. Would you not yourself rather be a stepping-stone than a stumbling-block? We observed that the stepping-stones in Pompeii were worn by chariot wheels passing between them. If the chariots had instead been driven over the stones, they would have been broken in pieces.

It is not safe for any one to say about his conduct: "I do not care what other folks do, I will do as I please." Boys and girls take good care not to [illegible] by your patterns above all take the Lord Jesus for your pattern, and try to be more like him every day. There is danger we would warn you against. We did not have stepping-stones in Pompeii that had become hollowed, and were worn out of shape, so that they had really become stumbling-stones. Sometimes even good men and women do things like these, so that after all the only safe stepping-stone is the Lord Jesus himself.

You have probably never seen the kind of a millstone which Jesus referred to as he was talking to his disciples. The people in Palestine were accustomed to use hand mills, and they use them still. Each mill was composed of an upper and nether millstone, about two feet in diameter, and each one about six inches thick. The grain was placed between these stones. Two women sat beside the mill, one to feed it with grain, while the other by means of a strong stick inserted in a hole in the upper stone turned one stone against the other, producing the meal, which fell into a cloth, and was afterwards gathered up. Each stone weighed about as much as one person could lift. From what Jesus said about a millstone being fastened about a person's neck, it may have been that it was sometimes done as a mode of punishment. And terrible as it was, Jesus said: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Jesus was speaking, we believe, both about little children and his followers who were young in the faith. This severest doom was pronounced against those who would offend them.

Growing Grudges

Growing grudges is a most acute and deadly form of heart disease. It keeps people awake at nights thinking how they are going "to get even" with those who are, they think, their enemies. It fills up the days with spiteful acts. The heart becomes so inflamed that there is no room left for love and kindness. Jesus has given us the cure: "If thy brother sin, rebuke him; and if he repent, forgive him."

Say! Let's forgive it; let's wipe off the slate!
Find something better to cherish than hate.
There's so much good in the world that we've had.
Let's strike a balance, and cross off the bad.
Say! Let's forgive it, whatever it be;
Let's not be slaves when we ought to be free.
We find in reckoning in unkind ways
One of these days.

Say! Let's not take it so sorely to heart!
Haven't men in friendship just drifted apart;
I suppose in getting not quite understood:
We mean all true folks so much if we would.
Say! Let's get closer to somebody's side,
Not wait to dream it, and how he has tried,
Learn if our greetings won't give way to praise,
One of these days.

J. W. FOLEY.

"I forgave you once, and I won't forgive you again." This is what we heard one brother say to another who had unwittingly broken his chisel for the second time. He would not listen to any explanation. "You shall not use another of my tools," he continued. The next day he wanted to borrow a book from that brother. But before he asked for it he remembered he had said he would not lend his tools any more. He said to himself, "Well, I don't care if I did; he owes me something for breaking the tool, so I will just ask for the book." And he did. "Certainly you can have it, and keep it as long as you want it," replied the brother, without one bit of grudge in his heart. The effect was great for the very next day he asked his brother to go with him into the orchard, and there he said: "You may use any of them you wish, only please be careful not to break them." The grudge had disappeared.

Jesus taught that both faith and faithfulness were necessary on the part of his followers, and if they lacked these they would be unprofitable servants. Phillips Brooks said: "Faith is the power by which one being's vitality is reached by love and obedience becomes the vitality of another being. So faith in Christ is that power by which the vitality of Christ, through our love and obedience to him, becomes our vitality. The man (or woman) in whom Christ dwells by faith is the one in whom the divine ideal of human life is perfect, or is steadily becoming perfect, by the entrance into him (or her) of the perfect life of the man Christ Jesus through obedience and love." Therefore we must recognize that faith and faithfulness are inseparable and that by exercise of them human beings are raised to their highest power—a Christ man, a Christ woman, or simply a Christian in the highest, deepest and broadest sense.

Jesus said to his followers: "If ye have faith as a grain of mustard-seed, ye would say unto this sycamine (mulberry) tree, Be thou rooted up, and be thou planted in the sea; and it would obey you." We are told by commentators that this was "a figure of speech" for "accomplish a great difficulty." At other times Jesus talked about mountains being removed by the word of faith. (Matt. 21: 21.) An illustration of triumphant faith is the following story of an old colored man who said that faith is being willing to do what God tells you to do without asking any questions. "If God tells me to butt my head against a stone wall, I butt: that is my part; going through the wall is the Lord's part." Secretary William Jennings Bryan in commenting upon this saying said: "I know of no better illustration, and the people that have accomplished great things are the people that have the faith to butt their heads against what seemed a stone wall, and trusted to God to open the way." Undoubtedly we shall have to meet obstacles that will seem to be as great as a mountain to be removed, or a tree to be uprooted and planted in the sea.

The Reward of Faith

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I am very hungry," he said to her one evening. The mother let her sewing fall, and drew her boy to her side. As she kissed him, her tears fell fast on his face, while she said: "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I can not give you any supper to-night." Johnny did not cry when he heard that. He was only a little fellow, but he had learned the lesson of trust in God's promises. Then he knelt down by his mother's side to say his prayers, which he repeated after her. They said "Our Father" until they came to the petition "Give us this day our daily bread." The way in which his mother said those words made Johnny's heart ache. He stopped, and looked at her, and repeated them with his eyes full of tears: "Give us this day our daily bread." When they got through, he looked at his mother, and said: "Now, mother, don't be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and I am sure he will." Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She answered, "No, but I am sure it will come."

In the morning before Johnny awoke a gentleman called who wanted Johnny's mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her to use in getting ready. She went out at once to buy some things for breakfast, and when Johnny awoke the bread was there, and all that he needed. Johnny is a man now, but he has never lacked bread from that day. And whenever he was afraid since then, he has remembered God's promises and trusted in them.

CREX for Every Floor of the Home — *1014 Color Catalog Awaits You*

CREX Is So Good It's Imitated

CREX has become so famous that some people think every grass floor covering is CREX.

It's a big mistake and the cause of endless disappointments, particularly where inferior substitutes have been unloaded on unsuspicious purchasers.

CREX is the trade-mark name given to floor coverings made of twisted "Carex" or jointless wire-grass—not straight-laid straw or prairie grass.

CREX solves the floor-cleaning problem. It is dirt, dust and water proof and is so inexpensive every household may enjoy CREX luxury.

Salesmen may offer you imitations resembling CREX, but without CREX proven wearing qualities. A larger profit (especially in Japanese and other imitations) is usually the incentive.

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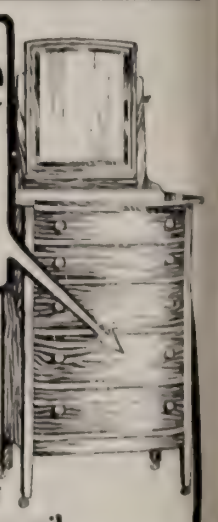
CREX CARPET CO.
212 Fifth Avenue
Dept. P-1 NEW YORK

3-in-One Oil Did it



When furniture shows the marks of use, don't sigh and say—"too bad." Hustle out to the nearest hardware, drug, or house-furnishing store and ask for a bottle of

3-in-One oil

Then, hurry back and brighten up.

Nothing beats this wonderful oil for cleaning, polishing and preserving furniture. This is the way: Wring out a cloth in cold water; add a few drops of 3-in-One and wipe the article to be polished, going over but a small surface at a time. Dry and polish with a woolen cloth or cheese cloth. Rub only *with* the grain of the wood.

3-in-One is sold by grocery, drug, hardware, housefurnishing and general stores. Three sizes: 1 oz. bottle, 10c; 3 oz., 25c; 8 oz., (½ pt.) 50c. Also in Handy Oil Cans, 3½ oz., 25c. If these cans are not with your dealer, we will send one full of good 3-in One by parcel post for 30c.

A Library Slip with every bottle.

FREE—Write for a generous free sample and the 3-in-One Dictionary.

THREE-IN-ONE OIL CO.
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New York

Get Rid of Those Pimples

Cuticura Soap and Ointment

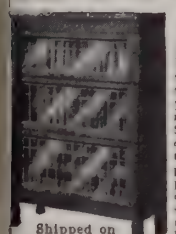
Will help you when all else fails. Unsightly complexions are often a bar to social advancement and business success. Start life with a clear skin and good hair.

Samples Free by Mail

Cuticura Soap and Ointment sold throughout the world. Liberal sample of each mailed free, with 32-p. book. Address "Cuticura," Dept. E, Boston.

Mastercraft Sectional

Bookcases



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Buy direct from factory, receive lifetime satisfaction. Cases of superior design, materials, construction, finish and ideals. Reach you direct from our Master-craftsmen's hands, FREIGHT PAID. Sturdy, dignified appearance, quality in keeping with most pretentious home or office. Unique patented construction provides perfect alignment, non-sticking dust-proof doors, simplicity. Many styles and finishes. Guaranteed unconditionally. Write for Catalog of unusual offers.

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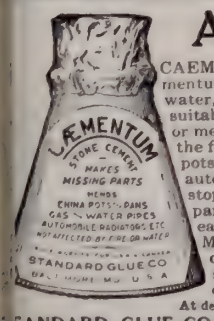
Caementum Mends Anything



CAEMENTUM (pronounced Sementum) is impervious to steam, water, fire or acids, and is equally suitable for use on china, wood or metal. With it you can repair the finest china or glass, leaky pots and pans, steam pipes or automobile radiators. It will stop holes and build missing parts. It sets rapidly and is easy to use.

Made in France and the only preparation of its kind sold in America. Booklet on request.

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SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

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INGERSOLL PAINT BOOK—FREE

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

A BY-PRODUCT OF MISSIONS

A TINY girl was deserted by her mother after the father's death. The child made pitiful inquiry for her, without avail. No one took the slightest interest in her, and she would have starved but that a sister-in-law decided to make some use of her as a gatherer-up of *ch'ai-hus* (fuel). Set at this task day after day and allowed scant nourishment and comfort, the child was soon a most pitiable object; "better dead than alive." In this condition she was observed by some one who knew about the Christian orphanage, and she was sent to the mission.

Now from all appearances here was a life empty of promise. We look upon the heathen as a difficult field at best, and such a beaten-down little life as this, with absolutely no start whatever, might pass unnoticed even in the midst of a Christian community of America. Yet to-day that ignorant, friendless child has become a young woman of great promise as a Bible student: one of a number of such girls who have been rescued, some of them from even worse conditions, and now taking an active part in bearing the message of salvation to their own people.

We cite this instance from a very recent letter received from Miss Lena Gerber, dated at Tsaohsien, Shantung Province, North China, which reads in part as follows:

Dear Readers of The Christian Herald:

I have recently been privileged to spend a few weeks at the home of our orphan girls. I could not but notice a very marked difference between these who are brought up in the fear and admonition of the Lord, and those whom we meet in the villages, destitute of all the privileges of the Gospel.

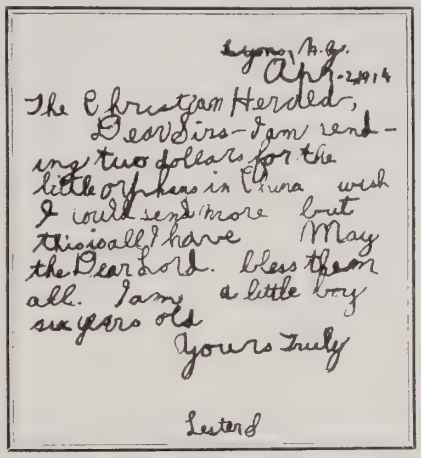
Daily these children gather for the early morning devotional hour. Here the older girls alternately take the lead. Following devotions they all go about their various duties, such as cooking, cleaning, sewing, spinning, etc. At the appointed time they gather in the schoolroom for reading. The Chinese are accustomed to reading aloud. Imagine, if you can, the confused sound as about seventy girls read together, each one trying to outdo the other.

Many of the older girls are taking a real active part in bearing the message of salvation to their own people. The neighboring villages are being visited by them once or twice a week, accompanied by a missionary. I have been privileged to go with them on one occasion. My heart was deeply touched by the earnest testimonies of these precious young lives. Many of these who have grown up into noble Christian characters, came here in a most pitiful condition, sick, hungry, naked, and cold.

Though orphanage work is difficult and has its discouragements, yet we are greatly encouraged when we see what the Gospel has done in the lives of our boys and girls.

We further solicit your earnest prayers and interest in this most needy work.

Our orphanage work in China is worthy of your fullest support. We have a thousand and five children, boys and girls, for whom we have become responsible, and the CHRISTIAN HERALD Family, by providing for the care and education of these otherwise destitute lives, may assuredly expect to rear native Christian workers who will have a ringing message of the power of Christianity to tell all the years of their lives. The interest felt in these little ones is reflected from such letters as the following:



Lyons, N. Y. Apl-2-1914

The Christian Herald,
Dear Sirs- I am sending two dollars for the little orphans in China wish I could send more but this is all I have May the Dear Lord bless them all. I am a little boy six years old
Yours Truly
Lester S

MAY THIS LITTLE CHILD LEAD *YOU*

I want to help in some way, so send a pin and some rings, hoping they will be of use for the kingdom of God. The China Fund will be a good use. One of them my mother gave me. Another was a grandmother's. The stickpin I received when I graduated from school.

We frequently receive gifts of this character, and as it is impossible to obtain adequate value for the articles, but especially as they are keepsakes which have a value that money cannot replace, we always return them. We feel grateful to such friends for their kindness. If the writer of the above letter from Kenton, Ohio, will forward her address, we shall be glad to return the articles.

The enclosed $11 to help the Chinese orphans in the most effective kind of missionary work is from the whole family. A. N. R.
Drayton, N. D.

I enclose $5 for the China Orphan Fund, and my little adopted boy of eight years, who gave his heart to Christ at the age of seven, sends sixty-four cents; all he had in his little bank. He earns the money by helping me on Saturdays. When he saw the picture of the boys like him in last week's issue, he decided to give all he can. MRS. B. B.
Chicago, Ill.

As I had a son who desired to give his lifetime to the service of his Lord, and circumstances were such as to prevent, I will try to prepare one in his place among the Chinese orphans, and I purpose to send $5 per quarter to that end. W. F. H.
Mount Holly, N. C.

Enclosed please find check for $5 for the China Orphan Fund. It is indeed a most worthy cause, for which you are using your influence by endeavoring to enlist the readers of your valuable paper to extend a helping hand to these poor orphans. JOHN O.
Glasford, Ill.

We wish to express warm appreciation of the response we are receiving from readers. Let all who can have a part in this splendid work. Send us your contribution, be it little or much; interest your friends in this work. Write to us for the thrilling story of the little Chinese maid, *Hai Ieh Tsi*—"Abused Leaf." Make some sacrifice, if need be, in order to have a share in equipping this army of the Lord. And do not overlook the fact that in helping to provide for these children you are saving human lives from dreadful degradation. These are orphan children abandoned, helpless, to their fate. We have taken them in in the name of the Lord, *for you to care for for him.* Address, China Orphan Fund, CHRISTIAN HERALD, Bible House, New York.

TURN AGAIN

(Joel 2: 12)

TURN again, turn again!
To the home from which thou'rt roaming,
To the substance from the shadow,
To the deeps from out the shallow,
Into being out of seeming,
Out of error to the right,
Out of darkness to the light,
From the world, away from strife,
From death's death unto the life.
Take what God would truly give,
Take, O soul, to-day and live.
Honesdale, Pa. C. C.

YOU SHOULD READ "BEN HUR"

HAVE you secured your copy of *Ben Hur?* If you have not read *Ben Hur* you have missed a wonderful treat. If you have children you should see that this marvelous book, with its enlightening and inspiring story, is read by them. This book has sold for $1.50 a volume for over thirty years. THE CHRISTIAN HERALD now offers its readers an opportunity to secure the book at nominal cost or free of all charge.

We will send you postpaid a copy of *Ben Hur*, bound in cloth, and THE CHRISTIAN HERALD for one full year, both for only $2.

Or, we will send to old subscribers FREE as a reward a copy of *Ben Hur* for sending us one new yearly subscription to THE CHRISTIAN HERALD at a dollar and a half.

THE Gift for Graduation Day

Add to the joy of the young graduate or of the 8th grade boy or girl by giving a fine ring to mark the important occasion. In this way your congratulations will *mean* something. Your little gift will always serve as a happy reminder of the glad day and of *your* pride in the wearer's success.

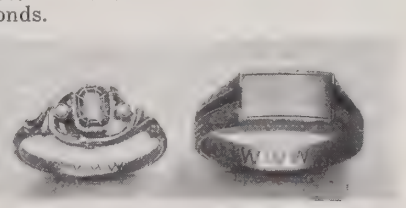
Every young person loves a fine ring. To own such a ring has always been the greatest desire of most young people. So your gift will be doubly welcome.

Give a

W-W-W

Guaranteed Ring

a ring which will really last a lifetime—because made so well that our guarantee says: *If at any time a stone comes out or is cracked, we will reset it free.* This covers all stones but diamonds.



Lot 3880. Ladies' solid gold cluster ring; half plain, half fancy mounting with genuine garnet or any birthstone and two genuine whole pearls. Price $7

Lot 3864. Beautiful solid gold ring for gentleman of refined taste, in genuine amethyst, garnet or topaz, $12. In genuine green tourmaline, synthetic ruby, $15.

All Solid Gold

W-W-W rings are made *only* in solid gold. Each, regardless of price, has the same "lifetime" guarantee. See them at your jeweler's. Try them on. Note the splendid settings of precious and semi-precious stones, including all birthstones. Then learn the remarkably low prices.

$3 Up

As much or as little as you wish to pay. A hundred styles to choose from for boys, girls, women and men. Beautiful single and cluster jewel settings. Splendid emblem settings.

Lot 3883. Solid gold cluster ring for ladies, with either genuine garnets or any birthstones and three genuine whole pearls; fancy mounting. Price $8.

Lot 3900. Ladies' solid gold fancy cluster ring with diamond shape center birthstone or genuine garnets or doublets with four genuine whole pearls. Price $8

Two Unusual Rings

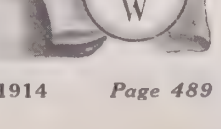
Ask to see the "$5 Special"—a most unusual ring value.

Also see "Mother's Ring"—designed by us—set in various sizes of beautiful hand-engraved coral cameo. Plain or fancy mounting, as desired. *All* can share in this gift for mother.

Send for free book on rings, which you will find most interesting. (63)

WHITE, WILE & WARNER
Dept. M-205, Buffalo, N. Y.

Makers of Solid Gold Gem-set Rings in Which the Stones DO Stay



26077

Holeproof Hosiery
FOR MEN, WOMEN AND CHILDREN

—the Hose for Now and *All Summer*

Buy six pairs of Holeproof Stockings or Socks this month and they'll last without holes for six months or longer.

If any of the six pairs fail within six months we will replace them with new hose free.

Wear them for tennis, golf, cross-country walking, or at evening parties.

You will not wear them out. Yet they are trim, neat and stylish. For we guarantee the *thinnest* Holeproofs — as sheer as any hose on the market — just the same as the heavier weights.

The genuine Holeproof are sold in your town. Write for dealers' names. We ship direct where no dealer is near, charges prepaid, on receipt of remittance. Write for free book which tells all about Holeproofs.

$1.50 per box and up for six pairs of men's; of women's and children's, $2 and up; of Infants' (4 pairs) $1. Above boxes guaranteed six months. $1 per box for three pairs of children's, guaranteed three months.

$2 per box for three pairs of men's SILK Holeproof socks; of women's SILK Holeproof Stockings, $3. Boxes of silk guaranteed three months.

Holeproof Wool Socks Hosiery

Trade Mark Reg. U.S. Pat. Office

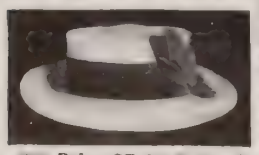
HOLEPROOF HOSIERY COMPANY, Milwaukee, Wis.
Holeproof Hosiery Co. of Canada, Ltd., London, Canada
Holeproof Hosiery Co., 10 Church Alley, Liverpool, England

Holeproof Silk Gloves FOR WOMEN

Write for the free book about Holeproof SILK Gloves, and ask for the name of the dealer who sells them. These are the *durable*, stylish gloves that every woman has wanted. Made in all sizes, lengths and colors.

A GUARANTEED GENUINE
South American Panama Hat
At ½ Its Real Value

We have other models that cost less. Our current Bulletin contains Bargains in Ladies' Up-to-date Summer Wear. For a limited time we will give absolutely free, with each order amounting to $5, one



Milady's Necessity Set

comprising five specially compounded toilet articles, Vanity Box, Cold cream, Toilet Soap, Tooth Powder and Talcum Powder, which have a retail value of $1 and [illegible] to every woman.

Price, $7.00 [illegible]

SEND FOR OUR MONTHLY BULLETIN. IT'S INTERESTING. TRADING SINCE 1876 IN LADIES' WEAR

WHAT WE WEAR, Inc., Dept. C, 41 Union Square, N.Y.
Accounts a Special Mail Order Basis

BECOME A NURSE

We have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Our graduates number [illegible] a record unequaled by any institution. Send for "How I Became a Nurse" [illegible] pages of actual experiences. [illegible] free.

The Chautauqua School of Nursing
341 Main Street — Thirteenth Year — Jamestown, N.Y.

AGENTS—Only One in the World

KEROSENE (Coal Oil) IRON
Absolutely Safe

Odorless. Cheapest Fuel Known. Women everywhere want a Kerosene Iron. Low Price Means Quick Sales. Write quick for terms. Big profits. Your territory is open. FREE SAMPLE to Workers.

THOMAS IRON CO.
1124 Lane St. Dayton, O.

ANSWERED PRAYERS

NOTICE the request on the editorial page, urging all readers to special prayer during these days of national crisis both in Mexico and Colorado. Members of the Prayer League will be glad to make these matters subjects of special petitions in the daily noon-hour prayer and at all other times of private, family, or public prayer.

Best of all is the news that those who were praying for spiritual light and peace have been granted their heart's desire. Mrs. D. G. writes from Baldwin City, Kan.: "It is with a heart full of praise and gratitude that I add my testimony that God does answer prayer. He has led me into his marvelous light." Mrs. G. H. F. writes from Chicago that in answer to prayer her husband, for whom the doctors said there was no hope, is recovering from a serious operation. A Reader from New York City writes: "One very dear to me sadly needed financial aid. I asked the heavenly Father's help and he answered almost at once and gave more than we dared hope for." A thankful mother writes: "God has answered prayer and saved a dear daughter's life when she was near death's door."

Mrs. W. S., Fairmount, Ind.; A. M., Fostoria, Ohio; G. S. E. B., Bonnie Doon, Man., Canada; Mrs. W. S. M., Townville, S. C.; Mrs. E. R. D., Pittsfield, Ill.; S. C. J., Osage, Iowa; I. M. P., Barney, Ga.; E. S. H., Orange, Calif.; Mrs. W. F. K., Charlotte, Mich.; Mrs. E. D., Pontiac, Mich.; Mrs. O. E. T., Brownwood, Texas; Mrs. L. C., Bembroke, Ky.; S. A. F., Whitney Point, N. Y.; Mrs. M. H., Dykes, Mo.; Mrs. C. M. R., New Church, Va.; W. B. T., Danbury, Conn.; A Reader, Zun, Va.; Mrs. C. F. L., Durham, N. Y.; O. Y. L., Westminster, Mass.; Mrs. J. R., Galien, Mich.; Mrs. E. B., New York City; Mrs. W. E. F., Rainsburg, Pa.; Mrs. R. L. W., White Pine, Tenn.; Mrs. B. B., Dickinson Center, N. Y.; H. M. K., Prescott, Iowa; Mrs. F. S., Henderson, Texas; Mrs. A. S., Brooker, Fla.; E. R., Dallas, Texas; Mrs. J. A. W., Oklahoma City, Okla.; L. M. B., Forestburg, S. D.; Mrs. E. S. W., Peninsula, Ohio; S. V. S., Ransomville, N. C.; Mrs. H. J. B., Adams, N. Y.; Mrs. M. M. B., Kendall, Wash.; Mrs. E. C. W., LeSueur, Minn.; Mrs. C. J. W., Worcester, Mass.; Mrs. P. L. P., Mingus, Texas; Mrs. L. A. B., Monson, Mass.; A Friend, Frenchtown, N. J.; J. F. W., Harlan, Iowa; Mrs. A. N. S.; A Reader, Kampsville, Ill.; Mrs. M. L. H., Cliff, Ky.; Mrs. J. A. W., Union, S. C.

Mrs. W. A. S. requests prayer for a deeper work of grace in her own heart. Other readers who ask prayer for special spiritual blessing in their own lives are: Mrs. I. S.; Mrs. A. M. D.; D. E. S.; Mrs. E. A. P.; Mrs. W. A. H.; L. C. D.; Mrs. S. S. I.; Mrs. R. P. P.; E. J. G.; Mrs. C. J. W.; Miss A. T.; Mrs. D. G.; Mrs. L. M. L.; Mrs. E. E. T., for spiritual peace; Mrs. H. P. C., Mrs. L. A. P., to have peace of mind and know that sins are forgiven; C. W. E., to have the assurance that sister and self are saved; E. I. H., that brothers, mother and self may be brought nearer to God and have a clearer and brighter assurance of salvation; Mrs. F. E. T., for spiritual growth; Mrs. J. S., Mrs. G. G. M., Mrs. S. Van B., A Reader, North Canada, J. S., Mrs. C. A. G., Mrs. T. McN., Mrs. W. J. G., Mrs. A. C., Mrs. M. A. Z., Mrs. J. H. D., for self and husband; M. S., that the joy of salvation may be restored; Mrs. M. A. C., for a revival of religion in her home; Mrs. J. A. S., that fear may be taken away and faith restored.

For Revival or Reform

Mrs. R. V. C. requests prayer for an outpouring of the Holy Spirit at Sailsville, Ohio, and that many souls may be added to the church. W. T. R. requests prayer for a revival campaign being conducted at Markesan, Wis.; E. P. H. for a revival in the M. E. Church at Sheffield, Mass.; Mrs. H. P. C., for a revival in Gresham, Ore.; Mrs. A. J. L., for a revival at Richmond, Va.; Mrs. A. C., for a revival at Elizabeth, Col.; M. A. G. requests prayer for a church in Canova, S. D.; Miss M. C., for the Baptist Church at Ord, Neb.; Mrs. H. C. L., that the Baptist Church at Richland Springs, Tex., be rebuilt and all its members brought back. Rev. S. V. R., for church at Stelton, N. J.

Still come the sad messages from those who have lost their sight or who

Continued on page 495

An Old Man at Fifty —A Young Man at Seventy

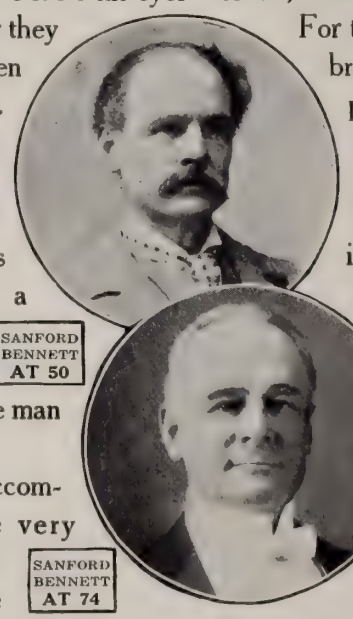
The Remarkable Story of Sanford Bennett, a San Francisco Business Man Who Has Solved The Problem of Perpetual Youth

By C. E. PAGE, M.D.

Author of "Natural Cure for Consumption," "How to Feed the Baby," etc.

THERE is no longer any occasion to go hunting for the Spring of Eternal Youth. What Ponce de Leon failed to discover in his world famous mission, ages ago, has been brought to light right here in staid, prosaic America, by Sanford Bennett, a San Francisco business man. He can prove it, too, right in his own person.

At 50 he was partially bald. Today he has a thick head of hair, although it is white. At 50 his eyes were weak. Today they are as strong as when he was a child. At 50 he was a worn-out, broken-down, decrepit old man. Today he is in perfect health, a good deal of an athlete and as young as the average man of 35.



All this he has accomplished by some very simple and gentle exercises which he practises for about ten minutes before arising in the morning. Yes, the exercises are taken in bed, peculiar as this may seem.

As Mr. Bennett explains, his case was not one of preserving good health, but one of rejuvenating a weak, middle-aged body into a robust old one, and he says what he has accomplished anyone can accomplish by the application of the same methods, and so it would seem. All of which puts the Dr. Osler theory to shame.

I haven't room in this article to go into a lengthy description of Mr. Bennett's methods for the restoration of youth and the prevention of old age. All of this he tells himself in a book which he has written, entitled "Old Age—Its Cause and Prevention." This book is a complete history of himself and his experiences, and contains complete instructions for those who wish to put his health and youth-building methods to their own use. It is a wonderful book. It is a book that every man and woman who is desirous of remaining young after passing the fiftieth, sixtieth, seventieth, and, as Mr. Bennett firmly believes, the one hundredth milestone of life, should read.

For the purpose of spreading broadcast the methods of promoting health and longevity developed by Mr. Bennett, an interesting 8-page booklet, which is in effect a summary of his system, has been prepared by the publishers of Mr. Bennett's interesting book — the Physical Culture Publishing Company, 3905 Flatiron Bldg., New York City. This booklet they will send free to anyone sufficiently interested to write for it.

The grandest thing in the world is Youth, and it is one of the really great hardships of life that "its beauteous morn" should pass so swiftly and give place to old age.

For having solved the problem of perpetual youth during life the world owes Sanford Bennett a vote of thanks. Of course there are those who will scoff at the idea, but the real wise men and women among those who hear of Sanford Bennett and his return to youth, will most certainly investigate further, and at least acquire a knowledge of his methods.

—Advertisement.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Recent Events*

LITTLE did the committees who assigned this subject for our study dream what desperate events would take place in our ation's history before the date set for s consideration. "The Christian leaning of Recent Events." What an be the Christian meaning of the vo gravest series of events that have een occurring in our nation's history uring these recent weeks, the strife n Mexico with a foreign despot and he strife in Colorado between two asses of our own populace?

It is too early as this issue of THE HRISTIAN HERALD goes to press to rophesy what will have happened be- ore May 24. Prospects seemed more opeful for a peaceful settlement of he Mexican problem, but the clouds of onflict loomed dark in our own West. Most promising was the new alliance f four republics of the Western Hemisphere, Brazil, Argentina and hile, of the South American conti- ent, and the great republic of North merica, to bring peace in troubled Mexico. This is a big step forward n Western History. It indicates how he countries of Latin America are eveloping, and promises a more com- act union of the nations of the Western world.

It is to be hoped that before the day or considering this lesson will come he danger of war with Mexico will be verted; that that unhappy country ill have begun to find a way to in- ernal peace, and that in our own land ome decided step forward has been aken toward a juster situation in the ndustrial world.

But no amount of progress can ather up the blood that has already een spilt. Our young people must not ield to the frenzy of the war spirit. War, even when it appears necessary, s a bitter thing. And over all the attlefields of the world the Prince of eace looks sadly, grieving that men ave not yet found a way to settle their roblems without the agony of wounds nd the horrors of death.

Whatever the strifes may win, all ill be lost if Christ is not kept before ur vision as Saviour and King. here has been no sorrier spectacle in istory than that of the Balkan States, hrowing away their gains because hey could not keep their sanity and heir righteousness. Recent events re of interest to the Christian as they asten or delay the time when all the eople of the world shall crown Christ ord of all and shall realize that hrough him they are all brothers, "of ne blood," in God's vast family.

Our Greatest Rival†

THERE is pasted in my pocket Testament a miniature missionary nap of the world which shows, by dif- erent colors, the religious complexion f the various countries in the two emispheres. At the bottom is a small ircle divided into different colored egments, showing the numerical trength of heathenism and of the arious creeds. The color represent- ng heathenism covers more than half his circle. Do you really think seri- usly, earnestly, prayerfully about hat—more than one-half the people of he world still followers of the strange, vild gods of paganism? The next argest segment is Roman Catholi- ism; the next Mohammedanism; the ext Protestantism, the last the Greek Catholic. Conditions have changed omewhat since this map was printed, ut probably not materially. How true it is that "there remaineth yet much land to be possessed!"

The three Christian groups taken together, Protestants, Greek Catholics and Roman Catholics, number about five hundred million. The estimates run from 477,588,000 to 571,400,000. Our lesson title names the greatest rival to these forces of Christ—the followers of Mohammed, who number from 200,000,000 to 246,700,000. How true the statement is that Mohammedanism is Christianity's greatest rival may be imagined from the appalling announcement made by Bishop Hartzell at the Rochester Student Volunteer Convention in 1910 that "more converts have been won during the last fifty years from among the native blacks of Africa to the Mohammedan faith by the devotees of Islam than have been won to Christianity by the missionaries of the Cross of Christ." "There is the problem," he added, "that is facing the church in relation to Mohammedanism in Africa: the question as to whether a continent shall be won for Mohammed and lost for our Christ."

It must be remembered with grief and humiliation that once before Mohammedanism overwhelmed Christianity in Africa, and also that once it practically stamped out the Christian faith in Arabia. It is not that Christ is less strong than Mohammed. It is that his followers have been less zealous. Could any reproach be greater than this, considering the difference between Mohammed and Jesus?

Samuel M. Zwemer, the great expert on Islam, said at the same convention: "Western Asia no less than Eastern Asia should rivet our attention because of the impending struggle between the Cross and the Crescent for supremacy, a struggle that is inseparable from the awakening of those great lands." He reported as one of the hopeful signs in the present contest between the two faiths that "at a conference in Mecca forty Moslems met together in secret conclave to point out the causes of decay in their religion and listed them—fifty and more defects in this religion of their prophet—and published the list as a document to scatter over the Moslem world." When the falsehoods and evils of the system begin to be recognized from the inside the forces of the true faith will have greater victories in winning away its devotees to the true Saviour and preventing others from falling into the Islamic delusions.

Dr. Zwemer, in referring to the activities of the few Christian missionaries now in Mohammedan territories, said: "In all five of these Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, our missionaries are engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of Western Asia and a large literature prepared for its polyglot people. At the Beirut Press alone sixty million pages of Christian books were printed in a single year, and in one month orders were on file for a hundred thousand copies of Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China."

There has been great disappointment over the results of the recent struggle in the Balkans. What looked like decisive victories for Christian peoples were later undone, and Mohammedan Turkey regained much of her lost ground.

There is need for new consecration, new determination, new prayer, new work to push the spiritual conquests of the Messiah in these Moslem lands. Christian young women should be especially zealous in this crusade, for Mohammedanism with its other wrongs and errors means the grievous degradation of women. Only women can raise the sad women of Mohammedanism to lives of light and hope.

* "THE CHRISTIAN MEANING OF RECENT EVENTS." Ps. 11: 1-7. (A Newspaper Meeting.) Christian Endeavor and B. Y. P. U. Topic for Sunday, May 24, 1914.

† "CHRISTIANITY'S GREATEST RIVAL: MOHAMMEDANISM." II Tim. 3: 1-8. Epworth League Topic for Sunday, May 24, 1914.

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Thousands of families have used Arbuckles' for ten, fifteen, even twenty-five years. They find that no other coffee pleases them so well, or gives them so much value for their money.

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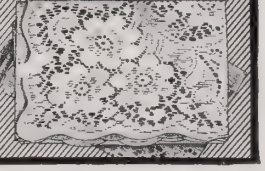
No. 278—Nottingham lace curtains. Each curtain 1 yd. wide and 2¾ yd. long. 54 signatures and 2c stamp.



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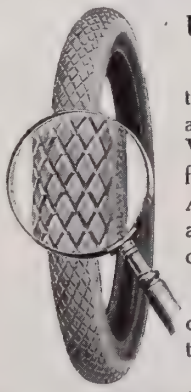

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They offer you all that a tire can give, so far as men know today. They offer four great features found in no other tire. And they offer all this at a price below 16 other makes. That is why so many men go to Goodyear dealers.

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Last week that foot had corns. But the owner read of **Blue-jay.**

She applied it one night and the pain instantly stopped. In 48 hours all the corns came out. And those corns will never come back.

That's the story folks have told about sixty million corns. And tens of thousands tell it every day.

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Now never again will they suffer from corns. When one appears, **Blue-jay** goes on it.

There is no more pain. The corn is forgotten. In two days they lift it out. No soreness, no pain, no trouble.

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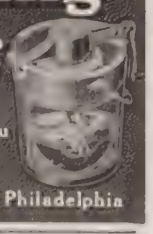

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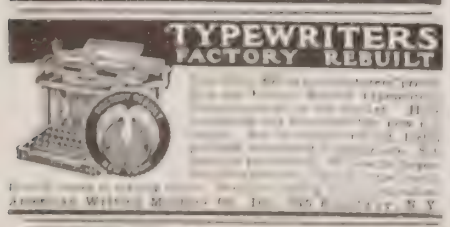

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IN MEMORY OF "MOTHER BIRD"

SELDOM indeed have words of praise and gratitude been sounded from people from so many different classes as were spoken about "Mother Bird" at the memorial service held in her honor at the Bowery Mission, on Thursday evening, April 23. Dr. Lyman Abbott said in his address: "I wonder if there are any of you who have loved her and who more desire to honor her than I. I have not come here to praise her. She would put her hand on my mouth if she could if I tried to praise her. I have come here because I want to tell you, as others will tell you, what her life has meant to me, what service she has rendered to me, what inspiration as a teacher she has been to me. How often in my preaching have I referred to 'Mother Bird,' and I have told the congregations, young men and young women, of this woman who left her home and her friends and all the beautiful surroundings in which she was, and came to live here on the East Side, because more than home and more than friends and more than culture and more than everything, she rejoiced in love and service and sacrifice."

Messages of affection and grief were read from General Horatio C. King, Newell Dwight Hillis, Fanny Crosby, and others.

Mr. John Wyburn, superintendent of the McAuley Mission on Water Street, and formerly superintendent of the Bowery Mission, spoke affectionately of the help "Mother Bird" had been to him during the years of his service there. "It is impossible for me to tell you," he said, "the help that she was to me in the work right from the very commencement." Mr. Wyburn referred to the special services conducted under the auspices of THE CHRISTIAN HERALD in the Academy of Music some years ago, at which Dr. Talmage was the preacher. He said: "During the services at the Academy of Music Mrs. Bird and myself headed a crowd of men who would march up the Bowery singing songs of Zion. It is impossible for me to tell you how much delight she took in this."

Addresses were made by other Christian workers, among whom were: Senator Gledhill, Dr. G. A. Gayer, Rev. George R. Lockwood, Dr. William James, Alexander Glass and J. T. Hunt, assistant superintendent of the Bowery Mission, who also sang, by special request and with great feeling, a hymn that was a favorite with "Mother Bird," "The Home-Land." Converts of the mission also bore their testimony to the inspiration of "Mother Bird's" life and work. Edward H. Chambers told how she had led him to the Saviour. He said: "In my life 'Mother Bird' was the guardian angel. I was one of the down-and-outs, one of the homeless men, one of the friendless men, one of the men with no character or reputation. It didn't make any difference to Mrs. Bird. She shook hands with me that Sunday morning. My clothes were dirty, and perhaps my face was dirty. But just as I was, homeless wreck upon the Bowery in old 55, she placed one hand on the old brass railing, and partly kneeling, she shook hands with me. I want to thank God to-night for 'Mother Bird,' for fifteen years ago she came into my life and took the place of the mother whom I never knew, because she died before I was old enough to know." Mr. Hunt, in his address, stated that "of the nearly 14,000 men who had gone out to positions of usefulness through the Labor Bureau of the Bowery Mission, every one, in writing back, made some reference to 'Mother Bird,' who had been so great a power in their lives."

Dr. Hazlewood, who was present at the mission for the first time in the closing weeks of his severe illness, and who conducted the memorial services, said: "I dare not trust myself to speak of her as a personal friend. I never felt so keenly as I do now."

How to Be Well and Strong Without Diet, Drugs or Appliances

We have known for years what it is that has control of every function of the body, but undue consideration of individual weaknesses and diseases has so blinded us that we have totally neglected that which is greater than all else—that upon which the health of every organ and consequently our health depends.

BY HOMER DAVIES

HAVE you ever stopped to consider just what it is that keeps that most wonderfully delicate and intricate piece of mechanism—your body—working in harmony? If you have not you should become acquainted without delay with the fact that it is your nerves.

Your nerves regulate and govern absolutely every process that goes on within you. Sever the nerves leading to the eye and not only would you be unable to move the eye but your sight would be gone forever. Your nerves regulate the beating of your heart, one set making it beat and another keeping it from racing too fast. You breathe unconsciously, your digestion proceeds without your having to think of it at all. The glands create and distribute their secretions, all at the bidding of your nerves.

It has been definitely established that more than 99 per cent. of all humanity, past their majority, are deficient from a standpoint of nerve strength and, therefore, are deficient in nervous energy.

Nearly all functional weaknesses and disorders can be directly traced to weak nerves and depleted vitality.

You have never seen a man of achievements in athletics, in business or any profession who did not have a highly developed and powerful nervous system. Did he not possess this he could not be healthy, nor would he have the vitality to push his work through to success.

Macfadden, who is probably the foremost general physical culture authority in the world, says of Energy: "The longer and more thoroughly we study the structure and functions of the human body, the more clear and absolute becomes the conviction that the secret of human strength and energy lies in the nervous system."

Napoleon said: "No man can win in the battle of life who has not Courage and Persistency. These are impossible where Energy is lacking, hence Energy is the indispensable quality of great Success."

No greater truth than this was ever uttered. Were it possible to chronicle all the failures, not due to a lack of brains, but to a lack of physical vitality, which is now recognized as an illness in itself, there would be a list so long as to appal the world.

Every great man of history—every highly successful man of the day—is possessed of more than an average amount of energy. Some have been gifted with this wonderful quality as were Lincoln, Napoleon, Rockefeller, Morgan and others; and some developed it as did Gladstone and Roosevelt.

Not one of these men, as they admit themselves, could ever have attained the position they occupy were it not for this factor.

Big muscles unless accompanied by powerful nerves are as useless as a trolley car without electricity. If your nerves are weak your every organ will be weak in exact proportion. If you are troubled with indigestion, constipation, a weak heart, weak kidneys, a torpid liver, or any of the functional ills that flesh is heir to you should look immediately to your nerves. For unless your vital organs are receiving their due share of nervous energy they cannot possibly do their work. Advanced thinkers in the medical world as well as those who do not use drugs have sought in vain for some direct method for the strengthening of the nerves.

Exercise, Osteopathy, Deep Breathing, Chiropractice, Hydrotherapy, Electricity and other methods without end have been advanced at one time or another, as offering an ideal means for the building of vitality, or rather nervous energy, which is what vitality really means.

Many of these have much to commend them, but not one can benefit the nerves except in a most roundabout and uncertain way.

It has remained for one Robert Duncan to discover a method for direct nerve stimulation. By his methods he can build and create a degree of energy that you can actually feel course through your body within a few minutes unless you are horribly run down, and even then, it can be developed within a very short time.

By this method he is enabling people to absolutely overcome functional weaknesses and disorders without resorting to tortuous exercise, drugs, repulsive diets, and in addition build for themselves a degree of energy that will be the determining factor in their success in life.

He tells all about this discovery in his book "Building Energy." He has agreed to send a copy to any reader of THE CHRISTIAN HERALD who will write Robert Duncan, Suite 901H, Metropolitan Building, New York City, enclosing 25 cents for the book in stamps or coin.

Every man and woman in America should read this work and every man, woman and child should follow its precepts.

This country is coming to be known as a country of neurasthenics. You should not be one of those who is a slave to his nerves. Develop them so that you may enjoy the health and the worldly success that is your birthright —*Adv.*

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 484

"In course," said Jackson, raising is right hand as suggested and nodding with equal solemnity.

"Well, then, go ahead."

"As I sez, I was a-precedin' up the rail with Bud Wallace last night ound for Cañon Creek, which we'd een down to the railroad station at Cavine City, when we comes on an njun camp. As 'twas supper time, 'e stopped with 'em an' shared their rub; they furnished things to eat an' 're chipped in with things to drink, nost hospitable an' friendly like. After upper we had a little game of seven-p, me an' Bud agin' the two Injun ucks. Strangely enough," he grinned, luck seemed to run our way an' we von most everything our friends had. Ve was gittin' ready to take them way with us, when I seed that they vas gittin' riled. We had some vords, an' this yere Injun out with his un all of a suddent an' shot Bud dead. ain't reckoned slow with a we'pon. had mine out at the same time, but he old man he got between me an' my nark, an' he got my bullet. He fell gin' the boy, who was aimin' to fetch ne, too, but I grabbed him afore he ould recover hisself. Him bein' maller than me, as you can all see, I ad no difficulty in masterin' him. I og-tied him, flung him onto one of his wn ponies, done up the body of my ardner, roped it on his own cayuse, ook our honest gains, an' the rest you ll knows."

"That's all, your honor," said the Doc, as the witness ended in a fine burst of defiance and venom.

It was quite evident from the murnurs of approbation that the sympahies of the crowd were entirely with he white man, who was visibly pleased vith the approval of his fellows.

"Have you got anything to say, Mr. Parson Bill?" asked the judge.

"I should like to ask the witness a ew questions, if it pleases the court," vas the answer.

"It does please the cote," said Old Four Eyes, "an' I hopes you can make omethin' interestin' out of your questions, 'cause it's been very tame so ar."

"You say that my client here was he aggressor and began the assault?" began Parson Bill, turning to the witness.

"I didn't use them there words," neered Dead Shot Jackson uneasily—ie had hardly expected to be questioned and evidently did not relish the ordeal. "I ain't ekal to slingin' any ine of fancy lingo like yourn, but if I atches your meanin', he was."

"You did nothing at all to provoke im?" continued Parson Bill.

"Not a single thing. We was jest -settin' around the camp fire ca'm an' peaceful as the evenin' itself. Havin' von from these redskins, we hadn't o cause for to be a-feelin' bad."

"You had been drinking together, I nderstand."

"Well, playin' cards without no drink is kinder dry work. We had passed the bottle around a few times."

"Just how often?"

"Jest as often as any one wanted to ake it."

"Was there more than one bottle?"

"Well, now, Mr. Parson Bill, you night know that two gents, to say nothin' of two Injuns, couldn't go very ong on jest one bottle."

"How many bottles were there?"

"I disremembers ezackly. What difference does that make?"

"Will the court please instruct the witness that he is to answer questions, not to ask them?" said Parson Bill, turning to Old Four Eyes.

"The cote most certainly will. Mr. Dead Shot Jackson, you hears me?" asked the imperturbable judge.

"Yes, I hears you. An' when this yere fool trial's over, me and you will have an account to settle, Parson Bill, to say nothin' of Ol' Four Eyes," muttered Mr. Jackson, with growing heat and irritation.

"It may be," said Parson Bill equably, "that you may not be free to settle anything after this trial."

"What do you mean?" roared the witness, now thoroughly aroused.

"Your honor, will you caution the witness again that he is to answer my questions, nothing else?" continued the big miner, apparently not at all abashed by the growing anger of the unruly witness.

"The witness is duly cautioned, an' I wants to say here an' now I'll fill him full of lead if he don't pay more attention to the orders of the cote. Mr. Marshal."

"Here," said the saloonkeeper.

"Remove the man's we'pons for fear he gits gay with 'em."

The saloonkeeper was a man who meant business. Dead Shot Jackson demurred, but there was nothing for him but compliance. His pistol and bowie knife were taken from him and laid on a table in front of his counsel, being unfortunately left quite within his own reach, by the way.

"Now this business having been settled," resumed Parson Bill, "will you kindly tell me just about how drunk you and the others were last night?"

"What's that got to do with it?" snarled the witness.

"Answer my question."

"Well, we was feelin' pretty comfortable."

"Were you sober enough to know what really happened?"

"In course I was."

"And how many bottles did you say you four had got away with?"

"Six—I mean I didn't say," corrected the man hastily.

Parson Bill laughed heartily. Jackson's fingers went to his empty holster itchingly, as he stared at his gun on the table.

"Wasn't it a fact that you were so drunk you don't really know what did happen?" the miner asked quietly.

"No, an' I tells—"

"How many Indians were there?" he questioned, without giving time for the sentence to be completed.

"The dead one an' this one, that's all. An' I wants to say right now that if you're reflectin' on my ability to carry my liquor as a gent—"

"That's all I want from you," said Parson Bill peremptorily, not in the least dismayed by the passionate temper he had awakened by his questioning. "Call the defendant."

The wretched Indian youth, at a nod from his only friend, now stood up and took the place of Dead Shot Jackson, who sat down, muttering curses and threats under his breath.

"Now tell the jury your side of the story," began Parson Bill briefly, "just as you told it to me."

"Hold on," said the Doc, "my man had to be sworn; how about yourn?"

"That's only fair," said the court. "Injun, what's your name?"

"Name, Blue Wing."

"Blue Wing, you understands that you're to tell the truth an' nothin' but the truth, so help you?"

"I know."

"Proceed with your story," said Old Four Eyes.

"We camp down cañon. White men come. Play cards. Give Indians drink, win everything Indians have. White men cheat. Me say so. Dead man he knock me down. My father he shoot. That man he shoot big chief. My mother she come running. He shoot her. He kick me. He beat me. That's all."

"It's a blank lie," roared Dead Shot Jackson. "He's tryin' to save his dirty red skin, the low-down coward."

"Silence in the cote!" shouted the judge, pounding on the table with the butt of his pistol, as a buzz of voices arose.

"Your honor," said Parson Bill, when quiet had been at last restored, "the prisoner is ready for cross-examination by the learned counsel for the prosecution."

To be continued

Resinol Soap
protects the complexion

Do not imagine that Resinol Soap is only for sick skins. Effective as it is in the care of the many distressing conditions to which the complexion is subject, Resinol Soap is first of all a superbly pure toilet soap, with a rich cleansing lather that *protects* well skins from those very conditions. The Resinol balsams which it contains keep the skin soft, white and clear, the hair thick and lustrous, and the scalp free from dandruff.

The very rich pay as much as three dollars a cake for their toilet soap, but at twenty-five cents, Resinol Soap actually gives equal quality, plus antiseptic Resinol cleanliness. Sold by all druggists and dealers in toilet goods. For a guest-room size cake and miniature box of Resinol Ointment, write to Dept. 55-C, Resinol, Baltimore, Md.

For nineteen years, physicians have prescribed Resinol in the care of the skin and scalp.

Resinol Shaving Stick also contains Resinol, making it most agreeable to men with tender faces. Trial on request.

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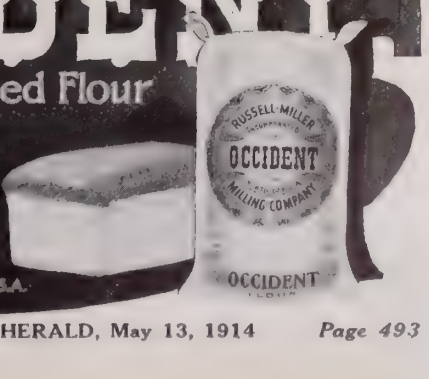

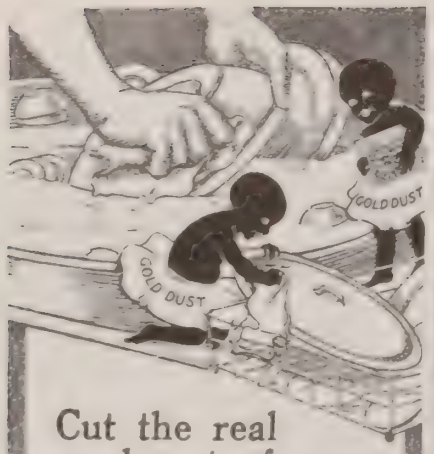

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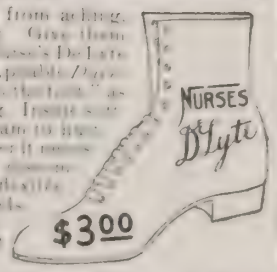

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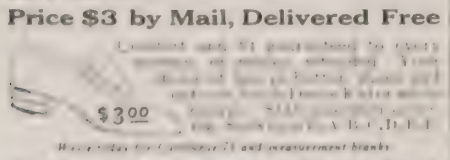

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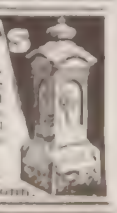

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THE MOVING FINGER WRITES

BY MARGARET E. SANGSTER, JR.

YEARS ago, an old Persian sat in a rose-garden, sweet-scented with blossoms, and bright with the sun of the Orient. As he sat there, he talked philosophy and taught young scholars who spoke of him reverently as "master," and wrote poetry to delight the ear and the mind and the soul.

The old Persian died not far from his rose-garden and asked with his last quavering breath to be buried where the south wind would blow petals over his resting-place. But he was not forgotten—he had left the work of his pen and of his heart behind him.

Years after his death another poet, Edward Fitzgerald, found his work and translated it. Of the many beautiful stanzas I am going to quote this one:

The moving finger writes; and having writ,
Moves on; nor all your piety and wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

Girls dear, we are going to use this little verse for our text this morning.

It's May-time now—the beautiful time of year. The flowers and birds and skies are fragrant, singing, radiant. The little brooks run laughingly over the stones, and the forest creatures scamper happily through green thickets. If the world is ever going to be good, if people are ever going to be good, it seems to me that they should be good in May. Perhaps in this summery time of the year, the moving finger will be able to write things about us that we will be proud of.

The moving finger writes; and having writ,
Moves on—

Whose finger? The finger of fate, perhaps, or of time—or the finger of God. For whatever we do, it is sure to be written down somewhere—the most harmless-seeming white lie alongside of the greatest good that is in our power to do.

When I was a little child in the primary department of Sunday school, I saw a picture—the picture of a small girl serenely crossing a deep ravine on a tiny inch-wide plank. Deep below her lay rocks and tree stumps and the dark water, but beside her, floating softly along with dim, shadowy form, an angel kept guard. And in my childish heart I thought: "How very nice it must be to have such a kind angel helping you!"

When we have done something to be proud of, we are glad to know that the eye of God is on us—that the moving finger is writing our story. But when the way has been stormy and hard to follow, when things have gone wrong, it is a most uncomfortable thing to know that the eye is still following, that the moving finger is writing on just as steadily as it has ever written.

The next part of the theme is a sad part—a hard part to remember. It warns:

Nor all your piety and wit
Shall lure it back to cancel half a line

Some of us may be clever—very clever. Some of us think we are clever. Some may be clever, though we do not realize it; but none of us are clever enough to send back that moving finger—to erase one single bit of the vivid writing. And perhaps it is fortunate that we cannot.

There are people who seem to do wrong wonderfully well, and are never found out. They walk abroad in a world of men with heads held high and, perhaps, with never a twinge of conscience—respected, honored, even loved. They go to church and give money to God's poor in all piety, and yet—the moving finger has written the story of their sin in indelible letters. Though the world looks up to them, the letters will never fade.

Last of all, give us the tragic, pathetic part of the poem. The hopeless, the dreary part. For the poet sings sobbingly:

Nor all your tears wash out a word of it.

Once, when I was small and very awkward, I knocked over a beautiful cut glass vase and smashed it to pieces. Drowning with tears, I went to my mother and told all about it; how I had not meant to do it; how sorry I was.

Of course, I was forgiven, and kissed back into happiness. But when I went down to the parlor, I saw the crystal fragments still lying on the floor. I had been forgiven; I was happy again—but the vase was still broken.

It is easy to do wrong—very easy. And somehow, in the order of things, it seems just as easy to repent. It is very wicked to do something mean, to repeat something disagreeable about a dear friend; but it gladdens us to know that the same friend will forgive when we explain all about it. But the old Persian's point is this: You may do anything—you may weep tears of bitterness, and you may be forgiven; but no matter how bitter the tears, how sweet the forgiveness, the record of your misdeed will remain. A whole oceanful of tears will not obliterate a single word—not a solitary pen-stroke.

Girls dear, be careful, very careful, what the moving finger writes about you. You may be amazingly good for a lifetime—and yet have a little black mark loom up huge at the end. The boy who is kind and helpful to his family for twenty years and then runs away is known the day after—not as "the man who was good," but as "the boy who broke his mother's heart."

Friends of mine, read the little verse, and remember this: Through dark days and bright ones an eye is watching everything you do; every word you say is being recorded by a finger that moves slowly, deliberately—unreturningly.

The Worker

I HAVE watched the seed when planted
In the field down near the stream;
I have watched the rains descending;
I have seen the sun's light lending
To the barest of the hillsides
The beauty of its gleam.

I have seen the wheat a-waving,
Making all the meadows tan;
I have seen the scythe a-swinging;
I have heard the peasant singing;
And at last I've solved the riddle—
The purpose of a man!

I have seen the rustic dweller
Far away from city strife;
Far away from noise and rumble
Of the city's endless grumble,
And he too has solved the riddle—
Of the happiness of life.

ALFRED PUTNAM.

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THERE are thousands of people in this country who would give a good deal to become possessor of some favorite piece of early American furniture of the colonial period. But these are things of yesterday compared with the relics that are now being excavated in ancient Babylonia. Among the most wonderful of these is the discovery of the Babylonian tablets. Written in cuneiform characters on fine clay, over 2,000 years before Christ, they tell the story of the life, manners and customs of the days of Abraham. Many of the tablets were found in the ruins of Ur, the home of the patriarch. The tablets are not for sale. They can be obtained by members of the Christian Herald Family who send us two new eight months' subscriptions at one dollar each. The number is limited. You should act at once.

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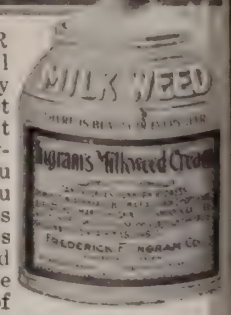

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CAUSE AND EFFECT

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Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of cause and effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

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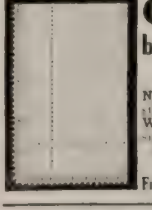

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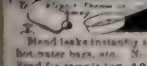

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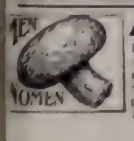

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ANSWERED PRAYERS

Continued from page 490

are threatened with blindness, and request prayer that sight may be retained or restored for themselves or friends. Such requests come from Mrs. L. W., Mrs. E. A. Z., A. K. S., L. E. S., M. B. S., M. and M. L. The following ask prayer for the restoration of hearing for themselves or friends: Mrs. M. H. D., Miss I. B., Mrs. I. S., W. S. S., M. S. Mrs. M. A. H. requests prayer for the recovery of a dear relative who has been terribly injured by burning; Miss E. S., of Woodridge, N. J., requests prayer that the Saviour will touch her body with his divine power of healing.

For Relatives and Friends

The following friends ask prayer for the conversion of sons:

Mrs. A. N. S.; Mrs. L.; Mrs. D. G.; M. T.; Mrs. L. C.; Mrs. P. H. C.; Mrs. E. E. T.; M. A. S.; Mrs. M. C. S.; Mrs. M. J. H.; Mrs. A. J. L.; Mrs. A. M. D.; M. B. W.; Mrs. A. D. W.; Mrs. W. A. H.; Mrs. E. A. (that four sons may be saved); L. E. S.; Mrs. S. C.; Mrs. W. A. S.; M. B. W.; Mrs. L. M. L.

For Husbands

The following friends ask prayer for the conversion of husbands:

Mrs. R. V. C.; Mrs. L. C.; Mrs. M. C.; Mrs. M. J. H.; Mrs. S. E. V.; Mrs. F. L. R.; Mrs. G. N.; Mrs. W. A. S.; M. E. A. K.

For Themselves and Others

The following ask prayer for the conversion of other relatives and friends:

N. M. C.; Mrs. R. L. W.; Mrs. P. M. H.; Mrs. B. M.; Mrs. S. J. C.; E. S.; N. G.; A Reader, Hutchinson, Kan.; S. B.; S. I. W.; S. V. S.; E. P. M.; Mrs. A. M. K.; Mrs. P. M. H.; Mrs. A. L. G.; Mrs. W. F.; Mrs. R. B.; Mrs. R. W.; E. J. G.; Mrs. C. E. C.; M. S. P.; Mrs. A. N. S.; A. H.; M. T.; Mrs. L. C.; Mrs. L. A. B.; Mrs. E. E. T.; A Reader, Eastlane, Tenn.; E. S. H.; M. E. M.; Mrs. H. P. C.; N. M. S.; Mrs. C. S. W. (that three brothers may be saved); Mrs. L. A. P.; C. W. E.; E. I. H.; M. E. Van D.; Mrs. F. L. R.; Mrs. A. J. L.; Mrs. I. S.; Mrs. N. B.; D. E. S.; S. A. O.; Mrs. A. L. H.; A Reader, Allentown, Pa.; A Reader, Carmel, Ind.; L. C. D.; Mrs. L. G.; Mrs. W. A. S.; M. S.

For Healing

The following friends request prayer for healing for themselves or friends:

Mrs. H. Mc.; E. R. H.; Mrs. A. M. S.; Mrs. G. D. M.; Mrs. A. G.; Mrs. M. W.; W. F. B.; Mrs. P. B.; Mrs. P. E. A.; A. M. R.; Mrs. R. L. W.; Miss G. V. M.; Mrs. C. H. D.; Mrs. G. P.; Mrs. C. M.; Mrs. J. W. D.; Mrs. S. J. C.; A Reader, Charleston, S. C.; Mrs. R. B.; Mrs. S. W. A.; Mrs. F. P.; Mrs. M. H. A.; Mrs. S.; F. W. S.; Mrs. C.; A. C.; Mrs. J. M. B.; Mrs. M. T. A.; N. H.; R. E. D.; A. C. H.; Mrs. A. E. P.; Mrs. M. B. W.; Mrs. E. S. W.; A. J. S.; O. S. T.; Mrs. F. J. T.; J. W. S.; F. S.; Mrs. N. A. P.; Mrs. J. E. H.; Mrs. A. L. G.; Mrs. W. L. G.; Mrs. H. J. B. (that daughter may regain the use of limbs); E. H. C.; Mrs. E. A. S. H.; Mrs. H. S.; W. M. W. (that a loved one may be restored to strength mentally and physically); Mrs. M. P. McC. (that use of limb may be restored); Mrs. R. W.; Mr. and Mrs. J. R. G.; E. J. G.; Mrs. M. S. C.; Mrs. C. E. C.; Mrs. L. B.; M. S. P.; Mrs. O. C. Mc.; A Reader, Germantown, Pa.; Mrs. J. A. W.; Mrs. L. W.; Mrs. S. Van W.; Mrs. G. W. P.; M. M.; Mrs. H. J. McC.; Mrs. T. McN.

Other Requests

The following friends request prayer for varied desires and needs:

Mrs. M. F. S.; Mrs. C. J. W.; N. M. S.; Mrs. I. S. M.; Miss E. R.; Mrs. R. C.; Mrs. B. T.; Mrs. E. P.; Mrs. J. M.; N. S. F.; Mrs. L. M.; E. R. H.; Miss S. M.; J. M. E.; Mrs. M. B. L.; C. L.; E. C.; Mrs. R. L. W.; A Reader, Chapman, Neb.; A Reader, North Canada; Mrs. M. A. Z.; Mrs. J. R. W.; Mrs. J. W. D.; Mrs. S. W. A.; Mrs. M. H. A.; F. S.; Mrs. E. D. H.; C. H.; Mrs. C. (that position may be restored to husband); Mrs. M. A. C.; Mrs. C. W.; B. S.; Miss E. R.; Mrs. E. M. C.; A Reader, Wolcott, N. Y.; Mrs. G. P.; Mrs. C.; Mrs. M. A. C.; N. G.; E. M.; Mrs. F. J. T.; Mrs. L. G.; E. T. C.; Mrs. M. M. B.; Mrs. M. A. C.; N. G.; A Reader, Malta, Ohio; E. B. (that son may yield to the call to preach the Gospel); S. B.; E. G. S.; E. McC.; E. P. M.; Mrs. P. M. H.; Mrs. W. F.; Mrs. R. B.

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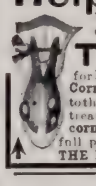

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This year we give you a lower price. All the special machinery for building this car has been charged against previous output. Now we wipe out that charge, and give you this year's savings on electric starter and tires.

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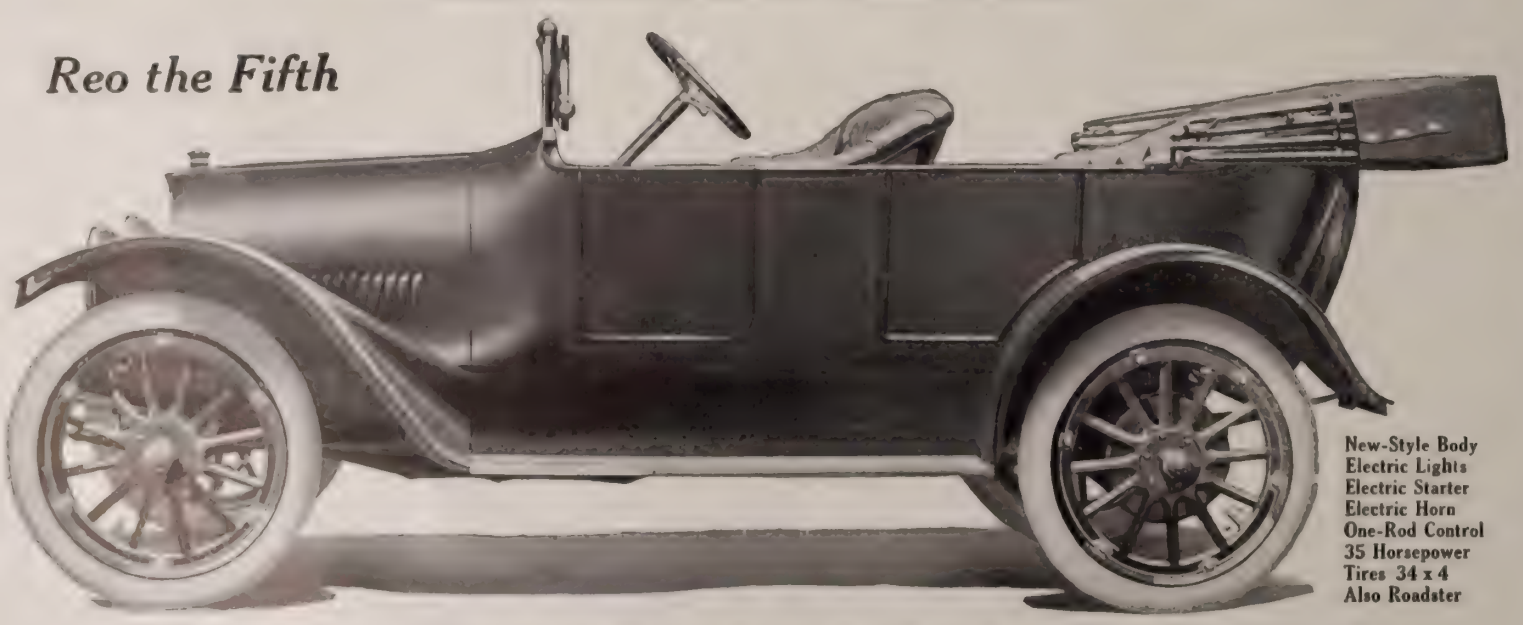

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Christian Herald

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GEORG GISZE

From the painting by Hans Holbein

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD will be glad to answer any question addressed to THE MAIL-BAG department if of general interest and not involving personal investigation. Communications may be written on either side of the paper, but must contain name and address of the writer, to whom replies will be sent by mail. Unsigned letters will be disregarded.

Questions and Answers

J. H. F., Toronto, Ont. What has Christ made possible to those who are not possible before? How is this brought?

It is one of the most definitely and positively affirmed facts of history and of present-day life that thousands of people have an experience of peace, power, purity and joy which grows out of their belief that God as manifested in the flesh of Jesus of Nazareth died for their sins. This experience is real, is tangible to all who seek it, it makes the lives of those who possess it altogether different from what they were before. When we ask if such an experience was possible before Christ died, the answer is very clear—No. Many Old Testament saints had a very beautiful and exalted spiritual experience, but they could not have the experience of knowing that God in the flesh had died for their sins, because the death had not yet taken place. The question of the reality of these facts is one and the deliverance from it presents some philosophical difficulties, but no really practical difficulties. We can see now that if any persons found deliverance from sin before Christ came they were only [illegible] that now the deliverance is offered to all. A few saints may have looked forward and grasped the promise of the atonement by faith; we look back upon it as a historic fact and so appropriate its benefits. Again, it is interesting [illegible] that since the incarnation men have been able to get a totally new and infinitely deeper idea of God than if he had not manifested Himself in the flesh. He has been willing to come to terms of human life, so as to open [illegible] to comprehend how God thinks and feels and speaks. It is a higher revelation even than which came through the prophets. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken to us by his Son" (Heb. 1: 1, 2). It is well illustrated by [illegible] that the experience of being saved by a personal friend is different from the experience of loving God as he was revealed in Old Testament times. And now, as the promise was supported, there is added the knowledge that he died to save us, there is a peace and depth to the love that would otherwise have been impossible. The answer to the last part of your question is very simple: Faith. The one who truly believes in Christ receives [illegible] the remainder of his life. Doubt and unbelief. The one who doubts never receives [illegible].

L. B. T., Washington, D. C. [illegible] of the editorial by Mrs. Carrie Harris quoted in THE CHRISTIAN HERALD of April 29, that Villa, the Mexican bandit, was brought up in Methodist service. I have heard a rumor that [illegible] was raised in a county twenty miles east of Washington, known as South Spring, Montgomery County, Md., and that his father's name was Robinson, his mother being an Indian. Is [illegible] true? It is the first time I have heard of the United States as a "Christian nation." There are [illegible] claimed as to Villa's origin, even if subject was to remain unverified. He is necessarily a picturesque character at the present time, whatever he may be to come from.

S. E. T., Cincinnati, O. 1. Divine grace is bestowed [illegible] even at the eleventh hour. If those [illegible] are sincere in their repentance and accept the [illegible] as offered to sinners, they are [illegible] as much as those who are [illegible] Christians. We have no right to limit the divine compassion, nor the power of God. Jesus pointed [illegible] of the dying thief on the cross, as [illegible] passed for years filled correctly and accurately [illegible] all those long years, yet [illegible] right to trust [illegible] past practices were [illegible]. But "the prayer of the righteous availeth much." 2. Where is the passage in the [illegible] where [illegible] is [illegible]? See the [illegible] to a correct translation.

E. E. M., Hamilton, Ont. Many a congregation has to be [illegible] because the [illegible] to [illegible] and [illegible] of [illegible] has been [illegible] and [illegible] of [illegible] to [illegible] [illegible] [illegible]

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

SCENE NEAR THE SOURCE OF THE BARADA RIVER—THE ABANA OF THE OLD TESTAMENT

ON THE ROAD TO DAMASCUS

FOURTH ARTICLE IN THE NEW TRAVEL SERIES

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

AS WE follow Paul out of Jerusalem, we are inclined to wonder hat his feelings and notions may have been. ery likely he saw the ot, as he left the city, here a little before the martyr Stephen had been stoned to death, while Paul mself guarded the garments of the murderers of the saint. Perhaps he membered the heavenly face lifted toward the skies, and heard again the ntle words of forgiveness: "Lord, lay not this n to their charge." He may have remembered so that in his dying moment Stephen called upon unseen one, saying, "Lord Jesus, receive my irit." It was to persecute and imprison, and if ssible to kill, the followers of this same Jesus at Paul was now hurrying to Damascus at the ad of his little cohort. Perhaps he went out of e very gate which is now called St. Stephen's ate. As he traveled northward, and heard, ubtless, all along the way, tales of Christ's marlous works, heard how "He spake as never man ake," how he told stories, which he called paraes, about the lilies and the work of the farmers, d the birds of the air, all these reminders of Him hom the young zealot was persecuting through s disciples very likely added fuel to the fire of s wrath.

A few months ago it was my privilege to urney over much at least of the same route that aul took in this ever memorable crusade against e Christians, and a new interest was added to e road made forever famous by Jacob, and seph, and even before them by father Abraham, d especially by the feet of our blessed Lord. I membered that over these same rough ways assed the great apostle on his way to Damascus he supposed, but really on the road which should ad him almost to the uttermost bounds of the own world to proclaim everywhere the religion had desired to blot off the face of the earth.

There were two ways by which Paul might have urneyed to Damascus, which is some hundred d thirty-five miles almost due north of Jerusam. His route, in all probability, was not far om the road which now leads over the rugged dge between the valley of the Jordan and the plains of the Mediterranean, past Nablous, as the ancient Shechem is now called, past the hill of Samaria, the low mountains in which Nazareth nestles and the edge of the Sea of Galilee. Every mile of the early part of the journey at least teems with memories of him whom Paul was so soon to call his Lord and Master. My recent journey to which I have alluded, in which we attempted to follow so far as possible the footsteps of Paul, started from the Jaffa Gate, or rather through the great breach in the wall near the Jaffa Gate, which was made a few years ago to allow the entrance of the German Emperor and his gorgeous retinue. On one side of this new entrance is a tall, ornamental clock tower built by the Mohammedans, showing a strange contrast to the ancient massive "Tower of David" on the other side of the street. At the time of his visit, Emperor William wrote in the album of the German Protestant Church—which is shown to all visitors at Jerusalem—a text from one of Paul's letters to Timothy which expressed his faith in Jesus Christ: "There is one mediator between God and man, the man Christ Jesus," under which in bold letters William signed his name, while the empress, Augusta Victoria, over her autograph wrote another of St. Paul's confessions of faith: "Other foundation can no man lay than that is laid, even Jesus Christ the righteous." These two of the world's leading rulers could find no better words to express their faith.

GRAIN FIELD OUTSIDE DAMASCUS

Hill after hill we climbed in long zigzags on the first day's journey, which took us from Jerusalem to Nablous. The first ten miles or so of the road lies over a very barren and rocky waste, but as we looked back we had many fine views of Jerusalem with its towers, its minarets and its huge hospices outside the walls, and even when the buildings of Jerusalem became blurred and indistinct in the distance, the Mount of Olives, crowned with its great Russian Church and tower, stood out bold and distinct against the Syrian sky.

Doubtless Paul looked back more than once as he journeyed on, for Jerusalem was to him the center of his world, and its buildings and its natural

Continued on next page

ON THE ROAD TO DAMASCUS

surroundings were dearer to him than his own boyhood's home. The country was less sterile than it is to-day, and smiling vineyards and olive orchards very likely covered hills which are now stripped of all vegetation; but even to-day the country is not wholly barren, for after ten or twelve miles of this road, we came to a valley filled with olive trees and lined with patches of fertile soil. A few villages, too, could be descried, nearer or more remote, many of them composed of rude hovels built of stone and mud. The best of these villages, the cleanest and most prosperous-looking of all, is the only Christian village in the vicinity.

Thus we journeyed on over these historic roads, every foot of the ground instinct with memories dear to the Bible student, until, toward night, two symmetrical hills, higher than most in their vicinity, rose before us and seemed at first sight to prevent our further progress. One of these was Ebal and the other Gerizim, the "mounts of blessing and cursing" of Old Testament days, while near by is a well of peculiar interest, both to Jews and Gentiles, for it is not only the well dug by the father of the twelve tribes of Israel, but more dear to the Christian's heart because on its ancient curb sat our Lord as he talked with the woman of Samaria. The site of this well is better authenticated than most traditional sites, and we can rightly regard it with genuine reverence.

Shechem, or Nablous, as it is now called, is still a very considerable city, and here live to-day the remnant of the interesting sect of the Samaritans, who have dwindled to barely 170 souls, but who still have a high-priest, observe their ancient ritual, and try to impress upon all who hear them or read their literature that Mount Gerizim is not only the most ancient place of the worship of the true God, but the only place where he can be perfectly worshiped to-day.

On the way to Jenin, twenty miles or more from Nazareth, we passed many places which must have been of peculiar interest to the young Paul. Samaria, for instance, is not far from Nablous. A beautiful terraced hill it is, where the tragedies of Ahab and Jezebel and Ehud were enacted, and here Ahab built his ivory palace, after the capital of Samaria was removed from Shechem to this hill-top. No wonder he chose it for his capital, for all about are fields green with sprouting grain, dull green olive orchards, and patches of red soil by way of contrast, while the outlook from the Hill of Samaria in every direction is sublime. On this hill-top the American excavators have recently been at work, and have unearthed what are believed to be the pillars of the palace of Ahab, overlaid as they are by many later Roman ruins.

However eager we may be to believe, it is difficult to credit the story that as we look through holes in the crypt of this church into three tomb chambers we are looking upon the last resting-place of the prophets Obadiah and Elisha, but such is the tradition, and of these facts we are solemnly assured by the guide. It is more satisfactory to look off toward the east, where we see a small bare hill crowned with a single big olive tree, near which nestles a little mud-colored Turkish village, for this hill, we have every reason to believe, is Dothan, where

TRAVELERS ON THE ROAD TO DAMASCUS

Joseph found his brethren feeding their flocks, and where he was treated by them in so unbrotherly a manner.

Beyond Jenin our road lay across the Plain of Jezreel, a long dreary, flat stretch of fertile soil, where the wheels sank into the mud up to the hubs at every turn. At some seasons of the year the road is much more passable even in these days, and possibly in St. Paul's time one of the splendid highways for which the Romans were famous made his journey comparatively easy all the way from Jerusalem to Damascus. But heavy and dreary as the road is, the historic associations never failed to engage our eager attention. There is the hill of Jezreel, where Saul was defeated by the Philistir and the mountains of Gilboa in the distance wh David lamented over Saul and Jonathan. Beyc the Plain of Jezreel are the hills of Nazareth.

Before we reach Nazareth, however, we come a large Turkish village called El Fuleh, throu which the railroad runs from Haifa to Damasc A new railroad, now under construction from Je salem, will soon join the line at this point, and will then be possible to go all the way from Jeru lem to Damascus by rail. This village is typical the work which Turkish misrule can do. The p of an American farmer would be better housed th are most of the people of El Fuleh. At a distar the houses look like big mud beehives, a all of them are plastered with dung, dryi for the fires which shall cook the noond meal.

The railway which we here took to Dam cus probably does not run far from t ancient road over which St. Paul would jou ney, and much of it runs through a wild a inhospitable country. At one point it touch for a little way the southern shore of t Sea of Galilee, and for many miles it f lows the upper courses of the Jordan and tributaries. Deep wadies, or cañons, cut t landscape in many places. The road son times for long distances skirts the edge of precipice with a brawling stream tumbli over the rocks below. A few poor villag one sees here and there upon the hillsides, occasional shepherd with his flock of goa or sheep, but much of the journey is throu lands desolate and barren almost beyond d scription.

One commending feature of the landsca must have impressed the traveler to Dama cus in the first century, as it does us of t twentieth. This is snow-capped Hermo conspicuous for many miles before o reaches Damascus, and always the landma of chief interest to every visitor to th ancient capital. Over nine thousand feet it towe above the plain, its three peaks always covered wi snow, while the view from its top embraces almo the whole of Syria. The Jordan, the Sea of Galile Samaria, Carmel and Tyre can all be seen from th lofty coign of vantage.

As St. Paul journeyed along this historic way c his mission of destruction this mighty mounta must have been before his eye during the long day looking down upon him in its serene majesty eve when at last, in the most memorable moment of h life, he was stricken to the earth and rose at last r longer Saul the persecutor, but Paul the preache of Christ Jesus.

OUR INCREASING POPULATION

THE estimated population of continental United States as figured out by the Census Bureau will total 98,781,324 by July 1 of the present year. If the increase in the next year is proportional there can be little doubt that the mid-decade enumeration of 1915 will reach the 100,000,000 mark, thus putting us in the imperial class of nations and placing us third in the scale of the great powers, with only the British Empire and Russia leading. Of course old China has a great scattered population of almost 450,000,000, but it cannot be reckoned a world power. Of Western civilizations Russia alone exceeds us in home population, having 164,000,000. The British Empire with its colonies and dependencies which stretch around the world encompasses 396,294,752 people, but its home population, including England, Wales, Scotland and Ireland, is less than 42,000,000. The German Empire has a compact population of only 65,000,000, and France can put forward but 38,000,000.

Very possibly we shall soon boast a world metropolis in the city of New York. No other city of ancient or modern time has made such strides. Considerably less than 300 years ago it was only a small Dutch village of less than a thousand inhabitants. To-day it is the second city on earth in regard to numbers, and easily the first in wealth and commercial importance. The Census Bureau estimates the population of New York City on July 1, 1914, at 5,333,539, as follows:

Borough	Population 1910	Estimated Population 1914	Quadrennial Increase	Per Cent.
Manhattan	2,331,542	2,526,716	195,174	8.37
Brooklyn	1,634,351	1,833,696	199,345	12.1
Bronx	430,980	529,198	98,218	22.7
Queens	284,041	339,886	55,845	19.69
Richmond	85,969	94,043	9,074	10.54

This indicates an increase of 566,656 in four years; and, basing future reckoning on these figures, by 1920 there should be an increment of 1,400,000, which would carry the population up to the neighborhood of 6,200,000, or only about one million short of the present population of Greater London. Registration London has a population of but little over 4,500,000. Including the suburbs, which cover a large territory, there are almost 3,000,000 more, but the rate of increase is so small when compared with that of New York that it is not hazardous to say that the latter city will overshadow the English metropolis in less than ten years.

The next largest city of Europe is Paris, with a population of 2,763,393, but Paris is at a standstill, if not retrograding. Vienna comes next with 2,085,888 and Berlin third with 2,040,148 exclusive of the suburbs, which count 1,300,000 more. Several Oriental cities, as Tokyo, Japan, and Canton and Peking, China, are listed at the 2,000,000 mark and over, but the figures cannot be taken definitely, as sometimes the population of the provinces in which the cities are situated is included in the enumeration.

Besides New York many other American centers of population have largely increased in the past few years. The following table shows the estimate of the Census Bureau for the leading cities of the country in 1914 and their increase from the last census year, 1910.

City	Population in 1910	Est. Population 1914	Increase
Chicago	2,185,283	2,393,325	208,042
Philadelphia	1,549,008	1,657,810	108,802
St. Louis	687,029	734,667	47,638
Boston	670,585	733,802	63,217
Cleveland	560,663	639,431	78,768
Baltimore	558,485	579,590	21,107
Pittsburg	533,905	564,878	30,973
Detroit	465,766	537,650	71,884
Buffalo	423,715	454,112	30,397
San Francisco	416,912	448,502	31,590
Los Angeles	319,198	338,914	19,716
Milwaukee	373,857	417,054	43,197
Cincinnati	364,463	402,175	37,7
Newark	347,469	389,106	41,6
New Orleans	339,075	361,221	22,1
Washington	331,069	353,378	22,3
Minneapolis	301,408	343,466	42,0
Seattle	237,194	313,029	75,8
Jersey City	267,779	293,921	26,1
Kansas City	248,331	281,911	33,5
Portland, Ore.	207,214	260,601	53,3
Indianapolis	233,650	259,413	25,7
Denver	213,881	245,523	31,6
Rochester	218,149	241,518	23,3
St. Paul	214,744	236,766	22,0
Columbus	181,511	204,567	23,0
Toledo	168,497	184,126	15,6
New Haven	133,605	144,505	10,9
Spokane	104,402	135,657	31,2
Paterson	125,600	134,305	8,7
Omaha	124,096	133,274	9,1
Hartford	98,915	107,038	8,1
Trenton	96,815	106,831	10,0
Albany	100,253	102,961	2,7

To these interesting tables may be added th estimated State populations as of July 1, 1914.

New York	9,899,761	South Carolina	1,590,0
Pennsylvania	8,245,967	Washington	1,407,8
Illinois	5,986,781	Maryland	1,341,0
Ohio	5,026,898	West Virginia	1,332,9
Texas	4,257,854	Nebraska	1,245,8
Massachusetts	3,605,522	Connecticut	1,202,6
Missouri	3,372,886	Colorado	909,5
Michigan	2,976,030	Florida	848,1
New Jersey	2,815,663	Oregon	783,2
Indiana	2,779,467	Maine	762,7
Georgia	2,776,513	North Dakota	686,9
California	2,757,895	South Dakota	661,5
Wisconsin	2,446,716	Rhode Island	591,2
Kentucky	2,350,731	New Hampshire	438,6
North Carolina	2,339,452	Montana	432,6
Alabama	2,269,945	Utah	414,5
Tennessee	2,254,754	Idaho	395,4
Iowa	2,221,755	New Mexico	383,5
Minnesota	2,213,919	Vermont	361,2
Virginia	2,150,009	District of Columbia	353,3
Oklahoma	2,026,534	Arizona	239,0
Mississippi	1,901,882	Delaware	209,8
Kansas	1,784,897	Wyoming	168,7
Louisiana	1,773,482	Nevada	98,7
Arkansas	1,686,480		

TROOP OF RURALES IN MEXICO CITY

MEXICAN FEDERALS ON PARADE

Photos copyright, International News Service

NEW REBEL VICTORIES IN MEXICO

MEXICAN affairs are now in the realm of conjecture. Any one may hazard a guess as to the outcome. Huerta is reported to be near his political end; he is also said to be stronger than ever. Union of rebel and Federal forces for common defense against the United States appears impossible. Nor will the rebel leaders, they assert, submit their cause to the peace conference set by the South American mediators for May 18 at Niagara Falls, Canada. Villa will mediate only in Mexico City. Sensational stories from Mexico serve to keep alive the war spirit in our own country, and Washington admits pessimism as to the results of mediation. An armed peace, as between the United States and the *de facto* government in Mexico, prevails, almost too much in spirit like the "time" between "rounds" in a prizefight. But as any one may hazard a guess, a safe one might be that the signs of Huerta's overthrow by the rebels point to the real solution of the trouble. Yet American occupation to pacify the country may have to come after that.

The plans for mediation had scarcely been started when reports of the arrest and sentence to death of a representative of the American Red Cross, Dr. Edward Ryan, as a spy, by Federals at Zacatecas, threatened to stop proceedings abruptly. The State Department at Washington took immediate steps to secure the release, or a legal trial, of Dr. Ryan. The carrying out of the sentence would undoubtedly have precipitated open hostilities, as the charge was groundless. Fortunately the authorities at Zacatecas reconsidered their action, and on May 5 Dr. Ryan was reported as in Mexico City in custody, but under the safeguard of the Brazilian minister, who is looking after American interests. Reports are also received of illegal arrests and detention and of disappearances of Americans in other places, notably that of the American vice-consul at Saltillo, John C. Silliman, of whom no trace has been obtained in a month. All such reports are being vigorously investigated.

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CHILDREN OF VERA CRUZ

On May 2 a body of Mexican Federals with cavalry made a demonstration at the pumping station, eight miles out of Vera Cruz, which controls the city's water supply. The Mexicans demanded the surrender of the water-works, which was of course refused, and a conflict seemed imminent. The officer in command notified General Funston by wireless, and reinforcements were rushed to him. The Mexicans finally retired without provoking an engagement.

Following this action, word was received from Mexico City that no further offensive movement would be permitted by the Federal troops during the negotiations for mediation. On May 6 General Funston was given discretionary authority to extend his lines beyond the city limits, in order to be prepared to defend the place in any contingency. This order resulted from reports of the mobilization of some 10,000 Federals at outlying points and the alleged mining of the railways. This latter method of resisting any advance upon Mexico City tremendously increases the natural difficulties that would confront the American troops. The report has not been fully confirmed; on the contrary, previous reports of the destruction of bridges have been found to be unreliable.

The attitude of the Constitutionalist chief, Carranza, toward the proposed mediation has been the principal stumbling-block to those who are working along that line. Carranza showed a desire, amounting to a demand, to be represented at the conference without committing the cause he represents to its deliberations. It was confidently expected that the Board of Mediation would have entrusted to it not only the questions at issue between the United States and Huerta's government, but the internal troubles of Mexico as well. To this course Carranza refuses to consent, as does also General Villa, their claim being that they must press the advantages already gained by their armies, as the overthrow of Huerta and the establishment of a constitutional government are matters that do not primarily concern the mediators between the United States and Huerta. Thus the main object of the proposed mediation, namely the restoration of law and order in Mexico and the establishment of a stable government, seems far less likely of attainment than when the South American envoys first offered their services.

The rebel forces under Villa are pushing their campaign against Saltillo with vigor. It is supposed the Federals have about nine thousand soldiers at that point, and the advance attack upon the town was repulsed. The latest reports declare that a rebel army approximating twenty-five thousand men is approaching in three divisions, General Villa being at the head of one, and the fall of Saltillo is taken for granted. In fact, the Federals are believed to intend retiring to the town of San Luis Potosi for their final stand. A simultaneous attack upon these two towns and Tampico is looked for. Tampico is practically in a state of siege. Increasing scarcity of food supplies, unfit condition of the drinking water, and other conditions have reduced the inhabitants to great distress. On May 6, a temporary truce between the Federals and Constitutionalists was broken, and attacks by rebels massed outside the town in large numbers were renewed. General Maas, who is military governor of the State of Vera Cruz, and commander of the Federal forces, proposed to Villa that the latter join with the Federals in resisting occupation by the United States. This proposal was rejected with great scorn by Villa. A similar report, claiming that the rebel leader in the south, Zapata, head of a powerful force, had formed an alliance with Huerta, is denied, and the press reports a proclamation issued by Zapata announcing the early attack of Mexico City by him with the summary trial and execution of Huerta and his supporters if the city is taken.

Thus the various foes to the rule of Huerta appear to be rapidly pressing him to a decisive defeat. The press of May 7 stated that it is understood at Mexico City that Huerta is prepared to abdicate, provided the United States enter the country to take control until law and order are restored; but excepting on that condition he will refuse to resign and will resist the advance of the rebels to the utmost. The exact fighting strength and financial strength of the Huerta government have not been made known to the outside world. While the impression is general that the dictator cannot hold out much longer, it is remembered that his collapse has been expected at different times for several months.

It is also stated in this connection that foreign Powers, and especially the envoys of the mediatory Powers, believe that the only hope for Mexico lies in exactly the course attributed to Huerta, namely, the pacific occupation of the country by the United States by invitation until a constitutional government is established.

Very impressive memorial services were arranged for the reception of the bodies of the seventeen American sailors and marines who were killed at Vera Cruz, when the *Montana* and *Mayflower* reached New York with them. The program included an address by the President at the Brooklyn Navy Yard, following a parade from the pier across New York.

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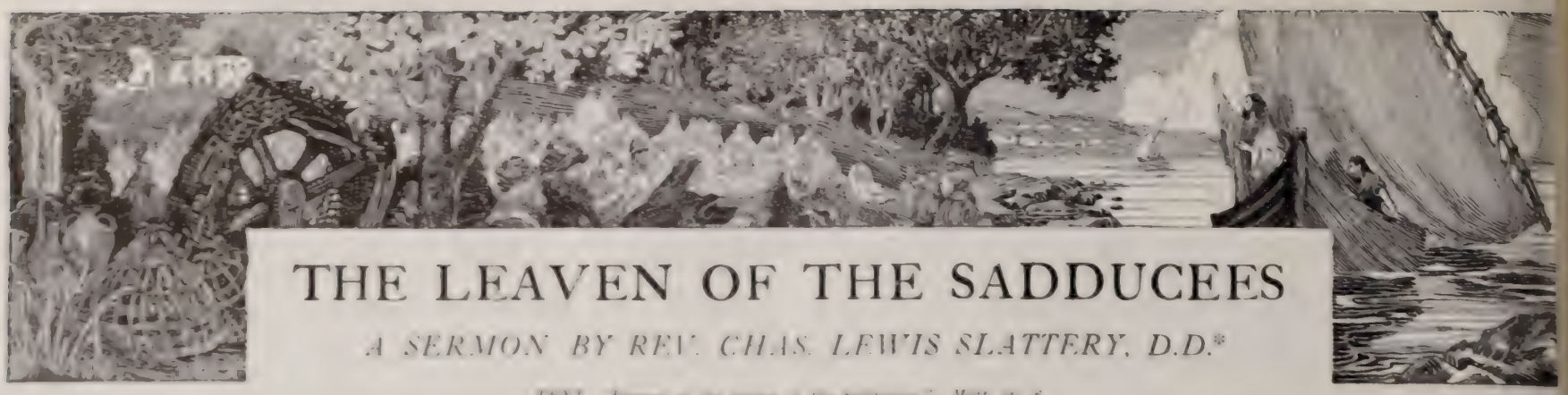
AMERICAN SAILORS ASSISTING REFUGEES ARRIVING AT VERA CRUZ



THE LEAVEN OF THE SADDUCEES

*A SERMON BY REV. CHAS. LEWIS SLATTERY, D.D.**

TEXT [illegible] "Matt. xvi. 6

PEOPLE sometimes wonder why the preacher is perpetually going back to the Bible. They *wonder* why he does not leave a history so ancient and concern himself only with the present. Let me say two things about this. First, the Bible is a striking history of a great people. The man who is attempting to help his own time must know the history of the past: he must know how certain tendencies, which he is sure have recurred in history again and again, have worked themselves out for victory or for destruction. The Bible, as mere history, tells plainly what happens to individuals, to churches, and to nations if they insist upon pursuing certain courses. To hark back to that dear superstition is the most modern of notions. The statesman who really counts has his desk loaded with histories; he does not intend to make mistakes or lose opportunities which a long-ago statesmanship can demonstrate to him. But the Bible is more than ordinary history: it is history consciously in contact with God. Therefore, in the second place, to seek help in the Bible for our present problems or vital heresies we may thereby look at deeds and characteristics similar to our own from God's point of view. In all history, so far as a great historian interprets it, the divine purpose can be seen; only, it is dimly seen. In the Bible, the divine purpose, the divine warning, the divine praise shine brilliantly through almost every page. We know, not only what comes of certain ways of living, but we know *what God thinks about it*. Is it not worth while, then, to go back to the blessed old Book, that it may be a lantern to our footsteps in this day and in this far-away land?

Present Day Sadducees

So I ask you to think this morning about the sins of the Sadducees. They were a Jewish party in the days of our Lord, half political, half religious. As we read the life of Christ, it is not the Sadducees but the Pharisees who most distress us. By ostentatious religious ceremony, by unscrupulous means, by a riotous insincerity, they have contributed an adjective to the list of hideous epithets—pharisaical. But the Sadducees, we think, could not have been so bad. They did not persistently attack our Saviour. From the world's point of view they were more agreeable than the Pharisees. They were better bred. They were a smaller party, much more satisfactory to the Romans, and consequently had control of the higher Jewish offices, particularly in the Jewish Church. But we must remember one thing. If our Lord repeatedly warned his friends against the Pharisees, he also warned them against the Sadducees. "Beware," he said, "of the leaven of the Sadducees"; that is, beware of the insidious influence of these people, who seem harmless, who really have characters that are deadly.

Before I ask you to think of the qualities which made up the character of a Sadducee, I beg that you will notice what was the fate of the Sadducean party. In our Lord's time, about the year 30, the Sadducees controlled Jewish affairs. Forty years later, with the destruction of Jerusalem, they vanished from history. These characteristics that I am about to name to you, innocent as they often seem, spelled nothing less than annihilation for those ancient people. Do you wonder that I would warn you against them?

Now, what were the characteristics of the Sadducees?

First, they cultivated indifference. When the popular party, the Pharisees, were crying out that Christ is without honor, he was destroying all the sacred Jewish traditions, the Sadducees in scholarly calm smiled condescendingly. Why should they concern themselves with a poor agitator from Galilee? Why should they listen to the bigotry of the rather loud and vulgar Pharisees? The day came when they did listen to the Pharisees; but of that I shall speak later. It was the habit of these well-to-do, comfortable Sadducees to be indifferent to the religious movements about them. They took their religious life rather complacently. It was a matter of institutions, outward conventionality. They never expected their hearts to be touched. Indeed, they steeled their hearts against any chance rush of emotion. They were consistently indifferent.

It is easy to cultivate a habit of indifference to high affairs. It is the trait most to be dreaded in any character in which you are interested. People sometimes say: "Oh, this is an age of religious fads. One man is wildly pursuing a strange religious craze; another is trying to play with a new theory of life; another is making health to be religion: another is saying that there is neither body nor soul, only mind; another is reducing God to impersonal law; and so one and the other drop away from the old paths and go running after theories and experiments and fads. And alas!" moan the critics, "is it not very dreadful?" Well, I answer, it may be somewhat disheartening to see the world ignoring the lesson of the Christian ages; but enthusiasm for even an emasculated religion is vastly better than indifference to all forms of religion, good or bad.

Several years ago a young man in the Berkshire Hills committed suicide. I believe that he had been misled, and in despair had put an end to a disastrous career. At his funeral people assembled who had encouraged him in his downward course, or who had allowed conditions in the town to encourage such habits; for the town was not what it ought to have been. The service was not ours, and an address was expected. The minister excused himself from making the usual panegyric, pleading that the occasion was too serious; and then as he stood over the poor boy's dead body, he looked into the faces of the complacent men who sat about him, and told them plainly that they were to blame for this young man's wasted life. Perhaps they had not done anything very bad, but they had been indifferent to the best. They had not come to church; they had not stirred themselves to keep the town clean and pure; they had secured themselves against all annoyance and all trouble. And here they were in the presence of one result of their indifference. Whether it was the time and place to read such a lesson does not in the least concern us. The only detail we need notice is that the indictment was true. He who is in any way indifferent to the best and the highest things in life, he who is taking his ease, when he ought to be in his place strenuously at work, is sooner or later some one's murderer.

The World's Tender Spot

Indifference is a dangerous quality. It seems harmless. It kills at last.

I said that there came a time when the Sadducees were aroused from their indifference. They were not aroused by seeing Jerusalem going down; they were not aroused by the thought that Rome was tightening her grasp on the ancient Hebrew nation; they were not aroused by seeing bad men and women ply their influence. Nothing that affected the soul, their country, or God moved them. But at last their indignation burst out against Jesus of Nazareth. At last the common herd, the bigoted Pharisees, found ready listeners to their accusations. What had Jesus of Nazareth done to break up the indifference of these complacent Sadducees? He had driven out the money-changers from the temple. They would interfere with the revenues which came to the chief Sadducees. What if this alienation of business from the temple were made permanent! Oh, horrible thought—how their income would shrink! Away with him! Good Friday was only four days away.

It is humiliating to remember that some of the most beneficent movements of the world's history have been initiated only upon the manifestation of that aspect of tyranny which affects one's money. It is the worldly spirit, pure and simple. It shrugs its shoulders before all complaint about injustice and falsehood and evil living, but cries "Halt!" the moment a finger is put upon a bit of gold. The Protestant Revolution in Europe found the final and effective appeal for its righteous cause in exactly this way. A great soul here and there had said, "The Spanish Inquisition is heathenish murder; the church which allows such enormities should be *reformed*"; but the world allowed the Spanish Inquisition to continue. A great soul here and there had said, "We should have services in the language of the people, so that the people may know what they are saying and what is being said"; but the world still was content with a vague murmuring in an unknown tongue. A great soul here and there had said: "We ought to be reading the Word of God to get the comfort and the help of it for our lives"; but when the authorities protested the world for the most part acquiesced: what was the use of bothering about it anyway? When, however, Leo the Tenth decided to build St. Peter's, and needed therefore millions of dollars to finish it, when, to get this tremendous sum, he sent Tetzel up into Germany to sell indulgences; then upon the worldly old world in wrath, and said: "The old order must go; we can endure this tyranny no longer. For our pockets are touched: this is very serious." Of course the great leaders had higher reasons; but the world at large fell to work for the new and better order only because money seemed to be in danger.

Nor may we as Americans feel too comfortable in any such arraignment. For was it not the unjust taxes of England which drove our forefathers to seek independence? Here, too, the leaders had higher ideals; but the worldly spirit, pinched in accounts, rose at length to follow their leadership.

Wisdom's Folly

I am not forgetting that money is a symbol, and so is capable of a high moral interpretation. Nor am I arguing that one should not be indignant when one's property is unjustly attacked. My only contention is that it shows a low state of character to pass by all other insults and affronts, and to be disturbed only when some one pulls hard at your purse-strings. A really fine man will be excited far more when the honor of his country is at stake than when a ship filled with his country's gold is sunk in the depths of the sea. And when the investigation of some public enterprise reveals that only a small fraction of the money appropriated has gone into building or work, and that the bulk of it has gone to enrich dishonest politicians, even then the emphasis ought not to be on the lost money, but rather on the shame of being a people who could elect or allow to be elected such villains. Money has its true place: I am not scoffing at it. But the human soul cannot be bought or sold. Whatever touches or affects that, is to be reckoned with first. He who waits for the enemy to attack money-interests very often finds, to his dismay, that his fortress is taken while he slept.

Beware, then, first of indifference, and second, of the worldly spirit.

Now let us see another trait of the Sadducees. We hear very little of what they did believe; but we know some of the beliefs which they disowned. For example, we know from the Gospel records, as well as from other sources, that they did not believe in the resurrection. When people said with glowing faces and shining eyes, "I believe this and this," the Sadducees tossed back their heads and said: "And we do *not* believe it."

In other words, so far as we know, the Sadducees had a negative creed. They were always explaining what they did not believe. It made them feel superior to the common mob about them, credulous, wide-eyed, open-mouthed. They were too advanced to be drawn into believing much of anything. But they boasted a long list of beliefs which they scorned to accept.

This negative belief is also a disastrous trait, and further, explains why the Sadducees soon became extinct. A man who is honest with himself cannot believe to the last detail just what all his neighbors collectively believe. There must be various shades of acceptance of the large collection of generally approved truths about man, the universe, and God. I will grant all that. But right here is my contention: no man, no church, no nation, can survive by negations. If you believe in but two facts in life say with a glad heart your belief in those two facts, and say nothing about all the facts which you do not believe. For Truth is so egregiously larger than the human mind can grasp that the man who

Continued on next page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, May 24. Matthew 5: 31, 32. *"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."* It appears that the Pharisees in olden times had made divorce even more easy than the infamous proceedings in some of our divorce-courts. "Give her a written dismissal," they would say to a suitor; "that is all that the law demands. And then you may marry another, or let her become married to another." Such a ruthless dissolution of the sacred bonds of matrimony for a cause which God does not allow, our Lord calls adultery. A harsh name, but true! How must those scribes have winced when they heard the Lord's interpretation of the law! When on a later occasion they brought a sinning woman to the Lord, and he challenged their own innocence, they all slunk away with guilty consciences.

MONDAY, May 25. Matthew 5: 33-37. *"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; . . . But let your communication be, Yea, yea; nay, nay."* As a solemn attestation of the truth our Lord, when called upon, did not shrink from making oath to the correctness of his teaching. Nor did Paul refuse to take an oath. What Jesus denounces in this place is the habit of designing men—still noticeably prevalent among Jews and others—to interlard their conversation with strong protestations of their sincerity. In order to escape the charge of blasphemy, profanity, and trifling with holy matters, these people will resort to all sorts of tricks of language which enable them to avoid the use of the divine name outright. When a person swears a true oath, he calls on God as a witness to the truth he is about to tell, and as the avenger of the untruth, if he should tell that. Such an appeal to God may be made in a manner that calls for no oath at all, but for a simple, straightforward, matter-of-fact statement. The Pharisees in the days of our Lord were habitually irreverent people. Men shall give an account of every idle word that they have spoken.

TUESDAY, May 26. Matthew 5: 38-42. *"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."* We are aware that unbelievers have held up this text with scorn to show that Christianity is inapplicable to the conditions under which men live, and must live, in this world. It is a pity that the much-advertised "fool actions" of Christians who have, in some cases literally, obeyed this law of Jesus, have not been studied by the critics in their results; for they have had the effect of the coals of fire, which Paul tells us we should heap on the head of an enemy. In the law of retaliation, the demand for exact compensation is not the highest point. The follower of Christ, viewed as a citizen of an earthly commonwealth, has indeed the same rights as any other citizen, and can demand the same protection of the laws under which he lives as others; but he can, and he will gladly, surrender his rightful claims if he can thereby advance the cause of his Lord. The early Christians uncomplainingly suffered the spoiling of their goods, and by their patience and persistence in heroic well-doing conquered the world, and wrote their names even in the records of secular history.

WEDNESDAY, May 27. Luke 6: 31. *"And as ye would that men should do to you, do ye also to them likewise."* Not as others have dealt with you, but as they should have dealt with you, so deal ye with them—that is a general precept which Christ gathers from the law properly understood. But how am I to know what is proper in every instance, according to this interpretation? Would you have others do you harm or good? Would you have them exacting or lenient to you? Would you have them speak ill or well of you? Would you wish to have them suspect you, whisper damaging reports about you, and interpret your actions uncharitably; or would you have them believe you capable only of virtuous actions, and put the best constructions on all you do? Surely, in each case you would instinctively choose the latter alternative. That is an unerring indicator to you as to what treatment you owe to others. The fundamental truth in God's law—love—has been written in your heart, and when you apply God's law in an unloving spirit and in an unloving manner, you have broken God's law and offended your own conscience.

THURSDAY, May 28. Matthew 5: 44-45. *"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."* The law of love to a fellow man had been interpreted by the Jewish scribes so as to exclude an enemy. Revenge was declared permissible. Our Lord enjoins that we approach an enemy from an opposite direction. We must not show him that we can curse, hate, spite, and persecute as effectually as he. He probably knows that, without our revealing the fact; and he probably expects us to do just that, if he views us in our carnal state. We must treat him to a different revelation: we must reveal to him our heavenly parentage. Let us show him that a child of the Father in heaven can bear injustice and abuse, and return nothing but kindness for it. That is the law which the Father puts into the hearts of men. According to that law, the Spirit of Christ worketh in us. Every shower of rain, every sunrise, should remind us of God's love for his enemies.

FRIDAY, May 29. Luke 6: 32, 35. *"For if ye love them which love you, what thank have ye? for sinners also love those that love them. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and to the evil."* Christian love, or charity, does not select its beneficiaries according to the principle of self-interest, and does not operate on the contract plan of so much for so much. To use a kindness as a fisherman uses his bait, to catch something, is not practicing charity. When several persons assume a common risk and carry out a mutual agreement, that may be business, but it is not charity. It is not even pure and clean business in every instance. The element of selfishness must not enter a charitable endeavor. Christian charities are not nicely calculated investments from which the investor hopes to derive revenue in some form, but generous gifts, like those of the Father in heaven, who is impartially kind even to the undeserving and ungrateful.

SATURDAY, May 30. Luke 6: 36-38. *"Be ye therefore merciful, as your Father is also merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."* The example of the Father is once more held up to the children, to impress upon them mercy in judging others and also generosity. Especially as regards the former, the Pharisees' conduct was notoriously faulty. It is well known how harshly they judged not only individuals who had been overtaken in a fault, but whole classes of people, like the publicans, and races, like the Samaritans. From both of these the Lord had drawn some of his most faithful followers. Without considering mitigating circumstances attending a wrong action, or inquiring into the motive of the doer, the Pharisees mercilessly denounced each act that did not square in every minute particular with their standard of right, and forthwith assumed only the worst motive possible for the action. Their whole life was filled up with incessant censure of others. Those who had once fallen under their angry sentence were relentlessly persecuted as hopelessly reprobate. Over against this censoriousness, which was made to pass for a genuine exhibition of orthodoxy, the Lord inculcates mercy, heartfelt pity with the erring, the sinning, the fallen and the perverse, and generous liberality to all in need. By such conduct his followers are to commend themselves and their religion to men, and their acts of mercy are promised an abundant reward.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE LEAVEN OF THE SADDUCEES

ompously stands forth and declares what he, poor tom, does not, and never shall, believe, is more nan absurd; he is a criminal against light. No life an survive on negations. If your creed is short, let be short; but let it be positive, every word of it. et it ring with confidence and assurance. Let it be our beckoning to deeper, truer, surer faith. There something wrong with the man who says that he elieves less and less as the years go by. Every an ought to be acquiring, each year, new and rmer convictions.

I wish to name one other characteristic of the adducees. They attempted what our Lord declared to be impossible: they attempted to serve od and the world. Because they were rulers in e Jewish Church, they felt that they must serve od—at least respectably. Because their offices deended on the worldly Romans, they felt that they

Continued from preceding page

must keep on approved terms with the world. So it came about that they served neither their outward comfort nor their inner peace. They failed—just as our Lord said that such people must fail.

A great many Christians wish the church to be; but they do not wish it to be too aggressive, too pious, too generous. They explain that the world owes the church an unending debt; for what would life be worth if the sanctions of the church did not stand guard over childhood and womanhood and weakness and death? Oh, yes; the world needs the church's restraining hand. And then, when bitterness and trial come, the world needs the assurance of hope and the comfort of a tender Saviour. Yes, yes; the world is grateful. But the world must have her rights. The church may come only just so far. The church must not ask the busy man to worship God every Sunday. The church must overlook a little worldly wisdom—sometimes called crooked—because the world needs it. And in general the church must not be too thoroughgoing.

It is a sad and very ancient tale; but, with all other Sadducean traits, it makes for ruin in the end. The church has one Master, one Master only, and that Master is not the world. Christ is the Master of the church, and he must be all in all, or nothing. The Sadducees, great in their day, faded away like mist in the morning sunlight. Four traits worked their ruin: indifference, the worldly spirit, a negative creed, the attempt to divide themselves between God and the world. It is all ancient history. But you see what comes of such traits. So let us ask God to-day to make us enthusiastic, unworldly, positive, loyal to him—and to him alone!

A WEEK IN THE WORLD'S NEWS

Preparing for a City of 25,000,000

AN ELEVATED railroad from New York to Chicago, high enough to be level regardless of topography, and a submarine tube railway along the pleasant scenery of the ocean bed between America and Europe, are among projects which have had their day of publicity. The Maritime Association of the Port of New York, an entirely serious body, recently had discussed before it a plan to annex Manhattan to Long Island by filling in the East River from Hell Gate to the Battery, the creating of a trunk-line sewer from the northern suburban limits to a disposal terminal miles at sea, Jersey and Staten Island having tributary lines; the building of a cape from the lower end of New York almost to Staten Island, and connecting that island hill with the city by tunnels. The idea has been declared desirable and practicable, inclusive of the expenditure of $100,000,000 a year to bring it to pass. Dr. T. Kannard Thompson is sponsor for the scheme.

. . .

Burned Ship Survivors Rescued at Sea

THE steamship *Seydlitz* on May 4 reported an unidentified vessel on fire three hundred miles off Cape Race, around which she circled without discovering any signs of life and no small boats in the vicinity. The *Seydlitz* sent out wireless calls, and the Cunarder *Franconia,* bound from Liverpool for Boston and carrying 1,733 passengers, responded. That vessel picked up a small boat in which were thirteen sailors in a state of complete exhaustion from exposure, and also the body of Chief Steward Matthews, all of them from the British steamship *Columbian,* which had caught fire on Sunday night and was quickly rendered useless by a series of explosions, one of which wrecked the wireless apparatus while sending out calls for help. When able to talk, those rescued stated that the *Columbian's* crew and officers had left her in two boats which drifted apart. The other boat contained fourteen men including the captain, but uncertainty regarding the number of the crew leads to fears that besides the missing boatload twelve other men may be lost. Captain Miller of the *Franconia* put his vessel about in futile search for the missing boat or boats. The next day the *Manhattan* picked up the second boat. Nineteen men are still missing, four are known to be dead.

. . .

Independence Day in Norway

NORWAY is celebrating its first centennial by an exposition to last from May 15 to October 15, and it is said that nearly a quarter of a million American-Norwegians will attend. North Dakota, one-half of whose population is said to be composed of this race, has made an appropriation and will be represented by Governor Hanna, who will deliver an address on July 4, one of the two chief gala days in the celebration; May 17, Norway's Independence Day, being the other. Wisconsin and Minnesota will also send exhibits representing Norwegian labor. A large contingent of Lutherans will attend from the United States.

. . .

Some Deeds in the Doing

WHILE rescuing ice-bound fishing vessels this winter, the naval tug *Potomac* was herself caught in the floes and abandoned in the Gulf of St. Lawrence. A determined party, made up from her crew and Newfoundlanders, has at last reached the tug at great risk, remanned it and started to bring it to port. . . . The Haitian Congress was thrown into confusion May 6 by a British demand for immediate payment of a $62,000 indemnity awarded a British subject for destruction of his sawmill during the last revolution. It was not a question of honor, but of cash, of which none was in sight. The guns of the British cruiser *Suffolk,* however, helped the government to locate the amount. . . . Memphis, Tenn., entertained the Southern Sociological Congress from May 6 to 15. The National Conference on Charities and Corrections, embodying nine affiliated welfare organizations, convened with the congress. Hundreds of delegates attended. The annual meetings of these bodies are productive of nation-wide activities of an altruistic nature. . . . Chinese pirates are getting their deeds recorded in the press. On March 31 the steamship *Shingtai,* flying the British flag, set sail from Hongkong, carrying seventeen pirates rated as passengers. On signal these desperadoes attacked the crew, slew several, including officers, and secured $30,000. They then took charge of the vessel. Subsequent events are not stated in the news item which appeared May 6. . . . On the other hand, a number of Chinese officers and civilians will presently receive gold watches and chains, forwarded May 6 by the United States Government to our legation at Peking, to be given them in appreciation of services to American citizens, chiefly missionaries, saved from massacre in October, 1913. . . . Officers of the United States army and navy who rendered noteworthy services in connection with the construction of the Panama Canal will also benefit by this appreciative mood of Congress, if a bill now in committee is passed authorizing promotion and the thanks of the nation to such men.

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MR. AND MRS. WILLIAM G. McADOO

THE fourteenth White House wedding (there is uncertainty as to the exact number of such weddings, however) occurred Thursday, May 7, when the President's youngest daughter, Miss Eleanor Randolph Wilson, became the wife of William G. McAdoo, secretary of the treasury. As great an interest was taken in this event as in the marriage of Miss Jessie Woodrow Wilson to Francis B. Sayre, November 25 last, though equal public notice had not been evident. It was the wish of the President and Mrs. Wilson to have this wedding marked by simplicity throughout. It is said that no cards of invitation were issued, and that the official character of the bride and bridegroom were purposely eliminated. Many beautiful and valuable gifts were received from the cabinet, the House of Representatives, government officials, and the host of friends of the couple both within and outside of official and diplomatic circles. It was announced in the press that Mr. and Mrs. McAdoo would sail on Saturday for Europe, where the honeymoon will be passed, it being their intention to be back in Washington early in June, and that the summer will be spent at the national capital. It is also stated that Mrs. Wilson will leave the White House after the wedding to spend a few weeks in rest. The wedding ceremony was a notable addition to the long list of social events in the White House.

Federal Reserve Board Appointed

PRESIDENT WILSON has won the approbation of bank and business men generally and of politicians in his selecti of members of the Federal Reserve Board, the supreme gove ing body in the new banking system. Mr. Richard Olney, Boston, formerly secretary of state, was selected as governor of the board, declined on account of age. The remaining members are Adolph C. Mill Berkeley, Calif.; Paul M. Warburg, New York; W. P. G. Harding, Birmin ham, Ala., and Harry A. Wheeler, of Chicago. Secretary McAdoo and Com troller of the Currency Williams are ex-officio members. It is thought possib that Secretary of Agriculture Houston may be selected in Mr. Olney's pla The positions carry an annual salary of $12,000, and the appointees will h office for two, four, six, eight and ten years, respectively.

. . .

Suffrage Fete Day Observed

SATURDAY, May 2, was widely observed as Suffrage Day advocates of votes for women. A two-mile parade of wom with bands and woman cavalry was planned to take place Chicago, rain or shine; in Pennsylvania sixty places celebrate and a parade and mass meeting gave Pittsburg its first important suffra demonstration; an automobile parade was scheduled for Kansas City; 9,0 persons took part in a splendid pagea in Boston; other cities witnessed simil scenes. Out-of-door speaking was t rule. In New York City the princip public squares became so many rallyi points. A huge meeting held in Carneg Hall in the evening was partly dampen by Mayor Mitchel's expressed doubt the practical need that women have f the vote. As a faint echo of the day rejoicing, a London militant ruinous slashed the year's greatest picture of t Royal Academy Exhibition, a portrait Henry James, by the American painte John S. Sargent, R.A.

. . .

Bulgar Queen Postpones Her Visit

THE United States not to have the plea ure of receiving a roy visitor, after all, as "even in America" have caused Queen Eleanc of Bulgaria to postpone her intende visit. Nothing definite is known in co nection with this change, which will di appoint many. It has been stated tha political objections arose. Washingto had not been officially advised of th proposed trip, but representatives c Bulgaria had been engaged in makin advance preparations, and it was th general expectation that this visit woul take place.

. . .

News in the Making

AT HOME: The larges cancer hospital i America will be erected i New York by Cornell Uni versity Medical College soon. Accordin to reports, more than $1,000,000 have bee provided for the purpose.—Methodis Board of Bishops approves plan fo world-wide fund of $5,000,000 for suppor of superannuated clergymen and thei widows. Conventions in Philadelphi and Chicago will undertake to raise th money.—Announcement that Panam Canal toll will be $1.20 per ton fo ships carrying one or more passenger creates fear that that will prove prohibi tive to companies intending excursio trips from New York to San Francisc during exposition year, as round-trip toll would be $15,000 to $20,000.—Professo Frank J. Goodnow of Columbia University accepts presidency of the Johns Hopkin University.—Alaskan railroad commis sion now organized, composed of Wil liam C. Edes, Lieutenant F. Meras, an Thomas Riggs, Jr., who will begin survey at once.—Movement started in Philadel phia to establish in the West a colon of persecuted Rumanian Hebrews.—Chicago police returns indicate alarming increase of crime in that city.—Towns of Red Water and Maud, Texas, nearly destroyed by tornado, May 4, deaths and injuries also resulting.—New York's commissioner of health, Dr. S. S. Goldwater, recommends yearly individual examination of every inhabitant of the city as a disease preventive measure.—Secretary Bryan concludes arbitration treaty with Italy, providing for questions which cannot be settled by diplomacy; the fifteenth of the new peace treaties.

ABROAD: May Day, noted for its violent labor demonstrations, passes quietly in France and Italy.—Powder magazine near Canal Zone belonging to Panama Government exploded May 5, killing seven men and terribly injuring many others, some mortally; also doing much property damage. Excitable persons thought canal locks had been wilfully destroyed.—Yuan Shi Kai enters upon greatly increased power under China's amended constitution, formally promulgated May 1.—Insurgents in Albania capture and burn another town, and massacre women and children.—The British budget introduced in the House of Commons May 4 estimates nation's revenue at $1,003,275,000, and expenditures at $1,029,925,000.—Washington sends warship to Santo Domingo to protect interests jeopardized by renewed revolutionary fighting.—Fire in Valparaiso, Chile, takes toll of fifty lives and many buildings.

FEDERAL RULE IN COLORADO

THE course of events in the Colorado coal miners' strike points to a termination of hostilities under compulsion of Federal troops, and a thorough governmental inquiry into the conditions which have made Federal intervention necessary. Upon invitation of THE CHRISTIAN ERALD authoritative statements from both sides in the conflict are promised r our readers next week. Exact facts are almost impossible to obtain from trained observers, however unprejudiced, and we trust these coming state- ents will illuminate the subject.

The public at large has seldom been so stirred by reports of strike disturb- ces. The "war" in Colorado has taken on the importance of a national isis. In the main the press has found much to enlist its sympathy for the iners, much to arouse its condemnation of what was done to overawe them. his attitude is reflected in their reports of public demonstrations against the ore prominent mine owners, chiefly Mr. John D. Rockefeller, Jr. Strike mpathizers have "picketed" the offices of the Standard Oil Company at 26 roadway, New York, and the city d country residences of Mr. ockefeller, by walking to and fro efore these buildings wearing epe. They have attracted enor- ous crowds, and this form of blic antagonism, coupled with flammatory speeches against in- vidual mine owners, is said to ave caused Mr. Rockefeller to re- re to his father's country seat for season.

The Federal Department of La- or has made repeated efforts to duce the mine companies to enter nto an arbitration. To all requests e response had been that those ho are responsible for the strike hould be held responsible for rminating it and that they, the ine owners, would not consent to nter into any arbitration which ncluded the United Mine Workers f America.

Federal troops under Colonel ames Lockett and Major W. A. olbrook were in practical charge f the infected region by Sunday, lay 3. Acting under orders of the resident and the secretary of war proclamation was issued as fol- ows:

Whereas. Under existing circumstances e possession of arms and ammunition by persons not in the military service of the United States tends to provoke disorder and to incite domestic violence and hinders the restoration of normal conditions of peace and good order:

I do by the authority of the President of the United States call upon and direct all persons not in the military service of the United States who have arms or ammunition in their possession or under their control to deliver them forthwith to the officer at the place herein designated.

Receipts will be issued for all arms and ammunition so delivered. The above applies to individuals, firms, associations and corporations.

Disarmament has not proven an easy matter. Many mine guards were reported as having given up their weapons, but strikers were disposed to hide their guns against a renewal of hostilities. The presence of Federal troops promptly ended open warfare. Under the proclamation, militiamen, police and all others not in the military service of the United States will have to give up their arms, leaving the United States forces in absolute control of the district. The saloons have been closed by Major Holbrook until further orders. It cannot be said that the danger of outbreak is entirely passed as yet.

The Colorado legislature assembled in special session May 4 to take action for the termination of the strike and safeguarding the rights of both operators and miners. A well-defined movement was afoot to impeach Governor E. M. Ammons, because of the lawlessness which has existed, resulting in many deaths. It was also planned to arrest and court-martial a large number of militiamen, who are charged with responsibility for the deaths of women and children and the destruction of property of the strikers. Legislation is proposed looking to compulsory arbitration of present and future difficulties, and even to government ownership of the mines. A bill for the issuing of bonds for nearly a million dollars in order to pay the militiamen for strike duty will be hotly contested. There is a strong disposition to issue a revised call for a special session in order that a much wider program of reconstruction may be put through, looking to the future and not alone to the present situation. Colorado women are organized to procure justice for the miners. It is still hoped that the efforts of the Federal Department of Labor to bring about an amicable arbitration will succeed.

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POSSIBLE STRIKE MEDIATORS

(Copy of Telegram) CAPITOL, WASHINGTON, D. C.

The Christian Herald, Bible House, New York City:

Secretary Wilson (center) has appointed Hywel Davies (right), of Kentucky, president of the Kentucky Mine Owners' Association, and William R. Fairley (left), of Alabama, representative of miners, as conciliators to tender good offices of Department of Labor in effort to find mutual basis of settlement in Colorado strike situation. H. L. KERWIN, *Private Secretary.*

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

SYNOPSIS OF WHAT HAS TAKEN PLACE

Olaf Tryggvesson, one of a party of orphans being sent west rom New York years ago to new homes, climbs unnoticed from he train, as it comes to a stop, to gather an armful of flowers, nd is left behind. He races along the track, then gives up, ollowing the rails till late afternoon, when he turns off on a rail leading through the wilderness, where he meets an Indian, ho takes him into his camp. Two miners ride up. The men lay cards, the young Indian accuses one of the miners of cheat- ng and is knocked down and cruelly kicked and beaten. The ld Indian shoots the miner, whereupon the other miner shoots he father and also the mother, who rushes forward to protect im. The living miner binds the wounded Indian and the body f his companion upon ponies and rides to Cañon Creek, a ough mining town, which he reaches on Sunday morning. Olaf, following furtively, comes to the cabin of "Parson Bill," ho is by no means a parson, at about the time Dead Shot ackson reaches the Black Pup Saloon. Jackson accuses the ndian of killing his friend, a court is organized, with Old Four Eyes as judge, and the Doc as prosecuting attorney. Parson ill is sent for to act as counsel for the Indian. In his testimony ackson states that his partner was killed without provocation nd that no other Indians were present. The Indians testified, elling of his mother's presence and her murder. Parson Bill uddenly announces that the prisoner is ready for cross-exam- nation.

CHAPTER VI

'n Which Little Olaf Tryggvesson Braves the Wrath of the Desperado and Tells the Truth

"YOU said somethin' about a squaw?" began the Doc, without delay.

The Indian nodded.

"What squaw?"

"Yellow Feather's squaw."

"What did she butt in for?"

"She come cry over dead chief. That man"—pointing at his accuser—"he shoot her."

"Did she make any threatenin' movements toward him?"

"No."

"Didn't draw no gun?"

"No."

"Nor knife?"

"No, she have nothing. She bend over Yellow Feather."

"An' then?"

"He shoot her."

"There wasn't no woman there, I tell ye," roared Jackson desperately. "He's lyin' an' he knows it."

"You was all drunk, wasn't you?" asked the Doc of the prisoner, who shot a look of supreme contempt at his vociferous accuser.

The Indian nodded. It was his evident purpose to conceal nothing. His only hope was in the truth and he was smart enough to realize it.

"Me little drunk, big chief more drunk, white men most drunk," he said frankly.

"How do you make that out?"

"They give us one bottle, two bottle, they took four."

"That's all," said the Doc. "Your honor, this yere case is like this. It's the word of a white man agin' that of an Injun, an' in course there ain't no doubt as to which one the jury'll believe. It don't seem necessary to argufy that p'int at len'th an' therefore I rests confident that the jury'll convict the Injun without no more words from me."

"Pardon me, your honor," interrupted Parson Bill suavely as before, "that is not all. I would like to have Mr. Jackson called to the witness stand again."

"Mr. Jackson, stand up," said the court.

"He gave his testimony once," said the Doc, "an' a man can't be asked to testify twice in the same case. That's the law, ain't it?"

Old Four Eyes frowned. He had heard something like that in the old days, but he was not sure. Parson Bill laughed derisively, and the laugh stiffened the backbone of the hesitant judge.

"In this yere case, he testifies as many times as he's called. What we wants is the truth," he said decisively.

Some little sympathy for the Indian had been engendered even in the minds of the prejudiced audience. The story of the shooting of the woman, about which nothing had been said before, produced a certain effect on the men, who were not devoid of a rude sort of chivalry, even toward a squaw. It put a little different face on the affair. Dead Shot Jackson looked more angry than ever and fairly glared his defiance at Parson Bill. The latter began deliberately.

"So there was a woman there?"

Now the desperado was not without discretion. He quickly realized that it would be easy to send back and discover the body of the woman or what remained of it. He had entirely overlooked that possibility. He had thought his simple statement would convict the Indian, whom "the boys" would have great pleasure in hanging, otherwise he would have killed him out of hand. He had been very drunk indeed when the affair occurred and he had not got completely sober yet. But he realized now that he was in a serious dilemma, and he could no longer foresee the outcome, much less control it. Very reluctantly he was forced to admit that the Indian had told the truth in some respects, damaging as the admission was to his own veracity. He had hoped to bluff the affair through on his reputation as a "killer," and he still hoped, but his bluff was being called. Parson Bill was calling it, and he hated him accordingly.

"I believe there was," he admitted at last, and most reluctantly, "but I was so excited over poor Bud that I disremembered it when I was testifyin'. She didn't make no difference noway. The p'int was—"

"Never mind the point," said Parson Bill. "You have just admitted that you didn't recollect it?"

"Yes, but—"

"And then you added that it was not material. How can you say you forgot it on one hand, and that it made no difference on the other?" he asked.

Jackson could only glare at his tormentor. Old Four Eyes nodded his head approvingly.

"That p'int seems to be well taken, you gents of the jury."

"I thank the court," said Parson Bill.

"Now, Mr. Jackson, will you kindly tell us just what happened to the—er—lady?"

"How do I know?"

"Did you leave her there?"

"No—yes— Say, what are ye drivin' at?"

"What did you do to her?"

"Well, I kind a remembers that she got in the way of—"

Continued on page 512

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Great Testimony to Prayer

ONE of the most remarkable declarations ever recorded, testifying to the efficacy of prayer, has just been made public in England. It is the report of a committee of ten representatives of the Church of England and ten distinguished medical men, the chairman being the Dean of Westminster. In stating its conclusions, the committee says:

> The committee desires to express their belief in the efficacy of prayer. They reverently believe, however, that the divine power is exercised in conformity with and through the operation of natural laws. Spiritual ministration should be recognized equally with medical ministration, as carrying God's blessing to the sick. Health, bodily and mental, is capable of being enhanced, for good, by spiritual means. The physical results of what is called faith or spiritual healing do not prove on investigation to be different from those of mental healing or suggestion. The committee recognize that suggestion is more effectively exercised by some persons than by others, and this fact seems to explain the gifts of a special character claimed by divine healers.
>
> The committee are forced to the conclusion that faith or spiritual healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of what are called functional disorders, as distinct from organic ailments. Those who resort to healers are therefore warned that they may thereby be postponing until too late medical treatment which might serve to arrest organic disease.
>
> The committee desire to set increased importance attached to spiritual ministrations as contributory means to recovery, but they strongly deprecate the independent treatment of disease by irresponsible and unqualified persons.

Belief in prayer and faith in a prayer-hearing and prayer-answering God are far more general than the world imagines. This is the kind of faith the very simplicity of which confounds unbelief. To the Christian, it is the most natural thing in the world that he should take all his needs and his troubles to his Father, asking him in the name of his dear Son to give the help he has promised to all who come in faith, nothing doubting. And why not in sickness as well as in health? Did not God hear David when in his distress the king prayed to him who "forgiveth all thine iniquities and healeth all thy diseases"? Many times in the Gospels is the fact emphasized that "the prayer of faith shall save the sick." Countless thousands to-day can testify that he is still the same prayer-answering God.

The English committee, which was appointed in October, 1911, examined many witnesses, and while there was a wide difference in detail, the mass of evidence submitted showing the power of prayer in sickness was convincing proof of the fact that the Lord's hand is not shortened, and that he is ever the same, ready to help those who trust in him.

This whole attractive subject is one with which many earnest Christians are familiar. They believe in prayer, and they believe also, in the great majority of cases, that they do right in applying the remedies at hand and asking him "who knoweth all our infirmities" to bless the means so employed. Then it becomes their duty to give him the glory, by gratefully acknowledging before the whole world the blessing received.

Standing By

BEING criticized is part of the price a man pays for winning a place of responsibility. But there are times when criticism of a public leader is almost criminally out of place.

Much of the criticism of President Wilson and Secretary Bryan during the present grave national crisis has been not only ill-timed and vicious, but ridiculous as well. One cartoonist ridicules the President's grief for the slain heroes of Vera Cruz, evidently holding that since he may be said to have been, because of his position, in some degree responsible for their deaths he had no right to grieve. Another paper held that he did not grieve enough and was inclined to curtail the obsequies, carrying out his contention that we were not engaged in war and that the brave men were doing not war duty, but police duty. Another paper complained that he was making too much of the ceremony and thus unduly glorifying war. He is blamed for having sent troops at all. He is blamed for not sending the troops into the interior now that they have landed on Mexican soil.

All this bandying is disgraceful. Steamboats have the sign, "Do not talk to the man at the wheel." Can you imagine how difficult it would be to steer a ship if passengers and crew were jeering, heckling and condemning the pilot? Statecraft is not a barefaced game. There has been during this Mexican crisis too much noise from the bleachers.

Washington was cruelly censured by many of his compatriots. Lincoln was shamelessly ridiculed and blamed. The findings of history have put these objectors to silence. President Wilson and Secretary Bryan have upon their hands a task of colossal magnitude and infinite delicacy. No fair-minded observer can seriously doubt that their deep desire is for peace; that their hearts bleed and their minds are shocked by the wounds and death so far incident to the carrying out of their best judgments, and that their profound hope is to bring the whole matter of the welfare of our sister republic and our relationship to her to the right conclusion with the least possible sacrifice of blood and life. It is a time for standing by. We can help more by praying than by condemning. May God guide aright these earnest men to whose hands has been entrusted the course of our ship of state through this undesired storm.

Responsibilities of Riches

IN THIS day of colossal fortunes and of sharp criticisms to which their owners are often subjected, one cannot fail to be reminded of the comparatively modest competencies of the wealthy class a few generations ago. Then, our millionaires could almost be counted on the fingers of one's hand; now, we reckon them by the hundreds. This tremendous accumulation of wealth in the hands of a few is one of the greatest problems our republic has to face. It is significant of the public feeling on the question that it has come up for discussion in that dignified legislative body, the United States Senate.

We find in Bible times many social problems very much like those we ourselves have to meet. Among the foremost was this problem of riches, of the "instability and deceitfulness" of which the old Bible gives warning. Even in those early days, as now, increasing wealth was inevitably accompanied by still more rapidly increasing poverty. The line was drawn with cruel sharpness between the rich and the poor. In many ways the Scripture impresses upon us the wickedness and folly of glorying in the mere possession of wealth, which we should hold as a stewardship from God, to be used for his glory and the benefit of humanity. Jesus himself repeatedly warned his followers against the temptations of wealth. "Labor not to be rich," he said; "lay not up for yourselves treasure on earth."

To the poor, such a lesson might seem to carry little consolation; yet the whole world is learning it. Mere wealth, without merit, is somehow losing the old-time power with which it used to conjure so compellingly. The very manner of its accumulation is being questioned. In another generation many of the great fortunes of to-day will have changed hands and been dispersed. It is urged that when any great fortune has been accumulated at the expense of others, the only logical disposition must be such as would make restitution.

These are problems for philosophers rather than philanthropists to decide. Men cannot be made moral by statute, but the opportunities for wrong doing can be lessened. In God's own good time the question of worldly riches will be righteously adjusted. The sheer love of gain, the spirit of conquest, the desire for the power that comes through affluence; the fierce joy of the battle of business—these have become with many an obsession and the race for wealth a national madness. By and by, as civilization broadens and better light comes, men may see that their talents were not given for the purpose of raking together a pile of straw, like the sad and melancholy figure in Bunyan's allegory, who was so absorbed in his task of accumulation that he could not look up to see the Shining One above him, holding out the priceless crown which he could have had for the taking. What a glorious and welcome change it would be if, even now, men would let the straws and the rubbish go and gladly reach out to grasp the eternal riches!

Tell the Truth

NEWSPAPER readers have been frequently horrified during recent weeks by the news of fresh discoveries of perjury in the events leading to the retrial of two prominent murder cases. One cannot read these accounts without being appalled at the ease with which some men and women will lie, even under oath. It makes the search for justice almost hopeless to have the way blocked by such a tangle of lies, contradictions, fresh confessions, and further lies.

There is urgent need for some new kind of insistent exhortation to tell the truth. A child ought to be brought up to shrink from lying as he shrinks from death. There ought to be a horror at any sort of deception or evasion, or anything that will, even by silence itself, mislead another. New laws are, indeed, being made and enforced, compelling manufacturers and merchants to tell the truth in advertising their wares. New laws are needed to compel newspapers to tell the truth even in cases that could not be covered by suits for libel. It is the newspaper man's business as well as the business man's obligation, to tell the truth, and a lie ought to make a man a criminal.

It has been considered a deadly insult to be called a liar. It is a worse insult, an insult to oneself and to God, to be a liar. "Buy the truth, and sell it not." Cling to it, live by it. Think it; speak it; live it. Every lie is a step on the way of death. Lies make personal, social, business, political, judicial, ecclesiastical, national life unsound and unsafe. Let us build our lives, our homes, our churches and our commonwealth upon the Truth.

A Tablet Opportunity

WE HAVE had so many requests from friends about to renew, who desire Bibleland tablets, but who do not feel able to secure two new subscriptions, that we are constrained to modify our offer so that every one who is about to renew may be enabled to secure one of these remarkable tablets.

As we fully anticipated, the tablets have awakened tremendous interest. The idea of possessing something which was really used by the people in Ur of the Chaldees, in the time of Abraham, has fired the imagination of many readers, with the result that our stock of tablets cannot last very long and unless we are able to replenish it by securing more, we shall very shortly have to withdraw the offer. In the meantime, however, we desire to give every one an equal chance as long as the tablets last.

It should be very easy for any of our subscribers to secure at least *one* new subscription, besides his own, at our special price of $2.25 for the two yearly subscriptions. This includes the tablet, of course, which we will send to the one securing and forwarding the subscriptions. This is a most liberal reduction, which should make it very attractive for those who desire to renew at a reduced rate at the present time.

If you desire to renew and wish to take advantage of this special offer and will do so *at once*, remitting $2.25 for the two yearly subscriptions, we will send you, as a reward for your effort, one of the Bibleland tablets, FREE OF ALL CHARGE.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Kolehmainen Wins Marathon Race

AT THE crack of a pistol in the hands of Police Commissioner Woods, nearly two thousand well-trained runners started at Jerome Avenue and 184th Street, New York, on the afternoon of May 2, beginning the thirteen-mile Marathon. Hannes Kolehmainen, the great Finnish long-distance runner, repeated his victory of last year in 1 hour 9 minutes and 1-5 of a second. Gaston Strobino, an Italian, finished next, in 1 hour, 11 minutes and 28 seconds. Harry J. Smith, a member of the Bronx Church House, and Villie Kyronen were third and fourth. The course this year was 13 miles and 200 yards. Last year's course was 12⅜ miles. Kolehmainen covered the shorter distance last year in 1 hour 5 minutes 15 3-5 seconds. It is thought that nearly a million spectators lined both sides of the streets along the course. This was one of the most wonderful athletic events in the history of the world. It is claimed that more people witnessed it than saw the Marathon at the Olympic games at Athens, Paris or Stockholm. The winner goes to Europe to enter great contests and seek coveted prizes. In this race one man among the two thousand who entered the contest won; the rest lost. In the race we make with Satan on the road of life we may all win. This fact is thus taught:

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. (I Cor. 9: 24.)

Rescues Three Men

A CABLE from Para, Brazil, brings the news of the rescue of three men at the risk of his own life by Colonel Roosevelt, on his canoe trip down the Duvida River. At one cascade a canoe in which were three of the party was about to capsize. The colonel plunged into the river from his own canoe, seized the endangered canoe and, although he was dragged along by it, clung to it and prevented it and the three men in it from going over the falls of the rapids to death. Colonel Roosevelt's foot was cut, and the wound, which became infected, still bothers him. Brave as a lion and strong as an ox, he did not hesitate to risk his own life to save his imperiled companions. During his long journey through the Brazilian wilderness, Colonel Roosevelt made many interesting discoveries, one of the most important being a "find" which will put the colonel's name on the record of distinguished explorers, and put a hitherto unknown thousand-mile-long river on the map. This mysterious river rose in a high upland in Matto Grosso, and the explorer, having taken all the necessary geometrical observations, gives its exact location, north of the 13th parallel of latitude and between longitude 59 and 60 west of Greenwich. It is a stream as large in volume as the Hudson or the Rhine and full of curvings and waterfalls and dangerous rapids. He found it impracticable for continuous navigation. The river of time is full of rapids and dangerous falls, and it is a beautiful picture to see the men of to-day, as well as the women, rescuing those who are being swept on to their death. The South American incident and the modern Men's Movement in the church are in obedience to the command of the apostle:

Quit you like men, be strong. (I Cor. 16: 13.)

Kentucky's Sunday School Day

SUNDAY, May 3, was set apart as Go-to-Sunday-School Day in Kentucky by the official proclamation of the governor of the State. Its general observance not only by the Sunday school and church people, but also by good citizens of all religious denominations and political beliefs, was a matter of congratulation and gratitude among the Lord's children. It is thought that a million people attended the Sunday schools of the State on that day. In his proclamation Governor McCreary said: "The supreme need in our State to-day is that the forces which make for character and Christianity shall control the forces which make for intelligence and patriotism. One of the forces that make for character and Christianity is the Sunday school." President Wilson sent to the people of the State, through his private secretary, the message: "No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is not a more effective agency for such study than the Sunday school. It certainly is one of the greatest factors of our lives in the building of character and the development of moral fibre." How beautiful and important these wholesome truths sent by the President and governor to the people of Kentucky and the whole country! The hope of the nation is its sanctified youth. They will solve perplexing problems and perpetuate the commonwealth. Moses thus commands the communication of God's words to the children:

And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. (Deut. 11: 19.)

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THE FEARFUL COAL MINE TRAGEDY

SUCCESSIVE explosions in shafts 5 and 6 of the New River Collieries Company at Eccles, W. Va., produced a fearful harvest of death. At least 175 men perished, most of them being Americans. Those who were not killed with the concussion were poisoned with the gases, and possibly a few wounded were drowned in the waters that flooded the mine. Most of those in Shaft No. 6 were rescued. Thirty-seven of them owe their escape to a boy hero, Davy Buckhannon, a trapper, who heard the explosion in No. 5 and, knowing that the deadly afterdamp would soon sweep the workings of No. 6, gave the alarm. Without thinking of himself and not knowing how soon the dust of No. 6 would let go, he ran along the gallery, shouting a warning everywhere. The fire boss quickly gathered the men in an underground storehouse, and had them build a wall about themselves. After three hours' imprisonment, they were rescued. But the worst fears for the poor men in Shaft No. 5 were realized. Not one is reported to have come out alive. Science has done much, but it must do much more to safeguard human life, remembering its value, thus expressed: "All that a man hath will he give for his life." (Job 2: 4.)

Suppressing North African Slavery

SLAVERY is practically abolished in every civilized nation on the earth. There are some relics of it yet in certain colonies, which the home governments are striving earnestly to sweep away. It is reported that the French colonial office has at last succeeded in abolishing the slave markets of Morocco. A Paris paper charges that 3,000 slaves are imported into Morocco every year. Recently, Premier Asquith of England received a memorial signed by such names as Lord Cromer, Lord Curzon and Mr. Bryce, asking for some government action to suppress this traffic, which is conducted over boundaries controlled by England. Nowhere has our modern civilization or our modern Christianity more powerfully manifested itself than in the destruction of physical slavery, and the guarantee of intellectual, political, moral and religious liberty. God abolished the slavery of Egypt many centuries ago when he took his people from the bondage of Pharaoh.

And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt. (Ex. 6: 13.)

Taller Than Eiffel Tower

IN THE presence of members of the International Commission on Wireless Telegraphy recently there was erected close to the royal residence at Laeken, Belgium, the first metal section of a huge tower intended to facilitate international scientific study of atmospheric and electrical phenomena. When completed, it will be in the shape of a pylon about 1,082 feet high, being 108 feet higher than the famous Eiffel Tower. The mastery of the air, in compelling it to convey messages without wires, over seas and continents, and to open a path in its blue for the navigation of ships with wings, is one of the wonders of the modern world. This tall tower reminds us of one undertaken of which there is this mention made:

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven. (Gen. 11: 4.)

Life Term for Kidnapping

W. C. WALTERS was convicted on the charge of kidnapping the son of C. P. Dunbar, in the court at Opelousas, La., the other day. The jury brought in a verdict of guilty, without capital punishment. Under the law, Walters will receive a prison sentence for life, unless successful in the appeal which his attorneys are striving to secure. Kidnapping is one of the blackest crimes. How many deaths the Ross family must have endured, and all without hope, when their darling boy was stolen? Imprisonment for life is not too severe for the person who will steal a child for a ransom. Boys and girls, young men and women in great numbers, are being kidnapped in the moral and spiritual realm by the fiends that lie in wait for them. They are on the avenues of wealth and in the alleys of poverty; they are on the village street and country road, in the drinking places, the gambling hells, and other haunts of vice and crime. Has the church an ear quick enough to hear the cry of these lost young souls, and the agonizing wail of homes bereft of them? Has the church feet swift enough to run and save them? May God give his children a fresh baptism of sympathy and service for such,

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (II Tim. 2: 26.)

Armenian Gives Missions $75,000

AT THE twenty-sixth annual meeting of the Manhattan district of the Woman's Congregational Board of Missions, held the other day in Jamaica, Long Island, Rev. M. G. Papazian announced that a wealthy Armenian layman of his congregation had just presented $75,000 to the Board of Commissioners for Foreign Missions. The money is to be used in Christian educational work in Armenia. Mr. Papazian explained how his liberal parishioner came to this country a poor boy twenty years ago, and had become wealthy. Realizing what Christianity had done for him in his struggle upward he determined to help as many others of his countrymen as possible into the same life of happiness and usefulness he enjoyed. This is a beautiful example of earthly success in gaining money, and of the greater spiritual success of devoting a portion of it to the salvation of men. He saw the vision and heard the divine call:

Come over into Macedonia, and help us. (Acts 16: 9.)

GOOD INTENTIONS

BY MARGARET E. SANGSTER, JR.

A FEW Sundays ago I went to evening service in a large, luxurious and softly-lighted church. As I sat in a velvet-cushioned pew I heard a dignified, eloquent man preach a very wonderful sermon. I was breathless, almost, until the end, and then I heard him speak of a boy who had strayed away from the narrow path. "He meant well," said the minister fiercely. "He meant well! He kept saying that he was going to reform, that his intentions were good—but hell is paved with good intentions!"

Abruptly, startlingly, his sermon came to an end, and I went out into the darkness of the night—wondering.

I have heard the old proverb a great many times: "Hell is paved with good intentions," and each time something surges up in my heart that says: "It is not true! It can't be true!" For I think that somewhere up on high there is an angel who sits, judgment book in hand, and writes down every good intention in letters of gold.

I knew a woman who had only one son—a son who was the veritable apple of her eye. She idolized everything he did, from his first lisping sentence to his graduating essay. Somehow, this boy, with every chance, every advantage in the world, met a wild class of young men and fell into evil ways. The little mother, who was suffering from an incurable disease, did not know that her son was doing wrong, until one evening he arrived at the house intoxicated. After that she grew rapidly worse, and one night he came home from a party and found her dying. Weak and trembling with remorse, he knelt at her bedside, and she stroked his short, curly hair.

"My boy," she said, "I am dying. I want you to tell me, *now*, that you will stop drinking."

"I will," said the boy with a sob, and he kissed her slender hand reverently. A few hours later she passed away.

Now, this youth had the best intentions in the world. He read his Bible, he prayed, and he kept away from his old haunts. But finally the lure of the evil life got him again. One night he met some friends who persuaded him to come to a quiet little supper, and before he knew it he was back where he had started from. It was cowardly, contemptible, mean, to break his word, particularly his sacred promise to his mother. There was no excuse for him, and I am offering none. But—his mother died with a smile on her face and peace in her heart, because his intentions were good. Perhaps there is one mark against his name that is a little lighter—a little less gloomy on that account.

Did you ever know any one who was contrarily saying the wrong thing to you—who had an unhappy faculty for being tactless—and did you ever say of her in excuse: "Well, she meant well"? It is, conchos, ever so much easier to forgive an interference when you know that, after all, there is a kind heart behind the action.

While I was in school, I happened to know a very irresponsible girl. She was always the first to grasp eagerly at an excuse for some escapade—always the one who led in cutting classes, going to parties, and refusing to study. One day our favorite teacher called her to task.

"Elizabeth," she said sternly, "you are coming to this school and getting absolutely nothing out of it. You idle away your time and you joke in classes and never study. You don't want us to be ashamed of you, do you, dear?"

"No." Elizabeth was nearly crying. "I don't!"

"Well," the teacher went on firmly, "I want you to promise me that you will be better. Won't you try?"

Impulsively, Elizabeth threw her arms about her teacher.

"I'll be good," she promised affectionately, "for your sake. And she walked away—a trifle sobered.

All this time I had been a rather interested listener. Now I interposed.

"Will she be better?" I asked. "Does she really mean everything that she says?"

The teacher sighed.

"She means everything that she promises," was her halting reply. "But by to-morrow evening she will be doing the same things."

"Then she breaks her promises?" I asked again.

"Yes—and no," said the teacher. "She doesn't mean to; but she forgets. Her intentions are the best, and somehow, for that reason, I can't help being patient with her."

I was walking through a country town one hot summer day—plodding along through the thick dust of the path—when I came to a stretch of road that was smooth and hard and dustless—an ideal road for motoring or walking. Stooping to examine it, I saw that it was made of hard bits of rock pounded into the dust and clay of the original sod. It was very different from most of the roads in that section.

"How does it happen," I asked a man who was with me, "that this road is so good? What is it made out of?"

"I'll tell you," he said. "This road is made out of pieces of stone that were originally meant for sidewalks. The stones that were chipped and cracked and broken were crushed and sprinkled on this road. Then a steam roller was put over it and—well, you see the result. It's the best road in the county!"

Friends of mine, I don't want you to be promise-breakers. I assuredly do want you to have good intentions, but not to break them. It is cowardly and hardly honest to yourself, as well as to others. But I want you to remember this: Good intentions, when broken, are like the cracked and fractured flagstones. They may be almost worthless, they may never be what they were intended for; yet pounded up finely and packed down with new resolutions and kept with all the determination you can summon, supplemented with divine help, which you can have if you will only ask for it, they will make a road that is smooth and firm and wonderful—the road to heaven.

AMONG THE WORKERS

—Evangelist Thomas J. Owens closed a [illegible] campaign in the auditorium [illegible] Sunday, May 3, with very many [illegible] The tent committee, Methodist Episcopal Pastors and Christian workers generally [illegible] successfully, the [illegible] and enthusiasm.

—Many [illegible] the general [illegible] a [illegible] which [illegible] listed in the American Engineering Magazine, [illegible] West Independence Street, Long Island City. Price 25 cents. The [illegible] Lazzi, D.D., president of the Wyoming Seminary, Kingston, Penn., [illegible] are different and the issues of the Kingdom Church, and will appeal [illegible] who are interested in the [illegible] Kingdom.

—The eighth annual conference of the National Association for the Advancement of Colored People in Baltimore, May 3, discussed subjects from the care of the child and the delinquent down up to problems of statecraft and practical [illegible] of the "new abolitionism" [illegible] the organization stands. The organization has done effective work in combating the spread of lynchers, and in bringing about [illegible] between the races for general uplift. It publishes from its headquarters at 70 Fifth Avenue, New York City, a monthly review of the race problem known as *The Crisis*, and edited by the distinguished colored scholar, Dr. W. E. B. DuBois. Among the directors of the association are Miss Jane Addams, Rev. John Haynes Holmes, Mrs. Florence Kelley, and Oswald Garrison Villard, grandson of the [illegible]

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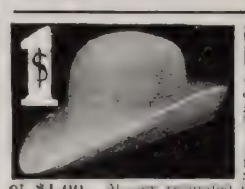

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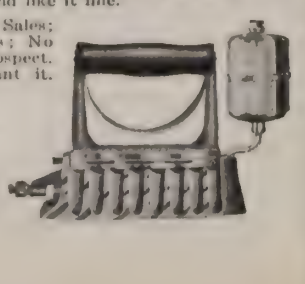

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LLOYD-GEORGE AND THE TAXES

MR. LLOYD-GEORGE, chancellor of the British exchequer, in introducing the national budget in the House of Commons on May 4, gave further evidences of his determination to shift the burden of the nation's taxes from the shoulders of the poor to those better able to bear it. To provide for a deficit and for necessary increases in government expenditures amounting together to $49,000,000 the tax is increased upon incomes above $5,000, and a supertax is levied on incomes of $15,000 and upward, instead of upon $25,000 and upward as at present. Other changes are suggested and the *Daily News*, commenting upon the whole plan, says: "We believe it will be found a great instrument of national justice."

James Creelman, describing his recent remarkable interview with the chancellor for the New York *Evening Mail*, shows by the figures subscribed in Great Britain for government and private securities that the prosperity of the country has waxed rather than waned during the four years since Mr. Lloyd-George put through his famous bill providing for compulsory insurance, income tax and other measures.

Mr. Creelman quotes further the following utterances of this courageous and far-seeing statesman:

"We propose a scheme which we think squares with the highest principles of equity. We want to put an end to the old order of things—slums and workhouses, sweating, unemployment, hunger, undeserved wretchedness, and poverty caused not by the man himself, but by the mismanagement of things generally.

"You waste and you want, but the waste belongs to one set of persons and the want is endured by the other. The state has been like a bad housekeeper—slovenly, a slattern, extravagant, mismanaging things—some children wasting the substance and others crying for bread. That is the old order of things which, please God, is passing away.

"As to slums, you will have no more of those pest-houses and plague-pits to poison the lives of the people. Honest labor will be requited with plenty, comfort, and leisure. Instead of workmen seeking labor with heavy hearts, you will have work seeking workmen.

"The children—the children will be the wards of the state, and the aged and infirm will be its honored guests. The sick workman will be cared for by the community, for the nation will be one family, and its might and its majesty will not rest in camps and great engines of war, but in the homes of its people. And because we know that in order to lay well and truly the foundations of that new order of things you must root every privilege and monopoly out of the soil—that is why the government is placing before you these proposals for a land reform."

TAPS SOUND FOR GENERAL SICKLES

THE death of Major-General Daniel E. Sickles on Sunday, May 3, removed one of the picturesque figures of our national life. General Sickles was in his ninety-first year, and had been ill but a short time.

This famous hero of the Civil War began his military career with the National Guard, New York State, in 1849. Subsequently General Sickles represented this government as secretary of legation in London, and later became a State senator and then a congressman. While living in Washington the young major met and married Miss Therese Bagoli, the seventeen-year-old daughter of an Italian music teacher. Later, while Major Sickles was abroad and his wife in Washington, a son of the author of "The Star-Spangled Banner" became attentive to Mrs. Sickles, and was shot and killed on February 27, 1859, by the enraged husband, who was afterward acquitted. The reconciliation of Major Sickles to his wife was considered a chivalrous act.

MAJOR-GENERAL DANIEL EDGAR SICKLES

Major Sickles was among the first to offer his services to President Lincoln at the outbreak of the Civil War. He organized the Excelsior Brigade of Volunteers of New York, and became colonel of one of its regiments. He served before Richmond, at Antietam, at Fredericksburg, at Chancellorsville, for which latter service he was highly commended for gallant conduct, and at Gettysburg, where a leg was shot off, and where, in the opinion of many historians, he saved the day by his genius. He there commanded the Third Army Corps. He was brevetted a major-general of the regular army in March, 1865, for his services on that day, which also won him his fame.

After the close of the war General Sickles served in several important national capacities. While minister to Spain in 1871 he married the daughter of a Spanish councilor of state, Chevalier de Creagh, Señorita Carmina de Creagh, who had been brought up at court. A son and daughter were born. This romance had a most painful ending. When the general returned to America, his wife refused to accompany him, but later rejoined her husband only to return to Madrid, and for twenty-nine years the couple have been estranged. Mrs. Sickles returned to New York in 1908, and has ever since lived near the general's residence at 23 Fifth Avenue.

Misfortunes attended his last years. At a moment of great financial stress his wife came to his rescue, but without breaking down the barrier between them. When General Sickles was attacked by his fatal illness, however, Mrs. Sickles and their son, Stanton Sickles, were reconciled to the old war hero and remained in attendance upon him to the end. His name will ever be associated with the triumphant outcome of the Civil War.

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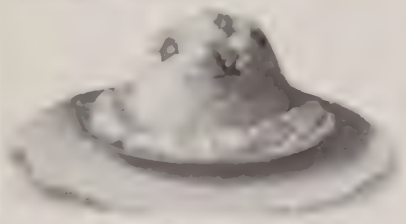

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OBEDIENCE AND GRATITUDE*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE writers of this lesson saw a mile of lepers on an Easter Sunday, sitting in the dust along the roadside leading to Mount Olivet. The sight of them and the sound of their voices can never be effaced from our memory.

It is quite probable that among the many blessings which we count in this favored land of ours, we have failed to thank God that there is so little leprosy within our borders. The United States Public Health Service reported in 1911 having found 278 lepers; of these 145 were foreign born and 13 were of unknown nativity. By contrast we are told by the Mission to Lepers that a conservative estimate places the number of lepers in India at 250,000, and that Japan has at least 30,000 leprous families; that China, Korea and Siam are seriously affected with this terrible scourge. Dr. Jewell says: "The disease is incurable by any means at present known." But Jesus Christ cured leprosy. He cured it simply by his touch (Matt. 8: 1-3; Mark 1: 40-45; Luke 5: 13-15). He cured simply by his word of power (Luke 17: 11-19). And when Jesus sent out his disciples two by two he gave them power to heal lepers (Matt. 10: 5-8).

The Mission to Lepers is now supporting or in some form helping 11,200 lepers and their children. This work was reported at the World's Sunday School Convention at Zürich in July, 1913, when it was stated: "The readiness with which these stricken people respond to the 'Christ treatment,' as it has well been called, is evident from the fact that there are to-day in connection with the society's stations 3,940 Christian converts, all of them, it should be remembered, coming into our asylums without hope, and often degraded and ignorant heathen." There are about 3,000 scholars in leper Sunday schools connected with the mission. It is the custom in India to have examinations of the 500,000 Sunday school scholars once a year. We were told at the Zürich convention that one leper boy received the highest marks for his examination of any Sunday school scholar in India. And so lepers have noble souls even if they have terribly sick bodies, and it certainly appears that it is our privilege and our duty to do something for them: to pray for them and to send gifts of money for their relief and uplift.

One of the ten lepers whom Jesus healed all at once by the word of his power was thankful. The whole ten had called out to Jesus from the tombs and the rocks where they were in exile: "Jesus, Master, have mercy on us!" as he was passing through the land to Jerusalem. "Go and show yourselves unto the priests," he had replied. They knew well the import of his words: that when they should stand in the presence of the priests they would have no more leprosy. They believed the words of Jesus, and started on their way—nine of them to go to the Hebrew priests in Jerusalem, and one to the high priest in Samaria, for he was a Samaritan. "As they went, they were cleansed" made well. The Samaritan when he felt the thrill of health in his body, felt also the thrill of gratitude in his soul. He turned back, singing a loud song of praise, glorifying God, and when he reached again the place where Jesus was, he fell at his feet and gave him thanks. The nine Hebrew lepers and the one Samaritan leper came at length to their respective priests, and received from them the seal that their leprosy was healed.

Obedience and gratitude, twin stars, may shine in every human breast. Only one—obedience—beamed in the nine others, but both shone in the heart of the Samaritan leper.

We are not all lepers, but we are all sinners and in need of cleansing. The great question is, "How shall we be cleansed?" The answer echoes back to our waiting hearts, "As they went, they were cleansed." Many things about the way of obedience are hard to be understood when studied before we reach them, but as we go we shall learn that faithful living is the shortest and surest way to full believing. We can easily imagine the ten lepers saying to Jesus when he had bidden them "go to the priests": "The priests have just sent us forth with orders never to come into their presence again unless perchance we should recover, but we dare not return until you heal us." But they said nothing: they simply obeyed, and "as they went, they were cleansed."

Let us take courage, and whatever doubts, dangers, or anxieties seem to pursue or await us in the path of duty, let us be assured that we have only to obey God's commands, and the way shall constantly be made clear before us. George Macdonald has said: "If we obey God, we shall come to love him and trust him; and there is no other way to get faith in God and love for God than by obeying him." Let us obey our heavenly Father as good children obey their earthly father. A railroad man in Prussia was holding on to a switch with both hands, as was necessary in order to keep the switch in proper position for an approaching express train, when he saw his five-year-old boy walking up the track toward the locomotive. The switchman knew that if he should let the switch go, it would mean destruction to the train, so he shouted to his boy "Lie down!" The lad obeyed at once; the train passed over him, and he was not hurt in the least. That is the kind of obedience we must yield to our Father in heaven if we would be safe. Job, in the midst of fiery trials, exclaimed: "Though he slay me, yet will I trust him" (Job 13: 15).

Trust and obey, for there's no other way.

Then go heart-forward, bearing the banner of obedience.

But the star of gratitude did not shine in the hearts of the nine lepers, and so they missed half of the sweetness of being healed. How joyful was the way of the man who returned to thank Jesus for the healing he had received! There was no detention for the turning back, for his step was afterward more buoyant and quick, strengthened by love and happiness.

Listen to the story, told by Ian Maclaren, of a little blind girl in whose heart the star of gratitude was brightly shining:

"'If I dinna see'—and she spoke as if this were a matter of doubt and she were making a concession for argument's sake—'there's naebody in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he didna give me ae thing, he gave me mony (many).

"'And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht ha' failed. I've lost naething; my life has been all getting.'"

An incident in the life of Florence Nightingale, the world-famed English army nurse, discloses a gleam from the star of gratitude shining upon a human friend. A Highland soldier was about to undergo an amputation. Miss Nightingale asked that the operation might be delayed, as she thought careful nursing might render it unnecessary. Through her unremitting care the man's arm was saved; and when asked what he felt toward his preserver, he said that "the only mode he had of giving vent to his feelings was to kiss her shadow when it fell on his pillow as she passed through the wards on her nightly rounds."

Should we not love to honor the very name of Jesus as we remember that he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness? (I John 1: 9.) He cleansed lepers, he cleansed sinners and is still cleansing them. Have you cried out, "Master, have mercy on us," as did the lepers? Will you be as obedient as they were? Will you be as grateful as the Samaritan leper?

We are told that a missionary in India had rendered some kindly attentions to a sick and dying Hindu woman. Seeking in some way to express her gratitude, the poor woman said: "I am soon to die, and I hope that I may be so favored that I shall be born again as a dog, that I may come back and follow you." Poor soul, how dimmed was the star of gratitude shining in her! How she needed the heavenly atmosphere of the Lord Jesus Christ! The poet Lillo writes:

When gratitude o'erflows the swelling heart,
And breathes in free and uncorrupted praise
For benefits received, propitious heaven
Takes such acknowledgment as fragrant incense
And doubles all its blessings.

* The International Sunday School Lesson for Sunday, May 25, 1914. The Grateful Samaritan. Luke 17: 11-19. Golden Text: [illegible] Luke 17: 18.

WHEN THE BIRDS COME BACK

WHEN the birds come back in springtime, wheeling up the southward way,
Like stray, floating clouds of music on the silence dull and gray,
Glint of blue and green and crimson, throats a-quiver, wings a-whirr,
'Tis as if the dead world wakened to the homing soul of her.
And I run and shout a welcome, where they weave their airy track.
It is good to live in springtime when the birds come back.

Cavaliers of field and forest, exiles on an alien shore,
Dead the bitter Roundhead Winter, you bring home the prince once more;
Lilac buds his cloak of purple, orchard-blooms his banner gay,
Hail, all hail the Lord Triumphant, laughing Chevalier of May!
And you, heralds of his coming, speeding on to clear his track,
Love and largesse be your portion; O my birds, come back!

Minstrels of the bright wild places, gleemen of the vale and hill,
You have taught us joy of living, joy of giving teach us still!
Almoners of love unstinted, fairy ships on airy seas,
Voice of tree and grass and blossom, bid us to be glad with these.
And if this alone our fortune, surely we shall know no lack,
But be happiest of the happy when the birds come back.

Maysville, Ky. ELEANOR DUNCAN WOOD.

ANSWERED PRAYERS

A SISTER, N. S., writes to acknowledge that prayer has been answered for the conversion of her brother. Mrs. R. E. McN. writes from Dayton, Ohio, to say that 1,500 persons professed conversion during the revival campaign for which special prayer was asked. She asks the Prayer League to continue to pray for three men who were not, so far as she knows, converted during the meetings.

Mrs. L. H. S. of Shavertown, N. Y., writes: "My request of a few weeks ago for prayer has been answered. A loved one is healed of a serious affliction. Also we were successful in raising a heavy debt from our little church, for all of which I desire to praise the Lord." Mrs. S. E. V. writes from Morris Plains, N. J.: "Some time since I asked prayer that I might not lose a sum of money due me, if it were God's will. The case seemed well-nigh hopeless, but he has answered prayer, and I am now receiving the money by weekly payments."

Acknowledgments of answers to prayers have also been received from:

Mrs. H. L., Millersfon, Pa.; Mrs. A. S. H., Gardener, Me.; A Reader, Norway, Mich.; Mrs. J. J. McC., West Berkshire, Vt.; H. B., Parsons, Pa.; Miss E. P., Rolla, Mo.

It is necessary to remind our readers again of some of the requirements of the correspondence for the Prayer League. The full name and address should be sent with every letter; every letter should be as brief as possible and should be addressed directly to the Prayer League, not included with a communication to any other department of THE CHRISTIAN HERALD; requests and acknowledgments should be written on separate sheets of paper and each sheet should be written on one side only. Thought and care in these matters will greatly help.

Requests for Prayer

I. T. requests prayer for revival in a church at Lawrenceburg, Ind.; M. E. B. for the upbuilding of a church in Withee, Wis.; M. H., for a revival at Booth, Ark.; Mrs. E. E., for a revival at Marble Hill, Mo.; Miss R. F., for a revival in the community of Saidora, Ill.

The following friends ask prayer for a deeper work of grace, for the assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

A. B. B.; Mrs. R. S. (to be fully restored to the joys of salvation); S. E. Z. (to be filled with the Holy Spirit); Mrs. W. H. P.; Miss R. F.; Mrs. M. M. S.; Mrs. J. E. T.; M. E. B.; Mrs. M. J. P.; Mrs. L. P.; Mrs. M. G.; M. H.; Miss R. B.

A friend in Winona, Wis., requests prayer for his daughter, Louise Webster, who suffered a stroke of paralysis two years ago, and has not walked since. Her father writes urgently, asking the members of the Prayer League to pray for her by name. Another sad letter comes from a wife whose husband left her years ago, leaving her the care of their three children. Through severe trials and struggles she kept the home together until now the children can care for themselves. They are now married and the mother, not wishing to be a burden to them, asks prayers for guidance and help as she goes to begin life again in a strange community. The other side of a similar story comes from a father who through dissipation became separated from his wife and their seven children fifteen years ago. One of the children is now a missionary. The husband has been converted and is praying that his wife may consent to their reunion.

A "broken-hearted mother" asks prayers that her daughter may be delivered from a drug habit. Another very sad letter comes from a reader who is estranged from a friend. Another member of the Prayer League asks prayer for this same reader and for another friend who is bearing a great burden. Mrs. M. S. M. asks prayer that a young lady who is tempted to worldliness may be brought back to the spiritual life before her approaching marriage takes place.

The following friends ask prayer for themselves or friends for restoration of sight or that threatened blindness may be averted:

Mrs. C. H.; Miss C. A.; Mrs. H.; Mrs. J. A. D.; H. E. A.; Mrs. J. E. T.

The following persons request prayer for the conversion of sons:

L. T.; Mrs. W. D.; E. J. C.; S. W.; A Reader, Draper, Va.; Mrs. E. S. T.; Mrs. R. S.; Mrs. G. B. M.; Mrs. A. A. D.; Mrs. M. G.

The following request prayer for the conversion of husbands:

L. T.; Mrs. M. S.; Mrs. A. A. K.; Mrs. R. S. (that husband may be fully converted); Mrs. W. H. P.; Mrs. G. B.; Mrs. E. A. B.

The following request prayer for the conversion of other relatives and friends:

Mrs. M. S.; Mrs. C. H.; E. J. C.; Miss N. D.; Miss C. McC.; Mrs. S. B. H.; Miss S. W.; A. B. B.; H. E. A.; J. S. R.; Mrs. W. H. P.; Mrs. G. B. M.; Miss A. F.; Mrs. E. R. R.; Mrs. M. J. P.; Mrs. L. P.; Mrs. M. G.; Mrs. A. C. C.; Mrs. C. E. C.; A. B. D.

For Healing

The following friends request prayer for healing for themselves or friends:

Mrs. L.; Mrs. E. H.; Mrs. C. E. G.; A. M. C.; Mrs. L. A. B.; Mrs. L. M. L.; Mrs. P. G. C.; Mrs. E. E. T.; Mrs. L. A. P.; Mrs. E. A. Z.; M. E. N.; Mrs. M. C.; M. E. D.; Mrs. E. W. S.; Mrs. M. J. H.; E. S.; Mrs. F. L. R.; Mrs. A. J. L.; Mrs. G. R.; Mrs. L. B. H.; Mrs. A. M. D.; A. K. S.; D. E. S.; Mrs. F. E. W.; Mrs. A. E. R.; M. E. J.; Mrs. S. M. H.; M. A. G.; A. B. G.; Mrs. N. E. F.; A. O. J.; A Reader, South Boston, Va.; Mrs. E. A.; G. A. DeF.; Miss L. B. N.; I. H. F.; M. E. F.; S. S. I.; G. R. J.; Mrs. H. L.; Mrs. W. McC.; Miss R. P. P.; M. & M. L.; Mrs. H. A. W.; M. F. A. K.; M. B. W.; Miss E. P. (that a friend may be healed from epilepsy); Mrs. C. B. J.; C. S. C.; Mrs. J. R.; Mrs. M. M. S.

Other Requests

The following friends request prayer for varied desires and needs:

E. B. (that son may yield to the call to preach the Gospel); S. B.; E. G. S.; E. McC.; E. P. M.; Mrs. P. M. H.; Mrs. W. F.; Mrs. R. B.; G. M.; Mrs. H. McK.; E. J. G.; A Reader, Germantown, Pa.; Mrs. L. W.; Mrs. S. Van V.; Mrs. A. N. S.; Mrs. A. J.; N. H.; A. H. (that peace may be restored between two brothers, also that a great burden be lifted).

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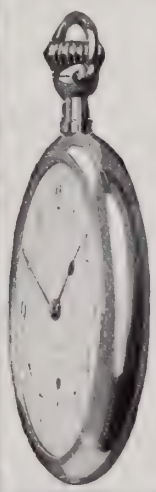

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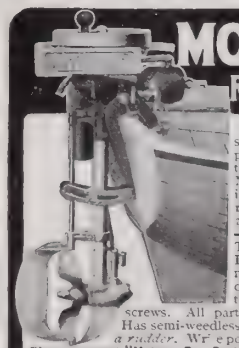

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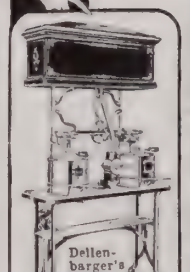

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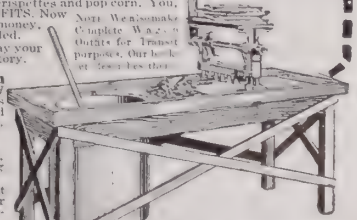

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 505

"Why did you shoot the woman?" thundered Parson Bill suddenly.

"She was a-comin' at me, yellin' like mad an' brandishin' a we'pon," admitted the man, driven to the wall.

"What sort of a weapon?"

"I think it was an ax, an' if I hadn't shot her she'd 'a' cut me down."

"Please, sir," broke out a very small, quavering voice at this juncture, "she didn't have any ax at all."

"Jumpin' Jehosaphat!" cried the court in great astonishment, in which everybody shared. "Who've we got 'ere?"

He actually rose and fixed his glance on a very small, blond-haired boy who, very much abashed, had suddenly appeared in the room.

"If you please, sir," repeated the boy, forcing his way through the men, "I was there."

"What!" roared Dead Shot Jackson in great astonishment, with a menacing gesture, taking a step in the boy's direction.

But there were plenty of men to interpose. A boy was a boy, they had not seen one for a long time, and there was something attractive about the lad standing in the middle of the court room. The desperado's advance was at once stopped by the bystanders.

"Your honor, I can explain," said Parson Bill quietly, although he was almost as much surprised as any one. "This lad came up the trail to my shack this morning. He said he had been traveling up the cañon all night, that he had been lost from an overland train yesterday and had strayed up this way. I fed him and put him in my bunk and told him to go to sleep. I had not the least idea he knew anything about the case. It seems he was there. I do not know to what he will testify, but I now offer him as a witness."

"Come up here, sonny," said the court kindly. "Stand up on this table where all the gents kin see you. Do you know the meanin' of an oath?"

"I don't believe so, sir. Do you mean swearing? I was told not to do that."

"Who told you?"

"My mother."

"Where is your mother?"

"She died, in Norway."

"Your father?"

"He died on the ship that brought us here."

"Do you know what happens to little boys that don't tell the truth?" asked Old Four Eyes amid deep and interested silence.

"Yes, sir."

"That'll do. Go ahead with your witness, Mr. Lawyer."

"You say you were there?" began Parson Bill.

"Yes, sir."

"How did you come to be there?"

"The Indian, Yellow Feather was his name, found me on the trail. I was frightened, but he was good to me. He gave me something to eat and told me to sleep by his tent."

"And did you?"

"Yes, sir."

"Well, what next?"

"I was waked up by hearing the men yelling and shouting. I got up, and this man and the two Indians and another man were standing up quarrelling. The other man struck this Indian here and knocked him down and then he kicked him."

"Ah! Did this Indian do anything first to him?"

"No, sir."

"Did not draw any gun or make any attempt to strike either of the white men?"

"No, sir; only talked."

"Then what happened?"

"Then Yellow Feather, the old Indian, that is, shot him."

"And then?"

"This man shot Yellow Feather."

"And the squaw?"

"She came running and knelt down by her husband."

"She didn't have any ax in her hand?"

"No, sir."

"She didn't make any threatening movement?"

"No, sir."

"Well, go on, my boy; tell the court and the jury all about it."

"She took his head in her arms and cried."

"And then?"

In a stillness like death the boy turned and pointed his finger straight at the desperado, who stared like one possessed at his small but brave accuser.

"That man shot her."

"Dead?"

"Yes, sir."

"And what was the prisoner doing when his mother was shot?"

"He was lying there; he couldn't do anything. He couldn't get up. The man had kicked him so hard. And then the man there put the dead man on the horse and tied up the Indian and put him on another horse and went away."

"Why didn't you cry out?"

"I was afraid, sir. I was scared awful. I thought he'd kill me, too."

"What did you do then?"

"After I came out and rolled the woman over and looked at the man, something howled in the trees and I ran. I ran all night up the path, and in the morning I came to your house, and—that's all, sir."

Little Olaf Tryggvesson stopped amid a silence broken only by the deep breathing of excited men.

"Your honor," said Parson Bill, calmly addressing the judge, "if necessary we could adjourn the trial and send somebody down the trail to see if the dead bodies are there and so verify the testimony of this brave boy."

"'Tain't necessary," said Old Four Eyes decidedly; "I'm convinced that the boy's tellin' the hull truth."

"I have no more witnesses to offer, then," said Parson Bill, "and with the permission of the court, I will make a little argument to the jury. Without meaning to reflect unduly upon the character of Mr. Jackson, which is, of course, well known to you all," he went on with fine sarcasm, "I submit to you that in this case he has not told a straight story. He claimed that his memory was at fault at first, and when pressed declared that a very important incident had not been mentioned by him because he thought it was not material. In other words, he said he did not remember killing the squaw, and then admitted that he did it, but thought it a matter of no consequence. Both statements cannot be true. He also claimed to be in danger from her. On the other hand, we have proved by the testimony of the last witness that everything my client said in his behalf was absolutely true, and the prosecuting witness has practically admitted it. We know now that much that Mr. Jackson said was, to speak plainly, positively a lie. The influence of liquor, as we all know from experience, being bad, it appears that these two gentlemen and these two Indians got into an altercation, the two white men being the aggressors. My client did not do any shooting, according to his own story and that of the boy. Whoever else is guilty, it is plain that he is not. I move that the court instruct the jury to find a verdict of 'Not guilty' and the prisoner be discharged with the return of all that was won from him. And I think we ought to take up a collection for him as some compensation for his outraged feelings and the treatment meted out to him."

"Gentlemen of the jury," said Old Four Eyes, upon whom, as upon all present, this appeal had made a deep impression, "the cote is firmly of the opinion that Parson Bill has proved his case. There ain't no manner of doubt in my mind that the Injun an' the boy is tellin' the truth an' that Dead Shot Jackson ain't. There's been murder done, but this Injun ain't never done it. Do you wish to retire an' deliberate as to your verdick?"

To be continued

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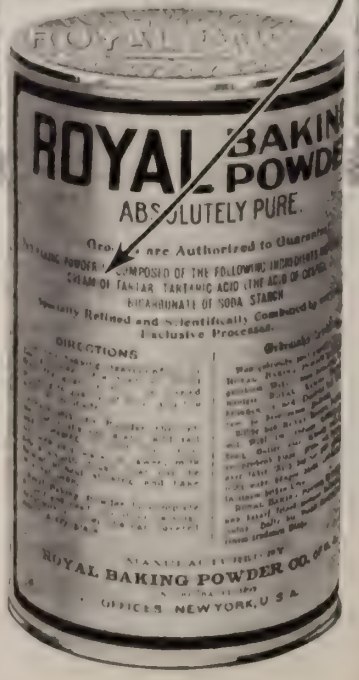

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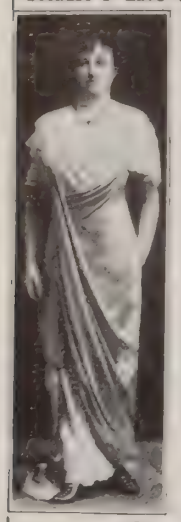

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Converted Purses*

IT PROBABLY happened without any special planning, but just as the time drew near for studying this Christian Endeavor topic, assigned many months ago, announcements appeared in the daily newspapers that a group of the leading missionary boards were together reporting deficits amounting to a million dollars. Some people predicted that after the whirlwind campaign of the Laymen's Missionary Movement and the Men and Religion Movement there would come something of a reaction in the giving of the churches. Evidently it has come—expected but not justified. Maybe the expectation is what brought it. We might have had more faith. The thing to do now is to begin again. We must give all we can this year, and then keep it up, giving more if we earn more, and inducing others to give.

Converted purses! The relation of money to religion has always been an important and serious matter. Our lesson title implies that it sometimes happens, or at least seems to happen, that a person's heart becomes converted while his purse remains unchanged. Of course this can never be actually so. For a chief feature of the change which takes place at conversion is that before it one wants to *get* and after it one wants to *give*.

This is a missionary lesson, so the real subject is the relation of the money we give or do not give to the conversion or non-conversion of our brothers and sisters on the other side of the world. There is something terrible about the thought that that particular dollar now in your pocket might help some soul in a distant land to find his way to the companionship of Christ. But the thought is more than terrible; it is beautiful. What more wonderful thing can be done with money than to turn it into praises to our Christ? To lead people out of the dread and despair and pain and sin of superstition, to the light and gladness and purity of Christ's salvation?

The Bible has many stern and earnest things to say about money. When rightly understood a large part of the Bible message seems devoted to the appeal that men should shift their interests from money to life. That was the argument of Jesus in the Sermon on the Mount. He said: "You are interested in what you eat. Is not the life itself which your food sustains more important than the food with which you nourish it? You are interested in what you wear. Is not the body which is clothed of greater value and more worthy of interest than the clothes you put upon it?" He came to talk to us about life, to talk to us about a plan which will prevent this life from ending at the grave and which will assure us of a body that shall be radiant and strong when all the earthly garments have returned to dust.

The Christian man should always think of money in its relation to the eternal kingdom of God. Not what can my money purchase for me here, but what can it purchase for me there. Not how fine a house can I have here, but how fine a house can I have there. Not what fine raiment can I wear here, but how may I live so that my soul shall be forever clothed in garments of beauty and power. Not only how can I find life, eternal life for myself, but what can I do to bring others to eternal life. This is the "abundant life" to which Christ came to lead us.

Conquests by the Bible†

DID you ever have a verse of Scripture come into your mind with startling suddenness, bringing you a message that you particularly needed? In some lives practically all spiritual progress is marked by such events as these, occasions when it has seemed that the voice of God himself, through the words of his written message to men, has sounded almost in the physical ears as well as in the mind, bringing a message that has remained forever afterward distinct and powerful.

Much has been said during recent years about the difficult problem as to just the quality or the extent of the Bible's inspiration. That discussion need never frighten or harm any one who has had some such definite experience as those we have been speaking about. There have been millions of people in the world who positively knew that God spoke to them in the words of his Book, and that is enough to make it totally different from every other book in the world. It is the Book of God. In it we hear his voice, through it we are led to him.

You have heard the story of how St. Augustine was led to faith in Christ by seeing a parchment manuscript and hearing a voice saying in his ear: "Take, read." He took up the parchment and found there the "wonderful words of life" which led him to Jesus. Moody used to tell of a man who was led back after long wandering just by the image of the words which had been painted above the pulpit: "God is love."

So the business of Christian conquest, the business of getting people to receive the salvation of Christ and accept his friendship, is largely the business of getting the Bible to them. It has been translated now into practically every language and dialect; it circulates by the million copies; it is bringing its light and its gladness over all the world.

Francis Asbury**

IT GIVES one an uncomfortable feeling to study Asbury's life. Why did he sacrifice so much, and why do we sacrifice so little? Why was he so willing to suffer for the cause of Christ, and why are we so unwilling? Why was he so furiously eager to see souls saved, and why do we care, or seem to care, so little about it?

The picture of Francis Asbury, gentle, cultured, almost delicate, riding the wilderness of America, his horse swimming its swollen streams or sinking in its mires, in peril from the hostile Indians, suffering the torments of rheumatism and malarial fever, homeless, except as he had many homes east, west, north and south, companionless much of the time, except for the never-failing companionship of Christ, preaching the Gospel of the kingdom of God, winning souls by the thousands, building churches, directing other preachers and evangelists, laying the strong foundation of a great denomination which was destined to have much to do in molding American life and making the American nation, and was to send out its own missionaries to the end of the earth—that picture is one of the most beautiful, noble and inspiring in all history.

In 1771 at the age of twenty-two he began his work in America; in 1784 he was made bishop of the American church; he continued his mighty task till 1816, when, at the age of seventy-one, he was promoted to the army of the heavéns. Almost a half century of toil. But who can estimate its rich rewards? Shall we not determine henceforth to be more worthy of such spiritual ancestry?

* "CONVERTED PURSES." Mal. 3: 7-12. (Missionary Meeting.) Christian Endeavor Topic for Sunday, May 31, 1914.

† "BIBLE CIRCULATION AND CHRISTIAN CONQUEST." (Conquest Meeting.) Ps. 119: 9-16. B. Y. P. U. Topic for Sunday, May 31, 1914.

** "BUILDERS OF METHODISM. FRANCIS ASBURY, THE WILDERNESS APOSTLE." II Cor. 11: 23-29. Epworth League Topic for Sunday, May 31, 1914.

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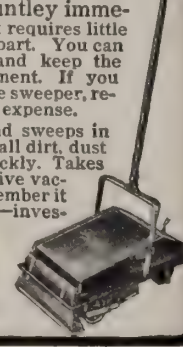

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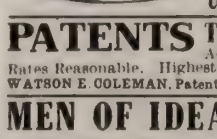

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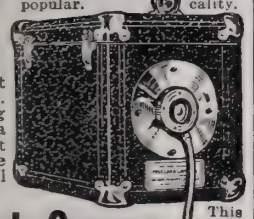

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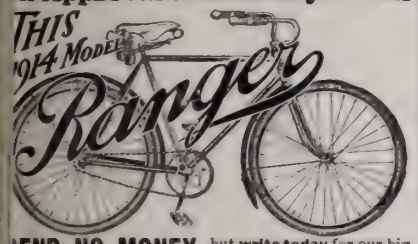

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POLISH CATHOLICS MAKE PROTEST

A SOUTH BEND, Ind., reader writes to THE CHRISTIAN HERALD concerning the recent disturbance in the Polish Catholic church in that city: "The church in trouble is Polish Catholic, and the laity of this church is fighting for the same principle the thirteen colonies stood for—against taxation without representation. They have no voice as to who shall or who shall not be their priest. This parish owns, clear of debt, its own property. In a large measure these people are to be pitied. Another thing they ask is for a priest who is absolutely free from any priestly order. No attention is paid to their demands.

"South Bend and Mishawaka, adjoining cities, have some distinction relative to the progress of the Roman Church. We have one Independent Hungarian Catholic Church. Not long ago, about two hundred Hungarians left the 'mother church' and united with the Episcopalian, and another large Polish Catholic church threatens to bolt and establish an independent church. Unless the Polish church now in trouble gets its demands it is probable it will bolt also.

"What does this all mean? The beginning of the end of a bulldozing and dictating priesthood. The cardinals may have their special day in Washington City, the heart of our government. The priesthood may have their day of retreats and the sisters their day of final vows, but, bless God! the laity of the great Roman Church is coming into its day of recognition and freedom! The people of the Roman Church are to-day the 'voice of one crying in the wilderness.' I have no fear for this country from the common people of this church. They want to worship, and to let worship in peace. The intrigue, if at all, is from the organized parish priesthood on up to the end."

. . .

THE South Bend, Ind., *Tribune* of February 15 has the following version of the trouble at St. Casimir's Church to which the foregoing letter refers: "The differences between the laymen of St. Casimir's Church and the church authorities dates back to the preparation of a petition requesting the appointment of Rev. Leon P. Szybowicz, C.S.C., as pastor of the parish, instead of the priest who was then considered for the place. The drafting of the petition was considered insubordination by those in authority and disciplinary measures were at once taken. An appeal to Bishop Alerding was answered by a statement that he would not interfere.

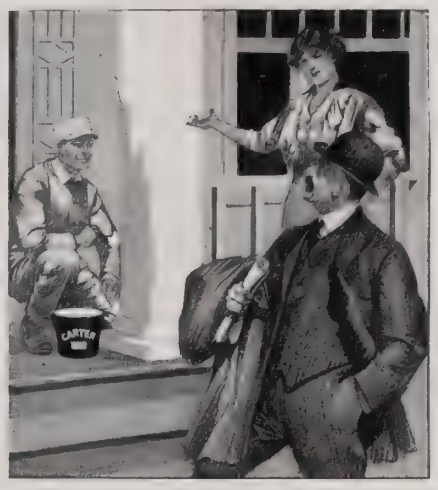
"An appeal was then addressed to Archbishop John Bonzano, papal delegate to the United States at Washington, by leaders of the thirty-five societies of the church. The controversy is said to have started when Rev. A. Zubowicz was transferred to the pastorate of St. Hedwige's Church. Rev. Leon P. Szybowicz, C.S.C., assistant at St. Casimir's, was the favorite of the parish. He was not appointed pastor, however, Rev. W. T. Szaleewski, C.S.C., being named. On petition of the parish, Father Szaleewski was withdrawn and Rev. Boniface Iwaszeski, C.S.C., assigned to the parish. In October, 1913, he resigned because of ill health. The parishioners immediately signed a petition asking the return of Father Szybowicz. The request was followed by the removal of the sacrament, this taking place on November 6, 1913. Since that time the societies of the church have waited upon the bishop several times, but he referred them to Very Rev. Andrew Morissey, Order of the Holy Cross."

. . .

Bible-Burning a Disgrace to Civilization

I enjoy reading your paper the best of about fifteen different papers and magazines, and I certainly believe in taking a strong stand in favor of free press and free speech. The burning of Holy Bibles and the assaulting of public speakers who are working in the light and living in the light for the sake of humanity is a disgrace to any so-called civilized nation.

Warden, Wash. MRS. E. G. B.



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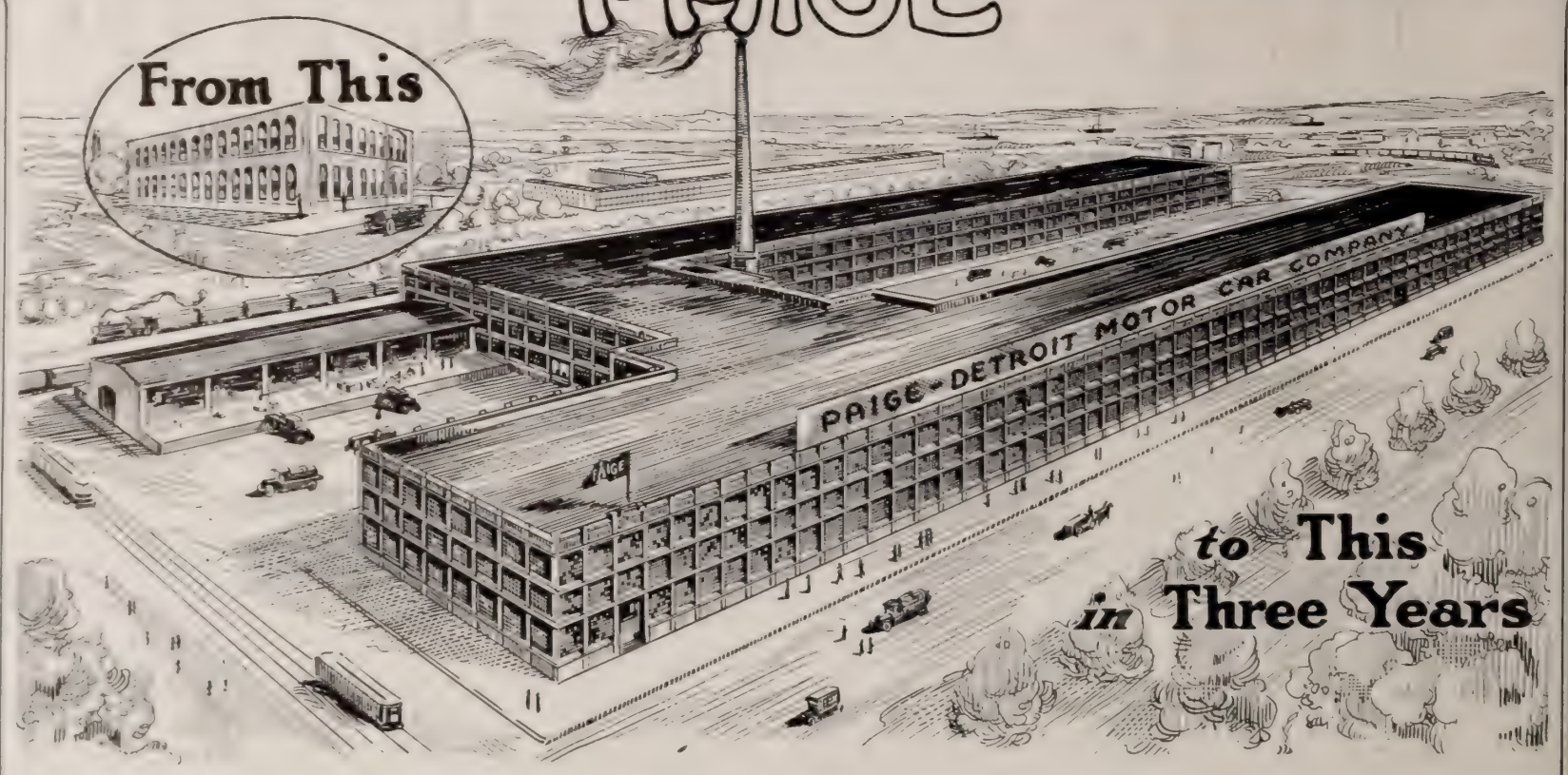
"WHERE THE NATIONS GO TO WORSHIP"

See page 525

PAIGE



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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PRESIDENT WILSON EULOGIZING THE VERA CRUZ HEROES AT THE MEMORIAL SERVICES

FOR THOSE WHO FELL AT VERA CRUZ

ALL interest in the Mexican situation focused on New York on Monday morning, May 11. The solemn incident that occurred there brought the President of the United States from Washington, naval and military commanders and other eminent officials from routine duties, State and city dignitaries from their accustomed places. Crowds such as only the most important spectacles can attract in the streets of New York, packed the sidewalks and filled windows and every vantage point along the very unusual route over which was to pass one of the remarkable cortèges of our history. In the Brooklyn Navy Yard the bodies of the seventeen United States marines and sailors who fell in the taking of Vera Cruz were grouped in their flag-shrouded caskets at the feet of the President, while their names were officially placed upon the roll of the nation's honored dead.

Nineteen names were thus honored, but the bodies of two of this company had not been removed from the hospital ship aboard which they died of wounds, May 5. The others, thirteen sailors and four marines, fell in the fight at Vera Cruz, and their bodies were conveyed to this country on the battleship *Montana*, which arrived Sunday, May 10, convoyed by the *Wyoming* and the yacht *Mayflower*, the latter bringing Secretary of the Navy Daniels from Washington. The funeral fleet anchored off the Battery in readiness for the transference of the bodies to land on Monday morning as the first act in the impressive ceremonies which had been arranged.

Seldom has public imagination been so stirred as it was by the plans for the official reception of these seventeen bodies. The memorial service throughout was of the simplest character; nothing was attempted in the way of display. The procession to escort the bodies was to be composed of detachments of marines and sailors and prominent public men. The route was to be from the Battery up Broadway to the City Hall, up Center Street to Canal, across Canal over Manhattan Bridge to Brooklyn, and thence to the Navy Yard. At the City Hall a chorus of five hundred school children were to sing, and Mayor Mitchel was to place a wreath upon one of the seventeen caskets to be borne upon gun carriages, each drawn by four horses commanded by artillerymen.

Yet it is estimated that one million people congregated along this short route and at the Battery, City Hall Park and the Navy Yard. This enormous throng was so dominated by respect for the heroic dead that no unseemly struggles for view points occurred to provoke police activity, and even the appearance of President Wilson in the only open carriage in the parade failed to produce more than a subdued murmur of applause. As the brief cortège passed slowly on its way, business in that section of the city was practically suspended. The multitudes stood bareheaded as the bodies passed. And when the last of the parade had marched by, a host that usually would be almost unmanageable dispersed with scarcely a sign of confusion, silent and sad.

The program was carried out with military precision. At seven o'clock Monday morning the bodies were transferred from the *Montana* to land by naval tugs. The men of the *Montana* stood at attention while the flag-wrapped caskets, which had rested on deck under guard all the way from Vera Cruz, were lowered over the side. No salute was fired, but the ship's flag stood at half mast. Everywhere flags were half-masted, on ships, on buildings, over government offices. The two funeral boats drew up to the pier, thousands of silent spectators looking on. In detachments, sober-faced bluejackets carried the caskets ashore. In due time, still wrapped in their flags, each casket was strapped to a gun-carriage. Great, beautiful floral wreaths, tributes from army and navy organizations and others, were placed upon them. There they waited in the square formed by battalions from the *Wyoming* and *Texas*. Behind those rigid lines 50,000 persons massed themselves silently, reverently. Perfectly managed police marked the limits for spectators.

Between eight and nine o'clock those who were to take part in the parade arrived at intervals. The brilliant full-dress uniforms of the officers from the army and navy lightened the scene. The battalions of mounted police who were to lead and close the procession were early in their places. There was an air of subdued excitement over all. At a little before nine, President Wilson, contrary to expectations, appeared to take his place in the parade. His arrival was announced by a bugler, and when, a few moments later, he prepared to enter his carriage as a signal for the start, the ships' bands played "The Star-Spangled Banner," while all heads were bared and the enlisted men stood at rigid attention. Immediately after the first squad of mounted police began to move, the bluejackets and marines from the battleships fell into line, and at exactly 9.05 the first caisson was in motion.

Each caisson bearing its honored dead was drawn by four horses, in charge of artillerymen, and was flanked by eight bluejackets as pall-bearers, a marine bringing up the rear. Forty-one carriages, headed by the President's and carrying officials of the navy, the governor of New York State, army officers and many distinguished men, followed. Representatives of the Seventh Regiment, New York State National Guard, and of other military organizations marched in the parade.

When this impressive procession reached City Hall there was a brief halt, while Mayor Mitchel placed the city's memorial wreath upon the first casket and made a few well-chosen remarks. The mayor then joined President Wilson in his carriage, and as five hundred school children sang "My Country, 'Tis of Thee," the cortège took up an uninterrupted journey to the Navy Yard. The route lay through a typical part of New York's East Side, and part of the way was between houses whose windows and fire-escapes and other points of observation were crowded with descendants of citizens of foreign birth.

All along the route the appearance of the first

FOR THOSE WHO FELL AT VERA CRUZ

wreath-crowned casket was a signal for the baring of heads. The appearance of President Wilson in an open carriage, hat in hand, his face marked by a serious yet agreeable expression as he bowed slightly to the left and right, was greeted with some demonstrations of applause, obviously hushed by a sense of unfitness on such an occasion.

When the procession had entered the Navy Yard, some 10,000 spectators following, the caskets were removed from the caissons by sailors and placed in a long row immediately before the official stand which was filled by the presidential party, relatives of the dead, and guests of honor. Everything was done with a quiet promptness characteristic of army and navy routine, and almost immediately after the arrival in the Navy Yard the final exercises had begun.

The strains of "Nearer, My God, to Thee," played by the band, died away. At once Chaplain W. G. Cassard offered prayer. Then Secretary of the Navy Daniels stood and addressed the President, handing him as he finished a list of the dead, saying: "I hand you, sir, the names of these heroes, recorded high on the national roll of honor, that they may be preserved in the archives of our republic. Their services will be held in lasting remembrance by a grateful people."

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THE FUNERAL CORTEGE PASSING CITY HALL

In his brief address, Secretary Daniels had said: "Of the nineteen who at Vera Cruz sealed with their blood their devotion to the flag of their country, thirteen were twenty-two or under. The oldest was thirty-six; the youngest nineteen. Their average age was but a little over twenty-three."

President Wilson accepted the list with much emotion. He rose to reply, looking down at the row of flag-draped caskets, and facing the lines of Seventh Regiment officers and marines and bluejackets drawn up as a guard and the thousands of spectators who surrounded the enclosure. In an earnest voice and with an expression that revealed the depth of his feelings he spoke in part as follows:

"I know that the feelings which characterize all who stand about me and the whole nation at this hour are not feelings which can be suitably expressed in terms of attempted oratory or eloquence. They are things too deep for ordinary speech. For my own part, I have a singular mixture of feelings. The feeling that is uppermost is one of profound grief that these lads should have had to go to their death, and yet there is mixed with that grief a profound pride that they should have gone as they did, and, if I may say it out of my heart, a touch of envy of those who were permitted so quietly, so nobly, to do their duty. Have you thought of it, men? Here is the roster of the navy, the list of the men, officers and enlisted men and marines, and suddenly there swim nineteen stars out of the list—men who have suddenly gone into a firmament of memory, where we shall always see their names shine; not because they called upon us to admire them, but because they served us, without asking any questions, and in the performance of a duty which is laid upon us as well as upon them.

"Duty is not an uncommon thing, gentlemen. Men are performing it in the ordinary walks of life all around us all the time, and they are making great sacrifices to perform it. What gives men like these peculiar distinction is not merely that they did their duty, but that their duty had nothing to do with them or their own personal and peculiar interests. They did not give their lives for themselves. They gave their lives for us, because we called upon them as a nation to perform an unexpected duty. That is the way in which men grow distinguished, and that is the only way: by serving somebody else than themselves. I hope to God none of you may join the list, but if you do, you will join an immortal company.

"So while we are profoundly sorrowful and while there goes out of our heart a very deep and affectionate sympathy for the friends and relatives of these lads who for the rest of their lives shall mourn them, though with a touch of pride, we know why we do not go away from this occasion cast down but with our heads lifted and our eyes on the future of this country, with absolute confidence of how it will be worked out—not only upon the mere vague future of this country, but the immediate future. We have gone down to Mexico to serve mankind if we can find out the way. We do not want to fight the Mexicans. We want to serve the Mexicans if we can, because we know how we would like to be free, and how we would like to be served if there were friends standing by ready to serve us. A war of aggression is not a war in which it is a proud thing to die, but a war of service is a thing in which it is a proud thing to die.

"Notice that these men were of our blood. I mean of our American blood, which is not drawn from any one country, which is not drawn from any one stock, which is not drawn from any one language of the modern world, but free men everywhere have sent their sons and their brothers and their daughters to this country in order to make that great compounded nation which consists of all the sturdy elements and of all the best elements of the whole globe.

"War, gentlemen, is only a sort of dramatic representation, a sort of dramatic symbol of a thousand forms of duty. As I stand and look at you to-day and think of these spirits that have gone from us, I know that the road is clearer for the future. These boys have shown us the way, and it is easier to walk on it, because they have gone before and shown us how. May God grant to all of us that vision of patriotic service which here in solemnity and grief and pride is borne in upon our hearts and consciences."

At the conclusion of the President's remarks, listened to in unbroken silence, Rabbi Stephen S. Wise offered the second prayer, and then the Rev. John P. Chidwick, chaplain of the navy yard, pronounced the benediction. The firing squad moved quickly in front of the stand. An officer gave a command. Three volleys crashed above the caskets. Another command, and the bugler spoke the nation's last message of farewell to those heroes of Vera Cruz, bidding them, "Sleep, your warfare o'er."

* * *

The seventeen bodies were sent to their homes for burial, in every case a public demonstration of respect being made at the funeral; in some instances the crowds were so great that many persons were injured in the crush. The names of the nineteen men are given below, the last two being those whose bodies are on the hospital ship *Solace:*

Louis F. Boswell, Gabriel A. DeFabbia, Francis Patrick DeLowry, Frank Devcrick, Elzie C. Fisher, Louis O. Fried, E. H. Frohlichstein, Dennis P. Lane, John Schumacher, Charles A. Smith, Albin E. Stream, Walter L. Watson, Daniel A. Haggerty, Samuel Marten, Rufus E. Percy, Randolph Summerlin, Clarence R. Hershberger, Henry Pullian.

TAMPICO TAKEN BY THE REBELS

ON MAY 13 a change of tone was noticeable in the reports from Washington as regards the outlook for successful mediation. Friction over alleged mistreatment of Americans, some of them of official standing, by Huerta, and the uncompromising attitude of the Constitutionalists had given grounds for fear that little good would be accomplished by the envoys. On May 13, however, renewed hope was expressed that a plan might be evolved acceptable to all concerned for the temporary government of Mexico, pending the pacification of that country.

One of the most acute questions was the continued detention under arrest of the American vice-consul at Saltillo, John R. Silliman. The representations of our government through the Brazilian minister in Mexico City, finally resulted in the release of Mr. Silliman, the Mexican Government's charges against him of improper activities not, however, being withdrawn. Sixteen other Americans had been jailed at Saltillo, but were previously released, and when they arrived in Vera Cruz told of harsh treatment.

The occupation of Lobos Island, off Tampico, by American marines for the purpose of maintaining the light located there, the Mexicans having abandoned the station, was regarded by Huerta as a breach of the armistice entered into pending the peace conference. Admiral Mayo, however, insisted that the move was not a hostile one. The incident, with many others that have caused friction, will probably be adjusted by the mediators. The activities of the rebels have centered at Tampico. On May 9 a desperate battle was reported as in progress. An army of 7,000 men, for whose advance artillery was opening the way, was prepared to take the place. On May 11 it was reported that the Federals had repulsed the attack and that nothing of moment had been accomplished by the rebels. The fighting was renewed on the 12th by an artillery attack begun in the morning and continued late into the night.

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FEDERALS ENTRENCHED BEFORE TAMPICO

On the 13th the Navy Department announced that Tampico had fallen. The heavy artillery attack and a desperate assault on the Federal lines by the Constitutionalists drove the Federals from their trenches. The attacking force followed them into the city and from one position to another until the Federals were forced to evacuate, and retreated toward San Luis Potosi, about seventy miles to the west, where it is said they hoped to make a successful stand. The victorious rebels have already adopted the slogan "On to Mexico City," and are confident of speedily taking both Potosi and Saltillo before beginning the final stage of their advance. The taking of Tampico is a victory of the very greatest importance to the rebels.

BOTH SIDES OF COLORADO LABOR WAR

THE MINE OPERATORS AND THE UNITED MINE WORKERS PRESENT THEIR CASE THROUGH THE CHRISTIAN HERALD

THE OPERATORS' SIDE

By President Osgood, of the Victor American Fuel Company, in Behalf of All the Mining Companies Interested

RESPONDING to THE CHRISTIAN HERALD'S telegram for a comprehensive statement of the Colorado trouble from the standpoint of the mining operators, President J. C. Osgood of the Victor American Fuel Company, Denver, Col., forwarded a detailed statement from which we take these essential points:

On September 23, 1913, the United Mine Workers of America inaugurated a State-wide strike of the coal mine employees of Colorado. The number of men employed in the mines at that time was 12,346. In October, 1913, the month following the calling of the strike, the average number of men in the mines of the State was 7,696, showing a loss, approximately, of 4,700 men. Not all of these men left the mines in response to the call for a strike. Many of them, when the strike was being agitated, left the State to find employment where no labor troubles existed. The number of men working in the mines has increased steadily each month until March, when 10,146 men were working. These figures, President Osgood says, are taken from the official reports of the State Inspector of Coal Mines and show conclusively the falsity of the United Mine Workers' claim that 95 per cent. of the men went out on strike and that there are 12,000 now on strike in Colorado. "There are at the present time," he writes, "in the strikers' camps not to exceed 2,000, many of whom are lawless men brought from other States, who have never worked in the mines of Colorado."

No Ground for Strike

Of the United Mine Workers of America he writes that they are "an unincorporated organization which claims a membership of 375,000 out of 750,000 coal mine workers in the United States. Their published records show that prior to the calling of the strike in Colorado they had about 2,000 members in District 15, which includes the States of Colorado, New Mexico, and Utah, out of a total working force of over 23,000 men." One of the principal aims of the organization, he declares, is to secure a monopoly of coal mining labor in the United States and to be able to dictate terms of employment, wages, etc., among all the mines. Proceeding to the history of the present strike, President Osgood says:

"The coal mines of Colorado have been operated for the past thirty years, since mining has been conducted on any considerable scale, on an 'open-shop' basis, employing union and non-union men indiscriminately, but not having any contract with labor organizations. During this period there have been but two general strikes, the so-called "Debs strike" in 1894, which was nation-wide, and the strike in 1903, called by the United Mine Workers of America. The men employed in the mines of Colorado include Italians, Austrians, Slavs, Greeks, Bulgarians, Montenegrins, etc., and with a larger percentage of English-speaking workmen than in most of the unionized States in the East. The coal mining industry in Colorado has doubled every ten years for the past thirty years, and in order to obtain the requisite amount of labor the employers have been obliged to pay wages and offer conditions that would attract labor from the Eastern States.

"At the time the strike was called, September 23, 1913, no demands had been made by the men, who were apparently satisfied with their wages and conditions. Before calling the strike of September 23 of last year the United Mine Workers' officials demanded of the coal operators to contract with their organization, agreeing to employ all union men and discharge all non-union. The operators declined. The mine workers then called a 'delegate meeting' of miners on September 16 and formulated seven demands, including the recognition of the union and union contracts. What this meeting did, President Osgood thus explains: "The seven demands they made were for an eight-hour day, two weeks' pay, 10 per cent. increase in wages, check-weighmen, freedom to trade where they pleased, pay for dead work, enforcement of mining laws and union contract. All of them except the question of wages and recognition of the union were regulated by State laws and were already in force in all of the mines of the State."

Attitude Toward the Union

During the strike the operators have refused to deal with the union officials on the ground that they did not represent any of their workingmen, but "they have been willing at all times to meet actual representatives of their workingmen, and have done so on two occasions, once at the request of the editors of the State, the other at the request of the governor." At both of these meetings the miners' claims were presented, a full hearing was given and decisions were rendered in favor of the operators. The governor advised the calling off of the strike under conditions which he suggested and which the operators accepted, but which the United Mine Workers rejected. President Osgood charges that the principal weapons of the United Mine Workers of America in all of the strikes have been threats, intimidation and actual violence. "Many of the men who went out were induced to do so by fear," he adds. The day following the strike, the marshal of one of the mining camps was ambushed and killed by strikers, and from that time on acts of violence continued. Tent colonies were established for the strikers and their families by the United Mine Workers, in close proximity to the mines, the largest colony being at Ludlow, near six of the biggest mines. In the Ludlow tent colony there were at one time some 2,000 people. "Many men and women going to or coming from the mines were attacked and beaten," President Osgood proceeds. "The United Mine Workers, organizers and agitators visited the various camps, preaching anarchy to the workers." Most of the strikers, he declares, were well armed, and he adds: "In the testimony before the Congressional Investigating Committee, it was shown that the officers of the United Mine Workers had purchased ammunition and arms and shipped them into the district a week prior to the calling of the strike." At this stage, the employers called on the county authorities to protect their men and property, but the authorities were powerless, being unwilling or unable to incur the expense. The county sheriffs, however, advised the operators that "if they would employ suitable men they would be commissioned as deputy sheriffs." This was

Continued on page 532

THE MINE WORKERS' SIDE

By the President, Vice-President and Secretary of the United Mine Workers of America

MOST thoughtful and serious consideration to the miners' strike in Colorado has been given by the International Executive Board of the United Mine Workers of America. Thus far it has been an awful conflict. Many lives have been lost, much property destroyed, while the State itself has been burdened with an indebtedness in excess of one million dollars.

"We deplore the loss of life, acts of violence and destruction of property which have taken place. We are for peace and the establishment of right relations between employers and employees. We have exercised our efforts at all times towards righteous dealing, a friendly conference and an arrangement of a just and fair wage-scale, in which the rights of both parties are clearly set forth and fully recognized. But what are the facts? Who is to blame? Upon whom must the responsibility for the conditions prevailing in the mining sections of Colorado rest? We herewith set forth incontrovertible facts, and then let the public decide for themselves.

"Before a strike took place, the miners asked their employers to meet with them and listen to their grievances. They pleaded for a hearing, a meeting with their employers and an opportunity to be heard, but to no avail. They asked again and again for a conference, but each time their request was refused. Each morning they left their homes, bade their families good-by, went into the mines, risked their lives and performed faithful service. Theirs is a hazardous calling, consequently many were killed during the course of employment. Government statistics show that, covering a period of ten years past, more men were killed per thousand employed in the coal mines of Colorado than in any other mining section throughout the entire world. If they were good enough to mine their coal, why should their claims for social justice be denied? They could not get a conference, and so they did what any self-respecting workingmen would do. They discontinued work until they could be heard.

Persecution to Break Strike

"Ninety-five per cent. of all the men employed ceased work, and are still idle. The statement widely circulated by the coal operators' representatives that ten per cent. of their employees were attempting to coerce and control ninety per cent. is absurd and unqualifiedly false. The small number employed are Mexicans, Japanese, and incompetent strike-breakers who have been imported from some of the larger cities. It is reported that a condition of peonage prevails, because many are held in the stockades surrounding the mines against their will.

"In an effort to drive back to work their striking employees, the operators began a policy of persecution and the establishment of a reign of terror. They evicted the miners from their homes, and employed hundreds of vicious gunmen, many of whom had been imported from cities and communities outside of the State. They armed these men with deadly weapons and high-power machine guns, some of which were installed in steel-constructed automobiles, which moved quickly from place to place, for the evident purpose of terrorizing the miners and their families. Many miners and their representatives have been shot and killed. The homes of the striking miners have been invaded, shot into and many of them completely destroyed. Hundreds of the striking miners have been thrown into prison and confined therein without a charge against them.

"The officers of the United Mine Workers of America have been harassed by legal proceedings, indictments in the courts and civil suits aggregating a million of dollars. Newspapers which espoused the cause of the striking miners and essayed to print the truth have been boycotted and threatened with financial ruin.

"A long list of persecutions culminated in the massacre of Ludlow on April 20. The brutality of the gunmen seemed at that time to reach its climax. The homes of the striking miners were riddled with explosive bullets, fired from deadly machine-guns, and then, like barbarians, they applied the torch, sparing neither women nor children. After the battle was over, eleven children, ranging in age from six months to ten years, and two women whose bodies were blackened and burned, were taken from the smoking ruins of their burned and destroyed homes. The State of Colorado was covered with shame, while the whole nation looked on with awe. No fouler crime or more brutal deed was ever recorded on the pages of American history. How could men restrain themselves, when their women and children were thus slaughtered and their bodies burned in their own homes?"

Placing the Blame

The United Mine Workers' statement declares that this sacrifice of life could have been avoided "if John D. Rockefeller, Jr., who occupies such a powerful position in the financial world, would have spoken one word favoring a settlement through a meeting between the representatives of the coal companies and the representatives of his striking employees."

The statement then proceeds: "And now, shall this war of extermination go on? It is no longer a mere struggle for social justice and industrial freedom, but instead, the humble miners and their families in Colorado are fighting the battle of the common people, the masses and humanity against the powerful corporations. Shall these powerful financial interests crush and destroy the hopes, ambitions and aspirations of these striking miners and their families? The answer must be 'No!' There can be no turning back or turning aside. The sacrifices already made are too great. The slaughter of the innocents demands from us our fullest measure of devotion. With resolute purpose and firm determination, the United Mine Workers of America hereby pledge themselves to support the mine workers in Colorado and aid them as long as this contest goes on, even though it lasts for a period of ten long years, until their rights are recognized and an honorable settlement brought about. We pledge to them the support of the international organization, and hereby solemnly declare our unyielding purpose to supply them with financial help and moral support until their rights are recognized, and an honorable wage settlement is brought about.

"We have consistently worked for peace and a peaceful solution of the points at issue. The grievances of the Colorado miners are just and well

Continued on page 532

WAR AND PEACE.

A DECORATION DAY SERMON

BY PASTOR D. H. STEFFENS

Pastor, Lutheran Church, Baltimore, Md.

TEXT: "And what shall we do?" Luke 3:14.

"WARS and rumors of wars" give this day, which, as the memories of our great civil conflict passed away, has more and more tended to become a feast of flowers, a new significance. The long rows of headstones in our great national cemeteries, all pitifully alike in size and the story they tell; the scattered graves in our private burying grounds carefully sought out that each may receive its little flag and wreath; the trenches of our great battlefields with their unidentified dead, to-day deliver a new message.

They speak of the horrors of war, above all of a guerrilla war under a hot sun of a country with whose distracted people we have no quarrel, whom we can hardly blame if, misunderstanding our motives, they resist to the utmost any invasion of their rights or territory. As we look at the graves which we have again decorated led by the surviving comrades of the fallen dead, solemn thoughts fill our hearts, compelling the Christian people of this nation to ask themselves and their pastors the question of our text: "And what shall we do?" It was first asked of John the Baptist, who was preparing the way for the coming of the Prince of Peace. "And the soldiers likewise demanded of him, saying, And what shall we do?" Here is his answer: "Do violence to no man, neither accuse any falsely; and be content with your wages."

The remarkable thing about John's reply is not what it says, but what it does not say. To quote a hackneyed phrase, it is eloquent in its silence. One would have expected the stern preacher of righteousness to condemn war, which like famine and pestilence is always an evil, and to admonish these soldiers who came to him seeking spiritual instruction, to cast aside their arms and standards, refusing obedience to their officers and any further military service to the state. One would have expected him to condemn the profession of arms as being incompatible with a profession of faith in the coming Christ.

John says nothing of the kind. Leaving these men in their present calling, like the publicans who had asked him the same question, for both were servants of the state, he points out to them the particular duties of their profession or state of life. He thus tacitly recognizes the truth set forth by St. Paul in I Corinthians 7: "Let every man abide in the same calling wherein he was called" (verse 17). "Brethren, let every man, wherein he is called, therein abide with God" (verse 24). Christianity does not interfere with existing relationships or the existing social order. Christian men are to remain in these relationships, in this order, and in them develop the inward spirituality of Christian life. For Christianity works from within outward, not from without inward. It never attempts forcibly to alter outward institutions, as if perfect institutions could make perfect men. No, it accepts existing institutions as being those under which God has placed us, and in which we are to mold our lives according to his holy will.

The Place of the Sword

Accepting these institutions, which in this sinful world can never be anything but imperfect, Christianity seeks to fill them with a newer and holier meaning. It obeys the powers that be "not for wrath, but for conscience sake." Following the example of its Lord, who did not refuse tribute to Cæsar, it is ever subject to the power of government, as being ordained of God and therefore entitled to its willing and loyal support. It does not forbid Christ's Christians to render service to the state, even when they are called upon to bear arms; although war, like famine and pestilence, is always an evil. When these soldiers came to John, asking him what to do, he did not tell them to seek a more peaceful calling; he simply tells them to do violence to no man and to be content with their wages. He does not glorify war. He does not exalt a soldier's calling. Neither does he depreciate it. Fearful as it was in those days, John simply accepts it as an existing institution and assumes on the part of the soldiers who came to him seeking baptism, a loyal and unfaltering support of their government.

Here, then, is the first answer to our question: "And what shall we do?" Loyally and unfaltteringly support our government, as being that power sent of God "for the punishment of evil doers, and for the praise of them that do well", and to that end bearing the sword not in vain, but for use, as the minister of God. This is the plain duty of every Christian citizen as taught by the Inspired Word and illustrated by the life and death of those Christian men whose graves again prompt us to ask the question they once asked themselves.

There has been a great deal of newspaper and private criticism of our President's dealings with Mexico and its self-centered dictator. God knows the President not only has endeavored to prevent war, but is even now earnestly working to that end. Whether he succeeds or not, it is for us to accept the situation and do our full duty to our country, following the example of the people of God from the Christian men who served under the eagles of imperial Rome down to the followers of Christ among the soldier dead whose graves are being decorated to-day.

Motives

This is the first answer to the question of our text: "And what shall we do?" John gives the soldiers who asked him this question another: "Do violence to no man." It seems a strange advice to give to a man under arms. But it contains the great truth that the sword of war is not only to be a terror to evil-doers, but a defense to them that do well. The first duty of a soldier, or of a nation, is not the doing of violence, but the establishment and preservation of peace. Let us keep this truth in mind. The stern logic of events may force us into a war which we have for years been trying to avoid. Yet this must be, not an end in itself, but a means to an end. Like some drastic surgical operation, its end must be not the destruction, but the preservation of life. If we must fight—and we hope and pray that this may not be necessary—let us be on our guard against that unchristian spirit of revenge, that savage delight in warfare, which without compunction would do violence to every man.

"Neither accuse any man falsely," says John to the inquiring soldiers. Not even your enemy. Be just toward him. Do not justify your violence by laying false charges against your enemy, whether he be an individual or a nation. The same Christ who commands us to serve Cæsar or the state with unfaltering loyalty, also commands us to love and to pray for our enemies.

Most nations, like most men, have their virtues and their faults. Mexico is no exception to this rule. If we must, with force of arms, intervene in her affairs, let us try to do so without besmirching the character of her unfortunate people. We have very little trustworthy knowledge, either of their character or their troubles. That the great majority of Mexico's people has been dispossessed of its lands by a few wealthy families, aided and abetted by a corrupt church whose utter worldliness has always prompted her leaders to stand on the side of privilege and against justice, we know. If they have been kept in ignorance and religious and political bondage—which is always a concomitant of the lack of knowledge of that Gospel truth which alone can make us free—they deserve our pity, rather than our condemnation; our teaching, rather than false accusations.

Thank God, there is little danger of our going into this war, if go we must, for gain by conquest! There will be no annexation of territory, and no forcible incorporation of unwilling citizens into the body politic. Our army and navy will be content with its wage, which, let us hope, will be the testimony of a good conscience, besides a nation's gratitude, a nation's honor and a nation's regard.

But there are signs that not all of our citizens are equally unselfish. We have heard the opinion boldly advanced that we must take everything down to the Canal, because we cannot fight for nothing; that we must control and develop Mexico's rich natural resources, as if we had not enough of our own to develop; that a war will be helpful to business. Thus, one of our papers calmly announced that a war with Mexico would greatly improve the cotton duck business. Signs are not wanting that the speculator, the army contractor, the investor and concession hunter, like those ghouls who under cover of darkness visit a battlefield for plunder, are again preparing to profit by the misfortunes of their fellow men.

The Way to Peace

If that be the case, then let us as a people try to remember John's words: "Be content with your wages." We want nothing but what is rightfully ours. No blessing ever attaches to ill-gotten gain. And no blessings can ever attach to territory or wealth taken by force of arms from a weak and helpless foe by a stronger nation.

But enough! Government, military service, warfare, like trade or business, are purely secular and temporal affairs. *There never was and there never can be a holy or a Christian war.* If a Christian bears arms, he does so as a citizen and subject of the state. Like the raising of a bushel of grain or the making of a pair of shoes, service to the state is a purely secular occupation—*"ein rein weltlich Ding,"* as Luther calls it. Of all secular occupations, the profession of arms, especially at times of war, is perhaps the most trying to men's souls. As we recognize this truth, we shall guard against that false patriotism which so exalts death on a field of battle as to almost make it a guarantee of heaven.

On the other hand, just as a Christian can put his Christianity into his business or his trade, his farming or his shoemaking, so a Christian soldier can put his Christianity into his service under arms. He can sanctify his every duty "by the word of God and by prayer." He can carry his New Testament, not merely in his knapsack, but in his heart and into his deeds. Thus his service will be a doing of the will of God, a blessing to himself and to his fellow men, whether they be friend or foe.

For this, my friends, let us pray—"pray without ceasing." While none but a Christian can truly render this service, it is the one service which can be rendered by all Christians alike. Whether they be "father, mother, son, daughter, master, mistress or servant"; whether they be rich or poor, great or small, high or low, they can all alike do this one thing. So if we as Christians ask ourselves this question: "And what shall we do?" let me answer it with one word—pray. Pray to the Lord of Hosts that he may give to all nations peace and concord, prosper all good counsels and all just works; that peace and happiness, truth and righteousness may be established. Doing this, we shall render the best of all services; for "the effectual fervent prayer of the righteous man availeth much."

May God in his rich mercy grant that our prayers avail both for our beloved country and for poor distracted Mexico.

GRATEFUL FOR HELP FOR THE BALKAN ORPHANS

YOURS of the 19th of March came a few days ago, and the check for $4,600 has been cashed for francs, 39,599. This is your second check from the contributions solicited by Mrs. Furnajieff for the destitute orphans of the Balkan War, to be used in orphanage work.

We have come to realize, in this country, that THE CHRISTIAN HERALD means an instrument divinely used for great good in the world. THE CHRISTIAN HERALD and its readers did a fine, extensive and laudable work for our country, and you may be sure they will never be forgotten.

D. N. FURNAJIEFF,
Chairman, Relief Committee.

Sofia, April 28, 1914.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, May 31. Luke 6: 39. *"Can the blind lead the blind? Shall they not both fall into the ditch?"* The parable of the blind leaders of the blind was aimed at the Pharisees and their following. By their ready censure of men and affairs, the Pharisees believed they were discharging the function of teachers to the ignorant masses. Being unable and unwilling themselves to see the true condition of things on which they passed judgment, they were disqualified for leadership of God's people. Their clients, trusting to these misinformed, biased and arrogant leaders, endorsing their merciless judgments, applauding their withering condemnations, copying their ungenerous example, were like blind men themselves groping after a blind man who held them in leading-strings. What could this lead to but ruin? When the leader stumbles, all whom he has been leading stumble, and when he falls into a ditch, all fall after him. It is sad to contemplate the influence of evil-judging, bitter men, who should be the true religious leaders of others. The ditch is prepared for each procession of such blind leaders, and only Jesus can avert the disaster by opening the eyes of the blind with his illuminating teaching.

MONDAY, June 1. Luke 6: 40. *"The disciple is not above his master: but every one that is perfect shall be as his master."* Perverse teachers of religion and morals naturally transfer their own views and feelings to the minds of their pupils. A bigoted, harshly-judging censor who is regarded as a religious authority will make those who accept his authority as bigoted and bitter as he is himself. The stern condemnations he has uttered will be re-echoed by those who have heard him and admired him for uttering them. Our Lord in these words gives a view of the future of the Jewish church. The present generation will utter its anathema against him; their sons will cast his disciples out of their schools a few years later. And so it will be to the end of time. New harvests of religious bigotry are constantly ripening as new crops are being continually sown. Wherever we meet with instances of this kind, let us remember to be merciful. Many a person who is harsh in judging others is simply repeating what he has been taught, and has never had a chance to see the matter from the proper side.

TUESDAY, June 2. Matthew 7: 3. *"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"* The censorious habit is here described as mote-hunting and as taking place among brethren. A mote is a small substance—a speck. In this parable, the term denotes a fault in a fellow believer. Faults deserve censure and must be removed. But the party removing a fault in another must go about this delicate business in a considerate manner. It is not the removing of the mote that the Lord condemns, but the way it is done. The censorious Pharisee aggravates the case of his erring brother in two ways. First, he makes an unnecessarily great ado about it. He approaches the brother with a show of kindness which thinly veils his purpose. He is really pleased to find something to criticize, and his suave manner makes his criticism rankle all the more. It is intended to do that. Secondly, he displays conceit. He holds himself superior to the brother, who, on his part, is aware of his critic's more glaring shortcomings and wonders why the man is so inconsistent as to condemn in others what he cherishes in himself; yea, why he is so concerned about comparative trifles, when he can look with indifference at huge blunders. That is certainly hypocrisy. God protect us from the mote-hunting Pharisee, and put into our hearts true brotherly love, which deals gently with the erring, to lead them safely out of their error.

WEDNESDAY, June 3. Matthew 7: 6. *"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."* While careful to avoid the censorious habit, the disciples are warned not to fall into the opposite error of disregarding all moral and religious differences among men. There are those of such besotted character as to be comparable to filthy swine. Such people are incapacitated by their habits for appreciating what God, the Saviour, the church and kind Christian men and women wish to do for them. They do not care for grace and truth, mercy and righteousness, and to assume that they will like these things and will eagerly grasp them is a great mistake. They like them so little, that they grow angry when they discover that what has been offered them is not swill and offal but things consecrated to holy use. It is wrong to treat unregenerate men as children of God, and to admit such as have not experienced a change of heart and are still following their old nature to participate in the ordinances and rights of the children of God.

THURSDAY, June 4. Matthew 6: 1-4. *"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."* Our Lord here attacks not only the defective knowledge which the Scribes in his day had of the law, but also their seeming compliance with the law. They were trespassers by what they failed to do, and trespassers again by what they did do. Their spectacular philanthropy, for instance, was a thoroughly carnal and selfish performance. It was not regard for the honor of God or consideration for the need of a fellow man that furnished the motive and the occasion for their alms, but their own self-glorification. This motive dictated to them also the public methods which they adopted for their charities. They were strangers to that singleness of heart with which a true child of God lends a helping hand to one in trouble, whenever and wherever he meets him, and then goes away without waiting for thanks, and says not a word about it to others. They intended their benefactions to become the talk of the community. In our day, put in the place of "trumpets" inch-long display type in a newsaper and you have the duplicate of the scene depicted here. Vainglorious publicity given to our almsgiving may bring us our reward in notoriety, but we shall miss the reward which the Father in heaven bestows in his own place and time.

FRIDAY, June 5. Matthew 6: 5, 6. *"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."* Our English word "hypocrite" is from the Greek, in which language it denotes a playwright, a person who acts the part of another. The hypocrite chooses to play the rôle of a virtuous character. His acts are always a sham, no matter how earnestly and fervently he may play his part. In his addresses to the Pharisees, our Lord frequently employs the term "hypocrite." So in our text, in which he is still reviewing pharisaical compliances with the law. Their prayers were a holy show with plenty of stage effect. No doubt the unthinking rabble on the streets and the throngs in the temple-court looked on in amazement while a Pharisee paid his spectacular devotions. You can witness similar exhibitions in our day at eucharistic masses, military masses, etc. The believer, when he has business with God, seeks the seclusion of his room. He wishes to be alone with God when he bares his heart to him. He leaves his Peniel refreshed and strengthened, and the blessing of the God of Jacob goes with him.

SATURDAY, June 6. Matthew 6: 7, 8. *"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."* The conception which the heathen has of his god is necessarily reflected in his addresses. His god is not supposed to know all things beforehand; therefore he needs to be informed. His god may be sleeping, like Baal; therefore he must be roused; he may be afield, and require being summoned by long and loud calls. Moreover, the heathen connects with his prayer the notion of merit. In his view, it is the effort which he puts into a communication to his deity that makes his prayer valuable. His prayer, like any other religious duty he undertakes, is to exhibit, not his need or dependence upon, or affection for, God, but himself, his worth, his skill, his ingenuity. Accordingly, the heathen sets a high prize upon long-winded prayers that abound in redundancies, and choke the leanest kind of thought in bushels of words. He will make flowing water or the wind turn a prayer-wheel for him—all to assure himself that he has done well his share in this transaction with his god. It is these fundamental errors that make long prayers an abomination to the Lord.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

A SONG OF CHEER

BY ALICE J. WHITTIER

TELL me, sisters in the conflict,
And children at your play,
e men who toil and dare and do,
What brought you help this day?
t was a friendly word of cheer
That sped us on our way."

soul of mine! When through the dark
You came with drooping wings,
et that bled and shoulders bowed
Beneath the load of things:
hat changed thee to a seraph
Who leaps and soaring sings?

"It was a loving word of cheer
A friend took time to say.
Oh, it lifted off the burden;
It lighted all the day;
It sent me winging up to God
And singing on my way."

O my comrades of the valleys!
O friends along the height!
One is the need, one is the power;
Give ye of joy and light.
Yea, each may cheer when toil and tears
And love have given sight.

Then let us learn, beloved,
And learn without delay,
The lovely art of cheering
A soul upon its way;
The blessed art that keeps the heart
From breaking day and day.

If springs the grain all fresh and fair,
Make glad the hand that sows.
If some strong man shall dare to know,
Rejoice with him who knows.
Seest thou a soul an atom grow,
Oh, tell that soul it grows.

Make strong thy soul with loving,
Grow joy with all thy tears;
To all God's chiming universe
Lift up a heart that hears,
And chant a song of faith and cheer
All up the winding years.

And when, within the glory
That floods the close of day,
We find the sunset's secret,
And all our steps shall stay,
A mighty song of cheer shall ring
Far back along the way.

A WEEK IN THE WORLD'S NEWS

Cutting Out School Vacations

OKLAHOMA essays to blaze a way to better public school results by testing out a year-round school year which would enable pupils to complete the required eight-year course in six years, and the four-year high school course in three. Pupils will be promoted every three months, the experiment, which is being tried in the town of Ardmore, having already reduced the number of unsuccessful pupils at the end of the customary term 50 per cent. United States Commissioner of Education P. P. Claxton is said to favor the all-year idea. At present the plan is optional with pupils.

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To Vote or Not to Vote

WITH a persistence worthy of a better cause—say the anti-suffragists—a host of women from all the States of the Union gathered in Washington on May 9, and in a pageant, said to be one of the most beautiful ever seen in that city of great parades, marched upon the Capitol to demand a constitutional amendment giving women the vote. The new marching song of the cause was sung by

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WOMAN SUFFRAGE PARADE APPROACHING CAPITOL

a thousand voices on the Capitol's broad steps. Four days before the House Judiciary Committee reported without recommendation joint resolutions providing for such an amendment and also for national prohibition. The committee's action, which put both issues squarely up to the House, was due, it is said, to resentment at the criticisms directed against the committee. A vote of record on either resolution will mean political disaster to many representatives. May 6 the British House of Lords rejected the Woman Suffrage Bill by 104 to 60. On May 13 Rev. Dr. Anna Howard Shaw scored a great triumph by her address on woman suffrage before the International Council of Women at Rome, Italy.

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New Canadian Ruler

CANADA is to have a new governor-general in the person of Prince Alexander of Teck, a brother of Queen Mary. The appointment was announced May 7. The Duke of Connaught will be succeeded in October. The prince, who is forty and the husband of Princess Alice of Albany, said to be very pretty and popular, is a soldier and philanthropist. They have a son and a daughter. A portion of the Canadian press protests against the appointment as tending toward hereditary principles in selecting the Dominion's head.

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President Camps on Lawn

AN INNOVATION military in appearance, but designed for his comfort during Washington's period of hot weather, has been made by the President, consisting of a comfortable tent erected in a hedged enclosure on the White House grounds, and supplied with seats and writing table. Should the President's determined efforts to avoid war fail, his open-air office, which is likely to be widely copied, will be a veritable commander-in-chief's war headquarters. It is said that the strain of the Mexican situation is telling heavily upon President Wilson, though many who saw him in the parade in New York on Monday said that he appeared alert and well and not at all aged.

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New War Cloud Arises

THE debt-ridden republic of Haiti threatens to become an international worry because of the alleged unwillingness of Germany and France to acquiesce in the United States' administering that country's finances alone. Only last week we reported the collection of a 62,000 debt by the British Government under threat of action, and it is said that foreign governments are considering a joint occupation of Haiti's custom house, a course which would be unacceptable to the United States. The situation is regarded as capable of producing serious complications, but an amicable adjustment is looked for. Our government is now satisfactorily administering the customs receipts of Santo Domingo, the sister republic of Haiti on that island.

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Ancient Labor Suit Dismissed

ONE of the most celebrated of labor cases was decided by the United States Supreme Court May 11 by dismissing contempt proceedings which have passed from court to court since 1911, against Samuel Gompers, president of the American Federation of Labor; John Mitchell, vice-president, and Frank Morrison, secretary. The three men had repeatedly appealed from convictions obtained and affirmed in successive lower courts. The legal action grew out of alleged conspiracy to boycott the Bucks Stove and Range Company in 1907 in defiance of a court injunction. The boycott lasted till 1910, and the Bucks Company sued for damages. The case had become complicated and the decision is based on legal interpretations. The labor leaders were under sentences of thirty days imprisonment for Mr. Gompers, and $500 fines for the others.

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Fighting in a Good Cause

IN THE organized fight against tuberculosis more than $100,000,000 has been spent the last ten years. This encouraging fact was brought out at the convention of the National Association for the Prevention of Tuberculosis in Washington this month. Outposts in the form of hospitals, dispensaries, open-air schools, public exhibits, branch associations, have increased from 150 to above 2,000 in the same time. The president of the association, Dr. John H. Lowman of Cleveland, asserted that the "white plague" must be attacked as a family rather than an individual menace.

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Amenities of Teuton and Gaul

THE New York *Times* is responsible for the publication of news despatches alleging that Germany has entered upon a systematic effort to dislodge all French residents from the captured province of Alsace-Lorraine, and make it wholly German. French citizens have hitherto been required to obtain permits of residence and renew them periodically. Such renewals are being refused, and the holders notified to leave. Approximately 12,000 persons may be affected, some of them established in business. The plan originated with the military. Should it prove to be a real government move, France may retaliate. The reports, however, which have excited the public somewhat, are declared to be "exaggerated," and of a political genesis.

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Important Medical Discovery

THE medical world is thought to have been taken somewhat by surprise by the announcement of the discovery of the typhus fever germ by Dr. Henry Plotz, a young physician connected with the Mount Sinai Hospital in New York. That typhus fever is caused by a germ has been generally believed, but not definitely proved until now. Dr. Plotz has been conducting his researches for a number of years. By comparing the results of what is known as Brill's disease and of typhus he came within sight of his important discovery, and has practically identified the two diseases. If the typhus germ has been discovered and isolated, treatment of that disease and other fevers will be greatly advanced. The fact of this discovery was to have been presented by Dr. Plotz to the American Association of Physicians at their annual session in Atlantic City this month, but it is said that the association declined to receive his paper (though not disputing its claim), because of the appearance of the news in the daily papers in advance, an unethical proceeding in the view of the physician. Dr. Plotz was not, however, responsible for the publication of the news. Physicians disagree as to the wisdom of the association's attitude.

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Talking Through the Air

SUCCESSFUL use of the wireless telephone was reported May 13, an operator at the Marconi station at the Wanamaker Store in New York speaking to the operator at Philadelphia, who heard him with remarkable distinctness and replied by the regular wireless code. A steamer seventy-five miles at sea also was spoken to, and replied by the code, and amateur operators were able to hear parts of the conversation and also to hear the playing of a phonograph at the New York station. Guglielmo Marconi has also announced the completion of a practical wireless telephone apparatus based on a new principle. This great advance in long-distance communication seems now to be within commercial possibilities.

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Storm Kills and Destroys

THE Middle West suffered a phenomenal rainfall accompanied by high winds on May 11 and 12, wide property damage resulting and the loss of some lives. A serious washout was reported on the Lake Erie and Western Railroad in Illinois, and in Ohio telegraph and telephone wires were almost rendered useless. Roofs were torn from buildings and trees uprooted in Iowa. The storm spread to other States, but its fury was felt chiefly in that section.

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News in the Making

AT HOME: The Pacific mail liner *Pennsylvania* is said to be booked to make the passage of the Panama Canal this month the first such vessel through.—Building Trades Employers' Association in San Francisco orders lock-out affecting 25,000 men, because of union's refusal to call off strike.—The third boat with 19 men of the steamer *Columbian*, burned on May 3, given up as lost.—Fortune of the lumberman Frederick Weyerhaeuser, who recently died and was reputed one of the world's richest men, is now placed at under a million dollars.—Lightship lost in storm on Lake Erie November 9 located by drag-hooks at the bottom off Point Abino; search for bodies of her crew of six will be made.—Ocean Grove residents, by voting to continue Camp Meeting Association as governing body, defeat bill passed by legislature making Ocean Grove a political borough.

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PRESIDENT WILSON'S OPEN-AIR OFFICE

ABROAD: Irish Home Rule bill expected to be passed before Whitsunday, May 31; no definite change in situation yet made known.—Ocean liners report ice fields extending nearly 500 miles off the Grand Banks through which steamers pass by a thoroughfare.—University of Pennsylvania Expedition announce discovery in the Amazon country of ten previously unknown Indian tribes who had never seen white men or clothing.—Vienna is stirred by warning of University that the medical profession is overcrowded and offers no financial prospects to new students.—French military aviators drop bombs among hostile Moors, killing many and demoralizing the rest.—Crew of a ship wrecked last year are discovered marooned on an island in the South Seas, where they had married natives and settled down.—Proposed revolution by negroes in Cuba has been brought to the attention of the authorities, who prepared to squelch it.

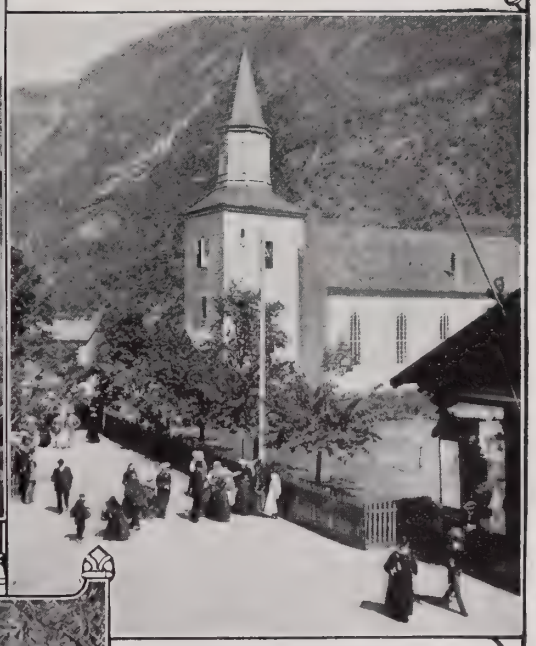
WHEN THE NATIONS GO TO WORSHIP

LAKESIDE DWELLERS OF SWEDEN ARRIVE BY LONG BOAT AT THE CHURCH BELOW

ENGLISH RESIDENTS AT SIMLA, IN THE HIMALAYAS, 7,116 FEET ALTITUDE

LUTHERAN CHURCH, LAKE SILJAN, CENTRAL SWEDEN

ENTERING OLD SPANISH CHURCH, LA COMPANIA, AT QUITO, CAPITAL OF ECUADOR

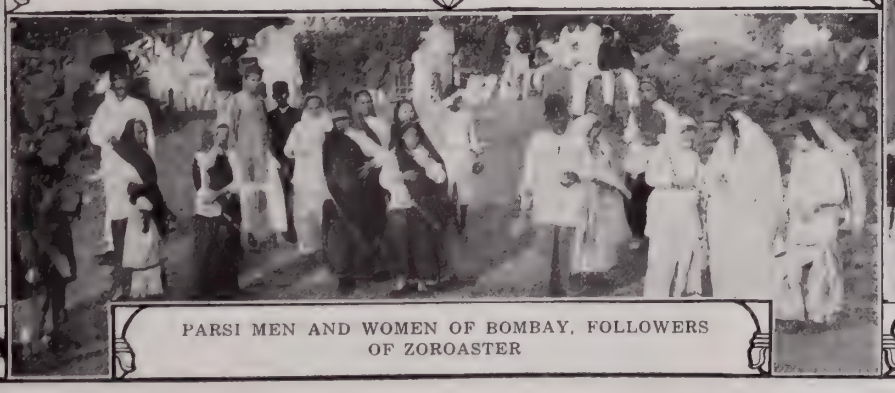


CHURCH IN NORWAY WITH WIDE RURAL PARISH

GERMAN PROTESTANTS ON WAY TO MISSION IN WOODS

BUDDHIST FAMILY OF BURMA, IN BULLOCK CART

JAPANESE GO IN JINRIKISHAS TO THEIR TEMPLES



PARSI MEN AND WOMEN OF BOMBAY, FOLLOWERS OF ZOROASTER

FESTAL CHURCH DAY IN BRITTANY, FRANCE

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

A Table of Years

ON ONE of the introductory pages of the Episcopal Prayer-Book may be found a table for computing Easter year by year. The table includes all the years from 1786 to 2013. It gives one an odd sensation to glance ahead and perhaps put one's finger on those years that have not yet come. A.D. 1950, 1980, 1997, 2009, and so on. What will the world be like when these years dawn? Where shall we be? Look back on the table to the year of your birth. What a tiny space from that to the present year! What a little distance brings you to years which you know will find you in another world!

Did you ever count the rings on the stump of an ancient tree? The year the tree grew this ring Lincoln died; this year Napoleon fell; this year the Declaration of Independence was signed; this year the Pilgrims came—and so on, all a matter of inches.

Such observations should make us very humble; we are but a small part of the story that is being told. They should make us very patient. While we must work rapidly, we must not grow restive if things move slowly; most of all we must not be so eager that we become confused and inefficient. Things are moving steadily. The new years will be upon us soon. Do not pray that they may come faster, but that they may find us ready.

But on the other hand these thoughts should make us bold. After all, great as the tasks are they are not infinite. The whole vast story can be indicated upon a tiny page. Let us have our part then courageously and vigorously and well. And though we must be patient we must also hasten. The end, wherever it be, cannot be far. The word we have to speak, the thing we have to do, let us speak and do promptly, before our night cometh.

If these great things are so small, how contemptible appear many of the things to which we give strength and time. Take a new gauge of life. Live not for the moment, or for the day, but for the years. Relate your life to the vast progresses of the centuries, and make it worthy of a place in them, if not in achievement, at least in thought and purity and prayer and faith and desire. Members of a minister's congregation declared that he did not preach for the times. "The others are preaching for the times," he answered. "Will you not let one man preach for the eternities?"

There is assurance and comfort in the thought that however the times may change, one great fact can never change—"Jesus Christ, the same yesterday, to-day and forever." We go forward into the waiting years with him—and in whatever land they find us we shall be, if we abide with him, safe and glad and useful—forevermore.

War or Peace? Which Shall It Be?

IN HIS oration over the bodies of the seventeen young Americans who died so bravely at the post of duty at Vera Cruz, President Wilson defined the attitude of this government toward Mexico in these memorable words:

> We have come here to Mexico to serve mankind if we can get at the way. We do not want to fight the Mexicans. We want to serve the Mexicans if we can, because we know how we would like to be used here if we were in their place. We would like to be served if there were [illegible] to come to serve us. A war of conquest is one of the most unjust wars in which a man can engage, but a war of service is one of the most honorable wars in which a man can engage.

On many previous occasions the President has declared that his administration desired not war but peace with Mexico. Yet there have been moments within these last few days when we have apparently stood on the brink of war.

Why not let us be frank with ourselves? Who is it that wants war with Mexico? It is a few reckless, sensational journals, some headstrong politicians who speak first and think afterward, and a group of interested, covetous capitalists. The American people certainly do not want war. They have no quarrel with the people of Mexico. Huerta probably wants war and will do what he can to precipitate it, as the only means by which he can "save his face." But the American people may well count the cost of adopting any course which would allow the United States to be used as a pawn in the desperate game that is being played by this despot.

Counting the cost—what does it mean? War with Mexico may mean the needless sacrifice of thousands of American lives, the piling out instantly of blood and treasure, the infliction of untold grief upon bereaved American homes. If we should go in, we need not expect to pass through a hostile country as though on some holiday excursion. And it would be only the beginning of a long enterprise, involving such sacrifices as one shudders to contemplate.

Are we prepared to go through such an ordeal and call it a "war of service"? Can an enterprise which must inevitably take a heavy toll of American lives be rightly denominated a triumph of peace? It is not a question of ultimate victory, for the strength and resources of the two nations are not comparable. The whole question which presents itself to the sane American mind is this: Is such a war either necessary or justifiable? Are we ready to lay down one thousand, or ten thousand, or it may be even twenty thousand lives to carry on this "war of service"?

THE CHRISTIAN HERALD yields to no one in its respect for the honor and the glorious traditions of our country, or in loyalty to our government. But even governments may make mistakes. If we have permitted ourselves to be led into a false position through errors in diplomacy with regard to Mexico, there is still an honorable and a Christian way out of the difficulty. War, at its best, is an unmitigated evil. President Wilson has held this view and his Secretary of State is credited with the declaration that the present administration would be one of peace. We cannot believe they have changed their convictions while there are still arbitration tribunals and peace commissions available; nor will we credit them with such a change unless they themselves declare it. A "war for service," no less than one of aggression, is just plain, brutal war, with its usual horrible concomitants; and if such a war can be honorably avoided, it is our duty to avoid it absolutely.

May God send wise counsels to this nation. We rejoice to know that the President still plans peace, that the South American ambassadors are working for peace, and that the mediators are laboring for the same laudable result. We believe that the Almighty will yet overrule all obstacles and bring to pass a peaceful solution of the present troubles.

Both Sides Heard

FOR the first time, the representatives of both sides engaged in the amazing Colorado labor war have an opportunity to submit their case at the bar of public opinion, through this issue of THE CHRISTIAN HERALD. We commend their respective statements to the careful reading of all who have been watchful of the progress of those events which led up to the reckless slaughter of human lives in a State where the proper use of the power vested in the State authorities would have made such a hideous climax impossible. Whatever the impression received from the perusal of these statements, one thing is painfully evident, viz.: the official impotence of the governor of Colorado. It is not reasonable to suppose that he could have been uninformed regarding conditions in the mining camps, at a time when the tension was coming dangerously near to the breaking point. The presence of machine guns, armored automobiles and searchlights in the camps and the ominous demonstrations on both sides even before blood was shed, should have warned the governor to invoke Federal aid, instead of criminally delaying until too late.

Let us hope that the investigation to be conducted by the Federal Labor Department will be thorough and searching and that the contestants will be compelled to agree to arbitration. Even if little or nothing can now be done to atone for the wrongs of the past, it is clearly a duty to establish a precedent which will be a strong check in preventing industrial warfare hereafter of the savage and inhuman character we have just witnessed in Colorado.

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Industrial Education and Missions

FEW people on this side of the world have an adequate conception of the great extent to which industrial education has progressed in recent years in the missionary field. This is notably the case in China, India and Japan. When THE CHRISTIAN HERALD, some twelve years ago, took up the cause of orphan child-training in those countries, industrial education was almost unknown there. Missionary effort was confined at first almost exclusively to spiritual training and schools for beginners. As the work advanced, however, the need of teaching the older children some kind of labor, which might ultimately develop self-support, became apparent. One mission after another added an industrial branch to its equipment and the older children were taught various useful trades, including farming, gardening, carpentry, blacksmithing and the manufacture of many different kinds of marketable articles. A few of the more enterprising missions employed expert teachers. Manual training has now become general and is everywhere regarded as an indispensable adjunct to the spiritual work of the missions. It is proving successful all along the line.

One of the ablest and most observant among our American missionaries, writing of the value of industrial training, expresses the general view in this single sentence: "If in this formative period the Christians of China are helped to open industrial work very widely, great will be the return to Christianity."

Seven Books You Should Read

AMONG the many books that come under our notice there are some few that possess qualities which appeal with more than usual force to every one who desires to know the secret of right living. Out of the literary harvest of recent years, we have chosen seven volumes of this character, each of them, in its way, a Christian classic. "Seven" is the number symbolical of perfection, and although nothing in this world can be said to be absolutely perfect, we know of no "shelf of books" that will so nearly hit the mark, as far as human satisfaction is concerned, as these seven handy volumes. In one, Dr. Torrey discusses prayer in trouble and in joy, the hindrances to prayer and the precious experience that comes of cultivating a prayerful spirit. In another book, Rev. Robert Boyd talks to young converts in terms of spiritual encouragement and fatherly advice. The third volume, by Rev. A. C. Dixon, deals with social, business and home ethics, amusements, the theater, the dance, the card-table and the novel. Dr. Gray, the famous Bible expositor, in the fourth book, turns the search light of Christian scholarship on a host of spiritual questions that are sure to arise in practical, every-day life. The fifth book deals with the difficult passages of the Bible, and effectually disposes of the hostile critics. The sixth book is a delightful story on temperance lines, by Anna Potter Wright, entitled *Burton Street Folks*. The last of the seven contains eight characteristic discourses by Moody, all helpful and inspiring, and dealing with vital topics of Christian life. We wish we could place these seven volumes in the hands of every reader. Old subscribers can obtain them, together with the renewal of THE CHRISTIAN HERALD, for $2.00; or we will mail the seven books FREE to any present subscriber sending one *new* subscription at $1.50.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Overwhelmed with Kisses

EXPRESSIONS of gratitude in the form of kisses were showered on William H. Egan, station master of the Pennsylvania railroad station in New York City, the other night by the twenty-seven men and women members of an immigrant band because he had been instrumental in restoring to them a flour sack which contained $38,000 in gold and bills. The party, en route from Montana to Poland, dined in the station and then started for the pier to board the steamship *Olympic*. In her haste the wife of the leader of the band, to whom her fellow travelers had entrusted their money, left the bag in a waiting-room, where it was found by an attendant and turned over to Egan. Its contents had hardly been counted before the whole party of immigrants ran back in the greatest excitement to look for their lost treasure. They had not the slightest idea they would ever see a penny of it again, in such a crowd of people as thronged the waiting-rooms. Hence their wild delight when the bag with not a dollar missing was handed to them. With one impulse all the members of the band rushed upon Egan and showered upon him their kisses of gratitude. When some of the women approached him he stood up under the ordeal with becoming courage and patience; but when the men insisted on taking the same liberty with him his courage almost gave way. He was left with no doubt of the supreme joy he had caused and gratitude he had awakened. The joy occasioned by the return of the lost treasure reminds us of the joy Christ describes in the parables when the lost piece of money, the thief, and the prodigal son had been found, which parables were given to show the delight of the heavenly Father's heart at the salvation of a lost soul:

She calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15: 9, 10.)

Lightning Starts Forest Fires

FEW people ever saw the lightning strike anything, and yet it visits houses and barns frequently enough with its fearful stroke to compel the insurance companies to take notice of it. Parents, teachers and books warn children not to take refuge under a tree in a thunder-storm, as there is greater danger of the lightning striking them there. Competent authority reports that over one-half of the forest fires of the nation are the result of lightning. Twenty-two States last year reported forest fires started in this manner. California suffered the most; there were 700 different forest fires started by lightning in that State alone. A single storm started a string of fires in that State that extended 750 miles—from Oregon to Mexico. Neither the locomotive nor the campers have started anything like the number of fires caused by lightning. The ancients debated the origin of fire. Lucretius thought man got fire first from hot ores, but did not say anything about how the ore got heated. One said fire came from the striking of flint, another by friction of wood. Prometheus was said to have stolen fire from heaven. Ever since the earth was made the lightning has touched it with its fires.

He directeth it under the whole heaven, and his lightning unto the ends of the earth. (Job 37: 3.)

Yale's Football Bowl

THE largest football ground in the world is being constructed for Yale in New Haven. There will be seating capacity for 60,000 persons, with room for an increase to 100,000 if necessary. It will be in the shape of a huge bowl, with inside of concrete. Admittance to it will be through thirty tunnels. It is to cost $400,000. There is hope that it will be finished in time for the game with Harvard this Fall, though that is not certain. The 60,000 spectators and their influence on the players will illustrate Paul's statement about the effort auditors may have over those engaged in athletic games, and in the spiritual contests they typify.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12: 1.)

Remorse Leads to Suicide

BECAUSE he wrongfully accused his friend John Feher of stealing $180 from him, John Vasco, forty-four years old, a machinist, hanged himself from a pipe in the bathroom at his home the other day. Feher paid a friendly visit to the Vasco home in New York, and after Feher had left, Vasco missed a bag containing $180 in gold. Vasco had Feher arrested and committed to the Tombs on a grand larceny charge. While Feher was in the prison protesting beseechingly his innocence, Mrs. Vasco found the missing bag behind a trunk. Then Vasco, greatly agitated, succeeded in obtaining Feher's release. He gave Feher $70 for his loss of time and wounded feelings. But remorse so preyed upon him that he took his own life. There are many false suspicions and cruel accusations, often upon the part of those counted as friends. Remorse at the ill treatment of others indicates that conscience is alive, and should prompt to apology, plea for forgiveness, or restitution, rather than to suicide. It is such a pity that this dear man did not have the moral and spiritual stamina to cure rather than be mastered by his remorse. Let there be charity enough to believe that his sorrow unbalanced his reason and threw him into self-destruction. The one colossal personal injury of the centuries and the remorse and self-destruction of Judas that followed are thus recorded:

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Matt. 27: 5.)

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ANOTHER FEARFUL EARTHQUAKE VISITS SICILY

THE whole of the smiling countryside between Mount Etna and the Gulf of Catania has been devastated by a terrible earthquake, which reduced a dozen villages to ruins, and caused some deaths, with 350 injured. One hundred and ten bodies were removed from the ruins of the villages of Linera and Cosentini. At Bongiardo ten were removed from the débris. The village of Linera disappeared and its 150 inhabitants were either killed or fled from their homes. The national and local authorities were promptly on the scene taking out the bodies of the living and hurrying the wounded to places of shelter. Catania has suffered probably more than any other city in the world from volcanic eruptions and earthquakes, owing to its immediate proximity to the volcano of Etna. The town itself is built on a bed of lava, and most of its streets are paved with the same material. It contains 140,100 people. Since its foundation in B.C. 729 it has been destroyed several times by earthquakes, but has insisted on daring fate and staying in its place of fearful danger. In the earthquake and tidal wave at Messina and Calabria in 1908 official figures gave the loss at 77,283 lives and the loss of property was one billion dollars. This is the earthquake to whose sufferers THE CHRISTIAN HERALD readers gave so munificent an amount. The prophet thus refers to the perils of the earthquake: "And ye shall flee to the valley of the mountain; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah." (Zech. 14: 5.)

The Gipsy Moth Plague

A MAN who brought the gypsy moth from Europe in 1869 to cure his silkworms of pebrine, let them escape from him in the village of Medford, Mass., and ever since then the trees of New England and other States have been murdered by them. Unfortunately the birds will not eat them. Fortunately in Europe first, and now in America, a parasite has been found which eats up the eggs of the moth before they become caterpillars. This parasite is imported from Europe. The Agricultural Department at Washington furnishes moth eggs which have been infected in the laboratory with the enemies of the moth, which are deposited in the gipsy nests of the trees being destroyed, and the little enemies greedily devour every tree-murderer that can be found. Foresters of two States got on the track of one gipsy moth and traced it to a cemetery on Long Island and killed it. Would that such industry might be manifested in hunting and destroying more evils! The fields and forests had their murderous insects in olden times.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. (Deut. 28: 39.)

Business by Golden Rule

A PROMINENT merchant in one of the large cities of the country died the other day leaving a fortune. After having provided in his will for his family and church and general benevolence, he arranged to have his business continued through his son and a partner, the same as when he was living. A clause of the will reads: "I desire that the business shall be carried on without interruption on the high plane of the Golden Rule on which we have been successful." With all the misrepresentations and frauds of business life it is true that most men are honest and do their business by the Golden Rule. If this were not true, financial and moral ruin would overtake us as a nation.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. (Matt. 7: 12.)

Large Wheat Crop Promised

THE greatest crop of winter wheat ever grown in this country is indicated by statistics announced by the Department of Agriculture. The acreage abandoned through unfavorable conditions of the winter amounted to only 3.1 per cent. of the area planted, an unusually low per centage. This makes the area to be harvested a record one of 35,387,000 acres. The condition on May 1 is indicative of a yield per acre of approximately 17.8 bushels, assuming average variations to prevail thereafter. On the estimated area to be harvested, this would produce a final crop of 630,000,000 bushels compared with 523,561,000 bushels harvested in 1913, and 399,919,000 in 1912. The outturn may possibly be somewhat above or below the figures given, according to whether the condition from May 1 to the time of harvest is above or below the average change. There may be weather calamitous to the wheatfields, but we are now so few weeks away from the harvest time that it is likely the prophecies here given will be verified. How good is our heavenly Father to make such generous provision for the nation's food for the year! There are wheatfields of thought, of affection, and service into which we have been sent as laborers. The promise of our fruitful wheat crop reminds us of the bountiful harvest in the spiritual realm in such need of hands to gather, to which the Saviour thus refers:

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (Matt. 9: 37, 38.)

A NEW KIND OF MISSIONARY

TO GO, to give, to pray—these have seemed the only ways open for doing missionary work. We think there is a fourth way. We do not claim originality for the idea, because we believe there are such missionaries doing valiant work at this moment. We quote a letter below from one such worker. We believe the field for this kind of missionary labor is very big, and offers splendid opportunities for every individual who cannot go, who possibly may be able to give only a little and who may not be content only to pray. And so we suggest this new form of missionary work to our readers in connection with the one cause so worthy of your support, the salvation of outcast orphans in China.

In your town are persons able and willing to give to philanthropic work of whose proven usefulness they are well assured. You would be surprised to know how many people are ready to give to good causes properly presented to them. Undoubtedly by a little thought you can list a number of such persons in your town.

What more generous thing, what more loyal act can you do in behalf of this cause, than to put pride and timidity and other personal considerations aside in a true spirit of missionary zeal, and go to such persons with the story of the Chinese orphans and request them to enable you to forward from your town at least the amount sufficient to provide for one such child for a year? Better still, found a "patrons' fund," to be sustained from year to year, or from month to month, or in some other regular way. It costs $20 for the whole care of one child a year.

We will not extend the idea here, but will leave it with you. It requires courage to do it, but if you believe in our Chinese orphan work the courage will be yours. It requires grace and missionary zeal, qualities which our readers already possess. Do not you, the present reader and member of the Christian Herald Family, leave this for some other one to undertake. You cannot be sure that any one else in your town will read this message: If *you* are reading it, accept it as though you were divinely guided to read it, and set about carrying out this idea among your townspeople, as an auxiliary missionary. Why should not every one who has already given to this cause recommend it in this way to others? You believe in it—then be a missionary to carry the message to others.

Here is the letter referred to above:

I am seventy-two years of age, and may not live to see what this army of children may accomplish with God's help. But I believe this is a call from God in answer to prayer to bring China to God. I have asked and received this $6 donation from the Methodist Sunday school, where I am a member. I wish it was four times the amount. MRS. M. M. K.
Mount Washington.

From the many warm-hearted letters received we quote a few others:

Inclosed please find $20 toward Chinese Orphan Fund. I hope it may be the means of helping some child to the knowledge of Christ; that they may win many more and be the means of spreading the Gospel. A FRIEND.
Madison, S. D.

. . .

Enclosed you will find a thank offering ($5) for the China orphans. God has answered prayer and saved a dear daughter's life. A THANKFUL MOTHER.

. . .

Enclosed please find one dollar for the China Orphan Fund. It is a good work you are doing. May God's blessing rest upon it always. E. W.
Oshawa, Ont., Canada.

. . .

Enclosed find three dollars ($3) for the Chinese orphans. I am greatly interested in these little ones, and have been saving a little each week for some time and upon counting it this Easter Sabbath find I have just three dollars.
Munford, N. Y. ONE WHO LOVES LITTLE FOLKS.

THESE ORPHAN BOYS ARE LEARNING TO SING THE SONGS OF THE "HOMELAND"—FOR WHICH FAIR, GLORIOUS COUNTRY YOU ARE PREPARING THEM

Writing from the orphanage at Tsaohsien, North China, J. C. Birkey says:

Where less than ten years ago no missionary had labored, there is now a good home, which cares for two hundred orphans. Some of our older orphan boys are out in colportage work, and preaching the Gospel of Christ to their fellow men. It has been a great blessing to read in THE CHRISTIAN HERALD letters from the donators for the orphans. We have told the orphans of the sacrifices some make in order to help them, and it has humbled them to know just how the Lord is sending in the means.

We have received a number of letters from children, and wish to tell about the children's part in this work in a later issue.

Who will enroll as an auxiliary missionary? Please make a generous response at this season, both in gifts and assurance of interest. Address, THE CHINA ORPHAN FUND, THE CHRISTIAN HERALD, Bible House, New York.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

SYNOPSIS OF WHAT HAS TAKEN PLACE

Olaf Tryggvesson, one of a party of orphans being sent west from New York years ago to new homes, climbs unnoticed from the train, as it comes to a stop, to gather an armful of flowers, and is left behind. He races along the track, then gives up, following the rails till late afternoon, when he turns off on a trail leading through the wilderness, where he meets an Indian, who takes him into his camp. Two miners ride up. The men play cards, the young Indian accuses one of the miners of cheating and is knocked down and cruelly kicked and beaten. The old Indian shoots the miner, whereupon the other miner shoots the father and also the mother, who rushes forward to protect him. The living miner binds the wounded Indian and the body of his companion upon ponies and rides to Canon Creek, a rough mining town, which he reaches on Sunday morning. Olaf, following furtively, comes to the cabin of "Parson Bill," who is by no means a parson, at about the time Dead Shot Jackson reaches the Black Pup Saloon. Jackson accuses the Indian of killing his friend, a court is organized, with Old Four Eyes as judge, the Doc as prosecuting attorney, and Parson Bill as counsel for the Indian. In his testimony Jackson states that his partner was killed without provocation and that no other Indians were present. The Indian testifies, telling of his mother's presence and her murder. Recalled to the stand, Jackson admits the woman's presence, but says he shot her in self-defense as she was rushing at him with a weapon. Olaf, who has come in unnoticed, speaks up at this point denying Jackson's statement. After the surprise at his presence has subsided he is sworn as a witness, and relates truthfully the whole occurrence. After the summing up and charge the jury is asked its verdict.

CHAPTER V—*Continued*

THE jurymen consulted hastily a minute, and one who called himself the foreman arose.

"It goes agin the grain to believe an Injun agin' a white man, an' none of us has never done it afore," he began apologetically; "but in this yere case, as you said, it's too plain, an' we don't believe that there boy is tellin' a lie noways. He don't look like it. We therefore says that the Injun ain't guilty an' he gets all the plunder, which it is unanimous our opinion."

"Gentlemen of the jury, the cote thanks you for the jestice an' impartiality of your verdick, which he takes it is in accordance with the law an' the facts, an' the prisoner bein' an Injun shows that we all are fair-minded gents in this yere camp. That's all, gents. You are discharged. The barkeep can now open up an' do business," said the court with great dignity and much relief.

"Hold on, jedge!" interposed Parson Bill quickly.

"Have you got anything more to submit?"

"I have, sir."

"And what is it?"

"There has been murder done. My client has been proved innocent, but at the same time Dead Shot Jackson has been proved guilty."

"But, great—" roared out Jackson.

"And I urge that he be arraigned for the wanton and unprovoked murder of an Indian squaw—unnamed," went on Parson Bill with great severity.

"Why, you never—would you bring a white man to trial jest for killin' an Injun?" asked the Doc in unbounded amazement.

"That's just what I would do," returned Parson Bill emphatically.

Strange to say, something in the courage of the man and his decision for justice, his purpose to give fair treatment even to an Indian, touched the hearts of the assemblage. Their expressions of approval were unmistakable. Dead Shot Jackson realized it at once and to the full. In the temper in which those men were, they might even try him and lynch him. He was certainly guilty, and though he had still a number of friends and followers, they kept discreetly in the background now. His only hope was in immediate flight. He acted with astonishing quickness. He snatched his revolver from the table, incidentally picking up the judge's also. Leveling them at the crowd, he calmly remarked that he would send anybody that attempted to stop him after the squaw. Before any one could grasp him, he backed out of the door, jumped on his horse, and galloped away.

He had too good a start and was too well mounted to make pursuit worth while. Besides, after reflection, most of those present were glad that he had got away. The woman was only an Indian, after all, and really Indians did not count. Although Old Four Eyes and Parson Bill urged it, no pursuit was undertaken. After the excitement had quieted down a little, the barkeeper reopened the bar. One of the miners lifted little Olaf up on it and said:

"Here's the little yeller-haired kid that dared to defy the terror of the camp! Gents, the likker's on me; fill up your glasses, an', barkeep, git the boy somethin' light an' tender, fit for a kid."

"There ain't nothing fit for no kid in this establishment, I takes it," said Parson Bill, frowning and relapsing into the vernacular now the trial was over.

"Which I takes it that you don't refer in a personal way to the goods sold in this yere place," retorted the barkeeper, leaning over the bar and returning the frown with interest.

"Not at all; but no likker ain't fit for kids."

"Well, I have some light wine which I keeps for ladies especial," said the barkeeper, "an' it ain't a-goin' to hurt him."

He proceeded to fill a glass, which he thrust into little Olaf's hands, while amid uproarious laughter the others proceeded to charge their own glasses with more fiery and potent spirit.

The boy appeared to be very much troubled at the unusual situation in which he so suddenly found himself.

"Don't be frightened, sonny," said the barkeeper reassuringly. "They don't mean you no harm; they're only goin' to drink your health. They're proud of your pluck an' what you did."

"Men," pleaded Parson Bill, "don't do this."

"Shet up!" said the man who was treating; "you had your say at the trial. Give us a chance for ourn. Here's to the health of the little Norwegian."

"I should think," said the boy solemnly when he could be heard over the uproar, "that you would not want to be drinking with a dead man lying outside, and on Sunday, too. As for me, I thank you very kindly, but my mother said for me never to touch it." He set the glass down gently on the top of a case full of cigars. "And I won't do it," he added decisively.

"Well!" began the man who was treating the crowd, "if that ain't the rummiest go I ever heard."

"Gents," said the barkeeper, "this'll be on the house. As the kid says, it's Sunday an' there's a dead man outside. The Black Pup will remain shet up till after the funeral, which I suggests takes place at two o'clock this afternoon precisely. We'd ought to bury Bud Wallace proper in an hour, an' them that can't hold their thirst till that time kin replenish their private stock now. I follers the kid's example. Here goes my drink."

To the amazement of everybody, he poured the contents of his own glass on

Continued on page 531

FLOWERS TO THE DEAD

BY MARGARET E. SANGSTER, JR.

DECORATION DAY, day of flags, and flowers, and green, grass-covered graves. Decoration Day, the time of sobs nd tears, of prayers, and memories, nd smiles. Decoration Day!

It comes only once a year, this brave oliday, on the boundary line between lay and June, spring and summer-me. Schools give a holiday and banks lose. Business is shut up, and the ired workingman hangs a flag out ver his porch, and rests. Old soldiers, ottering on canes, soldiers bent and hite-headed, waiting for the last taps" to be sounded, get out their uits of blue or gray, covered with arnished gold lace and brass buttons, nd hobble to the cemetery to lay a reath on some comrade's last rest-ng-place.

It is a beautiful thing to think of a ation celebrating a day—setting it part from all others—for the purpose f honoring the nation's heroes.

I was sitting in a trolley car when lady entered—a woman no longer ery young, with a pale, sorrowful ace. She wore expensive black, and er two carefully gloved hands held a uge dewy mass of roses. Like an asis in a desert they filled the dusty ity air with sweetness and color. In little while a small newsboy dragged imself up the step and presented a rimy transfer to the conductor.

"I found it," he confided loudly to a nan seated near the door. Then he ramped down the aisle, and climbed p on the seat next to the lady.

"Them flow'rs are swell," he told her n a soft, wondering tone of voice. "I ever saw any like 'em before." Rev-rently he touched the nearest blossom vith moist, grimy fingers.

The lady moved down on the seat, utting several feet of space between erself and the small intruder.

"Don't touch them!" she ordered rossly.

Several blocks farther on she got ut, her arms full of her fragrant bur-len. With halting footsteps and tear-illed eyes, she turned in at a great narble-columned cemetery gate. She was taking her roses to lay on the rave of some loved dead one. I was orry for the woman; but I could not elp thinking of the little newsboy. He was very much alive, and a single lower would have meant paradise to im.

I know a girl who had a very dear friend—a friend who meant more to her than I could possibly put into words. One day, the friend died and left her plunged in grief. A year after, the dead girl's birthday came around, and the day before the anniversary I happened to meet my friend on the street. We went to tea together. I did not speak of the absent one, but suddenly, as we sat quietly gazing out of the window, the girl began to talk.

"Margaret," she said, "something has been bothering me. I want to ask you if I'm doing right."

"Perhaps I won't help any. I'm not so good at advice—but go on."

"You see, it's this way," she told me. "To-morrow is Alice's birthday—the first birthday when we haven't been together for ten years. I had earned five dollars—it seemed more personal that way—and I was going to buy flowers for her grave. I was just on my way to the florist to order them when I met a woman I know—a woman who used to wash for us. Margaret, you should have seen her. Her eyes were large and black and her cheeks were perfectly hollow. I asked her what was the matter, and she said she was hungry. Hungry? She was starving! And so were the three children that belonged to her! Well, I told her that I would find some work for her to-day, and then I gave her all the money I had. It was only after she had left me that I remembered Alice's flowers—I can't get them now. Do you think that she'll mind—very much?"

"Mind?" I groped blindly for words. "Mind?" Of course not! She would be glad and thankful if she only knew."

Do you think so too, friends of mine?

One day this week I felt rather blue and unhappy. It was a dark, gloomy day, with a biting wind coming around the bleak corners and a heavy rain that fell drenchingly to the ground—a steady downpour of big splashing drops. Somehow the world inside my office seemed very lonely and gray. I had a headache, my work had been going badly and I was rather discouraged. When the mail came in—a big package of letters to be opened—I was not much cheered. But my special guardian angel was on duty that day. When I cut the first envelope, I found a plain little letter, written in pencil on cheap paper, by an unknown lady, old enough to be my grandmother. But the words, lightly written in an old-fashioned hand, fell across my heart like a ray of golden sunshine, through the grayness of the rain.

"Dear Friend," read the letter, "I have been seeing your pieces in THE CHRISTIAN HERALD for some time, and I made up my mind to write to you. Some people believe in keeping their kind words and their flowers and their love until a person is dead. But I don't. I want you to know, right now, that you've cheered me up lots of times, and that I like your stories and that I like you."

Now, I don't want you to think that I am disapproving of Decoration Day. The world is stupid enough and matter-of-fact enough to forget easily the heroes who lie in our cemeteries. But we should consider the living, too. Let us place roses over the little green mounds, but don't let us overlook the pleading child-hands that are stretched out for their sweetness. While we honor the memory of those beautiful spirits that have passed from us, let us not forget the living, breathing souls that need our help.

It is not necessary to save all the flowers, the kind words and the kisses until lips and hearts and minds are cold and dead.

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LORD of a people once oppressed,
God of the men of Lexington;
Father of those who stood each test,
That Freedom's battle might be won:
Out of the hearts which dare to die,
Out of the lands beyond the sea,
Out of their gloom the shackled cry
For liberty—for liberty!

Master of those who gained the fight,
Guide of the hosts at El Caney;
Friend of the flag that waved for right
At dawn upon Manila Bay:
Wherever souls are scourged as slaves,
Wherever kings are tyrannous;
Wherever States approach their graves,
They look to us—they look to us!

God of the Israelites of old,
Father of Him they crucified;
Giver of mercies manifold,
Hope of a nation balance-tried:
If we shall point the upward way,
If we shall lead, as seems thy will;
If we shall end the despot's sway,
Thy guidance still—thy guidance still!

RALPH M. THOMSON.

Savannah, Ga.

A WELCOME VISITOR

Dear CHRISTIAN HERALD: What would my life be without you! Coming to me regularly every week, with your pleasant greetings, interesting items of news from all over the Father's big world, inspiring and helpful sermons, the Mail-Bag, charming stories, and each one and all of the other good things which cheer and help us on in our earthly and toward our heavenly home. May God bless and prosper THE CHRISTIAN HERALD

North Haven, Conn. M.

LOCATING THE KINGDOM OF GOD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE kingdom of George V is England; the kingdom of Victor Immanuel, Italy; of Constantine, Greece; of Wilhelmina, Holland; but where is the kingdom of God? An aged Christian was trying to tell where it is: he laid his hands one over the other upon his heart and said: "It is something here," and then pointing to the sky and looking upward, he added "and it is something there." This is not at all the idea those proud Jewish leaders, called Pharisees, had of the kingdom of God. They thought that when the Messiah (Christ) should come from heaven he would bring more than royal pomp with him, and that he would set up a kingdom that would far outshine in splendor and power any kingdom in the world. They confidently expected that they themselves would rank as ambassadors to that kingdom because they were so punctilious in all religious observances, even going beyond the requirements given by God himself through Moses. And so the Pharisees were disappointed in Jesus when they saw him going about as a wayfaring man, a friend of sinners, healing their diseases and forgiving their sins. Instead of a throne, Jesus announced that he had "not where to lay his head."

But the Pharisees thought that there might be a turn of affairs if Jesus was indeed the expected Messiah and that he would yet reveal his glory. One day a group of Pharisees asked Jesus, "When cometh the kingdom of God?" And Jesus answered: "It cometh not with observation" (great show). "Believe not those who say 'It is here,' or 'it is there'; for behold, the kingdom of God is within you." They exclaimed to each other: "He is not the Messiah, we must look for another." And that note has been handed down through all the centuries by the chosen people of God to whom the Messiah was promised.

When the Pharisees turned themselves away Jesus had something to say to his disciples, Peter, James and John and the others, about the kingdom of God. He said it should be known in every part of the world, and he compared it with the lightning that sometimes makes the whole sky bright. So shall the Son of Man be in his day. His kingdom shall be a world kingdom. The promise of God is: "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Ps. 2: 8.)

[illegible]

Did the disciples understand Jesus' sayings about the kingdom of God? Jesus certainly tried to make it plain to them. They were not to see him assume the ways of a king, instead they would see him suffer and be rejected of men, as they did in his trials before the high priest and Herod and Pilate, and in his death upon the cross. People were going to go on in their ordinal ways of living, just as they had done in the times of Noah and of Lot. And death was to come drenching those who lived and worked together. How then should the disciples know that the kingdom of God was to come, and why did Jesus teach them to pray: "Thy kingdom come." Because "the kingdom of God is within you"—in the hearts of all who love and serve him.

"Something here and something there." The saying reminds us of the rainbow. It is featured in the sky by the rain drops falling "here" with the light of God "up there" shining through them. We may take the rainbow as an emblem of the kingdom of God, and with its beautiful colors we may compare the graces which appear in the lives of those who have given their allegiance to the kingdom. Connect with the seven colors seven graces of the Christian life: Love, joy, peace, long-suffering, gentleness, goodness, faith.

Love. Every little child as soon as it can talk should be taught this simple rhyme:

Little deeds of kindness,
Little words of love,
Make this world an Eden
Like the heaven above.

Depend upon it, it will be put into action in childhood, youth and old age.

It has been said: It is not the deed we do, but it is the love in the heart of the deed that the Lord is looking for in those who belong to his kingdom.

Joy. Dan Crawford, the missionary, home in England on a furlough, was asked by a cabinet minister what had impressed him most when he came back to civilization after nearly twenty-five years in the long grass of Africa. He replied the biggest change he saw was "the loss of the English smile." "Nothing on four legs ever smiled," he added. "The smile is the flag of the soul."

The Japanese have seven gods of happiness. They are grouped together on a boat, a jolly-looking crew: one is fishing, and has a fine fish on his hook; another is fanning himself; a third is meditating; a fourth is pleased with some object which he has in his hand; a fifth is examining a box of treasures; a sixth is playing on an instrument of music; a seventh is dancing. Contrast with these the "Seven Secrets of Happiness" as given by Dr. James Mudge:

1. Happy are they that give themselves away to make others happy.
2. Happy are they that are content with little.
3. Happy are they that make soft replies.
4. Happy are they that speak always the truth.
5. Happy are they that hate iniquity.
6. Happy are they that love the unlovely.
7. Happy are they that become nothing (in their own estimation).

Peace. When our government was experimenting with submarine torpedo boats, one boat and crew were kept submerged for twenty-four hours without once coming to the surface. During that time there had been a severe storm, but when the boat was raised, it was found that none of the crew knew anything about the storm! And so if we are hid with Christ we shall have peace in our souls no matter how hard the winds of adversity blow.

[illegible]

Long-Suffering. Here is a proverb that comes to us from a missionary field: "Ashes always fly back in the faces of those who fling them." The best way is not to throw any ashes, such as uncharitable remarks, censure, stinging reparks, slander, etc. Try to overlook faults, and pray that it may be better farther on.

Gentleness. The late "Chaplain McCabe" (afterward Bishop McCabe) related the following incident:

[illegible] slightly intoxicated, was speaking everybody with his profanity. Suddenly Dr. Vincent began to sing:

Jesus, lover of my soul,
Let me to thy bosom fly,

When the song ceased, perfect silence reigned. The swearer was rejuvenated. After a time he came to Dr. Vincent, and said:

"Could I see you a moment outside?"

They went out together.

"How came you," said he, "to sing that hymn just now?"

The doctor replied:

"I heard you swearing, and I thought I would let you know there was somebody there who loved the name of Jesus."

"That's very strange," said the man. "My sister when she was dying sang that very hymn, and she made me promise to meet her in heaven. Could you pray for me?"

Down in the snow they knelt together, and the doctor prayed for the penitent man, and asked that he might have grace and strength to keep his vow.

The train came. They were separated, to meet no more, in all probability, till they meet in eternity.

Goodness. According to Lord Bacon there are degrees of goodness: "If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them; if he be compassionate toward the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm; if he easily pardons and remits offenses, it shows that his mind is above injuries; if he be thankful for small benefits, it shows that he weighs men's minds and not their trash; but above all, if he have St. Paul's perfection, that he would wish to be anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself."

The Old Major's Surprise

MEMORIAL DAY dawned warm and bright; the sun in glory rose, and gilded, till it seemed all fair, this world of joys and woes. In pensive mood the major sat and watched the breaking day; his form was bent, his face was sad, his hair was thin and gray. He gazed off o'er the sunlit slope where fair Mount Auburn lay; we saw him brush away a tear and heard him softly say: "No, boys; I cannot come to-day; the way is far too long; these weak old limbs heed not my will, which bids them to be strong, that I—the last of our brave band—might pay to you once more my earthly tribute e'er I cross to that far distant shore. But younger hands henceforth shall deck your graves with flags and flowers. They'll ne'er forget the boys who died for this great land of ours. So I must watch the children march, and bravely try to smile, that they may never guess the pain that racks my heart the while."

The clock struck ten, as on the porch we helped him to his chair; and o'er his head his time-worn flag we hung with reverent care, and none too soon; for fifes and drums we heard, and tramping feet. Three hundred children, six abreast, came marching down the street, while just ahead, there proudly rolled the school's "Memorial float," by four large snow-white horses drawn—a flag-trimmed floral boat. It stopped; two stalwart youths approached, and with the tenderest care, they bore off to the waiting float the major in his chair. "Good sir," they cried, "think you that we could celebrate this day, or think to march to yonder hill, and you not lead the way? Not while you're brave and strong at heart, with brain that's stronger still, shall we put in place one wreath or flag unguided by your will!"

Down the shady street the float rolled on with even, stately grace, but the charm of it all was the happy light on the dear old major's face!

ROSE C. WEBB.

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 528

the floor. One or two men followed his example, and finally the whole crowd did the same thing. One man there was who tried to drink his, but Parson Bill took it out of his hand, and remarked:

"There ain't no man goin' to take no drink at present."

And the wonder of it was that his action was not resented by the gentleman whose personal tastes were thus summarily interfered with in order to make the action of the camp unanimous.

CHAPTER VI

NEVER before had both saloons in Cañon Creek closed down twice in one Sunday. The Black Pup set the pace, as is often the case, for its elderly progenitor, the Red Dog. How far the presence of little Olaf Tryggvesson was responsible for the closing few thought to inquire, but that his share in it was not little was, of course, evident to the thoughtful.

There had been funerals a-plenty in Cañon Creek. Battle and murder and sudden death were no strangers to its streets. The ready weapon was often out. Life was cheap. To some degree there had been a thinning out of desperate characters by continuous, almost wholesale, assassination; and so long as the "gun men" confined their efforts to their own class there was more or less indifference to their gun play among the more law-abiding of the lawless town. But when the supply of these human targets began to get low and unequal to the demand, the desperadoes and bullies began to acquire the habit of shooting up the other more or less inoffensive citizens. It was felt that this was trespassing on good nature and that the practice had to be stopped. An example had to be made of somebody, and a generally understood warning had been sent forth that promiscuous and unprovoked shooting was not hereafter to be looked upon with favor in Cañon Creek. That it would not be tolerated, in fact. This was a great step toward law, order, and reform!

With the same idea had come a determination to change the method of disposing of the deceased. Instead of being buried, as it were, with the burial of an ass, without lament of any kind for the departed, it had been decided that funerals should hereafter be conducted with more form and decency. To be sure, the reform was outward and visible, rather than inward and spiritual, but there must always be some prompting of conscience even for an outward show of conformation to a rightful usage.

Bud Wallace had been one of the bad men, but not one of the worst men. It was the influence of Dead Shot Jackson which had done so much to drag Wallace down. Out of his cups the dead man had been generous, openhanded, and genial; in them—the reverse. Well, he was out of his cups now forever. Once a man was dead, Cañon Creek remembered the good in him and tried to forget the evil. They all recollected that it was Sunday, too. There never had happened to be an occasion for a funeral on Sunday before, and they were thus the more predisposed to quietness and even a rude form of godliness.

The plot on the hillside set apart for a graveyard already boasted of quite a tenancy. Most of them had been buried as hastily as possible. The funeral of Bud Wallace was by way of being a function. A grave was dug, expert miners doing that work rapidly. Great bunches of wild flowers were gathered. The grave was lined with them and the heaped-up earth covered with them. A long packing box had been sawed and nailed into the rude semblance of a coffin and the body of the dead man safely placed therein. His loaded revolver had been prudently placed close to his hand in the coffin, for, as one of the men sagely remarked:

" 'Tain't never safe for a gent to be without his gun in these parts an' you never can tell when he might need it elsewheres."

There was no real irreverence in the thought. It was the habit and custom of the times.

At the hour appointed for the funeral, the saloons closed their doors as agreed upon, and the entire population of the town—many men, a few sorry women, one or two dogs, and a solitary child—took up the line of march down the straggling street to the pine-shadowed section of the hill where the dead were laid to rest. Old Four Eyes was marshal and Parson Bill had been asked to conduct the service. He had demurred at first, but had finally agreed, with some misgiving, after having been vigorously urged thereto. Old Four Eyes marched at the head of the procession, preceding the coffin; Parson Bill, holding the hand of little Olaf, trudged after. Then came the women, and last of all, the men of the camp. It was a short journey and soon ended.

The coffin was lowered gently by means of ropes, and the men drew back and uncovered, staring at Parson Bill expectantly. This man had had a good education back East. He had been a decent sort of a chap once, and, compared with his surroundings, was a decent sort of a chap yet. But he was in no sense a religious man. He had never felt the power of God's touch. The Gospels were closed books to him. To him Jesus Christ was simply a name—a convenient expletive, lightly used. The extraordinary position in which he found himself and the unusual duty devolved upon him, would have confused even a man devoted to Christ. Still, he had accepted the task, and he realized that he had to do something. Nervously he cleared his throat and finally spoke, deliberately using the vernacular of Cañon Creek.

"Ladies and gents," he began, "which I'm unaccustomed to this duty an' only tries it 'cause you all insists an' 'cause there ain't nobody else who's willin' to tackle the job; an' 'cause it don't seem right that we should bury a human bein' jest like a dog, which ain't saying that some dogs can't give some humans cards and spades an' discount 'em. Though Bud Wallace wasn't that kind. You all knowed him; you knowed that he was free, open-handed, an' generous. You knowed that he never went back on a pal or a friend; that as long as you needed anything you got your share of what he had, or you got it all, so far as he was concerned. When he was in likker it was different. For the matter of that, it's different with the most of us when we're in likker. Dead Shot Jackson had a bad influence on Bud Wallace, as he has on most anybody, an' you all sees this is what he come to. Poor Bud wasn't what you call a strong character an' p'r'aps his end wan't so much his fault as 'twas Jackson's an' ourn. We ain't goin' to jedge him too harsh, I 'lows. He played the game, lost, an' cashed in. We don't know much about God in Cañon Creek, but we believes that he does the fair thing for everybody, an' I makes no doubt that Bud Wallace'll git kind treatment an' every kind of allowance for his youth an' inexperience an' the bad influences that surrounded him which— Gents, I'm that tired from talking out yere in the open air that I— An' yet this yere untimely takin' off of a bright young man had ought to be a lesson to us all, but I doubt if it will. An' may God have mercy on your souls, sez I. I guess that's all I'm equal to on this yere occasion."

Parson Bill wiped his perspiring brow and heaved a deep sigh of relief as he stopped, much abashed but exceedingly thankful that he had got through as well as he had.

"I couldn't wish no better funeral o-ration over me than what we've jest heared. Ain't that so, gents?" said Old Four Eyes, to which the "gents" showed their sentiment by clapping their hands, again not meaning any irreverence, for their faces were as solemn as the occasion warranted.

"Now I asks the ladies," said Old Four Eyes, turning to the women who stood near him, "to sing us a song. You've all heared 'em sing many a time, but never a hymn tune."

The "ladies" stepped forward, and with voices made sweeter by the reminiscences of earlier and happier times, managed to struggle through "There is a Happy Land, Far, Far Away."

They began bravely but ended in quavering and uncertain notes, interrupted by tears. They were bold enough on occasion, but this was not a time for the kind of forwardness to which they were accustomed.

"I guess that's all, gents," said Old Four Eyes solemnly, as their sorry voices died away in the silence.

"Seems to me," urged the man called the Doc tentatively, "we'd ought to have some kind of a prayer said for poor Bud afore we leaves him alone out yere on the hill."

To be continued

DO YOU KNOW YOUR BIBLE?

New Questions, List No. 5

[In studying Jeremiah, remember that the sequence of chapters does not correspond to the sequence of events. Messages delivered during the reigns of different kings are often grouped together and in this way events themselves are not stated in the order in which they occurred. This fact is doubtless partly due to the episode referred to in question 5. Before studying Jeremiah read carefully II Kings 22-25 and II Chron. 34-36. Answer each question fully, stating references. All references from book of Jeremiah.]

1. (a) Where did Jeremiah live? (b) What passage indicates that his fellow townsmen did not accept his authority as a prophet? (c) From whom, and why, did he later purchase property there?

2. (a) Between the reigns of what two kings did Jeremiah prophesy? (b) Who was appointed governor after the overthrow of the last king?

3. (a) What did Jehovah do to Jeremiah at the time of his call? (b) What promise was twice repeated? (c) What three figures of speech did Jehovah use in assuring Jeremiah that strength would be given for his work?

4. (a) What foreign nation did Jeremiah declare would overthrow Judah? (b) What foreign king is twice called Jehovah's servant? (c) What advice did the prophet give the king of Judah when the invasion took place?

5. (a) Who was Jeremiah's scribe? (b) How did the king show his contempt for Jeremiah's written prophecy? (c) What did this act necessitate?

6. Find (a) three appeals to "execute justice" (or "judgment"); (b) a passage containing a warning to those who gather riches unjustly; (c) a passage rebuking King Jehoiakim for refusing to follow his father's policy of justice to the poor.

7. (a) What passage tells of Jeremiah's becoming so discouraged that he determined to cease prophesying? (b) In what words does he describe his inability to do so? (c) Where is God's word declared to be like fire and like a hammer?

8. (a) Find two prophecies of the Messiah as "the Branch." (b) How many times and where does the expression occur: "The Lord our righteousness"? (c) What four consecutive chapters foretell Judah's return from captivity? (d) What passages in these chapters promise a "new covenant" and what was this covenant to be?

9. (a) On what occasion did Jeremiah show great courage in the face of a threat of death, and what change took place in the attitude of his threateners? (b) How did Zedekiah show his weakness when Jeremiah was imprisoned? (c) How did he subsequently bring about his deliverance?

10. (a) What choice was given Jeremiah, and by whom, at the time Jerusalem was captured? (b) Where did he decide to live? (c) Where did he go at a later time, with others of the people who refused to obey his counsel?

Correct answers to list No. 4, also the complete Honor Roll for No. 3, will be given in THE CHRISTIAN HERALD next week.

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C H M

BOTH SIDES OF COLORADO LABOR WAR

Continued from page 521

THE OPERATORS' SIDE

the origin of the so-called "mine guards." The largest number employed at any mine did not exceed twenty, and he says "they did not interfere with the strikers unless the latter left their camps to attack the property."

Violence, however, increased, and on October 23 Governor Ammons called out the State militia. Under their protection, many of the strikers returned to work. The troops were frequently attacked, but not a striker was killed or seriously injured. Governor Ammons, having no funds to maintain the militia, began to gradually withdraw them in March last. The strikers' big camp at Ludlow was a mile or two from the cañon in which some of the largest mines were located. There was much underbrush on the ridges, from which small bands of strikers would shoot into the camps. A considerable number of the men in the Ludlow camp were Greeks, Bulgarians and Montenegrins—ex-soldiers of the Balkan War—many being armed with high-power rifles. On April 20, 1914, twelve militiamen, while intercepting some strikers on the ridges, were fired upon and surrounded. They repulsed the strikers, who fell back on their tent colony, continuing to fire. What followed we give in the words of Mr. Osgood: "Before the fight started the troops saw a large number of women and children leave the tent colony and go to an arroyo, where they could be protected from the firing if a fight occurred. In some manner, which can probably never correctly be explained, a fire started in the tent colony. It is possible that the rifle fire of the militia may have set fire to a tent, or that it started from an explosion of ammunition, which was found in large quantities in the private tent of John Lawson, strike leader."

The strikers retreated from the tent colony and when the militia discovered that there were still women and children in the colony, they rushed in at the risk of their lives, under fire of the strikers, and rescued twenty-five women and children, and believed they had rescued all. It was, however, afterwards discovered that a number of women and children who had taken refuge in caves had been smothered to death. It is, of course, possible, he says, that they were smothered by smoke from the fire; but there is ample ground for the belief that they were smothered before the fire started by being crowded into too small a space without sufficient air. No woman or child was killed by the fire of the militia, and but one child was killed in the tent colony, a boy of twelve, who, according to the testimony of his father, was killed by the fire of the strikers.

A thorough investigation recently made by a commission exonerates the militia from any blame or from causing the death of any women and children, and, on the contrary, blames the heartlessness of the strikers, who exposed their families to danger in attacking the militia from their tent colony, where they must have expected their rifle fire would be returned.

The result of this fight was the dispersal of the strikers with considerable loss of life on both sides. They retreated to the hills, where they were reinforced from other camps, and next day they began to attack the mining camp of Delagua, "firing into the houses where there were defenceless women and children." Five company employees were killed and an unknown number of strikers. Nearby mining camps were attacked. Empire mine, near Aguilar, was fired upon; the employees retreated into the mine and the strikers attempted to dynamite the entrance and destroy the ventilating shaft and fan, which would have suffocated the occupants. Again the militiamen were called out, this time by the lieutenant-governor. The strikers proposed a truce, promising to prevent violence, and the lieutenant-governor agreed. The troops observed the truce, remaining in camp, but Mr. Osgood declares the strikers continued their attack on the mines, destroying life and property. He especially emphasizes the claim that "there is abundant evidence that the attack on the militiamen at Ludlow, April 20, and the attacks on the other mines, were planned by the officials of the United Mine Workers, for the purpose of intimidating and driving from the mines, in a final effort to win the strike, the peaceable and unarmed men who were at work."

Regarding Mr. John D. Rockefeller, Jr., President Osgood declares that he is merely a minority stockholder of the Colorado Fuel and Iron Company, and that it is unjust to hold him responsible on the ground that he could have ended the strike had he seen fit. Mr. Rockefeller's company "produces about 30 per cent. of the coal mined in Colorado, and he has no interest in the companies producing the other 70 per cent. and no control over their actions."

With regard to arbitration, Mr. Osgood holds it to be impracticable. "There are 10,000 men at work in the coal mines," he writes, "and less than 2,000 in the strikers' camps. If the strike were called off or settled the companies could not give many of these men employment, as, owing to trade conditions, the present force can produce practically all the coal that can be disposed of. If the companies had work for them it would be criminal to put them at work with the present employees, whom they have been fighting and attempting to kill. There is no justice in urging employers to arbitrate the question of employing, under any conditions, men for whom they have no work and who would be a menace to the lives of the men now working."

THE MINE WORKERS' SIDE

Continued from page 521

founded. We support them most heartily in demanding a fair, just and honorable settlement of all their grievances. We deem the exercise of the right of the Colorado miners to belong to the United Mine Workers of America as inherent and the establishment of a labor union among them as essential to the preservation of peace, the establishment of social justice and a protection against the imposition of unjust conditions in the future. Without the protection of a labor organization, what chances has an individual miner in dealing with powerful financial interests?

"We ask for peace. We will do all within our power to establish permanent peace. We submit that a sensible, honorable and humane way by which this can be established is through a conference of the representatives of both sides, at which a settlement, honorable and just, is brought about."

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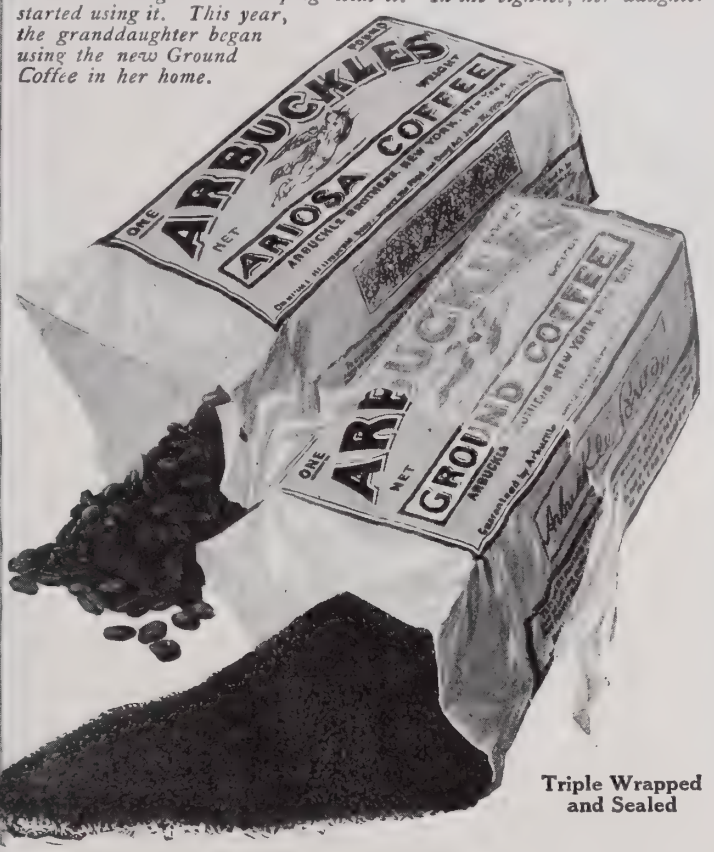

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No. 236—Beautiful Watch of German Silver, Stem wind and set. 69 signatures and 2c stamp. Or 52c and 25 signatures.

No. 333—Only 61 signatures and 2c stamp or 45 cents and 25 signatures bring this Catcher's Mitt.

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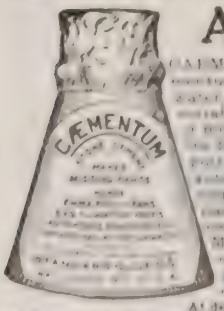

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *whenever it be of general interest and will be glad to do so. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

R. J. H., Laredo, Texas. Many skeptics have argued with me as to the right of heathen to worship their own gods in their own way. I have repeatedly explained to them that Christ gave the command to preach the Gospel to all lands and to every creature. They maintain that we haven't the right to interfere with foreign worship of any kind.

If you will get your friends to study heathenism, they may come to feel differently about the obligations and work of the missionary. Tell them about the little girl babies in China who are thrown to the dogs to be devoured; tell them about the child-widows of India, condemned to lives of misery because of heathen superstition; tell them about the cruelties and degradations of Mohammedanism. Then ask them if they do not think we should go to them with the message of Jesus to lift them to lives of light and love and joy. If a man is starving it is worse than foolish to say that we have no right to intertere with his starvation. If he is starving and we have food we must give it to him. So we must take the Gospel to those who need it. That is why Christ commanded us to do so. He loves all the people of the world and wants them to receive the gifts of the Gospel. That is our obligation, to bring the needy heathen and the all-sufficient Christ together. "How can they hear without a preacher?" asks Paul. "And how can they preach except they be sent?" This involves the whole church in the obligation to spread the Gospel.

Anxious Inquirer, Claypool, Ind. "God First" is an excellent motto to keep steadily in view in all the relations of life. We think you do well to keep it in view in the home life, where it is so vitally important. With regard to the asking of a blessing at meals, it is a good plan to train the children to do it. We know of families where "grace" is very sweetly sung, and others where the children have been trained to respond promptly to a request to ask the blessing. Ordinarily, the husband, as the head of the household, performs this duty. If he be a Christian he will do it without urging. If not, then the duty devolves upon the wife, whose example may be the means of ultimately winning over the husband.

J. L., Newberg, Ore. "Is it proper in prayer to address Jesus at times and then God the Father?" Did not Jesus teach us to pray, asking the Father in his name for whatever we want?

One of the very greatest arguments for the deity of Jesus is that he allowed people to kneel and worship him. The apostles were horrified when dwellers in pagan cities attempted to worship them, and even the angel who talked with John refused to be worshiped. "See thou do it not," he said. But Jesus accepted worship as his due. He forgave the sins of the man sick with palsy (Matt. 9: 2), and of the woman who came to anoint his feet (Luke 7: 48). Others objected to his exercise of this power, but he would not retract. One of the earliest historical characterizations of Christians was that they offered prayers to Christ as God. This has been done all through the history of Christianity. And the results prove that it is a right thing to do. People ask Jesus for forgiveness and help and receive what they ask for. That was the simple prayer which changed the life of S. H. Hadley: "Lord Jesus, can you help me?" "I and my Father are one," Jesus said. The form of address makes no difference. The ordinary form is to address the Father in Jesus' name. But it is helpful rather than otherwise to vary the form occasionally with a direct address to Christ.

W. L. M., Macon, Ga. The word "Easter" is of Saxon origin, *Eastra* being the ancient heathen deity to whose honor sacrifices were offered in the springtime. The ancient Jewish festival of the Passover was a springtime festival, and as the Saviour's death and resurrection occurred during the Passover season, they are very appropriately commemorated in the spring. Into the name of Eastra naturally became associated with the Christian festival, and even after another heathen name superseded by Christianity, the name remained and the Christian festival became known throughout the world as the Easter observance.

Reader, Highland, N. Y. There were certain points in the character of Nicodemus which suggest that the man may have ultimately become a true follower of Jesus. He had a good knowledge of the Jewish law of truth, even in the midst of the Saviour's persecution. There is a tradition that, after the resurrection, he became a professed disciple and received baptism at the hands of Peter and John; also that in revenge for his conversion the Jews deprived him of his office, beat him, and drove him out of Jerusalem, and that Gamaliel, his kinsman, sheltered him until his death.

J. C. H., Rochester, N. Y. 1. The expression in Job 19: 26, "Yet in my flesh shall I see God," is corrected in the Revised Version to read, "Yet without my flesh," etc. 2. See John 8: 51; 8: 52; 11: 26 and similar passages. These are in the same spirit as the passage you quote (John 11: 25). The believer does not wait until the life hereafter to begin eternal life; he begins it here and now, and whether in the body or absent from it, he lives in Christ just as surely to-day as he will live in him a thousand years from now.

H. S. S., Roanoke, Va., sends this new version of a child's morning prayer:

Now I rise from rest and sleep,
I pray thee, Lord, my ways to keep.
To make me useful, pure and true,
And cause me thine own will to do,
And this I ask through Jesus, too.

Mrs. J. A. F., Trenton, N. J. The patriotic songs of a nation are, in a sense, sacred. Any attempt to tinker with or change them is naturally resented, and especially any adverse criticism, mocking at the spirit of loyalty to which they give expression. The attacks, some months ago, on "My Country, 'Tis of Thee" naturally aroused much feeling, especially as they came from the Catholic press, which has little sympathy with such religious sentiments as Dr. Smith's great hymn expresses.

W. H. G., Montague, Mo. There are many passages in the Bible which imply degrees of reward and of discipline hereafter. See Matt. 5: 12; 6: 1; 6: 2, 5, 16; Luke 6: 23; 1 Cor. 3: 8. See also the parable of the talents, the famous passage in Dan. 12: 3, describing the glorious reward of the winners of souls, and other passages.

Miscellaneous

B. A. M., Cleveland, Ohio. Send full name and address for letter. Contribution to "Relief Fund" received, but needs explanation.

R. F. B., Union City, Pa. The case of ex-Governor Sulzer has been told in THE CHRISTIAN HERALD absolutely according to the evidence, his own statement included.

J. S. Colburn, U. S. S. Southery, Navy Yard, Portsmouth, N. H., would like some reader to send him a copy of the poem beginning "We are traveling to a country where the weary feet shall rest." State author.

Mrs. R. F. M., Champaign, Ill. 1. The present outlook for Home Rule is that Ulster will not be included in its operation for several years to come at least. 2. Widow and four children, all of whom are still living.

Laurie. 1. It is not in keeping with the profession of a Protestant to sell idolatrous articles of any kind. 2. Pictures are an aid to Sunday school work, especially in the junior classes. 3. No information on the subject available. 4. Not knowing the circumstances, we cannot express an opinion.

D. A. J. B., Poneto, Ind. 1. David was born, as chronologists reckon, in B.C. 1068, and became king B.C. 1046. He reigned over all Israel thirty-three years. 2. The Ark was the sacred reliquary where the pot of manna, the rod of Aaron and the tables of the law were said to have been kept. See Heb. 9: 4.

C. S. D., Freedom, Pa. The law, as delivered through Moses to the Hebrews, included, first the moral law or ten commandments proclaimed at Sinai (see Ex. 20: 12-17), and the great mass of civil, criminal, judicial, constitutional, ecclesiastical and ceremonial laws, found in Exodus, Leviticus, Deuteronomy and Numbers

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Pure in Heart*

"BLESSED are the pure in heart, for they shall see God." What does it mean to have a pure heart?

We have read the verse many times, nd have thought wistfully and won- leringly about the promise it contains. Now let us study it deeply and prac- ically, trying to understand what it neans to be pure in heart, to learn whether the promise is meant for us r for some one else, to estimate what he prospects are of having the prom- se fulfilled in our own cases, to under- tand what it means to "see God" in he sense the promise implies.

You have realized many times, par- icularly if you have ever dipped into he study of psychology, that back of very act is a motive. That is, of ourse, every act that is conscious and oluntary. The matter of character ies back in these motives. It is the eason for your doing a thing rather han the act itself that makes the act ood or bad.

For instance, it would seem to be a ad thing to knock a man down. But f a man were killing a child it would e a right thing to knock him down. n the one case the man is knocked own because another hates him or is ngry with him. In the other case he s knocked down to save a child's life. The outward act is the same, but the notive is different, and the moral alue of the act in one case is bad while in the other it is good.

Throughout literature, in the Bible nd in other writings, the heart is poken of as the seat of the motives. Physiologists and psychologists locate hem in the brain, but we do know that esires and emotions seem to have a ery close connection with the heart. At any rate in human language the eart means the place where our affec- ions, our desires, our purposes, our notives dwell.

To have a pure heart, then, is to *esire* to do right; to speak and act with a pure motive—the motive of indness, helpfulness, obedience to God. That would seem to be a very easonable expectation; and a promise hat our hearts may be made pure ught to be an easy one to accept.

Our bodies often antagonize our real vishes instead of helping them. We esire to be helpful, but our bodies ave independent demands and de- ires, and we must, with strong wills, elped by the Holy Spirit, choose the ind, right, helpful thing rather than what is unworthy and harmful.

Can we not see, then, very clearly, hat this promise of blessing is for us—not for some one else with a tronger will or a more vigorous mind, ut for us, one by one, by name? Jesus id not mock people when he talked to hem. He said very plainly: "Blessed re the pure in heart." He must have neant that any one who would seek his blessing could find it. All the ther classes of people he mentioned as eing eligible for blessing are matter- f-fact enough: The poor in spirit, hey that mourn, the meek, they that unger and thirst after righteousness, he merciful, the peacemakers, the per- ecuted. Some of these classes it might e difficult to get into: the persecuted —some one would have to persecute us efore we would belong there; they hat mourn—some sorrow would have o come to us before we could claim hat; except, of course, as we should nourn for our sins. But the promise f blessing to the pure in heart is open o everybody, and open at once. This s particularly plain since the death of esus on the cross. He opened there a fountain in the house of David, for in and for uncleanness." And the infinite power of the fact of his death can make our hearts pure just as soon as we will by faith accept the cleans- ing.

To see God—that is the particular form the blessing of the pure in heart is to take. And this, too, is a promise which may be fulfilled here without waiting till we reach the "other country." Of course we shall see God more clearly then, with vision all un- dimmed; but we may, if we will, see him here and now. We see him in the person of Jesus, who comes to be our best friend, our closest companion. We see him in the presence of the Holy Spirit, who dwells in our hearts with his power and comfort, who helps us in our work and meets with us when we worship. We see him in others whom we may help, remembering his words that inasmuch as we have done it unto the least of these we have done it unto him.

* "Twelve Great Verses. V. The Purity Verse." (Consecration Meeting.) Matt. 5: 8. Christian Endeavor and B. Y. P. U. Topic for Sunday, June 7, 1914.

Safe and Content*

MANY busy people, reading the twenty-third Psalm to-day, in the present intense atmosphere of service and activity, might say that it is a selfish psalm. It has often been pointed out, as a help to our faith in getting the wondrous comfort of it, how many pronouns of the first person it contains. Dividing the psalm into the lines of poetry which form it, you will see that every line has a first per- sonal pronoun: "I," "me," "my," all the way down. "My Shepherd," "my soul," "my head," "my cup," "I shall not want," "I will fear no evil," "I shall dwell forever," "He maketh me to lie down," "he leadeth me," "they comfort me," "goodness and mercy shall follow me."

Well, is the psalm selfish? That de- pends, dear young brother or sister, upon what you are going to do with all these blessings when they come to you. This psalm might be uttered in a very selfish way or it might be uttered with the very highest conceptions of service and self-sacrifice.

Jesus said in his high-priestly prayer: "For their sakes I sanctify myself." It is selfish to seek blessing just that one may be happy now and hereafter. It must be acknowledged that that was a fault of some of the earlier ideas of religion, even the Christian religion. It was not a fault of the Bible, but of those who failed to understand the Bible.

But we shall be worse off than before if we get so interested in service that we shall forget our need of God. "Without me ye can do nothing," Jesus said. And that saying is desperately true. But with him we can do every- thing, as Paul, who said: "I can do all things through Christ who strength- eneth me."

So let us all take this blessed old psalm of security and contentment and throw ourselves into passionate, gal- lant service for others, bearing Christ's own peace in our souls during the tur- moil of our battle against sin, and lead- ing others into the peacefulness and safety we have found in the fold of our eternal Shepherd.

* "A Song of Security and Contentment." Ps. 23. Epworth League Topic for Sunday, June 7, 1914.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which The Christian Herald has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to The Christian Herald will bring you *free* copies of this illustrated booklet. Address, "China Orphans, Christian Herald, Bible House, New York."

If a King's Doctor told you to take Sanatogen—

you would be impressed—for you know that a King's Doctor must be a man of highest professional standing. You would take Sanatogen feeling confident that it would do the things promised; give you fresh vigor, fortify your system as no other tonic could.

Now it is a fact that the private physicians to seven Emperors and Kings, after personal observation of its effects, have endorsed Sanatogen in writing. (See, for instance, the accompanying letters of Dr. Ott and Dr. Kuhn.)

So you see a king's physician might recommend Sanatogen to *you*, if you could consult him—indeed there are over 19,000 practising physicians who would tell you to take Sanatogen, because they all have written us of its wonderfully beneficent effect, of its power to strengthen the nerves, to help digestion, enrich the blood and generally uplift the system in a natural, lasting manner.

Such are the credentials of Sanatogen—they should, they must convince you that Sanatogen has a service to perform in *your* case.

Sanatogen is sold by good druggists everywhere in three sizes from $1.00 up.

Dr. Ernest Ott,
Late King Edward's physician, Marienbad, writes: "I have been using Sanatogen for a number of years in my practice with excellent results. These results have been notably good in the case of elderly people when it was desirable to build up the strength, to stimulate bodily functions, and to improve the circulation of the blood."

Dr. Conrad Kuhn,
Physician to the Court of H. I. M., the Emperor of Austria, writes: "I have had the very best results from Sanatogen in the treatment of frail, anæmic children and patients suffering from wasting diseases."

Grand Prize International Congress of Medicine, London, 1913

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Send *for "Nerve Health Regained"*—a handsomely illustrated booklet. The basic facts of health, the scientific "HOW" and "WHY" of Sanatogen, told here from the physician's point of view, are as remarkable as they are convincing. Address

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Our Free Sample will prove comfort and economy. Send postal stating size and whether you want high or low collar.
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YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shaped notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No 44
THE C. S. BELL CO. Est 1858 Hillsboro, Ohio

ANSWERED PRAYERS

A HAPPY testimony comes from E. M. S., Somerville, N. J., who writes, thanking God for deliverance from the morphine habit. A reader from Ohio writes: "The great burden of sorrow and anxiety and trouble about which I wrote you several weeks ago (concerning the poor widow and wayward sons) has been partially lifted. The boys have returned, and are at work. We thank the Christian Herald Family for their prayers, and praise God for this, also for answered prayers in improvement of health and other blessings." Mrs. A. L. writes from East Bloomfield, N. Y.: "I am writing to acknowledge answer to prayer in behalf of my little son who was healed after weeks of anxiety."

Mrs. James L. O. writes: "Some time ago I wrote requesting prayer for the healing and conversion of a brother. My brother, who was ill with nervous troubles from which we had little hope of his recovery for months to come, was restored to health in a very short time after I had sent my request for prayers. His recovery seems like a miracle to me, and I cannot thank God enough. I wish to thank the Christian Herald Family for their prayers, and request them to unite with me in praying for my brother's conversion." A. C. B. writes from Bridgeton, N. J., thanking God for answer to prayer in a temperance victory won by the refusal of a judge to issue a desired license.

Acknowledgments of answers to prayer have also been received from:

A Reader, Hillsboro, N. C.; J. B. N., Montville, N. J.; E. E. A., Honesdale, Pa.; J. H. E., New York City, N. Y.; R. E. M., Harmony, N. J.; A Reader, Indiana; L. H., Atlantic City, N. J.; Mrs. W. S. P., Dixon, Calif.; Mrs. B., Sharon, Pa.; Miss M. S.; Kingsley, Mich.; Mrs. C. O., Washingtonville, N. Y.; A. M. A., Keeseville, N. Y.; Mrs. J. M. McL., Wilson Creek, Wash.; S. E. B., Dunellen, N. J.

Requests for Prayer

Mrs. L. L. M. requests prayer for a revival and temperance victory at Thomasville, Ohio; Mrs. A. L. J., for revival in a church at Pulaski, Va.; F. D. McG., for victory of the campaign for Statewide prohibition in Idaho; J. W. W., of Leavenworth, Kan., that he may be victorious in his fight for law enforcement, also that his work in city missions may be successful and that more souls may be won for Christ.

A grieving father, a retired clergyman, requests prayer for the conversion of an erring son, that he may return to his wife and children. A mother asks prayer for her son who was preparing himself for the ministry, but is prevented from continuing his preparation and work by tuberculosis of the eyes. Mrs. H. S. requests prayer for the recovery of a daughter who is a patient in a hospital for the insane. A young lady who is an invalid, suffering greatly from severe nervous and organic trouble, and who has been urged to become a Christian Scientist, wishes prayer that she may be restored to health and strength to take up the duties of life again.

An elderly lady asks prayer for the conversion of her husband, seventy-three years of age, and that he may be delivered from the appetite for strong drink. A reader from Upper Sandusky, Ohio, requests prayer that the son of a friend be delivered from the drink habit and that a daughter of this same mother be relieved of partial blindness and remain contented in her home, which the brother's bad habits make sad and troubled. J. B. and A Reader from Washington, D. C., ask prayer that friends who have been estranged may renew their companionship.

The following friends request prayer for a deeper work of grace, or express in other ways their desires for personal spiritual blessing:

Miss C. A. (to be restored to health and salvation); L. V. W.; M. S. E.; Mrs. Y.; Mrs. K. H.; R. E. M.; G. M. C.; M. E. E.; Miss M. S.; M. H.; Mrs. E. E.; E. J. C.; N. D. S.; Mrs. M. C. L. (that she may have the witness of the Spirit that she is accepted of God); E. C. (to be saved); S. M.; A. R. M.; Miss C. A. (to know sins are forgiven, to have perfect peace and faith and to know without doubt that she is a child of God); Mrs. J. A. D. (for spiritual peace); Miss A. S.; Miss G. T.; L. V. W.; Miss S. L. M.; Mrs. M. L. K.; Mrs. V. M. (for guidance by the Holy Spirit); Mrs. W. A. L. (to feel assurance of acceptance with Christ and to be enabled to do something for him); Mrs. M. S. P. (for full assurance of forgiveness.)

The following friends request prayer for themselves or friends that sight may be strengthened or restored or that threatened blindness may be averted:

M. L. C.; Mrs. L. P. D.; Mrs. R. P.; Mrs. A. M. S.

For Conversion of Friends

The following friends ask prayer for the conversion of sons:

Mrs. T. M. R.; Mrs. L. L. M.; Mrs. J. I. C.; A Subscriber, Brockville, Ont., Canada; Mrs. H. W.; A. W.; Mrs. G. O. S.; Mrs. L. R.; Mrs. J. M. McL.; Mrs. J. G. J.; Mrs. A. M. S.; Mrs. A. L. J.; Mrs. S. S.; Mrs. M. L. K.; V. M.; E. P. T. (for conversion of a Hebrew friend of high moral character who is carefully reading the New Testament); Mrs. C. B. B., that seven people may be saved.

The following friends ask prayer for the conversion of husbands:

Mrs. J. I. C.; Mrs. H. W.; Mrs. F. E.; Mrs. M. J. F.; Mrs. M. M. G.; Mrs. L. H.; J. H. C.; Mrs. C. B. B.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. L. L. M.; Mrs. M. L. W.; C. A. H.; Mrs. E. G.; Miss E. C.; Mrs. R. C.; A. M. A.; Mrs. H. R. L.; C. J. S.; Miss E. B. P.; E. M. S.; M. L. C.; Miss L. C.; S. E. H.; E. P.; A Reader, Elizabeth, N. J.; L. A. B.; Mrs. M. M. G.; E. M. L. A.; N. V.; M. S.; Mrs. A. M. S.; Mrs. L. H.; Mrs. N. J.; Mrs. R. R. W.; Mrs. S. S.; L. V. W.; A. H.

For Healing

The following ask prayer for healing of themselves or friends:

Mrs. T. M. R.; Mrs. T. S. P.; Mrs. M. P.; Mrs. L. G. T.; Mrs. M. E. M.; Mrs. W. J. L.; Mrs. C. H.; Mrs. G. H.; Mrs. J. I. C.; L. V. W.; Miss E. C.; A Subscriber, Brockville, Ont., Canada; Mrs. H. W.; Mrs. F. E.; Mrs. H. S. (requests prayer that sister's mind may be restored; also healing of self); C. S.; C. J. S.; Mrs. G. O. S.; Mrs. A. R. R.; Mrs. L. R.; Miss E. B. P.; Mrs. C. E. E.; E. M. S.; Miss L. M. C.; L. E.; E. Y.; Mrs. K. H.; Mrs. M. J. L.; Mrs. W. G. K. (that daughter, who been ill six years, may recover from an operation, also for help in other matters); E. M. S.; Miss A. S.; A. P. F.; Mrs. M. E. T.; A. K.; A. B. B.; A Reader, Deposit, N. Y.; J. S. R.; Mrs. M. A. G.; Mrs. M. M. S.; Mrs. J. E. T.; W. M. L.; Mrs A. A. D.; Mrs. H. W. (that girl's mind may be restored); Miss E. Z.; Mrs. A. B. M.; L. T.; S. M.; Mrs. W. L. McC.; Mrs. J. H.; Mrs. G, Rock Falls, Ill.; Mrs. E. E.; Mrs. E. J. A.; Mrs. M. C. L.; Mrs. E. C. C. (that sister may be restored to right mind); S. M.; A. R. M.; Miss E. J.; E. L. G.; Mrs. E. V. B.; Mr. and Mrs. S. H. H.; Mrs. A. A. K.; Mrs. N. Z.; Mrs. E. B.; Mrs. J. D. T.; Mrs. E. R. R.; E. A. S.; L. R. (that mother may be restored to health of mind and body, also that sister may be made well); Mrs. O. A. McJ. (that use of limbs may be restored); Mrs. J. S. K.; Mrs. A. C. C.; B., Port Leyden, N. Y.; A. G. and S. C. H.; Mrs. C. E. C.; A. B. D.; Mrs. S. E. P. (that daughter's mind may be restored); Mrs. E. A. K.; Mrs. K. A.; Mrs. D. D. B.; T. McK.; Mrs. C. S. W.; Mrs. E. L. W.; N. V.; M. S.; Mrs. L. J. S. (that son's mind may be restored); G. C. S.; R. E. M.; Mrs. J. W. O.; Mrs. A. L. J.; A Reader, West Willington, Conn.; M. E. D.; H. S. P.; Mrs. N. J.; Mrs. R. S.; E. C. S.; Miss M. S.; L. V. W.; Miss S. L. M.; Mrs. D. K.; Mrs. K. K.; Mrs. W. E. D.

Other Requests

The following friends ask prayer for the granting of varied desires and needs:

Mrs. W. J. G.; S. J. F.; Mrs. J. U. S.; Mrs. C. K. W.; C. R. S.; W. T. R.; Mrs. G. W. P.; Mrs. M.; A. H.; M. E. M.; Mrs. C. K. W.; A Reader, Tiffin, Ohio; E. I. H.; Mrs. M. F. S.; Mrs. A. J. L.; Mrs. C. D. B.; Mrs. M. J. G.; G. W. N.; Mrs. C. K. W.; Mrs. M. C.; Mrs. E. W. S.; Mrs. M. J. H.; Mrs. F. E. T.; Mrs. F. L. R.; Mrs. G. W. M.; Mrs. J. J. H.; E. H.; Mrs. E. W.; Miss M. B. S.; Mrs. A. L. H.; A Reader, Allentown, Pa.; L. C. D.; Mrs. M. L. H.; W. R. L.; Mrs. T. D. M.; Mrs. H. A. W.; M. E. A. K.; M. B. M.; L. R.; Mrs. R. C. B.; J. S.; B. L. P.; Mrs. E. K.; Mrs. L. C. K.; Mrs. E. E. (asked to remember son, away from home, also to receive a letter from him soon); Mrs. W. D.; E. J. C.; N. D. S.; I. T.; S. M.; L. S.; Mrs. E. J.; A. K.; E. L. G.; B., Port Leyden, N. Y.; Mrs. H. A. G.; Mrs. W. H. P.; Mrs. A. A. D.; Mrs. H. W.; Mrs. L. T.; Mrs. A. C. C.; Mrs. R. C. B.; Mrs. S. W.; Mrs. E. E.; M. E. B. (that pastor may be filled with the Holy Spririt and wisdom); Miss L. O. W.; Mrs. E. C.; E. J. C.; Mrs. E. J. A.; Mrs. M. C. L.; Mrs. E. C.; Mrs. T. F. R.; Miss C. McC.; M. H. E.; Mrs. T. B. F.; H. E. A.; M. E. B.; C. A. H.; Mrs. J. I. C.; A. W.; E. P.; Mrs. J. G. J.; A Reader, Elizabeth, N. J.; Mrs. V. W.; Mrs. A. M. S.; R. E. M.; J. N. W.; Mrs. W. E. D.; Mrs. M. E. M.; A. W.; Mrs. G. O. S.; L. E.; Mrs. J. G. J.; M. J. C.; A Reader, Lincoln, Ill. (requests prayer for reconciliation of self and husband); Mrs. D. S. K.

Romances of Modern Business*

ARNOLD BENNETT, the English novelist, came to America not long ago to look us over. After visiting several of the largest American cities, he gave some interesting impressions to a Chicago newspaper man. Flinging open a window commanding a view of a wide stretch of Chicago's business district, he said: "There is your American romance—there in the large office buildings and marts of trade! The child of the world's nations is leading them!" The British writer got to the heart of this vital, throbbing country. And if we look at our national commercial life as did this noted visitor, we shall find romance, absorbingly interesting stories, on every page of our magazines, not only in the imaginative writings of noted authors, but in the true stories of actual business successes. There are many such romances in the history of American industry. Here is one of them:

The Story of a Fountain Pen

AT THE rear of a news-stand, under the stairway in the old Tribune Building, in lower New York City, a remarkable discovery was made a little less than thirty years ago.

Pausing to make a purchase, the advertising manager of a well-known magazine, by one of those curious turns of chance, first learned of something that was to be of vital interest in the world of invention and was to lighten the work of thousands in many nations.

Back of the news-stand stood a man with a small tray of goods which he was offering for sale. He was a kindly appearing man, slightly under middle age. His stock of merchandise was limited indeed. It contained only a half-dozen articles. But his goods were his own, of his own thought and invention.

This he told the advertising man; and so much did he interest his listener that, after the story had been told and the uses of his product demonstrated, there returned to the magazine office a man with a firm conviction that he had made a tremendous discovery.

The man who displayed his pet invention at the old Tribune Building news-stand was Lewis Edson Waterman, and the article he showed was the Waterman Ideal Fountain Pen.

The story of how these pens became so widely known and of how an enormous industry was developed in a few years is a very significant one. Waterman discovered the way to make a fountain pen; but a magazine advertising man discovered Waterman—*and therein lies the story.*

That was a little more than twenty-nine years ago. The inventor had confidence in his pen, but no money with which to market it; nor had he any business affiliations or influential friends. To-day, the L. E. Waterman Company estimates that approximately a million and a quarter of their fountain pens are sold annually. Many millions have been sold in practically every country throughout the world.

The inventor had been a schoolmaster in his early manhood; then he became an insurance agent. During these experiences he realized the difficulties that lay in depending on the old-fashioned pen and ink. "Why," thought he, "can I not make a pen with a receptacle for ink and an easy flow?" He worked on the idea and soon had made the first Waterman fountain pen.

Coming to New York in 1880, he was informed that others had had the same idea, that more than two hundred other fountain pens had been patented. He investigated these and found they all had proved unsatisfactory. Learning their deficiencies, he perfected his own pen.

Then came the problem of selling his pens, of letting people know about them. How was he to do it? The inventor, knowing nothing of advertising, could think of no other way than going out and personally peddling his product. This he did, beginning in 1883 and continuing through part of the following year.

It was in 1884 that the Waterman fountain pen came to the attention of the magazine advertising manager. "Let me run a quarter-page advertisement of your pen," he suggested to Mr. Waterman. But the inventor had not the money this would cost. Then the advertising man did an interesting thing: so convinced was he of the commercial possibilities of the fountain pen that he loaned Mr. Waterman the price of the quarter-page advertisement.

This first business announcement of the L. E. Waterman Company appeared in a magazine in November, 1884. Prior to that, Mr. Waterman by personal solicitation had sold about three hundred of his pens. Within a few weeks after the advertisement appeared such a large number of orders had been received that Mr. Waterman negotiated a loan of five thousand dollars, with which to contract for additional advertising and have the pens made and delivered.

The business increased in strides so rapid that it soon became necessary to form a stock company and map out a systematic scheme of manufacturing and distributing the pens. An intelligent campaign of advertising was being carried on in a number of national magazines. In 1888, nine thousand pens were sold; seven years later, the number of orders had reached sixty-three thousand; in 1900, the business reached two hundred and twenty-seven thousand sales; in 1903, the orders had passed the half-million mark, and in 1912 nearly a million and a quarter pens were sold.

And what was the secret of this phenomenal success?

Mr. Frank D. Waterman, president of the L. E. Waterman Company, answering an inquiry as to what advertising had done for their business, with a wave of his hand indicated the entire scope of their industry.

"Any one can see for himself what continuous periodical advertising has done for the L. E. Waterman Company," he said. "The business speaks for itself. The right kind of advertising is the life of trade. You must have the merchandise, of course, and the merchant must back up what appears in his advertisement; but advertising in the proper mediums is the real force of business.

"Advertising to-day is not merely giving publicity to your wares. The merchant to-day through advertising makes a reputation, and he has to live up to it. Advertising is sure fire, if it be of a sincere, convincing, confidence-gaining quality.

"Years ago, people asked the founder of the Waterman Company why he advertised so much in the magazines, and he replied that he couldn't get along without them. He found they paid, and so have I."

This story is interesting from more than one point of view. It has been shown that through the force of national magazine advertising a large industry was created. But there is another side—that of the significance of this creative power to the public at large.

There is a broad, ethical mission in connection with the development of an industry such as the L. E. Waterman Company. Thousands of people are served, office and written work is facilitated, time is saved and life generally made easier and happier for many the world over.

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* This is one of a series of articles being published to show how leading national periodicals are serving the public through dependable advertising.

CHURCH AND STATE

Who Financed Huerta?

rom the Western Watchman, St. Louis, May 7, 1914

EVERYBODY is asking the question: "Who is Huerta's adviser?" We have before stated in these columns that Huerta as on the best of terms with the atholic party and was a personal iend of the Archbishop of Mexico ty, with whom he dined regularly ice a week. This brings him in se touch with the personnel of the ostolic legation. Church diplomats e the safest and shrewdest in the rld. Canon law is a safe guide in e intricate defiles of international litics. Who suggested to Huerta at it was illogical and inconsistent demand an apology from one you fuse to recognize? It knocked our ourceful Secretary of State completely off his feet, and he has not d a leg to stand on for a month. t the guarded assent to mediation pressed by the wily Indian is a sterpiece of diplomacy. He has all e machinery of mediation in motion, t no one can say just what he will . He has the whole world guessing. All the great leaders of men since e Christian era began were in close uch with the church, and were ided by her wisdom and her experience.

. . .

The Archbishop's Flight

om the New York Times Special, May 13, 1914

VERA CRUZ, May 12.—The Most Rev. sé Mora, archbishop of Mexico, ared here to-day from the capital, companied by the Right Rev. Jesus ria Echavarria, bishop of Saltillo. th are on their way to Rome.

The archbishop told Father Reaney at he was bound for Rome to confer out matters of his archdiocese. It believed in some circles here, however, that the archbishop, who recently d a sharp tilt with President Huerta, s virtually expelled from the capital the dictator.

When asked his opinion of President erta the prelate replied: "So far as church is concerned, Huerta is ither good nor bad."

The archbishop would not criticize y of the political factions, nor ess any decided opinion regarding em, except to indicate that the northn rebels were against the church.

. . .

The Church's Loans to Huerta

ra Cruz Despatch in New York Times, May 13

HE alleged determination of Villa to deal severely with the dignitaries the church, and the disfavor with ich rebels regard those who wear robes of the church, are said to ve for a basis the financial assistance which the church has given to Huerta. Early in Huerta's campaigns against the rebels, the church contributed 7,000,000 pesos, and the amount is said now to have reached 20,000,000 pesos. The churchmen are known to have protested against some of the assessments, but were virtually forced to pay.

. . .

As to State-Paid Chaplains

THE idea of "R. T." in the article, "State and Church Separate," in your issue of April 22, is exactly to the point. Protestants put up the steps by which the Roman Catholics ascend and take possession of the house. This fact is evidenced by the position now assumed by the Federal Government and many States, in granting public money to pay chaplains for the army and navy, the legislatures and correctional institutions.

The writer has had occasion to investigate conditions along this line in the State of Illinois, and he has found a situation that can only mean one thing ultimately: the complete overthrow of Section 3, Article 8 of our State Constitution, which specifically forbids the payment of the public money for any sectarian purpose whatever.

Where one chaplain used to be employed two are now serving, one a Roman Catholic and one a Protestant, both paid by the State. It will not be long until the Jews will demand a rabbi, the Mormons an elder, the Christian Scientists a reader, all supported by the State. What was formerly recognized as a policy seems now established as a principle, and each succeeding administration is edging up a little more. It is a sad thing to record that the writer knows personally of a Protestant minister who even solicited a politician for the position of "Protestant minister" at a certain State institution.

Rome is quite willing that this condition should exist. It is the system frequently recommended by some of her writers: that the State shall support all religions, as is done in Belgium; and of course Rome, with her compact and superior organization, will control the situation.

Protestants seem to be walking right into the open trap. The only remedy is the one recommended to cure a sheep-killing dog—cut his tail off right back of the ears. Romanism cannot thrive without state support; Protestantism cannot thrive with it, and the sooner we learn this fact the better.

And the Protestant churches too should support representatives in the places mentioned in the same way as they do their missionaries or other welfare workers—out of church funds. Let us indeed "keep church and state separate," not only in theory but in fact.

A. H. RITTENHOUSE.

Elgin, Ill.

SERVICE FOR OUR READERS

THE CHRISTIAN HERALD wishes to be of utmost usefulness to its readers. We can not feel that our responsibility ends with providing good literature and art; or that so long as we do not deliberately print advertisements of questionable character, no more can be required of us. Much of our time is given to investigating the integrity, ability and responsibility of the advertisers who use our columns. It is time cheerfully spent in your behalf. Often we have devoted hours of careful research before printing an advertisement only to find in the end that no objection could really be raised. I'll we cannot ask your confidence and take less pains than we do in return.

Then there is *your* part in this matter of friendly service; if you buy something advertised in THE CHRISTIAN HERALD, which you feel has not been a fair return for your money, do not, we beg of you, ever think that it is "too small to bother about." When you do not get a square deal, *say so;* if not for your own sake, then for the benefit of other readers, and so help us in our earnest endeavor to make THE CHRISTIAN HERALD of the greatest possible service to one and all. Every time you patronize an advertiser in these pages, you help us, by your support of one whose support we need to carry on this work. In return we pledge you our guarantee:

Should any subscriber be defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided only that the subscriber—who must be of good standing on our books—has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and has also made the claim to us within two months of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

Let Us Send You This 80-Page Cook Book FREE

For a limited time, we have decided to present to the readers of The Christian Herald a complimentary copy of this handsomely bound book of choice cooking recipes. Up to this time, we have only sent this book *with each order for a Perfection Fireless Range*. But now we want to put it in your hands *absolutely free*. Send your name and address. The book will be forwarded to you—post prepaid—at once.

We are making this surprising offer because we believe that it is the most convincing way to demonstrate the comfort, economy and wonderfully appetizing dishes which result from cooking with a

PERFECTION Fireless Range

In addition to recipes, our cook book fully explains the principles of fireless cookery—illustrates the handsome "Wear-Ever" Aluminum utensils which are supplied with the extra large equipment of the Perfection cookers—and faithfully describes the *only steel fireless cooker on the market* which is built like a full sized range.

Send for your copy of this book to-day. It is a liberal education on modern cooking and should be in the hands of every housewife.

THE JOHNSTON SLOCUM CO.

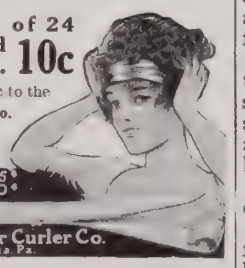
Factory
131 Slocum St.,
CARO, MICH.

WEST FLAT HOOK & EYE

Lies perfectly flat—
Will not crush—
Will not rust—
Will not come unhooked—
Easiest to sew on.

Package of 24 Hooks and 24 Eyes . 10c

Ask your dealer or send 10c to the West Electric Hair Curler Co. 55 S. Front St., Phila.
Hamilton Coupon in Every Package



Card of 5 Curlers - 25¢
Card of 2 Curlers - 10¢

West Electric Hair Curler Co.
Philadelphia, Pa.

LADIES! Ease your feet. Wear the Pillow Shoes of Soft Vici Kid.

COMFORT, EASE, DURABILITY, STYLE are yours if you wear this

$3.00 Postpaid in U.S.A. Customers everywhere. Trade Mark Registered

***O'Sullivanized* Pillow Shoe**

No lining to wrinkle and tear. No breaking-in necessary. Pleases the foot and pleases the eye. Price includes O'SULLIVAN'S HEELS of new, live rubber.

Write for our free catalog and self-measure blank for all styles. Satisfaction or your money back is our guarantee.

PILLOW SHOE CO., Dept. 3, Boston, Mass.
124 SUMMER STREET, opposite South Station

DID THE WORK

Grew Strong on Right Food.

You can't grow strong by merely exercising. You must have food — the kind you can digest and assimilate.

Unless the food you eat is digested it adds to the burden the digestive organs have naturally to carry. This often means a nervous breakdown.

"About a year ago," writes a Mass. lady, "I had quite a serious nervous breakdown caused, as I believed, by overwork and worry. I also suffered untold misery from dyspepsia.

"First I gave up my position, then I tried to find a remedy for my troubles, something that would make we well and strong, something to rest my tired stomach and build up my worn-out nerves and brain.

"I tried one kind of medicine after another, but nothing seemed to help me.

"Finally a friend suggested change of food and recommended Grape-Nuts. With little or no faith in it, I tried a package. That was eight months ago and I have never been without it since.

"Grape-Nuts did the work. It helped me grow strong and well. Grape-Nuts put new life into me, built up my whole system and made another woman of me!"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

PATENT ABLE IDEAS WANTED Manufacturers want Owen patents. Send for 3 free books: inventions wanted, etc. I get patent or no fee. Manufacturing facilities. RICHARD B. OWEN, 53 Owen Building, Washington, D. C

How to Invest $2,000

WE suggest the following sound investment for a fund of $2,000 to net 6% in First Mortgage serial bonds of $500 denominations, secured by the following:

The largest department store in Pittsburgh, Pa.
A new, well-located Chicago apartment building.
A new downtown building in Minneapolis, Minn.
A new downtown office building in Kansas City, Mo.

You may select bonds coming due any year from two to ten years. No investor has ever suffered loss of either principal or interest on any security purchased from this house.

Write for Circular No. 572-E

S. W. STRAUS & Co.
INCORPORATED
MORTGAGE AND BOND BANKERS
ESTABLISHED 1882
STRAUS BUILDING, CHICAGO — ONE WALL STREET, NEW YORK

Check Up Your Bonds

Is your record of Income Tax deductions and exemptions in a concise and convenient form?

You should secure a copy of our

INCOME TAX RECORD

Sent free upon request.

This handy booklet will enable you to keep an accurate record of your income and expenses, and a complete analysis of the items you can deduct from your returns.

Write us today for it.
Please specify Booklet C.H.R.

A. H. Bickmore & Co.
111 Broadway, New York.

Alberta Farm Mortgages

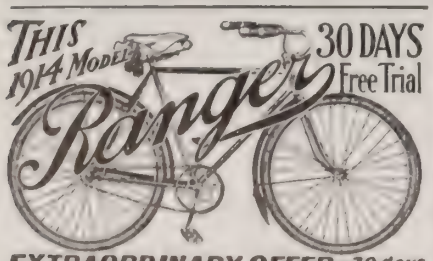
a good investment for you

They are high interest-earning and secure, based on productive real estate. Enormous crops in this Land of Golden Harvests make it easy for borrowers to pay 6 per cent. and more. All titles **guaranteed by the Canadian Government.**

We protect you against delinquency in interest payments. Our 40 years' experience in handling farm mortgages and our personal knowledge of Alberta lands mean careful, conservative investment.

If you have $500, $1,000 or more to invest, write for list and circular "Safety and 6 Per Cent."

Associated Mortgage Investors
Kingman N. Robins, Treas., 225 Granite Bldg., Rochester, N. Y.



EXTRAORDINARY OFFER 30 days one month's free trial on the "Ranger." We will ship it to you on approval, freight prepaid, without a cent deposit in advance. This offer is absolutely genuine.

WRITE TODAY for our big catalog showing our full line of bicycles for men and women, boys and girls at prices never before equal for low quality. It is a cyclopedia of bicycles, sundries and useful bicycle information. **It's free.**

TIRES, COASTER-BRAKE rear wheels, inner tubes, lamps, cyclometers, equipment and parts for all bicycles at **half usual prices.** A limited number of second hand bicycles taken in trade will be closed out at once at $3 to $8 each.

RIDER AGENTS wanted in each town to ride and exhibit a sample 1914 model **Ranger** furnished by us.

It Costs You Nothing to learn what we offer you and how we can do it. You will be astonished and convinced. **Do not buy** a bicycle, tires or sundries until you get our catalog and new special offers. **Write today.**

MEAD CYCLE CO., Dept. S-71, CHICAGO, ILL.

Fish Bite Like hungry wolves any time of the year if you use **Magic-Fish-Lure.** Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. F. Gregory, Dept. 71 St. Louis, Mo

SILK Rich colors, beautiful designs, large pieces. For patchwork, quilts, sofa pillows, stocked baby dresses, kimonos, etc. Send for big package, premium and Mail Order Catalog for agents.
LENOX SILK WORKS, Dept. C, 151 W. 34th St., New York

INVESTMENT AND INSURANCE COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

Neither* THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.

ANSWERS TO FINANCIAL QUERIES

G. T. I., ONTARIO, CANADA. We do not recommend the 25 per cent. preferred stock of the Silver Foxes and Furs, Limited, of Prince Edward Island, as an investment for conservative people.

M. H., MINNESOTA. All Texas land, except around the gulf coast, requires irrigation. We should not invest in any land, no matter where it is located, unless we have first visited that tract and seen for ourselves just what the land is worth.

R. I., NEW YORK. Sulzberger & Sons Co. 7 per cent. preferred stock is quoted at 91¾ bid, 92¾ asked. We should not sell. American Woolen 7 per cent. preferred at 70 returns about 9.10 per cent. on the amount invested, but must be regarded as a speculation, not an investment.

MRS. A. P. O., NEW JERSEY. The Autopress Company, after a long struggle to keep afloat on a watered capitalization, recently went into the hands of receivers after the institution of an insolvency suit in the United States District Court. The stockholders have no very cheerful outlook. The $10 stock is quoted at 13 cents.

J. W. C., KENTUCKY. Approved first mortgages on city real estate are about the soundest form of 6 per cent. investment we know. There is seldom a default of principal or interest. One Western mortgage firm reports that in over thirty years no patron of the house has lost a cent of his invested money, nor been required to wait a minute for his interest when due.

C. S., NEW YORK. The "bonds" of the real estate company are merely unsecured debentures, promissory notes, based on the company's ownership of city tax liens. The concern's literature puts stress on the safety of tax liens, which is quite true. But we fail to see any connection between the investor and tax liens. To make the investment secure some form of outside trusteeship should be established.

F. H. H., MAINE. Short term corporation note issues paying full 6 per cent. are not plentiful. When such investment opportunities are offered they are sold by bankers quickly. The recently offered three-year 6 per cent. secured gold notes of the West Penn Traction Company are suggested as meeting your requirements for a well protected six per cent. investment. These notes are due March 1, 1917. Dealer's name will be mailed.

J. C. T., TENNESSEE. The laws of Canada governing mortgages are quite as strict, quite as protective, as the laws of the United States. Defaults have practically never been made by Canadian municipalities. This cannot be said of the record of municipal obligations in this country. The Province of Alberta, Dominion of Canada, ten year 4½ per cent. gold debentures are believed to be absolutely sound investment for an "aged woman." The bonds are selling on a 4.80 per cent. basis, not on a 5 per cent. basis as you state.

T. DEW., DELAWARE. Convertible bonds, like other bonds, are direct obligations of the issuing companies, but are seldom secured by any form of direct lien. The essential feature wherein convertible bonds differ from other issues, however, is that they may be exchanged for other securities, usually capital stock of the issuing company, under certain conditions and at specified times. Among the conditions, which are fixed by the terms of issue, are the prices at which the bonds and stock may be taken as a basis for exchange. Generally the bonds are exchangeable at par, while the stock is fixed either at par, or at some other stated price.

REV. M. R., FLORIDA. The convertible feature of the Chicago, Milwaukee and St. Paul 4½ per cent. debentures (1932) is not changed by the issuance of a $470,000,000 99-year general and refunding mortgage which the Missouri Public Service Commission authorized last November. Moreover, the convertible 4½s, in their original status, were merely unsecured notes but are now given equal security with any new mortgage placed upon the road. The issue now becomes legal investment for trust funds and savings banks and will be the equivalent of a mortgage bond. These bonds give very attractive opportunities for the small investor, for they may be obtained in $100 denomination.

A. E. L., IOWA. (1) Illinois Central is not likely to increase its dividend this year, if reports of current earnings are taken as criterion. (2) We see no reason to prevent Chicago Great Western Railway paying a dividend during the fiscal year which commences July 1, 1914. Last year the road carried over an excess over charges, which might have been made applicable to dividends, of $1,245,039, as against $183,000 the year before.

C. B. H., OHIO. For your $500 investment we suggest a first lien fifteen-year five per cent. sinking fund gold bond of the Springfield (Missouri) Railway and Light Company. Springfield is a growing city of 40,000 population. The company operates over twenty-three miles of street railway within the city and also does the lighting business of the city. A CHRISTIAN HERALD reader may obtain these bonds to yield about 5¼ per cent. The name of the banker will be sent by mail.

MRS. E. D. F., INDIANA. Upon reflection you will see it would be obviously futile for this department to undertake to report on the value of a farm mortgage. One must depend wholly on the responsibility and reputation of the firm offering the mortgages for sale. The firm in question has been in business for more than thirty years and stands well, so we think you will be safe in accepting their representations respecting the mortgages. Farm loans are regarded highly by conservative investors.

C. L. C., MICHIGAN. Read the "big land opening" advertisement again more carefully. You will see a qualifying statement if you read very observingly. The "bureau" doesn't guarantee everybody an "orchard." If, the company qualifies, you don't happen to draw a nut farm you will be given instead a certain number of shares of stock in a company which will operate a big orchard for profit. We wonder what proportion of people responding to the terms set down in the company's advertising will become the actual possessors of land titles!

W. F. W., MASSACHUSETTS. Because a cold storage plant for "fish, food and bait" on Cape Cod pays annual profits of 96 per cent., it doesn't follow that a similar plant on the coast of Newfoundland could become equally profitable, or, in fact profitable at all. The codfish caught in Newfoundland waters are immediately salted for export, while the fisheries at Provincetown and other Cape Cod settlements have an immense trade in fresh fish, and therein lies the difference. We doubt if such a plant on the Newfoundland coast would pay.

F. E. R., CALIFORNIA. The following municipal bonds are legal investment for California savings banks and fully meet your requirements for a sound investment for your $5,000:

City of Long Beach (Calif.), 5 per cent. water bonds at a price to yield 4.85 per cent.

City of Santa Cruz (Calif.), 5 per cent. municipal improvement bonds at a price to yield 4.80 per cent.

City of Richmond (Calif.), 5 per cent improvement bonds at a price to yield 4.80 per cent.

C. E. R., VIRGINIA. The Mutual Reserve was organized under the name of the Mutual Reserve Fund Life Association in 1881 as an assessment company and wrote a very large volume of business on that plan until 1902, when it was reorganized as the Mutual Reserve Life Insurance Company and from that time it wrote only legal reserve business.

The company was badly handicapped by the assessment business remaining on its books, and on February 15, 1908, it was declared insolvent, and was placed in the hands of a receiver for liquidation. We understand that the receivers may still be addressed at 55 Liberty Street, New York City.

The Postal Life Insurance Company, 35 Nassau Street, New York City, entered into a contract with the receivers of the Mutual Reserve which was also approved by the United States District Court, whereby the legal reserve policy-holders of the Mutual Reserve were circularized by the Postal. All those who responded underwent a medical examination, and about $2,500,000 of this business was placed on the Postal's books, and proved profitable to that company.

(This page went to press May 14, 1914)

6% Buy Tax-Protected Bonds 6%

Christian Herald readers this month have the opportunity of buying the obligations of rich, substantial taxing districts of the fast-growing Southwest—bonds which are promptly retired, have a clean financial record and are bought by the most conservative insurance companies, banks and private investors. And they will pay you 6% in some cases, and 5½% in others. These municipal bonds are exempt from income tax and increase in value because they are **never renewed and always paid promptly.**

We have handled them for years—are familiar with security offered—**know** the territory thoroughly—and we recommend only those bonds which have had our most careful investigation.

Write today for our June "Christian Herald" investment suggestion. Invest from $100 up in good, sound Six Per Cent. bonds. Profit by promptness and increase the earning power of your money.

BOWMAN, COST & COMPANY
Investment Bankers
615 Third National Bank Building, St. Louis, Mo.

6%

Six Per Cent. Bonds
Based on
New York Real Estate

6% Coupon Bonds—For income. Denominations of $100, $200, $500, $1000 and upward, paying interest semi-annually and maturing in ten years.

6% Accumulative Bonds—For saving. Denominations of $1000 and upward, purchasable by annual, semi-annual or quarterly installments earning 6% compound interest.

We have issued and offered these Bonds for more than a quarter of a century, returning to investors nearly $12,000,000 in principal and interest. Complete descriptive matter will be sent on request.

American Real Estate Company
Founded 1888 *Capital and Surplus $3,247,789.13*
527 Fifth Avenue Room 534 New York

KEEP YOUR RAZOR SHARP

Don't blame the razor if it dulls quickly. Maybe it's your fault. Rub a few drops of 3-in-One oil on your razor strop. When leather is pliable strop as usual. Any razor will cut easier, better and stay sharp longer. After using, draw blade between thumb and finger moistened with 3-in-One.

This prevents rust, keeps edge smooth and keen, always sharp and ready for immediate use. Don't scrape your face. Use 3-in-One on your razor and shave right.

FREE Write for liberal free sample and special *scientific circular.* Try it yourself. **3-IN-ONE OIL COMPANY.** 42 CB Broadway New York.

SAVE HALF Your Paint Bills

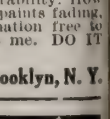
By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices.

INGERSOLL PAINT BOOK—FREE
Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

MONUMENTS



that are more enduring than stone and less expensive. Over $200,000 worth sold through Christian Herald alone. Work delivered anywhere. Write for free Booklet, handsomely illustrated. We will send selected designs i. you state approximate size or price. *Reliable Representatives wanted.*

THE MONUMENTAL BRONZE CO.
355 M Howard Ave., Bridgeport, Conn.

WANTED in every town in the United States, an intelligent man or woman, boy or girl to represent **The Christian Herald.** This is **an opportunity to build up a business of your own,** which should grow more and more profitable year after year. Address:

Agency Dept., THE CHRISTIAN HERALD
Bible House, New York City

AMAZING PROFITS

IN MUSHROOMS. Anybody can add $8 to $40 per week to their income, in spare time, entire year, growing mushrooms in cellars, sheds, barn boxes, etc. I tell you where to sell at highest prices. Free Illustrated Instruction Booklet.
HIRAM BARTON, 326 W. 48th St., New York

Five Breakfasts Like This | *Five Suppers Like This*

All Ten Are Free This Week

Now again we invite you — as once each year — to breakfast and sup with us. Breakfasts for five of you—suppers for five. And all with our compliments—nothing to pay.

Take this coupon to your grocer—that is all. He will give you for it a package of Puffed Wheat—a full-size, 10-cent package. And we will pay him for it.

Don't hesitate. We make this offer only once a year. And you will serve Puffed Grains hundreds of times when you learn their fascinations.

Just a Revelation

You read of Puffed Grains. But cold type can never picture these delightful foods. The first taste always means a revelation, and we want you to have that taste.

'Twill reveal these things to you:

Bubbles of grain, thin-walled and porous, with a taste like toasted nuts.

Airy morsels — dainty, fragile,— ready to melt at a touch of the teeth into almond-flavored granules.

Grains puffed by steam explosion to eight times normal size. Made three times as crisp as crackers and four times as porous as bread.

100,000,000 Explosions

Each of those grains of Wheat or Rice contained 100,000,000 food granules. In Prof. Anderson's process these grains are shot from guns. And each of those granules is exploded from within.

Thus the granules are broken for ease of digestion. By no other method is whole grain ever made wholly digestible.

This Coupon Pays

This coupon pays for a package of Puffed Wheat. Go get it. Serve with our compliments.

Serve in the morning with sugar and cream, or mixed with any fruit. For supper serve like crackers floating in bowls of milk.

Use like nut meats in home candy making or as garnish for ice cream. Or heat the grains in butter and let the children eat them dry, like peanuts, when at play.

Then you will realize what Prof. Anderson did for you when he invented Puffed Wheat and Puffed Rice. Simply cut out this coupon, lay it aside and present it when you go to the store.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

The Quaker Oats Company
Sole Makers

534

SIGN AND PRESENT TO YOUR GROCER 34
Good in United States or Canada Only

This Certifies that my grocer this day accepted this coupon as payment in full for a 10-cent package of Puffed Wheat.

To the Grocer

We will remit you 10 cents for this coupon when mailed to us, properly signed by the customer, with your assurance that the stated terms were complied with.

THE QUAKER OATS COMPANY
Chicago

Name .....
Address .....
.....
Dated 1914

This coupon not good if presented after June 25, 1914. Grocers must send all redeemed coupons to us by July 1st.

NOTE: No family is entitled to present more than one coupon. If your grocer should be out of either Puffed Wheat or Puffed Rice, hold the coupon until he gets new stock. As every jobber is well supplied, he can get more stock very quickly.

10-Cent Coupon

Old Dutch Cleanser
Chases Dirt
MAKES EVERYTHING "SPICK AND SPAN"
Directions and Suggestions for Easy House Cleaning
Old Dutch Cleanser
Chases Dirt
Directions
Old Dutch Cleanser

Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JUNE 3, 1914

VOL. 37—NO. 22. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Copyright by the Detroit Publishing Co.

"THE TORN HAT"

From the painting oy Thomas Sully in the Museum of Fine Arts, Boston, Mass.

If you have not developed your own favorite methods of using Ivory Soap for the cleansing of delicate summer apparel, the following tested directions will be of interest:

Laces and Embroideries

Shave half of a small cake of Ivory Soap into a half-gallon glass jar. Fill jar half full of boiling water, screw on lid and shake until soap is dissolved. Soak lace or embroidery in clear, cold water for a few minutes, then put in the jar and shake until clean. If a colored lace, rinse in three clear waters. If white, set the jar on a piece of wood in a kettle half full of boiling water and boil for fifteen minutes. Rinse in two clear waters, then in blue water. Lay lace flat between Turkish towels and pat dry. Shape and pin to a clean cloth on an ironing board. Do not iron.

Lawns, Organdies, Batistes, Etc.

Wash in warm, weak Ivory Soap suds to which salt has been added. Also put salt in hard water for rinsing and rinse twice. Make smooth, thin starch and put this in last rinse water with a pinch of powdered alum.

Fine Linens

Make a thick lather with Ivory Soap in warm soft water. Soak the piece in the lather and rub spots gently with the hands. Rinse in several warm waters until there is no trace of soap. Then rinse once in boiling water and follow immediately with a rinsing in as cold water as you can obtain. Hang in sun but iron without sprinkling before the linen is entirely dry.

White Silk Gloves

Wet thoroughly in cold water, rub gently with Ivory Soap and pat in the hands. Rinse in clear, cold water and dry in a dark room. It is best to wash white silk gloves at night.

White Shoes

With an old tooth brush rub Ivory Soap Paste (see directions inside wrapper) into the surface thoroughly but not roughly. Let it dry fifteen or twenty minutes. Then brush with a stiff brush.

IT FLOATS

For laundry purposes ask for the laundry size of Ivory Soap.

COPYRIGHT 1914 BY THE PROCTER & GAMBLE CO CINCINNATI

FROM hat to shoes, there is no part of a summer outfit which cannot be kept like new with Ivory Soap. Delicate trimmings, fine embroideries, hand-made laces, shimmering silks, sheer dress goods, exquisite lingerie, white footwear — all yield to its gentle cleansing without the slightest loss of their original beauty.

IVORY SOAP - - 99 44/100 % PURE

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

FREDERICK W. LEHMANN | LUIS ELGUERO | EMILIO RABASA | AUGUSTIN RODRIGUEZ | JOSEPH R. LAMAR

Copyright, American Press Association

MEXICO PEACE CONFERENCE IN SESSION

TWO forces, or indeed three, threaten the early downfall of General Huerta. These are the Revolutionists, the Peace Conference at Niagara Falls, Ont., and the administration at Washington. At the time THE CHRISTIAN HERALD goes to press, it is currently believed that General Huerta has anticipated the result of the overwhelming odds against him by announcing his intention to resign office, in the event that his delegates to the conference so recommend. That his elimination is a condition which the conference must consider is also understood. For the Revolutionists, General Villa is known to be dominated by the purpose to overthrow Huerta, and rebel victories on the field of war bear out Villa's confident boast of soon occupying the Mexican capital. In preparation for any contingency, the United States Government continues to work unceasingly for a peaceful solution of the entire Mexican trouble, at the same time perfecting plans for any necessary use of the nation's armed forces.

On May 20 the Peace Conference convened in the Clifton Hotel at Niagara Falls. The American delegates are Justice Joseph Rucker Lamar of the Supreme Court, a native of Georgia, and Frederick William Lehmann, ex-solicitor-general of the United States, of Missouri, whose birthplace was Prussia, both men of national standing. The delegates appointed by General Huerta representing the *de facto* government in Mexico are Señores Rabasa, Rodriguez and Elguero. Acting as mediators in this conference are the representatives of the three South American countries, Domicio da Gama from Brazil, Romulo S. Naon from Argentina, and from Chile, Eduardo Suarez Mujica.

The Mexican delegates were entertained in Washington by the Spanish Minister Señor Riano on May 16, the American delegates attending the reception, and passed through New York on their way to Canada May 18. They have consistently declined all courtesies offered by the United States Government. The party, which included, besides secretaries, several ladies, members of the delegates' families, were objects of much interest and made an excellent impression by their bearing and diplomatic treatment of all inquiries concerning their mission. They were entirely non-committal on rumors as to their authorization to present Huerta's resignation at the conference, and on other points; but the press stated on what was said to be reliable authority that the Mexican delegates would insist upon knowing what were the plans of the United States in case of the resignation of Huerta; also, who would be acceptable as provisional president; and if the United States would procure the co-operation of the Constitutionalists and the termination of the revolution without the taking of Mexico City.

It was claimed that Huerta would attempt to name conditions precedent to his resignation, including a voice in selecting his successor, the arrangement of a loan of several hundred million dollars to Mexico, and the right to Mexico to use Magdalena Bay for naval purposes at an annual rental. It cannot be definitely stated, however, in advance of the actual meeting of the delegates, just what points will be discussed.

The attitude of General Carranza as chief of the Constitutionalists is the principal disturbing factor as the conference opens. He is reported as standing firmly on the right and ability of the Constitutionalists to adjust Mexico's internal problems and pacify her people. He refuses to consider the co-operation of the United States or any other government in that work, and declares that the Constitutionalists will not recognize the conference nor its findings, especially any recommendation as to a successor of General Huerta. Continued successes of the rebel arms would probably strengthen any such attitude, and to that extent might embarrass the conference. Each day sees some readjustment of all the factors in the problem, and at the present time "nothing," in words attributed to Huerta himself, "is positively determined." It is certain, however, that much depends upon the outcome of the pending battle at Saltillo.

The taking of Tampico, important as that was, was but preliminary to the still greater battle pending at Saltillo to the north. There was heavy loss of life when Gonzalez drove Zaragoza from Tampico. The Federals are said to have blown up their barracks and committed other depredations as they retired, and to have destroyed bridges on the line of retreat. The rebels took control of the city, but did not occupy it in force, preferring to follow fast after the fleeing Federals. The latter were making for the town of San Luis Potosi on the line of the railroad straight to the west. Gonzalez was able to out-maneuver them and coop them up in a small town east of Potosi. He then prepared to co-operate with Villa in the great attack on Saltillo, at which place the Federals who were defeated at Torreon have made their stand.

Villa claimed to have upwards of 20,000 men for operations against Saltillo, which is defended by perhaps half that number. Both sides are well armed, though rumors allege a serious shortage of ammunition in both camps, but chiefly among the Constitutionalists. If true, this may be a deciding factor against the latter. A decisive defeat of the rebels at this stage might prove disastrous to their cause, as it is claimed that Huerta has held in reserve the flower of his forces at Mexico City, not having been willing to weaken his defenses there by sending relief to northern towns. Preliminary engagements between Federals and rebels in the outlying sections about Saltillo indicate that some reinforcements have been received by the Federals, and that the issue of the real battle cannot be confidently prophesied.

The rebel leader Zapata, who is holding his bandits in check with difficulty to the south of Mexico City, may refuse to wait for Villa's approach and take the capital on his own initiative. There have been reports of a panicky apprehension of such an event, but for the present they rest in the category of gossip. Other bands are operating in a desultory way in different sections. The rebels include a biplane in their military equipment, and have already done some deadly work with bombs dropped from mid-air. Mazatlan, which is garisoned by Federals, was recently bombarded to some extent from aloft, several casualties resulting.

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AMERICAN AND MEXICAN PEACE DELEGATES AT SPANISH LEGATION RECEPTION

COURT HOUSE PARK IN TEXAS' CLEANEST TOWN

MAYOR SPANGLER OF BONHAM AND A CLEAN-UP CREW

CLEANING UP A STATE

BY LOUISE E. DEW

IN THE vigorous two-year campaign recently ended, in which eighty towns competed for the honor of being designated the cleanest one in the Lone Star State, Texas ended the scourges that have devastated it from earliest times, made good health contagious, and proved that there is a relation between dirt and the death-rate.

The State was just recovering from an epidemic of meningitis, which had carried off thousands of people and cost the State a fortune, when Dr. M. M. Carrick, State quarantine officer, induced every one, from the prominent citizen to the humblest pickaninny, to join the cleaning-up campaign. He had whole towns swatting flies and carrying on tin-can brigades. "Make good health contagious" became the slogan of the State, and "Clean-up Kid" badges were worn by the children who enforced both law and order. And there was always the incentive of the $1,000 prize which Colonel Frank P. Holland, a Lone Star State pioneer, had generously offered through the doctor to the town or city that would prove itself the cleanest at the end of the campaign. Civic crusaders all over the big State took up the work. Ministers preached civic hygiene from their pulpits; schools taught it; clubs promoted it; newspapers printed reams about it; city officials enacted laws providing for it; good women worked for it, and insisted on laws enforcing cleanliness. School children lived up to their clean-up badges, and piled tin cans, swatted flies, and impaled street refuse on their sharpened sticks, laying the latter, like sheaves, before the city fathers for their reward.

Dr. Carrick went from town to town preaching cleanliness and health. Not only did he preach, but he personally inspected the stores, factories and public buildings. If back rooms of groceries, bakeries and other food dispensaries were dirty or badly ventilated, if dogs and cats were found sleeping on flour barrels, if there were open containers for flies to alight upon, the doctor firmly intimated that it would be wise to correct such conditions if the proprietors did not wish to be boycotted by the housekeepers of the town.

Dr. Carrick insists that the success of the clean-up campaign was largely due to the co-operation of the women of the State. The women of each town entered in the contest, organized themselves into clean-up community clubs, not only to preach the gospel of sanitation, but to enforce it. The first step was to take account of the status of their *own* homes, for as the doctor pointedly remarked in one of his health talks:

"What will it profit you as individuals if you save the whole city from disease and lose your own child? Cleanliness, like charity, should begin at home."

"Pride," said he, "usually keeps the front yard clean; common sense should keep the back yard so. In many of the eighty towns the chief reason for complaint existed between the back door and the alley fence. Uncovered garbage receptacles, or garbage dumped on the ground to be scattered by stray cats and dogs, afforded banquets for myriads of flies bred in piles of stable refuse. That is why I urged the women to commence in their own homes."

Housekeepers' committees made inspections wherever application was made. A white list was published weekly, in the local paper, of the names of those storekeepers whose premises were kept in sanitary condition. At first some of the merchants we indignant, but they soon fell into line. Each town wa divided into sections with a prominent man in charg —usually about every four square blocks. Blanl were prepared with which every residence wa scored. There was no discrimination. But few too offense at criticisms. Those who did object to suc inspection, and who were indifferent to the sugge tions made by the Clean-up Committee, had notic served upon them by the marshal. In Oklahom where they are a trifle more arbitrary in their metl ods, they took possession of a man who refused t follow such suggestions, and exhibited him abou town in a cage as "the man who wouldn't clean up. Such methods did not become necessary in Texa.

As an aid in the campaign, leading stores di played models of sanitary garbage pails, rubbis fire cages in which waste can be burned witho being removed, sanitary receptacles for waste i parks and school grounds. The effect of publicit was also tried. On comparing one section of a tow or city with another, competitive interest was in mediately aroused.

The contest was divided into three classes—c 5,000 and not more than 12,500 population; of 2,50 and not more than 5,000 population; of 1,200 an not more than 2,500 population. Of these Bonha was the winner in Class A, Gonzales in Class B an McGregor in Class C. In each case the prize mone was used to improve and beautify the town. A Bonham, for example, the city park was beautifie It took just two years to clean up Texas, durin which time Dr. Carrick personally inspected ever town entered in the contest.

MEXICAN PEACE CONFERENCE IN SESSION

Continued from preceding page

Vera Cruz remains quiet under American occupation. General Funston has observed Clean-up Day, 300 American soldiers, armed with pails and brooms and shovels, making a thorough job of the matter. In seventeen hours, according to reports, the city was clear of puddles, refuse and all other unsanitary accumulations of the years, and was then placed under sanitation laws which astonished the natives but have already won their outspoken approval.

The hospital ship *Solace* reached the Brooklyn navy yard on May 14, bringing 102 sick and wounded men who had fought at Vera Cruz. These men gave out the first stories of the taking of Vera Cruz told here by participants, and their account made it clear that the American forces were given a task of extreme peril. The young fellows who were brought down by the bullets of the Mexican snipers were often occupying isolated positions in the streets. In all cases characteristic bravery was displayed, and it is evident that Americans avoided all unnecessary killing of the Mexicans.

. . .

The preliminary session of the Peace Conference is declared to be auspicious. The Brazilian envoy Da Gama welcomed the delegates with the following significant address delivered in English:

"The mediators extend to you a sincere welcome and trust that we shall not part until your hopes have been realized. Your hopes are undoubtedly the same which encouraged us to undertake this work of international sympathy, born of the ardent desire that the serene progress of civilization in America be not interrupted by the disastrous violences of a war between sister nations.

"Many and varied are the thoughts which agitate our minds at this dramatic moment of our political life, but dominating all, as an imperative call of American sentiment, duty impels us not to spare any effort to discover and elucidate the causes of the Mexican conflict. It was with this end in view and in order to ascertain the sources of the evil and provide a speedy remedy that we invited you, gentlemen, to attend this peace conference, held in this hospitable and friendly land which, although under the flag of a powerful European empire, entertains and stands for sentiments of the purest Americanism.

"Delegates of the United States of America, delegates of the United States of Mexico, we are in need of your enlightenment in order to be able to arrive at a solution of the conflict which threatens the harmony between your nations with destruction. It is apparent that we are working for you in the first place, when we offered you our services as mediators in the present conflict, and there is no doubt of the fact that you will derive the principal benefit from any good results of our work.

"But as an ultimate and more important consequence than a mere solution of a contention between nations, whose differences are not due t antagonistic results, we must throw such light upo this conference as will show it in history as an ex pression of the sentiments of that human solidarit which, not content with enjoying peace in solitud seeks to extend its benefits to all.

"This is the sentiment which prompted our tende of good offices to the United States and to Mexic which sustained our spirit when almost overcom by the difficulties which beset our path and which gentlemen, with your aid and with the aid of you governments, we hope to be able to overcome. I we succeed in doing so we shall have affirmed by striking example the never-to-be-forgotten lesso that even in the midst of the turmoil of battle an the unchained tempests of hate and conflicting am bitions, above all this tumult, will be heard the clea and persuasive voice of reason counseling the sac rifice of persons in favor of the collective interest of the people and spreading the gospel of peace an justice."

The conferences began at 3.30 Wednesday after noon, May 20. An air of hopefulness prevailed The address of welcome was interpreted by out siders as indicating that the Mexican delegate consider themselves as representing all of Mexic and not alone the Huerta government, and also a presaging the ultimate elimination of Huerta an all presidential aspirants of whatever party whos elevation would incite factional strife.

A SPRINGTIME TOUR IN JAPAN

BY MATTHIAS KLEIN

"WHICH path leads to yon august temple?" I asked. "Just honorably deign to ascend the broader one, please," came the answer from a homely-faced but kind-earted farmer, who with his little, chubby wife, ith her shaven eyebrows and black-painted teeth, as working in his garden patch. My goal was a ountainous village discernible through the trees, ear one of our Awaji stations.

Damp ocean breezes strike hills and mountains, it in the narrow gorges the warming sunrays seem neutralize all the severity of wind and weather. almy is the air and tranquil is the scenery. On nd on I climb, ascending tier upon tier of rec-ngular and many-shaped terraces, all buttressed ith stone or sod. Patches of luxuriant barley are rced to a speedy harvest; the breath of spring is the air. Pink cherry, plum and pear blossoms, terspersed with the crimson rosettes of the amellia, the groves of large-leaved and fruitful quat trees, with tall, straight palms and crooked ine and other evergreen, entrance the traveler, as e traverses the path which leads beside a streamlet hat is plunging onward to the sea. Looking down the lower end of the gorge, as luxurious as a heatfield in May, the rich plumes of evergreen amboo are tossed by the wind.

Those thatched huts, those gray huts, what cozi-ess and charm linger about them! A veritable aradise, you would think; but there are also un-leasantnesses. "This lovely Sicilian climate!" the ewcomer exclaims; but alas! ere long he may find most enervating and nerve-racking; while the atives, but for the Western customs more or less troduced, need neither hat nor parasol to protect heir bristle-covered, sun-browned heads.

Up to the temple, amidst the festive throng, I ave come to distribute Gospel tracts. The courts re lined with booths; quack medicine peddlers make peeches, and in order to hold the crowds now and hen shoot off fire-works or perform showy tricks ith keen-bladed swords or mammoth tops. In the enter of the yard near a stone laver where the wor-hipers wash their hands ere they pray, stands a ig *saké* tub, into which the people cast their sacri-cial rice and the not at all clean-looking coppers. n a side building a number of scribes are busy with he native brushes, writing congratulatory notes nd also prayers for the eager buyers. In a small, ell-lighted structure that stands beside a flight of tone steps, about six or eight hard-faced elderly riests, squatted on mats in a circle, hold a con-lave, while the chubby and not over-bright looking colytes loiter about the hallway.

But the path of duty also led me to other places. While calling at a little "general utility" store, a larion-voiced female came rushing in and ordered bunch of rice paper. Like many of the Japanese women, she evidently cared little if the whole neighborhood knew what she was about. She was purchasing the paper for a present, and ordered the drooping-eyed, stolid-looking young clerk to prepare it for that purpose. To make it ever so simple, he at least must tie it up with the indispensable little red-and-gold cord and write on its face some appropriate sentiment; what, however, he did not know. "Write 'Congratulations,'" she retorted in a high-keyed manner; "no, 'Felicitations.'" The young fellow finally decided to write the former, though this evidently put his scholastic abilities to a test which found them wanting, for many Japanese themselves are not well versed in writing Chinese script. So he dashed into the next room to consult the young lady of the house; then, still unassisted, he made a bee-line for another older personage, who, snatching the ink-brush out of his stubby fingers, with a few strokes deftly wrote the character on the palm of his hand, which the clerk then copied on the rice paper, and with a breath of relief handed it to the customer.

It was toward evening when a slovenly-looking fellow with a traveling restaurant landed on the street corner, rang a little bell and announced to all that the evening repast was now in readiness. Many of the poor people nowadays find it hard to buy a morsel of rice or even barley, and as a last resort turn to this "macaroni" restaurant, where they are able to get a meal for one or two cents. I wondered if this man got his supply from the manufacturer whom I saw kneading the dough on a straw mat with his feet, not a great distance away.

Dipping ball after ball of this "macaroni" into boiling water, and again in succession into separate bowls, the vendor adds a sprinkling of cheap soy and green onion cuttings and sticking into them the crudest kind of chopsticks, presents them to his miscellaneous crowd of customers. Sturdy coolies leave their cart shafts, haggard women release loads of boxes and bundles from their backs, precious children sorely in need of handkerchiefs and staggering under the heavy load of an often unwearied younger brother or sister, aged from two weeks to three or four years—all hollow-chested on account of excessive toil and their constant stooping posture, with great rapidity bolt down this seething mess. The noisy gulpings and much gurgling and sucking in of the breath which so distress a Westerner may be excused by the fact that in their minds it only shows a polite appreciation of their food.

A ten-mile tramp finally landed me at a cozy mission chapel. A goodly crowd of unusually bright and clean-faced boys and girls, ranging in age from ten to fifteen, sat with precision and respect in long rows facing the Christian teacher. Never has the writer seen a similar crowd that loved the church or Sunday school better. And a marvel it is, for only seven or eight months before were Christian services begun at this town; since which time, with but few exceptions, the drawing power of the Gospel has held their unswerving devotion. This evening's service was strictly theirs. They sang the hymns with vim and gladness. The first address on "Seek ye the Lord while he may be found," seemed to go home to every heart, and the native evangelist tactfully and with much earnestness followed with pleadings and exhortations, after which it seemed there was nothing to do but to pray. Of course, the speakers prayed, but imagine a crowd of such fine young people praying to Jesus the Saviour, while in every one of their homes in this town of about five thousand, their parents relentlessly turn their eyes morning and evening to the shelf of family gods, which these youths declare up and down to be worthless objects! Remember, these prayed in unison, being urged to trust the Saviour fully, and a number were moved to tears.

Does the reader find time to pray for Japan? Then may we ask him to strike his hardest blows in behalf of the Sunday schools. At this chapel in Awaji the "Sun of Righteousness was arising with healing in his wings," while just six feet across the narrow street it was yet Egyptian darkness. There, in a Buddhist temple, priest and people, amidst well-timed hand-clapping, prostrated themselves before gods of stone, and the noise of clanging bells and rattling drums broke hideously upon the night air.

Being still eight miles from home, I hired a jinrikisha. The runner, an old man, did not advance very rapidly, and being chilly, I the more readily took cognizance of the fact. Coming to a safe place where there were no onlookers I called a halt, and alighting from the cart insisted on the old man exchanging places for a while. He broke out in a roar of laughter, and at first positively refused. For a foreigner, though by many considered a barbarian, to honor him in such a way was, in Japan, an unheard-of proceeding. But explaining that, being chilly, I wished to do this for the sake of the exercise, he finally yielded, and, doubtless for the first time, was paid for riding in his own cart. I also had another reason for this episode. I, for once, wished to taste a little of the sensations of these jinrikisha men who can keep up a sort of trot for from five to ten miles without intermission. There are six hundred of these human horses on Awaji Island alone. I started up with a brisk trot, the old fellow chuckling and laughing with such glee that the fishermen in the shallow sea waters below could well share in his merriment. I did not stay in the shafts long; cold and sleepiness had forsaken me, and ere long I landed safely at home.

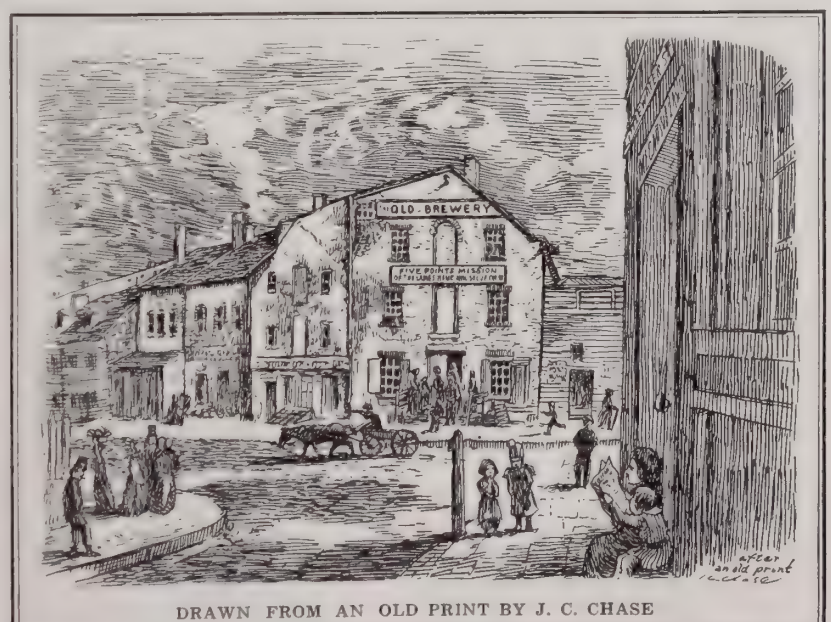
FIVE POINTS MISSION TO GO

ONE of the best known Gospel landmarks of New York is about to be swept away before the never-ceasing march of odern progress. The old Five Points ission will shortly be razed to make oom for a section of a civic center, hich will include a new courthouse.

Five Points, one of the oldest sec-ons of New York, received its name rom five streets which there opened nto a square. All were the haunts of class which included criminals of very description.

In the center of the area into which he Five Points opened was a triangu-ar space surrounded by a wooden aling, which in later years was alled "Paradise Park." On the south ide, opposite this little park, stood a uilding known as the Old Brewery, hich had been erected in 1792. In 837 it was turned into a tenement, nd soon gained a bad pre-eminence as ne of the vilest of human rookeries. n the north side of it extended a pas-ageway known as "Murderers' Al-ey," and one of the courts was styled he "Den of Thieves." In all, it oused three hundred human beings.

The immoral and unsanitary condi-ion of the locality moved the hearts of hristian men and women, especially he latter, and the Ladies' Home Mis-ionary Society of the Methodist piscopal Church determined to take ction. In 1848 they secured a room t the corner of Little Water and Cross



DRAWN FROM AN OLD PRINT BY J. C. CHASE

Streets for a Sabbath school. It had a capacity of two hundred. The first Sabbath it was filled. Neglected childhood, hardened, reckless humanity encased in filth and rags were there. Through the power of grace a great work was to be accomplished. In 1849, a missionary was appointed to labor among the outcasts of the locality. In the following year the bishop sent the Rev. J. Luckey, an ex-chaplain of Sing Sing, to take up the work. He and his devoted wife penetrated the dark alleys and explored every den of Cow Bay and the Old Brewery; they had a winning smile, a word of cheer and a helping hand for all, and the inhabitants were attracted to them. Much encouraged, the good women looked around for a suitable building, and at last the Old Brewery itself was selected. Within six months $13,000 was in hand, and the Old Brewery was purchased. By the middle of December, 1852, the demolition of the infamous building began. On its site, on the 27th of the following January, the cornerstone of the new mission building was laid.

Within ten years after the new mission was established Five Points was metamorphosed from a cesspool of sin to a home of morality and respectability. It ceased to be a byword to express vice in its worst forms, and though the name never changed, it came to signify a place of reformation where erring souls had been brought to the cross. Christian worship was established and seed sown which fructified a thousandfold up to the present time, and produced such a harvest of souls that the very name of Five Points is now enshrined in countless hearts.

The mission continued to extend its influence. In 1894 the present commodious six-story brick structure was erected at a cost of $100,000. This building, too, will soon be a thing of the past, but what it stood for will not pass away, and the work it accomplished will not be forgotten.

THE SOUL'S YESTERDAYS

*A SERMON BY REV. DR. NEWELL DWIGHT HILLIS**

TEXTS: "Let the dead bury their dead." Matt. 8: 22. "Forgetting the things that are behind." Phil. 3: 13

TO THE very end of his career, tradition says, Paul observed the anniversary of Stephen's murder. Each year his sense of personal responsibility for that crime grew with his ever-enriching manhood. In retrospect, Stephen seemed the one outstanding man of the church in Jerusalem, and the mother church never recovered from that fiery persecution of Paul's. To have stood by and kept the garments of the murderers, and consented to the crime, meant a personal share in the murder. Henceforth Paul's yesterday held the memory of intolerance, cruelty and crime. The past brought distress and torment. Instead of being a place of refuge, a tower into which he could retreat from present disasters, it became a wound that would not heal, a tomb full of ghastly recollections.

To a sensitive man, in such hours, it must have seemed as if paradise was behind him. There are two kinds of cells—one built of stone in Sing Sing and one built out of past deeds, whose jailor is Memory, whose ruler is Conscience. No man can look joyfully forward, who cannot look peacefully back. For the state yesterday holds the beginnings of liberty and the battle of flags, crimsoned with the blood of heroes. Yesterday holds the beginnings of the fine arts and the sciences and the struggles of noble souls toward ideal beauty and perfect truth. Yesterday holds the beginnings of all tools, of all laws, of all liberties, and the greatness of to-day comes down out of many exalted yesterdays as rivers from lofty mountains. But yesterday also holds the seeds of sin, the crimes of intolerance and bigotry, the treachery of traitors betraying their country, the dishonor of leaders who sinned against their ideals; and all such yesterdays pour forth evil influences, as swamps exhale miasma and poisonous gases. That life alone is great that has behind it a multitude of noble memories; that has in front of it aspirations, true and brave and beautiful.

Cemeteries of the Mind

Consider the duty, the necessity and the difficulty that a nation has in forgetting the things that are past. If we could take the wings of the morning and journey around the earth, we should return with the reflection that a spirit of restlessness and discontent lies upon all the nations of the world. God is abroad, disturbing the people by new aspirations.

Consider the duty and difficulty of the city's burial of yesterday's mistakes and municipal sins. Paris had its problem, and an emperor plowed new streets and avenues through the city, tearing down thousands of houses, and the increase in values replenished the treasury. San Francisco had her problems after the earthquake, and Chicago after the fire, but there are some cities that have suffered so grievously through neglect and misrule and want of foresight on the part of the rulers that the result has been more terrible than either fire or earthquake. It is hard to pay the penalty of the municipal blunders of yesterday. But the new generation will find a way out. Come soon or late, every obstacle will be removed, and every form of ugliness obliterated. Old architecture, old railways, old buildings will be turned into places of beauty, ugliness into order, and our cities made true cities of God. This dream of an ideal city should sustain us through all discouragements and lend us strength to overthrow every obstacle.

Individuals often find it hard to bury the past. Many a man has had Paul's experience, in that memory was a clog, a torment and a hindrance. Here is the man who betrayed honor in his youth, soiled his good name, lost his position. That one sin has held him down. Here is the man who refused knowledge, who was a truant from school, who was charmed by the glitter of gold, and at thirty finds that his strongest faculty was in the line of a profession, and discovers that it is too late, and that the golden opportunity has been thrown away forever. Here is the woman who was self-willed, and went against the counsel of parent and friend, and made a foolish marriage, and finds herself allied to one from whose habits and temperament with its vulgarity and coarseness every instinct revolts, but she has given hostages to fortune and childhood, and the blunder cannot be retrieved.

And here are the men who have sinned against the body, and have drained away the precious nerve liquors, and have wakened up at forty to find themselves at the end of their career, with days that are bitter and nights that are anguish. Open the biography of Heinrich Heine, who finds that the dead cannot bury the dead, and that he cannot forget the things that are past, because his "mattress grave" forbids. One morning he received news that the citizens of a German city had celebrated his birthday, singing his songs, and drinking toasts to his honor. How bitter are his words: "What does it boot me that my health is drunk in the best wines in golden goblets at banquets, when I, myself, cut off from all the pleasures of the world, can only moisten my lips with thin gruel? What does it boot me that young men and maidens crown my marble bust with laurels, while the withered hands of an old woman rub cantharides on my real head, behind my ears? What does it boot me that all the roses of Shiraz glow, and give their scent so tenderly for me? Shiraz is two thousand miles away from the rue d'Amsterdam, where in the wearisome loneliness of my sickroom I have nothing to smell but the perfumes of warmed napkins. Ah, God's mockery weighs heavy upon me. The great Author of the universe, the Aristophanes of heaven, wished to show the little so-called Aristophanes of the earth what wretched little jests are his weightiest sarcasms in comparison with his own. How pitifully I lag behind him in humor, and in making of colossal jokes! Humbly do I acknowledge his superiority, and I bow before him to the dust. All too short is the way of man's pilgrimage, and at the end of it lies the inexorable grave. Would I were dead! O Sorrow, thy name is Heinrich Heine."

A Spiritual House-Cleaning

Verily every sin is a seed, big with its coming harvest of plenty. Whatsoever a man soweth, that shall he reap. The good man who overworks, and exhausts his nervous forces, must pay the penalty with anguish and sleepless nights. Nature will not allow a man to forget some things that are past.

But there is a sinful use of the past with its mistakes. Any brooding on yesterday's blunders that works toward morbidness and destroys health is a sin against God and man's own soul. Nature forgives sin, for when the boy cuts his finger through carelessness, Nature starts her recuperative forces and heals the wound. Men forgive mistakes and sins—for that is the very basis of the sympathy of father and mother and teacher in their nurture of children. Society forgives blunders, for many a man who has an exalted position in politics has lived down the yesterdays of his youth. God forgives sins, casting them into the depths of the sea, and flinging man's transgressions behind his back. What God hath forgiven, man should forget. Why thrust a pole down into the abyss where God has buried your sin, to drag up by its locks some drowned transgression? That man who touched a spring in the wall and found a skeleton hidden there, by accident discovered an event that had taken place a generation before.

And why should you make chambers for every skeleton, and by retrospection brood upon each blunder, and weep over each mistake and sin? All this injures aspiration as a frost blights young corn. This morbidness cuts the very nerve of character. No wise man saves his old shoes, o puts away his old garments, or treasures the par ing of the nails. No wise housewife but clears th attic and the garret once a year, lest the cast-of articles become food for moths and a center fo disease and contagion. The city has scavengers t cleanse its streets and fling away all remnants o food and daily life. Every man should from tim to time cleanse his memory, as the farmer cleanse the spring and fountain, flinging away the leave and mud that have slowly collected in the wate that supports the daily life. For God's throne i mercy, sympathy and love, and he is faithful an just to forgive man's sins, to rid each Saul of hi fetter and to lend each Paul strength for the mor row's task.

Reaching Forth

A right use of the past rebukes vanity and conceit, and stimulates man to new activities and ambitions. One of the great perils of life for youth i the overworking of ambition and futurity. The youth drifts on, under the delusion that what he hopes to do is already done. Many a boy plans t read a book, but it does not mean that you have mastered a volume because you have bought it. To-morrow the youth will earn and save and invest; to-morrow the merchant will make his will, and dedicate his money to service. To-morrow the citizen will become a patriot, and fight evil in politics. To-morrow the old wrong should be righted and restitution made; meanwhile, the days are dissolving like snowflakes in a river, and, lo, nothing is done. The cure of this overworking of hope is a wise looking back to yesterday, with its emptiness, its neglect, and its failure. Should you sit down before your past, as you sit before a familiar friend, conceit would be impossible. Yesterday holds no ground of self-glorification. He who contrasts what he did yesterday with what he hopes to-morrow will repent of vanity in dust and ashes.

The measure of personal worth is not in the ambitions for the future, but in the actual deeds of the past. Memory holds the scales of justice, that reveal the real weight of character. He who has no multitude of rich yesterdays and is always looking toward brilliant to-morrows is living on mist and moonshine. A hundred summers and winters unite to build the Charter Oak. Many, many rivulets and streams lie back of the Mississippi with its flats. Ten thousand battlefields are behind your father's flag. Innumerable apostles, martyrs, and missionaries, uniting their toil, achieved this great force called the Christian Church. And the great soul who has come through all the thunder of life's battle, and stands forth with right of character, has accumulated this treasure through many and wonderful days, thought by thought, deed by deed, prayer by prayer, here denial and there self-sacrifice, until the ten thousand minute fidelities have lent majesty to a great soul.

Over in Holland there is a sunken village. Through some flaw in the crust the earth sank, until the cottages with their red tiles and the little church with its steeple disappeared beneath the sea. Some forty years ago a southeast wind blew for a full week and piled the Atlantic up on the shores of Labrador, and the water on the shores of Holland was ever lower and lower. One day, when some tidal wave perhaps had moved west, at the ebb, men saw the red tile of the submerged cottages, and the steeple of the lost church, for, lo, the sea had given up its dead. Most wondrous of all, on the sand, a fisherman picked up a golden cup set with gems.

Memory, too, is a sea that gives up her dead. The past is gone, but not lost. All noble deeds shall have their resurrection, and every kindly service shall return with quadruple treasure. He who gives his best treasure unto God will find that God will give it back again multiplied tenfold.

* Pastor, Plymouth Church (Congregational), Brooklyn, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, June 7. Matthew 6: 9. *"After this manner therefore pray ye."* The Lord's Prayer has justly been accepted by Christians throughout the world and in all generations of the New Testament church as the pattern of a prayer that God loves to hear, not only because of the divine Author who taught it men, but also because of the spirit that breathes from it and the profound truths with which it is replete. In the address, it assigns to the praying person the standing he has with God, and in the conclusion it lifts him to sublime adoration of the majesty of God. It starts out like the lisping of a child and rings out in a grand panegyric. Between the humble beginning and the magnificent ending are the seven petitions. These take in every divine and human interest. They embrace man's physical and spiritual wants. Many words could be made, and have been made, about each detail of the contents of this prayer, but nothing essential could be added to its matter. It covers everything. "After this manner pray ye." This means: "Let your prayers be constituted like this." It does not mean that we must not pray any other prayer; still less does it mean that we are to make a superstitious use of this prayer and count each repetition of it as so much merit which we accumulate with God on the credit side of our account with him. We love this prayer because it is probably the first long prayer that we were taught, because it reminds us of so many things we are apt to forget, and because it forms such a beautiful climax to every other prayer that we may address to God.

MONDAY, June 8. Matthew 6: 9. *"Our Father which art in heaven."* God, to whom Christ teaches us to pray, is not some dread, unapproachable tyrant or stern and cruel judge, like the terrible gods of the heathen; but he is our heavenly Parent, to whom we may speak "with all boldness and confidence, as children speak to their dear father." This form of address contains a sweet and urgent invitation not to be afraid to come and speak to God and pour out our hearts to him. He is, however, different from our earthly fathers in wisdom, power, and goodness. Our earthly parents often do not understand us, nor can they always help us. But our Father in heaven is "able to do exceeding abundantly above all that we ask or think." He has millions of other children besides us, and we remember them also when we say "our" Father; and we are glad that we can thus use this prayer as a token of that invisible bond which binds all believers in Christ in one great brotherhood.

TUESDAY, June 9. Matthew 6: 9. *"Hallowed be thy name."* We do not know anything about God except by the revelation he has made of himself. He has taught us how to think and speak of and to him, of his great attributes and wonderful works. The name of God is to us every manifestation we have of him. That these manifestations may be treated with reverence by men, is our chief concern in this prayer. We cannot make God's name holy. His name is and will forever remain holy despite the blasphemy and profanity of men. Those who speak irreverently of God, who pervert his Word, which is the greatest revelation he has made of himself—by false teaching, or who lead unholy lives while adorning themselves with the honorable title of his followers, do not harm God but themselves and their fellow men. When we pray this petition, we confess our inability to overcome by our own strength, and to root out in this world, every irreverent use of the name, the revelation, the ordinances to which God has attached his holy name, and we pray God to govern affairs in this world so that we may always have him placed before us by reverent and true teachers, and that we may think, speak, act and regulate our whole life by the remembrance of his holy name and Word.

WEDNESDAY, June 10. Matthew 6: 10. *"Thy kingdom come."* God has set up his kingdom, his overlordship in the created universe which he rules with his omnipotent power. But God desires also to set up a rule of grace in the hearts of men. Through the blessed Gospel of Christ, he sends forth his Spirit, and invites men to come to him with their sins and sorrows, to repent and believe the Gospel, that he may rule them by the sweet influences of his converting and sanctifying grace, form them into a kingdom of grace here in this wicked world, and finally lead them into his glorious kingdom. That this work may be duly accomplished on earth, that missionaries may go forth with the tidings of salvation, that men may accept those tidings and lead godly lives, in accordance with their faith in those tidings, here in time and hereafter in eternity—that is the concern which we express in this petition. This "kingdom" comes indeed without our prayer, of itself. God provides the word of his grace and preachers of that word, and leads men to believe the word without any human co-operation. But we pray in this petition that the kingdom may come and continue to come to us and all who have it not, and that it may abide with us until God ushers in the kingdom everlasting.

THURSDAY, June 11. Matthew 6: 10. *"Thy will be done in earth, as it is in heaven."* Through the manifestations which God has made of himself, and particularly through setting up his kingdom in men's hearts, we understand that God has a gracious and kind purpose concerning us. What God teaches us to believe, what he asks us to do, and what he causes or permits us to suffer, all show his gracious will and purpose. The realization of God's good and gracious will goes on without let or hindrance among the saints and angels in heaven, who rejoice to "do his commandments, hearkening unto the voice of his word." But serious obstacles arise against the realization of this will where sin reigns. The devil, worldly men, and even the flesh of believers have a will of their own which is opposed to the will of God. These forces will that God's name shall not be hallowed and his kingdom not come to men. Now, God will enact his will in spite of this opposition. Our prayer will not prompt him to do it. But our prayer shows our personal interest in his will: we would like to see it fully carried out in us and in our lives. "Thy will be done!" Oh, how often have we been reminded that this prayer is the prayer that suits our condition best.

FRIDAY, June 12. Matthew 6: 11. *"Give us this day our daily bread."* To the three petitions which deal with the great spiritual interests in our lives the Lord has added a petition for our daily bread. This term "bread" includes all that we need to support our body and natural life, all the materials for our physical and social well-being, all the elements that contribute to our health, success in business, peace and happiness on earth. We ask these as a gift from our Father in heaven. He gives them indeed without our prayer even to the wicked. By praying for them we acknowledge our dependence upon him. We recognize that it is not our strong arms, our professional skill, our wisdom, foresight, experience, our rising early and retiring late, but only the blessing which he bestows on our labors that procures for us meat and drink, clothing and shoes, house and home, fields and cattle, faithful servants, trustworthy employees, good weather, conditions of peace in the community and prosperity. God makes these secondary causes work together for our good; and when he permits them to fail, he is able to provide for our wants also without these ordinary means. In times of famine, drought, war, and pestilence, his providence has often supplied extraordinary means for men's support and their protection. Let us ask a blessing on his gifts whenever we sit down to meat, and let us break the bread, which he has given us above our need, to the hungry, for whom we have also prayed in this petition.

SATURDAY, June 13. Matthew 6: 12. *"And forgive us our debts, as we forgive our debtors."* Our sins are called "debts," inasmuch as we do not give either God or our fellow men their due when we commit them. Sinning, we come short of the glory of God, and fall behind in everything good. We daily sin much, and our debt is great. It is necessary that we remember this fact when we approach God; for we are worthy of none of the things for which we pray. We deserve nothing but punishment. We ask God in this prayer that in his mercy, and for the sake of Him who taught us this prayer, he would not look upon our sins, nor on their account deny our prayer. We acknowledge that it is only by his forgiving grace that we have standing with God. And when our relation to God is thus adjusted by mercy, we will endeavor, by that same grace that canceled our debts, to be forgiving to those who sin against us. This is the only petition in the Lord's Prayer to which we add a vow. This vow expresses, not a condition which we undertake to fulfil and thereby secure God's forgiveness, but a promise that our lives shall correspond to our faith, and a declaration that we desire to be able to forgive others as God has forgiven us.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

A TRILOGY OF PERSONAL MENTION

Religious Parade

A GREAT religious parade took place in Scranton, Pa., on April 18. It preceded the closing day of a seven weeks' vangelical campaign by the Rev. Wiam A. Sunday, during which 700,000 ttended the tabernacle specially rected for the revival, and 17,000 onfessed Christ. The parade was onceived by the business men of the ty and was developed in a few days' me, bringing into line probably over irty thousand men who required just ree hours of marching to pass the eviewing stand.

Rev. Mr. Sunday, with the mayor, arched at the head of the line, followed by city and county officials, policemen and firemen, autos with the G. A. R. men, delegates from professions and crafts, clubs, high school boys, Bible classes; industrial delegations with banners and bands came from mills, factories, mines, railroads. Presidents, directors and managers marched with employees. Miners direct from their grimy toil marched with lamps burning in their caps.

F. W. BRADY.

A Bishop and a University

Taylor University, at Upland, Ind., is celebrating the occasion of the ninety-third anniversary of the birth of Bishop William Taylor, after whom the university is named. Bishop Taylor was born on May 2, 1821. He was one of the fiery apostles of evangelical Christianity in the far West during the times of the "forty-niners," and other early settlers of California, and later preached his Gospel of a full salvation in the dark continent, where he founded a great work. He was the first missionary bishop of Africa appointed by the Methodists. Among the natives he was known as "The Flaming Torch," or "The Fire Stick." He also labored, with his unquenchable zeal, in Australia, South America and India. Bishop Taylor was greatly interested in Taylor University. He labored and prayed for the institution, and his spirit still inspires its work.

Rev. Dr. Clark in Spain

A cablegram from Barcelona, Spain, stated that the greatest Protestant meeting ever held in Spain, with more than 4,000 present, was addressed by Rev. Francis E. Clark, president of the World's Christian Endeavor Union, on Sunday, May 3. The corporation of Barcelona granted the use of the Fine Arts Palace, a concession absolutely without precedent in the history of Spanish Protestantism. Dr. Clark will address conventions in Madrid, Valencia, Zaragoza and Bilbao, and later in France and England.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

June-Tide Religion

MAY, with its varied program of chills and warmth, bright blossoms and cold rains, sunshine and threatened frost, its "promises" which the beloved Riley so "'bominates," has gone at length, and we are "knee-deep in June." But June weather, while it brings delight to mind and body, sometimes has a tendency to take the rose back into May or April, or even March and February. As the weather grows warm one's spiritual ardor and zeal are apt to grow cold. Summer rest and summer pleasures and summer weather may make spiritual tasks irksome. What can we do at summer's threshold to make sure that its end shall find us farther ahead, not set back on the spiritual road, with a happy record of faithful service for the sunny weeks passed?

Well, considering what religion really is, summer ought to be a help to it, not a hindrance. Religion is a thing of joy; so is summer. Religion is a thing of beauty; so is summer. Religion is a thing of fragrance; so is summer. Religion has genial warmth; so has summer. Religion bears fruits and ripens harvests; so does summer.

O world, as God has made it, all is beauty.
And knowing this is love, and love is duty.

After all, our religion is apt to be a bit too stern. We forget the simplicity of trust, the sweetness of forgiveness, the fragrance of the divine blessing.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

We shall bear our trials better and do our work better, winter and summer alike, if we remember that "his banner over us is love." Our work consists chiefly in telling others of the joys that he has brought us. This is the testimony that will win the world and lead it to substitute Christ's ways for its own. Thus shall the coldness and harshness of sin and hate and greed disappear, and over the world shall steal the sweet warmth of human fellowship and the fragrance of a love divine.

After Huerta—What?

SHOULD the optimistic announcement prove well founded that Huerta, having taken sober second thought, has authorized the Mexican delegates to present his resignation to the International Mediation Conference at Niagara Falls, Ontario, if they deem it advisable for the welfare of Mexico, a very important stage will have been reached in the work of the conferees. In considering the question of Huerta's probable successor, it is regarded as a fair presumption that the choice for provisional president would fall not upon any of the military leaders who are now at the front of affairs, but rather upon some able and representative Mexican statesman who has not been personally identified with either side, but whose record would appeal to the confidence of the country.

Very significant was the closing passage in the eloquent and masterly address of Senhor da Gama, the Brazilian ambassador, which many will interpret as pointing to the dictator; but even with the elimination of Huerta achieved, there will still remain the important problem of pacification and of the establishment of a government that shall assure recognition of the rights of the Mexican people, and the carrying out of such reforms as will secure those rights permanently. While our own government cannot undertake this work itself without intervention, it can and will give every assistance that may be rendered in an advisory capacity toward that end. Representative government in Mexico would be a new experiment, and in the very nature of things it is not to be expected to immediately follow the passing of the present crisis. Free elections, the untrammeled choice of a national assembly, land reform legislation, just tax laws—all these can only be reached after the best elements in the republic have patriotically combined for that purpose.

Meanwhile, it is quite within the probabilities that we shall be compelled to keep a considerable force, both naval and military, in service until such a time as withdrawal would be justified by improved conditions. This policy will be made clear to the mediators, coupled with the disclaimer of any desire to dictate or needlessly interfere with the duties of the Mexican people themselves. It has fallen to us to see this thing through, and it can be done, and we believe will be done, without friction. Certainly, war is not to be thought of, and now it seems more remote than ever. When order is restored and affairs are sufficiently under the control of the duly constituted authorities, then, having fulfilled our pacific and friendly mission, and having given official recognition to the new government, our battleships can weigh anchor and Mexico can once more be mistress of every foot of her own dominion. This is the hope our government cherishes, and we trust it may be fully realized in the near future.

The Return of Roosevelt

HE HAS come back to us, weak and enfeebled with his long sojourn in the tropical jungle, but, let us hope, good for many years yet. The wilderness hardships and privations, the starvation diet, the slow, wasting fever, the daily and hourly hand-to-hand battle with danger—all these have told upon him; but it would take more than these to quench that bold spirit. The colonel is a good many pounds lighter than when he left us; but he is none the worse for it, and besides, he has got more real enjoyable adventure out of his trip than any other explorer could possibly have done. "The traveler who is without observation," says Saadi, "is a bird without wings." Our explorer, though wingless, has a powerfully keen perception, which he never fails to use to advantage. All are glad to welcome him back again. Differ with him as we may in politics or on any other subject, Roosevelt's sturdy Americanism, his indomitable pluck, and his utter disregard of consequences when he feels that he is right, have won him admiration such as few men enjoy. Sagamore Hill, the metropolis, the nation, acclaim his return and congratulate him on his gallant conquest of the secret of the wilderness which he has put on the map. He has written his autograph high up on the pillar of fame, and he may yet inscribe it even higher.

The Convicted Dynamiters

BY THE middle of June, the nineteen labor leaders who were convicted and sentenced in the dynamite trials, having exhausted their term of liberty, will be compelled to surrender to the warden of the Federal prison at Leavenworth, or submit to incarceration in the Illinois penitentiary. Their trial and the startling evidence then adduced which led to their conviction are still fresh in the public mind. Through the lenity of the court, they were granted time to straighten out their personal affairs before going to jail to serve their respective terms, ranging from one to six years. Now their only hope lies in the possibility of a presidential pardon, and a petition bearing half a million signatures has been sent to President Wilson, pleading for the exercise of executive clemency. That there could by any possibility be so many persons in this country who approve of these crimes, must come as a shocking surprise to most people. The crimes of which these nineteen men were found guilty, after all the machinery of the law had been employed in their behalf to escape punishment, are described in a single paragraph of an Associated Press despatch:

The history of the dynamiting cases dates back to August 10, 1905, when the International Association of Bridge and Structural Iron Workers declared a strike against the American Bridge Company. Bridges and buildings erected by "open shop" concerns were dynamited. There were nearly 100 instances of such violence previous to 1911.

It remains to be seen whether the President will take the view that crimes of such character and magnitude should be condoned. Such a course, to many minds, would seem like an absolute travesty of justice.

The Balkan Horrors Inquiry

THAT war lets loose the worst passions known to the human heart, and that the so-called "Christian nations," no less than the heathen, are subject to outbursts of savagism, is made very clear in the report of the Commission of Inquiry of the Carnegie Peace Endowment into the massacres and atrocities attending and following the Balkan War of 1912-1913. This commission—an international body and wholly free from personal prejudices—spent many months traveling long distances and hearing the testimony of a large number of witnesses. Evidence was abundant that shocking atrocities had been committed by the nominally Christian nations on Moslem non-combatants in Macedonia, which surpassed in sheer barbarity the outrages those nations committed against each other.

Priests and members of church councils, it is said, urged on, if indeed they did not share in, those terrible deeds, in which even women and children were not spared. The Greek charges of inhumanity on the part of the Bulgars were found to be exaggerated; yet in the judgment of the commission there remained "a heavy indictment which rested on incontestable evidence." Regular troops "went mad with the blood lust." Villages which offered no opposition were made scenes of death and suffering. Numerous letters, written by Greek soldiers, in which the writers boasted of barbarities, were secured by the committee. The report goes on to say:

The Turkish war and the war of the allies constituted a ghastly chapter of horrors. Both among the regular troops and the irregular bands which accompanied the armies, there were many of low, criminal and even bestial type, with no human feeling and no care for civilized standards, who were ready at all times to do atrocious deeds. When a band of soldiers or *comitadjis*, either under orders or, as was many times the case, under the impulse of hatred, greed and lust, surrounded and attacked a village, the very doors of hell seemed to be opened. No language can describe the tortures and griefs which followed. Repeated instances of death by fright of girls and young children attest the horror of the orgy of crime which was enacted. In one house in Doxato, to which fifty persons had fled for safety, all but one little girl, Chrisanthe Audom, were slaughtered like beasts in the shambles. In the same town a well-to-do family of thirteen owned and occupied one of the best houses. After extorting £3,000 from the head of the family on the promise that they would be spared, the soldiers proceeded to kill them all. These are typical instances.

What is the duty of the civilized nations toward the Balkans? the commission asks. First of all, it declares, they should cease to exploit the Balkan nations for gain. They should encourage them to make arbitration treaties and insist on their keeping them. And those great nations themselves should set a good example, by seeking judicial settlement of all international disputes. It is evident that the commission regards the case of the Balkans as a disgrace to civilization and one which proves that "the Christian can be more cruel even than the Turk."

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Survived Shocking Shipwreck

THE United States revenue cutter *Seneca* hurried into Halifax, N. S., on the night of May 17, having on board five men, the victims of a most harrowing disaster. The five ere the last of those who left the ill-fated *Columan* on the night of May 3 in an effort to escape e frightful consequences of a fire and explosion oard ship at sea. Eleven others were in the same at when she left the side of the doomed ship, but, arved and buffeted in the boat for fourteen days, ey had died and their bodies had been thrown to the sea. The survivors were speechless and nconscious and would have perished in a very w hours. In time they were all nursed back to mparative strength. They told one of the most rrible of all the terrible stories of the seas. The *olumbian,* running between Antwerp and New ork, by fire and explosion was wrecked when 150 iles south of Sable Island. She was sighted first the North German Lloyd ship *Seydlitz.* The unarder *Franconia* picked up one of the *Columan's* lifeboats containing fourteen of her crew. he next day the steamship *Manattan* picked up another lifeboat ith the captain and thirteen more f the crew, and then, two weeks fter, the third boat, given up for st, with the five poor perishing men, as found by the *Seneca.* Terrible s are wrecks on the ocean, they are ot so much so as the shipwreck of ie soul. And beautiful as is the escue of the wrecked mariners, much ore so is the rescue of those spiritally shipwrecked:

Holding faith, and a good conscience; hich some having put away concerning ith have made shipwreck. (I Tim. 1: 19.)

Demoralizing Literature

R. CHESTER S. LORD, the distinguished editor, in an address efore the Editorial Association of Hartford, made some wholesome remarks on the moral dangers of odern journalism and literature. Our discussions are on the everasting sex question; many of our lays have excited public indignaion; some of our picture shows have een suppressed by the police. Our ances have been denounced by the hurch and by the few old-fashoned mothers who remain, and the ame mothers have proclaimed gainst the clothing of the women s being demoralizing. Nine-tenths f the novels now written are soalled sex novels, in which sex relaions are described and discussed vith a freedom that would not have een tolerated fifty years ago, and hat must then have excluded them rom public libraries and homes. The three novels by British writers hat attracted most attention during he winter were conspicuous examples of this modrn literature. The best seller in America was an ttack on religion and an indirect plea for Socialsm." Mr. Lord puts half the blame on the people vhose ideals have been lowered, and who are so ncessant in their demands for the injurious papers nd books. He contrasts present conditions with he high standards and cleanly literature of fifty ears ago.

Whatsoever things are true, whatsoever things are honest, whatsoever things are of good report; if there be any virtue, if here be any praise, think on these things. (Phil. 4: 8.)

Portrait of Celebrated Organist

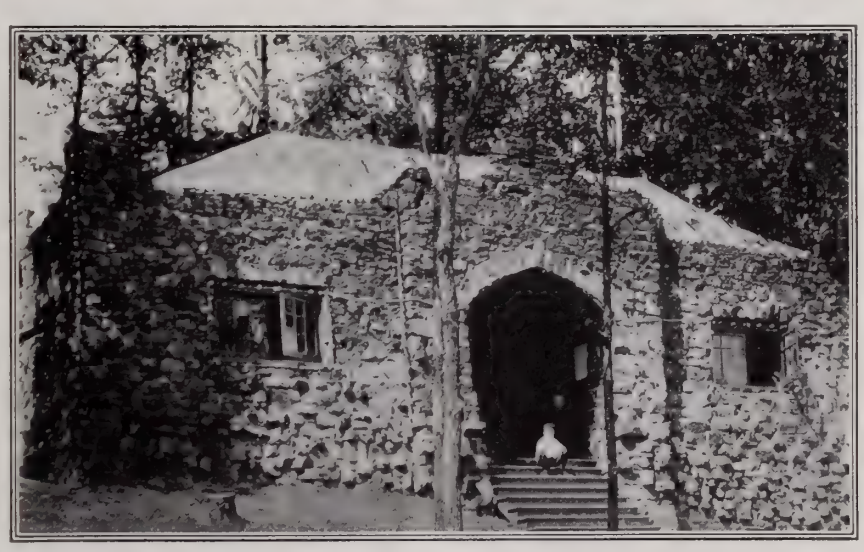
ON APRIL 29 there was unveiled in St. Stephen's Church, Philadelphia, the sculptured face of Professor David Dupple-Wood, who was one of he greatest organists in the country. He was aid to have been the best interpreter of Bach n America. He was blind. At the age of three he ost his sight, and at five his mother took him by anal boat from Pittsburg to Philadelphia, where he was taught literature and music. God pulled lown the curtains over the eyes of Homer to give o the world the ablest epic poet the world has ever known. Milton was blind that he might the more readily see divine things. God pulled down the curtains over the eyes of Dr. Wood that he might the more easily and certainly be shut in with melody and song. His example was so encouraging and his teaching so complete that it is said that three-fourths of the organists of Philadelphia are either his pupils or the pupils of those whom he taught. At least nine blind musicians preside at church organs in Philadelphia. Dr. Wood saw with eyes other than those of clay. His spiritual vision penetrated to the Source of all harmony—

Blessed are the pure in heart, for they shall see God. (Matt. 5: 8.)

Captives Crucified

ONE of the most shocking tragedies of recent years was reported from Durazzo, Albania, dated May 5. This is the message: "Two hundred and fifty Mohammedan Albanians, captured by the Epirote invaders at Hermova, were crucified in the Orthodox church in Kodra, according to information received by the Albanian Government. The Epirotes afterward set fire to the church, and allowed the bodies to burn." If the report be true, the massacre was none the less diabolical because the victims belonged to a sect that has long used the knife as an instrument of religious conquest. The only perfect man who ever lived, and God combined, was nailed to a cross. Ministers may preach on science, literature, art, sociology, the questions of the day, but there is only one message the true Christian minister has been given to deliver, and that is the preaching of a crucified Christ. He can cure every evil; he can bring to the human heart and race all the good that they can hope for in this life and the next. Fortunately the majority of the ministers of all denominations deep down in their souls have this loyalty to a crucified Christ, and lovingly preach a salvation in him. They share the spirit of the apostle when he said:

For I determined not to know anything among you, save Jesus Christ, and him crucified. (I Cor. 2: 2.)



HOUSE BUILT OF COAL

ONE of the most curious exhibits at the recent Appalachian Exposition held at Knoxville, Tenn., was a building constructed entirely of Tennessee-Kentucky domestic black coal, put together with black cement. The building, which is 25 by 50 feet in size, has two rooms, with an open court or passageway running clear through the center. The interior, like the exterior, is finished entirely of coal. The building cost $2,500, and it is expected that it will last at least fifteen years. At night a large sign, in form like an open grate fire, illuminates this striking exhibit of one of our principal industries. The production of coal is one of the most important industries of the nation. We have wool and cotton and flax for clothing; wheat and corn and meat for food; and wood, coal, and oil for fuel. The authorities report that the domestic grades of hard coal are about normal for this period of the year, but the steam sizes are beginning to crowd the storage bins, and individuals are offering substantial discounts to keep these grades moving. The demand generally is centering on stove coal. Bituminous stocks are large in every direction, while contract consumers are holding producers down to minimum deliveries. From the earliest time men have built houses of straw, wood, clay, stone and metal. Men have built the house of character out of all kinds of material. In such building this caution is justly given: "Let every man take heed how he buildeth thereupon." (I Cor. 3: 10.)

Norway's Centennial Celebration

NORWAY has just celebrated the one hundredth anniversary of its independence in a significant manner. On one of the days forty thousand school children bearing the national flag paraded before the royal palace in the morning, while the military and civil procession in the afternoon included 3,000 Americans who carried the Stars and Stripes. The Americans were warmly cheered by the enormous crowds which lined the route. Many of them had arrived by the steamer *St. Louis* just in time to join the parade which was headed by the Decorah College band from Decorah, Iowa. King Haakon gave a special audience to the American delegation. They were introduced by the American minister, Albert G. Schmedemann, and all of them with the women of their families were invited by the king to attend a banquet at the palace. Another day the royal family, the American delegates and the Norwegian officials went to Trondhjem to attend the services of the cathedral of Trondhjem, which is the most imposing church in Norway. So the Norwegians, splendid in their ability, education, and industry, like the rest of the Scandinavians, recognized God as the Founder of their nation and Christ as its Civilizer and Saviour. The Hebrews set up memorial stones in the celebration of their divine deliverance from their enemies, and their entrance into the promised land as a nation.

Then shall ye answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; and these stones shall be for a memorial unto the children of Israel forever. (Joshua 4: 7.)

Picture-Mutilator Sentenced

MARY ANSELL, a super-militant suffragette, who hacked and seriously damaged a portrait of the Duke of Wellington which hung in the Royal Academy, was sentenced to six months' imprisonment the day following her deed as she pleaded guilty in the London Sessions. The portrait was considered one of the finest works of the late Sir Hubert von Herkomer, who died a few weeks ago. Miss Ansell did her contemptible work with a hatchet, and when arrested she sent a message to the Women's Social and Political Union asserting that her deed was a protest against the present status of British women, for which militancy is the only remedy, concluding: "I have done this deed deliberately, and rejoice that I have not failed in my duty." How the judgment could be so false, and the conscience, especially of a woman, so perverted, it is difficult to understand. The woman suffrage cause in America is making phenomenal progress because the advocates are sane and womanly in their action. The cause in England has been put back a generation possibly by the mobbing, house-burning, picture-cutting policy that has been followed. The cutting of this picture was a stab at the intellect and the heart of the nation. Highest art belongs to the mental and even spiritual realm. Christ taught that there were things above the material most valuable:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4: 4.)

Panama Canal Practically Opened

WHILE we are arranging for a great celebration of the Panama Canal opening at San Francisco next year, the papers give us the quiet information that the big canal is now open, and that the first barges of freight were actually passed from the Pacific to the Atlantic and the Atlantic to the Pacific through it the other day. By the midsummer it is now believed the waterway will be ready for steamships to pass through. What cause of congratulations to any one who had any part in it that the miracle has been accomplished, that the dream of the ages has been realized. Cortez first saw the possibility of a canal connecting the two oceans, but his idea that it should be cut through the Isthmus of Tehuantepec was unpractical. For four hundred years the world dreamed, until American enterprise, ability and money caused the dream to come true. It is God's plan to facilitate trade and spread his Gospel and fulfil this prophecy:

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Ps. 72: 8.)

A REMARKABLE PHOTOGRAPH SHOWING THE DELEGATES FROM THREE THOUSAND LUTHERAN

TRIENNIAL SYNODICA

FROM May 6 to 16 the triennial convention of the Evangelical Lutheran Synod of Missouri, Ohio, and other States was in session at St. Luke's Church, Chicago. This synod is by far the largest of Lutheran bodies in America, having a membership of upward of 500,000 communicants. It is federated with the Wisconsin, Minnesota, Michigan, Nebraska and Slavonian Synods into the Synodical Conference, which is the largest Protestant church organization in America, numbering well over 700,000 communicant members.

Six hundred and nine delegates, representing 3,000 congregations in the United States, Canada, South America, Australia and India, responded to the opening roll call. Rev. F. Pfotenhauer, the president, formally opened the convention. In his address, with striking simplicity and force, he set forth the fundamental principles by which the deliberations of the synod must be guided. He dwelt on the growing sentiment amongst Lutheran laymen for the union of all Lutheran bodies in America, and emphasized the fact that the basis of union must ever be a clear and full confession of the teachings of the Bible, while a spirit of Christian comity must prevail in adjusting differences in temporary arrangements and local policies.

The election of officers for the next triennium brought the following result: Rev. Ferdinand Pfotenhauer, of Chicago, was re-elected president by an overwhelming majority. Rev. J. Mueller, of Fort Wayne, was elected first vice-president; Rev. P. Brand of Pittsburg, Pa., second vice-president; Rev. H. Speckhardt of Saginaw, Mich., fourth vice-president; Rev. J. Hilgendorf of Cheyenne, Wyoming, third vice-president. Rev. R. D. Biedermann of Indianapolis, Ind., was re-elected secretary; Rev. E. Seuel, St. Louis, treasurer.

A number of sessions were given over to the discussion of the home mission fields. The needs and opportunities of the Northwest were strongly urged. At present the synod has over 250 men active in the missionary work of that section, aside from the men at established congregations, while 670 are active in the entire home mission field of 1,600 stations. Rev. C. Dietz of Milwaukee, Wis., chairman of the Home Mission Board, drew a graphic picture of the tremendous opportunities for energetic church extension work in the opening of the Northwest. To illustrate the zeal and self-sacrificing spirit among the missionaries, he stated that they had unanimously refused an increase in salary in order that the work might not suffer for want of men. The convention voted an appropriation of $150,000 for home mission purposes and strongly endorsed a vigorous policy of extension. At the same time the board was empowered to give a substantial increase in salary to the men in the field. Attention was called to the fact that numbers of Lutherans in the army and navy are practically unprovided for, and the board was urged to gather data and devise means to supply their spiritual needs.

Rev. J. Kellerbauer, of India, was present in behalf of the India mission. The Missouri Synod at present has twenty missionaries in the India field, assisted by ten native helpers. The convention decided to appoint a superintendent of schools to take over the management and extension of the rapidly increasing Christian schools in charge of the mission, and to provide for the training of native missionaries. The Rev. H. Hamann of Luther Chapel, New York, was chosen for the post.

While no representative had come from South America to lay its needs before the convention, a very striking exhibition of photographs, sketches and statistical tables had been arranged, setting forth the detail of the synodical mission work, especially in Brazil. The convention voted to extend the work into Panama.

The consideration of the foreign mission work was concluded with the establishment of a mission among the Maoris in New Zealand, which Rev. Tapunga, a native graduate of the Lutheran Seminary at Springfield, Ill., was asked to begin. The convention sent greetings to all the various mission fields. The total appropriations for foreign missions were $150,000.

RELIGIOUS INTOLERANCE IN SPAIN

THE Christian Endeavorers of the local Union of Barcelona, Spain, which consists of some ten societies, taking occasion of the visit of Dr. and Mrs. Francis E. Clark to their city, secured the use of the Palacio de Bellas Artes, the largest and finest hall in the city, a hall which accommodates more than four thousand people.

This aroused the wrath of the Carlists, the extreme Catholic party, especially as the alcalde, or mayor, had given the use of the hall to the Endeavorers free of charge. The archbishop tried to forbid the meeting, and the governor of Catalonia begged the mayor to rescind his permission, but he would not yield.

Then the Catholic party threatened a serious riot and even bloodshed. Upon this the mayor, when the day of the meeting arrived, called out all the police and civic guards, more than five hundred men, mounted and unmounted, to guard all the approaches to the hall. Moreover, every suspicious character was searched at the door, and forty-eight pistols were taken away from scores who were not allowed to enter.

The hall was crowded with the Endeavorers and their sympathizers. More than four thousand were present, and many stood throughout the exercises, which were most interesting and were concluded without interruption. It was by far the largest and most notable Protestant meeting ever held in Spain, for, until recently, Protestants have been obliged to worship in obscure places, and the law has forbidden them to have a church door on an important street.

After the meeting, an unexploded bomb was found in the hall, and while the meeting was going on, an attempt was made to burn down a Protestant church in another part of the city.

The mayor and chief of police did everything to protect the Protestants, and sent a squad of police and plain-clothes men to escort Dr. and Mrs. Clark all the way to their lodgings at the American Girls' College, some five miles from the hall.

Since the meeting, the papers all over Spain have been full of the incident; the republican papers denouncing the intolerance of the Catholic party, and applauding the mayor and the police, while the Carlist or rabid Catholic papers threaten worse things still for the Protestants.

Excitement is intense in many places, and undoubtedly the incident will go far to promote religious freedom, or at least a larger tolerance.

AMONG THE WORKERS

—[illegible] three [illegible] trained in this institution, [illegible] under the direction of the different denominational missionary [illegible].

—The [illegible] Evangelist Thomas Eddy Thomas of Muncie, Ind., during three weeks of [illegible] in Cleveland, Ohio, made such an impression there that when he and his outfit were to be driven seventeen miles away, [illegible] proposed that a delegation [illegible] meetings. As a result [illegible] chartered a special [illegible] and attended the meetings in the neighboring town. The enthusiasm which has been created by Mr. Thomas' work is said to find expression in practical every-day Christianity as well as in such an encouraging form as this.

—A new feature in revival campaigns was introduced by members of the Biederwolf evangelistic party in Ironton, Ohio, where they are now working. It was termed "Visitation Day," and the whole day was spent by them in visiting the sick and shut-ins. The program at each home visited was made up of special songs, a prayer by Dr. Biederwolf and the presentation of a beautiful carnation to each one visited. The homes visited were among all classes, from the rich to the poorest.

—The men of the Bowery Mission, as many as could be packed into the hall, recently were entertained by Miss E. Eleanor Patterson, in a program of song, assisted by Roland Edmund Meyer, violinist, and William Parson, pianist. Miss Patterson is an accomplished American contralto, and her work aroused the men to the highest pitch of enthusiastic appreciation. Such a testimonial at the Bowery Mission is worth while, since these men know good music and how to enjoy it, mediocre talent in the way of entertainment has no chance at the Bowery Mission, where even the greatest artists have gladly given their services. Miss Patterson is now numbered among the mission's most popular friends, and the men's good wishes go with her on her tour in different States.

EN SESSIONS OF THE ENTHUSIASTIC SYNODICAL CONVENTION AT CHICAGO, MAY 6-16, 1914

Photo by G. S. Carney, Milwaukee

UTHERAN CONVENTION

Less time was spent on the mission among foreign-speaking peoples in the United States. The Missouri Synod at present works in the Lettish, Slavonian, Finnish, Esthonian, Lithuanian, Yiddish, Polish and Persian languages, and has twenty-five missionaries in the field, whose stations extend from the New England States to the western part of Canada. Fifty thousand dollars were placed at the disposal of this mission. The total appropriations for all missions was $350,000. A sum of $150,000 was provided for church extension purposes and $100,000 for disabled ministers.

Appropriations were made for greater facilities at the various seminaries, normal schools, and colleges to provide for the increasing number of students. The total appropriation for this purpose was $200,000, divided among fourteen institutions. It was decided to add one year to the college course at Fort Wayne, Ind. For some time the sentiment had been growing to extend the college course, and to place the whole educational work on a higher level of scholarship. This is the first indication of definite action in that direction.

A matter of vital importance for the future of the Lutheran Church in America came up in the plan for union of the Missouri Synod with the Michigan, Minnesota, Nebraska and Wisconsin Synods. At present these bodies are affiliated in the Synodical Conference and no doctrinal differences divide them. The proposed plan is to bring them together in one organization. The movement began in Milwaukee and is distinctly a laymen's movement. If the plan goes through the new organization will have a communicant membership of close to 800,000 and 3,000 pastors, and will be by far the largest Protestant organization in America. The convention enthusiastically endorsed the plan and empowered the president to appoint a committee to go over the matter in detail, meet with representatives of the other bodies, and give a full report at the next convention. The convention gave a very hearty expression to its desire to have every effort expended to bring this about, as the most fitting way to commemorate the 400th anniversary of the Reformation in 1917.

The committee appointed at the last convention to draw up suggestions for the coming Reformation anniversary brought in its report. The convention endorsed the suggestion of giving the widest publicity through magazines and lectures and it voted to create a special fund.

After the regular sessions on Monday a special meeting was called to consider the possibility of giving wider publicity to the Lutheran Church in America. It was stated that comparatively little is known, even among educated people, of the Lutheran Church. To meet this condition the American Lutheran Publicity Bureau was formed, which proposes to give the widest publicity to the principles and teachings of the Lutheran Church.

During the morning sessions the venerable Dr. F. Pieper delivered a series of lectures on the Lutheran doctrine of the church. Dr. Pieper was for many years president of the synod, as well as president of the Lutheran Theological Seminary at St. Louis, Mo., the largest theological seminary in the country. As he is, perhaps, the foremost Lutheran theologian in America to-day, his lectures were followed with intense interest.

On Sunday afternoon, the 10th, the 50th anniversary of the Normal School, now located at River Forest, was celebrated. Fully 30,000 people crowded the grounds and took part in the services. The Rev. H. Eckhardt of Pittsburg, Pa.; Rev. William Schoenfeld, of New York City, and Prof. Wessel delivered the English address, while Rev. P. Brand, Rev. H. Speckhardt and Rev. H. Daib spoke in German.

On Monday evening, the 11th, a service was held in the interest of the Deaf-mute Mission at St. Luke's Church. Ten deaf-mute missionaries, stationed at various parts of the country, presented different aspects of their work to an audience that overflowed the church.

The communion service of the convention was held on Thursday evening. On Saturday noon the convention adjourned, to meet at Milwaukee in 1917.

O. H. PANNKOKE.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER VII—*Continued*

"THAT'S a good suggestion," said the master of ceremonies; "Parson Bill, I guess it's up to you."

"No, not me," returned the big miner in sudden alarm. "I couldn't possibly do it, gents."

"Try the kid," suggested a voice from the crowd.

"Young feller, kin you make a prayer?" asked Old Four Eyes, quick to accept the suggestion.

Little Olaf shrank back, but Parson Bill, who had resumed his hold on the boy's hand, led him forward.

"I done my part, now you do yours," he urged.

It was a hard place for the little fellow. He was almost as much frightened as he had been at the trial.

"Go ahead, kid."

"You kin do it."

"Spit it out, lad," came from here and there in the group of men.

There was kindness and inspiration in their encouraging words.

"I don't know any prayer, 'cept—"

"Say any you know; I guess God'll understand. You don't have to be partikler with him," said Old Four Eyes encouragingly.

"All right, sir," said the boy, summoning his courage. "But I always pray on my knees. Won't you all please kneel down, too, if I've got to do it?"

"I'll shoot the head off the last man up, if there's any lingerin'," ferociously said Parson Bill, getting down laboriously on his knees and drawing his revolver at the same time.

Whether it was the threat or the influence which had the effect was not clear, but the whole company instantly followed his example. Olaf was very nervous. In his nervousness he naturally resorted to his own language, and in the accents and words of his mother tongue, he said the Lord's Prayer and "Now I Lay Me Down to Sleep." When he had finished these he looked up at his mentor.

"Say, kid," said Old Four Eyes gravely from his kneeling position by the lad's side, "we've no doubt that them's good prayers, an' jest as intell'gible to God as any others, but we're American citizens an' we'd like to have you say jest a few things we kin understand, too; if you kin, that is."

"Please, dear God," faltered the boy, "don't be too hard on this poor dead man and on all the rest of us, for Jesus Christ's sake. Amen," he went on after painful hesitation.

"Can't you say any more?" asked Parson Bill.

The lad shook his head.

"Just say anything. It sounds awful good to us," he continued amid nods of approval from everybody.

In desperation the boy put up his hands again. Then to their great astonishment the miners heard him say solemnly and with a quaint accent—the alphabet!

"A, B, C, D—" so the little fellow ran on, the letters dropping falteringly from his lips.

He said them all through, and when he pronounced the last one, he closed his extraordinary prayer with another "amen"; and with the remark that God would know how to make the letters into words, which was certainly indisputable, he rose to his feet. It was unanimously voted by the miners that no better prayers had ever been said than those they had been listening to, nor by sweeter lips. Then they filled in the grave, and to indicate that this was really a Christian burial, thrust into the mound a rude cross consisting of two hastily nailed together pieces of packing box. Upon it some one had rudely scrawled the name of him who lay beneath.

The warning in the life and death of Bud Wallace which had been pointed out in the words of Parson Bill lingered for a little time in the memory of those who heard it. But by evening it was either forgot or those who remembered it sedulously sought to drown out its recollection. The Red Dog and The Black Pup were as full as ever, and Cañon Creek prepared for its next week's labor by going to bed drunk, just as before. But yet not quite as before. Some good seed had been sown.

To the statement that the town went to bed drunk as usual, one exception must be made. Parson Bill, upon whom Fate or Providence had devolved the temporary guardianship of little Olaf, felt it hardly in consonance with his new dignity to desert his young charge so astonishingly thrust upon him. For the rest of the day, at least, and by the exercise of a self-denial difficult for the untempted and uninitiated to comprehend, he had kept away from The Red Dog, and had spent the remainder of the afternoon in the woods with the little lad, learning from him all the details of his checkered and eventful life.

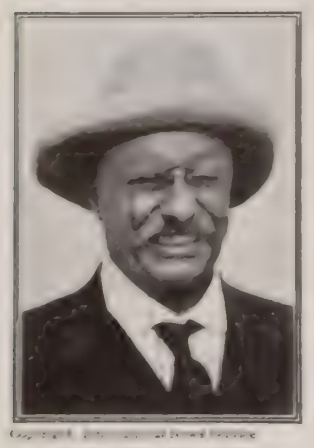
It would be untrue to say that Parson Bill had been entirely satisfied with his occupation. In spite of the approval of his better nature, his soul lusted for the drinking vessels of the camp, as did Israel of old for the flesh

Continued on page 554

A WEEK IN THE WORLD'S NEWS

The Return of Colonel Roosevelt

COLONEL THEODORE ROOSEVELT reached home May 19 from his extensive explorations in South America, during which he not only made large collections of natural history objects, and discovered a tribe of Indians, but also discovered a hitherto unknown river 1,000 miles in length, whose existence is now a matter of more or less academic debate among scientists, though any doubt expressed is of the accuracy of Colonel Roosevelt's observations and not of his sincerity. He is prepared to substantiate his claims, however. In the course of his adventures Colonel Roosevelt was frequently in serious peril, and as the result of one wound and of sickness he was considerably weakened and had lost in weight. He was in high spirits, however, and full to the point of overflowing with the wonders of his trip, but managed to contain himself. He went direct from the ship upon which he arrived to Oyster Bay by special tug. Promptly the next day the colonel resumed his place in editorial and political affairs.



THE NEW COLONEL

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Royalty Visiting Round

THE popular king and queen of Denmark are on a social trip to various courts, and their visit to England was the occasion for an imposing spectacle and some press freedom of speech concerning alleged failure to draw up a proper program of arrangements, the latter resulting in the same embarrassment to England's "company" that would light upon any American family who might arrive at a relative's with more trunks than the spare room would hold, and a servant who hadn't been expected. However, royalty are well bred, and only the press was really perturbed over the amusing miscalculations.

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Unveiling of the Barry Statue

AT THE impressive ceremonies attending the unveiling of the memorial statue to Commodore John Barry—often called the Father of the American Navy—at Washington, May 16, President Wilson delivered an address surcharged with condemnation of all efforts to divide the allegiance of American citizens. "No man who thinks first of himself and afterwards of his country can call himself an American," he declared. Reminding his outdoor audience that "John Barry was an Irishman, but his heart crossed the Atlantic with him," the President said, "Some Americans need hyphens in their names because only part of them has come over. But when the whole man has come over, heart and thought and all, the hyphen drops of its own weight out of his name. This man was not an Irish-American; he was an Irishman who became an American. I venture to say if he voted he voted with regard to the questions as they looked on this side of the water and not on the other side; and that is my infallible test of a genuine American, that when he votes or when he acts or when he fights his heart and his thought are not there, but in the center of the emotions and the purpose and the policies of the United States." The Barry statue was erected through the activities of Americans of Irish descent, thousands of whom assembled for the unveiling.

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Japan Mourns Empress

ON THE night of May 24 the solemn pageant of a Japanese royal funeral engrossed Tokyo, as the body of the Empress Dowager Haruko, in the great state car drawn by white oxen, was carried through the streets to a shrine in the temple grounds, where occurred the final ceremony in a series held ever since her death, April 11. The city was illuminated by uncountable torches and lanterns, and practically every person of official importance, including representatives of foreign countries, took part in the parade or mingled with the vast throngs of onlookers. The cortège passed over streets thickly laid with sand. Amongst the banners and torches were carried evergreen trees. President Wilson sent a wreath.

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To Spy Out the Trade Fields

IN THE legislative, executive and judicial appropriation bill, carrying an appropriation of $31,238,278, reported to the Senate, May 15, the Department of Commerce is authorized to employ a staff of men responsible to the Secretary of Commerce to investigate conditions of foreign trade for the benefit of United States business, an innovation suggested by Secretary Redfield. The effort of the House to reduce mileage allowances has been overruled; the office of examiner of the mint proposed, a new automobile for Vice-President Marshall and one for Speaker Clark allowed and a considerable increase in clerical help in different departments, besides many important items.

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Newest "Biggest" Liner

THE biggest trans-Atlantic liner now afloat, the *Vaterland*, of the Hamburg-American Line, left Cherbourg at six o'clock Friday evening, May 15, on her first trip to New York. The ship is pronounced perfect in every detail, and is fully equipped for comfort and safety, her first-class accommodations being as luxurious as the most modern hotel. The comfort of the crew, especially stokers, is provided for, and in the size of the public rooms, stairways, outside decks, the ship is described as magnificent. The *Vaterland* can make twenty-six knots an hour, and looms huge among all shipping through which she passes, being 950 feet long, 100 wide and 65 deep, and of 58,000 tonnage. The turbines develop 95,000 horsepower. Lifeboats to the number of 81 plus two motorboats with wireless apparatus are part of the *Vaterland's* safety equipment. It took a fleet of 25 tugs four hours to warp the gigantic ship into her Hoboken berth May 21.

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England's Civil War Cloud

ON THE eve of the third reading of the Irish Home Rule Bill in the House of Commons, which by vote scheduled for May 26 would automatically become law if it passes, Premier Asquith announced that an amending bill would be proposed in the House of Lords, the nature of which he refused to divulge, whereupon opponents of Home Rule began a campaign of disorder to delay matters, causing peremptory suspension of the sitting of the House on May 21. It was expected at that time that calmer conditions would prevail at the next session, May 25.

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Putting Out the Fires of Alcohol

INCREASING restrictions upon the sale of vicious drugs and alcoholic drinks in the African and other colonies of England, France and Germany was reported at the recent International Anti-Alcohol Conference in Paris. The trade in these things had gained great headway because of liberties too easily granted in the beginning of colonial development, but absolute governmental prohibition of intoxicating drink now prevails in a wide area in Africa. The zones of prohibition are being extended as rapidly as conditions permit by agreement among the colonizing Powers.

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Unearths Priceless Gems

A REMARKABLE find of jewel treasures in the pyramid of Senusert II (3400 B.C.) is credited to Professor Flinders Petrie of the British School of Archeology in Egypt. Fourteen royal tombs were uncovered, and in the burial chamber of a princess was found a sarcophagus which had been rifled. Exploring further Professor Petrie came upon great beads of gold, a diadem, armlets and other objects of wonderful beauty and value embedded in the earth. The report states that the entire collection embraced a large number of objects, besides 100,000 beads of gold and precious stones. The account reads like the most fascinating of treasure-trove stories.

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State Despises Its Sovereignty

CONDITIONS in Colorado are bad. The special session of the legislature called May 4 to consider five strike measures, viz.: Militia payment, saloon closing, firearms prohibition, compulsory arbitration and mounted State constabulary, passed the first three only, and adjourned May 16. A mediation committee was appointed, but the positive refusal of the mine-owners to arbitrate tends to defeat attempts at a peaceful settlement. Governor Ammons notified President Wilson of the legislature's intention to adjourn, and requested continued presence of the 1,800 Federal troops now there. He received as stern a rebuke as any of the States ever drew from a President because of the failure to provide fully for the situation. "I cannot conceive that the State is willing to forego her sovereignty or to throw herself entirely upon the government of the United States" was part of the President's telegram. A minority of the legislature telegraphed a regretful admission that the rebuke was deserved. Governor Ammons attempted to justify his course, and the legislature adjourned with the State still dependent for safety from civil war upon Federal troops for the present. The court-martial of the militia and other investigations reveal great lawlessness on the part of the State's soldiers who were on guard in the coal regions. A delegation of citizens with some of the brutally treated women went to Washington to relate the facts.

RELEASING THE FLAG FROM THE BARRY STATUE

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News in the Making

AT HOME: New York City observed Clean-up Week beginning May 18, under direction of Health and Street Cleaning Departments, who divided city into fourteen districts, subdivided into sixty sections.—Ford Motor Company lays off 6,000 men for summer in accordance with plan stated when profit-sharing was begun; declares $2,000,000 anniversary dividends; last year's was $10,000,000; difference supposedly going to employees.—Canal tolls repeal debate in Senate prolonged despite efforts to come to a vote.—Jacob A. Riis is believed to be dying at Barre, Mass. —John Burke, former manager commissary department Panama Railway, indicted on bribe charges by Federal Grand Jury.—Yerkes telescope at Williams Bay, Wis., reveals new tailless comet, of terrific speed, to Professor E. E. Barnard of the observatory, May 18; seen in Russia, May 17. Search northwestern sky easterly toward Capella.—American Federation of Labor reports paid-up membership of 2,069,157, and treasury balance of $105,098.01.

ABROAD: British Government said to be adamant against participation in Panama-Pacific Exposition. Charge renewed that Germany is bound not to participate by agreement with England.—Peru's troubles continue, the elected successor of the exiled president, Billinghurst, being in control of the army, and R. Leguia, in hiding, elected president by secret assembly of the congress. The latter appears to have the stronger claim.—Several aviators lost their lives during air meet in Germany, May 17-20.—Wealthy Hindus send five hundred fellow countrymen by steamer to Victoria, B. C., to test Canadian immigration laws barring out these British subjects. Clash expected.

JESUS LOVING THE UNLOVELY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THREE kinds of sinners: The Pharisee in the temple who said, "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers. . . . I fast twice in the week. I give tithes of all that I get." He was self-righteous and boastful. The publican in the temple, who prayed: "God be merciful to me a sinner!" He was penitent and humble. Zaccheus, the publican in Jericho; he was penitent and desired to make good.

As Jesus went in and out of the temple during his ministry on earth, he frequently saw the first two kinds of sinners. Humanly speaking we should say that the Pharisees were a thorn in the flesh of Jesus. As we read of Jesus' dealings with them, we cannot see that he was ever fretted or annoyed by them, but he was always ready to meet them fairly and squarely and to give them deserved rebuke. He did not cast them off; we read many times that he went to a feast in a Pharisee's house. The second kind of sinners, publicans, were notorious for their cheating, overreaching qualities as tax-collectors, but they were not irretrievably bad, because many publicans came to John for baptism (Luke 3: 12, 13). Also they came to Jesus to hear his words (Luke 15: 1). They sought close intercourse with Jesus. (Matt. 9: 10.) Jesus called a publican to be one of his twelve apostles. (Matt. 9: 9.)

Zaccheus, the chief publican, the "majordomo" of his class, was so curious to see Jesus as he was passing through Jericho, that he climbed into a sycamore tree under which he knew Jesus would walk. Zaccheus saw Jesus, and Jesus saw Zaccheus, and recognized in his curiosity a spark of true seeking. He called to him: "Zaccheus, come down, for to-day I must abide at thy house." And Zaccheus made haste and came down, and received him joyfully. He did not shake hands with Jesus, according to our Western fashion, but he bowed low before him, and the expression "received him joyfully" leads us to think that he may have kissed Jesus on either cheek, according to the Oriental way.

How exasperated were the Pharisees! They were loud in their murmurings. "He is gone to be a guest with a man that is a sinner." What they deemed Jesus' greatest reproach was his highest praise, for he was bearing God's banner of love: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) That was a memorable visit, the outcome of which was the complete surrender of Zaccheus to the rule of Christ in his life, for not only did he tell Jesus that he proposed to give half of his riches to the poor, but out of the half remaining to restore four times the amount he had unlawfully taken over for himself in collecting taxes. We are not told that Zaccheus thereby made himself a poor man, but undoubtedly he did strip himself of his fortune. We can almost hear him joyfully saying: "This is the best day of my life. How good is it to be unloaded of selfishness and sin!" Zaccheus and all repentant sinners may be thus described: "The happy man was born in the city of Regeneration, in the parish of Repentance, into life. He was educated at the school of Obedience, and now lives in Perseverance Road. He works at the factory of Diligence, and is noted for his large estate in the country of Christian Contentment, and does not do little business of self-denial. He wears the plain attire of Humility, but goes to the court of the Great King, the 'holiest of all,' in a garment called the Robe of Christ's Righteousness. At the close of the day he is found in the valley of Self-Abasement as he reviews its occurrences, and invariably climbs afterward the bright-visioned mountains of Spiritual-Mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same; has meat to eat the world knows not of, and his drink is the sincere milk of the Word."

It is our privilege so to live that such things may be said of us.

"But I am not a sinner," said a lady to whom a clergyman tried to talk about becoming a follower of the Lord Jesus Christ. "What do you mean when you declare you are not a sinner?" he asked. She replied: "I mean that I have never done anything wicked or wrong." In fact, she was of good standing in the community where she lived, as one who acted well the proprieties of life. "Do you read your Bible?" "I have no Bible," she replied; "it does not interest me in the least. But I am not disposed to think it is not given of God." The clergyman replied: "The Bible says 'All have sinned, and come short of the glory of God,' and 'If we say we have not sinned we make him a liar.'" (Rom. 3: 22, 23, and I John 1: 10.) She turned pale, as her sin began to loom up before her. The clergyman continued: "The Bible distinctly says that 'Sin is lawlessness.' The Lord Jesus distinctly says the law is embraced in these two sayings: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and 'Thou shalt love thy neighbor as thyself.' Permit me to ask, have you always loved this way?" "No, I have not," she replied. "Then according to your own confession you are a sinner; and if you have never thus loved God and your neighbor, and you are, as I suppose, about thirty years of age, you have been sinning with every breath, and thus have committed millions of sins, and you are adding to the frightful number every moment you live."

The clergyman went on: "Neither is this all, nor the worst. You have received God's mercies of health and home and love, and have shown no gratitude for them, but worst of all, you have rejected his dear Son who died upon the cross to be your Saviour. Dare you now say in the shadow of that cross, 'I am not a sinner'?" Then she broke down and exclaimed: "I am too great a sinner to be saved." "No," replied the clergyman, "for Jesus himself has said: 'Him that cometh to me, I will in no wise cast out.'" And on that very day that she was willing to reckon herself a sinner, she was "saved by grace."

A missionary in India used the following illustration: "A great and deadly serpent entered into a house, and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running in to see what was the matter. 'A snake, a deadly snake has come here to live! Oh, what shall we do?' they cried. Said one, 'Have the house thoroughly whitewashed.' Said another, 'Have it painted, too, and send for the carpenter to mend doors and windows.' Said a third, 'Send for a Brahman to utter a *mantra*' ('sacred voice,' in Sanscrit). All this was done, and for a while the family lived in peace. But one night, when all were asleep, the snake came out of its hole, and bit the father, so that he died. Two nights afterward the snake bit the son, and he died also. Brother," said the missionary, "do you know the meaning of this parable? The house is the body; the hole in the inner wall is the heart, and the serpent is sin. All of your daubings and ceremonies are of no avail; you need a remedy for the bite of the serpent, and Christ is the only remedy."

"The Son of man is come to seek and to save that which was lost." (Luke 19: 10.)

The apostle Paul is gazing with wonder on the Son of man coming down from heaven on the ladder of humiliation round by round when he writes: "Christ being equal with God made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 7, 8.) That ladder speaks of our lostness. It reminds us that we are in the slippery places of temptation and sin, as it brings salvation within our reach. To those who do not recognize their lostness the ladder of salvation can do no good. A person not convinced of being in peril refuses a rescue, and so those who think themselves safe will not receive the Saviour. The Lord Jesus when he was on earth went not merely to the synagogues and temple to speak to those who had interest enough to come; he went out into the streets and lanes of the cities, seeking and saving those who in soul as well as body were poor and maimed and halt and blind. It was not enough that he had provided an open heaven and open temples and synagogues as sheepfolds to which every wandering sheep would be welcome, but he must also seek and save the lost.

And Jesus came to all the world not only to seek and save lost souls, but everything lost through sin: lost innocence of Eden and childhood; lost powers of holy thought and love; lost possibilities of noble manhood; lost hours of the past; lost treasures of every kind which Satan had stolen from us.

The late Bishop Whipple has been called "the nineteenth century apostle to the Indians." He was once visited by a wild chief who asked that a missionary might be sent to his tribe, saying: "I want your religion for my people. You are patient, and you make the trail plain." The mission was planted, the chief became a faithful Christian. Let it be the aim of Sunday school teachers to make "the trail plain" in the teaching of this lesson. Bishop Whipple was called "Straight Tongue" by the Indians, because he always made his message so simple and clear that all understood what he was trying to teach them. Let Sunday school teachers all strive to be "Straight Tongues"!

THE ASCENSION

IN TRIUMPH, over all his foes,
From Olivet our Lord arose.
While anxious eyes beheld his flight,
The clouds received him from their sight.

His work complete—in glory now
The crown is resting on his brow.
No more the thorns—the nails—the spear,
But oh! those marks! we hold them dear.

They tell his love—his matchless love!
The brightest jewel from above.
Forevermore that gem shall shine,
The Saviour's light—the light divine!

In triumph now, at God's right hand,
Enthroned, our Saviour has command.
The mansions of the blest are there,
Prepared beneath his gracious care.

There we at last with him shall dwell,
In perfect peace! and who can tell
The heavenly joys there kept in store
For us to share forevermore?

Extol the Saviour! laud his name!
He saves us from our sin and shame.
Our hope is built on Christ the Lord!
Forever be his name adored.

Passaic, N. J. JOHN M. MORSE.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, June 14, 1914. The Friend of Sinners. Luke 18: 9-14; 19: 1-10. GOLDEN TEXT: "I came not to call the righteous, but sinners." Mark 2: 17.

Deep Fat Frying with Crisco

Without exception, cooking authorities agree that *deep* frying not only is more healthful but more economical than shallow frying.

You can fry many foods in deep fat which you now fry in the pan or skillet.

With Crisco there is no smoke in the kitchen because Crisco reaches frying point without smoking. Test for proper heat with a bit of the food you are about to cook. Use plenty of Crisco—about 3 lbs. on an average, so that the heat will not be reduced when the raw food is added bit by bit. There practically is no absorption if plenty of Crisco is used and the temperature kept high. There is a great saving, because of the small amount absorbed and because you may use the same Crisco over and over. In fact, you can fry fish, onions and potatoes all in the same Crisco. Strain out the food particles after each frying.

Potato Croquettes

(*Level measurements*)

2 pints mashed potatoes
2 eggs
2 tablespoonfuls Crisco
1 tablespoonful chopped parsley
Salt, pepper and red pepper to taste

Mash potatoes by rubbing them through wire sieve with back of wooden spoon; dissolve Crisco, add it to potatoes with 1 of the eggs well beaten and seasonings. Mix and divide into 10 or 12 pieces, form them into neat croquettes, brush over with remaining beaten egg, toss in breadcrumbs, and fry in hot Crisco.

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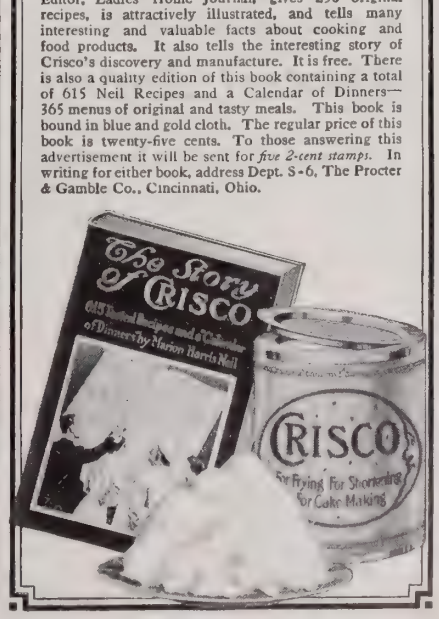
This new book by Marion Harris Neil, Cookery Editor, Ladies' Home Journal, gives 250 original recipes, is attractively illustrated, and tells many interesting and valuable facts about cooking and food products. It also tells the interesting story of Crisco's discovery and manufacture. It is free. There is also a quality edition of this book containing a total of 615 Neil Recipes and a Calendar of Dinners—365 menus of original and tasty meals. This book is bound in blue and gold cloth. The regular price of this book is twenty-five cents. To those answering this advertisement it will be sent for *five 2-cent stamps*. In writing for either book, address Dept. S-6, The Procter & Gamble Co., Cincinnati, Ohio.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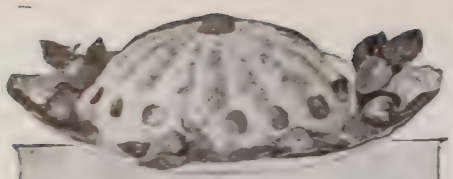

Strawberry Supreme

Soak [illegible] Knox Sparkling Gelatine in ½ cupful cold water 5 minutes; pour [illegible] over hot water. Add sugar and lemon juice and cool, stirring occasionally until it begins to thicken. Whip white of egg stiff and fold in. Cut pineapple and strawberries which have been sugared in small pieces, also use a few whole berries. Serve ice cold, decorating with whole strawberries that have been rolled in sugar.

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 551

pots of Egypt. But he fought down the temptation for one day, at least; and even after little Olaf, utterly exhausted by the great events of the last two days, had fallen sound asleep in the shack, Parson Bill still resisted the temptation that so sorely beset him. He flung himself down on the ground with his back to the wall of his house and stared down the street toward the brightly lighted so-called palace of pleasure, but which Parson Bill knew was hell—and fought off the temptation to desert his little friend and repair thither. And he stayed in his place and fought the battle until the lights went out and the graying of the eastern sky told him that dawn was at hand. It was the first of many similar battles to be fought by Parson Bill, in which he was by no means so successful as on this eventful day.

Among those present at Bud Wallace's funeral had been young Blue Wing, the Indian. He had been released after Dead Shot Jackson's flight, his property restored to him, and he had been given the dead man's horse and belongings in a sort of rude attempt at salving his outraged feelings. Duty called him to go at once to look after the bodies of his parents. But he had lingered until he could get speech with the boy.

"You good to me. You my friend," he had said, taking little Olaf's hand and looking down into his bright face.

"I was afraid at first, but now I'm glad I spoke," answered the boy truthfully, not a little proud of his action, indeed.

"You brave boy. I no forget. Some day bimeby Blue Wing help little Yellow Hair," he added as he turned away and went down the trail.

CHAPTER VIII

CANON CREEK practically adopted little Olaf Tryggvesson, to the great good of the camp, although whether or not to the corresponding benefit of the boy did not at first appear. That is not to say that there was any very great or very sudden outward change in the town, but there was a difference. The saloons lost no patronage to speak of. Gambling and other professions of that ilk went on as before. Still there was a difference.

By unanimous consent Parson Bill had assumed the rôle of especial guardian of the boy, and every one had recognized his peculiar fitness for the position — that is, comparatively speaking. In the country of the blind, the one-eyed are kings, and Parson Bill was Canon Creek's best. "Our one best bet!" they would have phrased it, perhaps. Certainly he was the least unfit. At any rate, he took the "kid," as he was universally called, under his charge.

The few books that circulated in the Colorado mining town were not of such a character as to commend themselves, even to the most careless or indifferent judge, as fit for the young; nor were the illustrated papers affected by those of the citizens who read, desirable objects for perusal by extreme youth and innocence.

The education of little Olaf, that is, the education one gets from books, was entirely neglected, therefore; but the education which results from roaming the hills; from contact with Nature; from the contagious uplift of the great mountain range; the infectious chatter of merry brooks, and softly whispering pines in summer wind—these were all his.

Like the most of the citizens, Parson Bill was a prospector and miner in a desultory way, sometimes relieving these pursuits by hunting and fishing. The other fellows usually worked in couples, but Parson Bill had no partner except the lad. Together they roamed the hills. While reticent enough with his fellows, the man freely opened such treasures as his mind held to his youthful companion. The two talked often together, going to and fro between shack and ridge on their gold-hunting errand, or wandering with gun or rod by brook and wood, or resting in the long lazy noon hour while they discussed their simple luncheon. For all Parson Bill's command of language, his education in the more solid branches of learning had been of a rudimentary character. The days of acquirement were far behind him, for Parson Bill had well passed middle age. His life had been spent in hard places, while the fine edge of his intelligence had been blunted and nicked by the base uses to which it had been put. It was a question, too, whether it could ever be sharpened to keenness again.

There was one subject which these two never discussed, and that was religion. Little Olaf had a boy's timidity and shyness about approaching such a subject, but his timidity and shyness were as nothing compared to that of the man. Indeed, the first time they bunked together—the boy in a smaller makeshift bed which Bill had knocked together against the opposite side of the house—Parson Bill saw the lad get down on his knees for his nightly prayers, and the sight had affected him so greatly as to impel him to get up and go outside. When he came back, the praying was over and his small partner was safely tucked beneath the covers. He was wide awake, however, that night, and he observed with astonishment that his big friend said no prayers, but tumbled himself unceremoniously into his bunk when he was ready.

"Parson Bill," began the lad doubtfully, at last, "don't you say your prayers at night?"

"No!" snorted Bill uneasily, not much liking the inquisitorial session which he saw was impending, but scarcely seeing how to avoid it.

"Why not?"

"What'd be the use? God's got no ears for a low-down chap like me."

"But if you said them—"

"He wouldn't hear me, kid. The prayers of the likes of me don't count much with God, I guess."

"But he hears me. Miss Grace said so."

"Who is Miss Grace, an' how does she know?"

"Miss Grace was the mission teacher where I went, back in New York, and she knows everything."

"Just so," said Bill. "Well, I ain't never met her an' I reckon if I did she'd say I was about right."

"I'll ask God to hear your prayers, Bill, if you'd like me to," said the boy, after a moment's reflection.

"Don't trouble, sonny," said Bill. "I ain't worth it an' it wouldn't be no use no ways."

Now Olaf had a great admiration for the big miner and a corresponding respect for his judgment. Parson Bill must surely be right, and yet—

"Well, then, if you won't say them, I won't," returned the boy with a sudden flash of inspiration.

"Lookee here, kid, that won't do at all," said Bill sternly, sitting up in his bunk and shaking his big fist at the lad. "I may be as bad as they make 'em—"

"You're not as bad as Dead Shot Jackson, are you?" interrupted the other.

"Well, no, not quite as bad as him, I guess; but what I was goin' to say was this—I know what's what, an' if I ketch you goin' to bed without sayin' your prayers, I'll take some of the hide off you. I'd hate to do it, but as I'm your gardeen, self-app'inted an' endorsed by the camp, I sometimes have to go agin' my own feelin's. Every time you don't say your prayers at night you gits a lickin' for keeps; you understand that, don't you?"

Parson Bill's idea of the religious duties of parents and guardians was by no means an unusual one, it appeared. The boy laughed, not at all afraid of the threat. "You wouldn't

Continued on page 558

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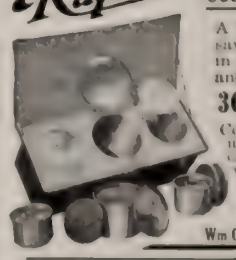

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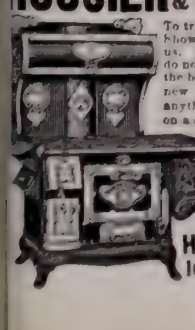

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

J. V. B., Rotterdam, Holland. 1. Are we able to work out our own salvation? 2. If so, what about predestination? 3. Does a minister preach the Gospel partially and one-sidedly if he speaks only of the love of Christ?

1. The answer to J. L. F. in the Mail-Bag of May 20 gave some suggestions as to the soul's need of Christ, and the way in which he helps us. After we have received salvation by faith we can "work out" our own destiny and gain our own rewards by the use we make of the grace God gives us. Even before conversion we must ourselves, through the workings of his Spirit, approach Christ, confess our sins, ask his pardon and his gift of life, and completely trust him. That is our part. His part is to forgive and save us. After conversion we become "workers together with God"; he co-operates with us, giving us his power to be used in our work for him. 2. Predestination is a subject so full of complexity and has given rise to such bitter controversy that it is unwise to discuss it here. Theologians find it impossible to agree about it, and the subject in actual preaching has largely been dropped. Calvinists and Arminians unite now in announcing that "Whosoever will may come." 3. It is, of course, unwise to omit from our preaching references to the justice of God and Christ's insistence upon the obligations of the moral law. We must emphasize sin and its dreadful consequences, not only in the next life but as revealed so hideously in this life. But, after all, the great, dominant note should be the love of Christ. It was love that led him to come to earth; love that led him to lay down his life, and the great soul-winners are those who are great lovers of souls. "The Son of man is come to seek and to save that which was lost." "God commendeth his love toward us in that while we were yet sinners Christ died for us." This is the message that leads men to yield their hearts to him.

A suggestion: Readers communicating with the Mail-Bag, the Bible Study or any other department of THE CHRISTIAN HERALD will find it convenient for themselves and for others to remember the form used in writing Scripture references. The order is this: Name of book; number of chapter, followed by a colon (:); number of verse. For example: I Thes. 5: 23. If several verses are included in the passage the numbers of the verses should be separated by commas. For example: I Thes. 5: 16, 19, 22. If several consecutive verses are indicated the first and last numbers should be connected by a hyphen. For example: I Thes. 5: 16-24. If the passage extends from one chapter to another a dash should connect the first and last references: I Thes. 4: 13—5: 8. If a number of references are given one after the other they should be separated by semicolons.

I. W., Dallas, Ore. 1. Where in the Bible is Sunday called the Lord's Day? 2. Are the Lord's day and the day of the Lord the same?

1. The term is used in Rev. 1: 10. It is understood from other New Testament passages that this was Sunday and that it was the custom of the early Christians to meet and worship on this day. See John 20: 19, 26 (eight days means one week, according to the Hebrew method of counting, which included both the first and last days); Acts 20: 7; I Cor. 16: 2. 2. No. The "day of the Lord" means the day of our Lord's return.

S. R. K., Viola, Kan. The story of the importunate widow related in Luke 18 is a parable which is designed to follow as a continuation of the subject treated in the previous chapter—the coming of the Son of man, which, however long it might be delayed, should yet be the theme of our prayers and our hopes. Commentators on the parable hold that the Christian Church is represented as a widow, desolate, oppressed and defenseless, and exposed to all manner of indignities and wrongs from which the Judge of all can alone set her speedily free. Her incessant crying, even when he seems to have turned a heedless ear, shows her faith, and ultimately produces the desired result.

J., Keokuk, Iowa. To believe the views stated in your letter would be fatalism. God has made man a reasoning and responsible being, with the power to discern between right and wrong, although that power may be greater in some than in others. Discussion as to the nature and extent of the volition associated with every act would be endless. Training, environment, opportunity—all exercise an influence in determining that for which a person is morally responsible. All we know is that we are conscious, some to a greater, others to a lesser extent, of this power of free uncontrolled choice of action. Some have contended that even such a "freedom of choice" may itself be controlled or regulated by a law which reigns within the very will itself. But leaving all argument aside, the best authorities take the clear and unmistakable language of both the Old Testament and New Testament as justifying the claim of individual moral responsbility. "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow." The great mass of Bible evidence which recognizes human volition and responsibility is familiar to Bible readers.

Anxious, Wallula, Wash. It is a good rule to abstain from any amusement concerning which you have serious doubts. We are told to avoid "even the appearance of evil." There are so many amusements that are unobjectionable, that one need hardly suffer the loss of those that are undesirable for many reasons. You should make it a matter of conscience. At the same time, you should try not to deprive your children of that reasonable enjoyment which belongs to youth and which, if it be not granted freely, is liable to be taken surreptitiously.

P. B., Wilton, Wis. Auricular confession was unknown in the early Christian Church. The usual form of confessing sins was before the congregation. Sozomen, an early Greek writer and authority on church history, says that auricular confession was introduced in the Eastern Church in the fifth century. Pope Leo (about the same period) discouraged public and enjoined private confession. There was no law on the subject, however, in the Roman Church until the Lateran Council of 1215, which decreed private confession.

L. M. M., New Haven, Conn. The "Dark Day" occurred on May 19, 1780, and was marked by phenomena which were visible throughout New England. The greatest alarm prevailed in a number of States. For fifteen hours the land seemed wrapped in a dense atmosphere. Beginning at about 10.30 A.M., the sun and sky were hidden; all labor ceased; cattle and fowl went to stall and roost; frequent thunder increased the general terror; all business was suspended; the State legislature of Connecticut kept at its work by using candles.

Eads Bridge. N. W. Merrill of San Diego, Calif., writes that Eads Bridge is the second one built across the river, the railroad bridge at Rock Island antedating it by twenty years (1854). The bridge, he says, is not a suspension, but a steel tubular bridge. The foundations of the abutments were from 150 to 200 feet deep. The spans measure a little over 500 feet. Our correspondent lived in St. Louis while the bridge was being erected.

Miscellaneous

Will L. A. E. kindly send full address?

J. G., Berwick, Pa. We have seen the magazine article to which you refer, and think it is very likely correct.

E. A., Orange City, Fla. Cramps may come from various causes, trivial or serious. Better consult a physician if they are persistent.

B. E. D., Corydon, Ky. The opening verses of Rev. 20 describe the "first resurrection"—not the general resurrection, but the raising of the saints and martyrs, and the just ones, who are considered worthy.

Any person knowing of the whereabouts of Jacob Miller, aged 83, of Delta, Colo., will relieve his anxious relatives by sending information to his daughters, Mrs. C. L. Girard of Delta, or Mary Miller, 260 Caledonia Avenue, Rochester, N. Y.

L. H. E., Monroeville, Ind. Popes Leo IX (1048); Alexander II (1061-1073) and Gregory VII (1074) issued decrees against priestly marriages. In 1545-1563, the Council of Trent discussed the relaxation of the rule, but it was finally affirmed.

J. C. W., Jersey City, N. J. The kind of religious belief a man professes is no constitutional barrier to his holding any public office. Your friend is wholly wrong in his surmise about Lincoln. He believed in God and in the power of prayer.

C. L. R., East Thompson, Conn. You state a hypothetical case which, not knowing the details, we cannot discuss. Why not take the matter up in a friendly way with the person interested? He may have some reasonable explanation, and, besides, you may be able to help him.

The Story of a Little Chinese Maid

LITTLE HAI IEH TSI (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China.*" All who are interested in sweet and innocent chilhood will find this a fascinating story. A postal card addressed to "China Orphans, CHRISTIAN HERALD, Bible House, New York," will bring you free copies of this illustrated booklet.

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YOU will find that O-Cedar brings out the beauty of the grain of the wood and gives a lasting lustre. Use it the O-Cedar Polish Way. Follow the directions on the bottle.

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cleans as it polishes and gives a hard, dry, durable lustre that does not get gummy or collect dust.

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for it combines freely with water and permits you to easily and quickly wash clean and renew your mop. O-Cedar Polish is sold by all grocers, druggists, hardware and department stores in convenient sizes, 25c to $2.50. Any dealer will return your money if you are not delighted with O-Cedar.

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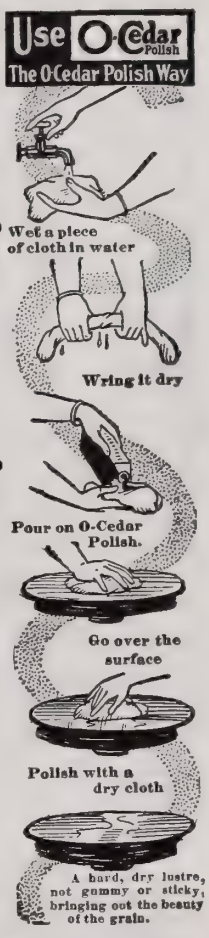
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A hard, dry lustre, not gummy or sticky, bringing out the beauty of the grain.

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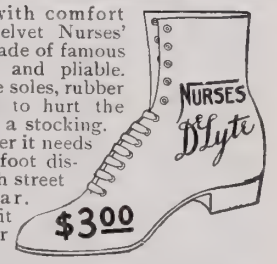

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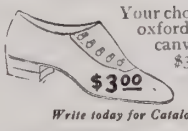

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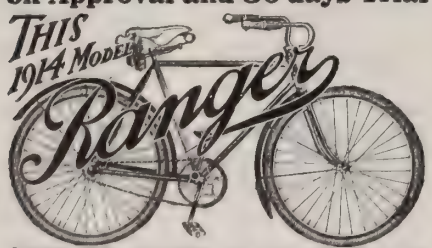

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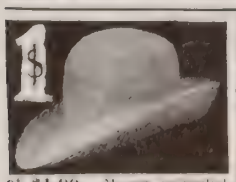

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Can be worn in this condition by **Men, Women and Children.** Easily blocked in any style. Light Weight. Very durable. All head sizes. **Brims from 2¾ to 6 inches.** Sent Postpaid on receipt of $1.00. Money refunded if not satisfactory.

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quickly removes grime, grease, dust, etc., from your hands, leaving them white and soft. Needed in the household, garage, office and factory. A great cleanser—injures nothing. 10c cans everywhere, but if your dealer hasn't it, send us his name for a free sample.
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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Employers and Employees*

THERE is no more important and insistent economic question before the public to-day than the question of the employer and the employee. We are to approach the problem as Christians.

It is necessary in studying the words of all the Scriptures to keep in mind the setting of time and place in which they were uttered or written. Failure to do this has sometimes resulted in terrible failure to understand God's final and highest purposes. For instance, all through the years when the horrible custom of chattel slavery was admitted, there were religious people who seemed to prove from the Bible that slavery was an institution founded by God himself, and sanctioned up through the very latest messages of the New Testament. The very words we are studying for our Scripture lesson do not refer actually to the problem of employer and employee, but of master and slave. The word translated "servant" is that dreadful word *slave*—bondslave. One of the books of the New Testament is a letter written by Paul, urging a master to take back kindly a fugitive slave whom the apostle had urged to return. But the fact that Paul believed in slavery in the first century does not at all prove that he would believe in it in the eighteenth or nineteenth.

So it is not right to take these words which Paul spoke to slaves and masters in the first century and say that that is precisely the message he would give to employer and employee if he could speak to us in the twentieth century. For instance, he would not say: "Employees, obey, in all things, your employers," for some employers are very unjust. And such a command as this would have blocked all progress on the part of the laborers throughout the centuries. But his words, "Masters, give unto your servants that which is just and equal," are just as appropriate and binding now as then. It is when employers disobey this command that the employees have the right to revolt. Within the bounds of justice, employees must obey. That is, they must carry out the terms of their contract. When they engage their services to an employer they must abide by the rules of the establishment, carrying out their employers' directions and serving them faithfully and well. Whatever readjustments may finally be made in the whole matter, present contracts must be carried out faithfully on both sides, except as by mutual understanding and agreement those contracts are changed.

In three great respects the message of Paul stands to-day firm and sound. First, his plea for justice. All that the Bible has to say about love is based on the still more fundamental idea of justice. It is this fact which makes it so offensive to every honest and self-respecting soul to observe a man who has amassed great fortunes through oppression, injustice, and cruelty, try to square himself with God and humanity by making philanthropic and charitable gifts out of money which, by all the laws of real justice, has never actually belonged to him at all. So there can be no permanent agreement, satisfactory to God and man, between employer and employee until a just basis of payments has been established by which the worker gets a reasonable share of the profits of his toil. There are some tremendous and scathing passages throughout the Bible which thunder forth wrath and doom upon the man who is unjust and oppressive to those with whom he deals, many of them referring specifically to his dealings with those whom he has engaged to do his work. Read carefully James 5: 1-4; Prov. 22: 22, 23; Isa. 3: 3-15; Jer. 22: 13.

Paul's second great plea, not expressed definitely in this paragraph from his letter to the Colossians, but breathing through all his writings, is for love. It is strange that people are so slow to realize that this magic gift and secret of Christ and his followers will solve every problem of human relations. Sooner or later society must come to realize that the only sane and truly profitable way of life is through helpfulness, not antagonism; through the supplying of needs, not the making of profits; through co-operation, not competition. That was the plan of Jesus; it is the only plan that will work out to ultimate satisfaction.

The third point Paul makes, though it is really his first point, for he puts it first through all his teaching, is his insistence upon the recognition of God. Notice how in every sentence here the chief thought is of God. He is the only true foundation and source both of justice and of love. Servants, be obedient, serving not to please men, but "fearing God." "Whatsoever ye do, do it from the heart, as to the Lord, and not unto men." Your real reward will come from him, for "ye serve the Lord Christ." Masters, remember: "Ye also have a Master in heaven."

* "How Employers and Employees Should Work Together." Col. 3: 22-25; 4: 1. Christian Endeavor and B. Y. P. U. Topic for Sunday, June 14, 1914.

Prepared Men*

WHAT advice can be given to our young people who are eager to get the best possible training for their work? Our Scripture references are rather terrifying. They would imply that Greek and Hebrew are necessary for successful soul-winning. But when we have accepted this theory along comes a man like D. L. Moody or General Booth or S. H. Hadley or "Billy" Sunday and absolutely proves that the prescribed course of training for the ministry is, at least in some cases, altogether unnecessary.

Jesus said plainly: "One thing is needful." That needful thing is communion with Him. It used to be pointed out in this connection that the apostles were unlearned men; then it was remembered that for nearly three years they had "been with Jesus." This was preparation enough.

Much education is merely experimenting. Educators have been experimenting for centuries on the best way to train young people for life, and they have not found out yet. Do not be discouraged if the advantages of a university education are denied you. Even if you go to college you must in the last analysis educate yourself. Many self-satisfied young persons stalk forth with their fresh diplomas more ignorant of real life than a newsboy or an office boy.

All real education consists of just three things—or you can, as a matter of fact, cut it down to two: learning about God, and learning about people. We might add learning about yourself, but as you study other people you will understand yourself.

To prepare for Christian work get near to Christ. Nothing can take the place of that. Get close to people. Understand them; like them. Read history, literature, philosophy, economics, missions, the newspaper, so as to understand people and know what they are longing for. Then lead all the people you can reach to the Christ whom you have found. That preparation and that work will make your life worth while.

* "How God Uses Fully Prepared Men." Acts 7: 22; 21: 37; 22: 3; 26: 24-29. Epworth League Topic for Sunday, June 14, 1914.

FLAG DAY
(June 14th)

Did you procure one of our Flag for Memorial Day? If not, be sur to send for one in time for Flag Day which is June 14th.

A New Flag

This is to announce that we hav secured a **new Flag** for our readers, o the same size **(6 feet long by 4 fee wide)** as the flag we have been using It is made by the Dunkards of Penn sylvania, and you may be sure that i is well made. The stripes are double stitched to one another. This is reall one of the biggest values in flags w have been able to offer. You shoul have one for Flag Day.

With this Flag goes FREE a beautiful Portfolio (11 by 16 inches, in Colors) of the Panama Canal.

The first ships are about to steam through the canal, which is fully described in this Portfolio, which contains a full descriptive History of the Canal, Photographs of the most important points, Colored Maps of the Canal Zone, diagrams showing the changes in ocean steamship routes, map of the United States in Colors, a Map of the World in Colors, and eight Photographs depicting the Main Buildings, Grounds, and Bird's-eye View of the great Panama-Pacific International Exposition.

The Portfolio will give you a comprehensive idea of **just what the Panama Canal means** to the world at large.

The Flag you will use for every holiday for years to come—in public and private sociables, in the schoolhouse, in the church and in the home.

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THE CHRISTIAN HERALD
BIBLE HOUSE, NEW YORK

BEFORE AND AFTER

BY MARGARET E. SANGSTER, JR.

A GREAT many otherwise intelligent and inquiring people buy a magazine, and after having read the fiction in it, ow it away. They never even nce at the advertising section, and skipping it they pass over a great l that is helpful and interesting. ey miss recent inventions, and some the best illustrations in the paper, l all sorts of nice things to eat. But I am getting away from my ry.

I didn't begin to tell you all the d things that you miss when you p over the advertisements. I began sk you if you have ever seen a cer- n kind of advertisement for the get- n variety of medicine. There will two pictures, side by side. The pic- e of a woman fat enough to com- nd almost any salary in a three- g circus, and the picture of a ng lady with large, dreamy eyes, utifully arranged hair, and a ph-like figure. Under the two pic- es there is usually a title like this:

"BEFORE AND AFTER TAKING"

Somehow this impossible, rather y title brings up just the topic I nt to tell about. For I want to w you some of the letters that tell ut my girls before and after tak- a dose of Money-Makers' Club. Do letters bore you? I hope not; anyway, I fully intend showing m to you. You see, I think you like m as much as I do, and I like them much that every new letter seems e a call from a very near and dear end. Here are some of the letters. This is my first message from a le girl in a Western town. She ites rather carefully:

'DEAR FRIEND: Please send me the ney-Makers' Club booklet. It may help at all, and I may not even be erested in it; but I would like to it. I graduate from school this ne and I want to earn my own com- ncement dress."

I sent her the booklet and these are o of her other notes. I could not w all that she has sent me:

'I am very much interested in your klet," the first one said. "And I pe I am going to make good at it. vill write later and tell you all about —shall I say?—success."

This is the third and last letter that vill show you from her. It is rather ferent from the other two:

'I am so happy and excited," she ote me gleefully, "and my dress and ppers and gloves are all ready for aduation. The dress is white with broad sash and tiny rosebuds, and e slippers and gloves are white, too. m so proud and glad that I earned m myself. I wish that every girl school could know about the club."

. . .

Several weeks ago, I received a let- from an older woman. It was a gic little letter from a very sad tle lady, and it ran rather tearfully this vein:

"I am very poor—sometimes it is en hard for me to find money for a mp or a small loaf of bread! I nder if there is any way that I can ke some money. I want to sub- ibe to your paper. I always used but I cannot even do that now."

I puzzled a few moments over this ter, and then, taking a chance, I nt her a Money-Makers' Club book- . Then I waited. Two weeks later ad a reply.

"My dearest friend," it began, en- siastically. "Thank you so much r introducing the Money-Makers' ub to me. It has helped me a great al already, and it is going to help great deal more. The work is easy r me, and the profits are marvelous. w can I thank you enough?" She ded her letter abruptly, but down rther, nestling at the bottom of the ge, I saw a small postscript.

"Just now," it whispered happily, "my first CHRISTIAN HERALD arrived. I made the money to subscribe to it."

. . .

The next letter that I am going to show you is from a married woman with three children. She was just a bit doubtful in her mind and the fluttering little letter shows her feelings very plainly:

"Do you know," she confided to me, "I am almost afraid to write to you? You see, I am not in any real need of money; but I would like just a tiny bit for pretty things that I cannot afford to buy. I suppose that the club will be no actual help to me. My time is pretty well taken up with my children, but I would like to see the booklet anyway. Perhaps I am committing a blunder in asking to join it—for I am no longer a girl; but I feel that you will understand."

Of course, I sent her the booklet, overruling all her objections, and not long afterwards I received a graceful little note of acknowledgment.

"The club is fine!" it began, "and I have already begun being a member in earnest. I was puzzled before, because a Money-Makers' Club seemed somehow ridiculous; but now I understand that it is possible to have such a thing. Yesterday I bought myself a silk shirtwaist that I have long wanted, with my first profits."

. . .

Here are three "before and after taking" letters. I hope that they have interested you a little bit in my pen-and-ink friends and in my club. But I do not want to misrepresent anything. These are just three among hundreds of letters; and of course some of the girls are not so enthusiastic. Some of them (a very few this time) do not even care to join. But when you realize that ninety-nine out of every hundred letters are full of praise, you may be sure that there is something in it to interest you.

And now, last of all, I want to say something I have said before. There is room in the Money-Makers' Club for every one who wants to join. I have grandmothers and grandchildren on my books, children just out of kindergarten and grown-ups just graduating from the school of life. I have happy girls who write on thick, engraved stationery and girls who send in scribbled notes on wrapping paper. I have many girls who are working hard—and love it. But I have plenty of places left for *you* and your friends. Write in for our booklet and read it. And I am sure that one dose of our club will make you very glad that you are a member.

PSALM XXIII

SHEPHERD of earth's wayward race,
Lead me till at length I stand,
Through the riches of thy grace,
Safe within the Fatherland.

Choose my way and guide my feet
Daily in the paths of right,
That I may by waters sweet
Rest at evening in thy sight.

If I wander, Lord, restore;
Suffer not my soul to roam;
I would learn to love thee more:
On thy shoulder bring me home.

When at night the shadows fall,
Closer still my faith would cling;
Where my Shepherd drank the gall,
There my heart would crown him king.

Full supply I cannot lack,
For my table now is spread
Where my foes had turned me back,
But for grace upon my head.

Surely mercy fills my cup,
Nor can I thy goodness tell;
For the Love that bade me sup,
Brings me home with him to dwell.

HOWARD T. N. USSHER.

The Howard Watch

THE predominance of the HOWARD Watch among yachting men illustrates some interesting conditions in American business and professional life.

There is in this country no exclusively yachting class as such. Practically every American yachtsman is a man of affairs, who finds his greatest relaxation on the water, and who takes his HOWARD Watch with him when he goes abroad.

The thing that makes him a yachtsman and an American disposes him to like the HOWARD Watch—with its fine traditions, its trim, racy lines, and its way of showing its clean American heels to the talent of the watch-making world.

The wonderful character of the HOWARD Watch is that it meets men of so many different kinds and occupations on their own ground. Men in commerce, in the technical industries, in the professions, in official life.

A HOWARD Watch is always worth what you pay for it.

The price of each watch is *fixed* at the factory and a printed ticket attached — from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel in 18K gold case at $170— and the EDWARD HOWARD model at $350.

Not every jeweler can sell you a HOWARD Watch. Find the HOWARD jeweler in your town and talk to him. He is a good man to know.

Admiral Sigsbee has written a little book, "The Log of the HOWARD Watch," giving the record of his own HOWARD in the U. S. Navy. You'll enjoy it. Drop us a post card, Dept. W, and we'll send you a copy.

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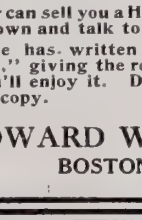
Quit Drugs and Dope. Try Nature's Way. You can't beat it for constipation, biliousness, indigestion, etc.



Reliable authorities tell us that Constipation is the primary cause of 97 per cent of all diseases.

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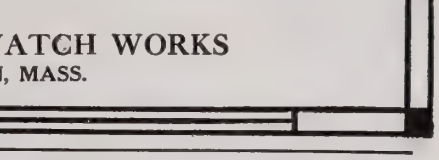

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From Now Until July 1st —Not Later

Hyacinths, Tulips, Narcissi, Crocus, etc., for a small outlay of time and money, an abundance of flowers in the house from Christmas until Easter, and in the garden, from earliest Spring until the middle of May. Bulbs are grown almost exclusively in Holland in enormous quantities, and sold at very low prices. Usually they cost double before reaching you.

We are having an unusually large assortment of varieties this season, and a large amount, due to superior growing conditions, will be obtainable at a low price in this country, and have a much larger list of varieties to select from.

Our orders are placed and paid for in Holland, and are shipped to our customers immediately upon their arrival in the best possible condition.

If you wish to take advantage of our very low prices, we must have your order not later than July 1st, as we expect Bulbs to arrive soon. They should be planted in cold after October, the earlier the better. (Bulbs are received from new contributors.) For prices on smaller quantities see our import price list, the most comprehensive catalogue of Bulbs published, may be had for the asking.

A FEW PRICES	Per 100	Per 500
Tulips, Mixed	$0.75	$3.50
Tulips, Darwin, Mixed	.90	4.25
Tulips, Darwin, Yellow	1.00	4.75
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Tulips, Darwin, Yellow	1.00	4.75
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—If you only knew *how* well! I build up your vitality—at the same time I strengthen your heart action, teach you how to breathe, to stand, walk and relax such a matter as

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One pupil writes: "I weigh 82 pounds less and I have gained wonderfully in strength." Another says: "Last May I weighed 320 pounds; this May I weigh 128 and am I well?" Won't you sit down and write now for my FREE booklet? Don't wait, you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft
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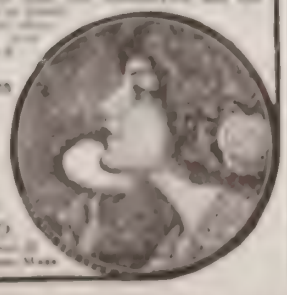
NATURE SPEAKS



Refuse Substitutes

BEN LEVY CO.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 554

hurt me, Parson Bill, no matter what I did," he said confidently, "and I'm not going to stop saying my prayers. I was just pretendin' to see what you'd say. My mother taught me first, my father said for me to keep it up, and Miss Grace, too. But I'm not saying them because I'm afraid of a licking if I don't."

"I know you ain't," said Bill. "I just want you to keep on sayin' 'em. I don't reckon there's anybody in this town sayin' prayers 'cept you, an' it kind a makes us feel agreeable an' comfortable like to know that somebody's doin' it."

"But if I do it, why can't you?" persisted the boy.

"That's differ'nt, I tell you. Now shet up an' go to sleep," was the decisive answer.

The subject interested little Olaf. He essayed to return to it again on other occasions, but the big miner thereafter cut him short, and refused to be drawn into any religious discussions of any sort, and the matter was perforce finally dropped until a more convenient season should arrive.

Then, too, after the novelty of the boy's presence wore off, Parson Bill began to find it a bit irksome at times. He took to slipping away after supper, leaving Olaf to his own devices. The lad felt these absences keenly. He had no boys to play with, and while he was on agreeable speaking terms with all the men in the camp, and would have been with the women, only Parson Bill sternly drew the line, really his only comrade was the big miner himself. Sometimes he would sit outside of the cabin and stare down at the lighted saloon where he knew Bill was, and the tears would come into his eyes. He was a very lonely little boy indeed. He prayed harder than ever for Bill's conversion, but God did not seem to hear, and his faith began to waver. Sometimes it is passing hard to believe alone.

One night the boy remained up until quite late before going to bed. Parson Bill was periodically subject to strange fits of moodiness and melancholy, which usually ended in a frightful debauch. Little Olaf had come to recognize this fact. Sometimes when Bill went down to the village he came home before he was very drunk, at a reasonably early hour. This night the boy instinctively realized that trouble was certain to come.

He waited longingly for Bill, but that worthy did not return. He went to bed finally, but sleep did not come for some time, and when it did, it was troubled. After a while he woke up. He slipped on his few clothes—it was summer and his toilet was not elaborate—and went out into the night. He had no idea what time it was, but it was evidently late. There wasn't a light anywhere except in the two saloons. Parson Bill had not come back. The boy recollected suddenly that it was Saturday night. He decided upon a bold step. He would go down and find his friend. No sooner did the thought come to him than he put it into execution. He started down the long street as fast as his little legs could carry him.

The Black Pup was nearest Bill's cabin. This was not Bill's favorite saloon, but to make sure the boy stopped, pushed open the door, and went in.

Operations were in full blast, and everything was running at a high pressure. He was not noticed at first, but so soon as he was recognized he was greeted with uproarous outbursts of welcome, intermingled with many invitations to come in and have a drink and a bite to eat.

To be continued

The Latest "Military Mass"

New York Tribune, May 18, 1914

WASHINGTON, May 17.—Fully fifteen thousand persons gathered about the base of the Washington Monument this morning for the military field mass celebrated annually under the auspices of the District of Columbia Spanish War Veterans in memory of those who lost their lives in the war with Spain.

An improvised altar, in front of which sat a group of Catholic prelates, was sheltered by a flag-decked pavilion. On one side was another pavilion in which was a mixed choir of 150 voices. Another stand was filled with men prominent in public life. Grouped in front of the semi-circle were delegations from the Knights of Columbus, the Ancient Order of Hibernians, the Catholic Knights of America and other societies.

The Rev. Father J. R. Meagher, O. P., delivered the sermon. Monsignor William T. Russell, of St. Patrick's Church, was in general charge, and the Rev. Eugene de L. McDonnell, S. J., pastor of St. Aloysius's Church, was celebrant. The Rev. George Savage, of Holy Cross College, Brookland, acted as deacon.

Father Meagher, referring to the Mexican situation in his sermon, lauded the President as "a patriot whose name should not be second to the soldiers who fought for their country for his efforts at this critical juncture to insure peace."

Huerta and the Pope

From New York Tribune, May 20

VERA CRUZ, May 19.—Archbishop Mora y del Rio was driven out of Mexico by Provisional President Huerta, according to information reaching here to-day. The archbishop, the story says, sought an interview with General Huerta, which was at first refused, but later accorded on the representation that the churchman had a communication from the Pope.

The communication, it is stated, proved to be a suggestion that General Huerta resign. The president appeared to take this advice dispassionately, making no reply. On the following day, however, a messenger went to the archbishop with a warning from Huerta that he would do well to leave the country.

A Beautiful Gift

FROM a friend of missions, who desires her name to remain undisclosed, THE CHRISTIAN HERALD recently received this letter:

Enclosed find draft for $400 on Girard National Bank, Philadelphia. $50 of said gift I wish to give Miss Anna E. Hall for her mission work in Garraway Mission, Cape Palmas, Africa. The remaining $250 please give to five different leper missions, $50 to each. I will leave the selection to THE CHRISTIAN HERALD. Whatever selection you will make will, I am sure, go to a needy and suffering people. In acknowledging receipt please do not give my name in full. It is not much that I am giving. Would only be too glad to have it more if I were able, but as I do not give for the name of it, just for the good it will do, I prefer my name not published. Thanking you for your kindness in distributing these gifts, I remain, etc.

With the donor's approval, the money was applied as follows:

Miss Mary Reed, Chanda, Heights, India Leper Mission	$50 00
Jerusalem Leper Mission	50 00
Bethesda Leper Home, Paramaribo, Dutch Guiana, S. A.	50 00
Dr. R. M. Wilson, Kwangju, Korea	50 00
Indo Leper Mission, care of Mr. Lecroy, 105 Raymond Street, Cambridge, Mass.	50 00
Miss Anna E. Hall, Garraway Mission, Cape Palmas, Africa	50 00
	$400 00

On receipt of the acknowledgments from the missionaries, they will be forwarded to the donor, who will thus have the satisfaction of having done a good work without seeking worldly applause.

Called Higher

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

Alvin L. Ferris, Vona, Col., March 28; 74.

C. W. Stevens, Old Orchard, Me., March 1914.

Mrs. Matilda E. Mooberry, Peoria, Ill., February 18; 88.

Mrs. George Robbins, Norwalk, Conn., March 5; 66.

Mrs. Martha Fond, Daytona, Fla., February 27; 89.

Mrs. S. Hahn, Charlotte, N. C., March 1914; 61.

James Marshall, Saratoga, Wyom., March 1914; 76.

Theron Borst, Kilsourn, Wis., February 1914; 89.

Mrs. Alonzo Stebbins, Vernon, Vt., March 1914; 88.

Mrs. D. H. Coon, Montrose, Pa., February 1914; 88.

Marcus Decker, Accord, N. Y., January 1914; 94.

Mrs. Isaac Loveland, Ridgway, Pa., January 8, 1914; 77.

Mrs. M. H. Williams, Somerville, Mass., February 26, 1914; 81.

Mrs. Lucy A. Todd, Bethlehem, Conn., March 27, 1914; 88.

Mrs. Louisa J. Kelley, Salem, N. H., January 22, 1914; 79.

Mrs. Rebecca Owen, Pottstown, Pa., January 30, 1914; 78.

Mrs. J. B. White, Pendleton, S. C., December 26, 1913; 61.

Leonard Williams, Merrifield, N. Y., January 22, 1914; 80.

G. H. Gunderman, Paulding, Ohio, December 22, 1913; 71.

Mrs. Lorinda Mertzog Herr, Pensacola, Fla., January 3, 1914.

Mrs. Mary Graham, Sharpsburg, Pa., January 9, 1914; 89.

Mrs. Anna E. Brown, Dunmore, Pa., December 28, 1913; 87.

Mrs. Louisa M. Taft, Worcester, Mass., January 28, 1914; 81.

Mrs. Martha Hunter, Woodward, Okla., January 28, 1914; 80.

Mrs. Elizabeth Johnson, Chicago, Ill., December 4, 1913; 92.

Felix G. McCombay, Winifrede Junction, W. Va., April 24, 1914; 78.

HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Ia. found a wise good friend in her mother-in-law, joke notwithstanding. She writes:

"I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pain and would have to lie down. My mother often told me it was the coffee I drank a meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea, but that was just as bad.

"She finally was induced to try Postum which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

Name given by the Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms.

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

ANSWERED PRAYERS

"I WANT to acknowledge God's wonderful goodness in answering prayer. For four months I prayed without ceasing for an answer, and it came in greater and fuller measure than I expected."—L. M. A., Moline, Ill. "I sent in a request for prayer about two months ago that a heavy burden be lifted from my heart. Now, thank God, my prayer has been heard and answered."—Mrs. J. W. H., Raymond, S. C. A Subscriber writes from Medical Lake, Wash.: "I wish to acknowledge answered prayer in financial distress. I could see no way out, but prayed continually that God would open a way if it was his will, and he has done so." Mrs. A. E. P. writes from Florida: "You were asked to pray for the restoration to health of the dear son of a widow. That prayer has been answered in almost perfect recovery."

Acknowledgments of answers to prayer have also been received from:

I. L. J., Smith Center, Kan.; C. E. H., New Meadows, Idaho; A Reader, Reece, Kan.; M. P., Canandaigua, N. Y.; Mrs. W. L. S., San Antonio, Texas; S. E. B., Dunellen, N. J.

Prayers are asked for the recovery from severe illness of a pastor's little son. The Prayer League is asked to pray for Mr. and Mrs. Sherwood Eddy and Mr. J. Harley Fowler, who sail for China on June 6 to conduct an evangelistic campaign of about five months among Chinese students. L. B. asks prayer for a revival in the church and Sunday school at Knoxville, Tenn.; Mrs. J. P. J., for a revival at Turnersville, Texas; Mrs. J. R. H. for a revival and the closing of saloons in Tucson, Ariz.; F. A., for revival in a church at Binghamton, N. Y., also that pastor may be filled with the revival spirit; for a revival and closing of saloons and dance halls at Valley, Neb.; Mrs. T. K. D., for the church, Sunday school and neighborhood of Hillsboro, N. M.; B. D., that a minister may be sent to Sequin, Wash.

The following friends request prayer for a deeper work of grace and assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Mrs. F. B. S.; K. K. H.; A Reader, Abingdon, Va.; L. B.; N. W. W.; Mrs. S. S. I.; Q. A. B.; E. B.; Mrs. L. S.; Mrs. R. H.; Miss E. L. A.; R. W.; Mrs. L. A. V.; Mrs. L. J. S.; Mrs. D. M. P.; Mrs. I. H. B.

The following friends ask prayer for themselves or friends for restoration of sight or that threatened blindness may be averted:

A West Virginia Reader; Mrs. N. R. H.; Mrs. C. D.; N. W. W.; Mrs. L. S.; Mrs. M. H. A.

The following friends ask prayer for the conversion of sons:

Mrs. D. W.; Mrs. A. S. W.; J. L.; Mrs. J. P. J. (that six sons may be saved); N. J.; Mrs. J. R. H.; Mrs. G. E.; Mrs. J. A.; F. A. C.; Mrs. R. H.; R. W.; Mrs. M. B. S.; Mrs. L. J. S.; M. F. W.

The following ask prayer for the conversion of husbands:

Mrs. F. B. S.; Mrs. E. L.; Mrs. A. H. B.; Mrs. A. S. W.; Mrs. C. P. O.; Mrs. W. H.; H. M. W.

The following ask prayer for the conversion of other relatives and friends:

Mrs. E. L.; Mrs. C. D.; Mrs. E. A.; L. B.; Mrs. A. E. P.; C. B. T.; J. L.; Mrs. J. P. J.; N. J.; Mrs. W. H.; A. R. H.; Mrs. R. H.; Miss E. R. S.; Mrs. G. W. M.; O. E. C.; Mrs. S.; A Reader, Knob, Iowa; Mrs. F. McC.

The following friends request prayer for healing for themselves or others:

Mrs. V. K. T. (that three daughters may be restored to health, requesting special prayer for one); J. T. R.; Mrs. D. W. R.; Mrs. T. E. L.; Mrs. N. R. H.; K. K. H.; Miss O. M. A.; Mrs. E. T. S.; J. L.; Mrs. S. S. I.; Mrs. W. H.; A. R. H.; W. E. D.; Mrs A. D.; Mrs. C. D.; Mrs. M. H. A.; N. W. W.; C. D. (that sister's mind may be strengthened); I. A. B.; E. B.; Mrs. J. A.; Mrs. L. S.; Mrs. M. K. B.; Mrs. R. H.; F. M. Y.; Mrs. G. W. M.; Z. L.; Mrs. C. H.; Mrs. S.; E. A. J.; M. G. W.; J. E. K.; Miss E. H.; Mrs. J. F. H. (that son's mind may be restored); Miss M. E.; Mrs. I. H. B. (requests prayer to regain the use of limbs); A Reader, Bridgeport, Conn.; A Reader, Wallkill, N. Y.; Mrs. M. H. A.; Mrs. G. W. S.

The following friends request prayer for varied desires and needs:

Mrs. P. E. K.; P. S. P.; Mrs. A. C. T.; C. J. S.; M. J. C.; Mrs. P. E. K.; M. T. W.; Mrs. M. H. W.; E. C. S.; R. O.; Mrs. V. M.; P. H. C. B. (that a great burden may be lifted); J. H. C.; Mrs. N. O. E.; Mrs. E. N. P.; L. V. W.; Mrs. B.; Miss N. S.; H. B. K. (for guidance in perplexity and the lifting of heavy burden); A H.; Mrs. W. G. K.; Mrs. G. W. C.; Mrs. S. O. S. (for relief from heavy burden); Mrs. D. C. T.; M. T. W.; G. M. C.; Mrs. M. H. W.; Mrs. E. N. P.; E. L. G.; Mrs. E. B.; Miss A. S.; Miss G. T.; Mrs. R. O.; Mrs. M. M. M. C. (that the T. M. S. estate may be settled rightly, and peace and brotherly love established in the family soon). A Missouri reader asks prayer that a son may be born to her home. A Reader, Abingdon, Va.; L. B.; Mrs. A. S. W.; Mrs. K. R. S.; N. J.; Mrs. W. G. D.; E. B. (that a loved one may return home); Mrs. J. A. (that a son away from home may write a letter soon); Mrs. G. W. M.; K. E. D.; S. E. B.; F. D. A.; Mrs. D. W. R.; Mrs. E. A.; Mrs. E. R. D.; L. B.; Mrs. L. S.; Mrs. R. H.; Miss E. L. A.; Mrs. L. A. V.; J. T. R.; Mrs. T. E. L.; Mrs. N. R. H.; Mrs. E. R. D.; S. M. W.; N. M. S.; R. K.; Q. A. B.; Mrs. R. H.; Miss E. L. A.; Mrs. L. A. V.; Mrs. M. B. S.; Mrs. C. H.; Mrs. A. H.

DO YOU KNOW YOUR BIBLE?

Correct Answers, List No. 4

1. (a) Eight years. II Kings 22: 1 [also I Chron. 34: 1]. (b) Thirty-one years, II Kings 22: 1 [also II Chron. 34: 1].

2. II Kings 23: 25 [also II Kings 22: 2].

3. (a) Twenty years. II Chron. 34: 3. (b) Brake down the altars, cut down the images, brake in pieces the groves, etc., made dust of them, strewed it upon the graves, burnt the bones of the priests. II Chron. 34: 4, 5.

4. (a) Repairing the house of the Lord. II Kings 22: 3, 5, or II Chron. 34: 8. (b) "Faithfully." II Kings 22: 7 and II Chron. 34: 12.

5. (a) The book of the law. II Kings 22: 8, or II Chron. 34: 14. (b) Shaphan read it before the king. II Kings 22: 10, or II Chron. 34: 18. (c) Rent his clothes. II Kings 22: 11, or II Chron. 34: 19. [Also: Directed servants to inquire of the Lord. II Kings 22: 13, or II Chron. 34: 21].

6. (a) Huldah (II Kings 22: 14, or II Chron. 34: 22) and Jeremiah (II Chron. 35: 25; Jeremiah 1: 1-2). [Also Zephaniah (Zeph. 1: 1) and Jeduthun (II Chron. 35: 15)]. (b) Hulah. II Kings 22: 14, or II Chron. 34: 22. (c) Because his heart was tender and because he had humbled himself and mourned when learning of the nation's sins. II Chron. 34: 27.

7. (a) Read the book of the law to the people. II Kings 23: 2, or II Chron. 34: 30. (b) To walk after the Lord and keep his commandments. II Kings 23: 3, or II Chron. 34: 31. (c) To stand to the covenant and serve the Lord. II Chron. 34: 32, 33.

8. (a) The man of God from Judah. II Kings 23: 17. (b) That Josiah would burn there the bones of the false prophets. I Kings 13: 2, or II Kings 23: 16.

9. (a) The passover. II Kings 23: 21, or II Chron. 35: 1. (b) "Serve now the Lord your God and his people Israel. II Chron. 35: 4. (c) Sons of Asaph. II Chron. 35: 15. (d) None like it. II Kings 23: 22, or II Chron. 35: 18.

10. (a) Pharaoh-Nechoh. II Kings 23: 29-30, or II Chron. 35: 20-24. (b) Goodness. II Chron. 35: 26.

Honor Roll

The following 103 readers answered correctly all the questions of List No. 4:

Mrs. S. J. Adams, John A. Ainslie, Mrs. J. Adam Andrea, Mrs. A. F. Avery, Grace M. Banks, Mrs. O. C. Barnes, Mrs. M. W. Barr, Lester L. Bickett, Thomas C. Birkett, Amelia Bohl, Bertha E. Bulkley, Mrs. H. P. Calkins, Mrs. E. W. Cammack and daughters, Mrs. Harriet N. Cheney, Mrs. J. S. Childs, J. D. Clapp, Mrs. Lettie Cobb, Mrs. Alma H. Culver, Jennie Cunningham, Robert C. Dawson, Sopha V. DeFrees, Charles W. Dickinson, Mrs. Arthur DuBois, Mrs. George E. Earle, Oliver W. Elsbree, Mrs. Elias D. Ervin, Mrs. J. A. Ferguson, Anna Fitts, Mrs. J. W. Floyd, Mrs. Enza J. Fuller, Jennie M. Gillman, Mrs. A. S. Graham, Mrs. H. E. Greengrass, Mrs. M. H. Griswold, Mrs. E. P. Hall, Mrs. Clarence Harlowe, Mary O. Haw, Mrs. W. C. Henderson, George F. Hills, Mrs. J. R. Hissem, Maria L. Hoffman, Jennie E. Holmes, Kate A. Jackson, Mrs. Theo. Johnson, Mr. and Mrs. Otho J. Jones, Annie Kilpatrick, Ella King, Hilda B. Langille, Mary H. Livermore, Julia A. McConkey, Mrs. W. A. McManigal, Susie W. Merritt, Mira H. Messinger, Michael Murray, Mrs. W. M. Michaux, Mrs. T. A. Newell, Margaret Newlin, Miss W. Nicholson, M. H. Noble, Nellie Norwood, J. N. Ogle, Olive M. Palmer, Mrs. Clement T. Paull, E. Virginia Payne, J. A. Payne, Zella Plant, Mrs. Lyman Porter, Fannie E. Raymond, Mrs. E. M. Reeser, Mrs. S. W. Robinson, Mrs. F. H. E. Ross, Mary T. Scott, Nellie S. See, Mrs. John Seip, Frances F. Shank, C. R. Shultz, Ellen Simkin, Mr. and Mrs. George G. Smith, Mrs. J. W. Smith, Mrs. G. L. Snyder, Mary M. Stein, Addie F. Stevens, Mrs. Anna Stockmon, Ethelbert Stover, Mabel L. Tanner, Eleanor Porter Thompson, Mrs. C. C. Tilley, Annie Tipton, Mrs. Abbie W. Trueblood, Mrs. J. A. Tuthill, Mrs. C. C. Van Dusen, Mrs. Ora N. E. Vaughan, Mary E. Wagner, Mrs. J. W. Walker, Mrs. Edwin D. Ward, Verna Whitlock, Etta M. Wilson, Eugene Wilson, Helen R. Wilson, Ellen B. Witmer, Mrs. Elmer Woodling, Ethel Youse, No name and address.

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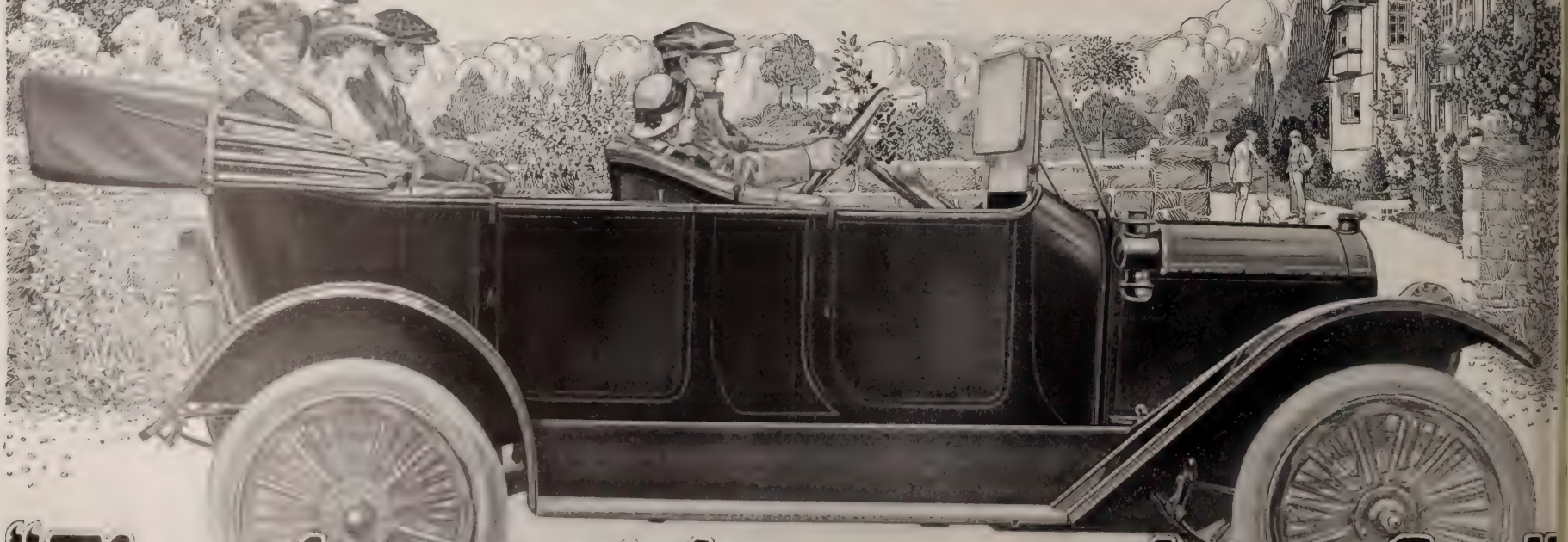

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Christian Herald

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THE BETHLEHEM GRAIN MARKET

"Good measure, pressed down and shaken together and running over, shall men give into your bosom." Luke 6: 38; Deut. 25: 14-15; Micah 6: 10; Rev. 6: 6

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the questions, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention can be paid to anonymous letters.*

Questions and Answers

C. L. H., New York. What is the average or normal size allowed by the better class of Americans or Europeans for a normal story of massive proportions?

From what we can learn it would be impossible to state any figure which would be really satisfactory. In a general way it may be said that a mountain 15,000 feet in height is [illegible] Any thing beyond and above that may be considered as a mountain of abnormal proportions. One or two correspondents have been good at much as ten thousand dollars for the serial rights of a continued story. Those who are thinking of making literary a career however would do well to follow Andersonian. Paper adding and do something else. Tom Lawson's recent book, *Martin Eden*, which is said to be largely autobiographical, tells in a graphic way the almost hopeless struggle of a young author, given with great power by the author himself. Some have, of course, had the opposite experience and been successful almost from the first. But before you set out upon such a career you should be sure to possess the sense of God to man, and to [illegible] phenomena being controlled by God not in harmony with divine justice. Russia before robbing the mass of the Greek Holy Writ sets forth the universal corruption which justified the destruction of the human race with the exception of one family. Chapter 6: 1-5 describes the violence and immorality prevalent in the antediluvian period. Matthew 24:37 shows it was to be the case just previous to the coming [illegible] the second. The words were the common conditions of society, the ordinary way of men. The causes were the supposed sin [illegible] the mighty heroes. The latter formed the aristocracy; they were the ruling class, the children of judges and princes. Owing to wealth they were physically strong and mentally [illegible] and had monopolized a large portion of the wealth of the then known world. They should have used their power and position for the benefit of their kind and set an example in chastity, temperance, self-restraint, justice

Continued on last column

E. L. H., Scio, Ore. 1. The marriage of Ahab and Jezebel was effected by the better class of Athenians as a means for a normal story of massive proportions.

C. L. H., New York. What is the average or normal size allowed by the better class of Americans or Europeans for a normal story of massive proportions?

From what we can learn it would be impossible to state any figure which would be really satisfactory. In a general way it may be said that a mountain 15,000 feet in height is [illegible] Any thing beyond and above that may be considered as a mountain of abnormal proportions. One or two correspondents have been good at much as ten thousand dollars for the serial rights of a continued story. Those who are thinking of making literary a career however would do well to follow Andersonian. Paper adding and do something else. Tom Lawson's recent book, *Martin Eden*, which is said to be largely autobiographical, tells in a graphic way the almost hopeless struggle of a young author, given with great power by the author himself. Some have, of course, had the opposite experience and been successful almost from the first. But before you set out upon such a career you should be sure to possess the sense of God to man, and to [illegible] phenomena being controlled by God not in harmony with divine justice. Russia before robbing the mass of the Greek Holy Writ sets forth the universal corruption which justified the destruction of the human race with the exception of one family. Chapter 6: 1-5 describes the violence and immorality prevalent in the antediluvian period. Matthew 24:37 shows it was to be the case just previous to the coming [illegible] the second. The words were the common conditions of society, the ordinary way of men. The causes were the supposed sin [illegible] the mighty heroes. The latter formed the aristocracy; they were the ruling class, the children of judges and princes. Owing to wealth they were physically strong and mentally [illegible] and had monopolized a large portion of the wealth of the then known world. They should have used their power and position for the benefit of their kind and set an example in chastity, temperance, self-restraint, justice

Continued on last column

Ernest Lapierre, Camden, Ontario. Did the people of Old Testament times have the Holy Spirit working with or did they have nothing more than the Mosaic law?

While there were half-blind cases, like the prophets of persons who seemed to have the Holy Spirit to guide and inspire them in Old Testament times, He left no one. That is one of the great differences between the old dispensation and the new. We are living now in the dispensation of the Holy Spirit when every believer may possess him as Sanctifier and Guide. But even now, Christians who believe that they have special guidance from the Holy Spirit should submit that guidance to the written Word and to the sanctified judgment of the church of Christ as a group of Christian friends. Failure to do this often results in harmful fanaticism.

J. H. T., Rose Creek, Minn. 1. There has been much controversy concerning the identity of "Darius the Mede" referred to by Daniel. Xenophon holds him to have been a son of Darius Astyages "known to the Greeks under a different name." Another view is that Astyages and Cyaxares, Ward & Co. to have been names indicating supreme rulership, and not a personal appellation. A third conclusion held by some eminent students of ancient history is that Darius was really governor of Gubaru who being popularly known as prefect reached a long during Cyrus' absence, and assumed the royal authority under the name of Darius. 2. Rev. Charles P. T. Cheney died in Montreal January 6, 1909. 3. We have no information on the other question.

W. R. C., Fernan, Idaho. I am greatly interested in Gen. 6: 1-4 and if I understand aright the original word Nephilim, "giants," there is interpreted as equivalent to "sons of God." Gen. 6: 1-4, is used only these times in the Bible. In Job 1: 6 and 2: 1 it is very certain that "sons of God" mention "angels." I would be very pleased if you could get the opinion of some eminent Hebrew scholar on these four verses, Gen. 6: 1-4.

The translation has been answered by a number of scholars. W. Hayward, LL.D., in Talbot, Gen. 6: 1-4 forms the antithesis to the glory of the Flood. All these days connected the translation of a word, whatever it was originally or later it is most plain. The latter scriptures state the consequences of natural procedures to sound judgment. The latter is not a scientific treatise. Its purpose is religious and moral. Its aim is to [illegible] the sense of God to man, and to [illegible] natural phenomena being controlled by God not in harmony with divine justice. Russia before robbing the mass of the Greek Holy Writ sets forth the universal corruption which justified the destruction of the human race with the exception of one family. Chapter 6: 1-5 describes the violence and immorality prevalent in the antediluvian period. Matthew 24:37 shows it was to be the case just previous to the coming [illegible] the second. The words were the common conditions of society, the ordinary way of men. The causes were the supposed sin [illegible] the mighty heroes. The latter formed the aristocracy; they were the ruling class, the children of judges and princes. Owing to wealth they were physically strong and mentally [illegible] and had monopolized a large portion of the wealth of the then known world. They should have used their power and position for the benefit of their kind and set an example in chastity, temperance, self-restraint, justice

Continued on last column

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OUR MAIL-BAG

Continued from first column

and kindliness. Instead, they gave way to unbridled lust, to indulge which they resorted to violence. 'They saw that the daughters of men (i. e., the common folk) were fair, and they took (i. e., by force) whomsoever they chose.' This abuse of power was punished by the destruction of the race. 'The Eternal said My spirit shall not abide in man forever.' The Hebrew word may mean 'abide as a sword in a sheath'; or it may mean 'contend with man'—the higher with the lower nature—the spirit of heaven with the body formed of dust and its instincts, of the earth, earthy; or it may mean 'My spirit shall not rule in man.' The struggle is too severe. 'Since he is but flesh, his days shall be one hundred and twenty years. On account of the moral infirmity incident to human nature, time will be given for repentance. If the opportunity is not taken, destruction will follow the respite. *Nephilim* literally means 'the fallen.' On the principle of *lucus a non lucendo*, the term refers to the men of gigantic stature who existed in ancient times. They were the 'sons of God,' the mighty men who yielded to licentious passions. The children of these illegitimate unions were also for some generations, Nephilim of gigantic stature, famed for their physical and mental development, but morally degenerate. They were the renowned heroes of old—the mighty warriors, like the berserkers of the northern sagas."

Mrs. W. C., Ridgway, Pa. 1. Herod was a titular appellation and was borne by several rulers. The Herod of Jesus' infancy (Matt. 2) died while the Holy Family was in Egypt (See verse 19.) 2. The passage in Luke 13: 30 is interpreted as meaning that God, who looks at the hearts of men, will prefer in honor in the future life many who in this life have been held in little regard, but who have served him faithfully, while others who have been highly thought of among men will be shown to be less worthy.

K. Van S., Newton, Iowa. The passage in 1 Cor. 1: 25 is better understood by reading carefully the preceding seven verses. Paul here took the preaching of the Cross, which he held to be the "wisdom of God," and contrasted it with the "wisdom of words," or the eloquence with which the world's great orators dispute. Those worldly-wise ones, he reminded the Corinthians, regarded the preaching of the Cross as foolishness; yet what seems to the world weakness and foolishness is really the highest wisdom. Thus, as Paul expresses it, the "foolishness" of God is wiser than all the wisdom of the world.

M. H. T., Chicago, Ill. 1. Present-day scholarship inclines to B.C. 7. 2. The authorship of the Pentateuch is still a theme for disputants, although the claim of Mosaic authorship has never been successfully controverted. It is undeniable, however, that the last chapter of Deuteronomy must have been added by another hand. 3. There is little profit in taking up unprovable and irrefutable subjects, and the Mail-Bag therefore prefers to let such themes alone. Its space limitations make this compulsory.

R. S. R., Saskatchewan, Canada. For many years, the effort has been made by a certain class of scientists to prove the existence of the "missing link" which would establish man's descent from the brutes. Up to the present time they have been unsuccessful. The sketch you enclose is purely imaginary, the work of an artist who had no model and who did his best with his brush to bolster up the Darwinian theory.

Miscellaneous

Emily R. Crowley. Send name and address to this office for letter.

E. P. K., Hulbert, Okla. We do not believe he is connected with any denomination.

E. B. M., Marshalltown, Iowa. That Jacob wrestled *for* the blessing is made clear in Gen. 32: 26.

A. L. H., Topanga, Calif. THE CHRISTIAN HERALD is not a political paper and consequently does not discuss party questions.

A. A. K., Malvern, Pa. "Oh for a lodge in some vast wilderness" is a quotation from Cowper's famous poem entitled "The Task."

Any reader knowing the address of George Temman will confer a favor by sending it to Mrs. M. D. Murray, 117 Dallas Street, Waco, Texas.

The poem entitled "Turn Again," which appeared in THE CHRISTIAN HERALD of May 13, was written by Rev. C. C. Miller, of Honesdale, Pa.

H. H., Negaunee, Mich. The letters "I. N. R. I." over the cross of Christ were the initials of the words *Jesus Nazarenus Rex Judaeorum* ("Jesus of Nazareth, King of the Jews").

M. R., Le Peyster, N. Y. The points of difference between the various beliefs are briefly stated in *The Christian Herald Almanac*. The subject is too large to treat in a Mail-Bag paragraph.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PANAMA CANAL ZONE HIGHWAY BETWEEN COROZAL AND PEDRO MIGUEL

THE GOSPEL ON THE ISTHMUS

I. FOLLOWING THE FLAG TO PANAMA

BY J. MACKLIN BEATTIE

ANCON, CANAL ZONE

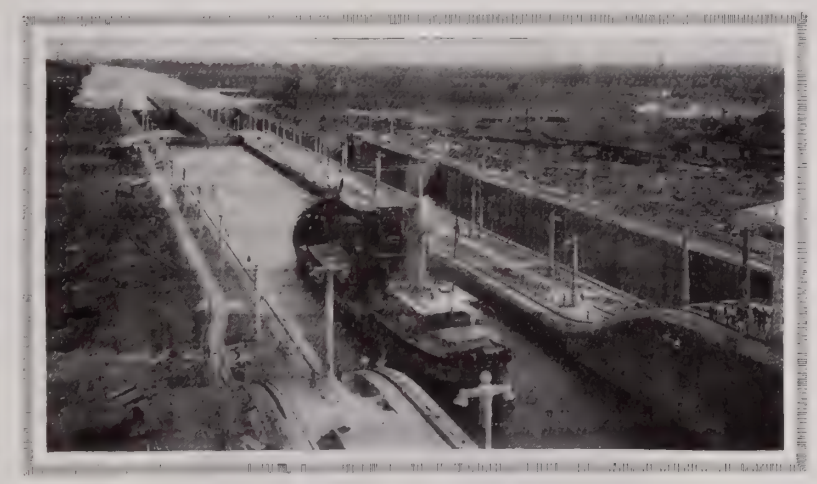
WHEN on November 12, 1913, the services of the ministers of the Gospel who had been maintained to minister to the religious needs of the American forces employed on the Panama Canal were terminated, it was thought that church work among the aliens on the Isthmus would languish and perhaps die out altogether. But it has ever been true that on American soil the Bible follows the flag, and the religious work planted by and for the people had been too deeply rooted to be easily overturned after six years or more of active, healthy life.

Ministers who were engaged in denominational work under their foreign mission boards were notified that they should continue at their stations. These include the Methodists, Wesleyan Methodists and Baptists. The clergy of the Episcopal Church, which has had control of the Panama Mission since its transfer from the Anglican Church in 1909, received orders from the bishop in charge, Right Rev. Albion W. Knight, vice-chancellor of the University of the South, to remain in charge of their parishes until it was decided what should be the future of the Panama Mission. The Episcopal Church has missions at Gatun, Empire, Culebra and Paraiso in charge of negro clergymen, and, in addition, there are churches at Ancon and at Colon, the latter being the oldest established parish, outside the Catholic Church, on the Isthmus. Christ Church building, a beautiful little stone structure in the late Gothic style, is already a veteran, having been erected in 1867 for the purpose of ministering to the large forces of West Indians employed in the construction of the Panama Railroad. These people largely owe allegiance to the established church of England. The parish has always been a large one; there are more than four hundred communicants, besides a small number of English and Americans who regularly attend services. It is the present aim of the white portion of the congregation to equip and furnish this beautiful church for a permanent memorial of the residence of the American people in the Isthmus.

The Baptist mission work is conducted by three white missionary ministers. There are mission stations at Colon, Gatun, Culebra, Cucuracha, Frijoles and Chorrillo in the interior of Panama. A splendid church is situated at Culebra, where week-day services are held as well as regular Sunday meetings. There is a large Sunday school.

Methodist mission work has thriven in Panama City. The "Seawall Church" is the Methodist center of religious and social activity. The mission school founded in 1907 is growing and a new mission hall, in a congested district, is crowded several nights each week. At the last visit of Bishop Homer C. Stuntz to this mission a plan was discussed for the establishment of a girls' school.

Another well-established mission is that of the Wesleyan Methodist Church, the second oldest religious Protestant work planted in Panama. Two white ministers are in charge. They have a fine concrete church in the city of Panama, and an adequate building with schoolroom attached in Colon. Active and growing Sunday school and young people's societies are in connection with this work.



GATUN LOCKS, LOOKING NORTH. ATLANTIC ENTRANCE IN DISTANCE

In the various canal-builders' villages, there had been organized various forms of Christian effort under the title of Christian Leagues. These leagues, which enjoyed the co-operation and support of the United States Government and the American people, carried on the religious work of the villages for more than six years. Ministers recommended by their executive councils to the Canal Commission were given the preference in appointment. The league paid an additional sum to the regular salary of the minister. The center of this undenominational work in Cristobal was the Union Church. On the dismissal of the commission chaplains, this church initiated a movement to unite the people of the Canal Zone in a central organization for permanent non-sectarian religious effort. An organization was effected in January, 1914, under the title of the "Union Church of the Canal Zone." The church is non-sectarian. Its activities embrace the entire zone, and it is independent of any conference or organizing body. Membership is independent of church affiliation elsewhere. The chief purpose of the new church is to hold together the Americans in the Canal Zone who desire to have religious influence in their own lives and those of their families and children.

The women's societies of the various churches on the Isthmus have federated in a central organization under the title of the "Panama Federation of Societies of Women for Christian Work."

Religious work among the West Indian negroes is one of the most interesting departments of church effort in Panama. At times the government has employed as many as thirty thousand men of this class. Undenominational work would be impracticable among these people. Up and down the line of the Panama Railroad on Sunday morning after ten o'clock, you will hear the ancient hymns of the Wesleyan Methodist or Baptist churches, and hear the earnest tones of the preachers ringing out the old truths as they are interpreted before earnest congregations of negroes.

Continued on next page

THE GOSPEL ON THE ISTHMUS

II. BIBLE SELLING IN COLOMBIA

BY A. R. STARK

VALPARAISO, CHILI

COLOMBIA, to the missionary and educator, is a field presenting wide opportunities for service; to the Bible-seller, whose work mainly lies among the simple peasants, it is one of the most entrancing on the whole South American continent. The Andes traverse Colombia in three chains, fringing off towards the Isthmus of Panama and the Caribbean Sea and producing a variety of climate and products. It is now several years since this republic was disturbed by internal strife, and it is to be hoped that revolutions are becoming things of the past. This greatly facilitates the work of the Bible colporteur.

In the work of giving Colombia an open Bible there are many encouragements, but our drawback, as always, has been the antagonism of the Roman Catholic Church, which continues its ever-active opposition. In many cases the authorities of the towns are liberal-minded men, friendly and well disposed toward the mission of the Bible-seller; but instances are not wanting where the priest has the civil authority completely under his control.

From Citio Nuevo, on the Magdalena River, Coll (one of our colporteurs) writes: "The mayor has prohibited me from selling the Scriptures under pain of imprisonment. He even denies me personal guarantees, adding that he was accustomed to do as the priest ordered, and that if I continued claiming protection he, the mayor, would put me behind prison bars." Alongside of this we place this note from Colporteur Manga at Galera: "The priest had me called before the mayor in order to have me prohibited from selling Bibles, but the mayor said that he would not prohibit the sale of the Bible, because it gave the pure doctrine of Jesus Christ." A typical trip is thus described:

"We met by arrangement at the town of Calamar on the Magdalena River and laid our plans. We were to hire a large canoe and proceed sixteen miles up the river to the village of Juncal and then strike inland to our first town. At the outset troubles began. The canoe was found to be leaking so that it threatened our precious cargo of books, and endangered our lives also, for the river swarms with alligators. Night came on, and we were pulling our way in the shallows and among snags and in the shadows of the overhanging trees. It was a relief when our destination came in sight. Soon lights began to move towards the water. Upon explaining our mission we were hospitably received.

MIDDAY REST OF COLPORTEURS IN COLOMBIA FOREST

The next day being Sunday, we determined to remain and converse with the people about the Gospel. It was a small place of not more than a hundred souls. The houses were made of bamboo stuck upright, with roofs thatched with the leaves of cocoanut palms. On Monday we were off before daylight. Our road lay through a dense forest and our animals formed quite a procession along the narrow path. When the sun arose we were glad of the shade of the trees, and the wondrous flowers and the warblings of the birds kept us good company. On reaching San Jacinto we found it a town of 4,000 inhabitants and stayed there five days selling the Scriptures with much success. We learned that it was the first time that any one had come to offer them the Bible. In five days we found that our sales numbered 53 Bibles, 30 Testaments and 569 Gospels. From the number of Gospels sold it will be seen that the people were poor, but they were willing buyers. At night we preached the Gospel to attentive crowds in large rooms placed at our disposal in different parts of the town. Upon the last night it was announced that we would conduct two meetings simultaneously and on the occasion fully five hundred people heard the Gospel."

There is a great hunger among the common people for the Word of Life. Before us lies a mission of unlimited possibility in the circulation of the Scriptures. The colporteurs take their lives in their hands as they penetrate the trackless interior or climb the mighty Andine frontiers with the Bible in their wallets.

Three cases of Scriptures marked *Barranquilla á Aguachica* were despatched up the Magdalena River for circulation to the town of Aguachica. On reaching their destination Colporteur Coll began selling them among willing and eager buyers. This was too much for the priest, who was determined to stop the good work. He appealed to the local authority, who was only too willing to fall in with the priest's suggestion. The cases were nailed down and sealed by pieces of tin and then despatched down the river. The colporteur appealed to higher authority and gained a hearing and the right to maintain his sales. The priest and the subordinate authority, however, defied the prefect and raised a mob against the lonely Bible-seller. The three cases arrived while I was in Barranquilla.

MISSION WORKERS IN CONVENTION

FOR the first time in the stirring history of Gospel mission work, superintendents and others have met in a convention of nation-wide interest to exchange reports and discuss ways and means of adding to the yearly total of good done in the name of Christ by this form of service. The conference took place in Cedar Rapids, Iowa, May 13-17, as the first annual convention of the International Union of Gospel Missions.

This new and important organization was called into being just eight months before (September 17, 1913), by that strong, capable leader, the late Dr. Sidney Whittemore, of New York. The National Federation of Gospel Missions, previously formed, was allowed to go out of existence in favor of the newer society, and the important business of associating Gospel missions throughout the world for mutual encouragement was undertaken. Dr. Whittemore became president, and since his death on February 4 Mrs. Whittemore has served as acting president. This whole-hearted, energizing woman was elected president by acclamation at the business meeting of the convention. In her leadership she will have the support of Mrs. John H. Wyburn as secretary and Mr. Wyburn as treasurer, eight vice-presidents and a board of thirty trustees, all Christian workers of trained Gospel mission experience, representing widely separated localities. The present enrolment is about 170.

The delegates met en route at Buffalo, N. Y., where twenty or more churches gave them their pulpits. Some two hundred persons arose to take a decided stand for Christ at the service conducted by Mrs. Whittemore, who the same night, by request of the ministerial Union of Detroit, went there and addressed that body. The next day the delegation was entertained at the Moody Institute in Chicago, holding services throughout the city afterward.

Cedar Rapids gave the convention a most hospitable welcome. On the last day, Tuesday, all the pulpits in the morning were given up to delegates; in the afternoon and evening overflowing evangelistic mass meetings were held in the city auditorium. Leading citizens opened their homes to entertain delegates, and the Interurban Traction Company tendered the entire convention an excursion. The local committee was composed of the city's prominent business men. The convention was welcomed by Mayor Louis Roth, assisted by Superintendent J. J. McConnell of the city schools; Secretary John Wunderlich of the Commercial Club, and Rev. E. R. Burkhalter.

MRS. E. M. WHITTEMORE, PRESIDENT INTERNATIONAL UNION OF GOSPEL MISSIONS

The outstanding note of the address by successful mission workers was the introduction of industrialism into the mission. J. R. McIntyre, of Germantown, Pa.; Frank Dippel of Philadelphia, O. C. Elliott of Boston, and others, declared for employment as the basis for material relief. Mr. McIntyre's work includes factories in operation where men are taught trades. Discharged prisoners are invited to go to the mission immediately they are set free, to be "made over and turned out like new." A $75,000 plant takes care of 125 persons daily, on the work-for-what-you-get plan.

The direct relation of the mission to the church was emphasized. Rev. J. David Fraser of Montreal, Canada, with others, described the permanent results in church membership brought about by their missions. Mrs. Whittemore, in her remarks, held up the wide opportunity for practical Christian service, as well as for evangelistic work, offered by the Gospel mission. She was deeply touched by her unanimous election as president, and accepted the office first held by Mr. Whittemore as a sacred trust.

Several cities sought to obtain the next convention, which will be held in Norfolk, Va.

The convention was remarkable, among other things, for the number of superintendents present who were themselves converted in Gospel missions. Rev. Frederic J. Baylis, now a power for Christ in Chapin, Ill., is a product of the Bowery Mission, and was assisted by THE CHRISTIAN HERALD in establishing his first church among cowboys in Nebraska. Rev. J. D. Fraser is superintendent of the mission in Montreal in which he was converted twenty years ago. Christopher Balfe, of Chicago, was rescued from a criminal career by the Bowery Mission. A deep spiritual tone was given to the conferences by the presence of men so wonderfully saved by grace.

It was the unanimous opinion of the convention that the far-sighted leadership of Dr. Whittemore in organizing the International Union had already borne rich fruit for the cause of Gospel missions. The broad view of the work being done stimulated all the delegates and made a tremendous impression upon the audiences at the various meetings. The closing meetings, referred to above, were out-and-out Gospel mission services, and many responded to the invitation to accept Christ as their Saviour. A greater work will now be done by the missions of the Union, and it is expected that the enrolment will rapidly increase. The organization has able leadership in its very extensive field of work.

MEXICAN PEACE PROTOCOL READY

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AT FORT BLISS CAMP

THE peace conferees at Niagara Falls, Ontario, reached an agreement upon a plan for the settlement of Mexico, May 27. The American Commissioners at once submitted the plan to the Administration and the Mexicans telegraphed it to General Huerta. Further proceedings upon the main points at issue depend upon the approval of the plan by the respective governments. The plan includes the retirement of Huerta, after appointing as secretary of state a Constitutionalist sympathizer chosen by the Peace Conference, and not active in the rebellion, who will head a provisional governing commission of five, all so chosen and committed to land and other reforms, the commission to remain in power until the election of a permanent government, and the members to hold cabinet posts; an early election by all citizens of Mexico, and guaranteed legal; recognition of the provisional government by the United States and withdrawal from Vera Cruz. This summary has as yet not been officially authenticated. Should the plan which has been agreed upon be accepted, the Peace ommissioners will quickly arrange the details and perfect a final peace treaty.

Daily reports of progress had pointed to early agreement upon a policy for he pacification of Mexico. The continued operations of rebel forces in that ountry had not produced a situation that could influence the deliberations of he mediators. Persistent rumors credited General Huerta with the acumen o prepare for an early departure from Mexico. The Administration at Washngton was understood to be thoroughly pleased with developments, and no xtraordinary war measures had been put into effect to belie that belief. Most iopeful sign of all, the Carranza faction abandoned its previous attitude of ndifference to the peace conference, and sought admission to the deliberations.

The agreeable spectacle has been presented at Niagara Falls of representaives of the United States, three great South American countries, and Mexico, neeting in informal and amicable fashion to discuss with authority the deliate questions that make up the case concerning Mexico. Formal sessions iave been held for a brief while in the official meeting room; but it was at the ounge conversations between groups of the Mediation Board that the vital vork was done. The atmosphere of mutual trust and good will has been proluctive of results which might not have been readily reached by keen diplonatic debate at prolonged formal conferences. The chief points at issue are he personality of Huerta's uccessor, the land policy of he new Mexican Governnent, and the adjustment of affairs with the Constituionalists. As a consistent ecrecy on all unsettled maters is maintained by the eace delegates, it is not posible to state how these najor questions will finally e determined.

The proposal which it was hought would find support vas that a provisional govrnment should be set up unil legal elections can be eld, the A B C envoys, the Huertistas, and the Constiutionalists each to select ne of a commission of three o be in control. It is stated, owever, that the South American envoys declined to e a party to that plan, on he ground that they possess o authority to help deternine Mexico's government. Their province is to bring he two nations into accord s mediators. While the plan f a commission government ight receive their support, he South American envoys would leave the naming of a Mexican government to othrs. The supporters of Carranza were said to be violently opposed to the plan at the beginning, but the remendous political questions involved in the pacification of Mexico appear o have led General Carranza to appreciate the value of co-operation with hose who are seeking Mexico's permanent good.

It was also given out in an informal way that the Mexican representatives ould not accept any detailed plan of land reform laid down by the United States, but could agree to the principle, and that the new government should ind itself to move definitely in the direction of the adjustment of that basic uestion in all of Mexico's revolutions.

The many rumors of Huerta's imminent flight from Mexico City have persisted, and it is generally believed that his delegates are acquainted with his plans and wish to provide for a dignified abdication. That much is implied n any discussion of a successor at the conferences. Different names are already in the air, but it is by far too early to prophesy who will take up the arduous work of bringing order and prosperity to that faction-ridden land. On this point will come the severest struggle with the Carranza party. The Constitutionalists naturally insist upon retaining the fruits of their costly, and thus far successful, revolution. To find a set of men to govern Mexico who will be acceptable to all classes is a much more difficult matter than to draw up a plan of government. But it is said that there are just such men available in Mexico. The satisfaction of the Constitutionalists' claims growing out of their campaign will be the next task in point of difficulty.

The rebel forces on the field, so far as can be made out from the reports, have been chiefly engaged during the past week in strengthening their lines for the next advance toward Mexico City. Such fighting as has been done has been of an unimportant character. Villa has been at Torreon reorganizing his army, which has grown to 35,000 men if reports are correct. Such an increase would indicate large defections from the Federal ranks. The town of Zacatecas, on the way to San Luis Potosi, where the Federals are in force, may be the first point of attack on the southward march. The Federal General Orozco, with an army of 5,000, was reported as having given battle to a larger number of rebels in the desert forty miles from Potosi. This officer shares Villa's hatred with Huerta. It is not certain that Zaragoza and his Tampico troops reached San Luis Potosi.

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BOYS OF REBEL ARMY

Press stories declare that a split between Carranza and Villa is inevitable. Dissatisfaction with Villa's treatment of prisoners of war is one ground alleged for this break. It is stated that an Italian officer of Villa's staff reports having seen Villa coolly shoot through the head more than fifty wounded prisoners lying on the ground, some of whom were already dying. Most of the fifty-seven Federal officers executed after the capture of Torreon were young men, and it is alleged that some of them were only wounded and then thrown with the dead upon the funeral pyre.

The Administration has been immensely relieved by authentic assurances of the safety of Vice-Consul Silliman, about whom there had been the gravest fears for weeks. He arrived in Vera Cruz on May 26 from Saltillo via Mexico City, having spent a month in the Saltillo penitentiary.

There is still more or less movement of Americans out of Mexico, and a feeling of great unrest mingles with the hopefulness expressed on all sides. Mexico City, which for a while was in a state of apprehension, has recovered its normal tone of cheerfulness. From that city comes report that political events of the greatest importance are believed to be impending. As THE CHRISTIAN HERALD goes to press, there appears to be excellent reasons for expecting a satisfactory adjustment of the difficulties with Mexico and within Mexico through the mediation of the South American governments, Brazil, Argentina and Chile.

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MEXICAN PEACE CONFERENCE IN SESSION. AMERICANS AT LEFT; MEXICANS AT RIGHT; SOUTH AMERICAN ENVOYS AT BACK, SEATED

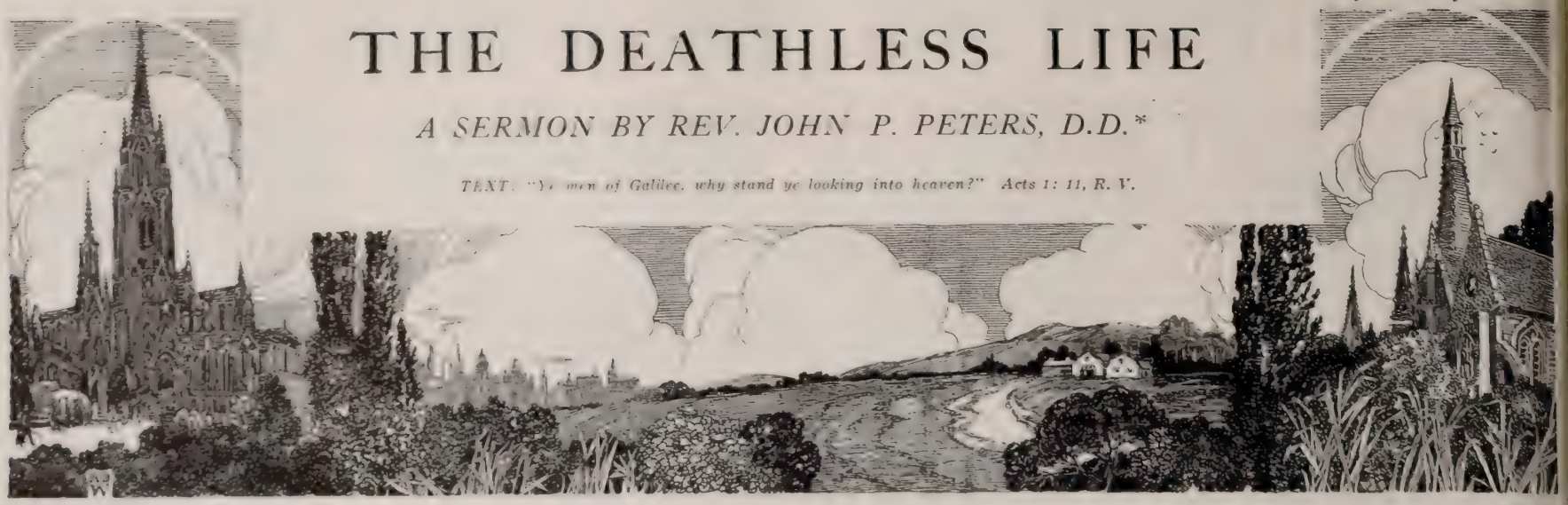
Late despatches state that the Hamburg-American liners *Ypiranga* and *Bavaria*, the former of which was prevented from unloading a cargo of munitions of war at Vera Cruz by the arrival of the United States fleet, have now discharged at Puerto Mexico, the southernmost Mexican port on the Gulf of Mexico, 250 machine guns, modern Mauser rifles estimated at from 10,000 to 20,000 in number, and 15,000,000 rounds of ammunition consigned to Huerta. The United States Government was powerless to interfere, being bound by the armistice. It had been understood that the *Ypiranga* would return to Germany without unloading. Puerto Mexico is connected by railroad with Mexico City, the line running within forty miles of Vera Cruz, and it is thought possible that Constitutionalists in that section may prevent the delivery to General Huerta.

Rev. J. T. Axton, chaplain 20th Infantry at Fort Bliss, has sent the following names of additional donors to the Mexican refugees, who were at Fort Bliss Camp, and now at Fort Wingate: Y. Bjorn, Kenosha, Wis.; M. S. Van Ness, Montclair, N. J.; John W. Schultz, Saint Libony, Neb.; Mrs. J. M. Mason, Wrightsville, Ga.; the Misses Stewart, Chambersburg, Pa.; Friends, Lodi, N. Y.; Miss H. Atkinson, Murrayville, Ill.; Mrs. W. N. Garlee, Kennedy, Ala.; Palmer Orphanage, Columbus, Miss.; Tennie Thrackston, Belton, S. C.; Alice E. Paine, East Haven, Mass.; Mrs. W. H. Scranton, Belvidere, N. J.; Miss Pearl Harbour, Byers, Texas; Missionary Society M. E. Church, Robertson, Texas; Mrs. N. H. Rice, Pomona, Calif.; D. A. McPherson, Cuthbert, Ga.; Mrs. J. P. Jones, Turnersville, Texas; L. M. Treadwell, Wildwood, Mich.; Mrs. Beebe, Texas City, Texas; Miss Bernice Snyder, Pomona, Calif.; Mrs. Ed. Smith, Tilden, Neb.; Mrs. Mary Clark, Trinidad, Col.; Mrs. A. H. Weigel, Baltimore, Md.; Mrs. G. Rogers, North Water Gap, Pa.; Miss Gertrude Andrews, Saratoga Springs, N. Y.; Miss Alberta Claire, "The Girl From Wyoming"; Mr. C. A. Skinner, Watertown, Iowa; L. A. Leavitt, Waterloo, Iowa; Friend, 22 Lakrins Street, Findlay, Ohio; C. P. Anderson, Omro, Wis.; Mrs. E. Knabb, 1538 Washington Avenue, Los Angeles, Calif.; Mrs. W. L. Perry, Tampa, Fla.; Mrs. Nellie Therme, Farmington, Iowa; Miss M. Alice Isley, Wichita, Kan.; Miss Mabel Black, Honey Grove, Texas; Mrs. A. C. Taylor, Otho, Iowa; Mrs. G. H. Estes, Birmingham, Ala.

THE DEATHLESS LIFE

*A SERMON BY REV. JOHN P. PETERS, D.D.**

TEXT: "Ye men of Galilee, why stand ye looking into heaven?" Acts 1: 11, R. V.



AS JESUS left the disciples they stood, their faces turned upward, forgetful of earth, gazing into heaven. Its gates had opened before their eyes, a brief glimpse of its glory they had seen as Jesus entered in. They stood without, the tools fell from their slack hands, their work was forgotten; he had left them and entered that gate through which they had caught a glimpse of glory. The gate was closed. He and they were separated. He had gone in, they stood without. They were lonely and forsaken, awe-struck and overcome. They stood gazing at the gate by which he had gone in, and the gate was closed. And while they were looking steadfastly at the gate, "two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

The Error of Despair

The best and the highest which the world had known was taken away. The truth and love which had enlightened the lives of those poor men of Galilee, which had made life a new thing, a thing of meaning, and joy, and love—had been removed. How could they become anything, do anything, left here below, bereft of the inspiration to a higher life which they had found in him? What could they now hope to achieve? What could they become? What could they do? How aimless their lives looked! How tasteless all the labors and pleasures of life had become! What was there to live for? What was there to do but fold their hands and look at heaven, and wait to see if the gate would not open and let them in? And then, again, how sore their hearts because of the departure of their most dearly beloved, their more than brother! How lonely the world looked without him! How impossible it seemed to endure the solitude! Every minute there would be need of the love, sympathy and counsel of him who was gone; every minute a longing to show him their love. How could they bear the familiar sights and sounds of daily life which would constantly remind them of their bereavement? And oh, how empty and painful the old places and employments without him! How should they endure it? He was in happiness, to be sure; but they, alas, what would become of them? What was there to do but stand and gaze after him into heaven?

The divine messengers teach a different philosophy. "Why stand ye looking into heaven?" That is not your method of finding him. That is not your chance of reunion. Turn back into the world and go to work again. Do the things he loved. Take up the work he laid down. Walk in the path which he pointed out. There is your chance of reunion. Then "this Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven." He shall come to you in joy and glory, with the heavenly radiance and beauty which you beheld but now.

The Ascension is full of a great lesson for our daily life. It is Jesus the Christ, leading the way, showing us what is beyond death, and what may become of the song of men.

> [illegible]
> Whose eyes we may have met upon the face
> [illegible]
> [illegible]
>
> [illegible]
> [illegible]
> [illegible]
> [illegible]

So sang Tennyson in the preface to his famous *In Memoriam*. It is this union with Christ, the fact that he is the Son of man, in whom all humanity is summed up and united with divinity, which gives his Ascension such significance for each one of us. "In God we live, and move, and have our being," sang the old poet; and that is realized in Jesus the Christ, in whose life we are included, so that all he did, his death, his resurrection, his ascension into heaven, include our lives. His ascension into heaven is the ascension into heaven of the Son of man. It is the victory of spirit over matter, the victory of love. Love is eternal, immortal; death cannot kill it; it rises triumphant over death; it transcends this earth; it ascends into the eternal happiness which we call heaven. Love is divine; it is the spiritual life of man; if we have that spiritual life we cannot die, we shall rise from our sleep; set free from the limitations of our present carnal being, we shall enter into a higher and ever higher life, the heaven of the presence of God, the eternal source of love and life. That is what the Ascension means, what it says to man. And it is because the Ascension of Jesus has this meaning that the heavenly messengers rebuked the disciples for standing gazing into heaven. That is not the way to find him. So you can never be reunited with him.

In old days (and somewhat even yet it is so), if the life of a man or woman were spoiled, if a crushing disappointment fell upon them, if their aspirations for power, or fame, or wealth were fatally blasted and they saw nothing to live for; if their love were disappointed and their happiness blighted; if death bereft them of their dearest—they used to resort to some cloister to lead a life of penance and prayer, gazing at the gate by which the beloved, the desire of their hearts, had been rapt from their sight. By thus looking into heaven, they hoped to regain the lost. Not by this sort of looking into heaven can we enter in and recover what was lost, any more than by gazing into the tomb we can recover the bodies of our dead. By love and the labor of love alone can we find happiness and rejoin those who through love enter the heavenly gate.

It is doubtless natural that we desire to see again our sleeping ones, and to commune with them. It is natural that we should linger around the gate and look at it, and seek to see through it, and find what is beyond. So it comes to pass that some are deceived by persons who profess to bring back the spirits of their departed, that they may see them, touch them, hear them speak. Poor dupes! This so-called spiritualism is a sorry and materialistic travesty of the Christian hope of reunion and communion, and of the Christian doctrine of spiritual life and the hereafter.

What Death Is

The Ascension teaches us a different doctrine. Jesus ascended into heaven, and his disciples were told that they could not find him by gazing up into heaven. He would come again as they had seen him go, in glory. He is coming; through these centuries he has been coming more and more. Heaven has been coming. The glory of God has been descending upon earth. He could not come, heaven could not come, if his followers merely stood gazing up into heaven. They could never find him, and the world could never find him. If his disciples had spent their lives gazing up where he had gone, they and the world would have been bereft indeed. They sought him by walking in the paths which he had trod, doing his deeds, living his life. So they found him for themselves, and began to bring him back to earth in glory and great majesty. Each generation of workers seeking him through works of truth, and virtue, and mercy, and love brings him nearer and nearer to man; more and more his presence is felt and the glory of heaven revealed; until, when at last man has recognized in each man his own brother, the strong Son of God, immortal love, shall be revealed on earth in the full glory of heaven.

In the beautiful allegory of Sintram and his Companions, Fouqué has pictured the glory of Christian civilization, and the kingdom of divine love over the malice and barbarism of heathenism, the brute nature in man. The fierce savage nature, with its wild demoniac outbursts, like those of Saul, delighting in warfare, exulting in brute force, yields after fierce struggles to the power of love, finds a new and higher happiness in self-conquest, and in doing and suffering for others. Sintram is haunted by the horrible specter of Death, the awful specter which fills brute nature with terror. And with Death goes another, assuming many forms, tempting him to lust, tempting him to murder, tempting him to acquire for himself by all means—by fraud, by violence—those things which the unregenerate nature of man calls good—pleasures of the senses, wealth, the power and fame of conquest. And as he fights against, and slowly, after many falls, and wild outbursts of fury, and much misery, conquers this other, which is Sin, its true nature becomes visible, its fair disguises fall away, its real loathsomeness becomes apparent. And as his immortal nature triumphs over the mortal, the grim specter of Death loses its horrors, which came to it only from the companionship of Sin. And at last, when Sin is fully overthrown, Death loses all its terror, and becomes beautiful and glorified.

The Great Awakening

Death is itself part of the victory over sin. For when our natures are maimed and wounded with the sins of our youth, the struggle against sin is a hard one through life, life itself becomes a penance, the best possibilities of our lives here have been rendered impossible, and true happiness forfeited by our own fault—then indeed death is a necessary part of our victory over sin; in death itself lies our hope of perfection and true happiness, freed from the trammels of our infirmities and the consequences of our sin. And somewhat we are all conscious that through our own fault we cannot become what we would be, what we aspire to. The further we go in life the more we see how we have marred and maimed ourselves by our sins, limited and restricted the possibilities of our being, so that the better we see the glory of what we might have been, the more we realize the hopelessness of our imperfection, and the need of death as an ally to free us from our infirmities that we may try again.

Death is but a sleep of refreshment; our work can be resumed with new strength on the morrow; and there is higher work awaiting us, work for which we were not fitted until we had passed this day's experience:

> Ah, well, friend Death, good friend thou art;
> I shall be free when thou art through.
> Take all there is, take hand and heart;
> There must be somewhere work to do.

Indeed there is; that higher, nobler work which we aspired to here, and saw to be so noble and divine, and yet were incapable of achieving.

* Pastor, St. Michael's (Protestant Episcopal) Church, New York City.

MRS. FURNAJIEFF GIVES THANKS

I DESIRE to express to THE CHRISTIAN HERALD and its readers my deep gratitude for the way they have encouraged me in the noble cause laid upon me to raise funds for the orphans of Bulgaria. In answer to my appeal in THE CHRISTIAN HERALD written on the 15th of October, and to appeals in churches, universities, parlor meetings, etc., the sum of $8,161 has been contributed, and there is still more to come in.

I praise God for what he has done in keeping me safe through all my long journey in the United States, visiting over forty-two cities and speaking over 156 times. The covenant I made with him before leaving London was that I longed to have every cent given by the friends of the orphans used directly for them, so that the prayers which accompanied the money might be answered. In order to do this, I pleaded before God that my expenses might be provided by personal friends. Now I can bear witness to his great care, for he has answered my prayers and supplied all my needs.

ZORITZA D. FURNAJIEFF.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, June 14. Matthew 6: 13. *"And lead us not into temptation."* God suffers the strength and purity of our faith to be tested by manifold afflictions and reverses in this life. This is only for our good, and we must not try to avoid these trials of faith, but rather pray with the saints: "Search me, O Lord." But there are wicked forces surrounding us: the devil, the world, and the flesh, seeking to deceive us and entice us to our destruction into unbelief, despair, and other great shame and vice. When these temptations come by the permissive providence of God, we need his mighty support. That is what we ask in this petition. We pray for a clear perception of every moral danger, for intrepid courage against wicked men, for valor in our battles of faith, and for ultimate victory in our warfare as Christian soldiers, no matter how long the campaign may be drawn out. Without divine aid, no child of God could stand his ground against the numberless suggestions, invitations and urgings to sin that swarm in upon us from every imaginable quarter, in a world that lieth wholly in wickedness. It is the folly begotten of conceit, in this warfare to rely solely upon our "spiritual manhood," "moral courage," etc. Our strength is made manifest in weakness. We are strong only when we know that we are weak but that the Lord strong in battle is at our side.

MONDAY, June 15. Matthew 6: 13. *"But deliver us from evil."* The concluding petition of the Lord's Prayer is a cry for rescue, for our final salvation. We pray God that since there can be no truce in our war with evil—since our body and soul, property and honor can never be entirely safe while we draw this fleeting breath—he would in his own good time end our warfare, and rid us from every evil by letting us depart in peace and enter the rest that is prepared for the people of God. This is an all-embracing petition, that sum of all, the fit climax of this wonderful prayer, so full of deep meanings and of such wide range and application. When our last hour is come, and God hears also this petition by granting us a blessed end; when we bid farewell to this vale of tears and enter the home of our Father; then the highest seasons of refreshing from the face of the Lord will have arrived for us, of which our earthly consolations in the state of grace were but a feeble foretaste. Thus this prayer carries us forward to that most solemn moment of our existence, the hour of death, and teaches us to think and speak of that hour as the hour of our great deliverance.

TUESDAY, June 16. Matthew 6: 13. *"For thine is the kingdom, and the power, and the glory, for ever. Amen."* The Lord's Prayer ends with a fervent expression of the believer's homage and of his firm trust that this prayer is acceptable to God and is heard. It is a loyal subject of the King of kings and Lord of lords who has uttered the preceding petitions. The believer knows, when he has finished the Lord's Prayer, that he has spoken as a faithful vassal should speak to his trusted liege, and he declares that he is glad to have the Father in heaven for his King. For his is the power. There is no limit to his might. He can do all things. This prayer is placed in strong hands. It is deposited with our "God in the heavens, who hath done whatsoever he hath pleased." Every time we offer up this prayer, we appeal to our Father to make us and all men see again and again that the Lord God omnipotent reigneth. And his shall be the glory. To make his name great in all the earth, to extol everywhere his rule of grace and truth, to publish the excellencies of this Father who makes the nations prove the glories of his righteousness and the wonders of his love—that is the grand purpose of the Lord's Prayer. This purpose we affirm to be our own with our cheerful Amen, that is, Yea, yea, it shall be so. Lord, teach us ever so to pray!

WEDNESDAY, June 17. Matthew 6: 14, 15. *"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."* Our Lord added these words to the prayer which he taught his disciples, in order to enforce the vow which he appended to the fifth petition. We have heard before what an appalling effect irreconcilableness has on our acts of worship. We are here told that an unforgiving spirit shuts us out from the forgiveness of God. Mercy is the law in the kingdom of our heavenly Father. He deals with every member of his kingdom on the basis of mercy, and he demands that the members themselves adopt mercy as the basis of their dealings with one another. The forgiving spirit is a trait which his children derive from him by the new birth. If he fails to observe his likeness in them, he regards them as degenerate children, not fit to carry his name before men, and he tells them that the relation of Father which he holds to them cannot be consistently maintained while they are unwilling to forgive men their trespasses.

THURSDAY, June 18. Matthew 6: 16-18. *"Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."* Fasting is a recognized form of devotion in the Bible. Abstaining from food and drink, or reducing eating and drinking to a minimum, was enjoined in the old law as an expression of grief, and prescribed as a preparation for some of the great festivals of the Jewish Church. Christ has commanded fasting as an accessory to prayer. The underlying idea is that the person fasting subdues his natural appetites and forgets his physical wants, in order to become more fervent in spirit and concentrate his thoughts on the affairs of the soul. Occasions of fasting and humiliation become hallowed to the child of God by the intimate communion with God into which he enters through prayer and the meditation of God's Word. But the fasting of the Pharisees, like their almsgiving and their prayers, was a hypocritical action intended to make them appear as extraordinarily holy and self-denying men. Their fasting, too, was for show and merit. Therefore Christ directs his followers to discard the outward marks of fasting, and to appear joyful during their fasts. The humble spirit and the crushed heart are essential to self-abasement; a sour face and ashes on the head are not.

FRIDAY, June 19. Matthew 6: 19, 20. *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."* A person's religion is in no small degree revealed by his attitude over against riches. Wealth, as a means to an end, may be as useful and desirable as health, mechanical skill, literary proficiency, etc. Wealth, like any other good gift of God, becomes sanctified when it is employed in the service of God. All depends on what we do with it. In our text "laying up treasures" is both forbidden and commanded. To accumulate riches for the mere pleasure of getting and having them, and to guard them against decay and violence—that is a miserable use of wealth! And yet some who pretend great sanctity, like the Pharisees in the days of Christ, are seekers after wealth from which neither they nor their fellow men nor the church of God derive any benefit. It may even be guilty wealth, that was tainted in the acquisition. There is a nobler use of wealth than hoarding it; that is, to deposit it with the heavenly Giver. Our best investments are made with God when we turn our wealth into deeds of kindness which will be remembered in eternity, when our gold and silver have become dross, our pearls and diamonds have lost their luster, and our notes and mortgages have become valueless.

SATURDAY, June 20. Luke 12: 33, 34. *"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."* This is a companion text to the preceding one. It explains what our Lord means when he speaks of laying up treasures in heaven, or as he puts it here, providing an imperishable bag for our riches. Men easily learn one lesson about wealth, viz.: how to acquire and keep it. The Lord would have us learn another lesson more necessary than the former, viz.: how to part with our wealth. Our wealth is not wholly ours. It may be adjudged ours by civil statute, in so far as it belongs to no other human being, though even then our fellow citizens may, under the laws of the commonwealth, claim a portion of it. We may own it also in so far as we use what we need for the decent support of ourselves and those dependent on us. But, before God, we hold all our possessions as a lien. We are only stewards in the great cosmopolitan household of God and must obey the order of the prime and original Owner of all our wealth, when he bids us sell our possessions and give to the poor. We can test our loyalty to our Master and learn the condition of our heart by the readiness or unwillingness with which we surrender our possessions at his command. Is the thought of giving to the poor a pleasant or unpleasant thought to us? To what extent have we heretofore tested our stewardship? We must some day part from all our wealth, whether we will or not. It will be a distressing dilemma, if the thought of parting from our wealth disturbs the peace of our dying hour.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM MANY POINTS

—It is useless to send American clothing to China with the expectation that it will be serviceable to the mission children. Missionaries appreciate the kindness which prompts such a gift, but request THE CHRISTIAN HERALD to state that such clothing cannot be used to advantage and had better not be sent.

—Superintendent John D. Nutting, of the Utah Gospel Mission, 1854 East Eighty-first street, Cleveland, Ohio, writes to THE CHRISTIAN HERALD that he is looking for seven more men "to fill our force for the year beginning in June." There is already a large force of workers traveling in connection with this mission, using Gospel wagons, visiting homes, etc.

—The five Protestant churches of Denton, Texas, combined their forces for two weeks of April, holding union meetings and otherwise presenting a solid front to unrighteousness. The result was most satisfactory. The churches reported larger congregations afterward, and increased interest in all departments. The experiment cemented the churches in Christian work as nothing before had done. We are indebted to Mrs. B. F. Paschall for above.

—Evangelists Davis and Mills are closing a successful series of evangelistic meetings in Kansas City. They began the meetings last October with such results that a number of the most prominent churches engaged their services. Six months of continued meetings in different sections of the city have produced notable results. In one section, four churches united. In one of these meetings, Wesley R. Childs, expostmaster of Kansas City, Kan., was converted. In another church, a Gospel team, consisting of a number of men and women, was organized to conduct meetings in prisons and other public institutions, and their work resulted in over a hundred conversions. In another church, a well-known gambler and sporting man took a decided stand for the Christian life.

—The present is a unique opportunity for pushing evangelism in China. The results of the present work make us long to be able to send out more native preachers, as in each case the pioneer work seems just now to be fruitful of converts. The difficulty is lack of funds. When one thinks that almost every station started means converts, one longs to see more evangelists going forth. There are large tracts of unevangelized territory where it needs men to give their whole time to the difficult work of pioneering. For myself I believe strongly in the imminence of the Lord's coming, and that we should therefore hasten the spreading of the truth. (*Rev.*) *Frank Madeley, English Baptist Mission, Tsingchoufu, Shantung Province, North China.*

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Mexican Protocol

IN a time that seems phenomenally brief, the Niagara Falls International Peace Congress has reached the testing-stage of the Mexican problem. Its members have gone about their task in a straightforward, statesmanlike fashion, evidently impressed from the outset with the conviction that the tangle was not inextricable, but one that would yield to the application of international law and common sense. They have been careful not to exceed their powers, or to complicate the immediate issue by taking up agrarian reforms and similar matters, which they believe can very well be left for adjustment by the new government when it is firmly established. Their efforts have been mainly directed toward removing the obstacles in the way of pacification, and dealing with those preliminaries that are indispensable to the establishment of a provisional government which shall be liberal enough to command the respect of the Mexican people and acceptable to the various political factions. Now that both governments—in Washington and Mexico City—have received the protocol or preliminary sketch of the agreement, there has been much speculation as to the character of the document; but this is not disclosed. It is gratifying to note that the American commissioners have been magnanimous, and have given evidence throughout the sessions of the genuine desire of this government for the peace and welfare of Mexico.

Will Huerta accept the protocol? He may do so if, as has been learned, it makes no imperative demand for his political effacement. He may construe it as leaving him free to deal with his Constitutionalist foes, and to remain to the last an active stumbling-block in the path of peace. With his stock of arms and ammunition greatly replenished, he may decide, like a true soldier of fortune, to stake all on a final battle, preferring to retire defiant and with flags flying, if go he must, rather than to make an ignoble exit by stealth. Before this issue of THE CHRISTIAN HERALD reaches our readers, the event may have happened.

Home Rule for Ireland

AFTER more than a century of ceaseless struggle, Ireland has at last won the prize for which her people have contended in the face of many reverses and discouragements. On May 25, the Home Rule Bill passed its third reading in the Commons by a majority of 77. It can now receive royal approval without the intervention of the Lords. Under the new bill, Ireland will hereafter have its own parliament and will make its own laws. There will be two Houses in the Irish Parliament, the Senate and the House of Commons, the first to consist of forty members, nominated for five-year terms by the Lord Lieutenant and elected by the four provinces; and the Commons to consist of 164 members, the province of Ulster having the largest representation—fifty-nine members. The new parliament will have no power to legislate on any matters properly within the province of the imperial parliament. The Irish Home Rule cabinet will hold office during the pleasure of the Lord Lieutenant, who represents the crown. The judiciary will be appointed by the Lord Lieutenant. A very important provision in the bill states that "the Irish Parliament shall not establish, endow, prohibit or restrict, or give a preference, privilege, or advantage on account of, any religious belief." Just how Ulster will view the new order of affairs is uncertain. John Redmond, the leader of the Nationalists, has held out the olive branch to the men of Ulster, inviting the co-operation of their leaders in a conciliatory discussion on such features of the Home Rule Bill as may be susceptible of amendment. Premier Asquith has already announced that before the bill goes into effect a poll will be taken of the parliamentary electors in the Ulster counties to decide whether those counties should be excluded from the operation of the new Home Rule government for six years. This poll may not take place for several months. Meanwhile, Ulster is ominously calm, and there is apprehension that the quietude may presage a coming storm. If the leaders on both sides can be got together in the spirit of friendly discussion, a crisis may be averted.

Fear of the rehabilitation of the Roman Church has been one of the principal grounds of Ulster's opposition to Home Rule. This danger would seem to be sufficiently guarded by the terms of the measure; yet it cannot be doubted that, if there should be even the slightest loophole in the bill, Rome will use it to advantage. If the Unionists of Ulster can be convinced that their religious liberties are safe, and that there can be no restraint of the free exercise of their faith, for which they have always stood so stanchly, the conciliation program may succeed. Their sturdy fight for conscience sake has won them the admiration and support of a powerful body of Protestant sympathizers throughout the United Kingdom, and these supporters, while sharing the general desire to avert civil strife, will use their influence in Ulster's behalf for better terms and stronger guarantees before the province can be won over to accept Nationalism.

The Senate and "Tainted" Money

WHEN Zaccheus, in his zeal to make amends for his extortions, admitted that he restored fourfold what he had taken, he encountered no rebuke for the restitution. There was none to hint that the money was "tainted." Justice was done and done generously, though the original offense was nowise condoned by an act which was simply an incident in the man's new spiritual attitude toward his fellow men. It is a recognized principle of the Christian life that we should rectify, as far as lies within our power, any wrongs we may have committed, and to oppose such rectification is an error almost as grave as the original offense itself.

Mr. John D. Rockefeller, who has amassed his great wealth by means that have been discussed very frankly by the American press and people—and rarely with approval—has for several years past been making an annual gift of $250,000, which the General Education Board has apportioned to the Department of Agriculture for farm demonstration work. He could hardly have devoted a part of his great wealth to a better purpose. A few days ago, the United States Senate, in a moment of spasmodic virtue, voted to forbid the Department receiving further aid from the General Education Board, which is financed by Mr. Rockefeller. During the debate, it was charged that the money was "tainted," having been originally acquired through lawless means, and it was added that the United States Government was able to pay its own experts. If the argument had been confined to the last part of the proposition, excluding all outside gifts, from whatever source, there would have been nothing more to be said on the matter; but it is the other part of the argument of which we wish to speak. Conceding that it is true that the bulk of Mr. Rockefeller's wealth, like that of many other millionaires, has been gained by means that cannot be squared with the highest ideals, how are we to reconcile the attitude of the Senate, which, while willing that the taxes which Mr. Rockefeller pays should be accepted and applied to public uses, has now forbidden the acceptance of his money through a more direct channel for a specific purpose which is clearly a public benefit? Is his tax money any less tainted than his money which has passed through the General Education Board? Or would the Senate take the broad ground that the national government should hereafter accept no taxes from the rich, as we cannot conscientiously run the affairs of this nation with funds that are suspected of being of unrighteous origin? Such an attitude might be highly idealistic, but it would be far from logical. Even assuming all the Senate has said of Mr. Rockefeller to be true, if he has wrung his riches from the people by unrighteous methods, there is all the more reason why he should be permitted to restore it. There is nothing to prevent the oil king, if he is so led by conscience, from making restitution to all who have been the direct sufferers through his evil genius of accumulation. Their names are accessible, as Miss Tarbell has shown. That would be the "better way"—the true way of a man who was sincere in his purpose of atoning for the past. And if Mr. Rockefeller has no such thought in view, what then is his object in making his big gifts? Is it self-glorification? We dislike to believe it. We prefer to believe that he, now an aged man, knowing he can take nothing with him, is choosing his own way of doing good. It may not be the best way, but it is better than none, if it results in sending back some of his wealth to the people, even to those who indirectly felt the influence of his financial methods. Even if he were to send it to the Conscience Fund, it would ultimately find its way into public service. It would, however, be quite another matter if this money, which has been expended for the benefit of the farmers, had been designed exclusively for spiritual purposes, for it is written that the gift that is laid upon the altar must be without spot or blemish.

We think the Senate has begun at the wrong end of the problem. Indeed, if Mr. Rockefeller turned his whole immense fortune over to the government, as a gigantic atonement, it would utlimately find its way back to the people and be expended for the benefit of those from whom it came.

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An American

JACOB A. RIIS in his autobiography, *The Making of an American*, told the story of his transformation from an unknown, unfortunate foreigner into a happy and successful American. How successful he was can be estimated from ex-President Roosevelt's estimate, expressed when he was police commissioner, that Mr. Riis was "the most useful citizen in New York," and from his recent statement when news came to him of his friend's death: "In all the United States I never knew a more useful man nor a stancher citizen."

To be "useful"—that is the best American ideal, and Mr. Riis learned how to be that. The story of his grim and cheerful courage in overcoming difficulties, reaching his opportunities and gaining his ends is one that will be forever inspiring. In his absolute mastery of the English language and achievement in it of a clear, charming and forceful individual style, in his integrity and skill as a journalist, in his labors for decency and honesty in politics, in his championship of the poor and in the things he accomplished for the poor, he made a record of which it would be indeed difficult to find an equal.

Mr. Riis did his work as a Christian. He tells very simply in his autobiography the story of his "conversion." He turned about. From going away from Christ he began to go toward him. Multitudes will have a clearer idea of what Christ is because of Jacob Riis's life. His memory will abide, and his spirit will continue to work for honor and charity and cheer through the years ahead.

Roosevelt River

CALL it Roosevelt River! The colonel found it. Now he has proved he found it. Let it no longer be called the River of Doubt, *Rio Duvida*, but *Rio Roosevelt*, Roosevelt River—for all the world to see.

There was something almost pathetic about the colonel's statement when he got home, travel- and fever-worn: "I realized that if I were ever to accomplish another task that required great physical exertion I would have to do it soon. In fact I was a little past the age, but *I put it through*."

So the new river is on the map. Let it be known in name what it will always be in thought and in fact—"Roosevelt River."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Star-Spangled Banner Restored

THE tattered Star-Spangled Banner which inspired Francis Scott Key's famous poem is being repaired at the Smithsonian Institution by Mrs. C. Fowler of Boston. The restored flag will take part in the Baltimore Flag Centennial in Baltimore. The celebrated flag, according to the officials at the Smithsonian Institution, is the largest ever known to have been in action. Francis Scott Key, a lawyer of Frederick, Md., and district attorney for the District of Columbia, was on board an English man-of-war and witnessed the British attack on Baltimore in 1814. In the early dawn he looked carefully to see which flag was floating over Fort McHenry, and beholding the flag now being restored, he wrote the poem "The Star-Spangled Banner," which made him immortal. All nations have flags. Of course no flag seems to us as beautiful as ours, with its blue sky and shining stars, its morning dawn with the streaks of red and white. Every old soldier knows the magic of the flag, and its forceful influence in battle. This influence is thus referred to:

Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. (Sol. Song 6: 4.)

Y. W. C. A. at Exposition

YOUNG Woman's Christian Associations have just announced the conclusion of a plan with the San Francisco management, for an association building to be located near the main entrance of the Panama Exposition next year. The building is to cost $50,000. There will be a lunch club for women, a woman's protection bureau, an information desk, and an exposition of many forms of women's work. Offers of prizes have been made to women of all the associations in scholarships in colleges, book and magazine subscriptions, money to buy wardrobes for college or to go to the exposition, and for educational trips to cities. Contests are to be in sewing, patching, short-story writing, suggestions for church entertainments, hymn writing, photography and poster designs. It is thought that there will be 300,000 competitors for the prizes. The Young Women's Christian Association is one of the most beautiful and efficient departments of Christian work. It helps to make good this wish of olden times:

That our daughters may be as corner-stones, polished after the similitude of a palace. (Ps. 144: 12.)

Teaching Foreigners English

MANY persons coming from foreign countries avail themselves of the advantages of our night schools to learn our language. Of late a number of industrial institutions employing many men have made arrangements with the boards of education in cities to let the men off for a certain period during business hours with pay continued, if the educational authorities will furnish the school rooms and the teachers, with the one object of speedily teaching the foreigners our language and thus increasing their efficiency as well as happiness. It is well that so many missionary and church societies are devoting themselves to the moral and spiritual welfare of the men and women and children who come to our shores, recognizing the truth of these words:

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. (Prov. 4: 7.)

Son Dies for Mother

IN A wild effort to rescue his invalid mother from flames which had spread through their apartments in Brooklyn, Harry Halstead, a clerk, was burned to death the other night. The mother, who had been confined to her bed for a year, also perished in the flames. The fire started in the apartment from a burning match dropped by a servant into a puddle of oil while lighting a lamp. The son Harry, who was across the street, heard the cry of fire and ran out to find his home on the fourth floor in flames. He cried out at the top of his voice: "Mother," at every step he took on the stairway. At the threshold of his burning flat friends caught him and tried to restrain him from what they knew would be his death. He answered: "That is my mother in there; I cannot let her perish; I am going to save her," and then he disappeared into the flame-lighted smoke. His body was found in the kitchen of the flat, and that of the mother in her bed. The action of this young man is a sample of the affection and, if occasion call for it, of the heroism of the average American son for his mother. The young man laid down his life for his mother, and then could not save her. Christ's love was infinitely greater, giving his life for his enemies, and saving them by his death.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Rom. 5: 10.)

AMBASSADOR PAGE, THIRD FROM LEFT; DUKE OF TECK, CENTER

ANGLO-AMERICAN EXPOSITION OPENING

THE Anglo-American Exhibition at Shepherd's Bush was opened formally, May 14, by the Duke of Teck in the presence of a number of invited guests. Ambassador Page supported the Duke of Teck on the platform. A chorus of one thousand voices sang an ode to Peace and a number of familiar American airs. The Earl of Kintore, chairman of the executive committee, said that no more appropriate means of emphasizing the advantages of friendship between the British and American peoples could have been devised than by displaying before the world the wonderful triumphs in the realms of science, art and industry, which an atmosphere of one hundred years of unbroken peace had enabled the conjoint genius of the United States and Great Britain to achieve. The Duke of Teck, in declaring the exhibition open, said it was impossible to overestimate the importance to civilization and to the world's progress of the hundred years' peace. He referred to the colossal working model of the Panama Canal as an impressive and instructive representation of the greatest wonder of the world, achieved by the undaunted enterprise of American engineering. At the inaugural luncheon Dr. Scherer of California, in proposing success to the peace celebrations and to the exhibition, said that the time had come when it was impossible for the sword to be drawn or a shot to be fired in any land where the tongue of Shakespeare was spoken or the songs of Burns were in the air. Universal peace among nations does not prevail now, but its day is hastening rapidly, as civilization advances, and as Christ dominates the spirit of the age. The Anglo-American Exposition just opened will aid in ushering in that era of universal righteousness and peace the prophet saw in the establishment of the Messiah's kingdom, and of which he said: "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." (Isa. 66: 12.)

Mother Dies for Son

MOURNING the murder of her son, Eugene Houghtaling, the young station agent of the West Shore Railroad at Tappan, N. Y., who was shot down by burglars, Mrs. Frank Houghtaling, his widowed mother, died the other day at her home—of a broken heart. It was only the week before that the son met his death in a midnight battle with three armed thieves who broke into the railroad station at Tappan. News of his murder was sent to his mother. The shock was too great for her, and she never recovered from it. She rallied sufficiently to attend the funeral of the boy but was taken home unconscious and sank down into her last sleep. In her conscious moments she kept calling for "Gene," her darling boy, to come to her. Many mothers have died of a broken heart when their sons and daughters have been taken away from them. Intensely pathetic as was the love of the mother for her boy, who died in heroic discharge of his duty, we are told that God's love for us is still stronger. In the dying hour she called "Gene" to come to her; he could not, but she, a Christian, went to him, also a follower of Christ.

I shall go to him, but he shall not return to me. (II Sam. 12: 23.)

Death of Francis Kossuth

FRANCIS KOSSUTH, son of the great Hungarian patriot, died at Budapest May 25, aged seventy-three. He had been an invalid for months. Last January in a crisis in his illness Kossuth was married to Countess Benyorsky, widow of his life-long friend. Such had been the wish of Count Benyorsky on his deathbed. Francis Kossuth took his father's place as leader of the Hungarians soon after Louis Kossuth died in 1894. Up to the time of his illness Francis Kossuth led his countrymen in their political struggle with vigor and success. When only eight years of age he was taken prisoner by the Austrians, and on being released was banished to Kutahia, Asia Minor, where he joined his father in exile. In 1851 his father was liberated by the influence of England and the United States, and the boy Francis sailed with him in an American frigate to England, where the great revolutionary leader was received with demonstrations of respect and sympathy. When his father died, Francis took the body back to Hungary, in accordance with the demands of his countrymen. The funeral was accompanied by unprecedented honors by the populace. It was then that he was invited to take his father's place as the Hungarian national leader, and he accepted, declaring he would devote his life to Hungarian independence. All the good and patriotic leaders who have devoted their lives to the task of lifting up the people of the world have succeeded in so far as they have shared the spirit of the greatest leader of the common people, of whom the prophet thus speaks:

I have given him for a witness to the people, a leader and commander to the people. (Isa. 55: 4.)

Letter from Dr. Jowett

THE Fifth Avenue Presbyterian Church of New York City recently received a letter from the Rev. Dr. John Henry Jowett, its pastor, who has been making a tour of the Holy Land. It was written from Smyrna. Among other things it said: "We had a most wonderful time in the Holy Land. Every yard of it teemed with significance and added new light to the Sacred Word. Especially did we feel this in Galilee. We arrived in Nazareth before noon on a lovely morning, and more perhaps than in any other place I felt that illumination which the land brings to the Book. We came in sight of the lake of Galilee on Saturday morning about eleven o'clock. The light was altogether favorable, and the effect was beautiful in the extreme. I walked all the way down the slopes, with the upper end of the lake in full view, and my mind was filled with the marvelous scenes witnessed on its banks and waters nearly two thousand years ago. We are now spending a few days in Smyrna." They went to Ephesus, where Dr. Jowett stood on the stage of the same theatre and read aloud to the tourists accompanying him the chapter in the Acts which gives a description of Paul's speech there and of the mob started by Demetrius, which Paul escaped, and which was quieted by an address by the town clerk, and then dispersed by him:

And when he had thus spoken, he dismissed the assembly. (Acts 19: 41.)

Street in Once Happy Linera

On the Way to St. Venerin

Copyright by George Grantham Bain

Here Stood a Stately Dwelling

GRAPHIC VIEWS OF THE RUIN TO SICILIAN HOMES WROUGHT BY THE ERUPTION OF ETNA, MAY, 1914

THE GO-TO-CHURCH BAND

WHAT do you think of a boy seventeen years of age, who has not missed a Sunday at church for eight terms of four months each, and two girls of eight and fifteen who have not missed a Sunday for seven terms? What do you think of 965 boys and girls, almost 1,000 of them, making a perfect record for church attendance for four months? That was the record of the Go-to-Church Band, which has been established in 86 churches in 23 different States, and of which Mr. Clinton Alvord, Worcester, Mass., is the founder.

Nothing could possibly be more simple than the method of the Go-to-Church Band. The boys and girls of a congregation are asked to take tickets, which will be punched when they enter the church for the Sunday morning service. Every one who attends four months without missing a service is given a prize in the shape of a silver and enamel pin. And as the terms continue each contestant is eager to add other pins, so that young man already referred to, who happens to be Mr. Alvord's son, has eight pins, and his sister Eleanor, aged eight, has seven, which she is proud to wear on gala occasions, as a general will display his medals.

It was found that when the age had dawned that brings a disinclination to be called "children" there was a corresponding disinclination to bring a card to church to be punched. So a "senior band" was organized, whose members were given, not cards, but strips of coupons, one of which is torn off when presented at the church door. So now the older ones keep up the same enthusiasm, and the congregation and minister are cheered by the presence of the boys and girls.

Mr. Alvord in describing the band and its work writes:

"The influx of the young calls for no change in the regular service and a 'children's sermon' is unnecessary. However, it is impossible for a preacher to keep from brightening up his discourse somewhat when he realizes that a full fourth of his increased audience is composed of children who are less than eighteen years of age. Many of the children come for the first time as regular attendants, being unfamiliar with the service, and, when unaccompanied by older members of the family, some of the audience have a chance to show and direct in the observance of response, hymn and prayer. Central Church assigns not over three unattended youngsters to one pew and a young woman, who had volunteered for the service, has a seat with them to help and to maintain order. However, attendance for a few Sabbaths renders everything decorous, and the five- and six-year-olds behave as well as the grown-ups; indeed, one pastor said 'they behave better.'

CLINTON ALVORD

"A pastor writes under date of March 26: 'In many places the trouble is at the top. However, I would like to know more about the plan. What starts them? Just to gain a "record"? We cannot do that here in the Sunday school, and the tide is stronger against church-going.' I answered something as follows:

"Tell the plan to both young people and children. Advertise it in church and Sunday school for two Sundays before the term begins. Assure them that it is a hard thing to be successful and not miss a Sabbath for four months; if they think it easy they can try and find out. Dare them to try. Don't expect boys and girls to go to church simply because it is their duty, or to listen to a sermon. Make it a contest. Start the 'get there' spirit. No boy likes to be beaten by a friend. Once started the habit is quickly formed and the young learn easily."

Boys and girls brought up with the Go-to-Church Band program can never stay home from church in later life on the excuse that they were "made" to go to church when they were young. They go because they want to. The force of the *habit* of going to church, when it is voluntary, is shown by the fact that the first nine of the original sixteen prize winners for the first term at Central Congregational Church, Worcester, headquarters of the Go-to-Church Band, are still, after four years, active in the band.

CHURCH AND STATE IN FRANCE

A CATHOLIC READER'S LETTER ON THE SUBJECT, AND THE ANSWER

"GENTLEMEN: I notice in your issue of May 6, page 469, an article regarding 'Rome's Hand in French Politics.' Such things as these have been refuted so often that it does not seem possible for you to republish such things.

"Why do you not state the other side of the case, that which caused these ecclesiastical authorities to make such statements? You do not give a fair view of this at all. If there were in this country such a condition as exists in France—that is, a party entirely opposed to the church, and trying to confiscate church property—I think you would be among the first to have your ministers advise their followers to vote against them.

"Possibly you have not heard of the Protestant Federated Churches of Cleveland. At a recent election, all of their ministers on a certain Sunday spoke concerning it in their pulpits. If you can see any difference between these, I would like to have you explain it. I would also ask you that you print what caused those authorities in France to make the statements credited to them.

"Let us see if you will have the courage to print this and give it as much publicity as the other.

"Cleveland, Ohio. HALLAM S. WHITNEY."

Our correspondent asks us to do two things: (1) to "state the other side of the case"; (2) to express our opinion of certain actions of Protestants of Cleveland.

1. "The other side" in this case is the action of the French Government by which the Roman Catholic Church in France became disestablished. On July 3, 1905, the Concordat erected by Napoleon and Pius VII in 1801 was rescinded in the French Chamber of Deputies by a vote of 341 against 233. On December 9 of the same year the French Senate passed this measure by a vote of 181 against 102. The appropriations of the French Government to the Roman Catholic Church in the year preceding this action had amounted to $8,400,000. A most valuable revenue of the Roman Catholic Church was thus cut off. But the French legislators did not intend the wrecking of the Roman Catholic Church, and therefore provided that the government appropriation to the Roman Catholic Church should be reduced gradually. In 1906 the church was to receive $2,000,000 less than previously, and the appropriation was to cease altogether four years after the passage of the disestablishing act. Thus ample time was given to the Catholic Church to adjust its affairs to suit its new legal status.

The law, furthermore, ordained that no religious instruction should be given in the public schools of France during school hours, but permitted such instruction to be given upon request after the close of the school. Absolute liberty of conscience and the free exercise of his religion were guaranteed every citizen. The law warned men not to interfere with acts of public worship. Threatening a person because of his attending religious worship was declared a punishable offense. The French Government resigned the right which it had formerly exercised on the occasion of the appointment of archbishops, bishops, and priests. On the other hand, priests were forbidden to defame officers of the state or to incite the people to resist the new law.

The fundamental idea underlying this law and its various provisions are of such a character as to appeal to every American who believes in the separation of church and state.

Our correspondent speaks of an attempt of the French Government to "confiscate" church property. We question whether confiscation is the correct term for describing the action of the French Government. The act of disestablishment provided

Continued on page 577

DOING MUCH WITH LITTTE

ORTY cents a week. If you were to lay aside forty cents every week, in three months you would have $5. Or, in case you are a child, say, if you were to get seven persons—how many are in your class?—each to hand you five cents weekly, you putting in five cents also, you would ve $5 at the end of three months. Now, if at the end of each three months u were to send that five dollars to the na Orphan Fund, you would pay for the ire support and education of one orphan ld for one year. And you could pick out name one of the 1,005 orphans under E CHRISTIAN HERALD'S care; you could e his or her picture, you would be writ- to regularly about your orphan's prog- s, and he or she would know by name and iress who had done this wonderful thing him, or for her. Forty cents a week rty cents a week. Six cents a day.

Or, if that is really impossible, for one lar, for two dollars, you can provide for full twentieth, a full tenth of a whole ar's care and training. You can have a rt in changing a neglected, outcast, athen child into a charming, useful, ristian Chinese citizen.

And many CHRISTIAN HERALD readers are ng just that, and taking immense satis- ction in it. The names below are but a action of the number. The letters that close the gifts breathe the genuine love for ese wistful, gentle, homeless, friendless tle souls so far away, and yet so near in eir human need and their human possi- ities. Just study the picture, friends. teresting, isn't it? Wouldn't you say it s worth while to take up a tiny, thrown- ay baby and build him into a happy rkman such as those boys are? You uld say so? Well, friend, worth while r *whom* to do it? We need your help to keep up this splendid work that stands for so much to the honor of our God in the eyes of the Chinese public. It is never necessary to beg CHRISTIAN HERALD readers; make it possible for us to send the full quarterly remittance at this season for the support of the children dependent upon us. Will you? Here are a few of the letters received:

ORPHANAGE CHILDREN PREPARING RICE

IN THE center is a set of rice-hullers, small blocks of grooved wood bound by bamboo hoops; the lower block is stationary, the upper revolves upon it. Cracked hulls and all are put in the stone mortar and pounded with stone hammers. The fanning mill removes the coarse, loose hulls. The bamboo sieves allow the fine pieces of hull and cracked kernels to fall into the big baskets or trays, and the rice is ready for the kitchen. The large sheet of matting on the ground is made of split bamboo.—*E. F. Knickerbocker, Superintendent, Compassion Orphanage, Ningqo, China.*

"This is my seventy-seventh birthday, and I send you two gold pieces that were gifts to me from a dear friend. It was a pleasure to receive them and now it is a pleasure to send them to be used for your China orphans. I hope the Master will bless the gift of a constant reader of your good paper.
"Ontario, Canada. 'A FRIEND."

. . .

"Enclosed find $20, which please apply to the China Orphan Fund. I hope you will receive contributions enough to take care of all the Chinese orphans. G. R.
"Hawkins, Wis."

. . .

"I send you $4 for the China Orphan Fund as an offering from the Christian Students' Club, Groningen, Holland, who, hearing my lecture about China, were touched with sympathy for the poor children.
"DR. G. J. WYCHGEL.
"Middelstum, Holland."

. . .

"A friend sends you one dollar for the China Orphan Fund. I wish it were more. I read the paper and look at the pictures of those little ones, and it makes my heart ache.
"Tippecanoe City, Ohio. A FRIEND."

Forty cents a week; twenty dollars a year; a dollar only; do what you can. Address THE CHINA ORPHAN FUND, THE CHRISTIAN HERALD, Bible House, New York.

THE FOLLOWING CONTRIBUTIONS FOR THE SUPPORT OF THE CHINA ORPHANS HAVE BEEN RECEIVED:

res, S. E.	$1.00	Adams, Mrs. E. W.	1.75	Dietz, Wm. E.	2.00	Nelke, Mrs. D. S.	5.00	Reader of C. H., Bane, Va.	1.00	Kans.	1.00
lgemuth, J. W.	10.00	Subscriber	1.00	Cylde, Mrs. J. M.	2.00	V—	1.00	F. H. S.	1.00	Schmitt, Conrad	3.50
ar, George T.	5.00	Paullin, Mrs. Everett	1.00	Harigon, Mrs. A.	5.00	Fuller, Mrs. E. J.	2.00	Mrs. S——	1.00	Gerard, Elsa M.	5.00
meron, F. M.	5.00	Ballard, J. P.	1.00	Danuser, Mrs. E.	5.00	Bonner, Mrs. W. J.	1.50	Frink, Lucretia	4.00	Faulkner, Mrs. J. M.	5.00
nn, E. R. and T. G.	5.00	Smith, Mrs. R. G.	1.00	In His Name	1.00	Peters, Mrs. Anna	1.50	Howell, Sarah C.	1.00	Boyer, Mrs.	5.00
rdy, M. C.	2.00	Elliott, Mrs. F.	1.00	Laws, Misses	5.00	B. E. S.	2.00	In Memory of a Dear Teacher, Miss W.	2.00	Two Friends, Alton, R. I.	5.00
cks, Mrs. B. A.	1.00	McCarthy, Mrs. V.	3.00	Totten, J. W.	5.00	——, Laotto, Ind.	1.00	A Friend, Decatur, Mich.	1.00	In His Name	1.00
—, Crookston, Minn.	5.00	Childs, Jennie C.	2.00	Mrs. T. M. C.	2.00	Kirk, Mrs. Lewis	3.00	Two Friends, Adrian, Mich.	2.00	Messerschmidt, Mrs. Geo.	2.00
derson, A.	20.00	F. E. B. A.	2.00	Horfid, Mrs. R. H.	2.50	Bauman, Mrs. Margaret	3.00	A Friend, Port Townsend, Wash.	2.00	A Friend, Bloomfield, N Y	2.00
M. and K. M.	1.00	Mrs. D. J. S.	1.00	Hodge, Mrs. J. A.	20.00	Burrow, Mrs.	1.00	Hopkins, R. E.	1.00	Farnsworth, H.	1.00
lliamson, Sarah K.	2.50	Tyler, L. J.	1.00	James, Katie A.	2.00	——, Lititz, Pa.	2.00	A Friend, Frederick,		Cory, Mrs. Sarah	2.00
rner, Mr. and Mrs. and Daughter	3.00	H. A. B.	5.00	Parris, Thomas	1.00	Madison, Hannah F.	1.00	Kans.	1.00	——, Centralia, Wash.	1.00
—, Glen Wilton	1.00	Olmsted, Mrs. Mary B.	5.00	——, Wetmore, Kan.	1.00	——, Stewartstown, Pa.	2.00	Schmitt, Conrad	3.50	M. W. H.	1.03
le, Miss Hattie	1.00	Cowles, M. E.	5.00	Friend, Topeka, Kan.	2.00	Mrs. B. P.	2.00	Faulkner, Mrs. J. M.	5.00	Sunday School Class, So. Manchester, Conn.	1.00
		Friend	2.00	Nelson, Jeanette	1.00	Sauermilch, Milton	2.00	Boyer, Mrs.	5.00		

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER VIII—*Continued*

NOW the camp had tacitly resolved that every man should be on his good behavior when the boy was around and at frightful oaths and horrible ories should be conspicuous by their bsence; but no lines could be drawn any restraint exercised at that hour the morning in The Black Pup, with ie men in their present condition. The boy was horrified by what he eard as he went from table to table the crowded room seeking his iend. Yet there was a strange sort fascination in the horror. He was ver-young to recognize danger in the oisterous equality these men were eeting out to him; and their attention as flattering to his pride, in a trange, terrible sort of way.

So that even after he had satisfied imself that Parson Bill was not here, he still lingered. He was so nely and neglected and forlorn. It as so dark outside, and so bright ithin. They urged him drunkenly to e a man and take his liquor like one! Vell, why not? He might have succumbed to the pressing invitations ad not a sudden and fierce altercaon over a game between two men in far corner attracted everybody's atention. This gave him a moment for nought; whereupon, his better nature ppermost again, he turned and fled nto the night as if the devil and all his ngels were after him. His little eart pumped hard as his flying feet rought him to the door of The Red Dog. And for the second time his conscience smote him, yet he was not quite so responsive to its stimulus as he had been. And he pacified it by assuring himself that he was only hunting for his friend, Parson Bill.

It was in The Red Dog that the boy found Parson Bill. What followed Olaf's entrance is incredible, but it is the incredible thing that happens. Parson Bill was winning—largely. The Doc and others were losing. At length the Doc was cleaned out—broke. Then he gave all the credit of Parson Bill's huge luck to the boy. It was because he had the boy, the Doc insisted, that he had the luck. Then suddenly they realized that the boy himself was at their elbows.

In a drunken rage Parson Bill ordered him to drink. He would put his guardian angel upon a level with themselves and then test the fates. The boy, wondering, at first refused. He could dare to disobey Parson Bill, but when the Doc called him a coward he took the dare. Amid the hoarse shouts and wild encouragements of the men he took his first drink, from the drunken hand of Parson Bill. The strong liquor, even weakened as it was for his use, choked and staggered and sickened him. But he persevered, amid the shouts of the men, until the room swam and he sank upon the floor near the chair of Parson Bill.

Bill compelled the Doc to take back half his winnings and begin again. He lost, and lost, until, in a final wild desperation, he staked the guardianship of the boy against the Doc's returning luck.

"One hand settles it," said Bill, as the play began.

"I'm your man," replied the triumphant Doc, as Bill proceeded to deal the cards.

Whatever power was overruling or trying to direct unruly mankind that night was unwilling that there should be this change. For the result of that hand was disastrous to the Doc. Perhaps it was luck, perhaps it was skill, perhaps it was both, for Bill played as he had never played before, and at the end of the final game the money and the boy remained in his possession. With many curses the unfortunate Doc admitted his defeat, and, none staying him, he rose and struggled out of the room.

"Does any other gentleman wish to try the favors of fortune with me?" Parson Bill asked slowly.

No other gentleman did, apparently.

"Where's my kid?" continued the big man.

"Lyin' dead drunk at your feet," said one.

Carrying his charge home in his arms Bill laid him in his bunk and sat on the side of his own bed, staring and trying to take in the purport of what had happened. Bill was very drunk, but some glimmer of sense remained with him. He knew now what his conduct had been, at least in part. He began to realize what he had done to the boy and the result of the boy's action was quite apparent. Was there any God, and did he hear any prayers from that wicked town? Poor Bill was nearer to prayer himself that night than he had ever been before.

It was a frightfully sick little boy that awoke long after daylight the next morning. It was a changed boy, too. The first sound that greeted Bill was a profane oath. He sat up, shocked into soberness almost, and sick with horror.

"What, what—what do you mean by talking that way?" he began in wrathful reproof and indignant protest.

"You talk that way," answered the boy defiantly. "I've heard you. I'm going to do it, too. Everybody in the camp does it. I don't see why I should be different. I ain't going to say any more prayers, either. I guess you're right. God don't hear prayers that come from Cañon Creek. I prayed for you last night, and look at us now."

"What's come over you, sonny?" asked Parson Bill, bewildered.

"I'm going to be like the rest of the men. I'm going to drink and swear and play cards, and—"

"You can't," said Parson Bill in deep anxiety and alarm.

"Yes, I can. I'm awful sick now, but after I get used to it I won't be. You aren't," said the boy.

"Good God!" exclaimed the man in growing dismay.

"No use talking about Him now," said little Olaf. "I'd rather get drunk than say my prayers."

Continued on page 576

A WEEK IN THE WORLD'S NEWS

Passing Away of Jacob A. Riis

THE well-known author and social worker, Jacob A. Riis, whose serious illness has been reported in THE CHRISTIAN HERALD in past weeks, died at Barre, Mass., on May 26. Mr. Riis was born in Ribe, Denmark, May 3, 1849, one of a family of fourteen. He began his social reforms by ridding a tenement house of rats because of his horror of them, and then cleaned up the premises. He came to America in 1870 with scarcely any means, and for a while did odd jobs. He eventually got into newspaper work, where, as a reporter, he won and always afterwards retained the warm friendship of Colonel Roosevelt. Mr. Riis fought a hard battle with adversity before winning a secure place in fortune and fame, and his several books dealing with social reform matters are now standards. It is said that the sweetheart of his youth in Ribe, who had rejected his advances, became his wife in 1876. She died in 1905. Two years later Mr. Riis married Miss Mary A. Phillips. Mr. Riis had been subject to heart disease for some years, and about a year ago his condition alarmed his friends, who, however, did not expect so early a death of this distinguished man.

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THE LATE JACOB A. RIIS

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Nearly 1,000 Perish in Shipwreck

IN a fog, between one and two o'clock on the morning of May 29, the Canadian Pacific liner *Empress of Ireland*, bound for Liverpool, and bearing 1,367 souls, was sunk by the Danish steam collier *Storstad* in the St. Lawrence River, not far off shore from the pilot station town of Father Point, where the river is thirty miles wide. The boats had sighted each other, then were hidden in the fog, and continued signaling, but without avail, and within thirteen minutes after the steel collier had torn out the liner's side, the passenger ship went down, carrying 964 persons to their death. Four hundred and three were saved by the lifeboats, by the collier, which was also badly damaged, and by their own exertions. Of those lost 571 were in the steerage, 211 were members of the crew. Few women and children were saved. Captain Kendall of the liner made heroic efforts on behalf of his vessel and was himself badly injured. In the interval between the shock and the sinking, a wireless cry reached two government boats, which arrived on the scene within twenty minutes, and aided in the rescue. The return of those boats to land with the survivors, many of them injured, and several hundred bodies which had been recovered, was a tragic spectacle. This is the seventeenth fatal marine accident this year. A rigid inquiry into all the circumstances is now under way. A large delegation of Salvationists, en route to the international convention at London, were on board in charge of Commissioner David Rees, head of the Army in Canada, who, with his family of five and many of the delegates, perished. Laurence Irving, son of the famous Sir Henry Irving, and his wife also were lost. Survivors told the most dramatic stories of the awful scenes witnessed when the gored *Empress of Ireland* filled, rolled almost completely on one side, and then went down, hundreds being caught in their berths by the inrush of water. Quebec received the bodies of the dead, which were taken there by Canadian Pacific boats, in a spirit of universal mourning.

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England's Thorn in the Flesh

THE militant suffragettes in England made the most violent demonstrations yet in the latter part of May, on one occasion congregating at Buckingham Palace to forcibly present a petition to the king, at which time the police arrested fifty-seven women after prolonged opposition, in the course of which many present were more or less injured. Mrs. Pankhurst was again arrested. Besides damaging valuable works of art and committing other outrages against property, a number of women attended a charity performance where were present the king and queen, and shouted insulting remarks at King George. One woman had chained herself to her seat and was removed from the theater only after a stage-hand had broken up the seat, and she was carried out screaming and kicking. The militants are earning such names as "wild women" and "gunwomen," and have been warned that the public, which is now deprived of the use of several popular museums and art galleries closed because of danger from the militants, is fast losing all sympathy for their cause and is restrained only by the police from forcibly preventing further overt acts by representatives of the Women's Social and Political Union.

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TAKING MILITANT SUFFRAGETTES TO TRIAL

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Ireland Begins To Taste Freedom

THE Irish Home Rule Bill has now passed the House of Commons finally, the vote, May 25, being 351 to 274, and will become a law when signed by the king, regardless of what the House of Lords may do with the measure when that body takes it up. The final vote was accompanied by exciting scenes and much recrimination. The end of the years of struggle for Irish independence was not marked, however, by the commencement of civil war in Ulster. Elaborate preparations had been made by the government to take care of any hostile uprising, and equally elaborate plans were put into effect by the Unionists themselves, it is said, to restrain the populace for the present. It remains to be seen if armed resistance to the enactment of the law will be made, or if the House of Lords shall open the way to an accommodation by the amending bill which Premier Asquith has hinted at. Immediately the bill is signed by the king, however, and no one imagines he will not sign it, it becomes the law of the land.

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Thrashing Out Colorado's Troubles

THE contending industrial and political factions in Colorado are at present submitting their cases to the court of public opinion. Delegations, usually comprising women, and representing both sides in the labor controversy, have visited Washington and other cities and have spoken to both official bodies and the general public. Graphic tales are told of the scenes which occurred during open hostilities, and the blame is attached to the strikers and to the militia according to the observations of the speakers. The strikers are reported in the press to have fired upon a Federal guard, precipitating a brisk exchange of shots. There has been no important change in the general situation during the week.

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To Advance International Arbitration

THE twentieth annual conference of all Peace Societies was held at Lake Mohonk at the close of May, 300 delegates from all parts of the world being assembled. John Bassett Moore, former counselor of the State Department, who presided, in opening the sessions declared the Mexican peace mediation to be a great advance toward that better concord between the governments of North and South American continents, which is the object of the Pan-American movement. The cause of international arbitration, in the opinion of the conference, has received a decided stimulus by the Niagara Falls mediation, and it was admitted that some such great object lesson was needed.

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Seeking To Girdle the Earth

THE trend toward an American campaign to possess the markets of the world, was emphasized by the National Foreign Trade Convention, held in Washington the latter part of May and attended by over 500 business men. Secretary of State Bryan assured the convention that the administration is earnestly disposed to assist in this movement, but does not intend to make international questions out of every business difficulty individuals may have in foreign lands. The danger of overdoing the matter of cultivating foreign trade while conditions of employment remain so greatly unequal was suggested by James J. Hill.

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Defending Helpless Wild Life

STRENUOUS attacks are being made upon the Federal migratory bird law, "the best bird law ever enacted," by some hunters and marketmen, the protectors of bird life are waging battle all along the line, backed by a Wild Life Protection Fund subscribed to by sportsmen and wealthy bird lovers. Efforts to impair the law by cutting down the appropriation were defeated in the Senate, May 11, by 45 to 17. California is one State in which opposition is strong on the part of market-shooters. Recently Judge Jacob Trieber of the United States District Court declared the law unconstitutional on the ground that each State has exclusive right over migratory birds when within its territory.

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News in the Making

AT HOME: Mrs. Wilson has been confined to the White House on account of illness for several days and obliged to forego social engagements.—The first Minister to this country from the Chinese Republic, Kai Fu Shah, at a dinner in his honor commended President Wilson's recall of American participation in the recent Six-Power loan, thanked the American Red Cross Society for its relief work, and complimented the Standard Oil Company for developing Chinese oil fields.—The McKinley Memorial Association will construct a $200,000 building at his birthplace, Niles, Ohio, for public purposes, seeking to raise necessary endowment of $50,000 by small subscriptions.—Cowboy and Indian suits are held responsible by Brooklyn Coroner for deaths of 22 children caused by the burning of the suits, which, he declares, take fire readily. He warns against danger of children playing about fires while so dressed.—General Coxey reaches Washington and delivers speech to his nine followers and a large crowd on the Capitol steps, May 21.—In a prolonged record heat wave about New York and surrounding country, which ended in a terrific storm accompanied by lightning, seven persons died and suffering was widespread; many injuries and much property damage resulting from the storm.—Ernesto Nathan, former mayor of Rome, Italy, royal Italian Commissioner to the Panama-Pacific Exposition, was greeted on his arrival in America by demonstrative crowds of friends and officials.—Western States are said to be introducing co-operative farm laundries to the great delight of farmers' wives.

ABROAD: American Rhodes scholars highly complimented for their trustworthiness and general steadiness by tutor of St. John's College, Oxford, college magazine.—The Friedmann tuberculosis cure so widely exploited this country recently receives unfavorable comment from the Berlin Medical Society, according to press.—In preparation for trans-Atlantic flight, Gustav Hamel is believed to have been lost in the English Channel.—The romantic engagement of the fifth son of the German Kaiser, Prince Oscar, to Countess von Bassewitz-Levetzow is about to culminate in a morganatic marriage with the unwilling consent of the Imperial family.—Switzerland will exhibit at Panama-Pacific Exposition, reversing a former decision; the British Government adheres to its decision not to participate.—Chicago charity worker, Miss Mary E. Flavelle, was shot, but not fatally, by a young Italian while on the train from Florence to Assisi, May 21.

OMMERCIALISM OR ALTRUISM*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

OUR lesson to-day is the story of a rich young man whose money became a root of bitterness to him, a hindrance to success. We shall all understand story better if we go back to childand recall our first knowledge of ey and property, of ownership and ardship. Some one gave you a y in payment for some little ser- or as a gift. In either case you v the penny became yours. You v also that the penny itself could be eaten. It was useful only for ange. You could buy candy with help the poor or pay for a penny ament for children in missionary s. Missionary and charitable ng developed some slight sense of ardship. You soon learned that received money not alone to buy t would please you, but as someg through which you could do l to others.

oung people seldom love money for own sake. They are usually so r to spend it for the pleasures it bring that they need to be urged ave a part of it. Boys and girls ld be taught early to save money the future. Not so many men and en would miss marriage and parge and the joys of a home of their if boys and girls were taught that 0 a week saved will in thirty years avings bank interest become someg more than ten thousand dollars handy sum to educate your boys girls if you begin in the teens to e so much by giving up things ch are useless if not also harmful. ether we accumulate some property saving or receive it as the young r probably did—by inheritance m a father or relative—we must p ever in mind that money and perty should never be allowed to ome dear to us, but should be ught of (1) as a means to an end, ful only for what they can do; and as a sacred trust which we are use on ourselves only to make ourves stronger in mind and body and l to serve God and our fellows.

We can almost always see, if we stop hink, that our property, even when seem to earn it, is in larger part to what God and our neighbors ve done to help us. Look at the ad on your table. You bought it, say, of the baker; but of whom he get it? From the miller in ir. And from whom did the miller it? From the farmer in grain. d the farmer's senior partner is d.

Misers are almost as mean and even re foolish, for they allow their irts, which should love God and man, become lovers of mere coins, as if should love a flag-pole rather than flag it was made to uphold! The ser, as his name suggests, is *miserle* even beyond the beggar. More equently men love the power and easures that wealth brings to its possor. And this we shall see was the se with the rich young ruler.

One of the best ways to prevent operty from becoming a curse to us to make it a constant blessing to ers by systematic giving. God has ainly shown in the Bible that he ims a tenth of our income as the al tribute due him as our King, and so as his share as our senior Partner. So much we should *pay;* and beyond that we may *give* what more we will in free offerings.

There is just one more problem of property, which will bring us right up against our lesson, namely, that if we love and trust God we shall absolutely consecrate all our property to him, and shall give it all away if by so doing we can best serve his cause; or we shall devote our skill and talent to the use of a part of it as capital to produce an income for unselfish uses if that is seen to be clearly the best way to make our business honor God in the blessing of man.

"And as he was going forth in the way there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?" Surely here is great earnestness and sincerity. A rich young church trustee—that is what a rich young ruler of the synagogue corresponds to in our day—comes running on the street after the Nazarene rabbi, whom his fellow officers in the Jewish Church despise. He even kneels in the dust of the street at the feet of Jesus in his intense desire for such an abundant life as he has seen and felt in Jesus, as he has listened to his words and seen his miracles. Young men often speak of "seeing life," and it is death they see. But this young man wished to see and feel life at the full, in place of the unsatisfying social and religious formalities among which he lived. Jesus in reply seeks to make him appreciate what "Good Teacher" should mean. Only God is really "good," and Jesus would remind him that he is himself "good," because he is also God. And then Jesus recites several commandments that express man's duty to his fellows, and the young ruler says in quiet pride: "Teacher, all these things have I observed from my youth up." "And Jesus, looking upon him, loved him, and said unto him, One thing thou lackest." To show by a test that could not be disputed what that lack was, he bade him give all his property to the poor, and so transfer his wealth to heaven, and then come in the fellowship of equal poverty to be one of Christ's disciples. The other apostles, with little to give up, had given up all their boats and nets and other earthly goods and human ties. He must do the same to enter into that original Society of Jesus. The test uncovered a hidden love of the power and pleasure that go with riches. He was not willing to go so far, and turned away "sorrowful"—completing the story of a young man lovable but lost. Dante pictures his still sorrowful form in the Inferno of the dead as

> The shade of him who made through cowardice
> The great refusal.

Note that profoundly interpretative word, "cowardice." We can not think of this rich young man as in any sense a miser. Young men seldom love money for its own sake. He loved the power and position and pleasures that wealth brought, and lacked the courage to turn from the rosy path of luxury to the stony path of altruistic service, just as most rich young men do to-day. Pastors of a Southern city recently, comparing the fruits of the winter's revivals, discovered that all were alike in the fact that not a rich man had been among the penitents at their altars. Lady Huntington, one of the few titled people of her time who were active in Christian service, thanked God for the little letter "m" in that text, "Not many rich, not many mighty, not many noble are called." There are a few in every age that can not be separated by wealth from God and the service of man. "May their tribe increase."

At the close of the study of this lesson, in a city of Montana, a few years ago, I was suddenly confronted by the rich young ruler in American flesh and blood. I had been accustomed to see a chapter of the Bible step out alive every hour when in Bible lands, but here was the rich young ruler confronting me in a modern dress in my own land. "I am the rich young ruler," the young banker to whom I refer said to me. "I ought to give up my money-making and devote myself to the moral and religious uplift of wicked people on this frontier. But I want to achieve a business success. I want the struggle and the victory and the power and pleasure it will bring. I am not willing to give all this up to do good." There was intense seriousness in this frank self-revelation, and in spite of all I could say he "went away sorrowful."

All my life I have been meeting American and British reincarnations of the rich young ruler, not all of them rulers, not all young, and not all of them very rich, but all of them experiencing the battle of commercialism and altruism—some of them coming out of it, not sorrowful in defeat, but joyful in victory. When the writer was six years old, at the time when Fremont was the anti-slavery presidential candidate, church officers who were subjects of "King Cotton" in the North, and feared emancipation might hurt New England's cotton mills, formed a gauntlet to keep my father from voting the liberty ticket. It was but another case of those who refused the call of Christ to duty lest their worldly interests should suffer. Many a time have I known professedly Christian business men refuse to sign a "no license" petition, and some have even signed license petitions, because the supposed interests of commercialism had overcome their altruism. The unspeakable support of the opium trade in China and the liquor traffic in frica by the British Government and the business public behind it despite appeals of British churchmen and philanthropists is but a wholesale case of the rich young ruler's cowardice in refusing the call of God to unselfish service of mankind. In almost every city there are men who sell harmful drugs and more harmful pictures and literature, and advertise frauds and poisons, and open to the public shows that will make boys criminals and ruin girls—there are even men willing to rent property for rum and lust and gambling—because they are not willing to sacrifice any profits the careless public will allow them to make through the wreck of human souls.

On the other hand let us rejoice that some daily papers and many weeklies are putting out liquor advertisements, and that some advertisers are refusing to help the circulation of the salacious magazine stories that have suddenly multiplied like a plague of frogs in our land.

"Noblesse oblige!" Let us press the obligation of the privileged to help the less educated, the less prosperous, not alone by money, but by the gift of themselves to public service. No new machinery will uplift our politics until the leading men in our church boards and chambers of commerce, as in other lands, count it both a duty and a privilege to accept public office as an opportunity of patriotic public service. And our Sunday schools imperatively need for teachers the elders, stewards, trustees, who are making their absorption through the week in worldly business an excuse for refusing the supreme opportunity to serve their generation by teaching the Word of God. This lesson should be a self-revelation to many a business man who has refused a pastor's invitation to pilot a class of boys or young men through the rapids of youth, showing him to himself as "him who made through cowardice the great refusal." Let us rather take as our example Saul at the gate of Damascus, and be "not disobedient to the heavenly vision."

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* INTERNATIONAL SUNDAY SCHOOL LESSON Sunday, June 21, 1914. The Great Refusal. rk 10: 17-31. GOLDEN TEXT: "Ye can not ve God and mammon." Luke 16: 13. Prosor Amos R. Wells has suggested in the *nday School Times* that uniform lessons y and should be graded by the suggestion of ferent topics for young and old; and CHRISN HERALD teachers have added the proposal t there should be as many Golden Texts as ics. We therefore suggest as a topic suite for both primary and intermediate grades ose above being for advanced classes): es and Abuses of Money; and with this old go as a Golden Text, "Be ye free from love of money, for himself hath said, I will no wise fail thee." Heb. 13: 5, R. V.

WHY NOT HAVE A CLEAR SKIN

CUTICURA SOAP

Used exclusively and Cuticura Ointment occasionally will promote and maintain a clear skin, free from pimples, blackheads, redness, roughness and other unsightly eruptions.

Samples Free by Mail

Cuticura Soap and Ointment sold throughout the world. Liberal sample of each mailed free, with 32-p. book. Address "Cuticura," Dept. E, Boston.

STOP THAT SQUEAK

with 3-in-One Oil. It will make door hinges work noiselessly. For longer wear and easier work use 3-in-One on your:

Sewing machine, typewriter, talking machine, ice cream freezer, bicycle, skates, music box, lawn mower, cream separators, clocks, locks, hinges, bolts, catches, pulleys, scales, scissors and everything else *around your home* that ever needs oiling.

3-in-One is a clear, light oil preparation that cuts out all dirt and never gums or cakes. It lubricates perfectly every action part and prevents wear. No grease; no acid.

3-in-One also cleans and polishes all wood and metal surfaces—absolutely prevents rust and tarnish, indoors and out.

FREE Write for generous *free* sample of 3-in-One, today. Give it a good hard test.

Sold everywhere in 3 size bottles: 10c (1 oz.), 25c (3 oz.), 50c (8 oz., ½ pint). Also in new patented Handy Oil Can containing 3½ ozs. of oil, 25c.

Library Slip with every bottle.

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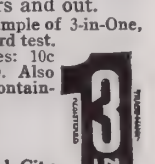
To make light, velvety ice-cream, get the



"Lightning"

Freezer with its Famous Wheel Dasher and Automatic Twin Scrapers

Your dealer can supply you.

BOOK OF RECIPES FREE ON REQUEST TO NORTH BROS. MFG. CO., Philadelphia

All those feet had Corns

Watch the feet that now trip lightly. All of them had corns.

But the owners learned of **Blue-jay.** They applied it in a minute. There was no more pain. The corn was forgotten. And in two days the corn came out.

Soon or late you will treat your corns in that way. You will stop the paring, stop the old-time treatments. You will deal with corns in a scientific way.

You will take them out, with no soreness, no pain, no inconvenience.

Nearly half the corns in the country are now ended by **Blue-jay**—a million corns a month.

Why wait? Other ways, as you well know, don't really end a corn. Why don't you try this easy, painless, most effective way?

Why don't you try it now?

Blue-jay

For Corns

15 and 25 cents—at Druggists

Bauer & Black, Chicago and New York

Makers of Physicians' Supplies

You Can Weigh Exactly What You Should

You can—*I know* you can, because I have *reduced* 32.40 women and have *built up* that many more—scientifically, naturally, without drugs, in the privacy of their own rooms.

You Can Be So Well!

—If you only knew *how* well I build up your vitality—at the same time I strengthen your heart action; teach you how to breathe, to stand, walk and relieve such ailments as

Nervousness, Torpid Liver, Constipation, Indigestion, Etc.

One pupil writes: "I weigh 85 pounds now and I have gained wonderfully in strength." *Another says:* "Last May I weighed 120 pounds. This May I weigh 126 and feel SO WELL."

Write me at once and write now for my FREE booklet. Do it now and you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft

Dept. 18, 624 Michigan Boulevard, Chicago

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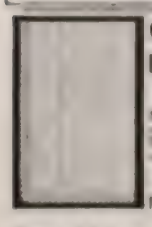

$1

French Curtain Mfg. Co., Dept. C, 21 E. 27th St., N.Y.

BETTER BABIES

BY MARGARET E. SANGSTER, JR.

ONCE in a while, out of the dim maze of books and short stories and poems that I have read, a sentence leaps to the foreground of my mind—a sentence in black type that I have remembered because I liked the thought, long after the book it occurred in has been forgotten. And just now, as I was wondering about this article, thinking of the things that I had to say in it, such a sentence came out on my blue blotter and jumped wildly around my desk.

"Her tongue played with the word," sang the black letters, "as if it were a ball of variegated colors." Somehow the thought pleased me a great deal.

I once knew a woman who wrote books, a woman who was very learned in the matter of French and Latin and German and Greek. Often when her nights were dark and dreadful and sleepless, she would lie awake and think of words—what language they were derived from and what their original meanings had been. She told me that it was a great source of pleasure to her, and kept her from growing nervous when she felt wide awake. Often through the chill, gray dawn, I too lie awake and think about words to keep myself from the unpleasant imaginings that sometimes haunt one in the night time.

But, girls, I want to talk to you about one word—the word "better." I want this to be a little chat with my friends, not a grammar lesson.

"Better" is a sweet, comforting little word, I think—a modest, unassuming little word that means a great deal more than she seems to express. She stands in line with her two sisters, Good and Best. I remember that in grammar school it was hard for me to learn that better came after good. I always wanted to say gooder and goodest. After I got used to the comparison, however, it was moderately easy for me, and I always liked the middle term more than the rest. It is so easy and no more than you should be to be good, and it is so hard, and somehow so snobbish, to be best. Better seems commendable and easy to reach and rather satisfactory.

I think that by this time you are wondering about the picture at the head of this article, and what it has to do with the word better.

Ever since I was a tiny child I have been reading stories and articles and newspaper items about county fairs. I know that women send their best cakes and embroidery, while men send their prize animals and vegetables. But although I have been brought up with the knowledge of these fairs, it is only in the last few years that I have heard about baby shows. Before that an educated public did not consider prize babies of as much value to the nation as prize onions, but as soon as they grasped the fact a new kind of fairs, called "Better Baby contests," were held in every State. As I said before, it is an easy thing to be good and a hard thing to be best. It is for neither the good nor the best class of babies that this sort of contest comes as a godsend. It is for the baby who should be better that the idea is a blessing. As one of the current magazines tells us: "The well baby needs simple guidance to see that he keeps well; the sick baby needs, and usually gets, attention to make him well; but the merely delicate baby with enfeebled powers of resistance to disease and a constant low vitality needs both guidance and the best attention that medical science affords."

UNDER THE JUDGE'S HANDS IN THE BABY CONTEST

The picture on this page, taken at the New York Baby Show, is of Dr. Harold Curtis, one of the specialists in charge, looking at the teeth of a prize-winner. "The Better Baby contest," he told me, "was very easily managed and did a great deal of good. The babies were passed from one table to another, where they were encouraged to play and to say a few simple words (if they were old enough). Then they were passed over to my table and I looked at their eyes, ears, noses and throats. When I had pronounced on them they were passed on to another room and underwent a thorough physical examination. The children registering the highest number of points from each borough were then tested and the prize-winners were determined."

This is an age of better things. For years the minds of men have been turned toward better telephones, and better engines, and better heating plants, and better racing cars. It marks a new step toward the highest civilization to see people dividing the interest shown to mechanical devices with the health of babies and their well-being.

"We have rich babies and poor babies," said Dr. Curtis, "and for once money does not count at all. The son of a poor laborer is just as likely to get a prize as the daughter of a millionaire."

Girls, dear, I hope that you do not think that I have wandered away from my subject. I started out to talk about the word "better" and I have ended up by telling you about the better babies. But somehow I think that you will like the baby part of the article better than the word part, because a baby can see, and hear, and *love*, while the word at best is only a jumble of black letters in a fat, solemn dictionary.

Little Hurts Need Looking After

The little ones will bark their shins and skin their knuckles. For these little accidents, for all cuts, scratches and bruises,

Carbolated Vaseline

Reg. U. S. Pat. Off.

is a soothing, antiseptic dressing.

It contains 1% Carbolic Acid—keeps a wound clean, and helps it to heal. Put up in glass bottles and sanitary tubes of pure tin.

Drug and department stores everywhere.

Write for new illustrated booklet, describing the many "Vaseline" preparations and their uses.

CHESEBROUGH MFG. CO.
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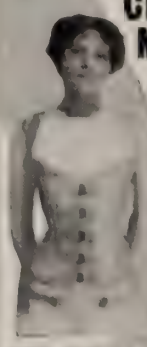
CROOKED SPINES MADE STRAIGHT



Over 20,000 cases of spinal deformity and weakness have been treated successfully by the Sheldon Method in the past thirteen years. Even in extreme cases where all other forms of treatment failed the Sheldon Method brought cure or great relief and improvement. Many practicing physicians use the Sheldon Appliance. Each one is made to special order and the price is very low.

USE THE SHELDON APPLIANCE

30 Days At Our Risk

We promise to satisfy you. The photographs here show how light, cool, elastic and easily adjustable the Sheldon Appliance is—how different from the old torturous plaster, leather or steel jackets. To all sufferers with weakened or deformed spines it promises almost immediate relief in most serious cases.

Send for our free book today and describe your trouble as fully as possible so we can give you definite information.

PHILO BURT MFG. COMPANY
207 18th St. Jamestown, N.Y.

Ball-cup Nipple FREE

Mothers, send us this advertisement and your address on a postcard, with druggist's name, and we send you a Ball-cup Nipple free. It's any weak-neck bottle. Only nipple with cup-lined cup and protected orifice at bottom—soft and collapse, feeds regularly. Outlasts ordinary nipples. Only one to a family.

State baby's age, kind and quantity of food. (Illustration)

Hygeia Nursing Bottle Co., 1341 Main St., Buffalo, N.Y.

HE YOUNG PEOPLE'S MEETINGS

TES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

he Way to the Chief Seats*

HAVE you ever sat at the "Speakers' Table"? You know how the tables at a banquet are arranged, in metrical rows, with one table ced, usually, at right angles to the , often on a slightly raised plat- m, for the chairman, the speakers the most distinguished guests. s was precisely the arrangement at Oriental feast, the tables forming ee sides of a rectangle, the short le, running at right angles to the er two, which were longer, being the e of the chief seats, corresponding our "speakers' table." The center e at this end table was for the ster of the feast, and the places at right and left were those of the t distinguished honor. Of course, ead of sitting at table the diners ined on couches. This fact is ught out in the marginal reading cline" of the Revised Versions. Authorized Version unfortu- ely preserves the old word "room," ch is no longer used in English in sense of "place."

o here is our picture: As the guests er the dining hall one pushes for- d to get up to the table of honor a seat near the host. He sits n or reclines here, and a servant es to tell him that this place has n reserved for another, whereupon "begins with shame to take the est place." This expression indi- es an unwillingness to go, a dis- ition to loiter, stopping at inter- liate places, not willing to accept t lowest seat. And every expulsion m a higher seat, every step toward bottom is accompanied with new me.

t is always a distressing thing to people walking deliberately away m the thing they want to reach. s pushful man wanted to reach or; instead he met shame.

he lesson of the parable is pre- nently against pride. The man goes deliberately forward for ognition, feeling that he has a right it, anxious to assert that right, is ng straight away from the thing seeks. The high seats in the king- n of heaven are not for those who k they have a right to them; not those who in pride and self- ertiveness and self-confidence and ire for praise go after them.

his is only one of a group of ables which form part of the great w Testament teaching that *the way is down*. The corn of wheat must into the ground and die before can grow and bring forth fruit. e will must be absolutely sur- dered to God before the power of Holy Ghost can enter the soul. e Christian must die with Christ the cross before he can be raised to resurrection life of holiness and . So the way to reach those chief ts is to turn our backs upon them l go out, forgetful of feasting and vards, forgetful altogether of self, give ourselves to humble, loving, uous labors for our Lord.

his fact of the necessity of self- getfulness is evidenced in many ses of life. The musician, if he is -confident and affected, misses be- a really great artist. The great sician is a man who thinks in- tely more of his art than of himself. gives himself to his art, and his crowns him with glory. The man is really and deeply and ulti- tely popular or famous is the man seeks not popularity or fame, but seeks the people's best interests the highest attainments of truth art, and finds himself, often un- ectedly, met with fame.

"Chief Seats, and How to Reach m." Luke 14: 7-11. B. Y. P. U. and tian Endeavor Topic for Sunday, June 21,

A beautiful story is told of Lord Kelvin that once when he entered a great gathering of scientists the audience rose. He whispered to the companion who had entered with him: "I think the prince must have come in." He had no idea that the demonstration of respect was meant for himself. He did not dream that he was worthy of it. He was the prince and did not know it. His humility, his love for the truth and his service in the cause of truth had given him this high honor that he had expected to be awarded only to the king's son.

Individuals and Crowds*

CHRISTIANITY, more than any other philosophy, emphasizes the value of the individual soul. Every human life is, according to the standards of Christ, of infinite value to God.

Jesus himself frequently took time to talk with single individuals, when he might have been talking to crowds. We see him in conversation with the woman of Samaria, leading her careless, guilty heart to the waters of everlasting life. Notice the connecting link between the two narratives assigned for our Scripture study. This woman, won by his kindly interest and spiritual power to a faith in his Messiahship, goes back to the city of Samaria, tells her neighbors there that the Messiah has come, and, as a result of her testimony and of his two days' visit in the city, many are led to believe in him. Three or four years later, when Philip goes forth from Jerusalem to preach the Gospel, he visits Samaria and finds the populace so ready to receive his message that it is recorded: "The people with one accord gave heed unto those things which Philip spake," and that as a result: "there was great joy in that city."

The woman whom Jesus convinced in personal conversation led her neighbors to him. And now Philip, after winning many more, is called from that busy town and his success there, to go down to the desert to meet a steward or chamberlain of an African kingdom that into his ears he may tell the same story of the Messiah. There seems no strong reason for rejecting the ancient tradition that this same dignitary, proceeding to his homeland, preached the Gospel there, won many converts, and perhaps was the real founder of the great Ethiopian, or Abyssinian, Church.

Each soul has not only infinite intrinsic worth, but each soul has practically limitless powers of winning others to the truth and the right. We are having a "win-my-chum" campaign. But are you winning him? Don't wait for larger opportunities. Be faithful to to-day's opportunity, and to-morrow will be greater. You cannot tell how much that single soul you win may do for Christ.

* "Leaving a Crowd to Talk to an Individual." Acts 8: 5-7, 26-35. John 4: 1-10. Epworth League Topic for Sunday, June 21, 1914.

Timely Gifts to Missions

A FRIEND of missionary work who desires to remain unknown has sent to The Christian Herald the following sums to be devoted to the various causes named:

Miss E. Grace Bullard, Kavali, India ...	$50.00
Pacific Garden Mission, Chicago.....	25.00
African Inland Mission	25.00
China Orphan Fund	175.00
Florence Crittenton Mission	25.00
	$300.00

These sums have been duly applied as directed. May the gifts prove a blessing to giver and recipients.

Try This Fireless Range In Your Home For 30 Days

WE are making this surprising offer because we believe that it is the most convincing way to demonstrate the comfort, economy and wonderfully appetizing dishes which result from cooking with a

Perfection Fireless Range

The Perfection Fireless Range will cut down your grocery and meat bills. Cut down your gas bill from hours to minutes. It will drive drudgery from your kitchen. It will cook your meals with one-half the fuel it takes the coal or gas range and makes the food especially wholesome and appetizing. The Perfection is range high and range big.—The only steel fireless cooker on the market built like a full-sized range.

Send for our new Catalog

It is absolutely free and tells in a convincing and interesting way the method of modern cooking. Our thirty day free trial offer will be mailed along with the catalog. Every housewife should have a copy. Send for your copy today.

The Johnston-Slocum Co.,

Factory
141 Slocum St.,
CARO, MICH.

ROSY AND PLUMP
Good Health from Right Food.

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The Doctor recommended milk, half water, but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvelous. My wife soon regained her usual strength and today is as rosy and plump as when a girl of sixteen.

"These are plain facts and nothing I could say in praise of Grape-Nuts would exaggerate in the least the value of this great food."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

EXTRAORDINARY OFFER—30 days one month's free trial on this finest of bicycles—the ***"Ranger."*** We will ship it to you on approval, *freight prepaid*, without a cent deposit in advance. This offer is *absolutely genuine*.

WRITE TODAY for our big catalog showing our full line of bicycles for men and women, boys and girls at *prices never before equaled* for like quality. It is a cyclopedia of bicycles, sundries and useful bicycle information. **It's free.**

TIRES, COASTER-BRAKE rear wheels, inner tubes, lamps, cyclometers, equipment and parts for all bicycles at **half usual prices.** A limited number of second hand bicycles taken in trade will be closed out at once, at **$3** to **$8** each.

RIDER AGENTS wanted in each town to ride and exhibit a sample 1914 model ***Ranger*** furnished by us.

It Costs You Nothing to learn what we offer you and how we can do it. You will be astonished and convinced. **Do not buy** a bicycle, tires or sundries until you get our catalog and new special offers. **Write today.**

MEAD CYCLE CO., Dept. S-71 CHICAGO, ILL.

LADIES! Ease your feet. Wear the Pillow Shoes of Soft Vici Kid.

COMFORT, EASE, DURABILITY, STYLE are yours if you wear this

$3.00 Postpaid in U. S. A. *Customers everywhere.* Trade Mark Registered

***O'Sullivanized* Pillow Shoe**

No lining to wrinkle and tear. No breaking-in necessary. Pleases the foot and pleases the eye. Price includes **O'SULLIVAN'S HEELS of new, live rubber.**

Write for our **free catalog** and self-measure blank for all styles. **Satisfaction** or your money back is our guarantee.

PILLOW SHOE CO., Dept. 3, Boston, Mass.
184 SUMMER STREET, opposite South Station

Young Scout

The Moccasin for Real Boys

Here's just the thing for red-blooded, vigorous boys. A moccasin they can run and romp in to their hearts' content. Made from tough tan cowhide and strong as iron, but very light. Just what you need for baseball, tramping, tennis, athletics and school. Will outwear the ordinary shoe, too. Your merchant can get them for you if he hasn't them on hand. Or send us the price and we'll rush them by return postpaid express. Sizes 2 to 5, $2.50; sizes 6 to 11, $2.75. Send for free catalog, showing 35 styles for men, women and children.

W. C. RUSSELL MOCCASIN COMPANY
Factory "I," Berlin, Wis.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 571

"What did I tell you I'd do to you if you didn't say 'em?"

"You can't do anything at all to me, for you gave me the whisky last night and I'm going to take some more whenever I can," he answered with relentless logic. "Maybe I'll get to like it like you do. You always leave me alone at night, but I'm going with you from now on."

Poor Parson Bill groaned aloud. He was fluent enough on occasion, but he found nothing whatever to say in the face of a dilemma like this. His authority, his influence, everything he had, were gone. He had thrown them away. He could control the lad no longer. It was brought home to him that an absolutely necessary antecedent to any control of another is control of one's self. Being lamentably weak in that direction, he had no power over the boy.

So rapid was Olaf's degeneration that in one week it seemed to the beholders the little boy was as bad as any hardened old sinner in the camp. When the men thereof thought it over in broad daylight, as it were, they were terribly disquieted. But they did not see what to do about it. The blind cannot lead the blind, nor the unregenerate reform the sinner.

The downfall of the lad was looked upon as a vivid evidence of the incompetency of Cañon Creek to deal adequately with the problems his presence presented. The very men who had so thoughtlessly and even gleefully encouraged little Olaf in wickedness; who had patted him on the back approvingly when he swore, and had given him liquor, were the most severe in condemning Parson Bill. Public opinion had about decided that Parson Bill had proved himself incompetent to be the guardian of infancy, and only the fact that no one seemed better fitted to essay the task prevented his summary deposition.

As a precipitant of regeneration and a focus of moral reform, little Olaf was a conspicuous failure. Something else had to be done for the town, some other resolvent had to be applied to the solution of the problem.

And it was at hand. For, by the grace of God, there suddenly appeared in the camp a man, his wife, and two children. The man was in delicate health, threatened with tuberculosis. These people had given up their Kansas farm, packed their few household goods in wagons with their two little girls, and come trailing across the prairie and through the mountains. Having heard that Cañon Creek, whose salubrious climate had a great reputation, was without a restaurant or boarding house, and a likely spot for the opening of such an affair, they had come thither for that purpose.

Then men of the camp, recognizing the quality of manhood in the newcomer, for all his slender build, and being appreciative of the true womanhood of his wife and the winsomeness of the little girls, received them enthusiastically. They had been carefully piloted past the saloons and directed to an abandoned cabin, which would provide them temporary quarters until it was known what they intended to do and how they intended to do it. The only untoward incident that happened to mar the general pleasantness of their arrival was an encounter with a very dirty, ragged, foul-mouthed boy who threw stones at the cow under the wagon, and uttered such profane imprecations at the sight of the girls as to make their parents shudder with disgust.

CHAPTER IX

FOR a Christian to settle in Cañon Creek took courage. For one to go into the restaurant business there required patience and labor. Logs had to be cut. Lumber had to be ripped out at the dilapidated little sawmill down the canon. A building had to be erected. Its fittings had to be purchased or arranged from the local general store. In short, there was a great amount of work on hand and Mr. Morrison was exceedingly busy. Labor, too, was hard to get in the town. He had to do much himself, and he was not over-strong, although the pure air and the outdoor life put new energy, and new strength, and new health into his body. There was much for Mrs. Morrison to do, also, and even Jennie and Annie, the two little girls, helped to the best of their ability.

Cañon Creek stared in wonder at first, in spite of the sneers of the women residents. They soon began to take interest in the building operations, too. From interest to help was a short transition, and presently the town fairly seethed with excitement. The little girls were objects of especial wonder and delight, and good, clean, wholesome Mrs. Morrison, still young and very good-looking, even by other than local standards, was scarcely less interesting to the forlorn men of the camp, who were unaccustomed to that kind of a woman.

Civilization, law, order, or at any rate society, had at last arrived. The rough miners and traders looked, sometimes from afar, at the first family of the camp, and were cheered and comforted by the goodly sight. The new arrivals had a good effect on everybody except little Olaf. He had been a popular idol, and his fall from that position was swift, sudden, and, to the boy, quite terrible. Although they themselves had brought about his moral descent, the men now looked at him with askant glances because of it. He tried more swaggering, more bad language, and was frowned upon vigorously because of it. It seemed to him that it was now too late to try anything else. If he still had the heart he found that he had, somehow, lost the power; and yet, the withdrawal of public approval did more to bring him to a realizing sense of his utter badness than anything else.

He had made life a burden for the little Morrison girls at first, but in view of his pressing problem even they had ceased to interest him after a few days. He found himself in a position of which older persons than he were not without experience; not good enough for the best society on the one hand, and too bad for the worst on the other! He needed the bitter lesson. He was a proud little boy, and he concealed his misery from Parson Bill, who, outcast himself because of the boy's utter collapse, for which he was largely responsible, remained his only friend.

Indeed, the sudden downfall of Olaf had apparently undone Parson Bill as well. That listless and disheartened gentleman did just enough work to keep himself and the boy from starvation. Whenever he made a lucky strike or had anything above those simple needs, he would get brutally drunk. The two still ate together, still occupied the same cabin, but the old comradeship was gone. The man was ashamed to meet the boy, and the boy was alike ashamed to meet the man. Except at meal times and at night in the saloon, they avoided each other.

On the Saturday night following the Monday on which the newcomers had arrived, Parson Bill went down to the Red Dog as usual. For a wonder, the boy did not accompany him. On his visits to that place since Olaf's fall from grace, Parson Bill neither invited nor forbade the boy to go with him. It was a matter which was left to the youngster's own inclination. Parson Bill felt keenly that after his own unpardonable conduct he had no right to criticize, or to blame, or even to discipline the lad further.

But for some unexplainable reason, to Parson Bill's great relief, Olaf chose that night to stay at home. He went around to the side of the house as the evening drew on, and sat down where he could look down the trail, his back turned to the camp. He was too young to philosophize, or to speculate, or to indulge in self-analysis, but he had reached that point in his career when he could fight no longer. The moment would decide whether he would go as utterly and completely to smash as a boy of eleven years can go, or whether he would turn over a new leaf and become something like what he had been before, or even a better boy.

The quiet, his isolation in the calm summer evening, affected him strangely. His thoughts ran backward. His little mind played over bygone days. He was so preoccupied that he did not hear, as the bulk of the house would have prevented him from seeing, the approach of a stranger, and it was not until Mrs. Morrison herself had turned the corner of the house and stood before him, that he was aware of her presence.

He sprang to his feet instantly. He recognized her, of course, and stood poised ready for instant flight, his only thought being that she had come to reprove him or even to chastise him for the terrible language that he had used to the two helpless little girls only that afternoon. But as the lady made no move to approach him more nearly, he stopped his projected escape, curious to hear what she had to say, and interested to learn why she had sought him out.

To be continued

Her 100th Birthday

ANN LOZIER WESTERVELT, widow of Peter C. Westervelt, celebrated her 100th birthday anniversary May 23, 1914. She is the only surviving member of her generation of the Lozier family of Teaneck, N. J., now West Englewood, where she was born May 23, 1814, on the original tract of land granted to her ancestor, Nicholas Lozier, September 20, 1697. Ann Lozier Westervelt's first ancestor in this country, François LeSueur, was born in Normandy, and came here about 1657. His last son, named Nicholas, took the name of Lozier. His children were nineteen in number, and all were baptized in the Church on the Green (First Reformed Church of Hackensack, N. J., Albert von Schlieder, minister). His son Jacob, Jacob's son George Lozier, and his son, Jacob Lozier, were each in turn members and officials of that church. In 1830 the old residence was taken down and the present residence was built on the same site in part from the stone of the first. Ann Lozier (Westervelt) was the daughter of the last named Jacob Lozier, and was born in the old residence and still remembers clearly the time the new house was built, where she was married in 1835. She, like her ancestors, was and still is a member of the Church on the Green.

At the reception in Mrs. Westervelt's home the aged lady was in her usual health and ready for her many guests. By her side sat her only daughter, Mrs. Mary Harper, who assisted in receiving. Among those who called upon the centenarian were two nonogenarians, and several octogenarians. She was fully alive to the occasion and appreciated the compliment paid her, an event to which she had looked forward for many days. THE CHRISTIAN HERALD numbers several of this widely-connected family among its readers, and has been cheered and encouraged in the work at the Mont-Lawn Children's Home by them.

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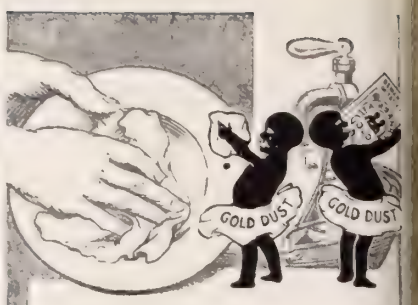

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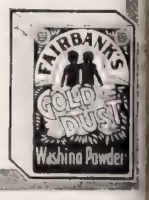

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CHURCH AND STATE IN FRANCE

Continued from page 570

the creation of societies of wor-p—*associations cultuelles*—who as al trustees are to hold church prop-y formerly held by the Roman tholic archbishops as sole owners. e French Government did not ap-priate private property of church ieties for state use, but secured the people who make use of the rches the right to hold their prop-y, which right they had not had der the Roman Catholic discipline. other words, the French Govern-nt lent its authority to the emanci-ion of church-members from, let us , the economic tyranny of the dig-aries of churches. We know from perience in our own country what power a Roman Catholic bishop or hbishop wields over his parishion-because he is the legal owner of ir church property. Only recently s was shown during the church riot South Bend, Ind. The rebellious ies have learned to their dismay t they must submit to the will of ir bishop if they wish to enjoy the of buildings erected with their ney.

At the time the act of disestablish-nt went into effect France was not ogether Catholic. Professor Dou-rgue published an estimate at the ie showing that two-thirds of the pulation of France belonged to no rch. Besides, there were the Jews d 500,000 Protestants. From no arter has the world heard such furi-s outcries against robbery, theft, , as from the Roman Catholic rarchy. The Protestants went to rk quietly and arranged their af-rs without difficulty to meet the re-irements of the new law. If the ench act of disestablishment has ttered any property rights, whose uld they be except those of the eccle-stical rulers of the Roman Catholic urch? Those rights, however, are t unimpeachable.

There is another point which our rrespondent ought, in justice, to con-ler. During the centuries in which e Roman Catholic Church was the cognized church of France, that urch had drawn from the French vernment many hundreds of millions dollars. This money was taken m the people, whether they were mbers of the Roman Catholic urch or not. The ecclesiastical dget of the French Government has r generations been a point of attack the part of French citizens who ve regarded this expenditure of st sums of the people's money as t made in their interest nor in the terest of the commonwealth. The slike of the Roman Catholic Church und among the French workmen can traced to this unjust appropriation state funds to the Catholic Church. the sums which have gone into atholic Church treasuries from the rench Government could all be com-ited, it would be seen that the Gov-nment by its annual appropriation ad become a very heavy investor in oman Catholic Church property, in ct had become part owner of that roperty to which it devoted the money its citizens. We in America believe at there should be no taxation with-it representation. The people who rnish the government its funds ve a word to say through their rep-sentatives about the disposition of ose funds. It is a specious argu-ent to call the act of disestablish-ent in France a confiscation, and to eclare the rescission of the Concordat 1801 a "violation of the law of na-re, of nations, and of the principle sincerity and good faith in the aintenance of treaty rights," as ope Pius did in his encyclical of Feb-ary 17, 1906.

Our correspondent holds that the t of disestablishment was put rough the French legislature by a party entirely opposed to the urch." It may be true that there ere infidels in the law-making body of France, but they did not put their infidel sentiments and principles into the act of disestablishment. The law which they produced in this instance is entirely in the interest of religious liberty. If that is all Roman Catholics want in France, they have that now. Nobody dare interfere with their worship. The new law explicitly provides for that. The provisions of the disestablishing act are just and secure to Christian Frenchmen rights which they did not possess before.

Pope Pius X has been talking largely for effect when, in his encyclical, he told the French nation that he must decline and reprobate the act of disestablishment which effected the separation of church and state, because it is "a gross insult to God, who is officially denied by the declaration that the republic recognizes no cult."

The New York *Independent*, quite pertinently, wrote at the time: "The Pope brands *les associations cultuelles*, who are simply local trustees holding the church property, because France wishes him to outstrip his authority. Yet for over a generation the same worship associations have existed and now exist in Switzerland. Yet Pius X makes no protest against the Swiss. Furthermore, in some cantons, by force of *les associations cultuelles*, the Swiss Catholics elect their parish priests; yet Pius X protests not. Strange that his Holiness is bowed down with sorrow at the wickedness of the French, who wish the people to hold their property, while he worries not at the greater offensiveness of the Swiss."

2. We have, indeed, not heard what the Protestant Federated Churches of Cleveland did through their ministers on a certain Sunday preceding a certain election. We wish to say, however, once and for all time, that THE CHRISTIAN HERALD has never advocated the complete separation of church and state as a policy to be shifted and changed according to need, but as a solemn principle. In the application of this principle THE CHRISTIAN HERALD knows neither Protestant nor Roman Catholic, neither Jew nor Greek, neither believer nor unbeliever. THE CHRISTIAN HERALD would not knowingly condone an offense in Protestants for which it criticizes Roman Catholics. THE CHRISTIAN HERALD ever seeks to keep out of its discussion of the principle of the separation of church and state religious bias and denominational favoritism.

Our correspondent has not given us the exact facts in the case to which he refers. If the ministers in question have done no more than show to their audiences the duties of Christians as citizens, they have not done anything but what their calling as preachers of God's word requires of them. For the Bible has some things to say about citizenship and the obligations accruing therefrom. Nor have they done anything amiss by preaching a special sermon on a given occasion. But it will not be easy to parallel their alleged acts with the action of Cardinal Audrieu of Bordeaux and Cardinal Doubillard of Chambrey, to which we referred in our issue of May 6. These French cardinals merely re-echo what their Pope has said and which he has made it their duty to repeat.

In the encyclical which we cited before and which was officially published in the *Osservatore Romano*, the Pope declared that laymen must "as a docile flock suffer themselves to be guided by their shepherds." The act of disestablishment he declared to be "repugnant to the constitution of the Roman Catholic Church as founded by Jesus, because Scripture teaches and the tradition of the fathers confirms that the church is the mystical body of Christ, a body that is governed by

Continued on next page

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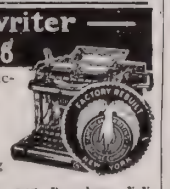

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ANSWERED PRAYERS

"OUR heavenly Father is indeed a prayer-hearing and prayer-answering God, for he has saved our brother for whom we have long been praying," writes A Thankful Sister from North Carolina. Miss J. L. R. writes from Hattiesburg, Miss., thanking God that she is recovering from the effect of an accident which left her a cripple. Miss H. H., of Hunt, N. Y., acknowledges answers to prayers for the restoration of a mother's health. M. H., of Athens, N. Y., acknowledges answer to prayers that a friend might dispose of property. M. S. R., of Portsmouth, Va., writes: "The requested prayer for the restoration of a loved one who was sick has been answered."

Acknowledgments of answers to prayer have also been received from:

V. V., Council Bluffs, Iowa; M. A. N., Athens, Mich.; Mrs. W. H. S., Lamotte, Iowa; M. J. E., Woodbury, L. I.; Mrs. C. B. C., Fairchild, Wis.; One of the Christian Herald Family, Harlan, Iowa; Mrs. S. T. N., Mehoopany, Pa.; A Reader, Decatur, Ill.; Mrs. M. C. C., Pittsburg, Pa.; Subscriber, Miles City, Mont.; Miss M. G., Carthage, N. Y.; Mrs. L. W., Springfield, Ill.

A number of letters are being held for the "Friend" from Milford, Ky., who sent a request for prayer some time ago. No response has as yet been received from an earlier request that this reader send complete name and address in order that these letters may be forwarded. Letters are also being held for R. P. B., Montgomery, Ala., and for Mrs. H. M.

M. B. requests prayer for a revival at Potts Camp, Miss.; Mrs. W. M., for a revival at South Hadley Falls, Mass.; Mrs. S. L. R., that a church may be built at Loch Gelby, Va., and many souls saved from sin and drunkenness; Mrs. C. T., for blessings upon revival meetings to be held at Ashley, Ohio; Mrs. G. W. M., for revival meetings to be held in Watoola Church, Opelika, Ala.; Miss W. J. A., that a revival may soon take place in a community in Pennsylvania and that old and young may turn to the Lord; Mrs. T. H. and Mrs. I. A. R., for a revival among church members and the conversion of the unsaved at Marietta, Ga.; J. W. H., for the success of revival meetings in the Baptist church at Farmville, N. C.; F. W. M., for success in reopening a Gospel mission on West Houston Street, New York.

Miss N. S. writes: "Will you please pray for a brother? We believe he was converted a few weeks ago. Will you pray that his thirst for whisky and taste for tobacco be taken from him; that he may be kept from the use of both and from all sin?" A Reader from Virginia asks healing from "one of the greatest afflictions that mortal is heir to," for which she has been unable to find a cure.

The following friends ask prayer for the assurance that sins are forgiven or express in other ways their desire for personal spiritual blessing:

Mrs. B. M.; Mrs. G. W. M.; Mrs. B. B. H.; Miss E. C. M.; E. R. P.; Mrs. H. H.; Rev. A. B. H. (to be a power in God's hands for saving souls); Mrs. J. C.; A Reader, McPherson, Kan.; A Reader, Wheeling, Mo.; Mrs. C. H. G.; J. W. H.; Mrs. A. B. T.; Mrs. J. K.; M. M. E.; Mrs. C. A. D.; G. H. D.; N. C. (to be fitted for deaconess work); A. W.

Mrs. S. M. N. and Mrs. E. R. W. request prayer that sight may be restored. Mrs. H. A. R. requests prayers for one who is becoming blind. A. W. requests prayer that hearing may be restored and A. B. that a nephew may regain his hearing.

The following friends ask prayer for the conversion of sons:

Mrs. E. B.; Mrs. C. M. D.; Mrs. J. D.; Mrs. M. E. I.; Mrs. J. E. W.; Mrs. S. A. R.; Mrs. E. F.; Mrs. M. M. E.; M. E. B.

The following ask prayer for the conversion of husbands:

Mrs. F. M. G.; Mrs. J. M. B.; Mrs. B. M.; Mrs. C. L. T.; Mrs. B. A.; Mrs. T. H. D.

The following ask prayer for the conversion of other relatives and friends:

H. I. McL.; Miss E. C. M.; E. Y.; E. R. P.; Miss O. H. C.; L. V. W.; Miss M. J. A.; Miss M. W.; Mrs. O. S.; Miss P. B.; Mrs. L. W.; Mrs. R. E. W.; Mrs. S. A. R.; Mrs. T. C. M.; H. K.; M. G.; M. M. E.; Mrs. C. A. D.; M. E. B.

The following ask prayer for healing of themselves or friends:

S. L. D.; Mrs. A. S. F.; M. H.; E. R. P.; Mrs. H. H.; Mrs. L. L. S.; Mrs. C. M. D.; Miss C. E.; A Reader, Winchendon, Mass. (that husband may regain his health); L. V. W.; A Reader, Wheeling, Mo.; Mrs. C. H. G.; S. S.; Mrs. E. E. F.; Miss M. J. A.; Mrs. J. T. L.; Miss P. B.; H. B.; Miss N. B.; Mrs. E. R. W.; Mrs. M. E. L.; Mrs. J. E. W.; Mrs. V. S.; Mrs. M. P. R.; Mrs. E. X. R.; Mrs. A. E. M.; E. W. McC.; A. McF.; Mrs. J. K.; Miss F. C. J.; L. S. H.; Miss A. L. G.; Mrs. S. E. F.; E. A. C.; Mrs. L. W. C.; M. E. B.; A. B.; Mrs. M. C. C.

The following friends ask prayer for the granting of varied desires and needs:

F. H.; Mrs. S.; A Reader, Knob, Iowa; Mrs. J. H.; Mr. and Mrs. A. H.; A Reader, Bridgeport, Conn.; Mrs. F. K. R.; Mrs. J. H.; C. W. F.; Mrs. M. H. A.; Mrs. G. W. S.; Mrs. M. B. S.; K. E. D.; Mrs. S. E. T.; Mrs. F. K. R.; Mrs. C. A.; An Old Subscriber; Mrs. I. S. M.; Mrs. C. L.; F. L. F.; Mrs. G. W. M.; Mrs. M. A. P.; Mrs. K. Q.; Mrs. J. C.; A Reader, McPherson, Kan.; A Reader, Winchendon, Mass.; Mrs. N. N. G.; H. I. McL.; Mrs. (M. A. P.; Mrs. A. S. F.; M. H.; M. S. R.; Mrs. J. F. L.; Miss N. B.; Mrs. L. W.; Mrs. A. B. T.; Mrs. D. E. R.; Mrs. E. X. R.; E. R. P.; H. L. S.; W. M. N.; Mrs. E. H. N.; A. W. (that three daughters may know sins are forgiven); Miss M. J. A.; Miss M. W.; Rev. W. M. N.; H. B.; Mrs. V. S. (that son may be kept in the faith while going through a severe trial); M. F. H. (that the love and friendship of a dear one may be restored); Mrs. T. H. D.; A Christian, McPherson, Kan.; A. McF.; Mrs. J. K.; N. C.; A Reader, Atlantic City, N. J.; H. B. J.; A Subscriber, Fort Edwards, N. Y.; T. J. McG.; L. V. W.

CHURCH AND STATE IN FRANCE

Continued from preceding page

shepherds and teachers, a society of men in which there are found leaders who alone have the authority to govern, teach, and judge. Hence it appears that the church, in its inmost essence, is an unequal society; that is, a society comprising two classes of persons, the shepherds and the flock—those occupying a position in the various ranks of the hierarchy and the multitude of believers. These classes differ so utterly that the right and authority to lead all members to the final end of the society resides exclusively in the pastoral body. The masses, however, have no other duty than to suffer themselves to be guided and to follow their shepherds like an obedient flock." This declaration of the Pope caused disappointment to the French minister Briand, and consternation to such Reform Catholics as Abbé Felix Klein, Abbé Hemmer, Fousegrive, and others, who had hoped that the policy of *tolerari potest* and *habita ratione temporis* would prevail, by which the Vatican has on previous occasions side-stepped a troublesome question, and, with more or less grace, submitted to an unpleasant situation, hoping for better times. When the enforcement of the act of disestablishment was riotously resisted by French Catholics, the aforementioned encyclical of the Pope was openly charged with having caused them.

In the same spirit and to the same purport were words which, soon after the promulgation of the encyclical of Pius X, were published in the Manila *Daily American* by the archbishop of Manila. We quote a few of his statements: "The ones who have in keeping your body and soul ask that you do not only vote for men who are wise, but for men who are good Catholics." "Because many of you do not know for whom you should vote, you must confer with your father confessor and other good men of the holy church who have clean consciences toward God." "Never vote for any other than a true Catholic."

We do not believe Protestants to be impeccable or immune from error, but we doubt whether an American Protestant would ever speak to his parishioners as Pope Pius X and his subordinates have spoken to theirs. He would not be retained in office by his people if he tried.

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Hanford C. Adams, Lenox, Mass., April 11, 1914.

Miss Mary C. Harper, Richmond, Va., March 5, 1914.

Mrs. P. S. Petersen, Duluth, Minn., March 1, 1914.

Arlington Carter, San José, Calif., March 8, 1914; 43.

Susan E. Sibender, Delphi, Ind., April 18, 1914; 80.

Mrs. H. M. Martin, Pamplin, Va., April 9, 1914. 81.

Hermon Perry, Southbury, Conn., April 9, 1914. 79.

Thomas S. Spicknall, Baltimore, Md., April 7, 1914; 67.

Mrs. S. E. Martin, Mendenhall, Miss., April 17, 1914; 72.

George Anderson, Waterbury, Conn., April 29, 1914; 95.

Mrs. Elizabeth Tweedy, Montrose, Iowa, April 12, 1914. 92.

Mrs. Eliza A. Dunlop, Augusta, Me., February 2, 1914; 72.

Mrs. Melvina A. Tarbell, Lowell, Mass., March 18, 1914.

Michael H. Onstine, Harmony, Minn., December 27, 1913; 78.

Mrs. Eliza A. Ingraham Dunlop, Dwight, Ill., February 2, 1914; 73.

Rev. Silas Asberry Forston, Tennyson, Ind., January 31, 1914; 65.

Francis Marion Webster, Radcliffe, Iowa, February 28, 1914; 73.

Mrs. Belle Garig Brown, Durham Springs, La., January 2, 1914; 72.

Earl Grenade Munns, of Independence, Miss., April 25, 1914; 25.

Mrs. Elizabeth Morgan Williams, Wichita, Kan., March 13, 1914; 75.

Mrs. W. B. Rice, who was Dorinda Tims, died at Hackettstown, N. J., Feb. 17, 1914, aged 74. She was long a member of the Methodist Church, and devoted to helping the poor.

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THE NEW HOUSECLEANING

A Little Discussion on Dust and Germs, of Especial Interest to Spring Brides

THE time is at hand to which legions of women look forward with mingled joy and dread and that mankind uniformly regards with dismay if not disgust; the annual event which we call our spring housecleaning.

For so many years this has meant to the housekeeper a general upheaval, and to the male members of the family a necessary evil which returns inevitably with the spring flowers, that it sounds almost blasphemy to assert that the cleanest house the writer has ever seen is never "housecleaned" at all—never has been, in fact, though it is four years old. The answer is simple: because it is *kept* clean; so clean from one week's end to the next that months may come and months may go but it *stays* clean forever.

Of course you could not conduct your housekeeping in such a manner, nor could I, but perhaps our children or our grandchildren may so order theirs; for the house of which we are speaking was planned, designed and built to be run at the highest point of efficiency, and furnished and equipped accordingly. Portable rugs, hardwood floors, painted walls and that modern home missionary, the Vacuum Cleaner—in this instance one that has separate attachments for practically everything that needs to be swept or brushed, even the picture molding, bookshelves, curtains and sofa pillows—make possible the home-maker's ideal.

And, even though we may not ourselves attain such an ideal, we should keep it in mind, little by little making every spring housecleaning a less arduous undertaking than the last. The day of flip-flopping the dust about with a feather duster seems to have passed; is it much less efficient to sweep with the old-fashioned broom, deliberately sending up from the floor fine particles of dust that will soon settle down on tables and chairs where it must be wiped off again?

The old way is to take rugs and carpets and curtains into the back yard and there proceed to beat and shake, sending clouds of dust joyously into the air so that part of it may fly back into your own or your neighbors' windows; the new way is to draw it out, by means of the vacuum, and into a little bag where it cannot escape to work further damage. Even the up-to-date carpet sweeper is a cousin far, very far, removed from the old type. Wherever we look for illustration of new methods versus the old we find that they call for less muscle and more brains—or perhaps we should say for a different *kind* of thinking; a more scientific way of looking at things. Let me cite, for example, an incident which occurred the other day:

A good old-fashioned housekeeper, who was greatly disturbed over the approaching marriage of her favorite niece, a young girl just home from college, exclaimed in dismay: "I'm sure I can't understand how you are going to housekeep; why, you don't even know how to clean a refrigerator!" "That may be," retorted the girl, "but it doesn't take a vast amount of intelligence to learn, and at least I know how to *buy* one"; and the look which emphasized the word "buy" plainly added "which is more than you do." I saw the point, for I happened to know Aunty's refrigerator. It is clean, always scrupulously clean, *as far as the eye can reach;* but that, alas, is not very far.

Science has shown that "if a million germs held a conference on the head of a pin, the pin-head would still look bright and clean." Moreover, examination with a microscope reveals the fact that the cracks and fine scratches found on the lining of the average "clean" refrigerator offer as fine breeding places for the countless germs that are always present where there is the least particle of decay, even grease, as the most prolific microbe would wish. "Wiping out" a scratched refrigerator means *wiping into* the scratches particles of germ-laden impurities; converting the harmless looking crack into a fertile valley for propagating an army of germs that menace the family health. For as germs must feed and multiply by tens of thousands over night, so, too, do they throw off waste products which we call ptomaines; ptomaines that poison our foods and accumulate with alarming rapidity in the unscientifically built refrigerator.

So, while it is all very well to understand how to come to the rescue with boiling water and sal-soda once a week, is it not better to begin our housewifely duties at the right starting point and look for the refrigerator that is constructed to offer the greatest possible resistance to germs? A perfectly hard, perfectly smooth lining surface that will neither scratch nor crack, and scientific ventilation, may mean a bit higher price for *you,* but also means a very discouraging proposition for the microbe to find in his path. But, you remonstrate, nobody used to think of such things and people lived to a ripe old age. Well, some folks still think that the prick of a dirty pin or a scratch from a bit of tin are too small to " bother about," but most of us have learned from our own, or the bitter experience of others, that it pays to keep a bottle of disinfectant at hand; that it is cheaper to be extravagant with peroxide of hydrogen, or pure alcohol, than to risk infection, blood-poisoning and perhaps the loss of a finger or an arm. When no less an authority than Dr. Harvey W. Wiley, former U. S. government pure food expert, is responsible for the statement that "the ordinary ice-box is a charnel house of death, which not only breeds disease but spreads it," is it not high time that we looked below mere surface dirt? That we give as much heed to the ounce of prevention as to the pound of cure?

But to go to the point: it is not whether you are interested at this particular moment in vacuum cleaners or new refrigerators. Our little discourse on dust and germs is only intended to point this moral: let us not compass our spring housecleaning by the work of the scrubbing brush, the scouring soap, the clothes beater and the mending needle; let us do an important part of our renovating in the easy chair by the evening lamp, reading up on better methods and more efficient home equipment, so that when we *do* invest in something new it may be a wise and intelligent choice. Not a new dust-collecting carpet to be nailed down in place of the old, but an easy-to-clean rug and the necessary cans and brushes for staining and "finishing" the old floor.

Man is right when he protests that housecleaning should be abolished. It should, the old kind, and as quickly as possible, in favor of the modern sanitary home that is as clean in February as it is in May.

VIRGINIA EARLE.

Wonderful Milk-Giving Cows

I NOTICED in THE CHRISTIAN HERALD of April 29 an article stating that a certain Guernsey cow has beaten the world's record for butter-giving milk, producing 1,059.59 pounds of butter during 1913. I have at hand records of two or three cows of different breeds that have beaten this. Below are the records:

1. Banostine Belle De Kol, champion Holstein of the world. Year's record, 27,404.4 pounds milk and over 1,257 pounds commercial butter.

2. Spotswood Daisy Pearl, champion Guernsey of the world. Year's record, 18,602 pounds milk and 1,110 pounds commercial butter.

3. Jacoba Irene, champion Jersey cow of the world. Year's record, ending January 20, 1914, 1,175.7 pounds commercial butter.

The Holstein and Guernsey cattle records are from *Gallaway's Cow Book,* Waterloo, Iowa, 1913. The Jersey record from *The Jersey Bulletin,* March 18, 1914, published in Minneapolis, Minn.

RALPH R. LANGLOIS.

Sebastopol, Calif.

When Beauty Was Sacred

SEVEN vestal virgins tended the ever-burning sacred flame of Vesta in ancient Rome.

Absolute cleanliness was one of their religious obligations. Their house, which was maintained by the State, contained baths of surpassing beauty and luxury.

A most important feature of the toilet, as well as of every great Roman household, was the use of fine oils—apparently palm and olive.

The utter luxury of the Roman bath is today enjoyed by the more than two million women who use Palmolive Soap.

In this delightful form, palm and olive oils are most perfectly blended.

Those who use Palmolive daily find there is nothing else quite like it for cleansing, soothing and nourishing even the tenderest skin. It leaves the skin smooth, firm and white and protected against irritation.

Palm and Olive Oils give Palmolive its delicate color. Naught else is needed. The natural delightful fragrance is a veritable breath from the Orient. And the price is only 15 cents a cake.

Palmolive

In hard water or soft, hot water or cold, Palmolive lathers freely and quickly. It imparts a smooth, clear complexion, and adds that touch of charm unknown to any other soap. It is very hard—does not waste.

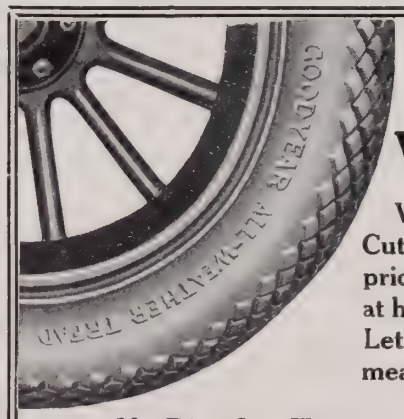
Palmolive Shampoo —the Olive Oil Shampoo—makes the hair lustrous and healthy, and is excellent for the scalp. It rinses out easily and leaves the hair soft and tractable. Price 50c.

Palmolive Cream cleanses the pores of the skin and adds a delightful touch after the use of Palmolive Soap. Price 50 cents

N.B.—If you cannot get Palmolive Cream or Shampoo of your local dealer, a full-size package of either will be mailed prepaid on receipt of price.

B. J. Johnson Soap Co., Inc., Milwaukee, Wis.

Canadian Factory: B. J. Johnson Soap Co., Ltd.
155-157 George Street, Toronto, Ont.



Tire Prices
Which Appear Unjust

When tires cost more than No-Rim Cut tires, every evidence is that those prices are unjust. Yet 16 makes sell at higher prices—up to one-half higher. Let us tell you why those extra prices mean an utter waste.

No-Rim-Cut Tires In Four Ways Excel

Note first that Goodyears—after millions of tests—hold top place in Tiredom. No other tire ever won so many users. And never before were men changing to Goodyears so fast as they are today. Our this year's increase in tire sales so far is 55 per cent.

And No-Rim-Cut tires have these four features which no price buys in any other tire:

The No-Rim-Cut feature—the only way known to build a satisfactory tire which makes rim-cutting impossible.

Our "On-Air" cure—an extra process which saves the blow-outs due to wrinkled fabric. It adds to our tire cost $1,500 daily.

Our rubber rivets—hundreds of which are formed in each tire, during vulcanization, to combat the loose tread danger.

Our All-Weather Tread—a tough, double-thick tread, as smooth as a plain tread, but grasping wet roads with deep, sharp, resistless grips.

Mark that at no price does any other maker give you one of these features, which together save tire users millions of dollars.

Why We Undersell

Goodyear prices are due to matchless output, to efficient methods and to modest profits. But our tires represent—as our prestige must prove—the utmost in a tire. Plenty of tires offer lesser quality, but none can offer greater.

Any dealer will supply Goodyear tires at Goodyear prices if you tell him that you want them. And you will always use them when you test them once.

GOODYEAR
AKRON, OHIO
No-Rim-Cut Tires
With All-Weather Treads or Smooth

THE GOODYEAR TIRE & RUBBER COMPANY, Akron, O.

Toronto, Canada — London, England — Mexico City, Mexico

Dealers Everywhere — Branches and Agencies in 103 Principal Cities

Write Us on Anything You Want in Rubber (1571)

SAXON $395

The Gasoline Toll Gate Does Not Stop You in a SAXON

Saxon owners are saved the annoyance and expense of frequent stops to pay toll at the gasoline stations. The occupants of the light but sturdy Saxon drive by in comfort, while many a touring party in a big, heavy car is held up for fuel replenishment.

Thousands of owners daily find the sturdy Saxon the most economical car they ever drove, they consider it the most economical car of standard design in the world—to buy and to run.

The last economy of the Saxon is in buying it. It is what you get for your money that counts; in other words, value. Experts have told us that the Saxon represents the greatest dollar for dollar value of any motor car.

It gives you, for $395, a genuine automobile, of standard design and construction, made of materials equal to those in any car, carefully built, thoroughly tested.

A Year's Service in a Month Proves Saxon Economy

And the Saxon saves you money every day you drive it. Here are some economy records from a test just made in Detroit—representing the equivalent of a year's service. Note them carefully:

135 miles a day for 30 days
40 miles to the gallon of gasoline
200 miles to the quart of oil.
Half a cent a mile for fuel, one-fourth of a cent per mile per passenger.

All the original tires good for from 2,000 to 5,000 miles more of service.

In this test one of our standard cars completed a run of 135 miles a day for 30 consecutive days. Rain or shine, warm or cold, over rough streets and paved boulevards, this sturdy car, under official observation, adhered rigidly to its schedule, totalling in one month's steady driving 4,050 miles — as far as the average owner drives in a year. And all without being laid up a single minute for repairs or replacement.

34.75 miles to the gallon of gasoline was the unprecedented economy record made by Saxon cars in a nation-wide, 200 mile, non-stop contest on May 16. In one day, under all weather and road conditions, more than 100 Saxons in different cities set the best average in economy in automobile history.

No wonder Saxon owners say: "It's cheaper to drive a Saxon than to use street cars—especially when you consider the time saved."

The 135-mile a day car is now making a trip across the continent over the Lincoln Highway, from New York to San Francisco—the long car of its size and price to attempt such a feat.

Business Men: Let the Saxon Save You Time and Money

Not only does the Saxon give pleasure and health at moderate expense — to those who don't want to pay an extravagant price for a car; to those who already own a big car; to those who need a car for summer vacation use. Its wonderful economy is a reason also for using it in business.

Salesmen, contractors, real estate men find the Saxon a saving in time and money. So do grocers, hardware men, carpenters, plumbers, painters, and many others. Public service corporations are buying Saxons for their employees. Physicians find that in a Saxon they can make more calls in less time and with less fatigue than in any other way. For all whose business requires covering much ground, the Saxon makes two minutes grow where one grew before.

Saxon economy comes from lightness — and good balance. These qualities make this car sparing of fuel and tire expense. Though light, however, the Saxon is neither under-powered nor flimsy.

Our engineers' tests — and service in 3,000 owners' hands — have proved that it would be unwise to build the Saxon any heavier for the work it has to do: carrying two passengers and covering the ground quickly and economically. The Saxon has as high a factor of safety as the high priced cars.

That's why Saxons the nation over are standing up and winning hearts. Users who then are climbing steep grades in hilly cities, such as Pittsburg, Seattle, Cincinnati; mastering rough country roads in Michigan, Wisconsin, Illinois, Indiana, Texas — everywhere.

Over 3,000 Saxons Are Now in Use

More than 3,000 Saxons have been delivered and they are universally making good — on the steepest hills, the finest paved boulevards, the roughest country roads, dust, mud, long trips, in all kinds of weather.

Saxon cars stand up. The record 135 mile a day run in Detroit demonstrated more than Saxon economy. It answered the question, "How will the Saxon stand up after a year's service?" Careful examination showed that at the end of the run, the Saxon was in as good condition as at the day it started. Except for tightening the brakes no adjustments were required. Motor, clutch, transmission, axles, steering gear — all were in perfect condition.

So you see the Saxon proves economical in repair cost as well as in fuel cost. It's built to last — and it does last.

Good and good looking, satisfying to the eye and the pocketbook, a saver of time and a saver of money — the Saxon commands itself to every one who can use an automobile for business or pleasure.

Order Your Saxon Now

Saxons are selling fast — faster than we ever dreamed they would. We have doubled our manufacturing capacity and new additions to the plant — now planned — have been completed. People want more Saxons than we can build this year. It must be a case of first comer, first served. So the only way to avoid being one of the disappointed is to see your dealer and order now.

Catalog and dealer's name on request.

SAXON
A Good Low Priced Car

Saxon Motor Company
Dept. K, Detroit, Mich.

Christian Herald

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BLOSSOMS IN JUNE

From 300 to 13,000

Three Years Ago, the output of the Paige factory was only 300 cars. Now, we build 13,000

Just consider these figures for a moment.

From 300 to 13,000 is a tremendous stride. Reduced to terms of **men** and **human activity**, these figures become an inspiration that must seize upon the imagination of every American man and woman. Three years is but a short time. Yet—within this period—the Paige has sprung from nothingness into the very front rank of a national industry.

The public has demanded more and more Paige cars each year. And step by step with this increasing demand has come the expansion of the Paige Company.

Public demand has moved us bodily from a small, tumble-down building into the present mammoth Paige factory.

Public demand has replaced a small handful of workmen with a veritable army.

Public demand has increased our sales organization from 39 to 1026 Paige agencies.

Public demand has absorbed Paige cars in every State of the Union—and many lands oversea.

Public demand has increased Paige sales from **$44,000** to more than **$1,250,000** a month.

As you consider this three-year record, one perfectly irresistible conclusion will begin to lodge in your mind. Such a tidal wave of public appreciation must be based upon something more substantial than mere fancy. **Paige value must be unusual value. Paige cars must have earned their reputation of "preferred investments" with the motor buying public. The answer must be in the car itself.**

Make it a point to investigate Paige cars at your first opportunity. Approach this investigation from any angle that you will. Then—beyond any question of doubt—you will understand the motive which has prompted so many hard headed men to stake their faith and money to the extent of more than a million and a quarter dollars a month.

Paige Literature will be sent upon request

PAIGE "36" Glenwood Model **$1275**

Get acquainted with the Paige dealer in your community and ask for a demonstration.

Paige-Detroit Motor Car Company, Detroit, Michigan

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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CAPTAIN OF *EMPRESS OF IRELAND*

Copyright, American Press Association

THE CANADIAN PACIFIC LINER *EMPRESS OF IRELAND*

The Ship of 14,500 Tonnage, 18,000 Horse-power, with Modern Safety Equipment and Accommodations for 1,700 Passengers, Which Now Lies at the Bottom of the St. Lawrence

CAPTAIN OF COLLIER *STORSTAD*

THE TRAGEDY ON THE ST. LAWRENCE

STRUCK by the steam collier *Storstad*, whose bow was nearly wrecked by the impact, the Canadian Pacific liner *Empress of Ireland* sank in the St. Lawrence River, three miles from shore from Father Point at about two A.M., Friday, May 29, within thirteen minutes after the collision, 1,027 of her human cargo of 1,479 perishing. This was the swiftest marine disaster recorded and one of the most terrible.

The *Empress of Ireland*, one of the finest ships in the North Atlantic service, set out from Montreal bound for Liverpool on Wednesday, May 27, touched at Quebec Thursday, took on a pilot and proceeded some two hundred miles down the ever widening St. Lawrence until near Father Point, where she dropped the first pilot and picked up a second. The name of the second pilot was Death. A thick mist had begun to creep out over the water. Among the 1,066 passengers were several of more or less world prominence. A large company of Salvationists were aboard on their way to the international convention of the Army at London. The crew numbered 413. The captain was H. G. Kendall, a seaman with a high record for the intelligent performance of his duty. According to one voyager, "Nobody troubled to dress on the first night, so it was just a happy crowd of people in holiday garb that assembled for dinner." It seems that all on board looked forward to a quick, uneventful voyage. The voyage was indeed brief.

As to what happened after the *Empress of Ireland* picked up that grim pilot, accounts differ. This much seems a matter of virtual agreement: a mist-wave was seen to leave the distant shore as the hour turned midnight May 28, at which time a vessel was sighted headed toward the liner. The approaching boat was the steam collier *Storstad*, steel built, carrying 9,000 tons of coal and under command of Captain Anderson. The ships were about two miles apart and about three miles off shore from Father Point. Almost immediately after they sighted each other the fog bank slowly drifted in between and blotted out their lights. At once signals were exchanged. The liner was slowed down and finally stopped. At times she forged a bit ahead, then again stopped. The baffling qualities of a fog were too well known to allow anything to be taken for granted.

Thus the two felt their way. But the Pilot was guiding the course of one. Slumber lay heavy upon the passengers below decks, yet a few were roused by the weird call of the sirens, and lay, wondering. Captain Kendall and other officers were on the liner's bridge, alert. The collier's captain had retired, but in the presence of danger had been awakened and had taken command. He states that his engines were reversed and running full speed astern to check the vessel when a rift in the fog revealed the *Empress of Ireland* right in his course, broadside on. At the same instant he was seen by the liner. The shouts of the captains, the sudden frantic signals to their engine rooms, were like the cries of a child in the path of a charging bull. Full amidships the massive bow of the collier struck the passenger ship. Into her bulkheads, into her very heart the huge horn gored. With an angry toss the savage thing ripped open the liner's side. Ripped it open clear back to the propellers. Hung for a moment to its quivering victim, then fell sullenly off and dropped away in the fog. And that, it seems, was the one thing neither captain desired in that awful peril, and why the collier did not partially seal with her bulk the ruinous hole in the liner and so hold back the fatal flood, is the grave question that must be answered to the board of inquiry—and to the public; that, and matters of signals and speed. But the answer will avail little for ten hundred and twenty-seven souls.

Copyright, International News Service

ARRIVAL OF BODIES OF VICTIMS AT QUEBEC

Captain Kendall states that he shouted through the megaphone to the collier not to pull away. He heard no response. Captain Anderson states that he heard and answered, but that the liner was moving at such speed the boats drew apart and the wounded vessel was at once lost in the fog. At this point the accounts vary, and the public must suspend judgment until the governmental inquiry has determined the facts.

The wife of Captain Anderson, who was on board the collier, relates how she joined her husband on deck and heard and saw all that took place. After the impact, when the liner moved away, she thought that boat safe and the collier, badly damaged, deserted to sink. Wondering and afraid, she soon heard terrible cries, which increased in intensity. Presently the fate of the *Empress of Ireland* was clear. The surface of the water was seen to be covered with wreckage amidst which struggled hundreds of men and women, calling for help. Lifeboats from the liner were picking up these terrified survivors. Boats put out at once from the *Storstad* to aid in the rescue. The liner itself appeared, almost submerged and slanted until the port rail was nearly where the deck should have been. Passengers and members of the crew clung to this rail, waiting the final plunge of their ship. In the cabins and staterooms below, the waiting had ended for hundreds.

There had been desperate haste, but no panic, on the doomed ship. Captain Kendall and his crew had done what that sharp interval of time permitted to save their passengers. The captain was flung from the bridge by a lurch of the liner and badly injured. The engineers stuck to their posts until driven out by water. The wireless operator had sent out one swift appeal before his apparatus

was wrecked. That one cry brought two government boats to the scene within twenty minutes of the crash. Four of the liner's lifeboats were gotten off, and some rafts, which saved many. The few passengers who had reached the sloping deck were only partially clothed: some had secured lifebelts. There was a disposition to help each other, even between strangers. There were tragic scenes as the awfulness of the fate which had overtaken them and their companions, who had not escaped from their rooms, was realized. Members of the crew below had scant chance.

A young husband who left his wife for a moment in order to get a lifebelt, found her gone when he returned and gave himself up to the water's consolation. But he was seized and drawn into a boat and saved. Later he was face to face with his wife, alive, on the deck of the collier. On that same deck lay a mother dead, with her dead babe clasped to her breast. A woman with many rings on her fingers fell sobbing in the arms of Captain Anderson's wife, who was caring for the rescued. A man with $2,000 in a belt about his waist waited to be identified among a hundred others, dead like himself. And still the overworked lifeboats pulled back and forth between the spot where the *Empress of Ireland* went down and the collier and two government tenders. And at every trip they left behind some who must wait the next chance to get in—if they *could* wait there in the icy water.

Finally the three vessels turned their prows toward land. At Father Point and at Rimouski the living and the dead were transferred to Canadian Pacific trains and boats to be taken to Quebec. The *Storstad* then proceeded to Montreal, where she was seized by officials of the Admiralty Court on a claim for $2,000,000 damages preferred by the Canadian Pacific Railway, owners of the *Empress of Ireland*. Later the funeral boats started on their bitter journey. A temporary morgue had been prepared on the Quebec pier, and there 209 coffins and pine boxes were laid in rows and piles to await identification of the bodies. The scenes on this pier were too pitiful to be told.

The record of the heavy fee collected by that dread pilot taken on by the *Empress of Ireland* at Quebec is as follows: Of 92 first cabin passengers, 56; of 256 second cabin, 209; of 718 in the third cabin, or steerage, 582; of the crew of 413—180. Of the 1,479 aboard 1,027 perished, 452 were saved. The proportion of women and children passengers who died was very large.

Within thirteen minutes after being struck by another boat, both presumably taking every precaution to avoid each other in a fog, this first class passenger ship went to the bottom with more than two-thirds of the persons aboard her. She was built to carry over two thousand souls across the Atlantic in all kinds of weather, but she sank in a river in sight of land just as quickly as it was physically possible for that much bulk to go under water, from a blow by a smaller craft, struck when both boats were on guard against collision. It is claimed that the inquiry into this fearful wreck will be thorough.

As stated in THE CHRISTIAN HERALD last week, many of the party of Salvationists perished, including the head of the Army in Canada, Commissioner David Rees and his family of five. The delegation numbered 150, and but 25 survived the wreck.

Statistics show over 27,000 lives lost in 10 marine accidents since the year 1850, including the wreck of the *Empress of Ireland*. The *Titanic* was lost April 14, 1912, with 1,595 lives, and the wreck in the St. Lawrence is the thirty-third since then, with a total of 3,231, in addition to the loss on the *Titanic*. There was recently concluded in London a prolonged conference between representatives of various countries on greater safety at sea. The recommendations of that congress are still matters of debate in those countries, including the United States—in the face of such figures!

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SHOWING THE BOW OF THE *STORSTAD* AFTER THE COLLISION

AN AEROPLANE STARTLES JERUSALEM

ACCOUNTS have appeared in the press of the several disastrous attempts to reach Jerusalem by aeroplanes. The first was by French aviators, of which one, that piloted by General Bonnier, accompanied by M. Barnier, was successful, landing on the Plain of Rephaim, south of Jerusalem, on the last day of 1913 and leaving the next day for Cairo. The next was by Turkish airmen, who were no doubt stimulated by a money prize offered by the Jerusalem municipality to the first Turkish aëroplane which should succeed in effecting a landing in the Holy City. Two unsuccessful attempts followed in quick succession, the first machine falling from a great height near the Sea of Galilee, both of the airmen, who were Turkish officers, being killed. It was thought the accident was owing to the peculiar atmospheric conditions above the deep depression of the Jordan Valley. The dead airmen were taken on the train to Damascus, where they were buried with honors beside the hero Saladin. The second attempt came to grief at Jaffa, which it had reached safely, falling into the sea when starting for Jerusalem, where the governor and great crowds were awaiting its arrival. The pilot, Nouri Bey, was drowned, but his companion, Haki Bey, escaped.

THE TURKISH AEROPLANE WHOSE DRIVERS PERISHED

We have now to tell the story of another and entirely successful attempt, by Major Salim Bey and Captain Kemal Bey, who landed in their Blériot monoplane on the Plain of Rephaim on Friday the first of May. They, too, nearly perished in the effort to reach Jerusalem; for after getting as far on the way from Constantinople as Adramid near Smyrna, in Asia Minor, their motor ceased to work when they were among the clouds at an elevation of 1,600 meters, compelling them to make a volplane, which brought them down among trees, which destroyed their machine, though they escaped with their lives. The patriotic Mohammedans of Adramid at once contributed enough to replace the machine with a new one, that they might complete their flight to Jerusalem, and then on to Cairo. The new monoplane with the aviators came by steamer to Beirut, whence they flew southward along the coast to Jaffa and then eastward to Jerusalem, making the trip from Beirut in exactly three hours, arriving at 8.30 A.M. A strong east wind retarded them so that they landed with their fuel just about finished. They were received with great enthusiasm by the city officials, the military and the populace. On Saturday evening the mayor of Jaffa accompanied Kemal Bey for a short flight. The airmen received the prize of one hundred Turkish pounds, which had been offered. On the Monday morning they left for El Ariesch on the Egyptian frontier, reaching it in two hours as announced by telegram. There they were to leave for Port Said and Cairo. One photograph shows officers and crowds around the machine, looking towards the railway station and the German colony in Jerusalem, the road seen being the one running south to Bethlehem. Still another photograph shows the aeroplane in full flight as it was leaving, with the Mount of Olives in the distance with the Russian and German sanitarium towers. This was taken before sunrise.

Photograph by American Colony, Jerusalem

THE SUCCESSFUL AEROPLANE LEAVING JERUSALEM

The people of Adramid gave each of the aviators a Koran that they might read from them and offer prayers for them in the Mosque of Omar here. The people of Jaffa have subscribed the money for buying an aeroplane which they will give to a Turkish airman who will come for it and fly from that city.

ALIGHT ON THE PLAIN OF REPHAIM, SOUTH OF JERUSALEM

. . .

A correspondent, E. J. G., writes as follows about the aeroplane shown at the upper right-hand corner: "Inspired by the example of the French airmen, Védrines and Bonnier, a young Turkish officer, Fethi Bey, undertook an aerial trip from Constantinople to Egypt, stopping at several places in Syria en route. After visiting the town of Hums in Syria, he piloted his Blériot monoplane to Beirut, where he landed with his passenger, Sadik Bey. The arrival of these young officers always aroused great interest and enthusiasm among the population, elated at the passage of a Turkish aeroplane."

A WEEK IN THE WORLD'S NEWS

rthquakes Divers aces

THE one uncertain enemy of the Panama Canal, Seismic Disturbance, angrily shook the Isthmus for nearly half a minute on May 27, greatly terrifying the inhabitants, who fled to the streets. The earthquake tremors were registered at Padua, aly, the instruments recording violent agitations. Although the most severe ock in many years, the Canal Zone escaped damage. May 23, instruments at rdney, Australia, recorded an earth spasm evidently near the Friendly lands, South Pacific. May 29 the fifth of a series of convulsions was felt in aska, and on June 1, Quito, Ecuador, was badly shaken up. About the same ne Mount Lassen, a forgotten volcano in California, gave indications that other Earth might find relief for her pent-up feelings by way of that once tive outlet. Some boulders were hurled out, and a thin cloud of smoke and eam hung above the mountain's top.

* * *

oking Philippine lependence

ACTIVE steps may be taken at the present session of Congress to advance self-government in the Philippines, an administration bill providing a form of territorial government looking to complete independence later having been prepared r introduction into the House by Representative Jones, chairman of the Committee on Insular Affairs. It is said the bill provides for a native House and nate, the American governor-general having veto power, the native legislare to control the island's internal affairs only.

* * *

nericans ucate rkish Girls

FIVE new buildings added to Constantinople College (American) at Arnautkeuy, on the European shore of the Bosphorus, and to be known as the American College for Girls, have been completed at a cost of $750,000, and very interesting dication ceremonies took place June 3, United States Ambassador Morgenau presiding. Dr. Mary ills Patrick is the president the American College for rls. Constantinople College tes back forty years, beginng with the school from hich it grew, and in that ne an entire reversal of the rkish Government's attide respecting the education girls has taken place; at e ceremonies June 3 the rkish minister of education presented the Sultan. Mrs. elen Gould Shepard, Mrs. enry Woods of Boston, Miss ivia Phelps Stokes and Mrs. ussell Sage are mentioned nong the American ladies no made the new building ssible.

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rning Time ck in Its ght Records

ON May 23 at Hammondsport, N. Y., the aviator en H. Curtiss flew across ake Keuka in the tandem onoplane aerodrome constructed in 1903 by Professor P. Langley, and which at at time, through faulty ethods of launching, it now velops, refused to rise and as abandoned, its inventor ree years later dying of a oken heart, it was said. rofessor Langley was a pioer in the field of heavierran-air flying machines, and d perfected successful modls before constructing his an-carrying "failure" at the quest of the government.

* * *

New rike apon

THE building trade war in London, which has lasted eighteen weeks and reduced the families of 25,000 strikers to want, produced a socialistic sensation when the London Building Industries Federation (labor union) recently secured the contract to erect a new half-million dollar structure for the Theosophical Society, us eliminating the professional contractor, a long-cherished ideal of the ritish labor unions. Erection of a number of important buildings has been lted by the strike.

* * *

pan arning nglish

A STRAY piece of news got into the press in a roundabout way this week, to the effect that probably 100,000 boys and girls now study English in Japanese secondary schools. A recent ten-day conference of 500 teachers of English in that untry was conducted entirely in English, though 95 per cent. were natives. aron Kikuchi, president of the Imperial University, presided. Many profesrs from universities attended. It is claimed for English that it will be quite niversal in Japan within a few generations.

* * *

o U.S. Vessel ut of Touch ith Home

SPURRED on by the possible need in Mexico for wireless communication with naval vessels and land stations and by the necessity for quick long-distance service to the Panama Canal, the government naval radio service has been rapidly extended those points and elsewhere until every important vessel in the navy is now quipped with wireless apparatus and can be reached wherever it may be rectly or by relay by the great station at Arlington, Va. The American gation at Peking has a station, and the navy department has established rty-eight shore stations. Weather reports, time signals, warnings of derects and other dangers to navigation, including fog, are systematically sent it to all parts of the world.

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PREPARING FOR NEXT CUP RACE

ON MAY 26, Sir Thomas Lipton's yacht, *Shamrock IV*, with which he challenges the America's cup, was launched at Portsmouth Harbor just as Nelson's flagship fired a salute in honor of the queen's forty-seventh birthday. This newest product of the English designer Nicholson is creating much curiosity because of its radical departure from established models. It is described as ungraceful, stubby, and squatty, but declared to be the fastest yacht built, and a cheering multitude watched it take the water. On this side of the Atlantic three yachts will compete amongst themselves for the honor of defending the cup in September. They are the *Resolute*, owned by the so-called Flag Officers' Syndicate, the *Vanitie*, Alexander Smith Cochran, owner, and the *Defiance*, backed by the Tri-City Syndicate, Philadelphia, New York and Boston. Elimination contests between these yachts are now being held. All four boats are under 120 feet in length over all, the *Shamrock IV* being 110 feet. The latter is expected to start for America about the middle of July.

Cape Cod's Artificial Waterway

THE Cape Cod Canal will be opened to commerce July 4. This new waterway is under fifteen miles long and will save about seventy miles as between Boston and New York—figures that should have been given in a previous news item on this subject. The tolls for passenger boats will run from $3 for a small pleasure craft up to nearly $500 for boats now doing business between the two points.

* * *

Christian Women in Conference

DELEGATES from the United States and the seventeen other countries where the Y. W. C. A. has branches attend the international conference of the Association held in Stockholm, Sweden, June 10-18. "The Unfolding of the True Plan for Woman in God's Purpose for the World" was announced as the main subject of discussion, to be subdivided into topics of family, national and community life, foreign service and others.

* * *

King Cotton Shrinks

THE Department of Agriculture's cotton crop report on June 1 showed conditions to be much poorer than sectional reports had led traders to expect, and caused much activity on the Exchange, the price advancing to $2.50 a bale with prospects of further increase. The average of the crop is shown to be the poorest in seven years, due largely to unseasonable rainfall, particularly in the Southwest.

* * *

Million Dollar Birthday Gift

IN CELEBRATION of its 125th anniversary, June 2, the Methodist Book Concern insured the lives of all its employees from New York to San Francisco to the extent of their annual salaries, but not to exceed $2,400, the policies being written by a prominent life company and aggregating more than a million dollars, over 1,000 men being thus protected while in the service of the Book Concern. In case of an employee's death the insurance will be paid in equal monthly instalments for one year.

* * *

Restores Oil Lands to Corporations

IT APPEARS that President Taft's plan to provide oil supply for American navy by exempting oil lands in California from private or corporate entry is frustrated by decision of Judge Dooling, United States District Court, San Francisco, which gives Standard Oil and Midway Oil Companies possession on ground that the withdrawal was unconstitutional and in line with tendency to concentrate in Executive, powers not granted by specific constitutional or legislative provision.

* * *

News in the Making

AT HOME: Moody Bible Institute, Chicago, sends out speakers in Gospel autos to tour both fashionable and tenement sections.—President Wilson grants respite to twenty-four convicted dynamiters who were to enter prison June 6, pending consideration of pardon petitions, one of which contains one million signatures of workingmen.—One day's news contains names of three individuals killed by pitched balls in amateur games.—The largest foreign national exhibit at the Panama-Pacific Exposition will be made by China with an appropriation of $1,500,000, according to reports.—Rev. Robert F. Y. Pierce, pastor of the Second Avenue Baptist Church, New York, resigns to take up outdoor evangelistic work, planning to use automobile and blackboard.—Wesley Hospital, Chicago, receives endowment of $1,000,000 from James E. Deering, the income to be used for relief of genuine charity patients; it is stipulated that the hospital is to be a teaching hospital and maintain high standards in its medical school.—Senator Hoke Smith introduces bill to remit income tax penalties imposed before June 1 for failure in making returns.—New York City's assistant superintendent of schools protests against laxity in granting work permits to children, as 43,000 pupils escaped both school and work by imposture. A total of 61,400 certificates had been issued.

ABROAD: German Kaiser takes part in annual "white roll" feast of crack infantry battalion, at which white bread instead of black is served with special dinner, the Emperor, true to tradition, eating with the soldiers and drinking from a glass already used.—Vice-admiral and captain of Japanese navy sentenced to three years and one year imprisonment respectively for graft in naval contracts, the outcome of long investigation.—Two German army airmen are blown across border into Russia, where they are compelled to descend and are taken into custody as spies.—Drastic measure for ending militant outrages in England may soon be adopted by government.—French cabinet on June 1 decided to resign because of prospect of defeat of some of its measures; Minister of Public Instruction Viviani may become new Premier.—Delegation of Hindus, British subjects, on board Japanese steamship and seeking admission to Canada by way of Vancouver, B. C., enraged at admission of six hundred Chinese, riot and attempt to overcome immigration guards, but are subdued by armed officers.—Albania appears determined to expel Prince William of Wied, recently enthroned as king; preference for native ruler and other questions keep public in warlike attitude.

THE NEW BIRTH

A SERMON

BY

REV. J H. JOWETT, D.D.*

TEXT: "Ye must be born again." John 3: 7

THE words express a universal necessity. There is no exception to their imperative demand. The Master assigns no limits to the vast obligation. It is not—"except a Jew be born again," but "except a man," any man, every man; the great necessity is laid upon everybody. "Except a man be born again," except he be recreated in spirit, receiving new spiritual thought and motive, new moral taste and feeling, "he cannot see the kingdom of God."

The declaration was made to an inquirer, and enshrines the substantial answer that must be made to every inquirer. It expresses a universal need. Is it not then very strange that we have no record of our Master ever repeating the declaration? If the demand be absolute, if the necessity be general and universal, should we not expect that Jesus would meet all inquirers with the same profound and searching response—"Ye must be born again"? Yet in the story of the Christ the words are never repeated.

And yet in very truth he said the word to all. If he did not in every case make the explicit demand, "Ye must be born again," in every case he made a demand which necessitated the re-creation. You can express the same necessity in many different ways. I might go to the paper manufacturer and say to him: "Will you make this sheet of paper over again? Let it be re-created; let it be re-born." Or I might take the same piece of paper, and say to him: "Will you remove the watermark from the sheet?" But fundamentally the two requests are one and the same, for to remove a mark which is inherent in the very substance of the paper necessitates the re-creation of the sheet. The apparently smaller demand leads you up to the greater. I might go to the ironfounder and say: "Will you make this beam of iron over again? Let it be recreated; let it be re-born." Or I might take the same beam of iron and say to him: "Will you remove the flaw from the very center of this beam?" Again the two requests are essentially one and the same, for to remove a flaw which runs through the center of an iron beam necessitates the re-creation of the beam. The greater demand is implicated in the apparently smaller one.

The Lightning of a Word

And so it is in the ministry of Christ. He did not say to all inquirers just in so many words, "Ye must be born again," but he put his finger here and there upon flaws which were inherent in the very substance of the moral being, and by demanding their removal necessitated the renewal and rearrangement of the entire life. The Master never spoke of the new birth to any inquirer but Nicodemus, yet upon all inquirers he laid such searching obligation as drove them back to the necessity of this great and imperial charge: "Ye must be born again."

And now I want you to consider with me two instances where Christ holds conversation with inquirers about the life divine, and I shall ask you to observe by what different ways he leads the inquirers to feel the imperative necessity of a new birth.

It is hot blazing noontide, and the roads are thick with white dust. Jesus had been walking since early morning. He is now thirsty and tired, and he sits down to rest for a while by Jacob's well. He is alone. And while he rests, there cometh a woman to draw water. She came along very wearily, as though life to her was a very withered and tasteless thing. She was a woman whose heart was like your fire-grate at the dead of night. The fire was out. Affection had burnt itself dead. Her character was gone. She was a poor, tired, worn-out drudge. Jesus knew her just as he knows you and me. They got into conversation. I like to mark the exquisitely tender and delicate way in which our Master piloted the conversation. It began with a cup of cold water; it will end with the cup of salvation. It began with very shallow questionings; soon they will be out among the deep things of God. Woman and Saviour! They were both very weary in body, but Jesus is leading the conversation to the deeper weariness of the soul. Little by little he leads on softly until he begins to tell her of the water of life, of which if any one drinks he shall never thirst.

And now the woman becomes an inquirer. Her curiosity is stirred. She breaks into questionings. The Master goes on to tell her more about this strange water, until at last she interrupts him with the appeal, "Sir, give me this water." Now what will he say to her? She is asking for the water of life. What reply will he make? I expect that he will look at the woman with subduing tenderness, and that with unspeakable gentleness he will say, "Ye must be born again." But no, his answer is a strange one. See where he puts his finger. The woman said: "Give me this water," and Jesus replied: "Go, call thy . . . husband." "Thy husband," and she hung her head in burning shame. That word "husband" was like a flash of lightning in a dark night. The lightning makes every object visible in sharp and lurid outlines. That word "husband" lit up her past life; it made it live again; there it was before her, a wretched and ghastly history, right up to that very hour, and she was filled with shame and confusion.

And while it all lived before her, she began to apprehend what this Jesus suggested. That wretched history must be ended. Its dark heritage must be cut off. And she felt so helpless, so perfectly impotent. As she stood there before him with bowed head, she longed that she might be made over again. Do you not think that as her past life flashed before her, she felt that to be born again would be the only efficient remedy? And that was just the purpose of Jesus. Why did he say: "Go, call thy husband," when the woman asked for the water of life? Because Jesus cannot give the water of life merely for the asking for it. He can only give it for the thirsting for it. He wanted to change asking into thirsting. The woman's lips had asked for the water of life; Jesus wanted to make her soul thirst for it. And when he said "thy husband," the evil of her past life leaped upon her and her poor sin-burnt soul cried out: "I thirst."

I think that God deals with us in a similar way to-day. He sounds the deep notes of our life and awakes our conscience. He puts his finger here and there that he may make us feel the need of a new birth. He hears us making inquiries about the water of life, and he says: "I must turn their asking into thirsting," and he does it by revealing the evil substance out of which we are weaving our days. He creates and intensifies the consciousness of guilt, and so inflames our soul with thirst. The awakening sentence varies with the individual need. "Go, call thy husband!" "Go, fetch the ledger!" Fetch the volume which records thy business transactions. "Call thy husband!" and the word lit up the past with lurid fire. "Go, fetch thy ledger!" Could every man cheerily bring the book for the eye of Jesus to examine, or would the naming of the book recall occurrences which emphasize the necessity of a new birth?

Earth-Bonds

I can quite understand King Herod asking for the water of life, and asking for it out of an idle curiosity, but I think that the response of Jesus might well be in this wise: "Go, fetch John the Baptist!" and the naming of John would kindle the fire of hell in the heart of the guilty king, and arouse the secret cry: "I am tormented in this flame; I thirst!"

When Christ said to the woman, "Call thy husband," he opened the books of her past life. And he is always opening the books, laying his finger here and there, that as inquirers we may not ask for life lightly or indifferently, but with the very passion and agony of the soul. And so in this instance we have one example of the way in which Jesus dealt with seekers after life. He created the sense of a great need. He drove the inquirer back to the consciousness of the necessity expressed in the text, "Ye must be born again."

Let us now take another example. Jesus has just been fondling little children, lifting them in his arms, smiling favors upon them, and giving them back into their mothers' arms doubly blessed. While the Master was still caressing one of th little ones a young man came up in great eagerne and asked the Lord this grave and welcome que tion: "What shall I do to inherit eternal life Now what will the Master say? The question is plain one. I know what I expect him to say. think he will look down at the little one, with who golden hair he is playing, and say to the your man: "Thou must become like one of these. Th must become as a little child. Thou must be bo again." But he never mentioned the new birt And yet in some way he must have said it. If h did not say: "Be born again," he will make a d mand which will involve it. See then where th Master puts his finger: "Go sell what thou hast, ar give to the poor."

That was the strange way in which he met th inquiry after eternal life. "Go, sell what th hast." How can we explain it? Jesus knew ju the point where this young fellow was bound to th earth. He knew that earthliness stole into his n ture through his selfish conception of wealth. O spirits can touch the world at different points, ar wherever we touch it the contagion of worldline enters. I could touch a galvanic battery in mar ways. I could touch it with my fingers or with m feet, or, indeed, with any part of my body, but n matter where the contact is made the electricit will stream from the battery into my body and pe vade me through and through. And so it is wit my spirit, and its relation to that subtle powe which Jesus calls the world. My spirit may com into contact with the world in many ways, bu wherever the contact is made worldliness wi stream in and distribute itself throughout m whole being.

The Break-Up of Sin

Now, Jesus saw that this young man came int contact with worldliness at the point of his posse sions, and that, just here, a current of earthline streamed into his soul and became an evil leave The Master saw that in this man's conception o wealth there was an open gate for the evil one, an so when he came inquiring the way to eternal lif the pure and unworldly life, Jesus put his finge upon that open gate: "Close this gate; worldline is getting at thee here; sell what thou hast an give!"

Now do not let us narrow this parable by co fining its application to people who have great po sessions. We may transmit the contagion of smal pox quite as effectually by means of a cent as b means of a five-dollar gold piece; and this epidem of worldliness can stream into a life through sma possessions as well as through great. Let us neve forget that it was the man with the one talent wh because he had only one talent, thought that n responsibility attached to it, and thereby brough upon himself the anger and condemnation of Go So do not let us make this a question of the quantit of our possessions. It was not because he had grea possessions that Jesus said "sell and give"; it wa because he had not the right conception of his po sessions. I venture to think that if he had been in measurably poorer and had retained the same di position, Jesus would have spoken to him the sam commanding word: "Sell and give." "Give!" seems simple and rather irrelevant counsel to man inquiring for eternal life. Yes, but it suggest a moral revolution! It will necessitate a new birth The only big word in this young fellow's vocabular up to this time had been "get," and perhaps it correlative "hold." Now he is bidden to "give" You see the root of the matter. When Jesus saic "Sell what thou hast and give," he practically saic "Alter thy whole conception of things. Look upo thy possessions in quite a new light. Convert th sense of ownership into a sense of partnership. Ge new thoughts about thy possessions. Get new fee ings towards the poor. Get a new heart. Be bor again!"

When Jesus said, "Give!" he saw that the blesse and ultimate consequences to this young man woul be the total break-up of the supremacy of worldl ness and sin. And so the smaller command t "give" involved the cardinal necessity of the ne birth. "Ye must be born again!"

* Pastor, Fifth Avenue Presbyterian Church, New York City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, June 21. Matthew 6: 22-23: *"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."* When the eye performs its function properly, it guides the foot in stepping, the hand in grasping, the body in sitting down; it makes the whole person move and act correctly in all situations. It is as if the light that is in the eye had passed into every limb. But if some object of absorbing interest has captivated the eye, the hands and feet move aimlessly, and any moment there may be a painful accident. The heart was made the seat of the affection of love: primarily the love of God, secondly the love of our fellow man. It is to direct the loving actions of man. But if riches appropriate the love which the heart is able to exercise, it ceases its ordained function of cherishing those things which are dear to God. As the fascinated eye no longer sees the things it ought to see, so the heart engrossed with thoughts of gain and profit fails to respond to motives of love and sympathy. There may be a pretense of love, as there is a pretense of seeing in an absent-minded person, but there is no soul in it, no reality, no sincerity.

MONDAY, June 22. Matthew 6: 24: *"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."* Wealth may prove not only a disturbing but a destructive element in the heart of a person who wishes to serve God. No employer can afford to have his employee become distracted with thoughts that are foreign to the work assigned to him. A divided interest in our work destroys the good quality of our workmanship. An engineer who cannot conquer the craving for strong drink must not be entrusted with guiding a railroad train. A law student who will write poetry, while he should sit poring over his Blackstone, is a failure as a student. But these incongruities are trifles compared to the monstrosity of admitting into the heart, which belongs wholly to God, the idol mammon, the all-conquering desire for and the all-absorbing pursuit of riches. Mammon knows that when he has half a person's heart he has it all. God declares that when he is given only half a person's heart, he has no part of it. We speak of "the almighty dollar," and we have transferred an attribute of the great Creator to a creature, to indicate that there is such a thing as mammon-worship. Mournful indeed is it to contemplate Christians who imagine that they can serve God and mammon. Christ says: "Ye cannot."

TUESDAY, June 23. Luke 12: 22-23: *"Therefore I say unto you: Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment."* God wants men to work with their own hands, both that they may eat their own bread and that they may have to give to the needy. God is angry at the man who will not provide for those of his own household, and he excludes the man who will not work from the charity of his believers. But the work of believers must be free from anxious and distracting care. The perplexing questions concerning food and raiment so often asked in a spirit of discontent, distrust and doubt, are out of place among the followers of Christ, because they will not serve mammon, and to yield to worry about their livelihood would be one form of serving mammon. Mammon-worship in most instances has started with anxious cares about the means of support. Christ here reminds his followers that God, who has given them the greater, the life and the body, will also provide the lesser, the victuals and garments. It is understood, of course, that when Christians cultivate a care-free spirit they are content with such things as they have and do not covet better food and clothes than they can afford.

WEDNESDAY, June 24. Luke 12: 24: *"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn: and God feedeth them: how much more are ye better than the fowls?"* God has made many living creatures and has differently endowed them, but they are all dependent upon him. Though gifted with the highest creature intelligence, man is no exception to the rule. When man forgets that he feeds out of the same hand with the beasts of the field, the fishes in the sea, and the birds of the air, God calls in the dumb animals to teach man a needed lesson. The ravens, as common in Palestine as the sparrows in our streets, are fed by God, though they own no landed estates that yield them their substance and have no magazines in which their food is stored. Man has both. He has been commanded to eat his bread in the sweat of his face, and his daily routine of labor is made to suit the sequence of the seasons, seed-time and harvest, cold and heat, summer and winter. Moreover, he is taught the virtues of thrift, economy, and frugal habits. But all these things are merely agencies by which the providence of God chooses to sustain him. Man must not make them his gods, but look beyond the earthly means of his support to the heavenly Provider, who "openeth his hand and satisfieth the desire of every living thing." On Castle Coburg, during the critical days of the Augsburg Diet in 1530, Luther derived great comfort from observing the care-free habits of a little bird.

THURSDAY, June 25. Luke 12: 25-26: *"And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest?"* The word rendered "stature" in our text means "age," and the obvious sense is that it is impossible for any person to prolong his life by anxious care. To gain time is often considered quite an item in the achievement of our purpose. A few more years, or months, or days, or even hours are often an important factor in our calculations. We figure out that if this or that contingency arises we need so much time to meet it. What is the use of all our reckoning with chances? We always rise dazed and disheartened from our problems, for the parts of the equation never square so as to give us the unknown quantity. Not the least measure can we add to our allotted span of life. Why, then, take thought for the rest? The perception of our incapacity in the smallest matters ought to have a deterring effect on us. It ought to drive us away from the sphinx-like god of chance who never answers our questions and whom all who worship him worship ignorantly, to the all-wise and good Father of all, in whom we live, and move, and have our being. To the great Author of our existence we may safely entrust the care for our subsistence.

FRIDAY, June 26. Luke 12: 27-28: *"Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?"* God is not only kind but lavish in kindness to his creatures. His munificence cannot be rivaled even by a rich and luxury-loving king like Solomon. The bountiful God has fairly littered our fields and forests with wonders of beauty in the form of innumerable flowers. There are exquisite formations of stems, leaves, petals, and a riot of color, from the most delicate hue to the deepest stain. It is a charming sight to behold a field of lilies. And now what is the most beautiful lily but grass of the field that withers in a few days? Is not its glory a waste? No, we thank God for the lilies, especially in moments of little faith, not only because of the delight which their short-lived splendor affords to the eyes, but because of the comforting assurance which their chaste beauty conveys to our troubled, careworn souls. They tell us that the God who does so much for a perishable halm in our meadows will know how to clothe our bodies here, which he will one day robe in the glory of his Son's body.

SATURDAY, June 27. Luke 12: 29:30: *"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things."* Anxious cares about the wherewithals of our subsistence argue the presence of distrust in our heart. The anxious mind is full of doubt. Doubt feeds care, and doubt it is that finds expression in those troubled questions about food and clothing. To discover such doubts in the minds of men to whom the fatherly providence of God is a hidden truth, is not surprising. The heathen surrounds himself with a bewildering multitude of deities, to each of whom his fancy assigns special duties. But he does not trust any one of them. He relies, after all, on his own intelligence, foresight, strength and skill, and when he observes that these fail him, or are about to fail him, it is reasonable that he should fret and worry. But if a child of the Father in heaven, by consideration of his earthly wants and the difficulty of meeting them, allows himself to be carried away into doubt and despondency, he resigns his confidence in the omniscient and wise care of God, and becomes at heart a godless worldling. Temporal cares have a paganizing effect on Christians. To foster them is to stifle faith.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM MANY POINTS

—EVANGELIST HENRY OSTROM has conducted five months' campaign in cities around San Francisco Bay, a remarkable outpouring of God's grace being manifest. Over 600 young men and women pledged themselves to Gospel work in addition to many church members reclaimed and a host of conversions. The campaign included Vallejo, Napa, Stockton, Berkeley and Palo Alto.

—EVANGELISTS OSCAR LOWRY and George Doody have been in Brainerd, Minn., their message winning many hundreds to Christ. The noon shop meeting was a great factor in interesting the railroad men. Bible classes were organized, a Y. W. C. A. established, and scores of family altars set up as a result of the five weeks' campaign.

—TWENTY THOUSAND CONVERSIONS are claimed for the seven weeks' campaign conducted by Evangelist Billy Sunday in Scranton, Pa. The characteristic effects of his preaching marked the packed meetings, and churches for miles around have reported greatly stimulated interest and hugely increased memberships, multitudes of former church-goers renewing their connection. A delegation of two hundred clergymen, representing twenty-seven denominations, went to Scranton from Philadelphia for two days of the campaign, and witnessed the professions of 576 persons in one evening who pledged themselves to the Christian life. The tabernacle seated 9,500.

—THE IDEA THAT only a redeemed "down-and-out" will talk Christianity to a crowd on the street is receiving its death blow this summer in the class of speakers which the National Bible Institute is presenting at its outdoor services in various crowded parts of the city of New York. Men of business training and achievements mount the little platform by the curbstone to proclaim the Gospel message. At Madison Square crowds gather every day to listen to such men as Mr. Hugh Munro, Mr. J. A. Richards, Mr. Don O. Shelton, and other Christian laymen. Outdoor meetings are held noon and evening at Madison Square, Union Square, Battery Place, Broadway and Forty-fifth Street, Lexington Avenue and Upper Third Avenue, and at 101 Manhattan Street; while indoor services are held nightly at the four Gospel halls of the institute, located in densely populated sections. Some young college men have been added to the staff this spring, among them being Mr. J. S. Kennard, Jr., of Princeton Theological Seminary, and Mr. D. R. Wiley, son of Dr. David G. Wiley, secretary of the Church Erection Society of the Presbyterian Church.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The "Empress of Ireland"

WAS it the river or the sea? The mighty river rolling out; the ocean tides rolling in; a great ship bearing its freight of life out to the grim sea; a smaller craft beating its way in from the ocean waves, laden with dead fuel to be kindled into life in the fires of Canada's homes and factories. A fog; a misunderstanding; an error! A crash; a shuddering, ghastly tear in hull and hold and keel; then cries, prayers, struggles, darkness—death. Death to a thousand souls!

It is too early now to do anything but grieve. Most sharply do the people of Christ's fold grieve for the one hundred and twenty-five brave Salvationists, some of them leaders whom it will be impossible soon to replace, who met death in the waters. But for all we grieve—the brave men and tender women and little children; for the homes made desolate and the waiting hearts that bleed.

But out of it all one hope arises. As the *Titanic* sacrifice two years ago has brought about new safeguards at sea, so the loss of the *Empress of Ireland* will lead to other, and perhaps hitherto unthought-of, reforms. Up to the present, it appears that the error may have arisen through uncertainty as to whether the signals being given were fog signals or signals used in clear weather—since the fog was light. Such misunderstandings must forevermore be made impossible. And still higher standards of energetic, painstaking, unremitting caution and watchfulness must be set.

If millions of lives shall be made safer at sea because of this new and grievous horror, it may be said of those who perished as it was said long ago of One who laid down his life: "They saved others, themselves they could not save."

Another War Cloud

FOLLOWING the shock of horror felt by the civilized world upon the publication of the Carnegie Peace Foundation Balkan Commission report, comes the still greater shock of hearing that the report itself, undertaken in the interests of peace, may lead to another war. The Greeks are enraged at the report, which some of their leaders declare to be prejudiced and untrue.

But seriously as the report reflects upon the Greeks, the worst possible way to attempt to prove their innocence would be to go to war again. That would prove nothing except that they still hate the Bulgarians, which would do nothing to restore an iota of their nation's prestige or honor.

Let Greece prove her integrity by standing true now to the interests of peace and showing a desire to bring the perennial Balkan strifes to an amicable and actual end.

It would be most unfortunate if the present negotiations for the purchase by Greece of two second-hand battleships from the American Government should be consummated. It is bad enough that in the interests of peace an American organization has unwittingly fanned the smoldering fires of war. It would be worse, if, in the interests of trade, we furnish an angered nation with two war vessels. Rather than this we should desire to find a way of doing something definite, positive and vigorous to prevent another Balkan outbreak.

But what America, perhaps, cannot do, Europe can. The European Powers can and must make another Balkan war impossible. The American press, at least, is free to urge this obligation upon the States of Europe. The world is sick of blood. Let the prayers of Christian people arise mightily, on both sides of the Atlantic, that the hell of war shall not break forth again in these troubled lands.

Right Paths and Wrong

"ASK for the old paths," wrote the prophet, "where is the good way, and walk therein." Sound advice for that age and generation and equally sound to-day. The old paths! What are they? If we recognize the existence of certain great truths and fixed principles, unchangeable by time or circumstance, then the road that leads to the right understanding and application of these is the path we must seek. Modern sociology has declared that the most grievous wrong of which a man can be guilty is that of misleading the multitudes who look up to him for counsel and direction. Yet, in the face of all the signposts which experience has erected as guides to the old paths of truth and righteousness, we find men, who ought to be true leaders, seeking out for themselves and others paths that are full of brambles and thorns and which lead to the trackless wilderness.

We find reformers who teach and practice the doctrines of riot and disorder; who would elevate society by first tearing it up by the roots; who would establish justice by first breaking the law into fragments; who, to produce social order, sow the seeds of social strife. As well might they sow dragons' teeth and look for a crop of roses and violets. Doing evil that good may come is a radical fallacy—an error which has cost the world much undeserved suffering. Preachers, writers, and others, who teach the philosophy of discontent, are sowing the wind and must reap the whirlwind. The "old path" is the only safe and tried one—the path of reason and righteousness.

He must indeed be blind who cannot see that the whole world is tending slowly, but none the less surely, toward the realization of the doctrines of Jesus, which supply the true basis of civic, national and international regeneration. Christianity can right the wrongs of the world, redeem society, cure human selfishness and give us a world of love and justice. That is the program of the Kingdom—nothing less; and any minister who does not hold Christianity as equal to the task, makes confession of his own unbelief.

Wheat Crop Prospects

"GRANT County, Oklahoma," writes Mr. H. L. Boyle, of Wahita, a subscriber of this paper, in a cheerful note, "has the promise of the largest crop of wheat it has ever had. We shall need about one thousand more men than we have to take care of it. We shall be cutting wheat by June 16." This was written two weeks ago. Since then, the Agricultural Department in Washington has been receiving its reports of the crop outlook, and on June 2 it sent out the astonishing news that Oklahoma, Kansas and Missouri wheat raisers will need at least 82,000 more men to help harvest the crop in those States. Secretary Wilson of the United States Labor Bureau will co-operate with the farmers in getting any army of harvesters at $2 to $3.50 per day on a three months' engagement; and the group of contiguous States will do all they can to supply the workers. Our hearty congratulations to the farmers of Ohio, Indiana, Illinois, Missouri, Oklahoma and Kansas, where wheat is king this year. This is the kind of news that makes for national prosperity and gives the calamity-howler food for reflection. In 1912, the farmers of the Northwest harvested the biggest spring wheat yield ever known—330,000,000 bushels. This season's acreage is much larger than that of two years ago, and the yield will far exceed the combined average of winter and spring wheat in any previous year. Should weather conditions continue favorable, anywhere from 700,000,000 to 1,000,000,000 bushels of both crops may be harvested. Bumper crops in the past have always set the ball of prosperity rolling.

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A Doubter Answered

FROM a reader in LeRoy, Mich., we have received a letter in which the writer expresses serious doubts as to the authenticity of the Babylonian tablets. She says:

"The majority of your readers know nothing of the value of archeological treasures, and will therefore believe you; but you are merely preying upon their ignorance, and all the more culpable, since what you offer is impossible."

Our correspondent takes a very natural view of the matter and is unquestionably sincere in her supposition that the Babylonian tablets which have come into the possession of THE CHRISTIAN HERALD cannot be genuine, because the value of genuine tablets from Babylonia, over 4,000 years old, is inestimable!

Now, as her doubt may be shared by others who have not fully considered all the facts in the case, we take this opportunity of stating that the editors of THE CHRISTIAN HERALD personally visited the Babylonian Department of Yale University, saw the curator, looked over the collection of tablets, all of assured authenticity, and took every means of informing ourselves on the subject. Convinced from so high an authority of the genuineness of the tablets ourselves, we have no hesitation in repeating here and now that we regard them as being precisely as represented to us.

Further, we are willing that any reader who becomes the possessor through this journal of one of the Babylonian tablets should make the fullest inquiry of some recognized authority in Assyriology, and if, after doing so, the reader is still unconvinced, we will then agree to return the subscription and cancel it on our books.

We are willing to do this because of our own personal conviction of the genuineness of the tablets, of the reliability of the source from which we have obtained them, and of the high reputation and eminent archeological standing of every one of the authorities who have actively co-operated with us in this matter and whose writings and investigations are known in both Europe and America.

A Neglected Duty

VICE-PRESIDENT MARSHALL, speaking at a church gathering in Washington, D. C., on March 18, referred to the growing neglect of the religious training of American childhood. He said:

> There is this thing wrong in many of the churches, that because church and state are separate and the state makes the schools, the church feels itself absolved from any duty in the direction of education of youth.
>
> The state is permitted to mold children from the age of six up through the time when they are going through colleges where many of the professors are agnostics and atheists. But now the church is awakening to the fact that children should be reared in the way of Christian faith from the nursery upward. I believe that there is in this country to-day a great spiritual awakening, and the church is beginning to see that it has turned over entirely too many of its functions to the state.

The Vice-President could hardly have rendered a better service to the cause of religion than he has done in emphasizing the lack of spiritual training among the young. He has pointed out a duty to which the Protestant Church in America must address itself in the immediate future. All of its spiritual campaigns for adults will not compensate for the losses sustained through the decline of the family altar and the absence of any adequate systematic religious training for children. There are multitudes of children of Protestant parents outside of the Sunday school for whose spiritual welfare the church is responsible! A few denominations are already active, and are reaching childhood through church parish schools and other means. We need a general energizing of the whole Christian Church in behalf of the neglected children.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Arctic Ship "Karluk" Lost

ON SEPTEMBER 20, 1913, Commander Vilhjalmar Stefansson of the Canadian Government's Arctic exploring expedition stepped off the flagship *Karluk*, fifteen miles from the Colville River, and the ship with Captain Robert A. Bartlett and twenty-three men aboard went off without him and drifted away into the mists of uncertainty. The fate of the ship has just been learned by the following message, sent by Captain Bartlett from Alaska:

I sent the men to the shelter house. I remained on the ship until it sank in thirty-eight fathoms of water at 4.30 o'clock on the afternoon of January 11. We watched the final plunge with the blue ensign at her main topmast cutting the water as she disappeared beneath. We had two houses on the ice—one of snow, the other built of boxes covered with sails. All the mattresses had been saved from the ship, and every man Jack had a good bed of skins and blankets. There was a stove in each house and plenty of coal to keep things warm. We had a very comfortably constructed gallery, with a large stove, regular meals and good food.

Captain Bartlett then goes on to tell how he sent the men to Wrangel Island and then made the trip five hundred miles over the ice, most of his dogs perishing on the journey, and reached the Siberian coast, where he was picked up and brought to St. Michael, Alaska. The polar sea is sullen, and its ice is merciless, but human ingenuity and courage will continue to dare them, dangerous and deadly as they are. Man has been made master of nature, and each year he is leaving fewer secrets of the earth or the sea. A brave man, fighting moral as well as physical dangers, makes this mention of his experience on the sea:

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. (II Cor. 11: 25.)

Claims Seeing by Electricity

ELECTRICAL experts have for several years been promising an invention by which people could see by electricity; could see the image of the person spoken to on the telephone a thousand miles away. At a meeting of the Institute of Automobile Engineers the other day in London, Dr. A. M. Low gave a demonstration, he claims for the first time in public, with an apparatus he has invented for seeing by electricity. He claims that it is possible for persons using a telephone to see each other at the same time. He said: "In time, say fifty years from now, people sitting in a room in London will be able to witness a scene taking place on the deck of a steamer in mid-Atlantic." This new idea of seeing by electricity suggests these spiritual eyes and increased vision in the psalmist's words:

Open thou mine eyes, that I may behold wondrous things out of thy law. (Ps. 119: 18.)

Boy's Clubfeet Made Over

AMONG the wonders of the scientific world are the triumphs of modern orthopedic surgery. A case which looks little short of the miraculous is reported from the Emergency Hospital, Washington. William Averhill, a five-year-old boy from near Oxford, N. C., was taken to the hospital with clubfeet. His feet were turned inside and under, and his gait was slow and laborious, really more a shuffle than a step. He was put on the table, and the surgeon went to work on one foot, then on the other, cutting ligaments, separating tendons and readjusting little bones, and all but amputating the child's feet. Then the members were readjusted, given the necessary antiseptic treatment and skillfully wrapped in plaster of Paris casts extending to the knees. About three weeks ago, a little less than five weeks after the operation, the plaster cases were removed, and something akin to a miracle had been wrought. Two little feet, once considered hopelessly deformed, had been transformed into normal organs, in which practically no trace of their former deformity was left except the scars made by the surgeon's knife. It is under the intellectual enlightenment and golden civilization of the Christ, who came into our world to do what he did immediately by divine power, that the blind are made to see and the lame to walk. Jesus sent this word by John's disciples:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear. (Matt. 11: 5.)

$1,400,000 for Education

AT THE spring meeting of the General Education Board $1,400,000 were apportioned. Five hundred thousand went to the Medical School of Yale. The board had previously given the Medical College of Johns Hopkins University $1,500,000, and to that of the Washington University $750,000. In conformity with its previous policy of making gifts to increase the endowment and extend the usefulness of promising institutions in various parts of the country, the following appropriations were made: Stevens Institute of Technology, $250,000; Elmira, Hendrix and Wells Colleges, $100,000; Washington and Lee University, $125,000; Woffords College, $33,000. Increased appropriations were made for work in secondary education in the South. Twenty-five thousand dollars was voted to Hampton Institute, $10,000 to Tuskegee, and $10,000 to Spellman Seminary, Atlanta. These great gifts to education recall the words:

He that keepeth understanding shall find good. (Prov. 19: 8.)

MRS. PANKHURST AGAIN UNDER ARREST

SUFFRAGETTES to the number of several hundred lately endeavored to break through a cordon of police and soldiers surrounding Buckingham Palace, London, with the object of presenting a petition to King George. As a result, a fierce fight took place, and finally the police used truncheons on the women, many of whom were badly injured. Many of the women were armed with Indian clubs, which they used vigorously. Mrs. Pankhurst, the suffragette leader, was put under arrest, and was torn shrieking away from the gates of the palace. Mrs. Pankhurst has led the female suffrage movement in England with bad judgment and with worse spirit. If she had undertaken to injure the cause she espouses, she could not have rendered better service than to prompt or countenance the smashing of windows, breaking down doors, burning buildings, mutilating pictures and exploding bombs with fatal results. Of this militant suffragette leader and her followers it can be said: "Therefore pride compasseth them about as a chain; violence covereth them as a garment." (Ps. 73: 6.)

The World's Largest Telescope

A SEVENTY-TWO inch reflecting telescope, ordered by the Dominion of Canada recently, is to be installed on the summit of Little Saanich Mountain, within seven miles of Victoria, B. C. The instrument will be the largest in the world and with the necessary buildings, site and general equipment, will cost $200,000. Dr. J. S. Plaskett, astronomer of the Department of the Interior at Ottawa, spent a year traveling through western Canada to find a location for the observatory where the atmospheric conditions would be most friendly to astronomical observations. The telescope has often been justly employed by writers and speakers as the symbol of faith by which the soul of man can see unseen things and bring into view world on world of highest thought, beauty and life. In that wonderful chapter of faith, the apostle thus refers to it:

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. (Heb. 11: 27.)

Leprosy Cases in America

IT IS likely that our country, being in such close communication with all nations of the earth, has lurking away in some unclean corner well-nigh every disease that flesh is heir to, and that there are cases of leprosy here and there throughout the country, although our National and State Boards of Health are quite vigilant, and protect the people generally against such diseases. There are two cases of leprosy just reported. Vernon D. Bennett, an inmate of the Soldiers' Home at West Allis, Wis., was found to be a leper, and volunteers were called for to nurse him. Ten veterans of the Civil War came, every one gladly offering to perform that service. All but one were over seventy years of age, too old to care properly for the afflicted one. Fred W. Curtenious, who served through the Spanish War as Bennett did, was accepted. The second leprosy case just reported is Mrs. Frances Amato, thirty-five years old, one of the six sufferers in the leper colony on Blackwell's Island, who died the other morning. Leprosy, in olden times, was so loathsome and deadly that it is used as the type of sin. Christ illustrated his divine prerogative by curing the leper when all human help failed.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. (Matt. 8: 3.)

Labor Exemption Adopted

WITH a single exception, every one of the 208 members of the House of Representatives who were present at the session on June 1 voted to insert in the Clayton Anti-Trust Bill the amendment agreed upon by the Administration and organized labor, providing in effect that no labor or farmers' organization should be held to be a combination or conspiracy in restraint of trade. Before the vote was taken, there was great eagerness among the men of all parties to get into the *Congressional Record*, for the vote itself was not to be recorded. Among the short speeches, Representative Lewis of Maryland said: "This bill merely puts the American workman where the British subject was placed by Parliament in 1906." Representative Moore of Pennsylvania, who had not voted, being absent, denounced the measure as class legislation, and his colleagues for passing it in terror of labor leaders in the galleries. Amidst all the friction, we may yet arrive at the right solution of the great labor problem in the interest of justice to all parties concerned and the public welfare—closer to the standard of Christ's measurement thus expressed:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. (Matt. 7: 12.)

THIS UNUSUAL PHOTOGRAPH SHOWS MOST OF THE DI

GENERAL ASSEMBLY OF

THE one hundred and twenty-sixth annual session of the General Assembly of the Presbyterian Church in the United States of America was in many respects a notable gathering. First in order was the setting. The sessions were held in the magnificent Fourth Presbyterian Church, Chicago, lately dedicated at a cost of almost $1,000,000, the finest Presbyterian church building in America. Dr. John Timothy Stone, the pastor, was also the retiring moderator, and preached the opening sermon from the text: "Ye shall receive power after that the Holy Ghost is come upon you." In the afternoon the election of a new moderator resulted in the unanimous choice of Rev. Maitland Alexander, D.D., pastor of the First Presbyterian Church of Pittsburg, no other nominee being put up against him, which showed on the very start the feeling of unanimity and accord which characterized every session of the Assembly.

The second consideration was the historic denomination itself, which this Assembly represents. The first General Assembly of the church was held in 1789, and its report showed, after almost a century of labor, only 177 ministers, 431 congregations, and 18,000 communicants, with contributions totaling only $852 for missionary and benevolent work; while last year the report showed 9,410 ministers, 10,090 churches, 1,415,872 communicants. Certainly a grand advance for the Kingdom.

The third consideration is the work of the Assembly and its various decisions as to work and polity. Chief among these are the Home and Foreign Mission reports, the reports on Evangelism, Temperance, Divorce and the White Slave Traffic. The report of the Board of Home Missions was anxiously awaited, as there had been much feeling for two years concerning the board's internal policies, and many expected a great "fight" on the subject; but none materialized, as Dr. Stevenson, the chairman of the standing committee, outlined a plan whereby all the various factions were brought into harmonious accord. Under this new plan there will be three secretaries instead of one, Dr. Charles L. Thompson, the present veteran secretary of sixteen years' standing, resigning June 1, after a service that has stirred the deepest admiration of the church, and which gained for him a magnificent ovation when his name was mentioned by the chairman.

There will be four general departments under the new plan: (1) Executive, (2) Church Extension, (3) Immigration and Social Service, (4) Financial Administration. The headquarters will still be in New York, but in addition, a field office will also be opened somewhere in the Middle West, [illegible] touch with Western fields.

The Foreign Mission Report was made by [illegible] Nicolls of St. Louis, the oldest living ex-mo[illegible] the General Assembly. In order to show t[illegible] comity and unity of spirit throughout all [illegible] denominations, the board's report showed [illegible] what the Presbyterians had done, but also [illegible] various Protestant denominations of the v[illegible] accomplished unitedly for the spread of Chr[illegible] dom; and as THE CHRISTIAN HERALD is inter[illegible] tional, your correspondent thinks it well to [illegible] aggregate figures rather than those referri[illegible] Presbyterians alone. They are significant a[illegible] the advance that church unity is making:

"Protestant missionary enterprise now [illegible] 24,092 foreign missionaries, 111,982 native [illegible] 2,644,170 adult communicants (in full memb[illegible] Christian community of 6,837,736, 86 coll[illegible] universities, 522 normal and theological col[illegible] medical colleges, 98 training schools for nur[illegible] boarding and high schools, 292 industrial [illegible] schools, 115 kindergartens, 30,185 elemen[illegible] village schools, 576 hospitals and 1,077 dis[illegible] 271 orphanages, 11 leper asylums, 21 home [illegible] tainted children of lepers, 25 institutions for [illegible]

THE WAR AND MISSIONS IN MEXICO

BY REV. LEON B. SALMANS, M.D.

WAR is, in some respects, always unfavorable to the prosecution of Christian labors. At least in two respects it has been unfavorable in Mexico. For three and a half years we have been harmed in our efforts to propagate the Gospel in Mexico by a general public excitement which not only diverted attention from religious subjects, but also caused some to fall away and produced financial stringency.

Not only many laymen ceased to attend our services, but some preachers disappeared. Some of our laymen went into the army and several preachers became revolutionary leaders. It was affirmed, during the beginning of the war, that very few Protestants had turned revolutionists in proportion to their number. But later, they have evidently increased among the loyal voluntary warriors, though not among those pressed into service, for the manifest reason that those pressed into the service could not easily be Protestants, because as soon as they become converted they become useful members of society; whereas those pressed into the army are usually the criminals, the idle and the useless members of society. Protestants hold a high position in life's activities as to independent thinking, clean living and personal initiative. Of late, in all that part of the country where I have been able to observe, they have been allied almost wholly with the constituted government and not with the rebels. Some of the Protestant preachers have come to be generals; some were executed and very few are rebels. Unfortunately, a large proportion of our volunteers have fallen in battle or otherwise. All this has tended to diminish the size of our congregations.

As the greatly increased financial prosperity of Mexico was due in large part to the rapidly growing establishment of modern industries on a large scale by foreign capital invested under the leadership of foreign financiers, engineers and skilled workmen —enterprises that require public peace and international confidence for their successful prosecution—they suffered greatly from the very beginning of the war, while at the last hour they simply collapsed, when Vera Cruz was attacked, and the last of the Americans were sent out of the country into hiding. Times have grown financially harder and harder and missionary work has suffered accordingly.

While some of our missionary financial interests have suffered, this seems not to have been the case in every respect. For instance, our girls' boarding schools have shown a tendency to greatly increase in their financial income. We have found many instances in which people sent their daughters as boarding pupils to our schools because they felt that they were safer there than elsewhere.

Now that all missionaries have been driven out of the country or into hiding, much of the work has been greatly disturbed or closed up. The larger schools have been closed in most cases, while in a few instances they have ceased to be boarding schools and have continued in the hands of the native teachers as day schools.

The churches, however, have continued open under the pastoral direction of Mexican preachers. In most places much of the support of these pastors was coming from the congregations themselves. Insomuch as the support of these preachers has depended upon appropriations of money from the missionary societies or upon the influence or help of the missionaries themselves, the pastors are going to suffer. But it is not to be believed that these preachers will in many cases abandon their work because of the temporary redu[illegible] the means of support.

"When this cruel war is o[illegible] anticipate a great increase [illegible] prosperity of evangelical mis[illegible] Mexico in every respect. M[illegible] good Lord of the harvest ha[illegible] day.

. . .

Hopes of an early acceptanc[illegible] peace plans drawn up by the I[illegible] Mediation at Niagara Falls, [illegible] by the two governments co[illegible] have been disappointed. An [illegible] sinister bar to the conclusion [illegible] matter is the uncompromising [illegible] of the Constitutionalists, who [illegible] posed to outside interference [illegible] internal affairs of Mexico. [illegible] tion of the revolutionists wa[illegible] sented at Niagara Falls, but [illegible] tions looking to the co-opera[illegible] General Carranza in the final a[illegible] the Board continue. It is not [illegible] parent what success will atter[illegible] efforts, for the leaders of the [illegible] tion are loath to lose any of th[illegible] of their costly war. The reb[illegible] tinue in the field, and are unc[illegible] to be strengthening their for[illegible] the great advance upon Mexi[illegible] which, General Villa declares [illegible] evitable and bound to succeed.

Continued on page 594

YTERIAN GENERAL ASSEMBLY, CHICAGO, MAY 21-29, 1914

PRESBYTERIAN CHURCH

eaf-mutes, 21 rescue homes for fallen women, refuges, 15 homes for widows, 21 industrial d one hospital for the insane. These works ver 38,557 cities and villages for the non- world."

lism, as usual, stirred up a great enthusiasm eport of Dr. Mahy, secretary of the Evangel- mittee, brought forth great applause. The owed 93,000 added on confession of faith t the year, a much larger record than has rted at any preceding Assembly. With such the Presbyterians feel they have every reason esh courage and go forward.

rance also stirred up a great interest, and one st drastic actions ever taken by any church ion was passed when the Assembly voted y Presbyterian, whether clerical or lay mem- ld resign from any club selling intoxicating nd no member in the future should join him- y club selling the same. The Assembly also of the Hobson and Sheppard bills now n Congress for nation-wide prohibition, and nended Secretary Daniels for barring liquor navy. Still further, it endorsed the Anti- eague, the Women's Christian Temperance e National Temperance Union and "all other societies having for their object the destruction of the liquor traffic."

Uniform divorce laws, more attention by parents to the subject of the white slave traffic and to the education of their children as one safeguard against the evil, and greater care on the part of women to matters of dress, dancing and harmful amusements and entertainments were subjects that received the Assembly's emphatic approval.

WILLIAM CARTER, D.D.,
Special Correspondent.

. . .

ONE of the most interesting episodes of the Presbyterian General Assembly in Chicago occurred on May 29, when a strong plea was made in behalf of lifting the ban against "uncommercialized" games and sports on Sunday. The matter came up during the discussion of the report of the Committee on Sabbath Observance.

The Rev. Thomas W. Smith of New York and the Rev. Henry L. Brown of Chicago pleaded that workingmen should have an opportunity to seek recreation on Sunday, and vainly sought to amend the restriction against "all sports and games," substituting "commercialized" for the word "all." The report, which also disapproved of all unnecessary travel and Sunday excursions, was adopted after a spirited debate. The adoption of the report was regarded as a victory for the conservative wing of the Assembly. The report also condemned the Sunday newspaper and advocated Saturday half-holidays.

The General Assembly of the Southern Presbyterian Church at Kansas City, Mo., on May 25 adopted the following resolution, after several speeches had been delivered sharply criticizing the Roman Catholic Church:

"The General Assembly views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Church of Rome, which is and always has been a menace or a blight to civil and religious liberty of every kind wherever it has obtained a foothold; it views with serious concern the dangerous apathy pervading all classes of Protestants in this country touching this menace."

A resolution was adopted setting forth that "our churches should always encourage voluntary organizations for the betterment of social conditions, and urge their members to co-operate in them." Also resolutions urging revival of family worship, and favoring national prohibition of the liquor traffic.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

HAPTER IX—*Continued*

Y BOY," began the woman pleasantly—she had one of those soft, gentle voices that appealed to child- do you know what day to- is?"

ay," blurted out the lad

glad you remembered it," con- Mrs. Morrison, smiling at him. e going to have a Sunday ervice, since there is no church own, to-morrow morning down e trees back of the cabin where aying. You know where it is, here the new restaurant is uilt, and I came up here to you to come. Will you be

I won't."
not?"
n't say my prayers any more. Bill don't, and none of the men amp do."
man does," said the woman

?"
Morrison."
e's a sick man," said the boy nconscious cruelty. "People ay their prayers when they're

n't you a little sick yourself?" asked Mrs. Morrison, wincing at the thrust and yet resolved to win the boy, if possible.

"Me? Not a bit. If there was any boy here my size I could lick him just as easy! I'd show you," answered Olaf boastfully.

"I didn't mean sick that way, my boy. Aren't you sick of being such a"—the woman saw the swift alteration of the boy's countenance—"of being such a lonely little boy?" she asked quietly, disarming his resentment by the turn of her question.

She had changed her request and comment to something far removed from what it had been in her mind to say. The youngster, who had expected something quite different, was visibly touched.

"I ain't lonely. All the men like me, or they used to before your girls came," was the swift self-revealing answer.

"That's just it," said the woman; "they like my little girls because they are clean and sweet and—"

"I was clean and sweet once, too," said the boy passionately. "My mother died and then my father, and—but I was a good boy even when I had to sell papers on the street. I said my prayers 'most every night, and I went to the mission, and when they sent me out here I didn't drink with them at first, but Parson Bill made me, and now, and now—"

A sense of what he was came into his little soul and he shuddered and hid his face in his hands, all his bravado vanished utterly.

There be thoughts in childish hearts that lie too deep for words. Such was the case with little Olaf. His voice faltered—died away. Presently he dropped his hands and looked at the woman. He saw womanly sympathy and tenderness in her eyes — those touches of love without which we and the world would cease to be.

Little Olaf was fresher from contact with womankind than the miners. He had missed the feminine touch—the mother touch—more than they. He had longed for it—craved it. And now he felt it again. The woman stepped closer to him. He did not want to run away now. She put her arm around his trembling shoulders; she bent and kissed him on the forehead. The boy made an involuntary movement to extricate himself, but found that the encircling arm refused to give way. Then he threw himself on her breast in a passion of sobs. The woman sat down on the log which served as a bench, and drew the boy down by her. She pressed his tousled little head against her breast and patted and soothed him and whispered things as mothers have ever done. This was no child of hers save in the sense that every child is the child of every true woman. And to her own son, had God given her one, she could not have been kinder, more tender, more loving.

Olaf felt strangely comforted, and yet the inherent honesty of his soul shone forth. He could not accept that sympathy or enjoy that sweet solace under false pretenses. God was smiling on him, giving him another chance through this woman, and only the truth would serve now. If it deprived him of the comfort of her presence he had to blurt it out.

"You hadn't ought to treat me this way," sobbed the lad. "I've been such a bad boy. I've got drunk and swore, and I said nasty things and I threw stones at your dog and scared your little girls, and—"

"I know, I know," said the woman, "but you're going to be a good little boy now, God helping you—Christ's faithful soldier and servant until your life's end, aren't you?"

"I don't know whether I can be. I don't know whether he — anybody would care for a boy like me."

Continued on page 595

SAVED TO SERVE*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE months we are reviewing to-day include most of spring and part of summer. Beginners and primary pupils from their "nature lessons," will tell us some things the Bible says of the beautiful flowers and songful birds and rippling waters of the season, and some other things Christian poets have said of these seasons. (Children recite, one verse each, standing in a row, in clear voices, the following passages of Scripture: Gen. 1: 11-13; Ps. 107: 35-37; 104: 10-13, 16-18, 24. Add poems about flowers and birds, and sing the song of the sparrow, "God careth for you"; also the motion song, "Hear the music of the rain." These references to nature will teach gratitude to God almost without saying, and it would be fitting to make a civic and spiritual lesson out of the water through which God changes the barren wintry landscape into a "watered garden," showing that what the beautiful flowers drink, what the happy birds drink, what the strong oxen drink is the best drink for boys and girls, for men and women. See our cold water recitations for little tots in *Graded Temperance Helps*, by W. H. Dietz.)

Decision Day

(It is the custom of many Sunday schools to have an annual "Decision Day," but we think it would be far better to make the last Sunday of each quarter the harvest day for the spiritual work of the quarter, reviewing—especially in the Intermediate Department—those lessons of the quarter that will help to the great decision.)

The boundaries of the intermediate grade, eight and twelve, are both momentous periods. The courts hold a boy may be responsible for even so great a crime as murder at eight years of age; and surely one old enough to be a criminal is old enough to be a Christian. It was at twelve years of age that Jesus, like other Jewish boys, "joined the church," and surely none of us should wait longer than that, for in his day they were not twenty-one till they were thirty, and as thirty is to twenty-one, twelve is to eight. Boys are really as old at eight to-day as they were at twelve in those days. One reason why we should not wait beyond twelve is that the hardest battle with sin comes in the "teen age," and we should build our forts and "put on the whole armor of God" in advance. More people have joined the church at fifteen than at any other age, but probably the reason most of them did not start earlier was that parents and teachers did not sooner lead them to "the valley of decision," where "heaven is near."

There are five lessons in this quarter that give us God's invitations to this happy valley. Luke 15 shows us the five partners in a soul's salvation: God, the Father, is pictured in the loving, forgiving father of the prodigal; Jesus, the Saviour, is pictured in the shepherd who goes far from the fold along steep and perilous paths to bring in the wandering sheep; the Holy Spirit is pictured as the lamp in the hand of the woman, who represents the true church of God, which is also seeking the lost sinner, pictured in the lost coin, precious because stamped with the image of God, in the lost sheep and in the lost son. It is only in the wayward son that the sinner's power of decision is indicated, for when among the husks and swine he said: "I will arise and go unto my father." The human will can accept or reject God's love and even the Saviour's outstretched hands. Every soul that is not living at home with God is in "the far country," whether his wickedness is of the same kind as the prodigal's or not. Weeping will not save, but only willing. We need not make a long journey, for Jesus is here, knocking at the heart's door, saying: "If any man will open the door I will come in and sup with him and he with me." Shall it be like that Easter supper with Jesus at Emmaus (Luke 24: 13-35), or will you refuse the invitation to the joyous feast of a Christian life, with insincere excuses? (Luke 14: 15-24.) The right life is the gladdest life. It will not be free from struggle and sacrifice, but the sacrifices will lose their sting if we turn over to God all we have and are at the start for him to use as he will. "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple." (Luke 14: 33.) That means that "we can serve God without condemnation only as we serve him without reservation." What one "gives up" of sinful pleasures, compared with what one gets of solid satisfaction in right living and useful service, is but giving up poisons for a feast.

We mentioned in the Sunday school lesson for December 28, 1913, published in THE CHRISTIAN HERALD of December 17, 1913, three possible pledges you might take. Imagine this dreadful contract: "I cannot love and serve Jesus Christ. (Signed) ———." You would not dare to sign that, for you know it wouldn't be true. Here is another: "I will never love and serve Jesus Christ. (Signed) ———." You would not sign that. You are no more ready to say "Never" than to say "Now." Here is another. Will you not put your name just now in the space waiting for it? "I will now and forever love, trust and obey Jesus Christ and do good to others in his name. (Signed)———."

Vocation Day

For classes whose members are in the 'teen age every quarterly review may well be "Vocation Day," and for those not yet members of the church that should be also "Decision Day," for the only way one can rightly and wisely choose a vocation is with the aid of Christ and for the sake of serving our fellow men as he did.

We found the first five lessons of the quarter gave us helps to decision, though not taken in regular order. We shall find the remaining seven all of them helpful in choosing a vocation. For those who feel called to give their whole lives to the ministry or other missionary work, the story of the rich young ruler is very instructive. (Mark 10: 17-31.) "The wonderful words of life that fell from Christ's lips were in such contrast to the dead forms he was accustomed to repeat in the synagogue that he seems to have been impelled to become one of Christ's apostles that he might receive such words daily and pass them on as quickening forces to others." But when Jesus, seeing his strong devotion to the honors and luxuries that wealth brings, bade him throw off this "weight" and join the other apostles in a fellowship of poverty and service, he was "disobedient to the heavenly vision" and so missed the place as the twelfth true apostle, which Saul of Tarsus, another rich young ruler, obtained later by meeting a similar test with the words of absolute surrender, "Lord, what wilt thou have me to do?"

Zaccheus is another case that contrasts with the rich young ruler. (Luke 19: 1-10.) He was a publican, a Jew who collected taxes for the Romans and extorted more than the tenth he had a right to take, and so was what we call a "grafter." But he repented and made restitution "fourfold" to those he had wronged, and devoted not a tenth but one-half of his goods to philanthropy. The vocation he chose, apparently, was that of a philanthropist, with some new sort of business as its foundation of supply. The vocation that most boys and many girls will choose is some form of business, but let us hope the business part of it will be conceived as Cary, the pioneer of missions, conceived of his work. He said, in substance, that his business was serving the Lord and his fellow men, and he cobbled shoes to pay expenses. Many lessons of the past quarter have a vital bearing on the boy whose vocation is some form of business. The difficult lessons of the Unjust Steward (Luke 16: 1-13) and the Unprofitable Servant (Luke 17: 1-10) teach that both our earthly and heavenly business should be done zealously and humbly; and Dives (Luke 16: 19-31) warns those whose talent is money-making against using money selfishly rather than as stewards for God and man bound to use their property for the general good as much as a minister is bound so to use his knowledge and eloquence. Minister or merchant, we need for the choice of our vocation, and yet more for the fulfilment of it, the Holy Spirit, "the mind of Christ" (I Cor. 2), which on that first Whitsunday, the Day of Pentecost, equipped the timid, unlettered apostles to be world-conquering preachers. The supreme thing in "Vocation Day" is not only to say but to feel that service is first and salary second whatever we choose to be.

It may often be wise to choose two vocations, that one may be the support or supplement or at least a recreation to the other, as Paul's tentmaking made him more independent as a preacher, and Professor G. F. Wright's geology tours rested him from teaching Greek. The spirit of the Boy Scouts is a good one, not alone for a day's outing, but for life: "Remember the other fellow and do a good turn every day." Pertinent to this charitable side of a business life is the bidding of Jesus: "When thou makest a feast, bid the poor, the maimed and the blind, and thou shalt be blessed." (Luke 14: 13.)

Citizenship Day

In the Adult Department I know of nothing more fitting for quarterly review than to recall, on the basis of some one or more passages studied during the quarter, the newest Testament of the grace of God as shown in the moral progress of the city, the State, the nation and the world during the quarter.

In the days of Christ's ministry the Jews were subject to a Roman emperor and could not express human brotherhood by laws but only by individual charity. When rich and poor have the ballot justice should more and more take the place of charity. Moral reforms are human brotherhood expressed socially and unitedly in terms of law, as shown in those great constitutional phrases, "the general welfare," "the common weal." Courts have often said that the supreme purpose of law is to promote the public health and the public morals.

What progress has been made in three months past in promoting human brotherhood and social betterment? Speaking first of the crusades against habit-forming drugs, Maine and Tennessee are enforcing prohibition with new vigor and good results. Illinois by aid of the new woman suffrage voters has closed 1,100 barrooms. (Not all women voted right, only 65 per cent., showing need of more educational work.) Minnesota has closed 135 saloons, Michigan, Nebraska, Ohio have also increased their "dry" area; and Indiana, under a remonstrance law, that does not wait for a spring or fall election, is getting dryer all the while. Kentucky and Maryland have protected "dry" parts of those States against intra-State liquor traffic from their own wet towns. Secretary Daniels, of the Navy Department, by an order that officers shall observe the prohibition order "in force" but not enforced in the navy and always applicable to officers no less than to the plain marines, has "made the ocean dry," so far as our warships are concerned. Hon. Cato Sells, Indian commissioner, is vigorously enforcing the law against selling liquor to Indians, and is asking his associates in the Indian Bureau to join him in giving the Indians an example of abstinence. The Post Office Department is calling postmasters to account who take orders for liquors for premiums offered by liquor-dealers. The United States Senate and House of Representatives both have on the calendars, though without recommendation, the Hobson-Sheppard constitutional prohibition amendment, which insures an early vote. It is powerfully opposed by great petitions, and will not win unless Christian citizens keep up a steady fire of petitions and letters and telegrams to congressmen up to the hour of victory.

Abroad, Scandinavia is steadily abolishing government ownership barrooms and hastening on to national prohibition. The Czar has expressed his disapproval of the energetic promotion of liquor-selling by his government for the sake of revenue.

Gains in the crusade for purity are shown in the fact that Philadelphia and Pittsburg have joined the many other great cities that had previously abolished their vice districts. The list now includes New York City, Philadelphia, Chicago, St. Louis, Boston, Washington and a hundred other cities and thirteen whole States. And, as once before, thirteen stars will grow to forty-eight.

Efforts are being made to revive laws permitting race gambling, and good citizens must keep guard in all legislatures. On Sunday observance, too, there is need of great vigilance. Despite wars and war scares—the latter one of the regular products of the war traders' trust—the cause of international peace is growing, and the mediation of South American republics between the United States and Mexico is a distinct new step forward. We may therefore fitly pray in the words of Walter Malone, writing of the Panama Canal:

All these things grant us, Lord. And speed that day,
That day desired through long milleniums,
When man is truly worthy of his sire.
And as we now in wedlock shall unite
These mighty oceans, grant that all the tribes
And kingdoms of the world shall soon be one,
Blest with one common hope, one end and aim,
One stainless flag, one fatherland, one God.

* * *

The next International Sunday School Convention is to be held in Chicago, June 28-30, 1914. It is to be a triennial convention with delegates from the United States and Canada; probably one of the greatest religious gatherings ever held in the United States. June 28, the Sunday when the convention is to be in session, is named as "International Sunday School Day," and all Sunday schools on the North American continent are urged to observe this day with services and prayer.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

X. Y. Z., Washington, D. C. A child desires something and asks his father for it. The father thinks it wiser not to give the child the desired object. If the child should still keep begging and getting the whole family to persuade the father to give in, it would appear to me the father would naturally be displeased. I find myself a little out of sympathy with the Prayer League. I have been deaf since childhood. I know that God can restore my hearing. I have prayed about it, and am convinced that he thinks best not to answer my prayer. Would it be right for me, then, to request prayers of others? We are not heard for our "much speaking," and surely he knows best.

Is it not possible that you are in error in deciding what God is pleased with? It may be that he is not so much pleased with your deafness as he is displeased with your lack of faith. We should insist in all our praying to go through to the point where we find out God's will. That is the great thing, after all—not any special blessing of body, or store, or surroundings, but the blessing of being precisely what God wants us to be, and having precisely what he wants us to have. It is he himself and his friendship that can make us glad. Now if, in direct and close communion with him, you are led to feel that he really wants you to be deaf, then, of course, you must not pray for healing or ask others to pray for you. It is usually not God's will that is the obstacle to our prayer, but our own doubts and our own ignorance of what his will is. And here our friends can help us. We can all pray together, seeking to find out his will and then coming to the point where we can believe that his will shall be done. We should suggest that you ask the Prayer League to join you in prayer that God will make known definitely his will to you. If you find that his will is that your deafness continue, pray for relief from all anxiety, uncertainty and distress about it, and for grace to hear the affliction, as Paul bore his thorn in the flesh. (II Cor. 12: 7-9.) If you think he is willing to heal you ask that your faith will grow till it can claim the blessing.

Mrs. W. M. A., Whitney, Neb. 1. The passage to which you refer is Col. 2: 16. Paul here shows that if our service were confined to these observances alone, it would not be acceptable. They are but the "shadow of things to come." The letter of the ancient law has been superseded by the law of love and if we be indeed Christ's, and his Spirit dwell in us, every day of our lives will be sacred, and we need pay no regard to those who would judge concerning legal observances or in respect to foods.

W. J. McC., White Rock, Pa. Christianity was introduced into Spain in apostolic days. Paul, in Rom. 15: 24, 28, mentions a journey he proposed taking to Spain, and tradition says he spent two years there. James the Elder is also said to have preached the Gospel in Spain. During the early period of Christianity, Spain had many witnesses to the faith. In time, when it became subject to the supremacy of the Pope, it grew intensely Roman Catholic. During the long period of Christian persecution, and when the ecclesiastical authorities established the Inquisition, the nation in its cruelty to the true believers, whom it called heretics, and many thousands of whom it tortured to death, seemed literally to "forget God," in its lust for blood and slaughter. It carried these excesses beyond its own borders and its frightful deeds in the name of religion in Holland and other countries are recorded by many historians. See the works of Gibbon, Robertson, Hallam, Prescott, Irving and Ticknor, which you will find in the public libraries or can procure through any bookseller. From being one of the most powerful nations in the world, Spain was greatly reduced by the fortunes of war and otherwise to a secondary position, and lost nearly all of her colonies. Ps. 9: 17 refers to the punishment of the nations that forget God, and illustrations of this character are found in the histories of many of the ancient nations, Assyria, Babylonia, Egypt and others.

J. B., Sacramento, Calif. It is the duty of the Christian to repress in himself and to discourage in others the tendency to unduly criticize other people. Indeed, we are expressly commanded to "speak evil of no man" (Titus 3: 2; James 4: 11.) This of course applies equally to both sexes. The universal proneness to gossip, to "running down," or "knocking," is one of the evils of our time. It may arise from thoughtlessness, but it is prompted by a bad spirit. There are legitimate occasions when reproof may be necessary. The pastor who would hesitate to administer a judicious rebuke at a fitting opportunity would be neglecting his duty, and there are times when any good man or woman may have the duty to perform of speaking "a word in season," in reprobation of evil conduct. Even in such cases, we should act with moderation and judgment, aiming rather to convince than to irritate. But ill-natured, envious, disparaging talk, judging others unheard, shows an un-Christian spirit and is unworthy of one who professes to serve Him who hates the sin, but loves the sinner. Wholly apart from its inconsistence with the Christian profession, there is something radically wrong with the mind and heart of the man or woman who persistently indulges in ill-bred, uncharitable and injurious remarks about other people.

M. G. O., Quakertown, Pa. In reading Ecclesiastes, it should be kept in mind that it is a book of philosophy rather than of religion. Its chief purpose is to contrast the vanity of human pursuits and achievements and pleasures (when these are made the chief aim in life) with the value of true wisdom. The first nine verses of chapter 3 are in the nature of proverbial wisdom, showing that there is a time for everything, and that while earthly pursuits are lawful in their proper time and order they are unprofitable when followed as the chief good in life. The obvious lesson is moderation and self-control, enjoying temperately the gifts God bestows and remembering that all these must pass away from us, and that man himself is mortal, a creature under law, and therefore he should not be the slave of his whims and inclinations. The whole chapter, while it recognizes the divine sovereignty, is unrelieved by any spiritual gleam of the hereafter.

S. R. S. 1. Commentators explain that the point of contrast between the baptism administered by John and that by Jesus was not a personal one, but was between water baptism unto repentance and the promised baptism of the Spirit unto a new life. John himself said (Matt. 3: 11): "I indeed baptize you with water . . . but He shall baptize you with the Holy Ghost and with fire." As to the significance of Christ's baptism, these simple disciples had not yet been enlightened. They were accordingly baptized by Paul himself "unto the whole fulness of the new economy as now opened up to their believing minds." 2. Your second question has recently been dealt with in the Mail-Bag.

Miscellaneous

C. B. A., Los Angeles, Calif. You state it correctly. Hannah had three sons and two daughters.

M. C. N. Y. Slang is altogether out of place in the pulpit. It may occasionally happen that a familiar colloquialism can be used by the speaker with good effect; but the adoption of a slangy form of expression in dealing with sacred things is vulgar and irreverent, and should be avoided.

Laura D., Binghamton, N. Y. Our Children's Home at Mont-Lawn, near Nyack, N. Y., opens toward the end of June. Any visitor interested in the work will be welcomed. Three dollars supplies a ten days' outing for a boy or girl; $21 endows a cot for the whole season of ten weeks. Send full address for pamphlet.

J. R. T., Montrose, Va. The "daughter of the horseleech" (Prov. 30: 15, 16) is supposed by some commentators to refer to the vampire (a fabulous creature), which was regarded as insatiable. Or it may have reference to the voracious leeches that sometimes exist in pools which cling to flesh of men or animals until surfeited with blood.

W. S. C., Mill Run, Pa. Bishop Vincent, in his *Curiosities of the Bible*, gives the total New Testament verses at 7,959, and the middle verse as Acts 17: 17. These statements have been generally accepted, although we ourselves have not verified them, and it may be that your reckoning of 7,957 and of the middle verse as Acts 7: 7 is the correct one.

M. E. C., Ord, Neb. The temple was the great building at Jerusalem, first built by Solomon, rebuilt by Zerubbabel, enlarged and rebuilt by Herod, and destroyed by Titus in A.D. 70. Synagogues were smaller places of Jewish worship which were built throughout Palestine during and after the exile. They correspond to our churches and are now found in many countries.

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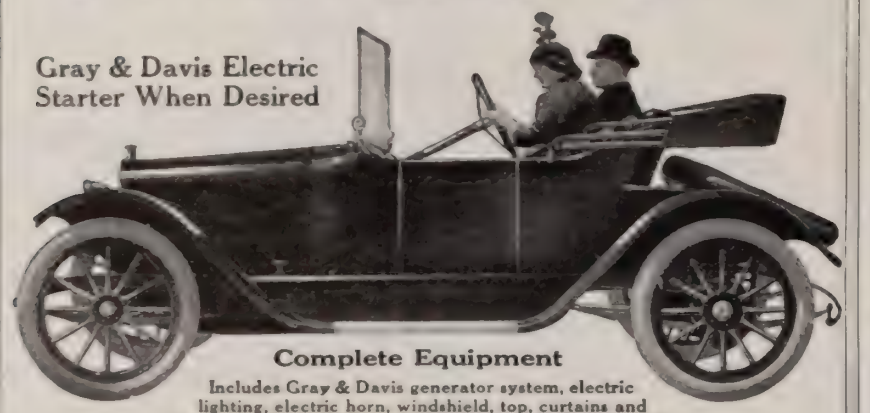

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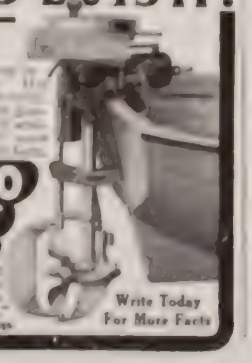

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BY CORRESPONDENCE

CHILD-SAVING BELOW THE EQUATOR

THE Blossom Home for Orphan Children, located in Sao Paulo, Brazil, has closed its fourth year of work with great joy and satisfaction. I am reminded of two promises which were given to me in 1902, while reading my Testament on an elevated train in New York City, before we sailed for Brazil. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. "So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands." Ps. 78: 72.

I remember an experience while we were living in the interior of the State of Bahia. We were strangers in a strange land; our money was all gone; we had eaten our last meal, and no more food was in the house. What should we do? About 3 P.M. some one rapped on the wooden shutter of the front window. Upon opening it, I found a stranger on horseback, on his way up country from the coast to his *fazenda* (farm). A missionary friend, knowing that he was to pass our door, asked him to deliver a letter to us. There being no railroad, this was the only way of sending it. On opening the letter I found what was equivalent to ten dollars of our money. You can imagine there were thankful hearts in the home that night.

When poor, starving and almost dead Maria das Flores, our little Brazilian Blossom, was brought to us by her crazy mother, and we looked at her claw-like hands, sunken eyes, and emaciated body, we little knew it was to be the beginning of more faith on our part. God heard, and the almost dead body grew well and strong. No longer were her hands like bird-claws, and day by day she crept into our hearts, so that when the time came for us to leave Bahia for Sao Paulo, we felt we ought to take the baby with us. Through her rescue God laid on our hearts the work of saving other helpless children of Brazil. As the result of that resolve, our lives have been dedicated to that service for the Master; the Blossom Home for Orphan Children, during the four years of its existence, has gathered together thirty-four boys and girls, ranging from fifteen months to seventeen years, for whom we are responsible till they are of age.

I have been reading the story of the Exodus, and have been helped in reading how Moses, and afterward Joshua, reminded the Lord of what the heathen would say if he failed t bring them to the Promised Land. W have put ourselves on record that th home is a faith work, and we do nc want the world to say He failed us that his children in the homeland wer not in sympathy; or that the worl cares more for its enterprises than th children of the Lord do for the ente prises of his kingdom. Shall it be so

During the past few weeks mor applications have been received tha at any other time during the past fou years. They have come from the ex treme north of Brazil, nearly tw thousand miles from Sao Paulo; fror the interior of the State and from th city of Sao Paulo. Some of the littl ones are children of native Christians and some are the children of Catholi parents, but all need a home and hom care, and we would be glad to giv them both had we the room. On las "All Saints' Day" four of our olde boys went with one of the staff to cemetery, and in a short time dis tributed over three thousand tract and Gospels to the people who came t place candles and flowers on th graves of loved ones. Who can esti mate the result of these silent messen gers for God?

The latest idea of the children is t send one of their number off to college and it came about in this way: On day Ophelia, our "Topsy," not being in the best of humor with some of he fairer-skinned companions, said: " don't want to stay here, I want to g to Booker T. Washington's schoo where all are negroes." Mother said "All right, Ophelia, be a good girl an earn the money to pay your way, an we will let you go." Some of the chil dren said they would help her, an that brought about a discussion of th subject with the result that a fund wa started to send the most worthy chil to some school, and more than $10 has been given by the children fron their small earnings for this purpose

Does God hear and answer praye to-day, as in days gone by? To us here in the Blossom Home, there ca be no question as to God's willingnes to hear and to answer the prayers of his children. We have had far too many proofs of his love and care t allow for a moment a doubt to occupy our minds. This work grows on one and makes one long to do more for the Master and for his little ones, so that this great land of Brazil might be won for him. CARL W. COOPER.

Sao Paulo, Brazil.

THE WAR AND MISSIONS IN MEXICO

Continued from page 590

General Huerta has been reported as well disposed toward the policy outlined by the mediators, with some modifications. He appears to be opposed to the idea of a commission government and is said to insist upon acceptance by the revolutionists of whatever plans shall be agreed upon, before giving his own assent. While Huerta's ultimate concurrence in the proposals of his own delegates is expected, he is represented as continuing his preparations to resist the advance of the rebels, and even to continue as head of affairs. He appears to have received the arms and ammunition discharged from the German liners *Ypiranga* and *Bavaria*, which vessels, by the way, have been fined $500,000 by the authorities at Vera Cruz for violation of the Mexican customs laws. On June 2 the steamship *Antilla* is said to have sailed from New York, bound for Tampico, with a huge consignment of ammunition for Villa. The question of the re-establishment of the embargo on arms has arisen. In many ways the situation has become somewhat tense with uncertainty.

Implicit dependence cannot be placed upon the daily grist of news from Mexico, and concerning the negotiations at Niagara Falls, as the sources are now always official and new situations arise with exasperating suddenness to upset all calculations. Late advices represent Huerta as having 60,000 competent troops available for either defensive or aggressive measures; at the same time the Federals appear to be steadily losing ground before Villa's troops in the entire district south of Torreon.

There is a possibility of complications growing out of the sailing of the *Antilla* seemingly in disregard of the understanding with the peace envoys. The press reports, with surprised comment, that Secretary of State Bryan appears to have been in total ignorance of the intention to ship munitions of war by the *Antilla*, and of the clearance of that vessel, until too late. Mr. Bryan is quoted as stating that positive orders had been issued prohibiting further exportation of arms from the United States to Mexico by land or by sea. Rumors are renewed of a grave split between Carranza and Villa, the latter, according to report, not agreeing with his chief in the latter's hostility to the mediation.

In the main, those highest in authority seem to regard the situation as in no wise inimical to the purposes of the representatives of the two governments at Niagara Falls, who are completing the details of their general plan.

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A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 591

"My son," said the woman gently, "it doesn't make any difference what you do or what you have done, he always cares. Don't you know the story of the boy who ran away from home and behaved so badly and spent all his father's money, and did worse things than you have done, and had to live with pigs, and how, when he came back, his father received him gladly, and gave him clean clothes and plenty to eat, and forgave him?"

"Just like me?" questioned the boy.

"Yes, something like you, only he was older than you are, and knew better."

"I knew better, too. I remembered all Miss Grace told me at the Mission, and what my mother and my father said. But Parson Bill—he was good to me—but it was my own fault," continued the youngster loyally, desirous to shield his friend.

"Well, we are going to put it all behind us," said the woman tactfully, asking no question, willing to take the boy as he was, looking only to the future. "We are going to ask God to make a new heart and renew a clean soul in you. You and I are going to be great friends. You are coming down to my house, to see me and my little girls. They want a little boy to play with—a little boy that knows all about this country and can show them all sorts of places to play."

"Yes'm," answered the boy brightly. "I know all about these mountains about here. I've been all over them with Parson Bill, and if you think I'm good enough to take your little girls, I'd like to."

"And you will come and stay with me?" The boy's face fell.

"I can't leave Parson Bill, ma'am."

"Why not?"

"Well, you see, he took me in here when I was all alone, and he was good to me and gave me a home, and I'm all he's got, you see."

"Why, I thought you said that it was Parson Bill that made you—"

"I know. But I oughtn't to have said it. It wasn't fair. I was in The Red Dog to bring him home, and I wanted to do it. They were all crying and yelling and shouting. I did it myself to oblige Parson Bill."

"But you mustn't lose your immortal soul for Parson Bill's sake," said Mrs. Morrison gravely.

"No'm, I mustn't."

"And perhaps if we try very hard, and pray very hard, we can save Parson Bill's soul, too."

"Do you think so?"

"Certainly, I do. And you will come to the Sunday school to-morrow?"

"I ain't got no clothes but these, and—"

"Never mind your clothes. A clean heart is better than clean clothes, and—"

"But I ain't got a clean heart, either."

"But you're going to ask God to give you one to-night, aren't you?"

"I haven't said my prayers for so long that I've most forgot them."

"Suppose we say them now, together," said the woman. "My little girls always kneel down and put their heads on my knee. Would you like to do it, too?"

"I used to do it," said the boy, "to my own mother."

"Well, pretend I'm your mother and do it now. Do you know 'Now I Lay Me'?"

"Yes'm."

"Well, go ahead, then."

"But I'm not going to bed now."

"Never mind that; you can say your prayers any time, you know."

The boy slipped off the log, knelt down on the ground, laid his head on the woman's knees, and faltered out the immortal baby prayer that a man never gets old enough to consider inappropriate. The woman laid her hand on the bent head and pressed it softly. After a moment, she broke into a longer and older prayer. "Our Father," she began slowly and tenderly, the boy following until the end. Then with a sudden excess of boldness he ventured on a prayer of his own.

"Please, God," he said, "give me a clean heart again, and help me to be a better boy, and help Bill, too, for he's my friend, and all the people in Cañon Creek. Amen."

"Amen," said the woman. "Now go to bed, and in the morning you are going to wash yourself and come down to my house for breakfast—that is, if Parson Bill can spare you."

"He don't care much for breakfast on Sunday mornings. He'll be sleeping off his drunk. I'll come."

"We'll have breakfast at half-past seven," said the woman, "and the Sunday school at nine."

"Who'll be there?"

"Just Mr. Morrison, and Jennie and Annie, and you and I, and anybody else that wants to come."

"There won't anybody want to come in this town."

"Well, we'll have the Sunday school, anyway. You see, we had one back in Kansas. We had no minister back there, either, but I brought the books along with me, and we will start one here, and perhaps presently we may have a church and a minister to help us."

"I'm afraid we won't have a church in Cañon Creek for some time," said Olaf, who thought he knew the religious possibilities of the camp better than Mrs. Morrison.

"Well, that is in God's hands. We will do our part, and that is all he can ask of us. Now I must go."

It was quite dark when she rose to her feet.

"Good-night," she said. "I am glad we had this little talk together. I am going to pray for you to-night."

"I am going to walk down the street with you," said the boy politely.

"It isn't necessary. There isn't a man in Cañon Creek that would harm me, I am sure of that."

"I'm sure of that, too. But I have an errand to do and if you don't mind I'll walk along with you."

Hand in hand, the two stumbled down the long pathway. Opposite The Red Dog the boy halted.

"I can't go any further with you to-night. This is where my errand is."

"My child, you're not going in there again, after our talk together and your promise to me!" exclaimed the woman, horrified at the idea and bitterly disappointed, too.

"Yes'm, I am."

"But what for?"

"I'm going to try to get Parson Bill."

"But if you go in there they'll—"

She stopped abruptly and stared long and earnestly down at the lad's upturned face. Would they?

"I know what you think," he answered bravely sustaining her searching gaze, "but I'm going to try to do something for Parson Bill. You did something for me, and I'm praying to God right now to keep me a good little boy, even in there. You see, if I'm only a good boy where you are, that won't be much. I must learn to be a good boy everywhere. Once I was."

"Go," said the woman, "and God keep you."

"You'll see me to-morrow morning."

"For breakfast?"

"Yes'm, thank you."

It is not necessary to describe the scene in The Red Dog. It was as it ever had been, and as the proprietor fatuously thought it ever would be. Bill was at his favorite table. He was not playing. He had nothing with which to gamble and he was drinking alone. The usual noisy welcome was vouchsafed the boy, but to the usual friendly invitations he paid no attention. He went straight to the side of Parson Bill. The latter was staring moodily at the table, his face supported by his hands, his elbows resting on the board. The boy shook him

Continued on page 597

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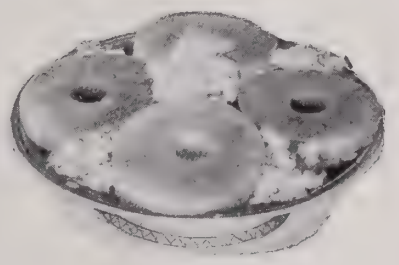

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Civic Reforms*

STUDENTS of to-day in high school and college are getting new light on many of the social problems of the day, problems of poverty, industrialism, wages, profits and all the problems of our economic life. Have you ever thought of interesting yourself in the conditions of the operatives in your father's mill, to know what wages he pays them, to find out the methods used in your uncle's store, or in his office, or mine? These are problems which the church must take up and try to help settle if she is to keep her place as a useful and progressive force in the world's advance. Very likely your father or uncle would be more likely to be influenced to more just and generous business ways by earnest, loving, careful and companionable conversation with you than by hearing or reading some of the impassioned appeals of older reformers.

You can also help individually by getting definite cases of need on your heart. That is the great secret, after all. We are cold, or at most lukewarm, in our efforts for better conditions until we come to realize the intense human element in it all. The great Carrington had been unmoved by all the temperance agitation he had observed and heard, and was willing to continue his participation in his father's brewing business until passing a saloon one day he saw a woman flung from the door and knocked down in the gutter by a drunken husband whom she was seeking there. Young Carrington glanced up and saw his own name in great gilt letters above the saloon door. That struck home. It was he and his father, he felt, who had thrown the woman, bruised and bleeding, to the street. And henceforth he became the enemy of the traffic which was blighting lives and ruining souls, and became one of the great forces of social reform in England.

Try to learn about some definite cases of people and homes that have been hurt by some of the great economic injustices and social wrongs which are cursing our land. This will help you to work harder to get rid of them, and the joy of feeling that you are really helping definite people will open up a new life for you.

There is no space to speak of the definite things that local societies and larger groups of societies can undertake. Study the conditions in your own locality; make up your mind to help put things right.

Read the stern passage from the book of Isaiah, assigned for our Scripture study. See how God hates wrong and injustice and how strenuously he declares that unless we set these things right he will not hear us when we pray nor accept our services of worship and praise.

The Immigrant Tide†

HAVE you formed a habit of studying the faces of the people whom you see at work? I mean gangs of Italian immigrants making streets, or at work in the quarries, or in big excavations for new buildings, or along the railroad track; or the women you see in the city streets, carrying heavy bundles, or the operatives in mills and mines. A very large percentage of these people are immigrants, and if you will study their faces you will find one fact written there all too plainly: "We are working them too hard." There are two other facts which go with this fundamental fact: We are paying them too little; we are giving them too little time to play and to think. A recent writer has declared: "Thus have the immigrant forces laid our nation under an unending debt, and thus unjustly have we paid."

It is true that many immigrants have earned enough money to return to their native land. It is true that many have been enabled to bring their families here. But great hordes of them are living illy and in loneliness. And many families are in dire destitution. Those from Russia, particularly the Jews, feel the glow of American freedom, and our country has been to them what Mary Antin has so fondly called it, "the Land of Promise." But many others have failed here to gain what would compensate them for the loss of home and homeland.

The passages from Isaiah assigned for our Scripture Lesson study are almost startling when applied to our country in relation to the immigrant. "Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Does not our history indicate that God has chosen this nation to be a leader in the cause of religion and justice and that the other nations of the world have come running to us because of the blessings God has bestowed upon us? What, then, is our duty toward these alien millions? Is it not indeed to lead them to the true light of the Gospel, to give them a fairer share of our nation's wealth and to help them to lives of light and comfort?

With Modern Tools*

THE American Baptist Publication Society has 149 men in the home mission field, seven of them with chapel cars, sixty with wagons, four with colportage automobiles and three with little Gospel steamboats. The story of the work of these men is full of thrilling interest.

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We said with new tools, but after all it is old business, preaching the Gospel from a boat. May these brave men have the blessing of the Man of Galilee upon their work! For the facts contained in this lesson we are indebted to Mrs. William James Sly, who contributes an article on this subject to the June number of *Service*.

* "Civic Reforms that Endeavorers Should Promote." Isa. 1: 10-20. Christian Endeavor Topic for June 28, 1914.

† "The Immigrant Tide." (Missionary.) Isa. 55: 4, 5, 28: 11. Epworth League Topic for Sunday, June 28, 1914.

* "Modern Pioneering in Missions." (Wagon, car, boat and automobile.) (Conquest meeting.) Rom. 15: 15-21; I Cor. 9: 22, 23. B. Y. P. U. Topic for Sunday, June 28, 1914.

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THE STRAIN OF CIVILIZATION

BEFORE the entrance of the Americans into the Philippines the people lived in abject and miserable poverty. The opening up of the islands by roads and railroads drove those who had formerly felt they could go with little or no clothing to dress respectably. Side by side with these changes, the prices on all food, except corn, were raised. Rice here has doubled its price. Vegetables, etc., the same. American work demanded American food. American schooling has made Filipino parents know that they must give their children more nourishment than they themselves had as children. Where better food has not been given to young people attending school their almost fainting condition daily during the morning hours has been noticed by their teachers.

Had not Americans, with their generous salaries to Filipino farm laborers, enabled this weak-bodied people to meet the extra physical strain which a sudden and advanced civilization imposed, the brown race must have begun to die out before their white civilizers. Even with a full understanding of the needs of our young people, a large number have died. The strain of an ordinary mission school education was more than their weak constitutions could sustain.

THREE CEBU MAIDENS

The children of the so-called "better class" could probably have endured far greater mental and physical toil and for a longer time without breaking down in health, and that even with insufficient food, than could our poorer friends.

This is doubtless due to the fact that the constitutions of the better class have not been undermined by the frequent famines.

E. D. JANSEN.
At Cebu Mission Station, P. I.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 595

gently, and Parson Bill looked down at him.

"Parson Bill," said Olaf, "come on home. It's so lonely up there and—"

"You stay here," said Parson Bill hoarsely, "and have a drink."

He never offered the boy anything when he was himself, but he was not himself now. He thrust the bottle and a glass toward him. The boy thrust it back.

"I'm not going to drink any more," he said. "Mrs. Morrison was up there to-night and"—by this time a dead silence had fallen in the room—"Mrs. Morrison is going to start a Sunday school to-morrow morning. I'm going, and I want you to come, too, and she said any of you would be welcome," continued the little evangelist, facing the mob with a throbbing heart, a white face, and a high courage.

"Well, I'm—" began one man, at which the whole company burst into uproarious laughter.

"Parson Bill, won't you come?" asked the boy, his face flushing at the derisions hurled upon him from every side. "I feel so much better already because I promised, and maybe you'll feel better, too."

"Is the kid going to convert the whole blank town?" roared the barkeeper. "Git out of yere!" he added severely; "you're interruptin' trade an' sp'ilin' the evenin'. We don't want no religion round yere, an' as for you, Parson Bill, if you can't keep that infernal kid of yourn in order, you—"

"Hold on!" said Bill, rising to his feet and balancing himself by the table; "don't any of you presume to say any word against the boy. I won't stand for it for a single moment." He spoke clearly and with his usual fluency and nicety. "We're a set of low-down drunken sots and gamblers, and the devil only knows what, and we have done our best to bring this child down to our level. Thank God, somebody got him in time and is going to drag him back from the hell into which we are all plunged. Let nobody laugh at him, let nobody shake a finger at him!" he roared out vehemently. "I'm going with him, and if no one else goes to his Sunday school to-morrow I'll be there." He stopped, drew himself up. "Does any gent wish to argue the point with me? Has any gent got anything to say?"

The men of The Red Dog stared at him in amazed silence.

"I'm going home with the lad," continued Parson Bill. "And although you have no lads like him to go home to, more's the pity, yet the sooner you get out and shut up this place the better. Don't say a word to me," he roared in sudden passion as the barkeeper opened his mouth. "I'm not so far converted that I couldn't use my gun on occasion, and I'll shoot up the first man that opens his head to me. If the youngster wants to be a Christian I'm going to help him, if there is a way or a place."

"Mrs. Morrison said there was a way and place for everybody," said the boy.

"I guess she knows," said Parson Bill. "Clear the way and let us out."

He had his gun out, and extending his left hand to the boy, the two made their way through the crowd and out into the night. Nobody endeavored to stop them, no one even made any comments in their hearing. A damper had been put on the hilarity of the evening, and although the proprietor sought to restore the convivial tone that had prevailed prior to the episode, and although he was warmly seconded by some of those present, their efforts were conspicuous failures. Some of the hardier spirits kept up the revel for an hour or so, but presently one by one the men departed. For the first time in its history The Red Dog put up its shutters, put out its light, and barred its door long before midnight.

To be continued

I HAVE been a subscriber of THE CHRISTIAN HERALD for a number of years, and enjoy reading it each week, especially the missionary news from heathen lands. The department on Rome is always very interesting. This feature of your paper has secured you subscribers that I know of, and many more that I do not know of, I am sure. Keep up the good work, by keeping us informed as to the Roman situation. Your stand on this question has won for you the good will of thousands.

Dunmore, Pa. W. Y. M.

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"KNEE-DEEP IN JUNE"

BY MARGARET E. SANGSTER, JR.

SKIES softly blue overhead, and away in the country meadows that are brightly green to walk upon. Woods that are cool and dusky and mysterious, and flowers that are radiant, gorgeous things. Stars that come out at night to glow in a sky of deepest sapphire, and a sun that is golden and warm and friendly. June with all of its witchery and enchantment and love!

. . .

We were sitting in the sun—the bride-to-be, the schoolgirl, and myself—all engaged in our typical occupations. The bride-to-be was embroidering conventionalized orange blossoms on a bit of the finest linen, the schoolgirl was studying French, and I was scribbling at some verses. Overhead in the greenness of a graceful tree a little bird sang happily to itself.

"*J'aime, tu aimes, il aime*," droned the schoolgirl softly to herself. Suddenly her book shut with a snap, and she gazed up into the tree. "It's a bluebird!" she exclaimed.

The bride-to-be took a careful stitch in the white linen before she answered:

"Go on with your work," she commanded gently; "it's commencement very soon now, and if you don't pass your French—" She paused significantly.

The schoolgirl flushed a bit, and then with a defiant little toss she threw the book just out of reach.

"I can't help it," she declared, "the world's too beautiful to study in. It's June—and there's a bluebird in the tree. French can wait."

The bride-to-be took another dainty stitch. "I don't blame you," she said. "I wouldn't be doing a thing myself, but the end of the week comes so soon, and these things must be finished for the wedding."

Vaguely I scribbled on with my verse. At the end of the page I stopped abruptly.

"What," I question, "rhymes with silver?"

"Nothing, I guess," yawned the schoolgirl; "don't write any more today. I want to talk to you."

With a sigh of relief I dropped my pencil. "Go on," I said, "talk."

The schoolgirl gazed soulfully off into the distance, large black-lashed eyes dreamy and vague. The silence drifted around us like a rainbow-hued cloak, and the bluebird began to sing again in his green retreat. With a little start the schoolgirl came back to us.

"In ten days," she confided, "I graduate—if I pass my exams. Then it's Europe, and my music, and the whole world before me."

"Then it's decided," I spoke lazily, "and you're really truly going to do it?"

"I'm really truly going to do it," answered the girl eagerly. Her hands, with their long, slender fingers of a musician, ran softly over the grass as if she were playing a scale. "I'm going to be well known some time, girls—you'll be proud of me, maybe."

"We're proud of you now." It was the bride-to-be who spoke. "We couldn't get along without you, dear. Who else would be able to play the wedding march for me as you will?" With a loving hand she patted the curly head.

"That's nothing." The schoolgirl flushed self-consciously. "Who wouldn't play Lohengrin wonderfully for you—you darling!" Eagerly her hand found the soft one on her head and held it tightly.

The little bird swayed perilously out on a shaking twig and gave a chirp of dismay. Interestedly we watched him flutter back to a firmer seat. In the pause that followed I broke in.

"I'm jealous," I told them. "Here you are, both of you, doing something new and exciting, while I must stay at home and hear from you every year or so. It will be lonely with one of you married and the other in Europe."

"You've got your work," the schoolgirl told me, "and you have bushels of other friends. Oh, don't say that you'll miss me. I feel positively homesick already. I go in such a short time!"

The bride-to-be was sewing steadily, carefully, and under her hands the piece of linen was becoming a thing of marvelous beauty.

"You won't miss me," she murmured thoughtfully as she puckered her forehead over an especially difficult stitch, "and then—I won't be far away. You must come and visit me in the Little House." Her glance, dream-filled, wandered away to the white road that crept like a narrow ribbon over the hill. "We bought the dining-room furniture yesterday," she told us. "It's the prettiest—heavy, solid-looking chairs, and a low sideboard with places for grandmother's pewter candlesticks, and a flat shiny table that you can see your face in. I love it. I'm crazy, girls, for you to see the Little House."

"The Little House!" I spoke rather jealously. "It's always the Little House now. You never care for us any more, not half as much as you do for your little house."

"That's right," the schoolgirl chimed in," and after next week, why, the Little House will just up and swallow you and we'll never see you again—hardly. You won't even come to my commencement exercises."

The bride-to-be laughed softly. "Precious babies," she said, "to be jealous about me and my house, and my (with a blush) husband. Why, honey, I'll come to your commencement, and years after I'll come to your concerts in Carnegie Hall. Even if I don't see Margaret often I can read her articles and think about her. Why, we'll be as much together as ever."

The schoolgirl winked the moisture from her eyes and picked up her discarded French book from the ground. Her voice trembled a bit as she began her conjugations.

"J'aime," she recited slowly. Then suddenly her face cleared. "That's it!" she told us excitedly. "It seems hateful to say good-by to all of our good times, but I love it. Every time I see a piano, every time I play a note, every time I think of the future, I feel happy. Music—it's the greatest thing in the world!"

The bride-to-be was not listening. With eyes fastened on the road, she was swiftly folding up her work.

"Here comes Bob," she exclaimed softly, while a lovely rose color stained her cheeks. "I'll go to meet him," she said.

The bluebird sang in the tree, and the sunlight fell in ripples on the grass. The schoolgirl looked over the hill with ambitious eyes, and down on the road a dark-coated arm encircled a white gown.

"The greatest thing in the world!" I murmured to myself.

. . .

Skies softly blue overhead, and away in the country, meadows that are brightly green to walk upon. Woods that are cool and dusky and mysterious, and flowers that are radiant, gorgeous things. Stars that come out at night to glow in a sky of deepest sapphire, and a sun that is warm and golden and friendly. June with all of its witchery and enchantment and love!

THE BEACON LIGHT

THE CHRISTIAN HERALD is a great paper, a weekly visitor which we would hardly want to do without, if we could help it. A beacon light for all who are fortunate enough to be able to read its pages, thereby gaining hope, love and inspiration to lead a better life. May its pages never grow dim, but shine on and on and thus bring about a higher stand of living.

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THE CHRISTIAN HERALD
BIBLE HOUSE, NEW YORK

ANSWERED PRAYERS

THE pastor's son for whom prayers were asked two weeks ago is rapidly recovering. Mrs. A. C. M. writes from Brooklyn, N. Y.: "My request of about two months ago has been answered. My sons have joined the church and the younger obtained a position." E. W. W., of Huntington, Ore., writes: "I must tell you how God has blessed us as a family since I have been praying every day at noon with you all for all the requests mentioned in every issue of THE CHRISTIAN HERALD. We want to acknowledge the Father's goodness in answering our prayers by saving our little son from death. While he lay almost dead here God in answer to prayer provided transportation to Chicago for treatment, and, as if by a miracle, he is now at home, restored to health." C. D. writes from Philadelphia: "I have been helped greatly by the Answered Prayer column. I want to acknowledge God's goodness in answering two prayers for financial help this past week."

Acknowledgments of answers to prayer have also been received from: F. W.; E. H. L.; M. E. P.; Mrs. M. A. B.; Mrs. F. J. F.; Mrs. C. F. M.; P. J. W.; Mrs. A. B.; Mrs. M. A. S.

A sad letter comes from a young lady asking to be delivered from the morphine habit. Dr. and Mrs. W. ask prayers that their son, who was preparing for the ministry and had done good work in Gospel missions, be restored to health. He has been ill for ten years and is now in a hospital for the insane. A friend from Brookshire, Texas, asks prayer that her sister be cured of cancer. G. G. D. asks prayers to be united to the friend whom she was about to marry but who has been estranged through false reports. Special requests have been received from M. E. J.; A. H.; Mrs. G. O. S.; Mrs. A. C. M.; H. M., London, England. The letter signed "X. Y. Z." is answered in this week's issue of the Mail-Bag.

A friend requests prayer that the good work being done in revival meetings at Portland, Pa., may continue, and that the spirit of brotherly love and harmony may reign. A. C. D. C. requests prayer for a revival in the church at New London, Wis.; Mrs. W. for a revival at Storm Lake, Iowa; Mrs. S. M. W. for revival in church and outpouring of the Holy Spirit in the community of Grundy Center, Iowa; A. C. L. for a revival in the church at Putnam, N. Y.; Mrs. M. R. L., for a revival at Marietta, Ga.; Mrs. E. A. G., for a revival at Starr, S. C., and abolition of liquor business; Miss M. M. C. that cause of Statewide prohibition may triumph in Virginia; Mrs. J. W. for blessing upon the Armstrong Bible class in a church at Albert Lea, Minn.

The following friends ask prayer for a deeper work of grace, assurance of sin forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. R. M. P.; Mrs. C. W. P.; Mrs. B. O. (to receive the joy of the Holy Spirit); Mrs. M. R. M.; Mrs. C. A. M.; S. H.; G. W. G.

The following friends ask prayer for the conversion of sons:

Mrs. A. L. H.; Mrs. R. D. C.; Mrs. L. E. B.; Mrs. G. W. B.; Mrs. J. R. A.; Mrs. L C. W.; Mrs. J. W. R.; Mrs. R., Los Angeles, Calif.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. B. B. H.; Mrs. N. M.; Mrs. H. A. E.; Mrs. B. M.; Mrs. J. G. O.; Mrs. S. L. R.; Mrs. M. M. F.; Miss E. C.; Mrs. F. T.; Mrs. S. J. J.; A. Q.; Mrs. S. E. J.; Miss A. R.; Miss J. A. S.; D. L. S.; Miss M. P.

The following ask prayer for healing of themselves or friends:

Mrs. M. J. B.; Mrs. A. C. B.; Mrs. E. B.; Mrs. N. M.; Miss H. E. K.; Miss F. L. (for the restoration of her brother's mind); Rev. J. McN.; Mrs. S. M. M.; Mrs. N. N. P.; M. M. F.; M. A. C.; Mrs. F. C.; Mrs. H. C.; Miss F. B.; L. A. A.; A. J. B.; L. N. B.; Mrs A. A. B.

The following friends ask prayer for the granting of varied desires and needs:

Mrs. F. M. G.; Mrs. M. A. E.; M. B.; H. A. E.; Mrs. D. H. McI.; Mrs. S. L. R.; M. E. M.; O. L. M.; Mrs. F. E. J.; S. H.; B. G.; Mrs. M. M. D.; C. D.; Mrs. M. B.; Miss F. B.; Miss J. W.; Mrs. L. C. W.; C. W.; A Reader, Clinton, Mich.; E. M. O.; M. L.; A. C.; D. L. S.

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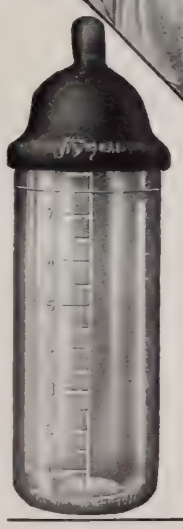

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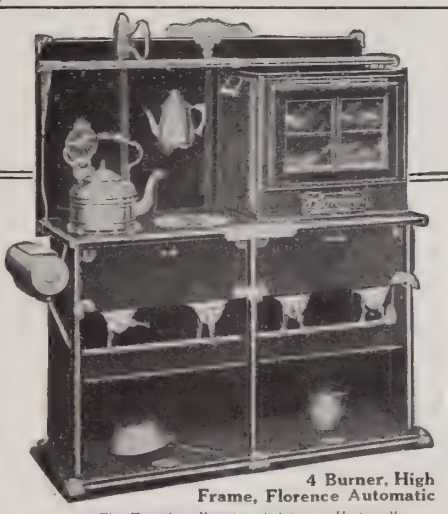

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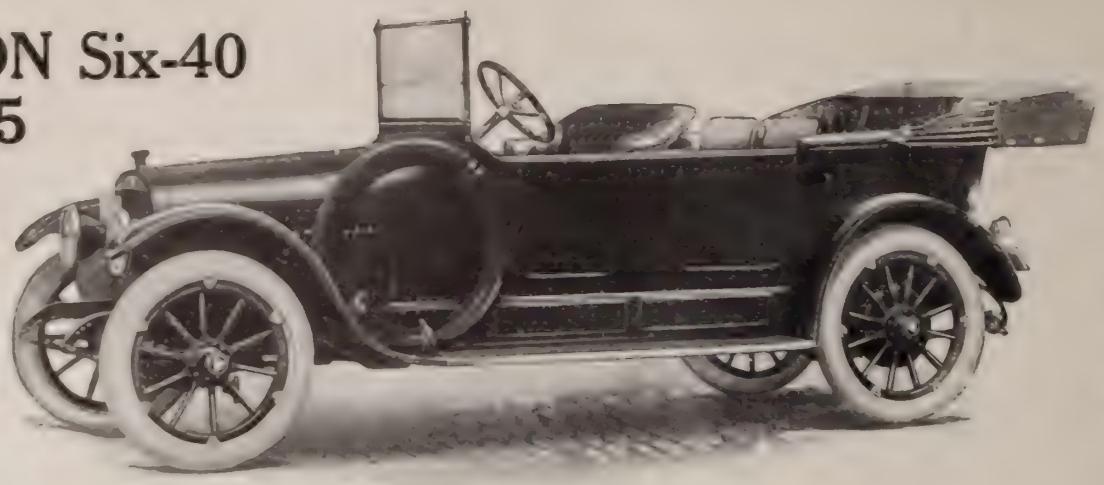
See description inside

"FORT PLENTY"—THE BEAUTIFUL DINING HALL OF OUR CHILDREN'S HOME AT MONT-LAWN

An exact reproduction of Nature's coloring, from a lumière negative made by Earle Harrison

HUDSON Six-40
For 1915



As Pictured
$1,550

The Thoroughbred

The latest refinement in Sixes—one of the handsomest cars in the world—setting many new standards in high-grade cars, and another new record in quality price—the 1915 model of the car whose popularity compelled us in eight months to treble our output.

31 New Features

The HUDSON Six-40 came out last year to win a new field to Sixes. Our famous engineering corps—headed by Howard E. Coffin—had devoted three years to the model. It typed, in their opinion, the ultimate in sixes, as denoted by modern trends.

In lightness, it set a new standard for cars of this capacity. It cut down old-time averages about 1,000 pounds. All this was saved, with no sacrifice of staunchness, by costlier materials and better engineering.

In economy, it lowered operative cost from 15 to 30 per cent under former like-powered cars. This by lightness, by employing six cylinders and by a new-type motor.

In beauty, design and equipment it excelled, in some respects, any other car of the year.

In price—then $1,750—it set a new record among quality cars which no other maker met.

We knew that men wanted this type of car. They wanted lightness, modest size, economy. They rebelled against over-tax. Yet they wanted quality and they wanted beauty. And they wanted, above all, a Six.

But we did not dream how many men waited such a car. They flocked by the thousands to HUDSON dealers, and placed 3,000 orders more than we could fill. At the end of the season men were offering premiums—as high as $200—to obtain this light Six-40.

Now our 48 engineers have devoted another whole year to this car. They have brought the weight down to 2,900 pounds. They have added comfort, convenience, silence and beauty in 31 important ways.

In the HUDSON Six-40 for 1915 we offer you the best consensus of present-day ideals. Many men must buy cheaper cars. Some will always want the big and the costly. But most men will concede this new HUDSON Six-40 to be America's representative car.

Price $200 Less

The HUDSON Six-40 demand has compelled us to treble our output for next year. Building three times as many, our cost per car will be lessened by $200. So the price for 1915 has been fixed at $1,550.

That accords with HUDSON policy. It is the latest of the thousand things we have done to bring the best within reach of the many.

Think of this ideal car—the very embodiment of all that's desirable—a HUDSON and a Six—selling for $1,550. Only a little while back there was no Six sold for twice that.

The new HUDSON Six-40 is a thoroughbred Six. Its very lightness denotes the highest grade of materials and a masterpiece in designing. It is distinguished in lines and beauty. Its finish, its beauty and equipment all show our infinite pains. It seats up to seven, with the disappearing tonneau seats.

A year of use in thousands of hands has proved the faultless construction. And now this new model shows all the refinements which 48 men in four years have worked out.

Go to your HUDSON dealer and see it. It is the finest example you will find this year of the progress made in motor car building.

Six-40 Phaeton, $1,550 f.o.b. Detroit
Six-40 Standard Roadster, same price

The HUDSON Six-54, built on the same lines, but with larger motor and 135-inch wheelbase, sells for $2,350. It offers to men who want size and impressiveness the best that is possible, and at a modest price.

Hudson dealers everywhere now have these new cars on show. Our new catalog on request.

HUDSON MOTOR CAR CO.

8037 Jefferson Ave., Detroit, Mich.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE BARADA (ABANA OF THE SCRIPTURES, II KINGS 5: 12) AS IT FLOWS THROUGH DAMASCUS

"THE EYE OF THE EAST"

FIFTH ARTICLE IN THE NEW TRAVEL SERIES

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

TRADITION, ever anxious to fix the exact site of every great event in history, tells us that the awful vision which struck Paul blind, but at the same time opened his spiritual eyes, came to him at the spot now called Salahijeh, where the umbrageous gardens of the magnificent city of Damascus first break upon the eye. This view has always been famous and always will be; for no one can ride for days across this arid country, and suddenly come upon one of the most beautiful oases in the world, smiling with brilliant flowers and luscious fruits, with gurgling streams of pure fresh water running through it in every direction, without being deeply moved.

Many traditions cluster around this spot. Abraham is said to have rested here for the last time before entering the Promised Land. Here, too, came Mohammed, and, looking down upon the charming oasis and the magnificent city, then, as now, the oldest city in the world, he is said to have exclaimed: "I will go no further; there can be but one paradise for man, and mine shall be beyond the grave."

But far more important than any event which could have happened to Abraham or Mohammed or any of the world's conquerors who successively have ruled over Damascus, was the momentous occurrence which struck down the future apostle only that he might in turn be upraised to be Christ's most eminent disciple.

This event on the Damascus road was so vastly important to the future of the Christian Church that the sacred writers have thought it worth while in the limited space of one book of the New Testament to record it no less than three times, once by St. Luke in the eleventh chapter of Acts, and twice by St. Paul himself in later chapters of the same book when he was defending himself from the unjust charges which the Jews were always leveling against him. I cannot do better than to quote a part of his graphic description of the event which not only transformed his own life, but, it is fair to say, in some large measure the history of the world itself.

"And it came to pass," he says, "that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And they that were with me saw indeed the light, but they heard not the voice of him that spake to me. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go unto Damascus, and there it shall be told thee of all things which are appointed for thee to do.'"

TRADITIONAL SITE OF PAUL'S INTERVIEW WITH ANANIAS

He goes on to tell how he was led by the hand and came into the house of Judas, where one Ananias, a devout man according to the law, came to him, and said: "Brother Saul, receive thy sight," and "the same hour I looked upon him."

Ananias was not an eminent disciple, but a quiet and obscure member of the early church. He was never mentioned in any of Paul's epistles, but he was instrumental, as any humble Christian may be, in pointing an inquirer to the way of life.

Let us follow Paul into the heart of Damascus, seeing things which in his blindness he could not see, but which, because of the unchanging customs of the East, are in many respects the same to-day as they were two thousand years ago. At least Mount Hermon is the same to-day as then, looking down from its serene snowclad heights upon the busy city, which throughout nearly five thousand years of recorded history it has guarded. The Abana and the Pharpar still vivify the desert sands as they did when Abraham chose Eleazar of Damascus for his servant, and when Naaman, the Syrian general, contemptuously said to Elisha: "Are not Abana and Pharpar, rivers of

Damascus, better than all the waters of Israel!"

He might well have asked this question, for these crystal streams, gushing from an inexhaustible fountain at the foot of the Lebanon Mountains, are far more attractive as they tumble over the rocks in their early course, and sing their way in innumerable streamlets through the great city, than the muddy waters of the Jordan, which is sometimes hemmed in by forbidding mountains and cruel cliffs, and sometimes flows sluggishly and tamely through the plains, as though exhausted by its exertions in its upper regions. Especially to the Abana, now called the Barada, is Damascus indebted for its continued vigor and ever youthful life through five millenniums.

The railway that now connects Damascus with Haifa and Beirut follows for miles this beautiful river. From the outlet of the gorge, through which the river runs, and where it is divided into seven branches, two of these branches distribute the water into numerous conduits throughout the whole city, while the remaining five are used to irrigate the orchards, so that not only every house, but every plot of ground, is provided with this delicious life-giving water. As we follow the river up to its source, some twenty miles from the city, it grows ever smaller and smaller, but more and more picturesque, for the gorge through which it dashes narrows almost to a cleft in the rocks, but we never leave the laughing streamlet, lined with beautiful trees, until we reach its very fountain-head.

THE WALL OVER WHICH PAUL ESCAPED FROM DAMASCUS

What did Paul see, in the first century of our era, that we may see to-day, and what modern sights would be strange and perhaps incomprehensible to him? It is an interesting question, as we enter this historic city. Doubtless he saw some of the same street scenes, heard the cries, we see and hear to-day, the cries in a different language, for the Orientals have always been famous for their figures of speech and their flowery hyperbole in selling their wares. The merchant of wheat bread covered with butter and grape syrup and sprinkled with sesame calls out, "God is the nourisher, buy my bread!" Or perhaps he sings in a high falsetto, "Food for the swallows!" by which he would mean that it was delicate enough for the most charming girls. To-day one often sees an Arab bending under the weight of a great two-handled jar, while in his hand he carries cups of brass, which he jangles together and into which he pours from his jar lemonade or raisin water, shouting at the same time, "Refresh the heart, allay the heat." Often one hears a water-carrier cry out: "O thirsty one, 'the distribution!'" which means that some benevolent individual has paid him for the licorice water or the plain water or the lemonade which his distended goat-skin contains, in order that he may give it away to all applicants, and thus win merit for the donor.

Often one passes a fruit or vegetable vendor with a great load of cucumbers or turnips, or perhaps huge beets, from which he cuts a slice for the purchaser, like a round of steak. This man very likely calls out, "O father of a family, buy a load—many pounds of cucumbers for thirty paras." Perhaps the most far-fetched advertisement, as Baedeker tells us, is the cry of the flower-sellers, who call out, "*Salih hamatak!*" which means "Appease your mother-in-law"; that is, by presenting her with a bouquet.

Other sights and sounds by no means so agreeable meet the modern traveler to-day and doubtless, also, met those who journeyed through Damascus in St. Paul's time. Never have I seen more hideous objects than the insane men of Damascus. Some of them, those who are particularly violent, are fastened with a heavy chain to a ring in the wall of some house or public building. Upon the sidewalk day and night, covered, if at all, from the blistering rays of the sun or the dews of evening by a little awning of ragged burlap, almost naked, gnashing their teeth, or perhaps with stupid, dull indifference in their eyes, they crouch all day long, depending upon the charity of passersby.

All these sights were probably common in St. Paul's time, but there are others which link Damascus to the modern world and of which Paul and his companions never dreamed. Among these are the three railways which connect the city with the outer world, one running to Haifa, under the shadow of Mount Carmel, another to Baalbec and Beirut, the great modern port of Damascus, and the third the "Pilgrim Route" to Mecca and Medina.

Another sight which would certainly have amazed St. Paul and his companions is the clanging trolley car which rushes at break-neck speed through the streets, elbowing the patient donkeys and the stately, ragged camels out of the way at every turn. These ancient "ships of the desert," which have so long had the monopoly of the carrying trade of the Far East, seem still to look with supercilious contempt upon the modern electric car, as much as to say, "What are you doing here, in my own domain?"

Electric lights, too, with which the city is fairly abundantly supplied, would have opened the eyes of St. Paul's contemporaries in astonished wonder, and the great monument in the chief square of the city, which tells of the completion some years ago of telegraphic connection between Damascus and Mecca, would have amazed them indeed with its story of the wonders of electricity.

The last spot which we can visit is the ancient wall through whose window it is said that St. Paul escaped. Here is his own brief account of his escape: "In Damascus the governor under Aretas the king put guards about the city of the Damascenes, thinking to arrest me, and through a window, in a basket, was I let down by the wall and escaped his hands." This short story comes at the end of Paul's account of his many tribulations, his stripes and imprisonments, his perils and his shipwrecks. It evidently made a deep impression upon him, for it is the first of many persecutions which should follow him until the end came. We looked with interest and reverence upon the ancient wall, which undoubtedly was standing in St. Paul's time, and at the window from which it is quite possible, but by no means certain, that he was lowered in a basket, and, as we looked, we thought of our Lord's words, spoken at the time of his marvelous conversion, to Ananias his humble instructor: "I will show him how great things he must suffer for my name's sake."

A BISHOP IN SHIRTSLEEVES

WHEN Dr. J. C. Hartzell was elected bishop of the Methodist Episcopal Church for Africa, he prayed God for twenty years of active work on the Dark Continent. If the bishop lives until the assembling of the General Conference in 1916 his prayer will have been answered. His vision of the redemption of the continent has in a measure been realized among the natives of Rhodesia, Angola, and Portuguese East Africa, where his efforts have been almost confined.

When, in May, 1907, the delegates to the World's Fifth Sunday School Convention sailed from Boston for Rome, Bishop Hartzell was invited by President Warren to join the ship at the Madeira Islands. A case of smallpox developed and the vessel, the *Romanic*, was not permitted to stop. However, Bishop Hartzell was able to get passage on a small freighter bound from Rio de Janeiro to Lisbon. Another and smaller steamer took him from the Portuguese capital to Gibraltar, where he arrived on a Saturday evening. On Monday the *Romanic* anchored in the harbor!

While on the cruise from Gibraltar to Genoa, a day was spent in Algiers, during which time many of the delegates visited the several independent missions which had been established. Being impressed by the opportunity for aggressive missionary work among the Moslems, several of the prominent delegates, not members of his denomination, asked Bishop Hartzell to take the lead in organizing a determined effort to combat the onward movement of Mohammedanism.

"It is unquestionably a great field," replied the bishop, "but it will take at least $5,000 a year for five years to insure success."

"All right," they said enthusiastically, "we'll get it right here on this ship. At least, we'll get enough to make a start and then we'll carry the proposition to the friends at home." That evening $10,000 was pledged, and to-day an aggressive missionary campaign is being conducted under the Cross of Christ against the forces of the Crescent on the Dark Continent.

Bishop Hartzell was intimately acquainted with Cecil J. Rhodes, that "Empire Builder," who had a vision of Africa's future not fully appreciated by

"I DO WORK SOMETIMES"
BISHOP J. C. HARTZELL

his associates, and when the bishop was about to establish his central mission in Rhodesia, Mr. Rhodes presented him with 3,000 acres of land, the site of Old Umtali, the village itself having been moved across "Christmas Pass," in the mountains, to the railroad near. Several of the town buildings were turned over to him to be remodeled for the missionaries' school, chapel, and girls' home.

Not long ago Bishop Hartzell was visiting the mission station at Old Umtali. His attention was attracted by the approach of a company of singing, shouting natives, led by their chief, Umtassa, head of a large number of villages or kraals, who had come to pay his respects to the "great white chief." During the interview, conducted through an interpreter, the bishop explained the work which the missionaries were trying to do, and endeavored to convince Umtassa that he should be friendly. At the conclusion of the *palava*, and following the custom of that section, Bishop Hartzell told the chief that he wanted to show his kindly feeling by a present, and thinking that the black man would probably desire some trinket or gift of little value, as is usually the case, asked Umtassa what he would like. The chief said he would tell him the next day.

Early the following morning the bishop was awakened by the missionary, who stood in the doorway with Umtassa.

"I thought it all over," said the latter, "and now I know that I want a white iron bed like white people have."

The bishop was unable to reply to the somewhat unusual request. Such articles are very expensive in that country. To refuse the chief, after having himself suggested the giving of a present, would be quite impossible, so the bishop told the missionary to see that a bedstead was brought out from Umtali, and then indicated that the interview was closed. But Umtassa had not finished.

"And you can send along with the bed a mattress, some sheets and two pillows," he added.

Bishop Hartzell, in telling this story, never fails to remark upon the somewhat surprising effect often produced by the efforts of missionaries to Christianize and civilize the natives of Africa.

C. F. STODDARD.

FLAGELLANTS OF THE PHILIPPINES

FOR several years past, following Holy Thursday and Good Friday, articles have appeared in the Philippine newspapers regarding "The Flagellants," or people who practice penance of the most severe character, and stating that this takes place back of the La Loma Catholic Church, the location of which is familiar to all the old residents of Manila. My friend and myself concluded this year that we would take our way to this locality and see for ourselves. We got off the car on Calle Blumentritt, near the cockpit, walking over the hill between the two Chinese cemeteries, until we reached the Chinese Catholic Church. At the rear of this, we soon came upon a long, narrow pathway, inclosed by a fence on either side. This path we followed over and down the hill on the opposite side from the cemeteries.

LA LOMA CHURCH

As we neared the hollow where the beautiful bamboo trees grow in profusion, on and near the bank of a small stream which evidently finds its way to some place during the rainy season, and possibly for some time afterward, we were really startled and, for a time, almost unable to proceed, at the sight that met our view. An unusually large and well-proportioned Filipino was standing with a cloth tied over his head and face, and a wreath of guava branches and leaves on the top of this. In his hand were something like a dozen very coarse vines, about two feet long, braided together; on the end of each was a piece of bamboo or light wood, five or six inches in length, and of the size of the largest lead pencil, as I afterward examined. The man was bare to the waist, and with this crimson instrument—if such it may be called—was lashing his back and sides, which were literally covered with blood, and in such a quantity that it was coagulated at the waist line, and had saturated nearly the whole back portions of the white pantaloons, his only garment. Over all, the blood from his back was trickling off his bare heels on to the ground.

This whipping and lashing he continued until he dropped to his knees on the ground, with arms extended. The man who appeared to have the matter in charge stepped behind and kicked him in the back with such force that he fell prostrate, headlong upon his face; whereupon the attendant turned the head-covering a trifle and whispered in his ear, then put something in his mouth that had the appearance of a wet sponge. The man, with great effort, arose, and again began beating himself as before, but this was of short duration, as he soon fell face downward from apparent exhaustion. At this juncture, the man in charge appeared with a heavy leather strap, and struck the poor unfortunate three very severe blows across the back, in the place where the blood was oozing. Then after the leather strap-beating, he stood on the prostrate form as if to crush out the remaining spark of life. The penitent lay on the ground in the hot sun until he recovered sufficiently to go a few steps to the little nearby creek I have already mentioned, where, with assistance, the blood was washed off and a *camisa* or shirt put on. He was then prepared to leave the locality, a very sick and pale-looking man.

The cause for placing the cloth over the whole head is evidently to conceal the distressed features of the subject during the proceedings. At the commencement of this pitiful forture, the subject who is to go through the ordeal kneels before a small cross with the image of Christ nailed to it. While he is kneeling in front and blindfolded with the cloth over his head, the man in attendance comes up behind and strikes him on the back with a cluster of sharpened pieces of glass, set in what appears to be brown sealing-wax, plastered on to a flat piece of wood, resembling a hair-brush in shape, but round instead of oval, and with a longer handle. There are about seven of these glass knives on this instrument of torture, which vary in size on different instruments. If, after the subject has beaten himself with the sticks for a time, the flow of blood does not appear to be great enough to satisfy, the attendant strikes him on the back again with the glass knives, which are from five-sixteenths to half an inch in width. The flagellation is again resumed; he walks a step with each stroke, and the blood flies in all directions. If the spectator chances to be at all near, his own clothing may receive a portion. The grass and ground and everything in the locality for a block or more is bespattered.

The small creek was stained to a crimson where several had washed. A table stood underneath the bamboo trees containing refreshments supervised by native women garbed in black, who at times chanted very prettily.

You may ask whether women go through this trying ordeal. We are told that they do not.

MRS. LAURA C. CARTWRIGHT.
Manila, P. I., April 22.

NEAR THE START

ENDURING THE GLASS KNIVES

BATHING THE TORTURED BODIES

ALMOST AT THE END

CURRENT EVENTS OF SPECIAL INTEREST

THE changeful Mexican situation again presents an aspect of indetermination as THE CHRISTIAN HERALD goes to press. The confidence which had been expressed in the early conclusion of the labors of the Peace Mediation Board has been gravely shaken. The reports which had led the public to believe that the plans drawn up by the board had been accepted in Washington and Mexico City now appear to have been not well founded. The most serious obstacle appears to be the selection of a provisional president to succeed General Huerta, the administration at Washington being reported as insisting on a leading revolutionist, whereas the Huerta government refuses to accept a revolutionist of the stamp desired by this country.

The sailing of the *Antilla* with a big consignment of ammunition for the Constitutionalists, as previously reported, threatened to cause a complete break in the negotiations, as Huerta had decided to blockade Tampico, the port for which the ship sailed, and Washington ordered our fleet to prevent such a blockade. Fortunately, Huerta was induced by his advisers to rescind the blockade order, and at the very moment when a conflict between the Mexican Federal gunboats and the American navy seemed imminent, the whole incident reverted to the field of diplomatic discussion at Niagara Falls, Ont. Subsequently, a general order was issued against the shipment of arms and ammunition from American ports to Mexico, which resulted in the holding up of other ships already preparing to follow the lead of the *Antilla*.

A disturbing report appeared in the press of June 10 to the effect that the population of Mazatlan, a Mexican seaport on the Pacific coast, were starving because of what is practically a siege of that place by the rebels. In consequence, the military governor of Mazatlan is said to have agreed to permit all noncombatants to take refuge with the Constitutionalists, who, in return for food supplies, would probably make recruits of the men. The rebels have shut in the city for several months, but owing to the lay of the land and the strength of the Federal artillery, no general assault has been made.

General Carranza has made his temporary headquarters at Saltillo as a sort of capital for the Constitutionalist party. He has not yet accepted the invitation of the peace mediators to sojourn in their efforts, but it is still expected that eventually he will do so. No fighting of any great importance on Mexican soil has been reported, and rumors and contradictions of rumors concerning Huerta's intentions, his strength and the movement of the various bodies of troops, constitute the bulk of the news.

As the week closes it is recognized that a crisis in the peace negotiations is at hand, but a hopeful tone still pervades the news emanating from Niagara Falls and from Washington.

. . .

NEARLY every State in the Union was represented at the International Congress of the Chamber of Commerce and Commercial and Industrial Associations, which convened in Paris, June 8, with one thousand delegates from thirty-seven countries, and representing about 370 associations, including over ninety from the United States, present. This Congress dealt with many subjects of civic importance, including the publication of fraudulent advertising, misleading labels on merchandise, unification of customs certificates throughout the world, and economizing of light by advancing by one hour the time for beginning and closing work from May 1 to October 1, each year. The adaption of our Federal Reserve Bank idea to international interests was discussed.

. . .

THE treaty with the Republic of Colombia, which was signed by representatives of both countries in April and submitted to the respective governments for ratification, was ratified by the Colombian Congress, especially convened for the purpose, on June 9, against the objections of a small minority who still clamored for heavier indemnity for the loss of Panama. The United States Congress has not yet acted on the treaty.

Much comment has been excited by the phraseology of the first article of this treaty, which is understood to be in part as follows:

"The government of the United States of America, wishing to put at rest all controversies and differences with the Republic of Colombia arising out of the events from which the present situation on the Isthmus of Panama resulted, expresses, in its own name and in the name of the people of the United States, sincere regret that anything should have occurred to interrupt or mar the relations of cordial friendship that had so long existed between the two nations.

"The government of the Republic of Colombia, in its own name and in the name of the Colombian people, accepts this declaration in the full assurance that every obstacle for the restoration of complete harmony between the two countries will thus disappear."

This language is understood by some as an official apology for this government's attitude toward the revolution of Panama, which resulted in that State becoming independent. It was thought that much political capital might be made out of the debate in the Senate upon that aspect of the treaty. There is also dissatisfaction in some quarters with the agreement to pay Colombia within six months after the exchange of ratifications $25,000,000 gold, United States money.

The treaty, according to the text published in the press, gives Colombia the freedom of the Panama Canal for the passage of troops, materials of war and ships of war, even in case of war between Colombia and another country. There are other provisions decidedly favorable to the prosperity of that republic.

. . .

THE late well-known journalist, George Augustus Sala, in his travels through the United States in the early 'sixties noted that in the rack at the side of the railway carriage a Bible was placed for the use of the passengers. What a grand thing it would be if on all the railway lines throughout the world a Bible could be placed in the rack in each carriage for the use of those traveling! How many would be blessed, and the journey made less tedious! And the railway companies in turn would be strengthened all along their equipment, for where the Bible goes, there is blessing and joy.

Norwich, England. ARTHUR MEACHEN.

. . .

DEAR MR. EDITOR: Thanks very kindly for the sum of $125 which has just come to hand. We will try to be the best almoner we can in using it for the work of the Master. The terrible news of the disaster to the seal fishery is leaving us very unhappy at present. If we had 250 able-bodied men lost in a city it would have been sad enough, but from our little coast villages we feel it so much more. We are still hoping for the large crew of the *Southern Cross*. [This vessel never returned.] The terrible anxiety of the poor women day after day, still waiting for news of their loved ones who will probably never come, is most distressing. We are greatly interested in a fund being raised to help mitigate the terrible suffering the sudden homecall of so many men involves. If any of your readers care to help in that matter we shall be delighted to hear from them. I want to tell you at the same time what a magnificent blessing the Seamen's Institute at St. John's is. In the first year of its existence, it has been self-supporting, and 13,000 seamen have slept there. WILFRED T. GRENFELL.

RADIANT LIVES

TEXT "They looked unto Him and were radiant." Ps. 34. 5

A SERMON

BY

Rev. A. B. Simpson, D.D.*

ALL nature is eloquent of God. It is the earliest volume of divine revelation, and still full of illustrations of the more precious volume of his inspired Word. Perhaps there is no more striking illustration in all nature of our text and of the spiritual forces it expresses than the latest discovery of modern science, the wonderful substance called radium. The heat given out by radium is more than three million times greater than the most powerful oxygen blowpipe. A ton of radium, if so large a quantity could ever be obtained, would have an energy equal to one and a half million tons of coal and would carry an Atlantic liner for thirty years. It takes more than thirty centuries for a single grain of radium to exhaust itself, so that it practically is almost endless in its radiant energy. What a wonderful realization this gives us of the higher forces of the spiritual world! If God can work so mightily in the coarser elements of matter, how much greater the possibilities of his grace and power through the Holy Spirit!

And yet this wonderful substance comes from the dark caves of earth and is crystallized from pitchblende, something like the common tar which we tread beneath our feet on the asphalt pavements. What a parable of the grace that can pick us up out of the dust and make us radiant with light and life and power which yet shall be brighter than ten thousand suns!

There are two kinds of radiant bodies, namely, those that shine by their own light and those that reflect borrowed light from a luminous body. The day-star of our firmament represents the first class, and the beautiful evening star the second class. We never can be luminous bodies, but must always shine with reflected light. This is the thought expressed in our beautiful text: "They looked unto Him and were radiant." Their light all came from him and came only when their faces were turned toward his light. When our earth turns away from the sun it is night, but when it turns its face toward the orb of day and looks unto him it is radiant with morning. This thought is finely expressed in the figure which the apostle gives us in the third chapter of II Corinthians, "We reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Are we thus looking to him and reflecting his radiance until like Moses our faces shall shine with the reflection of his glory?

Transparent Temples

But the apostle himself gives us a still finer figure in the next chapter; not merely the reflected light, but the light shining from within the illuminated soul. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here the figure is not merely reflected light, but internal light, radiating through every avenue of expression and manifestation in a human life. It is the cathedral window which is dark and dead from the outside and gives no sign of its beautiful tints and tracings until the lamps are lighted within and then sheds forth all its manifold glory and all its artistic figures. How we have sometimes seen the light of love, or better still, the light of heaven shine forth from a human countenance when the lamps of the heart were aglow, when the first touch of the joy of salvation had come or when perhaps the vision of celestial glory was opening before the departing spirit.

Those who have seen that look in death
No more could fear to die.

When the Lord Jesus comes to dwell within the consecrated heart the illumination which he brings is represented by the same vivid figure. "I will manifest myself unto him," he says, and the original word for manifest means, "I will shine forth with a glory like the sun." Christ wants not merely to be reflected from our outward conduct but from our inmost spirit. The ancient temple of the sun in the land of the sun-worship was a temple of glass. It was not polished stone or resplendent gold; but it was transparent glass through which the sun himself might enter at every point, and shine forth with his own native radiance. Have we thus received the light that shone out of darkness to shine in our hearts? And are we radiant through his indwelling and outshining life?

Radium gives out six different kinds of energy which the scientists designate by the first six letters of the alphabet, a to f. Shall we see if we cannot find a parallel to this in the various ways in which we can shine for the Lord?

The Light of Truth. Christ came to reveal new spiritual light to this lost world. What a wonderful revelation he has given to us of God, of righteousness, of sin, of salvation, of duty and of the dark and uncertain future upon which he has brought "life and immortality to light through the Gospel." How dark this world would be to-day if he had not come! But are we reflecting this light to others? Have we a message like him and from him to our generation? Are our lives speaking for God, for righteousness and for eternal hope? Are we making him known and real to our fellow men and are our lives radiant with testimony, service and blessing to our age and our race? God has sent each one of us to be a living epistle, known and read of all men, and as one has well said, "Our life is either a Bible or a libel."

Rays of Spiritual Beauty

The Light of Purity. Christ's moral witness to the world was even more important than his message of truth. He first lived his Gospel before he attempted to give it to others. The mightiest thing in all his career was his inexorable righteousness. By it he conquered Satan and won salvation for his people. If the devil could only have overcome him in the wilderness and for one brief moment tempted him to do wrong and step aside from the path of lowly obedience to which he had consecrated himself, his mission would have immediately failed and our justification been impossible. We are accepted before God through the perfect righteousness which he achieved. How wonderful his purity! It was not a hard, cold, dead Pharisaism, but a radiant goodness. It won the admiration and the testimony of his worst enemies and even the disciple that betrayed him, the judge that condemned and the malefactor that hung by his side on the cross gave their last witness to his beautiful and blameless life. And so if the Christ is living in us we shall reflect his divine holiness and his heavenly purity, and it will speak to men as he spoke, condemning the world, convicting of sin and making men hungry for the righteousness of God.

They tell of a teacher who among the children of the slums, instead of preaching to them about clean faces and tidy garments, will sometimes bring a lily into the midst of the dirty crowd and as they gaze upon its spotless whiteness they instinctively look upon their stained garments and unwashed hands. And one by one, it is said, they will sometimes steal away and come back with as much whiteness and cleanliness as their wretched homes can supply. That radiant flower is a silent messenger of purity. Shall we let our light so shine before men that they may see our good works and glorify our Father which is in heaven?

The Light of Moral Loveliness. It is possible to be righteous and yet rigid, rugged and even rude. Of such a man the apostle says that no one would die for him. But for the good man, that is the man with moral charm, some would even dare to die. Christ's purity had this heavenly charm. It was not the righteousness of the Pharisee or the ascetic, but it was as human as it was divine. Even when a child it was said of him that he had favor with God and men. His graciousness attracted at once the sinner and the little child. To those that know him as the spiritual Christ he is "the chief among ten thousand and the altogether lovely." No human art has ever succeeded in perfectly expressing the sweetness of his face and form, and yet there is one head of Christ which has so far approximated to the heavenly ideal that many of us have stopped to gaze upon it until it seemed to speak to our inmost soul. It is said that once a distinguished lawyer in the city of New York seeing it for the first time on the desk of another legal friend, was so haunted by the expression that he came back a little later and asked permission to look at it again. His friend gave him a seat in an adjoining office, and having occasion to go in half an hour later h found this distinguished man kneeling by a chai over Hofmann's head of Christ and weeping like child. "The Boy has conquered me," was his ex planation to his friend, and it was indeed true, fo from that hour he followed that beautiful light o which some one has said:

For oh, the Master is so fair,
His smile so sweet to banished men,
That they who meet him anywhere
Can never rest on earth again.

Are we reflecting the beauty of the Master? Ar we through his grace putting on not only the thing that are honest and the things that are pure, bu also the things that are lovely and the things tha are of good report? Are we arraying ourselves no only in the garments that have been washed an made clean, but also in the jewels which are pol ished through the friction of sorrow and tempta tion? Are we not only obeying the Gospel, bu adorning the Gospel of Jesus Christ in all things our lives not only right but radiant?

It is said that Jesus never smiled. Perhaps h had none of the superficial gaiety of shallower na tures, but his was always a life of peace and joy "Be of good cheer," was his constant message "These things have I spoken unto you that my joy remain in you and that your joy might be full." Even in the dark hour when the cross was jus before him he forgot his own trials, and his mes sage was, "Let not your hearts be troubled." H has come to save us from sorrow as well as sin The world needs the light of our victorious joy. I we can do nothing else for him let us at least re joice evermore and manifest to our fellow men th peace of God that passeth all understanding an defies all misunderstanding.

The Light of the World

The Light of Patience. It is when trial, tempta tion and danger overwhelm us that the joy of th Lord bears its noblest testimony for Christ. I was in the hour and power of darkness, and amid the scorn and cruelty of his enemies, that the Lamb of God won the supreme triumph of his life an death and taught us how through his grace his love in us may still "suffer long and be kind," and stil "believe all things, hope all things, endure al things." This is the only world in which we ca ever glorify Christ by suffering. Shall we glorify him in the fires and shine like the radiant star most brightly when all around is dark?

The Light of Love. Nothing illumines a human face like the light of love. Nothing sheds a sweeter radiance over life than unselfish love. What sweeter memory lives in the recollection of the great majority of men and women than the quiet, tender face and self-sacrificing life of some sweet mother who lived out her life in the children of her affec tion? The pages of human history are irradiated by examples of patriotic love that counted honor and fatherland dearer even than life. It was love that glorified and vivified the life and ministry of the Lord Jesus. Even Napoleon confessed that in this respect there was no glory like the glory of Christ. "Our empires," he said, "are founded upon fear, but Christ's upon love, and to-day there are millions who would die for him." In our Christian lives the mightiest moving force and the brightest radiance must come from love; the love that can stoop to the lowest depths of unworthiness, misery and need; the love that can reach to the farthest breadths of human relationship; the love that can bless its enemies and return good for evil like the Master in the supreme triumph of the garden and the cross. Beloved, how far is our love reaching and our light shining?

AN EVENING PRAYER

AT EVENTIDE I count my blessings o'er,
And lift my heart in gratitude to Thee
For all thy gifts, and for thy presence near;
Now, through the darkness, Lord, watch over me.

And when to me life's eventide shall come,
And earthly things are fading from my sight,
Be thou my guide across the unknown deep
And pilot me to everlasting light.

Pasadena, Calif. JENNIE M. TUTTLE.

* President, Christian Alliance (Evangelical)

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, June 28. Matthew 6: 33. *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."* There is one supreme concern with which our Lord wishes to see the hearts of his disciples filled. He loves to observe their interest in heavenly things, the setting up of God's gracious and holy rule in the lives of men, the spread of truth on earth, and the earnest endeavors of his followers to square their conduct with the divine standard of righteousness. The cream of our thought belongs to the business of God, even as he demanded the first-fruits of everything from his ancient covenant people. Our own business comes in the second place. We would simply start our daily tasks at the wrong end, if we began by attending to our earthly affairs first and permitted them to crowd out our Father's business. The result would be the same as when an electrical wire becomes grounded; the valuable current passes off into nothing. But when men make God's business their own, he takes care of their affairs. In God's estimate, our earthly support is a mere bagatelle, something that he "adds," or throws into the bargain. Godliness is profitable unto all things," says the apostle, "having the promise of the life that now is, and of that which is to come."

MONDAY, June 29. Luke 12: 32. *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."* Our seeking of the kingdom of God, too, must be free from disquieting fears and harassing anxieties. True, the hold we have on heavenly things at any time is at best a feeble hold, and there are strong forces pulling and tugging to snatch from us our heavenly treasures of righteousness and peace. We are often off our guard. Our zeal languishes. Will we ever succeed in gaining the goal for which we are striving? Will the kingdom on high ever be ours? What if, in these heavenly things, our efforts too are altogether unavailing? Yes, it is true what the great hymn of the Reformation expresses thus: "With might of ours can nought be done; soon were our loss effected. But for us fights the Valiant One, whom God himself elected. Ask you who is this? Jesus Christ it is." It is he who says to his "little flock," to the little band of believers that seems so defenseless in a worldly view: "Fear not; it is your Father's good pleasure to give you the kingdom." The proper way, then, to seek the kingdom of God and his righteousness is to look and pray for it as a gift.

TUESDAY, June 30. Matthew 6: 34. *"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."* When we can read our title clear to our heavenly heritage, we are fortified against the passing anxieties which each fleeting day brings us in our earthly affairs. We will, in trustful reliance upon our Father, take things as they come—sunshine or showers, calm or tempest, joy or grief. The burden of each day shall not be made heavier by our loading it with distressing thoughts of the future, even of the next day. God only knows whether another morrow will dawn for us here. When it comes, our affairs may have assumed an altogether different aspect over night. Our problems may have to be approached from a point from which we had not thought of approaching them before. Or we may awake to find the riddle solved that perplexed us yesterday. Let us not borrow trouble. "Sufficient unto the day is the evil thereof." Within its confines from dawn to dusk let us wrestle with our appointed tasks, in the strength of divine grace, and through the silent night let us nestle in healthful slumber in the divine care until the morning breaks that has no evening and no morrow following after it.

WEDNESDAY, July 1. Matthew 7: 7, 8. *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."* Several things may be learned from this text regarding prayer: (1) That God wants us to pray. He commands prayer. We are acting in accordance with his expressed will when we pray, and we do not please him when we omit or refuse to pray. What a sorrow it is for parents when they have a deaf-mute child who cannot express his thoughts and wishes to them! Still greater is the grief of those parents who notice that it is contempt or malice that closes their child's mouth against them! So is God grieved when his children refuse to speak to him. (2) The character of prayer is here described by three words: asking for something that we want, seeking for something that we want very much, knocking for something that we want very much. The insistence and persistency of our prayers is indicated by the climacteric order of these commands. Moreover, these commands imply that we are conscious of our needs, our losses, and our unworthiness, and that we know the Helper. (3) There is a promise here as extensive as the command. To each appeal there is a corresponding answer. Prayer is never in vain. God would forfeit his claim to truthfulness if he were to go back on his own word. His promise is unimpeachable security that our prayer will bring results.

THURSDAY, July 2. Matthew 7: 9-11. *"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"* Men's gifts, some one has aptly said, are frequently not according to their means but according to their meanness. They are stingy mites, and may be useless, or even dangerous. From the standpoint of common morality, men in all ages have denounced the ungenerous giver. It is an unwritten law that when we give we must give something that is good in itself and beneficial to the receiver. We may be mistaken in our judgment as to what is really good for our client, but if we are at all sincere in our benefactions, we mean and try to bestow genuine blessings when we give. Shall God do less for his dear children than men, who are naturally evil, will do even for strangers? "Do not err, beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." With unchanging kindness, he drops bounties into our lap, and every bounty is bestowed with a kiss of his unspeakable love.

FRIDAY, July 3. Matthew 7: 12. *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."* This "golden rule" is the quintessence of all the commands that God has issued for the regulation of our conduct. Every positive injunction or prohibition uttered by Moses and the prophets is an illustration of this fundamental truth and reducible to this cardinal law. In no way that we can imagine could God have better insured us against lack of understanding, or errors of judgment, or inadequacy of action, in our dealings with our fellow men than by making our own interests the gauge of our affection for others. But we would err, if we were to read from this text a command of self-love, as some have done. The love of self is contrary to the teaching of the Bible. But since it exists in men, and men are conscious of its promptings, God employs it to illustrate what he wants us to do in every one of his commandments. He turns the selfish love of men into the proper channels by directing us to bestow it on others. Others, again, are to bestow their love on us. Thus "every man is to look, not on his own things, but every man also on the things of others."

SATURDAY, July 4. Matthew 7: 13, 14. *"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."* The Latins had a saying: *Per aspera ad astra*, that is, the road to the stars leads over rough ground. Every one of us remembers the parable of going in at the big or small end of the horn. First comes the day of small things, of enduring hardness, of suffering; afterwards, ease and rest. We advocate this process as a reasonable one in our secular affairs and declare the opposite way foolish and ruinous. This text applies a similar rule to our heavenly interests. First comes humiliation, contrition, sorrow, because of the smitings of the law; afterwards, comforts and delights from the consolations of the Gospel. First, shame and contempt from this wicked world; afterwards, honor and glory from our Lord. First, the loss of all things for Christ's sake; afterwards the gaining of everything with Christ. That is the true method of entering Christianity and ultimately heaven. This way is a terror to the flesh. The other way is very much more inviting at the start, but appalling at the finish. Yes, we can see them going down the broad way of worldliness through the spacious gate of easy morals. It looks very attractive, this gay crowd of men and women, dashing, high-spirited, full of every thought but that of God and eternity, except to scorn both. But follow the pointed finger of Jesus and look toward the goal for which this happy-go-lucky crowd is making.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM MANY POINTS

—BUSINESS MEN, STOCKMEN and farmers of [illegible]eeler, Texas, and the surrounding section [illegible]e organized themselves as a "Gospel Team" [illegible] evangelistic work, their motto being "The [illegible]handle and Oklahoma for Christ."

FIGHTING SIN is enough to keep a pastor [illegible]y the year round, but a letter from a min[illegible]r in Kansas shows that sometimes a pastor [illegible] to fight both sin and starvation simul[illegible]eously. He writes: "My salary is $600 a [illegible]r. Therefore we cannot buy books. It i[illegible]ping the wife and myself busy fighting the [illegible]il and the wolf from our door. I am sure [illegible]e are many good people who have books who will be glad to give them to persons situated as I am, if they know the facts." He may be addressed Minister, Box 181, Parker, Kan., by any interested reader of this paper.

AN ERRONEOUS OPINION seems to have become current that Japan is able to take care of her own people religiously. Even the most hopeful Japanese leaders recognize that the task is too great for the Japanese church, and that an addition to the present missionary force is necessary. There are practically forty millions of people in Japan who are yet unreached by the Christian message. This work calls for large reinforcements. Four times the present number of Japanese evangelists are required to put into the field one worker to ten thousand people. In view of the conditions the recent annual meeting of the Conference of Federated Missions resolved to appoint a representative committee to present to missionary societies and others the urgent needs of evangelistic work in Japan.

—MASON CITY, IOWA, has an active city missionary in the person of Rev. Eli Austen, who is stirring up so many interesting things the local paper is obliged to give considerable space to his work. Not long ago, while Mr. Austen was holding services in the jail, the officer on duty was called away, and forgetting his visitor left him locked in with the prisoners for several hours. Mr. Austen visits institutions and homes and goes into the highways and byways with the Gospel. His unique office is recognized by the ministerial association.

—AFTER SEVENTEEN YEARS of evangelistic work in and about Bourgas, **Bulgaria**, Rev. K. J. Pachejieff, an alumnus of Auburn Seminary, is now in America seeking funds with which to erect a much needed church at that place, and for the extension of his work. The American Board at Boston commends this work, as does also President Stewart of Auburn.

A WEEK IN THE WORLD'S NEWS

To Compensate Workingmen for Injuries

THE New York State Workmen's Compensation Act, becoming operative July 1, greatly changes the conditions of liability for injuries sustained in the course of employment. Being mandatory, it will be illegal for employers and employees to agree to waive its conditions, and employers must insure their liabilities in one of four methods provided by the act. Employers may not plead contributory negligence on the part of the employee, nor that the risk was willingly assumed; compensation must be paid for disability or death "resulting from an accidental, personal injury, sustained by the employee and arising out of and in the course of his employment," excepting when due to wilful intention of the employee or to intoxication. Forty-two groups of hazardous occupations are specified as covered by the act; farm labor, domestic service, and enterprises not engaged in by the employer for gain, are excepted. An employee's weekly earnings, even though paid by the day, constitute the basis for compensation, the amount of the latter being two-thirds of the weekly wage, but not to be less than $5 nor more than $15. If permanently disabled, compensation continues for the rest of his entire life. In the case of permanent disability to a minor, the normal increase that might have taken place in his wages may be considered by the commission. Comprehensive schedules provide for practically every possible contingency, and the act is expected to end litigation by establishing an equitable rate of indemnity and making the compensation automatic.

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American Wedding in Spain

THE civil wedding of Kermit Roosevelt to Miss Belle Wyatt Willard, daughter of the American ambassador to Spain, was performed June 10 at Madrid in the presence of Colonel Roosevelt and the ambassador, by a magistrate in the office of the chief of police. Dinner at the embassy following was attended by a representative of the king and other Spanish personages, who, as well as the king and queen, added gifts to the many valuable ones received from the United States. The religious ceremony took place June 11, after which Colonel Roosevelt left for London to set the Royal Geographic Society right respecting his South American river.

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Regulating the World's Clock

THE interesting object of a proposed International Time Association, namely, the unification of time throughout the world by wireless and other signals, is believed by scientists to have been brought more nearly in sight by the ratification in the Senate, June 9, of a convention already subscribed to by twenty-four other countries, providing for the organization of such an association. The United States Government at present sends time signals at regular intervals to vessels of the navy and elsewhere, and will continue to do so even though a central station for systematically giving all points of the civilized world accurate, world-standard time may be established.

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Huge Strike Disturbs Italian Cities

BECAUSE of the shooting by policemen of several workmen during a labor demonstration at Ancona, Italy, a general strike throughout the country was proclaimed, as a protest against governmental repressive measures, and already great mobs have come in contact with the troops and police in various parts of Italy. Stores have been closed and newspapers suspended in some places, and much property destroyed. The press of June 10 reported that American and English tourists were crowding out of the country. In the larger cities and towns work had practically ceased at that time. Political motives are ascribed by the government as back of this movement.

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Denmark Moves Toward Democracy

BY VOTE of 102 to 6, with six members absent, the Lower House of the Denmark Parliament passed a constitutional amendment bill, June 9, greatly lessening the Crown's prerogatives in respect to selection of members of the Upper House and giving the working classes hitherto having little voice in the matter opportunity to be heard; woman suffrage is granted. The Upper House obstructing the enactment of the bill into law, the government will advise the king to dissolve that body and permit the election of new members.

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"Down with the Trusts"

THE trio of anti-trust bills known as the Administration program passed the House June 5 by overwhelming majorities. Most of the work had been done in committee. The three measures will probably be merged into one in the Senate; they are the Railroad Capitalization Bill, giving the Interstate Commerce Commission control of railroad stock issues and preventing interlocking directorates; the Interstate Trade Commission Bill, creating a commission with vast powers over corporations engaging in interstate commerce, excepting those subject to the Interstate Commerce Commission; and the Clayton Omnibus Bill complementary to the Sherman and other anti-monopoly laws. It is the latter measure which exempts labor unions and some others from the category of "illegal combinations in restraint of trade." It also forbids injunctions against striking, peaceful picketing, and primary boycotts. All three measures are expected to benefit business immensely.

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Far-reaching Railroad Rate Decision

THE work of the Federal Interstate Commerce Commission and of the rate bureaus of the railroads of the country have been relieved of the embarrassment caused by conflicting rulings on the part of State commissions, by a United States Supreme Court decision in the so-called Shreveport case, handed down June 8. This case grew out of conditions in brief as follows: Shreveport, La., is about forty miles from the Texas border and 230 miles from Houston by two affiliated railroad lines, and 190 miles from Dallas by a third. Shreveport merchants compete with those of Dallas and Houston for the trade of the intervening territory. Freight picked up and laid down within Texas could be carried 160 miles eastward from Dallas, to cite one example, for 60 cents, whereas that sum would carry the same class of freight from Shreveport only about 55 miles into Texas. Shreveport complained, and the Interstate Commission ruled that there was discrimination, and ordered equal rates to be maintained. The Texas railroads appealed and the decision on that appeal finds that when State rates discriminate against interstate traffic they become subject to the Interstate Commerce Commission. Some publicists profess to see an invasion of State rights in the decision, but railroad men in the main acclaim it as a long step in the direction of better business conditions.

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Senate Passes Tolls Repeal

AFTER almost ten weeks of consideration of the Simms Bill, passed by the House, March 31, repealing the exemption provision in the Panama Canal Act, by which American coastwise ships were exempted from tolls, the Senate on June 11, by a vote of 50 to 35, also passed that bill with an amendment, known as the Simmons-Norris amendment, reading as follows:

> That the passage of this act shall not be construed or held as a waiver or relinquishment of any right the United States may have under the treaty with Great Britain, ratified the 21st of February, 1902, or the treaty with the Republic of Panama, ratified February 26, 1904, or otherwise, to discriminate in favor of its vessels by exempting the vessels of the United States or its citizens from the payment of tolls for passage through said canal, or as in any way waiving, impairing, or affecting any right of the United States under said treaty, or otherwise, with respect to the sovereignty over or the ownership, control, and management of said canal and the regulation of the conditions or charges of traffic through the same.

At no time has there been serious doubt of the passage of the bill, although opposed by many prominent statesmen, the President himself being wholly committed to it. The amendment has not yet received his approval, and must also pass the House. Many amendments were offered and defeated, most of them designed to establish the right of the United States to discriminate in the matter of Panama Canal tolls in favor of ships of this government and its citizens. It is commonly believed that the amendment bill will be passed by the House and signed by the President, and thus remove from the Panama Canal Act the clause which is objectionable to many on the ground that it violates the Hay-Pauncefote treaty with Great Britain under which the canal was built.

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News in the Making

AT HOME: Divers report that the *Empress of Ireland*, lying in about 120 feet of water, cannot be raised nor the bodies recovered, but that the bullion and other valuables may be saved.—The Synod of the Reformed Presbyterian Church of the United States and Canada in session at Bloomington, Ind., June 6, denounces musical instruments in churches, and advocates inviting President and cabinet to Protestant Thanksgiving service.—First ocean liner *Alliance*, 4,000 tons, to pass through the Gatun Locks of the Panama Canal made the trip, June 8, without hitch.—Ohio public school teachers win against Education Board in Cleveland in fight to organize a union.—Former Vice President Adlai Stevenson on June 9 reported to be dying.—Led by a woman who claims to have been discharged from the Westinghouse plant in East Pittsburg for joining the union, 10,000 employees are on strike and violent scenes occur between them and strike-breakers and guards.

ABROAD: World's congress of Salvation Army begun in London, June 11, for two weeks, the first since 1904, with upwards of 5,000 delegates, representing 45 nationalities, and including both white people and negroes, and members of semi-civilized tribes of Africa and India.—White Wolf, the Chinese brigand, who continues to elude the government troops, is devastating Province of Kansu, and fears are entertained for about 100 American missionaries in that district.—Berlin bankers are said to demand control of Brazil's finances as a condition precedent to participating in the $100,000,000 loan to that country, under consideration.

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NATION ACCEPTS MONUMENT TO CONFEDERATE DEAD

THE United Daughters of the Confederacy on June 4 presented to the nation a magnificent monument erected by them to Confederate dead. The monument was unveiled in the Arlington National Cemetery in the presence of President Wilson, who made the principal address, and a great throng of people, including many veterans of both the Blue and the Gray. The Stars and Stripes were draped with the flags of the Confederacy over the monument and about the speakers' stand. Mrs. Daisy McLauren Stevens, president general of the United Daughters of the Confederacy, made the speech of presentation. The President reminded his hearers that the monument was originally proposed by a United States President, who had been a distinguished officer in the Union Army, it was authorized by Congress, the cornerstone was laid by a President elected by the votes of the party which had sustained the Union in the Civil War, and now was being accepted for the united nation by a Southern-born President. "Am I mistaken in supposing that nothing of this sort could have occurred in anything but a democracy?" he asked; and also said: "I bid you turn with me your faces to the future, quickened by the memories of the past, but nothing to do with the contests of the past. . . . It is our duty and our privilege . . . standing shoulder to shoulder to lift the burdens of mankind in the future, and show the paths of freedom to all the world." Colonel Robert E. Lee, grandson of General Robert E. Lee, was among the speakers; the sculptor is Moses Ezekiel, a Confederate veteran. A furious rainstorm toward the close of the President's address drove every one to shelter.

SUNDAY SCHOOLS IN CONVENTION

IARION LAWRANCE

SUNDAY school leaders from all over this continent are now in Chicago for the fourteenth International Sunday School Convention, to consider the conquest of North America for Christ. Four thousand four hundred regular and alternate delegates were expected from their respective State and provincial Sunday School Associations. Other thousands will attend to participate in the monster parade in which 50,000 men are expected to march Saturday afternoon, June 27. "Jesus shall reign," the keynote of the convention, will be sounded in the songs that will be sung by the great choruses, and in the addresses that will be delivered by Dr. F. B. Meyer, of London; Marion Lawrance, Bishop J. C. Hartzell, J. A. McDonald, editor of the Toronto *Globe;* Fred B. Smith, and a host of other speakers.

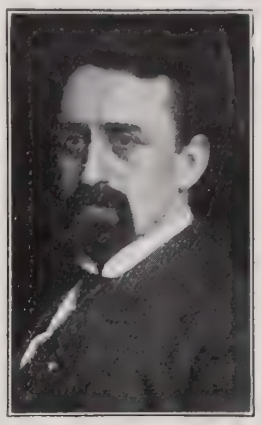
Not only will the new Medinah Temple, Ontario and Cass Streets, with its seating capacity filled to its limit of about six thousand, ring with the slogan of the convention, but twelve of the largest churches in Chicago and suburbs will be the scenes of a ıultaneous duplication of the convention program each even-. Every phase of Sunday school activity will be considered in conferences under the guid-e of the experts of the Inter-ional Sunday School Associa-n and of the denominational nday school boards, and there l be conferences on evangelism, -al Sunday schools, Sunday ool music, social service, tem-rance, and purity. Special con-ences will be held for workers ong college students, among eign-speaking people, for min-ers, superintendents and field rkers. Only once before, in 7, has the International Sun-y School Convention been held Chicago, a city whose Sunday ool history is replete with wide erest.

The first Sunday School Insti-e was held in Chicago in 1865; first system of Uniform Les-s was produced there; the first nday School Teachers' Jour-was published there; and the t central offices of the Inter-ional Sunday School Associa-n were located in Chicago in 7.

n preparing the program, the gram committee kept in mind varied needs of the millions members belonging to the 3,459 Sunday schools spread r the whole continent, and di-ted by 1,670,846 officers and chers. Fred A. Wells is airman of this committee, and arion Lawrance, recognized as best informed Sunday school n in the world, is the secretary.

Mr. Lawrance had been in business for sixteen years before he entered the regular business of promoting Sunday school work, and has served since 1899 in his present position as the general secretary of the International Sunday School Association. For four years he was also the American general secretary of the World's Sunday School Association. He has toured many parts of the world in the interests of the Sunday school business.

The association, through its subsidiary State, provincial and county associations, conducts an nually approximately 20,000 conventions, has about 300 paid workers who devote all their time to Sunday school organization activities, 1,800,000 volunteer workers who serve as superintendents and teachers in 173,459 Sunday schools with an aggregate membership of more than 17,000,000 persons. The association issues tens of thousands of leaflets, all in the interest of making the Sunday school work of North America efficient. It has three watchwords—organization, co-operation, evangelization.



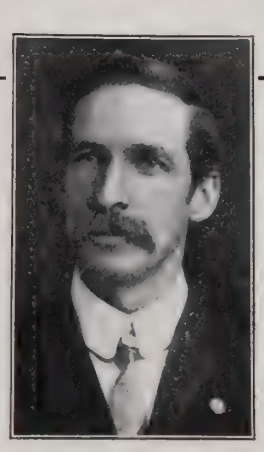
W. C. PEARCE

W. C. Pearce, associate general secretary, dean of the Training School, and superintendent of the Adult Division of the International Sunday School Association, is a lawyer by profession. In January, 1912, he was called to become the associate general secretary. Since that time he has continued to hold the three positions. In the course of a year Mr. Pearce travels from forty to fifty thousand miles, into every State and province of the United States and Canada, making addresses and attending conferences.

A Sunday school exhibit, showing all the devices employed to increase attendance, and the varied work of graded students will be displayed in the convention building. A festival concert will be given Friday night, June 26, under the auspices of the Cook County Sunday School Associa tion in the Auditorium Theater. The May festival chorus of a thousand voices, said to be the largest ladies' chorus in the world, will sing special selections composed for the occasion.

A historical pageant will be given Saturday night, June 27, in which twenty-seven Sunday schools will participate, showing the methods employed of teaching the Scriptures from the time of the patriarchs to the present time. Reunions, banquets, denominational rallies have been arranged for Saturday night. For over a year past a committee of Cook County Sunday School leaders, headed by William A. Sherer as chairman, has met every week to provide for the requirements of the convention.

TO TRAIN SUNDAY SCHOOL WORKERS



PRACTICAL COURSE BY FRANK L. BROWN

At the Lake Geneva (Wis.) Training School for Sunday School Workers last summer, a series of lectures by Mr. Frank L. Brown suggested the greatest need of the modern Sunday school, namely, a trained official leadership.

A plan was presented for solving this need. The eagerness of Sunday school workers to know this plan testifies to the widespread need for help to match a trained teaching force with a trained official force.

The Educational Committee of the International Sunday School Association has taken up the matter of plans for such training. In city institutes, the broadening of the scope of Sunday school training to include those charged with its administration has made marked progress.

Conventions, international and State, are giving a place on the programs for the presentation of executive leadership training, a training involving not simply the superintendent, but the whole staff of workers made necessary by our modern Sunday school organization.

In THE CHRISTIAN HERALD, *dating from this International Convention, the plan for the training of the leadership of the Sunday school will be presented through the year in alternate weeks by Mr. Brown. These articles will cover the whole range of need, Superintendent, Assistant Superintendent, Secretary, Librarian, Chorister, Department Superintendents, Chairmen of the School Committees, Missionary, Temperance, Social Service, Special Days, Recreation, Publicity, etc. Each of these articles will treat of the work of one officer or committee member, and will have material for the small as well as the large school.*

In addition, Mr. Brown, who has been for thirty-three years a teacher and superintendent, will conduct a "Round Table," to which can be brought questions upon the problems of Sunday School workers, either teachers or officers. These "Round Table" answers will alternate with the leadership training plans suggested.

"AND THEIR WORKS DO FOLLOW THEM"

Mrs. Alfred Cookman

NOT many figures remain which directly link modern Methodism with the early days of the pioneers. The recent death of s. Alfred Cookman, at the age of hty-nine, recalls strikingly to many arts and minds the atmosphere of e Methodism of a half century ago, ich retained many of the character-ics of the earliest days of the Wes-movement in England and the be-nnings of Methodism in the New orld—beginnings which were co-cident with the beginnings of nerica.

Alfred Cookman, born in 1828, was e of the great and greatly loved ures of the Methodism of the fifties d sixties. He was one of the found-s of Ocean Grove, one of the leaders the nation-wide Holiness Movement, character of most unusual sweetness d charm, a preacher and soul win-r of great power. In 1851 he mar-d Miss Annie Brunner, daughter of braham Brunner, a prominent Meth-ist of Columbia, Pa., where Alfred okman was himself born.

Alfred Cookman began his ministry fore he was twenty years of age and d in 1871, at the early age of forty-three. One of his sons, Rev. William Wilberforce Cookman, is a minister and another, Frank Simpson Cookman is an Episcopal clergyman. His brother, John Emory Cookman, was also a noted Methodist preacher.

Mrs. Cookman was president of the Elim Association of Ocean Grove from its foundation until the time of her death. She was widely known and greatly loved and her life of true piety will be a lure to many souls to the better land. At her request her body was interred in the same grave with that of her husband at the Laurel Hill Cemetery, Philadelphia.

Since Yesterday

WHERE has he gone since yesterday—
The friend who left us here?
To-night he seems so far away
Who yester-eve was near.
No map of ours, on sea or land,
His journeyings may trace;
We only know he's reached his home
And seen his Father's face.

And oh! he *knows* since yesterday,
And he'll be learning fast;
The mists have all been cleared away,
The mysteries are past.
The sun of truth he sought so long
Unshadowed glows for him,
And nevermore one low'ring cloud
Its radiance may dim.

And he has grown since yesterday,
And he'll be growing still;
The bonds of time and sense and space
That irked his eager will,
Were dropped like shackles from the soul
In that first upward flight;
The weary body frets no more,
The spirit, freed and light.

O dear, familiar yesterday!
O sad and strange to-day!
Yet who would call the glad soul back
To rouse the resting clay?
Or who could wish that he might know
Our morrow's pain and strife,
When he who, here, so longed to live
At last has entered Life?

ANNIE JOHNSON FLINT.

A Great King's Daughter

"MRS. MARY LOWE DICKINSON, aged seventy-five years, died on Monday, the eighth of June." That is how the printed notices read, but thousands are writing an epitaph for her with loving hands and tear-filled eyes. For the passing of Mrs. Dickinson is the passing of one of the foremost Christian workers of our times.

Mary Lowe Dickinson was well-known by people who have read her poems, her articles, or the little magazine that she edited, *The Silver Cross.* She was the general secretary of the order of the King's Daughters from the time of its organization (1886) until her death. Our readers have often seen her name in the pages of THE CHRISTIAN HERALD, of which she was a frequent contributor.

A sweet poet, a true philosopher, and withal a loving helper of others, Mrs. Dickinson will not soon be forgotten. The final verse from one of her own hymns will perhaps most adequately illustrate her life—and death:

Drawn by Thy spirit now
Ourselves we bring:
Our prayer, and song, and vow,
Our souls take wing.
Forth from this blessed place
Lead us to show Thy grace;
Write on each lifted face:
"Child of the King."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Immediate Blessing

THE word immediate has two meanings: instantaneous, and without medium or intervention. In both these senses is the word truly applied to the manner of God's blessing.

Pope wrote sadly:

> Man never is, but always to be, blest.

But this is not the Bible plan. "O Lord of Hosts, blessed *is* the man that trusteth in thee." The trust and the blessing are simultaneous. As soon as and so long as we trust we are blessed.

It is sad to realize the wistful, hungering desire felt by so many hearts for the divine touch in their lives. Why do they not receive it? The answer is most simple. Because they are not expecting it. They may be expecting it to-morrow, or next week, or next month, or next year. But they will not receive it till they expect it now. Now is God's time.

That is faith. To recognize the fact that God wishes to bless us this very instant, and to receive the blessing by ceasing to doubt. Doubt forever postpones the blessing; faith brings it.

The simple Methodist, Dinah, come to interview the poor little murderess Hettie, in George Eliot's story of *Adam Bede*, had to suggest relief that could be applied instantly. She told of Jesus, and the girl was blest. Bishop Fowler used to tell of visiting a man dying with cholera. There was no time for argument or preliminaries. Only time to say: "Believe on the Lord Jesus Christ, and thou shalt be saved." It brought the blessing to the dying man, as it had brought it to the Philippian jailer long before. It will bring it to any soul that will refuse to doubt it. So all along the way, every fresh blessing comes as we make way for it by faith and receive without delay the fulfilment of some precious promise we have found.

Again, immediate means direct: without mediation, or agency. When Jesus asked the man at the pool if he would be made whole his mind slunk back to the failures of the past. He had never found any one to help him into the pool. Jesus smiled. Could not the man realize that since He himself had come there was no longer any need of attendant, or pool, or angel? "Arise! Take up thy bed!" That was all.

So Jesus, when once we have heard of him, needs no help in blessing us. Nothing that we can do, nothing that any one else can do, will bring the blessing. It is waiting for help from others or from ourselves that delays the blessing. It is when we are ready to cry:

> All my trust on thee is stayed,
> All my help from thee I bring,

that the blessing comes.

The touch of God! How wonderful it is! How independent of all other matters! If the lightning were to strike you it would need no help. "God shall bless us." Base your claim and your trust on that. Then his blessing will make you fruitful, useful, victorious. "God shall bless *us;* and all the ends of the earth shall praise *him.*"

A Test of Self-Government

WHETHER or not the Filipinos have reached that stage in civilization which qualifies them for self-government may soon be tested. A bill prepared by the Congressional Committee on Insular Affairs and understood to be an Administration measure, looks to the establishment of a territorial form of government for the islands, somewhat similar to that of Alaska, the legislature to consist of a Senate of twenty-five and a lower House of one hundred members, both elected by the people. An American governor-general will have the veto power over the acts of the native legislature. While the two Houses will make laws for the islands, they will have no power to make treaties, or regulate tariffs. There will be a voting qualification which will probably exclude a large proportion of the semi-civilized population, thus limiting the ballot to the progressive and enlightened. As the measure is designed as a "try-out" at self-government, it sets no definite date for actual independence. That day may be many years off, but the probationary experiment will be excellent training meanwhile. It is a step in the direction of the ultimate fulfilment of our pledge to give the islands self-government when their progress warrants it. To do this prematurely is not even contemplated. Before the independence of the islands is finally granted, their neutralization must be secured by treaties with the other Powers. Further, land for coaling stations and naval bases is to be retained by our government as a guarantee of Filipino security and protection. It is understood that the Administration indulges no expectation of early Filipino independence, and may not even press the probationary measure this season.

New Sunday School Plans

THE CHRISTIAN HERALD is entering upon a new era of Sunday school work. Arrangements have been made to connect the Sunday School Department with the great, modern, scientific, world-wide Sunday School movement. While THE CHRISTIAN HERALD refuses to give up anything that is vital in the ways and beliefs of the past, it is reaching forward for new methods and new skill in bringing the facts of the old faith to the new needs of the new generations. Mr. Frank L. Brown, General Secretary of the World's Sunday School Association and superintendent of the great three-thousand-member Sunday school of the Bushwick Avenue M. E. Church, Brooklyn, will have an article in THE CHRISTIAN HERALD every week, one week answering practical questions asked by Sunday school workers and on the alternate weeks giving a remarkable course of lectures on Sunday School methods, a special announcement of which will be found on another page. Mr. Amos R. Wells, the popular and beloved Christian Endeavor and Sunday school leader, will contribute regularly, giving practical interpretation to the Sunday school lessons. Arrangements are being made with Dr. Frank E. Hoskin of Beirut, Syria, an expert in Oriental science, to give every week an explanation of Scriptural and Oriental terms. Other contributors to the Sunday school page will be Arthur H. Howland, Rev. Edwin Whittier Caswell, and others, whose names will be announced later.

THE CHRISTIAN HERALD will earnestly endeavor to be a real help to Sunday school workers and teachers everywhere. Nor will the pupils themselves be forgotten. Every week something will be found which will help them to learn the weekly lesson and give them pleasure and inspiration in their Sunday school life. THE CHRISTIAN HERALD division of the Sunday school army is already a large one. With the co-operation of our readers w hope to make it grow still greater!

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Remember the Children

MONT-LAWN, our beautiful Children's Hom among the Rockland Hills along the Hudson, b gins this summer its twenty-first season of servic among the children of the poor. When the late D Klopsch founded it in 1894, it was an old-fashione farm homestead, with a few dilapidated building That first summer it took in several hundred litt ones from the city tenements and gave them a fres air outing. Generous friends soon became intereste and the readers of THE CHRISTIAN HERALD thoug all these years have been its enthusiastic suppor ers. Considerably more than 40,000 children hav been welcomed at Mont-Lawn since the beginnin of the work, and it has been a means of healt recreation and blessing to them all. It is mai tained by voluntary contributions and we are look ing confidently to all of its friends and patrons t give it a thought of remembrance when they a planning for the summer. Make one little chil your guest at Mont-Lawn and your own holida will be all the more enjoyable.

The Latest Phase of Militant Suffragism

MILITANT suffragism is at its height i England. Not only have the patience an forbearance of the government been stretched t the breaking point, but if the vandal acts of th "wild women" should be longer permitted, the peo ple themselves could hardly be restrained from turn ing the situation into a tragedy. The plain truth i that the whole country has become exasperate over the continued lawlessness of the militants For over a year past they have burned buildings slashed valuable pictures, defaced statuary, as saulted high officials, and even terrorized royalt with threats of kidnapping a young prince. The have done a thousand other things which, save fo the clement policy the authorities adopted, woul have subjected them to protracted terms in prison Not till a week ago, however, did they cast to th winds the principle of respecting the sanctity o human life. "We have tried all other ways," pro tested one of them; "now we are going to fight and you can allow us to be killed." Nobody bu the women have any thought of killing, and th outbreak of homicidal mania is to be stopped befor it goes too far. Wholesale arrests will now be th order of the day, and the intimation is given tha forcible feeding will very likely be resorted to i all cases, and that offenders against law and orde will not be permitted to "hunger-strike," or t hope longer for release under the "Cat and Mouse Act. It is a very grim commentary on the presen situation when even English pastors have not hes tated to say, if these frenzied recalcitrants ar determined to starve themselves to death, the au thorities "should let them die." There is littl danger, however, of such a climax and the genera belief is that, when the law is resolutely applie and a number of the offenders punished by wa of example, the frenzy of militant suffragism wi evaporate.

The Uplift of Optimism

HE WHO thinks the world is full of good peopl and kindly blessings is much richer than h who thinks the contrary. Each man's imaginatio largely peoples the world for himself. Some live i a world peopled with princes of the royal blood some in a world of paupers and privation. Yo have your choice.

This is a big, busy world. It cares precious littl what you think of it, or what faults or troubles yo find in it. It is a choice that concerns yoursel more than all others combined, whether you grouc in the gloom, the companion of hateful goblins, o stride in the sunshine, seeing smiles and catchin shreds of song.

Men and women in God's image were not mad as whining, groveling beings. They were made t stand erect, mentally as well as physically; to labo well and joyously; to take the gifts of providence whether they be joy or sorrow, and bear them cheer fully and with courage; to add ever something t the world's store of happiness, if it be only a smile

Look up! See how flooded with sunshine thi beautiful world is when faced with smiling eyes.

If you would win anything, do anything, be any thing, don't whine.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Canaries Save Miners' Lives

CANARY birds are now among the chief aids of the United States Bureau of Mines in the rescue of entombed miners, and it is estimated that during the few years they have been used, more than five thousand lives have been saved. After the terrible disaster in the Monongah mine in West Virginia in 1907, in which 356 men were killed, the United States Bureau of Mines determined that its pressing duty was to rescue miners from the after perils of explosions. So effective has been the work that the average annual death toll in the mining industry has been cut down from 3,000 to 2,000 men, or from seven men to every million tons of coal to 4.25 men for the same quantity. A good percentage of this life-saving has been through the use of canary birds. The leader of the rescue party is equipped with an ordinary brass bird-cage, in which a wide-awake canary hops. The bird is taken into the mine under the ever-watchful eyes of the leader of the rescue party. As long as the bird continues to chirp and hop about the rescue party continues on its way; but just as soon as the bird's activity begins to waver, the progress of the party is halted; the leader tightens his helmet to make sure that no coal damp gets into his lungs, and the party retraces its steps, carefully watching the physical condition of the bird until at last they reach a spot where it revives. Here one of the rescue party is left with the bird to refresh it with his supply of oxygen and to await the return of the rest of the party with such victims as they may be able to find. The imprisoned miners, usually unconscious, are brought to where the canary, again become lively, is stationed. The sufferers are then taken to the surface and to the doctors for treatment. If the canary at any time shows signs of discomfort, it is taken to a place where it becomes lively again, and thus the place of safety for the men is indicated. The canary is then taken back to the mine-car, where it is petted and kept in good physical condition until the next emergency calls for its services. Here is the Bible record of birds saving human life in the feeding of the prophet:

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. (I Kings 17: 6.)

Child Falls into Subway

A TRAP-DOOR leading to a subway excavation on Lexington Avenue, between One Hundred and Twenty-fifth and One Hundred and Twenty-sixth Streets, New York City, attracted the attention of a ten-year-old boy, as he was taking a walk with his father and mother up the avenue the other afternoon. The little fellow raised the trap-door, looked into the dark hole and suddenly lost his balance and plunged into it. The cries of the father and mother brought a patrolman to the scene, who descended into the hole, and, at the bottom, sixty-three feet below, found the boy unconscious and fatally injured with a fractured skull. There are trap-doors everywhere along the streets of the city and the roads of the country, into which children, and grown-up people as well, look, and into which they easily fall. Parents, public authorities and the church should take every precaution to safeguard children and reduce moral dangers to the minimum, thus fulfilling the prophecy:

He will deliver his soul from going into the pit, and his life shall see the light. (Job 33: 28.)

A Wireless Fog Gun

A WIRELESS electric system for the control of signals at sea has just been announced, which is claimed has demonstrated its value by careful experimentation, and will prevent some of the disasters of shipwreck that are so appalling. The device is an apparatus connected with an automatic fog gun erected on an isolated beacon in mid-sea, which can be so charged and worked from signals on shore as to keep up a continuous firing for a long time and thus give the warning needed. Science is giving itself up more and more to the saving of human life on earth and ocean. The salvation of spiritual life is of paramount importance.

I am come that they might have life, and that they might have it more abundantly. (John 10: 10.)

Conductor of Long Service

ON a fast train going west from New York, a man passed down the aisle of the car, taking tickets and cash. He was rather heavy-set, and of fine physical proportions, with an excellent face. He had on a white cap with the brass plate in front with the word "Conductor" on it. His gray mustache and dark uniform accentuated the crimson of the rose he wore on the lapel of his coat. On his left arm there was a gold star well down toward the wrist, and there were two bands of gold braid just below it. A minister on the train, whose ticket he was taking, said to him: "Does that star mean five years of service?" "No," said the conductor; "it means twenty-five years of service, and the two bands five more years each." The minister said: "Do you mean you have had thirty-five years of continuous service on this road?" He replied: "Yes, and two more years are due on another band. I have been thirty-seven years continuously on this road." The minister said: "Will you kindly tell me what are the qualifications of a first-class conductor, who can have such a term of service on so important a road?" He said: "First, willingness to obey the orders of superiors to the letter, and to do it promptly and with an appetite. Second, punctuality. I made it my business to be in my place at the moment, any hour of the day or night, and whenever it was in my power, to start and make my stations and terminal on time. Third, the treatment of passengers. I always treated them as I would wish them to treat me. I was always patient and considerate with women and children, remembering that my mother is a woman, and that I was once a child. A quality I perhaps should have mentioned at first is to feel a deep personal interest in the road. There was a fearful blizzard; the trolley lines were all tied up, and on the morning when a hundred conductors were to have shown up at the Philadelphia station, only five reported. I was one of them. Four of the five were gray-headed. I was sent out with a crew of from 300 to 500 men and spent a day and a night in the work of clearing the tracks. My superiors complimented me, and I said, 'Why do so? I have a personal interest in the road. It has given bread and butter to me and mine; if I owned it, I could not love it more or work harder for it.'" What a suggestion here to loyalty and constancy in the divine life in answer to this injunction:

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord. (I Cor. 15: 58.)

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OPENING OF AMERICAN UNIVERSITY

THE American University at Washington, D. C., under the auspices of the Methodist Episcopal Church, was formally opened on May 27 with imposing exercises. Bishop McDowell said among other things: "We are to-day formally inaugurating a notable experiment in higher education. Nothing like this has been planned or tried on our soil. We propose at least four unique, distinct lines: (1) The opening of the rich materials of education and research afforded by the government to the students of the world under competent guidance; (2) by a carefully devised system of scholarships and fellowships, the opening of the graduate instruction of the world for select young men and women; (3) the creation of a body of scholars gathered from everywhere, sent everywhere, united here as fellows, recognized and pledged to humanity's service and the larger uses of the largest learnings; (4) the creation of lectureships for Washington and elsewhere and the making of a literature which, in ample and steady stream, will refresh the life of the republic and the world." Appropriate addresses were made by President Wilson, Secretary Bryan, Secretary Daniels, Bishop J. W. Hamilton, the Chancellor Frank Hamilton and others. The physical appointments are worth between three and four millions of dollars, and those having the matter in charge are expecting to raise the rest of the money needed to carry out the new plan promised at the opening. How important and how necessary is education to the prosperity and happiness of the individual and the nation! We are reminded in this opening of these words: "Wisdom hath builded her house, she hath hewn out her seven pillars." (Prov. 9: 1.)

Cooper Union's Commencement

AT THE commencement exercises of Cooper Union, New York, the astounding statement was made that 5,000 young men and women had been excluded from the schools at the beginning of the term because of the lack of room. There were 8,400 applications, of whom only 3,400 could be accommodated in the class-rooms of the Hewitt Building Annex. The total expenses of the school last year amounted to $209,816. The class of 1910 (General Science Course) presented a memorial tablet for the late Professor William A. Anthony of that department. Professor Anthony was a graduate of the Sheffield School at Yale, had established at Cornell University the first electrical course in Europe or America, and with others at Cornell had constructed the first electrical dynamo. During the past fifty years, the brains of the world have not gone out into the learned professions, or into literature or art, so largely as into the channels of the mechanical arts, and the marvelous inventions that have multiplied the conveniences of civilized living have been the result. Our nation has marked the singular intellectual progress of the workingmen. Five thousand applicants turned away from the Cooper Union schools is an evidence of that progress, and wealth, so ready to help the cause of education, should immediately remedy the difficulty. The Scriptures dignify manual labor, and Christianity is honored ever in a Carpenter as its Founder.

Is not this the carpenter? (Mark 6: 3.)

The Child and the Poem

DR. CHARLES W. ELIOT, president emeritus of Harvard, has selected three poems which he says every child should know. They are "The Village Blacksmith," by Henry Wadsworth Longfellow; "Abou Ben Adhem," by Leigh Hunt, and "To a Waterfowl," by William Cullen Bryant. He quotes the verse:

He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.
It sounds to him like her mother's voice
Singing in paradise.

"Now, any child eight to ten years old," he adds, "will take that all in and will learn from it that the blacksmith had a daughter who could sing, and that she sang sweetly in the village choir; and the blacksmith had had a wife, whom he loved tenderly, and she was dead, and she sang with him, and now she was singing in a happy next world, in paradise, and the blacksmith liked to go to church because he heard his daughter, who reminded him of her mother. All that is in that little verse, and it is a beautiful picture of some of the best parts of human experience." The universal heart responds to the love of a husband for a wife, to the love of parents for a child, to a heaven of beauty, joy and melody into which our loved ones have gone.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2: 9.)

THE SUNDAY SCHOOL LESSON

THE LESSON IN LIFE

By Amos R. Wells, Litt.D., LL.D.

THEY had their labor question, it seems, in ancient Palestine as well as in modern America. Christ's labor parables might have been spoken before a labor union to-day. Indeed, labor-union leaders often refer to Christ as the first agitator for the rights of labor, and in the same breath rant against the church for not following his example.

Now observe our parable. The owner of the vineyard early in the morning hired some laborers at about $1.50 a day. At nine o'clock he took on some more, agreeing to pay them "what was right." At noon and at three in the afternoon he did the same, and even added some to his force of workmen at five o'clock, only an hour before closing. At six o'clock he paid them all, and gave every man $1.50.

Then arose the labor question. Enter the walking delegate. Said the men hired at 6 A.M.: "The last you hired have worked only an hour, and you give them $1.50. We have worked twelve hours, and ought to get much more." So said they all. In 1914 there would have been a strike, a boycott, a blacklisting of that employer. For he simply asked: "Did I not agree to pay you $1.50? And if I choose to pay these others the same, though they have worked a shorter time, have I not a right to do what I wish with my own money? Having been just, may I not also be generous?"

There you have the essence of the labor problem, as fresh and vital in those nineteen-century-old words as in the writings of Bouck White or Samuel Gompers. There you have, on the one hand, the blind insistence upon arithmetical equality which has been the mischief of labor unions (I believe in labor unions nevertheless); and on the other hand the spontaneous human brotherhood and large-hearted sympathy which is the Christian ideal for the employer, though, alas! he seldom attains to it in practice.

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, July 5, 1914. The Laborers in the Vineyard. Matt. 20: 1-16. GOLDEN TEXT: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. 5: 45.

A new staff of expert writers is being engaged for The Christian Herald Sunday School Department. Amos R. Wells, Frank L. Brown, Arthur H. Howland, Edwin Whittier Caswell, and, it is hoped, Frank E. Hoskin, will be contributors. Others will be announced later.

Says the walking delegate: "Every man at work on the same job must have the same pay, though one lifts ten thousand shovelfuls and another twenty thousand. Every man must work eight hours a day and no more; or, if he works overtime, he must be paid for the overtime at a higher rate." Says Christ: "Every man must have a chance to work. Every worker must have a living wage. The relation between employer and employee must not be reduced to the plane of mechanical arithmetic, but must be raised to the level of brotherhood. There must be room in that relationship for generosity on both sides, for overtime and overpay. And each must trust the other." All of that is in this intensely modern parable of the vineyard.

How far we are from Christ's ideal for labor and capital the miners' war in Colorado bears witness, and the terrible scenes in Lawrence, Mass., and all the other labor struggles that have proved our civilization so imperfectly Christian. Police, militia, national troops, pistol shots, rifle shots, dynamite explosions, hangings and electrocutions — these are our present-day continuations of that dispute over wages in the Palestinian vineyard! This is the Christian progress of nineteen hundred years!

Every person in our Sunday schools is a wage-earner or a wage-payer or is growing up to be one of the two. Most of us are both wage-earners and wage-payers. If we are wage-earners, this parable tells us to labor for the work's sake and not for the pay's sake. If we are wage-payers, the parable tells us to pay according to the need and not always merely according to the labor. Love for one's work will make an artist of any workman. Love for one's employees will transform a paymaster into a brother.

The great problems of our world just now are economic problems. Right here is the test of our Christianity. If the religion of the Carpenter does not contain the solution of these terrible labor difficulties, it is not the religion for the present world. But it does contain that solution.

THE DAY'S WORK

By Rev. Edwin Whittier Caswell

IN THE chapter preceding our lesson, after our Lord's discourse upon the danger of riches, as a comment on the rich young ruler Peter exclaimed, "Behold, we have forsaken all and followed thee. What shall we have therefore?" Christ's reply to Peter is this parable of the laborers, which condemns his mercenary spirit.

Bishop Joseph F. Berry, in one of his addresses before the Wyoming Conference, recently held at Binghamton, N. Y., began by saying, "Will it pay? Is there anything in it for us? This is the cry of commercialism, of politics, of many governments and of some churches. We should ask a different question—Is it right? Will it help others? Will it please Him?"

There is a wide difference between a holy and an unholy ambition. Salvation is a free gift, and we should trust our heavenly Father to administer our rewards according to his divine will and purpose. To seek selfishly after places and positions in Christ's kingdom is to become a mere hireling instead of a self-sacrificing follower of the Master. We should trust the Lord of the vineyard to do the best for us according to our merit and devotion. Our position may be the humblest, the most unpleasant and lowly, but, as he has called us and assigned us to certain places in the vineyard, he will attend to our honor, rank and happiness. Rather than manifesting a murmuring spirit, we should in honor prefer one another.

Selfish seeking engenders pride, envy, covetousness, and often ends in final downfall. Christ's humiliatio and suffering were the highest type service for mankind. So our syn pathy, kindness and helpfulne should lead us to work for others the best way. We should not be li the elder brother, who became jea ous because so much was made of t prodigal. We are all members of t body of Christ. "The eye cannot sa to the hand, 'I have no need of yo nor can the head say to the feet, have no need of you.'" any more tha the steeple of the church can say the foundation, "I have no need you." The great Householder has a signed each laborer to his special wo and position, and all are cherished b him.

Are you working for the glory of particular denomination, or churc or personality? Then you may b last in the procession of heroes. your devotion guarded by humility, is it clouded by pride? The harve truly is great but the wholly cons crated laborers are few.

An Indian who was a candidate fo the ministry and was asked before th presbytery the important questio "What is original sin?" answered tha he didn't know what other people might be, but he rather thought tha his was *laziness*. There are man who could truthfully give the sam reply regarding religious activities.

It is said that an empty heart, a empty hand and an unoccupied brai killed Napoleon. Are there not man followers of the Master slowly dyin of the disease called "Nothing to do" A clergyman was once told by hi physician that he must quit work i he would live. He asked, "How lon can I live without work?" "Six o seven years, doubtless," was the repl "How long can I live with work? "Not more than two or three years. "Well, then," said he, "give me thre years of work instead of six years o idleness."

The redeemed who are before th throne of God serve him night an day in his temple; angels are ceas less in their ministry. Therefore, w should go to work to-day in his vine yard; to-morrow may not be ours.

A general once remarked to an i quiring soldier, "Go in anywhere there is good fighting all along th line."

SUNDAY SCHOOL LEADERSHIP TRAINING

THE FIRST OF A SERIES OF TWENTY-SIX SPECIAL ARTICLES BY FRANK L. BROWN

General Secretary of the World's Sunday School Association

FOR years past we have been stressing the necessity for the training of the Sunday school teacher. And there was good reason for this, as the teacher comes closest to the pupil and the home.

But after the teacher is trained she finds that her work is hindered by officers of the school who don't know their part of the work as well as she knows hers. Disorder, bad grading, uninteresting exercises, add to her burden and she goes home many a Sunday with aching head and aching heart.

It is high time for the one million six hundred thousand Sunday school teachers of this country to strike for their rights and to demand that the Sunday school officer shall be trained for his special duties so that the teacher's work shall be done under best conditions.

And the Sunday school pupil has equal rights with the teacher in the training of the officers. It is he that is being exploited, experimented upon, and sometimes tortured by length, instead of strength, of exercises and by the failure of the officers to understand the pupil's vital needs and to adjust plans to those needs.

But it must be frankly confessed that there is no body of men in the country more anxious to make a success of their work than the great host of Sunday school officers, and this includes the officers of the rural school as well as the city school. If we shall include in the computation all of those in the management side of the Sunday school, comprising also the members of school committees who also need training for their special tasks, we shall probably find between two and three million of the choicest workers of our country in the leadership column.

These workers have had for the most part no opportunity for a knowledge of their special work before being called to leadership service. If we can bring to such leaders all over the country a little higher efficiency, if we can aid them to know a little better the best plans for each department of work, we shall be doing a real service for the whole Sunday school field.

It is the purpose of the method articles which shall appear in these columns on alternate weeks to be a practical training school in Sunday school efficiency, for the superintendent who is struggling with the problems of a difficult situation, for the pastor who needs the help of workers who know their task, and for the teacher, who as a member of a school committee wants to know how. The difficulty up to this time has been that there was no practical course for fitting these various officers and committees for their work and no method by which the great Sunday school army might recruit its future leaders from its own young people.

The modern Sunday school organization, too, comes to the pastor and superintendent, especially in the smaller community, and says: "Here is the standard of an up-to-date school. We look to you to develop your school on this plan." And the pastor and superintendent, who have all that they can do to keep the school going as it is with inadequate help and facilities, hold up their hands, aghast, and a superintendent's resignation possibly results. But there may be a reason and a help for the situation.

Certain it is that the Sunday school cannot stand pat under the new definitions of its place and purpose and possibilities. The Sunday school should seek to guide every pupil to his place in God's plan, in the church, home, community and world field. The public school has this as a partial purpose, but lacks the spiritual dynamic of the touch of soul upon soul, life upon life, that comes through the work of the Sunday school.

And we need a vision of the Sunda school. How big a world shall w build for in our Sunday school work How much of the throbbing physica mental, social and spiritual boyhoo and girlhood about us shall we cap ture for service to Christ and th world?

Is it true, as Charles G. Trumbul says, that "the function of the Sunda school is to grow souls, possessed b Christ's passion to win souls. I should be keyed to the purpose of giv ing the Gospel to every creature"?

And is the Sunday school "the Bibl teaching service of the church"? th whole church, mind you, and not tha fragment engaged in actual Sunda school service, but the fathers an mothers who often put personal eas above example, and who do little con secutive study of the Word of God.

And is the Sunday school "th world's greatest institution for popu larizing the world's greatest Book" Mr. Gladstone once said: "Talk abou the questions of the time! There is bu one question—how to bring the truth of God's Word into vital contact wit the minds and hearts of all classes o people."

And is the Sunday school "a organized and scientific effort fo

Continued on page 623

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Memorial Stones*

THE heroes of early Bible times had the habit of setting up stones, memorial stones or altars, to commemorate great events in their personal lives or in the story of their nation. Our Scripture lessons tell of two such altars. When Joshua led the people over Jordan he assigned twelve men, one from each tribe, to pick up twelve stones from the dry river bed over which they were passing in safety and build with them an altar at the threshold of the Promised Land. And this altar was to be a sign to the children of Israel and their descendants that God, after leading them out of Egypt and through the perils of the wilderness, had brought them safely to their new possessions. In the second lesson, for which, by the way, you had better read all the first fifteen verses of Gen. 35, Jacob is directed to go back to Bethel, where he had his first experience of meeting God and communing with him, in order that he might build a new monument to testify to the fact that God had been with him, continuing his blessings and fulfilling his promises.

It is a good thing for the Christian to go back occasionally to the place where he was converted. Many Christian workers have made pilgrimages to old churches or schoolhouses or some office or street in a distant city, in order that the memory of the blessing of God which found them there might become more distinct. And they have gone forth from these places with a new sense of God's presence and fresh assurances of victory.

We celebrated yesterday our national birthday. We all thought again of that great event in the world's history, that first great item of our national existence when the fearless men of the Continental Congress made a Declaration of Independence though their act made them guilty of the crime of treason and brought with it the danger of death. The fifty-six signers of that declaration have become our nation's heroes, and we know now that they were led to their daring deed by the Spirit of God. We recall the great words of that Declaration of Independence: "Life, liberty and the pursuit of happiness." We see how events, since then, have indicated that our nation was to have a unique place in the task and opportunity of bringing a more abundant life, greater liberty and higher happiness to the representatives of many nations of the world. We see the oppressed and troubled people of other lands flocking here to share in our liberty and in our happiness. We find that our statesmen are setting new ideals of honor and service and helpfulness toward other nations. And we renew our faith in God and our pledge that the God of our fathers will be our God and the God of our children.

It would be foolish on this anniversary of our independence to fail to recognize how far short we still come of giving all a fair opportunity for true life, true liberty and true happiness. Shocking conditions still exist of oppression and injustice. So long as little children are, in some States, still allowed to labor during their tender years, so long as women are crushed with deadly burdens of poverty and toil, so long as millions of workmen are refused a fair share of the products of their toil, so long as thousands of men, able and willing to work, are by our present industrial system denied a chance to work, so long as dishonor and greed corrupt our commercial enterprises, our law-making bodies, our courts and our press, so long is there need of returning to the old altars erected in tribute to God and to his ideals of liberty, justice and neighborliness, and of making each new Independence Day a day of consecration to the tasks which yet remain before this land shall be what God has planned it.

*"Memorial Stones": National and Individual." Josh. 4: 6, 7; Gen. 35: 9, 10, 14, 15. Epworth League Topic for Sunday, July 5, 1914.

The Friendship Verse*

THERE is something deeply and accurately scientific in comparing friendship with fragrance. It has been proved that odors have a powerful influence upon the memory, upon the emotions. A unique sensation of happiness steals over the mind in the presence of a delightful perfume; and very often these call up the richest experiences of home and love. Friendship should be like this. It is a matter of intense delight. A man's friends not only help him to be brave and honorable and successful, but they minister to his delight. "He rejoices" in the fragrance of their friendship. That is the statement of our Scripture verse, that the sweetness of soul communion with one's friend rejoices the heart like the fragrance of perfume. Look up and relate the stories of David and Jonathan and Damon and Pythias.

Real heart friendships are the kind to be coveted; not friendships of convenience, not friendships of profit, but friendships whose communions of heart with heart are delightful. And these are, after all, the most helpful and the most profitable. For to spread this atmosphere of true friendship is the chief element of our life work. We are to bring about that time of which Burns sang:

> When man to man the world o'er
> Shall brithers be, and a' that.

You can tell what kind of a heart you have from the kind of people your friends are. If you like people who are pure, and honorable, and thoughtful, earnest and kindly, it means that you are on the right road. Are you choosing the best kind of friends—friends that will help you to make life fragrant and beautiful for others? And are you giving your life in friendly service and intercourse with others, helping them forward and upward to the best things?

Do not let the lesson close without an earnest and grateful reference to the soul's Great Friend. That was Christ's chief wish for all his followers—that they might be his friends. "Henceforth I call you not servants," he said to his disciples, "but I have called you friends." Have you let the ineffable sweetness of his friendship purify and strengthen and perfume your life?

*"Twelve Great Verses. VII. The Friendship Verse." Prov. 27: 9. (Consecration Meeting.) B. Y. P. U. and Christian Endeavor Topic for Sunday, July 5, 1914.

Our Covers a Picture Gallery

I AM much pleased with your paper. I want to tell you how I get a little more out of it for the children than do the average. I take nearly all of the cover pictures and paste them together vertically, two and three in a strip, and fasten them to the picture mold around my little motherless boys' sleeping room. They always please them, and they ask questions about them until I find myself quite a story-teller. "Dreaming of Her Boy Across the Sea" and the marine scenes I have grouped and they form a basis for a story they will not forget. You have given us such a wealth of landscapes that I hope you will not forget the farm animals, especially the horse. Children are so interested in pictures of animals and in the animals themselves, especially before the children can read. I believe you would do well to mention this use of cover pictures, as many file them away, never thinking of the lesson or story that may be brought out for the children. Even though only room for say four or six pictures could be had, it would be worth while.

Portland, Ore. BURTON O'MEALY.

It appeals to the most critical taste

There is no guest too fastidious, no occasion too formal or too important for

Campbell's Tomato Soup

Its irreproachable quality commends it to the most exacting epicure. And it is so readily adapted to the character of the meal—light or hearty as the case may be—that in each instance it seems exactly the fitting key to the occasion.

Prepared as a rich Cream-of-tomato, or served in bouillon cups topped with whipped cream it is an especially inviting "overture" to any meal.

How about that particular "company-affair" of *yours?*

21 kinds **10c a can**

Asparagus	Mock Turtle
Beef	Mulligatawny
Bouillon	Mutton Broth
Celery	Ox Tail
Chicken	Pea
Chicken-Gumbo (Okra)	Pepper Pot
Clam Bouillon	Printanier
Clam Chowder	Tomato
Consommé	Tomato-Okra
Julienne	Vegetable

Vermicelli-Tomato

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

A PITIFUL CRY FROM CHINA

"SHE is a sweet child of about twelve, obedient and willing to work. *It seems so hard to have to send her back to a life of beggary and shame.*" This horrifying statement stands out in a long letter from the Chinkiang Industrial Orphanage, China, which tells many interesting things about the busy life of the orphans. It was almost like coming upon a venomous snake while strolling through flowering fields, to read this letter and come upon those words. "Five of our brightest boys are now in Bible school, training for Christian work," writes our correspondent. "They have been proved for years in their Christian life. Three of our best girls are also in training. Twenty-seven large boys are learning trades, printing, engineering, and others. They all attend services here on Sundays; twenty of them live with a home missionary. . . . Four hours of the orphanage are given to study and four to manual labor; the boys help in farm work, the girls in making clothing and even shoes. This, of course, keeps down expenses and prepares the boys and girls for useful lives. . . . It is because the children are practically our own and free from heathen influences that it is comparatively easy to train them for Christian work. *The hope of Christianity in China lies more in the children now being trained in Christian institutions.* . . . The history of some of our children illustrates the Scripture passage, 'The dark places of the earth are full of the habitations of cruelty.' Chang De Lin, only fifteen years old, has a face of aged hardship and suffering. Her parents died when she was little, leaving her to a dissolute brother, for whose support she worked in a factory fifteen hours a day picking cocoons from boiling water, her fingers becoming parboiled, then returned 'home' to cook and slave. Eventually she would have entered a shameful life. But she is now with us, and is one of the happiest and brightest in the Sunday school class. . . . Wang Ko Nu was left an orphan at three years of age, and was bought by a mother-in-law who deserted her in the stress of famine. We had her for a little while, then through lack of means had to send her back, but the barrow-man threw her into the street, where she fought with the pigs for her food. She was discovered and returned to the orphanage, and we endeavored to purchase her freedom, but are still without the surplus of $20 necessary, and she is being claimed by the woman mentioned. She is a sweet child of about twelve, obedient and willing to work. *It seems so hard to have to send her back to a life of beggary and shame.*"

BUSY HOURS AT COMPASSION ORPHANAGE, NINGPO, CHINA

Is it necessary to say more? Here in a few sentences extracted from this letter we have the picture of practically all the orphanages in which CHRISTIAN HERALD readers are interested. Lives rescued from evil surroundings, from misery and shame, now filled with the sunshine of Christian love and the ambition to be pure and useful, yet always in some degree of peril of removal from the orphanage care through failure of support by the only persons vitally interested in their welfare, Christian people of other lands. It is an unthinkable thing that brave little Wang Ko Nu shall be abandoned by a Christian institution to the designs of an evil woman, for the lack of $20 in American money. Despite the generous response to our appeals in behalf of the thousand and five orphans whose support we have undertaken in the name of the Christian Herald Family, there is still a considerable proportion of the quarterly amount necessary to be made up; but we feel assured that, when our readers learn this, they will generously respond. There is more than one Wang Ko Nu dependent upon our making the full quarterly remittance. Who will come to the rescue? Who will do something to help hold these deserving children within Christian influence until they are capable of self-support, when, in all probability, most of them will be out-and-out disciples of Jesus Christ? Remember what our correspondent said: "The hope of Christianity in China lies in the children now being trained in Christian institutions."

All gifts are welcome, and are devoted fully to this work. Twenty dollars provides the entire care and education of one child for a year. If you feel you cannot have the privilege of giving one child a whole year's opportunity, do not hesitate to make whatever contribution you can toward that end.

Address all gifts and letters, China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER X

THE boy and the man talked very little together as they wandered home through the night; and in their speech there had been a deliberate avoidance of the topic which was uppermost in their hearts. Instinct told the lad that it would be better not to discuss the matter further, and Parson Bill was equally reticent. He felt not a little ashamed of his impulsive action. Had he to figure in such a scene again, he might have pursued another course; but it was too late now. He gritted his teeth, and in spite of the derision so ruthlessly heaped upon him, and of which he knew he would receive more, made up his mind that he would stick it out. It was fortunate that no longer time than one night intervened between his determination and the time for his carrying it out. As the hour approached, his task became more and more difficult to him.

Such a piece of news as the scene in The Red Dog was too delectable to be kept secret, and every man in the town had heard it before sunrise. It would have been an object of interest, that new Sunday school, even if Parson Bill had not announced himself as an attendant and supporter, but the interest would have been by no means so general or so intense. It was a matter of course that women and children should patronize religion, but that a man should do so, especially a man in Cañon Creek, was most extraordinary. And yet, although no one exactly realized it, the determination of Parson Bill was already influential. The most devoted patrons of The Black Pup and The Red Dog found another interest in life. They had something else to talk about than drink and play. The Black Pup had kept open much longer than The Red Dog, but it, too, had closed at an unusually early hour.

The men decided that they wanted to be on hand to see the fun, and they determined to get some sleep, so as to be reasonably fresh for the fray. The two saloonkeepers were somewhat perturbed, but they took matters philosophically, saying to each other that they must expect such transactions and disturbances, and confident that a few days would see them running in full blast again, and with all their old patronage. The proprietors were not without their share of human curiosity, also. Indeed, they were rather better in some ways than the miners, for their business made it necessary for them to drink but little and to gamble not at all. There was a rivalry between them, but on occasion they could get together, and they decided, after an informal consultation, that out of respect to the Sunday school they would close from nine o'clock until half after ten, which was the period set apart for religious purposes, they had ascertained. This proved an exceedingly popular move on their part. Cañon Creek felt vaguely satisfied with the stirrings of reform.

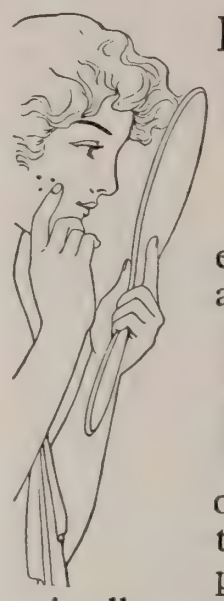
Olaf had been very much excited over the whole series of events, and it had been a long time before he had fallen sound asleep. He had awakened early, washed himself with unusual care and effectiveness, put on his very dilapidated and ragged clothes with, for the first time, keen pangs of humiliation and shame, and had made himself as ready for the service as was possible under the local conditions prevalent.

Parson Bill had arisen with him and had also made his toilet, with unusual care but in a moody and unbroken silence. The invitation for breakfast was extended to him, but the man instantly declined it. The loyal little boy pleaded to stay with his old friend, but the man bade him go to his new ones.

"You won't stay away from Sunday

Continued on next page

It Is So Easy To Get Rid of Skin Troubles



By Using Cuticura Soap exclusively and a little Cuticura Ointment occasionally that it is a pity not to do so in all cases of pimples, redness, roughness, itchings and irritations.

Samples Free by Mail

Address "Cuticura," Dept. E. Boston. Cuticura Soap and Ointment sold throughout the world.

Baby's Teething

Freed from Pain! No Drugs! No Dope!

THE Jolly Face makes baby think it's a toy. It weighs only 1¼ ounces, is only 4 inches long, and is easily grasped by the tiniest hands. All babies like to bite on their toys. So baby bites on the long funny rubber nose. And that's just what we want him to do. Inside the "toy" is an aluminum reservoir for cracked ice, and from this reservoir iced water circulates with a pump-like action through the rubber nose. Thus when baby bites on the nose his poor, hot, aching gums are gently cooled—all the nasty inflammation and pain is checked—there's peace and content for baby, and rest for mother.

Koolbite Teething Reliever

Endorsed by Doctors, Dentists, Druggists and Nurses as Safe, Sanitary and Scientific. Thousands in use

Keeps baby's hands warm. The mouthpiece, of purest rubber, is easily sterilized, and has the *toughness* needed to help baby force his erupting teeth through his gums. No ice or water can enter baby's mouth. No leaking. No muss.

PRICE, $1, ALL PARTS COMPLETE. Would you begrudge a dollar to stop your baby's suffering? Ask your druggist for Koolbite to-day. Why let baby suffer a minute longer than you can help?

If your druggist can't supply you, mail us a dollar direct. Your money refunded if trial doesn't prove Koolbite's worth. Descriptive circular free.

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SPECIAL OFFER to ladies who will see a few friends who have babies and introduce it.

Gail Borden EAGLE BRAND CONDENSED MILK THE ORIGINAL

Has no Equal for Infant Feeding

LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

hool 'cause I'm not here to bring
n, will you, Parson Bill?" anxiously
ked the little lad, fearful lest the
n, withdrawn from his influence,
ght falter in his determination.
"I said that I was goin', last night,
d there ain't enough men in this
ole blame town to make me break
word," answered Parson Bill
efly.
Yet the man felt uncertain and un-
sy. If there had been any way on
rth of getting out of it, coincident
th his own sometimes strict notions
honor, he would have followed it
adly.
"You go on," he continued to the
, "I'll be there at nine o'clock."
Olaf looked into the face of his ben-
actor, and searched it keenly, the
an meeting his gaze unflinchingly.
hat he saw reassured him, for he
rned, and with a boyish whoop of
light raced down the street in the
rection of the Morrison house.
me of the more early risers among
e citizens regarded him curiously as
cy passed the time of day with him.
As the boy approached the goal of
s hopes, his pace slackened. It was
long time since he had been in the
ciety of women, and he could hardly
member any association with such
etty little girls as Jennie and Annie
orrison. Perhaps, at the last min-
e, he might have hung back and
aited for Parson Bill, but Mrs. Mor-
son, divining what would be the men-
l attitude of the young man, was
atching for him. He caught sight
her just as the last remnant of his
urage had oozed away, and he had
opped, staring. It was too late to
ck out. She came toward him, took
s hand, remarking appreciatively
on its cleanliness as compared
ith its condition of the night before,
rew her arm about his shoulder, and
d him up the path to the house.
Poor Olaf blushed scarlet when he
as presented to the group of in-
ates; to wit, Mr. Morrison and the
vo girls. Breakfast was ready, quite
different breakfast from the affairs
ill and he were forced to partake of.
n fact, it seemed to the boy that he
ad never in all his life had such a
eakfast as that, although the fare
as of the simplest.
Mr. Morrison asked the grace, while
laf thought with a pang of shame
the many, many meals he had taken
nd enjoyed without that reverent
reliminary. His place was next to
Irs. Morrison and between her and
ennie, the older girl, a child of about
is own age. They made him feel
ery much at home, and as the meal
rogressed his shyness wore off. He
as an intelligent lad, he could talk
ell for a boy of his years. They drew
im out with questions about his life
nd career, and manifested the deep-
st interest in his graphic recital of
is most unusual and extraordinary
tory.
"You poor child," said Mrs. Morri-
on tenderly, at last, "I'll be a mother
you myself, since you have no
nother."
"Yes," said Jennie, "and we'll be
is sisters."
"We've never had a really truly
rother of our own," chimed in little
nnie, "and we have always wanted
ne so badly."
"I'm not fit to be a brother to such
ice girls," said the lad, his heart
hrobbing with delight, nevertheless.
"Oh, yes, you are," said Mr. Mor-
ison warmly. "I think a boy who had
he courage to testify against that
esperado, like you did, deserves a
edal. I've heard about it from the
nen here. It was a brave thing for
little boy to do."
"I was awfully afraid to do it, but
he Indians had been kind to me, and
had to do it, sir."
"By the way," asked Mrs. Morri-
on, "what has become of the other
ndian?"
"I see him once in a while. He
brings me things—a bow and arrow, moccasins, a little war bonnet, things he makes."
"And what of the murderer?" asked his host.
"I don't know anything about him, sir."
"Has he ever been back here?" questioned Mr. Morrison further.
"They do say that he has been seen around these parts. He has a good claim up on the mountain which is pretty rich. He can't work it without coming down here, and Parson Bill said that he heard he had been making threats that he would come back here and clean out the town."
"Mercy!" cried Jennie, "I hope he won't shoot you."
"I hope so, too," said the boy.
Truth to tell, he had more or less forgotten Mr. Jackson and the episode. He could not know how angry that gentleman had been, and how he had continued brooding over his situation until he had become obsessed of an evil idea and purpose, of which poor little Olaf Tryggvesson was one object.
"I guess you have no cause for alarm," said the father of the family reassuringly.
"The men would protect me, I know," said little Olaf.
"Yes, I am sure they would," commented Mrs. Morrison, "and God will protect you, too."
That had not occurred to the boy, but the assurance was most agreeable to his soul.
In such pleasant conversation the breakfast hour soon passed. The girls assisted their mother to clear away the things and to wash the dishes and to put the room to rights, while Mr. Morrison got out his Bible, Sunday school cards, and service leaflets, supplied by the bishop, and made ready for the service.
Among the other belongings which the Morrisons had dragged across the prairie and through the mountain passes on their two wagons was a little portable melodeon. This was set up and found to be in fair working condition.
"We might have the service in here," said Mr. Morrison to Olaf, who had attached himself to the man since there was nothing else for him to do, "but it is so bright and pleasant outside. There is a lovely spot by the brook under the trees yonder, and I thought I would have it there. Besides, this is a small room, and if any one should wish to come and join in, he would be freer to do it in the open air than in the cabin."
"Yes, sir, of course he would," said the boy. "Did I tell you that Parson Bill, my friend, said he was coming?"
Now Mrs. Morrison had very carefully refrained from asking Olaf of the result of his mission. She had reasoned that he would prefer to tell it in his own way and in his own time, and she did not wish to spoil the surprise by anticipating it or by injudicious questioning. She had her reward in the pride and joy of the boy when the announcement was made.
"I am glad to hear it, Olaf," she said, pausing in her work. "Sometimes one man may start a whole community in the right direction. Did you tell him what time the service would be?"
"Yes'm, most partic'lar, at nine o'clock," answered the boy.
"It's approaching that time now," said Mr. Morrison. "Olaf, if you will carry the Bible and prayer book leaflets and this bundle of lesson cards, I'll take the melodeon and we'll go out there and fix things for the service."
The lesson cards were of a date weeks back, but they would serve admirably. In fact, they would scarcely be needed at all if the congregation consisted of the two little girls and the boy; but with a hope that perhaps others might come and find them

Continued on page 618

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A hundred nations send here now to get delicious Quaker Oats. All because of this flavor, which has taught millions of children to love this food of foods.

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The Quaker Oats Company

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MONT-LAWN READY TO OPEN

BY MARGARET E. SANGSTER, JR

I FELT a wave of heat creep over the city—burning heat with the stifling quality that kills. Looking out of the window of my office in the Bible House, I saw a small boy sitting on the corner, pale and exhausted. I heard the noise of tiny feet in the hall. Going to the door I saw a little girl trotting in the direction of the main office.

"Is dis de CHRISTIAN HER'LD?" she asked me.

DID SOME ONE SAY "MONT-LAWN"?

Glancing at the calendar on my desk, there, in bold black letters, I saw "June" staring at me. So I realize that summer has come, with its closing schools and languid children; its merciless sun and sweltering breezes; its baking pavements and growing death-rate. And then I remember, with a start, that Mont-Lawn, the Children's Paradise, is ready to open its gates for the beginning of the twenty-first season. Faraway from the dust of the city at Nyack-on-the-Hudson, carpenters are hammering, and lawn-mowers are clicking, and caretakers are making dainty white beds and laying out small dresses, and ordering provisions for the army of little ones that are about to set out on their way to the Children's Home.

It's a fairy-tale, the story of Cinderella told all over again, that is unfolded hundreds of times every season at the Children's Home. Cinderella is Little-Miss-City-Girl-From-the-Slums. And the cruel stepmother is Mrs. Summertime and the step-sisters are named "Heat" and "Not-Enough-Air." As for the fairy godmother! Well, we hate to make you feel in any way conceited, but *you*, friends of children, rolled into one composite, smiling magic personality, will just have to be the Fairy Godmother! Mont-Lawn is the party where the little Cinderella meets Prince Charming, and in this fairy tale come true, Prince Charming is named "Health."

Cinderella in the real written-years-ago story, as you know, was an attractive, golden-haired person with big eyes and red lips, who dwelt in the chimney corner of a nice, comfortable house. After seeing her beautiful picture in my green-and-gold fairy book, I enthroned her on a pedestal and worshiped her as the queen of Fairyland.

"For," I said, in my childish heart, "it's no wonder she had a fairy godmother who gave her dresses spun out of moonbeams, and a prince to marry. She was so pretty!"

And she was pretty, beyond a doubt. My green-and-gold book used up two large pages telling about her. But our Little-Miss-City-Girl-From-the-Slums is hardly ever as pretty as Cinderella. It is hard to think of her in the same paragraph; for her face is pale and thin, and her mouth is pink instead of red, and her big eyes are hollows filled with the wistfulness of dreams.

Very often the children from the city streets have never seen a blade of fresh, green grass, or a little wild flower. Some of them have never seen more sky than the tiny bit that shines between housetops that are high and dingy and shut out the light. So, when the Fairy Godmother comes to them with the magic word "country," they do not know what she means. A great many children think that the country is a strange kind of food, or house, or maybe even some mild form of punishment.

The Fairy Godmother took Cinderella to the party in a pumpkin coach, drawn by four white mice, and Cinderella thought that it was very odd and wonderful indeed. But the little children from the city think that the beautiful trip to Mont-Lawn is more wonderful than that. The special trolley, the long train, the cool ferry, and the big stages that take them through a heaven of white, starry flowers and sapphire blue skies, and mountains, and green trees, are all new and wonderful pleasures to their starved little hearts.

Cinderella, sitting in the dusty, but withal rather comfortable, ashes of her chimney corner, thought that magic existed in the wonderland that lay between the green-and-gold covers of the book. But the little children of our work-a-day world do not know what magic is. If they did, they would probably think that the fairy queen was conveying them to her summer palace in taking them to beautiful Mont-Lawn.

Yesterday, as I was looking through a large, finely illustrated book, I saw a pitiful picture sandwiched in between two pages. It was called "Some Shadows of Toil," and it showed rough sketches of six childish heads. As I looked at the drawn, saddened faces, I felt the tears crowding to my eyes. For every day I see them in the city—gasping for a breath of air, looking for a clean spot to rest or a cool thing to eat—hunting for a place to play!

Friends of children, Fairy Godmothers and Godfathers, there is very little that you do not know about the Children's Home. Year after year you have heard about the glorious country, and the charming houses, and the latest improvements. You know, too, that year after year the children come, weak and wan and pale, and go away chubby and strong and sunburned. And you know, friends of Mont-Lawn, who makes the children strong and well.

The same kind of children are coming again this year, worn out, dying perhaps, from the city heat, and we love to believe that the same friends are going to help them into fairyland.

In the city there are children
Gasping for the want of air,
Dying for the food we owe them,
Asking for our help and care.
Shall we listen to their pleading
Coming to us soft and low?
Yes. Remember that the Saviour
Blessed the children long ago.

In the city there are children
Weak and wan and deathly pale,
No one cares how much they suffer,
No one listens to their wail.
Shall we help them, friendly people?
Yes. The Saviour meek and mild,
Who has died to save us sorrow,
Was himself a little child.

Drawn from a photograph, Williamson & Crow, Architects, Grand Rapids, Mich.

The *back* of a wall plastered on metal lath. See how the plaster forms in knobs that are bigger than the mesh openings. This is the "key" that can never loosen.

How Well Will It Sell?

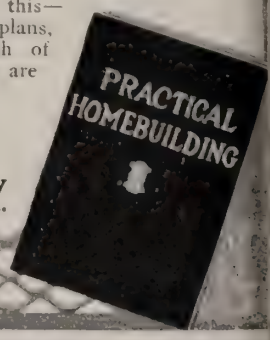
Don't overlook the *resale* value of the house you are going to build. Five years from today you may want to dispose of it and then its worth will depend upon its appearance. And prospective purchasers look first for cracks and roughness in the *walls*.

Kno-Burn
Expanded Metal Lath

makes inside plaster and outside stucco permanent.

Plaster lasts as long as its base. Kno-Burn can never rot away, because it is a *metal* lath. Plaster cracks when temperature changes cause it to expand and contract sufficiently to break its bond with the lath behind it. Kno-Burn expands and contracts *with* the plaster. Ask your architect.

"Practical Homebuilding," our new booklet, covers all this—and a great deal more—in detail. It contains house plans, comparative costs, numerous photographs and a wealth of building information that solves the very problems that are puzzling you.



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Can be made by Robinson Salesmen. I want men like you, hustling, energetic, ambitious fellows, anxious to make money, who are willing to work with me. Not *for* me, but *with* me. I want you to advertise, sell, and appoint local agents for the ROBINSON FOLDING BATH TUB. Here's an absolutely new invention that has taken the entire country by storm. Nothing else like it. Gives every home a modern up-to-date bathroom in any part of the house. No plumbing, no waterworks needed. Folds in small roll, handy as an umbrella. Self-emptying and positively unleakable. Absolutely guaranteed for 5 years. Hustlers, east, north, west, south—coining money. Orders, orders, everywhere. Badly wanted, eagerly bought, for remember, *fully 70% of homes have no bathrooms*. Immense profits for you. Pleasant, permanent, fascinating work.

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AMONG THE DENOMINATIONS

A GENERAL ADVANCE movement along evangelistic lines has just been inaugurated by leading Baptists throughout the country. The polity of the Baptist denomination recognizes the individual church as the unit of organization, each church being an independent body. The co-operative fellowship of the denomination is the "association," comprising a group of churches within certain districts. There are more than five hundred of these associations in the country, which have in the past been recognized as brotherhood assemblies for mutual sympathy, advice and encouragement, but without legislative authority. Five lines of effort have been agreed upon: "Associations are hereafter to open evangelistic campaigns within their respective borders. Social unions are to be formed. Laymen are to be enlisted and trained. Lawyers, bankers and business men in general are to be taught in laymen's training classes to give missionary and inspirational addresses. Better business methods in church work are to be introduced and practically applied. Pastorless churches are to be cared for by trained laymen. Institutes on education are to be held, with reading and study courses on improved methods of Sunday school work. Incidentally all city, home, and foreign missionary causes are to be systematically studied and helped, and especially emphasis is to be given to city welfare and social service activities."

—THE DOMESTIC and Foreign Missionary Society of the Protestant Episcopal Church received for its work at home and abroad during the past fiscal year on the apportionment, $1,019,087.05 from 5,888 parishes and missions representing 917,000 communicants. Of this amount the children of the Sunday schools gave $175,734.71 toward the work, 3,911 out of a total of 5,053 Sunday schools co-operating.

—REV. DR. R. H. MCKIM, rector of the Church of the Epiphany, Washington, D. C., and for a number of years president of the House of Deputies of the General Convention of the Protestant Episcopal Church, has just completed the twenty-fifth year of his ministry at Washington. During this period the records show 3,200 baptisms; 2,268 confirmations; 955 couples married; 1,848 funeral services conducted and $1,134,283 raised in contributions.

—WITHIN THE diocese of New York, the Right Rev. David H. Greer, D.D., bishop, there are 257 congregations representing 79,209 communicants, under the pastoral care of 431 clergymen. These congregations, besides meeting their parochial expenses, such as salaries, repairs, heating, etc., are called upon to raise certain outside obligations in the form of assessments upon each congregation. For diocesan purposes the assessment is $71,000; for general missions $266,389. The total amount of contributions for all purposes amounted to $2,807,769.80 in 1913.

—A NUMBER OF changes have taken place in the missionary districts of the Episcopal Church. Bishop Graves of Kearney has resigned, and his place is filled by the consecration of the Right Rev. D. V. George Allen Beecher and the name of the district changed from Kearney to Western Nebraska. Bishop Mann, for twelve years bishop of North Dakota, is now bishop of Southern Florida, and the Rev. John P. Tyler has been consecrated as bishop of North Dakota. The Rev. Charles B. Colmore of the Cuban Mission has been consecrated as bishop of Porto Rico with jurisdiction in Haiti. The Rev. F. B. Howden, of Washington, D. C., has been recently consecrated as bishop of New Mexico.

—ACCORDING TO a recent article in the New York *Times*, the past spring has been a hard season for missions. The writer says: "The Presbyterian Board of Foreign Missions, handling $1,885,000 a year, and one of the largest, began last year with a deficit of $65,300 and fell short $226,800 more, making a total present deficit of $292,150. The Episcopal General Mission Board, handling $1,600,000 a year, authorized a statement that a deficit of $300,000 is imminent. The board began last year $197,000 behind. Baptists have had an almost similar experience. The home society began the year $31,000 behind, and ended it with $72,000 deficit. Presbyterians, South, handling about $80,000 a year, came out nearly even, and Congregationalists in their home work are probably the only ones closing the year without debt. The Reformed Church boards, both Dutch and German, came out about even."

—SPECIAL INTEREST is attached to the recent meeting of the Evangelical Lutheran Synod, since it marked the 75th anniversary of the landing of the Saxon immigrants who later were responsible for the synod's organization. In 1839, four of the five vessels which late in the previous year had been chartered by about 750 Saxons—who hoped to find in America a place where they could worship God according to the dictates of their own consciences—landed at New Orleans. The fifth was lost at sea. Some of these Lutheran pilgrims settled in St. Louis, Mo., while others bought tracts of land in Perry County, Mo. In spite of many vicissitudes and bitter trials, Lutheranism in Missouri prospered, and in the course of time the idea ripened in the minds of the leaders of these Saxons, to combine the scattered Lutheran pastors and congregations all over the country, who were at one with them in doctrine and practice, into one synodical body. The organization was effected in Chicago in 1847, twelve pastors and sixteen congregations signing the constitution.

—THE AMERICAN BAPTIST Publication Society has just issued the Year-Book of the denomination for 1914. In the United States there are 51,997 Baptist churches, a gain during the year of 1,809. There are 39,109 ordained ministers, a gain of eighty-two over the preceding year. There were 281,671 baptisms, or 2,524 fewer than in the preceding year. The total membership of regular Baptist churches now reaches 5,799,253, an increase of 269,680 over the preceding year. One of the most interesting features of the statistical table is that while 143,088 church letters were granted during the year, 154,656 letters were received by the churches. That is, 11,568 people hunted up their old church letters and on them united with some church. One of the sad things about the statistical table is that it declares that 94,460 were erased or excluded from the membership of the church, and this was more than one-third of the number received by baptism. The total amount given for foreign missions was $1,206,202, for home missions $959,557, for State missions $993,803, for Bible work $112,246. This makes a total of gifts for the missionary interests of the denomination of $3,271,808, which is but little more than fifty cents per member for all missionary objects combined. The total contributions for all purposes amounted to $27,549,711.

THIS WEEK'S COVER

OUR cover this week is reproduced from an autochrome plate which registers the exact colors of nature. It was taken by Mr. Earl Harrison, who went up to Mont-Lawn especially to make this picture, and the reproduction is made directly from the plate.

It is very difficult for one who has never been at Mont-Lawn to get any idea of the wonderful riot of color in which the place abounds.

For those who are interested in photography and wish to know how it is possible to register upon a sensitized plate the exact shade and tones of color, the following is a brief explanation:

Interposed between the sensitive coating and the glass is a thin layer of transparent microscopic starch grains, dyed orange-red, green and violet, spread without overlapping, and mixed in such proportion that the layer appears colorless when examined by transmitted light, and absorbs but a small percentage of the light received. The sensitive coating is extremely thin, and made of a special fine-grained panchromatic emulsion.

When such a plate is exposed in the camera, the glass side toward the lens, the light, before reaching the sensitive coating, passes through the colored starch grains, which act individually as minute screens, each absorbing all colors but its own. A microscopical selection takes place, and after development there is found under each grain a corresponding black spot (reduced silver) of a density proportionate to the amount of color received and transmitted by this particular grain. Were the plates fixed at this stage, the picture would show only the colors complementary to those of the original, since the true colors are masked by the black spots beneath the grains. But when the reduced silver is dissolved in permanganate solution the opaque spot under each grain becomes transparent and transmits colored light precisely of the same hue as the light transmitted by the grain when the plate was exposed in the camera; in other words, the color is reconstructed just as it was decomposed during exposure.

A special yellow screen must be fitted to the lens in order to equalize the action of the light and compensate for the predominate actinism of the violet and blue rays, to which the panchromatic emulsion is most sensitive.

"My Chef in the Cupboard"

A million women or more—who know Van Camp's—keep a master chef in their cupboards.

That is, they keep there his matchless dish—ready for instant serving. It is Van Camp's Pork and Beans.

They have dinners and luncheons on call.

They have a delicacy which everyone likes—an entirely new idea in baked beans. And not a soul at their tables would go back to the old kind—either home-baked or factory-baked.

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PORK & BEANS BAKED WITH TOMATO SAUCE

Also Baked Without the Sauce

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These beans come to you whole, nut-like and mellow. None are hard, none are crisped, none are broken. That's because they are baked in steam ovens.

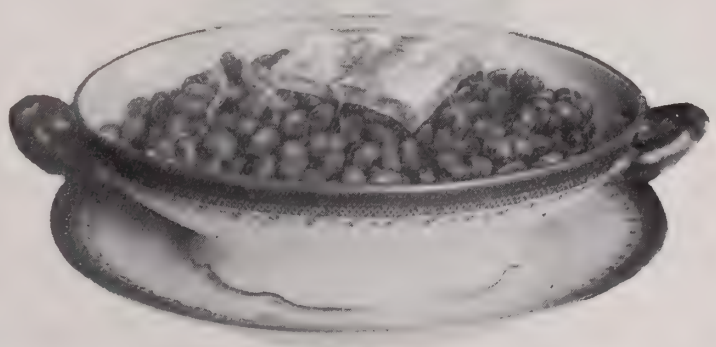
They come with a zestful sauce baked in—a sauce made of whole ripe tomatoes.

Men like them—like their mealiness and tang. They like them so well that thousands of restaurants now buy Van Camp's to please men.

The dish is unique and unmatchable. Nothing like it was ever baked outside of these kitchens.

Now—in hot weather—is when this dish is most welcome. Tell your grocer to send it—to send Van Camp's—and learn how our chefs have perfected baked beans. 'Twill be a revelation.

Buy a can of Van Camp's Beans to try. If you do not find them the best you ever ate, your grocer will refund your money.



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CATHOLICS TO BOYCOTT THE FAIR

A PRESUMPTUOUS THREAT, FOLLOWING THE CHURCH'S FAILURE TO BRING ABOUT COMMISSIONER NATHAN'S REJECTION

ITALY'S commissioner to the Panama-Pacific Exposition, Signor Ernesto Nathan, ex-mayor of Rome, has arrived in San Francisco, where he has been accorded a warm welcome by the exposition officials and by prominent Italian-American citizens. Many hundred Italians greeted the popular former executive of the capital city of their native land with "vivas," and crowded about him to grasp his hand. There were in the gathering Italians who were members of the Chamber of Commerce, bank presidents, educators, consular officials, heads of various Italian organizations, merchants and representatives of the Italian press in California, and all vied with each other in paying the cordial tribute of esteem to one of the foremost spirits in "the new Italy" of to-day. There was a still more notable demonstration when, two days later, on June 2, Commissioner Nathan publicly accepted the deed to Italy's site at the exposition grounds "in the name of the King of Italy and of the affection my country has for America." It was a gathering international in character. All the exposition officials were present, and the saluting guns, the music, and the addresses all attested the warm friendship existing between the two countries and the gratification at the choice of Signor Nathan as commissioner.

After the ceremony the commissioner was entertained as the guest of the exposition officials at a luncheon. There was an automobile parade through streets picturesquely decorated with American and Italian flags, and in the evening a brilliant reception in honor of the new commissioner.

Such was the welcome which California, in its own behalf and in behalf of the American people, extended to the distinguished foreigner who had been appointed by Italy and accepted by our government at Washington and by the exposition authorities as possessing in the highest degree the qualities suited to such a position. As mayor of Rome, Sig. Nathan conducted his administration with honor and ability, winning the friendship and hearty goodwill of the Italian people as a whole. He was the champion of United Italy in the fight to free the country from Vaticanism, and his eloquence and fearless advocacy of all that related to the public welfare, and especially his well-known liberal views in favor of absolute religious freedom and equality, made him a popular idol.

But there was one element in Rome which did not like the progressive mayor and which cordially hated him for the hold he had upon the hearts of the people. The Roman Church regarded him as an enemy. He believed in free speech, in religious tolerance, and Rome disbelieves in both. In recent years, the power and influence of the Vatican have greatly declined in Rome, and an administration such as that of Mayor Nathan was naturally opposed to the Clerical party, which was simply the Catholic Church in politics. "Against this party," he says, "I waged war—not against the Catholic Church as a church. I am and always have been an enemy of political parties that are based on religion." He did not hesitate, when occasion arose, to speak out his opinions boldly, for in the Rome of to-day there is but scant recognition of the church's temporal authority. At the very seat of her former greatness, her old power has passed away, until, as Rev. Dr. Robertson of Venice has aptly observed, "Rome has now become the most anti-Roman Catholic and anti-Vatican city in all Europe."

It would be altogether too mild an expression to say that the Vatican felt hurt when the king appointed Sig. Nathan as commissioner to the exposition. It was deeply offended—mortally wounded. Vain to protest at home, it sought to accomplish its purpose abroad and to influence the government at Washington to reject the appointment. It poured its protests against Nathan in a steady stream on the surprised officials in Washington demanding his rejection, but they were unheeded. It would indeed have been an extraordinary thing for the government of a nation which places all religions on an equal footing to have heeded such a plea. Besides, Commissioner Nathan was a representative man of unimpeachable character and the choice of his sovereign. Then it bombarded the exposition commissioners, but they saw no reason for such opposition, which they regarded as altogether foreign to the American spirit.

Under the circumstances, Rome now conceived a plan to which Catholic strategy is not a stranger. The Catholic Church in America resolved to *boycott the exposition!* The boycott is Rome's favorite weapon—the bludgeon of her choice, always ready for service. It is announced in the New York *Times* of June 8 that the Catholic Laymen's League for Retreats and Social Studies has passed a resolution directing the boycott. The movement is now fairly under way. Leading Catholic clerics are quoted as warmly endorsing it, and it is claimed that the Knights of Columbus and the American Federation of Catholic Societies will co-operate. The Catholic boycott will simply stimulate liberty-loving Americans to patronize the exposition in overwhelming numbers as a fitting rebuke to the Roman Church for its intolerant and presumptuous attempt to coerce the American Government into rejecting Italy's choice for commissioner.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 615

useful, Mr. Morrison had sorted them out and brought them along. They contained a short passage of Scripture, an exposition thereof, and other material to enable one to understand it. The service leaflets were filled with old familiar hymns, in addition to the regular service of the church.

The two selected a level spot under the trees, and placed the melodeon hard by a large boulder that rose from the ground high enough for Mr. Morrison to lay his Bible on when he had finished reading it. The preparations had scarcely been concluded when Mrs. Morrison and the girls came out. Mrs. Morrison carried a chair from the cabin, which she placed in front of the little organ.

"I always begin the service of God a little," said Mr. Morrison, looking at his watch. "Your friend—"

"Here he comes," said Olaf, jumping up and down with excitement. "I'm so glad."

"So am I," said Mrs. Morrison, staring at the approaching figure.

Parson Bill was having the hardest time of his life. The citizens of the little mining town were congregated in the street, staring at him wondering and amazed. Parson Bill held his head high and looked at no man as he ran the gauntlet of their gaze. His face had been very red at first, but now was as pale as a sunburned, wind-tanned face could be. He kept his lips pressed tightly together, and never in all his life had his heart beat as it did then. Save for very shame's

Why Man of To-day Is Only 50 Per Cent. Efficient

By WALTER GRIFFITH

IF one were to form an opinion from the number of helpful, inspiring and informing articles one sees in the public press and magazines, the purpose of which is to increase our efficiency, he must believe that the entire American Nation is striving for such an end—

And this is so.

The American Man because the race is swifter every day; competition is keener and the stronger the man the greater his capacity to win. The stronger the man the stronger his will and brain, and the greater his ability to match wits and win. The greater his confidence in himself, the greater the confidence of other people in him; the keener his wit and the clearer his brain.

The American Woman because she must be competent to rear and manage the family and home, and take all the thought and responsibility from the shoulders of the man whose present-day business burdens are all that he can carry.

Now, what are we doing to secure that efficiency? Much mentally, some of us much physically, but what is the trouble?

We are not really efficient more than half the time. Half the time blue and worried all the time nervous—some of the time really incapacitated by illness.

There is a reason for this—a practical reason, one that has been known to physicians for quite a period and will be known to the entire World ere long.

That reason is that the human system does not, and will not, rid itself of all the waste which it accumulates under our present mode of living. No matter how regular we are, the food we eat and the sedentary lives we live (even though we do get some exercise) make it impossible; just as impossible as it is for the grate of a stove to rid itself of clinkers.

And the waste does to us exactly what the clinkers do to the stove: make the fire burn low and inefficiently until enough clinkers have accumulated, and then prevent its burning at all.

It has been our habit, after this waste has reduced our efficiency about 75 per cent., to drug ourselves; or, after we have become 100 per cent. inefficient through illness, to still further attempt to rid ourselves of it in the same way—by drugging.

If a clock is not cleaned once in a while it clogs up and stops; the same way with an engine because of the residue which it, itself, accumulates. To clean the clock, you would not put acid on the parts, though you could probably find one that would do the work, nor to clean the engine would you force a cleaner through it that would injure its parts; yet that is the process you employ when you drug the system to rid it of waste.

You would clean your clock and engine with a harmless cleanser that Nature has provided, and you can do exactly the same for yourself, as I will demonstrate before I conclude.

The reason that a physician's first step in illness is to purge the system is that no medicine can take effect nor can the system work properly while the colon (large intestine) is clogged up. If the colon were not clogged up the chances are 10 to 1 that you would not have been ill at all.

It may take some time for the clogging process to reach the stage where it produces real illness, but, no matter how long it takes, while it is going on the functions are not working so as to keep us up to "concert pitch." Our livers are sluggish, we are dull and heavy—slight or severe headaches come on—our sleep does not rest us—in short, we are about 50 per cent. efficient.

And if this condition progresses to where real illness develops, it is impossible to tell what form that illness will take, because—The blood is constantly circulating through the colon and, taking up by absorption the poisons in the waste which it contains, it distributes them throughout the system and weakens it so that we are subject to whatever disease is most prevalent.

The nature of the illness depends on our own little weaknesses and what we are the least able to resist.

These facts are all scientifically correct in every particular, and it has often surprised me that they are not more generally known and appreciated. All we have to do is to consider the treatment that we have received in illness to realize fully how it developed, and the methods used to remove it.

So you see that not only is accumulated waste directly and constantly pulling down our efficiency by making our blood poor and our intellect dull—our spirits low and our ambitions weak, but it is responsible through its weakening and infecting processes for a list of illnesses that if catalogued here would seem almost unbelievable.

It is the direct and immediate cause of that very expensive and dangerous complaint appendicitis.

If we can successfully eliminate the waste all our functions work properly and in accord—there are no poisons being taken up by the blood, so it is pure and imparts strength to every part of the body instead of weakness—there is nothing to clog up the system and make us bilious, dull and nervously fearful.

With everything working in perfect accord and without obstruction, our brains are clear, our entire physical being is competent to respond quickly to every requirement, and we are 100 per cent. efficient.

Now this waste that I speak of cannot be thoroughly removed by drugs, but even if it could the effect of these drugs on the functions is very unnatural, and if continued becomes a periodical necessity.

Note the opinions on drugging of two most eminent physicians:

Prof. Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M.D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Now, the internal organism can be kept as sweet and pure and clean as the external and by the same natural, sane method—bathing. By the proper system warm water can be introduced so that the colon is perfectly cleansed and kept pure.

There is no violence in this process—it seems to be just as normal and natural as washing one's hands.

Physicians are taking it up more widely and generally every day, and it seems as though every one should be informed thoroughly on a practice which, though so rational and simple, is revolutionary in its accomplishments.

This is rather a delicate subject to write of exhaustively in the public press, but Charles A. Tyrrell, M. D., has prepared an interesting treatise on "Why Man of To-day Is Only 50 per cent. Efficient," which treats the subject very exhaustively, and which he will send without cost to any one addressing him at 134 West 65th Street, New York, and mentioning that they have read this article in THE CHRISTIAN HERALD.

Personally, I am enthusiastic on Internal Bathing because I have seen what it has done in illness as well as in health, and I believe that every person who wishes to keep in as near a perfect condition as is humanly possible should at least be informed on this subject: he will also probably learn something about himself which he has never known through reading the little book to which I refer.—*Advertisement.*

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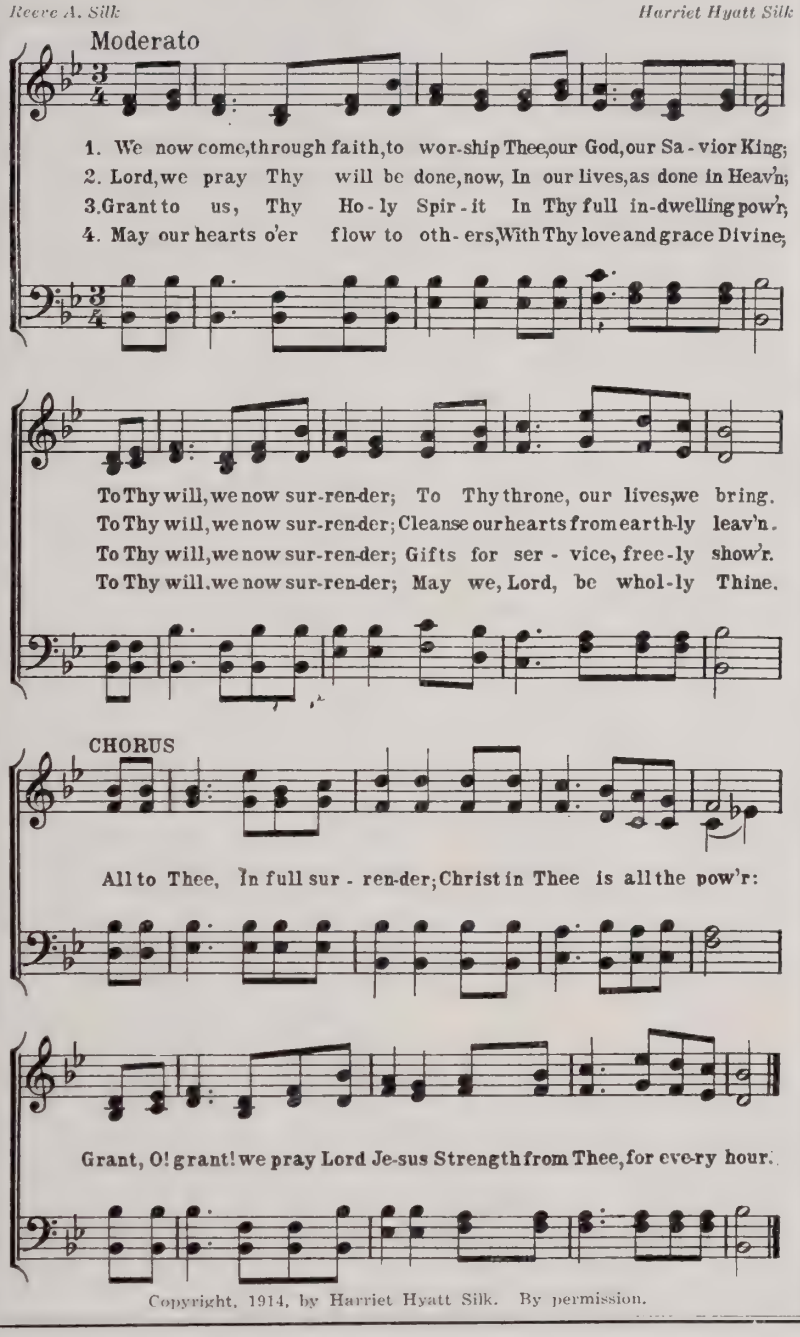
Moderato
1. We now come, through faith, to wor-ship Thee, our God, our Sa-vior King;
2. Lord, we pray Thy will be done, now, In our lives, as done in Heav'n;
3. Grant to us, Thy Ho-ly Spir-it In Thy full in-dwelling pow'r;
4. May our hearts o'er flow to oth-ers, With Thy love and grace Divine;
To Thy will, we now sur-ren-der; To Thy throne, our lives, we bring.
To Thy will, we now sur-ren-der; Cleanse our hearts from earth-ly leav'n.
To Thy will, we now sur-ren-der; Gifts for ser-vice, free-ly show'r.
To Thy will, we now sur-ren-der; May we, Lord, be whol-ly Thine.
CHORUS
All to Thee, In full sur-ren-der; Christ in Thee is all the pow'r:
Grant, O! grant! we pray Lord Je-sus Strength from Thee, for ev-e-ry hour.

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sake, he would have turned and fled incontinently. The thoughts in his brain were not in consonance with the sweetness, the calm, and the peace of that Sunday morning.

The men who stared at him were more or less silent, although he did hear titters and catch a jeer now and then. But all sorts of emotions were expressed on their countenances, and Parson Bill would have liked nothing better than to have turned and hammered the smiles and sneers off of the faces nearest him with his fists. His hands sought his holster where his weapon hung. He had come armed as a matter of course, and it was with difficulty that he kept himself under control.

Yet the terrible strain was good for Parson Bill. If he was to be purified after such a life as his had been, it must be by fire, and even purifying fire burns. It does not lose its characteristics because of its end. In a very un-Christian mood, therefore, but with a dogged determination for which he should receive credit, Parson Bill finally presented himself before the others.

"This is Parson Bill, my best friend, Mrs. Morrison," said Olaf, doing the honors with native politeness.

"Pleased to see you, ma'am."

"I'm so glad to meet you, Mr. Parson Bill," she responded genially. "This is my husband, Mr. Morrison, and these are my daughters, Jennie and Annie," she continued.

"Glad to make your acquaintance, sir, and young ladies," said Parson Bill, bowing very stiffly.

Mr. Morrison was a thin, delicate-looking man, but Parson Bill was accustomed to read those with whom he came in contact; and he saw that in spite of his ill health and frail physique, Mr. Morrison was nevertheless a real man, and he respected him accordingly.

"We were waiting for you," said Mrs. Morrison, "and if you will come closer, we will begin."

"If you please, ma'am," said Bill, twirling his big Stetson hat in his hands in his great embarrassment, "I come yere 'cause I said I would, but I ain't feelin' any too religious, and if you don't mind, I'll set down yere." He pointed to a boulder some little distance away.

"Take any place you like," said Mr. Morrison kindly. "Now we'll begin this Sunday school."

"Wait! wait!" exclaimed Olaf excitedly. "Look, look!"

To be continued

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ANSWERS TO FINANCIAL QUERIES

MRS. C. B. B., CONNECTICUT. Don't sell your Travelers' Insurance stock despite the high price. It is not impossible that a substantial extra dividend will be declared. 100 per cent. extra was paid in 1913.

MRS. A. J. B., OHIO. We get no reply to our letters to the Ginseng Company. Hence we assume the promoters have nothing to say regarding the value of the shares. The company is not known in Wall Street.

G. B. D., VIRGINIA. Some public utility collateral bond issues are entirely sound, while others, seemingly just as sound, are not so safe—and some are not safe at all. Not knowing the issue you have in mind we cannot judge.

J. W., TEXAS. We cannot help in the matter of raising the $3,000 loan which you seek to obtain on your church property at less than the prevailing 8 per cent. rate. You will probably have to pay the rate demanded by the Fort Worth firm.

D. P. M., NEW YORK. (1) Braden Copper has nearly doubled its production over last year, but the shares must be considered speculative. (2) Huntington Land and Improvement Collateral Trust bonds pay 6 per cent., and are well thought of.

D. E. C., INDIANA. The shares of the International Steam Pump Company are not recommended as a "safe investment." Stick to recognized investment issues. Keep away from uncertainties. Buy good $100 bonds of railroads or public utilities.

J. A. O., PENNSYLVANIA. You are entirely right about the Pennsylvania Railroad Employees' Savings Fund. The fund is governed by Pennsylvania State laws, and is supervised by the great railway corporation itself. All station agents in the State are empowered to receive deposits from employees of the great system.

DR. C. C., MINNESOTA. Duluth, Missabe and Northern Railway Company general mortgage 5 per cent. gold bonds, which you have under consideration for your investment, are believed to be well secured as to principal and interest. We have no hesitancy in commending your choice and the selection of your bankers.

MISS "PRUDENCE," FLORIDA. We regret you have invested in the stock of the coal company. Such ventures are necessarily very risky. You should not seek to obtain 8 per cent. We are always glad to advise our readers who will accept 6 per cent. or less, but we will absolutely not recommend a security which promises a higher return.

MRS. E. C. W., CALIFORNIA. (1) Your Rio Grande Junction first 5 per cent. bond (1939) and Rio Grande Western first 4 per cent. bond (1939) are good securities, and, in our opinion, should be held. (2) New York, Susquehanna and Western terminal first gold 5 per cent. bond (1943) are quoted 106-110, but seldom change hands. (3) All listed on New York Stock Exchange.

"THREE SISTERS," PENNSYLVANIA. The subsidiary properties owned by the American Water Works and Guarantee Company were bought in at reorganization sale at Pittsburg, April 15, by the new American Water Works and Electric Company. There are now three classes of stock: first preferred, participating preferred and common. The new stock is quoted in market reports daily.

REV. A. M. P., OHIO. We commend your proposed course. Do so by all means. After you obtain your $6,000 invest it in good bonds. We would call your attention to Chicago, Milwaukee and St. Paul Railway 4½ per cent. general and refunding mortgage gold bonds, which may be obtained at 895 from banking firms whose announcements appear on this page. The investment will net 4.66 per cent.

D. D. M., NEW JERSEY. (1) You did right in demanding payment. You will receive your money. (2) The extension of the deposited Missouri Pacific $20,000,000 three-year five per cent. notes for one year merely puts off the inevitable settlement, plus one per cent. additional interest burden. The Gould estate advanced $4,725,000 to unassenting noteholders. Just what will become of the Missouri Pacific stock—which the late Russell Sage had such faith in that he was quoted as saying, a number of years before his death, it would eventually sell at $200—is impossible to say with any degree of certainty.

W. D. H., NEW YORK. The item in THE CHRISTIAN HERALD of May 27, which reads, "All Texas land, except around the Gulf coast, requires irrigation," we are informed, is an error. The land embraced in all that section of the State east of a line drawn north and south from a point about one hundred miles west of Fort Worth requires no irrigation, and abundant crops are produced, we are told.

"INVESTOR," NEW HAMPSHIRE. One of the most attractive 5 per cent. investments for $500 we have had brought to our notice recently are the Portsmouth (N. H.) Gas Company first mortgage bonds. The earnings of the company are reported at a rate nearly three times the interest charges on outstanding bonds. A banking firm is offering these bonds at a price that will yield the investor 5.15 per cent.

W. E. C., MAINE. In view of the uncertainty of the continuance of the 10 per cent. dividends, Lehigh Valley Railroad stock can hardly be recommended as a purchase. The road did not earn its dividend for the first seven months of the fiscal year. But, in justice to the road, it is remarked that May earnings were greater than the same month a year ago, when the road was earning between 13 and 14 per cent. on the stock.

S. P., OHIO. (1) We regard the new State of Mississippi serial 4 per cent. gold bonds one of the most attractive municipal issues recently offered to the public. You might buy one $500 bond and two of the $100 denomination. (2) So far as we can learn the State of Mississippi has repudiated but two bond issues, the Planters' Bank bonds, issued in 1833, and the Union Bank bonds, issued in 1838, amounting altogether to $7,000,000. These issues were repudiated in 1842.

"BEGINNER," GEORGIA. There are abundant opportunities for sound investment of amounts as small as one hundred dollars. Many of the $1,000 bonds come also in $100 denomination and the biggest banking houses treat a $100 investor as courteously as the investor of large amounts. The Springfield (Ohio) Railway Company first mortgage 5 per cent. serial bonds may be secured in $100 pieces. This issue is recommended to both small and large investors by prominent bankers to yield 5.40 per cent.

C. E. M., MISSOURI. (1) United States Public Service Co. collateral lien gold notes (1918) are regarded as an excellent 6 per cent. investment. (2) Don't be frightened at talk of "trouble" with the Baltimore and Ohio Railroad and don't sell your 4 per cent. gold bond, for any "trouble" the road may run into will in no way affect the soundness of your investment. (3) The Twin State Gas and Electric Company three-year secured gold notes represent an attractive 6 per cent. investment.

MRS. E. P. D., RHODE ISLAND. New Haven Railroad stock is far removed from "a woman's investment of $3,000." While in time the stock may sell above its present price, the outlook is not very encouraging. No dividends are now paid, and years may elapse before payments will be resumed. The road is almost crushed by its debts. The company faces an almost certainty of dismemberment and drastic reorganization. Keep out of such a highly speculative venture. Buy, instead, three good bonds. Bonds prices and yields are now very attractive.

MRS. C. E. M. The two following bonds are suggested as fully meeting your requirements for a safe and fairly profitable investment:

$1,000 Rio Grande Junction Railway First Mortgage 5 per cent. bond.

$1,000 Detroit and Toledo Shore Line Railroad Company First Mortgage 4 per cent. gold bond.

The security back of these mortgages is considered ample. The first-named road reports earnings of more than twice the annual interest charges, and the latter road is earning six times the annual interest charges.

(This page went to press June 11, 1914)

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CHRISTIAN HERALD PRAYER LEAGUE

IS less than six months since the CHRISTIAN HERALD Prayer League was organized, and its members already number nearly thousand. Many more would been enrolled if they had not ected to forward their names and dresses instead of sending merely initials. Their requests have, of e, been printed, but it has been ssible to enroll them as members e League.

you not wish to join this mighty of people who believe in prayer who are receiving evidences of ower in their daily lives? All is necessary is to send your name address. The membership of the er League is not limited to those are subscribers to THE CHRISTIAN LD. Any one is at liberty to send equest for prayer, or an acknowlgment of prayers answered. Beappearing in THE CHRISTIAN LD the requests are also sent to Bowery Mission, where they are subjects of special prayer at the ings of the Mission Brotherhood. so, do you not know of friends might be glad to join in this felship of prayer? If you will send e names and addresses of any such friends we will forward to them an application for enrolment.

Membership cards are about to be issued to all those already enrolled in the Prayer League. And from this date every one sending a request for prayer, an acknowledgment of answered prayer or a request to be enrolled in the League will receive one of these membership cards.

If you are already a member of the Prayer League do not fail to send in to-day the names and addresses of others who you think would like to be enrolled, and if you have not yet sent in your own application for enrolment do so at once.

While no pledge is given, members of the Prayer League are expected to make the noon hour a time every day of special prayer for all the other members of the League, particularly that the prayers published in THE CHRISTIAN HERALD may be answered, and that Christ's kingdom throughout the world may be in every way advanced. Even if it is not possible to retire to solitude the heart can be lifted in silent prayer and every heart will be blessed in realizing that hundreds of others are uniting in the noonday petition.

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nong the saddest letters coming e Prayer League are those askg o be delivered from drug habits. letters are received this week Mrs. S. F. T. and from M. D. her daughter). Other letters requests for reconciliation of nged husbands and wives. Mrs. . W. requests prayer that her hus- and herself may be reconciled; D. writes: "I beg you to pray for oung daughter and her husband. are on the verge of a separa- Oh, pray earnestly to God that may be reunited and their little -old daughter be made strong." eader asks prayers that letters be received from a dear friend estranged. E. T., Union City, writes: "I beg your prayers. I lain on a bed of untold suffering weakness twenty-five long years." J. C. asks prayers that her hter may be restored to her right , and Mrs. M. C. A. that a daughwho shows signs of becoming ally unbalanced may be restored. J. A. S. asks special prayer for restoration of her mother to h.

equests almost equally pathetic or nt come from Mrs. F. L.; G. M. Mrs. H. L. C.; Miss E. H.; A. W. K.; Mrs. C. A. R.; Mrs. P. B.; W. W. B.; Miss A. L. P.

he following friends ask prayer a deeper work of grace, or exs in other ways their desire for onal spiritual blessing:

Y. D.; Mrs. M. M. D.; L. A. A.; Mrs. A. ; Mrs. L. C. W.; Mrs. W.; E. M. O.; S. E. J.; Mrs. M. C. L.; Mrs. V. W.; S.; Mrs. A. H. I.; Mrs. A. E. C.; A. L. od family (to have a complete victory in); M. R. G.; L. S. H.; S. S. G.; F. W.; T. J. P.; Mrs. M. A. N.; Mrs. S. F. M.; S.; Mrs. J. C.; Mrs. R. J. B.; Mrs. E. L. V. W.; E. B. S.; Mrs. M. S. B. N.; S. S. I.; Miss A. D.; Mrs. H. J. A.

rs. R. D. C. and A. C. L. ask er that sight may be restored; B. O., Mrs. M. E. W. and Mrs. . G. that friends or relatives may in their sight; Mrs. W. G. D. and L. N. W. that sight may be gthened.

rs. O. D. W. asks prayers for a val at Menlo, Ga.; Mrs. E. K. L., the cause of temperance may oph in Colorado; Mrs. M. E. R. a church at Linstead, Jamaica, ish West Indies, may receive an louring of the Holy Spirit and the Sunday school may be a r for good in the neighborhood; V., for the success of a revival paign at Wooster, Ohio, and that may be brought to Christ; Rev. H., for a world-wide revival this mer.

The following friends ask prayer for the conversion of sons:

A Reader, Clinton, Mich.; A Reader, Newton, N. C.; Mrs. J. C. E.; D. L. S.; Mrs. S. M. W.; Mrs. V. W.; Mrs. S. A. S.; Mrs. M. R. L.; Mrs. G. L. B.; Mrs. J. C. A.; Mrs. O. D. W.; Mrs. L. W. M.; Mrs. A. H.; Mrs. M. R. D.; Mrs. R. J. B.; Mrs. W. G.; Mrs. M. S. B. N.; H. E. R.; Mrs. M. McC.; Mrs. R. M.; Mrs. A. S.; Mrs. M. E. R.; H. A. L. K.; A Reader.

The following friends ask prayer for the conversion of husbands:

Mrs. J. R. A.; Mrs. F. W.; Mrs. W., Storm Lake, Iowa; Mrs. A.; Mrs. J. H. H.; Mrs. V. W.; Mrs. S. A. S.; Mrs. S. E.; Mrs. J. C.; Mrs. C. F.; Mrs. R. M.; Mrs. W.; Mrs. M. C.; Mrs. N. B.; Mrs. J. I. B.; Mrs. M. C. R. R.

The following friends request prayer for the conversion of other relatives and friends:

A Reader, Carmel, Ind.; Mrs. M. O. W.; G. E. T.; Mrs. S. A. S.; Mrs. A. H. I.; Mrs. R. M. P.; M. S.; Mrs. E. D. P.; Mrs. B. O.; E. N.; Mrs. C. A. M.; C. J. K.; Mrs. A. L. H.; Mrs. J. H.; Mrs. A. T. H.; G. W. G.; Mrs. M. M. D.; Mrs. M. A. B.; Mrs. I. E. W.; Mrs. J. C. A.; Mrs. C. S. N.; A. L.; M. D.; O. J. S.; Mrs. R. J. B.; E. H.; Mrs. M. C. W.; M. B. S.; Mrs. M. S. B.; Mrs. J. M. C.; Mrs. C. F.; Mrs. M. C. A.; J. W.; Mrs. N. J. L.; Mrs. A. A. P.; Mrs. M. E. C.; Mrs. J. T.; Mrs. M. E. R.; Mrs. M. G. Mrs. M. E.; Mrs. M. C.; A Reader; Mrs. F. G. B.; Mrs. M. C. R. R.

The following friends request prayer for healing for themselves or others:

Mrs. M. E. D.; Mrs. C. A.; Mrs. A. G. A.; Mrs. I. E. W.; Mrs. F. W.; Miss S. J. S.; Miss A. S; Miss E. C.; M. E. T.; Mrs. R. M. P.; Mrs. C. W. P.; M. E. M.; N. W. McB.; E. H. L.; Mrs. F. E. J.; M. H.; S. H.; Mrs. M. D. H.; Miss A. C. F.; Mrs. W. G. D.; M. Y. D.; Mrs. M. M. D.; Mrs. A. T. H. (that a dear little girl may regain the use of limbs); J. W. C.; Mrs. C. G. S.; Mrs. B., Bend, Ore.; Mrs. A. B.; Mrs. S. E. J.; Mrs. M. C. L.; N. M. F.; E. M.; S. A. M.; Miss A. R.; H. R.; S. R. S.; Mrs. D. L. S.; J. P. B.; L. N. W.; Mrs. T. J.; J. P. T.; Miss L. B. T.; M. E. W.; F. B. A.; Miss B. M. B.; Mrs. M. J.; Mrs. A. H. I.; Mrs. E. A. G.; C. C. G.; A. F. F.; Mrs. H. B.; K. E. D.; Mrs. E. R. K.; Mrs. F. K.; Mrs. W. G.; Mrs. N. N. G.; A Reader, Gillet, Pa.; C. J. S.; Mrs. S. S. I.; Mrs. M. C. A. (that daughter's mind may be strengthened); Rev. H. V. W.; Mrs. J. W. W.; M. A. W.; Mrs. O. V. (that daughter who is insane may be restored to right mind and husband overcome drink habit); Mrs. J. C. A.; Mrs. L. B.; Mrs. W. S.; A Friend, Granite City, Ill.; A Reader, Deshler, Calif.; S. G. B.; Mrs. W. M.; Mrs. S. P. W.; Mrs. C. B. W.; F. W.; Mr. and Mrs. J. S.; C. M. R.; A. E. R.; Mrs. T. J. P.; Mrs. A. P.; Mrs. M. A. N.; Mrs. S. F. M.; M. E. M.; Mrs. S. M. M.; A. L.; Mrs. E. K. L.; Mrs. A. H.; M. F.; M. W. E.; M. D.; C. J. S.; D. C.; Mrs. J. C. (requests prayer for restoration of daughter's mind); Mrs. S. C.; Mrs. R. J. B.; Mrs. E. L. B.; Mrs. E. C.; I. McC.; C. F.; G. D. S.; Mrs. B. J. S.; Mrs. S. S.; Mrs. E. N.; W. E. M.; Mrs. F. L.; Mrs. N. L. J.; Mrs. J. T. T. H.; Mrs. M. J. H.; Mrs. E. K. H.; M. A. C. (that God may make her strong mentally and deliver her from desponding); Miss B. M. C.; Mrs. M. E. C.; Mrs. J. A. B.; Mrs. J. A.; E. L. M.; Mr. and Mrs. G. H.; Mrs. M. P.; Miss J.; Mrs. A. A.; Mr. and Mrs. S. T.; Mrs. J. T.; D. S.; G. A. McW.; I. S. McK.; F. R.; E. G.; M. R. G.; Mrs. S. F.; I. H. E.; A Reader; A. C. E. A. A.; Mrs. H. J. A.; M. E. A.; Miss E. B.; Mrs. F. G. B.; A. E. B.; Mrs. F. N. C. B.; R. A. H.; W. E. M.; Mrs. M. C. R. R.; V. S. (that son may be restored mentally and physically); A. L. H.

Continued on page 623

A-R-E SIX'S

The 6% Bonds of the American Real Estate Company are based upon its extensive ownership of real estate in the Boroughs of Manhattan and The Bronx in New York City and in the City of Yonkers adjoining New York City.

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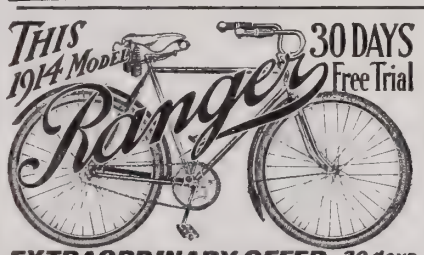

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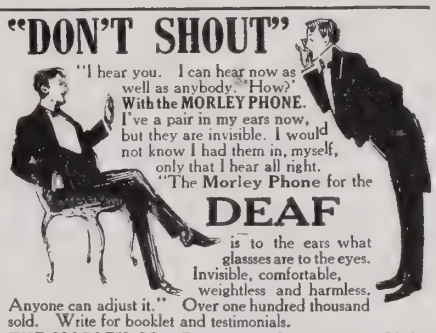

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AND STAMMER. It's a habit, not a disease. We correct it by practical, scientific methods. No drawling, sing-song or beating time. Endorsed by public schools and highest authorities. Don't let this distressing habit grow on you. We teach you to talk fluently and naturally, and the correction is permanent. To convince you our methods are correct, we give a **FREE TRIAL WEEK. SEPARATE SUMMER CLASSES** for children. Write today for our Catalog.

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The City Hospital Training School for Nurses, Blackwell's Island, New York, offers a **two years' course FREE,** and pays you, besides maintenance, including uniforms, $10 a month the first year and $12 a month the second year.

The Nurses' Home is located on the south end of Blackwell's Island, East River, one of the finest sites in the city. The rooms are all single, and connected with the School is a library and a separate sitting room. *Classes are formed each month.*

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

M. M., Danbury, Conn. The old Bible continues to be the "biggest seller" of all the books the world has ever known. In an official statement, just published, it is shown that during the last twelve months ending May 6 the British and Foreign Bible Society has printed and circulated 1,006,281 complete Bibles, 1,275,040 Testaments and 6,676,912 portions and Gospels, while the American Bible Society in the same period has printed and circulated 5,251,176 volumes of the Scriptures (complete and portions), the grand total being 14,209,799. This is an increase of nearly 2,000,000 copies over the preceding year. But even this vast number does not represent the total Bible production by any means. Outside of the two Bible Societies, there are the great German Bible Societies and those of Holland, France and Russia, besides a large number of publishing houses which issue thousands of Bibles and Gospels yearly. If all of these were taken into account, their product would probably swell the grand total to something like 18,000,000 copies. The Word of God is now printed in six hundred languages and dialects and every year is increasing the list of those far-off races to which the Bible is now available.

E. C. S., Maysville, N. C. 1. Cardiff is the leading commercial city of Wales. 2. The name of the Samaritan village referred to in Luke 9: 52 is nowhere mentioned in Scripture. 3. In I Peter 4: 18, the "ungodly" are those who had no regard for God, a negative description of the unbeliever, while the "sinner" is the man who was in actual sin—a positive case—one who had at once forgotten God and who loved sin. 4. The name of the Queen of Sheba is pronounced "Bal-kis" in two syllables. The Arabs have preserved her name as Bilkis and Bal-Kamah.

A. G. D., Greenville, Ohio. 1. The passage in Gal. 3: 27 reads, in the Greek, "for as many of you as have been baptized have clothed yourselves with Christ." The meaning is that the ordinance, in its true interpretation, is not a mere empty sign but "a means of spiritual transference from a state of legal condemnation to that of living union with Christ and of sonship with him in relation to God" (Rom. 13: 14). 2. Commentators clear up the seeming discrepancy between Acts 9: 7 and Acts 22: 9 by pointing out that while those that were with Paul heard the sound of a voice, they did not hear the articulated words. Thus we might hear the sound of a speaker's voice, if we stood on the fringe of a big audience at some distance, yet comprehending nothing of what was said.

J. A. U., Cartersville, Ill. Kindly explain just what "Home Rule" signifies, and what kind of government will it give Ireland?

Home Rule means that Ireland will be governed by an Irish Parliament, sitting at Dublin, rather than by a British Parliament sitting at London. Ireland will then be like Canada or Australia, having a government of its own, yet connected with the British Empire and to some extent subject to the London Parliament through the secretary of state.

Mrs. W. A. L., Tate, Tenn. The letter to J. K., in the Mail-Bag of April 22, describes my condition almost exactly. I don't doubt your answer, but my trouble is this: I know I have "come," but can't believe Jesus has pardoned my sins, and can't see how I can believe it unless I could feel it. I have prayed for assurance of my acceptance, but have none, only Jesus' word that he will in no wise cast out those who come. I know it is wrong to doubt, but I seem powerless to help it, and I am afraid to work for Jesus unless I get the assurance that he accepts me as his own.

If you will study carefully the words of your own letter you will find the answer to your question plainly revealed there. "I have prayed for assurance of my acceptance, but have none but Jesus' word." When you wrote those words you had no conception how really terrible they would look in type. You cannot mean to take this attitude. You are being grieved and tormented, and have not accepted the Father's human and comforting suggestion: "Come now and let us reason together." You have Jesus' own word that he accepts you. You yourself say that you have it. "What more can he say than to you he hath said?" How would your husband feel if you should say: "I have no other assurance that this is true but your word?" How does Christ feel when you treat his own word so lightly? If you waited for your feelings you would be trusting not Christ, but your feelings. They fluctuate, but Christ never changes. Begin to sing: "On Christ, the solid rock, I stand," and you will find your feelings

Continued on last column

FOURTH OF JULY

Have you a Flag?

THIS is to announce that we have secured a *new* flag for our readers, of the same size (6 feet long by 4 feet wide) as the flag we have been using. It is made by the Dunkards of Pennsylvania, and you may be sure that it is well made. The stripes are double-stitched to one another. This is really one of the biggest values in flags we have been able to offer. You should have one for the Fourth.

With this Flag goes FREE a Beautiful Portfolio (11x16 inches, in Colors) of the Panama Canal.

Here is your chance to own a large American Flag, like the one shown in this picture. Not a little hand-flag, but a large-sized "Old Glory," six feet long by four feet wide—bigger than the top of your dining-room table! Real red, white and blue, and guaranteed not to fade, run or shrink, no matter what the weather. Here is your chance to possess

A Remarkable Portfolio—*In Colors*

of the Panama Canal, the eighth wonder of the world, containing

1.—Full descriptive text of the history of the Panama Canal.
2.—Photographs of all the most important and interesting points along the new waterway.
3.—Colored maps showing the topography of the Canal Zone.
4.—Diagrams showing the great changes in routes of ocean transportation.
5.—A map of the United States in colors.
6.—A map of the world in colors, illustrating the greater means of communication by reason of the Canal.
7.—Eight photographs depicting the main buildings, grounds, and bird's-eye view of the great Panama-Pacific International Exposition.

This remarkable Portfolio will give you a comprehensive idea of just what the Panama Canal looks like and what its completion means to the United States and to the world at large.

This Portfolio will answer for you almost any question you may wish to ask concerning the Panama Canal, and as this "short passage to the Indies" will be opened for traffic before very long, you will need an American Flag to celebrate the event.

[☞ The pole is *not* included in this offer.]

Compare the size of the flag with the height of the children.

A Flag for ALL Holidays

You will need the flag for every holiday for years to come, and you can use it constantly for decorative purposes in public and private sociables, in the schoolhouse, in the church, and, best of all, in the home. You will be able to celebrate the Fourth properly with this Flag.

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described above, together with the
Panama Canal Portfolio
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OUR MAIL-BA

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Continued from first column

improving instantly. Again, you make a s mistake in not going to work for him at There is much you can do for others i name. Begin at once to help them; be testify that you are trusting his word. all about your feelings, and as you trus and serve him you will find blessing. Ple not think we have written sternly. We tried to write emphatically, that others, as yourself, may see how simple is the faith.

L. C. B., Waverly, N. Y. No State f the marriage of second cousins, and so we know no State prohibits marriage o cousins. The Church of England, ho forbids the marriage of first cousins, an rule has sometimes been made the bas common law in England. Some such riages have been found to produce def offspring, and where families continue to marry for several generations the result decided degeneration of stock.

L. Y., Elwood, Ind. 1. The first chur the history of Christianity was found Jerusalem immediately after the Asce (See Acts 1: 13, 14.) Thereafter, the part of the book of Acts is devoted t founding of churches and the organizi Christian congregations. The Epistles chiefly letters addressed to the leaders of churches. As the Gospel spread, churche creased throughout the Eastern world Europe. The church has been the divine pointed institution for the disseminati the Christian faith ever since. Its infl has extended to the remotest regions o earth. 2. *The Christian Herald Alman* given free to subscribers only, with renew new subscriptions.

Miscellaneous

I. H. M., Mount Pleasant, Iowa, writes the issue of May 27, some one asks if it is p to pray to Jesus. I think if he will ex the Acts and Paul's Epistles, he will find the church of that time prayed to 'the L 'the Lord Jesus'—almost invariably."

A. P. H., Philadelphia. 1. Write to D ment of Interior, Washington, D. C. pamphlet report on Alaska recently i giving facts concerning its wealth in min etc. 2. Mr. Cullis passed away years Write Revell & Co., publishers, New for story of his life and work.

J. K., Jersey City, N. J. In some S (Illinois is an example) the reading o Bible and the teaching of religion in any are prohibited in the public schools. In o it is left optional as to Bible reading, bu trinal teaching is forbidden. A few deno tions have parochial schools of their ow the express purpose of spiritual instructi

Canadian, London, Ont. We are t "avoid even the appearance of evil," and nothing that might prove, through ou ample, to be a stumbling-block to others. applies among other things to certain ple and amusements. If we are in doubt co ing them, it is a good rule to let them If all theaters were moral and all plays there would be no question about them there are, unfortunately, many exception

Reader, Fort Wayne, Ind. In doing you did to save another from the stign crime and inevitable disgrace, you rightly, even though it may not have wholly deserved. What is given for a w motive cannot be challenged. If you are making the best use possible with your re ing means, it will be as acceptable as were a thousandfold as much. Remembe widow's mite. God does not require us t form impossibilities. It is not the size gift but the spirit of the giver which he into account.

FOR
SORE MUSCLES,
Sprains, Wrenches, Painful, Swollen Veins and Glands, Bursal Enlargements, or any Inflammatory Condition.

Use and Prescribe

Absorbine Jr.
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It is a high grade liniment that is also a positive **antiseptic** and **germicide.** This makes it a different liniment and **doubles** its efficiency. It is made from only the purest herbs obtainable. Contains no minerals or poisons. It is pleasant to use, does not stain or leave a greasy residue. Allays pain promptly.

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Absorbine, Jr., is needed daily in and about the home. For the children's bruises—for the many little hurts that come through work in the kitchen and about the house, the stables, the garage, and the grounds. Keep it on hand.

Absorbine, Jr., is sold by leading druggists at $1.00 four ounce and $2.00 twelve ounce bottle, or sent direct, charges paid.

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FREE Write at once. Give name of your dealer. Get a sample bottle and *"the new way"* to polish pianos absolutely free. A library slip packed with every bottle.

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Return of Youth with Proper Food.

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That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. The health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory, for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—caused by wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and my ailments have disappeared. I steadily improved and am now strong and in perfect health."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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KEEP your eyes open for a new announcement about the Bible questions. Special arrangements will be made for rewarding all who answer correctly all the questions of the last six lists irrespective of their record on the first six lists. New competitors can enter. The year's contest will go on as at first announced, and special prizes will be given to those making the best record for the year. But new competitors and old will all be included in the new offer to be made next month by which a reward will be promised to all those making a perfect record for the last half of the year.

The questions for the past six months have been about Old Testament characters. Beginning with July the questions for the rest of the year will be on New Testament characters.

New Questions, List No. 6

1. How did Daniel happen to be living at Babylon?
2. How there did he first show the strength and purity of his character?
3. (a) Who was king of Babylon at the beginning of Daniel's residence there? (b) Who succeeded him? (c) Who succeeded the second king, and under what circumstances did he obtain the throne?
4. Describe two occasions on which Daniel appeared before the first king; one on which he appeared to the second king; and two on which the third king came to him.
5. On what conditions did Daniel declare that a calamity threatening the first king could be averted?
6. State three expressions made by the first king recognizing the God of Israel.
7. What statement did the third king make to Daniel about his God, and what decree did he later make concerning God?
8. To what other prophet and to what special prediction that he made does Daniel refer?
9. What angel appeared twice to Daniel with special messages concerning the future?
10. What striking phrase, three times repeated, indicates at once the singular charm of Daniel and his true piety?

Honor Roll and answers to list No. 5 will appear next week.

SUNDAY SCHOOL LESSON

Continued from page 612

religious education" so that we shall know how to use the material of the Book so that the pupil shall be led to find Christ and to know his place in the world?

If these definitions are to form the plan and purpose of the Sunday school then every earnest Sunday school worker will lay hold upon every thread of help to grow increasingly efficient in working with Christ in shaping character "for service in the extension of the kingdom."

In the next Training article we shall indicate a plan for discovering and training Sunday school leadership.

In addition to these Special Method articles which will appear in alternate weeks of THE CHRISTIAN HERALD, questions are cordially invited upon the pressing personal problems of officers and teachers. These will be answered as far as possible in this column and should be addressed to Frank L. Brown, care of THE CHRISTIAN HERALD.

PRAYER LEAGUE

Continued from page 621

The following friends request prayer for varied desires and needs:

P. J. W.; C. A. S.; A. C. I.; Mrs. E. A. G.; Mrs. C. C. G.; C. A. S.; E. M.; Mrs. C. A. M.; Mrs. M. D.; Mrs. M. C. L.; Miss J. A. S.; G. F. S.; Mrs. M. R. L.; A. F. F.; Mrs. B. O.; Mrs. M. R. M.; N. McC.; Mrs. J. H.; G. W. G.; M. F.; Miss F. B.; L. A. A.; Mrs. J. R. A.; Mrs. L. C. W.; Mrs. J. H. H.; M. L.; Mrs. E. L. K.; J. P. T.; M. D.; Mrs. J. C.; I. McC.; E. B. S.; Mrs. M. S. B. N.; C. J. S.; Mrs. L. S. H.; Mrs. B.; Mrs. L. B.; M. R. G.; S. S. G.; C. A. A.; Miss E. B.; Mrs. L. B.; Mr. and Mrs. J. S.; J. G.; Mrs. S. E.; Mrs. M. R. D.; C. J. S.; Mrs. H. B.; K. E. D.; Mrs. M. C. W.; Mrs. N. N. G.; E. B. S.; Mrs. D. S.; Mrs. S.; N. H. McC. and O. McC.; Mrs. T. S. H.; Mrs. J. A. B.; Miss E. M. B.; Mrs. F. A. R.; Miss C. R.; J. V. O.; Mrs. E. M.; Mrs. M. B. J.; L. W.; R. G.; Mrs. M. E.; Mrs. D.

Acknowledgments of prayers answered are necessarily omitted this week for lack of space.

Science can pay no higher tribute

FOR this Gold Medal represents the Grand Prix of the jury of the International Congress of Medicine—the world's greatest medical gathering. Convening once in four years, the Congress assembles the foremost physicians of every country of the globe, and its deliberations bear the stamp of *final* authority. So when under the auspices of such a tribunal, to Sanatogen alone among the many foods and tonics exhibited, is awarded the Grand Prix—there should be no question of Sanatogen's standing as the best and most dependable food tonic.

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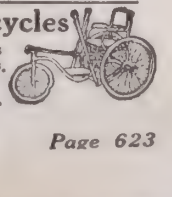

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Photograph by Dr. D. J. Rusicka

IN CENTRAL PARK

NOT until we prepare for a trip do we realize how necessary to our comfort and convenience are certain everyday articles whose use in the home is a matter of course.

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THEY HEAR A VOICE OVER THE HEADS OF A GROUP. THEY PAUSE. THEY LISTEN. THEY ACCEPT

THE GOSPEL OUTDOOR CAMPAIGN

SAID the Preacher: All is vanity. But he was wrong. Yet excusable. For who to-day, looking out upon the turmoil of life, the struggle for place and power, the competition for applause, the clamor for a hearing, the effort to keep alive, the song of pleasure and the shout of war, would not exclaim: All is vanity! There is one who would not—the street preacher. He has evidence to the contrary. Then there still are men and women who are not bound hand and foot to Mammon? Are you? No? Well, then you answer your own question. You are one who is not, at any rate. And there are thousands upon thousands who are not bound—wholly; only a hand or a foot. And they would be free—like you. They hate their over-lord; they hate the struggle for a hearing, the fight to live, the clamor for place and power. They would be free to serve a God of peace and love and quietness and rest. But knowing not how, they struggle on in the throng, till they hear a voice sounding over the heads of a group of people, saying: "And the truth shall make you free!" So then, they pause. They listen. They accept. And the truth of Christ sets them free. So all is not vanity, for it is not vanity to stand where the crowd flows by and to cry aloud: "Ho! every one that thirsteth, come ye to the waters." For there are many, many thirsting human hearts in the great cities. The street preachers know it. They have seen them drink of that life-giving stream. All is not vanity. Christ is still real. The need of him is still real. His power to rescue is still real. The need to send out preachers is still real. . . . Is your zeal for the salvation of God's wanderers still real?

WITH THE EVANGELISTIC COMMITTEE

HE GENERALLY spent his Sundays playing golf, only occasionally attending the church of which he was a member. Passing through Madison Square one noonday, this business man paused through curiosity to listen to a street preacher. To his surprise, he found himself held by the common sense of the stirring appeal made by the evangelist. His heart was touched, his sense of moral responsibility was awakened, and he rededicated his life to the service of God. People of all descriptions pass through those two great breathing-places in the center of Manhattan, Madison and Union Squares, and those who listen to song and exhortation include every imaginable type: runaway girls, profligate men, mothers with babies, old men leaning on canes, well-dressed young fellows "seeing New York" (three of whom at one meeting confessed that they had never read the Bible), shopgirls with daily trimmed and betilted hats, prosperous men of affairs, and the destitute, discouraged victim of adversity or sin. All have one common need, the need of a Saviour, and hundreds accept Christ here in the public square, while the cars and trucks rattle by, and the street's voices break upon the singer and cornet. A man who had stayed six weeks on the road to a reformed life was just pondering how he should get through the day, and was almost ready to yield to temptation, when he heard the voice of the Wall Street preacher saying: "If you think you can't hold out in the Christian life, just ask God to help you through the next five minutes, then ask him again for the next five minutes, and so live near to God and with his help five minutes at a time." Of course it was just the prescription the man needed. He joined the group daily thereafter, and has been able to continue in the straight and narrow way.

NOON MEETING AT THE CORNER OF WALL AND BROAD STREETS

The Evangelistic Committee of New York City naturally comes in touch with English-speaking people first and foremost, while it extends its work to meet the needs of ten other nationalities. During the summer of 1913, there were six tents for English services—three in Manhattan and three in the Bronx—and this summer there will be as many, possibly more. In the course of a notable service last year there were addresses in English, Hungarian, Polish and Yiddish, and a talk by a missionary recently returned from Africa. A girls' club in one tent comprised Bohemians, Hungarians, Jews and Irish. A boys' club in another tent included representatives of five nationalities. When these lads were taken for a day's outing, they were found to be cigarette smokers, beer drinkers, and "toters of guns." To win "gangs" of boys—and of girls—has been one of the happy experiences of the workers for the Evangelistic Committee. Personal talks on hygiene, on smoking, drinking, cleanliness of body and mind, and on patriotism and civic honor, have accompanied religious instruction and spiritual uplift.

As to the lasting results, there is Mike, for instance, who in one of the early years of the work, when the committee's tent invaded his neighborhood and aroused his antagonism, threw bags of water from the roof of his tenement home over the heads of the speakers and singers. He is now a constant attendant at the Union Square noon meetings, and his family are all in the church. In 1911, a tent worker visited a family living in wretched circumstances in a cellar. The little daughter was converted in the tent, and is now a church member and an active Christian Endeavorer. The family has risen from its pitiful condition, having a comfortable home with peace and happiness instead of squalor and brawls. In many a Western and Southern town, there are missionaries and others doing Christian work, who first accepted Christ in a tent or at an open-air meeting in New York City. In foreign lands, there are others spreading the good tidings first learned at these informal evangelistic services.

In New York City there are over 3,400,000 adults and over 873,000 boys and girls of school age who do not attend church or Sunday school—Catholic, Protestant, or Jew—regularly. Infidels, atheists, anarchists, drunkards, gamblers, thieves, libertines, harlots, divorcees, gangsters, gunmen and murderers result from such non-religious life.

In 1913, the Evangelistic Committee conducted 2,593 meetings in 149 centers, in eleven languages, with an aggregate attendance of 680,345 at an expenditure of $28,154.85, which is about four cents per capita. These meetings held in tents, shops, halls, parks, and on the streets, resulted in the forming of churches,

missions, Sunday schools, Bible classes, men's clubs, boys' clubs, girls' clubs, King's Daughters' circles, and in the development of missionaries and pastors. The work is supported entirely by voluntary contributions, and no collections ever taken in the meetings. Rev. Dr. Arthur J. Smith is superintendent; John Nicolson, treasurer, 541 Lexington Avenue, New York.

MARY KENDALL HYDE.

. . .

WORK OF THE NATIONAL BIBLE INSTITUTE

SEVEN years ago two young men walked through the heart of New York City. They watched the tide of humanity that ceaselessly flows to and fro in its streets. They noted the incoming multitude of foreigners, the increasing tendency to moral laxness, the absorption of men in business, politics, and sports to the exclusion of spiritual matters. A vision of the struggle among the unsaved masses of the metropolis broke upon them, and there was born a purpose that through seven years of organized development and material progress has never been lost: constant, daily effort to evangelize the needy millions of New York.

It takes courage these days to stick to an idea through thick and thin: it takes tremendous faith. But we grow to the strength of our largest thoughts. Those two young men, Don O. Shelton, the president of the National Bible Institute, and H. Willis Reed, for several years the Institute's secretary, had caught the thrill of a martial note, had received marching orders. They recognized that thousands outside the membership of the Christian Church were not even being touched by direct Gospel influences. Out on the street corners, by the side of the parks, into the thickest of the crowd, they went for their field of action. It was a case of "go after them." Since that early ministry of 1907 the National Bible Institute has been going after them persistently. Outdoor evangelistic meetings, indoor Gospel services, Bible classes, mission conferences, mission halls, anything, everything, whereby could be carried out their impelling motive, viz.: Aggressive evangelism every day in the year. The work attracted public notice. Business men approved its practical methods and definite aim. Churchmen watched, co-operated, and were satisfied with results.

But through all the developing immensity of the work and the urgency of the demand for immediacy, one principle has ever been kept prominently to the front: to be instant in season and out, preaching the Word only, sticking inflexibly to that one thing—*aggressive evangelism every day in the year.*

MIDNIGHT STREET MEETING, NEW YORK EVANGELISTIC COMMITTEE

Social-betterment plans, human-welfare projects, a hundred and one sche invited co-operation; the National Bible Institute, recognizing that these their place, held steadily to the belief that its mission was to present no o remedy or hope for wretchedness and sin, but "Christ and him crucified."

Some five thousand of these outdoor services were held from 1907 to 1 reaching over 500,000 people. No general laying his plans for battle is n judicious in the selection of leaders, clearer sighted in choosing point attack, than are these warriors of the Cross in their raids against sin Satan. The best business men of the city are found on their list of speak The busiest centers of trade and traffic are their common preaching grou As much interest is evinced in the salvation of the smallest bootblack in crowd as in the eternal welfare of man from Fifth Avenue. None are lowly to be touched; none too high be reached; none too good not to needy; this is the Gospel they pror gate. From April to October they at it. The prospect never gets dark, the weather never too hot effort, the conflict never too fierce discouraging. "Aggressive evan ism every day in the year"—and t stick everlastingly to it.

The outdoor services are now in swing. Meetings are scattered f the Battery on the extreme south Manhattan to the Bronx on the treme north. An innovation this y in the Institute's outdoor work is Children's Services, with songs illustrated sermons. On a recent S day afternoon about thirty child mainly Italians, marched with fl flying to Central Park, and formin group at the curbstone for half hour sang Gospel songs under leadership of a worker from the tional Bible Institute. These children's outdoor services will be held every S day, from four to four-thirty, in various parts of the city. Children f the various missions conducted by the National Bible Institute will sing, an short illustrated sermon will be given by popular speakers.

A certain firm advertises a "remedy with a mission." The National Bi Institute is a "Mission with a Remedy." There are multitudes in New Y who never darken a church door. There are thousands who do not know story of Jesus in all its beauty and power. The evangelizing of these shepherded masses, over one-half the city's population, is the stupendous t the Institute has set itself for every day in the year. It is not a summer ca paign. It is not a winter revival. It is a steady, persistent reaching tow one goal, spurred on by the confident belief of every worker on the staff t the Gospel is the supreme need of man.

ANNE CLIFF WHITE

SIGNS OF PEACE IN MEXICO

THE trend of events during the current week has been toward the early termination of the Peace Mediation Board at Niagara Falls, Ont. Their one serious difficulty is the selection of a provisional president. The Mexican delegates on June 18 gave out to the press their objections to the selection of a Constitutionalist for that post. The gist of their statements is that under the conditions prevailing in Mexico a Constitutionalist would so manipulate the election as to continue that faction in power, regardless of the will of the people, and thus invite continued unrest. And for the United States to insist upon a Constitutionalist as provisional president is tantamount to conniving at just such a proceeding. The Mexicans having taken this unusual course, the American delegates replied also through the press, repudiating the intimation of unfair motives, and reasserting that the sole wish of the United States is to secure the election of a permanent government in a manner so free from objection that it will be accepted with confidence by all parties.

The Constitutionalist forces sustained a repulse at the town of Zacatecas, under General Natera, whose appointment as commander of a division was so resented by Villa that he resigned as military chief and announced his intention of becoming governor of the State of Chihuahua. It is stated that he had even taken drastic steps to seize the reins of the government of that State, and had imprisoned Carranza officials. Carranza, finding the officers of the army loyal to Villa, and Villa disposed to a reconciliation on condition that Carranza should retain control of civil and foreign affairs and Villa of military matters, gave way. At last reports, Villa was on his way to recover the ground lost at Zacatecas.

Other news about Mexico is of secondary importance, excepting possibly that the Federals about Vera Cruz are said to be advancing their lines around the city and assuming a defiant attitude toward the American forces. There is still an optimistic feeling that the settlement of Mexico will be accomplished through the efforts of the Peace Board, with the co-operation of Carranza and Villa.

. . .

MEXICO along the northern border offers mel choly evidences of war's destruction of life a property. Traveling over this section one frequen notes out in the open little wooden crosses. Ea marks the grave of some one who has fallen a been buried where he fell. Sometimes it is the gra of a Federal, sometimes of a rebel. It is hard proper to speak of rebels now, since successful re olutionists are never called by that name. T rebels of a year ago are now the Constitutionalis

The most progress in the way of wiping out t evidences of the fighting has been in rebuilding t railways. This had to be done before the milita movements of Villa's soldiers could be carried fo ward. There are, however, still reminders of t way the railway tracks were torn up and the ro ing stock destroyed. In some places I have se the skeleton of a box car, while for hundreds feet there was nothing except twisted and to remains of other cars which once had constitut a freight train. In traveling about the countr especially in the localities which are still the sce of active military operations, I was impressed wi

GENERAL PASTILO NATERA AND ESCORT SET OUT FOR BATTLE

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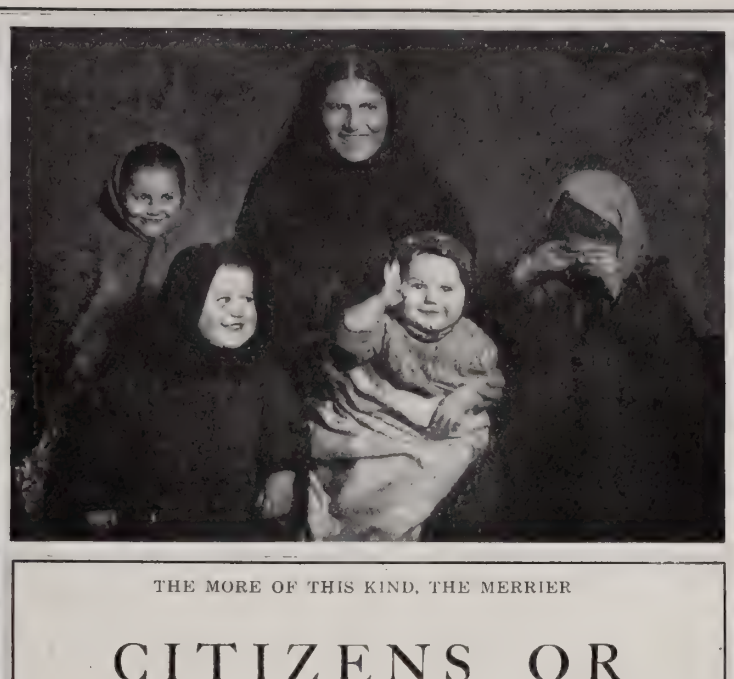
VERA CRUZ, MEXICO, OCCUPIED BY UNITED STATES FORCES

A HAPPY RUSSIAN GROUP



THE MORE OF THIS KIND, THE MERRIER

STURDY ITALIAN STOCK

CITIZENS OR ALIENS?

BY FRANCES A. KELLOR

F THE little Greek bootblack after five or ten years with his kit saves up money enough to start a barber shop; or if Giuseppe Sermolino, who was so skilful in reviving the wilted let- at the little stand around the corner, opens up, day, a fruit shop de luxe with every architec- al detail of apple and orange pyramids and fancy cker box structures consistently carried out; or sidor Moscowitz, who struggled so convulsively h his English when at ten years he began his t year in an American school, goes on to the school and then to the university, and appears day as an eager Ph.D. or a lawyer, we set down se not unfamiliar histories as just so many more ances of the opportunities this country offers to immigrant. The little Greek and Italian and are to be congratulated on their good luck.

t some point in their career, rather remarkable must indeed have been upon the side of these essful ones. For not all the little Greeks and ians and Jews and Armenians and Hungarians Russians that pass through Ellis Island follow ascending current. Some of those, most of se, that came to New York one winter perhaps years ago and got a job in the sweat-shop are in the sweat-shop; some of them are still, year er year, answering the same call for seasonal k in the isolated labor camp or in the cannery.

Upon what things does the immigrant's chance to ceed depend? How much does he owe to America, how much does he owe to luck or to his indom- ble energy and persistence? Just what does erica offer him, how does she use what he brings , and how available to the average immigrant her institutions and her "opportunities"?

ll the experiments, studies and investigations de by the North American Civic League for Im- grants to answer these questions—studies of the nigrant in relation to labor, to education, to legal tection, to social ideals—led to the same general conclusion: America allows the immigrant to Americanize himself—if he can. She allows him to become assimilated—if he will do all the assimilat- ing.

He has not been able to do it. And because he has not, the North American Civic League aims to show those agencies, whether Federal, State, or private, that can help him to adjust himself to American life, the directions in which this help is most needed and the ways in which it may best be supplied.

In studying, with this purpose, the immigrant's route in America, the league found much to deal with at the very landing-place. In the year 1910, investigators for the league discovered that a band of thugs in the form of licensed and unlicensed runners and porters and hackmen (often with a license but without a hack!) had all kinds of ways of getting the immigrant's money away from him before he reached the house of his friends. Under the pretext of "guiding" him to his destination in the city, or of having his foreign money exchanged for him, or of selling him a job, or of fitting him out with American clothes, these rascals reaped a rich daily harvest. One Barney Goldman boasted that he "cleaned up" $1,000 a week. The league, finding the prosecution of individual offenders slow and ineffectual, decided to combat the exploiters by competing with them, and in 1910 organized the Immigrant Guide and Transfer, which for sums ranging from twenty-five cents to one dollar delivers immigrants to any place in Greater New York, protects them on the way, and leaves them only after they have been receipted for by their friends. During the past year the "I. G. and T." safely delivered 51,730 immigrants.

When the immigrant has safely arrived, he wants a job, and a place in which to live. He needs help in getting both. At present he takes the first job he hears about—most often in the sweat-shops of the port of entry, or in nearby construction camps. He knows of no other chance, and he fears to go exploring. The league is interested in making it possible and easy for farmer immigrants to find work out on the land, where they are needed and where they can make a living—and a home.

An important part of the work of the league has been its experiments in education of various sorts. It has co-operated with the regular public school systems in certain cities and towns in regard to the education of the children and to the education of immigrant adults, especially in English and civics. It has established camp schools in isolated communities; and it has carried on social welfare work in providing opportunities for recreation in camps, in establishing milk stations and in providing, by means of friendly visiting, some form of "domestic education" for immigrant women. Experiments in domestic education were carefully organized in Rochester, Buffalo, Mineville and Barren Island, a dreary island which forms the dumping-place for New York's refuse. The immigrant woman from Southern Europe with her ignorance of American food, stoves, weather and what not, cannot, except by a miracle, "Americanize" herself without the help of her neighbors.

Before American law, the immigrant is helpless; he does not know how to avail himself even of the rights that he has. His particular ignorance and disability require particular legal aid. The league has been of service in procuring him their protection against the unchartered immigrant banks, against unregulated employment agencies, and against the ubiquitous notary public who accepts his deposits, sells his home in the old country for him, and rarely remits the proceeds. The league also helps the immigrant to obtain his naturalization papers. The aim is to show American communities to which the immigrant goes that if we let him come in, we need to have a policy toward him when he gets here.

SIGNS OF PEACE IN MEXICO

Continued from preceding page

manner in which the automobile has been made ehicle of warfare. One of the most picturesque hts was that of a leading general of the Con- utionalists—General Panfilo Natera—starting in an automobile to take command of the troops t soon were to be engaged in battle. He was ompanied by his armed escort, all mounted.

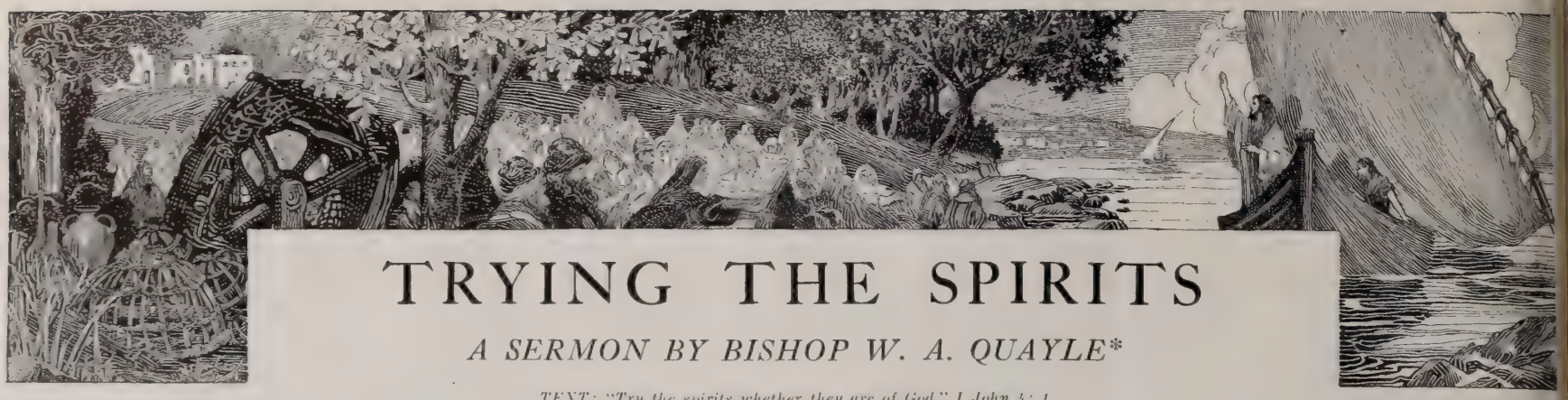
After the Constitutionalists got control of the tes of northern Mexico they made earnest ef- ts to secure the reopening of the mines and elters which were owned by foreigners. The eign owners, however, had suffered such heavy es, and were so uncertain of the future, that y were slow in responding to the invitation to their plants at work again. They may have no fear of the Federals regaining possession the territory and of further destruction of prop- y, which was bound to result if the war was re- ved, yet they had not enough confidence in the ure to start in again. War taxes are still very vy, and few owners could operate profitably l pay these taxes. In consequence of these con- ions, the industrial revival in Mexico is going e slow.

The land question, as everybody knows, had much to do with the last revolution. It was not the sole cause, and all the revolutionists were not patriots going to war in order to break up an oppressive land monopoly. Many of them were simply bandits and robbers, who went into the revolution because of the chance it gave them to plunder and despoil. Nevertheless, I think it may be said that fully one-half the revolutionists were sincere in their purpose of securing land for the people. The people in this instance are the peons, and the peons are, for the most part, Indians.

It is to the credit of the Constitutionalists that wherever they obtained control of a state, they started in at once to make good their promises of land reform. In some states, as with Villa at Chihuahua, the lands of the great owners were confiscated outright, but in other states, while possession was taken, and in some instances partition of the land actually made, the hope of compensation was not denied the landlords. In some states, too, the big landowners came forward voluntarily and suggested plans for subdividing and partitioning their lands.

The Mexican peon never has had a chance to become a landowner, so no one can say whether or not he will become a successful small farmer. But the experiment has got to be tried. The wants of the peon are so simple that some persons believe that, when he once gets his land, he will not cultivate it to the extent to which it should be cultivated. Corn and beans are the chief crops. Ninety-five per cent. of the total of the whole Mexican population may be said to rely on corn as the staff of life. Cultivating corn in the primitive way is a very simple matter, but it does not secure anything like the full productiveness of the land. The Mexican peon still clings to the old-fashioned wooden-pronged plow, which merely scratches the surface of the soil. It requires the use of only one hand. Progressive landowners have found it extremely difficult to get the peons to use a two-handled modern plow of the simplest pattern. Perhaps, when he has land for himself, the peon will become more progressive. Anyhow, he must be given the chance to try what he can do with the land.

Torreon. CHARLES M. PEPPER.



TRYING THE SPIRITS

*A SERMON BY BISHOP W. A. QUAYLE**

TEXT: "Try the spirits whether they are of God." I John 4: 1

THIS advice has all the appearance of coming from the lips of a man of age and experience. It has the tang of age upon it, even as the tips of the cedar branches have the tang of many storms and many winters in the taste. Some things age gets and some things youth lacks. Age loses a great deal and age gains a great deal. God has put a goodly proportionateness between the two extremes of life. Some things are to be said for youth, some things are to be said for maturity, and some for extreme age. God won't allow any hour of life to monopolize all its sunshine and all its laughter.

Now, John was so old a man that when he looked at youth he could not see it at all. It was like the sail that had disappeared below the blue horizon. Sixty years was so far past him that he could not see even the white spires of the village church of it. Threescore years and ten were gone so far past him he could not even see the cloud of smoke that gathered over the roofs of the houses at eventide when supper was getting ready. Fourscore years were so far past him that he had forgotten when his birthday was at eighty. Fourscore and ten years, and he looks back at it and he says, "When was I ninety?" Ninety-five years go past, and underneath the snows ninety-five winters lie quiescent. He is verging on the end, but he is not querulous nor puerile, not peevish nor angry, not narrow nor biased; his brain is strong, his thought is keen, his life is fervent as the noon under the tropic skies. He views the past. He has rid himself of every bias, he has flung his life and everything at the foot of the Cross of the Son of God; and here he is, white but not wintry, aged but not old, decrepit yet youthful.

The Standard of Testing

I do not detect in John over-conservatism; I don't find him with his back to our faces; I don't find that he is against things that are renovative and regenerative. I don't detect that in him. I don't discover it in his Gospel, or in his Book of Revelation, or in his letters of tenderest friendship. I don't discover it in all of these, only he is saying, "Brothers, sisters, my little children, will you listen to me? I have come a long way, and I have studied the way I have come, and out of my journey some things I have brought, and this is what I will give you as a word of advice: have a little care. Don't be too voracious. Don't receive everything because it is new. Don't run after every shadow. Don't take every hand. Don't listen to every voice that comes. Don't think everything that professes inspiration is inspired. Don't think every leader that professes leadership is an evangelist with a new mercy and a new gospel." He said, "I have lived long enough to have found out that many a man comes proclaiming himself to be Christ, and lo, he leads his followers into delusion and death. I have seen men come together in armies, fight a futile battle, and fall in futile fashion. Have a care," he says; "try these spirits. There is an alembic into which accusations and professions are to be put. Don't be too eager, don't be over-conservative. Be duly eager; be duly conservative."

If you have studied his life, you must have found this out, that he was not hostile to new things because they were *new*. He was an apostle of the Cross, and the Cross was new. He was a believer in Christ, and Christ was an innovation. He was a believer in Redemption, and Redemption's story had only recently been told, with graphic touches and bleeding heart and breaking spirits. He was a proclaimer of the cross of Christ, and that was a mine that had only recently been found. He believed in the new, he received it; only he said, "Don't let *all* new things bewilder you, don't let all glitter confound you, don't think every light is a star, don't think everything that glitters is gold, don't think every bauble offered you is a gem."

Wisdom is not of the moderns or ancients, but belongs to people who have penetrative vision. And John says: "Try these spirits whether they be of God." This word "spirits" has a curious history. It meant in the original, the wind, because the wind was an invisible thing that was discoverable and feelable. Then it came to pass by that transference so common in language, that the word "spirit" came to be applied to the spirit of the soul, because the soul of man was invisible. Then, by transference of ideas, it came to pass that this word "spirit" meant whatever lay at the heart of a thing. So in our time we talk about the "spirit of the century"; the "spirit of invention," the "spirit of discovery," "the spirit of literature," the "spirit of the age." What I understand John to mean by his advice is this: "Try these spirits, try them." Put them into your alembic. Get your acid tests ready. Try to discover what sort of an alliance you are about to make. Have a care about that. When we are young, we are very apt to enter into mésalliances with a multitude of spirits. I think there isn't a man who cannot remember his college attitude and his college aspect. He was open to influences that came to him and lightly smote him with strong palms like a huge man shaking a little boy's hand. I remember—I hope the memory may never shift from me—I can remember in college how many "isms" I got, and I don't think I got any more than others, but this "ism" and that "ism," and the other "ism," I acquired.

Now, the test John applies to spirits is to determine "whether they be of God." God is the only fact that does not waste. The stars wither up like withering leaves. The worlds grow cold and shake their heat from their sandals with the cooling of the ages. Try the spirits, whether they be of God. And mark this: things that are not of God, they can not tarry. The things of God will be renewed every spring like the foliage, every autumn like the harvest, every summer like the purple grapes, every night like the noble clusters of stars: but things that are not of God, "they have their day and cease to be; they are but broken lights, and thou, O God, art more than they."

Is "Evolution" of God?

Try the spirit, whether it be of God, of what I will call "the spirit of the age in religious matters." The spirit of the eighteenth century was the spirit of deism, which meant this: that there might be a God, and probably there was a God, but you could not know it, for he could not reveal himself to man; therefore, there was no theology but natural theology, and no revelation save revelation in nature. That was deism. That spirit has been tried, and it has been declared not to be of God, and can not stand.

When my young manhood began, we were in the era of the Darwinian rule. We were in the era which James Lane Allen has characterized in *The Reign of Law*, and the best chapter in the book is where he tells about hemp fields. We had been taught that nature was under absolute rule; that there were screws and ratchets and wheels within wheels, and wheels without, and these things answered for everything, and there was no provocation for a God, and there was no justification of a God.

It is stated that the Darwinian movement, or the evolutionary movement (because they mean about the same thing), stood for Theism. I deny it, root and branch. I don't say that Theism has not assumed regnancy in the Darwinian movement, and I don't deny that it has; but I do deny that Darwin meant by his evolutionary theory to enhance the notion of God, and to enthrone him. He did not mean to enthrone him or to dethrone him, and it is folly for anybody acquainted with science to affirm so foolish a story. The truth is, Charles Darwin began his life as a believer in God, and ended his life as an agnostic, practically. Anybody can read it. It is apparent to us all. I saw that Charles Darwin no more meant to enhance the notion of God, or to enthrone God, than he meant to abolish him; only this theory came to the point of the abolition of God, just as the theories of natural science came to the elimination of esthetic things under absolute rule, so that he cared neither for t glories of the morning, nor the gracious, unspea able beauties of nature. I don't say evolution h dethroned God, but I do say that evolution has n abandoned God, because God would not be aba doned. Evolution has not dethroned God, becau God was seated too firmly on his throne to be d throned. And he sits on the circles of the earth, he hath done since the morning stars swept th music along the skies; he sits on the circles of t earth now, as he will after the deluge of the yea shall sweep out all the stars, and as he shall forever.

But, mark you, this word says, try the spirit science whether it be of God. Don't go around f lowing every voice that says it is scientific. Try If a thing is not of God, be sure it won't stan Anything that tries to abolish God from life wo stand. Remember that the test, supreme and i fallible, is, if the thing can adjust itself to t thought of God, it may get on well. The pla truth is that evolution is in no sense hostile to t thought of God. It may be God's method of "crea ing the world and the worlds." That is probab true. Haeckel knew what he meant when he tri to abolish God from the world. He knew that h meant to sweep out the last vestige of the poss bility of the need of God from the earth, an "spontaneous generation" was propounded. An now we know that out of no life, no life spring but out of life, life springs. "Spontaneous ge eration" has gone, and the sound of it has died o on the air.

Is Your Religion of God?

Try the spirit of the age in religion, in the matt of agnosticism. Herbert Spencer was the repr sentative of agnosticism. He tells us that on scientific facts are provable. He affirms that spiri ual phenomena are not provable. Anything tha can not be proved is not to be retained. The on thing to be retained is science. Religion is n science; therefore he relegated it to obscurity, an "God," he says, "is unknowable." I hope all I nee say concerning Herbert Spencer's theory is, that h lived long enough to outlive his own theory, and is a significant thing that, tried by John's test, won't stand.

Try this spirit whether it be of God. Have yo hungry hearts, do you want rest, have you an burdens you don't know how to bear, have you an heartaches you can not well take care of; do yo drink gall even when the cup of water is presente to your lips, and it is only water that can cool thos parched lips? God knows I am of that sort. An what I say is that any theory that relegates Go to the "unknowable," and puts him out of m reach, and places my prayer so that it smoke against the sky like a puff of my breath on th frozen air and then dissolves; any theory that put me in my dusty way of earth where I can get n water; any theory of philosophy, science or rel gion which relegates God to remote distances, I te you, it is not of God! I need him here and now I cannot get through this day without him, and please God, I won't try. I need him on my left han where I may lean on him when sudden weaknes comes across me. I need him on my right hand, s I can clutch him like a column when sudden new of disaster comes to me. I need him when sin walk through the open chambers of my heart, an clang through my rooms like troops with nake swords that crash against the walls the time the pass, and, please God, I will hold to him. I wil make my prayer to him, and in him will I put m trust, and by his grace I shall endure. Don't yo think I am telling you God's truth when I say tha any theory that relegates God to obscurity is no of God? We have all got to live (I do not say w have all got to die, we know that), but, men an women, we have all got to live! How are you goin to do it? We can not, decently, purely, sweetly make life's touches for God thrill the world as a musician thrills his silent instrument, unless w have got the great God for a strong tower.

Continued on page 640

* Bishop Quayle is one of the ablest and most spiritual leaders in present-day Methodism.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, July 5. Matthew 7: 15. *"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."* Even when lies and deceptions come as the barefaced contradiction of facts and reality, which they are, we have a hard task in running them down and nailing them. But when they come surrounded by the glamour of sanctity; when they are holy lies and pious frauds, the best-intentioned people may be deceived by them. A false prophet may borrow the language of angels and archangels, and wear the badge of discipleship. His talk and manners may be as soft as lamb's wool, but he hides a pernicious intent beneath it. He comes to destroy. He declares, God has said thus and so, but God has not said so at all. He twists the Word of God to suit his purpose as the devil did in paradise. God has not sent him. He simply comes—comes by his own initiative. His commission is not issued by Him who is the way and the truth and the life, but by the father of lies. Beware of such! Prove the spirits whether they are of God; for many false prophets are gone out into the world. Some contradict the Scriptures outright, some add to them, some detract from them. Their teaching aims at the destruction of souls.

MONDAY, July 6. Matthew 7: 16-20. *"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."* The quality of some things is known by us *a priori*, that is, by direct perception or intuitive knowledge, as the light of the sun; that of others, *a posteriori*, that is, by test and experience and patient research. An iron bar charged with electricity is a harmless-looking object; but touch it and find out what it does. So are false prophets known by the effects their prophesying or preaching produces. When we observe how their teaching destroys the authority of the Holy Scriptures, the divine nature of the Redeemer, the saving power of the Word and the sacraments; when it takes away either the binding force of the law or the liberty of the Gospel; when it loads the conscience with burdens that God wants no man to bear and robs the soul of that comfort and peace with which Christ wants to fill it; when it hushes the accusing voice in us by denying sin and guilt and punishment, or disturbs the rest of the justified in Jesus by denying that we are saved by grace alone—we have in all these things indubitable evidences of an evil cause which cannot but produce just such disastrous effects. The blooming thornbush may be a beautiful sight, and the thistle at flowering time a gaudy spectacle. But wait till the prickly and stinging fruit appears, and you will change your opinion about their usefulness. Carry false teachings to their logical conclusions, and you will know their terrible inwardness. The Lord has already passed judgment on them.

TUESDAY, July 7. Luke 6: 45. *"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."* As elsewhere, our Lord here traces things to their origin. Every form of religious deception indicates an evil heart. It is the evil growth from an evil root. In a true Christian, reverence for the Bible, love of the Redeemer, joy and peace in the Holy Ghost, eagerness in the pursuit of holiness, calmness and patience in affliction, resignation in the hour of death, are not external forms put on as a person would put on an ornament; but they are the genuine manifestations of a life that is throbbing in the whole person. When a Christian speaks of these things he speaks the profoundest convictions of his innermost soul. He could not do otherwise. In like manner, the insincere man, the hypocrite, the false prophet, the deceiver, reveals in his despicable practices what is in his heart. He may disguise his malice ever so much, but in the end he is discovered. And he cannot but think, speak, and act as he does, while the evil heart in him remains unchanged. The turn for the better is not come until he has learned to pray: "Create in me a clean heart, O God, and renew a right spirit within me."

WEDNESDAY, July 8. Matthew 7: 21 and Luke 6: 46. *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "And why call ye me, Lord, Lord, and do not the things which I say?"* "Words, words, words!" cries Hamlet wearied and disgusted. Lip-professions, often very fervid and eloquent, are heard also in the church. But the professions lack the backing of appropriate actions. Watch men, as our Lord observed the Pharisees, and you will find occasion to say of some as he did: "They say, but they do not." And yet these people are satisfied with their verbose Christianity. They imagine themselves already in the kingdom, because they have learned to repeat the formula of admission. Here is the Lord's opinion of them. He declares them outside of the kingdom of heaven. The true members of the kingdom also say "Lord" to Jesus. They profess their faith in his divine Sonship, and declare themselves his purchased possession, his servants. This faith they show by their works. They do not earn their membership in the kingdom by tneir works, but they manifest their membership by their works.

THURSDAY, July 9. Matthew 7: 22, 23. *"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* Jesus had just spoken of himself as the Son of the Father and the Lord of men; now he refers to himself as their future Judge. These lip-worshipers will carry to the last tribunal their claim that they are his people. They will come asking a reward for their wordy faith. But do they not point to works? Prophesying, casting out devils, performing miracles? Yes, and Christ does not deny the fact. But he, who by his omniscience knows all men, denies that he knows these people as he knows them that are his, them that he has from eternity embraced with his affectionate knowledge, making them heirs of salvation. It is possible that wholly unspiritual men may perform truly spiritual acts and thereby deceive men; but they cannot deceive the Searcher of hearts, who has read every vain motive that incited them to their acts.

FRIDAY, July 10. Matthew 7: 24, 25. *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."* The parable of the builders concludes the Sermon on the Mount. Many words, each one of them charged with sublime meaning, had been spoken by the Lord; a rich compendium of heavenly truths had been handed to his hearers. Those who have heard with a determination to faithfully enact the import of those words the Lord now compares to experienced master-builders. They look first to the foundation before they begin to set up their structure. It was teaching of the highest authority that they had received from Jesus. Here was rock bottom for men's faith to rest on. Jesus praises them and assures them that their house of faith will stand the test of terrible tempests of affliction. Fierce blasts of contradiction will hurl themselves against them, torrents of abuse will rush upon them and try to drown and sweep out of existence their profession of Jesus their Lord. It shall all be of no avail. The storms will blow over, the freshets will subside and ebb away, and in the end the faith of the disciples will stand unshaken. Luther sang, in the midst of his conflicts with Rome: "When their worst is done, yet have they nothing won. The kingdom ours remaineth."

SATURDAY, July 11. Matthew 7: 26, 27. *"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."* There are foolish builders of spiritual houses for their soul. The wise Greeks, to whom Christ crucified was foolishness; the haughty Jews, to whom the thorn-crowned and bleeding Man of sorrows was an offense; all the men of all ages who seek for spiritual truth higher than, and outside of, that which Jesus proclaimed; those who seek for better righteousness than that which Jesus wrought by his obedience and sacrifice, and those who choose other patterns of holiness than that which the living and dying of Jesus presents, select for their faith a foundation that will prove an awful cheat at the first accusation which the law of God raises against them. They will find that their hopes are castles in Spain and their assurances ropes of sand. Oh, what a collapse of cunningly thought-out systems of wisdom and of famous codes of ethics have we witnessed in our own lifetime! Why, all around us structures of these foolish builders are everywhere collapsing and toppling about their heads. One little word of God overthrows them. Let us take a warning. "On Christ, the solid rock, I stand; all other ground is sinking sand."

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM VARIOUS POINTS

—THE SUMMER BIBLE SCHOOL in connection with the Chautauqua program at Winona Lake, Ind., July 6 to August 20, 1914, will be in charge of the Extension Department of the Moody Bible Institute of Chicago. The work in the Bible school is instructive, inspiring, constructive and conservative, and sane and scholarly. Three sessions are held daily, and the program will be comprehensive and varied. A leaflet of information can be obtained from the secretary of the Extension Department, 153-163 Institute Place, Chicago; and a booklet about Winona Lake and its attractions for the season of 1914 can be obtained by writing to Rev. Solomon C. Dickey, Winona Lake, Ind.

—EVANGELIST WILLIAM H. FRIDAY, JR., song writer, has recently spoken at the First Baptist Church, Long Island City, First Presbyterian Church, Ridgefield Park, N. J., the Methodist Church, Suffern, N. J.; Bushwick Avenue Presbyterian Church, Brooklyn; the Jerry McAuley Cremorne Mission, New York City, and elsewhere. He is arranging his itinerary for the fall and winter. Pastors can address him at 456 McDonough Street, Brooklyn, N. Y.

—THERE HAS RECENTLY been held in Atlanta, Ga., a Negro Christian Student Convention, composed of representative negro students from all parts of the United States, especially the South, in conference with leaders of the white and black races, presided over by John R. Mott. Mr. Mott correctly characterized it as "one of the most important conferences in the history of our religion." The rising generation of negroes cannot be approached in the old way; that the young people from the negro schools will be satisfied, as one of the Southern white speakers expressed it, "by nothing short of the best for the negro." Many young people pledged themselves publicly, and doubtless many others privately, to some useful work for mankind, as missionaries at home or abroad. There were no "Jim Crow" or segregation regulations in the conduct of the whole convention.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Broader Patriotism

ONE hundred and thirty-eight years of Independence! What has been our greatest gain in these almost sevenscore years? There have been gains of wealth and power, of learning and of art, of territory and honor, but what gain is the greatest of all?

We offer this in answer—a gain that stands out as the distinctive possession of the United States among the nations of the world—the gain of having come to understand that a nation's place in the world is the place of service to all other nations.

It appears difficult for the nations of Europe to grasp this conception of a nation's duty. They understand the Christian teaching that one citizen must serve another and that all citizens must serve the state. But that one nation should serve another is apparently inconceivable. International law has so far been chiefly detail rules for the game of war. And war, to other nations, means a struggle for more land. They cannot understand that a war should end without new territory coming to the victor. We are stating and insisting and meaning that in the present argument with Mexico we do not want land. We want liberty—liberty for the Mexicans, as we wanted it for the Cubans. We could have kept Cuba, but we did not. We took the Philippines to train their people for liberty, and our statesmen are now scheduling plans for their independence. There have been blots on our shield, such as the first Mexican War and many of the details of our treatment of the Indians. But how far we have grown toward the ideal of international altruism may be seen from these words of President Wilson, spoken at the recent Flag Day exercises in Washington:

This flag, he said, "is henceforth to stand for self-possession, for dignity, for the assertion of the right of one nation to serve the other nations of the world—an emblem that will not condescend to be used for purposes of aggression and self-aggrandizement—that is too great to be debased by selfishness; that has vindicated its right to be honored by all the nations of the world and feared by none who do righteousness."

"Too great to be debased by selfishness!" Here is a new ideal for the nations. We do not love our own land less but more, when we join our voices to those who are urging her to tasks of unselfish service, for there the truest honor lies. Nor are we building upon the clouds in seeking these high ideals. We are building upon the rock, the rock of His words who said: "Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all."

The Carnegie Foundation Attacked

WHEN a college unites with the Carnegie Foundation for the Advancement of Teaching, does it surrender its independence and barter its birthright of religious education for a foundation pension? This is the question that is now being hotly discussed by educators in many States as it has been brought sharply to the front by President Thomas W. Churchill of the New York Board of Education. Specifically, Mr. Churchill thus charges:

> I deem it my duty to enter a protest against the standardization which the foundation attempts to obtain and against its interference with religious education. It soon became apparent that the foundation was in reality a corporation to buy the control of such colleges as were willing to sell their birthright and carry on college teaching and management according to the patterns prescribed by it. The foundation has deliberately and conspicuously made a mark of the religious colleges, particularly of the small institutions which in their own field carried on a splendid work with limited equipment but a splendid spirit. One after another many religious colleges have been reduced by great wealth to give up the independence that should be found in a college if nowhere else, and to forsake the faith of their founders.

If President Churchill stood alone in his criticism of the foundation, his protest might be passed over on the ground of prejudice. But he does not stand alone. Professor Maynard L. Daggy of Seattle, speaking before a chautauqua at Reno, Nev., openly charged that the foundation is trying to control higher education throughout the country by dictating the appointment of college presidents. Its ideals of education, he declared, are for the few rather than for the masses—"an education of the aristocracy." The presidents chosen by the foundation would have the power, if so disposed, "to throttle the utterances of faculties, unless they were along certain approved lines not particularly connected with the public welfare." President Welsh, of Ohio Wesleyan University, says: "I do not like anything that tends to interfere with independence. I don't like such pension funds that might weaken the church."

It is only just to Mr. Carnegie, who is abroad at present, to give the other side. His foundation does not lack for defenders. President Hibben of Princeton, Dean Williams of Johns Hopkins, President Miller of Heidelberg University, Ohio, and President Thwing of Western Reserve University, are among those who believe that the foundation is exercising a beneficial and elevating influence on American education. Dr. Clyde Furst, secretary of the foundation, points out that its charter does not permit it to take the denominational colleges into its pension scheme, not because of any question of religion, but as a matter of administrative expediency. He denies that the foundation is at variance with any of the churches, or that the trustees object to putting religious colleges on the pension list, although denominational colleges, as such, are excluded by the charter.

It should be possible to get at the facts. If the Carnegie Foundation is really a menace to the colleges, the whole country should know it. If there is some subtle scheme afoot to destroy the freedom of our colleges in the choice of their religious training, that, too, ought to be known. We cannot believe all that is charged; but even if a part of the accusations be authenticated, it would give the American public a new angle on the principles of the organization founded by the old ironmaster. We want no exclusive system of "aristocratic education," nor do we want any interference with the complete liberty of our colleges, denominational or undenominational, to follow the best methods available in the training of cur youth.

Safety of Life at Sea

RECENT ocean tragedies have drawn public attention anew to the urgent need of ampler provision for the preservation of life at sea. It was expected that the treaty projected as the outcome of the International Convention for the Safety of Life at Sea would have been negotiated without delay, and that travelers would have had the benefit of the increased safeguards proposed to be established. But even the most desirable reforms are tardy in the realization. At the present moment, a lively discussion is going on in England regarding the *Empress of Ireland* disaster and a variety of ingenious contrivances are suggested for use sea-going passenger steamers. One of these is life-raft composed practically of the entire upp part of the quarter-deck, which can be quick detached from its mountings, and which wou easily accommodate both passengers and cre Another is a series of rafts, smaller and mo mobile, formed of the deck superstructures of t cabins and so arranged that they can be quick released and launched on two sides of the vess simultaneously. Joseph Conrad, the well-know author, who has made a life study of the sea, mak a strong plea for an equipment of cork fenders all passenger lines. He believes that their prom use would have averted the disastrous collisic between the *Empress* and the *Storstad*, and a tho sand lives might have been saved. It is true th the transportation lines do not sell safety, but comfortable passage, with good accommodation If Mr. Conrad's plan is a practical one—and h twenty years' sea-going experience should help make it so—cork bolsters or their equivalent ma yet become a part of every steamship's equipmen to be kept in position for instant use.

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The Soul in the Work

"BLESSED is he who has found his work," wrot Carlyle. "Two men I honor: the toilwor craftsman who conquers the earth and makes he man's, and him who is seen toiling for the spiritu ally indispensable; not daily bread, but the brea of Life. Unspeakably touching is it when I fin both dignities united. All true work is religion. The old philosopher held that the world is a work shop and that, dependent on our hearts being in ou task and on our desire to rise to the dignity of i and fulfil it in the highest sense, would be our valu to our fellow men and the appreciation of posterity But one may be a good worker, rendering the whol race service, and yet cherish no dream of presen reward or post-obit appreciation. Like John La Farge, the great mural painter who died a few days ago, one may put his soul in his work and labo for the pure love of art for art's sake. La Farge like all true artists, was an idealist. To him n work which was not creative, harmonious, beautiful had a value. His versatile genius wrought with equal facility on canvas, on glass or in bronze. Had he desired wealth, he could easily have amassed a fortune; but his art was enough. The creative spirit could not be harnessed with the love of mere gain, and he died a poor man, yet rich in the appreciation of all who love the truly beautiful in art.

Back to Duty

BACK from the great Chicago convention the four thousand delegates are on their way to take up again the routine work of Sunday school life in the cities and villages of the United States and Canada. Think of seventeen million people, little and big, enrolled in the Sunday schools of North America! We cannot care too deeply nor plan too skilfully for their training.

These millions of Sunday school pupils will, before we realize it, be doing the work and speaking the words and thinking the thoughts that will make American and Canadian life. Their teachers may well resolve to master the highest principles for their instruction and labor with the utmost effort and enthusiasm for their welfare.

The convention just closed was noble and inspiring. The pageants, the exhibits, the reports, the addresses, the plans for the future—all are a challenge to do finer and more fruitful work during the years ahead. But grander than anything else about it could possibly be was the convention's motto: "Jesus Shall Reign." Methods and energy and enthusiasm will count for little unless during the work that follows this keynote shall be remembered and retained. Jesus shall reign. In hearts, young and old, in our own lives and in all the lives we touch, in communities, in nations—let us make it true: "Jesus shall reign."

"THE FANGS OF THE LION"

From the Washington, D. C., Herald, June 16

A HINT from Governor Glynn, of New York, that the Catholic Church will be subjected to persecution until its adherents "band together and show, instead of the teeth of the lamb, the fangs of the lion," was the only serious expression last night, at the smoker of alumni of Georgetown University, who are celebrating the 125th anniversary of the founding of the institution. Governor Glynn delivered the principal address.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Fairbanks on Lincoln's Childhood

THE Republican editors of Indiana in their summer convention took a train at Evansville and went to the site of the farm where Lincoln lived from the time he was nine rs old till he was twenty-one, and the grave of ncy Hanks Lincoln. Among the addresses that e made was one by ex-Vice-President Fairks, in which he said: "Here lived in days of his youth one who was provitially called to preserve a nation and ease from bondage the souls and bodies of ace. Near by on yonder knoll rest the es of Nancy Hanks Lincoln, who gave th to a son who was destined to stand ong the world's greatest statesmen and efactors. Here, among the primeval ests, far removed from the centers of poical and commercial power, her son, with richer dowry than a mother's love, grew manhood; here he lived amid a modest l kindly folk, surrounded by homely and ere conditions, which after all are the best rsery of the finest fiber of the republic. I ve always felt that the apparently unfendly environment was indeed the best, l that an all-wise Creator designed it so to fashion the character of the youth in plastic days, in order that he could the ter interpret the needs and aspirations of humanity." This tribute to the influence this humble home, and especially that of Christian mother, on Lincoln's life and stiny is beautiful and healthful. The last ng that Lincoln did before the oxen pulled ay the wagon containing all the family's ongings for the new home in Illinois was go to the grave of his mother to think and and say good-by. In after life he said: ll I am I owe to my sainted mother." Paul phasizes the value of home and mother luence on character in his reference to the ining of Timothy.

When I call to remembrance the unfeigned faith that in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (II Tim. 1: 5.)

Electricity Direct from Coal

IT IS universally admitted that when electricity can be produced cheaply enough it ll supplant all other forms of motor power. looks now as though the process of making cheaply were in sight, and though some ars may be required to adjust the mechann to the newly discovered thought, many od judges, including such an authority as homas Edison, are reported to have exessed their faith in the plan to derive elecicity from ordinary coal so cheaply as to ake its well-nigh universal use possible. he new method would eliminate boiler, ene and dynamo in the transformation of the at produced by burning coal into elecical power. By the present method of manfacturing electricity, in which three middle ocesses must be used, a large percentage the original power is lost, which in the w method proposed will be preserved. Over hundred expert electricians have been workg in their laboratories to find a cheap way making the subtle current, and they genally admit that the heat generated by the rning of coal will produce the current for onomical commercial purposes. Water, ght, heat, electricity are some of the inrumentalities through which the Almighty presses his power. Christ is divine, with minion over the forces of body and mind.

And Jesus came and spake unto them, saying, All power given unto me in heaven and in earth. (Matt. 28: 18.)

Three Baseball Fatalities

THREE baseball players were killed in games on one day recently. All were killed by balls rown by the pitcher and striking the man at the t. Everything was in fun and no injury was inded, and there was deepest sorrow at the accints. These tragedies and similar ones call for eater caution. There cannot be fun enough gotten to a year to atone for the loss of one precious fe. By Jewish law cities of refuge were furnished for the protection of those taking life by accident,

That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past. (Deut. 4: 42.)

Interesting Story About Insects

MR. DAVID FAIRCHILD, who has hunted the world over for plants of economic value, and introduced them into this country, has communicated some interesting facts about insects to our National Geographical Society, which has in turn given them to the public. He says the champion aeronaut is the king grasshopper, which has the ability to jump one hundred times its length, and can sail for a thousand miles before the wind. The cricket is described as a powerful singer, its shrill note sometimes being heard a mile away. The males alone are musical, and the females listen to their melodious wooings with ears which are on their fore-legs. Being so musical it would hardly be expected that they would be such fighters among themselves as they are, or cannibals, eating each other when there is not enough other food at hand. The ants are described as communists, because the individual interest is merged in the community. Theirs is a female rights colony. The workers are females, the soldiers are females, the nurses are females, and there is one queen mother for them all, who lays all the eggs for the colony. The males are but mates for the young queens.

Go to the ant, thou sluggard, consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. (Prov. 6: 6-8.)

MILITANTS ATTACK CORONATION CHAIR

"WILD women," British suffragettes, entered Westminster Abbey on June 11, while the House of Commons was discussing ways and means for their subjection to law, and attempted to destroy the historic coronation chair, which contains the still more ancient Stone of Scone. Fortunately their bomb, filled with iron nuts, though it exploded under the chair, failed to more than slightly damage these famous objects. The explosion, however, set off another, for the people appear to look upon this greatest of all the militant outrages as passing popular endurance, and a veritable explosion of public denunciation occurred. The coronation chair is perhaps the most remarkable relic in the world. It was made in the year 1300 for Edward I. The seat is the famous *Lia Fail*, the Stone of Destiny, the same stone, the legend avers, upon which Jacob rested his head at Bethel, and which was carried by Pharaoh's daughter to Spain, whence it was borne to Ireland, and then to Iona. On this stone for four centuries Scotland's kings were crowned, till Edward I carried it off to Westminster. There is nothing legendary or destructible about the stone spoken of in the Scriptures, where Christ is thus referred to by the prophet: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." (Isa. 28: 16.)

Bird Killed at Crossing

BIRDS often die by violence. The fox and the cat creep up on them from below, the hawk sweeps down upon them from above, the hunter fells them with his shot, the wires on which they try to rest electrocute them. A bird in Indianapolis, Ind., met its death the other day in a peculiar manner. It was of the woodpecker family. It had been feeding on the north side of Washington Street, and seeing the cherries and mulberries on the trees of an artist a little distance away, it concluded to fly over and get its fill. A west-bound car was passing, and the bird planned to fly a few feet above the ground just in front of the car, and did. But it did not see a swiftly moving east-bound car, which struck it and threw it dead by the roadside. How many precious human lives have been sacrificed in the same manner! How many moral and spiritual dangers there are about us also! What especial caution is required to escape all these! In a material as well as spiritual sense the caution with reference to the coming of the Son of man is appropriate:

Take ye heed, watch and pray. (Mark 13: 33.)

Her Ashes by Stevenson

IN FULFILMENT of her last wish, the ashes of Mrs. Robert Louis Stevenson will be placed beside the body of her husband on the summit of Mount Vaca, Samoa. Before the door of the tomb will be inscribed the last stanza of Stevenson's verse to his wife:

Teacher, leader, comrade, wife,
Fellow-farer, true through life;
Heart whole, and soul free,
The august Father gave to me.

To this tomb there will be no means of access except a rough mountain path. How befitting was Stevenson's burial-place among the scenes of the far-off isles he loved so much, knew so well, and described so perfectly! How beautiful it was that his wife should wish her ashes to rest beside his dust! Grant would not consent to be buried at Riverside, New York City, until there was a solemn promise made that a vacant place for the body of his wife by his side should be left. Amid all the pomp of royalty, Queen Victoria was laid to rest by the side of Albert. What was said of Saul and Jonathan can be said of Stevenson and his wife:

They were lovely and pleasant in their lives, and in their death they were not divided. (II Sam. 1: 23.)

The Fortune of a Recluse

AN OLD man died in Texas, the other day, who for many years had led the life of a recluse, on a dietary schedule averaging forty-five cents per day. The walls of his room were covered with cheap prints, newspaper clippings and calendars. He was regarded by his neighbors as an eccentric of slender means. After his death, deeds were found to a fortune in real estate. His property was scattered in more than a dozen States. It is estimated that his total wealth, real and personal, will aggregate $12,000,000. Diligent search failed to discover a will of any sort and a number of relatives are flocking to claim the property. What rich opportunities this man missed for doing good in his lifetime with the great wealth at his command! Had he regarded his possessions in the light of a stewardship, he might have become a benefactor to many. Those that trust in material wealth have this warning:

Not to set their hope on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. (I Tim. 6: 17, R. V.)

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ABOUT this time last year The Christian Herald Family hands and hearts in a concerted effort to bring in members. As a result, nearly 40,000 new, earnest w were enlisted in the cause.

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That was something to have accomplished. Six months o THE CHRISTIAN HERALD is the most convincing argument you can offer a person, outside of the Bible and the church themselves. Let us do it again! Everybody; even those who were brought in last year. But let us not stop at 40,000. Let us make it a hundred thousand this year!

Let every member of the Family strive to bring in at least one friend. That friend will thank you for it. Let those who can influence more than one resolve to do so. It should be very easy. The special price puts the paper within reach of the poorest if you will bring it to their attention. It enables every one who desires to extend the work of evangelization to make a present of the paper to friends, who will be reminded of this kindness every week for 6 months, and who may themselves become permanent members of the Family.

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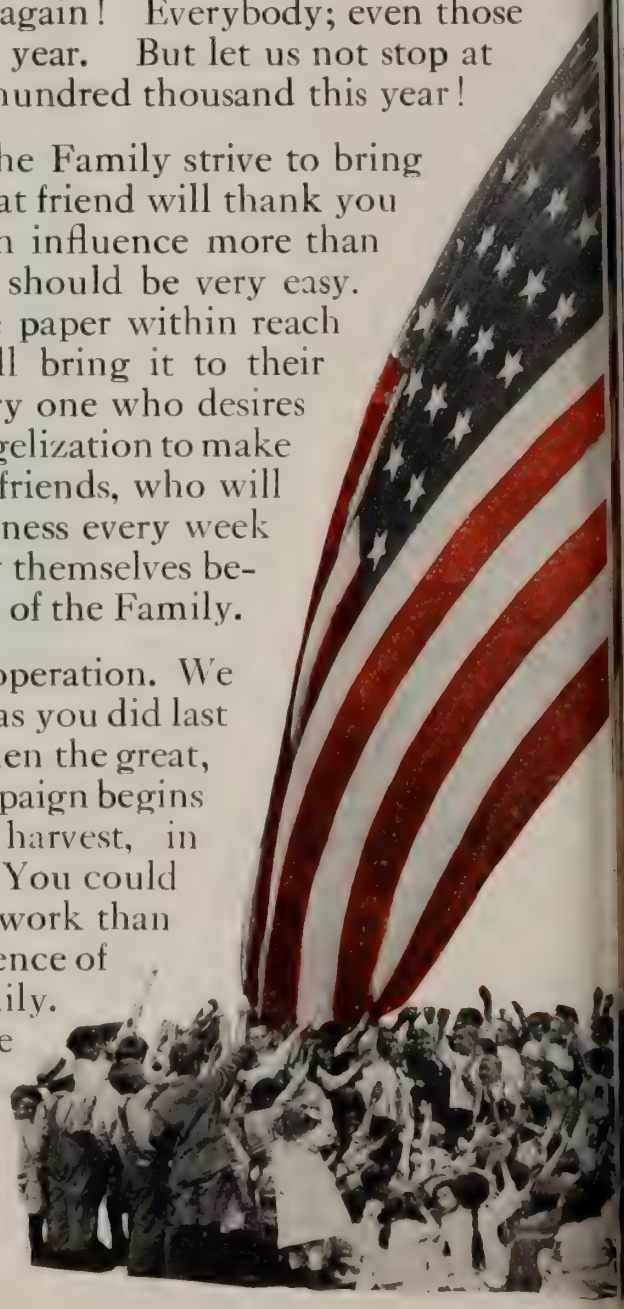

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A VISIT TO THE EAST SIDE

BY MARGARET L. SANGSTER, JR.

THE sun beat down fiercely on my head, and the dampness of the streets rose to my nostrils until I involuntarily held my head a bit higher in the hope that some cool breeze might be coming toward me. Dust and tin cans and dirty water lay on the sidewalk, and the roads were filled with refuse and mud. I shuddered at the sight, and wished hard that I could be back again in the trolley car that ran, clanging and bumping, a few blocks away. While in the trolley I had labeled it a decidedly unpleasant place; but now it seemed a haven of refuge.

I crossed a dingy square and entered a dingier side street—a street full of terrible buildings, high and blind-looking with their narrow windows. Blazing summer heat a tattoo on the roadway. Sinister, quick-moving shadows lurked in the doorways. Down the street, a crowd of children, five deep, were drawn up in a circle about some object in the street. In the innocence of my heart I thought that it might be an organ-grinder, or a hokey-pokey wagon, or perhaps a peanut vender. I hurried to the interesting place and saw a group of pale youngsters bending over a dead horse and poking him with thin, inquiring forefingers.

"A p'liceman's gone to get it sent away," a sharp-faced little girl told me. "It ain't healthy that they should leave dead things here."

With a shudder I passed on. But my mind was no longer full of innocent childish pleasures. I was thinking of the tragedy of a childhood in the slums, and wondering what some of the little ones would think if they were suddenly transplanted to the cool, sweet country, with plenty to eat and fresh milk to drink, and clean clothes to wear. At the thought of milk I shuddered again, for I remembered the flies that had been buzzing over the horse and thought of the thin, pale babies, with their mussy milk bottles, that were lying on every step. I had an idea where those flies would go next.

Then I walked down a narrower street, a street with push-carts lined up against the curb, and houses crowding out into the sidewalk. Curious eyes followed me and I heard remarks in a foreign tongue that made me feel self-conscious, although I could not understand them. It was only after I had pushed through the darkness and come out on a less crowded thoroughfare that I saw ahead of me the oasis in that desert of sorrow and squalor—the Church of the Sea and the Land. I opened the door softly and walked into the quaint old place, with its massive pews and its ancient slave gallery over the organ. From the heat and dust of the city street I was crowded back to "befo' de war" times, and as I looked at the narrow paned windows and the old-fashioned pulpit, I found myself glancing apprehensively over my shoulder for the ringleted beauties of the sixties.

There is a courtyard by the church, and there some children were snatching at the birthright that poverty and rigid city laws were keeping away from them—they were playing!

I stood and watched them—running and jumping, one group throwing a ball, and three shy little girls admiring a gaudy paper fan, the brightest bit of color in the dull landscape. As I watched, a little child came and stood in front of me, balancing herself gravely on one torn shoe.

"What y' doin' down here?" she asked shyly, head on one side, eyes downcast.

"Why—" I was rather at a loss for words before such a direct question. "Why, I came down to see you, and the church, and perhaps—" I stopped.

"Oh!" the child regarded me with a shade of disappointment in her big eyes. "I t'ought p'raps you was one of the ladies what takes kids to de country."

I was quiet. I did not want to make her too expectant—because so many plans die in the making; but I hope that she will go to the country, and I am sure that some friend of ours will be the means of sending her.

I heard a sound behind me and, turning, I looked deep into a pair of eyes, so blue that I found myself wondering irreverently whether they reflected color from the sky. A glance toward heaven, however, reassured me, for the city sky that hangs over the tenement houses is at best a dull, heavy-looking surface that looks as if it is made of tears and disappointments. But I came back to earth sharply and looked at the owner of the eyes.

He was a little boy—a tiny little boy. He stood there, dressed in blue overalls and small stubby shoes. In the crook of one bare arm he carried a book, and with solemn glances he studied me.

"Hello!" he said softly. And then, as I asked him his name, he murmured "Davie."

"What is the story, Davie?" I asked next. And he held out the book that he carried.

"*Elementary Nature Study*," I read to myself. And then suddenly, blindingly, I saw the pathos of the thing; while the courtyard swam hazily through a mist of tears.

Nature study! Out home the birds are singing, and the grass and the flowers are growing. Up at our Children's Home in Nyack the river is rushing by, and the tall field daisies are telling secrets to the bees, and the mountains are showing up deep purple against the setting sun. But Nature Study, the music and happiness of God's out-of-doors world, on the East Side!

High tenements, shutting out God's sunlight, and heat without a breath of coolness to give a bit of life; sick babies sobbing their hearts out, and dead horses!

Oh, friends of mine, I have the picture of it all in my mind today, and in my heart. Shut your eyes and perhaps you will see it—the playing children, the little boy who loved nature, and the little girl who wanted to go to the country. But as you think of it, remember that, through your help, some of the children will wander away from the heat and dirt until they have reached the Paradise on the Hudson—Mont-Lawn.

DAVIE AND HIS BOOK

THE THREE LITTLE GIRLS

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XI

AROUND the corner came the citizens of Canon Creek—the most decent ones in the front, the others straggling behind. Those in the front rank showed determined faces such as they might have worn if they were charging a battery (or artillery); those in the rear took the situation more lightly. Parson Bill leaped to his feet, whipped out his gun, and before any one could stop him began:

"If you men have come to bust up this Sunday school, I want you to know that I'm on the Lord's side and the kid's and the lady's, for to-day, anyway, an' if any man opens his head, I'll let daylight through it, so help me."

"I don't think they mean any harm," said Mrs. Morrison hurriedly, interposing to keep the peace. "You can put your weapon back, I am sure."

"You're right, ma'am," said Old Four Eyes deferentially, "although we all honors Parson Bill for having offered to defend you all. We've come here to attend services, provided we're welcome."

"Which you surely are," said Mr. Morrison.

"Sides which, the saloons is shut up an' no liquor can be bought until the service is over, an' we all ain't got no other place to go noways," he added with rather disconcerting honesty.

"We are very glad indeed to have you here, all of you," said Mrs. Morrison, raising her voice and extending her hands in welcome.

"If you will come closer and—" began her husband.

"I suggests," said Old Four Eyes, "that you all lets us do as we pleases. Them as wants to git up front will do it; them as wants to stay back will set down where they are."

"Very good," said Mrs. Morrison, smiling at the rather quaint old man. "Just please yourselves. We had a Sunday school back in western Kansas, where I came from, and we brought along some prayer book leaflets and hymn cards. The bishop visited us once in a while to help us and he supplied them. If you gentlemen don't mind, we will have these things distributed among you and those who wish can join in the singing and responses and help us out. But nobody is obliged to, of course."

"We'd be glad to receive anything you got, ma'am, an' jine in wherever we kin," said Old Four Eyes gallantly.

"You're right there," said the Doc. "As for me, I ain't sung no hymns since I was a child."

"Olaf, will you pass around these leaflets and cards among these gentlemen?" asked Mr. Morrison. "And when you have finished, we will begin."

The boy's task was soon over. Some of the miners declined the proffered leaflets and cards, but most of them took them.

"We will sing the hymn, 'Rock of Ages, Cleft for Me.' It seems appropriate out here in these great mountains," said Mr. Morrison. "Are you ready, Mary?" he added in a rather nervous tone aside to his wife.

"All ready," she said, sitting down to the organ and playing over the hymn.

The melodeon had a squeaky tone, but the woman's touch was sympathetic, and the miners thought they had never heard such music before. They crowded closer to the woman and the two girls and the little boy, and as the grand notes of the great hymn rose under the pines, Mrs. Morrison leading in her clear, sweet soprano voice, first one and then another joined in, and for the first time in its history, Canon Creek burst into songs of praise to its God! Not everybody sang, but everybody listened, and even the snickers and sneers on the outside subsided into silence.

The hymn over, it was necessary to begin the service. Mr. Morrison was accustomed to the set forms of service of the Episcopal Church, and these he could have read easily enough. But several considerations caused him to disregard the ordinary morning prayer. In the first place, probably few, it might even be none, of his congregation knew the service. They would not have been able to respond and participate in it intelligently. Prayers written and read would not have appealed to them. The complexity of the service would have puzzled them. He decided that in extreme simplicity was his only hope to move them.

Mr. Morrison, therefore, laid aside prayer book and leaflet, and for almost the first time in his life he made an extempore prayer. He did not pray very fluently, the audience was not sympathetic, his words came haltingly. Yet good sense governed him. He did not try to do anything but talk to God in a reverent way. He pointed out that they were a lonely band of men far away on the mountain top, removed from the pleasant

Continued on page 639

A WEEK IN THE WORLD'S NEWS

Three of Our 3,000 Islands Disappearing

THE Federal Geological Survey reports that Chesapeake Bay is swallowing three prosperous little islands, one already being deserted to its fate, one almost so and the third still supporting many farmers and fishermen. The islands are named Tilghman, 329 of whose original 2,015 acres are under water; James, with half of its thousand acres gone; and Sharp, which in 1848 contained 438 acres, but now has only 53. These islands are near the mouth of the Choptank River on the eastern shore of the bay. That is, they are there at present. The 7,997 apparently permanent islands belonging to the United States have a population of about 10,000,000, and their commerce exceeds $300,000,000 annually.

. . .

Dissension in Labor Federation

IN REVOLT against strike assessments and the union's card system, some 2,000 miners in the Butte, Mont., copper region engaged in serious rioting on and about June 14, dynamiting the safe of the Western Federation of Miners, and doing other damage. Alarmed by reports of the situation, Governor Stewart took steps to secure Federal aid in suppressing disorder, but later found Butte quiet and the trouble seemingly settled. There was no strike.

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Almost Greatest Sea Tragedy

AN OCEAN disaster which might have equaled that of the *Titanic* or of the *Empress of Ireland* was barely averted early Saturday morning, June 13, when the Hamburg-American liner *Pretoria* collided with the American liner *New York* in a thick fog about two hundred miles east of the Nantucket lightship. The *New York* was on her eastern trip, and among her passengers were Rev. Francis E. Clark and his wife. Dr. Clark tells his experience elsewhere on this page. He headed a committee of 150 passengers who presented to Captain Roberts a testimonial expressing appreciation of the discipline shown by the officers and men when the issue was doubtful. The fog grew so thick—the bow could scarcely be seen from the bridge—that the *New York* was brought to a standstill, and within an hour the warning whistles of the *Pretoria* were heard. The vessels were unable to locate each other until the *Pretoria* struck the *New York* a glancing blow above the water-line fifty feet back of the bow, tearing through the side of the vessel for thirty feet. No panic developed. The wireless operators stood ready to call for help if need be. Examination of the ship disclosed no damage below the water-line, and the *Pretoria* resumed her course, as did also the *New York*. The latter arrived at her pier in Hoboken Saturday afternoon and landed her passengers as though nothing had happened, although having barely escaped destruction. Wednesday, June 17, the North German Lloyd liner *Kaiser Wilhelm II*, carrying nearly one thousand passengers, was only a short run out from Southampton, England, when, in a dense fog, the small grain steamer *Incemore* rammed a large hole below her water-line amidships, the *Incemore's* bow being completely stove in. The liner had closed all watertight doors when the fog settled, and was able to return safely to port. The smaller vessel also made port, but in almost a sinking condition. There was excitement, but no panic.

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With Foreign Governments

THE French cabinet formed by Premier Ribot resigned within two days, owing to defeat of its first measure introduced in the Chamber, and René Viviani, who ten days before had declined the task, accepted the portfolio and formed a new cabinet, the sixtieth of the republic (1870). Viviani is fifty-two years old, an independent Socialist, an old friend of President Poncairé, but of different political views. He is now expected to take pronounced leadership in the complex politics of the day.

For a day and an hour Italy faced a social revolution in the general strike reported last week. Before the government could collect its wits, a number of towns of size had been seized by rioters and turned into miniature republics, homes and business places being sacked and communication with the outside world cut off. Even the cities suffered. A number of fatalities occurred, and property was greatly damaged. Once in motion, however, government troops soon quelled the uprisings, restored normal order, and ended the strike.

Prince William, ruler of Albania, is fighting for the throne that was practically forced upon him. Durazzo, the capital, has been vigorously attacked by Mussulman insurgents, who demand a ruler of their faith. William headed his troops and repulsed the invaders. There was heavy fighting. There are said to be about ten thousand organized troops opposed to three times that number of tribesmen. The great Powers are preparing to take a hand in the solution of the trouble.

In ordering that army men recruited in Alsace-Lorraine shall be assigned to service far removed from that province, Germany is understood to have again signified the intention to discourage all French residence in the conquered district, a purpose which was reported to have grown out of the Zabern incident of last year.

Greece appears to be inviting a new war with Turkey. There has been bad feeling between the two countries since the close of the Balkan War, reprisals for injuries sustained, each at the hands of the other, during that conflict having been going on here and there in both countries, resulting in much recrimination and some armed clashes. Now Greece, defying the displeasure of Europe, has seized the Turkish islands of Chios and Mitylene, which were left to later disposition by the Powers in their settlement of the Balkan peace, claiming that their overwhelmingly Greek population and ancient Greek nationality make them natural Greek possessions. The islands are of first importance to Turkey for defense of the Dardanelles. Actual preparations for war were reported June 14.

Denmark, Holland, Sweden and Switzerland, and possibly Belgium and Norway, are said to be discussing the terms of a defensive union for common action should any one of them be attacked by a great Power. The report does not indicate which of these countries stands in such dire peril.

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Matters of State

USING the quill pen with which President Harrison signed the International Copyright Law, and President Taft the Pan-American Copyright Treaty, Lincoln Memorial Bill and the National Institute of Arts and Letters Act, President Wilson on June 15 signed the Panama Tolls Exemption Repeal Bill.

Unable to come to an agreement with the President on the question of government aid for farmers, the rural credit legislation, which has been under long consideration, has been dropped for the present.

The proposed treaties with Colombia and Nicaragua are undergoing almost hostile scrutiny by the Senate Committee on Foreign Relations, before whom Secretary Bryan appeared June 17 to urge favorable action. The entire correspondence leading up to the Colombia treaty, beginning with Roosevelt's administration, is to be demanded. No action on either is now expected at this session of Congress.

The Senate has before it a bill providing for Home Rule in Porto Rico, with American citizenship to the islanders, and proposing some new experiments in territorial government. In the fifteen years of American rule, Porto Rico public schools have increased from one to 1,200, with 175,000 pupils enrolled; sugar production from 65,000 tons to 365,000 yearly; the island's forty miles of good roads have grown to 1,000, and its foreign commerce from $20,000,000 to $100,000,000 a year.

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Paris Partly Caves In

PHENOMENAL rains lasting for hours June 15 flooded Paris sewers and caused the caving in of streets, in several instances pedestrians and at least one taxicab with its occupants being carried down into the deep fissures, the death list being estimated at twenty. The fashionable quarter of the city was seamed with these chasms, hotels and other buildings on the very edges. Several bodies had not been recovered at last reports. There were many thrilling escapes from death. The scene of the principal damage was isolated from the curious public after the storm, by the police. Gas mains, electric wires and other utilities were temporarily out of commission.

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Chicago's Bank Failures

SIX Chicago banks have closed their doors as the result of an investigation of the La Salle Street Trust and Savings Bank, of which ex-Senator William Lorimer is president and C. B. Munday vice-president. Three of the banks are affiliated with the La Salle. Preliminary reports of their conditions indicate loss to depositors running into the millions. Distressing scenes have occurred before the doors of these institutions. Criminal prosecution of the two men named is said to have been decided on by the State bank examiner and the attorney-general.

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News in the Making

AT HOME: On June 15 Theodore Roosevelt, 3d, first grandson of the ex-President to bear his name, was born to Mr. and Mrs. Theodore Roosevelt, Jr., of New York.—International Association of Chiefs of Police hears prediction that police-aeroplanes are due to arrive.—Anthracite coal production in 1913 reported as 81,718,680 long tons valued at $195,181,127, exceeding all previous records.—Federal Reserve Board is expected to be organized and ready for business July 1. Millions in a new type of paper money will be issued early by reserve banks.—St. Louis University is to receive about $35,000,000 by will of James Campbell, for erection and maintenance of hospital and medical school.—Government inquiry into *Empress of Ireland* wreck began June 16 in Quebec.—Northern Baptist Convention, Boston, June 17-26, celebrated one hundredth anniversary of departure for Burma of first American foreign missionaries, headed by Adoniram Judson.

ABROAD: As predicted, Denmark's king dissolves upper House of Parliament for refusing to vote on constitutional amendment. Now elections will follow.—Government's appeal to amend Irish Home Rule Act may be introduced last week of June.—Ernesto Nathan, the object of Catholic attack in America, is defeated in election for mayor of Rome, Italy.—Twenty-five members of Russian bar who protested against government methods in Beilis case are brought to trial on charge of insulting ministry of justice.—Chinese bandit, White Wolf, again escapes troops. Missionaries report there is not much cause for anxiety.—French troops in Morocco engage in fierce fighting with hostile tribes.

FOR THOSE IN PERIL ON THE SEA

BY REV. FRANCIS E. CLARK, D.D., Founder Christian Endeavor

I HAVE often wondered how people would act, how I myself would feel, in the event of a disaster at sea. I had the opportunity of finding out, the other night, when, in the darkest hour just before the dawn, in a dense fog, the ship on which I had sailed from Southampton, the *New York*, was rammed by the *Pretoria*, four hundred miles from New York.

I was awakened by the stopping of our engines and the violent churning of the screw as the ship backed water. Then, out of the impenetrable darkness was heard the hoarse shriek of another foghorn than our own, which, at intervals of a minute, had been bellowing for hours. I knew that another vessel was approaching, and every minute drawing nearer.

Then came a shock, sharp though not very violent, and I knew we had been struck. Sailors and stewards rushed past to take up their station at the boats, and two or three minutes later the huge bulk of the *Pretoria*, towering far above our craft, glided by so near that I could touch her with my hand, while she tore away part of our bulwarks in passing.

Then the passengers began to pour up from their cabins in scanty attire, many with life-preservers buckled on. There were no hysterics, and surprisingly little evident excitement, but all quietly awaited the end which we thought so near, until, in a few minutes, the officers reported that the hole in our side was above the water-line. It was big enough, however, to admit two or three trolley cars abreast, and a huge anchor of the *Pretoria*, weighing five tons, was found imbedded in our bow, while the iron plates of our ship were twisted up like shavings.

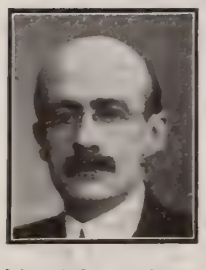
For nearly twenty-four hours more the fog continued with brief intermissions, and this evidently got on the nerves of the passengers even more than the shock of the first moment of the collision. Some tried to throw off their nervousness by singing ragtime tunes, others by playing cards, and not a few, I am glad to say, by looking to a higher Power, and remembering that the Father in heaven ruled the waves.

It was a time when many hearts were tender, and any appeal to their gratitude and reverence went home. Sunday morning, the next day after the accident, just before reaching port, I asked permission of the purser to hold a thanksgiving service, which was readily granted. I never knew an audience to be more responsive. There were few dry eyes in the crowded music-room as we voiced our gratitude in song and prayer and brief words of thanksgiving. Tears streamed down the faces of many strong men, and the impressive service will never be forgotten by any who attended.

THE SUNDAY SCHOOL LESSON

The Gains of Service

By Arthur H. Howland



WHAT did Jesus mean by saying, when James and John asked to be given the seats of highest honor in his kingdom—"It is not mine to give"? Is it true that he could not decide who should sit at his right and left hand in the glory of his kingdom? Yes, it is true. The places are there, but not even he can assign them. *They must be won.*

Those seats, he proceeded to explain, are waiting for the two people who help the greatest number of other people. That is the great law of the kingdom. You see, it works like this: Every time you help anybody that fact is a reward in itself. Nobody can undo the fact that you did help him. That is eternal currency added to your heavenly wealth. Every life you make glad, every hour you make glad for another, every soul you win for the kingdom makes a condition of affairs in the other world that will count for your blessing forever. Furthermore, we may get the habit of helpfulness, and the skill and power of helpfulness, so that we shall be efficient helpers in heaven. So those who have helped the most people here and thus become most able to go on helping others will have these highest places in heaven.

But we must remember that we have not at hand the means of computing the helpfulness, either of ourselves or of others. Many an obscure soul has, by faithfulness and sacrifice and self-forgetful service, really accomplished more than those whose work is spectacular and well-known. Back of probably every great forward movement is some unknown saint whose beauty of character, depth of sacrifice and strength of faith led another more gifted soul to receive the power that stirred the times.

We have almost forgotten what that word "minister" means. It means servant. And this view of the ministry ought to be impressed upon the young men who are planning to take up that work. Not to be educated up away from the people, but to be trained down to learn how the masses live and think and feel and work; not to think of getting high honors and comfortable homes and big salaries, but to long to bring justice and comfort and gladness to other hearts and homes; not to preach profound sermons and write learned papers, but to snatch men away from sin and hold them to lives of righteousness; "not to be ministered unto but to minister, and to give his life a ransom for many"—that is what it really means to be a minister. And the really greatest minister is the one who really becomes "the servant of all."

But Christ's law applies to all his followers, not only the ordained ministers, but to all the people, young and old, of his flock. Not to exercise authority, not to "lord it over" the rest. That is not Christ's way. That is the way of the Gentiles, the people who do not know our God. But to serve all, to help all, to give to all—that is Christ's plan, and the way up to those chief seats is down through humility and loving, self-sacrificing helpfulness.

If this plan of Jesus were new to us we should be struck by its beauty and its truth. We have heard it so often that to talk about it now strikes us as an almost tedious repetition of an unpleasant truth, known well enough, but too unpleasant to be put into definite and active service. But stop and listen! Suppose you had never heard it before. Suppose your heart was sore from the disappointments of trying to find happiness and power and success in the ways of the world. Wouldn't this idea strike you as beautiful, and strong, and true, and delightful? To make other people glad! What could be finer and more enduring than that? To have the whole world spread out before you, and to be told that you are free to go out and help all the people you can reach, and that the more you can help the happier and wealthier you will be throughout eternity! That is a plan worthy of the heart and mind of Jesus. He showed it was a good plan by adopting it himself. Shall we not follow him in it and win a high place with him, by living for others in his name?

One word more. The secret is love. If we love self most we shall live for self and so lose everything. If we love others we shall help them. But the surest way, indeed the only way, is to love Christ ardently. He can so change our hearts by his power, so cleanse them by his blood, that we shall love him most of all and desire to serve him in every way. Then we hear him telling us that if we want to serve him we may do so by serving others. So as we really forget self and think only of him and of ways for helping those for whom he died, we shall, though we may seem to be going downward into obscurity, and poverty and suffering, be really going upward toward heavenly and eternal wealth and honors.

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, July 12, 1914. Greatness Through Service. Mark 10: 32-45. GOLDEN TEXT: "The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 45.

The Way to Greatness

By Amos R. Wells

CHRIST'S purpose in his life, the purpose of the worldling in his life, the purpose of the Christian in his life—all these are set forth clearly in a single scene, one of the most interesting and instructive of the entire New Testament.

Our Lord was on his way to Jerusalem, there to die for the sins of the world. He tried to tell his diciples what would happen, as ever since the Holy Spirit has tried to make the world understand what did happen. "That is why I came to earth," he said; "not for men to serve me, but that I might serve men; and not in light matters, but in their greatest need. I did not come to receive, but to give; yes, to give my utmost, my very life. And I shall so give it that men may be freed." This is what our Saviour tried to make the slow-minded disciples understand.

Peter the Great left Russia in the hands of temporary rulers and set out to learn for himself the arts of civilization which his nation so sadly needed to learn. He traveled as an inferior officer, and he even, at Amsterdam and Saardam in Holland, worked for some time as a common shipbuilder, that he might learn that important trade. Then he took all this knowledge back for the enlightenment of his country. This illustrates, only on a scale infinitely lower, what our Lord did for us when he laid aside his glory that he might bring us light and life.

But the disciples could not understand it. They were "amazed" as they saw him walking so confidently to Jerusalem, where they knew danger and death awaited him. They were afraid to follow him on his perilous path. How far they were from following him in his glorious thought was made plain by James and John, cousins of Jesus, who approached him with their mother, Mary's sister Salome. They said to each other, "He will soon manifest his glory. That is the only way to account for this ma ness of going to Jerusalem. He mu intend now to set up his kingdom his supernatural power." So th asked that he would make them l prime ministers, one on either side him on his coming throne.

Was ever a truer example of t worldly life? They wanted to be ne Christ, to be sure, but because to near him was to be on a thro Ignoring the eternal part of his m sion, they leaped at the tempor They were like the small boy w asked his mother, "Can any Americ boy be President when he grows up And when she too freely answer "Yes," the lad eagerly inquired, "B I don't have to be President, do I, I'd rather be first baseman?"

That is it: no one has to be king he would rather be plowman; a John and James, blind to the true ro alty of the Christ life, were for snatc ing at the tinsel of empty pride a shifting power. How the request mu have saddened the heart of the Ma ter!

Reader, the one thing for eve Christian to win, first and foremo is the passionate desire to be li Christ. Henry Drummond wrote: "' become like Christ is the only thing the world worth caring for, the thi before which every ambition is foll and lower achievements vain." D Cadman compares the complex web our life—its grief, its pain, its joy its toil, its ambitions—to the ma strands of the Brooklyn bridge cable "But all those twisted wires are gat ered into one great heart of mason at either end, and there buried out sight and in security, and we cross t stream safely." So let all our hop and plans and purposes be gathere up into the mighty heart of Jesus, a we shall cross the gulf of time safety.

Dr. Junker, the Russian explorer Africa, was at one time in the heart the great continent, and his way o to the coast was blocked in every d rection. At last he persuaded son Arab traders to take him out as the slave, making a contract whereby firm in Zanzibar was bound to pa them $1,500 for him when they hande him over.

That is the only way for us to g safely out of the wilderness of th life: we must become Christ's slave owning his lordship and humbly doi his will. Phillips Brooks asked, "D you doubt one instant that his com mand is for you openly to own him a declare that you are his servant befo all the world? And have you done it?

If we are Christ's slaves, no servic of our fellow men is too small for u as no service is too small for him.

OUR SUNDAY SCHOOL WORKERS' ROUND TABLE

BY FRANK L. BROWN, General Secretary World's Sunday School Association

CAN YOU SUGGEST an interesting missionary service for Junior scholars?—*G. B.*

One of the most interesting missionary afternoons I know of was the result of the work of a Junior teacher, a seventeen-year-old girl. She was entrusted with a class of live-wire, ten-year-old Junior boys, as her first assignment. She had tact enough to know that the interest of perpetual-motion digits of that age could never be secured simply by Sunday teaching. So one afternoon a week, a Friday, she met the boys at her home after school hours. She had procured a well-illustrated story of the life of John Paton, the missionary to the New Hebrides. This thrilling story of hairbreadth escapes from the threatening natives was read by the boys in turn to the others, a chapter a week. The other boys listened. Then the teacher would ask one of the boys, without previous notice, to rehearse the story of that chapter, and it was done always with a fidelity to the facts that showed how intently the reading was listened to. And this reading was followed each week by games or something good to eat, for at that age the stomach seems a direct road to a boy's heart.

Week by week the boys were absorbing not simply the vivid details of the story, but something of the heroic, faith-filled life of John Paton, and getting their impulses for missionary giving, and, it may be, for missionary living, later on.

After the book had been completed, a map of the New Hebrides was drawn. The class occupied an honored seat on the platform on missionary afternoons. One of the boys explained the map and then several of the class told the story of John Paton and his wonderful work to a gaping crowd of Juniors. Neither boys, teachers, nor department soon forget that day.

There are scores of thrilling stories of Uganda, Korea, China and India that could be read by Junior and Intermediate boys and girls in the same way, and would make an equally interesting program for the Sunday school or the Epworth League, Christian Endeavor, etc. For a list of such books get *Missionary Leaflet No. 2*, International Sunday School Association, Chicago.

—DO YOU BELIEVE teachers should stay with the department in a graded school or go forward at promotion time with their pupils?—*J. H. W.*

If the work of the Sunday school teacher was that of the education of the head alone the plan of holding the teacher to the grade would have many arguments in its favor. But the presentation of the facts of the Bible simply lays the foundation for soul growth and for the higher appeals in the realm of character and conduct. And the mightiest factor in developing motives for character and soul growth is the love and Christian personality of the teacher. The special relationship of the teacher to the pupils of a particular class must therefore be given consideration, and especially where the motive for attendance of the pupils after twelve years of age is more often the personal attachment to the teacher than the quality of the teaching or the attractiveness of the school exercises.

In general I should say that in the Beginners' and Primary grades and in the first few Junior years, where the habit of Sunday school attendance is strong and the parental "go" usually effective, the teacher should stay with the department and the pupil go forward. A for the special reason too that the intuiti and skill for teaching younger children is n easily furnished by new teachers. But in t promotion from the Junior to the Interm diate and from the Intermediate to the Seni Departments I favor keeping teacher and cla together whenever there is a strong attac ment between teacher and pupils, and wh the teacher's ability and personality will m the requirements of the new period of th pupil's life.

Then, too, the promotion of teachers is ne essary in order to make opportunity in th lower grades for the use of the young peop graduated from the teachers' training cours These young people should get their first se vice as teachers and helpers in the Primary Junior Departments, for which they are b age naturally better fitted than the Inte mediate and Senior Departments. While th use as teachers of young people in the upp teens is being experimented with in the Inte mediate Department in some places and ha been found quite successful, the young peop themselves if they follow their own choice w usually select the Beginners', Primary or Junio Departments for their first work.

The story of the first annual convention of the International Union of Gospel Missions, held in Cedar Rapids, Iowa, May 13-17, was given in THE CHRISTIAN HERALD, *June 10. This new organization, although practically in its infancy, holds promise of becoming one of the strongest and most useful of our great religious societies. The present membership exceeds one hundred and twenty-five. Mrs. E. M. Whittemore, president (eighth from right, front row), and many of the delegates to the convention are shown in this photograph.*

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 636

urroundings and the good influences f other days. He indicated how much hey needed help, he expressed confi- lence that such help would be given. He asked the divine blessing upon heir labors and upon their enjoy- nents and especially upon the ser- vice that morning, and he concluded n the name of Him who had been nan's fellow workman and of whose greatest glory it was said he was at nce the Saviour and the Servant of nankind. First one hat and then an- ther had come off as the simple words ad fallen from the man's lips, until inally the whole assemblage stood areheaded until the prayer was con- luded.

"Now," said Mr. Morrison, "you nay all sit down. I'm going to read n the Bible the same lesson that is n the cards. It happens to be the story of the Good Samaritan."

Mr. Morrison was not without tact. He knew that the appointed lesson for hat particular Sunday was the story f the Prodigal Son. He thought it probable that if they had ever at- tended services they had heard it, and he accordingly chose the story of the Good Samaritan instead. He wanted to emphasize the spirit of helpfulness, which was sadly lacking in that moun- tain mining town. For the ideal there was every man for himself, to which might have been added, and the devil for them all.

When he finished the lesson, Mr. Morrison gave place to his wife. For one thing, the physical effort and ner- vous mental strain had been great for a man in his condition, and he was thoroughly weary. For another, he realized that she was a better teacher than he.

It was a hard position for the wom- an, but she had met hard positions before. It seemed to her a part of duty to meet this demand now. She stepped forward quietly, clasped her hands together, and began to tell the men what the story meant to her. She first emphasized the lesson that the first immortal Teller of the tale intended to convey — the lesson of helpfulness. She pointed Him out as a man and brother indeed, to whom the young and the old, the high and the low, the good and the bad, might freely appeal. Her words, faltering and hesitant at first, came clearly at the last and with a mighty rush, as she saw in the wistful and awe- stricken faces before her the effect she was producing.

"Oh," she said at last, "if you would only help each other to be good men. If you would only turn to Him for help to help each other to be good men, you could make Cañon Creek what it ought to be in all the beauty of these ever- lasting hills, the nearest spot on earth to heaven."

Mr. Morrison followed his wife's words with other prayers, familiar collects from the ancient service, in which he was, of course, more fluent if not more fervent. He, too, had caught the spirit of the hour. When he concluded, Jennie and Annie, the mother playing and starting them, sang a hymn together, all joining in the chorus.

"That's all, gentlemen," said Mr. Morrison, as the childish trebles and the roaring chorus died away in a silence broken only by the sough of the wind sifting gently through the tall pines. "We are proud and pleased and thankful to God that you came to our Sunday school. We will have it every Sunday morning, God willing, at this hour, and you are all welcome. If it rains—"

"If it rains," said the proprietor of The Black Pup promptly, to the great astonishment of everybody, including his rival of The Red Dog, who felt he had lost a great opportunity himself, "you kin have it in my place of busi- ness. I'll take down the pictures an' cover up the bottles an'—"

"Thank you very much," said Mr. Morrison. "We may avail ourselves of your offer. It may be that when the restaurant is finished we can have it there. You are always free to come. Mrs. Morrison and I came here to live, and while we are going to keep a res- taurant and sell the best food we can to make our living, we want to know you as friends as well as patrons. The house will be open to you, and, as I said before, that is all."

"Beggin' your pardon, Mr. Preacher Man," said Old Four Eyes, "but with your permission, I got somethin' to say."

"Certainly," said Mr. Morrison; "anything you like."

"I ain't any too familiar with church," continued the old man apolo- getically, "but I jest remembers a mighty important part of what they used to call divine worship when I was a small boy down South, which it seems to me we've kinder over- looked an' forgot."

"This is my first attempt at con- ducting such a service as this alone, gentlemen, and I have no doubt that I have failed in a great many ways. You will have to excuse me for my shortcomings," said Mr. Morrison. "What is lacking?"

"'Tain't nothin' for which no apol- ogies should be made, sir, but it strikes me that we all ain't took up no collection yet."

"Well, what do you want the money for?" asked Mrs. Morrison.

"For this here church of yourn, to build a proper meetin' house for the camp," replied Old Four Eyes.

"I think Old Four Eyes has a mighty good idea," said the Doc. "I moves that we all passes around the hat immejit, an' that we gives what- ever we gits therein to Mr. Morrison for to build us a church."

"All them that's in favor of takin' up a collection for re-ligious purposes will say 'aye,'" said Old Four Eyes.

A perfect roar of approval came from the miners.

"I appoints Parson Bill, who led us yere, to pass the hat," he continued.

"If I pass the hat," said Parson Bill, rising, "you all has got to come across handsome. I don't stand for mere shoutin' in religion." He took up his hat and extended it to the nearest man, who dropped a coin in it which the collector examined care- fully. "That ain't enough for you, Faro Jim. I heard that you cleaned out two or three men last night. Jest double your ante or quit," continued Parson Bill sternly.

Faro Jim stared at him in great astonishment.

"I'm hanged if I don't go you," he said at last. "In fact, I'll raise you two an' call the next gent," he said, putting his hand in his pocket and producing a handful of coins and gold dust. "That is for me an' for some of the fellers I left jest a leetle short after the game last night."

"Hooray for Faro Jim," exclaimed the next man, cheerfully dropping a chunk of silver in the hat.

Parson Bill went his way, forcing every one to give freely. He knew every one in the camp, he knew the financial condition of all, and he cer- tainly got more out of them in his rough-and-ready way than any one else could. Old Four Eyes made a wise choice. The hat was filled with nuggets, little bags of gold dust, bills, and coins when Parson Bill brought it back and presented it to Mr. Morrison, who solemnly accepted it with a little prayer of thanksgiving.

"That's all, gents," said Old Four Eyes; "you all kin now disperse."

"Wait, please," said Mr. Morrison. He whispered to his wife, who sat down at the organ again. "I wish to have this money counted by the col- lector and the gentleman with the spectacles—"

"Old Four Eyes you kin call me, same as the rest of the boys," inter- rupted the new leader of the camp.

"Well, by Parson Bill and Old Four Eyes. A portion of it shall be sent to the bishop to assist him in his work and the rest shall be spent to buy lumber and employ labor to put up a building when we have enough for the purpose. But before we separate I am going to ask you all to join in singing the Doxology."

When the last words of the great ascription of praise died away, some one stepped up on a boulder and waved his hands, and shouted,

"Which I ain't no speechmaker, but I moves that we all gives three cheers for Mr. Morrison an' his family."

"And I've got something to say," cut in the Doc, as the first call for cheers was responded to heartily. "An' that is, if Parson Bill hadn't had the nerve to come up yere to show us the way we'd never have come our- selves. I never seed nothin' in my life like him a-marchin' down the street to jine in a re-ligious meetin', so I suggests that we add three cheers for our old friend an' comrade, Parson Bill."

A half hour later found Cañon Creek lined up before the bars. Alas, that it should have to be chronicled, but the truth must be told. For a short time patronage was liberal and business prosperous, but somehow the situation was altered.

"I can't seem to relish my likker like I did," said Old Four Eyes, at last turning away. "I don't exactly know why, my conscience bein' clear and me havin' participated in the first real re-ligious movement that Cañon Creek's ever had. I'd ought to enjoy it more than ever, but, hang it all—"

He set down his glass only half emptied, a thing absolutely unique in his experience and wonderful in that mining town. Attended by some of the others who felt as he did, Old Four Eyes wandered slowly and dubi- ously out of the saloon, shaking his head over a problem that was almost too great for him to solve.

To be continued

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

God in Music*

GOD has many languages. He speaks to us in his written Word; he speaks to us in history, in friendships, in the beauty of nature—in music. Music is one of the world's miracles. No one can explain what it is; no one can explain what it does for us.

We only know that certain vibrations produce corresponding vibrations of our ear-drums, which enable us to recognize differences of tone and pitch in sound; and that certain sequences of pitch and tone make what we call melodies and harmonies, and that these give us varying sensations, emotions, all the way from sadness to ecstasy.

God can talk to us by music with words or without them. Often a passage of music from orchestra or organ will bring us a message from God, just as a sunset may, or the view of a mountain, or the fragrance of a flower. A problem will be solved; a burden lifted, or new strength given for it; a new assurance granted of his love and beauty. It almost seems that God himself has touched us, and made us glad. But when the words of sacred hymns are added—who can estimate the number of blessings that have come thus to human hearts? Wanderers brought back; penitents pardoned; the sad made joyful; the perplexed enlightened; the weak strengthened; the blind of soul made to see; the tainted made pure.

Many a Christian experience dates from the hearing of a song. Many a Christian life traces its progress by a succession of holy and happy hymns.

If you have a voice, give it to Jesus. There is no sweeter, and scarcely a surer, way of winning souls. Make the music of your society and church truly spiritual, sung by people who love the Lord and who love to praise him. Get your heart in training now for a part in that great chorus which is to be sung in heaven, perhaps to the very tune we learned on earth: "He shall reign forever and ever, King of kings and Lord of lords. Hallelujah!"

* "THE CHRISTIAN MINISTRY OF MUSIC." Ps. 150: 1-6. (Led by the Music Committee.) B. Y. P. U. and Christian Endeavor Topic for Sunday, July 12, 1914.

I Will Follow Thee—But—*

WAS Jesus too stern in refusing to let the man he was calling go back to arrange for and attend his father's funeral? As we read the story we are apt to think so. But if you will read carefully the incident that follows you will understand the first. The two stories, told in our second Scripture reference, Luke 9: 59-62, are both about the same kind of a man—the man who will say, "Lord, I will follow thee, but—"

It was not the thing these men wanted to do that Jesus objected to, but the condition of their hearts and the strength of their wills. They had not yet settled it in their minds and souls that he must be absolutely and all the time—*first*.

Jesus always insisted upon that, not because he was jealous of the care his followers might have for other friends, but because he knew they could not serve their other friends truly, nor do well the work that needed to be done unless he came first in their affection and loyalty. In this sense Christ is like conscience. The man who makes compromises with his conscience, who refuses to make its demands first and final, is flabby and inefficient. So Christ must come first. We must follow him; follow him first; follow him now.

It has been suggested, and is almost undoubtedly true, that Jesus knew both of these men before. He knew their vacillating, compromising, procrastinating nature. And he put them to a special test. Other men might be trusted to go back home for an errand and return to him, but these men could not. If he let them go back that would be the last he would see of them or they of him. The time to insist upon their following him was now, when they were cut loose from the influences that would hold them back, and were under the immediate spell of his power and his call.

It might be mentioned also in passing, with reference to the first incident, that the Jewish idea of a funeral was then, and is now, very different from ours. I heard recently of a Jewish woman who died suddenly in the daytime and whose body was hurriedly removed and buried before her husband returned from work at night. I have been told that this is frequently done. Often the body of a dead friend is spirited away and other friends try to make the bereaved believe that their loved one is gone on an unexpected visit and will return. Always the burial must take place on the day of death. Death is to them a loathsome, ugly, accursed thing, and the signs of it are to be hidden as quickly as possible. So Jesus' word to this weak-willed follower meant much less in severity and privation than it would mean to people of Christian training to-day.

Loyalty—it is a great, a fundamental thing. Quick, unquestioning loyalty. This is the sort of followers Christ is looking for.

The word loyalty is, however, in some other connections often overworked. Loyalty among politicians means that a man must stand by his political associates and his party organization whatever they may do. Very often when the cry of disloyalty is raised against a politician it means that he has decided to go ahead on a new and hard path of honor. Social loyalty often means that one must stand by his friends, his "crowd," no matter what their conduct. This is false loyalty. A man must be loyal to truth, loyal to honor, loyal to justice; and when his friends waver, or halt, or turn aside, he must go on alone.

It is here that Christ rises above all men in sublime isolation. We make no conditions or compromises in our promise of allegiance to him. Whatever he tells us to do, no matter how surprising, how different, how difficult, we shall do it, instantly, confidently, gladly.

Where he leads me I will follow.
I'll go with him, with him, all the way.

And we know that he is leading us to splendid victory and to incalculable rewards.

* "LOYALTY FUNDAMENTAL TO NOBLE CHARACTER." John 11: 16; Luke 9: 59-62; II Sam. 1: 22, 25-27. Epworth League Topic for Sunday, July 12, 1914.

Do You Know Your Bible?

Correct Answers, List No. 5

1. (a) Anathoth. Jer. 1: 1. (b) Jer. 11: 21; (also 12: 6). (c) From his cousin Hanameel. 32: 6-12.

2. (a) Josiah and Zedekiah. 1: 2-3. (b) Gedaliah. 40: 5.

3. (a) Touched his mouth. 1: 9. (b) ... am with thee to deliver thee." 1: 8, 19. (c) A defensed city, an iron pillar, and brazen walls. 1: 18.

4. (a) The Chaldeans (or Babylonians) 32: 28, 29. (b) Nebuchadnezzar (or -rezzar) 25: 9 or 27: 6 (or any passage speaking the of N.). (c) To surrender. 38: 17 (or 27 17).

5. (a) Baruch. 36: 4. (b) Cut it with penknife and burned it. 36: 23. (c) The re-writing of the scroll. 36: 32.

6. (a) 7: 5; 21: 12; 22: 3 or 22: 15. (b) 17: 11 (also 22: 13 or 5: 26-30). (c) 22 13-19.

7. (a) 20: 9. (b) "His word was in my heart as a burning fire shut up in my bones and I was weary with forbearing, and I could not stay." 20: 9. (c) 23: 29.

8. (a) 23: 5 and 33: 15. (b) Twice. 23: and 33: 16. (c) 29-33. (d) 31: 31-34; 32: 40 "I will put my law in their inward parts and write it in their hearts." 31: 33.

9. (a) When arrested for prophesying destruction to the temple and to Jerusalem 26: 1-15. They said: "This man is not worthy to die, for he hath spoken to us in the name of the Lord." 26: 16. (b) Refused to liberate Jeremiah. 38: 5. (c) Allowed Ebed-melech to take thirty men to set him free. 38: 7-13.

10. (a) To live where he chose. 40: 4. (b) At Mizpah. 40: 6. (c) Egypt (Tahpanhes) 43: 1-7.

HONOR ROLL

The following answered correctly all the questions of List No. 5:

Mrs. S. J. Adams, John A. Ainslie, Mrs. A. H. Apple, Mrs. A. F. Avery, Mrs. O. C. Barnes, Mrs. M. W. Barr, Mrs. S. L. Beard, Thomas C. Birkett, Amelia Bohl, Mrs. Julia Boone, Mrs. H P. Calkins, Mrs. Harriet N. Cheney, Mrs. Lettie Cobb, Mrs. Alma H. Culver, Jennie Cunningham, Mary A. Damon, Mrs. Arthur DuBois, Oliver W. Elsbree, Mrs. J. A. Ferguson, Mrs. J. W. Floyd, John A. Freeman, Mary French, Eliza J. Fuller, Mrs. Giffin, Mrs. Susan A. Glover, Mae Granger, Annie M. Grover, Delia M. D. Harris, Mrs. W. C. Henderson, H. D. Hoover, Kate A. Jackson, Mr. and Mrs. Otho J. Jones, Amanda Greer Kendig, W. E. Light, Julia A. McConkey, Mrs. W. A. McManigal, Sara M. C. Musgrove, Miss W. Nicholson, J. N. Ogle, Olive M. Palmer, J. A. Payne, Mrs. Clement T. Paull, Mrs. Gertrude Potter, Mrs. F. H. E. Ross, Agnes Seegar, Ellen Simkin, Mr. and Mrs. George G. Smith, Mrs. J. A. Tuthill, Mrs. Edwin D. Ward.

In return for sending you an eight months' subscription to THE CHRISTIAN HERALD, I have received a beautiful American flag, and the portfolio of the Panama Canal, and the Lady has received two issues of THE CHRISTIAN HERALD, which she appreciates very highly. The flag arrived at 10 A.M. on the morning of Memorial Day, and was flung out on the breeze before noon. It is a beauty, and I prize it very highly. Please accept my sincere thanks. JONATHAN DRAPER.

New Britain, Conn.

TRYING THE SPIRITS

I will let no man steal my God from me. I will test every man's theory by, "Does it leave me God?" I will ask what sort of a God he loves. If he offer me a divinity that hath not power to call to me and help me across the winter of my life and say, "Spring time is come," I will not have him. I will turn my back on him. I will not mean discourtesy, but I will mean needs. I know my needs. I know what my heart must have. I cannot live on stones, I must have bread. I can not drink air, I must have water; and I must have a God who hath the fountains out of which spring living waters and healing. I must have a God whose hand opens and manna falls. I must have a God who speaks and it is daylight. I must have a God who comes and walks with me like the light.

Am I appealing to sentiment? I am not! I am appealing to needs. "Try these spirits whether they be of God." I want every man and woman to try their religion that way. Does your religion make for absolute righteousness? Are you better because of your religious theory? Are you sweeter because you have the religion you have? Does your religion make you better morally? Or did you borrow your morality from Christianity? Because you say you have morality, don't think that your religion necessarily gave it to you. Lots of people take a variety of religion and graft it on their character, whereas they stole every lonely virtue they have from the Book of God. They stole every purity of their life, as a child might steal flowers. They stole all their flowers of piety and virtue from the Gospel, and they never give it any sort of credit. Some people know no quotation marks in the case where they set up type. Does your religion make your life courteous? Does your religion render you free from

Continued from page 630

self? Does your religion make your heart affable? Does your religion make your presence comely? Does your religion make you pray easier and pray sweeter prayers? Does your religion bring you to the altar of God? Does your religion open the Book of God to you? Does your religion make everybody dear to you? Does your religion make you want to be an infinite helper in your finite life? Does it make the uttermost parts of the earth dear to you? I tell you, men and women, any religion that does not make people outside of your home town dear to you is not Christ's religion. Any religion that does not make heathendom dear to you; any religion that makes you talk forever about home missions, and against foreign missions, is not Christ's religion. He was the great Foreign Missionary. He left his home in heaven, and came to the earth and baptized its dust with his blood in the Garden of Gethsemane. And he broke his heart for the world. He was the great Foreign Missionary. In other words, try your religion if it be of God. If it makes you affable; if it brings you into continuity with the great arguments of history and holy living; if it brings you into contiguity with suffering, and makes you as balm, then that thing is of God. If you have got Christ—not an emasculated Christ Jesus, but Christ who is also the Lord God Almighty—if he can take your sins away; if he is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"; if he is able to kiss your dead eyes awake in the morning of the day of God; if your religion makes you companionable with God; if it makes you a home on earth and in heaven; if it makes you an inhabitant of time and of eternity, and while you dwell on the earth to be a preparatory citizen to dwell in heaven—then that thing is of God. If it be of God, hold to it!

The other day I called on an old, old man. I had never seen him before, and his face somehow minded me of how the face of John might have been, it was so dear. I told him my name and that I was a preacher; and he took my hand and held it in his, and I felt as if to me had come the mercy of God and that some Simeon of the old time was standing and speaking to me and holding my hands. This is what he said: "The Lord God Almighty bless you, boy." And my heart cried, "Say it again." But I said no word. Only he said, "The Lord God Almighty bless you, boy." I was a man—I am long past boyhood, I am past youthhood, I have come to what I might esteem middle age, but he was up in the nineties, and he looked on me as a boy, and he said again, "The Lord God Almighty bless you, boy."

He told me that he had been a preacher and Christ had been with him all the time; and his faith was quite clear so that he thought it was noon still, but it was evening. And he said how good God had been to him. He said, "I lie here or sit in the house, day in and day out, but my Jesus is with me. He is with me all the time, my friend; all the time." And I tell you, a religion that establishes a soul and stays its goings and makes old age placid and sweet like an unrippling lake; a religion that makes the hope of eternal life to glow on your evening sky until the purple light is splendid like the morning—it is of God! It will stay forever. And once again, "Try the spirits whether *they be of God*." Amen.

ROME TROUBLED ON ALL SIDES

FATHER PHELAN CALLED TO ORDER

APOSTOLIC DELEGATE BONZANO, the Pope's representative Washington, on May 30 wrote the llowing to Archbishop Glennon of . Louis:

WASHINGTON, D. C., *May 30, 1914.*
ost Reverend John J. Glennon, D.D., Archbishop of St. Louis, St. Louis, Mo.

YOUR GRACE: Since my arrival in this county, I have frequently read the editorials of the *estern Watchman*, and it has not been rare at I have found some objectionable point in em, particularly some disrespectful reference the ecclesiastical authority.

While the editor of this paper, the Rev. D. S. elan, loudly boasts of his loyalty and devoon to the Holy See, he nevertheless usurps e right of criticizing the bishops of the urch, and frequently casts aspersions upon em with grave injury to the ecclesiastical disline which Our Holy Father has so much at art.

Numerous bishops and priests, with whom I ve had occasion to speak concerning this per, have deplored the attitude of the Rev. . Phelan and have expressed their surprise at the ecclesiastical authorities have taken steps towards repressing his audacity. The rotestants, on the contrary, seem to consider m as an oracle of the church and quote his temperate utterances as doctrines of the me.

After the opportune letter that you addessed to him on the 12th of January, 1914, ncerning his reprehensible article on the ngo, and in which you alluded to his reated attacks on the hierarchy, I thought the ev. Father would have finally recognized his ty in this regard. But when I now behold e unworthy manner in which he continues assail the illustrious Bishop of Toledo, in grant violation of the disposition of the I Plenary Council of Baltimore No. 231, I n constrained to admit that I was badly misken.

It is time, therefore, to call him to order. ence I direct Your Grace to summon him to ur presence, and, with two priests as witsses, the Vicar General and the Chancellor the Diocese if possible, to read this letter to m. You will then intimate to him that he ust change his method of writing. And if should fail to do this, you will withdraw om him the necessary permission for editing public journal which, as a priest, he must ve from you according to the constitution *fficiorum et Munerum* of Leo XIII, that was ewly insisted on by the present Pope, in his cyclical letter *Pascendi Dominici Gregis*, in e following words: *"Nominatim servari diligentius praecipimus, quae articulo XLII nstitutionis Officiorum in haec verba edicunr: 'Viri e clero seculari prohibentur quomis, absque praevia Ordinariorum venia, aria vel folia periodica moderanda suscipiant.' ua si qui venia perniciose utantur, ea, oniti primum, priventur."*

If you are obliged to take this latter course, id the Rev. Father should yet persist in writg, nothing remains for you to do, but to proed against him.

Whatever is finally done in the matter, I rect that this letter be published, in its enrety, on the editorial page of all the editions the next number of his paper, and without y comment upon it, either then or thereafter. this is not done by him, I will have recourse other means for rendering it public.

I deeply regret that I am obliged to take these measures, but a further delay to act would only justify the opinion of those who suspect authority of weakness or of connivance.

With expressions of esteem and best wishes, I remain, Sincerely yours in Xto,

JOHN BONZANO,
Archbishop of Melitere.
Apostolic Delegate.

Archbishop Glennon, as requested, summoned Father Phelan to the archiepiscopal residence, read the monsignor's letter to him, and delivered it to him in person, and it is duly and obediently published in the *Western Watchman* of June 11. Like Father Phelan, we print the letter without comment. It speaks for itself.

. . .

THE EXPOSITION BOYCOTT

From the Independent, New York, June 15

THE efforts of certain religious journals and societies to discredit ex-Mayor Nathan of Rome and compel the authorities of the Panama-Pacific Exposition to refuse him as the duly appointed delegate from Italy are destined to create a corresponding attitude of animosity and suspicion in the minds of those who do not share the religious views of the delegate's enemies. The call is now being sent forth for all Catholics to boycott the exposition, and this because a foreign state has chosen a representative who is *persona non grata* to the Roman Catholic leaders in America. It is difficult to escape the conclusion that an attempt is being made to utilize the influence of a great church in our country to administer a rebuke to an anti-clerical party in Italy by an unwarranted attack upon an enterprise which all Americans are interested in promoting. It is well in such circumstances to remember the injunction of Washington that we keep ourselves from entanglements in European quarrels.

. . .

John Muirhead in the New York Evening Post, June 13

IT IS evident that the responsible leaders of the Roman Catholic Church are absent from the United States when their followers come out as boycotters of the Panama Canal Fair in San Francisco. Certainly, eighty millions of Protestants in this country will note this action with interest. Some of the fiercest of the anti-Catholic papers have called that institution the "boycotting church," but most Protestants have thought the statements were exaggerations. This action of Roman Catholic authorities is certainly to be deprecated, for the reason that it adds fuel to the fire of anti-Catholic resentment, steadily rising in this country because of aggressive political Catholic activity. It seems to be the very essence of Roman Catholicism to interfere with political and state affairs, and the tremendous losses of the church in Italy, France, and Portugal on account of political activity are evidently no lesson to the institution.

. . .

Father Phelan in the Western Watchman, June 11

WE DO not see why the Catholics of the United States should try to bankrupt San Francisco and the whole State of California because the king of Italy has seen fit to designate a Freemason churl to represent his government at the Panama Exposition. What can the directors do in the premises?

. . .

MEXICO AND THE PRIESTS

New Orleans Times-Picayune, June 8

"ANOTHER thing that has resulted in heaping criticism upon our heads," said a member of General Gonzalez' staff (Constitutionalist,) "is the action that we have taken against the Catholic priesthood in Mexico. In the first place, it should be understood that a large percentage of the Constitutionalist army is composed of Catholics, many of the officers being Catholics. But an investigation by a disinterested person will furnish convincing evidence of our contention that the priesthood in Mexico is a distinct evil, and has been wielding an influence harmful to the republic. Like the Spaniards, the Catholic priests in Mexico have been meddlers in politics. They have heretofore insisted on exercising a certain amount of influence in political affairs as a matter of right. They get every cent of money that it is possible for them to get out of the poor peons and the Indians; nor have they have ever shown any eagerness to help these poor people out of the mire of illiteracy. We are sending all the Catholic priests out of the country and the churches have been closed. It has not been decided definitely what policy shall be pursued with respect to the Catholic Church after the establishment of Constitutional government in Mexico City, but it is very probable that the church will be permitted to reopen their places of worship under conditions that will tend to an uplifting of the people, rather than their mental and moral degradation. The priests who have operated in Mexico, however, will not be allowed to return, at least not very many of them."

Mr. Roosevelt and the Constitution

JUDGE ALTON B. PARKER, urging allegiance to the constitution in n address to the graduating class of ale Law School on June 15, took ccasion to rebuke severely ex-President Roosevelt for his recent statement egarding his plans for settling a rike during his administration. Mr. arker said: "Something is radically rong in the mental process of the ectorate or else patriotism is at its st gasp when, with hardly a whisper f protest, a retired chief executive ay brag to the representatives of the eople of his treasonable scheme to inude upon State rights and violate therwise the fundamental law by stablishing a military receivership ver coal mines pending a strike, admitting without a suspicion of decent ame that he had well considered at his offense might be impeachable committed—impeachable, that of urse, only because the acts planned ould have been unconstitutional and wless."

To Help the Prisoners

A PRISONERS' Relief Society is now being organized, the leading spirit being a young man of West Virginia, while among the directors are a number of influential business men of that State. It is proposed to make the organization a national one, if possible, in order that a Gospel of cheer and helpfulness may be carried to the inmates of the prisons and penitentiaries throughout the country. This is a work which is very greatly needed. One of the chief leaders in the enterprise is a man who himself has known the meaning of prison life and the hardness and bitterness of the lot of the everyday convict. This man, who is now a thorough Christian, believes that many hundreds if not thousands of prisoners can be reached with the Gospel through the Prisoners' Relief Society, and that a great reformative work con be done among these unfortunates. Any one wishing to communicate with the organizers can address "D," THE CHRISTIAN HERALD, Bible House, New York.

How Man Conquered Nature

THIS is the title of a little volume by Minnie J. Reynolds, which will charm youthful readers. "When I first began to read the book," writes Miss Margaret E. Sangster, "I settled down to look over a story for children; but as I got interested in the subject I began to realize that, although it is a child's book, written in simple style, with easy words, it contains a great deal of information that the average grown-up has never taken the trouble to learn. How many of us know, for instance, how the primitive women carried water, how the men first trained our common domestic animals, how money and language first came into use? These are only a few of the real facts found on every page, and I am not ashamed to say that every chapter held some information for me, and taught me many things that I had never heard of. *How Man Conquered Nature* should be on every child's bookshelf." Published by The Macmillan Company, New York. Price, 40 cents.

A severe test for any shortening is its use in hot bread.

Make some Crisco biscuit; they are delicate — in looks, odor and taste. They are light and daintily brown. Break one open and you will be delighted with the appetizing aroma, free from any suggestion of lard. They are just as wholesome and digestible as their delicacy promises.

You will find equally as attractive points about Crisco in other branches of cooking. You will obtain delicious, digestible and economical foods by knowing Crisco better.

CRISCO

For Frying For Shortening For Cake Making

Baking Powder Biscuits

2 cupfuls flour
2 teaspoonfuls baking powder
1 teaspoonful salt
2 tablespoonfuls Crisco
¾ cupful milk

(*Level measurements*)

Sift together the dry ingredients. Mix thoroughly with the Crisco, using a knife or spoon, and add gradually the milk, mixing with a knife to a soft dough. Toss on floured board, pat and roll to one-half inch in thickness. Shape with a biscuit cutter, place on a floured tin and bake in a hot oven 12 or 15 minutes.

New Cook Book and "Calendar of Dinners"

This new book by Marion Harris Neil, Cookery Editor, Ladies' Home Journal, gives 250 original recipes, is attractively illustrated, and tells many interesting and valuable facts about cooking and food products. It also tells the interesting story of Crisco's discovery and manufacture. It is free. There is also a quality edition of this book containing a total of 615 Neil Recipes and a Calendar of Dinners - 365 menus of original and tasty meals. This book is bound in blue and gold cloth. The regular price of the book is twenty-five cents. To those answering this advertisement it will be sent for *five 2-cent stamps*. In writing for either book, address Department S-7, The Procter & Gamble Co., Cincinnati, Ohio.

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HAROLD SOMERS, 150 DeKalb Avenue, Brooklyn, N.Y.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

B. O. In my early teens I had an intense and almost uncontrollable desire to enter into the field of Christian labor, but every one told me that no one could be a disciple of Christ who had not had a "change of heart." I knew that I felt just as I had always felt. Yet I believed I was worthy and thought that when I overcame some faults common to childhood so no one would doubt my sincerity I would join the church. For more than sixteen years I have been fighting those faults and every year they grow worse. Now my apparent indifference touches the lives of seventy-five to a hundred children yearly. What shall I do?

There seems little doubt that you made an unwise decision some years ago, or at least failed to make a wise decision at the best time. But as a matter of fact it is far more important to make sure you are right with God now and doing the work he wishes you to do than to try to figure out the answer to a problem so long past. Can you not realize that you may approach Christ and talk matters over with him just as you would talk them over with any friend whom you can see? Even if you had done wrong knowingly he would forgive you freely and give you grace to serve him successfully now, in your present position. But since you meant to do right it is even easier for you to believe that he overlooks any mistake of the past and will help you now to know his will and do it. Your case was doubtless that of so many other children who grow up with the consciousness of loving God and with the desire to serve him. Your advisers were mistaken in telling you to wait for something which you had already received. But the thing to do now is to rouse yourself from all indifference, whether real or apparent, to trust Christ at once for the complete forgiveness of your sins and cleansing of your heart and for the enduement with the Holy Spirit. Then he will show you how to serve him fruitfully in your present occupation or lead you to another where you can do still more for him.

Mrs. A. J. O., Fountain City, Ind. 1. As previously explained in the Mail-Bag, there are certain prophecies that have a twofold significance, the first relating to the impending event and the second to an event more remote. Thus it is that we find the prophecy of the destruction of Jerusalem coupled with warnings to prepare for his second coming—the one already fulfilled, the other yet to be fulfilled. 2. In I Cor. 14, Paul was laying down rules for the exercise of spiritual gifts, among others, the gift of tongues, his point being, in the latter case, that one who had received this gift should pray that he might be able to make it intelligible in his address to others. To the apostle, evidently, "tongues" meant languages and not unintelligible utterances. See his conclusions on the subject stated in verse 19.

Reader, Wheeling, W. Va. 1. John may have been baptized by some of his own disciples, according to the views expressed by commentators. 2. Nothing is recorded to show that Judas Iscariot ever took an active part in the spiritual work of the twelve. 3. The message of the church at Smyrna was addressed to a body of faithful Christians, some of whom had sealed their faithfulness with their lives. Poor in the world's goods, it was rich spiritually. It was encouraged not to shrink from suffering. The "accuser" (translated "devil") would persecute and imprison them. "Ten days" are explained as ten years on the principle that in Scripture a day frequently means a year. The time of hardship and trial would be short, however, and the joy which would be their reward would endure forever.

S. S. Teacher, Constantine, Mich. 1. If we can conceive of the conscience as capable of being so wholly quickened that it could be said to be perfectly enlightened, then it would be an unerring guide in all things; but the necessarily imperfect conditions of humanity make this more than doubtful. We see now but dimly many things that will be revealed hereafter. Even the best Christian is conscious of his own imperfections in judgment as well as in conduct. The enlightened conscience is ordinarily a reliable guide to the sincere believer; but there are many cross-roads in life where we must simply look to God for leading, and pray and trust in him to guide us. 2. In the last ten verses of Heb. 10 the apostle was exhorting the church to hold fast to the faith with patience and thanksgiving. Being enlightened, their apostasy would be a graver sin than that of those who, living under the old dispensation, despised the Mosaic law. He pleaded with them to renew their covenant with Christ, to take a firmer hold of the faith to which they had pledged allegiance and to persevere in the spiritual life, reminding them of the heavenly possession promised to those who are faithful to the end. It was a revival discourse, designed to strengthen and encourage where faith was weak.

H. F. W. U., Wilson Creek, Wash. The first hymn to which you refer is by the poet Whittier, the first stanza being as follows:

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

M. E. McK., Millansville, P. Q. 1. The "whosoever will" so frequently quoted in Gospel invitations is based on Rev. 22: 17. 2. In I Cor. 9: 5, Paul implies that he, like other men, had the power to "lead about a sister as a wife"—a sister by faith, which makes all of us brothers and sisters in the one great family of the heavenly Father, but for the work's sake and that he might devote himself unrestrictedly to the Gospel, he had remained single.

Miscellaneous

Beth, Crookston, Minn. We never heard of the lines you mention being set to music.

J. B. McInturff, Strasburg, Va., would be glad to have some reader of this paper send him the name of the author of the poem which begins: "Is father's eyesight growing dim, his form a little lower?"

F. A., Shenandoah, Pa. With regard to the dynamiters, the desire is simply that justice may be done. No one would wish the innocent to be punished. We believe this is the general sentiment on the matter.

W. L. W., North, S. C. There is a difference between actual investment and speculation on the rise and fall of prices. The first is a legitimate transaction; the second is a species of gambling.

Mrs. A. W. I., Rochester, N. Y. The future is in God's keeping, and he will make it known in his own good time. Many eminent Bible scholars have tried to interpret the prophecies concerning the "end of the age," etc., as to the time of their fulfilment, but have failed.

L. B., Mechanicsburg, Pa. 1. Dr. Torrey was ordained as a Congregational minister, and W. A. Sunday as a Presbyterian minister. T. DeWitt Talmage was a Presbyterian. 2. The Bowery Mission is situated at No. 227 Bowery, New York.

Mrs. J. C., Simons, Ohio. There are doubtless many who hold the views you have expressed concerning the passage in Rev. 13. There are many divergent speculations on the subject and it is not surprising, in view of verse 18, that this should be so.

C. C. S., Shelbyville, Ill. 1 Tim. 3: 2 is interpreted by modern commentators precisely as we explained in the Mail-Bag. They hold that it is the counterpart of chapter 5, verse 9, both passages meaning that the parties should have been married but once. See Luke 2: 36, 37 for an illustration of the feeling which prevailed concerning second marriages.

J. A. H., Chester, S. C. In concluding that John makes "no mention of the Lord's Supper" you have overlooked John 13, and the discourse in chapter 14 on the same occasion, which is so beautiful that it has been called "the Holy of Holies" of the Gospel record. The three following chapters also relate to the same occasion.

D. W., Middelstum. 1. Although cremation is not discussed in the Bible, either to be approved or discouraged, it is well known that this method of disposing of the dead is very ancient, and in early times was probably more generally employed than interment. Previous to the time of Christ, it was apparently the general practice, except in Egypt, Judea and China. Wherever the belief in the resurrection of the dead prevailed, embalming and burial were used instead of burning. 2. We do not know of any magazine of the kind you describe.

C. M. W., Newark, Ohio. 1. We continue to give attention to the activities of the Roman Church in American politics. The importance of this subject is shown in the action of the various denominational bodies, most of which have adopted resolutions at their great annual assemblies, calling attention to it. 2. The "times of the Gentiles" (see Luke 21: 24) is interpreted as meaning until that period when the Gentiles "have had their full time as occupying the position in the true church which the Jews had before them—in other words, until the Jews are again 'grafted into their own olive tree,' when one church, of both Jew and Gentile, together shall fill the earth." (See Rom. 11.) When that shall be, is hid with God, and human speculation on the subject is of little value.

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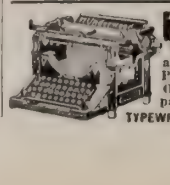

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ANSWERED PRAYERS

HAVE you sent in the names of your friends who might wish to become members of the Prayer League? As announced last week we shall be glad to forward applications for enrolment to all whose names and addresses are sent.

Do not fail to send in the acknowledgment of the answer to your prayer. This part we are apt to neglect. Remember the nine lepers who went on their way without expressing gratitude, and remember the Lord's response of the one who turned back to give thanks. One reader asks especially that those who have received answer to prayers for financial help will testify to that fact, that her own faith may be strengthened.

Rev. J. K. B. writes from Carterville, Mo.: "I must write you a line, for I cannot suppress the gratitude in my heart for the goodness of God in answering my prayers, for I have been given health and strength." "One of Christ's followers" writes from Reece, Ky.: "The Lord has answered a prayer for me that seems a miracle." Mrs. A. C. B. writes from Bridgeton, N. J., thanking God for answering prayer for victory in a campaign against the granting of a liquor license. R. K., of Banning, Cal., writes: "I wish to acknowledge God's answer to prayers for my mother's healing. She was at death's door with an incurable disease, when the Lord raised her up in answer to prayer." Mrs. E. R. of Winter Harbor, Me., writes, thanking God for answering prayer for healing her mother of pneumonia. Mrs. A. J. H. expresses thanks for the answer of an earnest prayer that she might hear from an only son. "Yesterday," she writes, "the long-looked-for letter came."

Acknowledgments of answers to prayer have also been received from: ——. D., Philadelphia, Pa.; P. J. W., Whaleyville, Va.; L. W., Wooster, Ohio; Mrs. N. B., Oskaloosa, Iowa; B. C. K., Plainville, Conn.; Mrs. D. S., Crestline, Ohio; Miss C. E. S., El Reno, Okla.; D. R., Washington, D. C.; M. M. F. Coatsville, Pa.; P. E., Glens Falls, N. Y.; Mrs. A. F. B., DePere, Wis.; V. S., Long Beach, Calif.; Mrs. A. A. P.; D. W. B.; Mrs. E. M.; Mrs. H. I. R.; E. M.; J. F. W.; Mrs. C. O. H.; A Reader; Mrs. E. O. B.; Mrs. M. S.; E. M.; F. L.; M. B. S.; M. R. D.; M. K.; E. M. W., Philadelphia.

Mrs. N. W. S. urges renewed prayer for a request that has not yet been granted. W. K. writes begging all members of the Prayer League to pray earnestly that she may be led to Christ through his grace. She writes: "I have been an unbeliever, but from the bottom of my heart wish to be a Christian." The way is short and easy for a soul so earnest. She has but to stretch out her hand to find the Saviour near with his infinite and never failing compassion.

A sad letter comes from a mother who fears that her little four-and-a-half-year-old boy may not learn to talk. The removal of fear and doubt from this mother's heart will do much to encourage the boy to make the effort of speech. Let us remember her especially in our prayers, and also her husband, for whom she asks prayer that he may be spiritually blessed. Mrs. M. A. W. asks prayer for her little granddaughter, eight years old, may be cured of severe throat trouble which makes her breathing labored and painful.

A heart-broken wife writes: "Will you pray for me in my time of trouble? After years of constant service and sacrifice my husband has tired of me, broken up our home and cast me adrift without means. Oh, pray that God will touch his heart and that we may be reunited." Mrs. L. B. C. writes: "My heart is broken over the waywardness of an only son. Won't you pray very definitely for his deliverance from strong drink and his conversion?" A subscriber, who signs herself "Margaret," repeats requests for prayer that three sons may be drawn very near the heart of Christ and that one who is out of the church may be converted, that her own sight and the sight of dear ones be restored, a friend rescued from strong drink, and that she herself may know that she is a child of God. Faith will bring quickly the answer to this last prayer, and the answers to the others may follow soon when once she has ceased to doubt her own acceptance. Remember: "Him that cometh unto me I will in no wise cast out."

Mrs. H. S. M. requests prayer for revival in a church at Worthington Springs, Fla.; Mrs. M. M. M. for a revival of Pentecostal power in a church near Leggett, Tex.; Mrs. J. W. S., for a general spiritual awakening in Chicago. Mrs. O. N. E. V., for a revival in church and Sunday school at Dauphin Island, Ala.; Mrs. W. T. S., that a Sunday school at Macunzie, Pa., may be built up; F. B. C. for a revival at Bernie, Mo.

The following friends ask prayer for assurance of sins forgiven, a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

Mrs. M. W. J.; C. A. R.; Mrs. J. S. R.; Mrs. N. L.; E. W. M.; A. L. L.; Mrs. E. K.; Miss M. G.; Miss I. C.; Mrs. A. K.; Mrs. J. M. H.; Mrs. L. P. L.; E. B. C.

The following friends ask prayer for themselves or friends for healing from blindness, or averting of threatened blindness:

M. J. S.; Mrs. O. N.; G. K.; Miss M. C.; Mrs. S. J. M.; A Friend, Granite City, Ill.; Mrs. W. M.; Mrs. S. M. M.; M. F.; Mrs. M. R. D.; Mrs. C. F.; Mrs. L. L. W.; Mrs. N. L. J.; Mrs. J. A. B.; Mrs. A. L.; Mrs. L. W.

The following friends ask prayer for the conversion of sons:

C. A. R.; Mrs. N. L.; M. A. F.; Mrs. A. M. L.; Mrs. S. C. M.; Mrs. O. C. S.; Mother, Danville, Ill; J. T. S.; Mrs. J. H. S.; Mrs. M. S. R.; Mrs. E. L.; Mrs. L.; Mrs. N. H. W.

The following friends ask prayer for the conversion of husbands:

Mrs. J. S. R. (that husband may return home and be converted); Mrs. C. D. T. (home seems dark because husband is unsaved); Mrs. B.; E. W. N.; Mrs. A. M.; Mrs. C. J. W.

The following friends request prayer for the conversion of other relatives and friends:

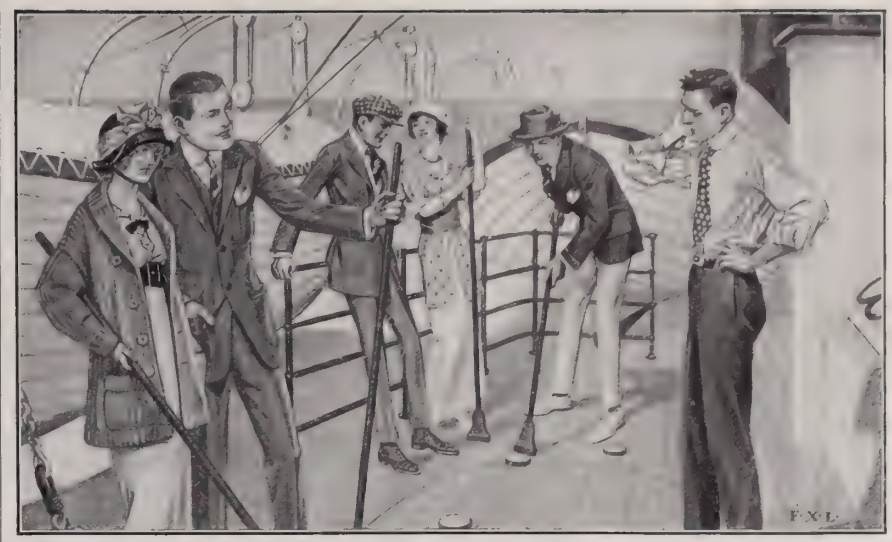
M. V.; E. S.; V. S.; Mrs. C. A. R.; M. K.; K. H.; C. M. G.; Miss M. C.; Mrs. H. C.; Mrs. A. M. C.; Miss L. E. A.; Mrs. A. D. A.; An Anxious Friend, Elizabeth, N. J.; Mrs. H. C. S.; Mrs. A. M. L.; A. L. L.; Mrs. E. K.; R. H.; Mrs. S. C.; Miss I. C.; Mrs. J. A.; Mrs. J. M. H.; Mrs. L. P. L.; L. J.; Mrs. D. C.; Mrs. E. L.; Mrs. L.; Mrs. C. J. W.; Mrs. M. M. M. (that brother may be converted and delivered from drug habit); A Friend, San Jose, Calif.; E. McC. (that sister may return to God); A Friend, Berkeley, Calif.; Mrs. O. C. S.; A Mother, Semora, N. C.; Mrs. B. J.; Mrs. J. D.

The following friends request prayer for healing for themselves or others:

G. K.; Mrs. G. B.; S. J. S. D.; M. V.; Mrs. C. G. S.; E. S.; Mrs. J. S. R.; Miss B. S.; G. K. (that a minister's throat may be healed); E. K. (that husband and daughter may be healed, and that son-in-law in insane asylum may be restored to his right mine); Mrs. D. J.; M. A. F.; Miss M. C.; Mrs. H. E. C. (for son who is paralyzed); Mrs. J. M. B. (for a sister-in-law who is afflicted with epilepsy and partial blindness); Mrs. A. D. A.; Mrs. C. D. T.; E. A. W.; M. H.; Mrs. M. E. W.; Miss B.; J. Y. (that mind of G. A. M. may be restored); M. J. W.; Mrs. C. E. M.; Mrs. A. N. L.; Mrs. E. K.; Mrs. T. E. D.; Mrs. M. E. B. (that young man may regain the use of his limbs); Mrs. S. C. C.; K. B. McK.; Mrs. S. T. S.; Mrs. A. P.; Mrs. L. E. D.; Mrs. M. D.; Miss A. B. C.; J. L.; Mrs. S. J. M.; Mrs. C. J. W.; Mrs. M. R. D.; Mrs. S. C.; Mrs. W. P. D.

The following friends request prayer for varied desires and needs:

Mrs. M. C.; S. S. G.; A. C. E. E. A.; C. A. A.; Mrs. J. I. B.; M. E. P.; Mrs. T. J. P.; Mrs. C. S. N.; Mrs. M. A. N.; M. F.; Mrs. M. R. D.; M. I. C.; Mrs. C. W. W.; P. L. G.; Mrs. N. L. J.; Miss B. M. C.; E. L. M.; Mr. and Mrs. S. T.; Miss C. R.; A Subscriber, West Danville, Vt.; A Reader, New York, N. Y.; Mrs. N. B.; Mrs. F. N. C. B.; G. C. O.; Mrs. D. S.; Mrs. B. C. C.; Mrs. N. T.; E. G.; Mrs. M. W.; Mr. and Mrs. S. J.; Mrs. C. C.; E. J. S.; Mrs. J. M. C.; Mrs. B. C. C.; Mrs. W. G. D.; V. S.; Miss E. L. A.; G. H. D.; M. D.; Mrs. S. J. M.; Mrs. M. E. B.; Mrs. H. S. M.; Mrs. M. M. I.; J. W. C.; C. A. R.; Mrs. N. L.; Mrs. E. K.; K. H.; Mrs. A. M. C.; Mrs. A. D. A.; Mrs. M. E. W.; Mrs. E. P.; Mrs. A. M. L.; Mrs. A. L. L.; Mrs. A. E. B.; Mrs. J. E. C. (that son may find a way out of deep trouble); Mrs. M. D.; Mrs. T. G. R.; A Devoted Reader, Veedersburg, Ind.; Miss L. E. W.; E. McC.; S. E. M.; Mrs. J. R. B.; E. B. C.; A Mother, Santa Ana, Calif.; A. P. S.; E. M.; Mrs. O. C. S.; Mrs. A. K.; J. G. G.; Mrs. B. J. (that husband may be cured of drug habit and that son will receive strength to overcome drink habit); Mrs. D. C.; F. B. C.; A Reader, Dresden, Kan.



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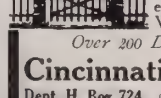

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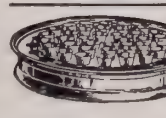

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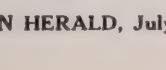

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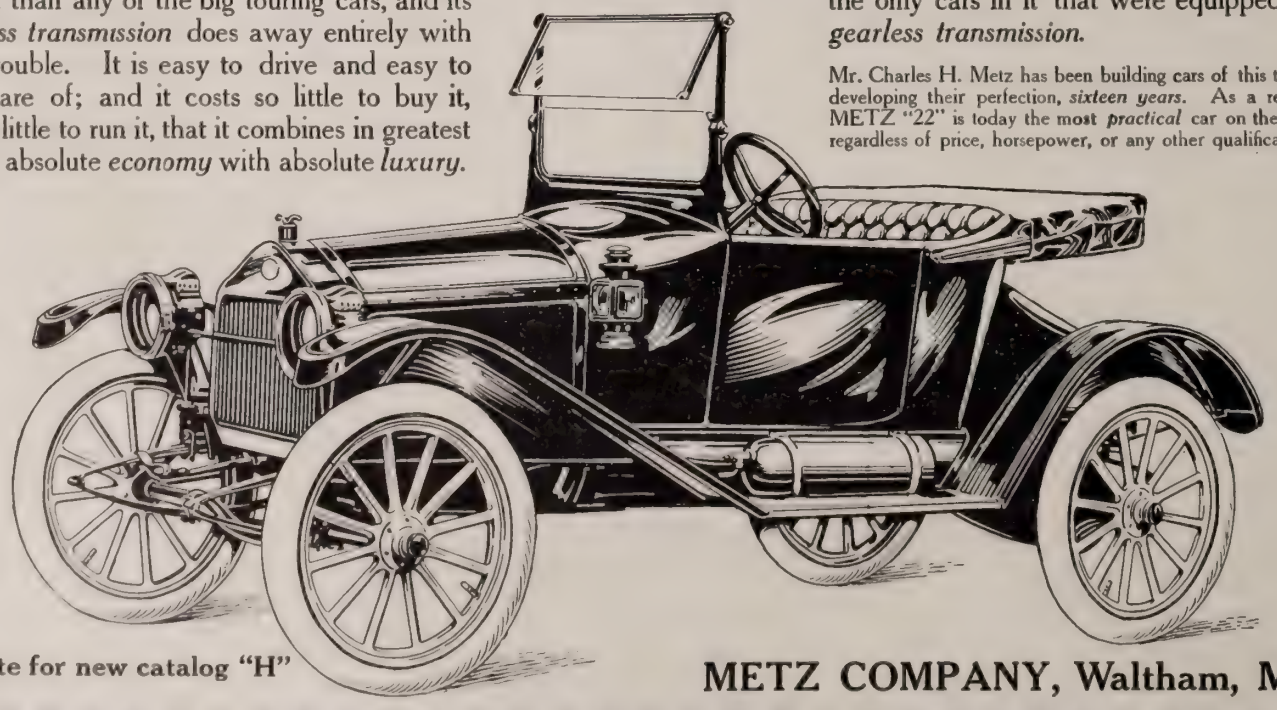

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Christian Herald

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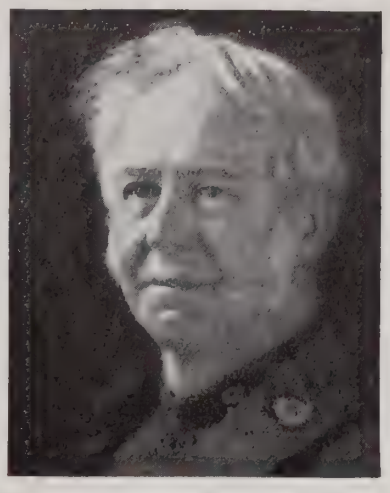

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GENERAL BRAMWELL BOOTH

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THESE ARE FROM BAVARIA

WORLD CONGRESS OF SALVATIONISTS

THE third International Congress of the Salvation Army opened in Royal Albert Hall, London, June 11, with a demonstration such as even that great body of enthusiastic workers can seldom witness. The decorations of the Peace Centenary Ball, held the night before, were still in ...e and added to the picturesqueness of the gathering with its own waving ...ers and groups of delegations from many lands, often in native costume. ...sed bands led the wonderful choruses of singing, and with the one excep... of the moments spent in tribute to the delegates lost on the *Empress of ...nd*, the whole Congress was in a state of intense elation.

...bert Hall, in which the first and last sessions of the Congress were held, is ...of the greatest auditoriums in the world, and is pronounced ideal for such purposes as this. It is in circular form, with three tiers of boxes and two galleries. Its twenty entrances were thronged before six o'clock on the first evening, and the streets leading to it were filled with processions of people all headed one way. Needless to say, the immense house was filled. It took an hour and a half, after General and Mrs. Bramwell Booth mounted the platform, for the bodies of delegates to make their entrance and pass in review before the general with salutes according to their nationalities, and take their seats. The scene was thrilling in the extreme. The enthusiasm was that of the reunion of a great army returned from victorious wars. Every company of delegates received its meed of welcome. There were 700 from the United States, and possibly as the strains of the "Star-Spangled Banner" were heard and this huge delegation, led by Commander Evangeline C. Booth, marched toward the dais, it received the greatest outburst of cheering accorded any country. The entrance of the remnant of the Canadian delegation was marked by silence broken only by the sound of sobs.

In his opening address at this great meeting in the history of the Salvation Army, General Bramwell Booth, son of the founder, William Booth, read messages from the king, from President Wilson, from the prime minister of England, the lord mayor of London and others, including the governor-general of Korea. The messages of the British monarch and the President of the United States were as follows:

KING GEORGE'S MESSAGE

I join in the welcome which your International Congress will receive, and I hope you may have a successful series of gatherings. I have for many years watched with deep interest your work for the people, especially for the less fortunate citizens of the empire. I think that the work is carried on with great ability and with much self-sacrifice and unselfish zeal. I trust that it will go forward in all parts of the world, and that the blessing of God will continue to rest upon you.

THE PRESIDENT'S SYMPATHY

Sympathizing with the Salvation Army in its efforts to succor the weak and erring, I desire on this occasion of the gathering at London of its representatives from all parts of the world, to give expression to my good-will toward the organization and to my recognition of the great good that has resulted from its evangelistic and philanthropic work. The American people are deeply distressed that your meeting opens under the shadow of a great grief in the tragic death of so many of your brave fellow members, and I express on behalf of my fellow citizens and in my own name sincere and heartfelt sympathy.

This was the great welcome meeting of the Congress. The concluding assembly, June 26, also took place in Albert Hall, and on the days between an extensive program of events was arranged to take place in six other large public buildings and also in ten other cities, under the leadership of the various commissioners and other officers.

The last international congress occurred in 1904. At that time General William Booth was still living, and in his address gave the following account of the origin of the Salvation Army:

"I walked back to our West-End home and said to my wife: 'O Kate, I have found my destiny! These are the people for whose salvation I have been longing all these years. As I passed by the doors of the flaming gin-palaces to-night I seemed to hear a voice sounding in my ears, "Where can you go and find such heathen as these, and where is there so great a need for your labors?" And there and then in my soul I offered myself and you and the children up to this great work. Those people shall be our people, and they shall have our God for their God.'"

To-day the movement is world-wide. It speaks in twenty-five languages to the poor and the outcast of fifty-eight countries and colonies. Nearly 9,500 corps and outposts are located throughout the world. Its constituency is numbered by the million.

The Salvation Army International Hall on the Strand was dedicated on Friday afternoon, June 12, the second day of the Congress, with a "Concourse of Nations." The singing at that meeting was wonderful. In the evening representatives of many nations were introduced to the assembly. American songs sung one after the other at the close of the evening meeting aroused great enthusiasm.

On the Saturday following a gigantic parade took place over a

Continued on page 647

Int'l News Service
A STATELY ARGENTINE

A CHEERY KOREAN

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FROM SWEDEN AND PERU

Cop. Int'l News Service
A GENIAL SWEDE

A GRAVE HINDU

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

B. L., Dayton, Ohio. Can one be a true Christian and yet have a monotonous experience, year after year, without any special evidence of growth in grace or progress in the spiritual life? This is my individual case, yet I feel that I should be at work for Christ.

Such an experience as you describe may, and doubtless often does, happen in the case of those who, though sincere believers at heart, have never taken the first step toward those Christian activities which are the road to spiritual growth and development. Going to church is only a part of the Christian's duty. Having found the truth himself, he should strive earnestly to give it to others. There are many ways in which he can do service. By kindness and upright example; by quiet, unostentatious charity, seeking out the needy who are to be found in almost every community; by visiting the sick, the prisoners, the shut-ins; by reading to the aged and infirm; by taking an interest in missions, and, last but not least, by striving, in tactful and kindly ways, to arouse the same spiritual desire you feel in your own heart, in the hearts of your church fellows. Many a Christian makes an excellent team worker who cannot work well alone. Take the minister into your confidence. Tell him to help you to "get busy." If you feel led that way, connect with some Gospel mission and get right into the work. Don't hesitate to confess Christ at every fitting opportunity; it will strengthen you and give you confidence. Ask the Lord to open the way and to give you equipment and the power to reach the hearts of men and lead them to the cross. Ask in Jesus' name, nothing doubting, and you will receive. Do not be overambitious at the outset. Take the humblest opportunity that offers and make the most of it, and hope for better things. Once entered in that service, whatever talents you may possess will be in no danger of rusting through idleness.

L. H., Virginia, Ill. In Eccles. 10: 15—"the labor of the foolish," etc.—the meaning conveyed is that while even the wise cannot foresee the future (see preceding verse), the fool is altogether in the dark concerning spiritual things; he has no capacity for them and his indifference and obtuseness are tiresome even to the patient ones. "He knoweth not how to go to the city" is a phrase which has a parallel in some of our current modern expressions—as of one of whom it is said: "He doesn't know his way about." It means that he is so unenlightened, his whole life so gross and sordid, that he is ignorant of the most ordinary matters and has no conception of the spiritual.

R. W. X. The name of God is to be spoken with reverence and never lightly or flippantly; it is not to be uttered heedlessly, but to be held as sacred and holy and above all other names. Far less is it to come from the lips in boastfulness, or in profanity and cursing. There is an added emphasis in the second clause of the commandment: "for the Lord shall not hold him guiltless that taketh his name in vain." The profane, the vulgar, the swearer and the blasphemer are here warned of the wickedness of their ways, and of the certainty that they will be called to account for using the name of God "in vain." In a certain sense, too, those who, while praying with their lips, yet cling to sin with their hearts, may be guilty of violating the commandment; but we should be careful not to judge others in such cases, leaving judgment to Him who knoweth the hearts of men.

E. R. N., Cambridge, Md. 1. There are many things in Scripture concerning which authorities differ and the interpretation of Rev. 13: 18 is one of these. Some have held that the mark of the beast was the brand of the ivy leaf with which Antiochus Epiphanes branded the Jews; others interpret it as the sign of popery and point out that the Greek letters of the word "*Lateinos*" contain the mystical number 666. Still others believe that the mark or sign was that of Balaam, the false prophet. Again, there are not a few who hold that the "mark" may not be a visible one, but something symbolical of allegiance. 2. It is useless to speculate on the degrees of punishment. The duty of Christians here is to get right with God through Jesus Christ, and to endeavor to bring others into the kingdom. The parable of the unjust steward has already been explained in the Mail-Bag. The application (Luke 16: 7, 8, 9) is not to be regarded as a commendation of the steward's wickedness. The point is that worldly people often show more wisdom, energy and discernment in their worldly affairs than the children of light do in their spiritual affairs, and take greater pains to secure desired results. See the latter clause of verse 8. The passage in verse 9 relating to the mammon of unrighteousness is better translated "turn to our own advantage." Money is to be used as a trust for the glory of God; it is never to be abused or idolized. 3. The use of the plural in Gen. 1: 26 is the prerogative of divine majesty. It is the triune God who speaks.

E. C. G., North Carolina. 1. "Huguenot" was "originally a nickname applied to partisans of the Reformation in France," writes an authority. Some derive it from *huguon*, a word used in Touraine to describe persons who walk in the streets after dark. The early French Protestants chose the nighttime for their religious gatherings. There are other explanations, but none uthoritative. 2. There is nothing to indicate Justin Martyr's belief on the point you mention. 3. Ignatius is said to have been a disciple of St. John. He became nominal bishop of Antioch by the laying on of apostolic hands. When Trajan began to persecute the Christian church Ignatius, eager to protect his flock, offered himself as a victim. Trajan accepted the offer, met him, conferred with him, and it does not seem that the hard-hearted ruler was touched, for Ignatius was flung to the lions in the Roman amphitheater on a feast day. Such is the account given in the book entitled *Martyrius Ignatii.*

J. A. H., Chester, S. C. Jesus' words: "Father, forgive them; they know not what they do," were spoken as his executioners were completing their dread task. But the prayer was not limited to them alone, but included all who had a hand in it, for the apostle could afterward say with truth, "had they known it, they would not have crucified the Lord of Glory." In a still wider sense, the prayer was a fulfilment of the Messianic prediction in Isa. 53: 12. The world, in every age, owes much to these few words. We have no right to question the validity of Jesus' prayer, that what these fanatical and misguided men did in their ignorance and anger should not be laid to their charge in the final account.

R. B., Waco, Texas. In round numbers there are 300,000 Indians in the United States. They are mostly in reservations scattered throughout twenty-six States and having a combined area of almost 100,000 square miles. The fund to maintain these reservations aggregates annually $85,000,000, of which sum $62,000,000 belong to the tribes and $13,000,000 to individual Indians.

H. A. S., Grand Rapids, Mich. Commentators point out that the passage in Ex. 20: 11 does not specifically declare how long a period of time elapsed before the "sixth day," but rather emphasizes the fact that nothing was done after the sixth day, the great task being then completed. As to the time occupied in the work of creation, there are wide differences of opinion, some still holding to the literal interpretation, while others point to the fact that the word "day" in Scripture has various meanings, as in the "day of the Lord," the "day of vengeance," the day that is "as a thousand years in his sight," etc. The conflicting views on the time occupied in creation make it a subject of acute controversy, with little prospect of agreement.

L. G. L., St. Louis, Mo., writes: "In the Mail-Bag (issue of April 15) 'Reader, El Reno, Okla.,' asks whether there is any authentic astronomical account of the star that guided the Wise Men to the Babe in Bethlehem. May I point out that in the very nature of the events, as described in Matt. 2, the star could not have been a natural one. If one will read the account carefully, he will see that the star was first seen in the East, then after they came to Jerusalem and had learned from Herod that the Messiah was to be born at Bethlehem, the star reappeared when they left the king and 'went before them, till it came and stood over where the young child was.' In the above account it is quite apparent the star proved not only to be a g[uide], but came and stood over where the y[oung] child was—something that could not be [ex]icated of a physical star. I have learne[d] think of the 'star' as a band of angels, from a distance shine or appear like a [fire]. For, are we not taught in the Word in [Heb.] 12: 3, 'They that be wise shall shine as [the] brightness of the firmament'? And do we [not] read in Rev. 1 that 'the seven stars are [the] angels of the seven churches'? The 'star' [or] that guided the wise men may have been [an] angelic society, for the Lord uses angel[s as] his messengers." We recall a similar thou[ght] suggested in a sermon by Dr. Talmage [many] years ago.

J. Irvin Taylor, Chester, Pa., writes: [Re]cently when out riding with a gentleman [of] the seventies, he told me he never went to [bed] at night without adding to his prayers [the] prayer familiar to most of us in childhood, 'Now I lay me down to sleep.' The thought came to me, Why not have a morning prayer? They are certainly Christian helps, when [go]ing with the heart's accord. A few morn[ings] afterward these lines came to my mind:

"Now I wake me from my sleep,
Help me, Lord, thy will to keep,
Make me noble, good and strong,
And protect me from all wrong."

J. K., Selma, Miss. 1. No answer is possible to your first question. 2. The "God of the living and not of the dead"—the passage to which you refer—is interpreted, in its reference to the patriarchs, to mean that their spirits survived, although their bodies rested in the grave. It is one of the earliest divine assurances of a life hereafter found in the Scriptures. 3. Jesus is Mediator, Intercessor and Saviour. He pleads for us, and if we sincerely repent, accept him as our Saviour, and pray in his name for forgiveness, our prayers are heard and answered. 4. In John 19: 23, 24 it is related that the soldiers took the Saviour's garments, including a seamless robe, for which they cast lots rather than rend it. The garments worn by his resurrection body are not described in the Gospels.

Mary Tucker White, Manchester, N. H., sends this little verse, which may prove helpful to some one in trouble:

ASK and it shall be given.
God's promises avail.
SEEK, though the time thou spendest
Seems lost and efforts fail.
KNOCK and the door shall open.
Persistence shall prevail.

Miscellaneous

Reader, St. Paul, Minn. We regret that we cannot do what you ask.

M. K., Fayetteville, Ark. Thanks for your courteous letter, the suggestion in which is heartily appreciated.

V. E. R., Boonville, N. Y. The "o" is pronounced full, as in "Lord." All the letters are sounded as written, the "g" hard.

B. H. C., Twin Lakes, Minn. The correspondent was mistaken. He probably meant "the largest branch of its own denomination." The largest Protestant denomination is the Methodist.

Mrs. J. M. B., Brooksburg, Ind. Joseph the carpenter, husband of Mary the mother of Jesus, and Joseph of Arimathea, who sought the body of Jesus after the crucifixion, were two distinct persons.

C. B. E., South Denver. We favor arbitration because it is the right and reasonable way of adjusting human differences. Violence settles no principle, and all the force in the world cannot make wrong right or *vice versa.*

Mrs. J. B. C., Athens, Ohio. The passage in Jer. 31: 31, while it reads "new covenant," in our translations has the same meaning as "testament." The first uses of the words "new testament" are found in Matt. 26: 28, Mark 14: 24 and Luke 22: 20.

Mr. C. S. Cleaveland, of Mogollon, N. M., asks some reader of this journal to send him the words of the old song, "I wandered to the village, Tom; I sat beneath the tree upon the schoolhouse playing ground, that sheltered you and me." He would greatly appreciate the courtesy.

Reader, Lore City, Ohio. Authorities are divided on the question whether consumption can be inherited. They are agreed, however, that it will usually yield to proper treatment with favoring climatic conditions and nourishing diet, if taken in the early stages. You should consult a good physician.

J. A. C., Coldbrook, N. S. Noadiah the prophetess, mentioned in Neh. 6: 14, was a professed seeress (living about 445 B.C.), who in conjunction with the Samaritan enemies of the Jews, tried to frighten Nehemiah and make him abandon the task of building the wall of Jerusalem. Beyond this, nothing is known about her.

MY FLOWER

BY ELEANOR DUNCAN WOOD

ALL day long I had worked and worried,
Too sad for solace, too tired for thought.
Under life's crushing burdens buried
I had spent my strength and my brain for naught.
I dropped my head on my hands, despairing,
Vanished my future's golden gleams;
Conquered, bitter, and no one caring,
Was this the end of all my dreams?

Close to my side in the lengthening shadows
Crept my beautiful five-year-old,
Flushed with play in the flowering meadows,
Head like a nodding marigold.
Voice of the wood-thrush in the clover:
"Does big folks get tired and s'eepy, too?
Look at ze rose I bringed you, muvver,
Pretty and sweet. It's dus' like you."

Quick to my desolate heart I strained him.
He had known no shadow his whole life long.
He should know none now. The soul that trained him
Should wring from sorrow his evensong.
He had given me love and a rose. O Father,
Though my dream had faded, my eyes were dim,
I would not fail him. Lord help me rather
To give the rose of my life to him.

And when comes that day of all dole to mothers
I shall gird on my young knight's stainless sword;
He shall strike for the right and for men—his brothers,
Let him strongly win, where I failed, dear Lord.
And alone, afar, where no banners glisten,
I shall know my dreams have at last come true.
Bend low o'er my heart's fair flower, and listen!
I will give my all. Let him bloom for you.

WHAT WE ARE DOING FOR VERA CRUZ

BY CHAPLAIN T. B. THOMPSON, U. S. S. "VERMONT"

WE ARE all more or less acquainted with the accomplishments of the American forces in Vera Cruz, but from a humanitarian point of view it may be helpful to e some of the sympathetic work that has been e by our forces since our occupation of the city. first thing that impresses one is the establment of order, and the quiet running the city administration. This is due to enforcement of just and proper laws. It have been largely from a sense of fear t the inhabitants first met our demands; the most ignorant is soon apprised of the of justice and equality before the law; as this has been the guiding principle e, as it is at home, it was easy to establish and order throughout the city. It may expressed as a reasonable doubt if Vera z has ever experienced such an ideal civic e as now exists, by the use of the courts police agencies, under the supervision of American forces. Unquestionably a corating influence is the example of the y and navy personnel in general.

he second thing that impresses one is the aned up" city, and the absence of foul rs which were formerly common. The nsing of the city and the establishment of itary laws is one of the great achievents in the interests of the people. This was mplished in a remarkably short time. In e places dirt accumulations of years were oved; in others, holes had to be filled to lish pools of filthy, stagnant water, which e common and furnished breeding places mosquitoes. Some of the streets were repaired h fine stone and gravel, and in a few places e permanent material was used. But it was essary to go further than the ground surface h this kind of work. Rules and regulations cting public markets, hotels, shops, restaurants, dwellings had to be promulgated. All public es are cleaned regularly, and garbage receples are required in restaurants, hotels and pri- homes. These are emptied by the garbage-, who hauls it away and burns it, or disposes of some satisfactory way. The buzzards and vules that formerly performed this act of sanita are looking on with apparent disgust at the erican and his ways, as do many of the inhabits.

he labor situation of Vera Cruz presents no cial problem as yet; but in maintaining the artments of city administration, and in furing employment to competent and willing abitants, an excellent piece of work has been e. At first, many of the inhabitants were sured to see the sailors and soldiers actually perming manual labor; however, some of the onters have been put to work, and no doubt those disdained honest labor before are now finding greeable and profitable. The presence of some nty-five thousand men of the army and navy in around Vera Cruz has added to the demands of or in stores, shops, hotels and restaurants.

he release of the political prisoners and the nane treatment of the criminals in the federal son and city jails are among the humanitarian ults of our occupation. For centuries the fortress of San Juan de Ulua has been dreaded by all who were not in sympathy with the ruling power in Mexico. Investigation reveals the fact that some died and rotted in their cells; many were political prisoners, incarcerated because of their disloyalty to the political party in power; while some were real criminals, justly committed for their deeds. This prison, reeking with filth, dampness and misery, is now empty for the first time in more than a hundred years, the majority of its prisoners having been liberated. Acknowledged criminals have been held, but removed to quarters more fit for a human being. In this work, Professor Carlos V. Cusachs, professor of mathematics in the United States Navy, was invaluable, and without his assistance as an expert interpreter, a just and proper separation of the prisoners would hardly have been possible.

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PRINCIPAL STREET IN VERA CRUZ BEFORE CLEAN-UP

A commendable work along ethical and moral lines has been the abolition of the bullfights, the lottery, and the gaming-wheels. The city is to be congratulated that these demoralizing influences of the grosser sort have been done away with. Little by little the people may be educated to a higher ethical and moral standard. It will take a long time to lead them from the card-table, the roulette wheel, the lottery system, the game fight and the bull ring; but if American occupation continues, we may look for the passing of these old marks of barbarity and savage lust, and find substituted for them the cleaner and more wholesome sports, such as set forth American ideals. Vera Cruz, like other cities, has its "open sores" of dissipation and social vice. When these shall be done away with, or cured, is hard to predict. As long as the income from any business or trade is regarded as of more consequence than the lives of the men and women involved in keeping it going, we cannot expect to cure the running sores of any city from the bottom. We can, however, depend on the American forces to do all in their power toward establishing the best and safest method of handling this situation.

The city also has its poor and neglected: Much has been done by the army in serving out rations to the hungry, while the Red Cross Society has not been slow to see its opportunities for relief. Up to the present time, no organization among the Mexicans has been started for the relief of their own people, but it is hoped that a step will be taken soon in this direction.

The educational interests of the city were for a short time disturbed; but shortly after the army assumed control, the schools were reopened and are now operated as nearly as possible as they were before our occupation. It would seem that some reform might be expected in this field also, should our stay be of long duration.

The health of the soldiers and sailors has been exceptional, and few have suffered acutely from the heat. The general strain of the service and the climate may be felt later by some, but for the most part up to the present time there has been no reason for fear or alarm. Friends in the United States can find consolation in the fact that all the needs of the men are supplied by the government, and every attention is given to the health and comfort of the army and navy personnel in and around Vera Cruz.

June 9, 1914.

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AMERICAN OUTPOST GUARDING APPROACH TO VERA CRUZ

WORLD CONGRESS OF SALVATIONISTS

Continued from front page

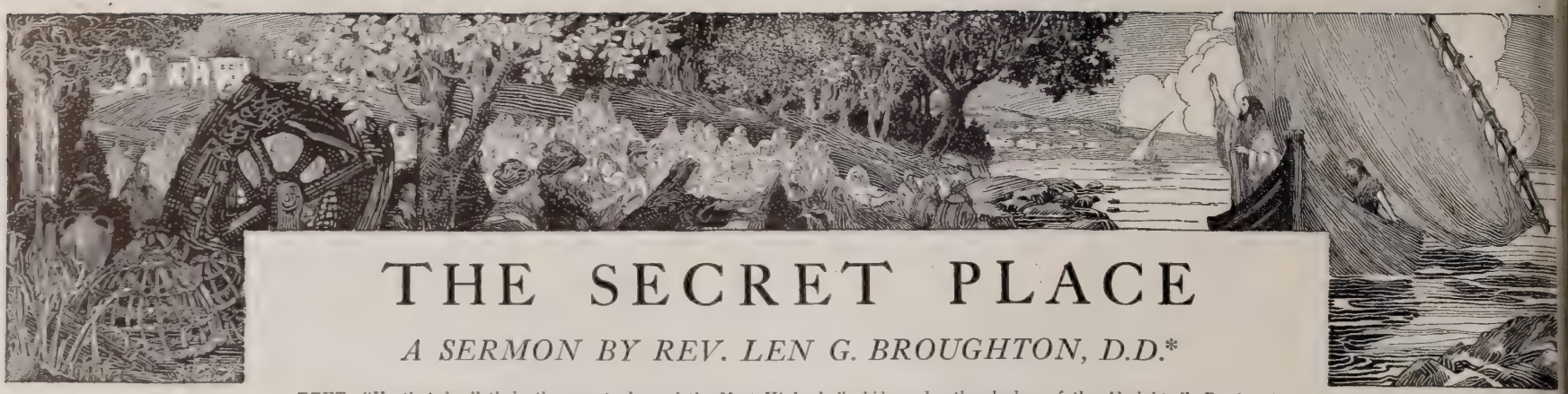
rse two miles long through the heart of London, m the Thames Embankment to Hyde Park. The turned out en masse to witness this historic ctacle, when the Salvationists marched between shing throngs of cheering people. Twenty simaneous meetings in the park were attended by usands.

The English public took a great deal of interest all the proceedings. The uniform of the army l the distinguishing insignia on the costumes of ive-dressed delegates marked the wearers for sideration wherever they went. General Bramll Booth was received in special audience by the g, who, according to General Booth's account the interview, displayed deep interest in the vement and considerable acquaintance with the rk and objects of the Salvation Army. As a ther mark of his interest in the organization g George received Colonel Unsworth, a staff cer who accompanied General Booth on the visit the palace.

Almost the entire Salvation Army field was repented at the Congress. The delegates from at we generally speak of as strange lands conuted largely to the entertainment at the meetings by doing things quite ordinary to them, but extremely novel to their audiences, a party of converted Zulus, for example, giving a war-dance. Some of these delegations prostrated themselves before General Booth, as the custom is in their countries when approaching greatness. The delegates from India performed upon native musical instruments, including tomtoms and bells. On the hatbands of the delegates from Iceland appeared their spelling of Salvation Army, *Hjalpraedisherinn*. In this delegation and others were men of civic official rank in their own countries. Many were converts from heathen religions. This remarkable commingling of the nations of the world in a common event strongly emphasized the extensiveness of the Salvation Army work and its universal appeal.

Commander Eva Booth in her address at the welcome meeting aroused the vast audience to a tremendous outburst of enthusiasm by the following peroration: "General, we come with our flag! Americans are a patriotic people; the Stars and Stripes, whether it flies from the White House in Washington or the farthest homestead in the city suburb, fires the forces and thrills the being of the true American; but the flag to which I refer, the flag that is dearest to my heart, and the flag that is dearest to the hearts of my people, is the Salvation Army blood-and-fire flag.

"In the fold of that banner are wrapped the flags of all nations; upturned to the flutter of that wave are the faces of all colors; and in the story of that banner are the nations of all tongues; and enlisted among the lives that contend for the claims of that flag are the races of all people, and though we are an army separated from each other by wide stretches of railway and sea, and seldom look upon each other's faces and hear each other's voices, wrapped in the folds of the blood-and-fire flag are our hearts all together, and that is the flag that is dearest to us. It is in the love of that flag that we are here to-night, and through this Congress we expect to have that love deepened. These are the bonds which bind us, and through this Congress we expect them to be strengthened. This is the faith—faith in the story of that flag held all round the world, the story to which our confidence, our trust, our faith is nailed; the greatest fact of all history—the Lamb of God dying for the transgressions of the whole world."



THE SECRET PLACE

*A SERMON BY REV. LEN G. BROUGHTON, D.D.**

TEXT: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91: 1

THERE is no part of the ninety-first Psalm that can be properly considered without considering the whole, and I am glad that we have for our consideration so large a section, for it is so very simple. It is simple enough for any child to understand. Though we take the first verse for our text, really the whole psalm forces itself upon us. From beginning to end the psalmist is giving us his experience in "the shadow of the Almighty." It was not enough for the psalmist to have thrones and armies about him. He had tried all the experiences in the ways of the world, and he had found that none of them in times of trouble sufficed. He had also had experience in the ways of God, "abiding in the shadow of the Almighty"; and he had found that this experience was the one thing that he could rely upon when all the rest of the experiences of his life failed him. He gives us here a testimony of how he had found life "dwelling in the secret place of the Most High."

To start with he gives us in this first verse the setting for his experience: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." You will observe in the first part the condition that he gives: "He that dwelleth in the secret place of the Most High." It is a striking fact that every promise in the Bible is based upon conditions. Only the obedient can claim God's guidance in life. The sheep that strays away from the shepherd can expect only his own strength when danger comes. The Father loves the prodigal at the swine trough, but he feeds him at home. The children are ever wanted in the Father's presence. The Christian that eats husks with the swine surrenders the fatted calf with the Father. Esau lost his birthright because he sought something else. David lost his peace because he sought his pleasure. To say "I will have my way and walk with God" is equivalent to saying, "God will have his way and we will walk alone." It is not enough for us "to stand on the promises," as we sometimes sing; we must also comply with the promises. So the psalmist, speaking of these rich promises, conditions every one of them upon "dwelling in the secret place of the Most High."

God Our Refuge

Next I want us to note the result that comes from this "dwelling." First of all there is here the promise of "abiding under the shadow of the Almighty." Properly considered this is one of the most far-reaching of all the promises that we find in Scripture. In order to see its far-reachingness we must take into consideration the whole psalm.

Here we find in the first place the promise of refuge and fortification. "I will say of the Lord, he is my refuge and my fortress." "He is my refuge." I have seen a picture of a shepherd with a drawn sword in his hand, while a lamb crouches at his feet and looks up into his face. Just out in front of the shepherd with his drawn sword is a wolf. The thought, evidently, is that of a lamb being pursued by a wolf until he sees his shepherd guard and keeper and falls restfully, confidently, and trustfully at his feet, while the shepherd with his sword drives back the wolf. So David had come to that experience where to him God his Father was his guardian Shepherd, the One to whom he could go when his soul was tried, and when temptation was hard after him; he had found that God was the Shepherd with the drawn sword, where he could find perfect rest and refuge.

You will see also that there is the promise here of fortification. "He is my fortress." I do not know if you know the difference between a fort and a fortress. It is very significant that it is not said here, "He is my 'fort,'" but " my 'fortress.'"

Some years ago in considering this psalm I became puzzled to know what the psalmist had in mind by the use of the word "fortress." I went to my dictionary to find the difference between "fort" and "fortress," and the difference there defined was so slight as to be scarcely worth noticing. And yet in talking with soldiers and army people I noticed that they made a difference, never speaking of a "fort" as a "fortress," or of a "fortress" as a "fort." So one day I went to an old army general and said, "I am puzzled to know the difference between a 'fort' and a 'fortress.' I have gone to the dictionary and it seems no wiser than I." I said, "First of all, is there any difference?" He said, "Of course. A fort is a fort." "Yes," I said, "a very good definition, like I expected!" He said, "Hold on a bit. A 'fort' is one 'fort,' but a 'fortress' is two or more 'forts.'" I came back to the ninety-first Psalm with an entirely new light upon its meaning, and I read in it what I had not seen before. "He is my 'fortress'"—God the Father, God the Son, and God the Holy Spirit, a trinity of forts so placed at every angle as to protect me against the approach of the enemy, and to defend me when the enemy does make an approach.

All Fear Dispelled

To whom is God a triune fortress? He is a fortress to the man who "dwelleth in the secret place of the Most High." I remembered this just recently when I was at Gibraltar. Standing there, looking upon that great rock, I observed that there were fortresses at each end—the Atlantic and the Mediterranean end—arranged in triangular form at the base, and at each side at the places of danger on the right and on the left. Fronting the Mediterranean there is a fortress which protects the rock from the sea, from the strait on the right, and at the other angle from the bay. There is also a similar arrangement at the Atlantic end of the fortress of Gibraltar. There it is, that great solid rock with those many forts making its great fortress impregnable. So is God to the man who "dwells in the secret place." On the Mediterranean side of that great rock and fortress there is a little fishing village inhabited only by fishermen. They carry on their vocation under the shadow of that great rock, scarcely ever having the sun to shine upon their little habitation. But oh, how secure they are in the shadow of that rock, nestling in the cliffs! No enemy could approach them; all the guns of that fort would protect them. And, my friends, they are not more secure, nestling under the shadow of Gibraltar, than are we if we nestle under the shadow of God Almighty.

Then, as we read further, we see that there is *trust* in "the shadow of the Almighty." "In whom I trust." It is only the man who abides under the shadow of the Almighty who knows God well enough to trust him.

There is a story told of a man who was being tried for treason after the war between the States. They were about to convict him, when there was brought in an old slave who had lived with him for many a year, and been his closest companion in many respects. The old slave was put in the witness-box, and the attorney began to ply him with questions. Finally, the old slave raised himself up and said, "If you had lived with my master like I have you wouldn't talk like that." And it is the man who lives closest to God, who is his daily companion, who knows God. When I hear men speaking lightly of God and his rule, and profanely of his will and reign, I feel like replying in the words of that old slave, and saying, "If you had lived with Him as I have," poor specimen that I am, "you wouldn't talk like that; you would know him." It is only the man who lives with him, and talks with him, and hears him talk and sees him work, that is able to trust him. So David, out of the experience he had, said, "In the shadow of the Almighty there is trust. I will put my trust in him."

Again, there is in the next place *deliverance.* "Surely," he says, "he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

I had a man in my church in Atlanta who was, before he professed conversion, a great drunkard and gambler. And after he was converted the taste for strong drink dogged him day and night so that he was not able to get rest for it. He had resolved not to touch it, but ofttimes it looked as if his resolve would fail him and he would have to go back to it. He tried this and that, but nothing took that thirst for drink, that awful craving tha at times almost made him mad, away from hin Finally, he went into his room and got down on h face and, as I have often heard him say, hande his appetite over to God. He said something lik this: "If you are not able to take this appetite awa you are not able to save my soul; and if I can trus you with my soul, I can trust you with my appe tite: take it." He came out of that experience wit never another thirst until this day.

This is exactly what David is talking about. "H who abides under the shadow of the Almighty" ca rely upon him to be his deliverer from all that woul destroy him.

In the next place you see that in his deliveranc there is *comfort.* "He shall cover thee with hi pinions, and under his wings shalt thou take refuge his truth shall be thy shield and buckler." Here i something every child can understand. The figur is that of a mother-hen gathering her chickens ur der her wing. All of us doubtless have seen tha The very thought of it takes me back to the days o childhood. Out in the country district where w lived how often have I seen a group of mother-hen with their chicks in the field! And when som shadow appeared that looked like the figure of hawk, I have seen those different chicks run t their respective mothers; never one of them mad a mistake, every one finally lying under the wing o his own mother. No one needed to be there t point out to them the mother to whom they be longed, but every one perfectly adjusted himself t his respective place. Then I have seen her as sh nestles the chicks to herself, getting as low as sh can on the ground, even getting her head down s as to make it impossible for the hawk to locate her Oh, how simple and beautiful is this picture: "H shall cover thee with his pinions, and under hi wings shalt thou trust." The old mother-hen cover her chicks under her wings in time of danger, t protect them from exposure, to impart to them th warmth of her body, to rest them from their labors and give them required sleep. In all these respect God our Father proposes to protect us under hi wings.

Strength Renewed Day by Day

As we read further in the psalm we see that i the shadow of the Almighty there is *courage* "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day, for the pesti lence that walketh in darkness, nor for the destruc tion that wasteth at noonday." Courage! If ther is anything the church seems to need more tha another it is this courage. We have come to th place where we are so discouraged and beset wit clouds that we need courage. We are almost to day in the position of the apostle Peter, when h sat there while Jesus was being tried and swore h never knew him. Afraid to stand up for our color and declare our faith! Would to God we could b in the position of Peter when, endued by the Holy Ghost, he stood before the very people to whom h had denied his Lord and declared unto them th secrets of our religion! We need courage in thes days of ours, and there is nothing that can give th Church of Christ the courage it needs but the con sciousness of the fact that God is on our side. Oh to feel the presence of God, that we are over shadowed by him, makes us courageous, and strong and invincible!

Yet again, there is *conquest.* "A thousand shal fall at thy side, and ten thousand at thy right hand but it shall not come nigh thee." In the first part of the psalm the Lord is fighting our battles for us; in the remaining part of the psalm the figure changes, and we are engaged with him in fighting his battles, and here we have promise of sure victory.

There is another story in connection with our Civil War that I desire to draw your attention to In one of the severest battles during that terrible war, a battle in which the Northern army outnumbered the Southern army by three to one, and it was not to be expected that the men of the South would be victorious, yet after three days and nights

Continued on next page

* Sermon delivered at Christ Church (Interdenominational), London.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, July 12. Matthew 8: 3. *"I will; be thou clean."* From our study of the remarkable teaching of Jesus, Matthew leads us on to a study of remarkable acts of Christ. With the multitude who were astonished at his doctrine and followed him down the mountain, we mingle in spirit, to have our admiration for the Lord and our faith in him increased. It was a bold act of the leper, a social outcast, to approach so closely to Jesus. And it was a bold act for Jesus to touch the leper, for thereby Jesus became ceremonially unclean. But the leper's faith shames ours. What could he have heard of Jesus to conceive in his heart the confidence which he expresses by his humble petition? Very little indeed, considering his isolation. Jesus' reply is prompt. Brief is the leper's call, and swiftly comes the echo: "I will." Jesus has a personal will which he exercises in sovereign fashion. With a word he not only cures the outcast of his loathsome disease, but restores him to his full rights in the society of men. Leprosy is throughout Scripture an emblem of sin. It exhibits sin in its polluting, contaminating, defiling effects. "Lord, make me clean, if thou wilt; for thou canst, and I know that thou wilt!"—that is our daily plaint amid the corruptions of our flesh.

MONDAY, July 13. Mark 1: 44. *"See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."* This charge of the Lord to the cured leper may have been intended to keep from Jesus the gaping crowds, and to permit him to pursue his work quietly. But it also secured the leper against the spiritual danger of making himself very important to his townsmen by displaying his cure, and possibly against the danger of having the validity of his cure questioned by the already hostile priests, if they had learned prematurely that it was Christ who had effected the cure. But this charge also corroborates the assertion of Christ that he was not come to destroy the law. He insists on every tittle even of the ceremonial law "for a testimony against them." His defamers shall not find cause, in any act of his, to preoccupy the minds of the people with the charge that he is a wanton despiser of the law of God. They themselves must be compelled to acknowledge officially that he has accomplished a deed such as only God could perform, and that he has done a kindness such as only the merciful Messiah could show, for whose coming they were waiting. Jesus can make his very enemies witnesses for his power and goodness.

TUESDAY, July 14. Matthew 8: 7. *"I will come and heal him."* A believing soldier, a man of high rank, a proud Roman captain—indeed, this is an extraordinary trophy which the Conqueror of the world gains in his campaigns of love. Not only the message which he has sent to the Lord but also every detail of his action bespeaks the centurion's faith. He must have been a very humble man to take such a compassionate interest in a lowly private of his detachment, and to cast to the wind his Roman prejudice, which would have kept him from asking a favor of a despised Jew. And all this in behalf of another! But the answer of Jesus affords food for reflection. Again we note His consciousness of his power. When we pray to Christ, we do not pray to a phantom or to impersonal force, but to a perfect divine-human being, who speaks of going and coming as other men do, and of healing as a foregone conclusion when he has once started to come, as only God can. But must he really come to heal? Read on and discover the purpose of Jesus' offer of a personal visit to the centurion. If his answer had not been given in just this form, we should not have the famous rejoinder of the centurion in our Gospels.

WEDNESDAY, July 15. Matthew 8: 10. *"Verily I say unto you, I have not found so great faith, no, not in Israel."* What are the marks of greatness in the centurion's faith? Surely, a Roman knew the power of authority, especially a Roman army officer. Granted. But how many people know as much and fail to raise their thoughts from the knowledge of human authority to the contemplation of that boundless authority of the All-Powerful, from whom all authority is ultimately derived, and in comparison with whose power even the might of a Cæsar is no more than the superiority of a corporal over his guard? Even among church people this sluggishness appears. Though face to face continually with the marvelous works of God in nature, and with the mighty acts of God in the kingdom of grace, still church people in critical moments fail, alas! too often, in the appreciation of the efficiency of divine help, and actually trust more to human help. Yes, Israel had not produced such heroic faith as was found in this pagan officer. Jesus' astonishment is recorded on different occasions in Scripture, but in every case it is either men's faith or their unbelief that has excited it. Both causes contribute to his marvel in this instance. For by inference he expresses surprise that such faith had not been exhibited as yet by any member of his own race. Has Jesus ever been astonished at us? For which reason?

THURSDAY, July 16. Matthew 8: 11, 12. *"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."* "The children of the kingdom," the members of the true church of God in the days of Christ, had enviable privileges. To them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." To be an Israelite was a great thing indeed. But when the old church became haughty, arrogant, and carnally secure because of its religious and national distinction; when the humble faith of Abraham, Isaac, and Jacob had died in the proud church of Jerusalem, God turned away from it. In this text Christ, taking occasion of the faith of the centurion, predicts a reversal of the fortunes of Jews and Gentiles as regards their relation to the God of the covenant of grace. From among the Gentiles, who had been wandering in the wilderness of error and sin, God will gather true children of the kingdom, who will be guests with the saints at the marriage-banquet of the Lamb. "How unsearchable are God's judgments, and his ways past finding out!"

FRIDAY, July 17. Matthew 8: 13. *"Go thy way; and as thou hast believed, so be it done unto thee."* Luther in one place has this thoughtful remark: "As you believe God to be, so, to you, he is." Believe him an angry God, and your heart will ever be in dread fear of him. Believe him a God who does not care for you, and you will never feel his comforting presence. Believe him a shortsighted and feeble God, and you will not get any counsel or strength from him. But believe him a great, good, wise, holy, merciful and gracious God; believe him the God that was manifest in the flesh in Jesus Christ and who spoke to men by the teaching of his beloved Son, and your faith will draw from him manifestations of those blessed virtues. "As thou hast believed, so be it done unto thee." This word of Jesus, spoken to the sorrowing centurion and to many companions in grief in his day, balances the revelation of God's kindness even with man's believing supplication for that kindness. God never belies the trust reposed in him by his children. We reveal the quality of our faith in him by the things we say of him and to him. "Come, my soul, thy suit prepare, Jesus loves to answer prayer."

SATURDAY, July 18. Luke 7: 13. *"Weep not."* To weep with them that weep is an approved expression of true Christian sympathy, and God, who puts our tears in his bottle and holds not his peace at the tears of his heart-sore pilgrims in this vale of tears, remembers these heavenly dewdrops of compassion that fall from tender hearts in hours of bitter sorrow. Jesus, too, wept. But God does more for the weeping. He comes to dry their tears, and this word of Jesus to the disconsolate mother at Nain is the introduction of the glorious miracle which turned a funeral cortège, led by sable death, into a triumphal procession headed by the Prince of life. Weep not! Oh, blessed message that we carry to millions who sorrow without a comforter! True, it is meaningless advice when it comes from those who have no hope and can arouse no hope. They may express by it their stoic indifference to grief. But speak this word in Jesus' name, freight it with Gospel meaning, let it point the mourner to him who is the resurrection and the life and who will one day call the captives of Zion to return from their tombs with songs and everlasting joy upon their heads, and you will see that this word still calms troubled hearts as effectually as when Jesus himself uttered it.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

THE SECRET PLACE

Continued from preceding page

e Southerners were victorious. After the vic-
ry was over and the men of the North had retired
r counsel, the officers of the army that had re-
ained said one to another, "How do you account
r this victory? We had three to one, a superior
my, a perfect field in which to fight." One said
e thing, one another. Finally a man arose and
id, "I think I know the secret of it." They said,
Well, give it." He said, "Those fellows had Jack-
n in their midst."

That is the secret of victory in our spiritual
e. That is the secret of victory in all life that
ides. You ask me, "How is it that that man and
at woman seem to have such spirituality and ex-
rience? How is it that that church seems to
erride all its difficulties and move straight ahead?
ow is it that that community overcomes its diffi-
lties and marches ahead in the progress of civil-
ization?" How is it? There is but one answer. That man, that woman, that church, that community has God in the midst. When God is in the midst there is no failure.

Finally, *the protection of angels.* "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the serpent shalt thou trample under foot." I remember very well the first time that text ever gripped me; a very, very gracious experience in my life! For more than three months I had been prostrated upon a bed of illness, the result of a long and terrible siege of typhoid fever. When a few friends were allowed to come and speak to me they found me all to bits physically and nervously. I remember a dear friend, one of my intimate associates at that time (a splendid Bible student though not a minister, one of the best Bible students I had up to that time ever known), as he sat by my bed and saw I was so nervous I could hardly lie on the bed, and so overcome by emaciation that it looked like no hope; I can see him now as he leaned over and said, "Don't despair, for 'He shall give his angels charge over thee to keep thee in all thy ways.'" When I was left alone, I could almost feel the presence of the heavenly host. In the valley, and on the mountain top, ministering spirits doing the will of God, often indicating the way of God. Oh, all this is our heritage in "the shadow of the Almighty!"

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Church's Opportunity

OVER in England the leading minds in the church are turning strongly toward economics—the fact being of itself an evidence of the growing conviction that the duty of reconstructing the prevalent ideas about property and wealth has been too long neglected. Dr. Robertson Nicoll reviews the controversy in an instructive article in the *British Weekly*. He notes the drift of the clerical contributions on the subject, whose eminent writers seem to have covered every phase of the question from the earliest times, treating property in its historic, philosophic and theological aspects. The keynote of the discussion has been sounded by a clergyman, Dr. Bartlett, who strongly urged the consideration of the Bible doctrine of stewardship. He points to the teaching of the ancient Biblical law and the prophets as showing that, while property has the divine sanction, approval is restrained by "a premature insistence on the right of God, the only absolute owner, and the rights of our fellow men, especially the weaker and poorer." Strong in terms is the characterization by another divine, Dr. Gore, on "what we are accustomed to call legitimate insistence upon the rights of property," which he declares "the Old Testament would seem to call the robbery of God and the grinding of the faces of the poor." He advocates "the alteration of conditions by gradual and peaceable means." He would maintain the right of property for use, but not for abuse, nor, as frequently happens, to permit it to work disastrous havoc. Christians ought to face the facts and gird themselves for reform, even if it entails sacrifice.

What has been the attitude of the church in America on this problem of such transcendent importance? Has it been in accord with the teachings of Christ? Or has it been a temporizing attitude, a conservative makeshift for the sake of temporary peace and quietness? For years past THE CHRISTIAN HERALD has taught that the only way of dealing with the question was to go back to Christ and his clear and unmistakable doctrine that all property is a stewardship, and that the extent of our possessions determines the extent of our responsibilities. We have had in recent years much discussion touching the "corporate conscience," the duties and responsibilities of wealth, the rights of labor, etc. Some of our pulpits have been storm centers of controversy, and extreme and even violent utterances have taken the place of calm and temperate discussion. But the time has arrived when the church must frankly face the issue. If the kingdom of God is to be advanced among men, we must inculcate the principles of the Founder, who has defined the duties of wealth as well as its dangers in clear and unequivocal language. We must learn that each class has its duties and that many things which we have regarded as being done in the spirit of charity, while good in themselves and laudable in the doing, would never have been necessary had the social conditions been such as it was our duty to make them. "Harnack," writes Dr. Nicoll, "says that in the economic struggle the church has generally been upon the wrong side." This is a severe arraignment, even if true; but in these enlightening days, when the gravest problems are being openly and frankly discussed, the church is becoming sufficiently awake to its opportunities. Its place in every great moral struggle is at the forefront, as a leader of men, inspiring them individually and collectively to justice and righteousness.

The Mediation Outlook

HOPES of the success of the Peace Conference at Niagara, which received a shock when Carranza refused to participate, have risen again. Waiving their opposition, the Constitutionalists are now represented in the negotiations, informally, but even an informal representation is an important concession at the present stage of the proceedings. There will be no halt in their military campaign. Villa will keep on fighting, but every battle will bring the end measurably nearer. We have had confidence from the beginning in the mediation program, and we have it still. We look forward hopefully to the establishment of a capable provisional government in Mexico, as the outcome of these efforts. The conference is a practical illustration of the Pan-American spirit in action. This would be followed by our withdrawal from Vera Cruz and the formal waiver of an indemnity. The success of mediation would carry to all the Latin-American republics conviction of the reality of our unselfish friendship. It would do more, for it would show that international differences can be settled honorably without resort to war, and that there is such a thing as brotherhood and friendship among the nations of the earth.

The Evangelist's Part

THIS is the season of religious assemblages, when the denominations, great and small, gather as divisions of the grand army of the Cross, to review the past year, encourage each other with the good tidings of the present and make plans for the future. It is a splendid and inspiring thing to observe the strong note of confidence and the signs of substantial progress which have marked all of these gatherings this year. Nor is it material progress merely, for there is a marked advance all along the line, an enlargement of activities and a widening and deepening of spiritual influences everywhere. It has been estimated that the forces of Protestant America at the present moment aggregate over 22,000,000 church members, twice as many adherents, 16,000,000 Sunday school attendants, 2,000,000 superintendents, teachers and officials, 165,000 pastors, 215,000 religious organizations, and 210,000 church edifices, capable of accommodating practically the entire Protestant population. Besides this mighty array, there are many thousands more of faithful Christians, secluded, sick, shut-in, or for various reasons unable to avail themselves of church privileges.

We note, too, that there is a growing tendency to give fuller recognition to the value of evangelism in upbuilding the churches. In the Presbyterian General Assembly, held in Chicago lately, one of the most striking reports presented was that of the evangelistic committee, which showed that in the last year, the confessions of Christ in Presbyterian churches had reached a grand total of 93,000, as against 72,000 the previous year. What proportion of this number of accessions was directly due to the efforts of evangelists laboring in co-operation with the churches is not stated, although it is reasonable to assume that many might be traced to that source. We would wish to see all the great denominational bodies make more emphatic deliverance on evangelism, assigning these faithful laborers their proper place in the activities of the church and assuring them of the warmest and most cordial co-operation by pastors and officials.

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Simple Ministries

WE SOMETIMES think that the good old a of anecdotal illustration is neglected in t pulpit in these days of theological controversy a wordy disputation. What power and convicti there are in a sermon that is illuminated with t actual things of daily life! Jesus in his minist made the effective use of the parable and the famili incident a model for Gospel teachers for all tim Many of the great preachers of our own day, who sermons appear in THE CHRISTIAN HERALD fro week to week, enrich their discourses with ane dotal illustrations. Even though drawn from t commonplace, an incident that reveals a phase human kindness, sympathy with helplessness, co sideration for others, love for the lost and fall ones, or which prompts us to hold out hands of hel fulness and to speak compassionate words, finds lodgment in some heart and may be the turnin point in the transformation of a sinful life. Doub less the principal reason why the "common peop heard Jesus gladly" was because he spoke in tern which they could understand, and that he kne all about their heavy burden, and the cares th oppressed them. He could talk familiarly abo happenings in their everyday lives, of their neig borly surroundings, of the fields, the vineyards, t orchards, the hills and the flowering plains. H knew all about their hardships too, the ill-requit labor, the onerous taxation, the greedy usurers, t injustice of the law, the selfish indifference of t rich toward the poor—many of these condition duplicating the problems of to-day. To win sou to Christ, the preacher, evangelist or Gospel work must get into close touch with the people—so clo that they can feel that he has a heart that bea in sympathy with their own, and a share in a that affects their material and spiritual well-bein Let him not disdain the commonplace.

Those Who Fail

HOW shrunken and pitiful a thing, how hollo a delusion, is the so-called success of self-a sorbed men and women!

Like that soldier who, when Galerius sacked t camp of the Persians, found a bag of shinin leather filled with pearls and threw away the co tents but carefully preserved the bag, they wi find that they have spurned true riches, real su cess, to hug unto their hearts things that are empt and worthless.

Achievement is not always success, while repute failure often is.

Many a poor cripple who struggled under h handicap, doing the best to make himself usefu trying to reflect a little sunshine into the darkne and to make a home a little brighter, but never e pecting special recognition here or hereafter, wi be surprised to find his name written in letters unfading light high above that of a nation's co queror.

When the scroll of earth's real benefactors unrolled, it will be found that many who stan highest on the list were hardly recognized durin their lives. The name of many a servant will b above that of his master. Many a humble employe will be found to have been in reality more succes ful than the proprietor of the establishment i which he worked.

General Notes

—GIULIO ULIVI, a distinguished Florentine engineer, has i vented an electrical machine which he has shown to be capab of detonating explosives at a distance of several miles. H claims that it will locate and set off torpedoes ten or fiftee miles away, and that explosives in warships, forts and am munition depots are subject to its destructive invisible rays. half of these claims be true, the new contrivance may prove powerful aid in the transformation or abolition of moder warfare. Even dreadnoughts within its deadly radius would b at its mercy, and war-aeroplanes would be kept at a safe an ineffective distance.

—DAVID WINSOR, a young and much loved missionary Sirur, India, and the head of the industrial school founde there by his late father, and Mrs. Winsor, his mother, passe away recently. In February last he was called out by the peopl of the Ponce district, who had suffered from the depredations o a panther. He went, shot the marauding beast, but wa severely wounded, his injuries keeping him a month in hospita A few days after convalescence, he had an accidental fall fro his horse, which produced concussion of the brain. He neve regained consciousness. His death is a great loss to the mis sionary work in Sirur, where his fine ability, his spiritual en thusiasm and the success that attended his efforts gave promis of a splendid future. His parents—Rev. and Mrs. Richar Winsor—rendered valuable aid to THE CHRISTIAN HERALD whe it sent its second relief ship, the *Quito*, to India in 1900.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Aerial Sham Battle Tragedy

THERE was a tragic ending of military aerial maneuvers near Vienna recently when an army aeroplane rammed an army dirigible and both, aflame, plunged to earth, rrying nine men to death, two in the aeroplane, d seven in the dirigible. It was the first sham ht in the air ever attempted by these war ma-ines. A huge crowd had gathered to witness the ntest. Thousands watched breathlessly the aero-ane glistening in the sunlight, darting about the eat balloon. They saw the two machines come gether, saw a puff of smoke, heard a roar come t of the sky and witnessed the mass of flaming reckage shoot downward. It was all over in a nute. Not a single life was saved, and thus was ded another awful catastrophe to the well-nigh iversal tragedies that have marked the progress aerial navigation. This tragedy illustrates the ailty and uncertainty of this earthly life as de-ribed by the apostle James:

For what is your life? It is even a vapor, that appeareth for ittle time, and then vanisheth away. (James 4: 14.)

Taught 4,000 to Swim

UGUSTUS S. LOWSLEY, who has taught 4,000 men and boys how to swim at the outdoor ths during the last ur seasons, has been appointed instructor swimming for the blic Bath Commis-n of New York City. e commission con-ders this one of the st important fea-res of its depart-ent, on account of the efulness of swim-ing as a preserver of e, and as a healthful hletic exercise. It is range, at this time nen such marvelous ogress has been made the preservation of e and health, lon-vity, and improved ethods of life-saving, at so little attention ould have been paid the art of swimming, d that so many pre-ous lives should have d to pay the penalty such neglect. Some n learn to swim more sily than others, some en at a single lesson; t almost any one who ill try long or hard ough can learn to tch the stroke, and en exercise only is cessary to the mastery of the water. Every girl well as boy ought to be taught to swim, always der wise and competent instruction and protec-on. Swimming has been an art practiced from me immemorial. The prophet makes this refer-ce to it:

And he shall spread forth his hands in the midst of them, as that swimmeth spreadeth forth his hands to swim. (Isa. : 11.)

Recreations Substituted for Church

EV. DR. J. L. GORDON, pastor of the Central Congregational Church of Winnipeg, Canada, a sermon recently preached said: "The average ealthy Christian thinks more of his automobile an he does of his Bible; the average poor Chris-an thinks more of the number of cards in the deck an he does of the number of books in the Bible. he pulpit may be suffering from a cold wave of aterialism, and humanity indulging in one of the randest 'joy rides' ever known. Give me a religion rough as a cocoanut, if it contains the sweet ilk of human kindness. If there is no church ere is no morality." The minister was wise to ll attention to the widespread desertion of the rd's Day, and the substitution of the recreations d amusements of life for the services of the nctuary and the study of God's Word. This has promise of good to the nation. There is danger at this use of Sunday as a great American "joy ride" may result, as such excursions often do, in the wreck of body and soul to our people. But the world is becoming steadily better, and this national sin will come to a halt. It must. There cannot come too soon a revival voicing this spirit:

I was glad when they said unto me, Let us go into the house of the Lord. (Ps. 122: 1.)

Sleeps in His Own Coffin

THERE is an eccentric man living at Lincoln, Neb., who made his own coffin several years ago, and every night since then has slept in it on his front porch. If the weather is cold, or if a shower comes up, he pulls the top of the coffin over the opening, leaving a crack through which he can get a little fresh air, and calmly goes to sleep. He built the coffin a size or two too large, and a little deeper than usual, and then he fitted a set of springs in the bottom. On these he placed a small mattress, and provided himself with blankets and quilts. In the summer, the leaves hide the box from those passing on the street; but in the winter, when the trees are bare, the coffin bed is plainly seen. The reason the old man—who is in his seventy-sixth year—gives for his action is that it costs too much to die. Vast sums of money, he says, are thrown away foolishly on funerals. He says the only funeral expense his family will have will be the digging of the grave, as he has the coffin, he has a suit saved for graveclothes, and his son has a wagon that will serve very well as a hearse. The old man may be a crank with one idea crosswise in his head, preventing others which would give it proper proportion; but his idea about the useless and sometimes sinful extravagance of many funerals is worthy of consideration. Where there is money to afford it, a generous expenditure upon funerals is the becoming thing; but in many instances persons of modest means, and even of poverty, are drawn by the love they have for their dead, and the desire to honor them, unto expenditures that are unnecessary, which do the dead no good, and handicap the living in the fight for the bare necessaries of life. Most burials in olden time were inexpensive. There is the mention of one, however, that appears in striking contrast to the simple one planned with the plain board coffin on the porch. It was the royal funeral accorded the patriarch:

So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. (Gen. 50: 26.)

THE LARGEST AMERICAN FLAG

IT IS claimed that the largest American flag in the world is the one that was carried in the parade in St. Louis, Mo., on Flag Day, which was witnessed by hundreds of thousands of people. The flag was 150 feet long by 78 feet wide. It was made by fifty girls of St. Louis, and carried by 175 members of the Million Club. It is not the size, but the significance of the flag that gives to it its value. The flag, costing a few cents, that hangs out of the poor man's cottage window on the Fourth of July, and the little flags in the hands of the children of all nationalities at Mont-Lawn, like the gigantic flag in St. Louis, stand for everything that is true, beautiful and good in individual character and in public life. Many have died for the flag; many who have fought for it still remain. A cavalry officer in the Union Army in the Civil War, who lives in a beautiful home on a bluff overlooking the Ohio River, has a tall staff, and every day in the year he has the flag flying from it. He offered his life for its defense, and lost an arm protecting it. It is a beautiful custom of some States to have a flag flying in every public schoolyard every day. The people of the South are as loyal to the flag as those of the North. An ex-governor of a Southern State said recently: "My father was killed in the Confederate Army, our slaves took care of my mother and the fatherless children, while every fiber of my nature is true to the South, yet if the Stars and Stripes were to be fired upon to-morrow, even at my present age I would ask my government to permit me to write my name down as the first volunteer to defend the integrity of that flag." The cross is the only symbol we will place above the flag, and in the words of the psalmist we will say:

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." (Ps. 20: 5.)

President on Church Unity

PRESIDENT WILSON wrote a letter to Dr. W. H. Roberts, stated clerk of the General Assembly of the Presbyterian Church in the United States, concerning church unity, which says: "I have been gratified to learn that a delegation, representing the American churches, will go to Europe next August in connection with the World's Conference on Faith and Order. It is especially pleasing that our churches will be represented by divines so eminent as Bishops Rhinelander and Anderson and the other gentlemen mentioned. May I not ask you to make known to them, and through them to the World Conference, my entire sympathy with the great object of the Conference, which looks to the unity of all Christian churches?" More and more, the churches are catching the spirit, and offering this prayer of the Master:

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (John 17: 11.)

Killed by Trained Lions

EMERSON D. DIETRICH of Brooklyn, twenty-six years old and a graduate of Cornell University, entering a cage to feed a female lion and four cubs on a railroad siding in Chicago the other morning, was set upon by the beasts and was literally torn to pieces. The young man was the manager of a show in which the lions play a leading part. The lions are the property of Mme. Adjie Costillo, to whom Dietrich was to have been married soon. Dietrich was very fond of the lions, and made playmates of them. Teddy, his favorite cub, was the ugly one who began the attack and caused the tragedy. Dietrich's betrothed brought his body to his father's residence in Brooklyn, where funeral services were conducted by Rev. O. E. Fisher of the Dutch Reformed Church. There is a latent savage instinct in animals, and even in man himself, but in the latter it is kept under by human will and divine grace. The wild beast, however, is liable at any moment to become dangerous and destructive. In his prayer for deliverance from his spiritual enemies the psalmist says:

Save me from the lion's mouth. (Ps. 22: 21.)

Kaiser's Gift

CHRIST'S German Evangelical Church, East New York, was honored the other day by Emperor William, who, to mark the golden jubilee of the church, presented it with a Bible. The flyleaf bears a Biblical autograph, written by the emperor recently while at his summer home on the Island of Corfu. The presentation was made by the German consul in New York, Baron Hans von Ungelter. The gift is significant, because the Kaiser is a firm believer in the divine authority of the Scriptures, and because he takes a deep interest in the material and religious welfare of the subjects of his empire who become citizens of our republic. In wireless messages exchanged on June 20 between President Wilson and Emperor William, celebrating the opening of wireless communications between the station at Tuckerton, N. J., and Eilvese, Germany, there was the most cordial expression of mutual national regard, and the hope was expressed that the new invention would draw the countries closer together in commerce and happiness. The wireless was spoken of as an additional link binding the two countries in mutual friendship and closer intercourse. There is nothing that will bring nations so closely together as the Bible. All nations and kindreds and tongues are by it made one family of our Lord Jesus Christ. The psalmist pays many tributes to the power of the Word of God, and among them is this very familiar one:

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. (Ps. 19: 7.)

NEW HARMONY'S CENTENNIAL

THE centennial of the foundation of the town of New Harmony, Ind., was celebrated in a memorable manner by exercises, extending from June 6 to 13 inclusive. In 1814, George Rapp, a sturdy German from Württemberg, came to America with several hundred peasants, and took possession of thirty thousand acres of ground on the Wabash River in Posey County, Ind. He established a community settlement there which flourished amazingly for ten years, when Rapp carried his large family back to Pennsylvania, and continued his community at Economy.

Martin T. Golden was chairman of the "Rapp Day" exercises. George C. Taylor, secretary of the Centennial Commission, welcomed the visitors and also paid a tribute to the memory of Horace P. Owen, who was president of the commission until his death on March 9. Colonel George B. Lockwood, president of the Republican Editors' Association of Indiana, made a reply in which he said New Harmony was the most important social experiment station of the last century. "Here was waged the battle between the individual instinct and the social impulse. To curb greed without destroying initiative; to limit selfishness without removing incentive; to bring about social amelioration without individual enervation; to lift up the swamps of society without submerging its plateaux; this is the vital problem of to-day as it was of Owen's day, but we are manifestly nearer its solution now than the world was when, one hundred years ago to-day, New Harmony's history began."

Sunday was Devotional Day, and A. E. Fretageot was chairman of the exercises. The chief address of the day was made by Rev. F. C. Iglehart, D.D., of New York City. His theme was "The Divine Hand in New Harmony." He said among other things: "The intellectual ingredient so necessary was furnished by Robert Owen, a man of singular mental brilliancy, his equally talented sons, and the truly great thinkers gathered about them here. Robert Owen founded the first free school in America, the first kindergarten, the first co-educational school, the first industrial school. The supreme motive of Owen's life was to right wrongs that were radical and widespread, and especially the wrongs of the poor and oppressed common people who could not help themselves. Robert Owen's communistic experiment vanished in thin air, as it deserved to do. His business proposition dismally failed, but his settlement at New Harmony was a great success. He devoted himself to greater things than the manufacturing of cotton cloth—the making of men and women. He was a pioneer as a reformer in the industrial world. The parliaments of the civilized nations and the Congress of the United States have been working toward the industrial ideals of Robert Owen. It seemed as though the spiritual was to be left out of the Owen civilization, but God planned otherwise. It was through Robert Owen's wife, who was a Miss Dale, and a loyal Presbyterian, unfaltering in her faith in the Scriptures and in Christ as the Saviour, that religion was introduced here. She trained her four splendid sons, who were their father's right arm in the establishment of the colony. No better type of Christian civilization can be found than was in New Harmony fifty years ago; no better than can be found there now."

OWEN DAY AT NEW HARMONY CENTENNIAL, EX-PRESIDENT TAFT SPEAKING

Monday was Owen day, with Clarence P. Wolfe as chairman. The feature of the day was the visit and address of ex-President Taft, who made a well-prepared, comprehensive address, commending the settlers but severely criticizing their mistaken experiment of communism and enumerating some of the causes for the failure. He said among other things: "Equal remuneration for unequal service is contrary to an eternal law of justice. Socialism destroys the incentive to individual accumulation, so necessary to a prosperous community. The New Harmony socialism failed, as all such movements against the laws of political economy must."

Tuesday was Woman's Day, with Miss M. E. Fauntleroy as chairman. Distinguished women from the State and nation made able addresses. Some of those on the program were Mrs. Mary Donald, Miss Charity Dye, Ellinor Runcie, Mrs. Demarchus Brown, Mrs. C. A. Greathouse, Mrs. Albion Fellows Bacon, Mrs. Sarah Dinwiddie, Mr Senator LaFollette and Mrs. Rachel Fauntleroy, charter member of the Minerva Club, which, it claimed, was the first Woman's Club in Americ and which was started in her house. Ex-Vic President Charles Warren Fairbanks made an ab and appropriate address in the evening.

Wednesday was Indiana Day, with George Taylor as chairman. Hon. Samuel M. Ralsto governor of Indiana, made an address in which h recounted the value of Robert Owen to Indian President Wilson was unable to attend the cen tennial, but sent a letter of regret in which he saic

"The history of New Harmony is, in a way, type of what America has afforded men of hig ideals and steadfast purpose an opportunity to d The people she has bred, the men she has sen out from her publ service, all attes ideals and achiev ments which I woul fain believe to be p culiarly characteri tic of the great cou try we love whe seen at its best."

Thursday wa "Fraternal Day Henry Brown wa chairman. The p rades were gorgeou and imposing. A dresses were made b John F. Harris, rep resenting the Moder Woodmen of Ame ica; W. N. Naue grand master, repre senting the I. O. O. F. John M. Lewis, gran chancellor, represen ing the Knights o Pythias, and W. F Leedy, grand secre tary, representing th I.O.O.F. The addres at night was by Hon James E. Watson o Rushville, Ind.

Friday was "Pose County Day," with an auto floral parade an tournament. Major G. V. Menzies made a able address at night. Saturday was "Chil dren's Day," the climax of the centennial. Th children marched from the beautiful school build ing to the lovely park, its play festival, foll dances and May pole dances. At night there wa presented on the huge stage of the Plaza a histori cal pageant of New Harmony, by the school chil dren of New Harmony and their friends, showin the Indian, pre-Rappite, Rappite and Owen periods Miss Charity Dye of Indianapolis wrote the pa geant, Mrs. Mary H. Flanner of Indianapolis wa the director and Mrs. Nora C. Fretageot of Nev Harmony was the historian. It furnished a fittin crown for a hundred years of intellectual brilliancy moral integrity, warm affection and healthful de votion and was an appropriate finale to a celebra tion which was the pride of the village and th State and which attracted the notice of the nation

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XI—*Continued*

THE beautiful leaven of the Gospel worked quietly in Cañon Creek. Many of the men who came to the first service failed to return. The saloons endeavored to counteract the new influences. But for many the zest of sin had gone. At length the Red Dog closed its doors. The Morrison's had opened their restaurant with a huge dinner, free to all dwellers at Cañon Creek. The men had helped in the construction of the eating house and gave it their willing patronage. Mr. Morrison became not only the spiritual leader of the community and its host at meal time, but became also in a modest way its banker, the men bringing their personal funds to him for safe keeping. Plans were being made for the establishment of a church and a bishop had already promised to come to conduct its formal organization.

"'Bout how much have you all got in all them collections you've took up every Sunday?" asked Old Four Eyes one day of Mr. Morrison.

"You have been very liberal," he replied after consulting his account book, "and I find that after setting aside a hundred dollars for the bishop's expenses and what gifts we have sent him for his work, and paying the express charges on the prayer books and hymnals he has sent us, we've got something like eight hundred and seventy-five dollars left in the safe with which to build a church."

"Gents," said Old Four Eyes, "when this yere shepherd comes we're goin' to make that an even thousand, an' as soon as he gits here we're goin' to commence buildin'."

"Meanwhile, there's The Red Dog," said one man. "It's a big room an' it's been shet up for three months, an'—"

"That would make an excellent place," said Mrs. Morrison.

"It was located with an eye to business an' is central to us all," added another.

"'Tain't very far from The Black Pup, though," said a third miner.

"We will plant the house of God right opposite the house of the—" Mrs. Morrison stopped a moment, "right opposite The Black Pup, if necessary," she resumed. "Wherever one goes the other ought to go, too."

"Good for you," cried Old Four Eyes. "That's the kind of a fightin' spirit we all likes an' it's that what brought us to you all people."

To which there was a loud chorus of approval, much of it expressed in a good old-fashioned "Amen."

Straggling Indians began to attend the Sunday school, among whom was Olaf's friend, Blue Wing. But the happiest of all the people in Cañon Creek was little Olaf himself, and yet there was a cloud upon his happiness. Parson Bill remained but a doorkeeper, as it were, in the house of the Lord; nor had he been altogether a consistent doorkeeper even for sometimes, and in spite of his inclination, he had dwelt in the tents of the ungodly. He had fallen once or twice, as had some of the others, and he had come back ashamed and meek to resume his watch and ward, but without making that long-desired confession. He seemed to be one whom neither the prayers and entreaties of the man and woman, nor the pleas of the boy, could bring to his knees.

Parson Bill had been well educated in his youth. Before he broke with respectability and came out West and cast his lot with the rude miners, he had been something of a student and a thinker, and he had long since

Continued on page 657

A WEEK IN THE WORLD'S NEWS

Mexican Peace Progress

PROTOCOLS covering points thus far agreed on between the American and Mexican delegates were formally signed at Niagara Falls, Ontario, June 24, thus narrowing the questions under discussion to the selection of a provisional government. A clause by which the United States agrees not to claim "war indemnity or other international satisfaction" is taken to mean the abandonment of the demand that Huerta salute the flag. A supplementary conference is being arranged between delegates from President Wilson, Huerta and General Carranza, pending which the Peace Board will take a recess, according to reports. The costly defeat of the rebels at Zacatecas under General Natera was reversed on June 24 by a strong rebel force which captured the city at a loss of 2,000 men, including possibly General Ortega, second in military importance only to Villa himself. Villa had not reached the scene of operations, but was in nominal command. The campaign against Zacatecas had lasted for several weeks and its capture is considered of prime importance to the rebel cause. The city is a silver and copper mining center, has a population of about 40,000, is 8,000 feet in altitude, and about 350 miles from Mexico City. It is the capital of the State of that name. Guerrilla warfare on the Americans at Vera Cruz appears to continue. The battleship *Utah* returned from Vera Cruz June 22, for overhauling, bringing the first men who have returned on furlough from Mexico.

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For Free City Excursions

NEW YORK offers an example in sane benevolence in the action of the Interborough Rapid Transit Company, which has arranged with the Commissioner of Charity to issue free transportation to poor women and to children under fourteen to visit the outlying city parks during the summer term. This beneficial privilege will be given on Tuesdays, Wednesdays, Thursdays and Fridays, excepting holidays, between eight A.M. and ten P.M. A movement is also on foot, by the Safety First Society, to convert vacant lots into temporary playgrounds, or parks.

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All Play and No Work Unpopular

THE experiment in summer vacation farming by school children begun three years ago by the Board of Education of Ishpeming, Mich., has proved so successful that similar school-farms are being instituted in other parts of that State, school boards providing the land and paying the pupils about ten cents an hour for labor, the boards marketing and retaining the proceeds of the produce. The idea has the double advantage of inculcating knowledge and good habits, and supplying city dwellers with fresh vegetables at low cost.

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Movies Invade Churches

AN EFFORT is being made in New York to organize a Church Entertainment Society to utilize church buildings in idle hours for giving moving-picture and other entertainments to poor children. Churches of a neighborhood are asked to form groups for the purpose. The first free entertainment of the kind was given in Old First Presbyterian Church recently. The idea is being urged by prominent church people, and is adaptable to almost any community.

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First Boats Through the Canal

THE honor of being the first boat through the Panama Canal is being acquired by various craft for their respective classes. Commercial use actually began May 18, when three sugar barges started under tow from Balboa, at the Pacific end, tied up at Pedro Miguel Lock for the night, and completed their journey to Cristobal at the Atlantic end the next day. By the end of May $7,356.12 in tolls had been earned. The first continuous voyage from ocean to ocean was made May 19 by the tug *Mariner* with two barges in tow. On June 8 the Panama

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THE "ALLIANCA" PASSING THROUGH GATUN LOCKS

Railroad steamer *Alliança* made a test trip through Gatun Locks, the first passenger ship to pass the great gates. The trip took about two hours, the vessel being always under control of the lock-operating force.

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Progress of Irish Home Rule

ON JUNE 25 the British House of Lords, without waiting for the Irish Home Rule Bill to be placed on the statute books by royal signature (first instance of the kind), took up the promised bill to amend that measure. To the disappointment of Unionists, nothing was proposed beyond the concessions long ago offered by Premier Asquith, namely the reservation to each county in Ulster of the right to decide for itself if it would be excluded from the operation of the act for six years; excluded counties to be governed by the Lord Lieutenant. The new bill is looked upon as the opening wedge to a compromise. Lord Crewe, in introducing the bill to amend, admitted the religious difficulties in the way of acceptance of Home Rule by Ulster. John Redmond, leader of the Irish Nationalists, has issued an appeal for funds to enable the people of Ireland to withstand the "conspiracy between Tories, Orangemen and aristocrats to prevent Irish liberty."

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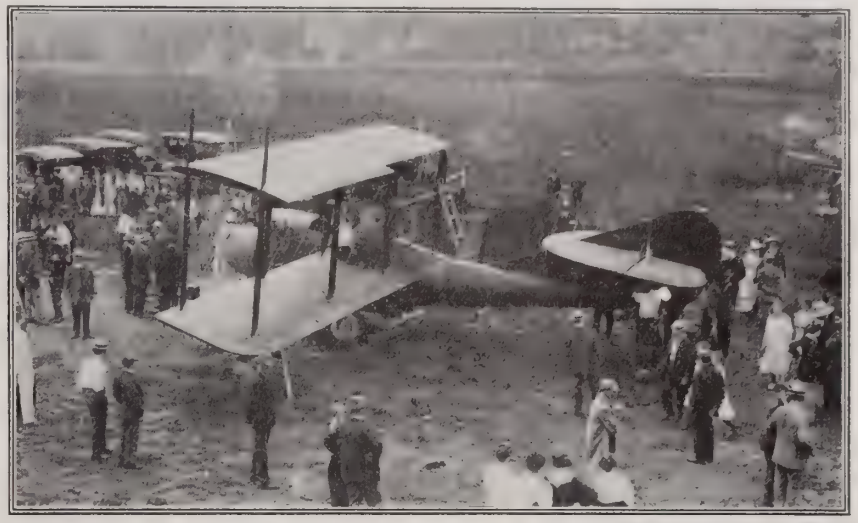
Preparing to Fly Across the Atlantic

AT a favorable moment in July, Lieutenant J. C. Porte of the navy aeroplane service will set out from the Newfoundland coast in the airboat *America* on what may prove to be the first flight across the Atlantic. The *America* was launched by its builder, Glenn H. Curtiss, on Lake Keuka, Hammondsport, N. Y., June 22, and subsequently made several saisfactory flights. The power is supplied by two engines of 100 horsepower each; the planes have a spread of seventy-two feet



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ASPIRANT FOR TRANS-ATLANTIC AERIAL HONORS

over all. There are devices to insure stability, and utmost confidence is expressed by the aviators in charge. The *America* was built for Rodman Wanamaker, who has planned the trans-Atlantic flight in the interests of international peace.

In the presence of army men and many others, Charles S. Niles gave an exhibition of almost perfect control of a monoplane in all sorts of aerial twists and tumbles and wing-over-wing falling, diving head down from a height of 3,500 feet and doing other amazing things above Governor's Island, New York, June 23. When he finally landed, General Robert H. Evans declared the United States ought to have 1,000 aeroplanes, and 2,000 aviators in training, to make this country invincible in war.

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Greece Gives Us a Dreadnought

ENCOURAGED by the President, who believes that the purchase of our two outgrown warships, *Idaho* and *Mississippi*, by Greece will tend to avert a new war between that country and Turkey, and despite strong protests made by the new Turkish ambassador, Rustem Bey, immediately he had presented his credentials June 22, the House on June 23 accepted the Senate amendment to the Naval Appropriation Bill permitting the sale. The $12,000,000 to be paid for the two ships will be promptly used for the construction of a first-class battleship. The *Idaho* is at Gibraltar on a summer cruise; the *Mississippi* is at the Pensacola Navy Yard.

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***Vaterland's* Sister Ship Launched**

THE *Bismarck*, the newest Hamburg-American liner, and the biggest ship yet floated, was launched at Hamburg, June 20, the Kaiser, present as a spectator, christening the boat by quick action when the granddaughter of the great chancellor failed to make the bottle of champagne break against the huge hull. June 18 the North German Lloyd liner *Buelow* arriving at England from Japan ran on rocks near the coast and was badly damaged; her passengers were taken off by tugs. June 23 the *Gothland*, a ship of the Red Star Line, struck rocks off Land's End, England, in a fog, and her passengers were rescued by other steamers. The vessel left Montreal June 12.

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News in the Making

AT HOME: President Wilson commutes sentences of four dynamiters, and refuses clemency to twenty others, including Frank J. Ryan, who began their prison terms June 25.——First Red Cross heroism award, $50, given to Doris Lippman, girl scout of Savannah, Ga., for saving man overcome in a well.—The Controller of the Currency says $500,000,000 is now available in national banks for loans on improved farm property, under Federal Reserve Act.—Northern Baptist Convention in Boston favors prohibition of manufacture and sale of cigarettes; this body now represents over a million members.—Trade balances necessitated shipment abroad of many millions in gold between May 1 and June 23, when outflow was checked. Treasury has $1,097,786,869 gold on hand. Big wheat harvest is expected by treasury officials to greatly improve business.—Score perish and over $1,000,000 of property destroyed in Wisconsin's worst storm, June 24.

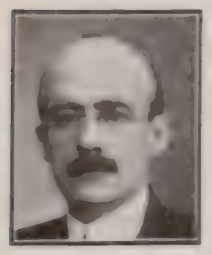
ABROAD: Premier Asquith at last received a deputation of suffragettes, but refuses to introduce a suffrage bill in Parliament.—Of 197 miners entombed by explosion at Lethbridge, Alberta, June 19, 181 have been found dead by government rescue crews.—Postmen of Paris, enraged at failure of Senate to better their condition, seized the Central Post Office June 23 and fiercely assailed the police with missiles from upper windows, desisting only when tired out.—France and Germany are said to intend seizing Haiti's custom houses to collect unpaid obligations.—The Austrian writer and peace advocate, Baroness Bertha von Suttner, died June 21, aged seventy-one. She received the Nobel peace prize in 1905.—China contracts with Marconi Company for wireless stations to the value of $10,000,000.—July 1 France put into effect law passed in March, taxing French incomes derived from foreign securities, five per cent.—King Peter of Servia appoints crown prince as regent.

OPENING EYES LONG CLOSED

SUNDAY SCHOOL LESSON FOR JULY 19*

SIGHT TO THE BLIND

By Arthur H. Howland



JESUS has been to Jericho, and starts now on his way up through the hills to Jerusalem. But before he is really gotten away from Jericho a blind beggar, Bartimeus by name, cries out, begging to be healed. He seems to have been a very importunate, almost importunate man, and some of the people who were following Jesus thought that he was disturbing the solemnity and dignity of the Master's departure from Jericho, so insisted that he keep quiet. But his desire for sight was so great and his faith that Jesus could help him so real that he would not stop calling. From the account given in Matthew in the ninth chapter it is stated that there were two blind men who thus accosted Jesus. But Mark, who was always on the lookout for the spectacular and dramatic elements of the occurrences which he reports in his brief Gospel, remembered particularly this more vehement of the two men and also recalled the fact that he had at the time learned his name.

There are always many discouragements in the way of getting to Jesus. Many are ready to hinder us. But this blind beggar was determined that he would at least have the verdict of Jesus on his case. So he continued to cry until "Jesus stood still and commanded him to be brought." Then the happy words came to the blind man's ears: "Be of good comfort; rise, he calleth thee."

With the same impetuosity with which he had been calling the Master he rose and ran toward him, casting away his garment that would impede his progress. It is interesting to notice that the question Jesus asked the blind man was the very same question he had asked James and John when they came desiring the chief seats in his kingdom: "What wilt thou that I should do unto thee?" Well enough he knew what was wanted, but he also knew that the putting of the request into words is a positive and definite help to faith, a help in getting mind and soul and body ready to receive the giving healing. While the request of the blind man was a request for a personal gift, as the request of two brothers had been, Jesus evidently considers that the nature and value of the requests were entirely different. It is perfectly right for a blind man to want to see. There is in that no desire to get ahead of others, to get something away from some one else. He longs simply to have his share in the universal gift of light. The other request meant the effort to snatch something from some one else, and Jesus could not countenance it. But to the blind man he said: "Go thy way; thy faith hath made thee whole."

To us who know the power of Jesus the other words seem so unnecessary: "Immediately he received his sight." Of course he received his sight after he had put his case into the hands of Christ. Immediately, then, he began to follow Jesus in the way.

A wonderful transition that. One moment blind, helpless and outcast, hearing the praises of those who followed Jesus and having no part in their joy; the next, full of life, full of light, full of gladness, full of song and of hope, following Jesus in the way.

It was no wonder that after the man had asked to be healed Jesus healed him; nor was it any wonder that being in need Jesus found him and met that need with his power. It is beautiful to think of the sad, the hungry, the lonely, the diseased, tormented lives which Jesus touched with his wholesome, energetic and loving grace. The needs of the people called forth his kindly power. And he is just the same to-day, able and willing to bear our burdens and forgive our sins, to heal our diseases, to drive away our darkness, to baptize us with his light.

While we do not find many well authenticated cases of his healing people from blindness to-day, probably because of the church's weakness of faith and failure to appropriate his infinite power, we do find countless cases of his bringing light, light of all sorts, into the lives of men. Indeed his chief business is to take men out of the kingdom of darkness and translate them into his own blessed kingdom of light. Sin is very much like blindness. There are certain things that unregenerated people simply can not see, though they are very plain to the sight of those whose souls Christ has touched. He himself said that until a man were born again he could not even see the kingdom of God. The shouts of gladness and praise, the lives of peace and victory lived by Christ's followers, all these things seem strange and unreal to the man who has failed to find the light of Christ. He hears the shouts and songs in much the same way that blind Bartimeus heard them sitting beside the Jericho road. But who never any one gets tired of his blindness and longs for light, if he will but call to Jesus he will find it. He is indeed the Light of the World. If you have not yet let his light come into your soul ask him for it now. It is a prayer he loves to answer. And even as you ask you will receive.

Do you know of any people still living in the blindness of sin? Take them by the hand and lead them to Jesus that he may give them his light.

Then all along the way our light is in him. "He that followeth me," he promised, "shall not walk in darkness, but shall have the light of life." Step by step he will guide us, solving our problems, leading us safely and in gladness toward the eternal light of his Father's kingdom.

OUT OF DARKNESS

By Amos R. Wells

I KNOW one blind Bartimeus who has found Jesus, and found him so gloriously that all the world knows it—Fanny Crosby. She was ninety-four years old last March, and during all that time, except the first six weeks of it, her eyes have been sealed from the light of day. But to what beauties and marvels her spiritual eyes have been opened! She has written more than eight thousand hymns, and many of them are immortal: "Rescue the perishing," "Pass me not," "'Tis the blessed hour of prayer," "Safe in the arms of Jesus," "Blessed assurance," "Speed away," and oh! so many more.

This aged saint is as happy as the day is long. Once she said to me, "I believe the blessed Book from cover to cover. I believe it, because I have proved it." "My blindness," she said, "has been the greatest blessing God could have sent me. See how many friends it has brought me; and without it I should not have written all these hymns."

Many books have been filled with accounts of the achievements of the blind. Take for a specimen the story of James Wilson, the poor blind boy who became so familiar with the streets of Belfast that he often served as a guide to bewildered strangers. He became a traveling pedler, and was led through many perils in prosecuting his dangerous occupation. At one time a sudden call halted him on the very brink of an open well eighty feet deep. He employed persons to read to him, and his eager memory was so retentive that he became known as "the Walking Encyclopedia." Once in a company he was asked to repeat the names of as many ships of the British navy as he could. He gave names without hesitation till six hundred and twenty were written down, when he was told to stop. This poor blind boy became a well-known writer.

Such lives are led by Jesus into true vision even though the physical eyes are left in darkness. When George Matheson, the wonderful blind preacher of Edinburgh, wrote his great hymn with the line, "O Light that followest all my way," he did not feel himself to be in darkness, but in the most lovely sunshine. Bartimeus himself understands now, if he did not understand then, that his eyes were really opened when he began to call after Jesus. Our Lord said, "Thy faith hath made thee whole." His faith not only led him to vision; it *was* vision.

But how slow we are to realize the immense power of faith! We are like the old lady who was crossing a stormy bay in a little steamer when the engine suddenly stopped and the boat was in great danger. She rushed to the captain for assurances of safety. "Madame," he said, "we must trust in God." "O dear!" she cried; "has it come to that?" To the Christian it will begin with that, and continue with that, and that will be our stay all the journey through.

But though we rely on this mysterious unseen agency, this power of faith, we have work to do on our own part, as Bartimeus had to cry out after Jesus. Sam Jones illustrated our share in faith by a watering-trough for cattle which he saw out West, where water is precious and no drop may be wasted. The cattle had to mount a platform to reach the trough, and as they did this their weight on the platform pressed a lever which threw the water into the trough. As they did their part, the springs far up in the mountains did their part, and the cattle's thirst was quenched.

Now Bartimeus met obstacles in doing his part, just as any Christian meets obstacles on the path of faith. The people around him rebuked his clamor, "but he cried out the more a great deal," and Jesus heard him. A Berlin machinist designed a locomotive which was provided with a "superheater," the object of which was to raise the steam to a higher temperature than it would otherwise reach, and thereby cause it to do more work. It is superheated Christians, men of the Bartimeus type, that accomplish things. They have strong desires. They know what they want. They refuse to acquiesce in anything less. They rush against all barriers. They scorn the advice of weaklings. They reach their goal, and often carry many others with them. Moody was such a superheated Christian. John Knox, Luther, Wesley, Booth, Miss Willard, were others. Every true Christian is a Bartimeus, breaking through all hindrances that he may bring his own ills, and those of the world, to the good Physician.

SUNDAY SCHOOL LEADERSHIP TRAINING—I.

BY FRANK L. BROWN, General Secretary World's Sunday School Association

BEFORE we can reach the what of leadership training, we must have clearly before us the who, how and when of it all.

And first as to who needs the training for effective leadership in Sunday school leadership is the local school. Surely those now in office need it for their own strengthening for a larger vision and better service.

And as the future of any child-less family will perish, and any organization will fail that does not plan well ahead for the training of those who shall succeed its present officers, so the Sunday school will die that does not provide a plan for the training of its future officers, committees and teachers, from among its own young people in the later teens.

It is a sad but true indictment of this greatest institution in the world for character making, that with a Sunday school army of over 30,000,000 we have up to the present time practically stumbled on a leadership.

This is true of its organized leadership as well as that of the local school. It is only in the last two years that the International Sunday School Association, which represents North America, has established its first Sunday school "West Point" in the Training School for Organization Workers at Lake Geneva, Wis., a ten-day summer school on organization methods.

For the most part leaders have been picked out as needed here and there from those who were discovered doing their work a little better than the majority, these leaders coming out of the school of experience.

I believe the day is coming soon when there will be established a great institution for the training of all who desire to specialize in the Sunday school field, for world, international, State, provincial and denominational Sunday school leaders, as well as pastors, superintendents and all who are seeking special Sunday school equipment.

The leadership problem in the local Sunday school is an acute one. The usual plan is to wait for the resignation of a superintendent or other officer and then wrestle with some unwilling candidate who has no training for, or trial in, the work of Sunday school management, and who, after stumbling around a bit, hits a snag, or has his toes stepped on, and resigns the job, when the operation is gone through with once more.

The wonder of it all is that the Sunday school has survived this long continued policy. This is not sane as a plan, it is not dignified, it is not

Continued on next page

THE S. S. CONVENTION

AS THIS edition of THE CHRISTIAN HERALD goes to press, the hosts are assembled in Chicago for the work of the great International Sunday School Convention. Thousands of delegates from the United States and Canada are in attendance. At the opening session in Medinah Temple on June 24, over 4,000 delegates and visitors listened with rapt attention to the address of Mr. Marion Lawrance, who gave the keynote to the convention's work when he stated these as the goals set for achievement during the coming year:

One million total abstinence pledge signers in 1914-15 and yearly for ten years thereafter.

One million new Sunday school members.

One million accessions to the churches from the Sunday schools.

Ten million to be reached through home visitation campaigns.

Twenty-five thousand additional organized secondary and adult Sunday school classes.

Twenty thousand new Home Departments.

Fifty thousand new Cradle Rolls.

Five thousand new Mission Study Classes.

One hundred thousand new members of teachers' training classes.

A civic training school or institute in every city of fifty thousand or more population.

One hundred new graded unions.

Ten thousand organized classes engaged in community service.

Graded instruction on efficiency and co-operation standards, discussed at all State and county conventions.

This is the great Million-a-Year Campaign which is to be the motto of the present convention.

The opening session at Medinah Temple was begun amid picturesque surroundings. American and English flags were displayed everywhere, and were interspersed with electric signs ablaze with New Testament texts. Messages were read from many distinguished persons interested in Sunday school work, including President Wilson, the Secretary of State and Secretary of the Navy. President W. N. Hartshorn, Bishop Charles B. Anderson, Episcopal diocese of Chicago, and Rev. F. B. Meyer of London were among the leading speakers. Bishop Anderson urged that the primary purpose of the church is not great buildings, even benevolent institutions, but teaching and preaching Christ—"making Christians of those who are not Christians." Professor E. Excell, with a chorus of five hundred Chicago young people, put power and expression into every song, and drew out the hearty vocal co-operation of the great audience.

While the main convention was for delegates largely, there were thirteen additional meetings on the opening day in different parts of the city. Many churches have been placed at the service of the convention for this purpose, including Baptist, Congregational, Methodist, Presbyterian, Episcopal, Evangelical, African M. E. Church, and the Moody Church (Interdenominational). There were nine simultaneous conferences on Sunday school work, including a Danish and Norwegian conference, and a German conference. The themes discussed included "Promotion of Teaching Work," "Adult Bible Classes," "Temperance Education and Activities," meetings for boys and girls, etc. In these various gatherings, women devoted to the Sunday school cause took an active part. At one of the meetings, Mrs. Zillah Foster Stevens of Peoria, international superintendent of temperance work, urged that the cause of temperance be put on a broader, more humanitarian, scientific and sane basis than heretofore. She criticized the temperance literature and songs of the day.

At one of the meetings a report was presented on "A Scientific Sunday School Organization for Chicago and Cook County," the conference having been called at the instance of Hugh Cork, of Wheaton, Ill., secretary of the State Sunday School Association. "If you want the boy to go to church when he becomes a man," said Mr. Beeman, a member of the committee, "you must train him to go to Sunday school when he is a boy; otherwise he will never get into the habit of church attendance."

Marion Lawrance, who is one of the leading figures in the convention, in his address at Medinah Temple gave a most hopeful view of the Sunday school outlook. He said, among other things:

"One of the hopeful signs of the times is the enlarged place now being given to the Sunday school in institutions of higher learning. Education helps to fit for leadership. A very large proportion of our leaders of today in affairs of both church and state are college-bred men.

"Many colleges are putting in courses for Sunday school workers and giving straight college credit for the same. Christian colleges could scarcely do a more profitable thing for the cause of righteousness than to equip leaders and trainers. Nearly all of the colleges of the State of Missouri are banded together in what is known as a 'commission of the Missouri College Conference.' This commission co-operates with the Missouri State Sunday School Association. It is our plan to extend this scheme to every State in the Union."

Arrangements have been made for a parade of 50,000 men, in connection with the convention work, and every adult Sunday school class in Chicago will be represented in the line.

A comprehensive report of the convention proceedings will appear in next week's CHRISTIAN HERALD.

LEADERSHIP TRAINING

Continued from preceding page

bringing to the King's business the efficiency methods now prevailing in all large business concerns.

Second, *how* shall this training of a local leadership be accomplished?

In many of the State conventions and in summer schools there are institutes covering brief courses for the Sunday school superintendent, and certificates awarded where attendance and note-taking has been satisfactory. This, however, while excellent, is only a partial preparation, and should be supplemented by the after reading of books on Sunday school management.

The city Sunday school institute, with weekly sessions, such as is conducted in Des Moines, Kansas City, Topeka, Birmingham and many other places, is a most valuable method of training superintendents.

At these institutes the superintendents meet with the Sunday school teachers of the city in an opening session where some topic of mutual interest is presented. The institute then divides into sections, the superintendents meeting in a body, and in some cases the secretaries meet separately. A chapter on some method book is presented each week and discussed, and at the end of the season an examination may be held.

The third question, as to when the training of a Sunday school leadership can be undertaken, has been answered above in part in so far as it relates to the superintendents now in office. But for the young people to whom we must look for future leaders we must establish a leadership class as a part of the school plan. The plans for this as well as for the self-training of present officers will be taken up in the next article.

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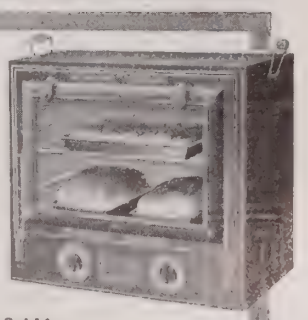

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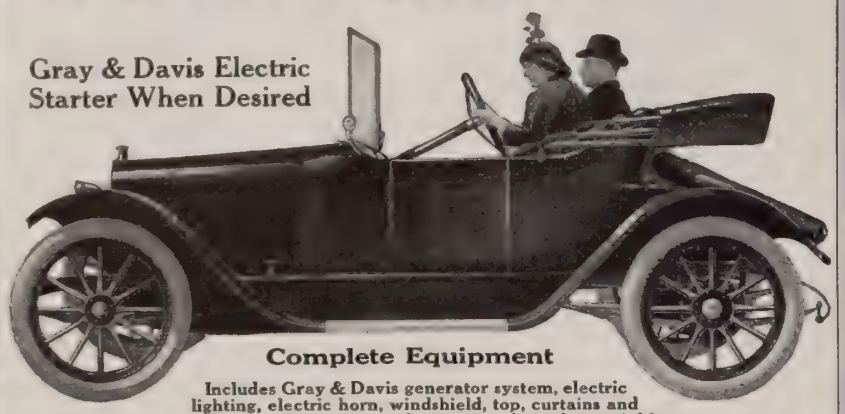

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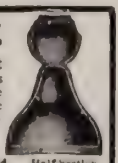

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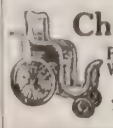

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Faithful Foundations*

IN THESE days of skyscrapers unusual attention is being paid to foundations. They were always important, but now that the buildings are going higher than ever, the foundations must receive greater care than ever.

We see illustrations constantly of this same fact in the building of lives and careers. The office boy who puts a letter in the wrong envelope when he is sending out the mail; the clerk who makes mistakes in his weights and measurements; the stenographer or teacher who lets little errors slip through her work; the helper of any sort who cannot be trusted to get things just right—these are not the people upon whom heavier burdens are put. The people in authority do not care to build important structures of responsibility and opportunity upon these unsafe foundations.

America has grown used to the watchword: "Do it now." We should pay more attention to this other watchword: "Do it well." Our young people seem to be in danger of getting the idea that it is not quite dignified, not quite in keeping with our ideas of independence, to do things too carefully. We do not want to be slaves, even to an ideal, even to a model of perfect work. So, much of our work, or other acts, is not thorough, accurate, careful.

You have heard the old story of the great pianist who used to lay six beans—or was it peas?—on the piano, and compel himself to play a most difficult and intricate composition through six times without an error. Every time he went successfully through he took up a pea and put it in his pocket. Every time he made a mistake he took all the peas out of his pocket and began again, even if he were almost at the end of the sixth time. Many of our young music pupils seem to think an error makes no difference. They expect to make them, so of course they do make them. You cannot build great achievements of art upon these faulty foundations.

Study carefully our Scripture verses (Luke 16: 10-13). "He that is faithful in that which is least is faithful also in much." We understand fairly well the principles and the promises contained in that statement. But notice: "He that is unjust in the least is unjust also in much." Don't neglect to pay your fare because the conductor neglects to ask for it. Don't loaf because the boss isn't looking. Be just—in things little and big—all the time. The eleventh verse is more startling: If we are not careful of physical responsibilities we shall not be trusted with spiritual responsibilities. You want to have spiritual power, power that shall tell in heaven and to eternity; be faithful now to the temporal things and tasks entrusted to you. Lastly, if you are not faithful with what belongs to another, you are not likely to be trusted with treasure for yourself.

We should remember that the surest way to compel ourselves to accuracy and thoroughness in our work is to remember that it is all linked up to Christ's great age-long task of love. The reason we want to do our work well is because our work, if well done, will help other people, and if poorly done will bother or harm them.

Every time you do a thing carefully, and well, correctly, precisely, you are adding the likelihood of your doing every future task in the same way. You are forming habits of correct, and safe, and profitable action. You are getting skill in proper and successful and helpful work. You are laying foundations for a good, useful, large structure of fine achievement. You are getting ready to stand forth at life's close, "a workman that needeth not to be ashamed."

* "Faithful in Little Things." Luke 16: 10-13. B. Y. P. U. and Christian Endeavor Topic for Sunday, July 19, 1914.

Three Women Blessed*

OUR Scripture references contain the words of three happy women. The words sprang from their hearts to their lips, and were uttered in song. The old rules of melody were not the same as those to which we are accustomed. It was much later that our scale of eight tones came into use, and the ideas as to pleasing intervals which make melody in the world of music as we know it. But there was song, song which did give beautiful expressions to emotion, particularly the emotion of joy.

So we in thought hear these three women singing. Miriam stands forth and sings her war song of triumph because the enemies of God and of his people have been thrown into the sea. Hannah sings a song of thanks and gladness because in answer to her prayer she had given birth to a son, whom she cheerfully "lends" to the Lord for service in the temple. And Mary, the sweet young wife of Galilee, assured that she is to be the mother of the Saviour of her people, sings the ever great "Magnificat," "My soul doth magnify the Lord."

One note which runs through all three of these praise songs in somewhat surprising. It is something that sounds almost like cruelty, or at least a rigorous sternness. "The horse and his rider hath he thrown into the sea." That is a gruesome, pitiful, terrifying spectacle. Yet this brave strong woman of Israel glories in it. Hannah sings: "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." And gentle Mary sings: "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away." Strange to say, Hannah also had something to say about hunger and bread in her song: "They that were full have hired out themselves for bread; and they that were hungry ceased."

Why did these women mingle these bitter words with their sweet notes of thanksgiving? Because they recognized that God has enemies in the world, and that these enemies must be overthrown; because they knew that there can be no lasting blessing except as the blessing that is founded upon justice and upon the undoing of existing wrong; because they knew that before the song of final triumph can be sung there must come the struggle of right against wrong, of truth against falsehood, of justice against injustice, of oppression against kindness.

History gives many noble pictures of beautiful women who allowed God to touch their hearts and to touch their hands or lips or pens that they might help forward his cause. Joan of Arc, leading the armies of France against the oppressor; Florence Nightingale giving her strength and her skill to the wounded soldiers of England's armies; Harriet Beecher Stowe and Julia Ward Howe writing the battle book and the battle song which helped to bring to an end the wrong of slavery; Frances E. Willard, leading the woman's army of the temperance hosts, these and countless others have shown to the world the power of consecrated heart and consecrated gifts.

* "The Song-Bursts of Spiritual Women." Ex. 15: 20, 21; I Sam. 2: 1-10; Luke 1: 46-48. Epworth League Topic for Sunday, July 19, 1914.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 652

thought himself away from Christianity. He could not seem to get back, although he tried hard enough in his soul. It needed some tremendous impulse to open his eyes, some shock to break up his nature. The water did not flow until Moses smote the rock with the rod of power. Well, the impulse came, and it produced the awakening. "God moves in a mysterious way, his wonders to perform," was a hymn often sung under the pines, and a vivid illustration of it was presently provided.

CHAPTER XII

THE devil did not intend to give up Cañon Creek without a struggle, and he found an instrument ready for his hand. This instrument was Mr. Dead Shot Jackson. Banished from the confines of the town, the outlaw had fled, not the country, but to nearby cities of refuge, thinking thereby to escape vengeance.

Undaunted by the bitter lesson that had been read him, he continued his career of drinking, gambling, and murder. One town after another in the territory soon got too hot to hold him. He could, perhaps, have fled to other parts of the country, but he had lived long in those mountains, and no other land or clime appealed to him. Besides, he had a certain amount of pride in not being forced away against his will. His hand was against every man's, yet he resented the fact that rapidly every man's was becoming raised against him. He determined, therefore, that he would remain in that part of the country, come what might.

He fondly imagined that the hue and cry that had been raised over the death of the Indians would have died down by this time. So, with astounding bravado, he decided to go back to Cañon Creek as if nothing had happened. The Black Pup would still welcome him gladly, he thought; certainly so long as he had any money; and even if he had none he might be welcomed if he would organize and lead the fight on the religious element by which the saloon had lost so much trade, as he had learned. His back was against the wall, as it were, and the realization begot in him a reckless spirit of retaliation and revenge. He hated the whole town because it had originally cast him out, and because, justly or unjustly, he ascribed his downfall to the religious influences which were stirring it—influences in which he took no stock whatsoever. And he was glad to do anything he could to restore the reign of Satan again.

Some sort of a break had to come in his career, anyway. He had nursed his supposed grievances and wrongs against the camp until he hated it with an absolutely reckless and desperate hatred. The popular conception of a desperado is that, like a bully, he is inevitably a coward. That is not always true. Some of the bravest men on record have been the most brutal and the most desperate. There are bullies who are perfectly willing and indeed anxious to abide all the consequences of their bullying. They may be exceptions to a rule, but they exist. And sometimes they are almost as thrice-armed as the just quarrelers!

Dead Shot Jackson was one of this kind. No man could doubt his physical courage. That was as true as the fact that very few could approve of his actions. The longer men thought of him the more they disapproved of him. The more they heard of his conduct and career the less they would tolerate from him.

There were two people that Dead Shot Jackson particularly hated. To them he traced all his misfortunes. Upon them, and bad luck, as he phrased it, he laid the blame for his swift, impending ruin, admitting no responsibility of his own for his downfall. Their actions, he declared in his heart, had made him a *persona non grata* to his fellow men.

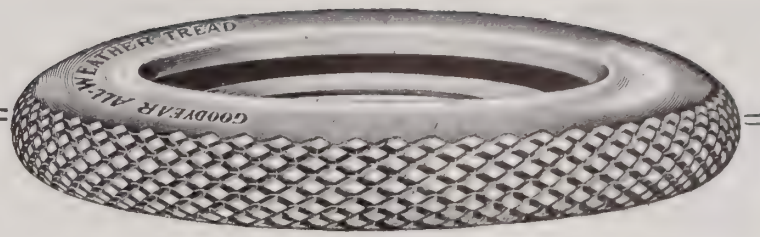
Life got to be a real hell for the man. It was with difficulty that he could get liquor to drink. Men would not trust him. Nobody would even gamble with him. He could not work. Labor after such a career had become impossible to him. So he decided that he would stake all on one wild plunge. He would go back to Cañon Creek. He would see if there was any real religion in the town. He would shoot up the two people he hated. He would get all the liquor he wanted at The Black Pup for once in his life. He could defy everybody, and if he died in the effort, he would at least die "with his boots on." So his wild thoughts ran on and on.

As is sometimes the case, the devil's emissary arrived before the Lord's. The eagerly expected bishop was due on Saturday, but late comers from the nearest railroad station down the valley told of a wash-out on the eastern side of the Great Divide, and said that the train would probably not get through until very late Saturday night. Mr. Morrison decided to arrange with some of his friends to meet the train on its arrival and bring the bishop up the trail through the pass, so that he could be there in time for Sunday morning. Mr. Morrison would have gone himself, but he felt it would be better for him to remain in camp to carry on the service if the bishop did not come or arrived too late.

Dead Shot Jackson reached the town on Saturday night, in plenty of time to join the weekly revelers at The Black Pup. It was not yet dark when he rode defiantly down the long street on his bronco, his Winchester rifle leaning on the pommel of his saddle, his hand on the trigger, his fierce, keen eyes glancing rapidly and suspiciously at every man in sight. A few months before the desperado thus appearing in the camp would have been shot on sight. He was a self-confessed murderer; he was a fugitive from the wild, rude justice of the frontier that had sought him unavailingly in the mountains; and nearly any man in the camp once would have rejoiced to be his executioner. But a different spirit had come over the town; there had been no private shooting affrays for a long time, and they were proud of their record. Although the people stared in surprise and amazement, which rapidly crystallized into a grim determination to deal with him collectively, they did not offer to molest him individually. It was realized that Jackson's case ought to be handled by the community rather than by the individual. Old Four Eyes, the Doc, Parson Bill, and above all Mr. Morrison, would have to gather the citizens together so that concerted action might be taken. The first lesson in the administration of law, to wit, that vengeance was not the prerogative of the individual, whatever his wrongs, had been learned by heart.

The outlaw at first attributed his immunity to fear or indifference. He was soon to be undeceived. Like all men who are without religion, who knowing nothing about it despise it, he completely mistook what was back of its restraints. He lacked any power to discriminate between the fear of the Lord, which is the beginning of wisdom, and the fear of the man, which is generally the commencement of something quite different. The news of the desperado's arrival was quickly spread throughout the camp. When it reached Old Four Eyes he immediately called a meeting of the citizens at the restaurant. That they naturally assembled there rather than at the saloon was another interesting and significant fact.

To be continued



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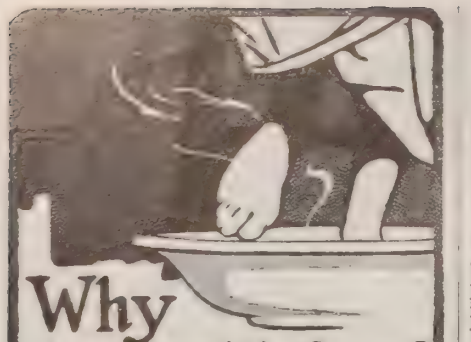

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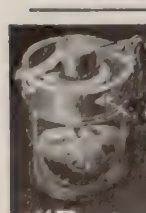

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ANSWERED PRAYERS

CHRISTIAN HERALD PRAYER LEAGUE

A GRATEFUL mother writes from Tennessee: "I joined the noon-hour Prayer League some time ago, and delight to meet with you daily. I wrote and asked the prayers of all in behalf of my son, who is at the 'Central Hospital,' and want to acknowledge that God is answering our prayers. The last letter states that he is improving mentally and physically." Another grateful friend writes from Clinton, S. C.: "I want to acknowledge the Father's goodness in answering the prayers of the CHRISTIAN HERALD Family in behalf of the loved one suffering from curvature of the spine. He is partly restored, after years of suffering."

Acknowledgments of answers to prayer have also been received from:

Mrs. N. O. E., Lynchburg, Va.; M. A. B., Hale, Mo.; Mrs. F. A. McCollumn, Maxton, N. C.; V. V. L.; Sedalia, Tenn.; Mrs. K. A. D., Wampaca, Wis.; M. K., Ludlow, Mass.; Mrs. E. B. N. H., Gossville, N. H.; R. W. B., Cashmere, Wash.; Mrs. G. H., Ottawa, Ontario, Canada; Mrs. E. McC., Westmoreland, N. H.; Mrs. M. A. McC., Nevada, Mo.; Mrs. William Riggs, Weatherby, Mo.; Mrs. H. E. T., Winner, S. D.; Mrs. J. A. H., Dykes, Mo.; A. R., South Bethlehem, N. Y.; Mrs. R. L. C.; Nernet, Calif.; A. L. H., New York, N. Y.; Mrs. I. S., Shawnee, Okla.; A Reader, South Omaha, Neb.; A Subscriber, Eugene, Ore.; J. L., Westmoreland, Kan.; A "Kentucky Girl."

The following very sad letter comes from a friend in South Carolina. We know the members of the Prayer League will make it the subject of very special prayer. Let us pray particularly that the father's faith may be strengthened, and that God's will may be perfectly revealed to him:

"Several years ago I had a dear baby boy desperately ill, and had him in New York twice for treatment. I requested the prayers of the readers of THE CHRISTIAN HERALD, and many others, for his recovery, but we lost him. Since then I confess I am somewhat skeptical as to the efficacy of prayer in the healing of diseases. I believe God is able, of course, but does he choose to interfere when nature's laws are in operation? My dear wife is now critically ill. In the light of my past experience I confess I can not pray with much faith for her recovery. Others among your readers have more faith than I have. If there is virtue in it, God can hear and answer their prayers. I therefore request them for the recovery of my wife's health if it be his will."

Specially urgent prayers also come from B. B.; M. E. M.; E. B. C.; E. J. S., for opportunity to become a missionary, or pastor's assistant, and spiritual fitness for the task; M. L., that she may not be compelled to foreclose a mortgage assigned to her without her consent. The money is needed but she does not wish to cause distress by foreclosure.

M. A. B. asks prayer for a spiritual awakening and conversion of many souls at Hale, Mo.; Mrs. F. A. M. C. for revivals at Maxton and Polkton, N. C.; Mrs. M. C. G., for a revival at McDade, Texas; Mrs. J. H. N., for spiritual help in a community in California; Mrs. N. E. S., for a revival at Hendersonville, N. C.; Mrs. J. A. H., for a revival at Dykes, Mo.; A. J. M., for revival in a Home at Port Orchard, Wash.; Mrs. L. O. W., for moral and religious uplift of community of Esmont, Va.; A. W. S., for a revival at Hackley, La., and the salvation of many souls; Mrs. L. M. N., that a pastor, filled with the Master's spirit, may be sent to a church at Sanbornton, N. H.; Mrs. M. V. that strife in a Michigan church may cease; Mrs. I. H. B., that a church at Orrville, Ohio, may receive a pastor filled with the Holy Spirit.

Mrs. L. G., Mrs. L. M. T. and Mrs. L. O. W. ask prayer that eyesight may be restored; Mrs. N. E. S., that failing eyesight be restored; A. C., that threatened blindness may be averted; Mrs. M. C., that her son's eyesight may be restored.

The following friends ask prayer for assurance of sins forgiven, a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

I. M. B.; L. E. J.; Mrs. M. A.; Mrs. N. E. S.; Mrs. S. S.; H. S. P.; F. A. G.; Mrs. L. G.; Mrs. A. W. (that self and three daughters may know sins are forgiven); Rev. J. P. B. (endowed with spiritual power to preach and better knowledge of word of God); Mrs. M. D.; A Reader, Cumberland, Md.; A Reader, Healdville, Vt.

The following friends ask prayer for the conversion of sons:

M. A. P. (that son who once professed Christ may come back to fold and overcome bad habits); F. G. H.; Mrs. H. M. F.; Mrs. F. A. G.; Mrs. T. J. C. (that son may be converted and overcome drink habit); Mrs. M. L.; Mrs. J. H. N.; Mrs. M. H. W.; Wife and Mother, Amsterdam, N. Y.; Mrs. S. A. B.; Mrs. N. I. (that son may be converted and return home); Mrs. I. S.; G. M. D.; Mrs. M. C. (for conversion of two sons; that one may overcome drink habit).

The following friends ask prayer for the conversion of husbands:

Mrs. A. E. S., Mrs. E. A. C. M., Mrs. C. M. K., Mrs. G. C., Mrs. A. F. (that husbands may be converted and overcome drink habit); Mrs. F. E. S.; J. E. S.; Wife and Mother; Mrs. C. D.; Mrs. R. L. C. (that husband who is agnostic may be converted); Mrs. C. E. S.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. F. A. McC.; Mrs. E. A. C. M.; Mrs. F. A. G.; K. B. S. (that brother who is intemperate may be saved; A Friend, Chicago, Ill.; Mrs. E. B. N. H.; A. E. J.; Mrs. M. M.; Mrs. M. A.; C. C.; Mrs. L. G.; Miss F. H. G.; Miss M. McD.; T. M. M.; Mrs. J. H. N.; Mrs. S. S.; Mrs. M. H. S.; M.; Mrs. S. A. B.; Mrs. J. A. H.; A. J. M.; A. L. J.; A. L. H.; M. D. T.; M. A. L.; A Reader, Jersey City, N. J.; Mrs M. D.; Mrs. J. N. D.; Mrs. C. E. S.; M. J. L. E.; Mrs. T. M. J. (that son-in-law may be converted).

The following friends request prayer for healing for themselves or others:

Mrs. L. L. W.; I. M. M.; M. A. C.; B. S.; A. S.; M. S.; A Reader, Marthasville, Mo.; Mrs. O. C. S.; B. C. C.; Mrs. O. N. E. V.; J. T. S.; M. J. S.; Mrs. W. T. S.; Mrs. J. H. S.; Mrs. C. D. H.; A. R. H.; Mrs. B. J.; Mrs. D. C.; O. F. R.; Mrs. M. S. R.; Miss V. J.; Mrs. E. L.; Mrs. L.; E. W.; Mrs. W. T. S.; Mrs. M. H. D.; Mrs. M. M.; Mrs. A. W.; J. B. (for wife who is very low); Mrs. W. P. B.; S. C.; Mrs. M. E. D.; Mrs. A. F.; H. H. G.; Mrs. L. G.; Miss H. F. G.; J. H. G.; Mrs. M. E. H. (that girl's mind may be restored); Mrs. H. A. H.; Miss E. H.; L. A. H.; Mrs. P. E. H.; T. M. M.; Mrs. L. M. M.; Mrs. E. L. R.; J. E. S. (that little daughter subject to fits may be healed); S. S. (that wife who is ill with mental trouble may be healed); Mrs. N. K. S.; Miss J. E. T.; Mrs. M. V.; C. A. W.; X. Y. Z.; Mrs. T. M. J.; Mrs. H. E. T.; Miss E. W.; Mrs. J. H.; Mrs. H. C. L.; Mrs. S. A. B.; Mrs. L. M. T.; Mrs. L. O. W.; A. DuB. W.; Rev. I. P. Z., W. L. W.; L. C. W.; M. D. T.; Mrs. M. H. R. (for recovery from creeping paralysis); Mr. and Mrs. J. B. R.; Mrs. S. L. J.; Rev. J. G. B.; Mrs. M. L. T.; J. A. McC.; M. A. H.; Mrs. C. E. S.; M. J. L. F.; Mrs. C. D.; Mrs. C. G. H.; I. M. B.; Mrs. L. D.; G. W.; V. V. L.; Mrs. R. H. S.; Mrs. F. A. G.; Mrs. K. A. D.; Mrs. E. R. A. (that daughter, in first stages of consumption, may be cured); Mrs. W. A. S. (for Mrs. L. E. L., who is suffering of cancer); Rev. F. E. H.; Mrs. A. E. S. (that friend may be cured of epilepsy, and for healing of self); Mrs. J. F. H. (that son who is mentally deranged may be cured); Mrs. P. E. K. (that son's wife may be restored to health; that crippled sister-in-law may walk and friend be healed of epilepsy); L. E. J.; M. A. L.

The following friends request prayer for varied desires and needs:

Mrs. E. O. B.; Mrs. M. S. R.; F. L.; A. L.; Somebody's Sister; Mrs. H. M. C. (for a horse to be used in home mission work); F. B. C.; A Reader, New Haven, Conn.; E. B. C.; Mrs. M. J. H.; S. R. W.; Mrs. O. N. E. V.; Mrs. M. S. R.; Mrs. A. H. C.; F. M. G.; Miss M. McD.; Mrs. E. McC.; Mrs. J. H. N.; Mrs. M. R.; Mrs. E. L. R.; Mrs. E. B. S.; Mrs. M. H. W.; X. Y. Z.; Wife and Mother, Amsterdam, N. Y.; Miss E. W.; A. R.; Mrs. S. A. B. (that estrangement from relatives may be healed; be kept from temptations and dangers of world, that way be opened for honest employment; that he may be steadfastly loyal to Christ and a fruitful branch in him); Miss M. R. (that estrangement may be healed); Mrs. L. O. W.; Miss L. W.; A. L. H.; Mr. and Mrs. J. B. R.; Mrs. E. E. L.; O. H.; M. A. L.; Mother, Winnipeg, Man.; Mrs. M. D.; Mrs. I. H. B.; Christian Herald Reader; M. F. (that friend may overcome taste for liquor and that love of a friend may be restored); Despair; A. E. J.; E. L. C.; Mrs. M. M.; C. C.; Miss E. H.; X. Y. Z.; Mrs. H. E. T.; Mrs. S. A. B.; Mrs. F. S. G.; Mrs. I. S.; Mrs. S. L. J.; Rev. J. G. B.; A. H.; Mrs. E. B. N. H.; A. E. J.; E. L. C.; Mrs. T. J. C.; P. B.; Mrs. N. O. E. (for relief from almost unbearable trouble); Mrs. H. M. F.; G. W. (that "mountains of trouble" may be removed); V. V. L.; Sister in the Cause, Sidney, Ark.; L. K.; A Reader, Harmony, N. J.; Mrs. L. A. R.

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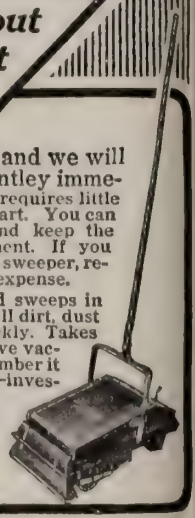

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There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just 'hit the spot.' It has a dark, seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make the taste all right. He smiled and said, 'try it.' The result was a success, he won't have anything but Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. Made in the cup with hot water—no boiling. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

CHURCH **BELLS** SCHOOL

Ask for Catalogue and Special Donation Plan No 44
THE C. S. BELL CO. Est 1858 Hillsboro, Ohio

ROMANISM REJECTED IN ROME

FROM the Italian papers we learn that in Rome of fifty thousand pupils of the public schools, only 1,403 of their parents have asked for Romanist religious instruction. Romanists, called "clericals" in Italy, had made such tumult against the city administration, which refused to make obligatory the teaching of the religion of the Pope, that a chance was given the parents to vote on the subject, with the result that the "clericals" have been overwhelmingly defeated.

To hear them it seemed that the municipality was guilty of an attempt against the liberty of conscience of fifty thousand families, by denying to their children a form of religious instruction which is not desired. That is what the "clericals" mean by liberty; the imposition of their religion on people who do not want it, a religion which, after all, is not Catholic, but purely Papist.

How many Romans, do you think, go to kiss the Pope's shoe? Perhaps not one. But pilgrims from abroad, including some silly Protestants, who want to have a look at the "old man of the Vatican," submit to the ceremony of toe-kissing, and help to maintain such imposture.

It is time to challenge the false assertion that the Italian people are a Roman Catholic people. They are not! They are anti-clerical, and preeminently so. If we except certain towns, where tradition has taken the place of reason, those who think they are convinced Romanists are a minority. The greater number of so-called Roman Catholics do not follow the precepts of the Roman Church. The greater part of them do not care for religion, and are claimed by the church only because they were baptized. Many others are both anti-Roman Catholics and anti-clericals, and many have changed their religion; yet the Roman Church counts them among its flock. Of such Catholics is the people of Italy composed. The Romanist religious instruction is no longer obligatory in the schools of Italy, and having been put at the disposal of the fathers of families, it has been rejected by the majority.

Yonkers, N. Y. JOSEPH VITAL.

PROTESTANTS DENOUNCED AS "HERETICS"

From a London Letter in the Western Watchman, St. Louis, June 18

LAST Sunday great numbers of Catholics met at Barcelona in the House of the People with the object of protesting against the so-called Protestant Congress which met fifteen days ago in the Palace of Fine Arts in the same city. Señor Ildefonsus Cebrino, who opened the meeting, severely blamed the government for permitting this heretical demonstration, and urged Catholics to take the offensive and not simply act on the defensive against the continued and insidious advances of these proselyters. Other orators reproached the authorities still more energetically for their supine amiability to these alien religionists, and a somewhat political complexion was given to the meeting by the speech of Señor Pascual, director of *La Trinchera*, who said that the responsibility for these concessions to Protestants lay with the highest personages of the State and that to defend Don Jaime of Bourbon was to defend the religion of Spain. He revolted against the present dynasty and said that if the king was to govern as he should, he ought not at the same time to be responsible, and yet hide behind his administration. Several telegrams were despatched by the meeting, amongst which was one to the Apostolic Nuncio at Madrid, which ran as follows:

The Catholics assembled at the House of the People protest against the complaisance of the government towards false religions, and they beg you will transmit to his holiness in Rome their sentiments of filial submission.

Your Cooking and Baking Done 10 Days Free

Will you let us take the drudgery of cooking and baking off your hands for ten days—just a test—if we do it absolutely free—absolutely without a single penny from you?

Will you let us relieve you of the hottest and hardest part of your kitchen work—let us give you more leisure, more time for social pleasures, for shopping, for resting and keeping cool—if there is no obligation whatever?

A Mere Request Brings You This Automatic Cook

Just say the word and we will put in your kitchen, on ten days' free trial, the best servant any woman ever had—our No. 32 Perfection Fireless Steel Range—an automatic cook that will be a bigger help to you than a maid.

We are willing to do this just to prove to you—by actual demonstration—that this new kind of fireless stove will cut your kitchen work in two; that it will do all your cooking and baking without the slightest attention from you except to put your foods in and take them out; that it will give you better things to eat, from soup to dessert, than when cooked in the old way, and that it will save 60 per cent. to 80 per cent. on fuel and also reduce your meat and grocery bills.

You can make this ten-day test without sending us a single cent. And there won't be a solitary penny to pay if you are willing to send the range back after you see what a convenience and economy it is.

Let It Get All Your Meals

Slavery to the kitchen the grind of cooking three meals a day, especially in hot weather—the burden of watching over a hot stove to see that things don't burn—is helping make nervous wrecks of thousands of women. But a Perfection Fireless Range will free you from all that. Cooking and baking will no longer tie you down to the kitchen. All you have to do is to start the meals—this automatic cook does the rest. You never have to look at a single thing from the time you put it in until you are ready to eat. Absolutely no danger of scorching or burning or overcooking.

Sunday Dinner Cooked While You Are at Church

Think of the convenience of putting your Sunday dinner in to cook, from the chicken to the pie, cake or pudding, while washing the breakfast dishes, then going to church, knowing that everything will be done to a delicious turn and ready to serve whenever you get home.

Let It Help You With Preserving

You will find a Perfection Fireless Range a wonderful help in your canning and preserving. Fruits and vegetables which cook up flat and mushy the old way come out of the Perfection whole and delicious—and all without the slightest watching—and no gas, coal or wood fire going to make your kitchen like a furnace.

A Real Fireless Range Not a Mere Box

The Perfection isn't a mere fireless box. It is a real **range**—the only fireless cooker that is **range high**, that you don't have to stoop or get down on your knees to use, that has iron and steel range construction and finish and range handiness throughout. It is the only fireless with a patent disappearing oven, and the only one with a handy shelf for all cooking utensils.

Pays for Itself Out of What It Saves

A Perfection Fireless Range isn't an expense, but a positive economy. It keeps on paying for itself over and over, year after year, in what it saves on fuel. And it keeps on paying for itself over and over in what it saves on meats. For instance, a chuck roast cooked in the Perfection will equal an expensive rib roast cooked on a gas, coal or wood stove. Or a round steak will come out of the Perfection as juicy and tender as an expensive porterhouse or tenderloin cooked the old way. Also meats cooked in the Perfection will weigh at least 25 per cent. more when done than if cooked by gas or coal fire. All this is simply because none of the flavor, juices or nutriment escapes in steam or smoke.

Send No Money

With all its many advantages—with complete equipment, including a free set of the famous "Wear-Ever" brand of cooking utensils that would cost $5 or $6 at any store—the No. 32 Perfection Fireless Steel Range costs only a dollar or so more than most of the old-fashioned cooker boxes, which are nothing but makeshifts compared with this.

And remember that you can have a Perfection put in your kitchen for ten days' free trial without sending us a single cent. Then, if you are willing to part with it, simply send it back at our expense—we will pay freight both ways—and you won't owe us a penny. Or, if you want to keep it, simply send us the special Direct-from-Factory price of $14 cash (a saving of $10 under the price which the No. 32 Perfection has always sold for in stores); or, if you prefer, you can pay for it in small monthly payments of $3 each, as explained in the coupon below.

Better mail the coupon now. Instead of being tied down to your kitchen this hot weather, let our automatic cook get your meals ten days free.

Complete Outfit of "Wear-Ever" Aluminum Cooking Utensils and other equipment absolutely FREE with each range

(Patented)

Perfection Fireless Steel Range at Special Factory Price

Simply Mail This

JOHNSTON-SLOCUM CO., Caro, Mich. C.H.-7-8-14

Please send me a No. 32 Perfection Fireless Steel Range (F.O.B. factory) for free trial. I will either send it back at your expense at the end of ten days, or will pay your special Direct-from-Factory price as follows:

(1) $14 cash in ten days.

(2) $3 in ten days and $3 per month for four months, or a total of $15 in instalments.

NOTE—Place an (x) opposite the terms which you prefer in case you decide to keep the range.

Name.....

Street or R.F.D......

City..... *State*.....

A New Herniał Appliance

This Invention Holds More Firmly, Comfortably and Surely Than Any Truss.

Sent on Trial

The new Brooks Appliance for rupture so thoroughly meets every test and requirement that it is ordered by the U. S. War Dept. and is recognized as the most reliable support ever invented. It is fitted with an *Automatic Air Cushion* which follows every movement of the body and always covers the ruptured spot. The cushion which comes in contact with the skin is soft, pliable gum rubber and clings closely, so that slipping is impossible, and it is cool and comfortable because of the constant circulation of air through it.

This Appliance is sold under a positive guarantee of money refunded if not satisfactory. We do *not* guarantee to cure any more than any doctor will guarantee to cure his patient. We *do* guarantee to furnish a perfect fitting Appliance, which will give the wearer solid comfort and retain the protrusion at all times. The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished us) it is returned, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurements and catalog sent FREE. Just send your name and address to

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Delivered TO YOU FREE

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SEND NO MONEY but **write today** for our big 1914 catalog of ***"Ranger"*** Bicycles, Tires and Sundries at prices *so low they will astonish you.* Also particulars of our **great new offer** to deliver you a ***Ranger*** Bicycle on **one month's free trial** without a cent expense to you.

BOYS you can make money taking orders for bicycles, tires, lamps, sundries, etc. from our big handsome catalog. **it's free.** It contains "combination offers" for re-fitting your old bicycle like new at very low cost. Also much useful bicycle information. Send for it.

LOW FACTORY PRICES direct to you. No one else can offer such values and such terms. You cannot afford to buy a bicycle, tires or sundries without *first learning what we can offer you.* **Write now.**

MEAD CYCLE CO., Dept. S-71, CHICAGO, ILL.

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Your Opportunity

The Christian Herald To Your Friends for *One Half Year,* 35c

Did You Have a Flag on the Fourth?

By Acting *NOW* You May Secure An American Flag Free that Will Be Ready for all Occasions for a Lifetime

Be One of the Thousands Who Accept

Our six months offer made in the July 1 issue of THE CHRISTIAN HERALD! This ***very* special** opportunity to enroll your friends in The Christian Herald Family (and at the same time secure valuable premiums for yourself) comes **once**—But Only Once—each year.

Read again this remarkable offer, which appears on the right of the flag, and which is still open. Could we do more to help you extend the influence of THE CHRISTIAN HERALD than to allow you to offer it to friends for ***Six Months*** for ***35 Cents,*** and then gladly give **you** a reward for your kindly effort?

Why do we do this? Because with your help we can greatly increase the number of CHRISTIAN HERALD readers and so give you a better paper year by year, and also enlarge the benevolent work of the Christian Herald Family.

Make a list of friends who would enjoy THE CHRISTIAN HERALD. Then set about securing ***new*** six months subscribers and send in their names with 35 cents for each one, being sure to state that they ***are not already subscribers,*** and that the subscription ***will not take the place of one now on our books.*** Then select your premiums and get them by return mail.

To be accepted, subscriptions under this Very Special Offer must be mailed before July 31.

These Presents Are for You

Remember that these rewards are in payment to old subscribers for sending us NEW subscriptions, and are not to accompany the NEW subscriptions themselves.

For Sending us ONE 35-Cent Subscription

We will send you *The Dreamland Picture,* a Beautiful Photogravure in colors, 18x13 inches, ready for framing. ***Add for Postage 2 Cents***

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A Wall Motto, white enamel letters on red or green felt surface, 9½x12 inches in size, tied with silk cord, enabling you to hang it on the wall of your home or Sunday school. ***Add for Postage 4 Cents***

Or, A Highly Polished Olive Wood Paperweight from Jerusalem. ***Add for Postage 4 Cents***

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Treasure Valley, by Marion Keith. Bound in cloth, 384 pages. A sweet and wholesome story of the everyday life of the farmer in Eastern Canada. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order.

Or, *Duncan Polite,* by Marion Keith. Bound in cloth, 306 pages. A story of rare humor and humanity, depicting life in a remote Canadian glen. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order.

Given for FOUR 35-Cent Subscriptions

A Set of Seven Books especially selected from the Moody Colportage Library. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order.

Or, *The Red Letter Testament.* This beautiful volume is the *only New Testament which contains all the words spoken by our Lord printed in red.* It has clear type, is exquisitely bound in American Levant, soft and flexible, with Overlapping Edges, Red under Gold. *The Red Letter New Testament* is issued in both the Authorized and Revised Version. Weight, one pound. See your postmaster for exact parcel post charge, and enclose amount with order.

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Bibleland Tablet. Inscribed with a message written over four thousand years ago. Not an imitation, understand, but a genuine tablet covered with cuneiform characters placed on it by a scribe who lived in Ur of the Chaldees in the time of Abraham. ***Add for Postage 3 Cents***

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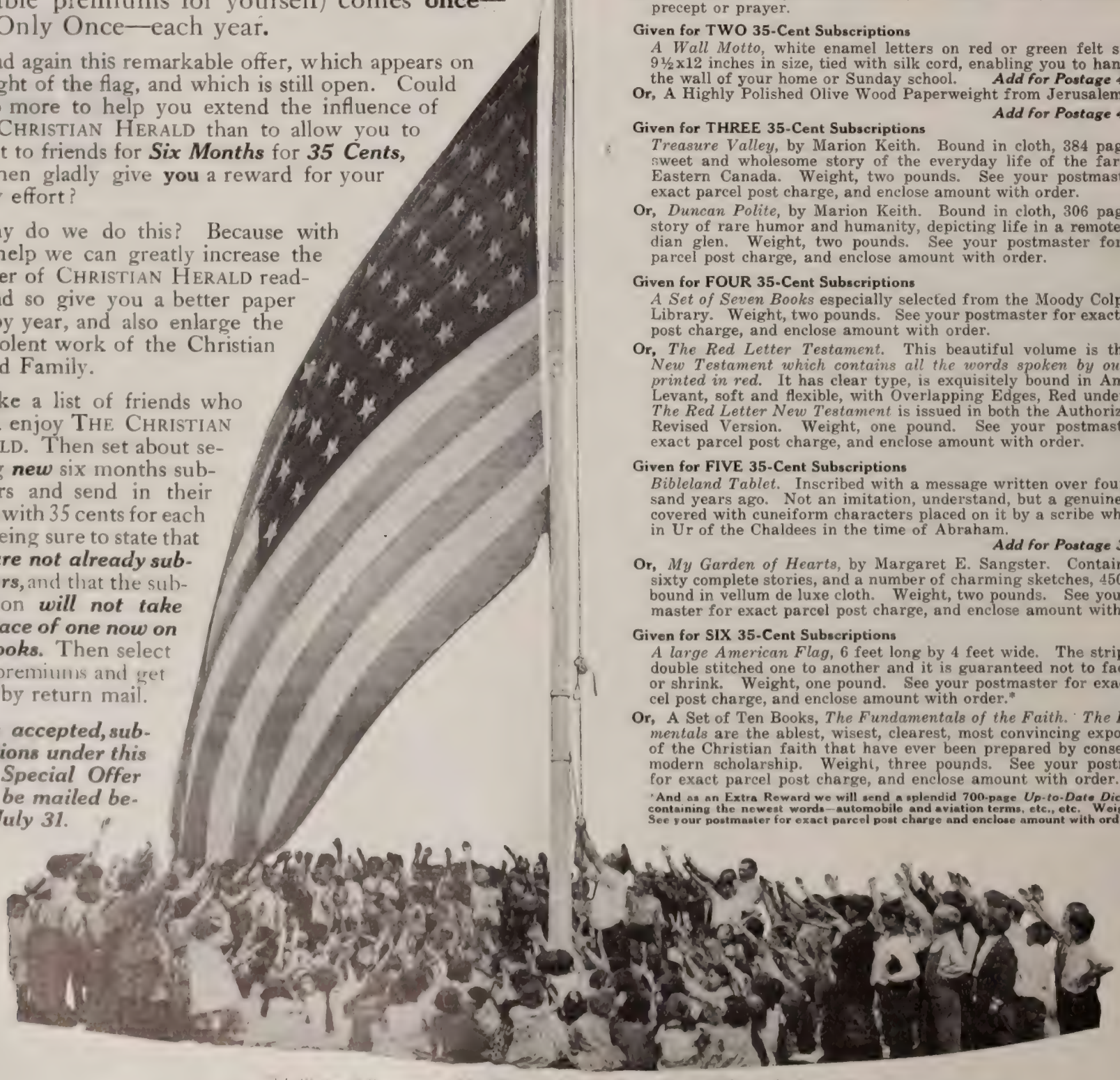
A large American Flag, 6 feet long by 4 feet wide. The stripes are double stitched one to another and it is guaranteed not to fade, run or shrink. Weight, one pound. See your postmaster for exact parcel post charge, and enclose amount with order.*

Or, A Set of Ten Books, *The Fundamentals of the Faith.* *The Fundamentals* are the ablest, wisest, clearest, most convincing expositions of the Christian faith that have ever been prepared by consecrated modern scholarship. Weight, three pounds. See your postmaster for exact parcel post charge, and enclose amount with order.*

*And as an Extra Reward we will send a splendid 700-page *Up-to-Date Dictionary,* containing the newest words—automobile and aviation terms, etc., etc. Weight 2 lbs. See your postmaster for exact parcel post charge and enclose amount with order.



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SEA OF GALILEE

OUR MAIL-BAG

NOTICE

The columns of The Christian Herald *will be open to answer any question addressed to* The Mail-Bag *provided it be of general interest and not of a personal character. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer. Questions to the nom de plume. No attention will be given to anonymous letters.*

Questions and Answers

C. S. D., Freedom, Pa. 1. The passage in Col. 2: 14 implies that having forgiven us (verse 13) he has "wanted out" (canceled or effaced) the law's indictment against us, according to the Decalogue. "Which was against us" may be translated as "adversary to us." Christ in his person is bearing the curse of the broken law and has "nailed it to his cross," assuming it himself and redeeming us from the burden. It was an ancient custom, in canceling bonds, to strike a nail through the writing, and this illustration the apostle may have had in mind. 2. Verse 16 is explained as meaning that believers "being complete in Christ, and all purely subordinate means, as essential to acceptance with him, being dispensed with, no regard need be paid to any one who sits in judgment on the believer as to legalistic observances in respect to foods, or feasts, or as to those Sabbaths that related to the Jewish Day of Atonement and the Feast of Tabernacles—not, however, the weekly Sabbath, which was divinely instituted at the close of creation. 3. Eph. 2: 15 should be read in connection with the three preceding verses. The law was the "partition" or fence, which Christ abolished, so far as its power to create enmity between us and God and to condemn us is concerned, substituting for it the law of love, that he might make the two (Jew and Gentile) one new man, each incorporated in the other and through himself reconciled to God, in whom we are all one in Christ as we were but one in Adam." Such is Dean Alford's exposition of the passage.

M. E. M., Canada. The name "Pentecostal" is assumed by various religious bodies, which differ widely in their beliefs and practices. Some of them are extremists, while others are sound and wholesome. The denomination to which you probably refer, though you have evidently been somewhat misinformed about its genesis, is the Pentecostal Church of the Nazarene. This is a movement officered by able and well-balanced people and the denomination has had a remarkably rapid growth and a creditable history. It was the outgrowth of almost simultaneous movements in New England, New York and California. The Association of Pentecostal Churches, including the New York and New England groups, was formed largely under the leadership of William Howard Hoople of Brooklyn, in 1894. About the same time the Church of the Nazarenes was established in California under the leadership of Dr. Bresee. Some years later the two organizations united under their present name and later the Southern Holiness Church became a part of the denomination. The church last year numbered 21,877 communicants and 835 ministers. Its doctrines are identical with those of the Methodist Church, but its form of government is largely congregational.

S. N. M., Gen Mary, Tenn. 1. The persecution of Christians dates from the beginning of Christianity. According to McClintock and Strong, there were ten pagan persecutions of the Christian Church, viz.: 1. Under Nero (A.D. 64) when great multitudes perished. 2. Under Domitian, when in one year (A.D. 95) many suffered martyrdom. 3. Under Trajan (98-117) he accused Ignatius, who was carried over accused and executed, mostly without even a pretense of legal trial. 4. Under Antoninus, when the persecutions took a wider range. Then came the persecutions under Severus, Maximinus, Decius, Valerian, Aurelian and Diocletian. In the last decade of the relentless pursuit hundreds of thousands were slain; 144,000 in Egypt alone, while [illegible] succumbed to the hardship and fatigue they were compelled to face. Persecutions by Catholics [illegible] In Germany, France, Bohemia, Hungary, Belgium and Holland the victims were almost innumerable. The Bosom martyrs who died for their faith are estimated at [illegible]. In France in the time of Charles IX the St. Bartholomew's Day massacre, it is said, extended [illegible]. But all previous persecutions seem to have been eclipsed by the infernal persecution of Protestants in France in the time of Louis XIV. Ten countries were free from such persecution, England, Ireland, Scotland, Spain, Italy, as experienced them in 1685, some much more heavily than others.

M. C. R., Menello, Ark. We do not know of any that do so.

J. M. D., Elba, Ala. In Mark 14: 51, 52 the young man who left his garment and fled is supposed by commentators to have been Mark himself, the most probable view being that he suppressed his own name, while telling of an incident of which he was an eye witness.

J. W. R., Butler, Mo. 1. No. 2. There is an apocryphal book called "The Infancy of Jesus," which deals with the subject. It is of early monkish origin, and is not regarded as authoritative or important.

M. A. G., Livonia, Mo. 1. The "Book of the Maccabees," although historically of some value, was excluded among other writings as apocryphal by the early church councils.

J. S. B., Marion, Idaho. There have been various opinions regarding the "Song of Solomon." Many divines have held that the book was a spiritual allegory of Christ and the church. Others hold it to be an epithalamium or wedding song of Syrin, characteristic of the poetry and customs of the country and full of the poetic imagery of the Orient.

Subscriber, Grass Lake, Mich., writes: "I want to thank you for your article in the last Herald on 'Church and State in France,' also for your manly and timely stand on the Roman Catholic question. Many, if not most, of the church papers and about all the secular papers are strangely silent."

M. G., Pasadena, Calif., writes: "I received the flag and portfolio of the Panama Canal, and am delighted with them, and thank you very much. I see in the last Christian Herald the letter of a lady from LeRoy, Mich., doubting the genuineness of the Babylonian tablets. I showed mine to a lady who has traveled a great deal, and she said: 'Any one would know it was genuine,' and of course she herself believed it, and considered me fortunate in securing such a valuable and historic relic. I am very proud of it." Our correspondent and all who have received these tablets have the assurance of the most distinguished Assyriologists as to their genuineness. We took every precaution to satisfy ourselves on that score before offering them to our readers. We regard them as priceless relics of antiquity.

J. F. B. You are not obliged to mention any persons in your will, to whom you do not wish to bequeath anything. It was at one time a custom to leave a nominal sum to all immediate relatives, in order to show that the testator had them in mind in making the will, and had not omitted them by inadvertence. From this custom arose the expression "cutting one off with a shilling." This rule is no longer generally in force, and the fact that legacies are left to friends instead of cousins, and that cousins are not mentioned, would not invalidate the will. No one, however, should attempt to make a will without first consulting an attorney.

H. A., Bear Lake, Mich. In the Old Testament there are many passages which deal with the natural order of events: birth, life, death, the grave, etc. The great question of immortality was one of which the ancient races had only a dim foreshadowing, although they were by no means ignorant of it, as numerous passages show. Thus, it was written of Enoch that, because he had lived a pious life, God took him, so that he was no more among men. Paul, speaking of Jacob, says he regarded life as a journey, and that all the patriarchs looked forward to a life after death. (See Heb. 11: 13-16.) In Ex. 3: 6, the implication is clear that Jehovah is the God of the living patriarchs still, although they had long been dead. See also Isa. 14: 9; Job 19: 25-27; Ps. 17: 15; 49: 15; 73: 24; Isa. 26: 19; Dan. 12: 2, and Eccles. 12: 7. It remained for Christ by his teachings, his death and his resurrection, to bring "life and immortality to light" in the fullest measure. It is only in the clear light of the Gospel that we find the veil removed and the future life fully illuminated.

The story on the "Bible and Newspaper" page recently about Marona, the record Guernsey cow, should have given the milk in pounds and the butter as butter-fat. The American Guernsey Cattle Club has since published the record of "May Rilma 22761," beating Marona's, and being as follows for the year ending May 31: 19,673 lbs. milk and 1,073.41 lbs. butter-fat; nearly ten tons of milk and the equivalent of 1,260 lbs. of butter.

Rev. H. P. S., of Carroll, Iowa, calls attention to a statement in the Mail-Bag of June 24, regarding the marriage of first and second cousins. He writes: "Since July 1, 1912, we have a law in the State of Iowa, expressly forbidding the marriage of first cousins." It may here be added that marriages between first cousins are now prohibited in Arizona, Arkansas, Illinois, Indiana, Kansas, Louisiana, Missouri, Montana, Nevada, New Hampshire, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota and Wyoming.

A. L. L., McLane, Pa. Under the law of Pennsylvania, a widow receives one-third of the personal property absolutely, and the life-use of one-third of the real estate. The fact that there are minor children makes no difference, so far as the widow is concerned, as to the date of settlement.

W. N., Medley, W. Va. The observance of Christmas cannot be traced farther back than the second century, when it was celebrated in secret by Christians who were being greatly persecuted. In the third century it was celebrated by the Eastern Church, and in the fourth this example was followed by the Western. It was the taste of the age to multiply festivals, and this tendency led to the general observance of Christmas throughout the Christian world. The actual date and day of Christ's birth is not stated in Scripture. Consequently, it is regarded by church historians as probable that the Christmas festival was substituted for the ancient pagan festivals which took place during the winter, thus, as one writer remarks, "transforming and sanctifying the heathen custom and bringing it over to Christian use."

Constant Reader, Urbana, Ill. "Foreordination" and "predestination" are terms which, in past centuries, have given rise to endless controversy. For their history and development we must refer you to any standard theological cyclopedia, as they cannot be dealt with in a Mail-Bag paragraph. "Divine predestination in its widest sense," says one writer, "is God's free and perfect foreplanning of creation and providence." See Rom. 8: 29; 9: 10; Eph. 1: 5 and other passages.

J. B., Dayton, Ohio. 1. The word "damnation," as used in Scripture to denote the final loss of the soul, is not always, according to the newer versions, to be understood in precisely the same sense. Thus, in the old versions, the reading in Rom. 13: 2, "They that resist shall receive to themselves damnation," is now held by the later translators to be more accurately expressed by the word "condemnation" (from the rulers, as the whole passage implies). Again, in I Cor. 11: 29, the well-known passage is rendered by the new versions "eateth and drinketh judgment unto himself," etc. In John 5: 29, "resurrection of damnation" is rendered "resurrection of judgment." 2. The influence of your example on others is a serious consideration. Conscience is not always enlightened; if it were, we would see our own thoughts, motives and acts in their true spiritual perspective and would strive, with divine help, to make them so that they would never be a stumbling-block to others.

Mrs. L. M., Marshall, Wis. We have not seen the account which you mention, but would be inclined to regard it as greatly exaggerated.

Perplexed Wife, Brooklyn, N. Y. There are bathing suits to which no exception can be taken, and any sensible and self-respecting woman should know where to draw the line. If she does not, she should take counsel with some one who does know. At some of the beaches, vulgar suits are ruled out.

Mrs. B. A. P., Marcus, Iowa. "Corpus Christi" is a festival of the Roman Catholic Church, in honor of the consecrated host and of transubstantiation. It is said to have originated in 1230 in a vision which appeared to a nun of Liege named Juliana.

W. C. B., Independence, Kan. 1. No record of the church you mention. 2. In writing up family genealogical tablets, begin with the earliest progenitors of the father, down to his marriage; then give the genealogy of the mother in like manner down to marriage. Follow with the names, birth dates, etc., of their children.

THE ANGEL AT THE GATE

SEQUEL TO "THE UNLOCKED GATES"
BY ALICE J. WHITTIER

IN a vision of the sunset,
In its glorious, golden tide,
Once I saw a wall of jasper;
Saw the gates were open wide.
And my soul rejoiced with singing,
For our earthly bolts and bars:
Sped my spirit's lonely yearning
To the welcome of the stars.

And I saw the long procession
Winding home o'er hill and plain;
They the loved, the lost, the loving,
Welcoming their own again,
Heard the music and the feasting
When our Father's house is filled;
When the Master heads the table
And the fatted calf is killed.

Then I clasped the Book of Promise
To my heart as treasure rare.
Well I knew the gems within it,
Yet I traced again with care.
Yes, the gates *are* always open,
Twelve, and set on every side;
Open eastward, northward, southward;
To the westward welcome wide.

"At the gates twelve angels" standing?
Yes, twelve angels of the Lord.
Then a sudden question troubled
All my spirit's sweet accord.
Are the gates of heaven guarded?
Must we pass a warder grim,
When our weary hearts have journeyed
Oh, so far, to come to Him?

Then my spirit's soaring pinions
Dropped once more to earth and pain,
Till I took the Book of Promise,
Took and read therein again;
Read that mystic invitation
Thrice repeated, wonder-wide:
"Whosoever will, that cometh,
Freely take of life's glad tide."

Then the far light flamed to glory,
And the chimes of heaven rang.
Then my soul, caught up in rapture,
Heard the angels as they sang;
Saw a marvelous procession
To the gates of heaven wind,
When our Lord returned in triumph
With the ransom of mankind.

"Lift your heads," the trumpet soundeth;
"Up, ye everlasting doors!"
Lo! the mighty concourse answered
As the wind-swept ocean roars,
"In shall come the King of Glory!"
Then unto our sin-torn race
Oped those gates—and with the angels
Worshiped I upon my face.

And the Son of Man in glory
Seated on his Father's throne,
Left the gates of heaven open
For the coming of his own;
And on earth the invitation
Sounds to every land and race,
That the nations come and gather
To the shining of his face.

But *He knows* the way is weary
And his friends are fain to fear;
So he set the fairest angels
At each pearly gateway near,
Just to welcome you, beloved.
Take this word where'er you roam:
Just to welcome in his loved ones,
As we, one by one, come home.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

SUNDAY SCHOOL HOSTS PLAN ADVANCE

BY REV. WILBUR F. CRAFTS, Ph.D.

YOUR correspondent has attended forty conventions and conferences in a year past, half of them national, international and world conventions, relating to religion, education, peace, purity, alcohol and opium; and this International Sunday School Convention is surely the best of all, partly because its wide range includes about all that was scattered through the others. The enthusiastic reception of the Japanese delegates, and letters from Count Okuma, the premier, made the convention seem at one time like an international peace conference.

On one of the autos of Saturday's great parade, near the front of the procession with half a dozen other men, rode a quiet, genial man in a white flannel suit who has been to the whole convention and the whole Sunday school work of the world like the knightly Navarre of the white plume, which was ever at the front in the forward charge. I refer to one often spoken of as "*dear* Marion Lawrance." "Where he sits, there is the head of the table." He is the king of the Sunday school world, who both reigns and rules, and yet scarcely shows his scepter. It is a case where those well-known lines,

> The bravest are the tenderest,
> The loving are the daring,

most truly apply.

M. LAWRANCE

J. S. DURHAM

DR. W. A. BROWN

F. L. BROWN

In the morning of the day of the parade he took the annual offering for a budget of $100,000 a year—forty per cent. advance on the preceding budget. There was no sound of machinery, rather "a spirit in the wheels" that made it easy to give, hard to withhold. He called us to: 1. A vision of God. 2. A vision of the Bible. 3. A vision of the field.

Bidding us bow our heads he "led in prayer" in a most novel and helpful way, suggesting things we should silently thank God for; then things for which we should ask God, and then very quietly he harvested the willing gifts, which in most cases were in advance of last year. Following the plan of the International Sunday School Association in giving a tenth to the World's Association, many States and provinces pledged a tenth of their income to the International. "Missions," Mr. Lawrance explained, "are not a feature of church work; they are the *whole* of it; and helping the man at your own door is as truly missionary work as stretching the hand of help to men beyond the sea."

Mr. Lawrance is supported by about as many other leaders, including employed officers, trustees and other committees, as make up the Congress at Washington, not one whit less intellectual or less patriotic than the men in Congress, and far more dynamic. Sunday school workers, as Jefferson recognized, are chief trainers for good citizenship. Mr. E. K. Warren, president of the Board of Trustees, and vice-president of the association, is the Greatheart among the big business men who are making money chiefly that through its use in Sunday school work they may make a "better world" here and now. Mr. Warren illustrates the text, "The Lord loveth a *hilarious giver*." His Sunday school work makes him a big boy, illustrating also the teaching of Ruskin and Eggleston that the secret of leadership is to keep the enthusiasm of childhood while adding the maturity of manhood, of which the grandest picture is in the Christ who came to aged John on Patmos, with "head and hair as white as snow, and eyes as a flame of fire." Mr. Warren is not only weighty in giving, but also in counsel. Mr. Fred A. Wells, chairman of the executive committee, the most responsible office of all, is another business man who follows Pentecost with a book of Acts—first spiritual, then practical; and there are fifty more business men in that committee who remind one of Carey's saying that his business was serving God while he made shoes for a living. A fine group, too, of bishops and preachers render free and efficient service on the executive.

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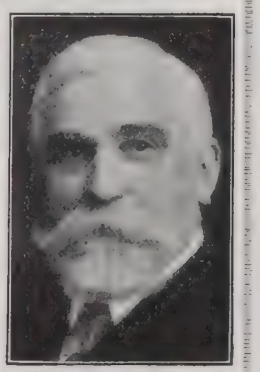
E. K. WARREN

H. M. HAMILL

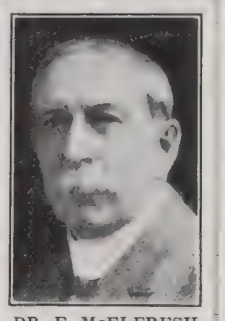
FRED A. WELLS



W. N. HARTSHORN

Best of all in the personnel of the convention and of the association is the strong faculty of employed workers. Next to the chief, Marion Lawrance, already described, stands Mr. W. C. Pearce, who has been at the same time the chief of staff for Mr. Lawrance (he is to be that altogether hereafter, as associate secretary) and superintendent of the Adult Department, where the greatest growth of the Sunday school has occurred in late years. More new men join the Sunday school than boys, and that is the best way to recover the fourteen millions of boys and men lost from the Sunday schools in recent years to which Fred B. Smith pointed us in an address at once terrific in its call to better work and encouraging from the new standards business men and politicians are adopting. The other superintendents, whose work also gives delightful satisfaction are: Mary Foster Bryner, Elementary Division; Mr. John L. Alexander, Secondary Division; Rev. Franklin McElfresh, Teacher Training; Mr. J. Shreve Durham, House and Visitation; Rev. Wm. A. Brown, Missions; Rev. H. C. Lyman, Work among Negroes.

All these are salaried officers, as is also W. Merritt, who works the "Southwest Field," and Aquila Ducas, who works in parts of Latin America. Two other superintendents, not salaried, are accomplishing good results, and Mrs. Zillah Foster Stevens of the Temperance Department, and Mr. E. K. Mohr of the Purity Department. There is no possibility of even naming the instructive and inspiring speakers swiftly succeeding each other at twenty-minute intervals in more than one hundred meetings of several hours each. The retiring president, Mr. William N. Hartshorn, whose portrait was presented to the convention by General J. H. Heinz, first came into Sunday school work with his wife, since deceased, as a teacher of little children; and he, too, with all his wealth, which is consecrated to the Sunday school, keeps the heart of a child. The new president, Rev. H. M. Hamill, D.D., superintendent of teacher training in the Southern Methodist Church is the first preacher and first employed Sunday school worker who has been honored by an election to the presidency. There is also some significance in the fact that he is the champion of the uniform lessons, which manifestly are not likely to be retired by the aggressive champions of the graded series, many of whom do not seem to be satisfied to let every Sunday school decide for itself. Dr. Hamill is one of those who believe that it is possible to *grade the uniform lessons*, and presented a plan for that purpose signed also by Amos R. Wells, Wilbur F. Crafts and Mr. Charles G. Trumbull.



DR. F. McELFRESH

AMOS R. WELLS

MRS. M. F. BRYNER

REV. F. B. MEYER

Grading the Uniform Lessons

The plan proposed for grading the uniform lessons is to select the new series of uniform lessons, by aid of expert lesson writers for all grades, with a view to having a part at least of each lesson such as Timothy might have known from a child and by it have been made wise unto salvation, and to aid in adaptation by having different topics and different golden texts, whenever it would be helpful, for elementary, teen age and adult divisions of each school. The splendid pageant of Saturday evening, prepared by the Congregationalist Pilgrim Press, gave a very favorable picture of graded lesson work, preceded by tableaux of Hebrew and Catholic and Reformation teaching in earlier ages. But concerning this burning issue of "graded lessons," nor any other question on which differences of opinion has existed, such as

Continued on page 670

THE CRY OF MOSLEM CHILDHOOD

MOHAMMED, the prophet of Arabia, was a great genius, a poet and a leader of men, but he could never have said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Mohammedanism." His life, his book, and his ideals of religion afford no place for the heart of a little child.

Purity and gentleness do not find here their ideal. One of the saddest facts that the missionary has to face is this: Among the enormous literature that has grown up for thirteen centuries past based upon the Koran and other religious books of Islam, there is scarcely a book suitable for boys and girls to read. Everything bears the imprint of the religion which is degraded because of its low ideals of marriage and the home. The result is seen in the lives of little children.

The first thing that appeals to us when we think of Moslem children is their large number. Scattered over all Africa, especially north of the equator, all of western and central Asia and the island world to the south, we find more than 80,000,000 Moslem children under fourteen years of age. The group of pictures with this article shows us some of them. In the Dutch East Indies alone there are 12,000,000 boys and girls.

In Algeria there are no less than 331,287 baby boys under five years of age, and 7,110,488 between five and fourteen. The cry of Moslem childhood as regards numbers equals the cry of a population more than ten times as great as greater London. God hears their cry. Shall we?

The statistics alone cannot give any adequate conception of the neglected condition and the pitiful need of these children who are without Christ and without hope. Their physical condition is pitiful. Infant mortality is enormous, due to ignorance, superstition, vice and early marriage.

In Persia it is estimated that the mortality of infants rises to 85 per cent., and these children all grow up in a demoralizing environment.

In Syria, girls are married at twelve and sometimes are grandmothers at twenty-five. The language of the nursery, the deceitfulness of the harem life, the intrigues of polygamy are all of them calculated to teach things that the young boys ought not to know. Their earliest training is entirely based on the Koran, a book which has been called "a Procrustean bed of the human intellect." It dwarfs, paralyzes, petrifies thought and life. It is the gross ignorance of the parents that dwarfs the children mentally and morally. The average Moslem school is splendidly adapted to develop narrow intolerance and unthinking fanatics. Although they memorize the Koran, they cannot understand it, and in three-fourths of the Moslem world the prayers are said in a language which is not understood by the people.

Things are left out of the lives of these children which are put in where Christianity rules: Pictures, music, toys, books, the Sabbath, and the home, and things are put into their lives which should have been left out forever.

Sex hygiene, for example, is taught in such a coarse way, although the teaching is religious, that it forever defiles their minds and hearts. Any one who has ever read Moslem primers or catechisms will admit the truth of this statement. As one looks at the faces of these little children before they reach their teens, the possibilities of a glorious hope are reflected from their bright eyes and one cannot help having faith in their future. They are bright, intelligent, responsive. If only we could reach out and draw them in before evil days come of prejudice and opposition, of eyes blinded and ears stopped against the message! Of one thing we are certain. Christ loves them and he bids us call them to himself.

Many of these children still live beyond the furthest outreach of any mission station, in lands still utterly neglected. Others are being drawn into our schools and hospitals and for the first time look into the face of Jesus Christ as described in the Gospel. What a splendid opportunity to reach them!

One of the great needs is adequate literature for Moslem childhood. Something has been done, but much remains. The Nile Mission Press at Cairo is hoping shortly to publish a magazine for boys and girls. Will you not pray that it may be a success?

I think when I read that sweet story of old,
When Jesus was here among men,
How he took little children as lambs to his fold.
How I wish *they* had been with him then.

20 Sh. Sukakini, Cairo, Egypt. S. M. ZWEMER.

GLORIOUS POSSIBILITIES ARE REFLECTED FROM THEIR EYES

MOSLEM BEGGARS

PURITY AND GENTLENESS ARE NOT IDEAL WITH THESE

OUR CHAPLAINS ON THE FLEET

BY CHAPLAIN T. B. THOMPSON, UNITED STATES NAVY

THE last army appropriation bill has enlarged and more accurately defined the work of the army chaplain, and has granted him an allowance of $1,200 a year for such equipment as may advance his work more advantageously, and make him more efficient in meeting the needs of the soldier. Moving pictures, illustrated lectures, phonographs, reading-rooms are all furnished where the conditions warrant; and while religious worship is regularly conducted and Bible classes not omitted, the soldier now has many more ways of healthfully and wholesomely spending his spare time, while the chaplain also has new and added ways to make his appeal and to direct the higher interests of the men.

The provision for an increase in the corps of chaplains for the navy to the number of fifty or more more than doubles the corps's present strength. This increase will provide a chaplain for every 1,250 personnel, and furnish a religious representative for each large ship, training station and navy yard. The majority of the young men entering the army and navy service come from homes in which God has his rightful place, and from influences that have made them physically, mentally and morally fit to pass the examinations, and this same influence should be maintained as far as possible by our forces on land and sea.

There are five army chaplains in Vera Cruz; one attached to each infantry. The navy has one chaplain, attached to the marine expeditionary force. Those of the army are the following: J. F. Chenoweth of the Fourth Infantry; J. L. Griffes of the Seventh; R. R. Fleming, Jr., of the Nineteenth; S. C. Ramsen of the Twenty-eighth; L. C. Joyce of the Fifth. The navy chaplain on shore is B. R. Patrick, who is with the marines. Some of these chaplains have as many as nine posts and hold from one to nine services each Sunday.

Chaplain Chenoweth is located at Los Cocos, a station at the edge of the city proper; a club for the enlisted men where they can read, write and play games is a feature of his work. He also conducts the Sunday service in the club-room. A Bible class and Christian Endeavor are also regularly held each week.

Chaplain Griffes has several points to visit and his work covers a large territory. He has a tent, but finds the "open air" service the best for this season of the year. He reports a good attendance at the regular services, of which there are seven each week. He has a thriving Christian Endeavor Society, and operates three reading-rooms for the men.

Chaplain Fleming has rented the Olympia Theater, in which he holds regular Sunday service; the English-speaking people of the city are invited to join in this service. As you see him go about the city at his work, you at once realize he is a busy man and has the interests of the men at heart.

Chaplain Ramsen has perhaps the best location in the city. His infantry is in reserve and located in the quarantine buildings near the lighthouse landing. Moving picture programs furnish popular amusement and diversion for the long evenings, while the roof-garden gives added joys and diversions during the day or evening. The attendance at the moving pictures ranges from 800 to 1,000 men. The roof-garden is equipped with phonograph, reading and writing material, as well as other minor furnishings, and is a very popular place. Many soldiers are here given an opportunity in an attractive form to resist the temptations and sinful attractions of the city, and keep themselves clean.

Chaplain Patrick has a large constituency scattered over a wide area. He has been conducting services at nine different points, and has a service at the brigade headquarters to which he invites the English-speaking people of the city. It is impossible for him to cover all the ground, and some of the chaplains in the fleet are assisting him on Sunday afternoons. Chaplain Patrick has opened a club for the marines that promises to be a success; there will be a reading-room, correspondence-room, and rooms for games, as well as other rooms for the comfort of the men.

The navy chaplains are more limited as to their field. Each chaplain's work is practically confined to his ship. The personal work of the chaplain on board ship is most important, and in this his example and conduct are very essential. The chaplain stands as a medium between the man and his home. The instruction given those who are deficient in the fundamental school branches; the special lectures at such times as circumstances and opportunities afford; the handling of libraries and reading-rooms for the crew; the conducting of moving picture shows; the visiting of the sick; the conducting of Bible classes and the regular divine service on Sunday, are other ways in which the chaplain on board a battleship does, or tries to do, an all round work for the general happiness of the ship.

With a large number of ships in the harbor it has been an easy matter to exchange moving-picture films and keep the crews amused in the evenings. The work in general shows that the men are in a happy mood and enjoying themselves at every opportunity. If the attendance at the regular divine services each Sunday bespeaks anything, we may be sure that the men are in general in good spirits and tone, for the attendance has been excellent.

EXPLORING THE MINE

THEY ARE HELD BACK AND KEPT IN ORDER

WATCHING THE CANARY

FOR SAFETY IN MINES

SCATTERED through 15,000 mines in the United States 700,000 men and boys throw out a half billion tons of coal annually. In the past seventeen years close to 34,000 of these workers have died as a result of accident in the mines, an average of nearly 2,000 a year, and almost half a million more have sustained injuries that in many cases crippled men for life. It is significant that the greater the quantity of coal mined per man at work, the higher is the percentage of injuries and deaths. The economic loss represented by the earning capacity of the killed and injured men runs into the hundreds of millions. It is this whole deplorable aspect of the mining industry that prompted the formation of a Bureau of Mines within the Department of the Interior in 1910, the "safety of miners" being the first objective. What that bureau has already accomplished in this important field of inquiry is well worth considering.

Nothing is more dull, crude, monotonous than the average coal mine town. Huddled about the workings, the low small houses shelter a race of fatalists—men who day and night take their lives in their hands without thought of fear; women who share those lives, toiling in the light, as their men in the eternal dark, through custom thinking little of evil chance, and children playing in the sun and thinking not at all. Shift follows shift, and the earth swallows them up for a time. In due season the cages bring them again to the light of sun or stars and the sweet air.

Then some day without warning, a vague rumor starts that all is not well. No one knows who got the word first or what the trouble is, but in some way it spreads and, as though called by a whistle blast, women, children, and such men as happen to be above ground rush to the pit mouth, crowding about the men on duty, calling questions, shouting, begging, cursing and praying, according to their bent. They are held back and kept in some sort of order until the first rush and shock has ceased. The men are called to their stations. They have all seen it before. Fire in the mine. Fire is nearly always started by explosion of mine gas—the fatal "fire-damp"—and the explosion generally brings down tons of coal in the workings, burying many, and imprisoning others in peril of fire, suffocation, starvation.

Time was when a crowd of lion-hearted, reckless miners would have rushed to the rescue of their fellows regardless of the consequences to themselves, taking no precautions, equipped with no apparatus for life-saving. Only a few years ago at the Hanna Mine in Wyoming some forty such would-be rescuers went into the mine after fifteen or sixteen men who had been caught in an explosion and the entire rescue party was killed. Such fatal heroism is fast becoming wholly unnecessary. In fact, such a need is becoming less and less likely to occur as the precautionary measures advocated by the Bureau of Mines are adopted by mine operators.

But to return to the scene of the accident. Already, under the new order of things, alarm has been sent by wire to the nearest "relief station," and a car fully equipped with a rescue crew and apparatus is on its way. These cars are always ready: daily record is sent to all mines, giving the exact location of each. Every large mine also now has its own rescue force especially trained by government experts, and these men act as leaders of emergency parties of four to six men each. Only such are allowed to join the expert rescue crew as have been tried and can be depended upon to keep their heads. They must be fine specimens, with lungs and hands and legs that will not fail when needed, and they must thoroughly understand the use of the breathing apparatus on which depends their success.

The breathing apparatus is much like a diver's equipment, and by its use a man may live for hours surrounded by poisonous gases, smoke and unbreathable air. Some depend on hose through which fresh air is forced from outside the mine; others are not connected with the outer air at all, but supply artificial air from small tanks carried on the back. The latter apparatus requires expert use.

BUREAU OF MINES RESCUE CREW

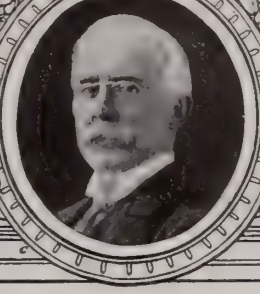
The men go about their work systematically. When they enter the area of poisonous gas they keep close to one another and are ordered not to separate under any circumstances. It goes without saying that a successful rescue party must first of all take every precaution for its own safety. Stretchers are always carried and a relief station or base of operation is established at the end of the good air, where another rescue crew wait with knapsacks, ready to put on their apparatus and start at a moment's notice. Meantime a patrol has been established covering doors and brattice for the protection of the relief. In dense smoke the crews further protect themselves by holding a rope leading to fresh air. A telephone is often used in shaft work to keep the men in touch with the surface. They also carry electric lamps, safety lamps (to detect the presence of gas), thermometers, gas analysis apparatus, compass and a map of the mine.

Thus equipped they make their way where unprotected men could not live, forcing entrance to the corridors blocked by the falls of coal to their unfortunate comrades. First-aid treatment is applied where necessary, and the injured are sent to the surface to be cared for, while those who are unhurt turn to and help under expert direction.

The bureau has now six mine accident investigation stations and eight training cars. Trained experts answer the call very much after the manner of a city fire department. They take charge of fire fighting and rescue work, heading the local volunteer parties. The coal fields of the country have been divided into districts, and a car is assigned to each, moving about from place to place where lectures and demonstrations are given. During the first ten months of this work more than one hundred thousand miners attended the lectures and received mine rescue training. In investigating the causes of mine fires and explosions the bureau has made a careful study of methods of protection against the poisonous gases responsible for many deaths. The "white damp" is the most feared and the most difficult to detect. Now mice and small birds are called upon to give warning, because they show the effects of the gas before a man can feel it. Weight for weight, a mouse will consume about fifteen times as much oxygen as a man, and where the amount of poisonous gas is so small that a man will not be harmfully affected for two hours a mouse will become giddy in ten minutes. Two or three mice are carried in a small cage and as soon as they show signs of distress both mice and men "gang awa'" if not "agley." Sometimes, however, mice are slow in responding to the presence of small percentages of gas and similar experiments have, therefore, been made with birds. Canaries seem to be best suited, since they show signs of distress most quickly, and the symptoms of poisoning are most clearly defined. The bird's balance on its perch is immediately lost, while a mouse may lose consciousness without changing its attitude on the floor of its cage. A cage has been devised with glass sides and a small oxygen tank; as soon as the symptoms of distress have warned the men and a retreat has commenced, the glass slides of the cage are closed and the oxygen chamber partly opened. The small occupant promptly revives, and, after a rest in the open air, is as good as new.

The movement for the establishment of rescue stations patterned after those of the Bureau of Mines is being extended as rapidly as possible for the purpose of training men locally in first-aid work so that they may be instantly available when needed. There are several hundred groups of such men now throughout the country and more are constantly forming. The larger mines have rescue stations of their own and several have also private rescue cars modeled upon those of the bureau.

SEEKING REST BY FLIGHT



A SERMON

BY

REV. J. H. JOWETT, D.D.*

TEXTS: "Oh that I had wings like a dove! for then would I fly away, and be at rest." Ps. 55: 6
"Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55: 22

I THINK you will see that there is a contrast here—that as you pass from one verse to the other there is a change in thought, in mood, and in outlook. And yet they are both the cries of one psalmist, and are included in the limits of one psalm. In the one there is a wild, stormy unrest; in the other there is the beginning of peace. Perhaps a night has intervened between them, for you know what one night's rest can do for a fevered mind and a despondent heart. At night I don't know what we were not going to do! We would resign our position! Matters had become intolerable! We would leave them as they were and get right away! Our resignation should be sent in the very next morning! And the morning came, but God had sent the sweet angel of sleep, and the feverishness had been allayed, and the impetuous impulse had been quieted, and the dawn came very peacefully!

Perhaps it was some soothing, quieting interlude which had similarly intervened in the life of the psalmist between the two expressions which I have taken for my texts. Here he is face to face with a great trouble, a sore difficulty, a heavy burden, and his first thoughts about it are exceedingly morbid and unhealthy. "Oh that I had wings like a dove! for then would I fly away." He wants to fly away from his burden. He would like to leave it there, just as it is, and get right away. He says that if he could only fly away he would be at rest. That was the mistake he made. No man ever finds rest by flying away from a burden. Whatever shape your trouble may take, you cannot find peace by desertion. God has ordained it otherwise. And the psalmist came to see it. At night he said: "My burden is greater than I can bear; would that I could fly away and leave it." When morning dawned his heart had come to calmer and clearer vision, and he said: "Cast thy burden upon the Lord, and he shall sustain thee." No need to fly away! Rest is not gained by flight, but by seeking the power and strength of God. "Oh that I had wings like a dove! then would I fly away and be at rest." No! never; the path of flight is the way to weariness and pain. "Cast thy burden on the Lord, and he shall sustain thee"; yes, thou shalt be able to lift thyself up, and stand erect under the heaviest load.

Now, this disposition to seek rest from our burdens by flight is as prevalent to-day as in the days of the psalmist. We still try to fly away from our difficulties instead of seeking the strength of God to sustain them, and I want to ask your attention to one or two ways in which this flight is sometimes made.

The Temptation of Burdens

Here, then, is a man whose business affairs are becoming involved. His resources are being more and more impoverished. He feels as though he is being gradually and relentlessly closed in as by an iron wall. Night comes into his day, and the iron feet of anxiety crush all the joy out of his life. His cares accumulate until they become a huge burden, which lies like a cold, heavy stone upon his heart. This goes on for weeks and perhaps for months. The worry gnaws away at his heart without ceasing, and makes him depressed, and nervous, and irritable, unpleasant to his family, disagreeable to all his friends, and obnoxious to himself. At length when the burden is intolerable he cries in the bitterness of his soul: "Oh that I had wings like a dove! for then would I fly away, and be at rest."

Now that is an evil moment, a moment fraught with infinite peril, when a man begins to think of flying away from his burden. For in these matters thought is so speedily followed by purpose, and purpose so speedily followed by action, that even thought itself must be regarded as pregnant with tremendous issues. When a man begins to think of flying away from his burden, depend upon it he will soon make an attempt to fly. And how is the attempt very frequently made? A vast number of men try to get away from the burden of their worries and cares by an excessive indulgence in drink. Again and again have I heard men say: "I could bear it no longer; the burden was crushing me, and so I took to drink." And so the man uses drink as a kind of opiate. He takes that mind of his, which is "heated hot with burning fears," and he plunges it in forgetfulness by means of drink. He takes to drink as a means of flight from care. You know this is no fancy picture conjured up to meet the exigencies of a sermon. It is a leaf from commonplace life. Only the other day, in an exceedingly powerful biographical fragment, I read these words: "There is no getting rid of these gloomy thoughts; the only way to forget is to go to some place where there are a lot of people and where there is drunkenness and rollicking." I believe that this is the explanation of why many people take to drink. It is not because they like it, it is not because they are driven by the appetite of a beast. It is not the drink they crave, but forgetfulness and rest. Of course, the appetite is soon created, and at length the passion for drink becomes more intense than the passion for rest. But let us willingly recognize that in many instances men take to drink to flee from care. They wish to fly away and be at rest!

Whither Shall He Flee?

Now, let me say one or two words about this particular means of flight. It may be that the temptation will come to many who think that they are in no way exposed to the danger. It may be that there are young men—may there not be young women, too?—who will some day fly to drink as a refuge from care. Let me say, then, in the first place, that it is a most cowardly and selfish resource. It is cowardly if for no other reason than that it means a showing of the white feather; but it is cowardly for the additional reason that when a man takes to drink he deliberately sells his birthright, and throws away the prerogatives of a glorious manhood. He takes his pearls—the pearl of reason, the pearl of conscience, the pearl of will—and casts them before the swine of passion and lust. But it is more than cowardly; it is intensely selfish. It means that the man considers himself and himself alone. When a man flees to drink to gain rest from his burden he does so at the expense of putting an extra burden upon somebody else. But it is more than cowardly and selfish; to fly to drink is useless. The man says: "I will take to drink and be at rest." Does he find rest? He says: "I will bury my sorrow." Where? "In drink." Is the grave deep enough? Drink is the poorest cemetery I know in which to bury one's care. Everything you bury in drink has a speedy resurrection. Drink cannot hold it. Bury sorrow in drink, and it will soon rise again from its grave. But more than that—the sorrow reappears, stronger and heavier; the grave of drink in which you thought to bury it has only nursed and fattened it, and there it is wilder than ever! You fled for rest, and behold fresh trouble! If you want to bury your care and sorrow, bury it in God! That is a fast grave from which it will never emerge. Don't seek rest by flight! "Cast thy burden on the Lord, and he shall sustain thee." He will hearten thy trust.

Let me now take another example. Here is a man whose burden does not arise from an involved business, or from the worry which comes from an impoverished purse. It is not the care of the world which weighs upon him, but the burden of an outraged conscience. He carries a load of guilt which weighs upon his heart like lead. His burden depresses him, and produces lowness and insipidity of life. And so while some men carry a load of care, this man carries a load of remorse. And this remorse seems to sit between the shoulders, as Dante says it does in hell, and with its sharp teeth is ever gnawing at the guilty man's life. At length the burden of guilt becomes intolerable, and the man cries out in his heart: "Oh for the wings of a dove! for then would I fly away, and be at rest." Here again is a perilous moment when a man begins to think of flying away from his burden. The thought will be followed by an attempt. The man who thinks of flying away from the gnawings of his conscience will soon be trying to fly away. And how is the attempt very frequently made? A vast number of people seek to get away from the burde of their conscience by an excessive indulgence pleasure. They fly away on the wings of plea ure to be at rest!

Now, let us look at this. A man who has violat his conscience soon finds ordinary pleasures tan and tasteless. There is nothing like a sense of gui for destroying the taste for the quieter pleasures life. And so men seek refuge from guilt in sens tional and distracting enjoyments. Revelry sought as a means of gaining quietness and peac A man with a thundering conscience flies away in noisy and exciting company in order that the threa ening voice may be drowned. I think you will kno how common this is. That outraged conscienc that great white throne in every life, what we w do in order to get away from it! Even when are alone, and conscience begins to upbraid us, begin to talk to ourselves, or sing to ourselves, do anything to drown its voice. Well, the sar troublesome cause leads men into a round of plea ure. They are burdened by their guilt, and th take the wings of pleasure and fly away for re Many a poor wretch, whom the world considers fa and prodigal, is only seeking a grave in which bury his guilt. Many a wretched woman, who labeled gay and frivolous and worldly, is carryi a heavy load of guilt, and seeking a grave in whi she might bury it. And they think they can bu their burden in pleasure! They fly to pleasure f rest—do they find it?

Our Burden-Bearer

Can a soul find rest from the burden of co science by flying away on the wings of pleasur When Macbeth had murdered Duncan and Banq had also been despatched, Lady Macbeth arrang a feast, that in company and revelry and jest a song the murderer might fly from the cries of h own conscience. And how did it succeed? In t very midst of the feast, when the merrymaki was at its height, when jest and jollity freely flowe Macbeth gave a great start, and cried: "Nev shake thy gory locks at me!" What did he se The ghost of the one he had murdered! The de of yesterday intruded into the feast, and even the very heart of pleasure painted before him t ghost of the one he had slain. Oh, these ghost these ghosts of yesterday, these ghosts of past si how they will glide into our revelries, and chan them into bitterness and pain! If we only kn how to get away from the ghost of guilt! I t thee, conscience-burdened man, if thou take t wings of pleasure and fly to the uttermost parts the sea, even there the ghost shall meet thee, t burden will remain. "Be sure your sin will fi you out"; the ghost will rise before you in the ve midst of the revelry and dance.

How useless, then, to take the wings of pleasu and to seek to fly away from the burden of o guilt! Sometimes we recommend people who a cast down and disquieted within them, to get ir company, to look at the world, to see a bit of li and have a change of air. What if it is not change of air they need so much as a change heart? We counsel them to take the wings pleasure and fly away for rest, when perhaps t counsel they need is just this: "Cast thy burden the Lord, and he shall sustain thee." Oh, men a women who feel the burden of guilt, don't seek fly away from it. Bring it, and cast it upon t Lord. Tell him that you have heard that with h there is mercy and forgiveness and plenteousn of grace, and that you kneel at his feet if perchar there may be healing and strengthening for y He will sustain you. Remember that he has, in t told number, relieved men and women whose c sciences were as restless as yours, and whose gu was as burdensome as yours, and he has impart to them his own calm. He will likewise say to the "Thy sins, which are many, are all forgiven the That forgiveness of God is no idle sentiment, but mighty practical force. It loosens the guilt whi holds a man in bonds, just as the sun breaks up ice-blocked river and lets the boats go free. Do try to fly away from thy guilt, but cast thy burd on the Lord, and he shall sustain thee.

* Pastor Fifth Avenue Presbyterian Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, July 19. Luke 7: 14. *"Young man, I say unto thee, Arise."* We have here an act of kindness which our Lord performed without being asked. Not one of the mourners had thought of such an impossible thing as restoring a dead person to life. We do not even read of an unspoken wish or faint hope that Jesus had discovered in the heart of the mother. An instance like this illustrates the fact that God's gracious help travels in advance of our requests. Another thing which startled the funeral company was that Jesus touched the bier. To a Jew that meant pollution. Jesus, however, was the Lord also of that ceremonial law, and his immediate command to the dead young man, issued upon his own authority, shows him to be the almighty God who speaks and it is done. Breaking through the barrier of a legal formality, Jesus yet fulfils the entire law of love: he restores the young man to his mother, that he may be a comfort and support to her in her old age. This incident may remind our young people of a fact which they are apt to forget in the bloom and buoyancy of their young lives: young people too must die, and death appears most ruthless when it strikes down the bud or opening flower of a young life. Hence also the young must prepare to meet their God.

MONDAY, July 20. Luke 7: 22. *"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."* From his prison, John the Baptist has sent messengers to Christ to ask him: "Art thou he that should come, or look we for another?" To prove his Messiahship, Christ appeals to his miracles. In estimating the value of the miracles of Jesus two extremes must be avoided: 1. The miracles are the divine seal and confirmation of the mission and message which Jesus bears to the world. To make the miracles the chief things in his activity, and to disregard his teaching, is making a use of the miracles which Jesus himself constantly discountenanced by rebuking those who came to ask signs and wonders of him. 2. To strip the message of Jesus of its heavenly attestation by the miracles, to treat the miracles as trifles or even to deny them, is also wrong. The miracles of Jesus are a necessary complement to the ancient prophecies concerning the Messiah. Jesus could not be the *promised* Redeemer, had he not performed them. However, the greatest of all his signs is that which, after Isaiah, he mentions last: "The poor have the Gospel preached to them." Every sinner shares in the blessing of this miracle. Luke tells us that in the very hour when Christ returned this answer to the disciples of John, he healed many. He followed up the assertion of his ability with the proof of the actual performance.

TUESDAY, July 21. Matthew 11: 6. *"And blessed is he, whosoever shall not be offended in me."* "The offense of Christ" is a prominent thought of the holy writers in the New Testament. Simeon remarked upon it when he met the infant Jesus in the temple. Jesus himself has referred to it many times. The apostles met with it in their preaching. What is this offense? The entire plan of salvation which God proposes for sinners in Jesus. It is an offense to reason to be required to believe the divinity of the man Christ and to accept his teaching, which passes man's understanding. It is an offense to men's pride to be told that their sins are so great that they could not be removed, except by the sacrifice of God's own Son. It is an offense to the carnal mind of men to be told that they must repent and receive forgiveness of their sins, like rebels suing for pardon. It is an offense to the flesh to be told that a life of godliness requires the mortification of the lusts and desires which men feel in them, and that those who would be saved must pass through much tribulation. "The reproach of the Gospel" is another name for this offense. Blessed indeed is he who, amid the insinuations, temptations, persecutions, doubts which come to believers in a wicked world, retains his faith pure and firm, that Jesus is indeed he that should come, and that to wait for another is folly and blasphemy.

WEDNESDAY, July 22. Luke 7: 24. *"What went ye out into the wilderness for to see? A reed shaken with the wind?"* The eulogy on John the Baptist which our Lord pronounced after receiving the ominous question from his imprisoned friend proves that he has not lost confidence in John. Though it is possible that John had begun to doubt—for no saint is immune from error—it is more likely that John addressed his question to Jesus in behalf of his disciples. Jesus now reminds the people of the firm character of the prophet whom they had gone to hear preach in the wilderness. Clear and strong, without deference to the great and without sentimentalities calculated to attract the small, fearless in his denunciation of sin, unqualified in his presentation of the Messiah—the message of John had come to all alike and to each according to his special need. Here is the type of a preacher after God's heart. Not the vacillating opportunist, not the spineless time-server who bends to every popular breeze and thinks his swayings and swervings the height of pastoral wisdom, tact, and skill, but men who stand amid the surgings of men's passions, the ebb and flow of men's religious opinions, notions, and fancies, solid and massive like Gibraltar, God wants for his prophets. Lord have mercy on the reeds! Behold, they are tossed with every wind.

THURSDAY, July 23. Luke 7: 25. *"But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts."* Clothes do not make the man, and the saying, "As we eat so we are," is more or less facetious. Yet men in general, and ministers in particular, have reason to examine their hearts in regard to their attitude on the question of garments and fare. What Jesus says about the hermit life of John is no endorsement of the imitation of that life which, as history tells us, has been attempted on a large scale by many in the early church, and is still advocated as the holy life by the Roman Church. Austere habits have never been conclusive evidence that the party assuming them had really subdued his proud and stubborn flesh. The disdain of the amenities of life sometimes exhibited by persons may be the manifestation of an unhealthy spiritual condition of the heart. What Christ arraigns in this account of the habits of John is the ease-loving life, a person's accommodation to the vanities of men, the fawning and toadying of attendants on great personages. Paul has likened the minister of Christ to a soldier who must endure hardness and be content with the lot of a warrior engaged in actual field-service. Unguarded and uncontrolled connections with the wealthy, the luxurious, the prominent men of the day, have wrecked many a noble servant of Christ.

FRIDAY, July 24. Luke 7: 26, 27. *"But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."* The ancient prophets did not derive their distinction merely from the fact that they foretold future events. While it cannot be denied that they made a great impression by their predictions, still it goes without saying that those predictions must often have proven unsatisfactory to their audiences. For the prophets themselves studied diligently the messages for which the Spirit had given them utterance. Their greatest influence was due to the fact that they came with important announcements: "Thus saith Jehovah," and that they could not infrequently give unerring directions to the people regarding their present affairs. John the Baptist surpasses the ancient prophets, first, because he could point to the Messiah come, while they had spoken of the Messiah to come; secondly, because he was engaged in the difficult task of preparing the hearts of the contemporaries of Christ directly for a proper reception of the Lord. This faithful work of his forerunner brought to Christ his earliest followers, and, in general, John's message was the necessary antecedent to the ministry of Christ and gained for him his great audiences. To have done his work well was the joy of John's life. What a noble self-effacement is seen in his touching valedictory at the end of John 3! The greatest achievement of a Christian minister is to make himself disappear, in order that Christ only may be seen by his hearers.

SATURDAY, July 25. Matthew 11: 11. *"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."* The sun of John was setting in apparent gloom. A small band of faithful ones still held out with him, and these were sore pressed with doubt. Jesus does John a blessed service by his public remarks on the forerunner's closing career. The entire section of which our text is the concluding verse reads like a funeral oration. Jesus, who before the Father in heaven confesses those who have confessed him before men, here secures abiding esteem for the forerunner also among his contemporaries, who were about to forget him and his ministry. With solemn emphasis Jesus declares that John's had been a very great mission. Some of his hearers had depreciated his importance by saying: "We have Abraham for our father"; others had believed that they needed no teaching beyond that of Moses' law. Jesus tells them that, just as the Jewish nation had always esteemed the prophets who had brought them new and additional messages from the God of Abraham and Moses, so they must highly prize the ministry of John. For in him the ancient prophecy had reached its climax. John was the prophet of the fulfilment. And yet, the least follower of Christ who is able to study the grand truths of the redemption of Christ, surpasses John in clearness of understanding and in power. Where the full Gospel is proclaimed, there is the greatest glory to be attained to which men can come here below.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM VARIOUS POINTS

—Missionary J. M. L. Harrow, of Newaka, Liberia, Africa, writes: "I will be glad to get in touch with any one who feels called to West Africa. Native calls come in continually for some one to 'come to us.'"

Frederick Stanley Arnot, explorer and missionary, died in Africa of "blackwater fever," May 16. He was a pioneer worker in many sections of Africa, and was a great helper of other missionaries. Arnot was personally acquainted with Livingstone and Coillard and was the means of establishing Dan Crawford in his work in the Dark Continent.

The Stars and Stripes and Union Jack mingled their folds above the platform in the great auditorium of Spurgeon's Tabernacle, London, on Thursday, July 9, at two demonstrations in honor of the hundred years of peace between the United States and England, which have followed the signing of the treaty of Ghent. Dr. A. C. Dixon, the pastor, is an American. Among the speakers were Lord Blythswood, Dr. J. W. Ewing, ex-president, Baptist Union of Great Britain; Lord Kinnaird, Ambassador W. H. Page, and others.

Rev. J. L. Lillback is organizing the natives of Finland now residing in New York, for church work. There are 200,000, and Mr. Lillback, at the earnest solicitation of Christian leaders among them, has consented to head the movement for the establishment of chapels and mission houses and to lead them in their religious life. Mr. Lillback came to this country in 1895 at the age of fifteen years. He was ordained by the Congregational Council of Boston in 1906, and has been since 1908 in charge of the work for Finnish Christians in Quincy, Mass. His headquarters in New York are at 741 Forty-third Street, Brooklyn.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Assassination at Sarajevo

IN THE killing of Archduke Francis Ferdinand, the heir apparent to the throne of Austria, and his consort at Sarajevo on June 28, another tragedy has been added to the long list of crimes against European royalty. Giving no heed to friendly warnings, the victims went into an alien section of the empire, unfriendly and bristling with enemies. Ferdinand's reckless courage seemed to invite the danger and furnished the opportunity for the attack, which was apparently the culmination of a Servian plot, deliberately planned and carried out, and not the result of a momentary outbreak. Ferdinand, as the coming successor of the aged emperor Francis Joseph, was everywhere regarded as a man possessing in a high degree those qualities of firmness, sagacity and equipoise which it was believed would qualify him for governing the varied elements that compose the Austro-Hungarian empire—the difficult task in which Francis Joseph has so long succeeded. That the assassination was carefully planned is declared by the Vienna *Reichspost*, the leading military organ, which says: "It was aimed, through the person of the heir-apparent, at the State itself. The conspirators pushed mere youths into the foreground and incited them to the murder." For decades, it affirms, "these mad Pan-Servian lunatics" have been trying to tear Bosnia and Herzegovina from the empire.

Unquestionably, the tragedy will knit the hearts of the Austrian people more closely to the aged Kaiser, for whom, in his sorrow and loneliness, there is universal sympathy. But the event bodes ill for the future peace of the heterogeneous empire. It is part of a dark drama which has been slowly unfolding for many years past. Servia has long cherished the hope of forming a great independent Slavic power. She regards the 12,000,000 Slavs, now widely scattered, as her legitimate allies by the ties of blood, nationality, tradition and kindred language. She hates Austria, and ever since the latter in 1908 arbitrarily annexed Bosnia and Herzegovina, she has conducted a propaganda which Russia and Montenegro have industriously aided in keeping alive and active. While Francis Joseph lives, the dream of a Slavic union may be deferred; but should the new heir, now next in order of succession—the Archduke Charles Francis Joseph, youthful, and totally inexperienced—come to the throne, there may be far-reaching changes.

Sunday School Workers At Home

IT DOUBTLESS seems a long way in more measurements than by miles from the great Medinah Temple in Chicago, where the thousands of Sunday school delegates met to plan for their work, and the modest Sunday school in some rural church or the busy Sunday school room of a town "back home" to which the delegates return. What can the days and hours of the convention do for the months and years of our Sunday school life? What can the addresses and resolutions of the big men do for the little children in our Sunday school?

One thing that no convention can teach us is love. But much was said about love at the convention and, in devotional hours and in moments of song, there were thrills of divine blessing which could awaken new love in the hearts of the workers gathered there. And this love can be carried back to bless and help the little people and the older people of our community. Another thing that can be carried back is faith. We should have new faith in the Master, new confidence that he will help us, even us, in our work of winning our pupils to a hearty allegiance to Christ and to a determination to help him in his vast work of winning the world. Another thing, and this will be easiest of all to take with us and to keep, is vision. Every one who heard Mrs. Bryner speak of the 1,056,000 babies on the cradle rolls of the Sunday school, of the 4,200 babies born every hour, throughout the world, every one who heard the descriptions of child life over the world and who felt the thrill of the world call to service and brotherhood, will find it hard to lapse back into indifference in anything that relates to the welfare of the children, the winning of their lives for God and the work of making this world a place where Christ shall reign. With vision will come zeal. Because the task is so well worth doing, and because of our new love for the children and all the people whom we can help, because of the new vision of the Saviour, more vigorous faith in him, and more ardent love for him, we shall strive more whole-heartedly to teach and guide and inspire those whose lives we can touch. Finally, there will be new skill. Mistakes we used to make will be avoided, and we shall find new success in carrying out the new plans presented, for filling the lives of the children with the life of God.

Above all, the convention motto will evermore gleam in our hearts as it gleamed in light above the convention platform. It must be truer than ever henceforth in our own lives, in our own work; and His grace can help us make it true in countless other lives: "Jesus Shall Reign."

A New Idea from Oklahoma

THERE is a little town in Oklahoma known as Carmen, which, by means of a good impulse tending to friendliness and square dealing, has suddenly found itself on the map, besides setting a good example, worthy of general application. It established on June 29 an annual "Take-it-Back Day," when everybody in town who had borrowed money or goods or anything from their fellow townspeople during the year should redeem the debt or return the articles loaned or their value. On that day the rural post office was piled up high with friendly letters, and the parcel post never did such a business in Carmen before. Not only were loans repaid and neglected obligations settled, but somehow the spirit of good fellowship, once let loose, fairly took the hearts of the townsfolk by storm, for old quarrels were patched up, neighborhood feuds were ended. And when the sun set on Carmen that day, the good people of the place felt better than they had felt in years. What wonderful and surprising things might happen if the Oklahoma idea should become infectious! If the population of any of our large cities were suddenly and individually to be seized with a desire to straighten out matters on a particular day each year, that date would become the central point of interest in the calendar. The ancient Hebrews had their year of Jubilee, in which bondmen, who had sold themselves through poverty, were freed, land sold under distress was restored, and the debts of those unable to pay were canceled—but their jubilee came only twice in a century. It is true that in the Carmen annual economic clean-up there is hardly a trace of resemblance to the ancient jubilee, but the same spirit of generous restitution, forgiveness and brotherliness is there. For this reason, if for no other, the new idea deserves to be commended and may serve as a hint to other communities that need a good, old-fashioned, economic house-cleaning and revival of good fellowship once a year at least.

China's Appeal for Help

CHINA, land of floods, famine, revolutions and sufferings such as probably no other nation has undergone in modern times, is again a suppliant for our generosity. Through the State Department in Washington we have received a telegram from the American consul-general at Canton, containing an urgent appeal from a committee of American missionaries for the sufferers from extensive floods which have taken place in that section. Here is the message, dated Canton, June 29:

> "Unprecedented floods two provinces South China. Over two million people starving, homeless. Crops totally destroyed. Relief imperative. Appeal Red Cross, THE CHRISTIAN HERALD, all benevolent organizations. South China Missionaries Committee administer funds. Cable relief to International Banking Corporation, care American consul-general, Canton."

Eleven years ago, in June, 1903, a similar message was received from the American minister through our State Department and the readers of this journal responded generously and promptly. Their benevolence at that time saved many lives.

This new appeal, from the same section, should not be permitted to pass unheeded. China since then has been in the furnace of trial. Now that this sudden and overwhelming affliction has come, let us reach out quickly with hands of helpfulness. All contributions in aid of the sufferers, sent to THE CHRISTIAN HERALD, will be promptly forwarded to the Missionary Committee, as the cablegram directs. To be of real service in saving life, the response should be immediate and generous.

The President and the Suffragists

IT IS almost a pity that President Wilson did not submit to the interrogation of the suffragists who honored him with a visit in Washington the other day. "Heckling" is a crude art, but when kept within bounds it is not necessarily objectionable. Besides, the President is a skilled disputant, a master of verbal fence, and he mght easily have held his own ground, instead of withdrawing abruptly as he did. The women urged him to give his aid and influence in behalf of a resolution providing for a constitutional suffrage amendment, but he took refuge in the declaration that the suffrage issue is one for the States, and not for Congress. What he might have done, without any concession involving principle, was to have given the women the satisfaction of recognizing the remarkable success of their campaign in various States. This he could easily have done without specifically committing himself to their cause. They had no expectation of making him a convert. But instead of gallantly standing by his colors, and taking the situation in good spirit, he became disconcerted when his interlocutors pointed out a few inconsistencies. It was, no doubt, an ungracious thing to do, and Dr. Anna Howard Shaw, of the National Suffrage Association, has characterized it as "ill-timed" and uncalled for. Besides, it was wholly unauthorized, as the visitors only represented a local Washington club, which has proved unruly before. The President's answer, referring the whole subject back to the States, will probably be regarded as final, as far as his own attitude is concerned, so the episode is not likely to be repeated.

GENERAL NOTES

—IF THE LATE JACOB RIIS could have written his famous book, *How the Other Half Lives*, at the time the income tax was being collected, instead of many years ago, he would have found a new and remarkable parallel to his theme of riches and poverty in juxtaposition. One section of Lower Manhattan, covering an area of about two square miles, and bounded by West Fourteenth Street and the Battery, the Bowery and the Hudson River, is said to be to-day the richest area of its size in the whole world. In this limited territory there are some 15,000 individuals whose incomes aggregate $1,000,000,000, taxable for $10,000,000. Lying immediately alongside of it on the east is a smaller area of about one square mile, with some 600,000 population. It is the most densely populated square mile of territory on the globe, and it is a moderate guess that not one in 500 of its residents has an income liable to be taxed. It is the heart of the Lower East Side, abounding in homes of poverty and with a polyglot population representing almost every nationality under the sun.

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FERDINAND C. IGLEHART D. D.

Gives Cemetery to a Village

THE will of Daniel E. Merritt of Port Chester, New York, who died recently, directed that upon the death of his sister, who is now 75, his large fortune is to be used to establish a public cemetery for his village. Mr. Merritt for nearly half a century lived practically as a recluse with his aged and incompetent sister. Under the will the big colonial house where the two resided is to be kept up, and the servants and farm employees are to be retained. The document then directs that his executors must turn over to a board of trustees the residue and income from the estate, which is estimated to be worth $3,000,000, to establish and maintain "The Merritt Public Cemetery" on the Ridge Street farm. The cemetery is to be governed by the president of the village and the pastors of the various churches of Port Chester. Provision is made for free burial for the people of the village and vicinity. If this cannot be done legally, the will asks that a bill be passed by the legislature permitting such free burial. The average citizen, and especially the poor, will count it a privilege to have a decent burying place away from the potter's field, or the niggardly spaces allowed the pauper in the cities of the dead. Port Chester is a large and cultivated community and the gift of the graveyard is munificent. The desire to lie down in the last long sleep by the side of those dearest to us is expressed by Ruth in these tender words addressed to Naomi:

Where thou diest, will I die, and there will I be buried. (Ruth 1: 17.)

To Chart Ocean

TWELVE scientists, six officers and eighteen sailors, composing the J. Foster Stackhouse expedition, have signed for seven years to make a worldwide exploration of the seas. Soundings are to be taken in all latitudes, and careful charts of the bottom of the oceans will be prepared. The explorations in the Pacific will be of universal interest, now that the canal is opened. This keenyed search for the secrets of the seas and their mastery illustrates the authority given to man thus described:

Thou hast put all things under his feet; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. (Ps. 8: 6, 8.)

Sane Fourth of July

A BOY was killed a few days before the Fourth of July by the explosion of a brass cannon with which he had started his patriotic celebration. More boys sacrificed their lives on the anniversary of the nation's birth by the premature explosion of a giant cracker, the bursting of a cannon, a toy pistol or the poison from a piece of metal cap. But each year there are fewer fatal casualties than the one before, for the municipal and local authorities in the villages and country districts have compelled a sane and safe celebration of the Fourth of July. It seems impossible that a thoughtful nation like ours should have let fifty years or more go on with this slaughter of innocents, which is now fortunately being stopped. The greatest care is needed to guard young and old against the moral dangers of this life. This wise caution is taught in these words:

And what I say unto you I say to all, Watch. (Mark 13: 37.)

Alarming Illiteracy in America

MR. P. P. CLAXTON, United States Commissioner of Education, in an address in New York City lately, said that the census of 1910 showed that there were more than 5,500,000 persons in the United States ten years old or more unable to read or write, and that the economic loss to the nation was $500,000,000 each year. The increase of illiteracy in the Eastern States, and especially in New York, Mr. Claxton attributed to foreign immigration. Mr. Claxton insists that grown people can be taught very easily to read and write, and that it is the duty of the Federal Government to take up the matter practically. Our nation should never be satisfied with seventy to the thousand who cannot read or write, when in Germany, Scandinavia and some other countries the percentage of illiterates is only three to the thousand. Important, necessary as is education to the prosperity and perpetuity of our form of government, a knowledge of righteousness and of divine truth are of supreme importance. The thought is thus expressed:

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. (Prov. 4: 7.)

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SALEM, MASS., SWEPT BY GREAT FIRE

A FEARFUL fire swept over the historic city of Salem, Mass., including in its path more than three square miles, consuming property worth $12,000,000, and rendering 18,000 of the 43,000 of the population homeless, 3,500 without food or means with which to buy it. It also threw 9,000 persons out of employment, and destroyed four precious lives. That there was as small loss of life under the circumstances is a marvel and a cause of congratulation. The fire started with an explosion in the leather factory of W. J. Korn & Co. in the Blubber Hollow district. One house in the neighborhood, "the Old Witches' House," where dwelt women in colonial days who met death on Gallows Hill, was fortunately saved. The fire thence extended over territory a mile and a half long by a half-mile wide, from Proctor and Boston Streets on the north to Jefferson Avenue on the south. The temperature was over ninety, a strong wind was blowing, the water pressure at first was weak, and then a main pipe burst and though firemen with their engines from Boston and other cities were there to help, the flames, with almost no resistance, licked up beautiful residence districts as well as factories and shabby foreign quarters. A long procession of the homeless and hungry went over the bridge to Beverly, where tents were provided and rations of food issued. The mayor of the city and governor of the State instantly called all their agencies into action, and President Wilson offered any government relief necessary. The heroism in the catastrophe, the benevolence of cities and individuals, and the enterprise that began clearing away the hot ashes of ruin on which to build a greater Salem, are the beautiful pictures revealed by the fierce fires of destruction. Most of the great fires have had their start from a lighted match, the overturning of a lamp in a cow stable, or the spark of a locomotive. What great fires in the moral and spiritual realm grow out of a small start! "Behold, how great matter a little fire kindleth!" James 3: 5.)

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A GROUP OF THE HOMELESS

Medals for Heroic Firemen

WHILE governments and educational institutions were bestowing honors in recognition of great ability, broad scholarship, and distinguished public service, the second city of the world, New York, was awarding medals to eight heroic firemen who had saved life at the risk of their own. The Board of Merit recommended the medals. Fire Commissioner Adamson introduced the heroes to Mayor Mitchel, who made the awards. The following are the names of the heroes, and a record of their deeds: Captain Patrick Walsh rushed into a blazing field of gasoline to rescue Lieutenant Schoener, who had fallen unconscious in the flames; William McAllister aided Captain Walsh in this rescue and, with the captain, also received a medal; John F. Mooney, suspended head downward from a roof by a comrade, when rescuing a woman trapped by a fire from a fourth story window; Lieutenant Fred Simpson, who, lying on the roof, held the legs of Mooney while he saved the woman, was given a medal also; Frank Costello rescued two men who had fallen unconscious in a room on the sixth floor of a burning building; Thomas Lucas carried a two-year-old child from a fire to safety in his coat, and then restored him by artificial respiration; Julius Deja jumped into the Gowanus Canal in his heavy uniform and rescued Michael Leddy, a brother fireman; William McGrath rescued a woman from a fourth story window ledge and carried her to safety down a perpendicular ladder. These heroes, who guard our property and lives at the hourly risk of their own, shame our want of courage and interest in the rescue of precious, immortal souls from the moral and spiritual perils that surround them. The apostle has this estimate of spiritual life-saving:

He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James 5: 20.)

High Honors

WALTER H. PAGE, American ambassador to England, and Viscount Bryce, formerly British ambassador to the United States, received honorary degrees from the University of Oxford the other day. Mr. Page was created a doctor of civil law, and Viscount Bryce a doctor of letters. America naturally feels proud of the honor conferred on Mr. Page. In conferring the degree, the public orator dwelt on the hundred years of peace between Britain and America, and spoke of the closer union between Oxford and the United States knit by the Cecil Rhodes scholarships. Our people recognize the justness of the degree conferred on James Bryce. He is a prime favorite here, partly on account of his great book, *The American Commonwealth*, and also on account of his superb personality and brilliant service as the representative of his government at Washington. His name seems cheapened by titles, he is intrinsically so great as a scholar, author, diplomat, patriot, manly man and Christian gentleman. And yet the titles are the expression of a lofty public sentiment, and are becoming. The conferring of the degree at Oxford illustrates this truth concerning wisdom:

Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. (Prov. 4: 8.)

Bubonic Plague

THE death of one person from bubonic plague in New Orleans stirred the authorities, State and national, to prevent the spread of this deadly disease. The most careful embargo has been placed on rats, carriers of the disease. Surgeon-General Blue, who was so successful in keeping out the plague from the Pacific door, has charge, and there is almost no likelihood that the plague will get a footing here. Using the most approved medical science we will rely for national health on the Lord,

Who healeth all thy diseases; who redeemeth thy life from destruction. (Ps. 103: 3, 4.)

ADVANCE BODY OF DELEGATES TO THE FOURTEENTH INTERNATIONAL SUNDA

SUNDAY SCHOOL HOSTS

the quarterly temperance lesson, has there been strife or extended debate, though the leaders trust the convention to handle all problems—withdrawing from a policy that has been in force for a few years and which was based on fear that so great a company might be swept off its feet into hasty action. There are very few conventions in which pure democracy and the unrestricted referendum so fully prevails.

Even the Committee on Resolutions, of which your correspondent is a member, had no restrictions or even cautions put upon it. "In the beginning God"—that is the first note of the resolutions. Then in the statement of principles, conversion is recognized as the bull's-eye of the target which is the association's symbol—the Bible studied for character, not for mere knowledge. Then the application of the Bible in individual and social ethics: abstinence, purity, Sabbath observance, industrial and international peace. The general observance of Peace Day, May 17, is advised, and a new Christian holiday on the third Sunday before Christmas, to be called "Bible Day," when the Book as a whole shall have a continent-wide emphasis. This naturally calls up the "All-Week Plan of Bible Study for All the People" that was outlined as the background of one of the seven addresses of your correspondent on "Restoring and Improving Bible Reading in the Schools."

They recognized in the resolutions what was pointed out in your correspondent's address, that on the old battlefield of parochial and public schools, a temple of peace is rising in scattered and independent fragments. Australia laid the first stone. Canada promises to lay the shining capstone, for in Saskatchewan, Catholics and Protestants are unitedly selecting not only Bible passages, but songs and prayers for use in the "devotions" of their public schools. These facts, and those given elsewhere about the co-operation of the three great religious groups, Catholics, Jews and Protestants, inviting non-churchgoers to "attend some place of religious worship and service," suggest that all who base their faith on the Bible may and should co-operate against heathenism at home and abroad.

Devotional Bible Study

This is a good place to say, following what has preceded, and climaxing our picture of the convention, that in Protestant churches as well as others, such a devotional Bible inlook for truth and outflow for power as Dr. F. B. Meyer gave the Chicago convention, and the Zürich convention previously, is the supreme need. It is a tribute alike to Dr. Meyer and to Sunday school workers that these deep and high spiritual expositions were the most popular part of the program. New York has a right to expect that the coming of its next International Sunday School Convention three or four years hence will profoundly reinforce both its religious and civic life. The Chicago convention was as nearly perfect as any the writer ever attended, but there are two things in which I have no doubt its leaders will improve upon it in New York—first,

REV. UKAI AND REV. KAWASUMI

by providing in advance that every seat vacant ten minutes after the opening of any session may be occupied by local workers who are not delegates; second, by greater co-operation of speakers with the press by advance abstracts, giving the address a continent-wide reading.

The members of the Board of Trustees of the association for the next triennium are as follows: E. K. Warren, chairman; R. M. Weaver, W. N. Hartshorn, H. J. Heinz, A. F. Sitich, A. H. Mills, C. C. Anderson, George W. Bailey, H. M. Hamill, C. C. Chapman, William Hamilton, E. H. Nichols, John N. Peper, Theron Gibson, W. C. Hall, W. A. Eudaly, Fred A. Wells, W. H. Danforth, E. O. Excell, George M. Cook, George R. Merrill.

Messages from Japan's Great Men

"ON being told that I was honorary secretary of the Japan Sunday School Association," said Rev. H. Kawasumi in his address to the convention on Thursday evening, "and that I had been appointed a delegate to the International Convention in Chicago, Count Okuma, premier of Japan, said this was a very good opportunity to send a message to the people in America. Then he began at once to talk, and the following is as nearly as possible a correct translation of his message:

"The nations of the earth may be divided into two classes, the strong and the weak. Which is responsible for breaking the peace generally? Usually it is the stronger nations, because they can insist on their own interests, and it is the weaker nations that stand for justice, for they have no other arms than this appeal.

"Japan is a little stronger than the weak, and a little weaker than the strong, so she is in a good condition to be a good mediator between the two.

"Indeed, if the strong would be merciful enough to lead the weak as an elder brother, and if the weak tried to walk arm in arm with the strong, there would be no such thing as wars or war talk. In history we see some conflict between the white and the colored races, between the Christians and the heathen, between the Asiatics and Europeans, but these are different matters which have not concerned Japan. The Japanese are quite different from other Asiatics, not only in blood, but also in spirit. We have to-day about as much Western civilization as we do of the old Eastern, and Japan belongs both to the East and the West.

"Japan has no other ambition than to work as interpreter of the Eastern mind to the West and intermediator between the West and the East.

"I hope that the coming World's Convention in Tokyo in 1916 will be a great stimulus to the Sunday school work in Japan."

His excellency, Baron Kato, minister of foreign affairs, spoke informally but freely of Japanese-American relations, of which the following is a summary:

"Of course we shall be glad to welcome the next World's Convention of the Sunday school in Japan. Our friendship with the United States is traditional, and in spite of some unpleasant things that have arisen, and the yellow journals, we have not changed our attitude. While there are various questions that a arise, I do not believe ther reason why they cannot all b amicably.

"To express my opinion f do not think the Californian le ture did right in their le against our people. They r versed the doctrine they pre us fifty years ago. The people are a sensitive peo proud of their nationality, urally do not like to be disc against. I do not approve of emigration, but would rath would stay at home and work the benefit of the country, so ing the above opinion it is n want more people to go to th States. It is simply a matte ciple. I hope the people of nia will come to see their mis that they will come to give o better treatment.

"As to the work of the school, we feel the need stro of moral education for our In former times they had a v moral training through the of Confucius, but in recent t teaching has very much wa now we are really in a seri so far as our moral conditio cerned. For this and other we gladly welcome the moral that the Christian Sunday s give to our young people. I the best success in the under which you are connected."

The Sunday School Against the Saloon

MANY onlookers at the gr day school parade of m made its way through streets on Saturday, June surprised to note how man legends and symbols carried rected against the saloon. out the convention, in the Te auxiliary meetings, the tempe sue was enthusiastically p and in the street parade the had further opportunity to their hostility to the saloo

Some of these signs were in anything but ecclesiasti guage. In the first section o rade was carried a big sign on one side "The Sunday Sc dertaker for Booze." And other "We Bury the Booze."

Following this, on a *bier*, effigy of a dead man whose consisted of a beer keg, and were the words: "The *bier* make Milwaukee famous."

AON, CHICAGO, ILL., JUNE 23-30. MARION LAWRANCE CENTER OF FRONT ROW

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SN ADVANCE

Continued from page 663

arn the line was Oklahoma with a re" that contained two words ..b also caused much cheering and er, "Born sober." One big f of men carried white umbrellas, ah section of which there was a

a parade was also representative ee convention and of Sunday ls of to-day in its crescendo mas- note. It was a fine, clean army n that marched along Michigan ward, and manly mottoes were nt along the line. One of them "The Christian life is the manly

ther was: "Men true to the and Sunday school are loyal iness."

another feature of this parade n from every State, but most from Chicago, which was thor- representative of the conven- nd of the Sunday schools of to- was a dozen Bibles borne like in state by classes from many . The first Bible was borne by lethodists, who put below it: believe the old Book from cover er."

The Negro and the Sunday School

of the largest audiences of the vention gathered to hear Presi- Booker T. Washington, whose and witty address was abun- applauded. In part he said:

e negro in this country got his tart in education in the Sunday The first text-book that he vas the Bible. I myself learned lphabet for the first time in a Sunday school in Malden, W. Va. irst Sunday school for negroes perhaps organized in 1750 by as Bacon, a Southern white older in the State of Maryland. e number of negroes in this y at the present time is some- over ten millions. Nine mil- t least of this number live in our tern States, and of the nine mil- 85 per cent. live in the country ts. The problem, then, of reach- he negro through the Sunday is largely a question that re- itself to country life. At the t time 41,000 negro Sunday s have an attendance of about 000. But we must not be de- by these figures. Many of Sunday schools are poorly or- d and poorly taught. Above all these Sunday schools need ntendence, they need guidance, need leadership, and that I hope e furnished through the medium of this International Sunday School Convention.

"I want to thank this great organization for what it has done for my race in this country in the way of Sunday school organization, but I also want to impress upon you the fact that much more is needed to be done.

"The present in an especial degree is an auspicious time for pushing the Sunday school work among the millions of our people, because of the fact that a revolution is going on in the South that is bringing benefit to white and black people second only to the benefit conferred upon both races by the emancipation proclamation; I mean that revolution which is closing up the bar rooms in our Southern States. In proportion as the bar rooms are closed, the Sunday school should be opened for the negro, and he will repay you in more useful Christian living for every dollar that you expend in extending the Sunday school."

Two Great Moments

By Arthur H. Howland

THERE was an air about the convention the first day or two which seemed to indicate that things were not booming as they should. For one thing, the hundreds of empty seats, chiefly in the two great galleries, were a drag on enthusiasm. Not all the delegates had arrived, and the decision had not yet been made to admit the public to the unoccupied seats. Then, too, there had been considerable difficulty about hearing the speakers. A temporary platform, flag-draped, had been built for the speakers upon the great permanent platform where the choir and several hundred delegates sat. But the convention insisted that speakers who occupied this special platform could not be heard so well as those who stood down on the main platform and nearer the front.

But by Thursday morning these things were on the way to satisfactory settlement. Hosts of new delegates had come in over night, the delegations from Ontario and other provinces and States having arrived, so that there were fewer vacant seats in the galleries, while the main floor was fairly well filled. Then the "hilarious" and irrepressible Mr. Warren announced, amid storms of applause, that the galleries that night would be thrown open to the public. The convention, with volleys of affirmation, voted that they could hear better when the speakers stood forward on the lower platform.

Then Mrs. Bryner gave a charming, modest address, full of gentle mother-love, on the subject of the cradle roll and primary department. She could be heard perfectly. She closed with eyes tear-moist, and touching a deep, warm place in every heart, as she pleaded that life be planned so that we may approach the Master at last without remorse, able to say gladly: "Lo, I—and the children whom thou hast given me." Mr. John L. Alexander followed in a stirring appeal for the spiritual life of the boys and girls.

Then followed the great moment when the convention really "found itself"; when all the labors, pulling and tugging of getting ready and getting started had their effect; when the convention reached the top of the grade and started smoothly and swiftly along the broad level road of accomplishment and victory.

It was a hymn that did it. Rather, one should say, reverently, it was God who did it. And he did it through a hymn, as he has, by other hymns, done so many great things and started so many vast movements to final victory.

Big, genial, beaming Precentor Excell climbed up on a box placed for him on the higher platform. His great bass voice, barely raised above a conversational tone, called out jovially: "Can you hear me?" The convention laughed. Then he announced the hymn: "A Call for Volunteers." And while they were getting it under way and while he was urging them to sing still more heartily, he explained that this is the hymn sung at the Billy Sunday meetings, when the throngs of new recruits are crowding down the aisles to pledge their lives to Christ. So there was, beside the actual sight of this present great convention, met to train for the spiritual leadership of the boys and girls of North America, the vision of those other vast assemblies among which thousands of men and women were giving themselves to God.

And they sang:

A call for loyal soldiers comes to one and all.
Soldiers for the conflict; will you heed the call?
Will you answer quickly, with a ready cheer?
Will you be enlisted as a volunteer?
A volunteer for Jesus,
A soldier true!
Others have enlisted,
Why not you?
Jesus is the Captain, we will never fear.
Will you be enlisted as a volunteer?

The great auditorium reverberated with the mighty chorus—fresh, strong, hearty sopranos, resounding basses, strains of alto and tenor, and the pulsating chords of two grand pianos. The delegates meant what they were singing. No honor, no hope in all the world could equal the honor and the glory of this, to be volunteers for Jesus. They meant that no task is worth the doing, no task has any hope of success, least of all the task of winning the children of the world to become men and women of God, that is not founded upon faith in that name and allegiance to that Captain.

Still they sang; and still the heavenly blessings fell, fell with new confidence for future conquests, with new determination to be true to the great Captain at any cost. I happened to notice that F. B. Meyer, the London clergyman, was standing almost at my elbow. His face was looking upward; tears glistened on his eyes. A man near him, who I suspect was a Methodist preacher, said: "Hallelujah!" There were tears in the eyes of our singing master, and his big, hearty face was wreathed in smiles. Who could resist? Who could doubt? Who could falter? Who could do anything but join in that appeal to all the church and all the world:

Jesus is the Captain. We will never fear.
Will you be enlisted as a volunteer?

The other great moment occurred on Thursday night. Two representatives of Japan were being introduced, Rev. T. Ukai, of Tokyo, director of the

Continued on page 674

TELEGRAMS READ FROM THE PLATFORM

"It is a pleasure to send my cordial greetings to the delegates to the Fourteenth International Sunday School Convention and to express my hope that the richest measure of profit and success may attend your deliberations."—Woodrow Wilson.

"It is impossible to overestimate the influence of the Sunday school as a means for religious education. To it and to the several other organized young people's societies we must look for training for Christian service. It is my earnest hope that your assembly will devote its best efforts and thought to the matter of linking together more closely these great indispensible branches of Christian work among the young people of our churches."—William Jennings Bryan, Secretary of State.

"The great work being done by the International Sunday School Association cannot be overestimated. The good work done by such organizations as the Christian Endeavor, Epworth League, Westminster League, Order of Standard Baptist Young People's Union, and kindred organizations, with the Sunday School Organization, is felt in every national movement for moral reformation."—Josephus Daniels, Secretary of the Navy.

A WEEK IN THE WORLD'S NEWS

Employers Insure Against Accidents

THE new Workmen's Compensation Act of New York State, previously described in THE CHRISTIAN HERALD, went into effect July 1, on which date it was announced that some 11,000 employers had applied for policies to the State Insurance Fund, to comply with the provision in the law that all liabilities for accidents to employees must be covered by insurance issued by the State, by a private corporation, or by the employer himself under fixed conditions. The rate charged by the State Insurance Department is much lower than that offered by private companies. It is estimated that annual premiums for compensation insurance may total $45,000,000. The big railroad companies, it is said, have disregarded the insurance provision and will test the constitutionality of the law upon the first claim for accident compensation. Twenty-three States and many foreign nations now have compensation laws similar to that of New York.

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Report of United States Treasurer

FOR the fiscal year ending June 30, the general receipts of the United States Government were approximately $724,000,000, almost thirty-five million over 1913. Internal revenue receipts were $305,814,848, an increase around 17,000,000. Customs receipts were $292,158,627, or twenty-three million less than 1913. This latter falling off is supposedly due in part to the new tariff, in effect since October; the collections at the port of New York, however, amounted to $197,000,000, or but six million under last year's. The loss, however, cannot in more than offset by the income tax receipts of about $71,000,000. The total ordinary receipts were $724,343,760, disbursements, $698,559,348. Secretary McAdoo had predicted a surplus for the fiscal year of thirty million dollars, and the incomplete figures available July 1 indicate a slightly larger surplus in the general account, against which, however, has been charged all approximately thirty-five million dollars Panama Canal disbursements, as extraordinary expense, leaving an actual deficit of about $1,000,000. Delayed income tax payments, estimated at $7,500,000, had they been received, would have produced a surplus of $22,500,000, as against $11,297,000 in 1912, and a deficit of $400,000 in 1913.

Mexican Peace Dove Still Hovers

THE Mediation Conference at Niagara Falls, Ontario, adjourned for a recess June 30. Whether or not this board will reconvene depends much on the result of the supplementary conferences arranged between representatives of the United States, Huerta and Carranza, also upon the further progress of the revolution in Mexico. After the taking of Zacatecas, Villa is reported as withdrawing with his troops to the north, because of lack of ammunition. Strained relations with Carranza seemed to forecast a crisis in the Constitutionalist party. Zapata, the bandit ally of the Constitutionalists in the south, threatened to cut off the water and light supply of Mexico City early in July, causing panic in the capital, if reports are correct. Huerta was again said to be irrevocably fixed in the presidential chair, and preparing to fly from the country. As THE CHRISTIAN HERALD goes to press, the only definite thing to say about the Mexican situation is that peace is actually expected as the result of the mediation, Mexico's acceptance of state accompanying July 2 that the preliminary protocols have been signed by the delegates.

Oil Pipe Lines are Common Carriers

INQUIRY into the methods of the Standard Oil Company, prior to 1906, led the Bureau of Corporations to believe that control of pipe line facilities for carrying the raw product to market was the secret of Standard Oil monopoly. In that year the Hepburn rate law was amended to include pipe lines as common carriers subject to the Interstate Commerce Commission. The commission was resisted by six of the twenty-eight principal pipe lines, who appealed to the Commerce Court, obtaining a ruling in their favor. The government appealed to the Supreme Court, and that tribunal on June 23 sustained the validity of the amendment, declaring pipe lines to be common carriers and under the authority of the Interstate Commerce Commission. The Uncle Sam Company was the one exception, as it carried oil only from its own wells to its own refineries. The decision was not unanimous.

Huge Gift for Medical Research

THE Rockefeller Institute for Medical Research in New York, established by him in 1902 and to which he has already given about nine million dollars, exclusive of real estate, has just received an additional donation of $2,650,000 from Mr. Rockefeller, for the extension of its laboratory and other facilities. This gift makes the institute the most amply endowed of its kind in the world. It is a pioneer in its field in this country. In connection with its research department there is a fully equipped hospital for the treatment of patients afflicted with diseases under investigation. To other philanthropic and educational causes Mr. Rockefeller has given approximately $110,000,000, the General Education Board leading with $53,000,000, the University of Chicago, $30,000,000, colleges, churches, missions and other institutions following with comparatively much smaller amounts.

Immigrants Pouring Into America

IMMIGRATION for the ten months ending April 30 indicate that the fiscal year ending June 30 will be the banner year of the Immigration Department, 1,038,856 immigrants having arrived in those ten months. In the record year, 1907, a total of 1,285,349 immigrants arrived, whereas the 1914 total may be about 1,350,000. Over 30,000 aliens have been deported in the above ten months, and we have received about 700,000 Italian immigrants, 170,000 Hebrew, 168,000 of Polish birth, Germans to the number of 61,000, English 43,000, Russian 40,000, Slavonian and Bohemian about 30,000, Scandinavian 21,000.

Preparing for Movement of Crops

TO PROVIDE for any possible need in handling the summer and fall crops, the Treasury Department is ready to distribute ample funds to the national banks of the country. In 1913 $97,000,000 was so deposited, but banks report little likelihood of a similar need this year because of a plentiful supply of money. The winter wheat crop of Kansas is said to be sixty million bushels above any previous record, approximating 164,000,000 bushels, or 70 per cent. of a full crop from an average of 89,000,000. The corn and oats crops show similar improvement over former records. Colorado, Nebraska and Oklahoma also report bumper crops.

The Claflin Failure

IN THE same issue of the press that reported President Wilson's strongly optimistic speech on business conditions, addressed to the country through a group of Virginia editors, June 26, the failure of the H. B. Claflin Company was announced. As this old house is the mainstay of about forty stores scattered over the country, a momentary shock was felt by the business world. Many of these stores also went into receivers' hands. There was quick recovery of business confidence, however, and a movement began on the part of bankers and the trade to work with the head of the firm, John Claflin, for the early rehabilitation of the company. Mr. Claflin retired from the presidency of the United Dry Goods Company and the Associated Merchants Company in order to devote his resources wholly to the re-establishment of the H. B. Claflin Company. Reorganization of this gigantic business may leave the stores formerly composing the Claflin chain independent of central management. The tying up of the resources of the Claflin stores for a time is the gravest feature of the situation; ultimate payment of one hundred cents on the dollar is not doubted by the trade. The suspension appears to have been caused by changing conditions of merchandise distribution which required more direct dealing with the manufacturer, the Claflin plan of an Eastern house with extensive retail connections proving unwieldy and expensive. This was the largest national dry goods house in the United States, and John Claflin is looked upon as one of the country's foremost and soundest business men. The company's indebtedness is said to be $34,000,000, with assets much in excess of that sum, but of course not quickly convertible into cash.

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Uprising of Cities for Economy

EFFORTS are being made to organize a movement among all the mayors of the land for the overthrow of corrupt, extravagant and otherwise unsatisfactory public service companies. A central bureau of advice and assistance upon which any city may draw in its fight for better and fair-priced public utilities—gas, electric current, water, transportation, etc.—will be a feature. Philadelphia, New York, Dayton, Chicago and Cleveland are named as already enlisted. The move is in the direction of lower cost of living.

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Our Volcano Insists on Volcanoing

LASSEN Peak in California, for the fourteenth time since May 30 has burst into eruption, the latest, July 1, being the most severe, throwing volcanic ash for a distance of thirteen miles. Scientists have differed as to the nature of these disturbances, but the undeniable presence of sulphur, evidenced for many miles in the direction of the wind, seems to determine the true volcanic character of this ancient volcano's convulsions.

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Japanese Land Question Comes to Life

THE controversy between this country and Japan over the California alien land law passed in May, 1913, of which little has been heard since Japan's formal protest in August last, may be submitted to arbitration as a result of failure between the State Department and the Japanese Foreign Office to reach agreement. The dispute has to do with treaty rights under which Japanese citizens seek to hold real property in this country. The State Department is reported as confident that Japan has no case, and according to press reports the Japanese Government is becoming similarly convinced.

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Department of Marine Disasters

TO THE news under this head we now add the good Anchor liner *California*, which went on the rocks off the northern coast of Ireland in a fog on June 28, necessitating the taking off of her 841 passengers by boats summoned by wireless. The vessel was far out of her course, according to the reports. There was much excitement, but no panic. Counting backward, we now have been able to report the following disasters: June 25, liner *Gothland*, on rocks off English coast in fog, no fatalities; June 18, liner *Empress*, same conditions; June 17, liner *Kaiser Wilhelm II.*, rammed by grain steamer in fog, no fatalities; June 14, liner *New York*, struck by *Pretoria* in fog off our coast, no fatalities; May 29, sinking of *Empress of Ireland*, 1,029 deaths. No news as yet upon progress in movement for safety at sea.

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News in the Making

AT HOME: The United States Navy went "dry" on June 30 in accordance with the prohibition order of Secretary Daniels.—The National City Bank of New York will plant branches in foreign countries beginning at Buenos Aires, Argentina, and Rio Janeiro, Brazil, with the object of assisting the foreign trade of the United States.—After sixty years of service, the United States Express Company ceased business at midnight, June 29, its extensive mileage having all been taken over by the American, Wells-Fargo and Adams Companies.—Fire in Sycamore Coal Mine near Williamson, W. Va., entrapped five miners, July 1, whose rescue was undertaken by crew from Bureau of Mines, and by miners, who found only the dead bodies.—The former president of the New Haven Railroad System, Charles S. Mellen, indicted by Massachusetts Grand Jury for his handling of the road's assets.—All signs point to the continuation of the present Congress until completion of the Administration trust legislation program.—The United States Commission on Industrial Relations proposes State Bureaus to supervise child labor, and to provide vocational guidance.—Trans-Atlantic airship flight may be postponed owing to defects in the airboat *America*.

ABROAD: Chinese monuments and antiquities to be protected from vandals by concerted action of fifty-two American institutions of art and learning, if President Yuan Shi kai approves memorial to that end.—Sumatra, in the Malay Archipelago, visited by a new violent earthquake, causing many deaths and widespread damage, June 26.—Albanian revolt continues and Prince William reported as defeated by tribesmen in battle near capital, July 1. American minister to Greece, George Fred Williams, is credited with sensational report on Balkan conditions, alleging high injustice by European Powers toward Albania.—Haiti still suffers in revolution, and starving condition of natives through ignorance, is reported by an English woman traveler.—Kalgan, a Chinese city of 70,000, one hundred and twenty-five miles northwest of Peking, reported looted and burned by 6,000 mutinous troops, June 24.

AUSTRIA'S PRINCE SLAIN BY ASSASSIN

THE peace of Europe, the permanency of Austria-Hungary, were imperiled by the assassination on June 28 of the heir to the Austrian throne, Archduke Francis Ferdinand, and his wife, the Duchess of Hohenberg, at Sarajevo, Bosnia, by a Servian fanatic named Prinzip, possibly the agent of a widespread political conspiracy.

The archduke, with his wife, was on an official tour of inspection of Austrian troops stationed in Bosnia and Herzegovina. Because of hostility on the part of Servians, he had been warned against entering Bosnia. With characteristic courage, and perhaps not greatly impressed by the warnings, he undertook the trip, his wife insisting on accompanying him. As the party proceeded through the streets of Sarajevo, the capital, a bomb was thrown into their automobile. The archduke pushed it to the street, where it fell in the track of the following automobile, which was damaged and the occupants slightly injured. Proceeding to the town hall, where he was to be officially received, the archduke denounced the outrage before receiving the mayor's address. With his wife, he then started to visit the hospital where his wounded escort had been taken. As his car slowed down to make a turn, a Servian student leaped forward and emptied his revolver into the Duchess of Hohenberg and her royal husband, every shot, it is said, finding a mortal spot. Both victims expired with hardly any sign of consciousness, though taken instantly to the hospital for surgical treatment.

Gabrinovics, thrower of the bomb, and Prinzip, the assassin, were secured; they boasted of the deed as an act of great patriotism, taking all credit to themselves, and denying the existence of a plot. The police, however, declared later that many evidences of a well-laid plan to slay the archduke, that could not fail, were found. Elaborate precautions had been taken to protect the royal pair, but the fatal shots were fired in the very face of the Bosnian governor, sitting opposite the archduke. When informed of this, the fourth tragedy in his family, the aged Emperor Francis Joseph exclaimed: "No sorrow is spared me!" The bodies were prepared for transference to Vienna, a city of sudden mourning.

Ever seeking to extend the borders of his dominion, and to obtain unhindered progress to the Adriatic, the aged and masterful ruler of Austria-Hungary succeeded in 1908 in annexing the countries of Bosnia, Croatia and Herzegovina, the natural allies of Servia. This *coup d'état*, sprung at the close of the Young Turk revolution, has never ceased to rankle in the breast of Servia. That country, a great power now, had also long planned to extend her borders to the Adriatic. Servia, Bosnia and Herzegovina were joined in war against Turkish rule in 1875. Though unable to maintain such a union, those countries, Servia especially, had ever since dreamed of one great Slav empire opposed to Austria. The annexation of Bosnia and Croatia shattered that dream. The

THE SLAIN COUPLE AND THEIR CHILDREN

events following the Balkan War, in which Servia won such signal victories, almost indeed to the point of obtaining that long-cherished hope of reaching the Adriatic, but frustrated in that, too, by Austria, steadily increased the hatred of the Servians for their great neighbor to the north, until at last, resorting to the last resource of defeated ambition, treacherous death is dealt out to the foremost representative of that powerful foe. There is an unusual commingling of great political interests and simple domestic relations in this latest outrage against monarchy. On the one hand, the archduke was said to be the hope of that powerful faction which would extend the rule of Austria, and of the clerical party and the anti-Semites of the empire; the possibility of a triple, in place of a dual, monarchy, the vast Slavic population of the empire being given a share in the government, was also said to be involved in his succession to the throne. On the other hand, Francis Ferdinand, in order to marry the woman of his choice, whose rank forbade her elevation to the station of Empress, renounced the rights of succession of his children in favor of his brother the Archduke Otto and the latter's sons, one of whom, the Archduke Charles Francis Joseph, now becomes heir presumptive to the throne. His succession is already disputed, however, by friends of the son of the slain prince. Three charming young children survive this ill-fated pair, whose morganatic marriage, after long objection on the part of the aged emperor Francis Joseph, was regarded as one of the most romantic in royal circles. The press reports that the children remained awake all night sobbing in each other's arms, when their loss was made known to them.

The reigning house of Hapsburg has experienced horror upon horror. The emperor's only son, Rudolph, was found dead in his hunting lodge, January 30, 1889, in company with a woman to marry whom he had tried unsuccessfully to divorce the Princess Stéphanie. The mystery of these deaths has never been cleared up so far as the public is concerned. The death of Rudolph brought the emperor's brother, the Archduke Charles Ludwig, into the succession, which, however, he renounced because of age in favor of his sons, the oldest being this Archduke Francis Ferdinand. Before that, in 1867, the emperor's other brother, Maximilian, famous for his attempt to set up an empire in Mexico, was executed by the soldiers of that country. Maximilian's wife became insane as the result of her husband's fate and is living to-day, still insane. The emperor's marriage was itself an unhappy one, and his wife Elizabeth, at one time a beautiful woman, was stabbed to death by an Italian anarchist, September 10, 1898. Other members of this family have met violent deaths, or secured notoriety in one way or another, until this ruler, now in his eighty-fourth year, was fain to exclaim at the news of the death of the nephew upon whom he had leaned in his latter years: "Horrible! horrible! No sorrow is spared me."

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XII—*Continued*

IT WAS with an air of pleased satisfaction, and with renewed and increased assurance that he was not only the master of his fate but the terror of the camp, that Dead Shot Jackson dropped from his horse, swaggered into The Black Pup with his gun in his hand, stepped up to the bar, pounded upon it, and boldly demanded his liquor. His arrival caused a great surprise in that delectable resort. Naturally, the men in The Black Pup were the worst in the community. There were, of course, some among them who, subjected to better influences, would have been ready to join the respectable element. But the major part of the company was ready to extend a welcoming hand and support to the newcomer.

The Sunday school had aroused a constantly increasing antagonism in the minds of these men. Their opposition had been more or less impotent, but it was at once recognized that a leader had at last appeared who could make the opposition felt. Those who pined for the old lawless, reckless days thought that they saw a chance to re-establish them, and they welcomed it blithely.

Dead Shot Jackson, keeping the crowd well covered with his gun—for he was not yet sure of them—defiantly drank his liquor alone. While he did so, he studied the faces of the habitués of the saloon. It seemed to him, at last, safe to venture on an appeal. Their approval of his presence among them and their welcome was more or less obvious. As a test of their emotions, he turned to the barkeeper with a wave of his hand and threw down his last nugget, roaring out:

"If there's any gent here who's got the nerve to likker up at my expense, let him come up an' name his fav'rite brand of p'ison. These yere drinks is on me."

First one and then another and finally all, from the first to the last, came up to the bar in response to his invitation. The barkeeper, nothing loath, filled the glasses. One of the boldest among the group lifted his and said:

"Gents, I drinks to the health of Dead Shot Jackson, which he's a party as ain't afeared of no man. For one, I'm glad to have him come back to Cañon Creek to put down this crowd of psa'm singers an' prayers an' preachers jest a-bustin' up the camp an' interferin' with everybody's innercent pleasures."

"Hurrah!" cried one.

"That's the talk," said another; and amid a loud chorus of approval from all sides, the toast was drunk.

"Gents," said the delighted recipient of these honors to which he had long been strange, "you've come to the right man. I've heard about these re-ligious doin's an' I'm yere, with you all's help, to bust 'em up. Lead me to 'em. If there's a man in the crowd of blanked hypercrites as has got nerve enough to draw a gun an' pull the trigger, I want to see him. You all drove me out of yere 'cause of the testimony of a lyin' Injun an' a nameless brat who come from God knows where over the mountains. I never done nothin' I'm ashamed of, an' I don't bear no malice agin' you gents, but that kid an' that big brute called Parson Bill an' that goggle-eyed hound as acted as jedge, an' that Doc that was my counsel an' went back on me—I reckon I'll settle with them. Where are they to be found? Here, barkeep," he cried suddenly, "I guess we ain't drunk out all that chunk of gold yet; set 'em up agin."

"Me an' the boys have been a-thinkin' for a long time now that it's jest about time that somethin' or other was done to clean out this bunch of morylists, an' I guess anything you do we'll stand for an' be willin' to back you up in," said the pleased barkeeper, pushing a full bottle toward the crowd again.

"That's all I ask," said the desperado. "Jest gimme a little encouragement an' deal me a fair hand. I'll play it alone."

"The time to try it is to-morrer mornin'," said one of the men.

"Why not now?"

"'Cause you can't get at 'em to-night. To-morrer mornin' they'll git at their psa'm singin' an' prayin' under the trees. It's Sunday. I hearn tell that they're goin' to have a sure 'nough parson out yere from Denver, an' as all of 'em will be there, you kin—"

"I don't care how many parsons they git, or if they fetch a battery of artillery with 'em. I'm the quickest man on the draw around these parts, ain't I?"

"You sure are," assented the barkeeper.

"Well, then—"

"But I'm tellin' you the best way to get at 'em is to lay low, now," persisted the first speaker. "To-morrer mornin'—"

"There's a bunch assemblin' at the restaurant to take Dead Shot Jackson," interrupted a breathless man who burst through the throng around the bar at that moment. "I was passin' by an' I seed and heered 'em," he continued in great excitement. "They'll be here in no time. They're goin' to jail him or lynch him, or—"

"You see what I told you," said the man who had advised "layin' low." "Break for the hills quick, Jackson, an' git back down here early in the mornin' afore daybreak, when the excitement has kind a died down a little, an' then we'll have plans all made an'—"

"If I break for the hills they'll think I am afraid," said the man, hesitating.

"Nonsense, we all knows you ain't

Continued on page 678

WORK, RESPONSIBILITY AND REWARDS

*SUNDAY SCHOOL LESSON FOR JULY 26**

HERE is more good news for our Sunday school people. Two illustrious names are added to the list of contributors to THE CHRISTIAN HERALD *Sunday School Department, Marion Lawrance, the beloved general secretary of the International Sunday School Association, and F. B. Meyer, equally well beloved, the great English preacher who has done so much to deepen the spiritual life of the modern Christian world. Mr. Lawrance will contribute from time to time "News Nuggets from the Field," and Dr. Meyer will write a series of Scripture expositions of the weekly Golden Texts. Arrangements have been completed with Rev. Frank E. Hoskins, of Beirut, Syria, who will, beginning next fall, contribute every week an explanation of the Orientalisms of the lesson. Frank L. Brown, general secretary of the World's Sunday School Association, besides, as already announced, writing a series of Method Lectures for Sunday school officers and the Sunday School Workers' Round Table, will furnish a series of articles describing Sunday school work in many countries of the world. Dr. and Mrs. Wilbur F. Crafts, long known and loved by* CHRISTIAN HERALD *readers, will continue to contribute, and with them will be associated, as already announced, Amos R. Wells, A. H. Howland, E. W. Caswell and others.*

As to Vacant Lots

By Amos R. Wells

DR. E. W. WORK says that opportunities, like Yale locks and keys, are each after a pattern. Every man has his own peculiar opportunities. Every day has its own, even every hour. The pounds and talents are not our capabilities, which remain about the same except as we may hope they are gradually growing, but they are our constant chances to use those capabilities. With this understanding, Christ's parables of the pounds and talents take on a piercing urgency. They are for the instant, not leisurely for general purposes.

I like the nobleman's command in the old version, "Occupy till I come." "Trade ye herewith" is the revision; but "occupy" has a very modern flavor. You know what unoccupied houses mean to a real-estate owner: vexation and loss; no income, and the houses going to ruin. You know what vacant lots mean to a city: ugly waste spaces given up to weeds, tin cans, and bill-boards; little revenue from taxation; municipal stagnation. "Fill up the houses of your life!" is Christ's meaning; "build up the vacant lots! Crowd every hour with noble deeds, and rear upon every capability the edifice of some worthy achievement!"

Do not say that you have no empty house, no vacant lot. When Baron Cuvier was eighteen he became a private tutor in Normandy, near the sea. One day he found a stranded cuttlefish on the shore, took it home, dissected it, became interested in mollusks, and from that small start, faithfully followed up, he became one of the world's most famous naturalists. That cuttlefish was his talent, his pound. Look about you on your familiar, daily walks and you will find your cuttlefish. Do not let it lie in the sun to decay.

When we remember who Christ was, another point in the parables is full of stimulus: his statement that the nobleman required "his own, with interest." In our living we are handling what is another's; and on his terms, not our own. His terms are six per cent. In other words, God requires of us growth, progress, not merely "holding our own," but bettering his own. As Dr. Charles M. Sheldon says, "The sooner we wretched braggarts drop out of our vocabulary the word 'mine' and substitute the word 'thine,' the sooner may we expect to grow in the grace and knowledge of Jesus Christ."

Very suggestive are the Vacant Lots Associations which have sprung up in many cities. Beginning with "Pingree's Potato Patches," they have become elaborate agricultural and horticultural enterprises. They take these unsightly empty spaces, banish the tin cans and the bill-boards, and transform them into miniature paradises. They place good food on the poor man's table; but, far more than that, they teach him to use his muscle and brain and the opportunity near at hand. Every Christian should constitute himself a Vacant Lots Association of one. Every church and Sunday school should be a Vacant Lots Association of many co-operating souls.

Upon the death of the talented and beloved Mrs. Stevens, Miss Anna Gordon has become the head of the Woman's Christian Temperance Union, a position of influence second to no queen's on earth. Every one agrees that she is just the one for the place. And how did she start in this glorious career? One day Miss Willard was to speak in Park Street Church, Boston, and there was no one to play the organ. A call was made for a volunteer, and a young schoolgirl came forward, timidly offering to do what she could. Won by the act, Miss Willard kept her near her. Anna Gordon "occupied" her position so well that she became indispensable. She planned every journey of the great stateswoman. She watched every detail of her large correspondence. She became her closest companion and most intimate friend. And she grew up into Miss Willard's largeness of soul and scope of service. She put her one pound out at interest, and now she has ten pounds to hand over to her Lord.

There is one way to succeed, and only one, but it is a sure one: follow Jesus Christ.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, July 26, 1914. The Pounds and the Talents. Luke 19: 11-27; Matt. 25: 14-30. GOLDEN TEXT: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 21.

The Pounds and Talents

By Arthur H. Howland

OUR lesson includes two parables, that of the Ten Pounds, Luke 19: 11-27, and that of the Ten Talents, Matt. 25: 14-30. While the stories are much alike there are some definite differences. In the story of the pounds each man receives the same amount, one pound; in the story of the talents one receives one, one two, and one five. In the story of the pounds each receives a different reward; the man who has gained ten pounds gets ten cities; the one who has gained five pounds five cities. In the story of the talents no figures of reward are mentioned: each one is promised authority over "many things."

We might say that in the parable of the pounds the amount given stands for life. The question is: What are you going to do with the gift of life? Make gains out of it for the Master of Life, or clutch and hide and save, and so lose it? In the parable of the talents the amounts stand for gifts or capabilities. Some can do many things; some a few things; some only one. But all can do something. And the question is: What are you going to do with your gifts and powers? Use them and so get more power, or hide them until they are lost?

Notice again the fact which the New Testament frequently states and emphasizes: that increase depends on risk and loss and sacrifice. The industrious servants put out their money; they let go of it; they had to do that or it would not have come back to them with its increase. It is so with almost all gains; they come by surrender, by sacrifice. The seed is thrown into the ground and comes up in grain; time and practice are expended and come back in skill; service is given to others and comes back in gladness and love. The lad gave his loaves and fishes to Jesus; they became enough for the multitude, and he himself had plenty. We give ourselves in glad surrender to Christ, and he fills our souls with his Holy Spirit and gives us back our lives and our talents to be used gloriously, powerfully, victoriously for others, in his name.

But the last man wanted to hoard and hide his treasure. He would not part with it to make it grow; so it was taken from him altogether. We have all heard many illustrations of that truth: a talent unused is lost. If you can sing and don't sing you will lose the power of song. You remember Darwin's complaint that because he neglected music he ceased to care for it; he lost his taste for it, his power to appreciate it. If a strong person thinks he is ill and goes to bed he becomes weak. Perfectly sound people are sometimes kept in bed by their own whims or the whims of others till their limbs lose their power.

A word about the rewards and punishments of these parables. Life expended in work brings back more life; strength expended brings more strength. "Practice makes perfect." Gifts used become greater gifts. It is the law of the universe. The men who had shown themselves faithful traders could be trusted to be faithful rulers. Those who had gained most could rule most. The man who had shown himself unable to be trusted with a little gift had not only lost his capacity to receive more, but his capacity to retain what he had.

Many have resented as unfair Christ's words: "Unto every one that hath shall be given, but from him that hath not, even that which he hath shall be taken away." Yet Christ is here not making a vindictive threat; he is merely stating, as we have seen, what actually and inevitably takes place in human life. Gifts used bring greater gifts; a gift neglected is altogether lost.

OUR COVER PICTURE

GALILEE! The very name brings before us the whole story of our Lord's life on earth. The scene reproduced upon our front cover was photographed in our day, and yet it is practically identical with those that met his gaze on more than one well remembered occasion. In such a group might he have found Simon and Andrew his brother, for they were fishers; in this manner might "the other disciples" have dragged their net with fishes back there in the 21st chapter of John.

This little lake, shimmering blue in the sunshine, lies in the very depths of the Jordan Valley. Through it flows from north to south the Jordan. Upon it in these stirring days a steam launch moves in and out among the unchanging boats of the fishermen, to carry tourists from point to point. But the little boat does not change the Orientalism of this historic inland sea, the Sea of Tiberias, the Lake of Gennesaret, Kinneroth, the Sea of Galilee.

SUNDAY SCHOOL HOSTS PLAN ADVANCE

Continued from page 671

Japanese Sunday School Association, and Rev. H. Kawasumi, general secretary of the National Sunday School Association. After Mr. Ukai had spoken and Mr. Kawasumi been introduced, he arose, and—what might have looked strange to one who could not catch his words or foresee his purpose—turned his back upon the audience. But he was turning his face towards something. Up there behind the platform, flooded with the dazzling light from many electric bulbs, was draped an enormous American flag and, at its side, the Union Jack. Other United States flags were spread aloft. The electric lights blazed upon them. And there between the two great flags, American and British, gleamed the convention motto, spelled in lightning: "Jesus Shall Reign."

"I want to salute the American flag and the Union Jack," said this Christian gentleman from Japan. "I give the Japanese salute." And waving his hand aloft, he shouted:

"Banzai! Banzai! Banzai!"

Marion Lawrance leaped to his feet. He called upon the convention to return that salute to Japan, not in English, but in Japanese. He explained that Banzai means "ten thousand years of life and happiness." Then he showed us how to do it, shouting forth the three Banzais, his voice rising on the last almost to the pitch and dimensions and prolongations of the "rebel yell." And the delegates wanted to yell. They were thinking of Japan, and of the ugly and dreadful rumors that she hates us and wants to fight us. They were remembering that some of her people believe some of our people are dealing unjustly with them. They had heard the hearty Banzais of the Christ man from that island empire and they saw with him stood thousands of Christian brothers and many true and neighborly friends of the United States. They were looking forward and upward into that blaze of light, into the folds of those great flags, representing the vast American family and the Canadian branch of the British race. They were looking into those words: "Jesus Shall Reign." They were thinking of Him, the Prince of Peace, the bringer of heaven's love to earth, the welder of nations, the great world Brother, calling all men to brotherhood in his name. They were thinking of the millions of little children, of boys and girls, of young and older men and women who make up the world-wide Sunday school hosts, of which Jesus is King. They were believing in the Sunday school as a great creator of Peace and Love—and they shouted:

"*Banzai!* BANZAI! BANZAI!"

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ULSTER, HOME RULE AND CIVIL WAR

THE return of the anniversary of the Battle of the Boyne (July 12, 1690) brings to mind a significant remark that was recently made in the *Presbyterian*. An exchange of opinion on the Ulster opposition to the Irish Home Rule Bill in the British Parliament had been begun by Rev. S. J. Fisher, D.D., in the *Presbyterian* for February 18. Dr. Fisher, writing under the caption at the head of this article, had defended the bill and declared "the present attitude of Ulster unjustifiable." He was replied to under the same caption in the *Presbyterian* for March 11, by Rev. W. McNally, D.D., who defended the opposition of the Protestants of Ulster to Irish Home Rule, and in the course of his remarks made use of the following determined language:

Rev. Gerald O. Nolan, M.A., B.D., of Maynooth (where they educate the priests), said: "Irish Ireland, if the ideal is realized, will, please God, in the twentieth century be the Irish Ireland of the sixth, seventh, eighth and ninth centuries. This is a Catholic country, and if we do not govern it on Catholic lines, according to Catholic ideals, and to safeguard Catholic interests, it will be all the worse for the country and all the worse for us. Here it is that religion and nationality meet, and may, and should, go hand in hand. We have now a momentous opportunity of changing the whole course of Irish history." From these candid words, it is surely quite evident what the Roman Catholic Church thinks about Home Rule. I therefore take these words of Dr. Nolan as the expressed opinion of the priesthood of Ireland, and I take them in preference to the dream of Dr. Fisher. The Covenanters will be fully justified in taking up arms against being thrust out of the empire, where they are prosperous and happy, and where they have the British Parliament to appeal to for their rights, and being placed under the heel of their inveterate and cruel foe—the Roman Catholics of Ireland. "Derry" and "Boyne" will be fought over again before that happens.

The battle at the Boyne River (a small stream that runs through the counties of Kings, Meath and Louth in southern Ireland, and empties into Drogheda Bay) terminated a movement that would have been fatal to the cause of Protestantism throughout England, if it had succeeded. With the accession of James II to the English throne in February, 1685, an ardent Catholic had obtained political power over the Britons. The four years of his reign were spent in persistent efforts to make England Catholic, and their history, as recorded, for instance, by Green, should prove very instructive reading to Catholics and Protestants in the United States just at this time. It seems incredible now that a monarch should so completely have misjudged the temper of Protestant England and should so daringly have risked the fortunes of his own Catholic religion as did King James II. He came before the people with the bland assurance that he respected the rights of his subjects in state and church, and would hold them inviolable, and then proceeded to let everybody in England know and feel that there was now in the land a thing that demanded primary consideration from all the inhabitants, viz., "the king's religion." Mass was celebrated openly at the chapel where the king when still Duke of York had worshiped behind closed doors. The Archbishop of Canterbury and the Bishop of London were reminded by the king that they must hinder all preaching against Catholicism as a part of their "duty" to their king. Every office of the government the king filled with Catholics. By a system of oppression he scared some Protestants and by unblushing favoritism he lured others into embracing Catholicism. "Catholics were admitted into civil and military offices without stint, and four Catholic peers were sworn as members of the Privy Council. The laws which forbade the presence of Catholic priests in the realm or the open exercise of Catholic worship were set at naught. A gorgeous chapel was opened in the palace of St. James for the use of the king. Carmelites, Benedictines, Franciscans, appeared in their religious garb in the streets of London, and the Jesuits set up a crowded school on the Savoy." The king "regarded his ecclesiastical supremacy as a weapon providentially left him for undoing the work which it had enabled his predecessors to do. Under Henry and Elizabeth it had been used to turn the Church of England from Catholic to Protestant. Under James it might be used to turn the church back again from Protestant to Catholic."

By unusual acts of tyranny James II sought to coerce men into yielding themselves to his religio-political schemes, but he only arrayed against himself, first, the entire old English aristocracy, next, the gentry, lastly, the clergy. One is reminded of the recent resignation of British army officers at the Curragh station when reading the following, which happened 225 years ago: "A yet fiercer irritation was kindled by the king's resolve to supply the place of the English troops whose temper proved unserviceable for his purposes by drafts from the Catholic army which Tyrconnell had raised in Ireland. Even the Roman Catholic peers at the council table protested against this measure; and six officers in a single regiment laid down their commissions rather than enroll the Irish recruits among their men. The ballad of 'Lillibullero,' a scurrilous attack on the Irish recruits, was sung from one end of England to the other."

The opposition to his campaign of making England Catholic finally drove James II from England and brought William of Orange and Mary to the British throne. The Battle of the Boyne was fought by William against the Jacobites, or followers of King James, who had made a landing on Irish soil with the aid of the French king Lewis, and with his faithful Irish was trying to recapture his lost throne and kingdom. Green gives the following account of the Battle of the Boyne:

Schomberg (William's general) was strengthened during the winter with men and stores, and when the spring came his force reached thirty thousand men. Lewis, too, felt the importance of the coming struggle. Seven thousand picked Frenchmen under the Count of Lauzun were despatched to reinforce the army of James, but they had hardly arrived when William himself landed at Carrickfergus and pushed rapidly with his whole army to the south. His columns soon caught sight of the Irish forces, hardly exceeding twenty thousand men in number but posted strongly behind the Boyne. Lauzun had hoped by falling back on Dublin to prolong a defensive war, but retreat was now impossible. "I am glad to see you, gentlemen," William cried with a burst of delight; "and if you escape me now the fault will be mine." Early next morning, the first of July, 1690, the whole English army plunged into the river. The Irish foot, who at first fought well, broke in a sudden panic as soon as the passage of the river was effected, but the horse made so gallant a stand that Schomberg fell in repulsing its charge and for a time the English center was held in check. With the arrival of William, however, at the head of his left wing all was over. James, who had throughout been striving to secure the withdrawal of his troops to the nearest defile rather than frankly to meet William's onset, abandoned his troops as they fell back in retreat upon Dublin, and took ship at Kinsale for France.

Ranke, in his *History of the Popes*, seems to refer to this battle when he says: "By these events, limits were imposed at once and forever to the extension of Catholicism, which has now its appointed and definite bounds: that universal conquest formerly projected could nevermore be seriously contemplated."

At a meeting of patriotic orders at Willard Hall in Chicago on June 24 the *Messenger*, third edition, 1914, was distributed at the door. On the third page it contained the following remarks, which invite attention as reflecting the temper of the parties resisting Irish Home Rule in our day:

What is the matter with Ulster? Those unintelligent people who speak of Orangemen as something of the past should once attend a Twelfth-of-July gathering. The truth recognized by Macaulay and other great historians, that the Battle of the Boyne changed the religious, political, and social complexion of not Ireland alone, but of Great Britain, Canada, and the United States, is not known to many Americans. Had King James won in Ireland and continued king of England, the influence of popery in the American colonies would have been all-powerful. . . . The men of Ulster know that home rule for Ireland means the black rule of Rome for Ireland. They are intelligent enough to prefer the imperial rule of Protestant England to nominal home rule which would be in reality subjection to the ecclesiastical domination of an [Italian] pope. . . . No wonder they declare their intention to shed every drop of their Protestant blood before they will submit to such degradation. Great Britain has temporized with the papal power too long. The liberality of the British people toward political refugees has attracted Jesuit scheming with the results that now appear.

The press of our country has in some instances expressed itself editorially on the opposition to Home Rule in the province of Ulster. The opposition is not infrequently denounced as medievalism, atavism, revival of seventeenth century religious antipathies and bigotry. These writers do not stop to consider that the force which the Ulsterites have to resist is the most rigidly "medieval" element in modern life, and flaunts as its motto: *Roma semper eadem*, Rome never changes. So far as the hierarchy is concerned, the Protestants of Ulster have the same fight before them in the twentieth century as their fathers in the seventeenth. We agree entirely with Dr. McNally, who in his reply to Dr. Fisher says: "Let us come down to the present and see if the old spirit of Rome is not as of yore, and that it is the moving and directing spirit in the present movement. Mr. Redmond said not long ago, that Ulster would be dealt with by an iron hand if she refused to submit to an Irish Parliament. Another Nationalist M. P. said: 'Leave them to us, and we will take care (?) of them; they are not Irishmen at all, but English and Scotch that have settled among us.' Another ex-M. P., speaking in Dublin on Friday, February 2, 1912, declared regarding the Irish Protestants and Unionists: 'If they challenged a government founded for the first time on the will of the Irish people (he should have said on two-thirds of the Irish people), then it is best to let them know, for to be forewarned is to be forearmed, that the wind will be let out of the Orange drum, even if it should have to be done with bullet and bayonet.' This is what Ulster may expect from an Irish Parliament. . . . It would be church, papal decrees, and priest, first, last, and all the time. The same would be true of education, and every other interest to the end of the chapter. That the fears of the Ulsterites are well grounded on facts, past and present, may be known and read of all men who will take the trouble to investigate.

* * *

The press of July 1 contained despatches from Belfast and London concerning the situation in Ulster of a disquieting nature. From Belfast Mr. S. S. McClure, president of the publishing company in this country, a native of County Antrim in Ulster, was quoted as saying: "Ireland is entitled to Home Rule—that is, each of the opposing sections is entitled to choose its own government by ballot. Unless Ulster is excluded under these terms from the operation of the Home Rule Bill, I fear we shall see the worst civil war in modern history." Mr. McClure had been in Ireland studying the situation for several weeks.

Via London, news from Belfast stated that Lieutenant-General Sir George Richardson, commander-in-chief of the Ulster Volunteers, has issued a general order permitting volunteers to carry rifles on the street. Previously volunteers had drilled with weapons only while on private property. Their force in Belfast is numbered at 30,000, much in excess of the number of police and regular soldiers there. Expectation of relief to the tension by the Home Rule Amendment now before the House of Lords, is not strong.

Both sides upon this historic question, the Irish (Nationalist) Volunteers and the Ulster (Unionist) Volunteers, have been steadily making preparations for a possible armed conflict, since the final passage of the Home Rule Bill in the House of Commons. Colonel Maurice G. Moore, C. B., the commander-in-chief of the Irish Volunteers, is the head of an old Irish Roman Catholic family, and has distinguished himself in British wars. This body includes many old soldiers, and also a number of Protestants among its leaders. They have increased rapidly and already greatly outnumber the Ulster Volunteers. While the Irish Volunteers will doubtless go to any lengths to preserve internal order in Ireland, it is stated that should the Ulster Volunteers find themselves opposed by British soldiers, the Nationalist body may go to the assistance of their countrymen.

'Neath the Old Home Tree

THERE'S a dear old elm 'twixt the road and the gate,
That my grandfather planted when he was young:
It has now arrived at a great estate,
Since the birds at its century birthday sung.

From its sheltering branches, spreading wide,
Comes a blessing from those who have gone before;
And we gather beneath, in our love and pride,
And the older I grow I but love it more.

Now the cows are home, and the milking is done,
And the white-dressed table is set for tea;
There the china shines in the setting sun,
While the kettle is singing right merrily.

There's a smiling face at the open door
Where the sunshine enters the hall beyond,
And it smiles for me as, my labor o'er,
My reward awaits in her greeting fond.

From the barn comes laughing, then voices sweet—
'Tis the music of all that I love to hear—
As the children come trooping. O joy to meet,
And to know with each evening we all are here!

In the perfect shade by the home-tree thrown,
By the world shut off, and its garish glare,
All life's pleasures take on a sweeter tone
And its beauties breathe in a purer air.

Here is treasure measureless, free, unbought;
Here is tender friendship that waits no call;
Here is balm to calm every restless thought;
Here is love to prove it is all in all.

GEORGE BIRDSEYE.

A Golden Opportunity for You

Never till now have we made so tempting an offer to our readers and their friends for the sole purpose of increasing the membership of the Christian Herald Family, as that which we printed in our issue of July 1, pages 634 and 635. This is a golden opportunity for all who love their favorite weekly to unite in rolling up a big list of *new members*, by sending us their names and addresses with 35 cents each for a six months' subscription. You have your choice for yourself of a number of attractive presents, which are fully set forth in the issue mentioned above, and which include a splendid American flag, 4x6 feet, *The Fundamentals of the Faith* (set of ten valuable books), our new *Up-to-Date Dictionary*, 700 pages, and many others. Take up this offer at once. Send in as many new subscriptions on these terms as you can. Select your own rewards from the published list. Address, THE CHRISTIAN HERALD, Bible House, New York.

THE YOUNG PEOPLE'S MEETINGS

NOTE: In the Christian Endeavor, Epworth League and Baptist Young People's Union Topics

The Sanctification of Labor*

DOUBTLESS many readers deem the subject of labor a very dull one indeed. The names of many great and most virtuous, and a difference of opinion or a complaint against labor stirs a storm of indignation and disdain.

As in almost the case where any matter is being discussed, it is a good thing to follow the above precedent, to inquire: What did he say about it? What is he saying about it today? It is being widely recognized, among other circles, that Jesus has a right to speak on this subject not only because of his divine authority, but because of his authority as a laborer.

His fellow townsmen did not recognize Jesus' claim upon them as their Lord because they said contemptuously: "Is not this the carpenter?" The man said to be found to have been a carpenter. It gives him the right to be the Labor Leader of the world.

He first taught by his example that labor was a right and holy and necessary thing. He elevated dignity among the workers. He showed, by his contentment not only his belief in labor but his sympathy with the cares and problems of labor. We know that Jesus hated injustice and oppression. He came, he said, "to heal the broken-hearted, to preach deliverance to the captives—to set at liberty them that are bruised." He said his followers should imitate and do nothing which will lead to the deliverance of those who are kept under unjust conditions of toil. Christ taught that labor is holy, but he did not teach that labor which is oppressive, unfortunate, unjustified, victim of poverty, misery and death, and nothing to rise and relieve, is holy.

The Scriptures inculcate also that Christ's friend and servant Paul, as well. The rich leaders do not love or friendly toward Paul to reward him, but they do him an injustice. Paul was a friend of the workers. He, too, knew what work was. He labored hard himself, night and day, he worked as a tent-maker. And he laid down a great principle. "He who will not work neither should he eat." That is positively the position of the labor leaders. They object that so many get paid sums of money for which they do not work. They will often hear a street corner labor orator say: "Whenever you see a man get a dollar for which he did not work you have had somebody steal hard-earned for a dollar that he did not get."

Jesus, Paul and the present-day leaders stand together. We cannot live without labor, and we must work if we would eat and live. Each one should receive the benefits of his work—no one more than those benefits from another, but each for himself. Finally, we must all work together in the true co-operative spirit of neighborliness, helping one another, in the spirit of Christ and to the limit of our ability to promote the kingdom and the glory of God.

[illegible] Missions*

THE history of education has been very closely linked with the history of religion. Nearly all of the pre-existing universities of Christendom have had as college aims that part of their endeavor to train and equip men for Christian service.

John Wesley said he wished men to labor for souls not greater in their [illegible]

[illegible] Jesus [illegible] Christ's friend and servant Paul, as well. The rich leaders do not love or friendly toward Paul to reward him, but they do him an injustice. Paul was a friend of the workers. He, too, knew what work was. He labored hard himself, night and day, he worked as a tent-maker. And he laid down a great principle. "He who will not work neither should he eat." That is positively the position of the labor leaders. They object that so many get paid sums of money for which they do not work. They will often hear a street corner labor orator say: "Whenever you see a man get a dollar for which he did not work you have had somebody steal hard-earned for a dollar that he did not get."

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From the Foreign Field*

WHAT the leader wants most for this meeting are facts. Here are a few:

A recent [illegible] [illegible] [illegible]

CHRISTIAN HERALD PRAYER LEAGUE

"I WANT to acknowledge God's goodness in answer to prayer. I asked the prayers of the League three months ago in a financial distress, and that a son might regain health. The Lord has wonderfully led us through, and the son is much improved." This good testimony comes from Mrs. E. C. L. of Fort Collins, Colo.

R. V. McC. writes from Francistown, N. H.: "Three requests for prayer which I asked of the CHRISTIAN HERALD Prayer League are answered." Mrs. M. E. T. of Pomeroy, Pa., writes: "Some time ago I asked for the prayers of the League in our afflictions, and I wish to thank God that we have been relieved." J. W. H. writes from Mount Pleasant, Mich.: "Some time ago I requested the prayers of your circle that God would give me back my old place. I am pleased to state that I am back at the old stand." Mrs. C. F. B. writes: "The requested prayer for the restoration of a loved grandchild who was in the hospital has been answered." Mrs. J. D. T. writes: "I thank God that my request of some time ago has been answered. My brother-in-law has not been drinking now for three months, and had been drinking before that for twenty-five years." Mrs. G. I. T. writes from Northampton: "I want to acknowledge God's answer to prayer in the selling of our farm, and other blessings." H. A. L. writes from Newton, Kan.: "I prayed that one might find work, and that very day he was offered a good position."

Acknowledgments of answered prayer have also been received from:

R. V. M., Francestown, N. H.; Mrs. C. T. B., Pennsylvania; Mrs. N. O. E., Lynchburg, Va.; A. H. T., Petersburg, Va.; Mrs. M. E. T., Pomeroy, Pa.; L. C. T., Northampton, Mass.; Mrs. R. S., Brooklyn, N. Y.; Mrs. C. H., Saegerstown, Pa.; G. B., Dickey, Idaho; Mrs. E. C., Ypsilanti, Mich.; Mrs. W. S. M., Townville, S. C.; H. A. L., Newton, Kan.; Mrs. A. E. P.; Sanford, Fla.; Mrs. E. L. K., Wing, N. D.; Mrs. J. C. P.; G. C. W., Wellsburg, W. Va.; Mrs. B. B., Portland, Ore.; Mrs. C. M.; Binghamton, N. Y.; Mrs. B. F. T., Ousted, Mich.; M. C. F., Gardiner, Me.; Mrs. L. C., Osceola, Neb.; Mrs. G. O. S., Emporium, Pa.; Mrs. J. C., Binghamton, N. Y.

Mrs. W. F. P. writes: "Please pray that my boy may return home. He has left us without a word, and we fear the worst. But I know God answers prayers, and I believe he will bring our boy back if we trust him." A "Constant Reader" asks prayers for a wayward sister whose whereabouts are unknown."

Mrs. B. H. B. asks prayer for a revival in the community of York, N. D.; Miss S. A. O., that Christian workers be sent to a community near Pauline, Neb., where the people never hear the Gospel.

The following friends ask prayer for a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

Mrs. E. O.; A Constant Reader, Gloversville, N. Y.; H. M. H.; S. E. G.; Mrs. J. S. D.; Mrs. M. A. N.; E. McC. (that soul may be made beautiful and Christlike); G. W. S.; M. V. (for deeper desire to win souls and for a complete victory over sin); R. & A. & L. F.; E. Y.; E. E. M.; I. S.; M. S.; F. A.; Mrs. J. C.

A Constant Reader asks prayers for healing of eyesight; C. C. P., that daughter may be saved from blindness; Mrs. S. E. D., that daughter's eyesight may be restored; Mrs. A. D., that eyes may be healed; Mrs. D. A. McD., Mrs. J. A. W., W. H. B., Miss M. C., Mrs. A. J. K. and Mrs. C. A. R. that eyesight may be restored.

The following friends ask prayer for the conversion of sons:

Mrs. S. H. B.; Mrs. R. S.; P. H. N.; H. A. L.; M. R. D.; Mrs. C. A. R.; Mrs. M. E. McD.; Mrs. B. S.; Mrs. F. L.; Mrs. J. M.; Mrs. R. W. W.; A. M. S.; Mrs. R. A.; E. F.; Mrs. A. D.; Mrs. S. E. C.; Mrs. M. R. C.; C. C. P. (that son may be converted and overcome drug habit); B. I. S. (that two sons who were once Christians may be converted and one overcome drink habit); Mrs. M. H. C. and Mrs. E. F. (that sons may be converted and overcome drink habit).

The following friends ask prayer for the conversion of husbands:

A. D.; L. C. T.; C. C. P.; H. M. H.; A. D.; M. B.; H. A. L.; Mrs. S. C. A.

The following friends request prayer for the conversion of other relatives and friends:

A Friend, Jefferson, Ohio; R. P.; E. G. M.; Mrs. J. W.; L. C. T.; R. S. L.; Mrs. S. E. D.; Mrs. H. C. J.; Mrs. C. W. C.; Mrs. M. E. McD.; Mrs. D. A. McD.; Mrs. C. O.; Mrs. E. I. K.; Miss E. C.; K. H.; E. F.; Mrs. S. J. C.; A. B.; E. McC.; Mrs. A. S. C.; R. & A. & L. F.; K. B. McK.; Miss M. C.; J. M.; Mrs. J. C. T.; Mrs. A. J. K.; J. W. T.; R. C. D.; Mrs. G. O. S. (that aged man may be given victory over curse of rum).

The following friends request prayer for healing for themselves or others:

Mrs. J. M. R.; Mrs. C. E. J. (that use of limbs may be restored); E. F.; L. E.; S. D. (that baby's life may be saved to them); E. DeY.; Mrs. S. J. C.; Mrs. C. G. N.; K. H.; L. E.; A. D.; E. D.; V. A.; Mrs. E. J. C. (that daughter's mind may be restored); M. S. (for restoration of mind); Mrs. A. S. P. (that she may be healed of mental depression and melancholia); Mrs. E. T. S.; Mrs. S. (that daughter in asylum may be cured); R. M. S.; R. S. L.; Mrs. M. J. R.; H. M.; J. M.; H. M. H.; Mrs. S. E. D.; G. B.; P. B.; Mrs. H. L. C.; Mrs. J. S. D.; Mrs. J. C.; Mrs. G. L. B. (that daughter's mind may be restored); E. McC.; Mrs. J. L. B. C.; Mrs. W. S. M.; Mrs. H. N. D.; M. B.; Mrs. A. S. C.; E. B. S. H. C. D.; Mrs. J. A. C. (that daughter may be enabled to walk); Mrs. M. A. B.; W. H. B.; Mrs. L. W. H.; M. R. D.; J. M.; Mrs. K. H.; Mrs. J. C. T.; M. E. F.; Mrs. J. H.; Mrs. T. T. (to be healed and regain the use of her limbs); E. Z.; Mrs. M. H.; Mrs. M. L.; Mrs. N. C.; Mrs. J. W.; Mrs. A. D. N.; Mrs. A. J. K.; Mrs. C. A. R.; H. A. B.; Mr. G. (that mental and physical health may be restored); R. V. M. (that little girl may be restored to health and that sister's mind be restored); B. E. R.; A Friend, Jefferson, Ohio; Mrs. E. O.; A Constant Reader, Gloversville, N. Y.

The following friends request prayer for varied desires and needs:

Mrs. A. W. K.; Mrs. G. E. G. M.; Mrs. R. A. MacA.; M. S. DuB.; Mrs. S. J. C.; A Constant Reader; Mrs. E. T. McD.; Mrs. V. J. H.; Mrs. S. E. D.; J. G. G.; Missouri Subscriber; W. H. B.; E. Y.; B. I. S.; M. B. D.; A Sister in Need; Mrs. E. L. K.; W. P. G.; S. E. G.; Mrs. S. E. D.; Mrs. B. H. B.; Mrs. G. L. B.; E. McC. (that brother may be reconciled after eighteen years' estrangement); Mrs. A. S. C.; Mrs. G. C. H.; Struggler (that he may be blessing to others); A Despondent Reader; M. R. D.; Mrs. A. C. S.; Reader, Millport, Ohio; Mrs. A. M. V. S.; Mrs. E. L. K.; Mrs. M. R. B.; Mrs. J. H. J.; Mrs. M. H. (that she may hear from an absent son); Mrs R. C. D.; Mrs. G. O. S.; V. R.; R. V. M.; Mrs. N. O. E.; E. G. M.; A. C. B.; L. E. W.; A. H. T.; C. C. P.; Mrs. V. J. H.; Mrs. J. M. H. G.; Mrs. C. W. C.; Mrs. B. B.; Mrs. W. B. W. (for a man who has become discouraged in business and has taken to drinking); Mrs. F. J. T.; M. P.; Mrs. J. A. M.; L. H.; F. A.; L. C. M.; A. M. S. (that gradson may apply himself and take an interest in his school work); A. W. T.

—MR. AND MRS. SHERWOOD EDDY and Mr. J. Hartley Fowler sailed from San Francisco on the 6th of June to conduct a six months' evangelistic campaign in China, Japan, and Korea among government students and officials. A campaign for women will be conducted by Mrs. Eddy. A province-wide campaign will be held in the secondary cities of the south of China. Missionaries, Chinese leaders, and even many of the officials have already pledged their co-operation in the meetings. A chain of student conferences and of missionary conventions will be held during the summer to relate the Chinese students and missionary body to the evangelistic campaign, the itinerary of which is as follows: June 12, Honolulu, Hawaii; June 23, Yokohama, Japan; July 1-3, North China Student Conference; July 5-7, Mid-China Student Conference; July 8-10, Conference at Hangchow; July 12-31, Kuling Missionary Convention and Conferences; August 9-30, Peitaiho Missionary Convention and Conferences; September 15 to December 6, China Evangelistic Campaign as follows: September 15-20, Tientsin; September 23-27, Peking; September 29, 30, Paotingfu; October 1-10, Hangchow; October 11-13, Soochow; October 20-30, Fukien Province-wide Campaign; November 5-11, Hongkong; November 13-17, Canton; November 20-30, Shanghai; December 1-6, Nanking; December 6-30, Evangelistic Campaign in Japan and Korea.

Four new subscriptions to THE CHRISTIAN HERALD for one-half year at 35 cents, sent in by a present subscriber, will earn a reward of a Red Letter Testament—a beautiful New Testament, and the only one containing the words spoken by our Lord printed in red. For one, two, three, five and six subscriptions other valuable rewards will be given. Send to us at once for this interesting offer, and help us extend the influence of THE CHRISTIAN HERALD by this remarkable method. Address, THE CHRISTIAN HERALD, Bible House, New York.

Try Serving Them Together

Try mixing Puffed Grains with your berries—Puffed Wheat or Puffed Rice.

Believe us, the blend is delicious.

Imagine nut meats toasted and puffed into bubbles—thin, flaky, fragile morsels with a fascinating taste. That's about how Puffed Grains taste with berries. They add more than sugar and cream.

These are more than mere breakfast cereals. Use them in candy making. Scatter like nut meats over ice cream. Douse with melted butter, and note how the children prefer them.

But serve above all in bowls of milk—for luncheons, for suppers, for a "good-night dish." The grains will float. They are crisp and airy—porous, toasted, delightful in flavor. And they do not tax the stomach. Prof. Anderson's process has made every atom easy to digest.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

These Are the Fittest Foods

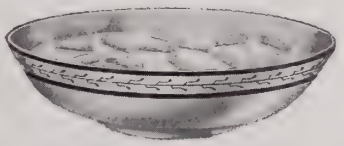
There are other ways to make cereals inviting, but no other way to so fit them for food.

Here every food granule (there are millions per kernel) is blasted by steam explosion. The best other methods will rarely break half of them. And unbroken granules usually fail to digest.

So Puffed Grains are not mere enticements—not merely new forms of great foods. They have solved, for the first time, complete, perfect cooking. They have made every atom and element available as food.

Prof. Anderson has now found a way to accomplish this in three grains. First came Rice, then Wheat, then Corn. Now all of these grains may be served on your table in this only ideal form.

Keep all in the pantry—for variety's sake. And serve them in different ways.



The Quaker Oats Company
Sole Makers

(599)

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 673

afraid of nothin' nor nobody, an' if they think you are, so much the worse for 'em. They'll think you won't come back if they believe that."

"They're a-comin'," said a man who had been watching out of the door. "Looks like the hull blame town is with 'em. There'll be trouble right now if you don't light out!"

"Make a quick get-away," said the barkeeper urgently; "come down here at daybreak to-morrow mornin'. I'll be up an' let you in; an' here," he handed him a bottle of liquor, "this'll keep you up."

"An' I kin count on all of you?"

"You kin," said the crowd unanimously.

His horse had been led around to the back of the saloon, whence a narrow, difficult trail led up the mountain through the pines. Without another word, Dead Shot Jackson bolted out of the back door, swung his leg over the saddle, shook by the hand the barkeeper who had followed him, and striking spurs into his tired horse, galloped up the trail and disappeared. The barkeeper rushed back to the saloon and resumed his place behind the bar.

"Git back to your tables, gents," he exclaimed. "Go on with your games, an' try to look jest as if nothin' had happened, an'—"

The interior of The Black Pup presented its usual aspect when the door was thrown open by Old Four Eyes, who entered, followed by many others, all with their guns drawn and ready. Mr. Morrison had come, too, although they had protested against it. He was the only man of the party who was not armed to the teeth.

"Good-evenin', gents," said the barkeeper with specious geniality. "I ain't seen many of you in yere for a long time. What'll you all have to drink?"

"Which we ain't come yere," answered Old Four Eyes sternly, "as your reg'lar customers, but—"

"Well, what have you come fer then, an' why?" asked the barkeeper, who knew very well the answer, but was playing for time.

"It's been reported to us that Dead Shot Jackson is in this yere saloon. We've come to arrest him an' try him for murder accordin' to due process of law, him bein' a fugitive from justice."

"He ain't yere."

"What!"

"That's what I said."

"Where is he?"

"Gone," answered the barkeeper laconically.

"He was yere, then?"

"Yep, come in with his gun out, got the drop on all of us, took his likker, went out the back door, an' that's the last we seen of him."

"Do you mean to tell me he is gone?"

"I do."

"Left the camp?"

"You kin judge for yerself; he ain't yere."

"Where's his hoss?"

"I led it around to the back door," answered one of the men in the saloon, "him a-threatenin' to fill me full of lead if I didn't do it. Not that I was afeared of him, but I thought it was best for all of us to git him out of the camp without no trouble, an' so I done it."

"And you all saw him go?"

"We sure did. He hit the old trail as fast as he could make his bronco carry him away."

"That beats the case," said Old Four Eyes regretfully. "I reckon we all gents has got nothin' further to do yere. But I jest got a few words to say. We wants no blackguards like Dead Shot Jackson in this yere camp, which if he comes back to Cañon Creek we'll try him an' we'll hang him. If we all gits our hands on him again, he won't get away no more. Without namin' no names, an' without wishin' to be offensive to any gent, I p'ints out that if he's got any friends around yere, to give him this word: tell him that we all don't stand no more for any sich as he, an' if he comes back to Cañon Creek he'll git his, good an' plenty. In conclusion, I invites you all to the Sunday school to-morrer mornin' an' I announces that we are goin' to have a perfessional, a kind of a boss preacher, which they calls him a bishop, to talk to us after the school is over."

"Oh, go to—" roared out a voice in the back of the room.

"My eyesight not bein' good, I don't recognize the gent who wished me that kind wish, but I wants to say that me an' these gents ain't a-goin' that a way. You gents is headed that away, an' take it from me, you'd better look out. Now we all wishes you all 'good-night,' an' we all leaves you peaceful an' quiet. Jest remember, if any of you do come across Dead Shot Jackson, to repeat the warnin' words I've jest uttered," said Old Four Eyes with deep gravity, turning away, followed by all the others.

CHAPTER XIII

OLD FOUR EYES, the Doc, Parson Bill, and other influential men of the camp were by no means satisfied with the situation. It seemed almost beyond belief that Dead Shot Jackson should have come back to Cañon Creek merely to get a drink and then should have left so precipitately as the men at The Black Pup had declared. Perhaps in other times a posse would have been organized, and there would have been an all-night hunt over the mountains for the desperado. A man-hunt, with the prospect of lively shooting at the end of it, would have been an opportunity which would not have been lightly passed by; but now a new spirit had come over the community. They were determined to enforce the law, and they did not intend that any shooting up of the town or any bullying of the place should be allowed. But they were not looking for trouble as in days gone by. If he had gone, it would be better not to hunt for him. They were willing to let sleeping dogs lie. And it was hoped that Old Four Eyes' warning would serve to prevent his return.

There had been a serious impression made upon the minds of the better sort by the work of the Sunday school, and by the presence of a good man and a good woman and their family, and so they were rather relieved at being spared the unpleasant necessity of dealing with the outlaw. They fervently hoped that he had gone for good, or trusted that if he came back, the message they left for him would suffice to send him away again and to keep him away. They were not very sanguine, however, that their hopes would be realized; in fact, they expected trouble. They had not so far got rid of the old leaven of malice and wickedness as not to have a pretty keen idea of the feelings and emotions of the outlaw. That he would make trouble sooner or later was a foregone conclusion.

They, therefore, dispersed after a time upon their several errands, going about their business with somewhat dubious thoughts for the morrow. Old Four Eyes and the Doc and Parson Bill kept together after the rest had separated, and they all went up to the Morrison home to talk over the matter further. The Morrisons were, of course, greatly interested, and not a little perturbed. But their feeling was not one of personal fear in the least degree.

Mr. Morrison was a small man who could have made little resistance to any physical attack, but there was not a drop of coward's blood in his body. Naturally, however, he did not want the peaceful and happy course of events which had followed the arrival of his family in Cañon Creek to be disturbed. He wanted very much indeed to continue his worship and instruction without being compelled to resort to violence for the protection of himself, his family, his friends and followers in their civil and religious liberties.

"'Pears to me," said Old Four Eyes, "that this yere murderin' Jackson party has got wind of the comin' of our e-vangelist,"—for so he called the expected ecclesiastic—"an' he's goin' to make trouble for we all. I don't believe that bluff of the barkeep's about him a-runnin' away. I'll say this for him, he ain't that kind."

"If the news we have received is correct," said Parson Bill, "the bishop ought to hit the trail near the railroad crossing about midnight. I reckon it wouldn't be a bad idea for some of us to go down and meet him there. Dead Shot might try to intercept our preacher friend."

"God will surely protect his messenger," said Mrs. Morrison.

"Yes'm, in course; but sometimes he uses men like myself an' my friends for that purpose. Therefore," said the big miner, "I'll go down the trail myself and meet the bishop."

"I'm with you," said the Doc.

"I'd be willin' to jine that party," said Old Four Eyes.

"No, you'd better stay here and round up the boys in the morning. It may be nine or ten o'clock before they can get back with the bishop," said Mrs. Morrison.

"Yes, I couldn't think of having you all go. You know you are the pillars of the little church," said Mr. Morrison earnestly. "I'm not in the least degree afraid to stay alone, but—"

"We all knows that," said Old Four Eyes heartily. "Parson Bill an' the Doc ought to be good enough for one desperaydo even if it's Jackson or anybody. They won't need me. I'll stick around yere all right."

"You will not go armed?" asked Mrs. Morrison to the two men preparing to leave.

"Ma'am," returned the Doc, "it ain't safe on sich an errand for us to be without our guns. In fact, I ain't never been without mine since I kin remember. I usually takes it to bed with me. I reckon I must 'a' been brought up on it, like a kid on a nussin' bottle."

"We won't use our weapons, Mrs. Morrison, except as a last resort, you may be sure of that," said Parson Bill.

"I am sure of it," said Mrs. Morrison. "You have not confessed Christ before men, but I would trust you both anywhere and with anything."

"Seems to me if anything could persuade me to what you ask your confidence would make me do it," replied Parson Bill, very much touched.

"I have the same trust in you all," said Mrs. Morrison. "I never met with braver, truer men or more devoted men."

"Which Bill has expressed our sentiments with regard to them statements of yourn," said Old Four Eyes, the Doc thereto agreeing also.

"Well, then, if we're goin', we'd better start now," said Parson Bill.

"Yes, I suppose so," said Mr. Morrison. "Good-night to you."

"Wait," said Mrs. Morrison.

To be continued

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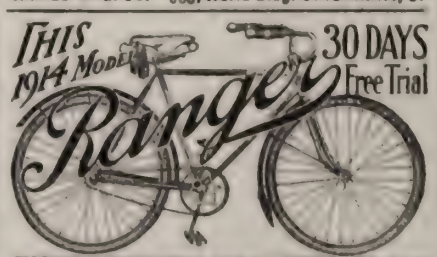

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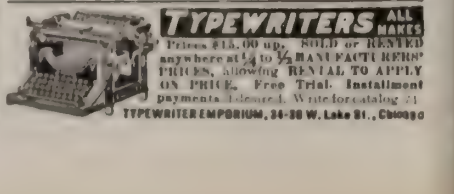

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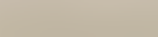

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THE SECRET OF YOUTH

BY MARGARET E. SANGSTER, JR.

LONG years ago, when the Eden Tree was fresh and green, and men carved their thoughts on rough stone with rude chisels, the ancients had a saying that ran like this:

"Whom the gods love die young." (Perhaps our modern slang "The good die young" comes from it.) On account of this line of writing, folk got the superstitious idea that the favorites of the heavenly rulers died while they were innocent of the wickedness of this world. So the children, the girls in their freshest bloom, the hardy young athletes, were called heroes and saints when they passed away.

Years after, a wiser race of people came to live on the earth. They saw the carved inscriptions and translated the sentence, "Whom the gods love die young," in this way:

"The favorites of the gods die still young — or young in heart."

So they found the secret of youth.

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I know a boy in his early twenties. He has a great deal to make him happy, and comparatively few cares and troubles. But his forehead, which should be smooth, is covered with innumerable wrinkles, and a deep line defines each corner of his mouth too clearly. His years are few, but his heart is the heart of an old man because he worries. If the stars don't come out on time in the evening, he worries about the thunder storm that *may* happen next day. If the stars do come he *knows* that it is going to be dry and hot. If he buys a new suit, he worries about how long it will last, and if he makes some money, he worries about how soon he will spend it. As a chum of his told me, "He has the weight of the world on his shoulders."

People nowadays do not seem to live as long as they used to. Before the Civil War one often heard of folks who lived to be a hundred and over. But now, if a person grows to be a few years over the average, the papers print columns about it, and wonder exceedingly on the ways of Providence. One of our readers, however, sends in a picture—the picture of five generations—that is a comfort.

"See them," exclaimed a man who looked at the picture with me; "don't they all look healthy? five of them!"

"See them," my heart echoed. "See them. Don't they all look happy?" Perhaps that is the secret. I want you to see the picture, too, the picture on this page.

There was once a man who inaugurated a society called the "Don't Worry Club!" A little, round-faced, happy-looking man he was, with a perpetual smile on his face, and the unclouded blueness of old china in his eyes. He had a whole bookful of by-laws for his society, and on the tip of his tongue he had many reasons for not worrying. He had a nice home, and a wonderfully attractive family, and plenty of money — in fact, when you came right down to the most solemn truth, he had small reason to worry. A few years after the club had been started, however, the man began to have trouble. He applied his rules vigorously and repeated his little happy sayings to himself. He smiled and he joked and he told funny stories. But back in his mind a little seed of worry sprouted and grew, until a strained look took the place of the happy one, and the smile grew forced. Finally, the man died—and oh, the tragedy of it! for he died of worry!

. . .

"Whom the gods love die young," says the ancient writing. "Whom the gods love die young in heart."

I suppose that now I should say, "Don't worry." But instead I will say, "Try not to worry." It's rather impossible to tell a person point-blank to stop what is in many cases the habit of a lifetime. Our world is improving slowly—surely. But to some people the many new inventions and conveniences mean not a great help, but just more things to worry about.

Ponce de Leon has long been dead, but his name is one that will live forever, deeply graven on the pages of history. For, although he did not find the fountain of youth, he discovered a land—a new land filled with flowers, and rare fruits, and the music of song birds.

It goes that way, friends of mine. There isn't a fountain of youth. There never was a fountain of youth and never will be; but if you start out on your voyage of discovery with the vision of a pure life, and the ambition of noble purposes, and the light of love shining before your eyes, you will in time discover a new land with flowers and song birds and the gold of sunshine. For if the heart is right, you will have found the secret of youth.

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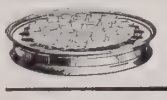

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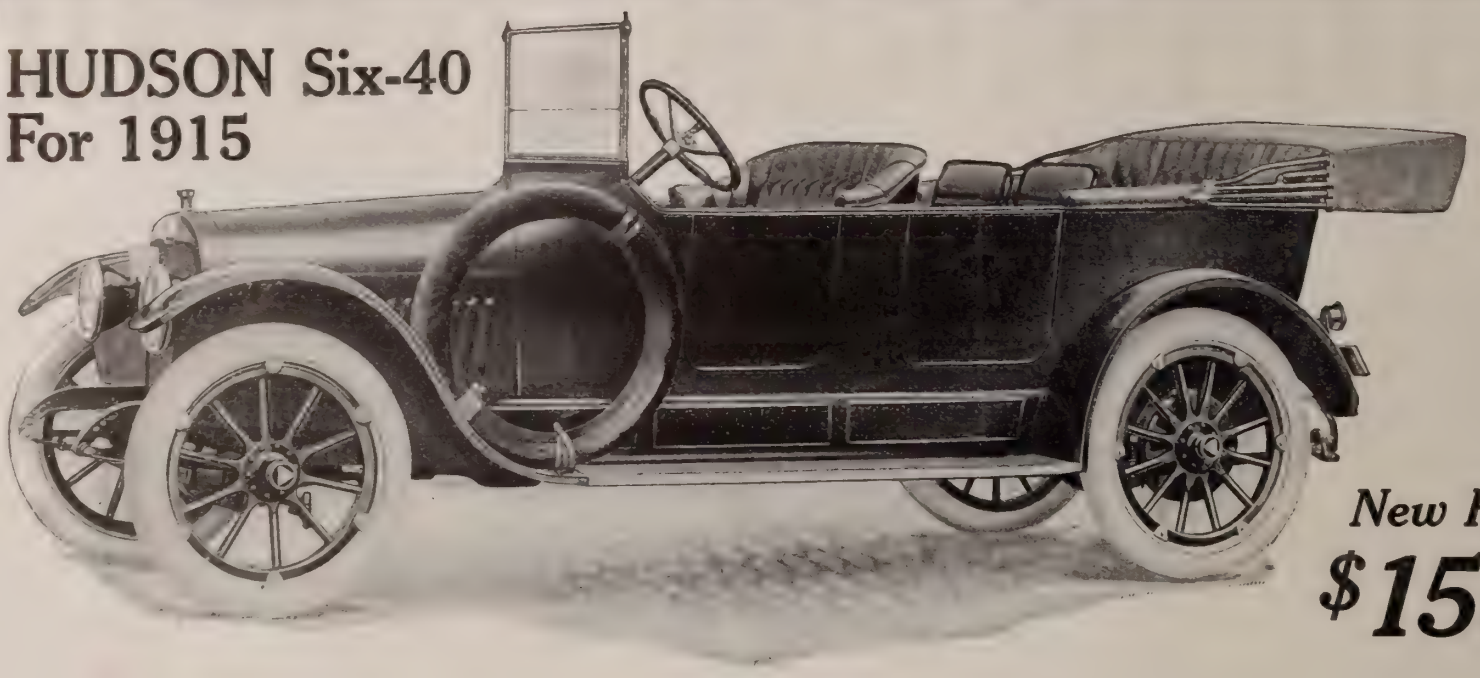

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It will alter old-time ideas of what stanch cars need to weigh.

Good engineers never sacrifice strength to lightness. They use Aluminum in place of iron. They use drop forgings in place of castings. They use finer grades of steel. They employ better designing. One example in the HUDSON is our tubular propeller shaft.

The new HUDSON Six-40 weighs 2,890 pounds. You used to expect at least 4,000 pounds in a 7-passenger car. We have saved that difference—the weight of seven adults—by sheer good engineering. It means immense saving in fuel and tire cost. And the thousands of light cars we sent out last year proved the ample strength of every part.

It fixes new economy standards.

In the HUDSON Six-40 we adapt from Europe a new-type small-bore motor. It immensely reduces operative cost. That motor in this light-weight car has increased miles-per-gallon about 30 per cent for cars of this capacity.

It establishes a new ideal of a handsome, distinguished and well-equipped car.

The HUDSON Six-40 looks the jewel among cars. Its lines are artistic, its finish superb. Our whole engineering corps spent all last year on just the final touches. Every detail shows a master hand. And, in some respects, no other car on the market is so perfectly equipped.

How We Saved You $200

The last HUDSON Six-40 sold for $1,750—a record for this-class car. The new model brings out 31 improvements—some costly, all important. Yet this year's price is $200 less.

That is due to the car's popularity. Last season men overbought our output by 3,000 cars. For 1915 we have trebled our capacity, and the saving is deducted from our price.

HUDSON cars are not built to a price. Could we build better in any respect we would do so. But we don't quote an overprice just to prove class.

Go measure up this model. We consider it America's representative car—the model for coming types. And we are sure that most men will agree with us.

Phaeton, seating up to 7 passengers, $1,550 f.o.b. Detroit. Standard Roadster, same price.

New Measures

These are some of the new measures of an up-to-date car.

Artistic streamline body.
Disappearing tonneau seats.
Invisible hinges.
Gasoline tank in dash.
Extra tires carried ahead of front door.
Finest body finish.
Hand-buffed leather upholstery.
"One-Man" top with quick-adjusting curtains attached.
Dimming searchlights.
Simplified starting, lighting and ignition system.
Wires in metal conduits.
Locked ignition and lights.
Speedometer drive on transmission.
Automatic spark advance.
New-method carburetion.
Trunk rack on back.
Horn button in wheel.
Weight, 2,890 pounds.

New Hudson Six-54

We build this same new model with a larger motor and a 135-inch wheelbase. It is a big, impressive and powerful car, and the price is $2,350.

Hudson dealers everywhere now show these latest models. Our new catalog on request.

HUDSON MOTOR CAR COMPANY, 8081 Jefferson Avenue, Detroit, Mich.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

DOING THEIR BEST TO WEAR OUT THE APPARATUS

THE SIGNBOARD HERE SHOULD BE "KEEP ON THE GRASS"

MONT-LAWN CELEBRATES THE FOURTH

THE TWENTY-FIRST INDEPENDENCE DAY AT THE CHILDREN'S PARADISE

IF ONLY the editor would let me have my own way, I would tell this story very differently. For example, I would begin by taking it for granted that you do not realize that Mont-Lawn is one of the great sights in this country. Then I would excite your curiosity by saying that three hundred slum children, by the time they ave been there five days, can sing in harmony in a manner to win our unstinted admiration. Three hundred waifs gathered from ere and there in a big city, taught in five days to sing our best-oved songs in concert, correctly? Yes, and beautifully.

If I began that way, wouldn't you want to know more bout the place? Then I would go on and say that three undred children of the very poor, unused to any of the ice ways of life, assemble after their play, tired and hun-ry—oh, so hungry!—in the big open-air dining-hall, and tand without a sign of greed before the long tables of appe-izing food and sing a grace; then they seat themselves and -grab for everything in sight? Not one grab. Happy and erene, they wait for the passing of their portion, and eat t with remarkably little evidence of haste. How are these hings accomplished—these and many other delightful ffects? That is the question I would like to prompt, and nswer. It would make a wonderful story. Instead, I must ecount the doings of the Fourth at Mont-Lawn. Oh, well!

The Fourth of July is gala day at Mont-Lawn, as perhaps ou know. Supported as it is by friends all over the United tates, Mont-Lawn is really a national institution, and so it s fitting that the Fourth should be its great day. But visitors re apt to forget that the things enjoyed by them that day are nerely a selection from the routine daily or weekly doings. It s well to remember that Mont-Lawn is just the same in its heery spirit, its deportment, its play and its special exercises, he whole season through. You may go there any day of the ummer and witness the remarkable working out of the "city's oor children problem" that astonishes you on the Fourth.

Of course, on such a special day, there is bound to be an air of pleasurable excitement which even the children share. Guests arrive at all hours during the morning, coming by automobile and carriage and on foot, or in the conveyances of the Home, from the railroad station at Nyack. Some of them are from quite distant points, New York and intermediate places; many come from Nyack and surrounding country. The spacious veranda of the Homestead and the broad sweep of lawn are soon dotted with groups. Usually, by the time the day's program begins, these groups have become one pretty large crowd of men and women and some children. Every one has been welcomed by Mont-Lawn's very efficient and gracious superintendent, Miss Emma Goering, of the CHRISTIAN HERALD staff. Miss Goering, by the way, is the explanation of the perfect working of the whole institution. Guided by one or another aide, many of the guests have inspected the buildings, and are trying to understand *why* there are not a hundred such institutions scattered through the land. A social worker of prominence, after his trip through the little colony of dormitories and other buildings this Fourth, thankfully exclaimed, "At last I have found the solution!" Well, it has been there for twenty years.

Besides the stable, empty of horses to avoid drawing flies and other unhygienic things, the forty-thousand-gallon water tanks with their fine filtering system, and the cozy Homestead, which is an open house to visitors at all times, there are ten dormitories, the gifts of loving friends; the Lodge; the beautiful Children's Temple; the fine new workers' dormitory; and Fort Plenty, the big open-air dining-hall with sanitary kitchen, a large rainy-day playroom above. Covered passageways connect Fort Plenty and the Homestead and all the dormitories, so that exposure to bad weather is unnecessary. Then there is the big playground with its outdoor gym equipment and bathing pavilion. This is the "plant." And this is about all I may say about it, because *it* isn't special to the Fourth. Every day of the summer you can see the same entrancing orderliness of the twenty or more little iron beds

FUTURE AVIATORS IN TRAINING

HURRAH! HERE COME THE FOURTH-OF-JULY PEOPLE!

HEADED RIGHT FOR YOUR LAP

standing in rows in the dormitories, just as you see them in your tour of inspection on this great day. These dormitories—I am bound I will get in this extra word—are practically open-air sleeping quarters, capable of being emptied in the twinkling of an eye in case of need. From force of habit some new arrivals insist upon sleeping *under* the snowy cots, until their first enforced repose between the glistening sheets: after that, habit loses all power over them. But to return to our story.

Where were we? Oh, yes: the groups merged into one big crowd on the lawn. It is just past noon. The children have gotten back from their daily walk in the country in care of their teachers. They have had their dinner. They are doing their best now to wear out the swings, the slides, the teeter-totter boards, the ladders and what not over on the playground. The sound of their gaiety floats up to the visitors. More automobiles arrive. On the Homestead veranda, where many are seated enjoying the marvelous view of the Hudson, a Nyack band plays. A perfect day sheds a perfect peace over the whole scene. The scene, by the way, includes the Stars and Stripes floating from two flagstaffs on the lawn and one above the tower.

A bell sounds a signal. The climbing-poles, the swings and whatnots are suddenly empty. A long, double row of children has formed across the playground. Led by the boys and officered by the white-robed teachers, the column begins to march up the road that leads through the grounds. Did I say that the ten dormitories faced a broad gravel walk called Sunshine Alley? The boys flank this walk and halt, and the girls pass sedately between. Sunshine Alley leads to the Temple. Thither they go, the boys falling in behind. Thither the entire crowd of visitors goes. The curved oaken seats facing the pulpit are filled by the children. Visitors fill the platform, a balcony above it, and the wide ambulatory along one side opening into the Temple by doors and windows. Mr. Noll, the singing instructor, is at the organ. Rev. Arthur H. Howland, chaplain of Mont-Lawn, presides. There is a reverent repeating of "Our Father." Then for a half hour the children sing. And as they sing the faces of the grown-up guests shine with an inner emotion that only the melodious voices of childhood, raised in such trained unison, can awaken.

Presently it was time to close the service of song. An aged man, very good to look upon because of the goodness in his face, Rev. Dr. Babbitt, rector of Grace Church, Nyack, rose to pronounce a blessing. For nearly twenty years Dr. Babbitt has been at every celebration of Independence Day at Mont-Lawn. He said: "I have spoken from this platform to the little folks who came here before you were born." The juvenile auditors heard and wondered. With deep feeling Dr. Babbitt read from a letter written to him by Dr. Klopsch six years before, in which the founder of this far-reaching beneficence referred to the work at Mont-Lawn as affording him greater joy and satisfaction than anything else he had ever undertaken.

After saluting the Stars and Stripes draped above the platform, repeating their oath of allegiance, the host of children formed line and marched back along Sunshine Alley to the big lawn. The grown-ups followed on behind. Everybody found places in front of the speakers' stand, the children *en masse*, visitors in easy groups all about. The scene was inspiring, and the speakers measured up to it. Dr. Ferdinand C. Iglehart, who has attended these gatherings for at least fifteen years, stirred the patriotism of every hearer by his eloquence and his noble apostrophe to the flag. He was followed by Pastor William Schoenfeld, of New York, who won the hearts of all his audience by a masterly application of timely stories.

Followed most graceful folk dances by thes children of New York's streets. Mont Lawn ha skilled calisthenic teachers to instruct the childre and the evolutions performed on the lawn thi Fourth were delightful. But the afternoon wa getting on. A special treat of daylight firework had been provided, and after they had been cheere to the echo by the youngsters, the happy sound o the supper bell was heard. Again the lines forme right where the Mont-Lawn children were in th midst of their play. With excellent order the marched into Fort Plenty. Standing for a mo ment in silence—and there was absolutely no evi dence of "discipline" being exercised at the tim —they with perfect unison lifted up their youthfu voices and sang:

> Back of the loaf the snowy flour,
> Back of the flour the mill,
> Back of the mill, the wheat and the shower,
> The grain and the Father's will.

Then they fell to upon a perfectly deserved Fourt of July supper. And the guests departed for their

Probably you might not know the people wh were there, even if I named the most prominent But you will be interested to know that Mrs. Klopsc was present as always, happy, proud of the wor and the workers and of the worker who has gone Her daughter, Miss Mary Klopsch, officers an members of the CHRISTIAN HERALD staff and o their families, Assistant Superintendent Hunt o the Bowery Mission, and oh, a great many othe interesting and vastly interested people were there The day was wonderful. I mean, Mont-Lawn was Is, I should say. Wonderful. It is an institution o everlasting usefulness. Over forty thousand chil dren have come under its influence. But never wil they fully understand what a contribution to thei moral and mental and physical uplift that ten-da outing has given them. W. B. ASHLEY.

CONFUCIANISM AS MISSIONARIES VIEW IT

EVER since the official proclamation by President Yuan Shi Kai, announcing the restoration of Confucianism and heaven-worship in the new Chinese republic, there has been a wide diversity of opinion both in this country and Europe as to the probable outcome. Many have regarded the new edict as a menace to Christianity. Others, better informed, have viewed it in the light of a movement for a political purpose. President Yuan himself took the ground that it was meant for the moral uplift of the Chinese people, who had deteriorated.

In order to ascertain from the most reliable and practical sources the probable influence of the re-establishment of Confucianism on religious work in China, THE CHRISTIAN HERALD wrote to the missionaries themselves. A number of their replies are given below.

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THE PRESIDENT OF CHINA

A Political Move Purely

WE HAVE had only a short time in which to judge; but as far as Nanking is concerned, Christianity has never before been so favorably received as now. The literati, who before the last revolution could scarcely be reached at all, are now turning in large numbers to Christianity. Last year after the revolution there was organized in the Y. M. C. A. a Bible study campaign with the object of reaching this class. Some hundreds agreed to study for three months, at the end of which time about two hundred indicated their desire to join the church, while many others indicated a purpose to further study of the Gospel. It would seem to indicate that the movement in favor of Confucianism in Peking is looked upon merely in the light of a political move, since these literati are naturally the priests of Confucianism.

All classes of the Chinese are receiving Christianity with an eagerness which was never found among them until after the second revolution.

HARRY F. ROWE.

Nanking School of Theology.

Bishop Huntington's View Hopeful

I CANNOT see how it can fail to have some effect on mission work. If the intention is merely that officials throughout the country should undertake the Confucian worship, but not that they should be forced to do so, while this will somewhat retard the progress of Christianity or at least of nominal conversion, I think it will tend also to somewhat retard the progress of Western materialism, which is quite as serious a danger as Confucianism. In any event, the whole reactionary movement, and not simply the establishment of Confucianism, is the thing that must be studied.

The attempt at the revival of Confucianism is by no means a purely political move. It is led by a band of earnest and learned Confucianists headed by Mr. Chen Hwang Tsang, who, in addition to being a fine Chinese scholar, is a Ph.D. of Columbia. They publish a magazine, the *Confucian Association Monthly*, which is a much abler production than anything published by the Christian Church, and their propaganda is widely extended and well organized throughout the country.

As I see things here locally in Anking, there is certainly not the same spirit of inquiry that there was a year ago, although there is nothing that I should call hostility. Take it all around, I think it is fair to say that the reactionary movement has, up to the present time, had a very slight evil effect upon the church. How long the present reaction will last or to what extreme it may go, it is of course quite impossible to say.

D. T. HUNTINGTON.

Anking, China.

Missionaries Not Discouraged

WHEN we consider China's internal political condition there is seen an alarming state of confusion. It is absurd to think of this country as a republic in any true sense. Yuan Shi Kai is at best a dictator. Whatever else may be said, he is certainly not a president, the chief executive of a constitutional republic. There is now no representative government. The president is really the state. All power is centered in him and all authority goes forth from him.

So in matters where the government has expressed itself in affairs pertaining to religion. Here there seems likewise not the slightest evidence of a guiding principle. At one time the Christians in China, and indeed all over the world, are requested to maintain a day of prayer for president and republic, and thereupon many think that the land has been practically won for Christ. A few months later it is proposed that Confucianism, which is, after all, merely a system of ethics, be made the state religion. Be it noted that at the very time these mandates were being sent forth, there is the best authority for believing that *the president was actually privately suggesting to Christians that they send in their protests against those very mandates*. To our strictly logical Western minds such ar fatal inconsistencies and must foreshadow destruc tion. This is not necessarily the correct view. T the Oriental mind and to those of us who come un der its spell there is still a reasonable feeling tha all may mean only stages in real progress towar the desired goal.

If there is going to be any feeling of discourage ment or of dismay or any shrinking back, th writer for one is glad that all such attitudes ar practically confined to other parts of the world, fo they are certainly not much in evidence amon Christian workers here. J. W. PAXTON.

Chinkiang, China.

Confucianism Not a "State Religion"

CONFUCIANISM has not been and I presum will not be adopted by China as a state religion Every religion will have the same right of way, an the Christian religion could take China for Chris in a remarkably short time if its friends woul only improve the opportunity. If there ever wa a time when the whole Christian Church was cha lenged and when it should accept with all its God given powers, that time is *now* and China is th *place.* GEORGE S. MINER.

Foochow, China.

Will Not Impede Christian Missions

I BELIEVE the effect upon missionary work an upon the public life of the country will be prac tically negligible. The decree is simply an acknowl edgment by the government of China's very grea and abiding debt to Confucius for what his teach ings have meant for the moral life of the natio during many centuries, and a recognition of th ethical basis of national and political life. N official is obligated (as under the old régime) t bow to Confucius, or to pay him such respect a constitutes worship, if his conscience is opposed t it, as there is no compulsion upon anybody.

No; let me emphasize it, there need be no fea for the future—if the church at home is faithfu to its great trust. *The Chinese want us here*, an they are taking the Gospel as fast as they can as similate it. Just now it is reaching the educate classes with an impact that is irresistible.

W. S. BISSONNETTE.

Mintsing, via Foochow, China.

Will Not Affect Missionaries Materially

AS for the common people, it will not affect them very much, but it will affect those Christians who are in official positions. Opinions differ very much as to what the outcome will be. Our opinion is that this will be better for the growth of a healthy Christian church; whereas, if the Chinese government would recognize the Christian religion as the state religion, many would wish to join the church just for *face*, as the Chinese say.

Tsaohsien, China. H. C. BARTEL.

PRESIDENT'S IDEAL FOR AMERICA

IN Independence Hall, Philadelphia, there was a great gathering on July 4 which was addressed by President Wilson. He stood beside the chair which had been occupied 138 years before by the chairman of that august assemblage which adopted the Declaration of Independence. The President's address, while largely patriotic, dealt with the immediate problems of our time. He said many notable things touching on business conditions, the banking system, "dollar diplomacy," Mexico and American enterprise abroad, and he lifted up the standard of the higher patriotism of unselfish service to the nation and to the world. We quote the following notable passage from the address:

"Patriotism consists of some very practical things; practical, in that they belong to everyday life, in that they belong to no extraordinary distinction, but to those things which are associated with our everyday commonplace duty.

"It is patriotic to know what the facts are and to face them with candor. I have heard a great many facts stated about the present business conditions in this country, for example—a great many allegations of facts, at any rate—and it is strange that these facts as stated do not tally with each other.

"Now the truth always matches the truth, and when I find gentlemen insisting that everything is going wrong when it is demonstrable that most things are going right, I wonder what they are trying to do. Are they trying to serve the country or are they trying to serve something smaller than the country? Are they trying to put hope into the hearts of men who work and toil every day, or rather are they putting discouragement and despair into these hearts? If they love America and anything is wrong, it is their duty to put their hands to the task of setting it right. And when the facts are known and acknowledged, the duty of all patriotic men is to accept them in candor and address themselves to common counsel and to work in harmony and universal concert.

"You know the Declaration of Independence has in one sense lost its significance. Nobody believed we could be independent when that document was written. Now, nobody would dare to doubt we are independent. As a declaration of independence it is a mere historic document. The independence is a fact so stupendous that it can be measured only by the size, energy, ability, wealth and power of one of the greatest nations of the world. But it is one thing to be independent and it is another thing to know what to do with your independence. It is one thing to come to your majority and another thing to know what you are going to do with your life and your energies.

"One of the most serious questions for sober minded men to address themselves to in these United States is, What are we going to do with the influence and power of this great nation? Are we going to play the old rôle of using that power for our own aggrandizement and material benefit? You know what that means. That means that we shall use it to make the people of other nations suffer in the way in which we said it was intolerable to suffer when we uttered the Declaration of Independence.

"The Department of State of the United States is constantly called upon to back up commercial enterprises and the industrial enterprises of the United States in foreign countries; and it at one time went so far in that direction that all its diplomacy was designated as 'dollar diplomacy.' It was for supporting every man who wanted to gain anything anywhere if he was an American.

"But there is a limit to that which has laid upon us more than any other nation in the world. We set up this nation and we propose to set it up on the rights of man. We did not name any differences between one race and another; we did not set up any barriers against any particular race or people, but opened our gates to the world, and said, all men who wish to be free come to us and they will be welcome. We said this independence is not merely for us—a selfish thing for our own private use—but for everybody to whom we can find the means of extending it.

"Now we cannot with that oath taken in our youth; we cannot, with that great idea set before us when we were a young people and practically only a scant three million, take upon ourselves, now that we are a hundred million, any other conception of duty than what we entertained at that time.

"So if American enterprise in foreign countries, particularly in those foreign countries which are not strong enough to resist us, takes the shape of imposing upon and exploiting the mass of the people in that country it ought to be put to a stop, not encouraged.

"I am willing to get anything for an American that money can buy, except the rights of other men. I will not help any man to buy a power he should not exercise over his fellow being.

"You know what a big question there is in Mexico. Eighty-five per cent. of the Mexican people have never been allowed to have a look in in regard to their government and the rights which have been exercised by the other 15 per cent.

"Do you suppose that circumstance is not sometimes in my thought? Every patriotic American is a man who is not niggardly and selfish in the things he needs that make for human liberty and the rights of man, but wants to share it with the whole world. And he is never so proud of the great flag as when it means for other people as well as himself the symbol of liberty and freedom.

"I would be ashamed of this flag if it ever did anything outside of America that we would not permit it to do inside of America. We stand for the mass of the men, women and children of every nation.

"Would you rather be despised by all the nations of the world as incapable of keeping your treaty obligations, or would you rather have free tolls for American ships? The treaty may have been a mistake, but its meaning was unmistakable. When I have made a promise to a man I try to keep it. The most honorable and distinguished nation in the world is the nation that can keep its promise to its own hurt. I want to say, parenthetically, that I don't think anybody was hurt. I am not enthusiastic for subsidies to a monopoly and nobody can get me enthusiastic on that subject. But, assuming that was a matter of enthusiasm, I am much more enthusiastic for keeping the integrity of the United States absolutely unquestioned and unsullied.

"The way to success in America is to show you

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"AND MY DREAM IS THIS—"

are not afraid of anybody except God and his judgment. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe people could govern themselves. If I did not believe that the moral judgment would be the last and final judgment in the minds of men as well as at the tribunal of God, I could not believe in popular government.

"And my dream is this: that as the years go on and the world knows more and more of America, it also will bring out this fountain of youth and renewal; that it will also turn to America for those moral inspirations that lie at the base of human freedom; that it will never fear America unless it finds itself engaged in some enterprise inconsistent with the rights of humanity; that America will come to that day when all shall know she puts human rights above all other rights, that her flag is the flag not only of America, but of humanity."

BAPTIST CONVENTION HONORS JUDSON

BOSTON entertained one of the greatest conventions in the history of the Northern Baptist bodies, June 24 to July 2. The celebration of the Judson centenary, of course, an extraordinary feature, marked this, the seventh annual gathering, as a red letter event. A great deal of other important and interesting matters also occupied the sessions, which were held in Tremont Temple, and nearly 2,000 delegates were in attendance. The Southern Baptist Convention sent Dr. E. C. Dargan as fraternal delegate.

The addresses of the leaders in the many departments of work were keyed up to a high note of co-operative effort for the advancement of the great work of the Baptist body. It was pointed out that Dean Shailer Mathews has been chosen by the Federal Council of Churches as its representative to Japan to interpret American Christianity. The Wichita movement, which originated in Wichita, Kan., in the form of teams of business men doing evangelistic work, was reported by W. C. Coleman, of that city. Mr. Mornay Williams presented the report of the Baptist Laymen's Missionary Movement, and emphasized the opportunities for expansion in the Middle and Far West. Secretary F. W. Padelford, representative of the Education Society, declared that while the first call is to evangelism, the second is to education. This society was founded twenty-five years ago, and Dr. H. L. Morehouse, who was then present, expressed the opinion that the convention was having an old-time educational revival. Some discussion followed the report in regard to the denominational colleges, and the necessity of keeping them true to the faith.

In the report of the Home Mission Society by President George R. Hovey, stress was laid on the need of ministerial education for negroes, among whom the Roman Catholic Church was said to be making many converts. Many encouraging facts were brought out in this department. A novel feature of the convention was the introduction by S. C. Barnes of representatives of twenty-six foreign nationalities. The report of the commission of foreign-speaking Baptists, using foreign languages, showed twelve such bodies, having 862 churches and over 70,000 members. They include Germans, Swedes, Norwegians, Finns, French, Italians, Hungarians, Poles, Bohemians and Slavs.

The question of ministerial emolument was given much attention, and betterment in regard to salaries paid Baptist ministers was considered to be imperative. City mission work received a large share of attention and recommendation was made that $10,000 be expended for evangelical literature to be used among foreigners.

Much important business was transacted in connection with the many reports, in all of which keen interest was manifested by the delegates. The Woman's American Baptist Home Mission Society held its preliminary annual meeting the Tuesday before the opening of the convention, Mrs. A. G. Lester, president, presiding. Woman's share in the activities of the Baptist body was shown, by all reports, to be very large.

The crowning event of the convention was the enthusiastic celebration of the Judson centenary. The opening resolution adopted in this connection began: "There was a man sent from God whose name was Judson." The great work inaugurated by Adoniram Judson was reviewed in full by the speakers. Outgoing missionaries were presented to the audience, and most impressive devotional exercises were held. Dr. Edward Judson, "loved for the blood in him, for his father, but best of all for himself," received a great ovation when he arose to speak. The scene at the close of his address was declared to be one never to be forgotten. Great impetus was undoubtedly given to the missionary activities of the denomination by the centenary services.

A noteworthy incident was the reception of fraternal messages from other missionary boards and from foreign lands. The closing address of the centenary session was made by John R. Mott, who declared that our best days lie ahead of us. The entire convention is spoken of as one of climaxes. There were many stirring moments when enthusiasm could not be restrained.

The newly elected officers of the Northern Baptist Convention are: President, Judge Edward S. Clinch, N. Y.; first vice-president, R. B. Griffith, Grand Forks, N. D.; second vice-president, F. Wayland Ayer, Camden, N. J.; corresponding secretary, Rev. W. C. Bitting, St. Louis, Mo.; recording secretary, Rev. Maurice A. Levy, Brooklyn, N. Y.; treasurer, Frank L. Miner, Des Moines, Iowa.

FORGET NOT

TEXT: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 2

A SERMON

BY

PASTOR CHARLES WAGNER*

OUR memory of the dead has been the object of crying abuses; we have exploited the dead, as we exploit the living. We have exploited them under the influence of that pride which, as far as to death itself, strives to make a show of wealth and generosity. And even religion has exploited death for gain or domination. Death has been made a bugbear to urge men on by the influence of fear. Yet the emotion of fear is one of the least worthy of all human movements. What good can come of fear? It is an evil counselor, even in ordinary affairs. In the religious world nothing noble has ever been accomplished by terror.

Religion has abused the cult of the dead by imprisoning men in a constant tête-à-tête with the idea of the end, as if we came on this earth solely for the purpose of preparing to leave it. What a religion it is, this religion of blackness, of mourning, of sadness, of cemeteries, of skeletons and tombs! And it is certainly against such religion that our fathers meant to protest when they said with the Master: "Let the dead bury their dead!" That word was spoken as a sort of resurrection summons to enslaved humanity, dragging the burden of an existence which contemplation had transformed into a nightmare. But if there are low, sad, inhuman aspects in the cult of the dead, there are also elements that are lofty and grand. Among the shades are the rays of light, the side which is nobly and eternally human.

The Alchemy of Memory

There is a way of thinking of the loved ones who have gone, which is the sacred religion of memory. This way of regarding them is helpful. It is one of the most religious forms of the worship of life and of that adoration in spirit and in truth which the Gospels have taught us. How could we forget those who have gone on? How could we efface their image from our joys, as well as from our tears and sadness? It would be impossible, even if we could wish it! We follow the dear departed ones still with the eyes of the soul. We follow them because we cannot do otherwise. An irresistible movement draws us after them. In this movement religious men and men who have made no profession of religion, if only they have loved profoundly, find themselves alike. For the emotion that prompts us here is not one that differentiates us, but one that binds us all together. It is the human heart in its beautiful simplicity, in its truth, instinctively obeying a direction implanted in its very being. There can be nothing better for a man, a family, a church, a city, than to guard piously the memory of those who have gone on. In the ancient religions, in which patriotism was always mingled with the veneration of the gods, ancestor-worship plays an important part. The first Christians, so different in point of view from the followers of the old pagan religions, nevertheless have left us the example of the sacredness of memory. When the disciples of Christ were still only a trembling and persecuted little flock, what was their support? A memory, the loved memory of the Master. Assembled together with the doors closed, they evoked his figure and his spirit. Their beautiful communion, in which they took, with the bread and the wine, the very spirit of him who died for all—was it not, in its penetrating simplicity, the most magnificent rite ever created in memory of the departed? The Master, performing the rite first himself as a model, had taught it them on the last evening of his life, saying: "This do in remembrance of me!" By so familiar and yet so powerfully spiritual a means, they possessed him still when he had left this world of the senses. Across his brutal and terrifying martyrdom, their souls, their vacillating faith seeking a support, found the immortal Friend again, and found such grateful warmth in his mysterious presence that they enjoyed a foretaste of the eternal reunion.

Our feeling toward the dead is the most vivid proof of our absolute solidarity with them. And to feel thus we have no need to have attended the school of some special philosophy or to have accepted a particular brand of dogma. Materialist? Spiritualist? When the love of our dead dear ones lives within us, how these distinctions pale! Here is elemental man at his best. And viewed and understood thus, the memory of the dead is one of the purest and noblest forces in human life.

And in the first place, our memory of them is a purifying influence. Every day, in our banal and vulgar life, we brush against the low and base. Our souls are clogged with scoria; they are troubled with impurities, and they cry for deliverance. The memory of the dead exerts a direct influence on our sentiments. Living in touch with the Invisible brightens our souls and strengthens our hearts. Thanks to their society, we are less rabid after visible things, less bitter in our passions, our interests, or our animosities. The Eternal acts upon us through them; they are instruments of the divine Power; into the mazes of a complex life they send their guiding rays. O marvelous power of the closed eyes, by which our own see more clearly! Sweet, gentle warmth of the hearts which have ceased to beat and which turn our hearts toward charity! Power of calm and action, given our hands by the hands joined forever in death! There is something in the affirmation of these facts which contradicts the data of the exclusively positive in experience. And yet these psychic facts are more real than all the massive realities, more firm than rocks of granite, the firm sites of mountains. Their weight surpasses all that can be weighed in balances, and their value everything that can be written in figures.

The memory of our dead makes our hearts more just, more respectful, more fraternal. Memory makes an object which was once ordinary or indifferent, flower, letter, picture, into a sacred relic. Memory transforms an empty place by the fireside into a holy place. When, seated at table beside a chair henceforth unoccupied, a poignant or luminous memory penetrates your soul, it holds you back from unkindness toward those who are still about you. You could not, with the Invisible upon your soul, be hard or unjust or even disagreeable to the visible who are with you. You feel that time is too short for that. The delightful hour of social enjoyment passes too quickly. Every instant, when the family is together, is an instant won from the inevitable separation. You would not spoil this short and precious moment by unkindness. The absent one whom you love pleads the cause of all the present. He says to you: "Be kind, in memory of me."

If man could understand all that is said by those who cannot speak, he would change his life. He would know no longer the cynical pride of the living who make unfair use of their life and their superior strength. A helpful tenderness would come into all his relations with his fellows. He would see more clearly along his dark path; he would no longer need to fathom bottomless abysses in search of fleeing truth. He would cultivate simply justice, pardon, kindness. Marvelous result of piety toward the dead—it furthers love for the living!

Memory and Faith

Man is constantly struggling for freedom. We are slaves, tragic at some points, comic at others. But slavery to great misery and great sorrows has a certain grandeur.

When man, crushed by the present hour, attributes to the hour eternal duration, and under the compulsion of the moment, bending under its tyranny, he believes himself held by chains which will never fall—it is that black, incurable misery which defines hopeless slavery. But there is something grand in it which forces respect. But there is a comic slavery, which consists in bowing under ridiculous burdens! Slavery to petty fears and petty calculations, to trifling conventions and wretched interests, to prejudices, to narrowness in which absurdity is allied to pretension.

All that is necessary in a life bound in this ridiculous slavery is that the lofty and silent majesty of death enter and be understood, and the chains will fall of themselves. Life is too short to deprive oneself of the most legitimate satisfactions for the sake of form; to fail of one's duty for fear of ma ing people talk; to fail of kindness to loved on for fear of what the indifferent might think. Th dead teach and inspire liberty, and impart th courage of conquest. They give us a glimpse the silent majesties which deliver us from the wo ship of false lights, and of all that smoke of vani which superficial men in their ignorance are pro to exalt. And what a reservoir of force are the memories! Life, as you know—it is proved to y every day—is a constantly renewed battle in whi one is never the decisive victor. The hour nev comes when we can be sure of peace, and can la aside our arms. In high and noble forms whi stimulate our courageous resistance, and st softener in the irritating and demoralizing form pin-pricks and tongue-pricks, life renews its a tacks and its bitterness.

But in the midst of the great struggles and the trifling annoyances, if you could feel, fixed o your soul, the calm gaze of those who have falle asleep after having suffered and fought as we a doing, God would give you the infinite peac through them. This terrible fever, in contempl tion of which certain trials have been compared t a furnace, which invades your being and threaten to destroy you, is allayed by the presence of you dear dead. Their foreheads are bound wit serenity. A pure, fresh breath is wafted to us fro the world which they inhabit. They are in th harbor; they have reached their goal, and we, wh are still in the middle of the journey, will rejoi them at last. And with this in mind we see the en of the tempests, the repose which awaits God' people. Faith sees the end of our sufferings; ther will no longer be cries, nor mourning, nor torment God will wipe away all tears from our eyes. Thes thoughts lift us above the anguish that tortures u to-day. The eternal silence speaks louder tha these vociferations and tumults. The divine peac floats above the confusion, as the stars shine abov the earth.

Voices from Eternity

To awaken the inner voice, to build in the breas the inviolable citadel in which we may find refuge no means is more precious than the dear memor of the departed. In the most fruitful lives it is thi hidden influence which gives them their best Memories of parents in the tomb, memories of chil dren who left us when young, or even from th cradle. Each has his saints in the sanctuary o the soul. They throw about us, now an atmospher of sadness, now one of sweetness. They make u stronger, more indulgent, more merciful, simple with children, kinder even to those who are unkin to us.

Who has not known poor old men and women bent by the storms of life, bearing on their forehead the scars of bereavement? They have lowered int the tomb with the sons or daughters they loved th most precious thing they had on earth. But ther was so much kindness in their eyes and so muc peace in their faces, that we are won, we know no how. And before the peace which their loved dea have shed about their heads, we bow as low as th hills bow before Mont-Blanc. For you, young me and women, who perhaps have lost a father or mother, no precept, no book, no example, howeve great it may be, can do as much as their memory a the bottom of your heart, if you keep it sacred They are here no longer to follow you, to consol you, to point out the way for you, nor to rebuk you by raising their voices against your errors but in the silence their memory speaks to you hearts, and if you are responsive it will be seen tha this compelling voice of absent loved ones is able t accomplish more with you than ever their direc advice and their material presence was able t effect.

And shall we train our batteries in the name o religion or free thought in an attempt to destroy the worship of memory? It would be to dismantl one of the strongest fortresses of Spirit. No mem ory, no family! No memory, no country! N memory, no church! Where the dead are no longe anything, humanity is ruined. If the dead are dus and nothingness, what are the living? Candidates

Continued on next page

* Evangelical Pastor, Paris, France, author of *The Simple Life*

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, July 26. Matthew 11: 12. *"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."* John's ministry is here estimated by its powerful effects. A comparatively short time had elapsed since he had begun preaching under circumstances which seemed to repel rather than attract men. And yet a great commotion had been caused by his simple and earnest call to repentance. His proclamation that the kingdom of the Messiah was now to be set up among men had been seized with eagerness by many seriously disposed persons. These people determined that the kingdom of which they had heard must become theirs at all hazards. They must obtain their places in it. In the ardor of faith, begotten by the ringing appeals of John, they rushed forward as if they meant to take the kingdom by storm, and capture its mercies with the bravery of men who mean to conquer. This bold figure of a friendly warfare upon the kingdom indicates that true Christianity is never an easy-going affair. No one ever entered the kingdom who was not in earnest. No one ever kept his place in the kingdom who became a spiritual sluggard. "Woe to them that are at ease in Zion," cries the prophet.

MONDAY, July 27. Matthew 11: 13-15. *"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."* This is the climax of our Lord's testimony in behalf of his forerunner. The work of John was of such immediate consequence to that of the Lord himself, that Jehovah had made John's coming the subject of a special message of the last prophet of the old covenant. Malachi had concluded his prophecy by pointing to the coming of the Elijah of the new covenant, the prophet who was to stir Israel once more as it had been stirred in the days of Ahab. When Zachariah pronounced the *Benedictus* at the circumcision of his son, he referred to him as going before the Lord in the power of Elias. If John is Elias, then the Lord is now come to his temple. Jesus implies that there is danger that his hearers may not accept his statement. In that case, he warns them in impressive language that they are casting not John but Him aside. Those who refuse the grace that prepares for salvation, refuse also the salvation. Those who slight the call to repentance will not heed the invitation to the kingdom of Christ.

TUESDAY, July 28. Luke 7: 29, 30. *"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."* Our Lord has been an interested observer of the people's attitude toward his forerunner. He has seen the crowds of eager persons from the ranks of the lowly flocking to the desert preacher. He has beheld those social outcasts, the publicans, or tax-collectors, who were notorious extortioners, take heart and go to meet John, from whom they could not expect anything but a very unpleasant reminder of their unholy state and practice. Still they came and justified God. They declared, by their oral profession and by accepting John's baptism, that they had, on the one hand, fully deserved John's rebuke; and they rejoiced, on the other hand, because in his plan of salvation by the Messiah, who had now come, God had revealed the highest wisdom and righteousness. But the upper classes—the great churchmen of the nation, to whom the same counsel of God for their salvation had been revealed by John's preaching—scorned John's message. They neither bowed in contrition to John's impeachment of their sinful condition, nor did they believe it possible that so simple a ceremony as being baptized could be made the door of entrance to the comforts of Messiah's kingdom. They spurned both the law and the Gospel that was preached to them. Jesus still observes the attitude of every person toward his messengers.

WEDNESDAY, July 29. Luke 7: 31-34. *"Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another."* In dealing with fallen man, the grace of God is so great that he will often vary his method of approach, in order to gain his merciful end with the sinner. His messengers come, now with somber mien and indicating to their hearers, by their whole deportment, the sad necessity of their mission; now with a spirited and cheering manner, indicating the pleasure they take in delivering their message and the joy that will follow upon its acceptance. They may exhibit by their austere ways one side, and by their sociability another side of the life in the kingdom. But what is meant as condescending kindness is often made the basis of whimsical complaints. Even God cannot please all. When his Son comes with the smile of a friend, men accuse him of levity; when he comes in sober fashion, they declare him tedious. How much greater, then, does the sinner's guilt become who has declined God's gracious visits every day!

THURSDAY, July 30. Luke 7: 35. *"But wisdom is justified of all her children."* "Wisdom's children" are "justifying wisdom"—what this means was shown by the example of the common people and the publicans who accepted John and Christ. Personified Wisdom had met them with precious offers of peace for their salvation. By accepting them, they had shown themselves wise. The preaching of Christ crucified is the power of God and the wisdom of God. Let Greek and Jew scorn and reprobate the plan which God has adopted for man's redemption and reclamation from sin and sorrow; let them ridicule the means of grace, the Gospel and the sacraments; let them contemn the conditions of the covenant as an unreasonable proposition and as an offense to their self-respect. Nevertheless, those who piously enter into the thoughts of God regarding fallen man, who think after God in the business of their salvation, have declared in times past, are declaring now, and will ever declare that "Christ Jesus was of God made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord."

FRIDAY, July 31. Matthew 11: 21, 22. *"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."* We are confronted in this and the following text with the majesty of our Saviour's indignation. Do not these very terms "Saviour" and "indignation" contain a contradiction? Can the Saviour be angry with men and still be their Saviour? Let us alter the question slightly, and the dilemma will vanish. Can a father chide a reckless son and still remain his father? Surely. The scene that meets us in our text is not that of judgment day, for of that the Lord speaks as of a future event. Chorazin and Bethsaida still have the sun of grace shining for them, as for other localities. While the Saviour invites them to consider that their responsibilities will one day be measured against their splendid opportunities, and their punishment will be balanced with their iniquity, by telling them this harsh truth he is really showing them a great kindness. Like sharp arrows, these poignant words must have pierced the crust of callousness that had grown around the hearts of the indifferent people in those towns, and like coals of juniper they must have burnt on the ungrateful recipients of so many favors of the Lord. The grace of God wrestles not only with common, but also with gross and inveterate obduracy. Bow to him, ye wanton and reckless, even when he meets you with flaming eye, and in accents vibrating with deep emotion reminds you of your wasted mercies.

SATURDAY, August 1. Matthew 11: 23, 24. *"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."* Bethsaida had three of its citizens in the Lord's college of apostles. Chorazin had witnessed his marvelous works. Capernaum had been selected for the earthly residence of the King of kings. The everlasting Light had risen in noon-day splendor on these cities by the Galilean Sea. On the other hand, Tyre and Sidon had been left shrouded in the darkness of paganism, and the buried cities in the plain to the south had been left to be engulfed in a tide of lust. Did all this happen according to blind chance? Are the movements of divine grace governed by fatalism? No. The ways of God with individual men and localities are inscrutable. No mortal will ever write a complete history of the movements of saving grace among men. But Christ makes us understand that God has a just cause against every man and society of men upon whom his judgments are visited. The silted harbors of the once wealthy seaports to the north, the submerged towns in the valley of Siddim, were regarded with abhorrence by every devout Jew, and Moses and the prophets had taught the Israelites that divine justice had meted out punishment to these cities for the hardness of heart of their inhabitants, and had made them warning examples to deter others from pursuing the reckless course they had pursued. Our Lord here uses the fate of those cities to point another lesson: their wicked state had already been surpassed by the towns which had heard and seen the Son of God, and had not repented of their sins nor believed the Gospel. Rejecting Christ—that is the last stage of wickedness, and those guilty of this sin will be put to utter shame and confusion at the final judgment by having their unbelief declared worse than heathenish. "How shall we escape, if we neglect so great salvation?"

These Daily Meditations by Professor Dau will appear in each issue during 1914.

FORGET NOT

for dust and nothingness. We must remain men, in the face of the tomb as well as in the face of the cradle. For if the tomb no longer knows either love or hope, what irreparable disaster is threatening the cradle! One thing only can serve us—never to deny our humanity; to have the courage to be men in death and beyond death, and by the piety of memory to lift the standard high, the sign of our sublime destiny, the banner under which the living march and in which the dead are shrouded.

Continued from preceding page

Ah, how I love the dead! How I love mankind asleep! I love them for themselves, for myself, and for all others.

O cheerful, health-breathing procession of friends who have preceded us beyond the veil! Not only art thou powerful to free us from brutality, from inferior utilitarianism, from mediocre loves and ambitions without nobility; thou wilt serve us still when the final solitude comes near to wrap itself about us. All the invisible ones, friends on the other side, shall come about us at the hour when the living vanish from our sight and we from theirs. With them, we shall feel ourselves in good company, gently drawn and lifted toward that world of light and peace whose King invites us, whose distant brightness has long sustained us, and to which, through all our sins and our tears, we never cease to aspire!

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

An Unbearable Burden

A RECENT letter to the Prayer League asked prayer for relief from an "unbearable burden." It is impossible to pass lightly over such an expression.

But, as the expression is further considered, another fact is realized. There is no such thing as an unbearable burden. The expression, sad and honest as it may be, cannot be true. Listen! "There hath no temptation [or trial] taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it."

Perhaps you are still unconvinced. You still say: "I cannot bear it." What then? The answer is the same. There are no unbearable burdens. But there are different ways of bearing them. And there is one best way: "Cast thy burden upon the Lord, and he shall sustain thee." Those outstretched hands of Jesus never waver; that voice never falters: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And the rest will come in one of two ways. He may take the burden away. He can do it. If it is best he will do it. Or he may do that other thing, which many have found far better. He will show you how to bear it; he will give you grace to bear it; he will himself, with his own infinite power, help you bear it. Charles E. Parker, the apostolic missionary in the Vikarabad district of India, has the habit of saying, about any trouble or burden he meets—and there have been many of them—"I know that my Lord is bearing the heavier part of it." We cannot shrink, then. His love and sympathy will put new joy and undreamed-of courage and power within us, and we shall declare with Paul: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me."

Now

THE beginning and the ending of the world's greatest endeavor are comprehended in that little word. It is short, but it stretches all the way from inception to completion. It is little and it indicates but an instant; yet it fills all time and it will fill all eternity.

NOW is the secret of filling our days to repletion. All that you are or have, all your dreams, hopes, possessions, loves, associations, are yours by virtue only of that slender thread of an instant now.

NOW is all we have. The past is gone, the future is yet to come, but NOW is ours. The value of the time we use we can measure; but who can ever know the value of the time that has been lost?

True, there are some things that cannot be done now. We have not the material for them. We have not the skill. It is not yet time for them to be done. But commonly even these can be begun now. To begin a thing is to make yourself a part of it.

NOW is ours. It is all we have. And we shall never have it again.

Improve the Hymnal

ABOUT this time of year, when woods are green and inviting, and when the summer religious assemblies and camp-meetings are in full tide, the attractive power of Gospel song is everywhere in evidence. Choirs that sometimes number hundreds of voices, quartettes and soloists, vie with each other in drawing the multitudes. Some of the familiar songs have done efficient service through two or more generations, which may be regarded as a test of their quality and musical worth. The music seemed to be wedded to the words. That the later hymnology as a whole does not find equal favor with the old, is evident from the sharp criticisms to which it is subjected at frequent intervals. The latest attack was made at a meeting of the Ministers' Forum during a great Methodist camp meeting in Chicago a few days ago, when it was declared by one of the speakers that a good many of our modern hymns are "nothing more than doggerel which would be just as good sung backward," adding that not a few were full of theological untruths.

While such a denunciation of the average up-to-date hymnal may be too sweeping, it must be admitted that there is ground for criticism. In a literary sense, not a few of the hymns read like rhapsodical love-songs, rather than songs of praise and worship. There is neither dignity nor reverence in such productions. But if publishers were agreed, it would not be difficult to get rid of the unduly sentimental. The vastly harder task would remain of raising the standard of musical composition, so that we need not be ashamed of our song services. It is pitiful to think that some of our recent songs of the sanctuary are merely adaptations of the commonest sort, the very singing of which in the Lord's house is a species of profanation. We are not surprised that there is a growing feeling that such stuff should be cut out of the hymnal, together with the sentimental and all that is aimless, pointless and indefinite. And let the composers take courage. The prizes to be won in the field of hymnology should be made sufficiently attractive to command the best musical talent. Until this is done, the modern hymnal will not rise to the lofty dignity and spiritual power of the older collections, whose sweet and noble strains come down to us like conquering voices from the past.

When Angry—Wait

OUR country, in fact the whole world, has been having during the past few weeks a striking proof of the soundness of the principle which Mr. Bryan has been advocating among the nations and which he has already succeeded in having incorporated into a number of treaties. Before war—hesitation. If any difference arises let diplomacy be tried at least a year before war is declared.

Observe the complete change in the atmosphere since our differences with Huerta began. The newspapers declared that the boys on board our men-of-war sailed down the ocean crying, as they polished their guns: "Show us a Mexican!" Hatred of Huerta, antagonism to the Mexicans, eagerness to fight, were in the air.

Yet during these brief weeks all this has changed. No one wants to fight now. Our boys are having a merry time with the Mexicans at Vera Cruz, playing baseball and showing them what American fun means. It would be almost impossible to stir up the war fever again. There seems to be a nation-wide conviction that the way of peace will be found, and everybody is glad.

When angry—wait. It is an old rule, but perfectly sound. In the peculiar tangle the Vera Cruz incident seemed, to the administration, unavoidable. But the constant insistence that war had not been declared, the careful waiting, the strenuous effort for peace, these are bearing their fruit. Neighborliness has won. Let us all remember, then, in home and village, in factory and office matters, in national and international affairs, when angry—wait!

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Comment By the Way

—"LET ALL THE PEOPLE SING," *was the exhortation of the psalmist, and it is as good advice to-day as when David wrote it. Every* CHRISTIAN HERALD *reader is interested in the movement for a revised and improved hymnal. To help this desirable end we invite each subscriber to send us a postal, giving the titles of favorite hymns. Every postal should be signed.*

IN THE FISCAL YEAR ENDING June 30 the American people spent for liquors, all kinds included, $1,724,607,519, which is a gigantic total even estimating our population at 100,000,000. Here is food for serious thought, not only for the Nation-wide Prohibitionists, but for the friends of temperance everywhere. It shows what a tremendous hill has yet to be climbed before we can look out over the land and say we are becoming a sober nation.

. . .

THOSE WHO SEEM TO TAKE a gloomy view of the business outlook should look at the latest crop reports. Corn at 2,800,000,000-bushel crop; winter wheat, 655,000,000 bushels; spring wheat, 270,000,000 bushels; oats, 1,200,000,000—all of them far above the ten-year average. The crops are the bright redeeming feature of the business situation. And the promise is even better than the figures show. Even the pessimist must bow before the splendid gifts of bountiful Nature, and confess that God is gloriously good to this nation.

. . .

THAT SEX HYGIENE SHOULD not be taught in the public schools is the judgment pronounced by the National Education Association, which met in St. Paul, Minn., recently. The speakers were unanimously of the opinion that the responsibility for "imparting fundamental truths of life should not be shifted from the parents to the teacher." Apropos, it is worth noting that the subject has lately been dropped, apparently by general consent, in various schools where it was taken up during the agitation of the question some time ago. There seems to be a growing conviction that the new method would not be conducive to morality.

. . .

DURING THE TIME OF SOLON, the famous lawmaker, he secured the passage of a statute compelling every able-bodied adult man in the nation to give proof once a year that he was earning a decent living and was self-supporting. Somebody has written to us suggesting that this would not be a bad example for Uncle Sam to follow, since the class of those who have learned to live "gracefully in idleness" is constantly on the increase. By the way, Solon was not the originator of this unique law, which went out of existence shortly after his death. The man who had the "happy thought" first was a certain king Amasis, who, before he became monarch, was by turns soldier, freebooter, and vagrant, living on the plunder he gained from others. He probably based the law on his own experience, not desiring to have his subjects idle and lawless as he once was.

. . .

IT IS AN OLD SAYING THAT DEEP down in the human heart there lurks the old savage nature, which only needs opportunity to leap to the surface. The veneer of civilization and the restraints of social convention cannot always keep it under. It came out, the other day, when eight thousand spectators, including many aristocratic ladies and men of title, wealth and social position, surrounded the ringside at a pugilistic contest at Olympia, near London, cheering and screaming together just as the crowds may have done in the old Roman amphitheater. Stranger still was the fact that a priest of the Anglican Church acted as master of ceremonies and defied criticism by announcing that most of the London clergy were favorable to the sport. There are many admirable forms of athletics that merit encouragement, but pugilism is not among them. Pastors who respect the dignity and high character of their vocation must condemn the spectacle at Olympia, at which the popular love of sensation seems to have been cleverly utilized in an attempt to revive the fading glories of the prize-ring.

. . .

THE MISSIONARY SPIRIT RUNS in certain families down through the generations. It was so in the famous Judson family. Speaking before the Northern Baptist Convention in Boston recently, Dr. Adoniram B. Judson, eldest son of the great missionary, related this beautiful anecdote: "I recall something that occurred sixty-nine or seventy years ago, on our voyage from Burma to this country in 1845, when my father and mother, returning missionaries, brought home to America three of their six children. Mother was an invalid and couldn't complete the voyage. We buried her on St. Helena. But a long way the other side of St. Helena, when crossing the Indian Ocean, one night, when the wind had died and the stars were out, the family gathered on deck, and mother sang to the group, which included some of the sailors and officers, a hymn which seemed strangely appropriate:

'Hark, hark, to God the chorus breaks,
From every host, from every gem.
But one alone the Saviour speaks,
It was the Star of Bethlehem.'

The calm sea, the sweet voice, the sky brilliant with stars, made a scene not easily forgotten. . . . A few months later I saw my father's face for the last time as he leaned from the window of the train speeding to Boston on his way back to Burma."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Boy Apprehends Kidnappers

FRANK LONGO, eight years old, son of a banker in New York City, was recently kidnapped, and on the payment by his father of the $700 demanded, he was returned to his home. The metropolis has been so cursed with this sort of crime that the police authorities were unwilling to let the matter rest there. The boy gave the police captain a clue which landed in prison eight persons charged with the vile deed. The little fellow said: "Big man met me in front of school. He said my father sent him. He took me to a street car with doors in the middle. The car went under a bridge. He got off and took me to a house. It had a stoop in front—all wood. Then I went upstairs and he shut me in a room." The police took the boy along and, approaching a house, he said, "That's the house, that's the house!" It was, and on the inside they found the horsewhip that frightened the child. It is claimed that one of the eight men arrested admitted he had received the $700. The limit of the law should be meted out to these miscreants. There are few crimes more heartbreaking and wicked than that of kidnapping. For years the Italian districts of New York have been preyed upon and distressed by such bands of vile wretches which, the authorities say, the revelations of the boy will enable them to break up. Satan leads many children and grown people captive at his will, and never voluntarily returns his captives. The apostle voices the cry of one carried into this captivity:

O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7: 24.)

A Veteran Letter-Carrier

WHEN Broadway was a dirt road Peter T. Linden, on his rusty horse, used to carry the mail through the wilderness of the upper west side of New York. He is still doing so, through the same district, not green with grass, but white with stone and crowded thick with tall houses filled with thousands of people. Peter is seventy-two years old, a veteran of the Civil War and an active and efficient letter-carrier. His comrades of Station N, Sixty-ninth street and Broadway, tendered him a banquet recently in celebration of his forty-five years of faithful service as a letter-carrier in that section of the city. What a story his mail-bags could reveal if they could speak—a story of joy and sorrow, of success and failure, of life and of death! What a debt of gratitude the public owes the letter-carriers of the country, who, in all kinds of weather, serve us faithfully! The forty-five years of service is a tribute to the good health, industry, integrity, ability and constancy of the veteran letter-carrier. There is a wide difference between the transmission and delivery of letters now and that of olden times, when letters were sent by a man on foot or on the back of an animal, or in a cart drawn by an animal. The transmission of a letter by horses and chariot is thus recorded:

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he brought the letter to the king of Israel. (II Kings 5: 5, 6.)

Dies of Broken Heart

AN OLD man, seventy-three years of age, paid his weekly visit to the grave of his dead wife in the cemetery of one of the great cities of the country the other day. He remained very long, kneeling by the grave. The keepers, at closing time, approached to tell him he must go. As they drew near he arose suddenly with a cry and, reeling, fell back dead upon the grave. The physician at the hospital said that his heart had literally broken. His wife had been gone only six months before he joined her in the better land. All forms of heartbreaking sorrow are but the faintest imitation of the One who said:

My soul is exceeding sorrowful, even unto death. (Matt. 26: 38.)

In Washington's Footsteps

A PATRIOTIC exercise of unusual character was carried out June 23 to July 3 by representatives of Sons of the American Revolution, with their families, who traversed the route taken by Washington from Philadelphia to Cambridge, Mass., in 1775 to take command of the Continental Army. The party aimed to duplicate Washington's trip day for day and hour for hour as nearly as possible, and to erect commemorative tablets at points where he stopped en route. Their progress was marked by enthusiastic receptions, unveiling of tablets and oratory. Services were held at the grave of Abraham Clark, Rahway, N. J., a signer of the Declaration of Independence. At Newark a thousand school children greeted the party, who traveled in automobiles, with waving flags. A public school drum corps assisted in the exercises in New York, where a great-great-granddaughter of General Philip Schuyler unveiled a tablet at the historic building, 198 Hudson Street, where in 1834 Sarah McFadden began the manufacture of American flags, a business which is still continued there. Psalm 105 is such a pilgrimage of memory concerning God:

Make known his deeds, . . . talk ye of all his wondrous works. (Ps. 105: 1, 2.)

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THEIR OWN BOMB KILLS ANARCHISTS

THE long line of frictions, clashes, and threats between the Industrial Workers of the World and the authorities reached a climax on the morning of the Fourth of July in the fearful tragedy of a bomb explosion, which wrecked a six-story tenement house on Lexington Avenue, New York City, and blew almost into fragments the bodies of Arthur Caron, Carl Hanson, Charles D. Berg, professional anarchists, who occupied the same room, and Mrs. Mary Chavez, who occupied an adjoining apartment, besides injuring many others. Ten members of the I. W. W. had been apprehended for a demonstration at Tarrytown against Mr. Rockefeller, and the day of trial was nearly at hand. A conference of the I. W. W. and anarchists was held on the night before, and it was determined, so the police say, to make some dangerous demonstration of force, if the arrested men should be convicted. Late that night, the three men who were killed and Michael Murphy, the only one in the room escaping, went to the apartment on Lexington Avenue, which the authorities believe was a place for the manufacture or storage of bombs and infernal machines. There, by the premature explosion of a bomb, they were hurled into eternity. There are industrial wrongs that must be righted, but not by force. The trades unions of the country are opposed to the I. W. W. because, while having some good men in it, it stands for force and dynamite and murder. The working men of the country do not favor such things; they are for law and order, and count the murderous anarchist the worst enemy labor can have. The tragedy of the misguided men is shocking and pitiful. The law is unerring that the ill we plan for others will eventually in some way or another fall on us. The thought is thus expressed: "His mischief shall return upon his own head, and his violent dealing shall come down on his own pate." (Ps. 7: 16.)

Two Centuries of Good Behavior

A CHURCH in Provincetown, Mass., recently celebrated the two hundredth anniversary of its foundation. The citizens were sure that the church was older than that, but the church records preserved only went back two hundred years, and they celebrated events from that time. They did not forget to mention that Provincetown was the place where the Pilgrim fathers landed on our shores and where the *Mayflower* compact was entered into. They pointed to the imposing monument commemorating the historical fact, the foundation of which was laid with impressive services in 1907. But the thing most significant and most to be proud of was the fact that during the two hundred years not a single murder has been committed in the whole of Provincetown, and no native inhabitant has been committed to the State prison. There is little doubt that the old church, with its rigid Puritanism, and other churches like it, springing up in later years, have had much to do with this public moral uprightness and immunity from the crimes that afflict and disgrace most communities. These people had a serious kind of religion. God was very close to them, and they feared to displease him. This old church and the Puritanism back of it voiced the half of the Gospel too often overlooked:

Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. (Eccles. 12: 13.)

Indian Nation Dissolved

A LAW went into effect the other day abolishing the tribal government of the Cherokee Indians. Henceforth the Cherokees are to be citizens of the United States only. They are the most numerous and prosperous survivors of the American aborigines. There is no record of their savagery. They have always lived in houses and villages and had an orderly government and a written language of 85 letters. They have been farmers first, and fighters afterward. During the Revolution they favored the British. In the Civil War they were about equally divided as between the North and the South. A number of prominent men, among them Senator Owen, of Oklahoma, boast of Cherokee blood in their veins. In 1820 the Cherokees adopted for themselves a constitutional form of government, while they still inhabited the mountain districts of the Carolinas, Georgia, Tennessee and Alabama. After their forcible and tragic removal to Indian Territory, they renewed this form of government and happily maintained a nation within a nation; now they are full-fledged American citizens. This act of governmental adoption recognizes somewhat the great law of human brotherhood thus expressed:

And hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts 17: 26.)

Little Children Save Train

AN ATTEMPT to wreck a pay train on the Lehigh Valley Railroad, near Raven Run, Pennsylvania, was made on the last day of June. Had it not been for three little children, John Band, Edward Stiney and Mary Burds, aged ten, nine and ten years respectively, who had come over from Girardville to pick huckleberries, the train with its crew and the wages of two thousand men employed at Centralia and Cayre collieries, amounting to $100,000, would have crashed down a fifty-foot embankment. Robbers had dynamited a bridge near where the children were picking the berries and, hearing the explosion, and seeing the wreckage, the children ran down the road as fast as they could to warn the approaching train; and so the lives and money were saved by the intelligence, diligence and courage of these little children. We have here suggested the necessity of warning people of impending spiritual dangers. The prophet graphically enforces this lesson by the description of the office of spiritual watchman:

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. (Ezek. 33: 7.)

EPWORTHIANS IN CONFERENCE

THE Ninth International Convention of the Epworth League convened in Buffalo, N. Y., on July 1 and continued in session until July 5. During that time delegates from twenty-nine States, the Dominion of Canada, and various other countries were addressed by leaders of work among the young people of Methodism from all over the world.

The platform meetings of the convention were held in the Broadway Auditorium, the Elmwood Music Hall and the Plymouth Church, the same program being followed in simultaneous meetings in these three places. In addition, conferences in various phases of Epworth League work were carried on in Buffalo churches, and morning watch services were held at three central points.

Two days before the opening of the convention the Board of Control, which has power to amend the constitution of the society, met and perfected plans for the development of the work among the young members. The constitution of the Junior League was revised, and an Intermediate League projected. The control of the Knights of Methodism, a boys' organization, was turned over to the Board of Sunday Schools of the Methodist Church.

Many of the delegates attending the convention from the Western States came to Buffalo by way of Cleveland. In that city, in the church which stands on the spot where the League was founded twenty-five years ago, a great gathering was held in commemoration of that event, which was addressed by the general secretary of the League, Dr. W. F. Sheridan; the editor of the *Epworth Herald*, Dr. Dan B. Brummitt; and the pastor of Epworth Memorial Church, Dr. Worth Tippy.

At the opening rally of the convention, held in the Auditorium, Bishop Burt welcomed the delegates to Buffalo, and Dr. H. M. DuBose, of Atlanta, Ga., a former secretary of the League in the Methodist Church South, responded. The Rev. J. W. Aikens, of Toronto, Canada, made the first address, his topic being, "What Shall I do to Be Saved?" Bishop Quayle, of St. Paul, Minn., struck the keynote for the entire gathering with one of the brilliant deliverances of which he is capable, his subject being, "What Wilt Thou Have Me to Do?" Bishop Quayle emphasized the way in which Jesus had revolutionized history. He declared that at his coming Christ flung mankind ahead a million years.

Of the three most rousing speeches delivered on Thursday morning, two were not on the program. At the Auditorium Professor Harry F. Ward, the secretary of the Methodist Federation for Social Service, answered the question "How Can the League Aid in Righting Industrial Wrongs?" in a way which gave his hearers such a vision of the possibilities in this field as they had never had before.

At the same time Dr. Merton S. Rice, of Detroit, was called from the audience at the Elmwood Hall, and spoke on the "Value of a Human Soul." Dr. Rice has the ability to make the message which grips him so completely grip his audience as well. When he had finished he had produced an impression which is bound to result in increased personal work on the part of his hearers.

At Plymouth Church an extemporaneous speech by the Rev. Christian F. Reisner, pastor of the Grace Methodist Episcopal Church in New York, proved the event of the morning. Dr. Reisner is a believer in church publicity, and a distinguished exponent of its use. He told of ways in which the Leaguers can secure attention for their churches and chapters in the newspapers, and claimed that the advertisements in the papers of to-day constitute a standing challenge to the forces of the Gospel.

Friday evening was devoted to missions, both at home and abroad. At the Auditorium Bishop Burt, of Buffalo, who was for many years the head of the Methodist work in Rome, spoke on "The Challenge of the Alien." The bishop, whose activities in the Eternal City have earned for him the antagonism of all the forces of Romanism, brought the great gathering to its feet cheering when he declared, "I believe, and I believe it with all my heart, that Uncle Sam ought to have the keys to every schoolhouse in the United States in his pocket, so that he can enter them at any time."

At the Elmwood Hall, Brenton T. Bradley, speaking on "The Challenge of the Changing East," stirred the audience to unsuspected depths when he told of the great mass movements now on in India, and challenged his hearers as to what they were willing to do to make possible the baptism of the millions seeking salvation.

Saturday was the great day of the convention from a spectacular point of view. It was the Fourth of July, and all the exercises had been carefully planned with that in view. In the morning such men as William H. Anderson, the superintendent of the New York State Anti-Saloon League; ex-Governor J. Frank Hanly, of Indiana, and the Hon. Henry J. Allen, Progressive nominee for governor of Kansas, spoke on the relation of the League to the civic problems of the day, supreme emphasis being placed upon the temperance fight.

But it was in the afternoon that the convention reached its climax. Under a broiling sun the delegates, reinforced by representatives of other young people's societies, men from the Bible classes of the city, other Protestant denominations, and the Methodist Sunday schools of the city, marched from the McKinley monument to the Niagara Front Park, where a patriotic celebration occurred. Before leaving the monument the crowd sang the martyred President's favorite hymn, "Nearer, My God, to Thee," but the bands kept playing "Onward, Christian Soldiers" and "America" most of the time while on the march.

Just how long the procession was i impossible to state. Long before th last division had left the monumen the first division had completed it march. The numbers seemed endless Except in the Canadian division which led the procession, and wa decked with Union Jacks, the Star and Stripes were universally used a decorations. It is probable that Buf falo's streets never before saw suc profusion of the national colors.

Saturday evening was taken u with a concert by the Clef Club, o Buffalo. The music of this organiza tion attracted a large audience an was much applauded, as was the sing ing of Mr. Reinald Werrenrath, o New York, the soloist assisting.

The final day of the convention Sunday, was given over to lifewor decision services. Such men as Wil liam H. Morgan and W. F. Oldham, o New York; Bishop McDowell, of Chi cago; Bishop Berry, of Philadelphia Bishop Henderson, of Chattanooga and General Superintendent Chown of the Canadian Methodist Church conducted the services. Before th convention closed more than thre hundred of the delegates had pledge themselves to enter the ministry, th foreign mission field, or some form of active Christian service; parent by the score had offered their childre freely for the same great causes; an great numbers had made, for the firs time, an open confession of Jesu Christ.

These were, of course, the most im portant immediate results of the con vention. Next to them in importanc were the adoption of memorials favor ing the unification of the Methodis Episcopal Church and the Methodis Episcopal Church, South. What th final results will be only time ca demonstrate. It seems impossible that any life present at Buffalo coul have departed without receiving ar impulse to increased work, which i sure to be felt throughout the Epworth League and the church at large.

PAUL HUTCHINSON.

THE MONEY-MAKERS' CLUB PIN

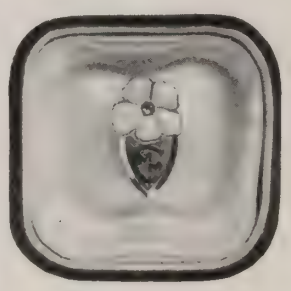
BY MARGARET E. SANGSTER, JR.

IT isn't exactly an easy thing to choose the club pin that is going to be worn by hundreds, perhaps thousands of girls. First there is daintiness and charm and coloring to consider. Then there is the symbolism of it, and then—perhaps the most important of all—there is the comfort to be derived from wearing it.

We were, on the whole, rather late in the choosing of our pin. But then there were so many designs with so many absolutely commonplace stones and colorings that we hesitated, hoping to find one day exactly what we were looking for. Different jewelers sent in drawings by the dozens—some just like every other club pin in the world; others pretty, but lacking the indescribable something that we searched for.

The time went on slowly, draggingly, until at last one day we were about to give up. We had studied designs until our eyes ached, we had visited museums to trace queer arabesques, we had bothered librarians with questions, and consumed books on early symbolism of every sort, but to no avail. And at the moment that we sighed, head on hands, the mail brought in a simple little drawing that was dainty, and original, and comfortable to wear, and full of meaning. A few days afterward the manufacturer had started on our pins and now, girls, they are here—ready for you.

The pin is not large—it is the size of the average fraternity pin—the size of the illustration at the head of the article. The flower is white, faintly tinted with blue, and set with a small *cut* sapphire that sparkles in every stray bit of light. The little shield is fourteen karat gold, and the club initials, M. M. C., are done with fine black enamel. And to insure the comfort of the wearer, each pin is equipped with a safety catch that, in my eyes at least, doubles the value of it. Furthermore, there are no rough edges to catch the dainty dresses that are so often picked and torn by a sharply cut, fantastic design.



HERE IT IS!

I think the paragraph above will tell you plainly why I think the pin has everything that we were searching for—charm, originality, daintiness and comfort. Now I am going to explain its significance.

While I was looking at the first club pin and admiring it, an old school friend of mine happened in, and I showed her the result of our search.

"Isn't it sweet?" she murmured enthusiastically. "I wish that I had one—can I join the club? I'm jealous of every girl that will be able to wear one! Isn't that a wonderful little stone, and the flower—by the way, what kind of a flower is it?"

Blindly I groped about in my mind for a suitable answer. I remembered that other flower pins had regular names. The four leaf clover pin, the daisy pin, the rose pin, and, as I looked at the dainty, shimmering blueness that lay in the palm of my hand, I remembered the name of the only flower that seemed to harmonize with its shape and color and daintiness.

"Why," I told my chum, "don't you know? It's the flower of happiness."

Not a great while ago I read a beautiful book of short stories called *The Blue Flower*, and the title story told the tale of a young lad who was searching for a certain blue flower that bore the image of a dream. A flower so sweet, so infinitely precious that folk hungered for it, and fought for it, and loved for it, and died for it—if need be. And standing out through the thread of the story ran an allegory—for the youth was mankind, and the blue flower was happiness.

But the little blue flower is not the only thing in the pin that has a meaning. The stone that we have set it with is full of meaning, too—meanings that I want every wearer of the pin to live up to. For the sapphire is the symbol of fidelity, of virtue, and of truth.

Girls, dear, we have searched a long time for the little pin, and now that we have found it, we are satisfied. We hope that you, too, will find pleasure in it—that you will earn it and wear it. If you could see it in its true colors, instead of in the cold grayness of a photograph, you would be mighty pleased with it, for to me it seems the Happiness Flower indeed. The sunshine of summer time could not be more golden than the quaintly shaped shield, while the blue of the sky and the sparkle of water are reflected in the heart of the flower. It is a pin well worth working for and wearing.

And now, last of all, for the benefit of some of our new girls, I want to speak about the club that our pin belongs to. I want to repeat what I have often told you, that every one is welcome and that I will be glad to send an explanatory booklet to any one who inquires about our work. I want every girl member of the CHRISTIAN HERALD Family to have one of the blue flowers of happiness for her own, and I will be glad, GLAD in capital letters, to show her the way to find it.

A little blue flower with petals so dainty,
A little blue flower so tiny and sweet;
No other is like it—the roses or daisies
Or violets that spring from the ground at your feet—
For deep in its heart glows the blue of the heaven.
Oh! girls, as you go on your work or your play,
Take heed to the message of joy that it brings you,
And work for the Happiness Flower to-day.

FIELD DAY OF THE YOUNG WOMEN'S CONFERENCE, NORTHFIELD

YOUNG MEN AND WOMEN AT NORTHFIELD

ONE of the seven fundamental principles in architecture, according to John Ruskin, is that of life. A building should reveal even in its architecture the very spirit of life itself. The principle applies even more truly in the building up of a work, and nothing testifies more eloquently to the God-given genius of the late D. L. Moody than the continued growth and expansion of the work which he established at Northfield. There was no arrest in the growth of the work when he laid down the leadership fourteen years ago, and the present season at Northfield has thus far seen the largest attendance not only in the Northfield Schools, but in the summer conferences, in the history of the work.

The Student Conference which closed on June 29 was attended by the largest delegation ever sent from Yale, 150 being enrolled from that one college; while Harvard and the other New England colleges were represented by not only large delegations, but also by the best ability and leadership in the student body.

With only two days intervening, there assembled the Young Women's Conference, which has now grown to be the largest conference of its kind in the country. Over 700 young ladies, representing thirty schools and colleges, as well as delegations from city churches, convened for a week's Bible study under the leadership of experienced Bible scholars, such as Dr. Charles Erdman, of Princeton; Rev. John McDowell, of Newark, N. J.; Mrs. John Meigs, of Pottstown, Pa., and Miss May Howard, of Hartford, Conn. While the Bible classes were restricted to the delegates, the general meetings were open to the public at the 11.30 hour in the morning, and the 8 o'clock hour in the evening, and were addressed by the Rev. Charles Jefferson of New York, Rev. Floyd Tompkins, of Philadelphia; Rev. Henry Sloan Coffin, of New York; Dr. Robert E. Speer, and Mr. George Wharton Pepper, of Philadelphia. The delegation from Boston conducted a Bible class each day led by a different member of their party, who in turn had conducted a similar class with unusual success during the Lenten season in Boston.

The latest development at Northfield has been the opening of a girls' camp, which will serve as a holiday camp during the summer months. This camp has been the special object of care of the Northfield Young Women's Conference, the property having been purchased by the young ladies who have attended the Conference, and the whole plan originating with them, and being conducted under their auspices. It is named the Louise Andrews Summer Camp, and is a memorial to a young lady who for years was active in the Northfield Conference, and whose influence was widely felt in Christian service among her companions. Here are congregated thirty girls, although the camp has been opened less than two weeks. Already the applications are in excess of the facilities. Other interesting Northfield conferences will take place during the summer.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XIII—*Continued*

THE four men looked at her a moment. She knelt down on the rude floor. Her example was followed by the others. In simple words she prayed for God's guidance for his messenger, and those who were to meet him, and she prayed further that the worship on the morrow might be undisturbed and that there might be some testimony to God's power and influence given through Jesus Christ, his only Son. There was a little silence when the words of the woman died away. Presently Parson Bill got to his feet slowly, followed by the others. They shook hands solemnly all around and then went out. For a long time the Morrisons and Old Four Eyes sat talking together. The newcomers were urging something upon the old man.

"I tell you, ma'am," he said at last, "'tain't reason'ble to ask a man to give up his gun. In course, if things was goin' on as usual at the Sunday school there wouldn't be no use for we'pons. I ain't never seen a gun draw'd there from the time you come, 'ceptin' when them fellers from the other camps tried to bust up our school. There ain't never bin no 'casion for it since then, an' that's some time back. But you never kin tell when you might need 'em. 'Pears to me that if there'd been a few men quick on the draw an' handy with their we'pons around, that murderin' mob of lynchers which you has often told us about might not have got our Lord so easy when they took him from the garden an' nailed him up to that cross."

"You remember that Peter smote with a sword and the Master reproved him."

"Yes, I know, an' I s'pose it had to be that a way. I kept a-wishin' when I first heard it, an' I can't git it out of my head now, that I had been there with my we'pons. I'd sure have shot up some of them Roman sojers, an' I'd have marked that low-down traitor, Judas, especial. He wouldn't have had to hang hisself after I got through with him."

The old man spoke earnestly and without any possible idea of irreverence. Indeed, there was absolutely no irreverence whatever in his heart. The Morrisons had sense enough to see it, too."

"An'," continued the speaker, after a little hush which no one cared to break, "suppose them fellers come around here shootin' us up! It wouldn't make no difference 'bout me, 'cause I suppose I'll never be no more fit to die than I am now—which I'm a blame sight more fit than I ever was afore—but we all don't want to have no shootin' up of you all an' the little gals, an' Olaf."

"But don't you believe that the Lord will protect his own?" asked the woman in deep earnestness.

"Yep, as a gener'l principle," I reckon we can't go agin' that idea. But I've obsarved that the Lord does his work gener'ly through men. I takes it that there ain't goin' to be no miracle goin' to happen if Dead Shot Jackson presses his loaded we'pon agin' you, an' pulls the trigger. The only thing that would stop that would be some one who could git a leetle mite of advantage over him on the draw. In course, you all knows more about those things than we all does, but on gener'l principles I don't like to lay aside my we'pons, Christian or no Christian. Once I used to sleep with 'em, like the Doc. Sometimes I didn't know I had 'em on when I tumbled into bed, but of late I've took 'em off when I ondress, but I always takes pertic'lar care to have 'em near by an' handy so's I kin grab 'em without no loss of time whatsomever if they should be needed. I am a marked man now, you kin see, I think, but still—"

"My only fear," said Mrs. Morrison, "is that if this man Jackson comes back and arouses the lawless elements of the town and they strive to break up the services, there will be a general battle resulting in an appalling loss of life and followed by sorrow indescribable."

"Yep, that's likely to happen, I admits," said the old man.

"Mrs. Morrison thinks," said Mr. Morrison, "that if we Christians lay aside our weapons and come to the services absolutely unarmed, that these people, shall I call them the men of Belial?"

"I don't know nothin' about that there Belial party, but he sounds bad, an' if I takes your meanin', it's him all right, so go ahead."

"If they come here to make trouble and they see that they have nothing to fight against, since we are unarmed, I do not believe they would shoot any one down in cold blood."

"Well, I wouldn't put it past Dead Shot Jackson, an' it's more'n possible that his blood ain't so cold as you think, by a long sight. By the time he gits well tanked up with that Black Pup p'ison, he'll be pretty warm-blooded," said Old Four Eyes sagaciously.

"You might put it up to the rest of the men to disarm while you and a few of the older men keep your weapons as a sort of a police force," suggested Mrs. Morrison as a sort of compromise.

"Cañon Creek ain't got no use for a police force, ma'am," replied the old man, waving aside that suggestion. "If one man keeps his gun, all of 'em does it. Now I leaves it to you. If you says no guns, no guns it is. It's agin' my judgment, but mebbe your way is right."

"My dear, it may be that our friend is right. Self-defense, you know," said Mr. Morrison. "There are two sides to the question. I can see arguments for both sides."

"So can I," admitted the woman. "Let me think." She put her face in

Continued on page 696

A WEEK IN THE WORLD'S NEWS

A New Invasion of China

INVESTIGATION reveals the fact that China is terribly in need of modern medical and surgical skill. The native doctor with his impractical methods holds the confidence of the populace, and to meet the vast need of scientific methods the Rockefeller Commission now on the ground proposes training native doctors on a large scale. Dr. Harry Pratt Judson, of Chicago; Dr. Francis W. Peabody, of Boston, and R. S. Greene, consul at Hankow, but assigned by the government to aid the others, constitute the commission. It is possible that the innovation may be introduced through medical missionaries.

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American Agitates Europe

AS MENTIONED in THE CHRISTIAN HERALD of last week, the American minister to Greece and Montenegro, George Fred Williams, expressed himself vigorously in the foreign press on the subject of the treatment of Albania by the great Powers, alleging that gross injustice alone keeps that newly created State subject to outside control, and prophesying a new war chargeable to European duplicity. The United States Government has accepted Mr. Williams's resignation in consequence, and has informally expressed regret to the European Powers. The views of that diplomat appear to be shared by some foreign observers of events. Albania continues in a state of ferment.

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Ulster Watchfully Waiting

THE bill in the House of Lords to amend the Irish Home Rule Bill has been advanced by overwhelming majorities in the voting, amendments looking to the total exclusion of Ulster without a referendum being offered in the hope of averting civil war in Ireland. Financial aid is being sought in this country in the interest of the Irish Nationalists by various Irish organizations.

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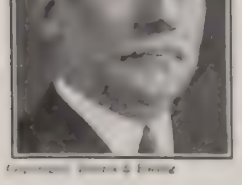
New York's Senior Senator to Retire

THE political world was taken rather by surprise and in some quarters with consternation by the announcement that Senator Elihu Root had notified the New York Republican State Committee that he would be unable to serve as United States Senator for another term after the fourth of March, 1915. Already several names have been mentioned for his successor, while at the same time nation-wide efforts are afoot to induce this statesman to reconsider his decision. Mr. Root has been a world figure for fifteen years, a noted leader in the cause of international peace, and, since his election to the Senate in 1908, a dominant figure in Congress. His work as Secretary of War and Secretary of State places him in the foremost rank of cabinet officers. He has represented the United States in many international cases and is a member of the permanent Court of Arbitration at the Hague. Mr. Root is sixty-nine years of age and has based his intention to retire from public life on the advice of his physician.



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Teachers Confer for Progress

AT THE convention in St. Paul, Minn., of the National Education Association, beginning July 7, teachers from all over the country discussed equal pay regardless of sex, woman suffrage, teaching of sex hygiene in the schools, Federal aid for vocational training, establishment of retirement funds, out-of-doors classes, the practicability of the great educational foundations' pensioning systems, besides many proposals looking to radical changes in high school courses. Dr. David Starr Jordan of Leland Stanford University was elected president.

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Roosevelt Returns to Politics

THE *Outlook* has lost the services of Colonel Roosevelt as contributing editor, and the Progressive Party will have the undivided attention of its founder for the immediate future. Great efforts are being made to induce Mr. Roosevelt to accept the nomination for governor of New York State. It is currently reported that Colonel Roosevelt received $30,000 a year for his editorial work. According to the press, Colonel Roosevelt has created a "buffoon club," placing therein Henry Savage Landor as the first member because of his attitude toward Roosevelt's contributions to natural science.

Workers Increasing in United States

AN ANALYSIS of the Thirteenth Census Report on Occupations (just published) by the *Evening Post*, New York, shows that 41.5 of the total population and 53.3 of the population ten years of age and over are "gainful workers." Of the 38,167,336 workers 8,075,772 are females. Two-fifths of all persons, considerably over three-fifths of all males, but considerably less than one-fifth of all females, were engaged in gainful occupations in 1910. Eliminating workers under ten years of age, more than every other one in the remaining population was engaged in gainful occupation; four out of five males and one out of four females. About one-third of the total were engaged in agriculture and allied occupations, over one-fourth in manufacturing and mechanical industries, the remainder in mining, transportation, trade, public, professional, domestic, personal and clerical occupations.

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Important South American Move

THE South American countries of Brazil, Argentina and Chile are understood to be negotiating an offensive and defensive alliance in the interest of their territorial integrity and political independence. The proposed treaty is said to define the limits of the armies and navies of the respective countries and to make arbitration between these states compulsory.

Opposed As Class Legislation

THE Senate on July 8 by a decisive majority tabled a motion to strike out the clause in the pending Clayton Sundry Bill which exempts labor and farmers' organizations from the operation of the Sherman anti-trust law, and rejected an amendment to insert the words "by lawful means" to qualify the exempted acts of such organizations. This important step in the proposed legislation is opposed to the President's belief that the exemption is "unjustifiable in character and in principle." The motions brought out sharp debate in which the exemption provision was freely characterized as class legislation.

Imitation Election in Mexico

BY AN election generally regarded as a farce, General Huerta was re-elected president of Mexico, July 5, General Blanquet standing second; the present members of the Congress were returned. The real importance attached to this result is the possible succession of General Blanquet to the presidency in case Huerta actually flees the country, as authorities here believe he has planned to do. It is positively stated that his family is leaving Mexico, and that Huerta has made heavy deposits in gold abroad. On July 8 Acting Minister of Foreign Relations Ruiz announced to the Mexican Congress the results of the Niagara Falls mediation. The Constitutionalists still appear to be disinclined to making any peace compact, especially with Huertistas. A news despatch printed July 9 reported the rumor that General Villa had been slain in Torreon by a woman. His agents at El Paso, Texas, denied its truth. The rumor has not been repeated nor confirmed. The second largest city in Mexico, Guadalajara, capital of the State of Jalisco, was taken by the Constitutionalists under General Obregon, July 8, after fierce fighting. San Luis Potosi is the next point of attack.

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Southern Railway Improvements

PLANS are announced for double-tracking the main line of the Southern Railway from Washington to Atlanta and between other points during the ensuing five years at an expenditure of twenty million dollars or more, the funds to be provided by bond sale of the Atlanta and Charlotte Airline Railway Company approved by the Georgia Railroad Commission. Operations have already been begun and will be pushed.

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Brilliant Career Ended

ONE of Britain's great men, Rt. Hon. Joseph Chamberlain, died at London July 2. He was born in that city in 1836; his father was a screw manufacturer, and by the invention of pointed screws, instead of blunt ones that required the aid of a gimlet, Joseph Chamberlain laid the foundations of his fortune. He entered political life and applied his gift for business methods to government. Three times mayor of Birmingham, and since 1876 member of Parliament, Mr. Chamberlain left the mark of his genius on much of England's modern history. He opposed Irish Home Rule against Gladstone, assailed free trade, was a factor in fomenting the Boer War, it is supposed, and was a menace to the existence of the House of Lords and even, it is claimed, to the monarchy. Seven years ago he was stricken with paralysis and has since been an invalid, always attended by his wife, who, with their son, Austen Chamberlain, survives him. On May 6 last the aged statesman entertained hundreds of constituents at a lawn party. His death was unexpected by the public. His funeral service was simple. He was a Unitarian.

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Austria Buries Her Prince

THE state funeral of the murdered Archduke Francis Ferdinand of Austria and his wife took place July 3 in the presence of a limited number of dignitaries, the services being purposely devoid of that pomp generally attending royal funerals. The populace made a great demonstration of grief, and of sympathy for the Emperor Francis Joseph, who with the new heir-apparent, Archduke Charles Francis Joseph, occupied seats opposite the foreign ambassadors. Since the tragedy it has developed that the murderous plot was most complete in its arrangement, and that the archduke and his wife could not possibly have escaped, humanly speaking. The existence of a plot of Pan-Slavonic origin to assassinate the German Emperor and dating back many months has also been announced.

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The Fourth Gains in Joyousness

STATISTICS gathered by the Chicago *Herald* and published in the press show a total of 15 deaths and 306 injuries resulting from the Fourth of July celebrations throughout the country, and fire losses aggregating $125,000, as against an average of nearly twice that number of deaths, six times the number of injuries, and four times the amount of fire damage during the preceding ten years. To the number of injuries probably many minor accidents may be added, but the report as it stands is taken as evidence of the great gain made during the past few years by the safe and sane movement. In New York the number of injuries and the number of fire alarms turned in were greatly below the average there.

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News in the Making

AT HOME: Rev. Dr. Wm. B. Palmore, editor and publisher of the *Christian Advocate*, St. Louis, died in Richmond, Va., July 5, aged seventy years.—Volcanoes of the Alaskan Peninsula between Seward and the Aleutian Islands emitting volumes of sulphurous smoke.—A bill is introduced in the House of Representatives imposing a tax of two per cent. on incomes of American heiresses who marry foreigners with titles, and providing for its collection.—Ministers' Forum at fifty-fifth annual camp-meeting of the Methodist Church hears modern church hymns denounced as doggerel and often untruthful.—Campaign against spread of bubonic plague extends to include all Louisiana and also Ohio.—Reports from the Stefansson Arctic Expedition indicate that eight members of the *Karluk's* crew may be lost.—Senator Burton attacks Rivers and Harbors Appropriation Bill of $53,000,000, asserting that millions are wasted through unbusinesslike methods, and that huge sums being spent on the Mississippi are out of all proportion to the interests at stake.

ABROAD: Plans for world-wide celebration in 1916 of the 300th anniversary of Shakespeare's death are inaugurated in London.—On July 8 the French Chamber of Deputies by a vote of 461 to 35 passed appropriation for expenses of French representation at the Panama-Pacific Exposition.—German aviator, Otto Linnekogel, attains record altitude of 21,654 feet in monoplane, July 9.—Militant suffragettes believed to have attempted destruction of birthplace of Robert Burns with bombs, July 8.—French public subscribes for new government 3½ per cent. $161,000,000 loan forty times over.—President of Salvador by direct communication with United States Senator seeks to influence legislation against proposed protectorate over Nicaragua.—Covent Garden estate, nineteen acres in the heart of London, tentatively sold by the Duke of Bedford last winter, is bought by Sir Joseph Beecham for $20,000,000.

WITH OUR CHINESE ORPHANS

WE are happy in telling the CHRISTIAN HERALD Family that the support coming in for the Chinese orphans under our care is most encouraging. Some of the cases especially described have touched the hearts of many. If, however, our readers would but realize that these examples of childish misery are not exceptional, but, on the contrary, are typical of these unfortunate little ones, we are sure that there would be a steady inpouring of gifts sufficient at all times for all the needs of this host of a thousand and five orphan children.

An accident in selecting a picture for our story of the work in the issue of April 8 resulted in the use of part of a group of Chinese children who are not orphans at all. We are rather glad that that occurred, because it gives us the opportunity now to show the entire group from which that picture was taken, and to call attention to the significant fact that the excellent work being done among Chinese children who are not homeless and parentless is duplicated for the outcast orphans taken up by CHRISTIAN HERALD readers. Mrs. A. Gallaway, who is shown in the center of the picture on this page, conducts a missionary school at Hoiping, Kwangtung, China. The interesting children in this school have none of the disadvantages of abject poverty. We understand that in some cases they come from reasonably good homes. In fact, on the left of Mrs. Gallaway is her pastor's wife; the dear little tot first at Mrs. Gallaway's right is the pastor's daughter. This is a charming group, such as can be found in the missionary schools throughout China. We are glad to make this allusion to Mrs. Gallaway's work. The picture originally became confused in our files with the many photographs of our orphan children.

Lovable as are the children in this picture, those for whose support we appeal to our readers are every whit as winsome and, in addition, have the compelling attractiveness of their utter hopelessness unless we provide them with food, with raiment, and with Christian care and education. We want these thousand and five orphan children who look upon the CHRISTIAN HERALD Family as their own to have all the advantages of these children of better circumstances. It is a worthy cause indeed for which we urge the generous gifts of our readers, the preparation of this small army of Chinese children for the service of our common Saviour; children who otherwise must go back to misery.

From the many letters received we select a few as fair samples of all. They reflect deep interest and often evidences of much sacrifice on the part of the writers:

CHINESE CHILDREN, NOT ORPHANS, IN A MISSION CLASS, WITH THEIR TEACHER

Find enclosed $10 for the China Orphan Fund in memory of our dear son, called home last September. R. E. P.
Williamsport, Ohio.

I enclose $5 for the China Orphan Fund. I am an old subscriber, and have been accustomed to send you checks from time to time, and nothing gives me more pleasure. Every time I devote anything for such worthy causes I think to myself it's one more deposit in the Bank of Heaven. I am an old veteran, seventy-seven, and it is not much longer I will have such an opportunity, but I want to improve it as often as possible. N. W. M.
San Diego, Calif.

Feeling the great need of aid to these orphans, we enclose $21.10, raised by saving up the money for our Sunday eggs.
MRS. J. E. S.,
MRS. J. T. M.,
Kingsville, Texas. MRS. THOS. S.

Am sending $1.35 for your Chinese Orphan Fund. My two little girls saved most of it by going without candy. It is given with thankful, loving hearts. MRS. J. C. F.
Ludlow, Mass.

Enclosed $5 to aid the CHRISTIAN HERALD orphans. It must not be that these children must be turned into the street unprotected, when a few dollars rightly used would result in intelligent Christian men and women.
Climax, Mich. MRS. L. A. M.

My class of little girls have been saving their pennies for mission work, and as we now have $1 we are going to send it to you for the China Orphan Fund. (MRS.) F. E. B.
Concord, N. H.

It rejoices us to know that these gifts are well expended. The money is devoted exactly to the purpose for which it is sent, the care and education of these orphan children. It costs $20 a year to provide wholly for one child. Several hundred of the children now have their individual patrons, who receive regular reports of the progress of the child whose care they have undertaken. Some prefer to do this by quarterly payments of $5. The great majority of the children are provided for by the smaller gifts. Do what you can. Every gift is welcome here and is thrice welcome in China. Address, The Chinese Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York.

THE NEWLY FOUND FLOOD TABLET

A CONFUSION OF THE IDENTITIES OF ADAM AND NOAH—PROFESSOR LANGDON'S THEORY DISCUSSED

BY PROFESSOR EDGAR J. BANKS

IN THE year 1845, Austin Henry Layard, a young Englishman, was hunting in the valley of the Tigris and Euphrates. He was not an archeologist; yet he became so intensely interested in the excavations carried on by the French in the ruins of a buried city near Nineveh, that he abandoned his hunting trip, obtained funds, employed Arab workmen, and began to dig into the ruins of Nineveh. There he met with such wonderful success that now he is frequently called the "Father of Assyriology."

Layard continued his excavations at Nineveh and at other Assyrian cities for several years. Those who have seen the great sculptured marble slabs adorning the walls of several galleries of the British Museum, or who have read his fascinating book, *Nineveh and Babylon*, are familiar with his work. He was succeeded by other excavators sent out by the British Museum. The most remarkable among the discoveries made was that of the great national library of Assyria, consisting of about one hundred thousand tablets of clay, all covered with cuneiform writing. It was a wonderful discovery. Weeks were required by the Arab workmen to dig out the tablets carefully, and to box them up to send to the British Museum, and so many were the tablets that even yet, after more than half a century, some of them have not been read.

In the year 1872, long after the Nineveh library had been discovered and carried to the British Museum, George Smith was employed to catalogue the tablets. He had learned to read the wedge-shaped writing upon them, and, one day, taking up the fragment of a broken tablet, he read these words: "I released a dove. It flew about, but finding no resting-place, returned." At once Mr. Smith recognized that he had found a Babylonian story of the Flood. It was a great discovery, and realizing its importance, he became so excited that he fell senseless to the floor. The report of the discovery spread rapidly throughout the world. Intense interest in the excavations was awakened, and a London paper sent Mr. Smith to Nineveh to search for the missing fragments of the tablet containing the story. Mr. Smith had hardly reached Nineveh and opened the excavations in the chamber of the palace where the library was preserved, when he found the tablet he most desired. Since that time, among the tablets which had been taken to the British Museum, several other copies of the Deluge story have been found. All of them are fragmentary, yet enough remains to preserve the entire story.

The Babylonian story of the Deluge—which has already been told in these pages—should be too familiar to the readers of THE CHRISTIAN HERALD to be repeated here. Its outline is identical with that of the Bible story. Because of the wickedness of the people, the gods decided to destroy the world with a flood. In a dream at night a man was warned of the approaching flood, commanded to build a ship, and to take animals into it. The ship was built; the animals were collected; the floods came and raised the ship aloft. All human and animal life was destroyed. The waters decreased. The summits of the mountains appeared; birds were sent out to find land, and finally the ship rested on a mountain peak in the north. The animals were released; sacrifices were offered, and in the sky the rainbow first appeared to confirm the promise that never again should the earth be destroyed by a flood.

A comparison of the Babylonian story with the Hebrew account of the deluge reveals some slight differences. The Babylonian story speaks of gods; the Babylonians were polytheists. The Hebrew story speaks of God; the Hebrews were monotheists. The Babylonian Noah was called Pir-Napishtim. The number of days given as the duration of the flood varied, and the Babylonian ship rested upon Mount Nisir instead of Ararat; yet Nisir was a peak of the Ararat range. But these differences are very slight, and may be satisfactorily accounted for by the efforts of the scribe to give the story local color. The stories are the same, or rather they had the same origin.

The Babylonian story of the flood was found recorded upon a large clay tablet, eighteen inches long and twelve inches wide, with three columns of fine writing upon each side. Later discoveries have shown that the tablet was the eleventh of a series of twelve tablets, recording a long epic poem. In other words, the Babylonian story of the flood was the eleventh chapter of a long poem relating the adventures of the hero Gilgamish, but there was a time when the flood story was independent and complete in itself. Homer's *Odyssey*, which we know as one long poem, is composed of many short poems woven together until they appear to be a single unit. So the Babylonian epic was compiled by some Babylonian Homer, who collected the old poems, the history and the stories of the people, changed them to suit his fancy, attached them to the name of a great national hero, and then wove them together. Some of the stories were old myths; others were real history; thus the old deluge story was transformed and made the eleventh chapter of the poem. We may therefore understand why it differs in some details from the Hebrew story, but rather it is surprising that, after it left the hands of the Babylonian compiler, the differences are so slight.

The tablets recording the flood story found in the Nineveh library date from the time of Assurbanipal, the last great king of Assyria, who ruled from 664 to 626 B.C. He seems to have been the only Assyrian king to collect tablets or books upon many subjects until he had formed a great library. He sent his agents to the old cities of the south to collect the rare and ancient books preserved in the temples. Many of the collection were taken to Nineveh; others of the old tablets were copied. The deluge story from Nineveh was copied from a tablet which was perhaps then even two thousand years old. The agents of Assurbanipal were very active.

In the excavations at Bismya, the present writer revealed several shafts which appear to have been dug in their search for the old documents down through the buried ruins. The Babylonian poem with the story of the flood, which Mr. Smith discovered, was a copy made about 650 B.C. from far older tablets, and the tablet containing the original story of the flood, before it was made a part of the great poem, was far older. Archeologists have long known this to be so, and every Babylonian excavator has hoped to discover a tablet with the original story, confident that the story would more closely resemble that of the Bible. At last one of the very early tablets has been found.

The excavations conducted by the University of Pennsylvania at the Babylonian ruin, Nippur, are

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THE TRIUMPHAL ENTRY

*SUNDAY SCHOOL LESSON FOR AUGUST 2**

Hosannas to the King

By Amos R. Wells

ONE of the most triumphal features of Christ's triumphal entry into Jerusalem happened before the great procession started; it was the request for the colt, "The Lord hath need of him," followed by the willing surrender of the animal.

A professor in Albany College, Ore., was about to resign because the trustees could not give him a necessary increase of one hundred dollars in salary. Thereupon David Torbet, professor of mathematics, with a salary of eight hundred dollars a year, asked the trustees to reduce it to seven hundred, because "he was so grateful to God for his prosperity" in having been able to save several thousand dollars. Then the hundred dollars could be applied to the salary of the other professor.

Every deed of glad self-sacrifice like that is a contribution to Christ's triumphal march through the ages. Mounting upon it, the Lord of lords rides in royal state. No one of us but has some colt to yield when the message comes, "The Lord hath need of him."

One of the saddest episodes in all Christ's life occurred during this triumphal procession. Luke tells us about it. As our Lord came within view of the Holy City, shining in its beauty below him, glorious with its memories of a resplendent past, he wept at the sight, and broke out in lamentations.

Does he not do the same as he stands upon the Palisades of the Hudson and looks down on New York, in many ways the greatest city in the world? Does he not say, "If thou hadst known in this day, even thou, the things which belong unto peace!" If the men of Wall Street and the women of Fifth Avenue could see him standing there, would they turn from their money-getting and their pursuit of pleasure? They could see him, if they would.

Turning again to the triumphal side of this event, how we can rejoice in those hosannas! Nothing else like them in the entire Bible except the convoy of the ark to Jerusalem by David and the song of Moses and the Lamb in the Revelation. It is good to see that men and women and children can be so caught out of themselves by a noble enthusiasm.

Once a man who was a warm admirer of the great preacher, Spurgeon, had visiting him a friend who had never heard that master of Christian oratory. Of course the visitor was sent to the Metropolitan Tabernacle, and when he returned his host asked him eagerly, "Well, what did you think of him?" "Nothing," was the disappointing answer. "No, nothing," he said again. But after a minute, his eyes filling with tears, he added, "All I can think of is the preacher's Saviour!"

Spurgeon had the Hosanna spirit, and that is what made him a great preacher. Read any of his sermons and you will have evidence of a man wholly absorbed in a glorious affection. Phillips Brooks had the same spirit of the triumphal entry. He was crossing the ocean with a friend when one day the friend sought for him, and found him on his knees in their stateroom. His clasped hands were raised, his eyes were full of tears, and he was crying out, "*Jesus! Jesus!*" That is why Phillips Brooks was a great preacher. Once he was seen walking down State Street in Boston at the noon hour, when that notable street was crowded with men of finance and their clerks; and as he walked, entirely unconscious of the throng, he pealed out at the top of his magnificent voice one of the great hymns of the church! Phillips Brooks had a hosanna soul.

No one is too humble, too young, too poor, too ignorant, to join in this hosanna to the Redeemer. Once a missionary was called to an obscure village of India to baptize and receive into church fellowship sixty or seventy converts from Hinduism. The proceedings were eagerly watched by a lad of fifteen who sat in the rear of the room, and who came forward when the examination of the others was complete. The missionary, on learning that he also wanted to join the church, sought to dissuade him on account of his youth, fearing that he might backslide and so bring discredit upon the church. The missionary said he would return in about six months, and he advised the boy to wait till then. At once all the men and women sprang up and cried, "Why, he is the one who has taught us all we know about Jesus Christ!" And it was so.

Doubtless there were boys and girls in that triumphal procession in Jerusalem. Certainly there were many poor and humble folks. No one in your whole Sunday school but can cry "Hosanna!" with Peter and John and Mark and Andrew and James and Lazarus.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, August 2, 1914. The Triumphal Entry. Mark 11: 1-11. GOLDEN TEXT: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." Zech. 9: 9.

Christ and the Cities

By Edwin Whittier Caswell

PALM SUNDAY was the last secular Sunday in human history. Easter made it a sacred day one week afterwards.

The approaching feast of the Passover had increased the inhabitants of Jerusalem to nearly three millions of people who had come from Palestine and distant lands. These strangers greatly added to the enthusiasm of Christ's reception. The raising of Lazarus and the healing of the blind men had made the great teacher more popular with the masses of the people. Jesus knew that these conditions were favorable for his triumphal procession.

Why did Christ encourage this Messianic enthusiasm? Perhaps it was to show that he voluntarily gave his life for men; that he went willingly instead of being dragged to Calvary; for this day proved that he might have been made king. If he lived he might be king of the Jews; but if he died, king of all kingdoms. The disciples could not understand kingship by way of the cross, neither could the Pharisees perceive that crucifying him would increase his power among all peoples in all ages.

Our Lord had hitherto fled when his kingship was urged by the people, but now his hour is come to proclaim his universal Lordship; King of Jews and Gentiles, King of hearts and truth, not of this world, but of all worlds. He does not seek to usurp Cæsar's throne, but drives out from the temple the corrupt money-changers where the house of prayer had become a den of robbers—a symbol of his ability to cleanse hearts from sin.

During the loud hosannas Jesus saw the awful contrasts of life. He beheld Judas's betrayal, Peter's denial, Pilate's refusal. He saw the robe of mockery, the crown of infamy, the cross of Calvary, and then the awful vision of the terrible fate of the city whose leaders were rejecting him. As he wept, he cried, "Oh that thou hadst known in this thy day!" Known me, become willing to be sheltered in my love, "but now it is hid from thine eyes!" He realized that this was his last offer for the sacred city of Jerusalem to accept him. This scene of triumph was a symbol of Christ's conquering march through the ages and his final procession through the gates of the New Jerusalem, where an assembled universe would exclaim, "Worthy is the Lamb that was slain, to receive blessing and honor and power and glory forever and ever!"

The children who were criticized for joining in the loud acclaim drew forth the words from the loving Christ, "Out of the mouths of babes and sucklings hast thou perfected praise!" How appropriate that Palm Sunday is made Decision Day in a vast number of Sunday schools! When the young people bring palm branches of consecration to Christ, the branch of the body, of the life, of the soul, of self should be presented as a living sacrifice at his feet, as he rides to Calvary to be broken for you.

Jesus, the meek and lowly Prince of Peace, came riding upon an ass, for the horse was associated with war. It was not a sign of humiliation, but of distinction, especially as the animal had never been ridden. Great generals have been often honored on returning from their triumph, though they left famine, desolation and death in their pathway. Humanity's victor suffers himself that mankind may have purity, peace, prosperity and happiness forever.

The way to capture the city for Christ is to go for the multitude. They will respond to the truth. The common people heard Jesus gladly, and millions have enthroned him in their hearts since that memorable march. Lust of gold, of greed and place, uncontrolled appetites and passions are dooming some cities of the world to destruction. Oh that Christ's heart of love may turn the great cities of the world into his triumphal procession!

SUNDAY SCHOOL WORKERS' ROUND TABLE

BY FRANK L. BROWN, General Secretary World's Sunday School Association

—R. P., EVANSVILLE, IND., ites: "Your name has been given me as one who is doing successful work for mothers and who may be able to give me some valuable suggestions or ideas. There never has been any such work in this church or carried on through this Sunday school. I have succeeded in getting a committee appointed and at work. It is my wish to start only the best thing and to start in properly and to keep it running successfully. I shall be most grateful for any general suggestions or any points you may be able to give me directly through your experience or for any literature you may be able to send me."

One of the fine, new features of modern Sunday school work is the increasingly close relation of the home and the Sunday school promoted by the Parents' Department, Mothers' Associations, and Mothers' Classes. The New York State Sunday School Association has a Parents' Department to bring every parent in each school into some relation to the Sunday school. Apply for leaflet to Rev. Joseph Clark, D.D., superintendent, 80 Howard Street, Albany, N. Y.

Then the Home Department of the International Sunday School Association has recently introduced the family worship feature to aid the home, to build again the good old-fashioned family altar that should never go out of fashion. Write the International Sunday School Association, 1416 Mallers Building, Chicago, Ill., for this leaflet.

Many Sunday schools are borrowing from the public school the plan of Mothers' Associations. These associations in the Sunday school have been very successful in bringing about a close co-operation between the Sunday school and the home. The usual plan in beginning the association is to call together the parents of the youngest children, explain the purpose of the association, elect officers, appoint committees, and arrange for a monthly meeting on an afternoon or evening. The program can consist of readings or music, a talk on some problem relative to the children, games and light refreshments. A library of mothers' books and some good home magazine for distribution will prove helpful, and the mothers will be glad to contribute toward such a library. In the writer's school such an association has been conducted for over fifteen years, and teachers and mothers draw very close together in these conferences and social affairs. A leaflet by Mrs. Heath gives valuable information as to plans for Mothers' Associations, names of good books for a mothers' library, and subjects for discussion at these Mothers' Association meetings. This booklet can be secured by application to THE CHRISTIAN HERALD, Bible House, New York.

Out of these mothers' meetings has grown in one school a Mothers' Bible Class, meeting Sunday in the beginners' room near their children. As the children have been promoted, the mothers' class has been promoted, and another mothers' class formed in its place, until there are three large mothers' classes for Bible study as a result. It is a good plan to start this mothers' work with the mothers of the youngest children, and then expand the work to include all the mothers and fathers of the school. In the *Sunday School Journal* (Methodist Episcopal) for July is "A Program for a Mothers' Association," which is suggestive.

Every school should appoint a superintendent of a Parents' Department to visit the homes and see that every parent is attached to a Home Department, a Fathers' or Mothers' Class, or a Parents' or Mothers' Association. In the Moody Sunday school, Chicago, the young mothers and fathers bring their children to the Sunday school, and while the parents are being taught the Bible lesson, the babies are cared for in the nursery in one of the school-rooms.

—M. I. P. What plan do you suggest for looking up absentees in the Sunday school?

A teacher's visit, a teacher's letter or a picture postcard from teacher to scholar is, of course, the first and best method, but there are many cases where a teacher cannot visit. A splendid plan is to appoint an Absentee Secretary and an Absentee Committee. The absentee secretary gives the teacher the names of absentees for visitation and report. If the teacher cannot visit, the name is returned to the secretary, who gives it to the chairman of the Visitation Committee to report the following Sunday, and no name is canceled from the roll without such a report and the O.K. of the superintendent. One successful school has a regular plan by which a card is sent to the scholar by the teacher after the first Sunday's absence. After the second Sunday, the superintendent sends a card, and after the third week, the Visiting Committee calls. One can scarcely imagine a scholar slipping away from a school under such a plan of personal follow up. It is good business for the kingdom.

—SOME MONTHS AGO the St. Louis *Republic* instituted a Statewide contest for the purpose of discovering the man or woman who had held the record for the longest continuous attendance at Sunday school. Much investigation revealed the fact that this distinction belonged to William M. Paxton, of Platte City, Mo., who has an authenticated record of having attended Sunday school 3,354 Sundays up to July 1 of this year, without having missed a single Sunday. Before the writer of this sketch lies a long letter from Mr. Paxton in which he says that he has been a member of the Sunday school for ninety years, having gone to Sunday school for the first time in Columbus, Ohio, in the year 1824. Up to the present time he has not missed a single Sunday in sixty-four years. He is now ninety-five years old, and although he is very deaf and sees but little he still goes to Sunday school. In a letter written on June 30 of this year Mr. Paxton says: "I staggered to His house of worship last Sabbath and met a class of six old men. Our theme was the Lord's prayer." H. J. L.

HE YOUNG PEOPLE'S MEETINGS

OTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Courage Verse*

GO through the first nine verses of the first chapter of Joshua and see how many times God tells Joshua "to be strong"; o be of good courage" or "very urageous." Our verse, the ninth, ms up these exhortations: "Have t I commanded thee? Be strong d of good courage; for the Lord thy od is with thee whithersoever thou est."

Joshua had received a loud call to big work. The people whom he as to lead had formed habits of ubt, fear, vacillation, defeat. Under m they were to enter upon a new a. They were to be led from doubt faith, from fear to courage, from cillation to stability, from defeat to lendid triumphs. If he was to be eir leader he must have a steel-like art, untouched by doubts and fears.

There was one unanswerable argu- ent given to Joshua, which was to ll all his present fears and destroy ture fears as they assailed him. hat argument was Jehovah's two- ld promise: "I am with thee"; "I all be with thee."

You remember the story of good lizabeth, the wife of Martin Luther. ooking out of the window one day e saw him approaching the house great dejection. Putting a shawl er her head she sat down on the oor before the stove and when her ge entered the room he found her cking herself from side to side and oaning aloud. In great consterna- on he asked what was the matter. woeful accents she wailed: "O Martin, Martin! O Martin, artin, God is dead!"

Then she rose to meet the sunshine at was restored to his troubled face. e thanked her for the rebuke. So e sturdy Elizabeth helped the great former to hold that faith which uld make him the author of the reat battle hymn of truth:

A mighty fortress is our God,
A bulwark never failing.

John Wesley, coming down to die, inking of all the infinite mercies hich had crowned his life and work nd which were promised for the ture, declared: "The best of all is, od is with us."

Are we living as young men and omen should live who believe that od is with them to help them in very emergency, to give strength for very task, to give victory in every attle? There is no excuse for faint- eartedness, for hesitation, for mis- iving. These things dishonor God. t is a command of his: "Be strong, nd of good courage."

Do not be afraid of opposition; do ot be afraid of criticism; do not be fraid of standing alone; do not be fraid of ridicule. Paul said to Tim- thy: "Let no man despise thy outh." God has called us; God has ut work into our hands to do; we ust do it with strong heart, expect- ng victory.

The task may not be as great as oshua's or Luther's or Wesley's. ut sometimes we doubt and fret and orry more over the little tasks and ares and conflicts than over the reater ones. But for all our needs, reat and small, God is more than fficient. "My God shall supply all our need, according to his riches in lory by Christ Jesus," said Paul. And he could boast humbly: "I can lo all things through Christ who trengtheneth me."

Compare with this call of Joshua he call of Jeremiah, reported in the irst chapter of his prophecy.

* "TWELVE GREAT VERSES. VIII. THE COURAGE VERSE." Joshua 1: 9. (Consecration Meeting for B. Y. P. U. and Christian Endeavor Topic for Sunday, August 2, 1914.

Penitence and Triumph*

WE learn in studying psychology that human personality has three elements—intellect, sensibility and will. In easier language we say that a person is a being who has the power of thought, the power of feeling, the power of will. But it almost seems that a fourth element should be added. A man has more than mind, feeling and will; he has a *conscience*. Scientists may say that conscience is part of our faculty of feeling, but that hardly fills the bill; it does not adequately express what conscience is. The experience and feeling of guilt are altogether different from all other sensations. The experience of a violated conscience is so terrific, so gigantic, so unique that it cannot be compared to or allied with any other experience of life. Let us say, then, that a man is a being with mind, feeling, will and conscience.

Many of the modern definitions of sin strike one who had the advantage of being brought up under earlier ideas as very silly. Wise men, or people who want to make a show of wisdom, explain the etymological meaning of the Greek word for sin and state that it means "missing the mark." But any one who has undergone the real horrors of a violated conscience knows that that does not come within a trillion miles of expressing what sin means to the human soul. Sin is sin; you cannot define it. It is a thing all by itself; a thing deadly, unspeakable, unendurable.

And down here in these deep places of a troubled conscience do we find our surest proof of God. When a man is suffering from the tortures of an offended conscience he knows that God has something to do with it. Then he learns that it is only God who can help him out of his trouble. And we have, repeated in countless human lives, the wonder of the fifty-first Psalm: "Against thee, and thee only, have I sinned, and done this evil in thy sight. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

* "A SONG OF PENITENCE AND TRIUMPH." Ps. 51: 1-19. Epworth League Topic for Sunday, August 2, 1914.

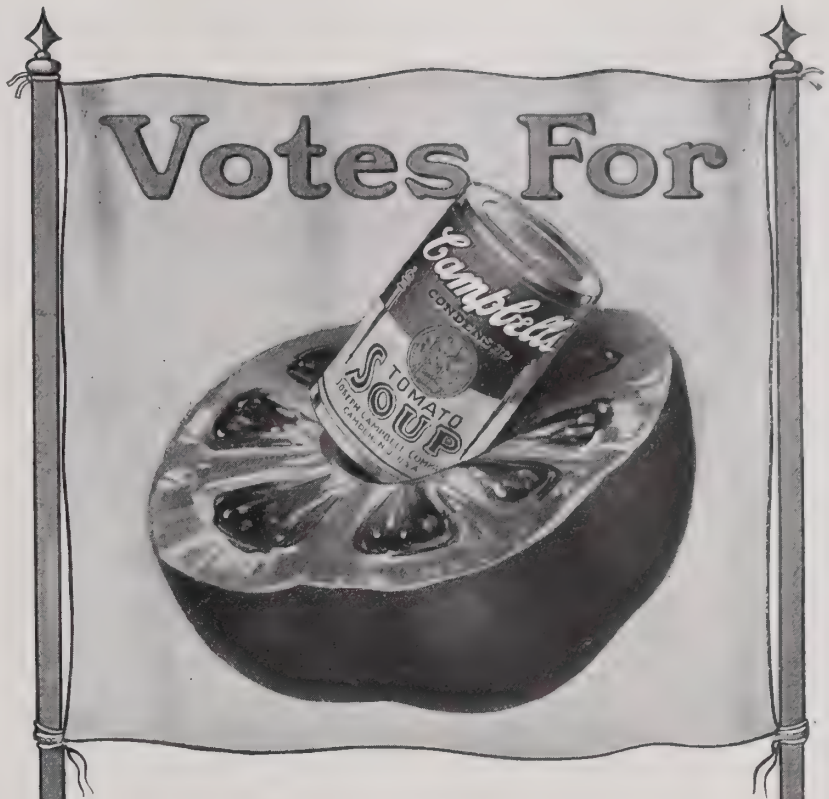
Church Peace Union Prizes

THE Church Peace Union offers five thousand dollars in prizes for the best essays on international peace, as follows:

1. A prize of $1,000 for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of $500, one of $300, and one of $200, for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars in ten prizes of $100 each to any church member between twenty and thirty years of age.
4. Twenty prizes of $50 each to Sunday school pupils between fifteen and twenty years of age.
5. Fifty prizes of $20 each to Sunday school pupils between ten and fifteen years of age.

It is hoped that pastors will make the announcement of these prizes in all of the churches and Sunday schools of the United States.

All essays must be in by January 1, 1915. Further particulars, as well as literature to be used in the preparation of the essays, and lists of books can be secured from the secretary of the Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City.



HERE is a candidate that stands on its record:—

Campbell's Tomato Soup

Wherever used, it promotes better living at lower cost. It adds to the attractions of the home-table; sharpens the appetite; aids digestion; improves health and lightens household labor. The whole scheme of domestic existence is simplified, while countless social occasions are made more enjoyable and satisfying by means of this inviting Campbell kind. Are you getting *your* full share of its wholesome benefits? Why not vote for it today?

21 kinds **10c a can**

Campbell's SOUPS

LOOK FOR THE RED-AND-WHITE LABEL

CHRISTIAN HERALD PRAYER LEAGUE

MY HEART aches as I see [illegible] work." So writes a wife asking prayer for the regeneration of her husband, telling of deep anxiety in their home life. "I am so discouraged," she adds, "I seem to have lost my power in prayer." Will the members of the Prayer League unite in fervent prayer, with strong faith, that this dear woman's faith may be strengthened, her vision of Christ made clearer, her heartache eased, her husband saved, and all the home troubles healed? At the close of a very sad letter, telling of great mental strain and affliction, N. McN. adds this definite request: that God will deliver him from his nervous disease, from fear and worry, the harrowing desire for tobacco, and that he will make it possible for him to do special work for God. Another sad letter comes from a father whose wife has died, leaving him with three small children, one of whom is very ill with tuberculosis. He writes: "I want your prayers for the healing of my motherless baby boy, four years old. The doctors say he has a tubercular knee. It has become grave and stiff, he cannot use it at all. It breaks my heart to see him crippled. I am not able to send him to the surgical institute." Mrs. L. W. asks prayers that her husband may return home. He left three months ago on a business trip, and no word of him has been received.

F. M. R. writes from Independence, Kan.: "I wish to acknowledge through your paper that God answered my prayers in time of great temptation and trouble and delivered me." E. V. P., of Hearing Grass, Ky., writes: "I prayed for a serious cure; in less than a week I was free from the trouble and have never suffered from it since—nearly three years ago." M. E. A. writes from Gaithersburg, Md.: "I have prayed for months that two of my family might find employment, and I find that God in the most unexpected manner opened a vacancy for both." Mrs. S. B. S., of Saxton, Pa., writes to acknowledge answered prayer in the success of an operation performed on her father's eye. Mrs. C. F. writes from Hendersville, N. Y.: "In answer to your prayers our granddaughter's trouble with her throat has been helped. Her parents took her to the city for special treatment which, under the blessing of God, was successful."

Acknowledgments of answers to prayer have also been received from [illegible]

Mrs. M. A. S., Monroe, Iowa; S. H. Farmyard, Wash.; Mrs. L. Y., Lexington, Neb.; L. G. M., Jersey City, N. J.; L. O. W., Gainesville, Va.; Mrs. S. T., Mountain Grove, Mo.; A. Chesapeake, Ohio; Mrs. T. T., Elkton, Tenn.; Mrs. E. B., Yonkers, N. Y.; Mrs. M. M., Hopkins, Minn.; Mrs. E. P. W., Goldsboro, N. C.; Mrs. M. L., Oklahoma City, Okla.; Mrs. A. C., Wash.; Mrs. E., Oklahoma City, Okla.; Mrs. M. L., Bellingham, Wash.; Mrs. A. J., Mrs. E. K., Wenona, Ill.; Mrs. A. J., Mrs. E. K., Wenona, Ill.; Mrs. A. B., Mrs. J. R., Wood, N. C.; Mrs. J. B. S., Mansfield, N. C.

Requests of special urgency come from: Mrs. S. W.; Mrs. I. T. G. and Mrs. B.; Mrs. M. A. H. asks prayer that a Christian home may be opened for her. She is able to pay for the accommodation. "W. A. F." asks prayer that a neighbor's wife who seems to have become mentally unbalanced may return to her husband and family.

The following friends request prayer for a deeper work of grace, the assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

[illegible]

Mrs. C. A. A. requests prayer for a revival at Excelsior Springs, Mo.; Mrs. D. H., for an outpouring of the Holy Spirit at Green Oak, Ind.; Mrs. D. D. McQ., for a revival at Pocahontas, Iowa.; A. M., for a mighty revival in Carleton, Neb.; Mrs. J. H., for revival in a church at Lawrenceburg, Ind.

E. J. W. and Mrs. F. M. request prayer that sight may be restored; Mrs. S. L. D., that a friend and teacher's sight be restored; C. S. D., for healing of eyes; Mrs. M. E. R., Mrs. E. M. P., Mrs. L. A. C., Mrs. C. W. B., B. A. B. and Mrs. E. A. S. ask prayer for the mental restoration of friends.

The following friends ask prayer for the conversion of sons:

[illegible]

The following friends ask prayer for the conversion of husbands:

[illegible]

The following friends ask prayer for the conversion of other relatives and friends:

[illegible]

The following friends request prayer for a deeper work of grace, the assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

[illegible]

The following friends request prayer for healing for themselves or others:

[illegible]

The following friends ask prayer that relatives or friends be saved from the drink habit:

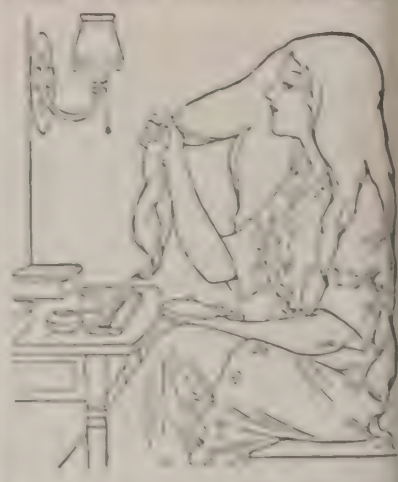
Mrs. G. W. M.; E. A. B.; M. J. F.; M. E. A.; Mrs. G. W. K.; Mrs. E. A. S.; A. M.; Mrs. G. A. S.; Mrs. P. B.; Mrs. C. H. C.; Mrs. S. L. D.

The following friends request prayer for varied desires and needs:

[illegible]

A letter is at the CHRISTIAN HERALD office for "Subscriber," Medicine Lake, Wash., whose acknowledgment of answered prayer appeared on June 4.

Why worry About Your Hair



Cuticura Soap Shampoos

And occasional use of Cuticura Ointment will clear the scalp of dandruff, allay itching and irritation, and promote hair-growing conditions.

Samples Free by Mail

Cuticura Soap and Ointment sold throughout the world. Liberal samples of each mailed free, with 32-p. book. Address: Cuticura, Dept. L, Boston.

GOOD CHANGE

Coffee to Postum.

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an Ills. young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum, he feels so much better he would not go back to coffee for anything."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

LOOK **Safety Seam Ripper**

[illegible]

FREE "Linene" COLLAR

One Free Sample will prove comfort and economy. Send [illegible] and whether you wear a high or low collar.

REVERSIBLE COLLAR CO.
Dept. 7 Boston, Mass.

A LITTLE ANGEL OF THE MOUNTAINS

(Continued from page 24)

[illegible] wife [illegible] morning in the best [illegible] communion with her God. "We do not know what is going to happen to-morrow," she reasoned, "but I feel certain righteousness will prevail in the end. Let if there should be a personal battle with all the [illegible]—" She paused. "I'll leave the decision to you."

"I promise, ma'am," answered the old miner.

"Very well. I am to place your protection in the hands of Almighty God rather than in your own."

"Which means—"

"That you will all go [illegible] your weapons before the service."

"What if some fill do, an' the [illegible] is lost—and Gin still runs [illegible] the [illegible] is served."

The little lecture had subdued many a range-bred hatred [illegible] to the far West, but he was very much surprised to be stopped at the foot of the trail by two figures who seemed larger in the waning moonlight than they really were, and who, if he could judge from the reflection of the light from the barrels of the rifles swung over their backs, were very obviously armed.

"Let's git across, your Right Reverence," said the Doc pessimistically, giving the prelate his proper title, which he had learned by due inquiry from Parson Bill. "We're a-representin' the religious element of the camp. There's a possibility that there may be some objections to your preachin' or startin' a church in Cañon Creek. The Sunday school has already made a pretty slow start, an' they can't figure out what'll happen to 'em when we gits a church a-goin', too. So we all come down yere fer to see you safe up the trail. There's a desperado camp in the mountains a-breathin' fire an' brimstone an' full of threats an' bad whisky, an' if he comes around yere flourishin' his gun, we're a-goin' to see that you gits through all right. If there's any shootin' to be done, we're goin' to take a hand. I am generally known as the Doc, though I ain't no medicine man, and this yere man is Parson Bill, though he ain't no—"

"Is it possible you are a brother clergyman?" interrupted the bishop eagerly.

"You've missed your aim," said Parson Bill. "The boys used to fancy that I had an unusual gift of gab, so they gave me that name and it has stuck."

"I see," said the bishop.

"We're both of us int'rested in this here church business, though we ain't made no confession yet. We've been kind a-dependin' on you to start us the right way," continued the Doc.

Continued on next page

ROME IN THE PUBLIC EYE

SIGNOR NATHAN AND THE POPE

The famous speech in Rome, September 20, 1910, which angered the Vatican, and the Pope's rejoinder

From America, June 20, 1914

'TO-MORROW the whole world in its various representatives will assemble here to see how the Rome of to-day, the Rome of the Third Italy, is taking up again the destiny assigned to it. Such is the Rome which it is my honorable office to represent here, the champion of the liberty of thought which entered with the tri-color through this breach. Another Rome, prototype of the past, shuts itself up within limits more restricted than the walls of Belisarius, engaged in the task of confining thought within the narrowest bounds, in the fear lest, like the embalmed corpses of old Egypt, contact with the open air might turn it into dust. From there, from the fortress of dogma where the last despairing effort is being made to keep up the reign of ignorance, comes, on the one hand, the order to the faithful to banish from the schools the periodical press which tells of the life and thought of the day, and, on the other hand, thunders forth a ban against men and associations desirous of reconciling the practices and dictates of their faith with the teachings of the intellect, of practical life, of the moral and social aspirations of the civilized world. Just as in cosmic matter in dissolution, that city at the foot of the Janiculum is the fragment of a spent sun caught within the orbit of the contemporary world. When you think of next year, with its coming pilgrimage, and measure with the mental eye the smallness of the Breach before which you stand reverently in the memory of the past, you bow before the incalculable energy of thought, which, like compressed air, burst through that limited space to expand through the whole city and change its internal and external complexion.

"Return, O citizens, to the Rome of one year before the Breach, to 1869. The faithful of all parts of the world gathered in pilgrimage, drawn hither by a great and solemn affirmation of the reigning Catholicism. St. Peter's in its monumental majesty received in its ample bosom the representatives of dogma in Ecumenical Council; they came to decree that the Pontiff, in direct representation and succession of Jesus, must, like the Son, inherit omniscient, unlimited power over men, and to elevate above all human judgment his decrees, by virtue of his infallibility, proclaimed, recognized, and accepted. It was the inverse of the Biblical revelation of the Son of God become man—*it was the son of man who made himself a god upon the earth.* There was one man strong in history of the Papacy through the ages who rose up against this blasphemy against God and man.

"But Döllinger stood alone! To doubt or discuss the decrees of the Head of the Church was for the hierarchy the first step in submitting them to free examination—the tiny aperture through which passed the oxygenated air of science and civil progress. And so on the old walls of dogma they, by unanimous consent, spread the mortar of infallibility. This was the last great affirmation before the world of the Rome of the days before the Breach—it was the last pilgrimage to the Pontiff-King. . . . This pilgrimage was for the infallibility—that infallibility which, inherited from tradition, passing into custom, unhappily finds its expression to-day in that popular ignorance which, on the appearance of an epidemic, hangs up votive offerings to the Madonna and assassinates the doctors; that infallibility which incites the Pontiff to boycott legitimate human aspirations, the discoveries of civilization, the manifestation of thought, and moves him to devise new blinds to shut out the light of day. . . . I sum up: In the Rome of the past there were never enough churches to pray in, while people cried in vain for schools; to-day, the churches are too large and too numerous, while there are never enough schools."

. . .

The Pope's Letter to the Cardinal Vicar of Rome

"Lord Cardinal:

"A circumstance of exceptional gravity moves Us to address Our words to you to-day to manifest the profound grief of Our heart. Two days ago a public functionary, in the exercise of his mandate, not satisfied with solemnly commemorating the anniversary of the day on which the sacred rights of the Pontifical Sovereignty were trampled under foot, raised his voice to heap abuse and outrage on the doctrines of the Catholic Faith, on the Vicar of Christ on earth, and on the Church itself. Speaking in the name of that Rome which was to be, according to authoritative declarations, the respected and peaceful residence of the Supreme Pontiff, he directly assailed Our spiritual jurisdiction itself, going so far with impunity as to hold up to public contempt the acts of Our Apostolic ministry. Linking blasphemous thoughts and words with this audacious denial of the mission entrusted by Christ Our Lord to Peter and his successors, he did not hesitate also to attack publicly the divine essence of the Church, the truth of her dogmas, and the authority of her Councils.

"And as hatred towards the Church is naturally joined with more declared hatred towards all manifestations of Christian piety, he did not shrink even from the malignant and anti-social design of offending the religious sentiments of the believing people.

"Because of this mass of impious statements, as blasphemous as they are gratuitous, We can not but raise Our voice in just indignation and protest, and at the same time, through you, Lord Cardinal, call the attention of Our children of Rome to the continuous and constantly increasing attacks on the Catholic Religion which are being made, even by the public authorities, in the very seat of the Roman Pontiff.

"This new and most painful evidence will certainly not escape the notice of the faithful of the whole Catholic world, outraged as they, too, are by it, and they will unite with Our beloved children of Rome to raise up fervent prayers to the Almighty that He may rise in defense of His Spouse, the Church, so shamefully made a target for calumnies ever more poisonous and for assaults ever more violent from the licensed daring of her enemies.

"We hope that for the very honor of the Eternal City these intolerable attacks may not be renewed; and meanwhile, as a pledge of Our special affection, We heartily impart to you, Lord Cardinal, the Apostolic Benediction. PIUS X, *Pope.*

"From the Vatican, September 22, 1910."

. . .

Italy Isn't Worried

Special cable to the New York Times

ROME, July 6.—Replying to Signor Santini in the Senate to-night on the subject of Mayor Nathan's selection as Italian commissioner to the Panama-Pacific Exhibition, the foreign minister, the Marquis di San Giuliano, said American opposition was confined to some "very noisy circles," particularly composed of Irish Roman Catholics, who on all occasions passed motions in favor of the restoration of the church's temporal power.

Consequently, the minister said, the Italian Government did not need to trouble itself about them.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from preceding page

"I am thankful to God that it has been possible for me to come out here to help you and my good friends the Morrisons in this splendid work," replied the good bishop with great fervor.

"And we're thankful, too," said Parson Bill. "You look like a man who could hold his own with anybody, even if you ain't so big as some."

"I am not handy with rifle or revolver, but I once could box or wrestle any man of my size—when I was younger, of course," returned the still vigorous old man, laughing pleasantly as he thought of his former prowess.

"And I'd 'a' bet on you to the last dollar, if you did," observed the Doc, looking approvingly at the newcomer.

"Oh, I don't know," said the bishop laughingly; "your friend here, Parson Bill, looks as if he might have been able to tackle me with one hand, even at my best."

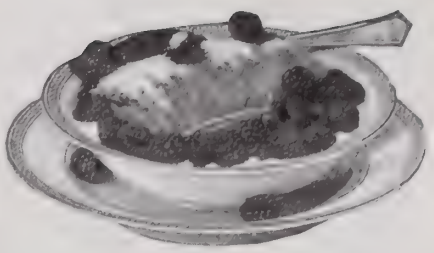
"We are not going to engage in any strife except a friendly one, I hope, sir," said Bill, also much pleased with the bishop's appearance and manner.

"Good; let us take up our journey, then," said the other heartily. "Indeed, I suppose we shall have to be moving along rapidly if we are to get to Cañon Creek in time for morning service. But you'll have to remember that I am a plainsman and not a mountaineer. So please go gently up the trail."

The bishop spoke to his companion and guide, and to the man driving the burros upon which his belongings had been packed, and the whole party started up the cañon. On the way they were met by the young Indian, Blue Wing, who for motives of his own had intercepted them, and, no one objecting, he now joined the party.

To intercept them had not occurred to Dead Shot Jackson. The forebodings of the law-and-order men as to that contingency were not justified by the event. Dead Shot Jackson's antipathy was not an *animo furandi* to all religion, or even to all humanity. It was localized in that it was directed to Cañon Creek, and still further localized in that it was concentrated on Parson Bill and the small boy. In the intensity of his hatred of those two, the parts played by Old Four Eyes, the Doc, and the others had almost been condoned.

To be continued



"The Kitchenless Home"

has not arrived—neither has the iceless refrigerator nor the fireless furnace—but the cookless kitchen, with comfort and contentment, is a possibility in every home where the housewife knows the culinary uses and food value of

Shredded Wheat

With these crisp "little loaves" of ready-cooked cereal in the home you are ready for the unexpected guest, for the uncertainties of domestic service, for every emergency of household management. No worry or drudgery—we do the cooking for you in our two-million-dollar, sunlit bakery.

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The City Hospital Training School for Nurses, Blackwell's Island, New York, offers a **two years' course FREE,** and pays you, besides maintenance, including uniforms, $10 a month the first year and $12 a month the second year.

The Nurses' Home is located on the south end of Blackwell's Island, East River, one of the finest sites in the city. The rooms are all single, and connected with the School is a library and a separate sitting room. *Classes are formed each month.*

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No. 12

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This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

DEW. H. G., ARIZONA. The C. L. Mossauer Estates removed from the Mills Building two years ago. We have been unable to trace the concern. Your "bonds" have no apparent value.

MRS. W., NEW JERSEY. Mr. Benjamin D. Haight, deputy superintendent of the State Banking Department, expects to make another dividend payment to Industrial Savings and Loan Company claimholders during the coming fall. Mr. Haight's efforts to convert the real estate assets of the Industrial into cash have been impeded by the condition of stagnation in the realty market.

MRS. S. N. K., RHODE ISLAND. (1) United States Steel common is not recommended as a strictly safe investment for a woman. The stock is a speculative issue, given at times to wide fluctuations in the stock market. It sold at 8⅜ (1903) and at 94⅞ (1909), and is now selling in the 60s. (2) Slightly over 8 per cent. (3) The preferred stock may be considered favorably for your investment under the conditions you have named. (4) Nearly 6½ per cent.

REV. J. P. M., VIRGINIA. Your purchase of two first mortgage 5 per cent. bonds of the Western Pacific Railway at 95 was unfortunate. The bonds sold July 9 at 45. These bonds are secured by a railroad which is said to have cost two dollars for every one dollar in bonds outstanding. Earnings reported are about one-half the bond interest, the Denver and Rio Grande making up the deficit, and finding the task, with its own burdens, a struggle.

"NOVICE," OHIO. A speculative railroad bond would be more desirabie than stock for your investment. For $870 and interest you can buy a Chicago, Terre Haute and Southeastern Railway 1st and refunding mortgage 5 per cent. bond, yielding about 5¾ per cent. on the invested amount. For $745 and interest you can get a Chicago Great Western Railway 1st mortgage 4 per cent. bond, yielding about 5½ per cent. Either issue should fill your requirements.

M. M. H., MASSACHUSETTS. The British-American Mines Company is reported as dead and the stock worthless. G. H. Wheeler, known as Wheeler & Co., 32 Broadway, New York City, died about five years ago, his friends said from grief over the fact that his mining promotions all failed. Other persons, not so charitable, attributed the cause of his death to worry over the activities of postal authorities.

MISS A. C. W., PENNSYLVANIA. Springfield (Missouri) Railway and Light Company first mortgage 5 per cent. serial gold bonds are looked upon as a desirable investment security. They are offered by investment bankers at a price to yield 5.40 per cent. The earnings reported are several times in excess of the amount required for interest and the security seems ample.

E. R., MICHIGAN. New Mexico Mining and Development Company is not known in financial circles. We do not believe the Dominion Trust Company, if this is a recognized banking institution, would dare guarantee a mining enterprise which, at best, must be classed as hazardous. We do not recommend mining shares.

H. P. S., CALIFORNIA. Your $500 should be invested in five different $100 bonds—"baby bonds," so called because of their small denomination. They are exactly like the $1,000 bonds of the same issue, except in denomination. The following are attractive issues and may be purchased from banking firms whose advertising appears on this page.

Virginia Ry. 1st 5s at	100
Norf. and W. 1st Cons. 4s at	97
Colo. and So. Ref. and Ext. 4½s at	90
Twin State G. & E. 6 per cent. Conv. notes at	99
C., M. & St. P. Conv. 4½s at	102

T. D., VERMONT. The Industrial Finance Corporation makes no loans direct to borrowers, the loans being made through subsidiary "Morris Plan" banks, already established in various New England cities. It is proposed to found new Morris Plan banks throughout the United States and Canada. The Morris Plan works out in practice this way: Take the case of a person borrowing one hundred dollars (the limit). He gives his note (with two endorsers of his own relative standing) for $100. He receives $94 in cash. He then pays $2 a week for 52 weeks, thus canceling his debt. He has paid but 6 per cent. interest. The Morris plan is a straight business proposition and is backed by prominent Eastern bankers because it is a philanthropy which is self-supporting. The corporation's financial activities will consist of lending out its capital stock at 6 per cent., of lending out each week the 2 per cent. of its total original loans as these are repaid weekly, and of lending out the amount of interest deducted in advance upon each loan.

M. E. D., NEW YORK. Western municipal bonds are not free from tax in New York. You must secure issues having nativity in your State. We suggest the following as meeting the conditions under which you propose to invest $4,000:

Issue	Maturity	Price Per Cent.	Yield Per Cent.
State of N. Y. 4s	1942 at	102⅛	3.90
City Rochester 4½s	1944 at	107¾	4.05
City Troy 4½s	1934 at	103	4.05
City New York 4¼s	1962 at	102¼	4.15

Banking firms advertising on this page can supply the above bonds.

H. E. L., MISSOURI. (1) We are pleased that your investment in two Carolina, Clinchfield and Ohio 5s at 96 has turned out so well. These are not regarded as speculative bonds, and the rise of a point or two should not cause you to sell. They should be held, as we originally advised, for investment. (2) You might put your remaining $900 into a first and collateral trust mortgage 5 per cent. gold bond of the Virginian Power Company, on the basis offered by the bankers of the company, which is:

$1,000 1st and Col. Trust 5 per cent. bond } for
and $300 (3 shares) common stock } $900

MRS. E. W. C., TENNESSEE. (1) We approve of your choice of investments, but of the two issues (if you can buy but one bond) we prefer the Vermont Power and Manufacturing Company first mortgage 5 per cent. gold bond at 96, to yield 5½ per cent. (2) You now have a profit on your Kerr Lake Mining Stock; sell quickly as possible.

A. B. M., INDIANA. The new issue Northern Pacific Railway Refunding and Improvement Mortgage Gold Bonds represent a very attractive investment opportunity at the price of 97. These bonds are sold as legal investment for savings banks and trust funds and fully meet your requirements for your client's investment.

C. DEW. W., CONNECTICUT. (1) New York, New Haven and Hartford Railroad stock represents a very uncertain speculation. The attorney general has entered suit against the company under the provisions of the Sherman law and until the case has been settled the road's securities, especially the stock, will likely have many ups and downs. (2) Prosperous times are soon to arrive, according to the belief held by President Wilson and by many eminent business men. If the security market follows its usual habit it will be the first to feel and reflect an improving condition. Many investment securities are undeniably cheap.

MRS. L. A. C., MINNESOTA. (1) We can find no market for your Fox Optical stock. One broker who specializes in unlisted stocks tells us the stock wouldn't bring one cent a share. Perhaps William Ostrander himself, having sold you the stock for a big price, would pay more than this.

MRS. W. J. F., MISSISSIPPI. THE CHRISTIAN HERALD has no facilities for determining the value of land in Texas, nor, indeed, in any other locality. Our readers should never purchase land they have no personal knowledge of.

F. B. J., NEW YORK. The Shredded Wheat Company has outstanding $8,750,000 common stock and $1,250,000 6 per cent. accumulative preferred stock. We assume from your letter that you refer to the common stock. Dividends on this issue have been paid as follows: Two per cent. was paid in 1906; 3 per cent. each in '07, '08, '09, '10; rate increase per annum by payment of 1 per cent. April 1, 1911, and this rate has since been maintained. Extra dividends are paid on Com., 1 per cent. being paid January 2, 1913, being an increase of one-half per cent. over the extra dividend paid the previous quarter. The stock is listed on the Toronto Stock Exchange, and has sold as low as 78 in January, 1914; as high as 90¾ in May; our most recent quotation has an offer at 90. The stock is regarded by many investors as a satisfactory speculative investment.

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Now enables you to buy one share or as many as you care to, of dividend-bearing stocks or bonds listed on New York Stock Exchange. You can invest whatever amount you find convenient under our plan of

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You can buy one share of Pennsylvania R R for $30 down; U. S. Steel $20 down; $100 N. Y. City Bonds, $10 down, balance in small monthly payments. You receive the dividends while paying for the securities and you may sell at any time.

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is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

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Odorless — Cheapest Fuel Known. Women everywhere want a Kerosene Iron. Low Price Means Quick Sales. Write quick for terms. Big profits. Your territory is open. FREE SAMPLE to Workers.

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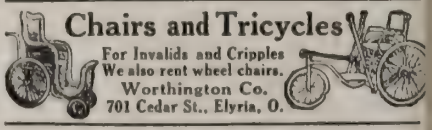

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Bulletin on Any Outfit Sent on Request

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(This page went to press July 8)

Newly Found Flood Tablet

Continued from page 693

too well known to need description here. It is enough to say that between the years 1886 and 1900, Dr. J. P. Peters, of New York, and the late J. H. Haynes, of North Adams, Mass., discovered at Nippur about seventy thousand inscribed tablets. Many of these tablets were of great age, probably as early as 2500 B.C., and some of them were brought to the museum of the University of Pennsylvania. Unfortunate circumstances arose which delayed the publication of the tablets, or even their examination. However, when Dr. Stephen Langdon of Jesus College, Oxford, England, was in the United States last October, he obtained permission to copy about fifty of the tablets, and the result is of the greatest importance to the student of the Bible. One of the tablets contained the story of the flood. It was written about 2500 B.C., or nearly two thousand years before the copy which was found in the library at Nineveh, and a thousand years before the time of Moses. There is no evidence that this was the tablet which the agents of Assurbanipal saw and copied.

This oldest story or copy of the deluge is written in the Sumerian language. The Sumerians were the first people who, as far as we now know, lived in Babylonia. They were highly civilized and possessed a well-developed art and literature. The Sumerian language as a priestly language continued among the Babylonians until Babylon fell.

This newly discovered Sumerian story of the flood, so Dr. Langdon asserts, more closely resembles the Bible story than does the Assyrian story discovered by Mr. Smith, and what is most remarkable, it refers also to the stories of the creation of the world and the fall of man. A Babylonian story of the creation of the world has long been known, and years ago a seal impression, engraved with the figures of a man, a woman and a serpent about a tree, was found. It refers to the expulsion of man from the Garden of Eden. But the new tablet, like the book of Genesis, contains all three of these stories, and therefore Dr. Langdon says that in it we have the earliest form of the book of Genesis. He is right only in part.

The new tablet, as Dr. Langdon says, is a hymn dedicated to the goddess who is called the creator of mankind. The ancient author, while composing that hymn, incorporated into it these stories, and while doing so, he seems to have confused the names of Adam and Noah, for it is Noah instead of Adam whom he associates with the fall of man. It is impossible to believe that the original form of the book of Genesis was a Sumerian hymn, in which the names of Adam and Noah were confused. However, Dr. Langdon has discovered a tablet of intense interest, and though it is not the original form of the book of Genesis, it is proof that away back, at a still earlier time, there was an old, old tablet which actually was the original of the first chapters of the book of Genesis, a tablet which contained the stories of the creation of the world, of the fall of man, and of the deluge, and a tablet of which a part of the book of Genesis is a copy or a translation. The man who wrote the hymn was familiar with that tablet; he attempted to tell the same stories in poetical form, and in doing so he confused the names. Therefore there is no longer any doubt that the early Bible stories, practically as we have them now, existed long before the days of Abraham. Only copies or extracts from the tablet containing those stories were found by Mr. Smith and Dr. Langdon, but we may hope that some day, in some of the oldest of the buried cities of Babylonia, some excavator may find the original tablet, the very beginning of the Bible; for this recent discovery is proof that such a tablet once existed.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Troubled Conscience. If the texts, Matt. 5: 29, 30 and Mark 9: 43, 47 ("If thy right eye offend thee, pluck it out," and "if thy right hand offend thee, cut it off") teach that we should make any sacrifice rather than sin, must we give up everything which furnishes an occasion for sinful thoughts or emotion? Foolish pride or vanity may be one of our weaknesses. If one has a good voice should he or she refrain from singing if a feeling of vanity cannot be suppressed? Or if vanity is aroused by something which is not a talent but a natural gift, like beautiful hair, should it be cut off? Or should we refuse to dress becomingly? Doubtless, all this sounds absurd, but why, in the light of the statements of Christ referred to?

Suppose, now, we start all over again, remembering that when one wants to do right Jesus is his friend, not his enemy. Do you not think your letter sounds as though you were not quite sure of the kindness of Jesus? Remember that everything Jesus ever said he said to help people, to help them to happiness. Now you seem to be missing happiness, and Christ comes along to help you. If you will stop to reason, to let your fundamental common sense, your God-given faculty of thought, do its appointed work, you will know perfectly well that Jesus does not want you to do any of the frightful or uncomfortable things you speak of. In the words you quote he was making a point, was stating a principle. He was saying that eternal life and happiness are of incomparably greater importance than earthly life and happiness. We must stand ready to give up anything at the command of God; our only complete happiness is in complete surrender to him. But Jesus loved beautiful children and sweet music and fragrant flowers; he believed in friendship and sociability and human gladness. He wants his friends to be beautiful and winsome and happy. Even the austere Paul spoke of woman's hair as her "glory." Your trouble is that you are doubting Christ instead of trusting him, fearing him instead of loving him. Tell him at once that you will obey him in anything that he makes *unmistakably clear*. You would do very wrong to make any great sacrifice on a guess. When he speaks his message is plain: "My sheep know my voice," he said. Every gift and power and grace God has given you can be used in making others happy and in glorifying Christ. Ask him to cleanse your heart from all sin, to fill it with love for himself and others, to help you forget yourself in loving and serving him. Then your life will be full of gladness and beauty and usefulness, and you will wonder that you could ever have been afraid of so kind a Saviour, who wants to make us all glad.

T. C., Crothersville, Ind. 1. Some natures are emotional while others are placid. Religious experiences are not all alike, and we should not judge others because they are temperamentally different from ourselves. God, who alone knows the heart, is the judge of men. 2. In I Cor. 12, Paul has set forth the various manifestations of spiritual gifts, and has counseled charity and tolerance with all. In chapter 14, verses 9 to 33, he discusses the gift of tongues and makes it clear that God never sends a message without an interpreter, and that a message which has no interpretation is doubtful and unprofitable (see verse 28). "For God," he adds, "is not a God of confusion, but of peace." 3. With respect to your last question, see I John 1: 8-10. In many passages it is made clear that confession and repentance are necessary steps to forgiveness.

M. R. D., Goldsboro, Me. As frequently explained, the sin referred to in Matt. 12: 31, 32 and related passages is believed by many writers to have been attributing the works of the Holy Spirit to Satanic agency. Read the parallel passage in Mark 3: 29, 30.

C. B. P., Zion City, Ill. 1. The doctrines of the cult you mention are not spiritual, but materialistic philosophy. There is not in them anything of the saving power of Christ, nor do they teach the Gospel as a means of salvation. 2. It is very poor and unsafe consolation to rely on a death-bed repentance to cover up the sins of a misspent life.

H. B., Cuba, Kan. The books you mention are widely accepted and believed, but we know of no means of testing their accuracy now.

Mrs. E. G. H., Meridian, Miss. The fate of Jephthah's daughter has long been a subject of controversy among Bible authorities. The majority incline to the opinion that such an offering would not have been acceptable to God, nor even defensible under Jewish law, and that the maid was probably immured as a religious recluse for the remainder of her life, doomed to perpetual celibacy. Josephus, the famous Jewish historian, characterizes the proposed sacrifice as neither lawful nor pleasing to God. It must be noted, however, that the text of Judges 11: 37, 38, 39 is explicit, and that a number of authorities, both Jewish and Christian, have held that it is impossible to avoid the conclusion that she was actually offered as a sacrifice. Still, in view of the fact that Jephthah had the power to redeem his pledge (see Lev. 27: 2-5) by the payment of money, and also that none but a male victim could be offered in sacrifice, and still further that the Israelites were expressly forbidden to give up their sons and daughters to the fire (see Deut. 12: 29-31), there would appear to be reason in the contention that he receded from his ill-considered vow.

C. S. H., Ridgeway, Mo. 1. Abraham, according to the estimates of Bible chronologists, was 148 years old when Shem died. 2. The first bishop of the early church to use the name "Pope" as a title was Bishop Siricius, in the fourth century. After the fifth century it came into more general use, but it was not until after the seventh that the title began to be applied exclusively to the bishops of Rome. 3. We are not aware that any step has been taken lately regarding Bible revision by the Presbyterian Church.

Mrs. O. C. B., Watertown, N. Y. David, according to Bible chronologists, was born about B.C. 1083, while Daniel the prophet was born in Jerusalem about B.C. 618. There was a son named Daniel or Chileab, born to David by Abigail. (See I Chron. 3: 1.)

Mrs. A. P., Crestline, Ohio. 1. The extract you send is unquestionably correct. 2. The claim that Luke and Paul were Catholics, or indeed that any of the Apostolic Church during the first three centuries were Catholics, is absurd. The early Christian Church knew no such distinction as Catholic or Protestant.

O. K., Bahamas, W. I. The "nth degree" is a mathematical expression intended to convey the idea of the highest point that can be reached. It is seldom used by writers, however. "Eugenics" is a word of comparatively recent coinage and is defined as "the science of improving the human race by applying the laws of inheritance of characteristics to selection in marriage. The term "eugenics" was first used by Sir Francis Galton in 1884.

A. M. C., Scott, Kan. You need to pray to be strengthened in temptation, and to be given power to overcome those feelings of which you write. Envy and unkindness and worldliness are loath to loose their hold on the heart, but they will go if you ask for divine help in repelling them. We would advise you to connect yourself with some form of Christian work, either in the church organization or out of it. Visit the poor and the sick and do what you can to help them. Contrast your lot with theirs. Count your blessings and share them with others. You will find happiness and spiritual help in such a course. No matter how little you can do, do it gladly and with a joyful spirit. Do not allow yourself to mope and bemoan your own condition and shortcomings. Leave it all in God's hands "who knoweth all our infirmities." Hold fast to the great fact that Jesus "saves to the uttermost" and that means *you*, since you have accepted him. Confess him before men and go on in his service and the blessing will not fail to come. Forget yourself and he will take care of you, as he has promised.

M. P., Lake Charles, La. The "abomination of desolation," mentioned in Mark 24, is interpreted by several expert authorities to refer to the standard of Rome. The Roman ensigns were the symbols of an idolatrous and unclean pagan power. "Standing in the holy place" refers to the profanation of the Jewish altar by Antiochus Epiphanes.

Reader, Mansfield, Ohio. We sincerely wish it were in our power to do what you suggest, and to banish forever such horrors as the "Flagellants," which a correspondent and eyewitness in the Philippines recently described. They are the result of generations of superstition and spiritual ignorance, conditions for which the Catholic Church is largely responsible. It is a disgrace to American civilization that such conditions should still exist where our flag floats.

J. A. H., Chester, S. C. See comment on the prayer on the cross in Mail-Bag of July 8, 1914.

H. A., Glenville, Conn. 1. Peter never claimed or exercised any powers or privileges other than those enjoyed by the disciples in common. 2. The "rock" mentioned in Matt. 16: 18 was "not Peter, but the rock of Gospel truth, the adherence to which was the test of discipleship." 3. Pictures and images exposed for worship are a species of idolatry.

Subscriber, Oakland, Calif. Dr. Leon B. Salmans, in his letter on "War and Missions in Mexico," had no reference to the United States army, but to the Mexican army. Of course, no such statement could be made concerning the American army.

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ALUMINUM DOUBLE BOILER

GIVE your boys and girls all the Tapioca Pudding they want. It makes them healthy and rosy. But be sure to cook it in a "Wear-Ever" Double Boiler. You can cook the most delicate sauces and puddings in the Double Boiler without stirring and without fear of burning.

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If not obtainable at your dealer's, mail us ten 2-cent stamps (Canadian stamps accepted) and we will send you, prepaid, a 1-qt. "Wear-Ever" Stew Pan. Send for our helpful booklet "The Wear-Ever Kitchen."

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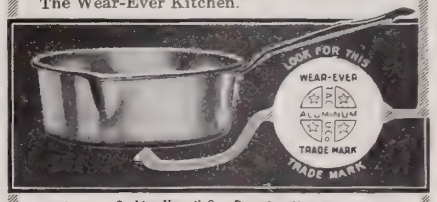

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Served direct from the package—nourishing—delicious!

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Christian Herald

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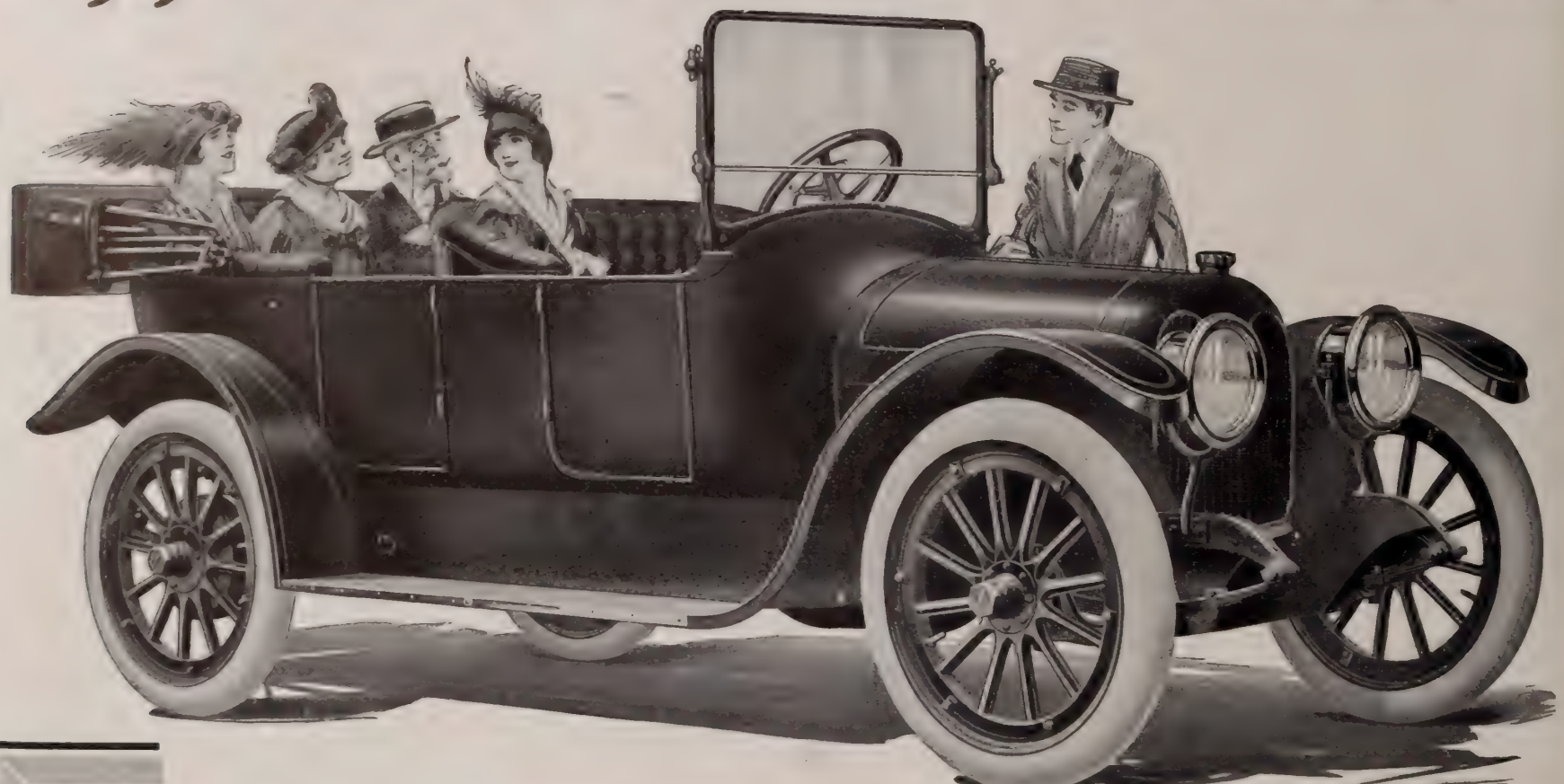
A BOY WITH A RABBIT. BY SIR J. RAEBURN

From the original oil on canvas in the Diploma Gallery, Burlington House, London, England

Apperson Bros.' New Models



A Five Passenger Four Cylinder Car weighing less than 2600 pounds, price $1485

A Seven Passenger Six Cylinder Car weighing less than 2790 pounds, price $1785

Elmer Apperson's Greatest Effort

has been put into these two cars. His successful experience of 22 years of actual motor car manufacturing has been concentrated into these two models and the world's greatest automobile critics will find no fault with these cars. Artistically, each is a perfect unit. The stream line bodies, the wheel guards, the wind shields, the new style radiator, the tapered hood and the one-man top all go to make up a beautiful harmonious motor car expressing in its appearance distinction, elegance, great power, speed and endurance. And these cars

Are What Men Want

who have investigated fully all of the up-to-date features found in modern motor cars. Elmer and Edgar Apperson have been the chief engineers in designing these models. They will personally superintend their construction. These two men finished and tested their first motor car on July 4, 1894—more than twenty years ago—and have been putting their best efforts into actual building of cars ever since, and these two models are a culmination of their greatest efforts.

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who first built America's highest priced motor car (as early as 1902 they sold motor cars for $5000 and have sold models as high as $11,000) now consent to design and build beautiful models such as these at these prices. They have been five years in designing and perfecting these cars. For five years these Apperson Brothers have been testing metals, experimenting with new things, trying out engines of different designs, Sixes and Fours, and have now produced for men who want Sixes a motor equal, if not the superior, to any of the famous Apperson Motors which have won such an enviable reputation with lovers of fine motor cars.

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Exquisite stream line body.
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All instruments handy to driver.
Standard roadster same price as Touring Car.
Just a little more power than you need.

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A larger six with longer wheel base and greater power, price $2200
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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ANTIOCH TO-DAY. ONCE A CITY OF 500,000 PEOPLE, "QUEEN OF THE MEDITERRANEAN." NOW A TOWN OF 28,000

THE BIRTHPLACE OF FOREIGN MISSIONS

SIXTH ARTICLE IN THE NEW TRAVEL SERIES

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

NO LESS than ten or twelve years elapsed from the time of Paul's wonderful experience on the road to Damascus and his life-giving interview with Ananias, before he was ready to start on the first of his three great missionary journeys. In the meantime he had retired into Arabia for his three years' course in the Desert University with the Master himself for his teacher. Then he had returned to his early home in Tarsus, and for four years had preached in different parts of Syria and Cilicia, enduring many tribulations, of which he writes so graphically in the eleventh chapter of II Corinthians.

During these years of preparation and practice, many Christians had settled in the great eastern capital of the Roman Empire, called Antioch. It had become a strategic center for the propagation of the Gospel. In God's good providence, it was to become the birthplace of foreign missions. Realizing this, in part at least, and understanding, though perhaps dimly, the importance of their city and their times in relation to the spread of the Gospel, the Christians sent Barnabas to Tarsus to bring Paul to their metropolis.

ONCE THE SEAPORT OF MIGHTY ANTIOCH

Little did they know what vast consequences hung upon this visit, or how God was to use the tent-maker—who had been working with his needle in Tarsus, and doubtless continued his humble occupation in Antioch—for the regeneration of the world. At this time Paul was probably at least forty-five years of age. His youthful fire had been tempered already by many experiences, glad and bitter; yet his zeal for the Gospel was in no ways deadened by the years.

It was only a long day's sail with a favoring wind from Tarsus to Seleucia, the port of Antioch, which lay in all its corrupt splendor and magnificence sixteen miles from the sea, on the banks of the River Orontes, which was navigable to that point, and which made Antioch the commercial mistress of a very large section of the world. Antioch will always be of interest to every Christian heart, for, next to Jerusalem and Nazareth and Galilee, it occupies the largest place in the later Gospel story. The history of the city goes back to the world-conqueror, Alexander the Great. Upon his death, more than three hundred years before the birth of Christ, when his vast empire was divided up among his victorious generals, Syria and all the eastern provinces fell to Seleucus Nicator, after the "Battle of the Kings" at Issus, in Phrygia. Seleucus founded the famous dynasty called after his name, which flourished for almost two centuries and a half. He is chiefly known as a great builder of cities, which, in order to perpetuate the memory of his family, he named after his relatives. He must have been a loyal son, for of the thirty-seven cities which he built, sixteen, or nearly one-half, he named Antioch after his father Antiochus. Two of these Antiochs are among the most famous in Bible history. One of these is that Antioch in Pisidia, far to the north of the Mediterranean, and not very remote from the present Constantinople. The other Antioch, and by far the most important city of its name, is the great emporium with which we have to do in this article.

Seleucia, the port of Antioch, was named after King Seleucus himself, and is mentioned in the thirteenth chapter of Acts, while Laodicea in Phrygia, which was the home of one of the seven churches to which the message of Revelation was written, was also built by Seleucus and named after his mother. Several other Laodiceas were also built by Seleucus, one of them near the Syrian Antioch. This city is now known as Latakiah, and as our steamer anchored in her roadstead, our thoughts turned to the kingly builder of cities and to his mother, who has given rise to such an opprobrious epithet, for a Laodicean was regarded with aversion and contempt as being "too good for hell, yet not good enough for heaven."

In St. Paul's time, Antioch, though it had lost its ancient glory as a center of Grecian culture and civilization, was at the height of its power as a mighty Roman capital. It contained five hundred thousand people, and was the third largest city in the Roman Empire. It stood at the gateway of the East and the West. Through its port at Seleucia it could send its products to every part of the then known world, even to far-off Britain, where the Emperor Claudius, when Paul came to Antioch, was winning his conquering way. Toward the east it had an open door through the valley of the Orontes, and its position

seemed to predestine it to be a great metropolis. One can scarcely understand why at this day it has fallen into such utter decay.

When Paul entered the city of Antioch, there were doubtless many remains of the Greek rule with its magnificent art and architecture, for from east to west one of the later kings of the Greek dynasty had laid out a splendid corso with double colonnades of marble which ran for five miles in a straight line through the very heart of the city. In wet weather people could walk from end to end under cover. "Trees, flowers and fountains," we are told, "adorned the promenade, and poets sang of the beauty of the statue of Apollo and of the Nymphæum erected near the river." These things doubtless Paul saw, as well as the splendid theater and aqueducts and baths which were added by the Roman conquerors shortly before his time.

But Antioch was noted not so much for its magnificence as for its shameless corruption and immorality. The black picture is not overdrawn when we read that "licentiousness, superstition, quackery, indecency, every fierce and base passion was displayed by the populace. Their skill in coining scurrilous verses was notorious; their sordid, fickle, turbulent and insolent ways rendered Antioch a byword for all that was wicked. . . . So infamous was the grove of Daphne, five miles out of the city, filled with shrines to Apollo, Venus, Isis, etc., and crowded with theaters, baths, taverns and dancing saloons, that soldiers detected there were punished and dismissed from the imperial service. 'Daphnic morals' became a proverb. Juvenal could find no more forcible way of describing the pollutions of Rome than by saying, 'The Orontes has flowed into the Tiber.'" Into this cesspool of moral filth came the great apostle with his rigid morality, his strict sense of even the proprieties of life, and above all with the spiritual life and power which could transform night into day, and the filth of heathen corruption into the purity of Christian chastity.

Antioch, however, was not famed only for its vice and corruption, or alone for its magnificent luxuriousness and splendor. Cicero tells us that poets had spent their younger days in Antioch; the great general, Germanicus, the father of Caligula, died at Daphne near the city, and many an emperor had visited or lived in this great city of the East. Better than all for the fame of Antioch, many obscure Christians found their way thither after the death of Stephen, and through their preaching a great number of the Greeks believed. It was because of this rapid growth of the Christian population that the church in Jerusalem sent Barnabas to Antioch to shepherd the flock, and he, finding far more Christian work than he could accomplish, went to Tarsus and brought Paul thither, as we have seen. For a year they labored together, and built up a strong church of liberal-hearted Christians, who were glad to contribute of their means to the mother church in Jerusalem, and to send the money by Paul himself. Indeed, in later years, after the destruction of Jerusalem, Antioch became the true center of Christianity. Here were held in the third and fourth centuries no less than ten church councils, while in the later history of the church the Patriarch of Antioch ranked ahead of the bishops of Rome, Constantinople, Jerusalem and even Alexandria.

In these days we care little for the church councils, or for the forgotten patriarchs of Antioch; but two events stand out forever memorable in the history of the Christian Church. In this city the very name by which hundreds of millions are proud to designate themselves to-day was given to the followers of Christ—given perhaps in sport and derision in the first place, for the Antiochians were famous for their nicknames and their derisive jests. Their bitter tongues had a tang which made them notorious throughout the world, and hearing the disciples speak so much about the Christ, they could think of no better title to give them than that of Christians, the wonderful name, given in derision, which is to-day and has been for centuries the most honored title man can bear.

That this name was undoubtedly given by the heathen people of Antioch is shown by the fact that the Christians designated themselves in the early days as "Brethren," "Disciples," "Believers," "Men of the Way," etc., while the Jews called them contemptuously the "Nazarenes," remembering that according to their tradition no good thing could come out of Nazareth. But despite the irony and insolence of heathen Antioch, no better name could possibly have been chosen for the followers of the new faith.

The other event which has made Antioch forever famous is that this was the city from which Paul and Barnabas started upon their first missionary journey, and it thus became the birthplace of Christian missions throughout the world. To Antioch the apostles returned at the end of their first journey; again they set out from the same city for the second and third journeys, which were destined to carry the glad tidings to remote parts of Asia, to far-off Europe and even to Rome itself.

How are the mighty fallen! The proud city, with its half million inhabitants, has dwindled to a little town of 28,000 people, only 4,000 of whom are Christians, mostly belonging to the Greek Church. There are very few Protestants, though a vigorous mission is sustained here. The Antioch of to-day spreads itself thinly over less than one-tenth of the area of the ancient city. Its trade, which formerly sent its caravans to Babylon, Persia and India on one side, and its ships to Alexandria, to Rome, to Spain and even to Great Britain on the other, has dwindled to an insignificant business in licorice, corn and soap. A few steamers come to the ancient roadstead bringing the few goods for which the inhabitants can pay, and taking away their scanty products; but much of the time, cholera or other diseases quarantine the world against the poor little town.

Nevertheless, there are some things of interest even to-day in Antioch. Some fine columns remain, one of its ancient glory. Beautifully carved sarcophagi can be seen, one of which, from the inscriptions upon it, contained the body of a noted athlete of the second century, whose face is carved on one end. There is a statue, too, recently discovered, of an orator or poet, which reminds us of the intellectual activity of the ancient city. The most interesting remains of old Antioch lie upon the southern slope of Mount Silpius, the hill which was once covered and crowned by the ancient city. We can still follow the ancient wall and marvel at its vast length and massiveness. It takes five hours to walk around it, and in many parts it is ten and one-half feet thick.

On the return to the city from our journey around the wall, we see the remains of a rock relief, the head of which, representing a woman, is more than fourteen feet high. This was carved by command of Antiochus Epiphanes in order to ward off a threatened pestilence. The tooth of time has done its work on this huge rock statue, but its outlines can still be traced. On returning we enter the city by the site of "St. Paul's Gate," named for the obscure tent-maker, who at the call of Barnabas made his way within the walls of the ancient capital nearly nineteen hundred years ago.

MEXICO FACES A NEW ERA

THE resignation of General Victoriano Huerta, provisional president of Mexico, was presented to the Mexican Congress on the afternoon of July 15. It was accepted by a vote of 121 to 17. Francisco Carbajal, minister of foreign relations, automatically succeeded to the presidency. The city received the news with little demonstration. General Huerta remained in the city but a few hours and then left Mexico City for the coast to flee from the country. Mexico breathed a sigh of relief; Washington rejoiced; the press applied itself diligently to forecasting what must follow upon this, the most important event in the Mexican situation since the murder of President Madero, February 23, 1913.

The course of events in Mexico since the downfall of Madero has been followed in THE CHRISTIAN HERALD. As a new era for that country may now be opening, we will briefly review what has taken place, beginning, however, with a word regarding the quality of government inimical to that country.

FRANCISCO CARBAJAL

When in the clash of the many tribes of Indians who had found their way into that marvelous land before the time of the Crusades, the Aztecs won the supremacy, the form of government set up was that of one-man power backed by a coterie of friends held loyal by the favors at the disposal of the chieftain. This form of government under various names has continued until to-day. Cortez, who landed on Mexican soil on Good Friday, April 22, 1519, and the horde of Spanish viceroys who ruled the conquered land for three hundred years by this system, reduced the proud and free natives to a state of slavery. When, then, there sprang from among them leaders in whom the spirit of mightier days seemed reborn to lead them into "independence," those "liberators," Hidalgo, Iturbide, and the rest, also found it necessary to govern by might and not by right. Freed from the dominance of the Spaniard in 1821, and realizing anew a sense of self-government, the Mexicans were led by faction after faction in a series of revolutions, each one designed to establish a constitutional "republic." The advance in civilization made by Mexico under the rule of Diaz might be taken as justification of that form of government, but for the fact that the blessings of an enlightened republic did not fall upon the great mass of the Mexican populace. A favored few alone waxed wealthy and powerful.

In March, 1910, Francisco Madero, representing that element among the Mexicans which demands a true democracy, took open steps to oppose the ninth re-election of Diaz, who had been in power since 1876 with the exception of four years. He was thrown into prison by Diaz, escaped, recruited troops, and in May, 1911, by the capture of Juarez, forced the resignation of Diaz.

Madero was styled the "Savior of Mexico," and in October of 1911 was elected president. He was confronted by the tremendous problems of a vast ignorant population, the majority of whom lived in a state of peonage to the few great holders of land and those otherwise powerful; a huge national debt, principally payable in foreign currency; and conflicting demands from antagonistic interests for a settlement of the country on a sound economic basis. Slow to formulate his policies and exercising little of the tyranny of his predecessors, he soon faced a new revolution. In the south the insurrection by bands of brigands—unless they turn out to be patriots—took organized form under Zapata; in the north, under Vasquez Gomez. The poorly equipped federal army also revolted under General Felix Diaz and Victoriano Huerta, only a nucleus of an armed force remaining loyal. The revolution was successful, the leaders disagreed, Diaz was exiled, Madero was thrown into prison by General Huerta in February, 1913, and Huerta became president. On February 23, 1913, Francisco Madero and José Pino Suarez, his vice-president, were put to death by federal soldiers. Two days before the United States minister was assured that no such thing would occur.

Immediately the Maderists, or Constitutionalists, throughout the country, particularly in the north, declared war upon the new government. The governor of the State of Coahuila, Carranza, formed an independent government and took the field against the Federalists. Francisco Villa, or, as he is frequently called, Pancho Villa, a penniless bandit, rapidly rose to a position of power in the Constitutionalist army, and became the commanding general of its forces in the north, which thus far has been the real seat of the war. The situation was made more acute by the decision of President Wilson not to recognize the government of General Huerta, or any government brought about by him, on the ground that Huerta had come into power through treachery and assassination. The policy was announced after careful inquiry by the President, who came into office less than two weeks after the death of Madero. From this point we will review the course of events by giving the principal events only:

In August, Henry Lane Wilson resigned as minister to Mexico, owing to the President's dissatisfaction with his attitude concerning the Huerta government, and ex-Governor of Minnesota John Lind was sent as President Wilson's personal representative to Mexico. August 20, General Huerta rejected the proposals made by Mr. Lind looking to the establishment of a legally created government. August 27, President Wilson took the extraordinary course of addressing Congress, advising that body that Huerta, through his foreign minister, Gamboa, had rejected the American proposals. September 16, Huerta, unawed by the American frown, announced his hope for an amicable adjustment of matters and suggested that there be no renewal of the permit to American warships to remain in Mexico after October. October 10, Huerta suspended the Mexican Congress, imprisoned 110 members, and assumed dictatorship. The United States advised other nations that this government would not recognize the Mexican election of October 26. October 26, the Mexican election proved a farce, and Huerta continued in office. October 28, General Felix Diaz resigned as army officer and fled from Mexico. October 29, Secretary of State Bryan was said to expect concerted action by the Powers to establish a government in Mexico. Rumors prevailed of an ultimatum from the United States to Huerta. November 14, John Lind filed a protest with Huerta amounting to an ultimatum, against convening the new congress elected October 26. No attention being given to his note, Lind left Mexico City for Vera Cruz. November 15, the Mexican Congress convened, and Huerta reasserted his determination to remain in office. Americans were warned by Washington to leave Mexico. A series of successes of the Constitutionalists in battle under General Villa excited attention. November 17 and onward Americans left Mexico City or other interior points for seaports. President Wilson sent Dr. William Blair Hale as his agent to Carranza. November 25, Villa took Juarez after a tremendous battle. The cry of "On to Mexico City" then became the slogan of the Constitutionalists.

December 2, General Villa prepared for his southern advance. President Wilson declared that there could be no certainty of peace until General Huerta had surrendered his usurped authority in Mexico. Much discussion of intervention by the United States began. December 4, a great caravan of Federal sympathizers fled across the State of Chihuahua to the border town of Ojinaga, arriving December 7. December 9, Mexican Congress annulled the October election, and declared Huerta president, pending new election called for first Sunday in July. December 11, rebel assault upon Tampico begun, repulsed on 14th. December 22, Huerta declared ten-day bank holiday to avoid panic. December 29, rebel assault upon Ojinaga was begun. January 5, the assault repulsed. January 10 and 11, Villa took Ojinaga, and great numbers of the inhabitants fled across the Rio Grande and were organized into a refugee camp by the United States

Continued on next page

IRISH HOME RULE MEANS WAR

BY S. S. McCLURE

[Mr. S. S. McClure, founder of the publishing house of that name, is a native of County Antrim, Province of Ulster, Ireland. He has been spending some time on his native soil, studying the conditions that have been produced by the apparent imminence of the royal enactment of the Irish Home Rule Bill into law. Appreciating the value of an opinion upon the situation from a man of Mr. McClure's trained powers of observation and wide knowledge of public affairs, we invited him to give our readers his views, and on the 16th of July received by cable the following article.—THE EDITOR.]

I HAVE passed four weeks in seven counties of Ulster and also interviewed many serious and well-informed home rulers in other parts of Ireland. In Ulster I have actually lived with farmers, tradesmen and professional men of both sides and have seen many military drills of up to three thousand men in sham battles on both sides.

The factions are sincere in their beliefs and determined in their actions. Ulster is extraordinarily well organized and has been placed on a war footing which is under stabler management than most governments. The people are calm and serious. They dislike war, but will fight unless Ulster or nearly all of Ulster is permitted to remain as at present.

Their sense of nationality as a part of the United Kingdom is absolutely dominating at all times. While I saw the leaders I passed nearly all of my time with the common people. They are absolutely determined. No argument affects them and no change on the part of Carson or others would influence them. I saw very little religious bigotry. I believe both sides fear too much, but the Protestants of Ulster are sure in their minds that Home Rule government would partake of the characteristics of Tammany Hall, involving crushing taxation, which would fall heaviest on Ulster.

The Home Rulers demand local government so as to reduce the cost of government, to increase its efficiency and to procure needed legislation for harbor and other improvements. Ulster fears Home Rule in the belief that badly conceived laws are conducive to the waste of public funds and that corrupt management would lead to general impoverishment.

Ireland is prosperous. There is very little crime and no poverty in the North outside of the principal cities. Resistance up to the point of absolute war is inevitable if the Protestant farmers, shopkeepers and others of Ulster are brought under Home Rule. The laws are now identical throughout Ireland.

SIR EDWARD CARSON,
Ulster Leader

Each side to the controversy fears it will misunderstand the other. I found good feeling between Protestant and Catholic neighbors. The newspapers of Ireland and England magnify and exploit the distrust and suspicion on both sides. It would seem best if Ireland were divided into two states, as we understand such political subdivision in our country, letting each one have the right of local self-government, or to determine its government like the American States.

The sense of nationality is more powerful than religious feeling and is equally strong on both sides, Irish nationality on one side and citizenship in the United Kingdom on the other.

I never before saw such elevated, sincere patriotism as is exhibited by the Home Rulers on one side and the Ulster Protestants on the other. It has the solemn quality of a great moral uplift. In the South as well as in the North of Ireland one gets no true conception of the controversy from the partisan press. It is comparable to the intense patriotism of the North and South at the time of our Civil War.

. . .

Mr. McClure's article was sent four days after the anniversary of the battle of the Boyne, Sunday, July 12. The public order which marked the day in Belfast and throughout Ulster was interpreted by some as indicative of a spirit of non-resistance, which, it is quite clear from the above, is erroneous.

The day preceding the anniversary Sir Edward Carson reviewed the Ulster volunteers and addressed them in language which, according to the reports, made his hearers feel that war was near at hand. Nearly one hundred thousand dollars has been pledged in America for the support of the Irish National volunteers, in response to a call for aid based on a genuine belief that civil strife in Ireland is a most serious possibility. The amending bill in the House of Lords passed the third reading on July 14, and was sent to the House of Commons for consideration. The controlling motive behind this proposed legislation exempting Ulster from the operation of the Home Rule Act, is to avert civil war, and was so acknowledged in the speeches.

ULSTER VOLUNTEERS IN REVIEW AT BELFAST BEFORE SIR EDWARD CARSON AND GENERAL SIR GEORGE RICHARDSON

MEXICO FACES A NEW ERA

Continued from preceding page

Army. Mexican finances reported in bad shape. Foreign Powers sought to learn the intentions of the United States Government. January 30, general movement of rebels to invest Torreon began.

February 3, President Wilson removed the embargo on arms and munitions of war at the Mexican border. February 5, Mazatlan on the Pacific Coast was taken by the rebels. February 20, news of execution of British subject, W. S. Benton, by Villa was received, causing much excitement. Villa's star seemed about to descend. March 23, the assault upon Torreon was begun. April 1, Mexican Congress convened. April 9 occurred the flag incident at Tampico, when a boat's crew from a United States warship was arrested and temporarily detained. Demands upon Huerta for apology and salute to the flag ignored. April 20, President Wilson addressed Congress, asking approval for use of armed forces to compel the apology and salute. April 21, American sailors and marines took Vera Cruz. April 23, O'Shaughnessy at Mexico City and Algara at Washington received their passports. April 24, General Funston with Fifth Brigade of Infantry sailed for Vera Cruz. April 25, Argentina, Brazil and Chile proposed a peace mediation between the United States and Mexico. May 11, memorial services held in New York on arrival of bodies of men who fell at Vera Cruz. May 13, rebels took Tampico. May 20, the mediators convened at Niagara Falls, Canada, and on the 27th announced agreement upon a general plan for settlement of Mexico, involving elimination of Huerta and the election of a government favorable to the Constitutionalists.

From this point until the definite announcement of the resignation of General Huerta, no events of first importance took place, excepting the capture of Zacatecas and of Guadalajara by the rebels.

The fixed unwillingness of General Carranza to recognize the peace mediation or to deal with Huerta through the mediation of the United States tended to prevent the conclusion of a general peace treaty. There have been many rumors of the imminent resignation and flight of Huerta. Uncertainty has possessed the public mind. Hopes of a peaceful solution of the trouble between Mexico and the United States and in the internal affairs of Mexico have fluctuated. For the few days immediately preceding July 15, rumors of Huerta's resignation grew more positive. The actual departure of his immediate family and members of his official household was reported. The movements of a German and an English vessel lent color to the report that Huerta would secretly leave Mexico City to embark on one of these ships at Puerto Mexico. It was alleged and continues to be that he has sent abroad several million dollars. When the press definitely reported the formal resignation and flight of Huerta and the swearing in of his successor, Carbajal, the public could not avoid a moment of skepticism.

The scene in Mexico City was not without its dramatic qualities. The provisional president had passed through cheering lanes of people on his way, under military escort, to the national palace. The galleries of the Chamber of Deputies were filled by the public. The letter of abdication was read by the secretary of the Chamber. Up until that moment no one had been certain that Huerta would actually resign the reins of government. The secretary read amid a profound hush. The press report of the resignation contains this conclusion: "In conclusion I will say that I abandon the presidency of the republic, carrying with me the highest sum of human wealth, for I declare I have arraigned at the bar of universal conscience the honor of a Puritan, whom I, as a gentleman, challenge to wrest from me that possession. May God bless you and me."

The reading of this document was greeted by shouts of "Viva Huerta!" It was referred to a committee, who presently recommended the acceptance of the resignation and the selection of Carbajal to assume the provisional presidency. Members of Huerta's Cabinet also resigned their posts.

General Huerta retired from the palace, and the new president, when he appeared to take the oath of office, was greeted with the national hymn played by the military band and by double files of troops. Suppressed excitement was evident throughout the city for a short time. The crisis through which Mexico has just passed did not appear to greatly impress the public.

Under the protection of picked troops, who guarded the route from his home to the railroad station, Huerta, with General Blanquet, took his departure in secret for the seaport to which his family had already preceded him, there to take leave of the country over which he has ruled for fifteen months under conditions probably unparalleled in history.

The chief interest now centers upon Provisional President Carbajal. True to his policy, President Wilson will not recognize the new president. Carranza has announced that nothing short of complete surrender to the Constitutionalists will be considered by him.

A FAIR QUESTION

A SERMON

BY

David James Burrell, D.D., LL.D.*

[illegible] Lord, to whom shall we go? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." John 6:66, 68

IT WAS toward the close of the second year of our Lord's ministry that his popularity began to decline. Up to that time the people had followed him in multitudes to see his wonderful works and to hear his wonderful preaching, of which it was said, "Never man spake like this man." On his itineraries among the villages of Galilee the sick were brought out and laid on couches along the way and he healed them all. By the miracle of the loaves he fed five thousand people who thronged after him.

So far all went well; but just then he committed what clever time-servers would regard as a great blunder. He preached a sermon full of "hard sayings"; a sermon in which he spoke of himself as the long-looked-for Christ, who had come into the world to save men from the shame and power and penalty of sin. He thus interpreted the miracle of the loaves: "I am the bread of life. He that cometh to me shall never hunger. Your fathers did eat manna in the wilderness and are dead: this is the bread that cometh down from heaven, that a man may eat thereof and not die. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Some of those who had called themselves his disciples said, "This is an hard saying, who can hear it?" How easily he could have modified it; but he did not. He gave them something harder to think of: "Doth this offend you? What if ye shall see the Son of Man ascend up to where he was before?" This was too much. The people began to leave him. There they go! There is a note of pathos in the words of Jesus addressed to the twelve: "Will ye also go away?" And there is a corresponding note of loyalty in the words of Peter: "Lord, to whom shall we go? Thou hast the words of eternal life!"

Those Who Stay

There are three classes of people in the world. First, those who have cast their lot with Christ and propose to stand with him. Second, those who have professed Christ with a reservation: claiming the right to determine for themselves whether or no he was what he claimed to be, and whether his teachings are to be received at their face value or not. These so-called Christians are held by so slight a tenure that under any temptation they are likely to forsake him. And third, those who know little about Christ or his teachings and seem to care less.

It devolves upon us, each for himself, to find his place in this classification. In any case, however, we are all concerned in the problems which have to do with spiritual and eternal life. In view of that fact the question of Peter is a fair one: If we leave Christ, "To whom shall we go?"

It is a fair question on the lips of those who profess Christ and mean to be loyal to him. Why have they cast in their fortunes with him?

Is it for the loaves and fishes? If that were all he would not disappoint them. It is a true saying, "Godliness is profitable for all things, having promise of the life that now is and of that which is to come." The words of David are in evidence, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." A man converted to Christ is put in the way of an honest livelihood. Not often will you see him going over the hills to the poorhouse. The best-to-do people in the world are those whose lives are hid with Christ in God.

But the life is more than meat and the body is more than raiment. The Lord said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." The all-sufficient portion of the Christian, however, is not to be found in "these things" but righteousness in the kingdom of God. He comes to Christ for spiritual and eternal life and these he finds in Christ. Christ said, "I am come that ye might have life and that ye might have it more abundantly." And again, "I am the

*[illegible] Reformed Church, New York City.

way, the truth and the life; no man cometh unto the Father but by me."

An essential part of this higher life is truth; and Christ is truth. He not only teaches truth; he said, "I am the truth." In his words we find a solution of all the problems of life. In him life and immortality are brought to light. His teaching is therefore received without demur by all who truly follow him. He sits as their Judge in the Court of Final Appeal. To all that he says respecting God and himself and the inspired Word they instantly respond, "Yea and amen." Their minds are at rest in him.

This life means also righteousness. An intellectual apprehension of truth is of little or no value. A creed written on parchment has no practical relation to life. The only creed worth having is the one that goes about on two tireless feet, sees the world's needs with two clear eyes and stretches out two eager hands to help it. This is the meaning of that wonderful parable of the Living Bread. The bread which we eat to satisfy our bodily needs is no better than so much chaff unless it is so assimilated as to become nerve and sinew and bone and physical health. Christ is to be apprehended by faith in like manner, so that our intellectual faith shall enter into heart and conscience and will, so being transmuted into all the graces that make character. This is to realize the mystical union of the believer with Christ. So intimate is this relation that his life is said to be "hid with Christ in God."

And the consummation of this life is salvation. Not a salvation afar off but here and now. "He that believeth in the Son hath everlasting life." A true Christian is so reconciled to God by the expiation of the Cross that he is as safe at this moment as if his feet had already crossed the threshold of the Celestial City. But this is only the beginning of it. There is a "salvation ready to be revealed in the last time" a great salvation that means perfection in the likeness of Christ. This is the salvation which we are exhorted to "work out with fear and trembling, because it is God that worketh in us." This working out is under the influence of the Holy Spirit and by means of the truth as revealed in the Word of God. It is the business of a lifetime and its ultimate attainment is the measure of the stature of the fulness of Christ. As it is written: "I shall be satisfied when I awake with thy likeness"; and again, "we shall be like him, for we shall see him as he is."

This is why all true Christians propose to be loyal to Christ. In spite of the conflicting winds of controversy and voices calling them into all manner of by-ways they cannot leave him. He only hath the word of eternal life. For life we came to him; and we cannot forsake him for the good and sufficient reason that we would not know where else to find it.

Looking Elsewhere for Life

But how about those who are going away? There are always some who stumble at his hard sayings and are offended by the hill-climbing involved in the Christian life. Just now there is a falling away on the part of some preachers who take liberties with his doctrine and part company with him by reason of his claim to be the only begotten and co-equal Son of God. And, unfortunately, there are many people who go trooping after them. They call themselves "Christians" still. But what's in a name? The test of Christian profession is loyalty to Christ. If these professors had been true Christians they could not have gone away from him. He said, "My sheep hear my voice, and they follow me." But these refuse either to hear his voice or follow him. It is a fair question to ask of them, inasmuch as they have abandoned Christ while still cherishing the desire for life, where will they go to find it?

Will they go to the scientists? Science has nothing to do with the spiritual life. It deals only with facts which can be verified by the evidence of the five physical senses. It can discern nothing beyond the narrow horizon of time. "Spiritual things are spiritually discerned"; not by the physical senses but by faith, which is our sixth sense. The scientists have confessedly nothing to do with this. They offer no answer to the great question, "What shall I do that I might inherit eternal life?"

Will they go to the philosophers? You will find among modern philosophers no more illustrious name than that of Herbert Spencer, who defines life as a definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistence and sequences. These are high-sounding words; but how do they help you? Put over against them the definition of life given in the sacerdotal prayer of Christ: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." By this we are given to understand that life is godliness, and that it is attained by faith in Christ, who came into the world to bring us into harmony with God. This is simplicity itself: yet it far transcends the wisdom of man. Why not, since "the wisdom of man is foolishness with God"?

Or, failing to find life in science and philosophy will they fall in with infidelity as a last resort? It is related of David Hume that, having induced his mother to follow him out into the dreary wilderness of unbelief where his intellectual pride had led him, he was summoned to her death-bed: and her farewell words were these: "You have taken away my faith in God, my confidence in his Word, my hope of salvation through his Son; and now on the borderline of eternity, what can you offer to help me?" What could he give her? Nothing! In one of the lectures of Robert Ingersoll, who led multitudes away from Christ, he said frankly, "I am like a man adrift on a raft, without rudder or compass. I know not whence I came or whither I go."

But if science cannot help the man who has forsaken Christ; if philosophy is silent; if infidelity mocks his despair, where else shall he go?

What Christ Has to Give

It remains to speak of the indifferent. As Jesus passed through the villages of Galilee there were many who stood in the doorways of their bazaars or looked out of their windows. On hearing the footfall of the multitude and learning that Jesus of Nazareth was passing by, they turned away to their tasks and thought no more of it. There are many such in these days. They need life: deep down in their inmost hearts they know it. They have the instinct of God, the sense of rightness, and those intimations of immortality which are common to all men. The voices of Memory accuse them of sin and the voices of Hope exhort them to better things; but alas, they are too busy to pause and consider. For these there are four imperative calls.

One is the call of Life. We are all under bonds to meet the grave responsibilities that are thrust upon us every hour of every day.

Another is the call of Death. The black camel kneels at every gate, but men refuse to think of it.

Another is the call to Judgment. "The trumpet sounds, the graves restore the dead whom they contained before; prepare, my soul, to meet him!" It is not the part of a man but of an ostrich to hide its head in the sand as the pursuer draws near.

The final call is that of Christ. "Come unto me and I will give you rest. I will give you peace amid the vicissitudes of life; I will give you comfort in sorrow; I will give you a rod and staff to lean upon when you pass through the Valley of the Shadow; I will give you a writ of innocence at the judgment bar of God!"

Do you care for these? Or are you still indifferent? It is high time to awake out of sleep! "If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? If thou hast been unsatisfied in the land of thy peace what wilt thou do in the swelling of Jordan?" In the final daybreak, when all things shall appear in their right relations, what shall it profit you if you have gained everything else and lost life? If the door of the Father's house be closed, where shall the homeless go?

I speak to many who once heard the invitation of Christ and ran to him like the Pilgrim who, fleeing from the City of Destruction, thrust his fingers into his ears to shut out all distracting voices and ran on crying, "Life, life, eternal life!" In Christ they have found that life; and what now shall separate them from him? He is their Priest, their Prophet,

Concluded on opposite page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, August 2. Matthew 11: 25, 26. *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."* The grief that burst from the lips of our Lord in his denunciation of the Galilean cities was not the disappointment of one who has been thwarted in his ambition. For in the midst of this awful discourse Jesus is suddenly seized with a profound joy. The Spirit stirs him to turn to the Father, who has sent him upon his mission to the men on this earth, and to acknowledge with serene satisfaction the unsearchable ways of God with the children of men. The wisdom and prudence of men—noble endowments in themselves—become a wall, by the operation of sin in man, through which the light of the truth and grace of the Redeemer's teaching do not penetrate. What of it? So it hath seemed good in the sight of the Father. His will is done, though men fail to appreciate the love that is come to them out of heaven. And what of it, if it is mostly simple, weak and lowly people that throng the gates of the kingdom? "Even so, Father; for so it seemed good in thy sight." In building up his kingdom, God can dispense with all that seems great and noble to men, and can create out of despised materials, yea, out of nothing, that wonderful temple which he fills with his glory, the holy Christian Church. This utterance of our Lord shows his consummate submission to God. It humbles the pride of the worldly wise; it lifts up admiringly the simplicity of childlike trust in the word of Jesus.

MONDAY, August 3. Mathew 11: 27. *"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; and neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."* The issues of Christ's ministry are in the hands of the Father. He knows, as no other being does, the very heart of the Father; and the Father knows, as no other being does, the very heart of the Son. By a direct knowledge flowing from that intimate relationship which exists between them they understand each other's purposes in regard to the salvation of lost mankind. This knowledge the Son came on earth to reveal to men. As the Father gives Christ his hearers and believers and followers, so Christ has known from the beginning of his ministry that it would be. He is indeed right in denouncing, for their unbelief, the cities on which his grace had been vainly lavished; for God earnestly wants those cities to turn to his Son. He has not by fatal decree shut them out from his mercy. Their refusal of God's grace is a guilty act. Despite the unbelief of men, Christ will go right on with his saving work.

TUESDAY, August 4. Matthew 11: 28. *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* Here we have the remarkable conclusion of the sermon that commenced with the denunciation of the Galilean cities. In a sweet and tender call of infinite compassion the oration ends, that began in such stern tones. With pitying affection Jesus looks abroad in the world of human beings, and beholds their labor and sorrow. It is not only their physical toil and burden-bearing that touches his heart; for labor in itself is divine; but it is the travail of soul and spirit in men, the restless striving for rest and peace within, the bearing of burdens that oppress the conscience, the futile efforts of paganism and of the degenerated Jewish religion to gain the favor of God, that rouses the sympathy of Christ. To the restless, peaceless, comfortless millions of toilers in a hopeless effort to acquit themselves acceptably before God, Jesus proclaims himself as the giver of rest. Thorwaldsen's statue of the *Christus Consolator* has become inseparably associated with this text in the memory of all who have seen it. The extended arms of pity, reaching out for the conscience-stricken, the disappointed, the despairing, those who have been cruelly cheated in their religious aspiration and hopes, beckon them all to come and take out of his hand the rest and peace which believers gain who accept him as their ransom from sin and death.

WEDNESDAY, August 5. Matthew 11: 29, 30. *"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* The rest which Christ gives is not the immoral rest of idleness and sloth. "I must work," "I must be about my Father's business," he declared concerning himself. "Let your light so shine, that men may see your good works," he demands of his followers. There is work in his companionship for every one that joins him. There is a yoke and a burden that comes with true discipleship. Not only does every Christian bear the common burden of service in the vineyard of the Master according to his station, calling, and gifts of grace; not only does every Christian bear the restraints which consistent discipleship imposes on the old flesh, but Christians bear besides each other's burdens. All this service, however, is performed under entirely different conditions than before they became Christians. With the peace of the divine forgiveness in their hearts, the specters that haunted their lonely hours gone, their dumb resignation of despair supplanted by a new hope, they address themselves gladly to every task which the Lord proposes. They do, or omit to do, and they suffer as he wills, all the time looking unto Jesus, their great Teacher. His inspiring example, unsurpassedly great in its lowliness and meekness, is before them in all conditions, and with his grace in their hearts they feel no yoke and no burden, but say with the beloved disciple: "This is the love of God, that we keep his commandments, and his commandments are not grievous."

THURSDAY, August 6. Luke 7: 40. *"Simon, I have somewhat to say unto thee."* These words, quietly spoken at a banquet given in honor of Jesus by a rich Pharisee, have a courteous ring. Jesus was not a man of formalities, but he always acted and spoke with becoming propriety. It was a tense moment of silence at that social gathering, that was broken by this remark of the guest of honor to his highly respectable host. A woman in the city who was a sinner had come into the room and had begun to show a pardoned sinner's affection for the Saviour. The company was shocked, the host believed himself scandalized; for Jesus permitted the homage which a penitent heart was paying him, utterly oblivious of her surroundings at the time. Simon had thought he had invited a prophet to grace his board on this occasion. He now concludes that he has been deluded into believing Jesus a prophet; for if he were such, he would have known the character of the woman and spurned her. That was Simon's idea of what a real prophet, a real church member, and a real gentleman would do under the circumstances. Jesus' remark rouses him from his disgusted musings, and a moment later Simon knows that he has a prophet indeed sitting at his side. Jesus has read the unspoken thoughts of Simon, and now proceeds to answer them as the prophet of mercy.

FRIDAY, August 7. Luke 7: 41-53. *"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? . . . Thou hast rightly judged."* Probably Simon and most of his guests when beholding the actions of the woman of the city had also thought of love, of that forbidden love which pollutes and curses its victims. Love indeed there was expressed by what the woman did, but it was no longer that which had formerly ruled her and which really does not deserve the name of love. On this occasion her heart was purer than that of her observers and critics. They all misunderstood and misjudged her. They were not qualified to comprehend the dutifulness and the beauty of her action. Only One there was who understood her, and knew that she was publicly confessing him her Redeemer. He in turn confesses her before that select company as one of his redeemed. He does this by the beautiful parable of the forgiven debtors. By this direct question to Simon, he forces his host to go on record as to what would be a correct action under given circumstances. Our human love is in any case but a feeble response to the great love which has canceled all our guilt with the blood of Jesus. But even this feeble love of ours can adopt surprising ways of manifesting its feelings. In the instance of this woman it breaks through all the artificial rules of etiquette, the unwritten laws of society, to express its ardor and devotion. Often men condemn such actions as that of this penitent woman as a spectacular exhibition of the divine mercy that should be contemplated privately. While it is true that we must never become sensational in our devotions, it is not right, on the other hand, to quench the spirit. God, who understands every motive of our action, will see that we are defended against unjust criticism whenever that is necessary.

SATURDAY, August 8. Luke 7: 44, 47. *"Seest thou this woman? . . . Her sins, which were many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."* The episode at Simon's table assumes a larger meaning through the peculiar turn which the Lord gives the application of the parable of the debtors. Of course, this turn had been foreshadowed by the fact that the Lord had assumed *two* debtors. Still, a hasty reader of this account might think that the Lord had fully made the point he intended to make by showing that the degree to which this reclaimed woman was indebted to him justified the public expression of her ardent devotion. But Jesus makes Simon sit up with amazement by telling him that *he* is the other debtor. How had he treated his invited Guest? It appears that, with pharisaical exactness, the minimum of social decorum had been observed in the treatment accorded to Jesus, but there had not been even the pretense of any cordiality. This Pharisee had meant to honor himself, not Jesus, at this banquet. The great Jesus was to be the great table ornament at this social affair. Respectable Jewish society had stooped to receive the Nazarene, and incidentally to add a little to its halo of sanctity by associating with a popular preacher. Great condescension! Jesus turns the tables and makes these holy frauds see that the one who has stooped and condescended on this occasion is himself. The parable of the two debtors is an X-ray treatment for conceit. These holy sinners are made to see that Jesus understands them, and after this they, too, understand him.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

heir King. His teaching solves all problems and is life is the solution of the mystery of life.

I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I live in him! He is my treasure-trove. Take his love out of my life and you leave me in a sunless world. Sun, moon and stars have all gone out! No Gospel, no manger, no cross, no open sepulcher, no Golden Rule, no sacerdotal prayer, no vision of the Father's house, no knitting severed friendships up, nothing to make life worth living here, and no hope of the eternal life!

Ah, no; blessed Lord and Master, we will not go away from thee.

To whom could we go? Thou only hast the words of eternal life.

A WEEK IN THE WORLD'S NEWS

Income Tax Swells Treasury

THE total income tax paid by corporations and individuals the ten months of the fiscal year ending June 30 amounts to $76,000,222, all collected with comparatively little trouble—to treasury officials. Complete returns by districts are not yet available; June 30 the figures for five districts stood as follows: New York City, $19,824,000; Chicago, $5,751,000; Philadelphia, $4,865,000; Boston, $3,704,000; Pittsburg, $1,084,000. For the full calendar year 1914, the income tax is estimated at not less than one hundred million.

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Death Depletes Supreme Court

ASSOCIATE Justice of the Supreme Court Horace Harmon Lurton died July 12 at Atlantic City, N. J. Justice Lurton was born in Newport, Ky., February 26, 1844. He served on the Confederate side in the Civil War, and became sergeant major of the Fifth Tennessee. He was twice taken prisoner. After the war he took up the practice of law, and was called to fill different posts of importance, being chief justice of the Supreme Court of Tennessee at one time and circuit judge of the Sixth Judicial Circuit of the United States with William Howard Taft, who, when he became President, appointed Judge Lurton to the Supreme Court in 1909, the fourth ex-Confederate soldier to become a member of that body. Justice Lurton was an Episcopalian; he married Miss Mary Frances of Tennessee, and two of their four children survive him.

H. H. LURTON

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Mutinous Prisoners Sing Hymns

A PRISON revolt that threatened to become serious was witnessed in New York on the 10th and 12th of July, when the 1,400 prisoners in Blackwell's Island Penitentiary made a demonstration against the warden and his methods, a considerable number offering open defiance to the keepers, assaulting them from tiers and elsewhere with iron buckets and anything that came to hand. Commissioner of Correction Katherine B. Davis went in person to the scene and listened to the complaints of several inmates. She assured the prison population that order would be maintained even if it became necessary to call out the militia. She showed herself a well-wisher to the men, however, and, while upholding the warden, promised to better the conditions that prevail. The commissioner preached to the men at the Sunday services, and the mutiny ended in a sort of camp-meeting with all the prisoners singing hymns and manifesting a genuine intention to preserve order and wait patiently for needed reforms. One of the most serious evils discovered in the prison was the practice of smuggling cocaine and other drugs to the prisoners.

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Railroad System in Disgrace

THE Interstate Commerce Commission, which has been making a searching inquiry into the financial transactions of the New Haven Railroad, has submitted a report which accuses the management of "one of the most glaring instances of maladministration in all the history of America." A loss to stockholders aggregating $65,000,000 is alleged, due to gross dereliction of duty and breach of trust, dating largely from the accession of the Mellen-Morgan-Rockefeller management. Civil and criminal prosecution of the directors was recommended, and the prosecution of others concerned in the mishandling of stocks. The Federal Department of Justice offered terms of dissolution to the road in the interest of the public, and pending an agreement by which the various railroads and steamship companies affected by the New Haven management may become independent and the affairs of the latter road straightened out, Attorney General McReynolds will not proceed with criminal prosecution.

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Successful Vocational Training

THE vocational training of school children that is being tried out by Massachusetts has elicited a report by the United States Bureau of Education, which pronounces the plan a success both educationally and economically. The State legislature provided that a vocational agricultural school could be established by any town or city or group of towns, and as departments in high schools, the instruction to be given by especially qualified teachers. The plan requires students to spend part of their time in productive farm work, preferably at home, and the tasks assigned are called farm projects. The co-operation of parents is an important factor. Students who have tried the work are reported as enthusiastic in its praise.

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Federal Reserve Troubles

TWO of the President's nominees for the Federal Reserve Board, Paul M. Warburg, of New York, and Thomas Jones, of Chicago, have brought the Senate into a conflict with the President, the former by his refusal to submit himself to examination by the Committee on Banking and Currency, the latter by his statements before that committee, which, according to the press, seem likely to insure his rejection by the Senate. Pressure has been brought to bear upon Mr. Warburg from all sides to induce him to recall his letter to the President withdrawing his name from consideration. The situation is a delicate one, and the completion of the board, for which the inauguration of the new system must wait, is prevented.

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Haiti Had Better Look Out

THE internal troubles of Haiti have brought that small republic into disfavor with European Powers, who threaten to take possession of the custom houses to secure payment of obligations, a course which the Washington administration may not approve. American warships are already in Haitian waters, and interesting developments may be expected unless Haiti and the United States can find a way between them to satisfy these distressed creditors.

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Attacking the Problem of Flight

IT NOW looks as if the flight of the Wanamaker airboat across the Atlantic may be postponed until October, the British navy lieutenant, J. C. Porte, who is to pilot the ship, not being satisfied with its performances. The fact that a German aviator, Reinhold Boehm, remained aloft for 24 hours and 12 minutes July 11 in an Aviatik biplane encourages confidence in the possibility of a trans-Atlantic flight. July 14, Heinrich Oelerich, at Leipsic, beat the record for altitude established five days before by Otto Linnekogel (21,654 feet) by rising to 24,606 feet. When Paris celebrated the fall of the Bastile, July 14, by a brilliant military review of all the garrisons in France, four hundred airplanes rose simultaneously over different parts of the country; twenty-four abreast, rose above the reviewing field and flew at full speed past the President. The Senate ratified a military budget of $280,000,000 already voted by the Chamber.

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To Sit at the Feet of Europe

THIRSTING for practical knowledge concerning railway terminals, handling of city freight, municipal financing and kindred subjects, Chicago has sent a commission of prominent railway men, politicians and educators, Mrs. Ella Flagg Young and Mrs. Gertrude Howe Britton going along as guests, to visit the chief European cities and study their railway facilities and other improvements. The enormous railway traffic to and through Chicago has created a civic problem that only such an extensive investigation is adequate to solve. One-third of the country's railway mileage touches Chicago, six terminals clustered in the most congested district, all of them outgrown, and to the $70,000,000 union station soon to be built will have to be added four other terminals to take care of the traffic.

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Plucking Board Under Fire

A TEMPEST has been stirred up in the Navy Department by criticism of the board charged with the unpleasant duty of arbitrarily retiring a fixed number of officers each year. It is charged that in order to complete the required number the "plucking" board, as it is irreverently called, has retired men whose services can be ill spared from the navy. Dissatisfaction with the situation is of long standing, and now has taken the form of an attempt to have some of the retired officers reinstated, among them Captain John H. Gibbons, who served at Vera Cruz; Captain P. M. Potts, and Commodore T. E. DeWitt Veeder. The Naval Committees of the Senate and House have already voted to recommend that Captain Potts be reinstated.

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New York's Anarchist Outbreak

AS AN aftermath of the bomb tragedy in New York by which three anarchists and one woman lost their lives July 4, the space before the speaker's stand at Union Square was packed to its capacity, July 11, while well-known I. W. W. speakers eulogized the three dead anarchists, many revolutionary mottoes being displayed. The expectation of some wild outbreak and perhaps a gigantic riot

UNION SQUARE FILLED TO HEAR I. W. W. FUNERAL HARANGUE

was completely disappointed, the police arrangements to preserve order being perfect. On the Sunday following, the ashes of the three men, enclosed in a cement pyramid in the rear yard of the home of an anarchist magazine, were the Mecca of another large crowd. Efforts to hold a spectacular funeral parade in the streets of New York prior to the Union Square demonstration were discouraged by the police to prevent rioting.

. . .

News in the Making

AT HOME: President Wilson has suffered from the heat, and on July 16 was obliged to cancel social engagements and remain in his room ill.—A Presbyterian and an Episcopal Church of New York have inaugurated religious services on the roof gardens of their parish houses.—The memory of Pocahontas celebrated by the dedication of two memorial windows in St. George's Church, Gravesend, Va., July 16.—New York State fights invasion of grasshoppers that are stripping fields and gardens in Fulton County and other sections.—Secretary of State Bryan issues a formal statement indorsing woman suffrage and the Nebraska State constitutional amendment extending the franchise, to be voted on in November.—The Appellate Division of the Supreme Court of New York declares it to be illegal to practice faith-healing for pay.—Methodist Church South selects Atlanta, Ga., as location for university to be established east of the Mississippi, for which a million dollars has been given. Dallas, Texas, will be the location of the university to be established west of the Mississippi.

ABROAD: German surgeons are reported to have abandoned radium in treatment of cancer in favor of the Roentgen rays. Hope of cure said to lie largely in early surgical treatment.—It is stated that Germany has a plan on foot by which all banks will keep 10 per cent. of their assets on hand in cash at all times, as a reserve war fund, subject to the call of the government.—Greek naval officer of rank praises Secretary Daniels's prohibition order, and states that Greece has for years enforced a similar order with beneficial effects in every way.—Proposed alliance of three South American countries for offensive and defensive purposes is not concluded.—German Kaiser advocates sea fish and fruit as summer diet.—Hindus refused admission to Canada seek to bring about an anti-British movement in India.

SALVATIONISTS AMAZE LONDON

Our correspondent at the Salvation Army Congress of Nations adds a few special touches to the story which appeared in THE CHRISTIAN HERALD, *July 8.*

THE demonstration of the world-wide work of the Salvation Army certainly worked up London, England. Once in ten years the Salvation Army calls its leaders together from the ends of the earth for conference. This was the third decennial congress. The grand army, numbering four thousand delegates from all parts of the world, assembled on the Embankment, London, England, June 13, and marched to Hyde Park. An anti-Christian orator jeered, and said: "I would like to see you get ten people to follow you in a procession." Whatever may be the theological significance, 11,000 people marched to the park. By a happy thought, the first section was an everyday body of hard-working troops from East London. Poor people, without uniforms, a touching picture of the army's real work. Then came a fine piece of pageantry—Commander Eva Booth on horseback at the head of the American contingent, the men very military looking in their red wide-awake cowboy hats and shoulder straps of red, white and blue. The women were in gray, with red sashes and bonnet bands. All these were preceded by a clump of flags, surmounted by glittering American eagles.

The appearance at the first great meeting of a dozen old men and women who were attached to the Christian Mission in Whitechapel, East London, was very grotesque. They fairly

THE DELEGATES PARADING THROUGH PACKED STREETS

danced on the platform, headed by a gray-haired fiddler, and with waving umbrellas and hats sang an army tune of thirty years ago. The army called some of the days of the congress "Days with God." A meeting of the "Trophies" was one of the most interesting held at the Strand Hall. The general announced that there were five or six hundred "trophies" present who would tell their story. Fifty ex-burglars were among these trophies. The grand review at the Crystal Palace was the great spectacular event. It was reckoned that nearly fifty thousand Salvationists were present. Two hundred bands, with four thousand instruments, were playing throughout the day. The whole army of men, women and children passed the general in review, with banners flying and bands playing. Nothing equal to it has ever been known at the Crystal Palace.

The congress came to a close in a huge meeting at the Albert Hall on the evening of June 26. Every available space was occupied, and as the admission was by ticket, only the fortunate possessors could obtain admission. General Booth presided. The most prominent woman of the congress was Commander Eva Booth, daughter of the first general and head of the Salvation Army in America. The English Salvationists say: "She is the old general come to life." In thirty-four different languages the Salvation Army's Declaration of Faith and Purpose was read by nearly ten thousand people at this farewell gathering of the congress of nations. The declaration had been printed for all to read, and the delegates, representing fifty-eight dominions, colonies, and foreign countries, repeated it in their native tongues. Among the clauses were "We believe that God's mercy is for all nations. We believe it is our duty to proclaim this message to the whole world, to care for the poor and suffering, to visit the prisoners, to feed the hungry, to clothe the naked, to love the unlovable, and to befriend those of all lands who have no friends."

MARY BARTON COOKMAN.

SHOULD PROTESTANTS COMPETE FOR STATE RECOGNITION?

A CONSIDERATION of this question appears opportune in view of certain happenings of recent date. The press throughout the country has taken notice of a resolution passed by the Reformed Church Synod in session at Asbury Park, N. J., on June 11. The New York *Times*, for instance, in reporting the matter plainly and emphatically declares that the spirit of rivalry has prompted the resolution. The resolution is reported in the official organ of the synod, the *Christian Intelligencer*, in its issue for June 17, as follows:

> The Committee on Overtures made an addition to their report, which was unanimously adopted and is as follows:
>
> *Resolved*, That we are aware of the political influence which the Roman Catholic Church is endeavoring to exert, by inviting persons in high positions to the services of that church, especially on Thanksgiving Day; that we view with serious apprehension the political prestige given said church by repeated acceptance of these invitations, and that the General Synod of the Reformed Church in America, acting upon an overture from the Particular Synod of Chicago, in reference to the attendance of the President of the United States at a Roman Catholic service on Thanksgiving Day, do petition the Executive Committee of the Federal Council of the Churches of Christ in America to organize in the city of Washington, D. C., a Thanksgiving service on Thanksgiving Day, 1914, under the auspices of the ecclesiastical bodies which the Federal Council represents in that city, and that an invitation be extended from said organization to the President and Vice-President of the United States and members of the staff and cabinet, and the usual men of official position in Washington, to attend that service.

This is the official text of the resolution, and the text as given in the New York *Sun* of June 11 will have to be corrected according to it, though it does not differ from the official text in any essential point.

We believe that this resolution creates a serious dilemma for all who on principle oppose and seek to check the political aggression of the Catholic hierarchy in our country. We would emphasize the word *principle* in the preceding clause. Frequent references have appeared in THE CHRISTIAN HERALD by various writers to the separation of church and state. These references—that has always been our view of the matter—were meant to apply not only to the Roman Catholic Church, but to all churches, nor to our Washington Government alone but to any institution that exercises the authority of the secular powers. What we have ever advocated and do advocate now is, that in no case should there be an unequal yoking together of the spiritual with the secular authority, no matter by what particular name either the spiritual or the secular authority may be known among men.

It is true that the defense of the principle of the separation of church and state has been practically directed against the Roman Catholic Church alone, because that church seemed to be either the sole or the most flagrant and persistent offender. But the principle would fall under the just censure that is applied to the proverbial "poor rule," if it were not generally applicable. Being a principle, the separation of church and state involves a question of right, and creates a moral issue whenever impugned. It is, therefore, independent in its operations of such variable circumstances as time, place, and personalities. Either the separation of church and state is right at all times and in all localities and binding upon all men, summoning them without exception and perpetually to render unto Cæsar the things that are Cæsar's and unto God the things that are God's; or it is not principle at all but something entirely different.

To denounce the incessant clamor of Catholics for political recognition and preferment and to call for these same things for yourself, is a fatal inconsistency. Fatal, because it will undoubtedly be used to expose the Protestant opposition to the political aggression of Rome as a campaign prompted by selfish motives. It will be said, with a fair show of reason, that Protestants are envious of Rome's power and influence because they do not command and cannot control or secure that influence for themselves. Acts that seem wrong in Catholic churchmen are not wrong in other churchmen. It all depends on "whose ox has been gored."

We are far from imputing to the authors and champions of the above resolution motives of selfishness. We believe that the purpose of the resolution is merely to test the temper of the President and the power of Rome over his decisions. The New York *Sun* declares the resolution to be a plan "to make Wilson take a religious stand." The New York *Times* says the intention of the framers of the resolution is "to put Wilson on record." But even this is regrettable, very. How unfair is it to the President to compel him to "take a religious stand"! Is any other citizen of our country ever forced to do that? We hold that the President, like any other citizen, is answerable for his *religious* convictions and acts to no one but his conscience and his God. If attending a divine service on Thanksgiving Day is a religious act—and it ought to be that and nothing else—it is the President's privilege to attend, or not attend, such service, and to choose his own place of worship. And whenever he appears anywhere as a religionist on that day, or on any other day, he appears, like the rest of the worshipers, as a suppliant before his God, and common decorum would demand of his fellow worshipers that the accidentals of his station in the world be not taken notice of in the church. The President of the United States, *as such*, worships nowhere. That is to say, there is nothing in his requirements for holding office to compel him to worship God at any time or any place. The person happening to hold the exalted office of President may worship at any place he elects, without prejudice to himself personally or to his official standing. The President's attendance at any church is never a state function which he performs like other presidential acts as the chief executive officer of the nation and in behalf of all its citizens. It is a strictly private affair. It concerns nobody but the President. To "make the President take a religious stand" is an intolerable piece of insolence, revolting to every American, both as Christian and as citizen.

The Reformed Church Synod is reported by the New York *Times* to have taken the above step "instead of criticizing the chief executive." That is exactly what they ought to have done, and in doing that they would have remained within their rights. Free speech is guaranteed to every member of our republic, and the President is not infallible, nor has he given any indications that he considers himself so. Criticism may be resented, but that cannot be helped. If it is unjust, it is properly resented. If it is just, resentment only hurts the party resenting. However, criticism may also be accepted gratefully by the party criticized as a real favor.

We have never been able to view the President's attendance at the Pan-American Mass on Thanksgiving Day at St. Patrick's Cathedral in Washington, D. C., as other than a *political* act. Mr. Wilson is not a Catholic, and the needs of his soul do not urge him to go to mass. His spiritual desires, we imagine, cannot be satisfied at all by the ministrations of the Roman Catholic Church. That he does not attend the Pan-American Mass as a mere sightseer is equally obvious, and the show that is made of him when he attends, and the annual self-congratulation of the Roman Catholic dignitaries that they have had the President, the Vice-President, the Secretary of State and other persons of high political station (see THE CHRISTIAN HERALD, December 10, 1913) at their Pan-American Mass—all these things make it plain to the rudest observer that Rome itself does not view the President's attendance as a religious but as a political act. They regard him, whenever he comes to St. Patrick's Cathedral on their annual glory-day, not as their co-religionist, but as their political benefactor, and

Continued on page 718

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Fall of Huerta

WHAT looks like a tremendous victory for the highest idealism in international affairs has been won in the final elimination of Victoriano Huerta as president of Mexico. The Washington administration has met with rigorous opposition at home and contemptuous ridicule at home and abroad in its attempt to oust Huerta without plunging this country into war with Mexico, but the impossible has been achieved. Of course, the immediate expelling power was Villa. But Woodrow Wilson long ago determined that because Huerta had assumed the presidency by becoming an assassin, because he was determined to rule whether or not the Mexican people wished him to rule, it was the moral duty of the United States to refuse him recognition. And without that recognition he could not hope to hold his government in its place among the nations, or to combat successfully the attacks of the rebels.

THE CHRISTIAN HERALD has, from the beginning, hailed the high purposes of Mr. Wilson and Mr. Bryan, deploring the ridicule and censure launched against their "idealism" in diplomacy. These men have made a sincere effort to apply the principles of Christianity to international affairs. On July 1 THE CHRISTIAN HERALD said that the highest gain of the one hundred and thirty-eight years of our nation's independence was "the gain of having come to understand that a nation's place in the world is the place of service to all nations," and hailed Mr. Wilson's Flag Day utterance that our nation must be "too great to be debased by selfishness." Only last week we stated: "The constant insistence that war has not been declared, the careful waiting, and the strenuous effort for peace, these are bearing their fruit. Neighborliness has triumphed."

Even the secular press recognizes Huerta's retirement as a moral victory. The New York *World* says:

> Against Huerta's airy assumption Wilson arrayed adamantine correctness. In opposition to the tyrant's armed forces Wilson marshaled the forces of liberty and justice. It has taken some hard fighting in Mexico to overthrow the man who overthrew the government, but moral courage of a higher order has been needed to enable the administration to hold true to its principles. The triumph is ours as well as Mexico's. The honor of victories won in the realm of morals is no less than that of battles gained on bloody fields.

The New York *Times* says: "Woodrow Wilson is the restorer of peace in Mexico, not by invoking the horrors of war, but by virtue of reason among the nations."

The difficulties have been incalculable. But at Vera Cruz, at Niagara Falls, at Washington, President Wilson has held firm, showing a clear head, a steady hand, a true heart. Difficulties are still ahead in Mexico. But liberty and righteousness will triumph there, and because of their triumph there, will triumph sooner than otherwise throughout the North and South American continents and throughout the world.

Union of Foreign Missions

MUCH has been said and written in criticism of the multiplication of denominational effort in the various missionary fields, and the advisability of a closer union of forces, both on grounds of efficiency and economy. An interdenominational conference on missions was held in Cincinnati, June 30 and July 1, which promises to be history-making. It was, so far as we know, the first formal official discussion of a proposition to combine the Protestant missionary forces in Mexico, where the early restoration of peace and order is now hoped for. Eleven denominations were represented. Among the sixty delegates were many missionary veterans. Among the recommendations made by the various committees and approved by the conference were these: A joint depository at Mexico City; all the denominational papers to be merged into one; a joint publishing plant; an interdenominational Bible Institute and Theological Seminary on property now used by the Presbyterian Mission; a union college, also elementary and high schools, and normal, kindergarten and training schools; and, finally, a committee to supervise and unify all the educational work of the Protestant missions in Mexico, also a Committee on Territorial Occupation, to arrange the work so that there should be no congestion of schools or churches. During the discussion there were evidences of the spirit of self-sacrifice among the delegates, even to the yielding of personal preference and denominational advantage, in order that the work of the Gospel might be benefited. Provision is also suggested for interchange of membership in the mission churches, and for other methods of co-operation and unity for the general advancement of the work.

These proposed reforms will now be submitted to the different boards, and their action will be awaited with keen interest by all lovers of missionary work. They involve no surrender of denominational identity, the sole aim being to unite the denominational forces as a Christian army for more effective service. The action of the conference is an index of the growing movement looking to a closer union of Christian forces among all the churches, at home and abroad. If given a thorough trial on the lines indicated, it may be the forerunner of a great change in missionary work throughout the world.

Brightening Business Outlook

IN DECIDING that the prophets of calamity were not acceptable spokesmen for the business community, and that the leaders in the nation's activities should speak for themselves regarding trade conditions, the New York *Times* took an important step towards clearing up the commercial horizon. In its issue of July 15, it presented the result of a nation-wide canvass of American business. Leading bankers, merchants, manufacturers, railroad men, dry goods men, steel and coal and wool men, car-builders, agriculturists and representatives in every line of industrial and commercial activity have given frank expression to their convictions on the state of business and the outlook. The result is a complete refutation of the jeremiads that have been a cause of disturbance and distrust during the last few months.

First, there is the backbone of all national prosperity, the crops. Our government values the grain crop of 1914 at $3,418,000,000, a total surpassing all former records and which business leaders everywhere accept as an unfailing indicator of the general trade activity and expansion that invariably follow abundant harvests. It means increased business for the banks, the railroads and the long line of related activities, besides better wages and cheaper food. And the betterment has already begun, for even in the great steel industry (which suffered through the persistent campaign of depression) a decided improvement is already noticed. Car-builders, equipment concerns, cotton manufacturers, hardware, boots and shoes, and even the coal trade all report sensible improvement going on. Depression is giving place to confidence; the period of uncertainty has passed, the writers tell us, and they realize that the tide has turned the other way. Looking back at the time of uncertainty concerning legislation, they now see that their apprehensions were practically groundless. As far as the bankers were concerned, we are now assured that, being better acquainted than others with the actual situation, they never had any serious misgivings, and they are looking forward to a prosperous fall and winter throughout the whole country. In some sections the business outlook is described as more than promising—it is "brilliant." The tariff is no longer an acute subject of discussion; all lines of business have adjusted themselves to the new conditions and the solid foundations that have been laid in these last few months are such that business can progress safely and with full assurance of continued improvement.

It is gratifying to observe how clearly and confidently the note announcing the new conditions is expressed. There are no misgivings about it. Pittsburg is one of the leaders in sounding this dominant note. Chicago is another. A delegation from the latter city visited Washington and, after a talk with the President, went home convinced that the business revival was already on the way, and that the time had come to welcome it in good earnest. Even New York has come to the conclusion that the skies are clearing, and its business men are singing the song of confidence.

Next to faith in God, we should have faith in our country and in ourselves. Not a dumb faith, nor a faith that vacillates, but one which takes firm hold and goes forward—looking ahead, not backward. With the foundations of business on a sound and solid basis, we can have confidence in the future.

The Cry of a Thousand Men

A THOUSAND men have spoken who have a right to speak. To be specific, one thousand and eight. Out of 1,478 persons confined in the Eastern Penitentiary of Pennsylvania, 1,008, apparently without any instigation or influence from without or within their prison walls, signed a petition to the Pennsylvania legislature asking for the passage of a State-wide prohibition law. Many of the men volunteered to go before a legislative committee to tell how the saloon had wrecked their lives. Here is an anti-saloon argument overwhelmingly convincing.

There is a widespread conviction, a fear on the part of some, a hope on the part of many, that the saloon is, indeed, doomed, and that the doom is not far distant. We are told that saloonless districts do not want the saloon reinstated. The air is purer and life is sweeter when it has gone. The great demonstration of Sunday school men at the recent Chicago convention was largely a demonstration against the saloon. Fair America will be still fairer when the saloon has disappeared. The voice of these thousand men, men who were stainless children once, men who have brought grief and shame to themselves and those who love them, men who think longingly of what might have been and yearn to help make the path of others safe, shall not be uttered in vain.

New Bible Contest Prizes

HERE is a great chance! You have seen references in THE CHRISTIAN HERALD to the wonderful BABYLONIAN TABLETS which are being given as premiums to those securing new subscribers. It has hitherto been impossible to obtain these tablets in any other way. But an opportunity is to be given to each of our readers to secure one of these tablets by doing some earnest Bible study.

Every subscriber who sends in correct answers for the last six lists of 1914 Bible Questions will receive at the end of the year one of these tablets, from three to four thousand years old. *See the first list appearing on page 718 of this issue.*

This half-yearly contest in no way affects the twelve-month contest now half over. Complete records are being kept, and the prizes for the whole year will be awarded as announced. But the new contest gives every one an opportunity to win a prize, even if there have been some failures in the work of the first six months.

New contestants can enter. No preliminaries or formalities are required. Just send in your answers to the questions, together with your name and address. You must, however, be a subscriber to THE CHRISTIAN HERALD to be eligible to one of these tablet prizes. Answers must reach the CHRISTIAN HERALD office within two weeks from the date of the issue in which the questions appear. The time limit is necessarily extended for those living in foreign countries. Make up your mind now to win one of these Bible-time tablets. You can do it.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Invention Brings $300,000 Reward

THE invention of a simple device for writing the caption or signature on a film in a camera at the time the picture is taken has made H. J. Gaisman rich beyond his boyhood dreams. Employees of a prominent camera company have been working for six years to devise some such scheme without success. The inventor has applied himself to the problem for the past four years. When a few days ago he showed his device to George Eastman, head of the Kodak Company, he promptly received a check for $300,000, and yet the new invention is so simple in character that it will add practically nothing to the cost of a Kodak so equipped. Mr. Gaisman was turned aside in early manhood from his desired vocation, because of the necessity of supporting his mother, to whom he had always been unusually devoted. Most of the inventors of the world have come up from the humble walks of life, and have discovered nature's mysteries by the most incessant experimentation and toil. The rule has been that the great inventors have had very poor financial remuneration for their discoveries. Usually they have spent their time and what little money they could secure in making their investigations as thorough as possible, and it has been left for persons of wealth to capitalize their discoveries and draw the dividends. Fortunately some of the great discoverers of the time have had money sense enough to capitalize their own discoveries and retain fifty-one per cent. of the capital stock. This young man's love for his mother, his just loyalty to her, was worth more than the $300,000 which he received as the reward of his discovery. This age of invention suggests the period thus described:

For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing. (Acts 17: 21.)

Dr. Osler on Tuberculosis

SIR WILLIAM OSLER, addressing a conference for the prevention of tuberculosis at Leeds, the other day said, "Had I a radioscope and could I look into the chests of everybody, probably ninety per cent. would show, somewhere, a small form of tuberculosis. Though its ravages have been reduced, tuberculosis still remains the most powerful of man's innumerable enemies." Despite the ravages of the white plague, medical science is steadily getting the better of it and will certainly master it, as it has already taken much of the terror from smallpox and typhoid. All this has been done under the scientific advancement of a Christian age, whose Founder introduced his kingdom in this world as a physician curing the physical and spiritual maladies of mankind. There is this reference to his healing ministry:

And Jesus saith unto him, I will come and heal him. (Matt. 8: 7.)

Workingmen's Bouquet to Royalty

WHEN the king and queen of England paid a visit recently to the famous gun works in Glasgow they were surprised to see moving toward them from the opposite end of the great shop a 130-ton crane, bearing, in place of the accustomed cannon, a beautiful little girl, carrying a bouquet of flowers. When the giant machine had deposited her at their feet, she presented the flowers to the queen as a token of love and gratitude from the workmen. The best government is that in which the ruler and the humblest subject are in the completest harmony and affection. Sovereigns are such in reality as well as in name only as they safeguard the interests of the humblest and poorest, as well as the most exalted of the realm, in imitation of the King of kings and Lord of lords,

Who is the blessed and only Potentate, the King of kings, and Lord of lords. (1 Tim. 6: 15.)

Cause Oysters to Produce Pearls

OF THE many strange farms to be found in various parts of the world, the most extraordinary are the pearl-oyster farms of Japan. Here the pearl-oyster is made to produce the precious gems in a reliable and methodical manner, while another interesting feature of the venture is that the oysters containing them are brought to the surface by women divers. It was Dr. Mikimoto, a well-known and wealthy Japanese scientist, who discovered how the pearl-oyster could be made to work for man and produce the much-prized stones at his will. It took years of costly experiment to produce this result. The "farm" where these precious stones are produced has a water area of some fifty square nautical miles, varying in depth from five to fifteen fathoms. Small pieces of stone are placed where the larvæ of the oysters have been found to be most abundant. Soon small oyster spat are found attached to them. These are then taken up and removed to special beds, where they lie till their third year. Now an oyster will not produce a pearl unless it is irritated inside the shell by some foreign substance. It then proceeds at once to make good the defect by covering the irritant spot with beautiful layers of nacre. The oysters are taken out of the water, and a surgical operation is performed on each one of them which consists in introducing a foreign substance and by the end of three to five years the animal has covered the inserted nucleus with many layers of nacre, or in other words has produced a pearl. Women divers bring up from thirty to fifty of these per minute. The soul can be made to produce the precious pearls of moral and spiritual beauty through divine surgery. Christ thus refers to spiritual jewels as precious pearls:

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13: 45, 46.)

FRANCIS SCOTT KEY MONUMENT

THE monument to Francis Scott Key in Baltimore will be the center of interest at the national Star-Spangled Banner Centennial, which will be celebrated in that city during the week of September 6 next. There will be pageants and parades on a large scale, culminating in the dedication of Fort McHenry as a public park. Tuesday will be "Francis Scott Key Day," in honor of the author of our national anthem. Just a hundred years ago, Key, who was a Baltimore lawyer about thirty-four years of age, was temporarily detained on a British war vessel during the attack on Baltimore. From this vantage he could see the flag flying above Fort McHenry in the glare of the battle most of the night; but before morning the firing ceased, and through the darkness Key remained in suspense until the dawning light revealed again the Stars and Stripes floating over the ramparts. In the exultation of the moment, Key penned the words that quickly found favor throughout the country and that have come to be accepted as our national anthem. In the foundation of all great empires, the poet as well as the statesman and general have been necessary. Music has always had an important part in the development of national character and in the success of its armies. Our national anthem has been a great blessing to the people and an inspiration to those who have defended the flag of which it speaks. "The Star-Spangled Banner" is one of liberty, of righteousness and of truth, described by the psalmist in these words: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." (Ps. 60: 4.)

Best Elements Dominate Civilization

DR. VICTOR VAUGHAN, at an address delivered at a recent convention, made a fearful indictment against the evils of our time. Balancing the evil and good of our civilization he said, "Our hilltops are illuminated by the light of knowledge, but our valleys are covered by the clouds of ignorance. We have not emerged from the shadows of the dark ages." It will be well to pay attention to Dr. Vaughan's powerful presentation of the evil as well as good elements in our civilization, but we should not forget that in all the centuries good and evil have been thus mixed, and that in past generations evil has been far more rampant and dominant than at the present. It should be remembered that little over a hundred years ago every nation on the earth owned slaves, civilized as well as uncivilized; that not many centuries back all government meant absolute despotism, with the liberty, possessions and lives of subjects owned by the crown; that one deadly disease killed at one march a third of the population of the globe. Never in the history of the world has there been such material progress, such universal intellectual enlightenment, such widespread benevolence, such fervid piety and such just faith in the speedy triumph of good over evil and the establishment of the kingdom of Christ in the earth. This is leading to the fulfilment of Christ's prayer:

Thy kingdom come, thy will be done in earth, as it is in heaven. (Matt. 6: 10.)

Swimming Compulsory at College

SINCE 1904 Columbia University has required every candidate for graduation to pass a rigid examination in natation. Other colleges and universities have followed this example until now seventeen of the largest institutions require proficiency in swimming. Bryn Mawr is numbered among these. The student who has not learned to swim is usually strapped in a sling and suspended in the water and taught the different strokes. The wisdom of teaching people to swim is emphasized in the record of seven drownings which one morning paper recently printed. The terrors of the drowning in material waters have their spiritual counterpart in the figure by which death is likened to crossing a river where there is great danger; those who put their trust in God have this blessed assurance:

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. (Isa. 43: 2.)

Duchess Addresses Women

IN ANSWER to an invitation of Mrs. O. H. P. Belmont, four hundred women from various parts of this country met at Marble House, Newport, R. I., recently at a universal suffrage conference. Many of the distinguished orators and champions of the cause were present. The feature of the first meeting was an address by the Duchess of Marlborough, who gave a graphic report of the work done, under her care, among the women and children of the poorer and criminal classes of London. She mixed a very serious subject with the spice of humor. She told of a woman who applied for money to get tools for her husband to go to work with. The money was given and the tools bought. It was afterward discovered that they were a set of burglar's tools, and they were found on the man, who was on his way to work with them. Miss K. B. Davis, Commissioner of Charities and Correction of New York City, made an excellent address, saying, among other things, that New York City had penal institutions that do not punish, establishments of correction that do not correct and reformatory institutions that do not reform; that, in the treatment of the wayward and criminal, New York City is a long way behind the times. The women among the Hebrews had greater privileges and higher honor than those of other nations in the East. We have an instance of one who was called to exalted leadership in the nation:

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. (Ex. 15: 21.)

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XIV

NEXT morning the Sunday school was held in the grove of pines as usual. Old Four Eyes had considered the matter carefully, and had concluded that the time to preach disarmament was after the adherents of the would-be church had assembled peacefully. Every man, therefore, came with his usual private assortment of cutlery and artillery dangling about him or carried in his hands. Indeed, a few extra revolvers and rifles were in evidence, because it was felt there might be trouble. There was no outward and visible sign of it, however. Even some of those who sometimes came to sneer and jeer covertly on the outskirts were conspicuous by their absence. The door of The Black Pup was partially closed that morning, and it, too, seemed unusually still and orderly. Perhaps, so reasoned the miners and the dwellers in the town, the barkeeper and his friends had told the truth, and the religious party had been unduly apprehensive. Nothing had happened, and possibly nothing would happen.

There never was any necessity for waiting for late comers at that Sunday school. Those who attended were so interested that they were always on time, especially since there was nothing to prevent. That morning was no exception to the rule. The bishop had not yet arrived and nothing had been heard from his escort, but the church service proper had not been appointed to begin until after the session of the Sunday school, so there was no need of waiting for him.

Mr. Morrison came out of the house at the usual hour with his wife, the two girls, the women who assisted at the restaurant, and little Olaf Tryggvesson; and what a different-looking lad he was! In the first place, he was spotlessly clean and dressed in new and good clothes, which had been ordered from Denver for him, and which had arrived some time before. Not only because of his clothes did the boy look another person; a new expression had come over him. The cleanliness without had been accompanied by a cleanliness within. He walked with the girls, he held his head high, and looked the world in the face with his bright blue eyes. He had got back his self-respect, his boyish courage, his determination.

He was devoted to the two little girls, he adored Mrs. Morrison, and he was very fond of her husband. But the being who stood highest of all in his affections was the man to whom he had given his whole heart—Parson Bill. He missed the big miner that morning, but he expected that he would arrive presently. He never dreamed that any harm could come to the great, splendid man to whom he looked up with all the possible admiration of boy-like devotion and love.

Before the usual exercises, Old Four Eyes rose to his feet. Bowing awkwardly to the Morrisons, he began:

"Askin' your pardon an' with you all's permission, in fact at your suggestion, I got a word or two to say to the boys yere. Gents," he continued, stepping up on a boulder facing the crowd and taking off his hat, "we all knows what these yere people has done for us. They come out yere an' found us without God, without law, without order, an' without religion. Why, we didn't even have decent grub to eat, which proper feedin' goes together with religion more frequent than is gener'ly savvied, an' we're much indebted to 'em. What we give for the church that we're goin' to build is mighty little to pay for what they give us. You all knows that Dead Shot Jackson was a-prowlin' round yere last night. He was in The Black Pup, though we didn't ketch him there. There's a low-down crowd that frequents that place, which we all knows what kind of men they are, 'cause we was once like 'em—"

"Please don't abuse those poor men, my friend," interposed Mrs. Morrison in gentle remonstrance.

"No'am, in course not. I'm not abusin' of 'em. I'm jest a-tellin' the truth about 'em. Well, we all got the idea that Jackson come down yere to make trouble. He's been outlawed everywheres an' it all begun from the trial of that Injun, which Parson Bill defended so well, an' whose life was saved by the testimony of the lad yere. An' we all was a-feared that some day he'd come down yere an' try to bust up these yere peaceful services we've been havin' in the Sunday school. We sent him word last night that we weren't goin' to stand for no foolishness. You all have been expectin' something of the kind, an' like prudent an' honor'ble men you've come armed, ready to do your share to preserve order an' to teach him a lesson."

"That we have, old man," said one in hearty assent.

"But Mrs. Morrison she thinks different from us. She sees things different," continued the old man. "This yere Sunday school has—I won't say onsettled her jedgment—but it's made it different from ourn, an' she thinks that it would be a good thing if we'd jest free ourselves of our we'pons for the service."

"What!" exclaimed a veteran pioneer, "give up our guns? Not me."

"She says she don't think we'll need 'em, but if them fellers do come around they can't in decency's sake begin to shoot up a lot of unarmed men an' women an' children," continued Old Four Eyes. "I must confess, gents, that I don't altogether agree with her, but Mr. Morrison thinks there's somethin' in it, an' there is. I told her last night I'd speak to you all. As for me, I'm goin' to do as she suggests, whatever happens. Here's the only gun I brought with me an' down she goes. That flat rock yonder will be big enough for 'em all, I take it. There's mine. Any other gents as is willin' to oblige the lady, for God's sake, can do it."

"I'm with you, Four Eyes," immediately said one of the men, drawing his own revolver and laying it with his rifle and bowie knife down on the designated boulder.

There is a contagion in everything, in goodness as well as badness. The eloquence of the old man, the appeal of the woman, the examples of those who were first influenced, ran through the crowd. One by one they came up and deposited their weapons on the rock, pistols, rifles, knives, and here and there a shotgun; although it was quite obvious that many who did so did it against their own judgment.

"Now, ma'am," said Old Four Eyes, when the last and most reluctant man had complied with the request, "looks like our pertection was up to you."

"It is not up to me," said the woman earnestly, her eyes shining with triumph and yet her face pale at the thought of possible consequences, "but to God."

"And in his name," said Mr. Morrison with the deepest emotion, "I bid you to our morning prayer."

The service went on as usual. It was hard to get the attention of the men at first. They felt lonely and strange without their weapons; hands would stray to belts, eyes would wander to the improvised armory on the boulder, and they were still a little afraid that something would happen; but as the familiar exercises proceeded they joined in the hymns and devotion with increasing zest, possibly because their first start had been so lukewarm. The eyes of all were now fastened upon Mr. Morrison as he began to expound the lesson. He spoke with simplicity, directness, and earnestness, and with a full understanding of the character and circumstances of his audience which made his words wonderfully effective. He pleaded with them for confession and for resolution.

They did not notice in their interest the very quiet approach of a large group of men until they rounded the corner of the house and appeared in full sight. Little Olaf had allowed his eyes to wander once or twice, and he had seen between the houses the men coming down the street. He started to his feet to give the alarm, but Mrs. Morrison, unsuspecting, caught hold of his shoulder to check him, fearful lest the effect of her husband's words might be lost by an interruption. The boy stood staring when the men appeared. So soon as they rounded the corner of the house they broke into a run. In a twinkling of an eye they had reached the grove of the Sunday school.

Dead Shot Jackson, his face frightfully red, was in the lead. He had his gun out and each man with him had followed his example. Mr. Morrison showed his qualities of leadership by thus instantly expressing himself:

"Let no Christian man, woman, or child in this assemblage move," he said, raising his voice, as he broke off his exhortation.

The men had started to their feet as they saw the new arrivals; some had already stepped toward the pile of weapons on the boulder, but at the little man's words they stood still.

"Gentlemen," continued Mr. Morrison, stepping forward intrepidly, "whether you come in peace or war, to participate in our worship, or for any other purpose, you are all welcome."

Old Four Eyes would naturally have taken the lead, but he recognized a master mind, and contented himself by stepping to the side of Mr. Morrison to lend him the support and encouragement of his presence.

"Hadn't we all better git our guns?" asked one of the—well, let us call them Christians to distinguish them from the others.

"By no means," said Mr. Morrison quickly. "Let them lie right there."

"You're right," sneered Dead Shot Jackson; "we got the drop on you an' we'll let daylight through the first man that moves to tech a gun or a knife."

"It is not for that reason that I have bid the men not to take their weapons. We do not fear you or your friends. This is a peaceful assemblage worshiping God on this Lord's day. We cannot believe that there is a human being in Cañon Creek, or the world for that matter, so degraded and so wicked as to be willing to commit murder to interfere with it."

"Well, you've got your nerve with you, Mr. Morrison," said Old Four Eyes softly. "You don't know these—"

"Pardon me," said Mr. Morrison, "I believe I do know them. Won't you gentlemen put up your weapons, sit down, and join in our worship?"

"Give up our guns!" sneered Jackson, "like these other blanked fools? Not much."

"We are about to sing a hymn. My dear," he said to his wife, "will you play it? Will some of you gentlemen," continued Mr. Morrison imperturbably, "distribute hymn-books to these new friends?"

"Don't nobody move," roared Jackson.

"*'They that take the sword shall perish with the sword,'*" said Mrs. Morrison with great courage, calmly rising in spite of the prohibition and going over to the little organ.

"That may be true enough for cold steel, ma'am, but these are guns," returned the outlaw, greatly incensed by her quiet disregard of the command. "Of course, we can't make you obey orders, bein' as how you're a woman, but we'll blow the head off the first gent that makes a move. You'd all be standin' with your hands up if you hadn't been sech fools as to part from your we'pons. If that's the teachin' of your church, we don't want none of it in this camp, do we, boys?"

He laughed mockingly as he spoke, and the rest of his company joined in as if the whole affair were a huge joke.

"I knowed it, I knowed it," said Old Four Eyes mournfully, *sotto voce*. "I never was parted from my we'pons afore, an' I never will be agin."

"I got a score to settle with you, but it can wait," roared out Jackson, turning to the old man. "This yere camp is a laughin' stock among the rest of the men of the mountains. We gives you all fair warnin' that this yere hymn-singin' business an' this prayin' business has got to stop right now. We all wants the old free ways that we enj'yed afore you people come buttin' in yere, an' we're goin' to have 'em, too. You've already put one perfectly good saloon out of business. You've choked off competition an' sp'iled trade, an'—"

"Why do you concern yourself with the morals of Cañon Creek or the conditions thereof?" said Mr. Morrison suddenly. "You are a fugitive from justice, charged with murder, and—"

"I remembers," shouted Old Four Eyes, who had endured about all that he could stand, gun or no gun, "that you're an outlaw, a self-confessed murderer of wimmin, a bullier, an' a threatener of children. It may be that you've come yere to live up to your profession. There's a few women and children yere, you see. Pr'aps you're goin' to shoot up a few, jest to show your friends what a bad man you really are, like that rotten, low-down crowd you got with you. We all knows what they are, 'cause we all was once like 'em ourselves. The Lord's on my side an' I'm on his, an' I don't care whether I got a we'pon or not. I ain't a-feared of any of you, from Jackson down to the last coward a-hidin' behind some of the others. I'm on the Lord's side, from now on, an' I'm done with you. Shoot if you want to. I'm a member of the church, leastways I'm a-goin' to be, an' we ain't a-goin' to be drove away from our worship by no gun play of yourn. We wants you to understand that. Men, jest git around here in front of Mrs. Morrison an' the other women an' the kids. Now if he wants to shoot, let him do it."

To be continued

TO-MORROW

HOW will it be to-morrow?
Can we peer 'neath the sunset skies,
See promise and hope awaiting
Where the mist in the distance lies?
To-morrow! To-morrow!
Will the dawn come in with a smile,
Or will it bring woe and sadness
And no songs for the afterwhile?

How will it be to-morrow?
We plan of the things we will do,
But to-day is the time for action;
To-morrow is hidden from view!
To-morrow! To-morrow!
It were best that we cannot see
Its unknown scenes—the surprises
Which are coming to you and me!

How will it be to-morrow?
Why, much as we make our to-day
We hold in our power our future
As it comes from the far-away.
To-morrow! To-morrow!
Come tempest, come shadow, come light,
To the soul that in God is trusting,
The path of the future is bright!

JOSEPH HENRY AYERS.
Littleton, Colo.

THE CHURCH IN THE VALLEY BY THE WILDWOOD

IN ONE of the loveliest spots of Iowa, old Bradford, in "the valley by the wildwood," there has stood for more than half a century the little unpretentious, weather-beaten church which inspired Dr. W. S. Pitts to write the song, "Little Brown Church," famous for all time to come.

This church long years ago passed its usefulness as a house of worship, not from dilapidation, but because the worshipers passed on and away, leaving it alone in its seclusion. Now its silvery-toned bell, as sweet and clear as when it first called the people together under its belfry, peals forth only to call the few remaining citizens together when their ranks are from time to time still further depleted.

All that made the church prosperous departed with the passing of Bradford, which began in 1869, when the iron horse left it stranded and one-half mile from civilization. The town's former business blocks and pretty home sites have long since been relegated back to farm lands, and plow and reaper have succeeded the stir of a busy town life. Only the church and the wildwood are left familiar objects to the early settler. Defying the ravages of time to a marked degree, this landmark, almost pathetic in its loneliness, remains unchanged within and without.

The church was built in the days of the Civil War. Its erection was marked by a spirit of unusual self-sacrifice and toil on the part of the pioneers, whose hardships and privations taxed their financial strength to the utmost. The timber was hewed and lumber sawed by their own hands from the surrounding forests, while the siding, finishing lumber, door and windows were hauled by team from McGregor, on the Mississippi River, a distance of some seventy-five miles over corduroy roads across the prairies, through sloughs that seemed bottomless and across bridgeless streams, when wagon-boxes were used for boats to float loads across.

The church was begun in the spring of 1861, but was not completed and dedicated until 1865. Many of the men were away in the service of their country, and money was scarce. At a stress when it was feared the finishing must be postponed indefinitely, Dr. John Todd of Pittsfield, Mass., gave $150. The bell came to the church at about the same time, a gift from Mr. Thomas Cole, then a rich man, but who soon after failed, mainly for the reason that all the world stopped wearing paper collars, which he had been manufacturing. The furnace of the church was constructed out of the fire-box of a cast-off steam engine, and the color of the building became brown instead of white because brown mineral was cheap, and white lead quite beyond reach.

Great rejoicing was manifested all up and down the Cedar Valley when the Bradford church was ready for use. People traveled forty miles to attend the first service, and those living within a radius of ten and twelve miles became quite regular attendants. This little church meant much to the people in those days of limited church privileges. The pastor, Rev. J. K. Nutting, had lent willing hands at manual labor in its erection.

The song by Dr. Pitts was written about the time the church was dedicated. It has been sung around the world. The Tennesseeans sang it for eight consecutive years.

MRS. S. M. WRIGHT.

"THE LITTLE BROWN CHURCH IN THE VALE"

THERE'S a church in the valley by the wildwood,
No lovelier place in the dale;
No spot is so dear to my childhood
As the little brown church in the vale.

How sweet on a clear Sabbath morning
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

There, close by the church in the valley,
Lies one that I loved so well;
She sleeps, sweetly sleeps, 'neath the willow;
Disturb not her rest in the vale.

There, close by the side of that loved one,
'Neath the tree where the wild flowers bloom,
When the farewell hymn shall be chanted,
I shall rest by her side in the tomb.

AMONG THE WORKERS

—FROM THE TIME he was nineteen years of age until the day he was one hundred, William G. Atwater, of Meriden, Conn., has been a member of the church, most of that period of the First Baptist Church at Meriden, and, until his great age prevented, about seven years ago, was a constant attendant at both church and Sunday school. Mr. Atwater completed his century of life May 22.

—SYRACUSE, OHIO, and Pomeroy and Racine have experienced a gracious revival under the leadership of evangelists George S. Graber and Homer Alexander, resulting in a great awakening to the Pomeroy Valley. Among the hundreds of converts were many former drunkards. A leading lawyer converted at Pomeroy says: "This is the first real revival I have seen in twenty-five years. It is like the old-time meetings where people really were born again."

—MRS. ISABEL SHIPLEY sends word of the reopening of Rest Cottage, maintained "by faith" at Sadlertown, N. J., where rest-needy colored women are freely given a little time of comfort and recuperation. Gifts aggregating less than $200 last year provided thirty-three aged and toil-worn women with a welcome rest here.

THE BOARDWALK CHURCH, Atlantic City, N. J., is again in full operation, this being its sixth annual season. Rev. Robert Arthur Elwood, the founder, is in charge, of course. The interesting work of this institution, seeking to reach the multitudes that throng that famous promenade, is heartily commended by the Presbytery of West Jersey.

—AT WICHITA, KAN., in May a laymen's "team-work" evangelistic movement began, which spread into Oklahoma and gave promise of arousing that whole section. Many conversions are reported. The work is confined to laymen and is marked with simplicity of detail.

—THE CHAPLAIN of the U. S. S. *Vermont* conveys the thanks of the men of the ship for the magazines and papers sent by Mrs. Daniels, Mrs. Roosevelt, Mrs. Blue, Mrs. Badger, Mrs. Fletcher, Mrs. Mayo, Mrs. Barnett, Mrs. Gibbons, and Miss Jones, through Chaplain Bayard a short time ago.

—ZULU CHIEFS, farmers, heads of families welcome the circuit visits of Rev. John L. Dube, himself a Zulu, because he is trying to educate and Christianize their sons and daughters in his Christian Industrial School at Natal, South Africa. A modern work is being conducted there, the students, besides doing all the manual labor, publishing a Zulu weekly. Louis Stoiber, treasurer, 722 Broadway, New York, says funds are needed for extension. The *Missionary Review of the World* endorses Mr. Dube; its editor, D. L. Pierson, is also on the American Committee representing the work.

Chef to the Millions

A master chef, a few years ago, took our national dish and revised it.

He took pork and beans and tomato sauce and made an entirely new creation. This homely dish became a delicacy.

Now he is chef to the millions—to the millions who have found a new ideal in baked beans. Countless housewives—when they want a quick, hearty, delicious meal—simply call on this chef to serve it. That is, they heat a can of Van Camp's, and it comes to the table with all the fresh oven flavor.

You could not induce one of them—or the folks they serve—to go back to old-time beans.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE
Also Baked Without the Sauce
10, 15 and 20 Cents Per Can

These are in no way like old-style baked beans. We pick out our beans by analysis. We bake in steam ovens, so the beans are not crisped or broken. They come out mellow and whole.

The sauce is baked in—sauce made from whole tomatoes, grown from special seed, picked when ruddy red. So the beans have a zest—a sparkling tang—that was never known before.

This dish is unique. It's as different from others as celery is from cabbage. One meal of Van Camp's will completely change your conception of baked beans.

Serve it now—now at the season when you are looking for delicious meals ready-cooked. But be sure that you get Van Camp's.

Then keep the pantry stocked.

Buy a can of Van Camp's Beans to try. If you do not find them the best you ever ate, your grocer will refund your money.

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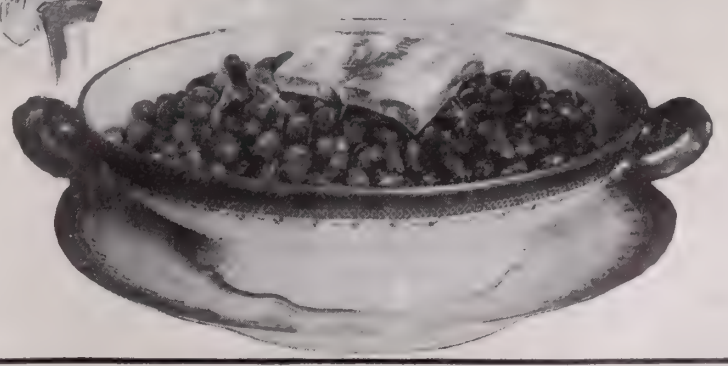


FALSE PRETENSES

*SUNDAY SCHOOL LESSON FOR AUGUST 9**

The Lesson in Life

By Amos R. Wells

AN OLD gentleman was visiting a Kentucky breeding-farm, seeking a fast horse. He wanted one that would pass any other animal that he would be likely to find on the road. He was conducted past a long string of horses with fine records on their stalls telling of the victories they had won. Then he was shown a large number of horses of good pedigree, from which the dealer expected great things when they got on the track. Then the old gentleman turned on the dealer and said hotly, "Look here, stranger, you've shown me 'have-beens,' and you've let me see your 'going-to-bes,' but what I am here for is an 'iser.'"

The shrewd old fellow hit on the exact trouble that spoiled the fig-tree which Christ condemned. It bore leaves, and the figs come with the leaves or even before; yet it bore no figs. Perhaps its record warranted it in claiming to be a has-been, its leaves looked like a going-to-be, but it surely was not an "iser."

How like alcohol, with its promise of bodily strength, and intellectual quickening, and social pleasure; and then, when we look for the fulfilment of the promises—nothing but leaves! The many and varied German experiments prove that drinking soldiers cannot march so far as abstaining soldiers, drinking typesetters cannot set so much type as abstaining typesetters, drinking school children (for there are many of these in Europe) fall far behind the grades of abstaining school children, and so on indefinitely. *Weighed, weighed and found wanting!* is the writing on the wall of the palace of King Alcohol.

The inner meaning of the temple scene to which Christ passed is so close to the significance of the barren fig-tree that it is well that Mark placed the two events side by side. What but barren fig-trees were the traffickers of the temple?—and all the worse because they were in the house of God, where only the holiest thoughts and deeds would be expected.

Once a minister was talking with a dying man and was amazed to see how little he understood of spiritual things. "How can it be," he asked, "that you know so little of the Gospel after all these years of listening to sermons?" "Nay, nay, sir," the sick man replied, "I have never heard you preach. As soon as you began I used to go over the business of the past week and plan the business of the next week. I settled difficult problems and I planned always to get rich, but I never heard a sermon." He was a trafficker in the temple.

Professor Palmer used to tell of an Arab merchant whom he once heard saying his prayers. One sentence would be a devout request of Allah, the next would advertise his goods and the prices of them. Peddlers were driven from York Minster in 1470. St. Paul's Cathedral was formerly a busy place of merchandise. A traveler tells of visiting a church in Europe where a worshiper rose from kneeling to hand him a business card! If the hidden thoughts of men's minds could be read by the eyes, doubtless our modern American churches would present many scenes as incongruous.

General "Chinese" Gordon placed his white handkerchief before his tent every morning, and during that half-hour of prayer he was never interrupted. His officers refrained from intruding with even the most urgent matter, for their general was engaged with his King.

This is to be the Christian's attitude toward worldliness. A man once said to Moody, "Now that I am converted, have I got to give up the world?" "No," answered the level-headed evangelist; "you haven't got to give up the world; if you give a good ringing testimony for the Son of God, the world will give you up pretty quick; they won't want you around."

That is the whip of small cords which will drive worldliness from the temple of your heart—the love of Jesus Christ. That is the magic which will bring fruit upon the barren fig-tree of your life—the love of Jesus Christ.

And this same love of Christ is the victorious weapon against the cruel covetousness which is the central strength of the liquor traffic. Take away the spirit of selfishness which placed the money-changers in the temple, put in its stead the love of Jesus Christ, and every saloon would be closed to-morrow. The love of money is the root of this evil, and it is to be uprooted only by the higher, stronger, deeper love of Christ. And if you would know how this great transformation is to be effected in the hearts of men you have only to ponder one of the closing sentences of our lesson—the simple, sufficing words, "*Have faith in God.*"

Pureness, Love, Faith, Fruit

By Arthur H. Howland

THE narrative of the barren fig-tree has puzzled and distressed many devout souls. The anger of Jesus and his curse upon the tree seem so unlike the other facts of his life. The matter has been made more difficult by the clause which Mark slips into his account: "for the time of figs was not yet." Why should Jesus blame the tree for not having fruit when it was not yet time for fruit?

But all these difficulties melt away before a thorough study of the facts. Schaff's New Testament commentary, in the notes on Matthew 21: 19, referring to the passage in Mark, makes the following plain statement:

"The usual explanation is that the fruit of the fig-tree precedes the leaf, hence it promised fruit. A recent traveler in Palestine (T. W. Chambers) says this is not the case, and gives the following explanation: The tree bears two crops, an early ripe fig which is crude and without flavor and valueless, and a later fig which is full of sweetness and flavor, and highly esteemed. All trees bear the first, only good ones have the second. Now the tree our Lord saw had not the second, for the time of that had not yet come; but it had not even the first, for it had nothing but leaves, and the lack of the first was sure evidence that the second would also be wanting."

Our Lord, then, was rebuking false pretenses. The fig-tree proclaimed by its leaves that it was a fruit-bearer; but it was not. It neither had the first imperfect fruit nor would it have the later perfect fruit. It was a pretender, and nothing more. The Sunday school topic for February 15 was: "Christ's Hatred of Shams." Christ was the embodiment of love, but there were certain things he hated: he hated them because they would unsettle or thwart the works of love. And among his bitterest hatred was this hatred of shams. We can make our pupils feel strongly in teaching this lesson. Make them fear and hate the very thought of deceit. The whole problem of truth and deception comes up here. Parents are often mightily at fault; they deceive children habitually without a thought of the seriousness of their offense. Promises are made and not fulfilled; threats are carelessly made with no thought of carrying them out; false statements uttered with apparently not a twinge of conscience. This is a bad start for the boys and girls, who should love truth as Christ loved it and hate deception as he hated it.

Further, Christ was probably rebuking the Jews specifically. They, as a nation, professed righteousness, professed to be living near to God, but he, as well as Isaiah, knew that, though they drew near unto him with their lips, their hearts were far from him (Matt. 15: 8 and Isa. 29: 13). Clinging to the form and outward demonstration they had lost the life and the fruit, and were soon to slay the heaven-sent Messenger who had come that they might have life, and have it more abundantly. Compare with this incident the parable of the unfruitful tree in Luke 13: 6-9.

Christ also wished to teach his disciples the lesson of faith. When in the evening they found the fig-tree withered away he made his amazing utterance about the power of faith, summing up, in the words of Matt. 21: 22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Study again Christ's statements about faith. We are losing the power and glory of faith. We are forgetting to live expectantly. The country is being flooded with inspirational literature which insists that, purely in a scientific way, it is true that we get what we expect, what we dare to hope and insist upon making real. Jesus understood this principle, and added it to his own intense, personal power. Then he promises that his infinite power shall be at our disposal and shall be used for things to which our faith will dare apply it.

The cleansing of the temple (verses 15-18) can be applied to soul and social life in many ways. To-day's is the temperance lesson. We know, for we have all seen, except those happy people who have lived in localities really "dry," how strong drink defiles and destroys, how it finds the devil in a man and gives him sway, how it blights communities and homes. But the cleansing of the temple typifies other things. It means particularly that Christ wants to cleanse his church from commercialism and greed and all forms of unrighteousness. It means that he wants to cleanse individual hearts and lives from all sin. Hypocrisy, uncleanliness, greed and all forms of selfishness, unbelief and all other shapes and kinds of sin he will drive out by his kingly power. Read Mal. 3: 1-6; also Ezek. 36; 25-27; II Cor. 7: 1; the ninth and tenth chapters of Hebrews, particularly 9: 13, 14; 10: 10, and find some of the many other passages which state the cleansing power of Christ and promise that it may be applied to all.

The last point in the lesson must not be overlooked. It occurs in that conversation about faith. Faith must be accompanied by forgiveness—that is, it must be accompanied by love. A heart in which bitterness and pride and jealousy and resentment linger cannot have the faith which brings God's blessing. Our lesson, covering varied points and incidents, hangs together beautifully in its total teaching of sincerity, pureness, love, faith, fruitfulness!

Important Announcement

BY THE simple expedient of mailing a letter to Mr. Frank L. Brown at practically the very moment he was leaving the city for a spot in Pennsylvania two thousand feet above ordinary mortals, we managed to prevent the completion of his copy for this week's talk upon "Leadership Training." For this accident, for which no one is to blame, however, we feel we must apologize to Mr. Brown and to his CHRISTIAN HERALD audience.

The splendid things we have arranged for our Sunday school page are taking just a little longer than we intended for adjustment to our schedule. Next week's issue will bring more of these special features into view, with the delayed instalment of Mr. Brown's course. Questions about Sunday school work are invited for consideration at the Round Table. Address all such correspondence to Mr. Frank L. Brown, care THE CHRISTIAN HERALD, Bible House, New York. We shall be glad to hear direct from readers who care to express an opinion upon the page or to say what they most need in the discussion of the lessons.

A matter which should be especially interesting to every one connected with Sunday school work is the movement for a revised and improved hymnal. THE CHRISTIAN HERALD believes the time has arrived when a hymnal can be produced that will meet every requirement of the church and home, and be free from those blemishes which have aroused criticism in many quarters. The surest method by which to gather into one book the hymns which deserve to live and be sung for all time is to get from the largest possible number of Christian people the names of their abiding favorites among the hymns of the church.

So we invite you to help in the production of a hymnal that will be as nearly perfect as can be, by sending us the names of your very dearest favorites. Just those few hymns which you always look for when, in a little gathering at home or in the prayer meeting, you may be asked to name the one that shall be sung next. Not the hymns you like well enough, or that you think should be sung more, or that you have heard praised, or that you know others prefer: *just those few choice hymns which you love best of all.* Send us the names of those hymns if you would have the new national hymnal perfect. Address THE CHRISTIAN HERALD, Bible House, New York, and be sure to sign your name and give your address. If in connection with any one hymn you have some striking reason for preferring it above others, tell us the story in the fewest possible words.

PRIZE FOOD

Palatable, Economical, Nourishing.

A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was almost a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble; even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE PRAYER LEAGUE

MRS. J. W. writes from Winsted, Conn.: "I sent a request for prayers for a feeble child who was to have a dangerous surgical operation. It was successful, and he is on a fair way to recovery." Mrs. C. O., of Fort Collins, Colo., writes: "I am sure that it was through the prayers of the CHRISTIAN HERALD Prayer League and my own prayers that my boy found permanent work among helpful influences." R. L. writes from Tyrconnell, W. Va.: "I was very low with heart disease, but I asked the Lord to raise me up and give me health once more, and I would acknowledge his goodness to the world."

Miss C. T. writes from Kingstree, S. C.: "For years I have been in dreadful health and now since I joined the Prayer League and sent in my petition I have wonderfully improved." D. J. H. writes from Tallmadge, Ohio: "My request a few weeks since has been answered in part, and I wish to acknowledge my heavenly Father's goodness in sending me work that I so much needed, and giving me strength to do it."

M. H., of Cleves, Iowa, writes: "I wish to acknowledge that my prayers have been answered and that I have received a great blessing from the Lord." Mrs. A. R. S., eighty-one years of age, writes from Rockport, Mo.: "I have been very sick and want to acknowledge to the whole world the mercy and goodness of God in answering my own prayers and the prayers of others for my return to health."

Acknowledgments of answers to prayer have also been received from: E. K., Burlington, Ia.; N. G. S., Kensington, Ga.; Miss S., Le Roy, Ill.; E. L., Toronto, Can.; E. C., Brooklyn, N. Y.; M. M. J., Austin, Texas.

Mrs. M. E. B. asks prayers that her daughter may completely trust Christ for her salvation, that her husband's faith may be strengthened and that she herself may be delivered from a quick temper. L. K. asks prayer that her husband may cease brooding over domestic troubles, that an agreement may be reached concerning an old misunderstanding and that peace and happiness be restored. A Reader from Eva, S. C., asks prayer that estrangement from a friend may come to an end. Mrs. J. K., for special relief from severe trials.

Mrs. S. S. I. asks prayer for a revival in Chadbourn, N. C.; A Reader, for a revival at Marie, S. C.; S. M. W., for prohibition victory in a county of Florida; A. W. N. and Mrs. L. J., for a revival in Antioch Church of Rector, Ark.; Mrs. H. N. B., for a revival at Glenn, Calif.; Mrs. A. H., for a revival in church at Lipscomb, Texas; Mrs. B. C. H., for a revival at Ringgold, Ga.; L. B. S., Elmendorf, Texas, for victory for righteousness in fall elections. Rev. J. H., that God will bless to the fullest the church at Bath, N. Y., of which he is pastor; Mrs. O. McA., for the baptism of the Holy Spirit at a revival meeting soon to be held; Mrs. B. H. B., for a revival at York, N. D.

Mrs. D. A. and Mrs. M. L. ask prayer that the minds of sons may be restored; Mrs. M. B. H., that a daughter's mind may be restored; Mrs. C. L. W., that a sister's mind be restored; Mrs. S. S. I., Mrs. A. H. and B. M. K., for the mental healing of other relatives or friends. E. A. H., Mrs. A. H., Mrs. E. B. L., Mrs. M. J. C. and A. R. S. request prayer that their sight may be restored; Mrs. M. E. W., that daughter's sight may be restored; P. B., that father's sight may be restored; J. M. B., that sight of girl and a doctor be restored; Mrs. C. E. J., E. C. P., Mrs. E. K. and J. M. B., that threatened blindness be averted or partial blindness healed. Mrs. W. I. F., Mrs. E. B., Mrs. T. J. F., J. M. B., Mrs. A. H., Mrs. S. M. H., Mrs. M. J. C., that hearing be restored for themselves or friends.

S. M. W., S. J. P., Mrs. A. E. P., A. H. P. L., Mrs. S. W. W., Miss J. C. and S. B. B. request prayer that relatives or friends be delivered from the liquor habit.

The following friends ask prayer for a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

L. W.; Mrs. R. H. G.; Mrs. A. G. A.; A Friend, Nokomis, Ill.; A Reader, Hendricks, Minn. (that faith may grow stronger; also to have more peace in my soul); J. C. M.; Mrs. M. B. H.; C. W. R.; C. R. B.; E. A. H.; G. K. (to know sins are forgiven, also to have peace and guidance); Mrs. I. L. S.; P. M. A.; J. A. J.; N. McL.; Mrs. L. C.; I. W.; C. S. H.; S. T.; J. M. B.; Mrs. F. J. W.; M. E. S.; W. E. J.; Miss E. M.; B. M. K.; Mrs. W. S. B.; Miss A. B. G.; S. B. B.; Mrs. B. F. N.; E. M. L.; B. F. L.; Mrs. J. W. S.; Mrs. C. D.; Mrs. S. O.; Mrs. G. S. G.; Mrs. T. A. P.; A Reader, Westville, N. S.; A Reader, Headville, Vt.

The following friends ask prayer for the conversion of sons:

Mrs. A. G.; Mrs. W. S. R.; Mrs. R. T. C.; Mrs. G. S. G.; Mrs. T. A. P.; Q. A.; Mrs. M. A. H. S.; Mrs. M. L.; Mrs. M. B. H.; S. M. W.; Mrs. H. B. C. S.; Mrs. D. A.; Mrs. S. E. A.; Mrs. J. B.; Mrs. L. C.; Mrs. P. B.; S. T.; Mrs. M. A. V.; Mrs. M. A. L.; Mrs. S. M. C.; Mrs. M. A. T.; S. B. B.; Mrs. M. J. C.

The following friends ask prayer for the conversion of husbands:

Mrs. M. A. H. S.; L. L. C.; Mrs. C. E. M.; Mrs. J. R. B.; Mrs. M. J. D.; Mrs. L. C.; Mrs. C. H. W.; I. W.; Mrs. M. L.; Mrs. B. C. H.; Mrs. H. M. S.; Mrs. S. A. M.

The following friends request prayer for the conversion of other relatives and friends:

S. B. B.; Mrs. M. A. A.; Mrs. C. G. L.; Miss E. V.; Mrs. M. J. C.; A Reader, Westville, N. S.; Mrs. C. S. H.; Mrs. L. C.; Mrs. P. B.; Mrs. A. E. P.; Mrs. S. B. S.; Rev. W. W. O.; Mrs. R. R.; Mrs. M. A. C.; Mrs. A. H.; M. E. S.; Mrs. S. M. C.; Miss J. C.; C. McF.; E. H. S.; Mrs. M. S.; Mrs. M. L. M.; Mrs. M. A. F.; D. M. S.; Mrs. L. W.; Mrs. M. McC.; A Reader, Marie, S. C.; Mary, Oxford, Pa.; E. K.; M. S.; S. M. W.; N. M. S.; J. T.; Mrs. H. B. G.; E. M.; Mrs. J. B.; Mrs. H. N. B.; A Reader, Brooklyn, N. Y.

The following friends request prayer for healing for themselves or others:

Mrs. J. C. B.; Mrs. F. N.; Mrs. A. D.; Mrs. L. Y.; Mrs. L. E. B. M.; Mrs. O. T. T.; Mrs. E. S. Can T.; L. O. W.; Mrs. C. N. H.; Mrs. M. A. S.; Mrs. J. H. C.; Mrs. S. L. D.; B. R.; B. W. B.; Miss A. H. G.; Mrs. J. A. C. (that daughter may become able to walk); Mrs. W. S. M.; Mrs. J. T.; A. H. S.; Mrs. C. H.; Mr. and Mrs. W. W. D.; T. G. McG.; J. L. M.; Mrs. E. J. S.; Mrs. C. A. S.; A. D. and Mrs. G. G. ask prayers that their hearing, or the hearing of friends, be restored. A Reader, Westville, N. S.; Mrs. C. S. H.; Mrs. M. A. A.; Mrs. C. G. O.; Mrs. B. F. N.; Miss M. S.; Mrs. S. A. M.; Mrs. H. M. S.; Mrs. M. J. C.; Mrs. A. G.; D. R. McI.; B. F. S.; Mrs. W. S. R.; L. C. R.; E. C. P.; Mrs. S. O. (to regain use of limbs); J. M.; Mrs. T. A. P.; F. M. Y.; Mrs. U. S. H.; Mrs. A. H.; W. S. (that a child may become able to use hands and feet); Miss E. M.; H. E. K.; Mrs. E. R. L.; H. R. H.; Miss I. R. J.; J. C. T.; Miss D. W.; Mrs. A. L. H.; Miss A. B. G.; Mrs. C. E. J. (to regain use of limbs); Miss E. P. H.; Mrs. M. A. F.; Mrs. H. N. B. (that sister be restored to health, also pastor's wife); N. McL.; Mrs. P. B.; Mrs. C. H. W.; I. W.; S. H.; A. H. P. L.; P. B.; B. E. E.; J. M. B.; Mrs. M. W.; Mrs. M. L.; L. P. L.; M. S.; M. R. F.; Mrs. K. M.; Mrs. C. S. E.; Mrs. W. I. F.; J. T.; J. L.; Rev. J. W. L.; Miss P. J.; Mrs. F. J.; Mrs. J. K. E.; Mrs. E. B.; Mrs. M. J. D.; Mrs. J. C. B.; Mrs. A. J. H.; Mrs. T. J. F.; Mrs. B. H.; Mrs. J. B.; H. T. B.; Mrs. S. A. P.; Mrs. S. L. J.; Mrs. M. A. H. S.; A. R. S.; Mrs. M. E. T. (that child may be saved from being a cripple); A. S. McR.; A. M. S.; Mrs. A. G. A.; A Friend, Nokomis, Ill.; Mrs. M. E. W.; J. C. M.; Mrs. S. A. D.; G.; A Sister, Brooklyn, N. Y. (that mother may be able to walk).

The following friends request prayer for varied desires and needs:

Mrs. A. T. L.; Mrs. L. C. L.; K. M. J.; E. K. and M. B.; Mrs. C. H. W.; E. J. W.; Mrs. E. S.; J. L.; Mrs. G. C.; L. A.; Mrs. I. B.; Mrs. A. H. G.; Mrs. S. L. J.; Mrs. B. H. B.; Mrs. E. L. K.; Mrs. S. L. J.; Miss E. M.; C. McF.; Mrs. W. S. B.; Mrs. G. S. G.; Mrs. J. H. H.; B. B.; M. E. N.; H. B.; Mrs. R. H. G.; L. E. B.; Mrs. F. F. W.; Mrs. D. A.; G. K.; P. M. A.; C. S. H.; A. H. P. L.; L. P. L.; Mrs. F. J. W.; Mrs. S. M. H.; Mrs. M. S.; Miss A. B. G.; Mrs. G. P. C.; Mrs. J. W. S.; E. C. P.; Mrs. J. H. H.; J. C.; A Widow; Mrs. S. L. J.; Mrs. L. W.; Mrs. S. A. D.; Mrs. I. J. B.; Mrs. F. F. W.; Mrs. S. E. A.; P. M. A.; Mrs. T. J. F.; S. T.; B. M. K.; Mrs. W. W. W.; Mrs. W. S. B.; Mrs. W. S. R. (that husband and self may become reconciled); Mrs. E. W.; Mrs. E. K.; Mrs. R. T. C.; G. B.; A. H. P. L.; S. T.; Mrs. S. M. H.; Miss E. M.; E. B. C.; H. E. K.; Mrs. H. E. M.; Mrs. W. W. W.; Mrs. S. A. M. (that husband and self may be reconciled); J. C. T.; E. A. S.; Mrs. M. L. M.; E. M. L. R. L. (that daughter and husband may be reconciled); S. M. W.; Mrs. M. L. R.; Mrs. F. F. W.; N. M. S.; J. T.; E. A. H.; Mrs. M. A. H.; Mrs. S. P.; Mrs. M. J. D.; Mrs. L. C.; C. S. H.; D. M. S.; Mrs. L. W. (requests prayer to receive word from husband soon); E. F. B.; Mrs. N. McC. (that brother may be restored to his family); A. E. R.; A Believer, Washington, D. C.; E. K.; Miss M. C.; Mrs. M. B. H.; Miss N. McC.; A Friend, Battle Creek, Mich.; A Sister, Brooklyn, N. Y.; Mrs. R. T. C.; Miss M. S.

The Go-to-Church Band

THERE were over 1,800 boys and girls in 86 churches, members of the Go-to-Church Band, who made a perfect record by attending preaching service once each Sunday for the term of four months ending with May. New Summer-Term Bands have been started, so that now there are over 100 churches in six denominations and 22 States that bear testimony to the good results obtained by this simple plan. The children respond far easier than the pastor expects. Word comes from Portland, Maine: "Our first term has thus far proved more satisfactory in results than we had anticipated."

A letter from Calumet, Mich., reports that forty members of their band made a second record in May, thus completing eight consecutive months without failure.

If any minister of the Gospel desires the willing attendance of the young where they can develop the church habit, he will find the problem ridiculously easy by starting a Go-to-Church Band, which calls for no change in his order of service, and the full details will be gladly supplied by the founder, Clinton Alvord, 7 Summer Street, Worcester, Mass.

Home Visitation Work

"WE cannot save the people unless we teach them. We cannot teach them unless we reach them. Home Visitation reaches everybody everywhere."

This was the keynote of the speech by J. Shreve Durham, superintendent of the Home Visitation Department of the International Sunday School Association. Mr. Durham reported that 31,000,000 persons were visited in the campaigns conducted since the establishment of the Home Visitation Department six years ago.

"The purpose of these campaigns is to furnish an accurate religious census to all of the churches and religious leaders, and to place invitations in every home inviting the people to attend the churches, synagogues and Sunday schools of their choice. Invitations are printed in the English, French, Spanish, Hebrew, Chinese, Japanese, Italian and Polish languages."

Where God Is

WHERE is thy God? they ask of me,
As if it were their thought that he,
Like mortal, should be found to be
In some one spot.

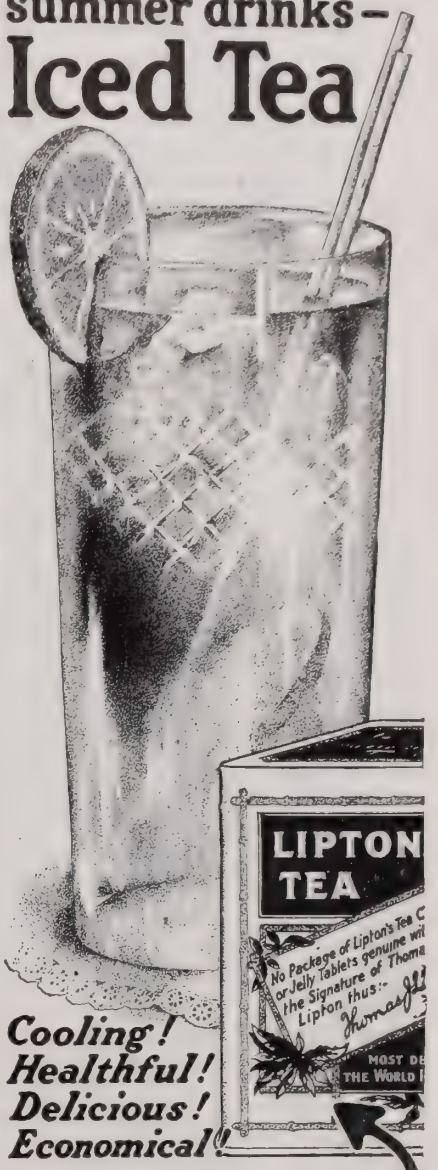
Ah, that their eyes thus sightless are!
Do they not see the world afar,
The mountain height, the sparkling star,
The lowly cot,

The babbling brook, the flowers fair,
The sun, the sea, the living air—
Ah, could they tell me anywhere
That God is not?

GEORGE TAGGART.

The most thirst-quenching of all summer drinks—

Iced Tea



Cooling! Healthful! Delicious! Economical!

Nothing helps more to make summertime comfortable; nothing helps more to make you forget the heat and humidity; nothing satisfies the longing for a *real* summer drink like iced tea—made right from the right tea. You'll be wise, and satisfied, too—if you make your iced tea with

LIPTON'S TEA

Served daily—on summer days—on every day the year around—in millions of homes. Lipton's Tea is the ideal all-time beverage—served hot or cold.

Grown in the world's greatest tea gardens, Lipton's Tea comes to you in its sealed air-tight tin, with its full strength, its fragrance and aroma at their best.

When you make iced tea, you'll find Lipton's Yellow Label Tea is quite the best.

Every Tea taste is suited in LIPTON'S TEA

Ceylon and India	50c., 60c., 70c. per lb.
English Breakfast	60c., 70c. per lb.
Black and Green mixed	60c., 70c. per lb.
Formosa Oolong	60c., 70c. per lb.
Green Ceylon	70c. per lb.

At all grocers in 10c, ¼ lb., ½ lb. and 1 lb. tins

Send 10c. for 10c. Tin—enough for 40 cups—of the kind of tea you like best. Sample of Lipton's Yellow Label Coffee FREE with same. (103)

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TEA and COFFEE PLANTER, CEYLON
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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

D. C., Cienfuegos, Cuba. I have been in meetings held by evangelists who seemed to me to be men of God. I have also been in meetings held by evangelists who did not seem to be men of God, and the latter were apparently blessed of God a great deal more than the former. Must we think that God blesses low ideals more than he does high ones? If I live close to God, must I not only expect persecution, but also failure in my efforts to serve him? The only answer I can give to these questions is that we must serve God and let him take care of the results.

No matter how extensive our Christian experience may be, we cannot formulate a set of rules and say that these are those by which the operation of the Holy Spirit is governed. God blesses the use of both lowly ideals and high ideals, but he chooses his own times, places, methods and instruments, and those who observe rightly know that the choice at times is such as bears out the Scripture declaration that the weak, the foolish, the simple, the despised and base things are used by the Spirit in order that the wise, the strong, and the great might be put to shame. (See I Cor. 1: 25-31.) Clearly it is not worldly wisdom and brilliant intellectual accomplishments that are indispensable in spiritual work. We ourselves have heard men who had no pretensions to culture and who knew little of theology, logic and rhetoric; yet they were used mightily of God in saving souls. We do not wish to be understood as undervaluing training and preparation, however. As to the sincerity of the worker, we are not to be the judges; God alone knoweth the heart. We should never allow our personal likes or dislikes to rule in such matters, nor should we forget that a man may be well adapted to his particular field and audiences, in spite of some disadvantages. After all, the real test is whether or not the Lord will acknowledge his work and make it to stand before the whole world.

A. C. B., Mansfield, La. 1. The phrase "mixed multitude" in Ex. 12: 38; Num. 11: 4, and Deut. 26: 11 means a great rabble, including slaves, persons in the lowest grades of society, natives and foreigners, companions in misfortune. 2. The Midianites were the descendants of the fourth son of Abraham by Keturah. They became a great people, the virtual rulers of Arabia and the head of a confederacy embracing all the Arabian branches of the Jewish race. The Ishmaelites and Midianites were the dominant tribes and were known among traders and even by historians by both appellations, the two being regarded as synonymous. 3. "Baal" is a generic name or title for god, meaning "lord," or "master." Hence it became customary to add distinguishing names to different deities, as "Baal-peor," "Baal-berith," etc. Baal-worship is of great antiquity, traces of it being found in Phœnician inscriptions, and also among the Babylonians and Assyrians.

B. S., Waterbury, Conn. No; mediation has not been a failure. It has accomplished two results which were worth striving for: (1) The signing of the protocols, settling the dispute between this country and Mexico, and (2) the bringing about of a conference between the Mexican factions for the adjustment of internal questions. This may not realize all that was hoped for, but it is a good beginning. The greatest outcome of it all is the precedent which the five republics have unitedly given to the world, in their earnest efforts for peace.

Mrs. F. D. A., Nelsonville, Ohio. There are various opinions among Bible expositors with regard to the scene of the Israelites' passage across the Red Sea. Some would place the point of passage at the Bitter Lakes and others near Suez, but the majority incline to Ras Atakah, south of Suez. Here there is a mile-long promontory and some five miles of water of varying depth, the channel proper, however, being only about three-fourths of a mile wide. The crossing was made between dark and dawn. (See Ex. 14: 20-24.)

Inquirer, Hartford. Pain is a difficult thing to measure. The sorrow of Jesus will always be one of the awe-inspiring, baffling events of the world story. It is impossible to read the Bible deeply, particularly after one has become personally acquainted with Jesus and observed the amazing power that the facts of his suffering and death possess over human souls, without realizing that there must have been far deeper anguish than can be accounted for by the mere facts of his humiliation, rejection, torture and death. If we consider the merely physical pain we must acknowledge that others have apparently borne as much, though we

Continued on last column

Last Chance to Secure

THE CHRISTIAN HERALD SIX MONTHS FOR *35 CENTS*

YOU have just three days more to send in Coupons and earn some of the rewards offered for inducing your friends to join the Christian Herald Family for six months. Any coupon *mailed this week* will be accepted under our offer.

If you have run out of coupons, send in the names and addresses anyhow, accompanied by 35 cents each, and we will honor the remittance.

These Presents Are for YOU

Select the Ones You Want

For Sending Us ONE Coupon

We will send you the picture, *Dreamland*, a Beautiful Photogravure in colors, 18x13 inches, ready for framing.
Add for Actual Postage 2 Cents

Or,

We will send you *Ten Beautiful Postal Cards*, each bearing a precept or prayer.

Given for TWO Coupons

A Wall Motto, white enamel letters on red or green felt surface, 9½x12 inches in size, tied with silk cord, enabling you to hang it on the wall of your home or Sunday school.
Add for Actual Postage 4 Cents

Or,

A Highly Polished Olive Wood Paperweight from Jerusalem.
Add for Actual Postage 4 Cents

Given for THREE Coupons

Treasure Valley, by Marion Keith. Bound in cloth, 384 pages. A sweet and wholesome story of the everyday life of the farmer in Eastern Canada. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Or,

Duncan Polite, by Marion Keith. Bound in cloth, 306 pages. A story of rare humor and humanity, depicting life in a remote Canadian glen. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Given for FOUR Coupons

A Set of Seven Books especially selected from the Moody Colportage Library. Weight, two pounds. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Or,

The Red Letter Testament. This beautiful volume is the *only New Testament which contains all the words spoken by our Lord printed in red.* It has clear type, is exquisitely bound in American Levant, soft and flexible, with Overlapping Edges, Red under Gold. *The Red Letter New Testament* is issued in both the Authorized and Revised Versions. Weight, one pound. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Given for FIVE Coupons

Bibleland Tablet. Inscribed with a message written over four thousand years ago. Not an imitation, understand, but a genuine tablet covered with cuneiform characters placed on it by a scribe who lived in Ur of the Chaldees in the time of Abraham. ***Add for Actual Postage 3 Cts.***

Or,

My Garden of Hearts, by Margaret E. Sangster. Contains over sixty complete stories, and a number of charming sketches. 450 pages bound in vellum de luxe cloth. Weight, 2 lbs. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Given for SIX Coupons

A large American Flag, 6 feet long by 4 feet wide. The stripes are double stitched one to another and it is guaranteed not to fade, run or shrink. Weight, 1 lb. See your postmaster for exact parcel post charge, and enclose amount with order and coupons.

Or,

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Continued from first column

must also acknowledge that there are almos infinite degrees of susceptibility to pain. A wound which will cause little pain to a man o a certain temperament and organization ma be excruciating to one of finer and more acut sensitiveness. But the real agony of Jesu must have been different from either physic or mental. There is a soul note, a moral not in his suffering that puts it altogether beyon our comprehension. Matthew, Mark and Luk all record the fact that as he died he cried ou with a loud voice. That seems strange fro what we know of the dauntless courage o Jesus. Some immeasurable, inconceivable suf fering must lie back of that cry. So also hi appeal in the garden for deliverance at th last hour. There must have been an infinit anguish ahead to compel him to ask for an other way. We get the clearest hint in th grievous prayer from the cross: "My God, m God, why hast thou forsaken me?" Ther must have been some definite, conscious agonizing break in the eternal love which ha bound the Father and the Son together. Per haps there was deeper truth than the ancien formulators of the creed knew in those strang words: "He descended into hell." No—of a the griefs in the world that of Jesus, whil he was on the cross and while his body lay i the grave, is unique. Its depth, its duration none can know. They counted the hours h spent on the cross and the hours in the grave But what eternities of spirit anguish he ur derwent we may never know. But, prais God! they were enough to shock every peniten soul that hears of it into a new life, a life i which sin is hated and righteousness loved. life of which the crucified and risen Saviour i the eternal Light and the never-failing hop and joy.

W. A. P., Eureka, Mont. While the Bibl narrative does not state specifically tha Pharaoh himself was drowned in the Red Se (see Ex. 14: 23-28), yet the "Song of Moses (see Ex. 15: 4, 19) clearly warrants such construction. Some authorities have held tha the discovery of the mummy of Merenpta (the supposed Pharaoh of the Exodus) dis proves this; but it is not conclusive. That th Jews of later generations believed him to hav been overwhelmed with his host is evider from Ps. 136: 15 and other passages. In Ex 14: 30 it is stated that the Israelites saw th Egyptian dead lie upon the seashore, and th body of Pharaoh may have been among thos recovered from the general disaster.

W. H. L., Smith Center, Kan. Paul's view on the sphere of woman are well known, and h gave them frequent expression. He believe that for those who, like himself, were engage in spiritual work, it was better to have n domestic burdens, so that they might be le free to devote themselves to the Gospel. Ther are many minor things in his epistles whic were specially suited to the conditions an needs of his time, but concerning which au thorities are divided as to their modern appl cation. These, however, do not touch on th essentials of the faith.

O. B. S., Rexford, Pa. 1. The present po ulation of the globe is estimated as being abou 1,400,000,000 or 1,500,000,000. 2. John 21: 2 is generally interpreted as referring to Joh himself, being in a sense an attestation of th truthfulness of the Gospel he had written. Se a similar passage in chapter 19: 35.

J. R. C., Rentz, Ga. 1. We do not kno whether it was ever spread on the records Congress. 2. Same answer as No. 1. Yo can learn the fact, however, by writing to th clerk of the House of Representatives or th Librarian of Congress. 3 and 4. Our view on these matters have already been expresse repeatedly in THE CHRISTIAN HERALD.

J. H. S., Hydetown, Pa. See answer con cerning Pharaoh elsewhere on this page.

L. G. H., Rockport, Ky. It is everywhe understood that all three were of that faith.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Story of John Mark*

WHY did John Mark leave Paul and Barnabas when they reached Perga? (Acts 13: 13.) Many have supposed that it may have been an ordinary case of homesickness. Mark was probably still a very young man, and there are many reasons for believing that his mother's house in Jerusalem was an unusually pleasant one. That it was somewhat pretentious is indicated by the fact that, although a city house, it had a "gate." There was not only a gate, but a "damsel" to keep it, who was probably a servant. Then, too, it was a home of considerable sociability, and sociability of the right sort, for it was one of the headquarters of the Christians at Jerusalem. When Peter was miraculously released from prison (Acts 12) he went, as a matter of course, to the home of John Mark's mother and found there his Christian companions met to pray for his release. It is quite natural to believe that thoughts of such a home would be very alluring to a young man accompanying two older men on a difficult mission through unfamiliar country in which they constantly met with misunderstanding and opposition.

The thought might occur that there is just the possibility of a hint of romance in the simple facts as they are recorded. There is nothing in the English text of the passage itself to indicate that the "damsel" Rhoda was a servant. Certainly it is a pretty name, "Rhoda," the Greek word for rose, and the fact that her name is remembered so distinctly and recorded definitely might weigh on the side of her being a free maid, not a handmaid. That would make a good start for a delightful story—two young Christians, John and Rose, members of the same church, the girl one of the devout worshipers who gathered in the home of the young man's mother. If anything could bear out this hint we might imagine that along with his homesickness and his desire to see his mother, young John might have been thinking of Rose and wishing to return that he might be with her. And, as a matter of fact, it may be true. Commentators compare Rhoda's act and position with that of the "damsel that kept the door" at the high priest's house (John 18: 17). But Luke does not say in this narrative from the Acts (Acts 12: 12-16) that Rhoda "kept the door." Some one knocked and she ran to listen. They were always fearing hostile intruders, these early Christian worshipers. When she heard Peter's voice she was so overcome with glad bewilderment that, instead of opening the door, she ran back to tell the rest. Finally "they" opened the door.

But to turn from these fanciful suggestions, there were probably deeper reasons why Mark went home. He seems to have been a strict Jew, perhaps something of a ritualist. He foresaw that Paul was to be the dominant force, rather than his own cousin, Barnabas. They were facing new territory, new plans, new spiritual and evangelistic adventures. It may have been a matter of conscience with him; he may have considered Paul a dangerous leader, one who would take the young church into wrong directions and wrong practices. He was not ready to break loose from the ceremonial law of Moses. The church council described in the fifteenth chapter of Acts had not yet been held, and he may not have felt convinced that Paul's pioneering among the Gentiles was right. At any rate he went home. And Paul was so displeased that he would not consent to take him with them on their next trip (Acts 15: 38-40).

But later Mark becomes one of the beloved friends and allies of the great apostle to the Gentiles. He understood God's great plan of offering salvation to all the world. He labored arduously; he wrote a life of Jesus; he comforted Paul during his first imprisonment at Rome (Col. 4: 10, 11), and the apostle asked Timothy to bring Mark with him when he came to visit him in his last imprisonment (II Tim. 4: 11), "for," he said, "he is useful to me for ministering."

Surely Mark "made good." He was the friend of both Peter and Paul, trusted and beloved by these leaders of two different groups of early Christians, with different conceptions and temperaments.

Mark's Gospel is the basis of New Testament study. It gives in short, crisp, dramatic statement the life of Jesus. If Mark had lived to-day he would have made a good newspaper man, would perhaps have been one of the energetic young "publicity men" who are bringing the news of Christ's kingdom, through printer's ink, to the attention of the world.

*Mark: A Widow's Boy Who Faltered and Then 'Made Good.'" Acts 12: 12; 15: 36-40; II Tim. 4: 11. Epworth League Topic for Sunday, August 9, 1914.

How to Be Free*

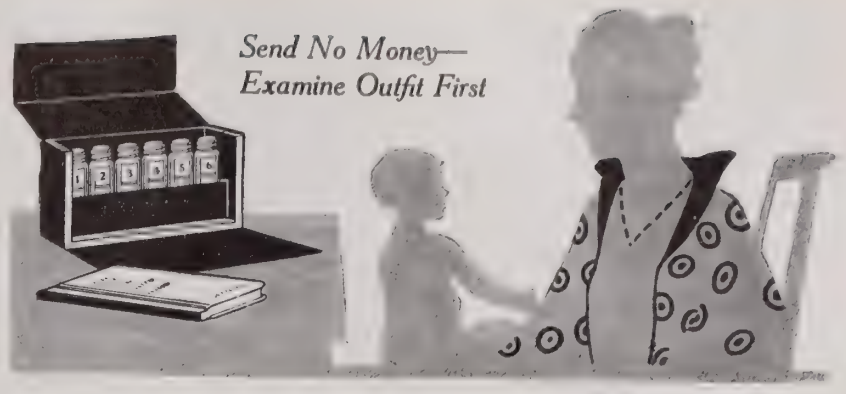
FREEDOM is among the dearest of life's possessions. Indeed, life without freedom is scarcely life at all. Men's souls are enslaved in many ways, but the two mightiest masters of enslaved souls are sin and error. Throughout the Bible these two ideas are connected: sin and folly, or error. To be wise is to be good. Sin and falsehood, sin and superstition, sin and unbelief—these are the alliances that capture and enslave the human soul.

But Jesus breaks these bonds. He tells us the truth; he shows us the truth; he leads us in the way of truth. He cleanses our hearts from sin, breaking its power by the greater power of his love and grace. "Ye shall know the truth, and the truth shall make you free." "If the Son make you free ye shall be free indeed." "I am the truth." That is the only way to attain real liberty—to let Jesus set us free from sin and lead us in the way of truth.

The real secret of Christ's emancipating power is love. He comes to show us that the life of true liberty is the life which is dominated by love. The man who is selfish is a slave. He thinks he is free, but he is not. He thinks he is doing as he pleases. But following sin he is forging the chains of a most loathsome and cruel bondage. Jesus and Paul both use that startling phrase, "Slaves of sin." The selfish, sinful man must be held in by laws and all sorts of restraints. The man who truly loves his neighbor, the man who really longs to help others, is the man who can be trusted. He is the free man because his impulses are kindly and will bring harm to none. This is what Paul declares: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." He is free from enslaving habits, free from the ugly consequences of sin; free from the terrors of law, both human and divine; for the penalties of the law cannot touch him because love leads him to keep the law.

A beautiful highway this is along which Jesus is leading his free hosts. It is the highway of truth; it is the highway of holiness; it is the highway of love; it is the highway of light, the light of his presence who is the Light of the World.

*"Who is Free?" John 8: 31-36. B. Y. P. U. and Christian Endeavor Topic for Sunday, August 9, 1914.



When Baby is Sick

What mother has not been frightened almost out of her wits by some unusual symptom developed by baby, only to find after the physician's visit that it really amounted to nothing.

There are, perhaps, more unnecessary visits paid by physicians to babies and children for slight ailments than for all adult illnesses combined. This is for the reason that the mother is unable to read baby's speechless protests.

Dr. David Orr Edson, one of New York's most prominent physicians, found a few years ago that he was paying almost numberless unnecessary visits to infants. So great did this burden become because of his large practice that he decided to work out some method to reduce these unnecessary calls, and at the same time give to mothers the benefit of his wide experience.

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Dr. Edson's Infant Remedies are not designed to dispense with a physician. They are designed only to save the many expensive and unnecessary calls which every anxious mother feels obliged to incur at the first sign of trouble.

Where there is no physician at hand, such as in traveling or in the country, both remedies and book are indispensable. Many mothers have said that never have they been so free from anxiety as since having Dr. Edson's outfit on hand.

Who is Dr. Edson?

Dr. David Orr Edson is the son of ex-Mayor Franklin Edson of New York City, and brother of Dr. Cyrus Edson, for many years Health Commissioner of the City of New York. He is a graduate of the College of Physicians and Surgeons of New York City and completed his studies in Berlin. He was for many years Attending Physician at the New York Charity Hospital and is Medical Examiner for the New York Produce Exchange, an institution known throughout the world.

To have Dr. Edson's book and Infant Remedies in the house is almost like having the family physician of New York's most prominent people continuously at your service, ready to advise you about feeding and to prescribe for baby's slightest ailment. Yet the price of book and case together is only $3.00, whereas a single call from Dr. Edson would cost many times three dollars.

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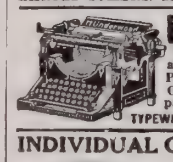

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SHOULD PROTESTANTS COMPETE FOR STATE RECOGNITION?

Continued from page 709

they note with extreme pleasure and cause others to note with emphasis that the President of the United States is paying deference to the Roman Catholic Church.

For this reason we have felt scandalized at the President's action. He cannot but be aware—for he reads the papers as we do—what interpretation the Roman Catholic hierarchy is constantly putting on his attendance at the Pan-American Mass. Even if he were a Catholic and attended the mass as a Roman Catholic church-member, he would not come as the President of the United States. It would seem to be his duty to stop a procedure that is not warranted by his station. He has not done so hitherto, and hence he cannot object to having his action ascribed to political influence. Just for that reason his action is extremely censurable. It is utterly un-American.

The Reformed Church Synod, we believe, in passing the resolutions we have cited, is doubly at fault: (1) By doing what it should not have done: trying to coerce the President morally into taking a religious stand; (2) by not doing what it might have done with propriety: telling him plainly that he is wrong in attending the Pan-American Mass *as President of the United States.*

It remains to be seen what the outcome of this business begun at Asbury Park will be. The New York *Times* reports that "the Federal Council of the Churches of Christ in America is to organize in the national capital a united service of all the Protestant churches, and to invite the President, Vice-President, and Cabinet to attend it." The official resolution shows that this report was correct. "In substance," says the New York paper, "the plan is to set up an opposition service, and force the President to go on record as favoring the one or the other." In the first place, we do not believe that the Federal Council will obtain the consent of all the Protestant churches of Washington for the "united service." The service, if it is held at all, will not be representative of all Protestantdom. In the second place, what will the Federal Council or the Reformed Church Synod have gained if the President, as may happen, attends both the "united service" of the Protestants *and* the Pan-American Mass? Or if he alternates between the two, attending the one this year and the other the next year? In that event the Federal Council and Reformed Church Synod will have been placed by the President—and that justly and by their own invitation—in the same category with the Roman Catholic Church: both are rivals for state honors and preferment! "Oh, what a fall was there, my countrymen!"

And what will happen if the Jews demand the President's attendance at a service of theirs, to "make him take a stand," or if the Greeks, the Christian Scientists, the Theosophical Society, etc., proceed to "put the President on record" by inviting him to a religious function of theirs? If the President's attendance at the service of a church is a prize to be coveted and striven for, all have a right to enter the race; or rather, what the President grants to one he must grant to all.

In any attempt to rival Rome in a public exhibition, we venture to predict, Rome will always come out winner. Rome's leaders are experts in arranging monster parades and mass meetings and in surrounding them with all the pomp and glory that the populace loves so much to behold. When, lately, death's sable pageant moved through the streets of some of our larger cities and the nation stood with bared and bowed heads at the bier and grave of the marines who lost their lives in the seizure of the Mexican port of Vera Cruz by our government, Rome was on hand with a grand military mass at the Brooklyn Navy Yard. Its glories were described with a wealth of bold-face type and columns of reporters' copy in the New York dailies, and it was recorded with particular stress that the officiating priest had stood on the exact spot on which the President had stood a few days before. Compared with this effort of Rome what a poor showing was made by the memorial service at the West End Memorial Church, held on the same day! Of course, we do not mean to say that if Protestants were sure beforehand that they could win in their rivalry with Rome, they might try. Even in localities where Protestants could easily win if they tried, we would hold such rivalry to be wrong in principle.

And what would it all lead to? Rome has now inaugurated an annual memorial service for letter-carriers who have died during the year. Two thousand New York letter-carriers marched in procession to St. Patrick's Cathedral in New York on May 25, were welcomed by Monsignor Lavelle and listened to a memorial sermon, and "William E. Kelly, postmaster of Brooklyn, attended the service"—the reporter did not overlook this fact. Good reporter! Rome has already an annual mass for the army, one for the navy, one for the policemen, one for the firemen of New York City. Are Protestants now to arrange competitive services for all of these purposes? Rome is always doing something spectacular and planning new schemes to display the glory and the power of its church. Will Protestants always try to rival and imitate them?

The strength of the Protestant position is dissipated as soon as Protestants are misled into an attempt to rival Rome. Rome will, for a time, be perfectly willing to divide political honors and emoluments with Protestants. Rome has really gained the greatest thing she is striving for from Protestants: an acknowledgment of her standing claim that it is right in principle that the state should be subordinate and serviceable to the church. *Which* church alone the state should and must serve, that question Rome may wisely choose to postpone for future settlement at a more opportune time and under more favorable conditions.

W. H. T. DAU.

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New Testament Heroes. Question List No. 1

State references for each answer]

1. (a) Where did Peter live during most of the time covered by the Gospel narratives? (b) In what other town had he lived? (c) How many and what names did he have?

2. (a) In John's account of Peter's first meeting with Jesus, who brought him to the Master? (b) Where was he and at what task when he received his official call to be a disciple?

3. (a) What passages indicate that Peter's home became the temporary residence of Jesus himself? (b) What is Peter's place in every list of apostles mentioned in the Gospels? (Give three references.)

4. (a) On how many and what occasions did Jesus take Peter and two other disciples apart from the rest? (b) To which of these occasions does Peter refer in one of his epistles? (c) On what occasion did Peter refuse to allow Jesus to act toward him as a servant?

5. (a) In what words did Peter boast his steadfastness? (b) How did the angel at the empty tomb hint that Jesus was eager to see Peter after the resurrection to assure him of his complete forgiveness for his denial? (c) What question did Jesus put to him three times?

6. (a) What did Peter advise the disciples to do before the day of Pentecost? (b) How many were won to the church at the result of Peter's first sermon?

7. (a) How many arrests of Peter are recorded in Acts? (b) In what two expressions does he show his brave determination to obey God at any cost?

8. (a) What splendid statement did Peter make before the magistrate of the indispensability of Jesus for salvation? (b) What beautiful word does he use in one of his epistles to characterize the blood of Christ?

9. (a) What experience led to Peter's decision to offer the Gospel to the Gentiles? (b) What passage in one of Paul's epistles tells of his meeting Peter at Jerusalem? (c) What passage in Acts refers to this visit of Paul's? [In this passage Peter's name is not mentioned.]

10. (a) On what occasion and in discussion of what subject did Peter stand by Paul? (b) On what occasion did they later disagree? (c) By the use of what friendly appellation did Peter, in one of his epistles, show his kindly feeling toward Paul?

Correct Answers to June Questions

1. He was taken there a captive by Ashpenaz, under direction of Nebuchadnezzar. Dan. 1: 1-6.

2. By refusing the king's food and wine. 1: 8.

3. (a) Nebuchadnezzar. 1: 1. (b) Belshazzar. 5: 1. (c) Darius, the Median. He took Babylon and slew Belshazzar while a feast was in progress. 5: 30, 31

4. (a) When he interpreted a dream which the king had forgotten. 2: 25-48 (also 1: 18). When he interpreted another dream in regard to a tree. 4: 8-27. (b) When he interpreted the handwriting on the wall. 5: 13-28. (c) Before and after he was cast into the lion's den. (c) 6 and 6: 19.

5. That he break off his sins by righteousness and by showing mercy to the poor.

6. (a) Of a truth it is that your God is a God of gods, and a Lord of kings. 2: 47. (b) Blessed be the God of Shadrach, Meshach and Abednego, . . . because there is no God that can deliver after this sort. 3: 28, 29. (c) Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment. 4: 37. (Also 3: 26; 4: 2; 4: 34.)

7. (a) Thy God whom thou servest continually, he will deliver thee. 6: 16. (b) In every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. 6: 26.

8. (a) Jeremiah. (b) That the Lord would accomplish seventy years in the desolations of Jerusalem. 9: 2.

9. Gabriel. 8: 16, 17; 9: 21.

10. "Greatly beloved." 9: 23; 10: 11; 10: 19.

Honor Roll

The following 100 readers answered correctly all the June questions:

John. A. Ainslie, Mrs. J. A. Angren, Mrs. Arthur H. Apple, Maurine Apple, Mrs. A. F. Avery, Mrs. C. J. Bailey, Grace M. Banks, Mrs. O. C. Barnes, Thos. C. Birkett, Mrs. Louis A. Black, Amelia Bohl, Mrs. Julia Boone, F. M. Bowman, S. R. Buckwalter, Mrs. H. P. Calkins, Mrs. E. E. Cammack and daughters, Miss Della Carr, Mrs. Harriet N. Cheney, Mrs. J. S. Childs, J. D. Clapp, Mrs. E. M. Close, Lettie Cobb, Emma A. Coffin, Mrs. H. B. C. Cope, Mrs. Alma H. Culver, Jennie Cunningham, Charles W. Dickinson, Mrs. Wm. H. Douglas, A. C. Drumm, Mrs. Arthur DuBois, Mrs. J. H. Durant, Olive W. Elsbree, Mrs. J. A. Ferguson, John A. Freeman, Mrs. Eliza J. Fuller, Mrs. Sallie S. Gehman, Mrs. Susan A. Glover, Mrs. M. Griswold, Annie M. Grover, Mrs. George Gruetzmacher, Mrs. E. P. Hall, Mrs. Maria L. Harkness, Mary O. Haw, Mrs. W. C. Henderson, George F. Hills, Mrs. J. R. Hissem, Jennie E. Holmes, H. D. Hoover, Mrs. J. S. Howell, Chas. Irion, Kate A. Jackson, Mrs. Ella Jameson, Mrs. Theo. Johnson, Mrs. David J. Jones, Katie Kennel, Addie Kernick, Ella King, Mrs. J. C. Kittell, Miss Lena Knapp, Hilda B. Langille, Mrs. H. J. Martin, Julia A. McConkey, Miss Annie M. McLellan, Mrs. W. A. McManigal, Susie W. Merritt, Miss Mina H. Messinger, Mrs. W. M. Michaux, Miss M. E. Miller, Chas. Miller, Miss F. M. Moseley and sister, S. M. C. Musgrove, Robert E. Myers, Miss W. Nicholson, J. N. Ogle, Olive M. Palmer, Mrs. S. E. Paul, Mrs. Clement T. Paull, Miss E. Virginia Payne, Fannie E. Raymond, Mrs. E. M. Reeser, J. P. Rodgers and son, Mrs. F. H. E. Ross, Mrs. John A. Ruth, Miss Frances F. Shank, W. E. Sight, Mrs. A. E. Wagner-Smith, Mrs. G. L. Snyder, Mary M. Stein, Mrs. Anna Stockmon, Mrs. Edwin C. Thompson, Mrs. Abbie W. Trueblood, Miss E. Umberfield, Mrs. C. C. Van Dusen, Mary E. Wagner, Mrs. Edwin D. Ward, Mrs. R. T. Wartman, Effie E. Wheelock, Verna Whitbeck, Eugene Wilson, Alice Wood.

Romances of Modern Business*

Beauty and Printers' Ink

OUT in Cleveland there is a drug-store, perched on a quiet corner in the Ohio metropolis. It is an unpretentious building, much like many another drug-store. Yet loyal Clevelanders passing with a visitor, point to it with pride. "There," they are wont to say "is where Fred Stecher got his start."

And then will follow the story of the young Cleveland pharmacist who filled prescriptions, sold stamps, and graciously met all the demands made upon a community-druggist before he made a fortune out of Pompeian Cream.

This Cleveland druggist—Mr. Frederick W. Stecher—began to study the inquiries of his customers in the hope of discovering some definite need that he might fill. It was not long before he realized that every woman who came into his store was interested in enhancing her good looks and in preserving her youthful appearance.

Age-old fact though this was, it was an inspiration to young Stecher. He concluded that a different kind of a face-cream designed to clean the skin pores would have a wide appeal to lovers of good complexions.

A few months later the young druggist was doing a thriving local business with Pompeian Massage Cream.

That was in 1901. Mr. Stecher reasoned that if he could address millions of readers of periodicals at once he could create a great demand for his product.

Fired with faith and enthusiasm the druggist came to New York in 1902. He explained his proposition to several advertising men. They discouraged him. But Stecher would not be disheartened. He looked up another advertising man and met that Columbus of the advertising fraternity, Mr. William H. Johns.

"What is your cream good for?" asked the advertising agent. Mr Stecher explained that it was a massage cream to rub in and rub out bringing the pore-dirt with it. Mr Johns discovered an idea there. "It's worth a trial, at least," he said. So the Ohioan accepted a plan as outlined and gave his check for two hundred and twenty-nine dollars, the cost of the first two magazine advertisements.

The following month the advertisements appeared, and it was only a short while before the little drug-store in Cleveland was unable to meet the demand for samples of Pompeian Cream requested by magazine readers in all parts of the country.

The rest of the story is one of phenomenal growth. Less than a year after the first advertising appeared in the periodicals, the business had outgrown the drug-store. A large new place with facilities for manufacturing and distributing was secured. Today nearly fifty thousand barbers use Pompeian Cream in their shops, approximately fifty thousand druggists sell and feature it, and about twenty thousand beauty shops throughout the country use this product.

"The real test of advertising," said Mr. W. W. Wheeler, secretary of the Pompeian Company, "is the response. From the first, Mr. Stecher pinned his faith in national advertising.

"As the business grew, the cost of manufacturing decreased. As fast as the money came in he put it into advertising. The world has come to know Pompeian Cream solely through periodical publicity.

"The time has passed when the manufacturer could depend on the dealer to make his product salable. The dealer has crawled into his shell. He says to the manufacturer: 'Create the demand and I will handle your goods.' This means advertising, and advertising is growing more important and necessary to business all the time."

* This is one of a series of articles being published to show how leading national periodicals are serving the public through dependable advertising.

ATTRACTIVENESS

BY MARGARET E. SANGSTER, JR.

THE two girls were getting dressed for a large dinner when I dropped in to call for them. It's fun to get into the habit of being early—you see and hear so many things. As I sat in the big cretonne-covered chair by the window, I heard a discussion that interested me a great deal.

It had been a hot day. The twilight was falling all around us like a heavy cotton blanket—so heavy and stifling that things like party dresses, and ribbons, and large hairpins seemed unnecessary burdens. In the consciousness that my gown was new, I tried to feel cool, but failed miserably.

"How hot it is!" I sighed. The blonde girl who was struggling with a refractory hook paused for a moment and dabbed at her face with a dainty handkerchief.

"Hot?" she queried sarcastically. "Of course it's hot. It's so hot that I don't care how I look or what I wear. See my hair? It's a wreck, but I don't care. See my dress? It needs pressing; but I wouldn't press it for anything on a night like this. It's a very fussy dinner, but I don't care if the King of England and the President of the United States are coming. It's hot, and I don't care how I look!"

She paused breathlessly, and subconsciously I glanced at my other friend. She was standing in front of the mirror and as I looked at her I saw the grace of her dainty gown, the perfect neatness and charming simplicity of her slippers. While I feasted my eyes on her she paused in the work of rolling a rebellious lock of hair into a gleaming coil, and without turning her head she spoke to us.

"You're all wrong, dear," she told the blonde girl gently. "All wrong. Even if it is a hot night and you are tired, *do* press the little dress. You might be sorry if you got over there and felt mussed up. Come here and I'll put a few tiny hairpins in the curly part around your forehead. They do wonders on a night like this. It's a girl's duty to be as attractive as possible, even in hot weather."

With graceful, deft fingers she was patting the pretty blond head in front of a mirror—adding a pin or taking one away. Her slender fingers smoothed a crumpled frill into some semblance of neatness, and her quick eye caught a tiny rip that she drew up with careful stitches. As she worked, I sat and tried to keep cool, and thought.

There are narrow-minded people in this world who believe in discouraging signs of beauty on the ground that it produces conceit. I knew of a woman who braided her little daughter's hair in tight pigtails, and so discouraged a charming tendency to curl. Although at the time the young child did not object in the least, since she has grown up she often thinks that the proceeding was unnecessary in the extreme. Moreover, the tendency to conceit was not crushed, for the girl wears many bumpy curl papers to bed every night and has a profusion of ringlets, despite the fact that her natural ones were spoiled in the making.

Personally, I certainly like to see a girl well dressed. Not dressed in loud or immodest clothing, or in extremely fashionable clothing, but dressed in clothes that fit, and are neat, with buttons and hooks on and fresh collars. Also I think that becoming dresses are no sign of conceit.

Commuting on our suburban trains is not a very pleasant experience. Neither is it a clean one—for coal-dust and cinders are not conducive to neatness—but it is a very illuminating one. You see girls, hundreds of them, going to work in the big city. And very few of the hundreds look neat every day. It's a hard thing to battle with the dust and the heat of the crowded trains, and I do not blame the girls who come to work with rather mussed collars, and straggling hair, and torn gloves.

There is a girl whom I often see on the train. She is a very attractive girl, but you can see at a glance that she has made herself attractive by exerting a great deal of care on her personal appearance. Every morning when the train pulls into her station, people put down their papers and look for the girl, and when she comes in, radiant and well gowned, the passengers follow her with their eyes. As one little old lady said to me: "I love to watch her. She comes in like a fresh breeze with the fragrance of flowers in it."

The duty of being attractive falls, I think, almost more heavily on the married women than it does on the girls. So often a woman will dress well and fix her hair becomingly before marriage, and seem to lose all interest in her personal appearance afterward. A great many romances lose the rose-tint of love because of sloppy kimonos and shapeless dinner dresses and tight, knobby hair-curlers. Divorces may result from a great many causes, but I think that perhaps half of them occur because the wife fails to be attractive in the privacy of her own home.

Girls dear, and married girls, I am not trying to encourage the tiny spark of vanity that grows in every human heart, but I am trying to swell the tiny spark of self-respect that should grow in every human mind. If the gracious Father above had wanted us to be ugly, he would have made us without hair or teeth or complexions or eyelashes; but instead, he made almost every one with at least one attractive feature. If you are plain, I think that it is easy to acquire charm by the neatness and becomingness of your clothing. And, girls dear, if you are pretty, it is your duty to make the most of God's gift to you.

CALLED HIGHER

[Notices for insertion in this department should reach THE CHRISTIAN HERALD within two months after the death of the subscriber. We regret that lack of space makes it impossible to print those not so received. All others will appear as early as possible.]

Mrs. L. S. Cravath, Cravath Corners, Canada, April 28, 1914; 71.

Mrs. Mary Swisher, Naola, Va., April 22, 1914; 64.

Captain A. H. Chevalier, of Parkersburg, W. Va., Commissary Department United States Army, 1861-1865, at Albuquerque, N. M., June 4, 1914; 82.

Mrs. Katy Bigart, Port Jervis, N. Y., November 30, 1913; 74.

John J. Frye, Norridgewick, Me., May 15, 1914, 69.

Mrs. Sarah E. Setz, Scarsdale, N. Y., June 1, 1914, 76.

Dr. M. M. Henry, East Springfield, Pa., June 20, 1914, 52.

Mrs. Helen Jamieson, Sacramento, Calif., April 18, 1914, 79.

Mrs. John H. Fish, Los Angeles, Calif., April 24, 1914.

Mrs. W. H. Brown, Mound City, Kan., March 10, 1914, 76.

Joseph Parsons, March 16, 1914, 90.

George W. Eddy, Troy, N. Y., June 3, 1914.

Charles Moore, Bridgeton, N. J., April 22, 1914, 78.

Mrs. George W. Cornell, Newtown, Pa., May 21, 1914.

Mitchell Benjamin, East Moriches, N. Y., April 18, 1914, 81.

Mrs. Margaret T. Gesner, New York, N. Y., May 24, 1914, 90.

P. G. Ingalss, Razorville, Me., recently.

James Higgins, Tracy, Calif., April 13, 1914, 78.

Mrs. Emma B. Carroll, Fairfield, Texas, May 29, 1914, 55.

Mrs. Elizabeth Crocker, Brewster, Mass., May 31, 1914, 78.

John George Cook, Washington, D. C., April 7, 1914.

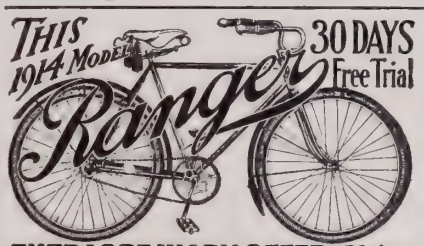
James E. Arner, Benzonia, Mich., May 21, 1914, 72.

Mrs. D. J. Easterling, McColl, S. C., May 26, 1914, 66.

Mrs. Mary Tabberab Weir, Beekmantown, N. Y., April 25, 1914, 79.

"But Doctor—I can't get away now for a Rest."
WHEN the nerves cry out—and when the bonds of business, home ties, or the expense of travel, hold the sufferer to the beaten path—a good tonic may bring timely, restorative help.
The very aid the nerves need to *rebuild* them, to give back the health and courage drained by work or worry, is brought to them by Sanatogen. And this nourishing help comes in a form that makes it natural and easy for the depleted cells of the system to absorb it.
When more than 21,000 American and European physicians, over their own signatures, speak of this efficiency of Sanatogen as a restorative help, when famous men and women everywhere write grateful letters to tell of the great and lasting benefit Sanatogen has conferred upon them—need you hesitate to test the value of this help for yourself?
Sanatogen is sold by good druggists everywhere in three sizes, from $1.00.
Charles D. Sigsbee
Rear Admiral, U.S. Navy, writes:
"After a thorough trial of Sanatogen, I am convinced of its merit as a food and tonic. Its beneficial effects are beyond doubt."
The Right Rev. The Bishop of Southampton
writes:
"It gives me pleasure to bear my testimony to the value of Sanatogen as an invigorating tonic and restorative. It is undoubtedly beneficial."
THE BAUER CHEMICAL CO.
26F Irving Place New York
Grand Prize, International Congress of Medicine, London, 1913.
SANATOGEN
RECOGNIZED BY OVER 21,000 PHYSICIANS

Write for "Nerve Health Regained"—a handsomely illustrated booklet. The basic facts of health, the scientific "HOW" and "WHY" of Sanatogen, told here from the physician's point of view, are as remarkable as they are convincing. Address THE BAUER CHEMICAL CO., 26F Irving Place, New York.



EXTRAORDINARY OFFER—*30 days* one month's free trial on this finest of bicycles—the ***"Ranger."*** We will ship it to you on approval, *freight prepaid*, without a cent deposit in advance. This offer is *absolutely genuine*.

WRITE TODAY for our big catalog showing our full line of bicycles for men and women, boys and girls at *prices never before equaled* for like quality. It is a cyclopedia of bicycles, sundries and useful bicycle information. **It's free.**

TIRES, COASTER-BRAKE rear wheels, inner tubes, lamps, cyclometers, equipment and parts for all bicycles at **half usual prices.** A limited number of second hand bicycles taken in trade will be closed out at once, at **$3** to **$8** each.

RIDER AGENTS wanted in each town to ride and exhibit a sample 1914 model ***Ranger*** furnished by us.

It Costs You Nothing to learn what we offer you and how we can do it. You will be astonished and convinced. **Do not buy** a bicycle, tires or sundries until you get our catalog and new special offers. **Write today.**

MEAD CYCLE CO., Dept. S-71, CHICAGO, ILL.

A New Herniał Appliance

This Invention Holds More Firmly, Comfortably and Surely Than Any Truss.

Sent on Trial

The new Brooks Appliance for rupture so thoroughly meets every test and requirement that it is ordered by the U. S. War Dept. and is recognized as the most reliable support ever invented. It is fitted with an *Automatic Air Cushion* which follows every movement of the body and always covers the ruptured spot. The cushion which comes in contact with the skin is soft, pliable gum rubber and clings closely, so that slipping is impossible, and it is cool and comfortable because of the constant circulation of air through it.

This Appliance is sold under a positive guarantee of money refunded if not satisfactory. We do *not* guarantee to cure any more than any doctor will guarantee to cure his patient. We *do* guarantee to furnish a perfect fitting Appliance, which will give the wearer solid comfort and retain the protrusion at all times. The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished us) it is returned, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurements and catalog sent FREE. Just send your name and address to

BROOKS APPLIANCE COMPANY,
1943-A State Street Marshall, Michigan

100 BIBLE STUDENTS OR TEACHERS WANTED!

throughout United States to introduce the **BIBLE ATLAS.** Also the **ATLAS OF THE WORLD.** Two best indorsed books in print. We will show you how you can put out canvassers and make a **LARGE WEEKLY INCOME.** Takes very small capital to start. Full information on request. SEND TODAY.

L. L. POATES PUBLISHING CO.
22 North William Street, New York City, N. Y.

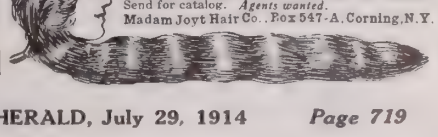
SWITCH—Real Hair 22 in. $2.00

Real human hair switch, short stem, 3 strands, full and fluffy, direct from maker, $2.00. Worth twice amount. All colors—extra shades a trifle more. Simply send a lock of hair and 5 cents postage and get

FREE 10 DAYS' TRIAL

Switch sent for your approval. If satisfied pay; if not, return. Colors matched exactly. Other Switches: 24 in., 26 in., 28 in.: prices upon request. Send for catalog. *Agents wanted.*

Madam Joyt Hair Co., Box 547-A, Corning, N.Y.



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Advice and Books FREE
Rates Reasonable. Highest References. Best Services.
WATSON E. COLEMAN, Patent Lawyer, WASHINGTON, D.C.

"Shoo-o-o!"

THE new WAXTITE package seals in Kellogg crispness, freshness and flavor so that these famous flakes reach you in prime condition. No damp or dust can break through the sealed Waxtite wrapper—a new and strong reason for saying "KELLOGG'S, please" to your grocer.

This picture won the third prize of $350 in the recent Kellogg Prize Art Competition. The artist is Miss Olive Rush, of New York.

W. K. Kellogg

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
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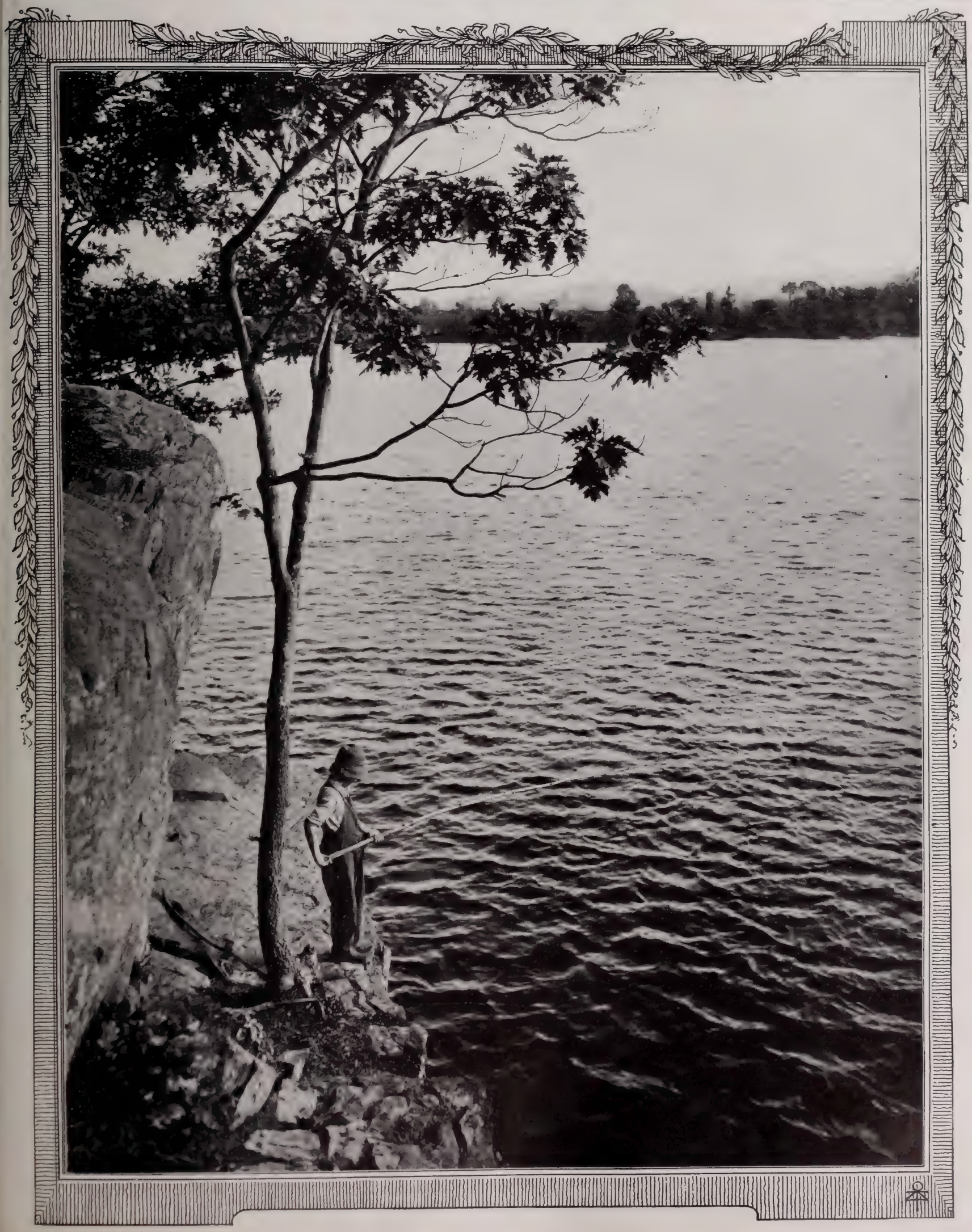


THE people you meet on the hotel veranda, along the beach, on the tennis court, in the ballroom, the pleasure bent men and women who always appear fresh, cool and scrupulously clean—they prove the possibilities in Ivory Soap.

Their soft, smooth skin shows that, after exposure to the hot sun, the Ivory bath is as beneficial as it is delightful; that the mild, pure lather can do nothing but good, and allays, rather than aggravates, any irritation from heat or perspiration.

Their fresh summer garments show that Ivory Soap can be trusted for the most exacting and seemingly impossible cleansing; that, working safely wherever water itself does no harm, the non-alkaline, neutral Ivory restores to their original beauty the most delicate woolens, silks, linens and laces—the garments which one loves to wear and dreads to clean.

IVORY SOAP . . . . .

. . . . . 99 44/100 % PURE

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

OCEAN GROVE AND THE AUDITORIUM AT THE LEFT. ASBURY PARK AT THE RIGHT

WORSHIPERS BY THE SEASHORE

OCEAN GROVE PREPARING FOR THE GREAT ANNUAL CAMP-MEETING

BY MARGARET E. SANGSTER, Jr.

WHEN I left New York the sun was shining faintly, appealingly, from behind a heavy bank of light gray clouds, but as the train swept on past the hills and trees id long sandy meadows, the sun ducked out of ght and the first drops began to patter against e car window. I was starting on another journey the rain.

On past station platforms crowded with imposing nousines, past hotels with gay striped awnings, ast tiny cozy bungalows with doll-house fences id lawns, rushed the train, a red-brown streak gainst a wall of shifting dulness, and then sud-nly we rounded a corner and the ocean leaped out

COMING OUT OF THE CHILDREN'S TEMPLE

o meet the shimmering silver ribbon of the track. When the train slowed down to my station I got out ith a vision of cold angry waves moaning to a cold, ngry sky that hung droopingly in the horizon, and he words of the old hymn rang through my mind:

For those in peril on the sea.

nd for a moment I forgot that I was in one of od's own gardens. No place is a very pleasant ne on a rainy day, but Ocean Grove is never nattractive. Through the swirling drops the buildings loom up imposingly and the tents shine out through the gloom with the dull shine of a well-behaved family of tiny, very wet ducks. Off in the distance the boom-booming of the surf came to my ears, and near by in the huge Auditorium I could hear the swelling of beautiful organ notes. Slowly I made my way along the walk that led past the Children's Temple and the buildings where the low hum of voices raised in prayer came toward me. I felt years away from the rush and bustle of New York as I stood there, all alone in the fog, a great peace on my heart. It was clear the next morning when I woke up, but the fog still hung mistily over the ocean. People spoke of rain in scared voices, and the children hurried away to play while there was still a little sunshine.

As I was leaving the dining-room a sweet little lady came to me and asked me if I would like to go to the Young People's Meeting with her. I was mighty glad to accept the invitation, for Ocean Grove was a little strange to me, and a friendly word is a great help in a lonely place.

The meeting was held in a building that was very large, although it paled into insignificance beside the Auditorium, and it was led by the Rev. W. H. Morgan, D.D., of New York. We arrived just in time to join in the opening hymn, and as we walked far to the front, I had a confused glimpse of hundreds—thousands—of bright, happy faces. Our seats were on the side facing the minister and partly facing the congregation, and as the hymn was finished it was a beautiful sight to see the pastor raise his hands while the huge company of people, old and young (for though the morning service is called a Young People's Meeting, everybody attends), sank to their seats and bowed their heads. The prayer and the responsive readings were short, but very beautiful. After they were over the pastor announced his subject for the morning, and you can imagine my surprise when he said that he was going to talk about "Pollyanna."

I never realized until that morning how far the influence of our "glad" little heroine had spread. There were people from the North and South, the East and West, all talking about the lesson that one tiny book-girl taught them. As I sat there I fell to wishing that every one who loved Pollyanna could be with me in the midst of a crowd of friendly people, listening to Dr. Morgan.

"You all know about the book," he began, "and about the little girl who crept into the hearts of her friends and people who tried not to like her. You know all about the game that she learned from her father, because a pair of crutches came in a missionary barrel, instead of the doll she wanted! I think that we have all learned lessons from her. Perhaps you people do not realize her bravery, but then you've never had missionary barrels, and I have—I've had some barrels that were dandies, and some—but I want you all to tell me what Pollyanna has done for you. Speak up, all of you."

WHERE THE GREAT MEETINGS ARE HELD

From the back seat a man stood up. He had a black band around his sleeve. "Pollyanna," he said in a quavering voice, "taught me to hunt for the silver linings of the dark clouds."

From the very front row a pretty young woman stood up. Her cheeks were a bit pink with embarrassment, but she finally managed to give her message: "Pollyanna," she told us, "taught me the things that should be put in missionary barrels."

"I'm just filling in now," said Dr. Morgan, "but

I want to tell you what happened in a Pollyanna meeting in our church. An old Irish woman hobbled down the aisle, and stood up by the pulpit. 'When I was walkin' down th' avenue,' she said, 'I shlipped and sprained me ankle, an' I've been bein' glad ever since that I haven't bruk me leg!' "

The little lady who brought me with her stood up in her seat: "Pollyanna," she said gently, "taught me to be glad every day and—"

"God bless you, sister," said the minister.

The meeting was nearly over; but I want to tell you one more story that Dr. Morgan told us.

"A friend of mine," he said, "had a mocking-bird that he wanted to teach a certain song. He whistled and sang and coaxed, but the bird kept looking through the open window at the grass and the flowers and the trees. At last the man in desperation put a heavy cloth over the cage, and then, with the bird in total darkness, he began to whistle the tune. After a few minutes he took the cover off and the bird, released from close quarters, burst into music and sang the tune, note for note. He had learned it in the dark. That's what Pollyanna is teaching us—to sing in the dark!"

That afternoon I went to a meeting in the Children's Temple. Several hundred youngsters were there singing away at the special songs they were learning for the August camp-meetings. Professor Tali Esen Morgan was leading them, and they looked up into his face with a perfect understanding rarely seen between children and a grown-up. I had wondered, as I came up, how they could get enough children away from their sand forts to make a good-sized attendance; but when I saw them sitting there and saw their happy little faces I realized that they were having a good time and that they loved their leader. I wanted to be a tiny child and sit in a little chair and sing the soul out of me as they were doing. I wished that I could be able to see the real camp-meetings and hear the finished work.

At Ocean Grove the days are crowded full, every hour, with prayer and song, and beautiful meetings and wonderful music, with the inspiration of man and the love of God. Just now everything is in a bustle of preparation for the camp-meeting. Extra tents are being added to the already long avenues, and extra singers are with the regular choir. Thousands are flocking in from all over the country, for the largest camp-meeting in the world is no small matter.

Copyright, Underwood & Underwood

AN IDEAL HOUR ON AN IDEAL BEACH

The camp-meeting begins on Sunday, the 30th of August. It will be opened at 10.30 A.M. by Dr. W. F. Oldham, secretary of the Missionary Society. Although the complete schedule has not been made out, the following preachers have been secured for the meetings: Rev. T. T. McKenney, Philadelphia; Rev. R. F. De Coursey, Wilmington; Rev. A. W. Cooper, Reading; Rev. Robert Bagnell, Philadelphia; Dr. Westcott, Jersey City; Rev. A. W. Hays, Madison, N. J.; Rev. E. L. Watson, Baltimore; Rev. Allan MacRossie, district superintendent, New York City. The evangelist, Gipsy Smith, will be present for five days, and the after-meetings will be in charge of Rev. C. M. Boswell of Philadelphia.

Monday, September 7 (Labor Day), will be last of the camp-meeting, and the most impres day of the week. All the meetings will unite in Auditorium, children will be baptized, the dep ments will give their reports, and the entire gregation will do the famous "Walk About Je salem."

The Devotional Committee this year cons of seven men whose names are known throughout the United States especially to the readers of this jo nal. They are the Rev. A. E. Balla Rev. Frank L. Wilson, Rev. W. Morgan, Bishop Wilson, James L. H Rev. Charles L. Mead, and the H T. E. Andrus. The music is again charge of Professor Morgan and ganist Clarence Reynolds.

During the "Pollyanna" meeting woman got up to give a testimony:

"I am glad," she said, "that we h Ocean Grove—a place where every may worship regardless of creed or nomination, under the same vine fig-tree."

"Yes," responded Dr. Morgan, am I. It is a forerunner of heave for there, too, people will worship gardless of creed or denomination, they are little things, indeed."

I, too, am glad that we have Oc Grove.

One day when I was in a train, flashed past a sign-painter who covering a plain plank with bri colors—making a picture for the wo to see. I hope that I have used my writing-pad effectively as the sign-painter used his plank. colors may be a trifle too light or too dark in sp but I trust you can see the picture clearly—a can understand the drawing that underlies roughness of the sketch:

Sea and sky that meet together,
Tents that creep along the ground,
Buildings large that loom before us.
Music soft that steals around.
Ocean Grove, where earnest Christians
Find the beauty of God's love,
Boundless as the rolling ocean,
Steadfast as the sky above.

ARCHEOLOGY AND THE BIBLE

BY PROFESSOR A. T. CLAY, Babylonian Department, Yale University

CRITICS of the advanced school have maintained that one of the results of modern scholarship is the determination that the patriarchs are not historical. Research, they declare, has disproved the claim that they were real characters. But not alone the patriarchs are relegated to the region of myth and legend, but other prominent personalities of the Old Testament as well. The extreme positions have won few adherents, but the less advanced are popularized to such an extent that they have been brought into some of the helps that are furnished for instruction in the Sunday school; the result being that the child is impressed with the conviction that the patriarchs are not to be considered real characters.

Archeology, however, has come to the rescue, and has upset the theorists. The spade of the excavator and the skill of the decipherer have brought so much light to bear upon the subject that these critics have frequently been compelled to modify or change their position.

At one time, the entire historical background of the patriarchal histories in the Old Testament was declared to be fiction. It was claimed that the political situation was altogether different. Even the names of the kings mentioned in the 14th chapter of Genesis were declared to be the creation of a late Jewish writer, or were etymological plays upon subsequent events. But the very foundations upon which these theories rested are gradually being swept away by scholarly research. Whenever the monuments throw any light upon the subject, the hypotheses are invariably found wanting.

Scholars now generally admit that Amraphel is identified with the great Hammurabi. In some instances, his name is written Ammurapi. No satisfactory explanation of the additional letter "l" in the Hebrew has been offered; but there can be no doubt that the names are identical. The name of the leader of the expedition, Chedorlaomer of Elam, is composed of two well-known elements in Elamitic names, namely *kudur*, meaning "servant," and *Lagamar*, the name of a god; *i. e.*, Kudur-Lagamar. A similar name is that of the father of Arioch, namely, Kudur Mabug. It is now held as probable that Chedorlaomer was also a son of Kudur-Mabug, and a brother of Arioch.

The name written with two signs in Sumerian, meaning Uru or Eri, and Sin or Aku, has been identified as Arioch. The name has also been read as if Semitic, namely, Wared-Sin, but the other is preferred. As he preceded his brother named Rim-Sin on the throne, who was overthrown by Hammurabi, there yet remains to be explained how Hammurabi and this king were allied in the campaign to Palestine. The explanation probably is that it took place in the early part of Hammurabi's career.

Although Chedorlaomer of Elam was the leader of the invasion, the account in the fourteenth of Genesis was written after Hammurabi had conquered Elam and Larsa, and had become the ruler of Western Asia. This is shown by the fact that the story is dated "in the days of Amraphel." At the time of the invasion he was only a vassal of Chedorlaomer.

Arioch, who dedicated a lately discovered inscription to his goddess Innina, was an Elamite on his father's side at least, for, as stated, he was the son of Kudur-Mabug. Even his own name may be Elamitic, although ruling over Ellasar, *i. e.*, Larsa of southern Babylonia. This fact is peculiarly important in connection with the discussion concerning the historicity of the fourteenth chapter of Genesis. An Elamite is the leader of the allies in the invasion referred to in the chapter. It is the only reference in the Old Testament to Elamitic suzerainty over Palestine. And most remarkable is it that the only claim made by Elam to suzerainty over Palestine, which is known in the inscriptions, is at this time. Kudur-Mabug, the father of Arioch, uses as his title, "Father," or "Suzerain of Amurru," which included Palestine and Syria. Knowing these facts, we have a reason why the kings of Elam and Larsa were allies in this invasion, for they were father and son. Moreover, there is a reason why Amraphel should also be allied with the others, for until his thirty-first year he was subservient to Elam; after which time he conquered Rim-Sin, the brother of Arioch, and drove the Elamites from the land. And when we reflect that this is practically the first historical reference in the Old Testament that we could hope to corroborate—because here the first contact is recorded with those who have handed down records—the knowledge of these facts derived from monumental sources must be regarded as remarkable.

After having ascertained that these kings of patriarchal times are historical personages, and that the background of the patriarchal period in Genesis is in absolute accordance with fact, t question can properly be asked: Is the histori character of the patriarchs themselves ackno edged by these critics? Here a new hypothesis advanced by the critics. Some late Jewish writ they tell us, became acquainted with these histori facts concerning the invasion, into which he wo his story of the patriarchs, and in this way creat a father of Israel, and the beginning of the Hebr race. Suffice it to say that this is mere theo and that every atom of archeological evidence th can be brought to bear upon the subject corr orates the view that the patriarchs are historical

The new inscription of Arioch, which has be secured for the Babylonian Collection of Yale U versity, is a hymn to Innina or Ishtar. It is s to have been found by Arabs in their clandesti diggings at Larsa. The exact purpose of the votive cones has never been determined. T cone of Arioch, an unusually large one, read "To Innina (or Ishtar), the exalted lady of spl dor, priestess of hosts, the eldest daughter of t god Sin, his lady, Eri-Aku (Arioch), the favor prince of Nippur, the adored of Ur, the overseer the cities Girsu and Shirpurla, who in the temp Ebabbar is revered, king of Larsa, king of Sum and Accad, the beloved lord of the harvest, w fulfils the commands, who built anew the temple the gods, who had made a colossal bronze stat of her kingship, who restored its greatness her overturned city; who truly rebuilt her wa who truly caused to be inhabited greatly her wid spread land; exalted of heart, the warrior w turns them back, am I; to whom a wide unde standing for the conduct of the city's works Ea h given; for the sake of Innina, the lady of petitio her house of splendor, the awe-inspired dwelling her joyous heart, according to its old appearance its interior he filled with light more than before, h E-shu-sig-ga he enlarged for the future, for l life he built it. Its head he reared high; like mountain he made it lofty. On these brilliant d ings may Innina my lady look. A long life, abu dance of years, a well-established throne, a putti down of uprisings, may she as a gift bestow up me."

Though this inscription does not have any dire bearing on questions of criticism, it is interesti in that it was written for one of the kings w invaded Palestine and who carried off Lot.

A VACATION FOR EVERY ONE

"THE laffable thing about it," said the Old Codger, "is this: they don't none of 'em axshully vacate. They vacate their houses, and their stores and offices and so forth, only because they can't tote *them* along; but they don't never vacate them*selves!*" Then he "laffed" fit to kill. And when he got good and ready he admitted me to the secret of his mystic remark. He meant that people go on vacations leaving behind them what they can't carry along; but their same old, routine habits of talk, thought, worry, planning and what not accompany the vacationists, and so they get little re-creation out of their outings.

"What's the use in writing a vacation article?" expostulated the man in the business office; "you can't say anything new on that subject." H'mm. Well, maybe not. And then again—. My friend the Old Codger has given me a hint, anyway. I remember saying a long time ago, that the essential thing about outdoors, as about the kingdom of heaven, is to get it inside of you. But neither the one nor the other can get inside if we are stuck, jamb full of other things already. See it?

A ministerial friend of mine made himself the laughing-stock of his town one summer. He has a wife, three children, and one of their aunts to support. He was making money hand over foot, as the saying is, getting anywhere from ten to eighteen dollars a week, according to the size and humor of the congregations: he had a fixed salary, but it had been fixed so far above the church's financial high-water mark that he even forgot what the agreed stipend was. Still he had saved forty dollars towards a vacation for the family without letting his trustees know about it, and this summer he intended to spend that hard like water.

This is how he managed it. He bought a 14 by 18 tent, and put it up in the rear of his back yard, with a board floor. He moved a few essentials from the house into the tent. He bought cots, camp chairs, hammock. He set up a regulation outdoor kitchen and built a fireplace under it. Then he locked up the house and forgot it was there. The food supply came from the stores and hucksters, as before, only delivered at the "camp." From the camp, he and his family sallied forth in rough and ready clothes, strolled through the little town, made excursions into the fields and woods, fished, took pictures, gathered specimens of field and stream, and lived exactly as if they were miles away from home, strangers in a strange neighborhood. My friend almost forgot he was a minister, especially when an unusually fierce wind tore the tent loose and hid it behind a neighbor's fence, one day when the campers were off on a jaunt. But at the end of his month's "vacation" the family "returned home" with more real recreation to their collective and individual credit than they had ever known before.

When I was a boy my father was head of the schools in our town of three thousand people. I had two sisters, one nearly worn-out mother, and this father of whom I just spoke. The latter ought to have had piles of money hidden away somewhere, for the only expenses he had to meet were rent and the hired girl. I know, for the groceries and meat and things, our shoes and clothes and all that came from the stores. So he ought to have saved lots out of his school teacher's salary. You know school teachers get even more than some ministers. But when an uncle of ours—my sisters and me—came bustling in to visit us one summer, and said: "See here, John, you're all pulled down. Why don't you take the wife and children away for the summer?" my father said he couldn't afford it. Then what happened? Well, my uncle went out somewhere and bought three tents, about 7 by 9; just plain "A" tents. He got some pieces of tarpaulin big enough for floors under each tent, and several rolls of clothesline to rope the tent with. He bought a three-quart pail to cook potatoes and things in, a two-quart one for coffee, a large pan for making dough in and washing dishes, a frying-pan, a big iron spoon, some knives and forks, and plates and cups and saucers of enamelware. Then he got fishing tackle, hatchet, and a few things that I forgot. He made us all put on light woolen things, stockings too of wool because wool is by far the best material when camping, soft hats, heavy shoes, and take an extra suit of underwear each. Coarse thread and needles, soap and towels, waterproof matchbox, court plaster and witch-hazel, and plenty of twine and some nails were put in a box, along with our blankets. Then he hired a spring wagon and a tired horse, and coaxed us to pile in on top of the truck. Some of us took turns walking. I remember I felt cheap as dirt parading through the village. That was when we went. When we came back, I could have licked the biggest boy in my class.

We were gipsies. My uncle said so. My mother said, "I should think we are! John, hold that umbrella so it will cover my face." Later, mother couldn't bear anything within a mile of her face; said it suffocated her. We drove about six miles out of town, and found a spot in a small piece of woods near a very pretty stream, where we made camp. There was a tent for my mother and father, one for my sisters, and one for my uncle and me. Our tent was the dining-room on wet days. We stayed there seven weeks. We got acquainted with one or two farmers near by, and oh! what times! My uncle made us catch fish nearly every day, and find wild berries. Vegetables, eggs and milk we bought of the farmers. The stream was deep enough in places for swimming, and on the other side was a woods that we used to explore. Father had us spend a little time each day collecting objects of interest. I remember still what a great variety of beautiful stones we found in the stream and on its shore. And uncountable forms of wild plants. And such remarkable specimens of tree bark. And any number of insects. We enjoyed those things with our friends all winter; some of them we kept for years. The most fun was in our expeditions into the surrounding country, gipsy fashion. We would start out early, and go as far as we could, and still get back before dark, with the horse, who was getting fatter every day. People actually took us for gipsies. Father said he clean forgot where he really lived. I know that my mother lost her tired feeling for good on that vacation, and everybody told us how brown and strong we looked when we got back. And we had our vacations just like that for several years after.

But I suppose folks to-day wouldn't call that a vacation.

If I were going to spend a week or two in the country, or at the seashore, now, I think my plan for getting the most rest and lasting enjoyment out of it would be based on the experiences of those summers and of my ministerial friend. I should inveigle two or three new acquaintances whom I might meet into forgetting who and what we were, and to pretend that we were strangers from some other country who had come to this new land to study its natural history and its people. We would walk abroad in the fields, beside the streams, up the hills, or along the seashore, and inland across the sandy plain, and have our minds and eyes and ears open for discoveries of things which I know very well none of us would find at home. I shouldn't overdo it. I'd swim and row and play games and loaf, too. But I assuredly would vacate *myself* a good part of the time, and let the outdoors, the wonderful things of the outdoor world, get inside my brain, inside my lungs and heart. And as they entered I don't know but that some of the kingdom of heaven would get in, too.

There is just this speck of space left, so I will add a word about a farmer's wife out this way a spell who hit on a novel idea for her vacation. And it was on this same principle of getting away from oneself and seeing familiar things from a new viewpoint. This excellent woman went to a neighbor's over night. The next day she and her neighbor, all dressed up, visited *their own homes*, strolled through the orchards, the barn, the bits of wood, watched the men at work, commented on the crops, cows and hens, drove a few miles over the familiar road as if new to it, and went to bed with a big sense of having been off on a real outing. It seems to me that by exercising ingenuity, the mothers of the land on farms and in towns and cities might get a whole lot more recreation. The essential thing is to get absolutely away from the routine. Now, if I can get in just a few more words,—but I see I can't.

W. B. ASHLEY.

NOTE THE ENVIOUS FACE OF THE COW

THE WORLD ONLY A MILE AWAY

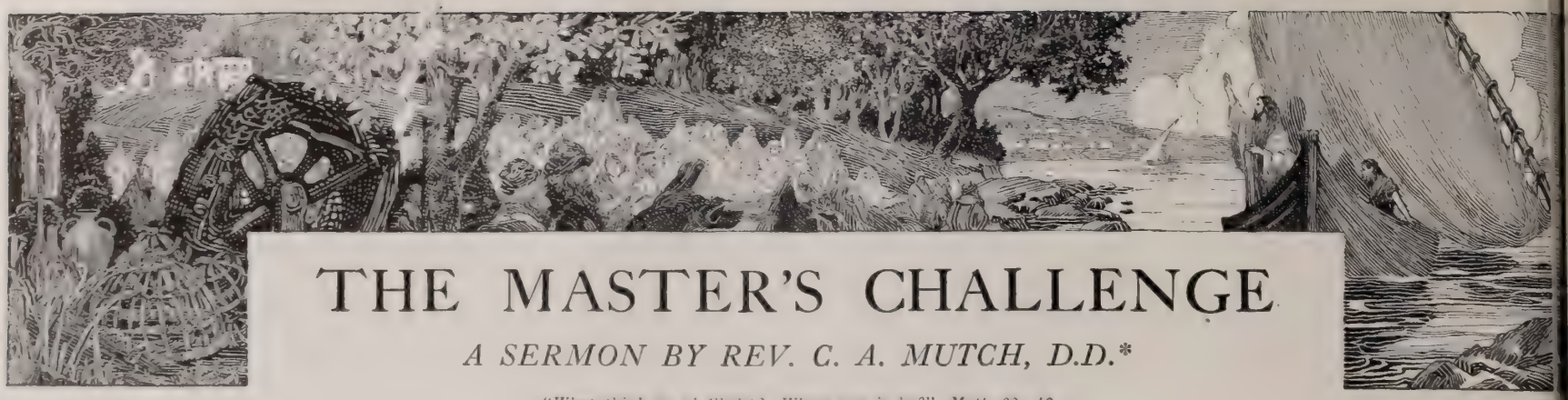
A TENT NEED NOT BE ELABORATE

UNBOTHERED BY ANY CONVENTIONALITIES

Shadows of Dawn

Written by the famous inventor, HUDSON MAXIM, *in appreciation of Henry Neil's work for mothers' pensions*

A WHIR of dust is sweeping the hill,
Between the gray dawn and the huge black mill.
There's a drift of rags and of skinny bones,
With skeleton feet on the ruthless stones
What specters are these in the witching light—
This ghostly rear-guard of the night,
Wearily treading the trail of the dark,
Arousing the morn before the lark?
What wights are they, so gaunt and lean,
With lagging pace and drowsy mien,
Who under the dim lamp's flickering glow
Wind into the cavernous mill below?
A sortie of ghouls aloose from the tomb,
Or a rabble of wraiths begot of the gloom?
No—goblins and ghouls such task would shirk—
It is only the children going to work!



THE MASTER'S CHALLENGE

*A SERMON BY REV. C. A. MUTCH, D.D.**

"What think ye of Christ? Whose son is he?" Matt. 22: 42

THIS is one of the most important questions that come within the range of practical theology. It is a question with which we all have to do. No one can evade it. And the character of the answer each gives will decide the weal or woe of each for time and eternity. There are other questions that can neither be answered by argument nor by mathematics. They require not only our intellectual assent but our moral consent as well. To this class of questions our text belongs. And every man, woman and child is giving an answer, each in his own way. But aside from all specific theological questions, and looking at Christ from simply an historical point of view, he is the strongest force ever introduced into the world. We pass by the humility of his birth and the years between his advent and the time when he began his public ministry, and notice in a cursory manner the imperial part he has played in the development of the intellectual and spiritual conceptions of the race. Measured by the amount of their influence, the greatest names pale before this Name.

The Orient is the birthplace of religions. With a single exception, the names of Zoroaster, Gautama and Mohammed stand pre-eminent among the world's great religious teachers. Their followers are numbered by many millions. Many of their proverbs, precepts and admonitions are strikingly similar to quite a number of passages of the Holy Scriptures. Those nations that have accepted the teachings of these men are vastly better off than those who accept and practice a lower form of morals, yet their influence is only national; beyond the Orient they never could, or can, flourish. The religions they established are wholly devoid of that element that calls forth the love of the worshiper. Their victories have been won over the secondary races of the world and over them they hold sway to-day. Christ, our incomparable Teacher, is triumphing over the foremost races of earth. The nations that are most enlightened are the illustrious trophies of the Son of God, and the greatest and best of these is a mere prophecy of what is yet to come.

What Jesus Wrought

Says a trenchant writer: "Around this globe is a narrow zone between the thirtieth and fiftieth parallels of north latitude, and within this belt of power have existed all the great nations of the past, and in it exist all the great nations of the present. It is true that north of this charmed circle as well as south of it, have existed nations of wealth and power, but the peoples that have given direction to the thought of mankind, that have created philosophy for the race, that have given jurisprudence and history and oratory and poetry and art and science and government and religion to mankind, have been crowded within this zone of supremacy." And what is profoundly significant, the nations that stand in the forefront within this charmed circle accept the teachings of Jesus, at least in theory, and millions adore him as their Redeemer and Lord. Moses and Elijah, perhaps the two greatest characters of history, tower above all others as the Jungfrau and the Matterhorn rise above the hills surrounding them, yet their names pale before his. Some one has said that "Jesus wrought the strangest and most unexpected of intellectual revolutions"; a revolution many would have thought impossible, for who would have thought that Jerusalem should yet be the teacher of Greece and Rome? But to say that Christ wrought the strangest and most unexpected of intellectual revolutions is to state only a part of the truth.

His teachings have accomplished much more than that. Is it too much to say that this intellectual revolution was merely incidental? That it was the effect resulting from a revolution which had reached profounder depths than that of the intellect alone? He has indeed changed the thought of mankind, but this change has come because he has changed the life. The world owes its progress in morality, in inventions, in the sciences, in everything that is best in our civilization, to the teaching of our Lord Jesus Christ. Man's life was wrong and to effect a revolution that shall completely change the thought of the world he strikes at the foundation of things and proclaims and inaugurates a revolution which is infinitely greater than any that has yet been wrought in man. "I have come that ye might have life." As if he had said, I have come, not to bring right knowledge, or right external practice, or a higher form of civilization, or greater material prosperity, or to effect the strangest and most unexpected of intellectual revolutions. "I have come that ye might have life." Accept life and all these things shall be added unto you.

In the memorable conversation our Lord had with Nicodemus, he solemnly declared the only way of entrance into his kingdom was by being born again. "Verily, verily, I say unto you, except a man be born anew, he cannot see the kingdom of God." (John 3: 3.) Heart-birth as well as brain-birth was necessary, but the latter must be based on the former if we are to account for the marvelous changes that have come since Christ walked and talked with men.

History's Testimony

There are two factors that determine the course of history, God and man. In order that the course of history shall be rightly determined these forces should be in harmony with each other. The more perfectly man has harmonized with his Lord in his plans and purposes and spirit, the more glorious has been his history. "Luther and Calvin," says Dr. C. R. Jefferson, "have left a deeper mark on Europe than Vesuvius with his torch of flame. The mind of one man laid across a nation's heart will sink deeper into it than a bar of light let fall from the heaven-wide arch constructed of God's stars. Jesus of Nazareth, a carpenter, a teacher, without fortune, or reputation, or human learning, has done more to form the disposition and shape the ideals of the leading nations of the world than all the winds and ocean currents, and all the stars of all the heavens, and all the seasons which have traveled with buds and birds and snows and storms across the lands. The foundation of our civilization is not an idea or a philosophy, not a principle or a system, but a man. The music to which we march is the music of the words which he spake and speaks, 'I am the way, the truth, and the life.'"

Nations like individuals are known by their fruits. Evil nations like evil men cannot bring forth good fruit. Some one said to Wendell Phillips: "Hinduism is as good as Christianity." He replied: "India is the answer." "By their fruits ye shall know them" is a law from which there is no escape. As well set aside the law of gravitation, or the laws that govern sound, or of natural descent, as to avoid the operation of this law.

The *Indian Witness* finds the following results: "The Hindu shastras have given us India; the Koran has given us Arabia, Turkey, and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet, and Siam; the teachings of Confucius have given us enfeebled, distracted China. The Bible has given us Britain, Germany, the United States—nations which, though unhappily afflicted with numberless evils because the Bible is not allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment, and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse." The truths which Christ revealed are the highest conceivable. Some of these truths men had dreamed about and a few had reasoned about, yet their best thought was a mere groping in the dark. He cleared away the rubbish of tradition and of mere human opinion and lays bare the Rock as the sure foundation upon which to build a character that shall endure through the eternities.

It was the verdict of those who were sent to arrest Him that "Never man spake like this man" (John 7: 46). That verdict has never been reversed. E if we restrict ourselves to material things and t into account only the blessings that have com the race through inventions and labor-saving vices which have originated in those count where his teachings are best known, though perfectly practiced, that verdict stands. Ther no such thing as philanthropy in the heathen w to-day and there never was. The science of m cine, hospitals, orphanages, homes for the indig are unknown in Christless countries except as t have been introduced by Christians from ot lands. The influence of Christ's teachings upon world has been moving forward in ever widen circles and in this year of grace we are nearer divine ideals than in any period of human hist

Unaided by revelation the conception of God a Father had never entered the minds of the wi men. The Fatherhood of God as Jesus revealed was unknown even among the Jews themsel though mention is made of it in the Old Testam Scriptures. However the prophets understood term, the people themselves understood it as ap ing only to themselves. It was a national conc tion only. If the conceptions of the Fatherhood God by his own chosen people were only natio unspiritual, we need not marvel that the heath mind had no conception at all of the true nature the Deity, though the belief in a supreme Being universal. Men have always worshiped; they h always prayed.

Jesus revealed God as a Father, tender, sym thetic, loving, yearning over man with infinite pi For four thousand years God had revealed hims as Father in the splendor of the sun by day and the mellow light of the moon by night; in the twi ling of the stars in the canopy of heaven; in t majestic sweep of the planets; in the seasons of t year; in seedtime and harvest; in the dew of t morning; in the rain as it fell from the clouds; the murmuring brook and flowing river; in t fertile valleys, the wooded hillside and the tow ing mountains; in the singing of the birds; in t gentle evening breezes—everywhere everythi created by him speaks the same language to people, and nature's voice has never ceased to p claim her Maker as Father. "The heavens decla the glory of God; and the firmament sheweth handiwork. Day unto day uttereth speech, a night unto night sheweth knowledge. There is speech nor language, where their voice is heard." Ps. 19: 1-3. But the ears of man we deaf, he did not hear; he was blind and he cou not see.

What Think Ye?

But Jesus is much more than the greatest teach of morals or of religion. When he asked the que tion, "What think ye of the Christ? Whose Son he?" his desire was not to get an expression their opinion of him as teacher or as moralist, n what they thought of him as an individual. H was altogether and always indifferent as to wh they thought of him as an individual. In the mi of our Lord that was a matter too trivial abo which to be concerned. The context shows that wanted an expression of their conception of t Messiah concerning whom their prophets h prophesied. When they replied, "The Son David," he asked them another question, "How th doth David in the Spirit call him Lord?" That w the problem he presented to them. What do y think of the Messiah? What do you think of hi who shall redeem not only Israel, but the who world? That is the question that confronts eve one wherever his Gospel is proclaimed. That is t question that confronts you and me.

We are giving the answer by our loyalty, by ou service, by our willingness to suffer with him, by ou faithfulness to the obligation he imposes, by ou devotion to his cause, and by our loving obedien to him in all things. Blessed Jesus, thou Son God and the Redeemer of us all, give us strengt "according to the riches of thy grace" to alway and everywhere give the answer that shall pleas thee.

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, August 9. Luke 7: 48, 50. *"Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."* With the Lord's formula of absolution and the exalted place which he always assigns to a person's faith in the forgiving grace of God, we are already familiar from former incidents of this kind. But in the present instance the relation a sinner's love holds to the pardon he obtains from the Lord deserves notice. What the Lord commends in the woman's action is meant as a confirmation of her faith. He puts a distinct emphasis on her faith. It was not the outward expression of her love, not the public act of devotion, not her own works and merit that had earned forgiveness for her. She had been saved by grace, like every other sinner that ever is saved. The acts of love which the Lord has mentioned with approval evinced her great joy over the forgiveness she had received, and showed that her faith was genuine; for "faith worketh by love." Moreover, in a true Christian's life, believing and confessing go hand in hand. She had believed, and therefore she spoke through acts louder than words.

MONDAY, August 10. Matthew 9: 37, 38. *"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."* At Jacob's well we heard the Lord discourse to his disciples for the first time on the harvest of souls. His observations at that time breathed joy and satisfaction. In the present text there is a note of distress. He has traversed the entire country and everywhere beheld shepherdless multitudes, thousands of souls hungering and thirsting for spiritual meat and drink which their ordained shepherds could not and would not provide. The decadent Jewish Church had become unfit, by training and temperament, to take care of the religious needs of the people. The Lord of the harvest had himself come upon this vast field, and with a handful of believers that had been drawn to him, was providing the true soul food for the masses. In this text he appeals to his beloved people in all ages to recognize their opportunities for extending his kingdom, and to make the need of the spiritually abandoned their own by taking it to God in prayer. Justly, this text has become the slogan of the church in her missionary endeavors. Missions are properly started with prayer; next come the laborers, and more prayer; lastly, all the other means, and still more prayer.

TUESDAY, August 11. Matthew 10: 5-7. *"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."* Suiting action to word, the Lord now begins to provide laborers for his harvest. He commissions men to go forth in his name with the message that he himself had proclaimed: "The kingdom of heaven is at hand." God's rule is to be set up in the hearts of men, causing them to live for heaven while still on earth, that they may live in heaven when they leave this earth. But why is this commission limited to Israel? That the Gentiles and Samaritans were not excluded from the kingdom, the Lord's ministry has shown us; for we have noticed most affecting episodes in his journeys which brought him in touch with non-Jews. The mission of Jesus was, first and foremost, to the Jews because of "the promises made to the fathers," as the Jews were the covenant race. The church of Jesus Christ is the complement, yea, the consummation of the church of the Old Testament. It must begin its work where the old prophets had left off, and thence proceed to extend its work to every people, tribe and tongue under the heavens, even as the ancient prophets had predicted. Also in mission work there must be order and system. We must do the most obvious duties and the most necessary things first, and not fritter away our time and means in indiscriminate endeavors.

WEDNESDAY, August 12. Matthew 10: 8. *"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."* The kingdom of God is to be set up in the midst of human misery; in fact, it is to be constructed out of such misery. Its ordained builders must go where men are suffering, polluted, dead, and under the thraldom of darkness. The legitimate starting-point for Christian soul-winning is this complex evil of sin, with its many disastrous effects, both physical and spiritual. With these the servants of the Kingdom are to wrestle. The sovereign power of the Lord equips them for their work. They are to believe that they have something to "give" which nobody else can give. The Lord does not say: See whether you can do anything for these people! but: Give to the sick healing, to lepers cleansing, to the dead life, to the slaves of Satan liberty! You have the help that is needed everywhere. Only distribute it. And do not stint your favors, nor barter them, nor sell them. You are dispensers of the gratuitous bounties of your Lord. You must not make salvation a merchandise. You must make your clients see that salvation is a free, generous gift of God! It was a grand equipment which Jesus provided for his servants in the days when his church was begun. The equipment still exists, though its application is externally different, now that conditions are changed. Wherever the Gospel is preached, sin and its effects are overcome.

THURSDAY, August 13. Matthew 10: 9, 10. *"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."* Unencumbered with earthly cares, with lean purses and slim baggage, the servants of the Lord are to fare forth on their errands. They will travel with greater ease and expedition without a great commissariat. Their mind is to be wholly on the message which they are to deliver. They are not to create a sensation by their wealth and refinement, but by what they come to say and do. The character of unselfishness is to be stamped on their whole exterior. They are to commend themselves to men, as their Master did, by their humble ways. The faith they proclaim is to express itself in their disregard of worldly advantages. Their whole conversation is to preach childlike trust and reliance upon their heavenly Provider and the promise with which he has sent them forth to their work. They are his workmen. He has engaged them. He will procure for them the necessaries of life in all conditions. They shall not go unrewarded. "Those that preach the Gospel must live of the Gospel"—that is a law in the Lord's kingdom. Pity that the provisions of this law are not always recognized and appreciated by preachers and their people. Those who obey this law, both ministers and congregations, have never found cause to complain of its operation.

FRIDAY, August 14. Matthew 10: 11-13. *"And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you."* The traveler's anxiety about proper lodging at his stopping-places is something that nearly everybody has experienced, even with the almost perfect facilities of modern travel. This anxiety is only replaced by another when you are to be the private guest somewhere, and have the choice of several hosts. Not to offend any, not to disregard social etiquette, not to spoil your visit to others and to yourself by unwise and odious preferences, that is sometimes a problem. The Lord here takes the care about their hostelries entirely out of the hands of his Gospel messengers. Their lodging is prepared for them in advance. Wherever they will have to stop on their journeys they will find people who are glad to take the Lord's strangers in. They need only ask for the parties at their arrival. The people who take an interest in the kingdom will be pointed out to them. With them is to be their temporary home, and there is to be their base of operation. With the greeting of peace they are to enter and establish a fraternal connection with their host, blessing him and his household in the name of Jesus. The greeting may return to them unappreciated, because they had been wrongly directed by their informer; but they themselves shall be without blame for having offered it. The place for the wayfaring minister of Christ to sojourn is with Christ's people. At the humblest cottage inhabited by true Christians, the visit of the man of God will be better appreciated, and he will be aided in his purposes with a more intelligent and active interest than in the brown-stone mansion where the people are so cold and distant and condescending.

SATURDAY, August 15. Matthew 10: 14, 15. *"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."* Hospitality is a serious matter with Christians, who have been taught to extend it without grudging, and who are cheered in their hospitable efforts by being told that some who were hospitable have entertained angels unawares. True hospitality is a Christian virtue, and its absence is one of the marks of un-Christian character. The selfish man will not share his goods with a stranger, or suffer his domestic ease and quiet to be disturbed by the annoyance of having to attend to the wants and wishes of a guest. A haughty, self-sufficient man will scorn a modest traveler who asks to be sheltered and fed. Now, the Lord's direction how the disciples are to treat inhospitable people is not to be understood as sanctioning violent resentment on their part, whenever they are turned away at some door. Personally, Christians must take any affront in a meek and forgiving spirit. The action which Christ here inculcates must be understood in connection with the disciples' office. They are ambassadors for Christ, and in rejecting them, men reject the Master. It is proper that they be rebuked for such action, as the Lord himself rebuked the cities that had not received him.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

KEEPING EVERLASTINGLY AT IT

THE MISSION TO LEPERS (formerly the ...sion to Lepers in India and the East, ...nded in 1874), which now has asylums and ...ns throughout the world, including this ...ntry, where there are a surprising number ...lepers, held an instructive and encouraging ...ference at the Sunday School Convention ...Chicago, and the hope was expressed that ...bill now in Congress for a National ...prosarium might reach a vote at this ses... An unexpected and generous offering was made for the work at large. Nineteen Protestant denominations were represented.

—OVER 1,200 STUDENT WORKERS and volunteers are now attached to the Daily Vacation Bible School Association, of which Robert E. Speer is president, conducting 300 of these summer daily Bible schools scattered through twenty-two States. *College Ministry*, the interesting organ of the association, is published from the Bible House, New York.

—IN THE FIRST month after the Foochow (China) Missionary Hospital had moved to its new site within the city, 2,189 patients were treated, the second month 2,500. Not the least of the good done is that of banishing the superstitions which for ages have hindered medical progress in China. Only recently a native woman of quality applied to have a lot of hard shell turtles removed from her stomach, as in their daily efforts to climb out they kept her an invalid.

—A READER OF THE CHRISTIAN HERALD and friend of mission workers, who prefers to remain unknown, recently sent one hundred dollars to this paper to be applied to the Foreign Mission field. With the donor's approval, the gift was apportioned as follows: New Hebrides Mission, $20; Missionary Berthold Lenz, $20; Missionary William Greet, $20; Bishop Hartzell's African Mission, $20; China Orphan Fund, $20. This timely gift will doubtless be most serviceable to the workers in these fields.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Church in Summer

"THE summer is past"—not quite. "The harvest is ended"—not yet. Some good full weeks of summer left. What are our churches going to do with them?

Is your church keeping active this summer? A kindly critic said recently of a certain church that the only activity or motion he ever saw there was the motion of the fans with which the staid and dignified auditors tried to keep themselves cool. Have you done any more than that this summer—to keep yourself fan-cool while the minister is preaching? By the way, though, that is something. Better go to church and fan yourself than not to go at all. But let us consider the whole matter now—deeply, prayerfully. What are we going to render back to God for the gift and the gifts of this summer?

First, the preachers themselves. Many of them say they simply cannot do full and regular work because their people are not on hand to work for. Yes, but other people are on hand. Hot weather does not take the people out of the hospitals, nor the jails, nor the factories; it does not take them, in some sections of every city, out of the streets. There is unlimited work to do—as the splendid outdoor, tent and shop evangelistic movements in many cities show. The summer is the best time in the year for preaching the grace, the joy, the love, the fragrance and the hope of Christ's religion. At least one brave and energetic man has done magnificent work preaching to beach crowds at a great summer resort, and THE CHRISTIAN HERALD told some time ago of two young evangelists who held a boat service, gathering scores of pleasure craft around their own boat, as they sang and spoke the story of the Man of Galilee.

Some churches make splendid summer records. Summer vacation schools, open air services, flowers sent to the sick in home or hospital, the poor carried on river trips or to the country, show a loving determination not to be weary in well-doing. Country and seaside churches may make special efforts for the vacation visitors, inviting, welcoming and serving them.

These are midsummer days. Factory and farm workers toil no less arduously in summer than in winter. Money-makers of every description are busy everywhere. Pleasure resorts thrive. The saloons are busier than ever. Let the church prove herself no sluggard, no idler, no self-indulgent ease-taker. Rather than failing to follow, she ought to lead in summer's tasks. Look about you now. The summer is not yet past. The harvest is not yet ended. The Master is calling you.

Spreading Crime by Suggestion

HOW far does the power of suggestion tend to the increase of crime? This is a question which will naturally occur to thoughtful minds at this season, when a considerable portion of the daily press is given up to the publication of details of crime. Fortunately not all are equal offenders in this regard; if it were so, the case would indeed be hopeless. There are many journals that refuse to sacrifice principle, and which keep their columns clean, resisting all temptations to make them a channel for the foul stream of crime to flow through unchecked. But there are others that gloat over the details of every criminal offense and furnish a surfeit of this stuff for impressionable multitudes. Not only do they disregard journalistic ideals, but they are positively destructive of the sense of morality in other minds. It has been asserted positively by students of sociology and criminology that sowing the details of crime through the press multiplies crime by suggestion. Protests have been made by citizen organizations, books have been written dealing with the evil, and several States, notably Indiana, Missouri and Kansas, have enacted laws to counteract it; but the mills of the sensational press continue to grind out their deadly grist, regardless of the fact that they are spreading poison by familiarizing the public mind with details that properly belong to the courtroom or the clinic.

In a speech delivered before the United States Senate some time ago, Hon. John D. Works, of California, deplored the dissemination of the morbid and repulsive details of crime by the sensational press, and pictured its far-reaching and disastrous effects in these words: "They are read by millions of people, old and young alike. But unfortunately it does not stop there. The lives of the participants in the crimes are laid bare to the world. Their innocent and stricken friends and relatives are hunted down and the alleged history of their lives, more often than not false and distorted, is given out to the world. It gives spice and interest to a story that should never be told, and advertises the newspaper as one of great enterprise. . . . News that panders to the taste of both the horrible and immoral makes more criminals and causes more crimes than almost any other influence."

At this time there is a recrudescence of this sort of literature which is as injurious as it is offensive. We need not go into detail, describing further the nature of the offense; every reader knows it too well. The real mission of the newspaper is that of a conservator of the people's right, a stanch upholder of their best interests, a defender of the purity and security of the home, and a recorder of all that relates to the real progress of the world, the nation, the State and the community. Sensational journalism is the reverse of all this. It is a disseminator of impurity, a breeder of crime by exploitation and suggestion, and an enemy of the best interests of the community in which it circulates.

Are You Working?

ARE you working to increase the membership of the CHRISTIAN HERALD Family? On another page you will find our announcement of a reduced price coupon offer. Our six months' offer was wonderfully successful. Many thousands were added to the CHRISTIAN HERALD Family, and now, during the month of August, you will have an opportunity to add an even greater number to the working force through this special offer, whereby you may permit your friends to take THE CHRISTIAN HERALD for five months for only 30 cents. Whether you send 1, 2, 3, 4, 5, or 6 coupons, you will receive a substantial reward. And if you send in six coupons, you will receive in addition to the regular reward a large American flag FREE. These rewards are generous enough. However, the main issue is an increase of the CHRISTIAN HERALD Family. Last year, nearly 40,000 new earnest workers were enlisted in the cause; 40,000 new homes feeling the influence of the sermons, meditations, Prayer League, Sunday school lessons, etc., and passing on that influence to perhaps as many more homes where it may never before have been felt.

Let every member of the Family strive to bring in at least one friend. Let those who can influence more than one resolve to do so. We rely upon yo co-operation. We know you will give it, just as y did last year. Mention this wonderful opportun to your friends and neighbors. Ask them to s scribe, or failing in that, make them a present o five months' membership. DO IT NOW!

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Comment by the Way

THE FARMER IS COMING INTO his own. What w Agricultural Extension, the rapid growth of experim stations and the addition of agricultural courses in colleges, a farmer who is not trained in the science of plant and the chemistry of the soil, and familiar with the la results of the laboratory, will soon be regarded as an anom

. . .

THE TEST OF THE VALUE of a prophecy lies in its f filment. Voltaire predicted that less than a century after time the Bible would be practically unknown. To-day, it printed in 600 languages and read throughout the wo Diocletian, the monster, after his long and bloody carnival martyrdom, imagined he had annihilated the Christian fai and vaingloriously issued a medal commemorating the eve To-day, there are nearly 500,000,000 of Christians on the glo while Diocletian is well-nigh forgotten. It is well to remem these facts at a time when we hear the would-be prophets cur day fulminating against Christianity.

. . .

WHAT SEEMS TO BE A VERY conservative estim places the evangelical membership of the Christian Church China at 470,000, with 3,000 congregations and 5,450 m sionaries, American and European. In ten years the showi has more than doubled. Even now, the actual figures wo probably show much larger growth than those given above. is wonderful, in the face of all the opposition, discouragemen persecutions and dangers, how the Gospel has attained su remarkable headway. And this in the land where one of t ablest pioneer missionaries labored seventeen years before could confidently claim a single convert.

. . .

ARE OUR COLLEGES NO LONGER to be depended up for the training of young men for the ministry? An observa writer who has been studying the percentages tells us th Harvard's ministerial product, once 50 per cent., has dwind to one per cent.; Michigan University gives the same vani ing ratio; Yale dropped from 72 to 8 per cent.; Brown fr 32 to 17, and others in a like degree. What is the answe It would seem to be that if our university education has beco so overwhelmingly secular, other means must be found remedy the defect. Ten thousand abandoned rural churches the United States at the present time tell of a situation whi calls for speedy consideration. Heart-culture is even more i portant in the long run than head culture.

. . .

OUR OBSERVANT NEIGHBOR, *The Continent*, takes ception to the use of the fist in oratorical gesticulation. points to the prevalence of fist gesture at the Presbyteri General Assembly and the recent Sunday School Convention Chicago. Ministers, like political speakers and lecturers, a largely addicted to the habit; yet, used in moderation and appropriate passages, it does not strike the average auditor particularly offensive. We have seen it employed with smas ing effect on the platforms of national conventions. A after all, in passages of great oratorical intensity, there is action which so convincingly emphasizes the speaker's point a stunning blow of the clenched right hand in the left pal It brings down the house when nothing else will.

. . .

A NOBLE ACT, DONE QUIETLY and without ostentatio is recorded of the late Rev. William B. Palmore, long a leadi light of the M. E. Church, South. Among his father's pape there was found an old deed to nearly 6,000 acres of land West Virginia. Dr. Palmore visited the tract and saw that was occupied by hundreds of squatter families, who had bu their cottages in the valleys and on the mountain slopes. I saw them in their homes, surrounded by their wives and ch dren. He went away as quietly as he came and thought deep His lawyers assured him his title was incontestable and t land was now worth millions. He prayed over it and thoug much of what would happen to those humble, thrifty folk if claimed his right. It was a sharp struggle and a severe tempt tion; but he had a vision of a great opportunity which help to bring a clear conviction as to his duty. He had not know of the existence of the property until a few weeks before h death, and one of his last acts—and a very magnanimous a noble one—was the execution of a complete waiver of h claims and the granting of a freehold title to every one of t squatter householders! It would be difficult to find a paral anywhere to this splendidly generous gift by a Christian past to the poor homesteaders, whose names he hardly knew.

. . .

IT IS WHEN THE SUMMER is at its maximum and wh fields and woodlands look their loveliest, that the thought vacation takes its strongest grip of us. And poor indeed is t man or woman who cannot steal off for a few days to drin in the full glory of the country in midsummer. Our Children Home at Mont-Lawn is lovelier than ever at this season. It is little section of paradise, set like a jewel among the Rocklan hills, and its full complement of little tenement children a having a glorious, health-giving time. We plan to have near three thousand of these little people—the poorest, the cripple the feeble, who stand most in need of a ten-days' fresh-a outing—as our guests this summer. Here is an opportunit for every kind-hearted reader to have a little representativ there.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Street Sweeper Inherits Fortune

AUGUST NOVAK, of Passaic, New Jersey, was left an estate in Germany by the will of a relative the other day which is worth $25,000. An uncle died a few months ago l named Novak as the sole heir. The German sul has just transmitted to Novak $500 as the t instalment of his money. Some one speaking the fortunate man said, "Now you will get off streets at once and quit work." His answer s, "I will not. I will stay on the job I have, ich I understand, and which yields me $1.50 a , on which, with strict economy, I have supported family of six persons." What a sensible man vak is! His uncle no doubt knew he was leaving money to a level-headed, industrious, worthy n. Eight men out of ten would have said that they were pretty low in the social and industrial le—as the man at the side of the road breaking k, and the one with the broom in his hands eeping the streets are counted at the bottom—y would quit that menial job at once. It is just necessary to have a man break the rock as the tractor to construct the road; t as necessary to have a man eep the streets as for the wheels trade or pleasure to pass over m. Novak made good in a re-ctable job; he had supported family and lived an humble, right life, and did not count calling as unworthy or throw up with contempt. Perhaps en men out of ten would have en up work altogether, saying at the $25,000 would keep them e rest of their lives without rk, and very likely would have len into habits of extravagance well as indolence and exhausted principal in a few years. For vak to have quit work would ve been a curse to him. He can e his family the more generous owance that would be proper, ve some money for benevolences d piety, and then have enough r a rainy day the rest of his e, and the contentment which ch a provision brings. Service the humblest calling and dili-nt toil in the spiritual realm e suggested in the incident. vak, despite his financial good rtune, determined to obey the yal law of labor:

Six days shalt thou labor, and do all work. (Ex. 20: 9.)

Memorial to Pocahontas

N St. George's Church at Gravesend, England, on July , two memorial windows were veiled to Pocahontas. The remonies were elaborate, being participated in officers and crews of two American battleships d cadets from the Annapolis Naval Academy. hey and Ambassador Page were given a great re-ption by the thousands assembled inside and out-de the old parish church whose register bears e name of the Indian princess. The ambassador, unveiling the windows, dwelt on Pocahontas' in-uence as a bond of peace between the United tates and Great Britain. In the saving of the fe of John Smith and in her ministry of peace is royal princess of the wild has merited the nor that has come to her name, and the windows the church remind us of the immortality Christ ave to a woman for her service of love.

Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. (Matt. 26: 13.)

Saved from Copperhead's Bite

MISS FRANCES HAWKINS of Newton, N. J., was picking daisies the other day when she felt sharp sting in her right ankle. Looking down e saw a huge copperhead snake. She ran half mile to her home, where her mother promptly cked the poison from the wound. A physician id that the mother had thus saved the girl's life. he children of Israel bitten by the serpents in the wilderness, who looked on the brazen serpent on the pole, lived. Christ said that those bitten by the serpent of sin looking at him by faith would be saved, in these words:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. (John 3: 14, 15.)

Lynchings Reduced One-Half

RECORDS kept by the Tuskegee Institute show that during the first six months of the year only twenty lynchings occurred in this country. This is about half the number recorded for the same period two years ago, and a considerable improvement over last year's figures. This should be good news to the friends of law and order, and especially to Christian people. The heathen nations, to which we give so much money and so many precious lives to evangelize and save them, often point justly to the lawlessness and savagery that blacken the civilization of Christian lands. Especially has there been widespread criticism of the mobs and homicides that have disgraced our land, both North and South. We have a beautiful Christian civilization, but must blush that it has been too often marred by riot and bloodshed. We trust the favorable contrast of the first six months in the taming of savagery reported in the statistics from Tuskegee will be continued, fulfilling as a nation this command:

So shalt thou put away the guilt of innocent blood from among you. (Deut. 21:9.)

CAPE COD'S WONDERFUL CANAL

ON July 29, the canal through Cape Cod, built at a cost of $12,000,000, was opened, with the governor of Massachusetts and other dignitaries in attendance at the ceremonies. The canal has been in shape for navigation since July 4. It will shorten distances and provide a safer route for 25,000 sea craft a year, which have hitherto had to round Cape Cod. The length of the waterway is eight miles, its length from thirty-foot water in one bay to the other is thirteen miles. It has a minimum depth at low water of twenty-five feet, and is never less than 100 feet wide at the bottom. At the passing place for ships it is 200 feet wide. The Cape Cod Canal is greater in its dimensions than the original Suez or the present Manchester Canal, although the Manchester ship canal carries in its small length about as heavy and valuable a traffic as any in the world. How glorious it is to live in the period of the world's prodigious activities. Colossal things are being done in throwing structures up into the air, in digging deep into the caverns of the earth, in constructing continental railways, in driving palaces through the ocean with the swiftness of the wind; in flying over mountains and rivers like a bird; in founding gigantic financial, educational, benevolent and religious institutions; and the climax of the greatness of our age is its goodness, its genuine service for God and for others. The new canal across Cape Cod is another victory for American engineering which has taken a place in the forefront of the world. This enterprise is another expression of that mastery over nature which God bestowed upon man created in his own image: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." (Gen. 1: 26.)

Queen Forbidden to Pluck Flowers

ON a recent visit to Paris the Empress Eugenie, widow of Napoleon III, was walking in the Tuileries Gardens, where once stood her own splendid palace. She picked a flower, but was accosted by the attendant with the words, "Picking flowers is strictly forbidden. I must report you." He demanded her name and address, and she answered timidly, "Eugenie." The attendant did not recognize her, but being struck by the melancholy appearance of the aged lady, relented and said, "Never mind this time, but do not do it again." We have here the same old story of the crumbling of dynasties and the humiliation of rulers. Very few rulers in the history of the world have lived so long that they did not find some conqueror. The humiliation of Napoleon I was one of the saddest pictures of history. This is a pathetic story of the woman who was queen in the palace, forbidden to pick a garden flower out of the same palace grounds. This is only the story of the sudden shifting in the financial and social world witnessed almost everywhere upon the earth. Many in this country who have been wealthy are now struggling to make a living on a scant salary, and women who once were queens in society and held their heads haughtily are paupers. Fortunately God looks at the heart and not on the conditions that surround, and we take our place in the scale of being by its relation to virtue and truth. Time settles these questions of earthly condition. It is a leveler bringing the lofty and the humble down to the same level of mortality.

Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low; because as the flower of the grass he shall pass away. (James 1: 9, 10.)

Found Ring Lost Sixty Years

AN official bulletin of the Navy Department issued July 17, revealed a bit of interesting history connected with the old frigate *Constellation*. When it was announced some time ago that the old frigate was to be overhauled before being sent to Baltimore to participate in the Star-Spangled Banner centennial, Mrs. Rosa Winston of Windsor, N. C., wrote Secretary Daniels that her father, Dr. Kenney, served on the *Constellation* during the Civil War, and that he lost a ring on board the ship. The ring had special associations, and Dr. Kenney felt the loss, but remarked that the ring would never be recovered till the ship was overhauled at a navy yard. Mr. Daniels sent the letter to the commandant at the Norfolk yard with instructions to look out for the ring. The ring was found under the iron covering plates of the anchor bitts on the forward gun deck. Mr. Daniels has forwarded the trinket to the daughter of the man who lost it sixty years ago. There is no element of real value in the moral or spiritual world that is lost. No precious jewel of thought, sentiment or action, no ring of love, will ever be lost. They will all be found in memory and character in the overhauling of things and events, in accordance with these words:

For there is nothing covered that shall not be revealed; and hid that shall not be known. (Matt. 10: 26.)

Lightning's Powers

A VIOLENT electrical storm that raged on July 15 played havoc in certain parts of New Jersey and Delaware. Two of the objects of the play of the lightning were affected in strange ways. Mrs. Lucilla Haines of Camden, who had been blind for ten years, was sitting at a window when a terrific flash of lightning struck her, cutting out a perfect half inch "V" down to the center of each lens of the black glasses she was wearing. She was rendered unconscious, but when restored she discovered to her great joy that she could see perfectly. Leon Holloway, of Harrington, Del., an operator in a signal tower, was also struck, the lightning passing through the telephone receiver attached to his head and completely paralyzing his right side. The lightning that brought paralysis to the man of health and sight to the blind woman was itself beneficent. The clarification of the atmosphere by the storm and the lightning is absolutely necessary to physical life. Men have studied the lightning so as to protect themselves from it; they have been able to utilize its electrical energy in beneficent works, and as the sword of justice; but they cannot direct nor foretell the lightning's path through the air. It is God's mercy and love which are revealed in severity and mildness in the physical, moral and spiritual realm. The manifestations of God's severity in nature, human experience and revelation suggest obedience to this injunction:

Serve the Lord with fear, and rejoice with trembling. (Ps. 2: 11.)

New Coupon Off[er]

You May Also Secur[e]

THOUSANDS of friends took advantage of the opportun[ity] month to enroll new members in the Christian Herald F[amily]. As happened last year, many of them asked for extra tin[e] more coupons. Many also desired to have us repeat our **3[0] Offer** of last year for **Five Months,** so we thought it best to c[ome]

This is an unprecedented offer. It is an opportunity of wh[ich] present members should take advantage to extend the influence of the Christian Herald Family and the principles for which it stands.

We could not afford to make this offer at all had not our experience been that a very large percentage of such short-term subscribers send in their renewals at the end of the period, and thus become permanent members of the Christian Herald Family.

In this manner 40,000 new, earnest workers were enlisted in the cause last year—that is, 40,000 new homes, probably 200,000 souls, feeling the weekly influence of the Sermons, the Daily Meditations, the Prayer League, the Sunday School Lessons, etc.—40,000 homes where such influence may never before have been felt.

Will you not do your share? Surely you must know of several friends who would be better off for reading THE CHRISTIAN HERALD every week? This is a form of home missionary work you cannot afford to overlook. In due time these friends will feel in their hearts the inspiring message which THE CHRISTIAN HERALD voices each week.

Will every member of the Family strive to bring in at least *one* friend? It should be very easy. The special price puts the paper within reach of the poorest. It enables every one who desires to extend the work of evangelization to make a present of the paper to friends, who will be reminded of this kindness every week until next January, and who may themselves become permanent members of the great Christian Herald Family. ***PLEASE ACT AT ONCE!***

Read Coupons Carefully

It is understood that the rewards are in payment to old subscribers for sending us NEW subscriptions and are not to accompany the new subscription itself. The reward will be sent only to the friend influencing the new subscription.

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NOTICE.—Every person who sends us $1 [for] will not only receive the regular rewa[rd] American Flag, *6 Ft. Long by 4 Ft. Wide*

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...e of the Flags
...of the Children

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We will send you the picture, *Dreamland*, a Beautiful Photogravure in colors, 18x13 inches, ready for framing. ***Add for Actual Postage 2 Cents***

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We could print only six coupons in this issue of THE CHRISTIAN HERALD. You can have extra coupons—all you can use—by simply dropping us a post card asking for them.

Remember, Aug. 31, 1914, is the last mailing date

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MEXICO'S MILITANT WASHERWOMEN

THE women of Cananea, the big copper camp of Sonora, Mexico, went on a crusade the other day to remove from the Chinese laundry-men their sacred rights to wash. How the cry began, how the wives—Chinamen, Mexicans and Americans alike—felt the onslaught, and how the authority, the presidente and even General Carranza himself availed the latter, is an amusing bit of a parable when according to the point of view.

For centuries it had been the undisputed right and duty of the Mexican women to wash the family clothes in the side of some stream or irrigation canal, soaping and beating them on a flat rock and hanging them—when bad rather yellow and impure—dry on the surrounding bushes. Before the village of Cananea became a busy mining camp the men who ran mines were receiving from fifty cents to one dollar a day as ranch hands and the women eked out this wage by washing clothes.

When the village grew into a large mining town the Mexicans became suddenly rich on a wage of three dollars and a half per day, and their womenfolks, like more sophisticated women elsewhere, refused to wash the clothes of the fastidious American managers, foremen and bosses, who demanded starched and well-ironed shirts and collars, and whose wives objected to too much blueing.

The Chinese, at this time, were coming into Mexico freely, and, finding themselves none too welcome, seized their opportunity by doing what comely else wanted to do, and set up their washing shacks, with queer heathen signs on the hotels, in the byways of the town. The Americans, finding out soon that the Chinese had learned a proper restraint in the matter of starching and starch, turned their washing over to them joyfully. Everybody was happy; the Mexican women, because they could set up to be ladies, the Americans, because their garments were no longer beaten to pieces on the rocks; and the Chinamen, because they had a good job.

Then came the revolution. Times began to grow hard and the copper company discharged two thousand out of seven thousand men. Every employer in Mexico knows that if one man in five has work, the rest will live on the hospitality of the neighbors. But after a while the workers grew tired of supporting so many relatives and friends and the women bethought them of the despised clothes of the foreigners which might be washed for money. When they went to get them, however, the Americans refused to take their washing away from the Chinamen, and heartlessly declared that they did not like the Mexican laundry methods.

THE BELLIGERENT WASHERWOMEN ON PARADE

Then the indignant housewives sent a deputation to the presidente of the town, demanding that the Chinese laundrymen be sent away; but the presidente had no power to send them farther than outside the city limits; and the Americans, alarmed at the prospect of having their garments again beaten on the rocks and blue as indigo, carried them to the Chinese laundries in the cañon beyond the town.

At this stage of the contest the would-be washerwomen organized a union under the leadership of the wife of one of the local labor agitators, made themselves a banner, and marching through the streets of the city, warned the Chinese to go. When they refused to go, the women raided a laundry, stole the foreigners' clothes, and scattered them throughout the town. Meanwhile every man in authority was trying to pacify the outraged housewives. The presidente and the Mexican police were afraid to touch them, and the women knew it.

The American consular agent, the protector of all foreigners, protested to the authorities on behalf of the Chinamen—as usual without getting any satisfaction. Although the women were ordered not to parade again, they started out the next day and, meeting a squad of soldiers in a deep cut, bluffed them out completely, while a sympathetic crowd jeered from the banks above. Then they marched triumphantly to the city hall, harangued the crowd for two hours, and, although four of them were finally arrested, it was only to be turned loose again at the demand of the populace.

When it was announced shortly afterward that General Carranza was coming to Cananea on his way northward to Chihuahua, the washerwomen determined to present their case to him; whereupon the general, privately warned against these militants, decided not to come to Cananea. The women, however, marched to Del Rio, the railway junction seven miles away, every day for a week in order to meet him, and again demanded that the Chinese be made to go. The valorous Carranza assured them that all Chinese and Japanese were now forbidden to come into Mexico and there would be no more of them; but at present the state of the republic was so perilous that he could not drive them out and offend the foreigners.

Defeated but still determined, the women returned home to their agitating, but when the Vera Cruz incident occurred, the Americans with one grand rush left the camp and now there were no gringo clothes to wash at any price and the Chinamen still remained. Nothing to wash, and by this time, perhaps, nothing to eat. Fortune has certainly failed the women of Cananea.

MARY ROBERTS COOLIDGE.

A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XIV—*Continued*

THE man not yet up had sprung to his feet, and as they heard Old Four Eyes' words they knew him shown. Then they quickly arranged themselves before Mrs. Morrison and the children, men of the unarmed opponents of religion endeavoring to stop them.

"Now, do your worst," said Old Four Eyes contemptuously as the others started. "We don't need no guns to deal with you," he added with withering scorn.

"I want to get in this front rank," said Mr. Morrison, forcing his way through the men. "I don't want to hide behind any man."

"Nor do I," said the intrepid Mrs. Morrison, seeking to follow her husband; but the men would not allow her to pass through them.

The forethought of the women was quite unnecessary, for if both parties had been armed, nothing on earth could have prevented an exchange of shots which, in that crowd, would have resulted in wholesale loss of life. The men with Dead Shot Jackson were not as bad as he, and there was something which kept them from shooting unarmed men and women and children. Perhaps the desperado would not have hesitated to pull the trigger, but he had an uneasy sense of the opposition behind him to that sort of a proceeding. He realized that at any time The Black Pup party might awaken to the situation and come him and turn him over as a fugitive from justice to Old Four Eyes. They might, if necessary, make a sacrifice of him for the purpose of rehabilitating themselves. The restraining influences of the woman and her wise plan of disarmament bade fair to thwart the outlaw's designs. His influence was waning. He could not open fire on unarmed men, much less on women and children.

It would have been all right to have shot the men if they had only had their guns, for he had got the drop on them. Even if they could not have drawn their own weapons, the rough-and-ready ethics of the frontier would have justified such action. That they had not got their weapons out in time would have been their own lookout. But nothing would sanction the wholesale murder of unarmed men. Facing a contempt even more clearly manifested than his own, Dead Shot Jackson made a final effort to recover his prestige and restore his sway over his followers.

"What we said about religion we means," he began fiercely. "But we won't molest you this time. I come here lookin' for a bad man an' a kid, but I don't see either of the cowards."

Little Olaf had been frightfully scared by the arrival of Dead Shot Jackson. He knew what cause the man had to hate him. In other days, before the arrival of the Morrisons, Parson Bill had cautioned him that he must flee the man as if he had been the devil himself, because Parson Bill realized that Jackson's passionate resentment would cause him to do harm to the lad without hesitation. Olaf had at first gladly welcomed the shelter of the cordon of men which had been drawn between the outlaw and Mrs. Morrison, the other women, the girls, and himself. He had prayed for protection and had got it.

But when the boy heard those last words of Dead Shot Jackson, something moved within his breast. His stubborn Norse courage came back with a rush. Before any one could realize what he was about, he broke away from restraining hands, forced himself between the ranks of men and boldly confronted the man of whom he had been so frightfully afraid. He stepped up on a low rock, too, so as to be more nearly on a level with him.

"Here I am!" he exclaimed, his face flaming under his bright hair, his blue eyes like steel. "I'm not a coward and neither is Parson Bill."

"Oh, it's you, is it?" roared Dead Shot Jackson, his eyes flashing with rage. "It's you that slandered an innocent man, an' tried to fix a murder on me. She was only an old Indian squaw, anyhow, an'—"

"You know you killed her," said the boy with splendid boldness—there was a contagion of courage in the camp that morning and he had caught it to the full—"I saw you do it, and you know you had about it."

"Why, you see, not even the little children are afraid of you, Jackson," said Old Four Eyes quickly, his face lighting up with so much admiration for the lad's courage as made him temporarily oblivious to his awful peril.

The desperado was a picture of impotent rage. To be so braved and mocked filled him with fury.

"If you was only a little older," he began hoarsely, his hand nervously moving his pistol. Mrs. Morrison cried out, but in the excitement her voice was unheeded. "But I'm lookin' for a bigger man, the man that took you in an' taught you to lie—"

"Are you looking for me, Mr. Jackson?" broke in a deep voice on the edge of the crowd.

The next instant Parson Bill, the Doc, and the bishop entered the arena.

CHAPTER XV

FOR a moment there was a profound silence. Parson Bill had arrived on the scene unnoticed. His quick eye had taken in the situation while he was yet some distance away. Fortunately he had realized completely what was going on. Therefore, instead of approaching in the usual way around the restaurant, and coming on the scene in the wake of the saloon element, leading the others, he had retraced his steps, passed around back of the eating house and the cabin in which the Morrisons lived, and had suddenly appeared from the rear. The crowd had concealed him until he had made that dramatic appearance. He was now standing right between the church party and the gang of desperadoes. The little bishop had followed him closely, as had the Doc. The Indian, on the contrary, had chosen to stop on the outskirts of the crowd, and as all eyes were fixed upon the newcomers, his arrival was completely unnoticed. A large and convenient pine

Continued on page 737

A WEEK IN THE WORLD'S NEWS

Mexico Without Huerta

VICTORIANO HUERTA, accompanied by his family and his former minister of war, General Blanquet, left Mexico at the port of Puerto Mexico July 18. Negotiations have been steadily in progress to effect a peaceable settlement between Provisional President Carbajal and General Carranza, and the administration at Washington has been urged to use its good offices in obtaining amnesty for Federal sympathizers and to bring about an orderly transfer of the government to the Constitutionalists. On July 23 the press reported rumors of a serious situation in Mexico City created by the approach of the bandits organized under Zapata, Villa's forces being too far away to protect that city from irresponsible armed bodies.

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King Complicates Irish Question

WHAT at first was hailed as a most helpful step in the Irish Home Rule situation quickly developed into a new situation by itself. King George called a conference at Buckingham Palace of the leaders of all parties, and on July 21 made an address which stirred the British public into resentment as bordering too nearly on royal intervention. The king's own words were, "My intervention at this moment may be regarded as a new departure." The most objectionable part of the speech was this: "For months we have watched with deep misgivings the course of events in Ireland. The trend has been surely and steadily toward an appeal to force, and to-day the cry of civil war is on the lips of the most responsible and sober-minded of my people." In attempting to calm the storm of public resentment, Premier Asquith announced that the king had taken no step without the advice of his ministers. The explanation did not receive entire credence, and the total failure of the unusual conference was predicted. The Irish Nationalist leaders, John Redmond and John Dillon, as they left Buckingham Palace received an ovation from the battalion of Irish Guards in Wellington Barracks. Partisan politics may be relied upon to make the most of the incident.

SIR EDWARD CARSON PRESENTS COLORS TO ULSTER REGIMENT

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Colombian Treaty in Doubt

SENATE opposition to the treaty with Colombia negotiated by Secretary Bryan, and which provides for the payment of $25,000,000 to Colombia and apologizes, in the opinion of some, for the acts of a former administration, has been strengthened by the formal request of Colonel Roosevelt to be heard by the Committee on the ground that it was during his administration that Panama became independent, and the Canal Zone across that country was acquired by this country. This request is expected to secure complete publicity for the discussions, which so far have been conducted in closed sessions.

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Compensation Law Works Well

THE first claim made under the new Workmen's Compensation Law of New York State was based on a fatal accident occurring the day the law went into effect. The Commission awarded the widow of the workman who was killed $30 a month for the remainder of her life unless she remarries, this being 30 per cent. of her husband's monthly wages of $100, the compensation established by the law. The widow resides in Pennsylvania. This law is now in full operation throughout the State, 1,000 claims being filed daily.

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Our Own Hunger-Strike Prisoner

THE predicament for prison authorities in England created by the militant suffragettes in their starvation tactics, which some Americans have considered easy of solution, now confronts our own authorities in the person of an I. W. W. agitator, Becky Edelson, who has been sentenced to three months in the workhouse on Blackwell's Island, New York, and has announced her intention to starve herself to death, in which event her friends on the outside threaten retaliation on a huge scale. Commissioner of Correction Katherine B. Davis has accepted Miss Edelson's challenge with complacency.

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Discussing Pastors' Qualifications

THE fact that six $10,000 pastorates stood vacant for two years because men of sufficient ability to fill them could not be found was brought out in a recent discussion upon the supply and demand for men of executive ability in the pulpit. The discussion is being continued in the religious press with a view to bringing out an acceptable description of the kind of men who should be regarded as suitable for pastorates paying these large salaries, as well as for smaller churches. The magnifying of executive ability is deprecated by some.

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New Haven Railroad Scandal

JULY 21, President Wilson directed Attorney General McReynolds to begin proceedings for the dissolution of the "unlawful monopoly of transportation facilities in New England now sought to be maintained by the New York, New Haven and Hartford Railroad Company," and that the "criminal aspects of the case be laid before the grand jury." Negotiations between the government and this railroad resulted some time ago in a plan of dissolution and readjustment, then supposedly agreed to by the railroad. The conditions reported by the Interstate Commerce Commission after its recent investigation of the New Haven System led to peremptory demands that the agreement be carried out, and the directors of the New Haven have refused compliance, especially as regards relinquishing control of the Boston and Maine Railroad. The truculent attitude of the former president of the New Haven, Charles S. Mellen, is a matter of amazed comment. The situation is regarded as one of the most scandalous in the history of railroading. President Hustis of the New Haven claims that the government's course will bring ruin to thousands of small stockholders, who are generally supposed to have already lost their investments! A suit to recover from the old directorate $306,000,000 (three times the amount alleged to have been lost by the manipulation of New Haven finances), has been filed by the estate of a Maine stockholder. The government's civil suit began July 23, and a special grand jury is to hear charges upon which criminal suit may be begun. The New Haven, through some sixteen transportation companies, controls 90 per cent. of New England's freight revenue, 95 per cent. of the passenger, 85 per cent. of the water transportation, and 91 per cent. of trolley mileage.

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Dutch Reformed Growing

IN 1664 there were in New Amsterdam, after a development of thirty-six years, a total of eleven churches and seven ministers in the Reformed (Dutch) denomination, the oldest of the Presbyterian type in this country. To-day the denomination has 707 churches, 774 ministers, over 121,000 communicants, and 800 Sunday schools with an enrolment of 123,000. Last year this body raised for all objects $2,200,000 and devoted over a million for benevolences.

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South Carolina Needs Help

YORK County, S. C., has been devastated by a severe storm of wind, rain and hail, ruining crops and damaging buildings. Bethel township was the heaviest sufferer, while Rock Hill, Tirzah, Yorkville and other places report much distress. Governor Blease has issued a proclamation calling upon the citizens of the State to aid the sufferers and has appointed relief committees.

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Educators Speak Their Minds

THE National Education Association at St. Paul, Minn., in its annual conference indorsed woman suffrage, equal pay to teachers of either sex, teachers' pensions, simplified spelling, physical inspection of children, President Wilson's attitude in the Mexican situation, and increased salaries. It declared the Carnegie and Rockefeller Foundations to be a menace to true academic freedom. The convention also indorsed international peace.

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Welfare Work at the Exposition

ACCORDING to *The Churchman* the Panama Pacific Exposition in San Francisco will witness an astonishing number of conventions of religious, educational and other uplift and efficiency bodies. Already, the statement is made, three thousand conventions representing organizations with an aggregate membership of over 5,000,000 have arranged definite dates.

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Aftermath of Sarajevo Tragedy

ON THURSDAY, July 23, Austria made demand upon Servia for punishment of all accomplices in the murder of Archduke Francis Ferdinand and his wife, the publication on Sunday, July 26, of an official disavowal of all connection with the anti-Austria propaganda, and the suppression of all such societies. Press despatches indicate that the government at Belgrade will refuse compliance, and that there will be a lining up of Germany, Italy and Austria opposed to Russia and Servia, with prospects of a new European war. Significant movements of troops are reported, including the assembling of a fleet of monitors at Semlin on the west bank of the Danube commanding the approach to Belgrade, and of seven armed corps at Temesvar, a railroad center from which several diverging lines could distribute troops along Servia's northern frontier.

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Great French Trial On

WERE it not that one noted man was slain and the wife of another is on trial for his murder, the scenes being enacted in the court-room at Paris, where Mme. Henriette Caillaux, the second wife of the ex-premier, is on trial for the murder of M. Calmette, editor of the *Figaro*, would be almost as comic at times as they are dramatic. The chief characters in this important trial are greeted by the packed audience with cheers or with hoots, with commands or inquiries as the mood of the moment may be. The first wife of Premier Caillaux while on the witness stand exchanges barbed remarks with her former husband, who after complete defeat at her hands and vociferous denunciation by the crowd, grandly salutes and forgives this dangerous witness. The most bitter things are said in the most polite fashion by all parties concerned. By studied theatrical means, the climaxes in the testimony are reached, and the temperamental French audience reverses its judgment as often as it sees fit. The trial is a most sensational event, and the conflict between French chivalry that would protect a woman and French justice that would punish a murderess is expected to lead to an intensely dramatic finale.

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News in the Making

AT HOME: Secretary of War Garrison announces opening of Panama Canal to commerce August 15; formal official opening with ceremonies to be in March, 1915.—Colonel Roosevelt is served with papers in $50,000 damage suit for libel by New York Republican State Chairman William Barnes.—July 13, the fourth bubonic plague victim died at New Orleans; her granddaughter has developed the disease.—Wanamaker trans-Atlantic air boat *America* flies successfully with three engines, and may start on its trip August 15.—Agricultural Institute at Rome reports world's wheat crop as 2,458,000,000 bushels, that being 3.4 per cent. less than last year.—Rev. Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, suffers breakdown in health in London, and is ordered to take several weeks' absolute rest.

ABROAD: Hindus ordered deported from Vancouver, B. C., riot when British officials board vessel, injuring several. Another contingent of 500 Hindus arrive seeking admission as other ship sails away.—Mussulmans threaten to destroy Durazzo unless Prince William of Wied abdicates as King of Albania, and to retaliate on foreign population if foreign warships interfere.—Prospects of American intervention in Haiti increase; troops and war vessels in preparation.—Russia experiences labor strike that takes on character of revolution, the big cities chiefly being affected, all due to repressive measures by the government. Hundreds of thousands of men have ceased work and serious disorders occur.

DESTROYING OUR BLESSINGS

*SUNDAY SCHOOL LESSON FOR AUGUST 16**

The Rebellious Workers

By Arthur H. Howland

THREE weeks ago we studied two stories which told of faithful and unfaithful service. To-day our story tells of servants who were not indolent but rebellious. In fact, the parable of the pounds, as recorded by Luke, has also this note of rebellion. "His citizens hated him, and sent an ambassage after him, saying, We will not have this man to reign over us." (Luke 19:14).

Our story to-day is a simple story of out-and-out rebellion. It does not appear that these farm hands and their superintendents were lazy. They were willing to work, but they were not willing to work for the man who owned the farm. In Luke's version of the story (Luke 20:9-18) he specifies that the owner of the farm sent three separate servants at different times to collect the revenue due him. The farm hands beat the first, beat and shamefully treated the second and wounded the third.

Then the owner sent his son, with this confident hope: "They will reverence my son."

But they said: "This is the heir. Come, let us kill him, that the inheritance may be ours." So they cast him out of the vineyard and killed him.

Christ won the sentence of these murderers from the lips of the very people to whom he told the story and whom he intended to rebuke by it. "What will he do to those farm-hands?" he asked.

"He will miserably destroy those miserable men," they answered, "and will let out the vineyard to others."

"That is exactly what God is going to do with your nation," he explained. "He sent his servants, the prophets, to urge you to give God his due, and you rejected them. Now he has sent his Son, and you are going to kill him."

Then he quoted their own Scripture: "The stone which the builders rejected, the same is become the head of the corner." There was an old legend which said that when Solomon's temple was being built one stone was found which had a very strange shape. It could not be made to fit into the temple plans. So the builders threw it away. The temple was "forty and six years in building," so the rejected stone became covered with moss and was a thing of ridicule. But when the day came on which the temple was to be finished the top stone, the cap-stone, was missing. Some one suggested that the rejected stone might have been intended for this place. So it was carried to the top and found to be the missing stone of honor. Christ changed that legend in making his point. The rejected stone was made "the head of the corner." That is the most important stone in the foundation. And he is thinking of himself here as the great Foundation of the religious life of the world. It may be, as Schaff's commentary suggests, that the corner implies a reference to the union of the Jews and the Gentiles. Christ brings these two elements of the world's religious life together, and the structure of spiritual life in both cases is built upon him as the foundation.

But the main fact he is conveying to his hearers in this particular story and the Old Testament quotation is that the kingdom of God was to be taken away from the Jews as a distinct possession and given to other hands who would make wise and fruitful and honorable use of it. "The kingdom of God," he declared, "shall be taken away from you and shall be given to a nation bringing forth the fruits thereof."

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GENERAL SECRETARIES OF THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

There are some things in this parable which some teachers and leaders will not like, just as there were things in it that the Jews to whom he was speaking did not like. There would seem to have been a "strike" in the business of this vineyard. And it is true that Jesus in his total teaching took the side of the poor against the rich, the laborer against the oppressor. But in this case he sides with the owner. It was his farm and the farm-hands had entered into a contract with him to work the farm and give him his share of the proceeds. It will do our social reformers good to remember that Jesus objected to violence. However matters are to be adjusted, it is not to be through the sword. And he could not, even in a parable, tolerate the laborers who would beat and wound and, as Matthew records it, kill the agent of the owner who had come on a legitimate mission.

But it is very clear throughout the parable that Jesus is here teaching a spiritual and not an economic lesson. The lesson is twofold. First, that it is a hopelessly evil thing to rebel against God; second, that since God has sent his Son into the world to be his representative, it is impossible to reject him and be saved.

We must not forget, in fulfilling our obligations to our neighbor, that, after all, the "first commandment" is that we love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength. The fulfilling of the second commandment, to love our neighbors as ourselves, can have value and bring reward only as it is based on this first commandment. So the lesson of the parable is that just as these laborers should have given the owner of the vineyard his just dues, so we in our lives must bring the "first fruits" of our life and service to God himself. There is grave danger that the church may, as she gets interested in "social service," forget that after all her real business is to turn the hearts of men to their Creator, and to lead the world into the true worship of the true God.

And now, is Christ, in insisting that he should be recognized as "the head of the corner," arbitrary and egoistic? Why does he insist that men should recognize him? How could he, with his gentle lips, say these terrible words about himself—that upon whomsoever this stone, which represents him, shall fall, "it will grind him to powder"? But we shall find that Christ's meaning was thoroughly kind and thoroughly unselfish, thoroughly in keeping with his great and never-failing passion to help mankind.

The rejection of Christ implies a spirit which is totally unfit to be of service in this life and totally unfit to inherit eternal life. All that Christ asks is thoroughly within the bounds of reason and right. He asks a man to submit to a higher law than the law of self; he asks a man to yield his own will to the will of God; he asks a man to consent to become a part of that vast movement of service and helpfulness and brotherhood in his name which is changing the world and preparing the way for heaven. Certainly it is true that a man who refuses to yield to that program will be ground to powder. There is no abiding place for him either in this world or the next.

* The International Sunday School Lesson for August 16, 1914. The Wicked Husbandmen. Matt. 21:33-46. Golden Text: "The stone which the builders rejected, the same was made the head of the corner." Matt. 21:42, R. V.

The Service Training Class

By Frank L. Brown

THIS class for the training of Sunday school officers and committee workers should be composed of those young people, from 16 to 25 years of age, who will agree, after they have had some preparation in the line chosen, to respond to the call for service.

While it would be desirable for the teacher of such a class to be trained, it is not necessary. Any intelligent teacher, or the pastor or superintendent, should be able to direct such a class. All that is needed is to understand the plan and put the material in the hands of the young people and then guide the work week by week.

Young people for this class can easily be found among those who like to do things, but who have not ordinarily the patience to take a special course in pedagogy or psychology as may be required of those who are to fit themselves as teachers. About twenty-five per cent. of all young people are of this motor class. They have the executive function. Their energies are often lost by the school and church to other channels because these energies are not discovered and directed.

There are often classes promoted from the Intermediate to the Senior Department at 16 and 17 years of age that would make excellent material for such a class. In such a case the teacher of the class should be encouraged to make it a service training class and assume the leadership. And at 16 or 17 these young people are eager to train for special service. It is God's time for such training.

While the class can meet during the week if preferred, rather than on Sunday, the results will be larger if it meets during the regular lesson session, for a larger number can attend then and the work is as important as studying a particular Bible lesson.

The question may be asked, Could not this training of Sunday school officers and special workers be carried on as a part of the teacher training class? And I answer, yes. Only I would change the name to a Workers' Training Class for the training of both teachers and officers.

Where such a Workers' Training Class is formed the Old and New Testament Outlines, such as are found in all Teacher Training Courses, may be studied by all until concluded. Then a few principles of pedagogy and psychology could be emphasized, but a detailed study of these subjects should not be undertaken by those who will not become teachers. But the book on Sunday School Organization, which is a part of all Teacher Training Courses, should be studied carefully, for those who are to become leaders in the school life should know something of the history, aim, purpose and plan of the Sunday school. The specialization book and work, suggested below, should be taken up outside of this class session.

If only one or two in a particular school can be found to train for officers and special workers, these can be given the material for training and coached along by the pastor or superintendent on the lines suggested later.

Suppose you ask your young people to choose one or more of the following tasks and then offer to coach them to prepare for service:

Superintendent, Assistant Superintendent, Department Superintendent, Superintendent of Grading and Promotions, Superintendent of Teacher Training, Secretary, Librarian, Musical Director, Treasurer or Chairman Finance Committee, Publicity Specialist, Employment Committee, Social Committee, Committees on Social Service, Welcome or "Friendly Grip," and Athletics, Visitation Committee, Temperance Committee, Purity Committee, Missionary Committee, Sunday School Architecture, Class Organizations, Other Organizations, Mothers' or Parents' Associations, Spiritual or Decision Day Committee, Committee on Special Days, such as Easter, Children's Day, Patriotic Days, Rally Day, Christmas.

In the average school it would be impossible to secure young people to train for all this work. But it will be suggestive of the things within the scope of the Sunday school for which they can be trained. Those lines of service should be selected and trained for that are most needed in the school and community. If only one young person was started and equipped, that young person, the school and the community would be that much richer and stronger.

In these articles we shall take up in turn these several distinct lines of service, beginning with the superintendent, and present under each the best methods for accomplishing the particular task.

. . .

On the following page will be found Mr. Brown's Round Table of practical questions and answers.

THE PRAYER LEAGUE

A NUMBER of readers ask what the requirements are for admission to the CHRISTIAN HERALD Prayer League. There are no requirements whatever, except to send in a request for prayer, an acknowledgment of answered prayer, or merely a request to be enrolled in the League. After careful deliberation it has seemed wise not to issue certificates of membership. Experience shows that unscrupulous persons are apt to obtain possession of such documents and make dishonorable use of them. The enrolment is carefully kept at the CHRISTIAN HERALD office, and all applications for membership or other communications accurately recorded.

Mrs. J. C. writes: "I wrote asking for the prayers of the Prayer League for the mental restoration and the salvation of a dear daughter. I cannot express in words the joy and thankfulness I felt last Sabbath when she came to visit me, greeting me in her former gentle, affectionate manner, and during our two hours of lovely intercourse. I had been grieving over the passing of a beloved son, but the thought came that if God has wrought such a wonderful thing for this dear daughter on earth, how much greater must be the transformation for our beloved son where 'the former things are passed away.' Then my faith was strengthened by remembering Rev. 21: 4." M. E. B. writes to thank God that a son has been delivered from the drink habit; M. H., of Toronto, Ontario, that her husband has been saved from unbelief and from the appetite for strong drink. Miss A. R., of Howard City, Mich., writes: "I wish to acknowledge God's wondrous mercy and love in answering my prayer for healing. I am now entirely well, and happy." "Mildred" writes from Natural Bridge, Fla.: "I wish to acknowledge God's answer to prayers for my mother's healing." Miss E. M. writes: "God has graciously answered our prayer. My mother, who was given up to die, has been restored to health." Mrs. M. M. writes: "I wish to acknowledge God's goodness in healing our dear brother, who has been afflicted for years with a severe nervous trouble."

Acknowledgments of answers to prayer have also been received from:

Mrs. W. F. P., Atlanta, Ga.; M. M. W., Gadsen, Ala.; M. W., Toronto, Ont.; Miss H. B., Baldwin, Kan.; Mrs. M. G. B., Carstairs, Alberta; J. H. O'N., Los Altos, Calif.; Mrs. C. D. M., Harmony Village, Va.; Mrs. T. J. K., Bogue, Kan.; Mrs. S. E. W., Nashua, N. H.; A CHRISTIAN HERALD Reader, Concord, Tenn.

A very earnest request for spiritual help, restoration of hearing and health and deliverance from trouble comes from Mrs. L. D. J. A. G., a retired preacher, feels able to re-enter the work, and asks prayers that a way may be opened. He preaches in either English or German. A resident in an old Ladies' Home asks prayer for spiritual and physical blessing for herself. She writes: "I asked one lady here who is very much afflicted physically if she would like to be prayed for by the Prayer League and what she most desired. She said: 'That she might feel the presence of the Holy Spirit.'" Will all the members of the League especially remember these aged friends? Mrs. A. H. writes: "My desire is to be made well of heart disease. Please pray that I may be spared to raise my two boys and stay with my husband; and that all our family may come nearer to God."

N. R. G. requests prayer for victory for State-wide prohibition in Virginia. Mrs. E. B., for a revival at Vandergrift, Pa.; Mrs. T. I. D., that the love of God may be awakened in church and community at Morris Plains, N. J.; P. N. L., for prohibition in the town of Oberlin, Ohio, and a revival in the M. E. church there; Mrs. E. K., of Albia, Iowa, and Mrs. L. L., of New, Ohio, for temperance victories; M. S. W., for a large work of grace at Rowe, Mass.; Mrs. F. M., for a revival in Harford, Md.; Mrs. B. E., for a revival at Mocksville, N. C.

The following friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

M. B.; Mrs. A. W.; J. C. R.; Mrs. C. McL. (to be brought back to the fold); M. L. O.; Sad Hearted, Lenoir, N. C.; L. B.; Mrs. S. D. K.; E. M. G.; Mrs. S. E. W.; Mrs. E. C. Z.; Mrs. J. C. S.; Mr. and Mrs. C. W. H.; S. E.; M. F. B.; Mrs. M. Q. B.; Mrs. R. T.; Mrs. L. L. (to be saved); Mrs. M. G. B.; W. H.; Mrs. D. H. W.; Mrs. A. M.; E. F. F.; Mrs. D. S.; Mrs. A. S. T. S.; H. M.; Mrs. S. M. A.; Mrs. L. D. X.; Mrs. E. A. S.; Mrs. M. C. J.; R. B. (that the will of God may be made clear); Miss A. R.; C. K.; Mrs. R. E. M.; E. W.; Mrs. M. E. S.; M. J. W.

Miss J. C. W., L. B. and W. R. M. request prayer that sisters may be restored to their right minds; Mr. and Mrs. O. E., that their daughter's mind may be strengthened; Mrs. T. I. D., that her husband's mind may be strengthened; A. S. B. E., M. E. T. and Mrs. E. S., that the minds of other relatives or friends may be restored.

P. N. L. and Mrs. L. W. request prayer that sight may be restored; Miss F. S., that mother's sight may be restored; N. R. G., Mrs. E. A. B., J. M. S., Mrs. E. W. R., Mrs. D. L., that sight for themselves or others may be strengthened or restored; Mrs. A. D. Z., Mrs. A. W., Miss R. E., Mrs. J. D D., E. M. G., A. F. G. and Mrs. L. D. request prayer that hearing may be restored; H. W. C., that a daughter's hearing may be restored; Mrs. E. W. R., that a friend may regain hearing.

The following friends ask prayer for the conversion of sons:

Mrs. M. A. F.; A. S. P. E.; Mrs. S. D. K.; Mrs. I. L. M.; J. H.; Mrs. W. E. B.; A Mother (that three sons may be saved); Mrs. H. G.; Mrs. A. A. N.; A. F. G.; Mrs. R. T. (that five sons may be saved); Mrs. H. P. M.; M. E. S.; Mrs. A. N.; Mrs. S. E. J.; Mrs. C. H. W.; Mrs. R. E. M.; E. W.; Mrs. J. J. C.

The following friends ask prayer for the conversion of husbands:

Mrs. B.; Mrs. D. R. A.; Mrs. E. McC.; Mrs. W. E. G.; E. M. G.; Mrs. F. M.; Mrs. G. L.; Mrs. J. S. F.; Mrs. R. T.; A. A. D.; M. M.; Mrs. A. M.; Mrs. R. E. M.; Mrs. L. D. X.; M. E. B.; Mrs. F. E.; Mrs. C. H. W.

The following friends ask prayer for the conversion of other relatives and friends:

Mrs. E. K.; E. E. P.; Mrs. R. T.; Mrs. L. L.; M. G. B.; Mrs. M. E. C.; Mrs. J. K.; Mrs. R. T.; Mrs. L. Y.; M. S. W.; M. E. S.; Mrs. A. P. (that four members of family may be saved); M. M.; Mrs. B.; M. B.; Mrs. A. D. Z.; Mrs. S. D. K.; Mrs. E. B.; Mrs. I. L. M.; Mrs. L. A. D.; P. N. L.; M. L. H.; S. E.

Mrs. E. K., Mrs. L. L., Mrs. A. N., Mrs. S. E. J. request prayer that sons may be saved from power of strong drink. Mrs. E. McC. and Mrs. F. M., that husbands may overcome this appetite; F. W. M., a brother; Mrs. C. McL., Mrs. L. A. D., P. N. L. and Mrs. J. K. that other relatives or friends may be delivered from this habit.

The following friends request prayer for healing for themselves or others:

Miss B. E.; Mrs. E. G. M.; Mrs. R. P. R.; Mrs. F. S. J.; Mrs. E. R. L.; L. C.; C. K.; M. J. W.; Mrs. J. J. C.; Mrs. M. P.; A. A. D.; Mrs. A. P.; Mrs. H. D.; A. P. F.; Mrs. H. V. S.; W. R. W.; W. R. M.; Mrs. D. L.; Mrs. M. C. J.; Mrs. A. M.; A. H.; A. S. W.; M. E. B.; Mrs. F. F.; M. G. B.; Mrs. E. S.; Mrs. J. S. S.; Mrs. M. L. W.; Mrs. T. H. W.; N. R. G.; Mrs. E. A. B.; Miss J. C. W.; Mrs. E. McC.; L. B.; Mrs. M. W.; Mrs. M. W.; N. W. McB.; H. S. P.; E. B.; J. M. S.; Mrs. M. A. F.

The following friends request prayer for varied desires and needs:

L. E. K.; E. F. F. (that a member of family may return home and family be reunited); Mrs. H. M. P.; Mrs. L. D. X. (that word may be received from a friend); Mrs. A. H. G.; Mrs. A. M.; F. W. M.; A. McF. (that husband may return home); Mrs. E. G.; Mrs. E. B.; M. F. B.; Mrs. W. E. B.; L. A. F.; Mrs. M. E. C.; N. H. Mc. and O. Mc.; Mrs. L. B. S.; A. P. S.; Mrs. A. C. McF.; Mrs. M. A. F.; Mrs. M. L. G.; M. E. M.; Mrs. E. K.; Mrs. E. W.; Mrs. M. Q. B.; Mrs. W. E. B.; Mrs. D. H. W.; Mrs. A. A. N.; Mrs. E. M. M.; R. B.; Mrs. E. G. M.; Mrs. E. R. L.; Mrs. M. E. S.; N. M. S.; Mrs. J. J. C.; Mrs. E. A. B.; Mrs. A. W.; Mrs. S. D. K.; Mrs. N.; M. F. B.; M. G. B. (requests prayer for special blessing on a family); Mrs. E. P.; Mrs. H. G.; E. F. F.; Mrs. D. S.; M. E. S. (that a pastor's heart may be encouraged in his new work).

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

—ARE WE IN DANGER of over-emphasizing the social phase of our Sunday school work?—*B. L. H.*

I do not think, in dealing with young people, there is this danger, provided we keep strong the spiritual emphasis and provided officers and teachers use these social occasions as opportunities of drawing close to the scholars. The way to a scholar's heart is made much more sure and direct if a basis of mutual understanding and comradeship has been reached. And the hunger for the social life in young people is so strong that if we fail to understand and meet that hunger we have missed one of God's splendid avenues of approach to the life.

So if we want to beat the devil at his own game and to hold these young people through these swift moving years we must intelligently and adequately plan for the social life, and home them in the life of the church instead of surrendering them for their social life to the community which commercializes its pleasures and has no moral standard.

It is a great deal better for young people to make their social acquaintances within the church than without it. We cannot criticize and condemn the things young people do that we might not do at our age until we have made every effort to provide a good substitute. We must not say "don't" until we have first said "do." We must remember how we felt when we were young and add to that memory the knowledge of the tremendous social pull of the modern community, which in many places has gone pleasure-mad. And in wholesomely providing for the social life of these young people, we shall be earning their gratitude, be safeguarding them during the most perilous time of their lives, and be one with the great plan of the Master, who entered into life's joys as well as its sorrows and sanctified all.

Reisner's excellent book, *Social Plans for Young People*, and *Five Hundred Social Plans* will prove suggestive.

—I HAVE BEEN RECENTLY elected secretary and treasurer of our Sunday school. Our school is not wholly self-supporting. We make a voluntary cost charge for quarterlies, and on special occasions such as picnics, Christmas, etc., we solicit money from people at large to defray the cost of some. At the end of our business year, the moneys which are left are sent to missions, etc. Should a Sunday school be a self-supporting organization? Should the present system in our school be changed there is no doubt that the support for the cause of missions will be lessened.

In theory, the Sunday school, as the Bible teaching service of the church, should be supported by the church, as to its running expenses, and the offerings of the school be devoted to the church and special benevolences. This would bind the church and Sunday school together in a closer relationship than at present. I say in theory, for the fact is that the vision of the average member of the Official Board as to the Sunday school is so limited that it would be a calamity to leave the support of the Sunday school in its modern needs to the tender mercies of the ordinary Official Board. In another generation, when the scholars now in the Sunday school shall have become the Official Board of the church, the plan of church support of the Sunday school can be applied without injury to the great mission of the Sunday school.

I believe you should continue your present system of self-support, and if the income is not sufficient for expenses of lesson helps the church should make a special contribution to supply what is needed. This is all on the supposition that your school is giving now what it can. But you should seek to tell the school for what the money is going, as people will give more liberally if they are informed, and then stimulated by team work, to larger giving.

I think your plan of giving to missions what is left over from your current income at the end of the year is wrong. I believe the scholars should give directly to the missionary cause at stated times, monthly or quarterly, and be then informed what their money does. The missionary cause is big enough to be entitled to a special presentation of gifts, and if we are to train a generation of missionary enthusiasts we must guide the children to intelligent giving when they are young.

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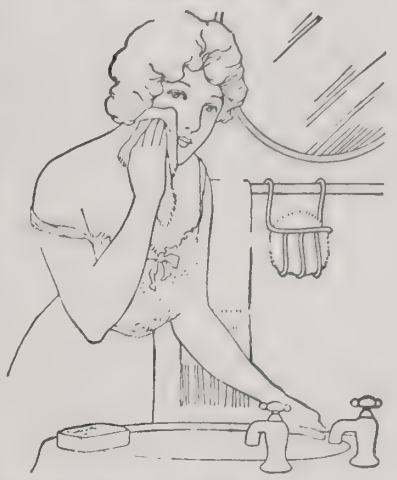

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Christians Away from Home*

WHAT do we do with our Christian profession when we are away from home at vacation time? This is a question which comes up every year to our young people in the Epworth League and other church societies. It is a bad thing to have principles which fluctuate. You have heard many times of that little animal, the chameleon, who has no color of his own to speak of, but who takes the color of whatever object he happens to be clinging to. It is an easy thing to drift through life like this, not bothering to show by speech or act that we are different from the groups of people among whom we happen to find ourselves. But the kind of people who count, the kind of people who help things along, are the people who are just the same, so far as matters of principle and righteousness go, no matter how the various groups of their neighbors may vary. It is not necessary to be disagreeable or offensive or unpleasantly aggressive. But it is necessary, in a firm, quiet way, to stand all the time, wherever we are, for the things that are pure and right and helpful and Christlike.

There is always a special temptation to let down our standards, change our principles, when we go away from home. In the home circle, the home church, the home town, there are always strengthening and steadying restraints. When we are among people who do not know us these restraints vanish. But it is just then the real test of our character comes. To do right just for the sake of right, to stand for the things that Christ likes even at the expense of a little popularity, this is a part of the opportunity Christians have in these easy-going days of being brave and of taking up our cross.

Remember that Christ does not want to interfere with our fun so long as it is innocent fun. It happens that the Christian Endeavor and the Baptist Young People's lesson for this week is one that will help in this question that we are discussing here. Read the paragraphs on that subject and carry with you on your vacation the idea of readiness to bring cheer to others. Remember that Jesus was perfectly willing to have a good time and always eager to have others have a good time.

Find your way into some group of Christians in the place to which you go, and get into fellowship with them. If it is possible to spend your vacation with some of the great Christian assemblies or at some convention of earnest Christians, young or old, you will find that the vacation will be forever a happy and helpful memory.

* "CONFESSING CHRIST AWAY FROM HOME." Ps. 19: 1-4, 10-14; Acts 16: 13, 14. Epworth League Topic for Sunday, August 16, 1914.

Our Social Life for Christ*

A NEW word recently appeared upon the language horizon. It is "undumpisher." The *Christian Advocate* quotes from a story entitled *Gay Morning*, by J. E. Buckrose, the paragraphs which will explain this newcomer and its mission:

"Here comes the undumpisher." "What's that?" "Undumpishers," said Mr. Mitchell, "are people who, the moment they come near, cause that sudden lightening of the heart which makes life seem a party."

"The dumps" is a dreadful disease. We hear people constantly complaining that they are having them. Depression, anxiety, trouble, mental and spiritual clouds are widespread. But along comes this light-hearted merry-maker, and "the dumps" disappear. Clouds of worry and trouble, of doubt and disagreement, of difficulty and perplexity and depression, fly away when he arrives.

Jesus was undoubtedly a man like that. There was evidently about him, especially during the first years of his ministry and of course during his life as a youth and citizen and laborer in Nazareth, an atmosphere of cheeriness, of confidence, of light-hearted good-fellowship. The way the little children trooped after him, the way the outcasts and the poverty-stricken and the oppressed followed him, shows that he had this gift of gladness and the gift of communicating that gladness to others.

There is a beautiful verse in the Proverbs: "A merry heart doeth good like a medicine." Prov. 17: 22. This is a perfectly true scientific fact. Laughter and good cheer are recognized as among the greatest health-bringers in the world. A prominent preacher in Indiana, a man of real spiritual power, once made a sermon on that text. He had so much to say in it about laughter and good cheer and told us so many things to provoke merriment that he later developed it into a lecture which he delivered all over the State, and which accomplished untold good. He called it "Good Medicine. Have Some!" And people went in great numbers to share in this good man's mirth and came away to do more than ever in the way of being cheer-spreaders.

But after all, the business of spreading cheer is not the only item of our social obligations. The word "social" is a very large word. It means the whole business of our relation to our fellow men. It is a particularly beautiful word, because it comes from the old Latin word meaning "comrade." It stands for fellowship. It means that entire attitude of mind which feels an interest in the lives of other people, which wants to get close to them, which wants to help, which wants to see justice and opportunity and salvation brought to all. The religion of Jesus was almost pre-eminently a social matter. He taught that the first great requirement of life was to love God, to be in fellowship with him. But he made it very plain throughout the whole of his life and teaching that the only way to show that we are in fellowship with God, the only way by which we can be true to that fellowship and work out its principles, is to live in real fellowship with our neighbor. That is what it means to live "our social life for Christ."

It is a dreadful thing that the word "society" in the worldly fashionable sense has come to mean exclusiveness. It means that a small circle of prosperous people have shut themselves away from real social fellowship. In fact many of those who reign in so-called "society" have made their way to this high place of exclusiveness by treading on the rights of others. They have fought their way, or some one else has fought the way for them, at the expense of others into this exclusive circle. It is a worse than foolish thing to have ambitions to get into society in this sense. To get into society in this way and in this spirit is to get out of society in the sense that Jesus interprets society and in the sense in which he wants us to be truly social.

To have a heart interest in every life we touch, to care not to get up away from the rest, but down among them where we can serve them, to long to bring gladness and cheer and wholesomeness to all, to be close friends of Jesus and lead others to glad fellowship with him, to help him lift the burdens away from the poor and bring more abundant life to the minds and bodies and souls of all men, this is what it means to live "our social life for Christ."

* "OUR SOCIAL LIFE FOR CHRIST." Luke 24: 13-35. (Led by the Social Committee.) Christian Endeavor and B. Y. P. U. Topic for Sunday, August 16, 1914.

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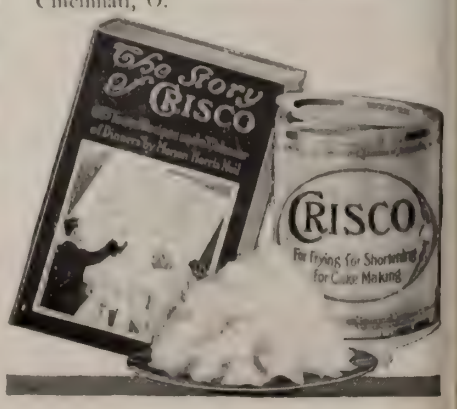

"THE SEAMAN'S FRIEND"

AMONG great ships at harbor within the Virginia Capes in the vicinity of Norfolk, a busy little craft known as "the Seaman's Friend" is a familiar visitor to thousands of sailors. In 1826, when the little seaport town of Norfolk was only a borough, a few Christian men and women foresaw the large opportunity of establishing a mission ashore for sailors, and "The Seamen's Bethel" shows a great record of achievement for the many years that have elapsed. The present chaplain, Rev. J. T. Routtan, initiated the practice of making daily visits to incoming vessels; hence the "Seaman's Friend," fitted out in comforts and accessories to welcome the sailors to the more ample quarters of the Seamen's Bethel on Main Street.

A BUSY LITTLE CRAFT

During the summer months, in connection with the distribution from the launch of Bibles and other literature, a personal invitation is given these men by the chaplain to the services at the shore-home. There a hospitable repast is often set out, prepared by women. Chaplain Routtan was himself a sailor, and so is well fitted to the needs of this work. For more than thirty-three years he has watched Norfolk grow as a seacoast town. Thousands of sailors have passed through the doors of the Seamen's Bethel, and have come to esteem with gratitude its homelike atmosphere. It does not provide him lodging, but it does extend help in the time of shore "shipwreck."

Hundreds have witnessed to finding salvation in the Bethel.

D. R. CRAIG.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 732

tree offered him concealment from the desperadoes, and with instinctive cunning he hid instantly behind it. From its shelter he could see and hear while yet hid from the observation of Dead Shot Jackson and his friends.

The bishop was, of course, unarmed. Parson Bill and the Doc had their guns with them, and what was more to the point, they had them out and they had Dead Shot Jackson completely covered. Blue Wing had his gun out, too; but as no one noticed him, that fact did not enter into anybody's calculations.

A cheer broke from the religious element at the sudden reversal of the situation. Yet conditions were not greatly different, for although Parson Bill and the Doc had Dead Shot Jackson and his nearest friends covered, they themselves were at the same time covered by the guns of the chief desperado and by those of all his friends and followers. The advantage to the Christians in the gun play was only temporary, and in any promiscuous or general shooting their party was bound to come off second best.

Mr. and Mrs. Morrison realized this instantly. It seemed to the latter that the very thing she had striven to prevent—a wholesale battle—was about to occur. The bishop, entirely unaware of the issues which were joined or the causes which were back of them, stood staring in petrified amazement. The fact of being met by an armed guard had partly enlightened him, and from slight allusions by his guards on their upward march, he had learned something of the situation; but he never dreamed of the full extent of the perils of carrying the Gospel, or of the heroic work of the two humble missionaries, his friends, who had broken ground and caused him to be sent there. But he was as brave as any man there, and he stood quietly by, waiting the turn of events. He was in the front rank, and naturally would have been one of the first to be shot if there was any shooting. The situation was too tense for even the ordinary greetings to the Morrisons, save such as could be given by the eyes alone.

Mrs. Morrison now pushed her way to the front. She would not be denied, and it was she who intervened to break the tenseness of the situation. Perhaps only she could have done so.

"Parson Bill," she said, trying to control her voice and keep out of it the perfectly natural tremor induced by the excitement and obvious danger, "you notice that all of the Christian men here have laid aside their weapons, on the ground that they need no armed protection against their fellows other than that God will give them when assembled in an orderly way for his worship on his day. I ask you and the Doc to lay aside yours also."

"What! Lay down my gun with that murderous dog training his on my heart?" exclaimed Parson Bill. "You don't know what you ask, ma'am."

"I do, indeed I do. And you, too," she turned to the Doc. "Please—please give me your guns."

"By heaven," roared one of The Black Pup party from the outskirts in rude appreciation of her faith and courage, "the woman's got more nerve than any of 'em!"

"There are no braver men on earth than my friends here," said Mrs. Morrison quickly. "I am sure you appreciate that. I begin to realize how brave a thing they have all done in complying with my request. I know that none of you would shoot unarmed men, much less me."

"We was all with Dead Shot Jackson," began one of the whilom mockers, won to admiration at last, "but now—"

"Silence!" roared the desperado in final effort at mastering the situation. "Parson Bill, I've got a score to settle with you an' I'm goin' to settle it yere an' now. You done me dirt. You run me out of this yere camp, you an' that yeller-headed pup you took up an' showed how to lie about me. An' all about shootin' of a low-down Injun squaw, which I never done it," he added on second thought. "You've made life a burden for me. I can't go nowhere to git likker, an' it's hard to find some 'un even to play a game of keerds with me so long as you're around. One of us has got to cash in yere and now. You got your gun out an' you've got as much chance as I have."

"Oh, I have, have I?" said Parson Bill, quietly stepping toward the woman. "Here, Mrs. Morrison."

He extended his weapon toward her as he spoke, as indifferently as if there had been no such a man on earth as Dead Shot Jackson and completely oblivious to the fact that the latter's gun was pointed at him.

"Mine goes with his'n, ma'am," said the Doc quietly, "an' yere it is."

"Thank God," said Mrs. Morrison.

To be concluded

HER FLAG WON THE PRIZE

My flag, bought of THE CHRISTIAN HERALD a year ago, won the prize for a car decorated for the Fourth of July parade, the national colors being the winning feature. The prize of $5 will go to the Aid Society of the Presbyterian Church. MRS. A. M. GERMAN.

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ULSTER IN DESPERATE MOOD

By Chancellor Day, in The Christian Advocate (New York), July 16, 1911

THE feeling in the Ulster region is as intense on the Home Rule question as were the passions of men in the time of my boyhood on the Civil War. At the same time it is as calm as it is intense, showing that there is desperate determination in it. There is no bluster nor brag. Those who talk of a big bluff are mistaken.

The Irish of the north impressed me as independent, self-reliant and quietly courageous. They do not want to fight, but they will fight for their liberty. Strange as it may seem, they associate their liberty with the very government that Redmond and his followers are trying to remove as tyrannical. The Irishmen of Ulster are satisfied and are prospering under the British rule. They are the most prosperous Irishmen of Ireland. They fear for their great industries, their Protestantism and their common liberties under Home Rule. The ruling power will be in the south, where there are comparatively no manufacturing industries nor great invested active capital in commerce. Belfast fears the tax assessors looking for revenue to carry on a reckless, political government.

The Protestants have no faith in the promises of religious freedom. They say, "Did Rome ever keep her word?" It is not all a religious question, nor all a commercial question. It is the combination of the two. And they are great considerations at Belfast. Ship building is enormous there. We saw the *Britannic* of 50,000 tons which was recently launched. Here the *Olympic*, nearly as large, was built. We looked with sad feelings upon the stocks from which the *Titanic* went out to her fate. Was that fearful iceberg launched the same day?

The linen industry calls purchasers from all parts of the civilized world to Belfast. Why, they say, should we turn over prosperous Belfast to be used for taxes which we cannot control in either levy or expenditure, by a majority irresponsible and indifferent to our future? Already it is more than whispered that the immense shipbuilding firm mentioned, employing over 10,000 men, is planning removal to Scotland.

There is no compromise between Protestantism and Catholicism. The Presbyterians are the strongest of the Protestant bodies. Methodism is numerically weak, but exerts a powerful influence. It is virile and aggressive. It knows its mind and apparently does not cringe. It has been numerically weakened by contributing an average of one church a year of five hundred members for a generation to American Methodism. These two denominations are practically solid in opposition to Home Rule. But in the vote taken in the Irish Methodist Conference one quarter refused to vote against Home Rule. I was told by leading men that this was not as it appeared. Many of the men were decidedly against taking the question in the Conference. Some of them, a comparatively few, live in regions where a too positive pronouncement would cause division in the churches. They must practice the "wisdom of the serpent."

While the Ulstermen are not making much noise, they are preparing with grim determination. I was awakened at my hotel the other night by the sharp voice of command, "Right, left," "Right, left," and the sound of manual of arms. The hour was past midnight. There is evidently a desire not to irritate or make a display. One sees very little of the volunteers in the daytime. A prominent Home Ruler told me yesterday on my arrival here that he had been through Ulster during the week and he said: "The Ulsterman will fight. I thought it was a bluff. It is not; he will fight." Some Catholics are opposed to Home Rule, fearing the consequences to their church if the politicians come into power. Just now the amendment of the bill introduced into the House of Lords is causing excitement, and is pronounced by those opposed to Home Rule insincere and farcical. It has only added fuel to the flames.

All Ireland is in suspense. One influential paper believes that the government will find a way out and that Home Rule will not become a law; that under no condition will the government force a civil war. An American naturally thinks there could have been a better solution, something like our States for England, Scotland, Wales and Ireland, or, better for a land like Great Britain, the Provinces of Canada.

Great Britain has been marvelously wise in her colonies. In this instance she seems to be the victim of a political bargain. It means destruction to the party in power, whichever way it goes.

Dublin, Ireland, June 29, 1914.

Baptist Resolutions on Rome

AT THE annual Convention of Southern Baptists, held in Nashville, Tenn., May 13-18, 1914, J. W. Porter, Kentucky, offered the following resolution, which, after remarks by J. W. Porter; J. B. Gambrell, Texas; Joshua Levering, Maryland; W. L. Pickard, Georgia; J. H. Eager, Maryland; H. W. Battle, Virginia; R. A. Kimbrough, Texas; A. J. Barton, Texas, and H. F. Vermillion, New Mexico, was adopted:

Resolved, That we, the representatives of two and a half millions of Baptists in convention assembled, while reaffirming our age-long contention of the right of every man to worship God according to the dictates of his own conscience, deny the right of any man or organization to force the conclusions of conscience upon any man, woman or child.

Resolved, That we view with serious alarm and vigorous protest the efforts of the Roman Catholic hierarchy to gain control of our government, and thereby be in a position to fasten either its faith or fallacies upon the consciences of a free and sovereign people.

Resolved, That we deeply deplore the presence of a papal legate as the representative of the Vatican at our national capital for the purpose of influencing governmental affairs.

Resolved, That we earnestly protest against the presence of our national representatives in their official capacity at ecclesiastical functions, and the manifest disposition on the part of some of our politicians to show deference to so-called church dignitaries.

Resolved, That we also protest against the sentencing of any person, by any judge, to serve in any religious institution.

Resolved, That since Baptists have borne the brunt of the battle which has given religious liberty to the people of the United States, we herein affirm our determination to perpetuate this priceless boon for the present and all coming generations. To this end we pledge our property, our lives, and our sacred honor.

Enlightenment Needed

I CONSIDER that the educational campaign which THE CHRISTIAN HERALD has been waging to awaken sleeping Protestantism and all patriotic, liberty-loving Americans to a realization of the serious and awful dangers with which our civil and religious liberties are threatened at the hands of the gigantic political machine of Roman Catholicism, is one of the noblest works that this splendid paper has ever undertaken. The government at Washington has drifted virtually into the hands of this religio-political system, the press is comparatively controlled by the same machine and patriotic speakers are being persecuted on almost every hand. Therefore it does our hearts good and makes our souls rejoice to see THE CHRISTIAN HERALD taking the bold and loyal stand to enlighten the millions of liberty-loving American citizens as to the actual existing dangers.

Beaver Creek, N. C. G. M. R.

Famine in Cape Verde Islands

CRUEL famine conditions exist in the Cape Verde Islands. Mrs. J. N. Tourinho, wife of a native evangelical missionary, writes from Santa Antao under date of June 22 to her husband, who is now in the United States to raise funds for the stricken people: "The famine here is growing worse. Many people weak and others found dead in the morning under the trees and stretched out in the valleys like animals. It breaks one's heart to see how the people are disappearing."

Any interested reader may address Mr. Tourinho in care of THE CHRISTIAN HERALD.

The Anvil of God's Word

[Around the world this poem has gone, till, losing the author's name, others were attached. It appeared in *The Christian Herald Almanac* for 1914, wrongly credited to Dr. John Clifford. The real author is Mr. Lu B. Cake, of No. 90 West Broadway, New York, and we give the poem below, in the form in which he wrote it. Some of the current versions are garbled paraphrases of the original.]

I STOOD at evening by the smithy door,
To hear the anvil ring the vesper chime,
And looking down I saw, upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all the hammers so?"
"Just one," he answered, "and the reason why,
The anvil wears the hammers out, you know."

The Anvil of God's Everlasting Word,
For ages skeptic blows have beat upon;
Old Balak sparks were seen, Voltaire noise heard—
The Anvil is unworn, the hammers gone!

Apprentice blows of Ignorance, forsooth,
Make blunder sounds and blinding sparks death-whirled;
The Master holds and turns the iron, his Truth,
Love-shapes it as He wills to bless the world.

LU B. CAKE.

The Story of a Little Chinese Maid

LITTLE HAI IEH TSI (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China.* All who are interested in sweet and innocent chilhood will find this a fascinating story. A postal card addressed to "China Orphans, CHRISTIAN HERALD, Bible House, New York," will bring you free copies of this illustrated booklet.

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Reader, Illinois. "I have doubted the Bible and refused to accept Christ as my Saviour, and now I have come to realize that to have Christ is the one important thing in all the world, and I cannot find him. My awful sins stand in the way, and although I pray and pray I cannot seem to find either forgiveness, or the Christ I long for. Is there any way for me to get what I want above all else?

If Christ should speak to you now with a physical voice, we are sure he would say: "Thou art not far from the kingdom of God." Do you remember the old hymn:

All the fitness he requireth
Is to feel your need of him?

That precisely expresses your condition, does it not? You feel your need of him. So he is very near you and all ready to help you the moment you will trust him. But that you must do; you must trust him. You must believe that just now he does forgive your sins, even yours. So far as his forgiveness goes it does not make any difference how many or how bad they have been. "I, even I, am he that blotteth out thy transgressions," he declares. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Begin at once to talk to Christ; you believe with your mind, but you must make the surrender of your will. Yield to him. Trust him. Think of all the sinners he has forgiven and saved, from the dying thief on the cross to the last drunkard or criminal who found him in last night's rescue mission meeting. He will forgive; he does forgive you. Begin now to praise him for doing so.

S. M. S., Mannsville, N. Y. The MSS. of the Pentateuch form a single roll or volume. They are not divided into books but into two sections, the larger called *Parshiyoth*, the smaller, *Sedarim*. The modern Jews call the whole by the name *Torah* (the law) or *Torath Mosheh* (the Law of Moses). The present form with the five divisions is believed to have been the work of Greek writers, who translated it from the original Hebrew, and even the titles are not Hebrew but of Greek origin. The "Book of the Law," which was lost and afterward discovered in the temple in Josiah's reign, was substantially the same volume. Popular belief among the Jews assigned to Ezra and his learned associates in "the great synagogue" the important task of collecting the greater part of the Jewish Scriptures, and that work, when completed, was the foundation of the present canon. Corroboration of this is found in one of the oldest Talmudic books, the *Pirke Both*, and in the Babylonian *Gemara*. For the story of the Old Testament through its many translations down to our own times, read the *Handbook of the Bible*, Whittaker, New York.

I. H. K., Alturas, Calif. 1 and 2. Answered by mail. 3. The passage in I Cor. 1: 28 must be read in connection with the preceding verses. It is not always the learned, the rich, the influential who are sought out as instruments for the divine purpose. The "foolish things" of the world which are chosen to confound the wise, implies that God can effect his purposes through his own instruments and save men without the aid of worldly wisdom. The expression in Romans 4: 17 (last clause), is another form of intimating that God is not the God of the dead but of the living, and that to give new life to those who have passed out of human life, and existence to the non-existent, is the prerogative of Him in whom Abraham's faith reposed. For Abraham, even when he was called to a test of his faith, which dealt with God's power to transcend nature and create what did not then exist, in spite of these obstacles, still believed.

J. N. N., Willa, Pa. The pillar which is mentioned in the story concerning the fate of Lot's wife, in Gen. 19, is mentioned by a number of writers. Josephus (in *Antiquities* II, 4) wrote that it still remained in his day, and he had seen it—*i. e.*, the peculiar formation of crumbling, crystalline rock associated by tradition with the event. Clemens Romanus, Irenæus and Benjamin of Tudela also note of the strange formation as visible in their day, but later writers stated that it had ceased to exist. It is related that, by a singular coincidence, Lieutenant Lynch, who led an American exploring party around the Dead Sea, found on the southwestern shore, at a place called by the Arabs Usdum, a pillar one forty feet high, composed of salt crystals, capped with carbonate of lime, which he assumed to have been detached by the action of the winter rains upon the rock-salt hills. Professor Palmer claims in one of his books to have seen this same formation, which the Arabs, in their usual manner, had connected with the Bible story, although it is not at all certain that the locality is identical with that indicated in Genesis. Several commentators hold that the geological character of the rocks and the prevalence of salt crystals justify the conclusion that the Bible passage might be interpreted to mean "*like* a pillar of salt," and that the body of Lot's wife "had become fixed for a time to the soil by saline or bituminous incrustations."

Mr. Wilbur A. Christy, of Warren, Ohio, a reader of this journal, commenting on a recent Mail-Bag paragraph touching the baptism of John the Baptist, supplies this enlightening view of the question: "John was a priest by ancestry; but before taking up officially the duties of the priesthood, the law required that he should comply with its requirements by being formally inducted into the priestly office according to the prescribed manner. Now, as we find John actually engaged in exercising the priestly functions of teaching the people the way of righteousness in preparation for the advent of the Messiah, it is at least fair to assume that he did not do this without first being regularly set apart to that office as the law directed. What then were the provisions of the law in regard to this matter? Turn, if you please, to the Book of the Law itself, and read them. The first requirement is that of lineage—the candidate must be 'of the house of Aaron.' The second is that of proper age—he must be 'thirty years old.' Then, after preliminary washing, clad in clean raiment, he must present himself to the officiating priest, and by him be baptized. Now this, be it remembered, was enjoined by a law which was in full force at the time of John, obligatory upon, and doubtless observed by every Jewish priest, and recognized as binding upon themselves by both John and Jesus. There seems to be no room to doubt that this was the baptism, and the only baptism, ever received by John personally, as by all the other thousands of Jewish priests, and that it was this same baptism which was, a few months later, administered in turn by John to Jesus himself, inducting him thus into the high priesthood 'after the order of Melchizedek,' thus, as Jesus insisted, 'fulfilling all righteousness,' for without this formal ceremony there would have been a missing link in the title of our great High Priest."

C. M. H., Altadena, Calif. 1. State Superintendent W. H. Anderson of the Anti-Saloon League, to whom your inquiry was referred and who has made a close study of anti-liquor legislation, replies: (1) The Webb-Kenyon Law has been held constitutional by some of the lower Federal courts, but has not been passed upon by the Supreme Court. (2) The States in which there will be a vote on Prohibition this fall are Virginia, Colorado, California, Oregon and Washington. Recently events have precipitated a vote in Ohio, and the liquor men of Oklahoma have given notice that they will try for resubmission.

A. M., Philadelphia. There are many ways in which we may carry our religion into our daily duties—live it, so to speak. We see nothing to condemn in the description you give. The religion of Jesus Christ should make a man honest and truthful in his business. It should make him decorous in his general demeanor. It should free him from his besetting sin and from petty vices as well. It should cure him of vanity and foolish pride, if these are among his weaknesses. And if with one sex, why not with the other? As for the successive stages, the speaker in question doubtless built them up as a logical setting for her argument.

G. R. C., Hollidaysburg, Pa. Doubtless Joseph, during his long sojourn in Egypt, often thought of his father and his kinsmen at home. There is no passage in the Bible narrative which shows this, but it is a reasonable inference. That all through his Egyptian experience he must have had some premonition of a coming reunion with his people, may be gathered from the two dreams of his boyhood (see Gen. 37: 5-11) which indicated the future development of his wonderful career.

M. A., Germantown, Pa. The "publicans" were tax-gatherers. In New Testament times, the Roman Senate farmed out the direct taxes and the customs in Palestine to capitalists who undertook to pay a stipulated sum into the treasury, and who were called *publicani*. They banded together closely and put the law rigidly into execution in the gathering of the taxes. Their agents were often accused of fraud and extortion, and the people complained against them unavailingly. As a class they were cordially hated and denounced as oppressors. Some of them were among the earliest converts of the Christian faith.

Reader, Bay City, Mich. The Pharisees, so frequently mentioned in the Gospels, were a religious sect or party among the Jews, the name being derived from the Hebrew word *Perushin* (separated). They believed in the resurrection of the body, in a future life, in rewards and punishments, and in the existence of angels and spirits. It was their self-righteousness, their reliance upon forms and ceremonies, and their slavish adherence to the letter of the law, neglecting its spirit; their ostentatious piety, their contempt for those whom they regarded as beneath them and their utter lack of compassion for the poor and unfortunate, that made them fit subjects for the divine rebuke to an extent that has made the appellation "Pharisee" one of world-wide reproach.

Mrs. A. J. B., Menahga, Minn. The passage in Dan. 12: 10 concerning the "wicked" and the "wise," is interpreted as meaning that when the predictions mentioned by the prophet shall have come to pass, the righteous, being purified and strengthened by their severe trials, will understand the signs of the times and know that the end is near, while the wicked, blind to all the divine warnings, shall continue in their sin to the close. "The fulfilment of the divine decree," says one commentator, "is not a mere arithmetical problem which the unspiritual can reckon out, but a sacred study in the progress of the divine purpose, the significance of which the spiritually enlightened alone can grasp." The passage in Mark 13: 32 has this peculiarity, that the reference to "the Son" is exclusive here, being found nowhere else in the same connection.

H. F. W. U., Wilson Creek, Wash. One of the hymns to which you refer was recently quoted in the Mail-Bag. The second was written by Isaac Watts, and the opening stanza is as follows:

"Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day."

M. M. M., Cressona, Pa. The well-known hymn, "In the Cross of Christ I Glory," was written by Sir John Bowring, an Englishman (1792-1872), who was famous both in statesmanship and literature and of whom it was related that he could converse in twenty-two languages. Originally a Unitarian, he has given in these noble verses a hymn suitable for the whole Christian Church throughout the world. Another fine hymn, by the same author, is "Watchman, Tell Us of the Night."

Southern Subscriber. We have no means of knowing to what orders or organizations they belong.

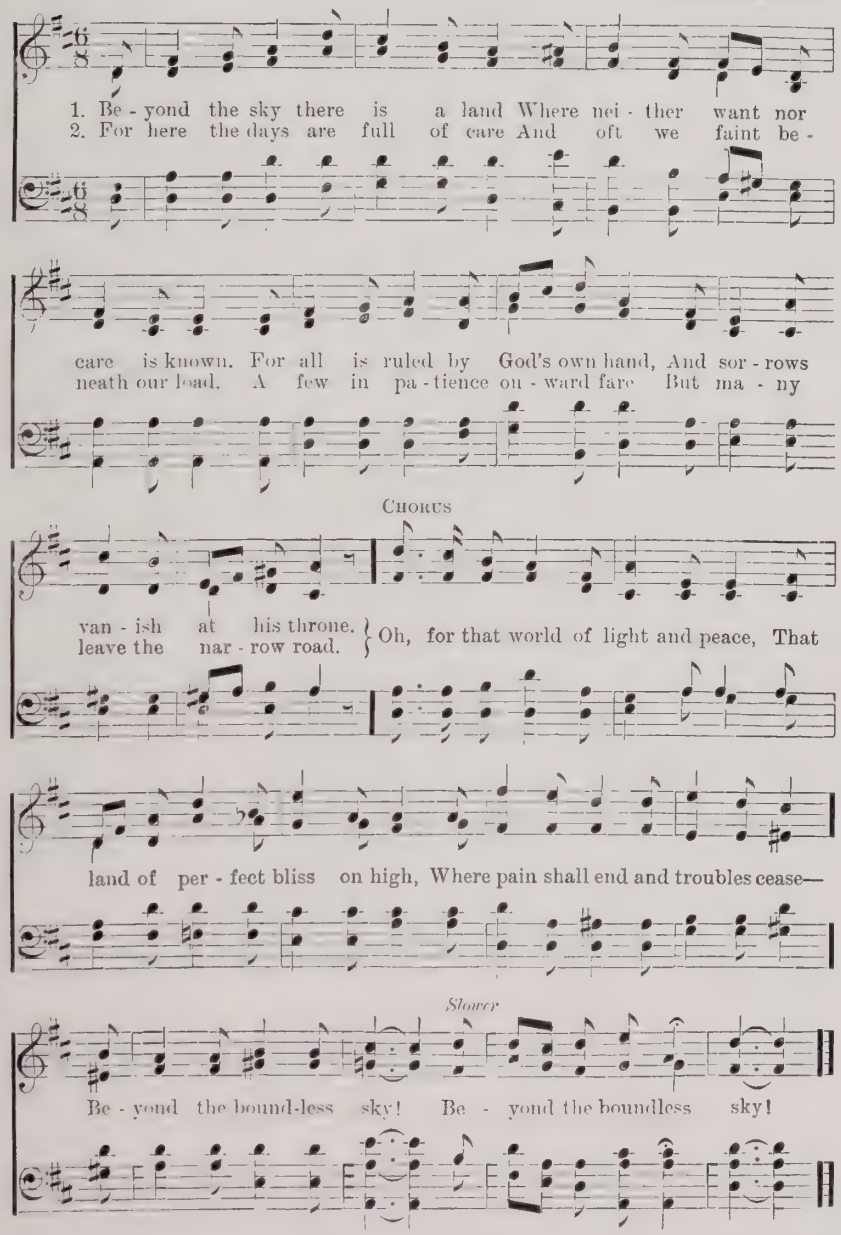
S. A. B., Ware, Mass. The "secret place" (see Ps. 91: 1) is interpreted as meaning "the covert" of his tabernacle—"the beatitude of the inner circle, or secret shrine, to which that select company of the faithful have access, and where they may taste the hidden wisdom." One commentator writes that this passage applies "to those who are more at home with God than other Christians, and who are also more alone with God. In this inner circle, the childlike spirit is made one with the will and the love of the almighty Father. It is a security and a refuge against whatsoever may await us in this world or elsewhere, and those who belong to it bear on their countenances the seal that they are free from fear of evil and that they have gained the victory over terror and dismay." In brief, it is only those who live closely to God who find those divine attributes which to others are majestic and overpowering, transformed into a sure shelter and a joy that lifts all care forever from the soul.

F. A. R., Gaylord, Mich. The persecutions of Paul began almost immediately after his conversion (A.D. 30) and continued at intervals until his martyrdom in A.D. 67-68. His own summary of his sufferings is probably the best epitome. It is found in II Cor. 11: 23-33.

C. C. J., Blackstone, Va. There is no passage of the kind in Scripture.

BEYOND THE SKY

Amy K. Lloyd — *Frederick Hawthorn*


1. Be - yond the sky there is a land Where nei - ther want nor
2. For here the days are full of care And oft we faint be -
care is known. For all is ruled by God's own hand, And sor - rows
neath our load. A few in pa - tience on - ward fare But ma - ny
Chorus
van - ish at his throne.
leave the nar - row road.
Oh, for that world of light and peace, That
land of per - fect bliss on high, Where pain shall end and troubles cease—
Slower
Be - yond the bound-less sky! Be - yond the boundless sky!

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WAR

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More Power;
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Added Comfort;
Greater Beauty.

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Two Body Styles: Five-Passenger Touring; Three-Passenger Roadster.
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Two Body Styles: Five-Passenger and Seven-Passenger Touring.
Wheelbase—121 inches.
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15 x 2½ in. Brakes.
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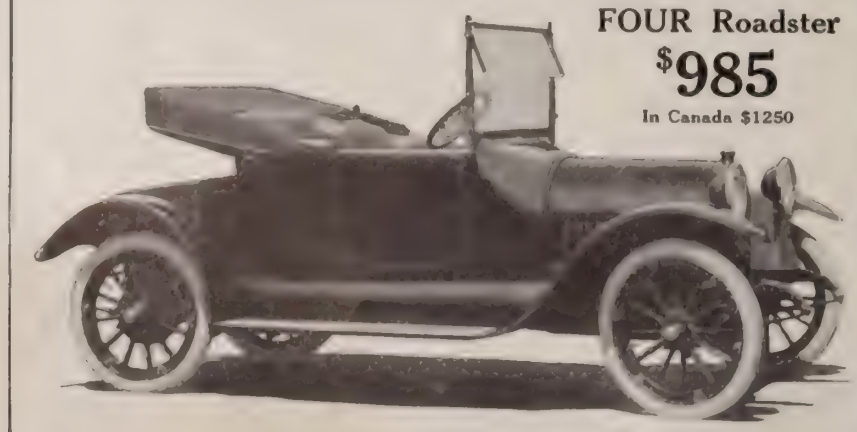

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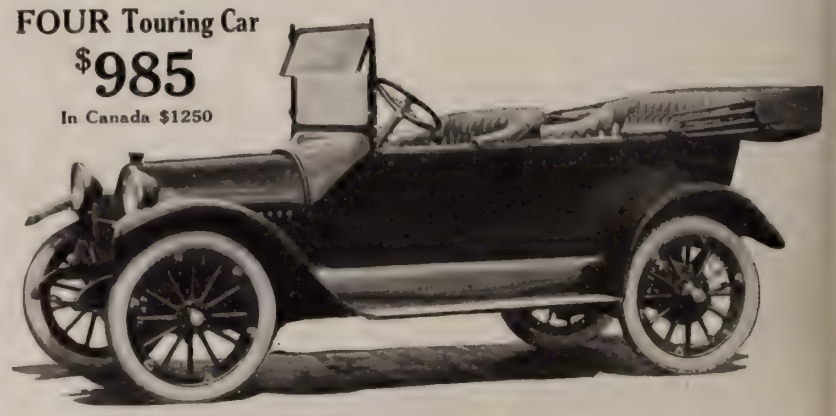

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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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King of Great Britain

THE WAR IN EUROPE

ALL Europe is under arms. Austria-Hungary is conducting a punitive war against Servia, for the murder of the heir to the Austrian throne. Russia has begun war against Austria on behalf of Servia. Germany has opposed herself to Russia and to France, the ally of Russia. rance is prepared for a defensive and aggressive campaign. Italy, as an ally Austria, awaits developments, prepared for any emergency. England, the owerful ally of Russia and France, is expected at any moment to declare war gainst Germany. The smaller nations of Europe and the Balkan States e prepared for defense. Actual martial law or its equivalent is in effect in ery country: censorships are established, railways are under military con-ol, ports are closed, the stock exchanges in all money centers have sus-ended, food prices are rising and food supplies being accumulated against ie gravest need, tourists by the thousand are marooned in foreign lands, usiness everywhere is on the verge of demoralization, the whole world is in state of suspense awaiting the issue. Socialist organizations, so powerful roughout Germany and Italy, threaten a world-wide cessation of all indus-ial labor, if war goes on. Acts of war have been committed by Austria and ussia and Germany and France. A miracle of statesmanship may yet stay ie conflagration, but at this moment Europe is at war.

* * *

The situation which, unless it is speedily ended by the power of righteous-ess working on men's hearts and minds, may mean a period of world-wide ress unparalleled in history, was of long, but at the end amazingly swift, evelopment. June 28, Austria's prince, Archduke Francis Ferdinand, and is wife were struck down in the capital of the Austrian province of Bosnia by Servian. There followed revelations of a widespread anti-Austrian propa-anda among the Serbs within and without that empire. Official denials of omplicity were made by the Servian Government. The royal victims were uried by an amazed and incensed people, and so far as the general public was oncerned the dreadful incident was closed. But the public forgot that that urder was far from being an isolated incident.

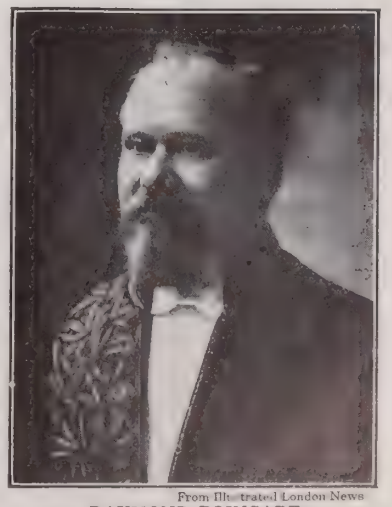
On Wednesday, July 22, among the foreign news items appearing on an side page of the daily papers was one with this headline: "European War pecter Revived." The brief item stated that Berlin was agitated over the ossibility of armed conflict between Austria and Servia that might embroil all Europe. On high diplomatic authority it was asserted that Austria would deliver an ultimatum to Servia at the end of the week, respecting the anti-Austrian movement among the Serbs. The Berlin Stock Exchange had already felt the effect of this news, and of the possibility of Russia's going to Servia's assistance. On July 23, no news on the subject appeared. Friday, July 24, the first pages of the press bristled with headlines of this character: "Austria Ready to Invade Servia." The ultimatum, which had been delivered at Belgrade, Servia's capital, six P.M., July 23, expiring six P.M., July 24, was a demand for the discovery and punishment of all accomplices to the murder of the Archduke, the suppression of all socleties composing the anti-Austrian propaganda, and the official publication of Servia's disavowal of connection therewith. Austria also demanded representation on the Servian Government's inquiry into the murder plot, and the trial of army officers and civilian officials suspected of complicity. The opinion was freely expressed that Servia would refuse compliance with parts of these demands. Significant movements of Austria's army chiefs were reported. The approval of Germany and Italy to the Austrian program was declared to have been announced. Inability of German officers to obtain leave was noted.

VICTOR EMMANUEL III
King of Italy

Papers of Saturday, July 25, reported a determination on the part of the great Powers to prevent a general war. The press of the 26th found more cause to hope than to fear, despite rumors of the mobilization of Russian and Austrian armies and the severance of diplomatic relations between those governments. The German Emperor abandoned his pleasure cruise in the Baltic and hurried to his capital. King Peter, the Servian monarch, with the principal members of the government, left Belgrade for the interior capital, Nish, after the Servian premier had delivered his government's reply to the Austrian minister, the details of which were not then made public.

Monday's news restored the balance between fear and hope. Servia's reply was now known to have been a submission to all Austria's demands excepting that of Austrian participation in Servia's trial of her own subjects, and contained an appeal to the Hague tribunal if Austria found the reply inadequate. London, Paris, and St. Petersburg were reported as making representations to Vienna. Russia, it was said, had advised Austria that invasion of Servia could not be regarded with indifference. Emperor Francis Joseph had personally taken a stand for firm procedure, and at the Austrian capital belief in a general European war prevailed. Great public enthusiasm was reported. A British fleet had been ordered to concentrate at Portland. The war spirit began to manifest itself among Austrians and Servians in this country. No overt act of war on the part of Austria had been committed, and the peace of Europe was still unbroken. Much was hoped for from the influence of England.

Tuesday's news continued to hold out hope that if war broke out the great Powers would be able to localize it between Austria and Servia. An optimistic feeling in European capitals was reported. Diplomats were in constant conference. Austria publicly commented on Servia's answer to her ultimatum, declaring it insincere. The German Emperor advised Sir Edward Grey, the British foreign minister, that Germany could not attempt to dissuade Austria from punitive measures against Servia. Partial mobilization of Russian troops announced. The Paris bourse reflected growing apprehensions on the part of financiers. On that date, Tuesday, July 29, as the next day's press announced, Austria formally declared war against Servia in the following pronouncement: "The royal government of Servia not having replied in a satisfactory manner to the note transmitted to it by the Austro-Hungarian minister in Belgrade on July 23, 1914, the imperial and royal government finds itself compelled to proceed itself to safeguard its rights and interests and to have recourse for this purpose to force of arms. Austria-Hungary considers itself, therefore, from this moment in a state of war with Servia. (Signed) Count Berchtold, Minister Foreign Affairs of Austria-Hungary."



From Illustrated London News
RAYMOND POINCARE
President of France

With Austria actually at war with Servia, the probability of a general conflagration increased, for Russian interference on behalf of Servia seemed inevitable. With Austria attacked by Russia, Germany would be compelled to aid Austria, and Italy, the third Power in the Triple Alliance, would join with

Germany. The Powers of the Triple Alliance thus under arms, England and France would be compelled to take the field for Russia, those three countries composing the Triple Entente.

The peace of Europe now depended upon the action of Russia, and it was still hoped that that country might hold off, especially as Austria disclaimed intentions of extending her territory. On the 29th, the Austrian emperor, Francis Joseph, issued a manifesto to his people, declaring that Providence had laid upon him the responsibility of curbing Servia's ambitions. The tone of the news steadily became more warlike. France hastened preparations for war. President Poincaré, returning to Paris, was greeted with wild demonstrations. Russians cheered the Austrian declaration of war. The Czar's armies were in motion toward the frontier. War drums sounded throughout Belgrade. Britain made ready her navy. War risks became the theme in insurance circles. The banking world took steps to withhold gold from general circulation. Withdrawals of gold from the United States by foreign cities was accelerated. The price of wheat advanced. Our stock markets grew feverish. As yet, however, American travelers abroad had not taken alarm. The English Government continued to work for peace. The stock exchange in Liverpool suspended operations. In Paris, business was said to be almost entirely suspended. Austria promptly opened war against Servia on the 29th of July by bombarding Belgrade. The railroad bridge across the Danube that connects that city with Semlin was blown up by the Servians. There was no reply, however, to the Austrian gunfire. The German Emperor called his war chiefs into conference. It was said the Kaiser had despatched a special message to the Russian Czar upon which some hope for peace was still based. July 30 the Austrians took Belgrade. Minor battles occurred in Bosnia near the frontier with some fatalities. All the European capitals admitted the gravity of the situation. Fifteen London stock exchange firms suspended. Bankers in all financial centers considered taking extreme war precautions. Marine insurance rates continued to advance. Governments prepared to establish censorships and other restrictions incidental to a state of war. Officials in every country strove to prevent a European conflict, while the street crowds shouted for war. In Chicago, wheat prices advanced by leaps and bounds, though the business transacted was not phenomenal.

The press of Friday, July 31, stated that the German Emperor had demanded of Russia an unqualified explanation of Russian armies on German and Austrian frontiers, coupled with a warning that unless those movements were abandoned Germany would respond in kind. In Berlin little hope was cherished that Russia would pause. In Warsaw the situation was regarded as most serious, the people were inflamed, freight traffic was suspended, no passengers were allowed to leave any part of Russian Poland for Austria. England had begun defensive measures; Portsmouth and Dover harbors were closed, and coast patrols everywhere strengthened. A fleet of twenty-nine British battleships with many smaller vessels sailed from Portland, destination unknown. In London, it was believed that the peace of Europe now depended upon Russia's reply to Germany's note. The Austrians invaded Servia at different points, but were held in check at the north. The preparation for war on the part of Austria was said to be on a vast scale. Greece was said to be preparing to aid Servia, and activity on the part of Japan was reported. Gold continued to pour out of this country. Unprecedented sales of stock were reported on the New York Stock Exchange. The Bank of England raised its discount rate as a protective measure.

The evening papers, July 31, printed a censored despatch from Vienna by way of London, reading: "Hope of localizing the war has been given up in all quarters." The German Emperor declared martial law in that country, and Berlin expected every moment that a declaration of war would follow. Food prices in German cities commenced to soar. The German liners *Imperator* at Hamburg and *Vaterland* at New York were ordered held in port. The New York and London stock exchanges closed, the first time, in the case of the New York exchange, in forty years. Exchanges in other American cities also closed. The same situation prevailed in the markets of the world. Americans abroad began to make frantic bookings for return. Intercourse between German and Austrian and Russian ambassadors established the only remaining basis for continued hope that the war would remain localized. Multitudes of Austrians and Servians in this country flocked to their consulates to offer their services. Men everywhere talked of nothing but the prospects of world-engulfing war.

The tension increased over night. Russia made no reply to Germany demand; instead, the reserves of the nation were called to the colors. Englar and France united in a final effort to preserve peace. German warshi became active in Danish waters, where British vessels also appeared. Ti small European states began measures to maintain their neutrality. Ever where in Europe newspapers were requested to withhold national news of military character. The cities of Germany and of other European countri advanced their plans for provisioning the population in the event of war. Th Warsaw-Vienna Railroad was closed at the frontier; it was stated that th Russians had blown up a bridge across the Vistula. Rumors of a diplomat break between Germany and France prevailed; general communication b tween the states of Europe was practically cut off, both by railway, telegrap and telephone. All countries were prohibiting the export of products. I New York City the cotton market sustained a serious slump after the failu of four prominent stock houses. Congress amended the banking laws to pr vide for an emergency currency issue, if needed.

For a day events moved by leaps and then seemed to fall back into unce tainty. Germany was said to declare war on Russia; her special ambass dor and all her re presentatives in Russi withdrew from th country. Emperor Wi liam signed an order fo the mobilizing of th German army. Franc took the same step. I creased preparations fo defense were reporte from all the small cou tries. England alo held out, but menacin acts by Germany we expected to force a de laration of war by Kin George. Then on th very brink of a gener conflict the news r flected a disposition t mark time. There we movements by Russia artillery across the fro tier into Germany an by German troops int France by way of Be gium, a neutral countr yet actual warfare b tween those countri might still be avoide Austrian advance int Servia had ceased, pen ing developments i Russia. Italy stood o her declaration of ne trality, her war forces i readiness, however, fo whatever might occu England, despite seizu of two of her ships b Germany, still held o against a declaratio that would involve h in a European carnag The condition of tourist abroad became mo acute, and in all bus ness lines, as well he as abroad, preparatio were under way again a time of war. In th churches of the Unite States there was un versal prayer for peac It was even hoped th the neutral governme at Washington might b a factor in bringin about mediation. Th press as a whole, whi admitting that peace wa still possible, held o little hope that a general European war would be avoided. The latest new August 3, was that England was preparing for immediate action again Germany, and reports were already current of actual conflict.

SEAT OF THE TROUBLE: Population (in round figures): Austria—Germans, 11,000,000; Italians, 750,000; Slavs (Bohemians, Croatians, Moravians, Poles, Rumanians, Ruthenians, Servians, Slovaks, Slovenes), 16,000,000. Hungary—Germans, 2,600,000; Magyars, 9,700,000; Slavs, 8,500,000. Rumania, 8,000,000. Bulgaria, 5,000,000. Servia, 3,500,000. Montenegro, 600,000. Albania, 2,250,000. (The last five wholly Slavic.) Greece, 4,750,000 (partly Slav). Turkey in Europe, 2,000,000. Russia, 167,000,000, of whom over 100,000,000 are Slavic, comprising all the linguistic divisions named above.

Events Back of the War

Seven centuries have passed since the Turks possessed themselves of th region below the Danube peopled largely by the Servian branch of the Slav family. By a series of revolts, aided now by Austria, now by Russia, an always settled by Europe, the states of Servia, Montenegro, Albania, Bosni Herzegovina and also Greece and Bulgaria have emerged; and above th Danube, Rumania. Their respective boundaries have changed from time t time as have their conditions of political freedom. The first to shake off th dominion of Turkey were Rumania and Servia; the latter, favored by th circumstances that a vast number of their race had remained outside th Ottoman conquest, within the regions that are now Austria-Hungary. An as of all the population in the Balkan peninsula the vast majority were Serb Servia, selfishly encouraged by Russia, it is believed, has always aspired t create a pan-Slavic state dominated by herself and opposed to Austri Hungary. Such an ambition would supposedly appeal to the Serbs of Austri Its realization would permanently block the extension of the Teutonic rac southward to the Ægean Sea, a deathless anti-Russian ambition, and giv Servia a commanding position on the Adriatic Sea.

Bosnia and Herzegovina were placed under Austrian protection as again Turkey in 1878, and in 1908 were annexed by Austria; an unforgivable blo to the Pan-Servian Union, the society which aims to unite the entire Servia

Continued on page 756

INTERNATIONAL ENTOMOLOGY

ONE OF THE WAYS IN WHICH UNCLE SAM HELPS THE REST OF THE WORLD

BY L. O. HOWARD

NOWADAYS most good Americans know something about the work of the Department of Agriculture at Washington, and how it is helping the American farmer in possible ways, and how it is protecting the public nerally from adulterated and dangerous food l in many other directions. But they do not know w this same department is teaching and helping rest of the world, not only by its publications, by actual personal contact. Every month in year men from many countries visit Washingn for the sole purpose of studying the methods of rk of this great department and of consulting h its specialists concerning the agricultural blems that confront them at home.

England, with her vast colonial possessions with ir varied climates and crops, has only recently nded an Imperial Bureau of Entomology with avowed intention of trying to duplicate the corsponding organization which exists at Washingn, and, with the aid of scholarships founded by generosity of Mr. Carnegie, is sending specially ected young men to the United States for careful ining under the chief of the Bureau of Entoology of the department at Washington. In 11 Andrew Rutherford, of the University of linburgh, E. H. Strickland, of the Agricultural llege at Wye (Kent), and G. H. Grosvenor, of mbridge, held these scholarships. Grosvenor urned to take up the lectureship in forest enology at Cambridge, but lost his life in the tumn of 1912 by drowning in the attempt to save e life of a comrade. Rutherford on his return s sent to Ceylon to take up work for the colonial vernment, and Strickland to British Columbia.

Other Englishmen have come to us from the colies. In 1911 T. J. Anderson came to the United ates from Nairobi, British East Africa, to study r methods of utilizing parasitic insects against jurious ones, and especially to arrange for the nding from this country to East Africa of paraes of the green fly, an insect which occasionally uses great damage to wheat in this country, but ich is normally controlled by native parasites, d which had made its appearance in Africa without any parasites) soon after the cultivation wheat was begun out there. In 1912 Mr. G. E. dkin came to us from British Guiana to study the me line of work and to learn the way we study the sts of sugar cane and cotton; and the same year r. F. W. Urich, of Trinidad, British West Indies. Still another student of parasites came to us in 09. Nicoläi Kourdumoff, a well-to-do young Rusan graduate of the University of Kieff, attracted the results achieved in America, came over to ake a systematic study of our methods and to arn the classification of the parasitic families. n his return to Kieff, he began the study of the ussian insects of this class and has since published a number of important papers.

HUNTING A DESTRUCTIVE INSECT TO ITS LAIR

A welcome visitor in 1910 was Dr. Arturo Neiva, of the Oswaldo Cruz Institute of Rio de Janeiro, the great sanitary research bureau of Brazil. The institute had previously been in the habit of sending its younger workers to Germany or to France for study, but, attracted by the work done by the United States Department of Agriculture on mosquitoes and other insects which carry disease, Dr. Neiva came here to work with us through the long, hot Washington summer on the various aspects of medical entomology.

More recently Dr. Erich Martini was sent over by the Hamburg Institute of Tropical Hygiene to study with us in the same field, and lately returned to take up the study at Hamburg of the insect carriers of disease sent in from the German colonies in the tropics—from German East Africa and Southwest Africa, from Kamerun, from German New Guinea, Samoa, and the other German Pacific islands.

One of the most important of these foreign visitors, in view of possible results, was Professor Dr. K. Escherich, of Tharandt, Germany, who spent three months in 1911 studying the organization of work against injurious insects at Washington, and in all the field laboratories from Boston to Southern California and through the South. and who, when he returned to Germany, wrote a book which he called *Die Angewandte Entomologie in den Vereinigten Staaten* ("Applied Entomology in the United States," Paul Parey, Berlin, 1913), in which he points out plainly to his German readers that the United States is far ahead of Germany in this direction (except only in the work against forest insects), and urges the establishment of an official bureau in that country to handle the important question of insect damage in the American way. Inspired by this book, a German Association of Economic Entomologists has already been organized and held its first meeting at Stuttgart last autumn.

Perhaps the most distinguished of the foreigners who have come to Washington to study in this way is Dr. Paul Marchal, of the Ministry of Agriculture of France, a member of the French Academy of Sciences, well known among scientific men for his extraordinary work on certain forms of parasitic life. Dr. Marchal spent three months in America in company with our governmental experts in entomology.

A well-known entomologist, Henry Tryon, of Queensland, Australia, has just been here on a curious mission. The Department of Agriculture has been trying to cultivate in Texas and Arizona certain kinds of Opuntia cacti, which grow down there, in order to adapt them for cattle forage. In the course of this work it was found that the cactus plants were attacked by certain insects. These insects were investigated by the entomologists of the department, and an illustrated bulletin was published. Now, it seems that out in Australia similar cactus plants, originally introduced as ornamental garden plants, have escaped from the gardens, and have spread thickly and riotously over thousands of square miles of good grazing land, rendering it practically useless. So, getting the department bulletin on cactus insects, Tryon came here to study these insects, expecting to introduce them into Australia in the hope that they will kill off the cactus there. In other words, we wish to kill the insects and save the cactus, and they wish the reverse.

A short time ago, Señor A. Maimo Sarasin, of Uruguay, was here not only to study our methods, but also to see, if possible, that American parasites of the woolly root-louse of the apple and of the codling moth are sent down to Uruguay to help the apple-growers.

The first South American to come was Manuel de Rivera, who was here from Chile in 1908. Emelio Costello came from Sao Paulo, Brazil, in 1911, and Roberto Sundberg from Montevideo in 1912, while in 1913 L. Zurcher, of Asuncion, Paraguay, was here. Mr. José C. Zeledon came from San José, Costa Rica, an earlier year. Professor J. Ohmori, of Moriake, Japan, and Professor T. Ito, of the Department of Agriculture, Tokyo, Japan, have been recent visitors, and an early student was Dr. T. F. Dreyer of Cape Town, who came in 1910.

Prior to this main visitation from foreign students, there was a tendency on the part of foreign governments to employ American entomologists to come out to them and take charge of their work against injurious insects; and in this way a number of young Americans secured posts of importance. It was the universal experience of these young Americans on arrival at their foreign posts that the farmers and fruit-growers virtually expected them to exterminate all injurious insects at once, so great had been the popular reputation of American economic entomology. The first disappointment over, they all settled down to hard work, and in all cases have produced results which justified their appointment.

There is in the Department of Agriculture at Washington a mass of information on the injurious insects of this country, which is readily available to all of our own citizens. The writer pointed this out clearly in two articles which appeared in THE CHRISTIAN HERALD for April 24 and May 1, 1912. All of our principal injurious insects are well known; every phase of their life history has been carefully studied by competent investigators, and more or less perfect remedies have been found; hundreds of bulletins have been written about them by State and government officials, and nearly all of these can be had for the asking. Farmers or fruit-raisers who wish to know anything about any particular injurious insect, whether it attacks vegetable crops, or fruit trees, or shade and ornamental trees, or forage or cereal crops, or live stock, or whether it is annoying in the household, or whether it attacks man himself, can obtain the fullest information available by addressing a postal card to the Bureau of Entomology of the Department of Agriculture, Washington, D. C. In some cases it may be necessary to send specimens of the insects about which information is wanted. In other cases the name or a description of the insect and its work will suffice. There is a large series of handy illustrated circulars published which treat of the principal pests, and these can be sent usually by return mail. There is no reason why any one should suffer from the attacks of an injurious insect without having easy access to the information in the possession of the government.

DR. K. ESCHERICH
Germany

DR. A. NEIVA
Brazil

DR. PAUL MARCHAL
France

E. V. EMELIANOFF
Russia

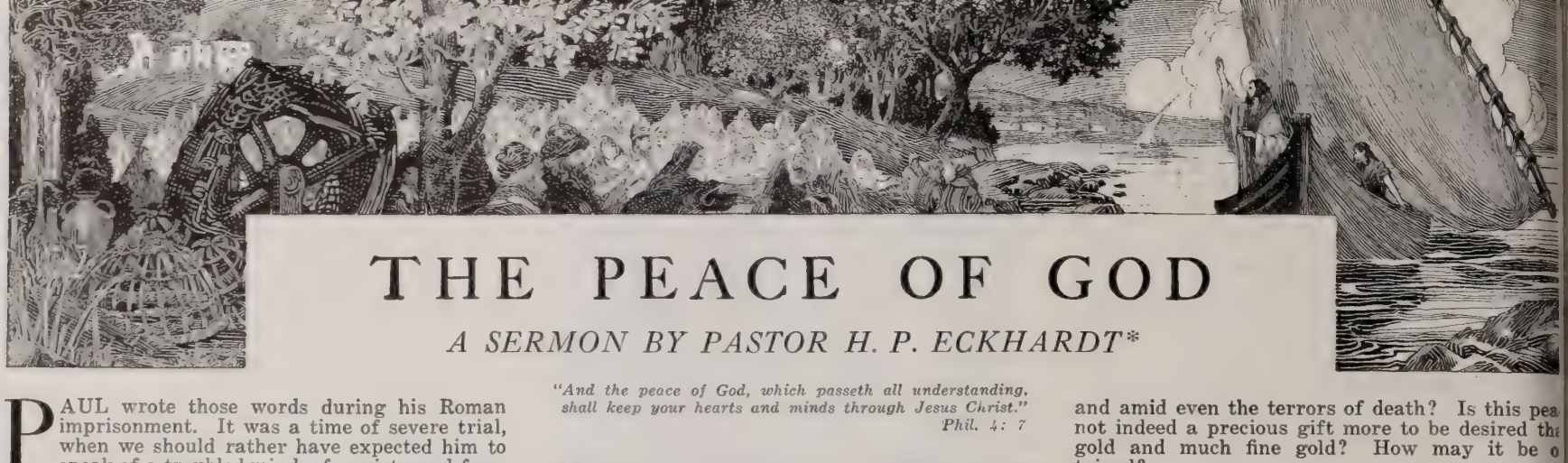
A. RITCHIE
Scotland

PROF. M. SARASIN
Uruguay

W. W. FROGGATT
New South Wales

PROF. T. ITO
Japan

G. H. GROSVENOR
England



THE PEACE OF GOD

*A SERMON BY PASTOR H. P. ECKHARDT**

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."
Phil. 4: 7

PAUL wrote those words during his Roman imprisonment. It was a time of severe trial, when we should rather have expected him to speak of a troubled mind, of anxiety and fear. But instead, we hear him speaking of peace, and praying that the Philippians, that you and I, may enjoy the same peace that kept his heart and mind in the days of trial.

Who does not desire peace—peace of heart, peace of soul, peace of mind? It is told of Dante that after many wanderings he reached a monastery and stood before the door. Three times they asked him, "What wouldest thou?" and he broke the silence at last with one word, "Peace." But he could not find it there.

Peace—what a gift! What a treasure! It is to be desired and sought after more than gold and silver. Paul, in our text, first describes this peace; and then, secondly, he tells us how it may be obtained. It is called the "peace of God"—of God. It is not the peace which God enjoys in his heaven of heavens. That peace cannot be given to us here below. But it is the peace which Christ, our Saviour, made between God and us sinners. From the day when mankind fell into disobedience and started on its sinful course, there had been no peace between sinning, disobedient, lawbreaking mankind and the righteous God. But Christ came into this world and made peace. He offered an all-sufficient sacrifice for our sins and satisfied all the claims of offended justice. He took away our sins and our guilt and so he made peace. When, therefore, the angels sang for joy over Bethlehem on that Holy Night they expressed the cause of their joy in these words: "Peace on earth; good will to men."

Now, this peace God the Holy Spirit pours into the hearts of all believers, so that the peace is theirs; they know they are at peace with God and there is naught to separate them from their Lord. It is the peace which flows from the consciousness or assurance of his most gracious presence always and everywhere.

And this peace "shall keep your hearts and minds." Such is Paul's emphatic statement. If you have this peace in your soul it shall keep your hearts and minds. We have here the picture of a city surrounded by a strong fortress and filled with troops of armed soldiers to guard and keep it against the attacks of all enemies. Such is the peace of God in the soul of the Christian. Like a strong fortress, like a garrison of angels, it "keeps the heart and mind" that are so easily troubled and disturbed. It fills the heart and mind with firm trust in God, his love and his guidance; and so it guards and keeps heart and mind against all attacks of the evil one and from all disquieting elements. What are the chief disturbing elements of the heart and mind? First, the sense or consciousness of sin and guilt; but knowing that we have peace with God through Christ Jesus, the sense of sin cannot disturb us. Secondly, fear, anxiety, worries; but having peace with God and knowing that he loves me and is always with me, I can leave all things to him, saying, "The Lord is my Shepherd; I shall not want. He leadeth me in the paths of righteousness—the right paths—for his name's sake." Thirdly, there are the constant attacks of the evil one, with his manifold temptations, to plunge us into sin or despair; but if the peace of God fills my heart and mind, that shall most certainly keep my heart and mind. No room there for sin and the love of sin. Temptations strike such a fortified heart and mind in vain.

An artist painted a picture illustrating peace. He threw on his canvas a thundering waterfall like that of Niagara, with a birchtree bending over the foam. At the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest, calm and undisturbed by the raging elements. That is peace—rest. So the soul that rests on Jesus—in Jesus—has peace. And this peace shall keep heart and mind. He goes his way day by day, undisturbed by the raging elements that are constantly surging in upon his heart and mind. It is the peace of God, that "passeth all understanding." It baffles all attempts to explain it.

I have seen a Christian in the depth of poverty, his health gone, earning a few cents by cutting and preparing rags for the shoddy mills. He knew not how the next week would bring him food to eat. Yet how calm and undisturbed he was! If he had had a large bank account to his credit he could not have been more free from worry. I heard him singing as I approached his cottage,

> O Friend of souls, how blest am I,
> Whene'er thy love my spirit calms!
> From sorrow's dungeon forth I fly,
> And hide me in thy sheltering arms.

There is the peace that passeth all understanding and keepeth the heart and mind.

I go to a hospital. I see, as I have often seen, the Christian making ready to undergo a serious surgical operation. He knows that he must go down to the very gates of death. Yet how calm and undisturbed he is! How is that? He whispers, his eyes raised heavenward, "The Lord is my Shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." There is the peace that passeth all understanding and keepeth the heart and mind.

Martin Luther is cited to appear before the Diet of Worms and retract his teachings—the truth of God's own Word. There are the potentates of church and state. There are the powerful enemies of the Augustinian monk, thirsting for his blood. And Martin Luther? I see him riding into Worms on that eventful day, calm and unperturbed, saying to his anxious friends, who were warning him not to go, "If there were as many devils in Worms as tiles on the roofs, yet would I go." And trusting in God he went. There he stands before that august assembly—one lone monk. His life is in their hands. He is called upon to retract. One lone monk. But God is on his side. And trusting in him he answers in words that have come ringing down the centuries, "Unless I am convinced by Scripture, I cannot and will not retract anything, for my conscience is bound in God's Word. Here I stand; I cannot do otherwise. God help me! Amen." How calm he is and fearless! They may burn him at the stake as they had burned John Huss and Girolamo Savonarola. There is no fear in him. His heart is undisturbed. For he trusts and rests in God. Behold the peace of God, which passeth all understanding, and keeps the heart and mind!

Paul Gerhardt, the great hymn-writer, was deposed from his pastoral office in Berlin because of his fidelity to the truth. He was willing and ready to endure affliction; but when he saw the grief of his beautiful young wife, his heart was deeply affected. Reduced in circumstances, they set out on foot and journeyed on until they reached a country inn where they sought rest. The courageous preacher tried to comfort his wife with the word of God, saying: "Commit thy way unto the Lord, trust also in him, and he will bring it to pass." The poet went from the side of his weeping wife out into the garden to breathe out his soul to God in secret prayer; and after prayer, he wrote that hymn of heavenly comfort which the churches still sing, and which has brought more peace to burdened hearts than all the wise sayings of the great philosophers:

> Commit thou all thy griefs
> And ways into his hands,
> To his sure truth and tender care,
> Who earth and heaven commands.
>
> Through waves and clouds and storms
> He gently clears thy way;
> Wait thou his time, so shall this night
> Soon end in joyous day.

Then Gerhardt went back to the side of his wife and read his hymn to her. There was peace. And this peace kept his heart and mind.

Wonderful peace, that, indeed, passeth all understanding. Friend, dost thou not desire this peace, in order that thy heart might be kept amid all fears, cares, troubles, anxieties and temptations, and amid even the terrors of death? Is this pea not indeed a precious gift more to be desired tha gold and much fine gold? How may it be o tained?

"And the peace of God, which passeth all unde standing, shall keep your hearts and minds *throu Jesus Christ.*" It is through Christ that this pea comes to us. It is in Christ that this peace is to found. Men have tried to find peace in wealt Others through great and magnificent possession Still others in their boasted philosophies. But vain. Men have traveled from country to count seeking peace. But in vain. It is to be found alo in Jesus. It comes to us through Christ alone.

And what must you do to obtain this peace whi is found in the Saviour? Only believe; yes, believ Have faith! You must go to Jesus and *trust* (th is what faith means), trust him for pardon and fo giveness. You must trust him, because he died f you and promised your salvation, full and fre Then you will have peace. You must go to Jes trusting in his constant love; trusting that he love in all his dealings, all his guidance, and all h ways; trusting that he leadeth you in the paths righteousness. So you must always trust and re in him and his love with a childlike confidence.

It is through such faith that there will flow in your heart and mind the peace of God whi passeth all understanding. St. Paul therefore sa in the verse preceding our text, "Be caref (anxious) for nothing; but in everything, by pray and supplication with thanksgiving, let your r quests be made known unto God." Take everythi to him in prayer! And then *trust* him—have faitl So you will have peace—that peace of which t Saviour said, "Peace I leave with you, my pea I give unto you: not as the world giveth, give unto you. Let not your heart be troubled, neith let it be afraid." (John 24:27).

One morning a teacher went, as usual, to t schoolroom, and found many vacant seats. Tv little scholars lay in their homes cold in death, a others were sick unto death. A fatal disease h entered the village. As the few children prese that morning in school gathered around the teache they said, "Oh, what shall we do? Do you thir we shall be sick and die too?"

She gently touched the bell for silence and a swered, "Children, you are all afraid of this terrib disease. You mourn for the death of our dear litt friends, and you fear that you may be taken als I only know of one thing to do, and that is to hide The children were bewildered, and the teacher we on, "I will read to you about this hiding-place." S opened her Bible and read Ps. 91:

"He that dwelleth in the secret place of the mo High shall abide under the shadow of the Almight I will say of the Lord, he is my refuge and m fortress: my God; in him will I trust. Surely shall deliver thee from the snare of the fowler, a from the noisome pestilence. He shall cover th with his feathers, and under his wings shalt th trust."

All were hushed and composed by the sweet wor of the psalm, and the morning's lessons went as usual. At noon one little girl slipped up to t desk, and said, "Teacher, are you not afraid of t diphtheria?" "No, my child," she answered.

"Well, wouldn't you be if you thought you wou be sick and die?" "No, my dear, I trust not." Lool ing at the teacher for a moment with wonderi eyes her face brightened as she said, "Oh, I know you are hidden under God's wings. What a ni place to hide!"

Yes, to hide and to rest! So if we go to him in a our cares, troubles, anxieties, fears and sins, a just hide in him by trusting in him and resting i him—then we shall have peace; sweet peace all t days of our life.

And when the evening comes and the shades night gather around us, even death has no terror for we have found the safe hiding-place—the res ing-place. We look up to Jesus and say, "Ye though I walk through the valley of the shadow death, I will fear no evil: *for thou art with me.*"

Such is the peace of God, which passeth all unde standing. And this peace shall keep your hear and minds through Christ Jesus.

* Pastor, St. Andrew's Evangelical Lutheran Church, Pittsburg, Pa.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, August 16. Matthew 10: 16. *"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."* To his instructions regarding the externals of the ministry of his disciples, our Lord now adds important instructions which are to fit them inwardly for their work. First, they must not expect a friendly reception from the world at large. The attitude of carnal men is enmity to God. They do not feel any pleasure in the ways which God proposes to them, either in his law or Gospel. They resent God's message as an intrusion upon their carnal peace. They read out of it a declaration of war upon all their views, beliefs, habits and preferences. They will turn upon the bearers of the message. Over against these people the disciples seem defenseless, like sheep in the midst of wolves. Nevertheless, the Lord tells them to go, and counsels them to be discreet and circumspect, quick to detect danger and to escape it. But their prudence must be free from double-dealing. In all sincerity and simplicity they are to speak the truth and act honestly. The Shepherd will be with them in the midst of the wolves.

MONDAY, August 17. Luke 12: 1-3. *"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."* Not only worldly men who know not God, but also holy people, whose entire life is supposed to be spent in intimate fellowship with God and who claim to be God's representatives among men, will at times prove an obstruction to the work of the disciples in evangelizing the world. The Lord warns them of the leaven, that is, the teaching, of the Pharisees. He had often expressed his opinion of these people. He had discovered the fatal and damning error of their doctrinal system and practice. He knew that the former was wide of the truth and the latter void of love. Their whole life was a sham, and he had, on occasion, denounced them as hypocrites. But as yet the power of these people was very great. The common people had not yet seen through the false pretense of Pharisaism. Its true motives had not been laid bare before them. The disciples would meet with them and be deceived by their ways. Hence the Lord's warning: Beware! Some day the truth about the Pharisees would be published trumpet-tongued over all the cities, towns, and villages of the world. Pharisees may deceive men for a while but not forever.

TUESDAY, August 18. Matthew 10: 17, 18. *"But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles."* In his instructions to his Gospel messengers, our Lord includes the prospect of martyrdom. Councils of churchmen and great assemblies of statesmen will take notice of their work, however, not to aid them in it or reward them for it, but to check it. They will subject the ministers of Christ to cruel punishment at the flogging post, at which a victim might expire before the thirty-ninth stroke was laid on, or in their jails. "Beware of men!" says our Lord. "This heat of tribulation, when it comes, must not surprise you." The ministers of Christ must suffer for his sake, that is, because they propagate his teaching, which is so hateful to the world. Their suffering shall serve as a testimony against their ungodly persecutors. It shall be cited against them one day, as evidence that God had come to them with his grace to reclaim them from their errors and wickedness, but they had met his entreaties with scorn and violence. The martyrs of Christ will be God's vouchers on the day of reckoning.

WEDNESDAY, August 19. Luke 12: 11, 12, and Matthew 10: 20. *"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. For it is not ye that speak, but the Spirit of your Father which speaketh in you."* To be haled before a court and to have to undergo a public examination before the secular magistrates like a criminal, is to the child of God an ordeal at the prospect of which the heart sinks. He despairs of his ability to speak acceptably to unholy men about the holiest matters in the world. Yet even this agony is included in a faithful ministry of the servants of Christ. In order that the testimony against the Gentiles may be all the more effectual, God so orders the course of the Gospel of his Son among men that its blessed truths must at times be proclaimed in very august and solemn assemblies of the great, in the halls of kings and nobles, and at the tribunals of justice. The feeble instruments which God employs on such occasions for declaring his gracious will only serve to heighten the astonishment of the ungodly. "How came such wisdom to such simple folk? Who taught these low-bred fellows such eloquence? Who gave these weak and timid people such heroic courage?" We know the answer: it is the Spirit who supports, prompts, directs the confessors of the Gospel at such trials. Think of the apostles at their arraignment before the Jewish Council and the Roman governors. Think of Luther at Worms.

THURSDAY, August 20. Luke 12: 49, 50. *"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"* The Gospel of peace, thrown like a firebrand among the nations!—is not this an awful view which the Lord opens up to his disciples whom he sends to proclaim that Gospel? And is not his open avowal that he would like to see the conflagration started at once still more startling? Conflagration means destruction, devastation, chaos. Yes, this is not a pleasant prospect; still ruin is a blessing when the things ruined do not deserve to exist. This text is not a command to propagate the Gospel with fire and sword, but a bold figure which illustrates the consuming force of light, truth, sincerity, upon darkness, lies, hypocrisy. The fire of the divine Word is a purifying fire: it devours the noxious briar-growth of falsehoods and the dross of impure affections in the lives of men. Out of its ashes rise the temples of Christian men and women, whom divine grace makes abodes of God through the Spirit. Thus might a farmer stand before a wilderness of brush and weeds and say: "Wish all this were burned away that I might begin tilling my fields." The Catholic Duke George of Saxony complained that Luther's teaching was causing an uproar in his country. Luther told him that the uproar came not from his teaching but from the duke's opposition to it.

FRIDAY, August 21. Luke 12: 50. *"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"* Not only for his followers, but chiefly for our Lord himself, the immediate future holds in store a most unpleasant task. The greater agony will be his, his disciples' trials will be but a feeble reflex of his own. And he will have no such support in his agony as he promises the disciples. He shall have to tread the wine-press of God's anger alone. As he speaks of the critical times ahead for them, when they shall go out to evangelize the world, there looms up before his eye the vision of Gethsemane and Golgotha. He calls that coming trial a baptism. He will be overwhelmed with inexpressible sorrow and grief. His human heart contracts at the thought of that fearful ordeal; but his divine will rises superior to human fear, and he is firmly determined to enter into this deluge of heart-breaking sorrow and go through it to the terrible climax of the cross. Until all shall be accomplished that is needed for the salvation of the world, his mind cannot be easy. Thus did our Saviour thirst and long for the completion of his great life-work, the redemption of our souls.

SATURDAY, August 22. Luke 12: 51-53. *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."* The thought of his own suffering had broken into our Lord's train of thought while he was telling the disciples of what was in store for them as his messengers. He quickly dismisses it; for his time is not yet come, and he returns to the panorama of their future, which he had begun to spread out before them. The same Christ who spoke of the one fold and one Shepherd, and prayed that all his followers might be one, as he and the Father are one, foresees the saddest divisions arising in the very homes of men in consequence of the preaching of his Gospel. The line which divides the friends from the enemies of Christ will in many cases run right through a man's family. The love of the truth and grace of Jesus Christ, or the hatred thereof, will prove stronger than ties of blood relationship. Sometimes there will be a majority, sometimes a minority for Christ in the home-circle. True Christians must prize the peace of God in their hearts, which passes all understanding, even greater than their domestic peace. They must love also the unbelieving members of their household and show them every kindness; but they must make them understand that they cannot be their associates in ungodly views and practices.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL NEWS FROM VARIOUS POINTS

—"Friends and their Friends" are enjoying all summer's program of social conferences modern questions as touched by the aker conception of religion," meeting at beautiful site of Harriford College, near iladelphia, the Whittier Fellowship Guest use, at Hampton Falls, N. H., Saratoga rings, Winona Lake and other familiar ces.

Rev. Nicholas Zamora, pastor of the angelical Methodist Church of the Philip- es, writes to The Christian Herald that church has now thirty-two pastors, four ndred "predicadores," and ten thousand members—all this since 1909. It is proposed to erect a central church in Manila, at a cost of $50,000.

—Cartersville, Ga., the county seat of Bartow County, is to hold a nine days' campaign in the great "Sam Jones Tabernacle," from September 4 to 13, and the joint committee have secured Rev. Aquilla Webb, of Louisville, Ky., to assist in making the meetings a great success.

—Christian Endeavor has decided to work for the observance of Sunday, October 18, as Good-Citizenship Day. The co-operation of religious and patriotic societies will be encouraged. Leaders in the Epworth League, Baptist Young People's Union, Sunday School and other organizations have warmly endorsed the plan.

—The Bulgin-Rose meetings at San Diego, Calif., began May 3, and continued five weeks. Evangelist E. J. Bulgin was assisted by Professor George L. Rose and wife. Thirty-five churches united, representing eleven denominations, and a tabernacle, seating five thousand people, was erected by volunteer labor. Dr. Bulgin is a converted infidel lawyer. Professor Rose led a choir of six hundred voices. Hundreds accepted Christ as their Saviour. Features of the revival were a Sunday school parade, noon lunches for business men where evangelists, ministers, mayor and others spoke; collections for needy ones, cottage prayer meetings daily—sixty-eight in one day.

—On September 6 Evangelist William A. Sunday will begin a campaign in Denver, Colo Over sixty churches, representing ten denominations, join in the movement, but the total working force will be much smaller than the forces that have supported Mr. Sunday in the cities of the East. Christian people are asked to join with the Christian forces of Denver in prayer for success.

A WEEK IN THE WORLD'S NEWS

Actual Bloodshed in Ireland

BRITISH troops and Irish Nationalists came into conflict July 27 in the streets of Dublin, when a detachment of the King's Own Scottish Borderers tried to prevent the distribution of rifles which the gun-runners had managed to land from a yacht. The troops had been called upon to assist the police and when surrounded and assaulted by a huge crowd, fired, four persons being killed and a number injured. Intense excitement stirred the city as a result. The use of troops was denounced in the House of Commons, and the local official who called them out was suspended. The city continued in a ferment for days, and the incident caused a postponement of consideration of the Home Rule Amending Bill until a calmer state of mind prevailed. Considerable "gun-running" is reported to have taken place subsequently.

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This Peace Secure

THE celebration of the centenary of peace between the United States and Great Britain is proceeding to its culminating ceremonies February next, one of the most interesting events on the program being the formal transfer, through its purchase by popular subscription in Great Britain, of Sulgrave Manor, the English home of the family of George Washington, to the American people. The ceremony took place July 25 in the presence of Ambassador Page and many prominent men and women. The keys of the ancient manor were handed to Mr. Page by the Duke of Teck. It is said that moving pictures taken of the exercises will be first shown to President Wilson in the White House. The Postoffice Department is preparing to issue stamps of two- and five-cent denominations as a contribution to the centenary celebration.

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Millions to Move Bumper Crop

SECRETARY of the Treasury McAdoo, in consequence of replies received to an inquiry sent to 5,000 national banks asking if government funds would facilitate the movement of crops and promote business generally, has announced that $34,000,000 will be deposited by the government in banks of the South, Southwest, and Middle West; other sections reported in no special need of government funds as yet. The replies from all sections indicated bumper crops and enlarged business activities. Two per cent. per annum will be charged by the government and additional deposits will be made if required. The crop is already being moved out of the wheat belt with exceptional expedition.

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Sixteen-Year-Old Ruler Crowned

IN Teheran, Persia, on July 21, Sultan Ahmed Mirza, sixteen years old (his official majority), was crowned Shah of Persia in the presence of the customary dignitaries and foreign diplomats. He was driven to the palace in a glass coach drawn by eight white horses, through gaily decorated and carefully guarded streets. The press account states that the crown was so large the young Shah was obliged to hold it in position during the brief ceremony, after which he resumed his usual head covering, which was decorated with the Great Mogul diamond, said to weigh more than 200 carats. Persia is a constitutional monarchy.

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News in the Making

AT HOME: House adopts amendment to Water Power Bill exacting annual charge for water power derived from navigable streams under government grant.—Brazil has officially named the river discovered by Colonel Theodore Roosevelt, Rio Theodoro, and has so designated it on the map.—Possibilities of largely increased American control in Santo Domingo loom up after visit of American Minister, James M. Sullivan, at White House.—A compromise with the Senate Banking and Currency Committee, which will remove Paul M. Warburg's objections to appearing before it, and assure his confirmation as member of the Federal Reserve Board, now seems possible.—Bubonic plague in New Orleans not yet checked and extra precautions are being taken to prevent its spread to other Southern ports.—Special prayers are offered in Fifth Avenue Presbyterian Church for Dr. Jowett who is ill in London.—Flight of the Wanamaker trans-Atlantic flier *America* is definitely postponed until October.—Forest fires that threaten to equal any yet experienced are reported from the Big River section in Montana.

ABROAD: The Kikuyu case involving questions of church discipline in Africa is called up by bishops of the Anglican Church who met in London July 27. The case grew out of the administering of communion by the bishops of Uganda and Mombasa to persons who had not been confirmed.—American surgeons attend the largest meeting yet held of the Clinical Congress of Surgeons of North America, in London, attended also by leading surgeons of the world.—Paris jury after 50 minutes' deliberation acquits Mme. Caillaux of the murder, March 16, of Gaston Calmette, editor of the *Figaro*.

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Preparing for Oil Fuel Steamers

IN the latter part of July, reports appeared of activities by the British Union Oil Company and others looking to the control of the California oil industry. The personnel of the directorate, some of whom are members of various shipping lines, gave support to the belief that shipping interests are looking to oil as the principal fuel in the future. The movement of late to acquire oil fields in this and other countries, both by private and governmental interests, which has been noted from time to time in the press, is significant.

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GENERAL HUERTA AND GENERAL BLANQUET ON WAY TO STEAMER DOCK

EVERYTHING now points to an early peace in Mexico by agreement between Provisional President Carbajal and General Carranza, under which the government will be turned over to the Constitutionalists, the protocols arranged by the mediators at Niagara Falls accepted by the latter with consequent recognition of the new government by the United States, Argentina, Brazil and Chile. Early in the week, President Carbajal appointed Cepeda, a Madero senator, as envoy to treat with Carranza. The Constitutionalists were unwilling to promise an unconditional amnesty, but a compromise excepting only persons directly responsible for Madero's overthrow was in sight July 29. All such persons are supposed to have fled from Mexico, however. No fighting of importance has been reported, and General Villa is said to have prepared to move his army to the locality of the Mexican capital. The present government is understood to be seeking a $50,000,000 loan against which to issue legal-tender government bills. Attempts were made to circulate a report of a plot between Huerta and Felix Diaz for a counter revolution in Mexico, but official denials soon quieted anxiety on that score. Brigadier-General Funston reported that the Federal troops in Mexico City had driven off the Zapatistas. The religious question has come up to disturb the new administration.

Compulsory Idol Worship in China

THE New York *Post* on July 2 reported that according to a letter received at the Seventh Day Adventist headquarters from Elder R. C. Porter, head of the Asiatic division of the church, the village of Chinkiang, China, was recently the scene of a violent attempt to compel converted natives to worship idols. A part of the letter is quoted as follows: "There are about twenty members of the Baptist Church at that place and they ignored the request of the officials to worship idols and their ancestors. As a result of their failure, idols were placed in their yards and tablets were hung on their walls. When the Christians persisted in refusing to worship according to the ancient custom they were roughly handled. All the men who were Christians were taken out, bound with ropes and led through the streets. Some of them fell down and were dragged for a considerable distance and suffered painful injuries. A native pastor and six preachers from a nearby Bible school who attempted to help the natives were similarly treated."

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Good Done by Hotel Bibles

THE organ of the Gideons states that they have now placed over 237,000 Bibles in the hotels of the United States and Canada, practically every State being included. This society distributes Bibles in two styles, the American Revised Version and the King James, the cost to the distributors being thirty-eight cents in New York. The society asks the prayers of all Christian people to bless the reading of it in hotel Bibles to the salvation of the traveling public and to the saving of the landlords now out of Christ. Many personal testimonials to the good experienced through this work are received by the society.

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Cloudburst Destroys Famous Town

ACCORDING to news despatch of July 27, the mining town of Telluride, Colorado, was practically annihilated by a cloudburst four miles outside, which caused Carnot Creek to flood the town, two women being drowned and the lives of many residents imperiled. A miner named Sanchez, living at the mouth of the canon through which the creek flows, is said to have run the whole distance into the town giving the warning.

AMONG THE WORKERS

—The Church Army has been found to make the business of the Archbishop League of [illegible] July 31st. The station [illegible] in Oxford. Subscriptions have been received by the Bishop [illegible] Fund. Among the [illegible] A. Many women have [illegible] Church Army [illegible] Church Army [illegible] Church Army

MEXICAN ANTI-CLERICAL MOVEMENT

BY REV. J. S. CHEAVENS

ONE phase of the conflict in Mexico has been little known and less understood in the United States—that is the anti-clerical campaign waged by the Constitutionalists. his is due in part to the fact that the Constitu- nalists are not seeking publicity, and in part to e attitude of the daily press, which fears to offend atholic interests and so minimizes the importance such despatches as would involve the Catholic rty.

At the outset, it will help us to understand the uation if we keep in mind the fact that there is avowed Catholic party in Mexican politics—a rty that came into the open during Madero's ndidacy and opposed him. One of the chief men this party was Francisco de la Barra, the pro- sional president. Francisco I. Madero was an ti-Catholic, but not a Protestant. He was a eosophist and a Mason of high degree. When he ossed the Rio Grande at Eagle Pass, beginning s triumphal progress to the ty of Mexico after the vic- ry at Juarez, he was greeted . Piedras Negras by a clerical ator who began denouncing enito Juarez for having con- cated church property. Ma- ero stopped him, and defended e reforming president. This as the entering wedge.

During Madero's incum- ncy, a strong fight was made gainst Romanism. A Span- h dame, Doña Belen de árraga, went from city to city eaking against Romish dog- as and Romish politics. She as a woman of more than rdinary eloquence, and her ctures attracted wide atten- on and brought upon Ma- ero's government the censure f the church; for it was well nderstood that the lectures ere delivered with the ap- roval of the government and that the lecturer eceived from it financial support. It was cur- ently reported that the president's own mother ent to him and asked him to expel the woman nder Article 33 of the constitution, which pro- ides for the banishment of all undesirable for- gners. It was said at the time that he professed willingness to do so—provided the Jesuits went ith her!

Then Madero received from the hands of a com- ittee of Protestant preachers a Bible, and asked hem to co-operate with him in building up the ation on the morality inculcated by the Book.

What part the church, or rather the Mexican lergy, had in the plot to overthrow Madero will, erhaps, never be fully known. In July, 1913, I as at Spofford, Texas, waiting for a train. A arty of Mexican revolutionists who had been to Ionclova to consult with Carranza were waiting t the same place, among them Felix Sommerfeld, ho had been Madero's chief of secret service, and uan Sanchez Azcona, Madero's private secretary. asked these two men the direct question: "What art had the clergy in Madero's downfall?" The wo men answered in the same breath, their fingers ointed at me in impulsive Latin fashion: *"Una arte muy grande."* Then followed details, names nd statistics. Archbishop Mora, so it was alleged, ad given Huerta 7,000,000 pesos to prosecute the ar. Bishop Montes de Oca of San Luis had helped, s well as others whose names I do not now recall.

To those of us who knew the situation it soon ecame evident that the revolutionary movement ow closing was something more than an uprising gainst the dictator Huerta—something more than n agrarian campaign against landlordism. That ame afternoon at Spofford they told me of a priest t Candela whom they had caught with a smoking ifle in his hands and that the Constitutionalists ad shot him. Then came newspaper stories of Villa's outrages at Torreon and Chihuahua, how he ad shown himself an implacable enemy of the lergy, treating the priests with great cruelty. The mpression left on the reader's mind was that none ut savages, such as Villa was depicted, would do uch things.

But it is becoming increasingly evident that Villa is not alone in his anti-clerical tendencies. It as Obregon who imprisoned the Bishop of Tepic. In no way has Villa slackened his anti-clerical ctivities. In the recent battle at San Pedro, a riest was caught with arms in his hands; it was roved that he had been firing on the Constitu- ionalists. When this was reported to Villa he re- plied: *"Alabado sea Dios! Maten al padrecito"* (Praised be the Lord; kill the little father). And they killed him. But so far as I have been able to learn no priest has been killed who was not found actually fighting. At Saltillo the British vice-consul went to intercede for the priests who had been arrested. Villa said: "They are in no danger. I am not as bad as I am painted."

Not a printed word can be found about this matter in any revolutionary "plan." I was told by persons in a position to know that there was a quiet agreement among the leaders themselves to strike a heavy blow at clericalism while the revolution was in progress. Some wished to defer it until the revolution was over. But they were answered: "If we wait until afterward, there will be another revolution. The priests will foment it."

Here are some of the results: All foreign priests have been expelled. Many Mexican priests in sympathy with the Huerta government fled southward on the approach of the Constitutionalist armies. The few priests who remain in the captured cities are closely watched and their activities limited. Priestly garb is not allowed to be worn on the streets. In Saltillo I saw a priest whom I had known before, dressed, as a Mexican friend said, "like a human being." He wore an ordinary business suit and his collar was parted in the right place. When he passed the San Francisco Church he lifted his hat as politely as if to a lady, but no throng of children followed the *padrecito* to kiss his hand. Mass is permitted but once a week, and the church bells ring only by government orders.

THE CONFESSIONALS ON FIRE

In some places Constitutionalist soldiers are quartered in the churches. I saw them in Monterey in an old church on the Calzada Union. In Saltillo the Jesuit College—San Juan—is used as a barracks and its library transferred to the State Normal School. In passing I should say that Huerta's troops occupied the Normal building.

Bishop Echevarria of Saltillo fled southward when Villa's men took the city. The Episcopal carriage with its coat-of-arms was used by Constitutionalist soldiers. The bishop's residence was stripped bare of furniture when I passed it a few days ago, but whether the stuff was carried off by soldiers or friends of the bishop I could not learn, the reports were conflicting.

Confession has been prohibited under severe penalties. The first offense is to be punished by a fine of a thousand pesos, the second by two thousand, the third by expulsion from the country. Perhaps the most radical thing yet done was to burn the confessionals. An order was given to burn the confessionals in the State of Nuevo Leon, and on June 7, 1914, the order was carried into effect. In Monterey the confessionals were collected on Calzada Union, a broad, well paved, much traveled boulevard, and then set on fire. At Villaldama some of the lower classes helped in the burning. Nowhere did the populace protest or offer violence. One who witnessed the burning at Villaldama said that "a very black smoke issued from the burning boxes, because of the many sins that had been confessed there."

I asked a Constitutionalist officer if it was their purpose to pursue the same policy in the South. He smilingly answered: *"Una revolucion que no barre, no es revolucion"* (A revolution that doesn't sweep clean, is not a revolution.)

Some conservative Protestant leaders among the Mexicans think extreme measures will be followed by a reaction, but most of them expect that a decided turning toward evangelical faith will follow the revolution.

It should be explained that the repressive measures used by the Constitutionalists are merely part of their political program. It does not represent an anti-religious sentiment. The leaders say that the confessional becomes a means of disseminating anti-liberal opinions among the people, and for that reason confession must be abolished.

At Laredo several army officers were discussing the present condition across the border. I told them some of the facts contained in this article. A captain said: "I sympathize with the movement, but I predict that the Constitutionalists will soon get a jolt from Rome."

Will Rome try to deliver the "jolt" through Uncle Sam?

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A Decree Against the Church

Despatch in New York Times, July 28, 1914

TAMPICO, July 26 (via Laredo), July 27.—A decree limiting the scope of the Roman Catholic Church in the State of Nuevo Laredo on the ground of "public health, morality and justice" was issued to-day by Antonio I. Villareal, governor and military commander. He said:

"During the life of the nation the church has been a pernicious factor in disruption and discord and has entirely forgotten its spiritual mission."

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality. The decree issued in Monterey contains the following orders for the government of Catholic schools and churches:

First—All foreign Catholic priests and Jesuits of whatever nationality will be expelled from Nuevo Leon.

Second—Of the remaining Catholic priests, those who cannot prove their complete abstention from politics will be expelled.

Third—Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.

Fourth—Confession is prohibited.

Fifth—The public is prohibited from entering the sacristy.

Sixth—Church bells shall ring only to celebrate fiestas in honor of the country, or for triumphs of the Constitutionalist army.

Seventh—All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials, and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the government for any infraction of the rules.

Eighth—Any infraction of these laws will be punishable by a fine of $100 to $500 and arrest and imprisonment from two to four months, or both fine and imprisonment.

Explaining the ground for this action, Villareal's decree says:

In the interest of public health, morality, and justice the State of Nuevo Leon will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquest in polities. To secure its object it always has been allied with the reactionary government and the despots, and even with foreign invaders. It has showed itself an implacable enemy to the Liberal movement and progress from the first revolution of Ayutla until the present, and has fulminated its ridiculous excommunications over the most grand and glorious benefactors of the country, Hidalgo, Juarez, and Lerdo de Tejada.

The pretorial and clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican church, the church has had its benedictions for the crimes and corruptions of Huerta, and has unsuccessfully worked to incite the public against the Constitutionalist cause.

Some of the ceremonials of the church were criticized, Villareal alleging that in Mexico they had tended toward weakening moral character. He said it was wise to close the clerical schools because it was necessary "to stamp out at the root the arrogant abuses of the Catholic Church and remove the grave danger which the institution represents, more political than religious, for the tranquillity and future progress of the country."

Catholic churches recently have been closed in Saltillo, San Luis Potosi, and Nuevo Laredo.

A PASTOR ON THE CHRISTIAN HERALD

The editor of a religious paper speaks to an unseen, dumb, and ofttimes unresponsive audience, and yet I cannot see why he is not entitled to a recognition of his work as much as any one else. As a result of these meditations, I desire to express my highest approval of the material that comes to me, week after week, in THE CHRISTIAN HERALD. H. H. SAVAGE.

Barron, Wis.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO H SANDISON | SECRETARY THEODORE WATERS

Christianity and the War

WE CALL ours a "Christian age." If the spirit of Christ were in the hearts of kings and statesmen, that shameless desire for conquest which does not hesitate to plunge a whole continent in war, could not exist. It is an almost incredible thing that in these days of peace treaties, arbitration boards and Hague tribunals, war should be even named among governments professing Christian civilization.

We must leave it to others to discuss the diplomatic aspect of this European quarrel, which has set the great nations aflame with a mad desire to slay. Beyond and above all other considerations, there stands the solemn fact that these nations all claim to be Christian; their statesmen are regarded as Christians; their standing before the world is that of civilized Christian governments and communities. Yet we find them engaged in a titanic struggle, the end of which no man may foresee. Should it go on, it will mean the sacrifice of innumerable human lives and incalculable economic waste that will make existence a hard and sorrowful problem for multitudes for years to come. True, the map of Europe may be changed, and the long-cherished ambitions of certain "great Powers" may be realized; but the glory of such a triumph will be won at the cost of a great tragedy of human suffering, the memory of which will continually rise in accusation against them.

One of the popular delusions which has been dispelled by recent events is that which declared vast armies and giant navies the best guarantors of international peace. Militarism is not protective but provocative. "All the loudly proclaimed pretensions of professional militarists," says the New York *World*, "that huge armaments and incessant preparation for war are the best assurances that can be had of the preservation of peace are disproved. There never was a time when Europe was more fully armed, and there never was a more needless and wicked war than that into which Europe has suddenly plunged."

While our own position as a nation is that of a neutral, as a Christian country and a government professing civilization, we should at least protest, if not officially, then through the Christian churches of America, against this needless slaughter. It has been laid down as a general principle that no dispute can arise between governments which is incapable of being adjusted by arbitration. International law and established tribunals provide for such emergencies. It is a tremendous indictment against Christianity that a whole continent should be embroiled as Europe finds itself to-day, without a serious effort at pacific adjustment. The Czar of Russia is accredited as the father of the Hague Peace Tribunal. Emperor William, during his entire reign, has been a consistent advocate of peace and has done more than any other ruler now living to maintain, through fine diplomacy, the tranquillity of Europe. Yet in the struggle between Slav and Teuton, Christianity has not availed, though, had its principles been applied practically, the whole situation would now have been very different.

Let us hope and pray that the struggle may be shortened and that He who sits in heaven will overrule events and bring peace and order, even at this late hour, out of the European turmoil.

The Gift of Prophecy

IS THERE such a thing as the gift of prophecy? Religious and irreligious people alike have from time immemorial been interested in this question. The idea of finding out what is to happen at some future time, the idea of a finite mind getting into definite touch with an infinite mind and receiving messages from it, these have been alluring hopes, and whoever has claimed to realize them has been listened to with interest, if not always with faith.

Is there such a thing as modern prophecy, and has the church any interest in it? Prophecy throughout the Bible means the act of announcing messages from God, whether the messages relate to the future or the present. In the Old Testament the feature of foretelling was very prominent, while in the New Testament the emphasis is upon getting into communication with God and receiving from him any message for the hearer.

What Paul meant by prophesying was not foretelling, but speaking under the inspiration of the Holy Spirit. In this sense all may prophesy. He exhorts the church to covet this gift of prophecy (1 Cor. 14: 1), and in the twenty-fourth verse of this same chapter implies that all may possess it.

The true minister has the strangest experiences while preparing to preach; he feels that a special message is coming to him from the Almighty, and almost feels that even to save his life he could not deliver any other message. This is prophecy. Many a prayer-meeting testimony or revival exhortation has the same ring of divine authority. Those who listen know that God is speaking to their souls.

Nothing is so necessary in these days of crisis, crisis in international affairs, crisis in social, political, ecclesiastical, industrial readjustments, crisis in changing moral ideals, crisis in the conflict of truth with error, of doubt with faith, as that God's people go to their knees in prayer for a re-bestowal of this old gift of prophecy. Not to forecast the future, but to learn how to teach, to warn, to exhort, to persuade; to announce with glowing fervor the good will of God; to testify, with glowing lips, the gladness his grace has brought.

For the gigantic tasks awaiting the church and the nations God is needed. And for the carrying out of his purposes in the church and among the nations God needs—not great fortunes, not great armies, not great and book-stocked intellects, but little groups of brave and humble men and women, boys and girls, who have learned to say: "Speak, Lord, for thy servant heareth."

The Dramatic Sense in Crime

IN ONE of his books Mark Twain tells of the lawless condition of some of the Western States half a century ago, and the dangers encountered by travelers from bandits along the "Divide." Those perils have been regarded as belonging to a past generation, and one cannot help being startled on reading, a few days ago, of a bold and successful wholesale hold-up in the people's great national park, the Yellowstone. It was a hold-up of mammoth proportions that would have made old-timers of the "Black Bart" type of highwayman open their eyes in amazement. Fifty-five stage coaches, carrying one hundred and forty-five joyous excursionists, were halted by a summons from the dense woods, and at the pistol's point the surprised travelers were compelled to drop their money in a flour sack which one of a pair of bold freebooters had rigged up by the roadside. It was just like putting in contributions at a church collection, only there were the menacing guns and the frequently repeated admonition that "cash only" was wanted. So wholly theatrical was the entire affair and so perfect the stage management that, when the last coach had driven away, and the pair of bandits had taken to the woods with their loaded sack containing $4,000 in cash, the victims might easily have fancied that they had been participating in an open-air moving picture rehearsal—had it not been for their empty wallets and handbags, which truthfully told the inglorious story. Yellowstone Park is a vast natural area of mountain, rock, valley and woodland, and it would require a good sized army of scouts and soldiers to patrol every section of it. Perhaps the practical thing to do would be to supply a strong guard for the protection of tourist parties. Whatever the means to be taken, they ought to be sufficient to safeguard the lives and property of tourists and to make a repetition of anything like the recent outrage an impossibility.

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Comments by the Way

IN HIS NOTABLE WORK, just issued, on *The Influence of the Bible on Civilization*, Professor von Dobschutz of the University of Halle, a distinguished authority, reaches these conclusions: It is not a scientific text-book, but a source of historical information. "It is the book for Christian devotion. This was its original intention, and I venture to think that it is not a loss, but a gain, if the Bible is once more applied to its proper purpose."

. . .

IN THE *Philippine Christian* the statement appears that a number of Catholics, priests and laymen, have protested formally against the burning of Gospels at Vigan a few months ago, the story of which event was published in THE CHRISTIAN HERALD. It was denied at the outset by several Catholic journals, but now the facts being admitted by Philippine Catholics it is apparently the plan to find a scapegoat and lay the blame upon his shoulders. It appears that the burning of the Gospels took place at the instance of one of the Catholic bishops. It is hardly to be expected that the Church of Rome, which has countenanced Bible-burning in other parts of the globe in recent years, will ever call the responsible cleric to account. It has always opposed giving the Bible to the common people in lands where it has the power to carry out its policy of cultivating superstition and ignorance.

. . .

SOME TWO HUNDRED pastors from New York and vicinity were reported on August 3 to be marooned in Europe by the war conditions. Among them were Bishop Luther B. Wilson, Bishop Charles H. Burch, Dr. E. S. Tipple, Dr. Walter Lindlaw, Dr. James R. Joy, associate editor of the *Christian Advocate*, Dr. Charles K. Gilbert, editor of the *Churchman*; Dr. Thomas Nicholson, Rev. Frederick Lynch, secretary of the New York Peace Society and editor of *Christian Work*; Dr. Charles P. McFarland, secretary of the Federal Council of Churches; Rev. Cyrus Townsend Brady, the author; Dr. William Wilkinson "Bishop of Wall Street"; Dr. Leighton Parks, Dr. DeLancey Townsend, Dr. Milo H. Gates, Professor William Adams Brown, Professor William W. Rockwell, Dr. Wilton Merle-Smith, Dr. Anson P. Atterbury, Dr. Henry A. Stimson, Dr. Cornelius Woelfkin, and Dr. J. Edgar Tilton. It was stated that the American Government was making banking arrangements whereby American citizens who found themselves unable to make use of present currency in Europe will be relieved of their distress, and as rapidly as possible transportation facilities will be found on American lines, now that the shipping of all the European countries is suspended. It will be a comfort to these exiled pastors to know that the affection and prayers of their people at home are with them in battle-torn Europe and to know that the faith of the American church is staunch that their lives will be protected in the midst of the perils of war and of the sea.

. . .

WHEN WE READ IN THE NEWSPAPERS that men dispossessed of fortunes running far up in the millions, we are apt to draw a contrast between the possessors of so much wealth and the multitudes who find it hard to make a bare living. We conclude somewhat hastily that the age is degenerate when such fortunes can be amassed by the few, and it is sometimes even broadly asserted that the rich to-day eclipse in their opulence the same class of any previous age in the world's history. Nothing could be further from the fact. It is true we have a number of men who are fabulously wealthy, and women who spend extravagant sums on personal adornment; but, with only a few notable exceptions, our present-day Croesuses of either sex are far behind the ancients. Aristotle left a fortune of $50,000,000. A single festival given by Ptolemy Philadelphus cost $2,400,000, which was but a trifle when we learn that he possessed $350,000,000 in gold. Lentulus, an augur, had a modest bank account of $17,000,000, and Seneca had a few millions more. Paulus, it is said, received as a bribe $2,000,000. Lolia Paulina's wardrobe was valued at $1,664,480, and she wore, at a supper, $1,562,000 worth of jewels; but this opulent lady had $200,000,000 in her own right. Nero built a villa which cost $15,000,000. Nicias, an artist, refused $7,500 for one of his pictures, and made a gift of it to his country. Aristides, the sculptor, for a single figure received $125,000 and $20,000 for a smaller one. We read on apparently good authority of individual fortunes of from $70,000,000 to $500,000,000, and of incomes of $15,000,000 to $20,000,000 a year, of dazzling gifts to favorites and of almost incredible extravagance, but of gifts to religion very few, while the columns of charity and philanthropy were wholly neglected. On the whole, therefore, we may conclude that the owners of great wealth to-day, however we may criticize their methods of accumulation, are making a better use of their money than the ancients did.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Scientific Farming in Africa

DIETLOF POTGIETER, a recent graduate of the University of Wisconsin, College of Agriculture, has just returned to his native land of South Africa to carry into effect new methods of scientific farming on the great plot of 120,000 acres which he and his brother own. His father was the Boer burgomaster of Pretoria before the Transvaal War. He was a large land owner and decided to send one of his sons to America to study. Now the son has carried out his wishes and returns to introduce new methods and machinery into the development of the property. "Our land is mostly a ranch," Dietlof Potgieter said: "there has been very little scientific farming done in South Africa, and there is a great deal of room for it. As matters stand, we are not growing all the food we eat. We are importing eggs and meat from Australia and a good deal of butter. The first thing I am going to undertake is raising chickens. We have a fine, healthful country, and there is no reason why chickens should not be a prosperous investment. Anyhow, I am going to put about $4,000 into a plant, and raise chickens and produce eggs on the American plan. At Wisconsin I specialized in the economic or business side of farming. We have imported a good deal of American farming machinery. I expect to order two steam plows. The climate of our part of South Africa is similar to that of California. There must be a lot of things grown in California that we can grow, but there may be great differences in soil. But we have good local markets for everything in the way of produce, and farming if done skilfully is bound to pay in South Africa." The Dark Continent is steadily being uncovered and enlightened. Its yellow gold and brilliant diamonds have attracted the eyes of the world, and its untold agricultural possibilities have just begun to be manifested. This excellent specimen of a splendid race, as bright in mind and devout in religion as it is hardy in body, will with his experiment doubtless produce wonderful developments and become a bright light in illuminating the rural life of South Africa. The greatest wealth of a nation is its farms. The crops of the season usually mark the figures of the commercial exchanges of the world. It is to be hoped that success in his farming experiment will fulfil the words of the wise man:

He that tilleth his land shall have plenty of bread. (Prov. 28: 19.)

$10,000 for Lost Son

EMIL HAVAS, manager of the Budapest Bank, Budapest, Hungary, has written a letter to the authorities in New York begging them to institute a search for his lost son, and offering a reward of $10,000 for his return. The young man of twenty-seven years has been law clerk of the bank. He is a man of fine education and is described by his father as "very tender and affectionate." He disappeared from his home in Nice in March, 1913, and has not been heard from since. The father expressed the hope that the young man might be found in some Hungarian quarter in America. The ideal father the world around is one who loves his son better than his life, and who counts ease, fortune, fame, friends as nothing if the child of his heart be lost. What a beautiful spirit! A copy and expression of the heart of the Infinite Father. It is to be hoped that the search of this father for his boy will be successful, that his dear one will be returned to him in physical, mental and moral soundness, and that the joy of the father in Christ's story may be experienced by him in saying:

For this my son was dead, and is alive again; he was lost and is found. (Luke 15: 24.)

New York's Splendid Policemen

AN interesting test was made recently of the kindness of heart of the police of New York, as well as of their ability to direct the needy to sources of charity. Stuart Rice, an investigator for the Department of Charities, with the consent of the police commissioner played the part of the "down-and-outer." He approached fifty policemen in different parts of the city, and forty-seven of these took a sympathetic interest in his case. Forty-four directed him to the Municipal Lodging House. The good-natured policemen overwhelmed him with kindness. Several of them actually obtained employment for him. One bought him a lunch, sharing his last 25 cents to do it. Another took him to the kitchen of a prominent café and got him a sumptuous dinner. Few sent him on his way without an offer of carfare or a dime for coffee and rolls. All the men he approached seemed to recognize him as an honest man and to be anxious to help put him on his feet. Some of the policemen of New York have been proven to be very bad men, usually led astray by corrupt political leaders; but the rank and file of the police of New York and of most cities are men of fine physique, good mental ability, splendid moral character and devotion to the public good. And we are glad to believe that the policemen receiving medals and those helping a down-and-out man, represent the average policeman, and that those behind the bars and within the death cell are the exceptions to the rule. The forty-seven policemen were the Good Samaritan of whom Christ said:

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. (Luke 10: 34.)

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A CYCLONE VISITS HENDERSON, KY.

A DISASTROUS cyclone lately visited the beautiful city of Henderson, Ky., laying waste much of its territory. During the progress of the storm, a large tree was uprooted and thrown over on a frame building, demolishing it. Henderson has been famed as having been the home of a number of distinguished men. Before the Civil War several statesmen of national standing came from there, and through the years it has had an excellent representation of able men. It was the home of Audubon, the naturalist, during the period of his greatest activity in searching the woods and fields for his feathered specimens. God's truth is revealed in severity as well as mildness in the realm of visible nature, in the angry cloud as well as in the sunshine, in the terrible tornado as well as the gentle zephyr. His providences are not always easy to interpret. The severe side of divine truth is seen in revelation, in the threatenings against moral evil, as well as in mercy and love toward the obedient. The protection of the human soul against the spiritual storms is the Rock of Ages, answering this description of the divine shelter: "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isa. 4: 6.)

A New Diving Invention

A NEW diving suit has recently been invented, which will enable man to explore far lower depths of sea than he has ever reached. Because of the intense pressure of water, the diver incased in a rubber suit has never gone deeper than 154 feet. The new suit, made of particles of steel, will protect the diver to a depth of 300 feet. Its first use will be in examining the wreck of the *Empress of Ireland*, which lies about 200 feet below the surface, in the St. Lawrence River. There is no direction of benevolent endeavor in which science is not busying itself with new inventions for the protection of life and of property. The governments of the civilized world are compelling safety devices for travel on the ocean and land and for the various industrial enterprises. This new invention for recovering heretofore abandoned property will be welcomed. There are spiritual treasures to be reclaimed. There is One who can go down through all depths and bring up all lost spiritual treasures:

The Son of man is come to seek and to save that which was lost. (Luke 19: 10.)

Record-Breaking Freight Train

THE other day at Binghamton, N. Y., the world's record for a train-load was broken by the new Erie centipede locomotive, which weighs 410 tons and has twenty-four driving wheels. It hauled a train of coal cars fully loaded. The officials in charge kept adding car after car, until 250 were coupled to the train. This total weight of 21,000 tons was drawn by the giant engine a distance of forty miles, at a rate of fifteen miles an hour. It was easily 10,000 tons heavier than any train that has ever heretofore been pulled anywhere in the world by a locomotive. The tremendous, subtle forces of nature, their mastery by man in concentration and beneficent use, are all the product of that infinite energy which is the Almighty our Father and Saviour, of whom it is said:

All power is given unto me in heaven and in earth. (Matt. 28: 18.)

Wife No Hired Servant

A MAN in New Jersey recently tried to give his wife the sum of $4,500 by mortgage on his property, basing it on his wife's bill of $6 a week for sixteen years for the performance of household duties for her husband. The court dismissed the claim in these words: "When a husband pays a wife for performing household duties he is putting her on the plane of a servant. This is degrading to a wife. It is her duty under the law to care for her husband's home and for her family." This singular case in court was revealed when a suit was brought against the man by a bank in Hoboken for the foreclosure of a mortgage of $8,000, against which the husband had set up this defense. The bank charged that it was a wrongful attempt to put his property into his wife's name, out of the reach of creditors, and the court held that her claim was not valid. His decision is in the interest of a dignified and normal wifehood as well as of business integrity. It was proven in the trial that the wife had loaned the husband $1,000, which amount she will get. The bank and other creditors will then get out of the estate what is coming to them. Slipping the money of others into the name of the wife to defraud creditors is a device not uncommon, and it is well for the law to be vigilant and stop this wrongdoing. The rebuke of the man by the judge for attempting to treat his wife as a hired servant, paying her so much a week for wages, was just, for his conduct is far from the divine ideal of marriage, which says:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. (Eph. 5: 25.)

Ends Dishonest Lawyers' Practices

THE Workmen's Compensation Commission of New York State the other day passed a resolution designed to abolish, as far as possible, the ambulance-chasing lawyers who have been making big profits in handling damage suits. The commission, in investigating one group of fifty-one cases, found that in only fourteen was the fee less than 25 per cent. of the amount recovered. In thirty-seven cases the fee was more than 25 per cent., including fourteen cases where the lawyer received over 50 per cent. as his toll. It is wise to thus protect the working people against the imposition and robbery that have been too long practiced. One of the severest arraignments of the Scribes and Pharisees by Christ was their financial oppression of those who were helpless:

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. (Matt. 23: 14.)

OUR MAIL-BAG

A CALL FOR HYMN-BOOK REVISION

PASTORS, EVANGELISTS, COMPOSERS, HYMN WRITERS AND CHOIR LEADERS UNITE IN THEIR DEMAND

THIS week we devote the Mail-Bag page to a free discussion of the absorbing topic of the urgent need of hymn-book revision. At frequent intervals during recent years it has been brought to the surface by some outspoken preacher or evangelist, the latest occasion being the recent church convention in Chicago, when a leading Methodist minister, the Rev. John Thompson, in the course of an address said:

"We are singing a good many hymns which are nothing more than doggerel. They would be just as good sung backward. Many of them are full of theological untruths. If a preacher preached the heresies sung in many of these hymns he would be rushed to trial and theologically decapitated. It is time to drop empty sentimentality and return to the Gospel in our music."

It will be remembered that some time ago, President (then Governor) Woodrow Wilson, at a church celebration in New Jersey, spoke of a hymn which had just been sung as being meaningless and nonsensical. His opinion has been echoed many times by those who are interested in church and Sunday school hymnology.

With the purpose of ascertaining how the subject of hymn revision is regarded by lovers of sacred music throughout the country, THE CHRISTIAN HERALD recently wrote to a number of leading evangelists, choir-leaders, composers and hymn-writers, preachers, Sunday school superintendents, inviting a free expression of their views in the question. We give to-day a number of the replies, and others will follow in future issues. We make no comment at this stage of the inquiry, preferring that the contributors—all of whom speak with a degree of authority born of experience—should express their attitude frankly and fully, until the whole case is ready to be submitted to the tribunal of public opinion. The first instalment of the letters are given below:

All Hymns Should Have Sound Gospel Truth, Writes Marion Lawrance

I BELIEVE that all music should be worthy of the name and that all hymns should have sound Gospel truth. I am quite well aware there is much music used nowadays in our Sunday schools that is "pointless and nonsensical." On the other hand, I believe, there is middle ground which is often overlooked by those who stand for a more practical thing, and I have no sympathy with anything else.

Any music that lifts people nearer to God cannot be condemned in a wholesale way, and I have no doubt that some of the music these days is not of the highest order. Personally, I love high-grade music, though I believe that a good deal of the popular music is helpful.

MARION LAWRANCE,
Chicago, Ill. *Gen. Sec. Int'l. S. S. Assn.*

. . .

Composer Doane Defines the Standard of Good Church Music

WHILE you do not say what denominational hymnals you refer to, I feel quite sure your position in regard to some hymnals which have been published is quite correct. Every denomination desires its hymnal to express certain views that it holds with regard to its own special religious beliefs. There are a large number of hymns that have found their way into some hymnals which may safely be regarded as doggerel—simply a rhyme without a central leading thought which would inspire devotion in the heart of the user. The same can be said of music. Many compositions are unworthy of a place in a Christian hymnal, and convey no spiritual uplift when rendered, while as you say the words are puerile, faulty and heterodox.

To my mind, music is part of worship, and compositions of music and words that have graceful, melodious settings, that tend to lift the heart when sung to God in sincere devotion, are what is needed. I have compiled three hymnals in the last thirty years, which have been received with great favor and are still popular. I am in favor of anything that will elevate the service of song in the churches and give us a purer hymnody, better music if possible, and inspire the heart and voice to greater devotion and worship.

WILLIAM H. DOANE.
Echo Lodge, Watch Hill, R. I.

. . .

An Interdenominational Hymnal Needed, Writes Composer C. C. Converse

I THINK that a "hymn revision" committee, representing all our evangelical denominations, should be appointed. I'd be glad to serve on it, with or without compensation. I am, as you know, a Presbyterian. The latest hymnal issued by our Board of Publication, Philadelphia (*The Westminster*), contains two or three of my tunes, including "What a Friend We Have in Jesus." This tune slumbered in one of my Sunday school hymnals eight years, when Mr. Sankey happened to see it; took it and sang it, and put it in *Gospel Hymns*, afterwards estimating its world-wide publicity to equal seventy-five million copies.

C. CROZAT CONVERSE.

. . .

Meaningless Words Wedded to Beautiful Music Worse Than Useless, Says Dr. Chapman

I AM in sympathy with the Rev. John Thompson when he criticizes a certain type of so-called Gospel hymns. "They are doggerel. They would be just as good sung backward." Better still, they would be better not sung at all. I think the song "Beautiful Isle of Somewhere" is meaningless. The music is beautiful, the words worse than useless. Some one ought to write sensible words to what might be a most useful devotional song.

But when all this is said, we must remember that there are thousands of wonderful Gospel songs. Their harmony is sweet, and the truth they teach is in keeping with the doctrinal standards of the church. Personally, I think that Gospel singing (so-called), when at its worst, is not so bad as the doggerel we hear in some pulpits, and the meaningless twaddle which some men who think the Gospel has lost its power preach from the sacred desk.

A good Gospel hymn is a treasure. The people sing them and remember their teaching when they have entirely forgotten some sermons they have heard. Our church services would be far more effective if beautiful Gospel hymns were sung occasionally by choir and congregation. I love the old hymns of the church. The Psalms to me are wonderful; but Gospel hymns of the better sort have their place, and nothing can displace them.

We are living in a flippant, irreverent and sensational age. It is not strange that the spirit of the times is found in some of the songs used.

I know of only one test as to the value of a Gospel hymn: Does it help the singer or the hearer to know God, to find Christ, and to resolve to be a truer follower of the Master?

J. WILBUR CHAPMAN.

. . .

Too Much Sensationalism in Our Modern Hymnology, Writes Pastor Pannkoke

UNQUESTIONABLY many hymns sung today are far from desirable from any viewpoint. They are neither true nor spontaneous. Dr. Thompson seems to think especially of hymns of a former day. The revival and the Sunday school movements have in our day, perhaps, unwittingly, ushered in a taste in church hymns that in many instances runs out into the cheapest catch-phrase, forced rhymes, and tawdry sentimentality accompanied by the surprising lilt and unmusical melody of "popular" music, so-called.

The number of really inspiring hymns, the truest expression of a deep, true, noble Christian faith, runs into the thousands. The Lutheran Church alone is said to have a hundred thousand, of which a great number are priceless gems that have again and again stirred Christian congregations in their innermost souls. For instance, the massive battle hymn of the Reformation, "A Mighty Fortress is Our God," or the Te Deum of the German people, "Now Thank We All Our God,"

The fault, to my mind, is not so much the fault of standard collections, although none of them are perfect. The fault rests primarily with the responsible human factor. It is in many instances, I believe, more than a want of good judgment. It is a part of the atmosphere of that cheap sensationalism which mistakes the excrescences of popular taste for the vigorous, massive timeliness of the Christian Church, which appropriates the best of every age and makes it subservient to its great mission of saving men by the Gospel of Christ Jesus.

O. N. PANNKOKE.
Brooklyn, N. Y.

. . .

"Doggerel" and "Ragtime" Abound in the Hymnals, Writes Eben E. Rexford

YOUR query is a rather embarrassing one to me, because I have written so many so-called "Gospel songs" myself. However, I have always tried to avoid the faults complained of in the recent church convention at Chicago, and I do not recall anything that would be likely to put me under the ban. If I have sinned in any of the respects indicated I am heartily sorry for it, and hope to be forgiven.

I am sorry to say that the charge of "religious doggerel" applies pertinently to a majority of the words that are set to music for Sunday school use. Many of them are silly in the extreme, if one takes the trouble to analyze them. Sickly sentimentality takes the place of sense in them. Theology is something they do not concern themselves about. They bear the same relation to real literature that the ragtime jingles of to-day bear to real music. And the music to which they are set is generally in keeping with them.

Publishers of Sunday school music are largely responsible for this condition of things. Scores of new books appear each season. These draw upon composers for material, and these composers buy their words where they can get them cheapest. The result is seen in every new book that is put on the market.

I have had occasion, several times in the last few years, to "edit" the words to which music had been set, for one of the leading music-publishing firms in the West. "Hymns" came to me for revision that were "fearfully and wonderfully made." It was simply impossible to make anything out of many of them, but the composers who sent them in had bought them because they could get them at a dollar apiece. It is to be presumed that previous experience had convinced them that anything that rhymed and had a "swing" to it would answer the purpose quite as well as that which had some literary merit and a basis of religious truth.

How to remedy the evil I don't know. I am inclined to think there is a middle ground between that which most people consider "classical" music and the jiggy music of the average Sunday school book, which would appeal to the majority of persons favorably if we could get it before them. What is needed is a collection from which all chaff has been eliminated.

EBEN E. REXFORD.
Shiocton, Wis.

. . .

The Real Union of Christians Should Be in the Te Deum, Writes Professor Hugh Black

I AGREE that a revision of most hymn books is sadly needed. The chief principle for the inclusion of hymns ought to be whether they are suitable for common praise. A hymn book is not a collection of religious poetry, but is designed for public worship. All peculiar and exceptional and very personal sentiments are out of place.

On this whole subject I should say that more important is it that the churches should discourage the endless hymn books published by private firms and edited by one or two individuals. However good such books may be, they make for disunion. Most of the editions of books of praise should be rejected, and one book accepted on which the churches everywhere could unite. It is preposterous that every other church should have a different book. If there is any practical place where we can have union, it is surely when we unite in praise to God. The real union of Christians is not in a creed, but in the Te Deum.

HUGH BLACK.
Union Theological Seminary, New York City.

. . .

Give Us Hymns and Songs That Will Lead Men to Christ, Writes Composer Butts

REV. JOHN THOMPSON'S views are mine exactly. For twenty-six years I have given my entire time to church music in the capacity of singer, leader and hymn-writer. There has been a fearful "let down" in the character and style of music in our churches and Sabbath schools in the past ten years, due, I believe, to the inroads made on the home life of the young people (many times sanctioned by their elders) by the popular rag-time and sickly, sentimental, suggestive love-songs. I am speaking now of Christian homes. Traveling all over the country, you find this grade of music. Ask the one who plays or sings this style of music to play or sing some of the familiar standard hymns of the church and you will find that in most cases they are unable to even play the music correctly. Why is this? First, because the popular music of the day is permitted to be sung in many church concerts and social gatherings, ofttimes the pastor leading the choruses. Second, music committees too often void of all musical taste and ability to judge of text and musical composition.

Sabbath school superintendents, teachers and even pastors in many cases are to blame for the lack of "spirit-filled" hymns and songs in the church and home. They select for prayer and praise services songs that are sentimental and theological trash.

The songs which in my own experience have been used of God to help many souls have been those that have held up the life, death and resurrection of him who said: "And I, if I be lifted up from the earth, will draw all men unto me." If we are to have a nation-wide revival, I firmly believe with Rev. Mr. Thompson it must start with a cleaning out of our sentimental, unscriptural, trashy music, and a return to the standard hymns and Gospel songs that will lead souls to Christ and cause them to grow in the Christian life.

Haworth, N. J. BENJAMIN FRANKLIN BUTTS.

Additional letters will appear later.

WHAT ARE YOUR FAVORITE HYMNS?

WHILE the controversy on Hymnal Revision is going on and pastors, composers, hymn-writers and evangelists are giving their views, we want every reader of The Christian Herald who loves good sacred music to have a voice in this absorbing discussion.

Hence, we invite you to send us the names of your favorite Hymns.

Write the names on a postal, or on the coupon below, and mail promptly to The Christian Herald, Bible House, New York.

.....

My favorite Hymns are:

.....

Name.....

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Town and State.....

REFUSING TO BE HAPPY

*SUNDAY SCHOOL LESSON FOR AUGUST 23**

A STRANGE STORY

By Arthur H. Howland

JESUS tried in every way to impress upon his hearers the fact that his religion was a thing of joy. Look up the New Testament passages in which he speaks of joy and promises it to his followers. See how willing he was to go to feasts. Notice how he said to the Jews in effect: "You found fault with John because he was too severe, now you find fault with me because I am too merry, and try to make the people glad." Matt. 11: 17-19; Luke 7:31-35. He performed his first miracle at a marriage feast and spoke more than once to his disciples about weddings.

A wedding is the happiest, cheeriest event in the world. And in this parable of the wedding feast he likens the whole of the kingdom of heaven to a marriage feast given for the son of the king.

Now of course the thing that Jesus describes in his parable could hardly have happened. He did not expect that any of his hearers would think it ever had happened or ever would happen. Nothing could have been more preposterous or more unbelievable to their minds than that people should be invited to the wedding of the king's son and refuse to come. It was a thing they would rather do than almost anything else in the world. And yet in the story that Jesus is telling, when the people had the opportunity to go to this royal wedding they would not go. In Luke's account of the story he specifies the excuses which the invited guests made for staying away. And they were amazingly flimsy. One had bought a piece of ground, another had bought some oxen; another had just been married. Matthew sums it all up by saying: "They went their ways, one to his farm, another to his merchandise." But he adds something that is still more incredible. Those who were invited to the wedding took the king's servants who brought them the invitation and killed them.

Then the king said: "Go ye therefore into the highways, and as many as ye shall find, bring to the marriage." Luke has it: "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." After this had been done there was still room for more guests. "Then the lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled."

Why did Jesus tell this almost impossible story? He told it because, untrue as it is in the social life of the world, it is perfectly true in their soul life. The invitation which Jesus brought to earth from God was precisely the invitation of the king in this story: "Come, for all things are ready." There is no reason under the sun why men and women and little children should not partake gladly of the joy and the feasting of the kingdom of heaven. It is a marriage feast. Every possible excuse that could be thought of as hindering is infinitely more flimsy than the silly excuses the invited guests made to the hospitable king. Read Isa. 55: 1-2; Ps. 4: 7, etc.

Of course, as in our lesson last week, Jesus was speaking this parable especially to the Jews. They were the chosen guests at the King's feast. But they refused, so the invitation was sent out to the strangers, the Gentiles.

What about the churl who would not put on a wedding garment? He was willing to go to the palace; he was willing to share in the joy; he was willing to eat at the king's table; but he was not willing to submit his will to the desires and the program of the king. Like Duncan's ghost he spoiled the feast. When they asked him why he had not done the simple thing required "he was speechless." So he was not allowed to stay where the rest of the guests were making merry.

The riches of God's feast are for those whose wills are altogether surrendered to him. The careless guests who were first invited "went their ways"; the foolish guest who came but rebelled met only disappointment. That is the matter with us all. We pray, "Thy will be done," but we do not really want God's will done, and so our joy is spoiled and we spoil the joy of others who would feast in gladness at the King's bountiful table.

Shall we not all, officers, teachers, pastors, yield ourselves more completely than ever to the "sweet will of God"? Only so can we have the power and skill to lead the children of our Sunday schools away from the follies and sorrows of sin to the abundant gladness of the King's eternal palace.

THE LESSON IN LIFE

By Amos R. Wells

IT IS profoundly significant that our Lord, in picturing the kingdom of heaven, likens it to a king's feast, the most splendid of all feasts, a marriage feast for the king's son. This means that religion is happiness; pure, exultant, delicious joy; joy beyond all measure.

Once the Duchess of Argyle wrote to several of the crowned heads of Europe and asked whom they especially envied. The Czar of Russia answered: "I sincerely envy every man who is not loaded down with the cares of a great empire." Francis Joseph of Austria wrote: "I envy the fate of a man who is not an emperor."

Truly the kingdoms of this world do not bring happiness; but the kingdom of heaven does. Joaquin Miller once wrote a lovely poem about a rich man's son who wandered far in search of happiness. He went over Europe and to distant India. He saw many lands. He won many honors. At last he returned to his childhood's home weary and disappointed, for he was still unhappy. He sat groaning in his forest one day when a child, straying near, stumbled and fell. Grudgingly he lifted the bruised and weeping waif, and carried it into his stately home. "And oh, the rising sun he knew, that day, and all his after days!" The little act of unselfishness broadened out and grew till his whole life was flooded with happiness. He had accepted the invitation to the King's wedding feast. He had entered the kingdom of heaven.

What a glorious privilege is that of the King's servants who distribute the invitations to the feast! How can a Christian ever look upon evangelism as a hard and unpleasant task or as less than the highest honor and joy? Caravans in a desert, when they want water, send out a camel with a rider, then after an interval another, and then another. As soon as the first rider finds water, even before he takes a particle of the liquid into his parched mouth, he shouts to the nearest, "Come!" He in turn shouts "Come!" and the next takes up the cry, and so it is repeated till it reaches the caravan. Is it a hard task to shout that "Come"? Is it not rather the instinctive shout of joy over a beautiful discovery?

We are a little frightened by one feature of the parable. Some of the invitations were ridiculed and turned off slightingly. Others were met with violence and the messengers were tortured and slain. These results of evangelism have occurred many, many times in the course of Christian history. They were illustrated most terribly in the life of Him who spoke the parable. But in our modern times we have no such perils to fear. I have heard a rescue-mission superintendent who seeks fallen men and women in the worst parts of Boston and at all hours of the day and night, and who has done this for years with unflagging zeal, say he has never been rebuffed. Men and women may refuse his invitation to the marriage feast, but they respect and often thank the messenger.

What are the "highways" into which the king's messengers were sent when the king's nobility rejected his invitations? We are likely to think they mean the slums of our cities. They do, but they also mean the shops and the banks and the clerks' desks and the schoolrooms and the factories. The highways are wherever men and women go about their daily duties. A young telegraph clerk, troubled over his sins, heard this message clicking through his instrument: "Behold the Lamb of God, which taketh away the sins of the world." A brother was making the telegraph wire a highway to reach a distressed sister, and reached more than he knew with the King's invitation. My old professor of mathematics kept me one day after a recitation in calculus to ask me if I was a Christian. He made his recitation room a highway for the King's invitation. In Massachusetts there is a railroad ticket agent who, forced to work on Sunday, has converted the platform of his station into a King's highway, and every Sunday for years has held there a rousing Gospel service, pressing the King's invitation upon the hearts of men. Oh, every place and every opportunity will be made the King's highway, if you are really the servant of the King!

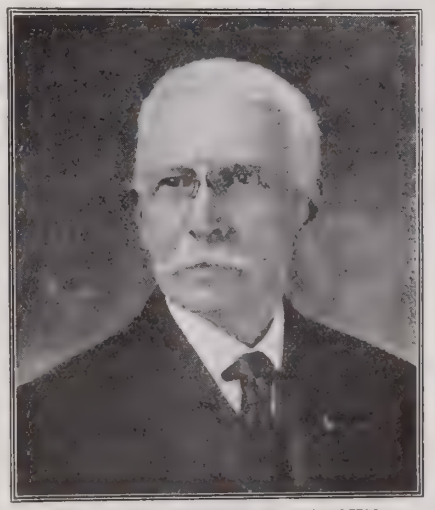
* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, August 23, 1914. The Wedding Feast. Matt. 22: 1-14. GOLDEN TEXT: "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" Luke 13: 34.

ANNIVERSARY OF A FAMOUS CLASS

By William W. Greene

THE famous Vaughn Class of men in Calvary Baptist Sunday school, Washington, D. C., has celebrated its silver jubilee. This organization, from a small, apparently insignificant beginning, but founded in prayer and faith, has grown, under the blessing of Providence, to a position of wide influence in the District of Columbia, and has become actually a world-force for practical uplift in good citizenship. The work of the Vaughn Class is among young men, with their lives before them—not with the journey's-end human wreckage.

On the first Sunday in February, 1889, Francis W. Vaughn, a plain, humble man, whose heart went out for the thousands of away-from-home boys in this great town, gathered a little band of five young men together in the Calvary Baptist Sunday school and told them in his homelike style the truths of the Bible, and pointed the way to largest and best manhood. The Sunday morning attendance now has on a number of occasions been over three hundred, while upon the rolls there are between four and five hundred men. Owing to the shifting population of Washington, this class has a large number of "alumni."



THE LATE FRANCIS W. VAUGHN
1839-1913

After the death of Mr. Vaughn his mantle fell upon the shoulders of General W. S. Shallenberger, second assistant postmaster-general for ten years. The hand of death very recently took this good man also, and his successor has not yet been appointed. One of the former co-teachers who has done good work for the class is Professor Mitchell Carroll, now secretary of the Archeological Society of America. Dr. Eugene C. Rice is the only one of the original five members who has continued with the class all these years.

"Once a member always a member" is the Vaughn Class tie that binds past members closely to present membership. There are Vaughn Class men to-day on every continent, and the little blue-and-gold button with "V. C. C." (which stands for Vaughn Class Club and also for Virtue, Charity, Courage) is worn all over the world.

Among the Vaughn Class men are numbered to-day congressmen, judges, high railroad officials, managers of great business houses and manufacturing concerns, consuls and other government officials, lawyers, preachers, physicians, educators, scientists—a whole host of successful men in professional, business and political life, in big positions of responsibility and usefulness.

One of the things in which the "Commander" took great delight was carrying bouquets to sick fellows, and this feature of it is perpetuated in the Vaughn Memorial Fund permanently maintained for the purpose chiefly of purchasing flowers from time to time for the members who are sick. The chief adjunct of the Vaughn Class is the Class Club, which has been maintained for many years and is the business dynamo of the class life and work. Within the last eight years the David and Jonathan Brotherhood has been established, having later been gradually developed and enlarged.

There are various committees: Executive, lookout, social, relief, religious work, nominating, and membership. Monthly meetings are held and the business is followed by social features, music, supper, speaking, and initiation of new members. Among the annual events are a formal banquet in the spring and a concert in the fall.

THE PRAYER LEAGUE

FROM Dickinson Center, N. Y., Mr. and Mrs. Byron Bowen write asking that if any one knows of the whereabouts of their son, Floyd Bowen, information may be forwarded to them at once. They ask the prayers of the League that he may be found and return home. When last heard from he was in California. His mother is ill, and his father wishes to send him money for the journey home.

Mrs. E. M. E. writes from Omaha, Neb.: "We asked God to heal a dear one. She is well. We rejoice and give thanks." M. E. M. writes from Washington, D. C.: "Some time ago I asked prayers for the restoration of my health. I thank God it has been restored." Mrs. E. B. McC. writes from Westmoreland, N. H.: "I praise the Lord that he heard your prayers at the Bowery Mission and of the Prayer League for healing my dear daughter, who was very ill."

Mrs. A. H. G., of Shushan, N. Y., writes: "Prayers for the restoration to health of my daughter and for help in financial troubles have been answered. My faith has been strengthened." Mrs. F. A. R. writes from Zurich, Mont.: "The request sent in recently for prayer that some property be disposed of has been answered."

Acknowledgments of answers to prayer have also been received from:

W. F. H., Garfield, Kan.; Mrs. A. A., Westville, Pa.; Miss E. A., Owen Sound, Ont.; A Reader, Triadelphia, W. Va.; G. A. L., Wyalusing, Pa.; Mrs. H. B., Amsterdam, N. Y.; M. I. W., Kingsley, Pa.; A Christian Girl, McPherson, Kan.; Miss M. E. R., Clayton, N. M.; A. P., Wichita, Kan.; Mrs. A. J. B., Manchester, N. H.; Mrs. C. P. O., Lexington, Va.; Mrs. B. F. S., Canton, Ohio; Mrs. E. L., Rea, Wash.; I. W. W., Shenandoah Junction, W. Va.; Mrs. B. M. B., Hagerstown, Md.

Mrs. J. A. Hardy, of Portsmouth, Va., the "Mother of the Prayer League," sends two dollars for the famine sufferers in China, and suggests that the members of the League remember these sufferers in our prayers. A pastor's wife writes urgently to request prayer for help for her household at a time of great need. A young widow with three small children asks prayers that a way may be opened for her to keep her family together and maintain a home.

A Christian physician writes from San Diego, Calif.: "I wish to ask the prayers of the Christian League for one of my patients, Mrs. B. S. W., an aged lady, who has lost her eyesight. We have been praying for the return of it, and this morning she told me over the phone that things looked like late twilight. I believe in prayer with all my heart and believe she will be able to see again as well as ever. Please pray, also, for a man past thirty, that he may be delivered from the drink habit. And for one of the best men and most successful and tender-hearted physicians I ever saw. Pray for his conversion, so deep and full that he will live it and talk it wherever he goes.

The following friends ask prayer for assurance of sins forgiven, a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

E. M. D.; S. E. B.; Mrs. C. P. O.; L. A. W.; Mrs. B. M. B.; B. T. L.; Mrs. G. L.; Mrs. O. L. V.; Mrs. J. S. H.; Mrs. J. S. P. L.; Miss E. V. E.; B. M. B.; M. F. S.; Mrs. F. E. H.; Mrs. J. F. C.; C. E. G.; Mrs. R. G. P.; Mrs. S. H. H.; B. H.; B. R.; R. G.; L. B.; K. H.; Mrs. F. L. R.; Mrs. O. S. R.; N. E. E.; Mrs. R. M.; J. T. B.; Mrs. P. E. W.; Miss E. A. V.; Mrs. I. McN.; Mrs. C. A.; M. L. H.; E. McL.; A. S.; An Orphan Girl, Texas.

Rev. M. M. S. requests prayers for the outpouring of the Holy Spirit during revival meetings at Saluda, N. C.; Mrs. P. C., for a revival at Gashland, Mo.; S. V. S., for the outpouring of the Holy Spirit on revival meeting to begin in August at Ransomville, N. C. B. H., B. R., R. L., L. B., K. H. and R. G. request prayer for the outpouring of the Holy Spirit in their church in Booth, Ark.; L. A. W., that many souls may be won in a revival meeting to be held in San Francisco; Mrs. M. R. M., for revival in the churches of Ness City, Kan.; Mrs. J. T. D., for a Sunday school class of nine girls in Daytona, Fla.; Mrs. P. B., for a Sunday school class at Reading, Ohio; M. F. S., for a Sunday school at Oxford, N. Y.

Mrs. H. G. S. and Mrs. A. M. F., that their sons may be delivered from the drink habit; Mrs. G. E. M. and Mrs. W. M. that their husbands may be saved from this appetite; Mrs. R. M., E. K., C. E. R., and M. L. W., that brothers may be saved from drink; E. G. L.; F. A.; M. E. H.; M. E. S.; Mrs. A. W. and Miss M. A. C., that other relatives and friends may be delivered from this habit.

Mrs. M. W., E. G. L.; Mrs. I. McN., C. D. and Mrs. L. W. request prayer that relatives or friends may be restored to their right minds. Miss S., Mrs. E. C. Z. and Mrs. M. A. M. request prayer that their sight may be restored; Miss I. F., that her mother's sight may be restored; M. M. I., that a little boy's eyes may be healed; Mrs. P. C. and J. V. C., that sight may be strengthened. E. G. L., C. L. M., Mrs. J. S. P. L., Mrs. P. C. and Mrs. A. L. O. request prayer that their hearing may be restored; Mrs. L. W., that a friend's hearing may be restored; Mrs. A. L. O., that her sister's hearing may be restored.

The following friends ask prayer for the conversion of sons:

Mrs. R. M.; Mrs. C. A.; Mrs. C. A. T.; O. S. K.; Mrs. J. C. J.; Mrs. J. B.; Mrs. A. J. B.; Mrs. S. S.; E. H. L.; Mrs. J. V. C.; Mrs. K. H. M.; Mrs. L. W.; S. L. H.; Mrs. E. H. B.; Mrs. M. H.; J. T. S.; Mrs. C. W.; Mrs. J. T. D.; Mrs. L. W.

The following friends ask prayer for the conversion of husbands:

Mrs. P. E. W.; Mrs. C. A.; Mrs. M. A. Van W.; Mrs. J. C. J.; Mrs. A. J. B.; Mrs. R. G. P.; Mrs. E.; Mrs. E. L.; Mrs. C. W.; Mrs. L. W.

The following friends request prayer for the conversion of other relatives and friends:

A. P. S.; Mrs. W. E. G.; Mrs. M. W.; J. G.; Mrs. F. G. B.; G. F.; S. E. B. (that twenty-seven friends may be saved); S. L. H.; Mrs. E. J. B.; V. C.; Mrs. C. W.; Mrs. I. L. S.; Mrs. R. M.; Mrs. M. P. M.; L. A. B.; Mrs. G. L.; N. S.; A Believer, Mexia, Texas; M. E. J.; C. E. R.; Mrs. J. B.; S. V. S.; M. L. W.; Mrs. S. H. H.

The following friends request prayer for healing for themselves or others:

C. F.; Mr. and Mrs. O. E.; Mrs. D. H. W.; Mrs. A. M.; Mrs. B. L. L.; Mrs. H. C. B.; Mrs. R. T.; Mrs. A. S. T. S.; Mrs. M. C.; Sad Hearted, Lenoir, N. C.; L. B.; F. H. F.; Miss R. E.; Mrs. R. C.; Mrs. E. C. Z.; Mrs. J. C. S.; Mrs. T. J. D.; Mrs. N. N.; W. K. Q.; Mrs. M. W.; Mrs. M. E. B.; J. H.; A. L. H.; E. E. P.; Mrs. M. E. D.; Mrs. M. B. G.; Mrs. M. A. McC.; Miss M. F. P.; I. S. R.; Mrs. D. R. A.; Mrs. E. A. S.; Mrs. H. K.; Mrs. E. N. McC.; Mrs. M. A. M.; Mrs. W. H. M.; Miss I. F.; Mrs. H. S.; Mrs. J. T. D.; Mrs. L. W.; N. D.; A. H.; C. E. R.; Mrs. A. P.; J. M.; Mrs. H. D. C.; Mrs. A. J. B.; H. J. S.; E. T.; Mrs. H. S.; A. B.; C. E. G.; A Friend, Santa Cruz, Calif.; Mrs. F. G. B.; Mrs. A. B. D.; Mrs. M. E. D.; Mrs. A. C. N.; C. D.; C. S. B.; Mrs. E. A.; Mrs. G. L.; Mrs. J. C. J.; M. M. I.; A. C.; Mrs. D. W. H.; R. P.; Mrs. J. L. H.; Mrs. J. H. M.; A Reader, Staunton, Va.; Mrs. D.; E. T. G. (to be cured of nervous trouble); C. L. M. (that a child may be healed and enabled to walk); Mrs. J. S. P. L.; Mrs. J. Y.; M. B. B.; Mrs. T. C. R.; Miss S.; N. M. M.; Mrs. G. H.; J. S. C.; J. W. J.; A. K. M.; J. W. B.; Mrs. F. S. R.; Miss L. A. W. (that a friend's speech may be restored; also the use of right arm); Miss O. S. R.; Mrs. W. F. P.; H. T. I.; Mrs. L. A. L.; E. F. C.; Mrs. H. S. Van K.; Mrs. P. E. W.; F. P. C.; Miss E. A. V; Miss L. A. B.; Mrs. E. B.; Rev. M. M. S.; Mrs. M. E. D.; M. B.

A Reader, Staunton, Va.; A Subscriber, Franklin, O.; N. C. W.; M. B.; S. E. W.; Miss E. A. S.; Mrs. I. L. S.; O. E. O. request prayer that they may be reconciled to friends or that mutual friends may be reconciled.

The following friends request prayer for varied desires and needs:

Mrs. S. M. A., Austin, Tex. (that children may be active Christians and have happy homes); W. E. M.; A. H.; Miss B. E.; Mrs. E. P.; J. M. S. and F. W. M.; Mrs. E. S.; Mrs. B. E. B. L. K., Miss B. B. H.; Mrs. D. W. H.; Mrs. E. L. and P. N. L. request prayer for reconciliation to friends or of other friends; Mrs. W. W.; Miss S. M. H.; and W. H. request prayer for the lifting of burdens; M. E. L.; Mrs. L. A. L.; E. F. C.; Mrs. A. M. S.; M. K. (that a way may be opened for me to have a home and keep my children); Mrs. M. A. Van W.; B.; Mrs. F. W. H.; A. S.; M. M. I.; Mrs. D. W. H.; Mrs. J. H. M.; Miss S.; Miss E. A. V.; Mrs. I. McN.; Mrs. C. A.; Mrs. V. M.; Mrs. J. S. H.; A Subscriber, Dallastown, Pa.; A Subscriber, Franklin, Ohio; Mrs. A. L. O.; Mrs. A. E. P. (that an old woman may be blessed with God's love); Mrs. S. R. S.; E. M. D. (that mother may trust Jesus fully and that her faith may be strengthened).

A message is received for "A South Carolina Friend," who requested prayer for the healing of his wife. Will he please send full name and address?

A Sturdy, Happy
Mellin's Food Boy

Your baby will be sturdy and happy if you will give him nourishment that is properly balanced.

Mellin's Food with fresh cow's milk makes a food that satisfies every requirement of infant life.

Try the Mellin's Food Method of Milk Modification for your baby.

Mellin's Food Company
Boston, Mass.

The Prisoner's Relief Society

THE organization known as the Prisoners' Relief Society, recently formed in Huntington, W. Va., is now actively at work. The president of the society, David Gideon, has associated with him a number of business men who are resolved to extend aid wherever possible to the families of men who are in prison, and also to send spiritual help and encouragement to the prisoners themselves. Secretary C. M. Love, of the society, writes: "The experimental stage of our organization is now over, and we are at active work extending aid to those in need. We feel that THE CHRISTIAN HERALD is closely related to the Prisoners' Relief Society, because of the fact that one who is active in our organization was trained into this work through his communications with you while he was in prison. We are extending our work into all the States, and we realize the magnitude of the undertaking." Secretary Love will be glad to answer any inquiries addressed to him at Room 210, First National Bank Building, Huntington, W. Va.

Contributions to The Christian Herald Children's Home

This is a partial list of contributions received in aid of the CHRISTIAN HERALD Children's Home. The season is now at its height, and the capacity of Mont-Lawn is taxed to its utmost. The co-operation of all our readers is invited in maintaining this greatly needed institution.

Robertson, Molly	$9.00
Two Friends, Portersville, Ohio	8.00
——, Westchester, N. Y.	1.00
Schroeder, F.	20.00
The Stone Union S. S. of Lindsay, Pa.	6.60
Robb, J. A.	1.00
Egan, E. H.	7.00
Brown, Mrs. Jane	2.50
Morrison, Miss M. M.	10.00
A Friend, Key West, Fla.	5.00
Raikes, Mrs. Annie	21.00
Patterson, Mary A.	21.00
Benedict, Melissa P.	21.00
Lord, Mrs. C. P.	21.00
Wallace, Miss Mabel L.	21.00
In Memory of Roy, Nellie and Louise	21.00
Symonds, John	2.00
Grimes, Miss Elizabeth	6.00
I. H. Circle of Kings Daughters of Oxford Presbyterian Church	3.00
A Friend, Naples, N. Y.	1.00
Miller, E. W.	21.00
Knuecher, Mr. and Mrs. John H. and daughter	63.00
Pond, Daisy E.	21.00
Gilchrist, James R.	21.00
Hodge, Mrs. J. A.	21.00
Clarke, Miss Madge S.	21.00
A Friend, New Bedford, Mass.	21.00
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A LITTLE ANGEL OF THE MOUNTAINS

BY CYRUS TOWNSEND BRADY

CHAPTER XV—*Continued*

MRS. MORRISON rejoiced over the almost sublime dignity and courage of the miner and his companion as she took the two pistols and rifles, holding them awkwardly enough.

"Now," said Mr. Morrison, hopeful that the crisis had passed at last, "we can go on with our worship. The bishop will, I am sure, now take—"

He never finished the sentence. Indeed, his words fell more or less on deaf ears. One of the gang back of the outlaw snickered, another followed suit, the snicker became a laugh. The crowd, keenly alive to his discomfiture, roared, Christians and others alike. He who laughs last laughs best, though. Dead Shot Jackson, his gun arm now hanging loosely by his side, was a picture of impotent, baffled rage. Parson Bill, now some distance away, looked at him with such withering contempt, and yet with a sort of a smile at his impotency, which was even harder to bear than disdain. In the face of that look and smile and the general mocking, biting merriment, the desperado lost all control of himself, as the derisive laugh behind him became more general. He would turn this comedy into a tragedy, and at once.

"Well, I'll git you, anyway," he gritted out through his clenched teeth. "We'll see whether your God kin protect—"

As he spoke he once more lifted his heavy revolver and pulled the trigger. There was a blinding flash, a stunning report, a scream—and there between the two men lay a small figure, its ruddy face suddenly white beneath its tousled hair, blood spurting from its breast!

Little Olaf Tryggvesson, standing upon one of the boulders nearest to Parson Bill, attentively watching the course of events, had seen and heard the words which passed. Before any one could stop him, he had leaped in front of the big miner, and into his small breast had gone the hateful bullet from the outlaw's pistol. God had protected Parson Bill, after all!

For one second both parties stood still, and then with a roar like maddened animals the good men of the camp leaped toward the desperado. They were unarmed. Dead Shot Jackson's party had the advantage of them. They could have shot them down in scores, but their leader's act had suddenly and completely alienated even the worst of his followers. Their gunbarrels slowly fell. They afforded their leader no help; they shrank away from him; they offered no resistance whatever. The murderer had brought his own fate upon himself. Even the worst of those with him would not stand for the wanton shooting of a child.

Everybody was fond of little Olaf, even those whom he had cut from his acquaintance when he had reformed. He lay there, the blood welling out frightfully on his little white shirt, to all intents and appearances dead. Dead Shot Jackson was himself appalled by the consequences of his mad act. He had intended to shoot Parson Bill, never dreaming but that he would have the countenance of his friends and make a successful get-away. And even had he not been able to win free, he was almost willing to give up his own life in order to kill Parson Bill. To do him justice, he had never intended to shoot the child.

He might have got away even yet if he had not been so dazed; his party might have assisted him to escape; but he hesitated and was lost, for leaping through the little opening between the masses of men came a bronze, athletic figure. The Indian had thrown aside his blanket, and before any one could stop him he had seized Jackson by the shoulder, thrust the muzzle of his gun in the desperado's face and shouted in strident tones:

"Me got you now. You move, me shoot. Same like you kill my mother."

"That's well done, Injun," said Old Four Eyes, stepping forward. "But I'll take charge of this yere prisoner," he added. He took Jackson's gun from his unresisting hand and then turned to the crowd. "Git back, gents," he said. "There must be no more bloodshed. I take it no gent wants to do any more shootin' this mornin'. We've got our man. That's enough. Here." He called to two of his friends, handed them Dead Shot Jackson's own gun, took Parson Bill's weapon from Mrs. Morrison's hand, gave it to the other man, and finally restored his own gun to the Doc. "You three gents jest hold this man right yere till we all decides what's to be done. If any man 'mong you gents moves an eyelash," he continued sternly to the saloon crowd, "it'll be the death warrant for your leader. You all understands?"

"He ain't no leader of ourn no more," said one of the men.

"Curse him!" cried another. "Shootin' up a kid!"

"Well, you all jest wait where you are," said Old Four Eyes, "until we sees."

Meanwhile, Parson Bill and Mrs. Morrison, in an agony of apprehension, had bent over the boy. Water had been brought, restoratives also; his shirt was ripped open, showing a big ugly wound in his shoulder.

"I've studied medicine a bit," said Mr. Morrison. "Let me see him."

"Gents," said Old Four Eyes to the men crowding close with murmurs of pity and anxiety, "keep back. Give him air."

"If there is a God in heaven and he saves the life of this boy, I am his forever," cried Parson Bill solemnly, and all heard him.

The group in the center, consisting of the wounded lad, Mr. and Mrs. Morrison, the two girls, Parson Bill, the bishop, and Blue Wing, was the focus of everybody's attention. Mr. Morrison worked over the lad, willing hands having brought him basin, water, bandages, and a probe from a simple medicine chest that he carried. The two little girls wept silently; Mrs. Morrison skilfully aided her husband; Parson Bill, with the boy's head on his knee, sat dumb, his rugged face working, his eyes filled with tears. The bishop's lips moved in silent prayer. The Indian stood silent, impassive, close at hand.

"For God's sake!" said Old Four Eyes at last, "somebody say somethin'. We can't stand this much longer."

"Friends," said the bishop, "this gentleman is right. Some one should say something—should say it to God. Stand where you are while I pray."

He had not thought to be introduced to his new congregation in such a way, or under such circumstances. He was not prepared by any similar experience to offer up the prayer it now devolved upon him to make. But as he bared his head beneath the pines, the words came to him as they never came before. He prayed for the life of the boy who had interposed to save his friend; he prayed for the forgiveness of the man whose mad passion had laid the lad at their feet; he prayed for the spirit of restraint and self-control for all those about him; he prayed for the dispossession from their sore hearts of the spirit of revenge; he prayed for peace, for law, for order, for love, for the indwelling presence of the Spirit of God, for the example of Christ. Such a prayer none there had ever heard, broken as it was by the sobs of the children, long sighs from Parson Bill, the deep breathing of the men.

God was with his messenger that day. When he had finished, Mr. Morrison had completed his dressing and little Olaf had opened his eyes. He caught the close of the prayer. The familiar name of Jesus, in whom as their Advocate the bishop had made his petition, came to his consciousness.

"Jesus," the boy whispered.

It was so still that every one heard him. Not a sound save the soft silt of the breeze through the pines was there.

"Jesus," he whispered. His eyes went upward, seeking what? The face of Parson Bill intervened between him and the sky. "Parson Bill," he went on very slowly, "are you safe? Did he get you?"

"No," replied the man. "I'm safe."

"I am so glad."

"Thanks to you, my boy."

Little Olaf shook his head.

"It was God who saved you, Parson Bill. He whispered to me that Jackson was going to shoot. He told me to jump."

"Yes, yes," said the miner. "I wish you hadn't done it."

"I saved you, Bill; won't you give yourself to Him?" continued the lad.

"I reckon I'm his."

"His faithful soldier and servant?" faltered the boy.

"Until my life's end, so help me," said Bill, lifting up his hands and turning his face to the sky.

"Amen, amen," said Mrs. Morrison.

"Praise the Lord God for his mercies," added her husband.

"Parson Bill has expressed my sentiments," said Old Four Eyes.

"We're all with you, kid," cried one of the bystanders.

"We're goin' to follow your lead," exclaimed another.

"I'm glad I got shot," murmured the boy, closing his eyes.

"Is he dead, sir?" cried Bill, turning to Mr. Morrison.

"No," said the latter. "My skill is not very great, but I don't think he is going to die unless fever or blood poisoning sets in. He has only fainted. We will take him over to our cabin."

"There's a young doc down at Ravine City," said one of the men bystanders—and he happened to be one of the men who had come there with Dead Shot Jackson! "I was over there a week ago, and they was all talkin' about him."

"Let him be fetched at once," said Old Four Eyes. "We'll pay well for his time. Two of you saddle up an'—"

"We ain't showed up very well in this yere business, but we'd like to do somethin' now, which we repudiates Dead Shot Jackson an' all his ways," said the man who had spoken of the doctor. "If you all will trust us to go—"

Old Four Eyes looked him over and saw the eagerness in his face.

"Go," he said. "We'll trust you. Bring him back quick if you have to rope him."

Meanwhile, by the direction of Mr. Morrison, boards had been fetched. The boy's form was lifted upon them, and from the many pressing forward to offer their services, two of the miners were selected. The moving of the lad recalled him to consciousness again. He opened his blue eyes once more and stared about him. The men opened a way, and as they bore him gently along, Parson Bill holding his hand on one side and Mrs. Morrison on the other, they passed by Dead Shot Jackson.

"Stop," said the boy, recognizing him.

In obedience to his whisper, the bearers halted.

"I am sorry for you, Mr. Jackson," he said faintly. "I know you didn't go to shoot me."

"As true as there's a God—if there is one," said Jackson vehemently, "I never meant to git you, kid."

Concluded on page 759

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THE WAR IN EUROPE

Continued from page 744

race. By the Balkan war of 1912 and 1913, to complete the freedom of Servians from Turkish rule, Servia secured a foothold on the Adriatic, but was forced by Austria to withdraw and be content with an extension of territory southward. Turkey was thrust out of Europe almost entirely, but a united Servia seemed as far off as ever.

The present situation threatens to involve the six great Powers at once, and all of Europe before the end is reached. This means a present struggle between 9,000,000 on the one side and 12,000,000 on the other. Approximately the fighting strength of the great Powers is shown below.

It is estimated that a war on this scale will cost the nations nearly $20,000,000 daily. One authority states that over $30,000,000 daily will be expended directly upon the war, and an additional $25,000,000 lost in taxes, support of population without means, and repairing damage done by passing troops. The possibilities, irrespective of indemnities later, run into the billions.

TRIPLE ALLIANCE	NAVY		ARMY		
	Ships	*Men*	*Peace Footing*	*War Footing*	*Air Craft*
Austria	110	17,000	390,000	2,000,000	150
Germany	325	66,000	870,000	5,200,000	350
Italy	165	33,000	250,000	1,200,000	200
Totals	600	116,000	1,510,000	8,400,000	700

TRIPLE ENTENTE	NAVY		ARMY		
	Ships	*Men*	*Peace Footing*	*War Footing*	*Air Craft*
Russia	210	52,500	1,290,000	5,500,000	380
France	415	61,000	720,000	4,000,000	750
Great Britain	560	137,500	250,500	730,000	130
Totals	1,185	251,000	2,260,500	10,230,000	1,260

In addition, on the side of Russia:

	Peace Footing	*War Footing*
Servia	32,000	250,000
Rumania	95,000	500,000
Bulgaria	60,500	380,000
Greece	25,000	150,000
Totals	212,500	1,280,000

Effect in the United States

A general war of any duration in Europe will affect the whole world for a period far beyond the cessation of hostilities, and practically every interest in this country will be influenced. But no man can say yet exactly how. If the west sells half its wheat abroad at war prices, for example—and wheat quotations fairly leaped as war news came in—there would still remain the greatly increased difficulty of getting it transported, the question of marine insurance, and the danger of confiscation as contraband of war while on the high seas. Assuming that the wheat were shipped, there would be just half the usual quantity left for our own bread. Shall we than eat less bread and also pay war prices?

Just such conflicting conditions make a clear forecast of what the war will do to America impossible. Wheat is the one commodity most likely to be in demand abroad. Farming there for a while will be left largely to the women. Crops will fail and also will be destroyed by the moving armies. The hugely augmented armies themselves will constitute a new demand for breadstuffs. England is entirely dependent upon other lands for her food supplies, irrespective of war. Russia's wheat will be her own. North and South America will be looked to to prevent starvation in Europe's cities.

Europe's armies will be swelled by millions of reservists now on the farms, in the mills and the stores, chiefly the mills. That means curtailed production along all lines, a diminished local demand for everything but the necessaries of life, and certainly less money with which to buy. Idle mills abroad means no foreign market for our cotton. And that in part explains the phenomenal slump in cotton that caused several failures. And foreign merchants will hardly import our products, because prohibitive prices must prevail in order to meet the increased cost of handling and transportation and the risks incident to war, exactly as in the case of wheat. Thus at home the demand for cotton is threatened. Assuming a normal demand abroad, carrying conditions are abnormal; there are less than a score of American ships available. Confronted by such conditions, our manufacturers naturally hesitate to proceed on a normal basis. Millions of tons of freight are now tied up in American ports for lack of neutral vessels to carry it. In this situation economists see opportunity for the United States to take first place in world commerce, and to build up a merchant marine that for all time will enable this country to control freight transportation across the seas. In 1913 American vessels carried our exports and imports to the value of $381,000,000; foreign vessels to the value of $3,392,000,000.

Many other questions enter into the subject of a business boom in this country as being incidental to a European war, such as the liability of all ships to being searched for contraband of war, and their seizure even if neutrals, if the cargo is more than fifty per cent. contraband. Practically everything that can be used by an army in its operations is treated as contraband of war. There is also the factor of the impoverishment of Europe's finances, fields and manhood by the war, which will mean years of lessened purchasing and productive power.

Investment securities have already shown how war affects them: their heavy depreciation because of a wide preference for gold in the hand has closed the world's exchanges. The foreign market for our securities will of course be closed. Our gold will be in demand by foreign creditors, and also for foreign loans at high rates, but shipments of actual gold are subject to the same dangers that threaten other shipments. This country may now become, in the event of war, the banking nation for the whole world, but it remains to be seen if profitable advantage can be taken of that fact.

If ships can get them across, probably a million able-bodied men will leave our shores to fight under their national colors. Such an emigration might create a new labor situation, unless a lessened foreign market should throw even more than that out of employment. On the other hand there is the prospect of a rich South American market hitherto monopolized by Germany. The Panama Canal is opportunely ready to permit our coastwise ships access to both shores of South America. South American imports amount to close to a billion dollars in value annually, of which the United States supplies less than $100,000,000. This natural market for American products may come to us as our greatest benefit, if we may so speak of the indirect fruits of war, from the European conflict.

The United States will be a neutral power, of course: in fact, the greatest of the neutral world powers. The close of the war should find us enjoying more than ever the confidence and friendship of the nations.

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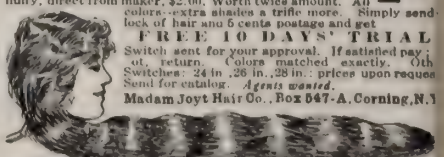

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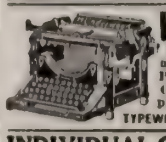

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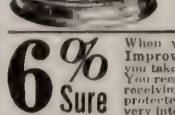

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SHADOWED CHILDHOOD

BY MARGARET E. SANGSTER, JR.

THREE times a week, during all the drearily hot, utterly merciless summer months, the little tired children of the city gather together for their journey to Mont-Lawn. Their meeting-place is on the top floor of the Bible House, almost directly over my head—and, as I pause in my work, I can hear the pattering of small feet and the confused murmur of eager voices. Sometimes, when my thoughts are easily held captive, I drop my pencil and finally I get up from my desk and follow the sounds that have come to me faintly from above.

The rooms upstairs are always crowded with children, tiny children, middle-sized children and—just children. Little boys with close-cropped heads and round eyes, little girls with lisping tongues, "little mothers" with braided pigtails and anxious smiles. It was a few days ago that I met the children I am going to tell you about.

There were three of them sitting stiffly in a row—a boy and two girls. The boy with a thin little face and short, crisp hair, the smallest girl with a great mop of soft golden-brown curls, cut Dutch; the largest with long dark, wavy hair. Before long I found my way over to their side of the room.

Somehow, it is always rather hard for me to open a conversation with a group of kiddies. After one gets started there are a million perfectly good subjects to talk about—fairies and Santa Claus and public playgrounds, for instance. However, I was not called upon to start the conversation, for the little boy raised his round eyes solemnly to my face and inclosed a small, rather damp, fist. A bright nickel lay in the palm of it.

"See what a lady give me!" he hissed.

"Oh, how lovely!" I gasped in astonishment. "What are you ever going to buy with it? Lollypops, I guess."

"No." It was the oldest of the little girls that spoke. Proudly she patted a deliciously lumpy bag that lay in her lap.

"They're in here—a whole ten cents' worth of 'em! The lady give 'em, too."

"My—" again I was deeply surprised. "Isn't that a lot of candy for you three—isn't it?"

"You bet!" the little boy chimed in, luxuriously smacking his lips. "You bet!"

The smallest girl had not spoken at all. Her round blue eyes were fixed on me with a steady glance so unwavering that I thought of a deep blue lake that I had once paddled over all alone in the early twilight.

"Are you going to the country, too?" I asked rather needlessly. (Some day I am going to stop asking foolish questions.) "But of course you are going with your brother and sister."

The big eyes never left my face, but the head with its wavy Dutch cut nodded slowly once, and a fat finger crept into a small red mouth.

"She's bashful," murmured the tiny older sister in my ear. "She never talks much unless she knows you and loves you lots!"

A little later I heard the story of the children from one of the young ladies who has charge of the Mont-Lawn work. It was one of the stories that are so common in New York, one of the pitiful little tales that go to make up the tragedy in the game of life.

"I saw you talking to those three children," she said to me as I was walking out of the room. "Weren't they sweet? They're orphans, poor little tots!"

"They are?" I questioned. "Will you tell me about them?"

"There are four of them," began the lady, "the three you saw here and another older child, a boy, who is on a farm for a month. Their father and mother died when they were very young, and left them to an old grandmother to bring up and send to school. They were very poor; then, as though they did not have troubles enough, the grandmother began to lose her eyesight. Now she is totally blind and the oldest girl tells me that she has to feel their hair to tell them apart."

"But they are such sweet, polite little things," I remarked, "and their clothes are so new and fresh. How does she manage?"

"She has a hard time," conceded the Mont-Lawn lady, "but she has brought them up very well. "Of course, they are poor and their clothes are not always fresh and new—the ones they wear now were bought by the settlement worker who brought them to us. She got shoes and stockings for them, too. It's wonderful what a difference clothes will make."

I went away with a story fast in my heart, and a picture clearly carved in my mind. And as I sat alone at my desk a little later, the bare outlines that I had gathered came to me with startling distinctness. I could see a little blind woman in a shabby room, trying to pierce through the eternal darkness by means of swift fingers that moved from a close-cropped head to a golden brown one, and from there on to the dark wavy locks. I could see an old bent form walking slowly from stove to tiny mattress beds; tidying the pitiful little home while the children were out at school; I could see a lonely woman with nervous hands folded, trying to be glad that her little charges were away in the country, yet aching to feel the little heads again under her fingers, and to have the touch of small, soft lips on her withered cheek.

And then, bright with the radiance of God's sunshine, I saw another picture, the picture of three little children, pale from the dulness of a tiny cramped room and tired from endless helping, growing strong and brown and ruddy in the Children's Paradise. I saw them coming home from their outing full of songs and glowing pictures, and I heard their happy voices at bedtime telling "really true" fairy tales to the grandmother whose eyes could never see the glories they tell of, but whose aged hands, happy again, wandered lovingly from one head to another.

So, all through the summer months, three times a week, little children of the slums gather together in an upper room to prepare for their pilgrimage to the country; and very often I drop my work and follow the call of the childish voices and tramp of the eager feet. And always, if I choose to look, I can find some little tale of real child life, with its lights and shadows, its small joys and its pitiful sadness, waiting for me. For, though there are books, many of them, coming from the presses every day, there are stranger stories printed on childish faces, and deeper sorrows painted in the droop of a baby mouth, than you will ever be able to find between the decorated covers of a best seller.

An Old Reader's Pleasant Recollections

I sometimes notice an item in your paper stating how long some persons have been subscribing for THE CHRISTIAN HERALD. I used to get a *Christian Herald* in England forty years ago. It was published in London. Over thirty-three years ago I came to Fayette County, Pa., and continued to receive my *Christian Herald* from England until I found that there was one published in New York, when I subscribed for the latter. This is thirty years ago or more. I was delighted at that time to read Rev. Talmage's sermons and Henry W. Beecher's sermons, which were published then. I was successful in introducing THE CHRISTIAN HERALD into several homes in our community, with the hope that it might lead them to the higher life. As my children married, I subscribed for them also. In this list enclosed I have three sons-in-law, two daughters-in-law (both widows), two other widows, and a friend in Missouri. All these are presents. I hope the paper will help to uplift them to a more consecrated life, and do their families good. Some of them are hardly able to subscribe. I have been doing this for many years, and I hope God will bless the effort to do good.

It is sweet to remember that I took part in THE CHRISTIAN HERALD'S work, such as the Russian famine a great many years ago, the Indian famine, and that of China. May God bless your work and our little efforts to help.

California, Pa. RICHARD STEVENSON.

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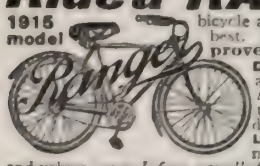

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Lowly Service*

IN EUROPE the guests at hotels and often at private homes set their shoes outside the door at night and find them in the morning blacked or polished. This custom has pretty nearly come to an end in the United States, excepting in the case of the Pullman sleeping cars. But in Great Britain it is the custom, even in private homes. And in homes where there are no servants, the boots of guests "of quality" will be blackened by the housewife.

The writer had an odd experience in a quaint little town on the West coast of Scotland to which he had gone to preach on a certain Sunday. The servant of the manse was more housekeeper than servant, a woman of grace and intelligence. She was distressed that he had not left his shoes outside the door to be blackened, and begged to be allowed the privilege of blacking them for him before he went to church. She even got down upon her knees to do this, and was greatly grieved when he absolutely refused.

Now it was precisely this kind of a service which Jesus performed for the disciples. Foot travelers in those dusty Eastern lands upon arriving at home, or at the house of a guest, had their sandals removed and the dry dust of the fields or streets washed from their feet by a servant. It is not likely that many of the disciples themselves had had this service done for them very often, for they were nearly all poor men, so the act of Jesus amazed them still more. But he insisted upon performing the service, even for impetuous Peter, who had at first refused.

Why did Jesus do this? The reason is very plain. He wanted to make his disciples feel the glory of service, the glory of helpfulness which springs from love. It was an illustration in act of his earnest words that the Son of Man had come not to be ministered unto, but to minister, and of his exhortation that the one who would be great must become the servant of all.

The question for every follower of Christ must be: "How many people can I help and how much can I help them?" One of the great distinctive wonders of Christ's message is his insistence that self must be forgotten. Self-will and self-esteem hinder and may altogether destroy our work. Pride, greed or hate ruin our usefulness. We must get the attitude of Jesus, eager to help. The ambition to get rich, the ambition for social rank, the ambition to be recognized as successful, even in religious work, these are low ambitions, incompatible with the spirit of Christ. "I am among you," he said, "as one that serveth." So must we be if we are to follow him.

Shall not we henceforth do two things: Determine that the whole motive and plan and program of our life shall be directed by the ambition to serve others in the name of Jesus, and then train ourselves for finding daily and hourly details in which we can so serve and help?

This lesson would be very incomplete unless a word were said about the necessity of having the heart changed and cleansed by the power and the blood of Jesus, before we can hope to have any success in keeping true to this heaven-high principle of lowly service. Only he can take out of our hearts the feelings and wishes which make us selfish and unwilling to help, which may lead us, if we are not careful, even to harm others. And only he can fill us with such love for himself and for others in his name that we shall delight in following him in paths of humiliation, of neglect, of discomfort, in order that others may be helped and cheered and saved.

* "LOWLY SERVICE." John 13: 1-17. B. Y. P. U. and Christian Endeavor Topic for Sunday, August 23, 1914.

Methodism in Europe*

SOME years ago I had the pleasure of attending an Epworth League convention at Frankfort, Germany. The same spirit which marks the Epworth League in America was present there. And the visits at the Methodist theological seminary at Frankfort and in the homes of some of the professors were full of delight. In the little town of Marburg I lived some time in the home of faithful Pastor Walz. I have never forgotten the sweet spirit of that German Methodist parsonage and the modest heroism of the good pastor, going about his work in that city and in outlying towns where he preached, bearing cheerfully, humbly and with a quiet song, the reproach which is still suffered in Germany by the people called "Methodists."

In Italy I visited the Methodist Building at Rome, getting a glimpse of the enthusiastic and successful work of Italian Methodists, stopping with my good friends, Rev. and Mrs. Adnah Leonard, and having the delightful experience of waking up in my pleasant room on the Quirinal Hill to the familiar strains of our old college fraternity whistle. Attention has been recently called to the new plans for the flourishing theological seminary, for which six acres at the southern end of historic Monte Mario, directly facing St. Peter's, has been purchased. There a Methodist college is to be erected "embodying the highest intellectual, moral and physical ideals." The Woman's Foreign Missionary Society conducts a school for girls on the Via Veneto. Dr. Walling Clark is now in charge of the Methodist work in Italy.

John P. Larsson, a Swedish sailor who was converted in New York, began the work of Methodism in Sweden, and as long ago as 1853 Rev. Olaf Peterson began the work in Norway. The real beginnings of Methodist Episcopal work in Europe were in 1849. In that year Rev. Ludwig Jacoby, who had been converted in America, returned to tell his friends in Germany about his new-found joy. The work was begun in Bremen. There are now two German Conferences, north and south, and a conference in Switzerland. In 1883 Methodism was established in Finland, and in 1892 was begun in Russia.

Many European Christians resented the idea of America sending "missionaries" to preach the Gospel to them. But our Scripture paragraphs indicate the reason for this work. The Continental churches there, to a large extent, lapsed into formalism, and the note of joy, confidence and triumph for which Methodism stands was a note which many people in Europe were hungry to hear. Then, too, particularly in Italy, where the Catholic Church has so long been dominant, it was necessary to take the message of the free and true salvation. Multitudes of thoughtful people, particularly the younger generation, were drifting away from the Catholic Church and far larger numbers thus would have lapsed into infidelity if it had not been for the work of the Methodists.

There are now on the continent of Europe 72,000 members and probationers in the Methodist Episcopal Church.

* "OUR GROWING WORK IN EUROPE." Gal. 1: 6-12; 3: 1-3. Epworth League Topic for Sunday, August 23, 1914.

The Story of a Little Chinese Maid

LITTLE HAI IEH TSI (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China.* All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, CHRISTIAN HERALD, Bible House, New York," will bring you free copies of this illustrated booklet.

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Gladden thou our passing days,
Elevate endeavor.
By thine aid our path shall be
One that leads to victory.

Star of Promise! Send thy light
All the way to cheer us.
We are safe, though dark the night,
When our Lord is near us.
Star of Promise! Lend thine aid
When we're sinking, or afraid.

Star of Duty! Far above
All our selfish labors,
Add thy light to that of Love
For God and for our neighbors.
Star of Duty! Brightly glow;
Ever guide us here below.

Star of Hope! Thou givest joy!
Throw thy bright rays o'er us.
Spread thy light where clouds annoy,
Drive them all before us.
Go thou with us all the way,
Turn our darkness into day.

Star of Promise! Star of Love!
Stars of Hope and Duty!
Guiding light from heaven above,
Fill our earth with beauty.
Drive away whatever mars:
Brilliant galaxy of stars!

JOHN M. MORSE.

Passaic, N. J.

THINKS IT BETTER AS THE YEARS GO BY

I find THE CHRISTIAN HERALD more and more interesting and helpful to myself and family as the years go by, and would not willingly be without it. MRS. W. B. D.

Fayetteville, N. C.

A LITTLE ANGEL OF THE MOUNTAINS

Continued from page 755

"We'll take care of you in a minute," said the Doc viciously to the outlaw.

"No," said the boy feebly, "I want you to let him go."

"Good God!" exclaimed the desperado.

"Yes," whispered the lad, "he is good. Parson Bill, Old Four Eyes, Doc, Mrs. Morrison, where are you?"

"We're all here, son," said Old Four Eyes.

"Make them let him go. I forgive him."

"Well, I'm dashed," said the old man, as the boy closed his eyes again. "Here," he said, turning to Jackson, "git. Drop your we'pons, you men; turn him loose."

"Me no let him go," roared the Indian, his face dark with passion and revenge. "He shoot my mother."

His voice aroused little Olaf again. "I saved your life, Blue Wing," whispered the boy.

The Indian stopped, stared, lowered his weapon as the other three had done.

"Well, you're free," said Old Four Eyes.

"I'm a Christian," said Parson Bill, "from this day on, but don't you ever cross my path again, Jackson."

"Which also goes for the rest of us," added the Doc.

"My friends," said the bishop, "the wounded boy hath forgiven him as God for Christ's sake hath forgiven us."

"Do you all mean to tell me that I'm free?" asked Dead Shot Jackson in a sort of a daze. "That there ain't no charge agin' me? That I kin go?"

"What the boy says goes this mornin'," said Old Four Eyes. "He's the boss of this camp to-day."

"Thanks to the lad here," said Mr. Morrison, "that is the situation. You are free. Go in peace."

"I won't have it," said the man vehemently. "Whatever I am, I ain't no coward. I didn't mean to shoot the boy, but I done it an' I'm goin' to take the consequences of my action. I'm goin' to hunt up the United States marshal of this yere districk, an' give myself up to him an' tell him the whole story. I don't care what happens to me after this. I've got to the end of my string. I'll be known as a boy-killer to the end of my days." He threw up his hands. "You all kin come down an' bear witness agin' me at the trial." He turned away with lowered head in shame, in a very agony of humiliation, in fact.

"Here's your gun," said Old Four Eyes, handing him back his weapon.

Dead Shot Jackson took it by the barrel and threw it far down the cañon.

"I've had enough of it," he said. "I reckon it's too late for me ever to be decent, but at least I kin make amends."

"'Though your sins be as scarlet,'" said the little bishop, stepping nearer and laying his hand on the outlaw's shoulder, "'they shall be as white as snow. Though they be red like crimson, they shall be as wool.'"

The desperado shook his head. He shook off the bishop's hand and stumbled down the trail. Two or three men started after him.

"The boy said he should go free," roared Parson Bill suddenly.

The men stopped. They watched the man go down the trail, his head hanging, his feet dragging after him, a burden on his back which every one could see. And farther down the trail they could see something else—two men galloping madly in the direction of Ravine City to fetch the doctor.

"I reckon we won't have no more services this mornin'," began Old Four Eyes. "Take the kid into the house an'—"

"Yes, you will," said little Olaf. "I want to hear the men sing and—"

"The services will go on if you're willin' to conduct 'em," said Old Four Eyes instantly to the bishop. "As I said, the kid's the boss of this camp."

"I shall be glad indeed," answered the bishop. "While some of you must stay with the lad—"

"I'll stay," said Parson Bill.

"And I," said Mr. Morrison.

"Oh, let me stay, too," said Mrs. Morrison.

"No," said the bishop gently, "we shall need you for the hymns."

So the little group separated in accordance with this designation. Little Olaf Tryggvesson, lying on the best bed, with Parson Bill holding his hand, with Mr. Morrison busily attentive to him and the little girls coming back and forth, anxious to be of service, or to learn the latest tidings, could not hear the bishop preaching a great sermon from the text, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb"; but he could hear the strains of the melodeon, the voices of the many men and the few women and children joining in the old familiar hymns. His soul was much comforted thereby.

His wound suddenly began to pain him terribly, but he gritted his little teeth together, and took comfort in the thought that what might have been a frightful and brutal affray had only resulted in his being shot. In his heart he rejoiced at the public testimony to Christ given by Old Four Eyes, the Doc, and the rest of the men. Yet the joy of these conversions was as nothing to the intense gladness and satisfaction with which he recalled that the leader of the army about to enlist in the service of the Lord was no less than his big, brave-hearted benefactor and friend, Parson Bill.

Those about him assured him he would get well; but in his boyish way he seemed to think that even if this had not been true, what had been gained would be well worth the price he might have had to pay—his life, the life of the lonely little orphan of the city, who had become the little angel of the camp—the light-bringer to Cañon Creek.

THE END

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14-inch service brake; 10-inch emergency brake.
Four 24-inch doors.
Non-skid rear tires.
Aluminum and linoleum running and floor boards.
20-operation body finish. Luxurious upholstery.
5 passengers without crowding.
Fuel tank in cowl.
Ventilating, rain-vision windshield.
Ball bearings throughout.
Multiple disc clutch in oil.
Duplex tire carrier in rear.
Center one-lever control.
Rounded radiator with radiator mud shield.
Searchlights with dimmers.
Emergency search lamp.
Electric cigar lighter.
Aluminum encased instrument board. All recording instruments combined in one unit.
Positive gasoline gauge.
Electric-flash oil gauge.
Carburetor above frame.
Both automatic and manual spark advance.
Both foot accelerator and hand throttle.
Horn button in center of steering wheel.
20 to 25 miles per gallon of fuel.
100 miles to quart of lubricant.

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The brain that was responsible for the first Ingersoll Dollar Watch has worked all these years to make the Ingersoll a still greater dollar's worth. Every year has seen the Ingersoll thinner, finer, more elegantly finished, more expensive to make—but still sold at the same price.

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The Watch that made the dollar famous	**$1.00**
The Eclipse, thin model for men	**1.50**
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The Midget, model for ladies and girls	**2.00**
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METZ "22"—$495

New Fore-Door Model

Streamline body, plate glass rain-vision windshield.
Big, roomy seats, with extra thick tufted upholstery.
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Gearless Transmission—the kind that does away entirely with gear trouble.

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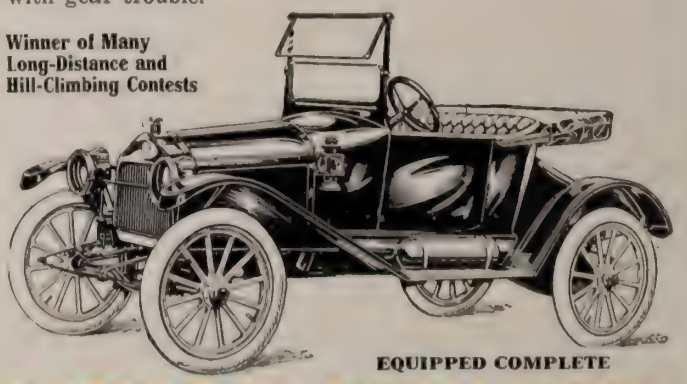

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In officially conducted long-distance tours and hill-climbing contests, the METZ "22" has repeatedly won against a field including 90-horse-power racing models and other cars costing from five to ten times the price of the METZ.

It won the last Glidden Tour, with a perfect score.

It won a perfect score in the Australian "Reliability Trials."

It won the second event in the three-mile hill-climb at Uniontown, Pa., on June 18.

It won both the Class "A" and the Free-for-All events in the hill-climb at Richfield Springs, N. Y., on the Fourth of July.

These and many other similar performances demonstrate conclusively that it is not necessary to pay an excessive price in order to secure a strictly first-class and absolutely reliable car.

The METZ is ALL QUALITY.

Write for catalog "H," describing and illustrating the handsome new fore-door model

METZ COMPANY, WALTHAM, MASS.

Christian Herald

$1.50 A YEAR — 5c. A COPY
PUBLISHED 52 TIMES A YEAR

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NEW YORK, AUGUST 19, 1914

VOLUME 37 — NUMBER 33
OFFICES: BIBLE HOUSE, NEW YORK

Reproduction of drawing from the Illustrated London News. *See page 772*

HUDSON Six-40—This Year $1,550

New-Day Refinements

Which Now Mark the Quality Car

The HUDSON Six-40 for 1915 is a very fine example of the latter-day car. You should see it at once—all you men who watch advances in car building.

It marks the fruition of countless hopes, shared by owners and designers. And last year's model proved this type to be the coming car. Its popularity compels us this year to build three times as many.

No More Over-Tax

Men have come to rebel at excesses in cars. Not in price alone, but in upkeep, in operative cost, in weight. This new Hudson Six-40, in all ways, offers ideal relief.

First, in modest size. The wheelbase is 123 inches, yet no one is crowded. Not even when the car is carrying seven with the extra tonneau seats. What need is there for a larger car, unless it better meets your idea of impressiveness?

Next, in modest power. This motor shows 47 horsepower. That's ample, unless a car has excess weight or size.

Next, in lightness. This new HUDSON Six-40 weighs 2,890 pounds. That's 1,000 pounds less than former averages for cars of this capacity. Yet last year proved this lightweight Six one of the sturdiest cars on the road. Skillful designing and better materials account for this record lightness.

Next, in operative cost. This new-type motor—a small-bore Six en bloc—reduces fuel cost immensely. The lightness saves on tire cost. In these two items we save you fully 30 per cent.

New-Day Comforts

Here are also attractions which make old-time cars seem crude and inartistic. The body is a perfect streamline. The finish is superb. The seats are high-backed, wide, luxurious.

Here is new weight distribution. No extra tires, no gasoline tank to overload rear wheels. Here are many new ideas in equipment.

During all last year the 48 HUDSON engineers worked on nothing but refinements. Every part and detail now shows their final touch. You will revel in the beauties of this car.

The New-Day Price

This exquisite car—the finest model that we ever built—sells for $1,550 this year, f. o. b. Detroit. Last season's price was $1,750, and that was the year's sensation. We are saving $200 now by building three times as many.

In your old ideas, $1,550 meant a low-grade car. Not a six on the market three years ago cost less than twice that price. Not a quality car of any type sold anywhere near so low.

Now that price buys the finest HUDSON model. It buys the latest production of Howard E. Coffin and his famous corps of engineers.

It buys a car whose very lightness denotes the costliest materials and the ablest designing.

The car shows its quality. Every detail proves it. You will see no chance to better any feature in it. The price simply shows how HUDSON efficiency has brought down high-grade costs.

Our Lucky Car

We are frank to say that this car's excellence is partly due to luck. The perfect balance, for instance—the hardest thing to attain. Mr. Coffin's great skill has been helped by good fortune.

But the result is a car which we regard as the top-notch car of the times, and you'll agree with us, we think.

We don't argue Sixes these days. They have proved themselves, and won. Continuous power is a matter of course in practically every quality car.

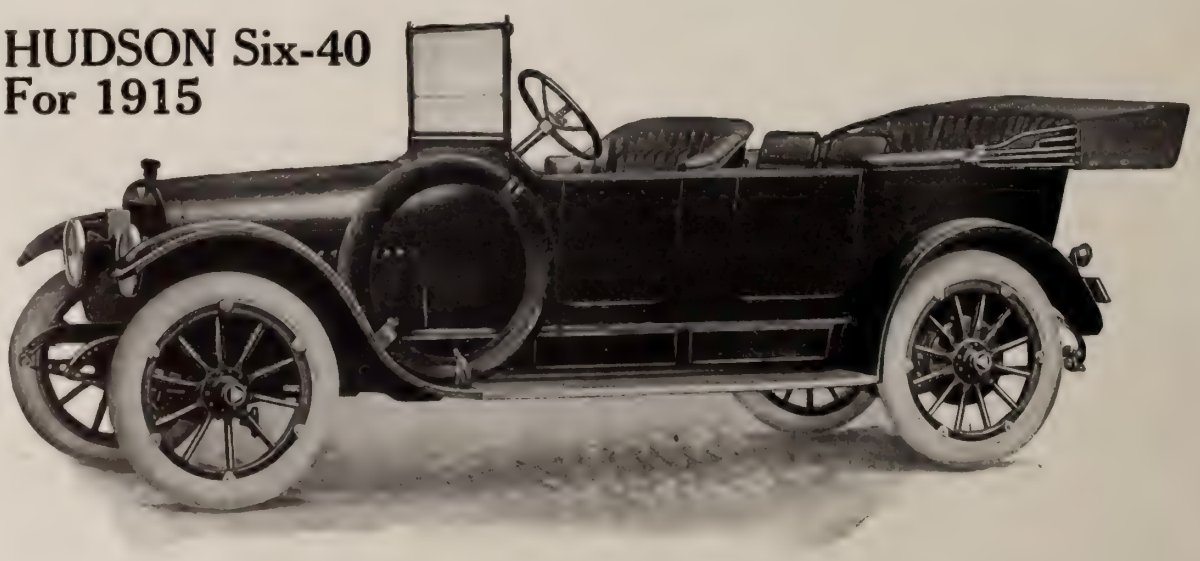
But note what a revolution we have wrought with a Hudson Six, with seats for seven passengers. You never expected that price, even in a high-grade Four.

Hudson dealers are everywhere. So see this model car. Catalog on request.

Some Features

- A perfect streamline body.
- Disappearing tonneau seats.
- Invisible hinges.
- Hand-buffed leather upholstery.
- Gasoline tank in dash.
- Tires carried ahead of front door.
- "One-Man" top with quick-adjusting curtains attached.
- Dimming searchlights.
- Simplified starting, lighting and ignition system.
- Wires in metal conduits.
- Locked ignition and lights.
- Speedometer drive on transmission.
- Automatic spark advance.
- New method carburetion.
- Horn button in wheel.
- Trunk rack on back.

HUDSON Six-40 For 1915



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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A DIVISION OF BATTLESHIPS STEAMING SEAWARD IN BATTLE ARRAY

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THE WAR IN EUROPE

THE news summary last week closed with August 3. For the succeeding week, ending August 10, events were largely of a preparatory character. At the opening of the week the situation, briefly stated, was as follows: Austria-Hungary had declared and begun war upon Servia, ad taken Belgrade, reports said, and then had suspended activities pending evelopments between Germany and Russia. Russia was mobiliz- ng her armies on the Austrian and German frontiers in behalf of ervia, ostensibly, and Germany, as Austria's ally, was mobilizing o resist Russia on the one hand and attack (or resist) France on he other. France was preparing to resist German invasion, and ngland, the ally of Russia and France in the Triple Entente, was waiting the result of her warnings to Germany that that country nust not violate the neutrality of Belgium (in order to get at rance). Italy, ally of Germany and Austria in the Triple Alli- nce, had maintained neutrality. In business and diplomatic cir- les war conditions controlled; stock exchanges were universally losed, steamship traffic was practically at a standstill, thousands f tourists were penned up in Europe. The plunge into a general war among the great Powers seemed to wait only upon positive ction by England.

At the close of the week ending Monday, August 10, the situation as given by news received from reliable sources is as follows: Austria, who struck the first blow, apparently has diverted her orces from Servia to protect her Russian frontier, and assist ermany. Russia is engaging the German troops on Prussian soil. erman armies have been checked at Liège, Belgium, in their march to the rench frontier, the Belgians unexpectedly maintaining a successful resistance to the German advance, the latter sustaining losses variously estimated at from five to twenty-five thousand. (All news concerning the battles about Liège are strictly censored.) A strong force of French soldiers has united with the Belgians, and French soldiers also occupy parts of Alsace. England and Germany have declared war, and a body of 20,000 British troops was reported as having landed in France, preparatory to forming a union with the Belgian and French armies at Liège. Italy is maintaining neutrality despite the menacing attitude of Austria and Germany, who are said to threaten war on Italy if that country persists in refusing support. Reports of severe battles have not been confirmed. Outside actual war maneuvers conditions are not materially changed; the stock exchanges remain closed, business wholly unsettled, ocean traffic demoralized, and all the countries of the world in a state of agitation. Food prices in America have begun to rise, and business generally is trying to readjust itself to new conditions. President Wilson has tendered his mediatory services to the warring Powers. In a word, Europe has drawn closer to the verge of a general war, and the whole world is in a state of anxious suspense.

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VON TIRPITZ
German Admiral

The public, especially on this side of the Atlantic, is at great disadvantage in learning just what is happening in Europe at this time. Direct cable communication with Germany was cut off by English naval vessels August 5, since when all news from that country has come by way of England or France, where, as in the case of all other news, it has been closely censored by the military authorities. Human nature in war times cannot resist the temptation to magnify one's own successes and the reverses of the enemy. Furthermore, at this stage of so grave a break among neighbor nations, frankness with the public cannot be expected. For these and other reasons the news of the war must for a while be classified as either probably true or unconfirmed. Very little can be set down as settled facts. A noteworthy example of this is the news respecting Austria's invasion of Servia. Although Belgrade was reported as having been

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SERVIAN RESERVIST

THE VALOROUS AND PICTURESQUE GERMAN HUSSARS IN REVIEW

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KAISER AT MANEUVERS

PRESIDENT POINCARE AND FRENCH GENERALS IN CONFERENCE

taken with little resistance, and again as taken only after the most desperate fighting, it is not now certain that the capital of Servia has been taken at all.

To resume: Austria menacing Servia; Russia's forces advancing into Germany; German soldiers into Russia; German and French armies moving to face each other at the Belgian frontier of France; Italy arming; casual engagements occurring on land, at sea, in the air, between small units of the warring nations; Belgium's king appealing to England to aid her against the threatened advance of German troops across her territory; England warning Germany, and mobilizing. Thus, at the close of August 2.

On August 3, Sir Edward Grey, British foreign minister, announced in the House of Commons that if the German fleet attacked the French coast, England would go to the aid of her ally. Immense enthusiasm greeted the statement. John Burns, Labor leader, in protest against war by England, resigned from the cabinet. On the same date German troops captured three Russian-Poland cities, and her fleet in the Baltic forced Russian warships to seek refuge. North German Lloyd liner *Kronprinz Wilhelm* unexpectedly left her Hoboken berth at night, under orders from the Kaiser, it was said, and headed south, burning only legal lights. The Russian ambassador was dismissed from Berlin. President Wilson called upon nation to preserve calm. House passed a bill designed to admit foreign-built ships over five years old to American registry. German liner *Kronprinzessin Cecilie*, carrying over $10,000,000 in gold, reported as seeking to reach a German port by a secret route, to avoid capture. Americans abroad becoming panic-stricken. Various reports, wholly unconfirmed, of aerial battles and sea engagements.

At seven o'clock P.M. August 4, Germany declared war on Great Britain, and at eleven P.M. Great Britain declared war on Germany. More than a half million men were reported as under arms in England; the House of Commons voted $525,000,000 for emergencies. A state of war was formally declared between France and Germany. The *Cecilie* arrived at Bar Harbor, Me., seeking protection of American waters; told of chase by British cruisers. German battleship *Goeben* reported captured in the Mediterranean, but later the report turned out untrue. Congress considered ways and means for helping Americans stranded abroad. President Wilson issued a proclamation of neutrality. Rumors persisted of a great naval battle in the North Sea between British and German fleets.

On August 5, following a long cabinet meeting, President Wilson offered his services as mediator to the Emperor of Austria-Hungary, the Emperor of Germany, the King of Great Britain, the Emperor of Russia, and the President of France in the following cablegram sent through our ambassadors: "As official head of one of the Powers signatory to the Hague Convention, I feel it to be my privilege and my duty, under Article 3 of that convention, to say to you in a spirit of most earnest friendship that I should welcome an opportunity to act in the interest of European peace, either now or at any other time that might be thought more suitable, as an occasion to serve you and all concerned in a way that would afford me lasting cause for gratitude and happiness. (Signed) Woodrow Wilson." On the same day Congress voted $2,500,000 for the relief of Americans abroad and the President signed the bill, the money to be in the nature of an advance to be repaid by citizens thus aided. In Paris and in London the thousands of Americans who have been caught by the shutting off of transportation facilities formed temporary organizations for mutual advice and help, and were able to lessen the hardship of their unique position.

The press of August 6 and 7 flamed with accounts of a great naval engagement in the North Sea, the British flotilla driving the German fleet toward the Dutch coast, and clearing the North Sea of the enemy. British shore stations were advised by wireless to prepare to receive wounded and prisoners. One British vessel was reported sunk in the engagement. The press of August 8 reduced the story to the sinking of the British cruiser *Amphion* by contact with a mine, after sinking the German vessel *Koenigin Luise*, which laid the mines. Lord Kitchener, regarded in England as the one man for the position, was appointed Secretary of State for War August 5. Food prices continued advancing in England, and the treasury provided for the issue of gold notes of small denominations.

The censored reports of the assault upon Liege gave the victory to the Belgians and alleged heavy losses among the Germans. On August 5 the German Crown Prince was expected to arrive any hour at the head of 30,000 troops. Censored reports from Berlin, by way of London, gave the honors of war to the German forces. In France, amid great enthusiasm, war bills were passed by the Deputies. The prospect of meeting Germany on the field of battle was the one theme with the public. The recovery of Alsace-Lorraine became the paramount issue of the war in Fra
On August 8 the continually changing reports of the situation bef
Liège stated that the Germans had asked for an armistice in order
remove their dead and wounded. It was said that the Germans had
25,000 men, the Belgians holding the city against a force of 120,000. F
Berlin, by way of London, it was admitted that although the Gern
advance guards had penetrated along the entire Belgian frontier a
liminary attack on the fortress had been unsuccessful. Liège is protec
by a system of forts, twelve of which are situated, six on one bank and
on the other of the River Meuse; nine others form a circular chain.
approaches to the city are covered. The forts are situated from three
five miles from the center of the city. The accounts of the attacks u
this important fortified town state that the German troops approac
with confidence in vast numbers, and were met by a withering f
Assault followed assault, as the Germans could not believe the Belgi
would be able to hold out. The Belgian troops, however, advanced to g
battle to the Germans, singing their national songs even under fire.
detachment of German cavalry, by strategy, penetrated into the inter
of the city with a view to seizing the general staff, but was overco
Brussels soon became a hospital city, military trains arriving with
wounded and with prisoners. The accounts of the battle of Liège
almost entirely from Belgian sources as yet, and consequently subject
later changes. The press of August 9 contained despatches by way
London to the effect that Berlin had been informed of the capture of Liè
and was in a state of jubilation in consequence. Brussels, however, repor
no change in the situation. On Monday, according to Brussels, the city s
held out. A body of French troops were said to be in imminent union with t
Belgians, and the British to have made a junction with both French a
Belgian troops to oppose the German advance across Belgium.

Recruits by the legion were reported as responding to Lord Kitchener's c
to service, men in all walks of life fighting for the privilege of enlisting. T
total war appropriation by Parliament was advanced to over a billion dolla
The strictest kind of censorship was imposed on all information. Italy,
August 7, still stood out against participating in the war. As an ally of G
many and Austria Italy's position is somewhat misunderstood; it appears th
by the terms of the treaty either ally must go to the support of any other th
is attacked by two or more Powers, but need not take up arms to aid an ally
an aggressive war. The press of August 9 stated that Germany and Aust
had threatened Italy with a declaration of war.

On August 7 leaders of Congress in Washington discussed the probability
a war tax in this country to provide for an estimated deficit of $100,000,0
a year in import tariff. A stamp tax is the form that was most favored. T
condition of the national treasury at the present time would not make such
tax immediately necessary, ho
ever. The price of meat a
vanced, and all provisions beg
to feel the effect of the gene
situation.

Mobilization of Canadi
troops has begun, and heavy e
listment of volunteers for f
eign service is reported. T
Dominion will send 1,000,0
sacks of flour to England as
war gift. Reservists in th
country fear they will not
allowed to join their colors, o
ing to our neutrality laws a
to lack of transportation faci
ties. Americans abroad will
brought back by specially cha
tered ships and by United Stat
cruisers. A thousand clerg
men are said to be detained
France and England by t
dearth of vessels.

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GERMAN SAILORS RETURNING TO THEIR SHIPS

The war news of August 9-
included the invasion of Alsace in force by the French, and their capture
three or four small villages. This initial success caused intense emoti
throughout France, imagination already seeing Alsace-Lorraine restore
though it is apparent from the reports that no battles of any consequence we
fought. Berlin continued to believe in the entire success of the German arm
at Liège. Emperor William was reported as on his way to the front by aut
mobile, significant, in the opinion of military experts, of an impending gre
battle at the frontier.

Turkey was said to be mobilizing on the Bulgarian frontier by Bulgaria
consent. Montenegro was reported under attack by Austria's fleet. An u
confirmed message stated that the *Kronprinz Wilhelm* had been seized on th
high seas by the British cruiser *Essex*. A rebellion in Bosnia reported. Briti
forces said to have seized German territory in South Africa. Germany r
ported as attacking Finland. Russia said to have crossed German nort
eastern frontier with 500,000 men and 700 pieces of artillery. Cable con
munication between Germany and America, cut by British warship Augu
5, was restored by way of Copenhagen, and a message from that city date
August 10 stated that the Swedish Peace Arbitration Association had appeal
to King Gustaf to combine the non-combatant Powers of Europe in a reque
to the warring nations that President Wilson's mediation proposal be accepte

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OFFICERS OF FAMOUS RUSSIAN COSSACKS HAVING LIGHT REFRESHMENTS

WITH OUR MARINES ON OUTPOST

MY FIRST acquaintance with the United States marines came at night, when a subaltern officer took me for a ride around the picket lines at El Tejar. It was on e extreme outpost where the vigilant guard was ounted. Beyond them a lonely sentry stood out ainst the white of the roadway, his bayonet glisning in the moonlight. As my guide told me of e Mexicans encamped along that roadway in the rkness, I realized that this lonely sentry was deed the last outpost of "watchful waiting." He as the nation's farthest ward. At this thought, s glistening bayonet came a real and rilling thing, and in hat bold and solitary an-at-arms I saw merica on guard.

The United States arine Corps is rearded by many as the ost efficient fighting rce in the American ervice. The wonderul thing about this rps is its versatility. he marines are "solers and sailors too," qually at home on land sea. On the outosts at El Tejar I ound them performing he duties of infantry, avalry, artillery and ngineers. The peronnel of the marines alone worthy of a pecial article. The ank and file of enisted men represent he best of America's young manhood. Most of em have had a high school education and some old university degrees.

Sergeant Major Quick is a type of the finest of e corps. During the war in Cuba, the marines, hrough a blunder, were subjected to a deadly fire om their own ships. John Quick stood up in the enches, exposing himself to the guns of his own ips and those of the enemy, and calmly spelled out the American fleet the signal "Cease firing." For his act of valor he was awarded a medal of honor. his brave, mild sergeant major is a great force or righteousness among his men. He never told me imself that he was a Christian.

I cannot refrain from mentioning a young chap ho fights in the non-combatant arm of the service; nd he does fight, even though my phrase may sound nomalous. His name is W. W. Elder, secretary at e marine barracks in Brooklyn. He was assigned his post by the Army and Navy Department of e Young Men's Christian Association when the arines were called out, and he has been in many arts of the world with the corps. Sergeant Major uick said of this young sky-pilot:

"You can't see any difference between him and the est of the boys. He wears the same uniform, and is just as brown and soldier-looking. He accompanies us on the march, eats at our mess, and plays on the regimental baseball team. That's how he gets such a grip on the fellows."

In spite of the sergeant's description, I was somewhat surprised when I first met Elder, a swarthy, thick-set young chap with the jaw and eye of a boxer. His appearance clearly demonstrated to me that he was far removed from what Kipling would call a "plaster saint." I found myself congratulating the Young Men's Christian Association on obtaining such a concrete example of a man's religion. Down here in the feverish heat of Vera Cruz, the soldiers and journalists alike have reached the exasperation point; but this young Y. M. C. A. representative still wears a smile that is contagious. I hope that many another sky-pilot of his type may be drafted into the service of the forces.

Vera Cruz, July 4, 1914. ARTHUR HUNT CHUTE.

MOVING PICTURES BEING SHOWN BY Y. M. C. A. WORKERS TO 2,500 UNITED STATES SOLDIERS

. . .

EVER since the Spanish-American War a strong, sane, constructive Christian work has been conducted for the men of the United States army and navy by the Young Men's Christian Association in its Army and Navy Department, as it has come to be known. Trained secretaries are sent by land and sea to do their work and live their lives with soldiers, sailors and marines. So it was that when our forces were ordered to move on Vera Cruz, W. W. Elder, who for months had been following the fortunes of the marines from Pensacola to Culebra, then back to Pensacola again, wired in to headquarters: "Marines ordered to Vera Cruz. I am ready to go. Waiting orders." He went. So helpful had the work of the association been at one great maneuver camp that Colonel Berry, commanding the Fourth Field Artillery, sent a most urgent appeal asking that association workers might go to Vera Cruz with the army. So along with the artillerymen and their death-dealing guns went H. W. Chaffee equipped to fight the great battle for men's souls. Along with the cases of shell and shrapnel that were loaded on the transport, there went a 60x90 tent, a portable electric light plant for illumination and the projection of motion pictures, scores of sets of chess, checkers, dominoes and other games. There were hundreds of pounds of magazines and thousands of sheets of stationery, and there were Bibles too—all to be furnished free to the men. But best of all there was the man himself, leaving his home and family and country to go down and live beside the men of his regiments and be a friend to them.

Association headquarters is the brightest spot in camp; so much sought after, the regimental commanders ordered that each night the companies be formed, roll called and the men marched to the tent to enjoy the evening, then they form again, answer to roll-call and march back to their tents. Elder found quarters for a time in a box-car which was shunted from place to place as the brigade was shifted.

Colonel John Lejeune took possession of a railway roundhouse and turned it over to Elder as a place for his motion-picture shows. Likewise a machine shop was designated as a reading, writing and recreation room, and with these as a base Elder was as happy as a king until his tent arrived.

But the work of these secretaries does not end with running motion-picture shows, issuing free stationery and reading matter, dispensing good cheer, visiting the sick and wounded and prisoners, conducting a savings bank and acting as interpreters; for on Sunday the bugles sound the church call, and the secretaries speak the messages to throngs of armed men. After the "day's work," the secretaries, weary in body and soul, heartsick and homesick, get together for a "quiet hour" and lift their petition for strength from Him.

And this is why throughout the army and navy there are over 12,000 men who belong to the Enlisted Men's Bible and Prayer League, pledged to daily Bible study and prayer, and such work as this is the reason for an attendance of over 40,000 enlisted men at Bible classes, and through the influence of the lives of many army and navy secretaries there are men to-day who formerly were of the service, honoring the professions or other walks of life into which they have entered.

SARAH PERKINS AND THE MONEY TRUST

BY LEAVITT ASHLEY KNIGHT

The Session at the Hague

LORD RIGGLESTON frowned over his yellow glasses. Lord Riggleston was angry at his audience. The fourteen distinguished representatives of the most powerful nations of the world, sitting in the semi-circle of deep oaken armchairs before him, were not listening with that degree of attention and respect which are due the most brilliant diplomatic mind of the British Republic in the very moment when this mind is uttering itself upon the most solemn and far-reaching international question of the twenty-third century.

Here they were, summoned from three continents to this extraordinary session at The Hague, to decide what the world should do about the sinister outcome of the Eighth Balkan War. At last the Cossacks had crossed the Danube, under the guise of restoring peace where war had reigned spasmodically for two hundred years. At last the moody moujiks from the steppes of Kirghiz were grinning from their new garrisons over the Adriatic. The ancient balance of power in Europe had been upset. Austria and Italy were in wild panic. Sober Englishmen were saying, in the privacy of their hawthorned country houses, that Asia Minor would fall into the grip of the gluttonous Romanoffs next—"and after that, Suez!"

Five days through, five nights through, the British foreign office kept its officials at their desks, kept the wireless operators racing in relays at their keys, kept the potentates of the world awake thinking, opining, promising, conjecturing over the threatened peace of the nations. And, at last, Lord Riggleston, first secretary of the foreign office, had wheedled, bullied, and inspired the six most powerful countries to join Great Britain in a special conference under the auspices of the Hague Tribunal.

Each country sent two representatives. From England the mighty Riggleston himself and the Speaker of the House of Commons. From France, that marvelous thinking machine, Senator Rocassin and Murquet, the sparkling leader of the Deputies. From Germany, President Scheer's right-hand man, Hermann Fuchs, secretary of the treasury, who had devised the scheme for blocking the war which the South American Empire of Bismarckia had begun against the Fatherland. From the United States, Senator Harms of New Mexico and—

Lord Riggleston glared at Senator Harms, and for a minute the friendship of the two mighty English-speaking nations hung perilously in the balance. Lord Riggleston paused in the midst of a soaring paragraph, paused most unrhetorically, thrust his papers aside, removed his yellow glasses, and said with exquisite sarcasm: "I fear that my dull remarks have bored our American friends. Russia does not interest them. They lie safe between two oceans, far beyond the hungry reach of the Romanoffs. But I think the rest of us ought to take the problem before us pretty seriously."

Delegate Fuchs politely nudged Senator Harms. The senator was whispering into the ear of his American colleague, quite loudly and continuously in fact. And the colleague had been whispering back. The senator looked up at Lord Riggleston, reddened, and mumbled: "I beg pardon. Miss Perkins made a comment on that last point you argued. A most acute comment, sir! I believe she's right about it, and you're wrong. But pray go on! I'll not offend again—"

"I think," Lord Riggleston choked slightly, "that perhaps I had better yield the floor to the junior American delegate. She has doubtless given more earnest attention to the Russian question than I have—"

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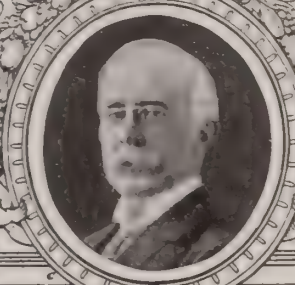
LIKE EAGLES

"So that thy youth is renewed like the eagle's." Ps. 103: 5



A SERMON

BY

REV. J. H. JOWETT, D.D.*

I AM told that this psalm used to be read once every day in the family worship of John Angell James. At morning or at evening it provided expressions for their praise. When his wife died, he was asked on the following morning if the psalm should be read as the appointed lesson. "Yes," he replied, "it is as full of comfort as of thanksgiving." And so it is. It seems to me as though in its wide outlook it comprehends all the varied needs of men. If I want a vehicle for my praise I find it here. If I want heartening in my distresses I find it here. If I am imprisoned in immediate circumstances, and am in need of elevation, I find the inspiration here. And I have chosen for our meditation to-night one of the small parts of the gracious evangel which fills the psalm from end to end. "So that thy youth is renewed like the eagle's."

"Like the eagle." I think it is helpful to contrast this figure with the figures used in the previous psalm. There we have a psalmist upon whom the renewing ministry has not yet been wrought, and he lies prone in the grip of a deep depression. "I am like a pelican of the wilderness"; this is the very figure of gloom and desolation. "I am like an owl of the desert"; he finds a fitting symbol in the bird which dwells among the ruins, and which finds no comfort in the light of day.

> Save that from yonder ivy-mantled tower
> The moping owl doth to the moon complain.

And yet a third figure is used by this melancholy singer: "I am like a sparrow alone on the housetop." In his loneliness he finds a suitable emblem in the bird which has lost its mate or its young, and which abides on the housetop silent, lonely, and desolate. Now, turn away from these dark and dismal figures to the one of my text. The man who had felt himself like a pelican, and like an owl, and like the bereaved sparrow, now feels like an eagle! And, as an old Puritan commentator quaintly says: "To grow from a sparrow to an eagle, to leave the wilderness of the pelican to mount among the stars, is enough to make any man cry 'Bless the Lord, O my soul!'"

The Majestic Life

Now, my text makes the inspiring declaration that the eagle type of life is the divinely purposed possession of every man. Men and women who are in covenant with the Almighty will not appear to the world to be kinsmen of the owl and the pelican. They will rather be significant of the eagle. The eagle is, perhaps, our most majestic bird; even to see it in captivity is to behold a creature of splendid and royal build. This is the bird which is to typify the life that is in communion with God. Our life is to be magnificent; we are to "bring unto the Lord glory and strength." Let me mention one or two characteristics which will mark the life that finds its symbol in this splendid bird.

First of all, the life will be eagle-winged. There is nothing more striking about the eagle than its mighty power of wing. The bird can soar away into uplifted mountain vastnesses, and far beyond the highest summit it can mount into the glorious blue. "They shall mount up with wings as eagles!" And our life is never completed, and we have never really come to our own, until we are in possession of these wings. In Tennyson's description of the sculpture which adorned the walls of Merlin's Hall, he tells us there were four zones, and each zone represented a particular stage of human growth. On the lowest "beasts were slaying men," on the second zone "men were slaying beasts," on the third zone were "warriors, perfect men," on the highest zone were "men with growing wings." It is that wing power which marks the maturity of our life, and by which we enter into our splendid destiny.

Rising to "Heavenly Places"

Now, this wing power is just the ability to rise above our circumstances, and to soar into the "heavenly places" in Christ. We are all familiar with men and women who never get above their immediate surroundings. Such experiences have been the lot of all of us. Our immediate surroundings become our prisons, and we sit down and mope in the midst of our captivity. Life with God is life with the eagle wing; in the strength of that wing we can rise above our prison house into the purer, larger air of the Spirit. I can rise above my temptations. When snares are crowding round me, and when the enemy comes quite near, it is purposed that I should just "take wings" and find myself far above them. "Flee as a bird to your mountain!" We make a great mistake when we confront every temptation in the attitude of fight. Most of our temptations could be conquered by quietly rising into a higher sphere.

Rising Above Care and Sorrow

And we can rise above our sorrows. It is not the Lord's will that we should sit among them like moping owls, and fill the night with our hootings. It is the Lord's will that we should get above our grief, and such elevation requires the ministry of wings. And so it is with our worries and cares. Too many of us just creep and crawl, or we sit among them in cold complaint. Our destined inheritance is the heights. We sometimes counsel our brother, when he has told us some tale of difficulty or woe, to "rise above it." But what if he is only endowed with feet, and has not yet put in a claim for the gift of wings? It is the eagle's wings we want. And therefore we were not altogether wrong in our childhood in singing that we wanted to be angels, if by the prayer we meant to obtain the gift of soaring in the altitudes with God. "With twain they did fly." These wings are the gracious gift of the Lord, and they are the purposed possession of every man. "Give me the wings of faith to rise!"

And life in God will not only be eagle-winged but eagle-eyed. What a piercing, wide-casting eye is the dowry of the eagle! When we want a suitable figure to express our conception of Gladstone's eye, or a Kingsley's eye, or an Emerson's eye, we go to the eagle for it. And this eagle vision is to be the gift of every soul which is in sacred covenant with God. But how this book bemoans our feeble ey "Your eyes are dim." "Ye cannot discern." "Ey have ye but ye see not." "Ye are blind." But t book not only indicts us for our short and impe fect sight; it offers us the gift of splendid visio If we had the eagle eye two things would happe First of all, we should discern the significance the immediate. We should look at the appare trifle and see right through it; we should foreca its issues in coming years. If we hear that a mi sionary in Almora has got her first convert, o eyes will gaze right through the commonplace fa to the consequent glory of the coming days. O trifles will be linked with the Infinite. But, se ondly, we should have a sensitive discernment the remote. We should be the first to see the litt cloud on the horizon which betokens the comin rain. We should be the first to catch the fai dawning which is the herald of the coming da No one would be before us. With the eagle eye should get the first glimpses of the coming of t kingdom.

The Ministry of Renewal

Now, how are these gifts of the eagle wing an the eagle eye to be obtained? They are to becon ours by the ministry of renewal. God will so r fashion us that in our recovered strength we sha be like the eagle. The words which immediate precede my text describe to us two of the ways i which this renewal is to be effected. We are to b made young by the repair of diseased tissue. "H healeth all thy diseases." The gracious Lord wi lay hold of powers upon which decay has fastene and he will renew the dead matter and make sound again. "God by his mercies recovers h people from their decays." Decay so easily sets i Our highest powers so speedily become destroye As we grow older our sympathies are apt to shrive and love is apt to wither, and hope loses its youthf strength. Our Lord will defend us against th peril, and the deadening tissue shall be made aliv again. And, secondly, he will feed the sound tissu "He satisfieth thy mouth with good things." H will remove the disease, and he will provide suitab nutriment to sustain the powers he hath renewe And the nutriment will satisfy, and we shall hav no restless and tired cravings. Is there anythin which keeps old age young better than a satisfie spirit? It is discontent that makes the wrinkl Contentment retains the fair face of our childhoo And these renewals are to be effected daily. The is to be no chance of the disease going too far befo the healing ministry begins. "Our inner man renewed day by day."

And so in our spirits our youth can be recalle and in strength of wing and power of eye we can b like the eagle. In old age we can have daily su prises, as we make daily discoveries of "the u searchable riches of Christ." The whole secret the renewal so far as we are concerned is just here we must "wait upon the Lord." "They that wa upon the Lord shall renew their strength." It for us to do the waiting, the communion; God wi work the miracle. We may go into the Lord's pre ence like pelicans and owls, and we may emerg like eagles.

* Pastor Fifth Avenue Presbyterian Church, New York City.

WITH THE NEW YORK EVANGELISTIC COMMITTEE

THE summer campaign of 1914 of the Evangelistic Committee of New York City will become a record breaker in the history of its ten years' existence, and the season opened with a great campaign of advertising. Free space has been given in the subway trains, the elevated and surface cars, and one hundred thousand, advertising the meetings, have been distributed to the great crowds in every hotel in the city.

Up to last May there have been held this year 997 meetings, in 121 cities, in open squares, with an aggregate attendance of 116,500 people; of these 104,000 were adults, and 12,500 were children. About 1100 people are employed, and a small army of volunteers. The nationalities represented are English, German, French, Swiss, Bohemian, Spanish, Chinese, Slovak, Hungarian and Swedish.

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THERE IS AN INCREASING demand made by laymen for tents to be located in sections of the city which have been growing rapidly, with a view of bringing together the churches and the people of the communities, and co-operation of churches of all denominations throughout Manhattan and the Bronx has been even more general and cordial than any previous year.

MR. CHARLES A. BARRY, secretary of the committee, says: "We are having more conversions this season and running into greater need than ever before. There are more men out of work, and they stroll into our meetings. We have a larger work than ever in the history of our committee. We are almost running an employment bureau—trying to do practical work and not alone preaching to men's souls." Mr. Barry has written the hymn of the year "New York for Christ."

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THE EVANGELISTIC COMMITTEE is sending out thousands of "follow-up" cards and has 900 inquiries. In each case a visitor is sent to locate the signer of the card, and every effort is made to better the signers' spiritual and material condition with the ultimate purpose of drawing them into the churches. Positions are obtained when possible. Miss Florence M. Thompson, who has charge of this branch, said: "We have gotten many men in recently who have been ten years out of the church. Many I meet are of the street class; dozens sign 'no home,' and I must visit them in the parks. A cocaine fiend has just been converted. We have upwards of three hundred cards of conversions."

JOHN STUART HOLDEN, the leading evangelistic preacher the established church of England, is on this summer's progra He preaches Sunday mornings in St. Bartholomew Churc and Sunday evening at Carnegie Hall, under the auspices the Northfield Bible Conference and Evangelistic Committe It is free to the public; no collections are taken up at any the meetings.

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A NEW FEATURE OF THE summer campaign is called t Junior Auxiliary of the Evangelistic Committee, conducted Miss Ruth G. Winants, an attractive young society girl who in touch with the wealthy families of New York. "We belie the way to reach the child is through the child," said Mi Winants. "We desire to reach what we call 'Children of A vantage.' These boys and girls are asked not only to suppo children's work and become members, but to help in the wo and send flowers. On Washington Heights recently one litt girl sent a huge box of two hundred rambler roses. There we four hundred children, so tiny flags were purchased and giv

Continued on next page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, August 23. Matthew 10: 21, 22. *"And the brother shall deliver up the brother to death, and the father the child. . . . And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."* Dissensions on religious questions cannot be kept out of our domestic relations. Cruel as this fact may appear, our believing hearts will accept even this distress as a divine dispensation meant for our good. It is always painful to suffer for no cause except for one's love of truth and right, but it is doubly painful when such suffering is inflicted by those whom we cherish as our dearest friends on earth. This great sorrow will not be spared the consistent believer. Conditions will arise where he cannot help offending parents or brothers and sisters, if he wishes to remain true to Christ. His faith, his whole life, will become a standing provocation to his family. He will become an object of hatred to all men, and hatred may put out the feeble flame of natural affection in the hearts of his relatives. They may desire his destruction and help bring it about. Did not this very thing happen often enough in the history of God's children? But let the Christian who comes into such an unfortunate situation not become dismayed. The Lord urges perseverance and promises a glorious issue out of all these heart-breaking troubles. The peace of the heavenly home will taste all the sweeter to the Christian who was not allowed any peace in his earthly home. When father and mother forsake us, then the Lord will take us up.

MONDAY, August 24. Matthew 10: 23. *"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."* The work of evangelizing is to go on in spite of persecutions. While our Lord has declared the disciples' martyrdom a thing surely to be expected and not to be avoided when it is forced upon them, he does not want them to sacrifice themselves needlessly and prematurely. They must not go in quest of the martyr's crown. He has much work for them to do. There are other places in need of the Gospel. And they may, without prejudice to the genuineness of their faith, seek to escape danger to their lives in one place, in order to carry on the Lord's work in another. Even the scourge of persecution must serve the ends of the Gospel: the enemies of Christ unwittingly whip the servants of Christ on to new tasks. They may disperse a community of Christians, and thereby scatter the seeds of life in all directions. The saving Gospel would not have been carried so speedily from country to country had there not been pursuers on the heels of the evangelists. Until the Lord's return this work will go on. There will still be cities of Israel to which the word of the Messiah is to be brought when he comes.

TUESDAY, August 25. Matthew 10: 24, 25. *"The disciple is not above his master, nor the servant above his lord. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household?"* One comforting thought to an innocent sufferer is the observation that he has companions in misery more righteous, nobler, and better than himself. The humble private who is fleeing with the general of his army, and who spends days and weeks of privation in a cave in the forest, regards himself highly honored and counts himself happy for being permitted to share the misfortunes of his leader. The faithful valet rejoices to go into exile with his dethroned king. The presence of his Lord in his affliction is to him a constant reminder of the comforting fact that he is suffering, not for personal wrong-doing, but for a righteous cause. For him, a humble follower of that cause, to be in better circumstances than the Leader, would seem not only a strange contradiction but a disgraceful unfairness. He would blush for shame if the men who had pressed on the brow of his Master a cruel crown of thorns should deck him, the servant, with a garland of roses; if the same people who had reprobated his Lord should hail his humble follower as an angel of God.

WEDNESDAY, August 26. Matthew 10: 28. *"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell."* It is as if the Lord were preparing his beloved disciples for their final homegoing. Death may meet them while they are engaged in the discharge of their ministry, and it may come to them as an alternative for denial of their Lord. Their trials for having preached the Gospel of Christ may end in a sentence of death, if they will not abjure their faith. Now, the Lord tells them that they should choose to pass through the brief moment of death in order that they may live forever, rather than prolong their lives a few years in order to die eternally. Natural death indeed has terrors to the Christian, as far as he is still in the flesh; but these terrors are ended and are overcome by faith in the life everlasting. Tyrants can only destroy the physical life. By the brief spasm and pain of the final agony, believers pass into the joy that has no end and the glory incorruptible. But the few years which a renegade buys at the price of a guilty conscience are a miserable existence here, and lead to endless perdition hereafter.

THURSDAY, August 27. Matthew 10: 29-31. *"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."* "This is all very well," a disciple might have said in answer to the remarks of our Lord in the foregoing text, "but what assurance have I that God takes notice of my death? I am a drop in the ocean of humanity; who will miss me? My life slips away as a vapor vanishes into boundless space; who will direct its passage?" "Do not speak thus," the Lord replies. "You have seen the strings of birds that fowlers offer for sale on our markets, two for a farthing, or twice that many, with one thrown in for good measure, for two farthings. Your Father took notice of the brief gasp that stopped their little fluttering hearts. You are infinitely more precious in his sight, because he is your Father and you are his children. If you will only realize the sublime relationship into which you have entered by faith in his Son, you need never feel the fear of death. You are of more value than many sparrows. Precious in the sight of the Lord is the death of his saints."

FRIDAY, August 28. Matthew 10: 32, 33. *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* This text shows the main thought that has been back of the long series of directions which our Lord has given his disciples for their work as preachers of his Word. Confessing him the Son of God incarnate and the Redeemer of the world, the sinner's Advocate with the Father—confessing him by word of mouth and by a walk worthy of the Gospel and of the Lord whom they follow—that is what he has wanted to place before them as their supreme duty. There is danger aplenty that they may omit this duty from fear of men or distrust of their own ability. They may conclude that it is best if they go hiding or shut up their convictions in their own heart. But by so doing they would make the mistake of their lives. Men may reject their testimony; God will accept it. Men may cheer them for their denial of Christ; God will denounce them for it. Christ pledges his word to his witnesses that their testimony shall not be forgotten in all eternity. Before the throne of glory he will acknowledge them to have been honest spokesmen in behalf of his cause. He will be a faithful witness to them; heaven's host shall hear his testimony in their behalf, and the new Jerusalem shall ring with applause. But he will also remember the faithless servants who have belied his name by their words and actions. They shall hear a terrible sentence out of heaven, and the entire congregation of the first-born shall seal it with their Amen.

SATURDAY, August 29. Matthew 10: 37. *"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."* A beautiful spectacle is parental and filial love and devotion. God himself, who made the heart of man, has planted in us the natural affections, and governs them by his law. Wherever such love is genuine, it is exerted in accordance with the will of God. No person, however, can regard his father or mother or son or daughter as he regards his Redeemer and Lord. The deepest affection a Christian can cherish is reserved for the Lord who loved him and gave himself for him. When a Christian truly loves Christ, he becomes able to love his dear ones on earth as God wants him to love them. And such love Christ blesses; but he abominates that idolizing love which makes a father set aside the claims of Christ on his children and yield to their natural claims upon him, or which causes a son or daughter to be afraid of offending a worldly parent more than offending Christ. The persons who harbor such love are not worthy of him; they are not his children here nor his heirs hereafter.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

Continued from preceding page

the boys. With the waving of flags and the perfume of the owers the children were wild with joy."

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—AN ENTIRELY NEW AND MOST important movement is the pen-air forum conducted in downtown sections, where a oung Princeton student gets up and answers questions put by usiness men, lawyers, bankers, brokers and people of intelligence generally.

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—THE REV. G. A. CARSTENSEN, D.D., of Riverdale, N. Y., is onducting the big daily open-air meetings at Wall and William treets. Mr. K. Y. McComb is conducting daily "shop" campaign meetings in the important manufacturing districts in the ity. The open-air services are being held at one hundred centers; the shop meetings at thirty-four and tent meetings at welve. Other speakers are the Rev. William G. Biederwolf, of Monticello, Ind.; Dr. J. Wilbur Chapman, who is doing great work in Scotland and England; the Rev. Nicholas Dulitz; Mr. E. P. Haines, another enthusiastic worker in the "shop" meetings; Rev. Francis E. Smiley, D.D.; Dr. Arthur Y. Smith; Rev. David Q. Barry and Mr. C. A. Barry.

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—OPEN-AIR MEETINGS ARE being held in every part of the city as far over as fashionable Riverside Drive, as far south as Wall Street and lower Broadway and Bowling Green; as far north as the Bronx and Fort George, where, a few Sundays ago, requests were made for 350 Bibles in German, French, Italian and English.

At the open-air meetings held in Union and Madison Squares men stand by the hundreds, sometimes by the thousands, in the blazing noonday sun or under the starlit sky, listening to the exposition of Scripture, followed by personal appeal.

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—A CHORUS OF 300 VOICES SINGS at the regular meetings. At the annual big rally to be held in Carnegie Hall this fall there will be a chorus of five hundred voices, under the leadership of one of the most celebrated chorus directors of the city. Many famous soloists have offered their services, and the center of the hall will be occupied by converts, and reports are expected in no less than nineteen languages.

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—CHILDREN'S MEETINGS ARE HELD nightly in the tents and in some of the open-air centers. Boys and girls by the thousands assemble in the various meetings. Some pathetic little waifs of humanity drift into the tents, and incidentally into the arms and hearts of loving friends; boys who seem to have no other name than "Turkey," "Red" or "Cockroach"; girls who are running wild, some of them leaders of gangs and as dreadful in their way as their brother leaders. Older boys, youths in their teens, are being helped to respect the laws of the city as well as the laws of God. Services for adults are conducted in eleven different languages.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG · MANAGING EDITOR GEO H SANDISON · SECRETARY THEODORE WATERS

Europe's Furnace of Trial

War madness has seized the Old World. With appalling swiftness it has spread until, from Baltic to Mediterranean and from the Atlantic to the Ægean, the nations are now struggling in its grasp. Fleets and armies are clashing in deadly strife. Across a continent is heard the ceaseless roar of cannon. The cities, lately frenzied with patriotic fervor, are now stricken dumb with apprehension; for the strife has become a vast conflagration involving all Europe.

Greatest of all the wars, it seems likely also to prove the deadliest. Its red harvest of death is piling up on many a field; the best, the bravest, manhood's flower of the nations. We thrill with admiration at their splendid courage and reckless daring, even while we shudder at the brutal horror of their fate. It is enough to cure the world of war; yet none can refuse the need of praise due to the patriotism, however mistaken, that makes such sacrifices. The courage of those who can face death fearlessly will command the admiration of men as long as time endures.

But the saddest thing of all is to know that this horrible wholesale slaughter, which has transformed Europe into a shambles, was needless and unjustifiable. In the mad passion that took possession of men, the fact that force decides no principle was wholly forgotten. The opportunity for a peaceful solution passed, and now regrets are vain. Even the well-meant offer of mediation by our own government comes too late to be of service. The great struggle is on. To check its frightful momentum now with peaceful counsels would be like attempting to halt a tornado in full career. There may, however, be an opportunity for mediation later. For the present, it is evident that peace, unfortunately, can come only through war. With seventeen million soldiers at disposal, besides their fleets, the struggle of the titans has just begun.

Armies are but pawns in what has been called the "great game of kings," to be moved hither and thither by the hands of ambitious rulers, or swept off the board into the rubbish heap as the play goes on. The sacrifice of a few thousand lives, more or less, matters little when it is made to gratify the lust for power, territorial conquest or commercial advantage. Poor souls, they die bravely and gladly, fighting for flag and country, and the world honors their courage and loyalty. But the mercenary purpose that underlies the sacrifice is a part of the real history of almost all wars. All of the great Powers must share the responsibility for this frightful war, which has grown out of wicked greed for territorial expansion and commercial gain.

The glory of such a war is reaped in humiliation and remorse, in untold suffering, in national debts and heavy burdens, in innumerable graves, and in dust and ashes. At a thousand altars, prayers are being offered for the success of the Continental armies. Well may it be asked, "Does a just and merciful God ever bless the slaughter of men? Are bullets winged with prayer?" We cannot believe it. There must come a time when war shall yield to the principles of universal justice. And the hope and prayer of the Christian world to-day is that the Almighty, in his wisdom, may make this great conflict, which the wicked ambitions of men have kindled, a means for putting an end to war and of ushering in world-peace. Then, indeed, it will not have been without a purpose. And the humble heroes of all the nations who have fallen and may yet fall, will not have given their lives in vain. We are living in an era of great events, let us pray earnestly and with confidence that God, in his infinite mercy, may open the eyes of all nations to the folly and wickedness of war; that he may decree the end of great armaments for human slaughter and lead all nations to unite in bringing in the age of enlightened justice and peace.

A Nation's Grief

SELDOM has the heart of the nation been so touched as at the news of the death, on August 6, of President Wilson's wife, and of the events in the White House during her last hours. News of her critical condition had been, at her request, kept from the public. The President was bowed beneath many cares. His message to the stricken heads of Europe offering his aid in seeking peace was written at her bedside.

Most pathetic was the whispered hint of the dying woman that she would "go away" happier if it could be with the knowledge that a certain bill, in which she had been greatly interested, providing for the betterment of Washington slums, had been passed. News of her dying wish was informally conveyed to both Houses, and the bill was passed in sorrowful silence.

Mrs. Wilson's cheerful, beautiful life was shortened by her care for others. Interested in the poor, she labored for them beyond her strength. A simple Christian, trained in a clergyman's home, a student, artist, wife and mother, she typified all that was best in American womanhood.

In this kingless land the sorrows of the White House are the sorrows of all, and the whole nation truly mourns. The prayers of Christian America go out for the President that God will console and strengthen him in his great grief while guiding him in the grave tasks placed in his hands.

Reflecting God

THE saddest thing about the European war is that it discredits Christianity before the world. Many who disbelieve the doctrines of Christianity are utterly and bitterly opposed to war. They know that all the nations involved in the present struggle call themselves Christian nations. They read that the opposing sovereigns exhorted their armies to pray for victory, which can only mean success in slaughter. They say: "This is Christianity," and turn away in disgust.

The only answer can be that this is not Christianity. A great pagan was once asked what he thought of Christianity, and replied: "It has never been tried." So the governments of Europe to-day are not putting their Christianity into practice. Christ never taught co-operation and self-denial and helpfulness for individuals, and strife, self-assertion and oppression for nations. They have misunderstood, and are misrepresenting him.

But how about you—you with your daily tasks and daily pleasures and daily conversations and dealings? Are you representing or misrepresenting Christ? You have heard his call. You profess to follow. But are you following? Are you obeying? Are you representing him faithfully?

Paul said to the Corinthians: "Ye are our epistles, known and read of all men." They were letters, letters from God to men; letters to tell the world that God is kind and good and pure and just. Is your life telling the world that?

Visitors to the Sistine Chapel in the Vatican purchase mirrors from the guides so that through the mirrors they may gaze comfortably at the exquisite Michael Angelo paintings on the ceiling. Just so people will not raise their eyes to look at God. But they have their eyes fixed on you. You are expected to show them what Christ is like. Is the glass unclouded and steady, so that you give them a true picture of Jesus? "We all, with unveiled face," wrote Paul, "reflecting as a mirror the glory of the Lord, are transformed into the same image."

It takes patience, it takes firmness, it takes self-denial, it takes trust, but it can be done. What would your acquaintances think of Jesus if all they knew about him were what they see in you?

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THE CHRISTIAN HERALD ... Published weekly by The Christian Herald ... New York ... Chicago ... Boston ... Philadelphia ... Pittsburgh ... Buffalo ... Detroit ... Cleveland ... Cincinnati ... Minneapolis ... St. Louis ... Kansas City ... Omaha ... Denver ... Portland ... Los Angeles ... San Francisco ... Seattle ... Toronto ... Winnipeg ... Montreal ... Vancouver ... London ... Paris ... Melbourne ... Sydney ... Johannesburg ... Rates ... Make checks and money orders payable to The Christian Herald ... CHANGING ADDRESS ... DISCONTINUANCES ... RENEWALS ... Address THE CHRISTIAN HERALD ... New York

The Real Trouble in Europe

IN seeking to ascertain the cause of present conditions in Europe, where the greatest war in the world's history is now raging, one must look backward over the years. The primary cause is not the disputes of nations and governments; it is not even the antagonism of races. Twenty years ago or more, the mad competition for national supremacy on land and sea began in deadly earnest. It has resulted in the creation of military and naval armaments on a scale so gigantic that all that preceded them are dwarfed to insignificance. The mere fact of the existence of such forces has been a standing menace to peace and civilization. It was inevitable that, sooner or later, the long-foreseen conflagration would break out, which would put to the test the military systems of the rival nations.

Huge armies, the flower of the country's manhood, have long been prepared for battle; ponderous navies have been eager to contest for the mastery of the sea. The united systems of Europe to-day aggregate in land forces alone, including reserves, over 17,000,000 men and in sea forces several millions more. Science, invention and every form of human skill have been dragged into the service of the system, to devise the most effective methods of destroying human life, not humanely, but brutally and by wholesale. Man's God-given creative genius has been degraded. The science of destruction has been exalted above all others.

This system, the details of which could only have been devised in the infernal regions, has shadowed the world increasingly for a decade. The volcano was gathering its pent-up forces for an outburst. It needed only the stimulus of a quarrel among the nations to set the whole series of the system's man-killing mechanism into operation. We have the result in the frightful struggle now going on at which the whole world shudders.

In peace, the system consumes the surplus of a nation and impoverishes its people by oppressive taxation and heavy burdens; in war it devours the nation's sons and sows calamity broadcast.

The present war is one that will make the whole world think. Those who mock at peace will point to this war as conclusive evidence that peace is a fanatical dream and immeasurably far off. The reverse is true, however, for the war now in progress supplies the strongest argument in favor of peace. It compels men to think of the unspeakable folly of nations which, in all of their best interests, should not be foes but friends and fellow members of a great brotherhood. Yet we find them armed to the teeth by the system, to slay each other.

Further, the war must make the world think of the onerous and needless losses that are inflicted not only on the participants, but on other nations as well, who are not even remotely involved. And all who are not blinded by interest or prejudice must recognize the self-evident truth that rivalry in armament is a constant provocation to war, loss and suffering; that the control of a huge fighting machine by an ambitious or selfish power is a constant peril to humanity, and to the whole world's peace and progress.

Thought is the mother of action. There is strong reason to hope that the cumbrous, costly and wicked system of armaments now prevailing, and which has made the present war possible, may at no distant day, in obedience to the demand of civilization, become a thing of the past. It will not be relinquished without a struggle, but it is a struggle worth making. Russia, the principal aggressor in the present conflict, will not readily give up her dream of Balkan territory and a sea front on the Mediterranean; Austria, France, Germany and England will cling to their old ideals. But world-sentiment will triumph in the end. Let the friends of peace take courage.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Fatal Sunday Automobile Accidents

THE newspapers lately made mention of the numerous fatal automobile accidents of the previous Sunday. There was the case of a man with two women companions who was cing his car with another car and ran into a oving train at a railroad crossing on Long Island, ecause his brakes did not work." It turned out at he was inexperienced and probably did not ow what to do in the emergency. He was killed stantly, one of his companions died of her in- ries and the other was mortally wounded. In a ad-on collision of automobiles at Ocean City, J., there was evidently reckless driving on one le or the other. When the driver of a touring r coming from behind tried to pass another ma- ine near Somerset, Pa., his own skidded and went er an embankment, with the result that two per- ns were killed and four injured. There was a nilar accident at Corinth, N. Y., where a woman as killed and three persons hurt. other cases reported, three cars ent over embankments, one "turned rtle" and one ran up a steep bank, rowing the occupants out; there as also a car collision with a wagon id the killing of a man on the side- alk. In all half a dozen persons ere killed within a small territory, id three times as many injured. he laws requiring caution in driv- g automobiles should be more rict and more rigidly enforced. he driver who is incompetent, who under the influence of liquor, who as the racing mania, or who pilots e "joy ride," where physical and oral cautions are thrown to the inds, should have laid on his oulder the strong hand of the law. ne reason why the crop of deaths n the highways is so great on Sun- ay is that the Lord's Day is well- igh universally given over to the utomobile. This suggests the severe rraignment of the Jewish nation by he prophet:

They had not executed my judgments, but ad despised my statutes, and had polluted y Sabbaths, and their eyes were after their ather's idols. (Ezek. 20: 24.)

Heroic Warning of Danger

N THE wreck of a freight loco- motive on the Pawling Division f the New Haven System recently, he fireman was scalded to death and he engineer and flagman were badly njured. Romeyn Whitman, the ngineer, was painfully hurt but obbled to the West Pawling Station to notify the fficials. He collapsed upon reaching the depot. Frank Bowles, the flagman, had his hip fractured, ut crawled a quarter of a mile in the opposite irection and flagged an approaching express just n time to avert an accident. The railroad man's ife is one of constant peril, and, beautiful to say, s full of bravery and heroism. It required physical nd moral courage of the highest character, urged y the warmest brotherly love and loyal devotion o duty, to act as these men did at the time of the ccident. They are a very good type of the devo- ion and modest heroism to be found in the ranks f the railroad men of the country. Our land and he world are full of brave men and women, who re hurrying to the spiritual rescue of those who re imperiled. The action of these men calls to nind this divine warning against danger:

Escape for thy life. (Gen. 19: 17.)

Offers State Game Preserve

THE president of the State Board of Game and Fish Commissioners of New Jersey has just announced that a wealthy citizen—the owner of the largest private game preserve in that State—had tendered the use of 8,000 acres of mountains, bordering on the Delaware River, to the State of New Jersey as a refuge for all wild life. Along the river road large herds of deer may be seen roaming about at all seasons of the year. This is an ancient country road known in history as the "Mine Road," built by the Dutch in the seventeenth century. Along this road the early Hollanders conveyed copper ore from the Buckwood Mountains to Esopus on the Hudson. This gift is a beautiful proposition, which it is hoped the State will cheerfully accept. The Indians are nearly gone from our land. The buffaloes are about gone, and civilization makes murderous havoc upon the wild flocks and herds that remain. Most of the States have passed laws for the prevention of this threatened annihilation of the creatures of the wild. Such a park as is proposed for these animals would not only be humane, but would be a source of education for the boys and girls and grown people of the State. Deer of various kinds roam over the mountains of the Bible-land. There is this reference made to them:

Swift as the roes upon the mountains. (I Chron. 12: 8.)

Wealth Gotten by Accident

THE other day in St. Louis, Miss Juanita Rieves found in an old Bible, hidden away in a trunk, shares of stock valued at $100,000. They had belonged to her grandfather, who died forty-five years ago. The estate, which was closed in 1876, will have to be reopened and the property divided among the ten heirs. The most foolish thing people can do is to expect a fortune to come to them by accident. It is almost certain never to come; but should it come, it is very liable to make its escape. The fortunate man is the one who earns his money by labor of body, mind and soul. This truth is thus expressed by the wise man:

Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase. (Prov. 13: 11.)

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BAKERY IN GERMAN ARMY

OUT of a clear sky the bolt of war fell upon Europe, firing most of its nations with hate and bloody contests. The crime of the ages is that the Christian heads of governments and peoples should forget their vows and turn from pursuits of peace. The declaration of war means devoting of billions of war funds and preparation of clothes, foods and military equipments. The commissary department of the army is the basal one. Men have to eat to live, much more to fight. The greatest improvements have been made in baking bread for the soldiers. The veterans of the Civil War in this country tell of their hardtack and pork sides. Since then portable bakeries of the most perfect equipment have been installed. The bakeries of the German army are complete and can supply great quantities of bread daily. It is a pity that this bread should be baked to give men strength to slay their fellows against whom they have no personal grudge, or to furnish blood and life to be taken by the enemy. It is to be hoped that God in his mercy and providence will make the war short and sanctify it to the permanent peace which Christ taught and for which he gave his life. Everything that lives feeds. The plant on the moisture of the earth, the raindrop and the dew, the lower tribes on grain and flesh, the body on material food, the mind on truth in its various realms, and souls on God. Christ is the bread that furnished life for love to fellow man and to God. The truth is thus expressed: "I am that bread of life." (John 6: 48.)

Tunnel Built Without Fatality

THE Snoqualmie tunnel through the Cascades, in the State of Washington, has just been completed. It will greatly facilitate railroad operations through that region, especially reducing the delay and expense due to the heavy snow blockades in the mountains. When the two construction crews working from opposite directions through the 12,000 feet of granite and slate met in the center, they were able to shake hands and congratulate one another upon the fact that no lives had been lost in the work. During the building of the St. Gothard tunnel in Switzerland, which was completed in 1880, eight hundred men lost their lives. The Simplon tunnel between Switzerland and Italy was completed in 1905. In this work, owing to improved methods of protection, only sixty men were killed. The multiplication of inventions has demanded a heavy toll of human life. Fortunately, science and philanthropy have united to discover methods for the greater safety of the individual. The fearful wreckage of moral and spiritual life calls for renewed diligence upon the part of the church to save for the individual and society the precious immortal soul. Christ came to bring that spiritual life.

I am come that they might have life, and that they might have it more abundantly. (John 10: 10.)

Prefers Sight to Fortune

MRS. ISABEL LARA, said to be the richest woman in Central America, started for Europe the other day to consult specialists there about her eyes. She is almost blind, but, despite her seventy-six years, she hopes that these specialists may be able to restore her sight. Mrs. Lara owns large properties in Costa Rica and is reputed to have an income of $10,000 a day; but in discussing her present trip, she said, "I would rather have my sight back than all the money I have." In the appreciation of her sight she only expressed the deepest feeling of every man and woman. A Broadway merchant once publicly offered a million dollars to any one who would restore him his sight. And yet how few persons who have good eyes ever stop to thank Providence for these organs, so necessary to happiness and usefulness! A gentleman in a hospital recently, who had had a cataract removed from his eye, which had totally obscured its sight, said: "I have carried these eyes about with me for nearly seventy years. They have revealed every variety of color, scene and feature. They have filled my soul with inexpressible delight. They have guided me in the paths of duty and usefulness; and yet I never once paused to thank God specifically for those organs until the curtain of blindness was pulled down over one of them, reminding me of the blessing I had overlooked." Lamentable as physical blindness is, spiritual blindness is infinitely more so. The rich woman seeking sight reminds us of the man of olden times who was blind and went to the source of spiritual sight for his cure:

The blind man said unto him, Lord, that I might receive my sight. (Mark 10: 51.)

Washerwoman Fifty Years

MRS. T. H. BAILEY, of Atchison, Kan., has just completed fifty years of service as washerwoman for one family. Washing and ironing are just as necessary in the domestic economy as cooking, sewing or furnishing the money for the living. This veteran worker is to be congratulated upon the fact of her physical health, her indomitable industry and her constancy of service. The constancy of this humble woman's service in an important part of housekeeping suggests the lesson of constancy in the divine life, and in the service of the church. It is not an easy thing to keep one's temper sweet, day after day, through so many years, at a kind of labor that is apt to be monotonous; and the fact that this faithful woman bore up so bravely under it suggests that she must have had in her heart and by her side that Friend to whom "Ironquill" the poet refers in his well-known poem on "The Washerwoman":

I would not wish to stop
From that washerwoman's lip
Any song that she can sing,
Any hope that she can bring;
For the woman has a Friend,
Who will keep her to the end.

Christ in the heart makes every task light; he gives strength to bear every burden and brightens all the way. The worker who has Jesus by his side has an unfailing friend. With what just reverence the fathers and mothers in Israel are held who have lived the Christ-life for a half century or more, and who sweeten and sanctify the services of the sanctuary on Sunday or through the week—many of whom are from the humbler walks of life and of small financial means. The apostle enjoins this spiritual constancy in these words:

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (I Cor. 15: 58.)

WAR MAP OF EUROPE

PREPARED FOR

THE CHRISTIAN HERALD

AUGUST, 1914

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SCALE OF MILES

0 50 100 200 400 600

40°
60°
St Petersburg
Moscow
Vologda
Nijni Novgorod
Perm
Ekaterinburg
Orenburg
Samara
Saratov
Kazan
Ufa
Astrakhan
Volga
Don
Dnieper
Kiev
Odessa
Sebastopol
Constantza
BLACK SEA
Varna
Sinope
Constantinople
Boli
Smyrna
Konieh
Makry
Mersina
Iskanderun G.
Aleppo
Tripoli
Cyprus
Beirut
Damascus
Acre
Jaffa
Jerusalem
Dead Sea
Maan
Alexandria
Cairo
Suez
Nile Mth
P. Said
Canal
Rhodes
Scarpanto
Plain of Hamath
Babylon
Euphrates
R. Tigris
Moxul
Senn
Sulimanieh
Hamadan
Kermanshah
Shus
Ispahan
Yezd
Yezdikhast
Persepolis
Ahwax
Teheran
Casweem
Reshd
Tabrix
Lenkoran
Derbent
Tiflis
Erivan
Kutais
Trebizond
Erzerum
Sivas
Kutahya
Kuseriyeh
Boli
Tukat
Sea of Marmora
Dardanelles
Bosporus
Varna
Buryas
Odessa
Perekop
Kertch
Sea of Azof
Kaffa
Kamintzitz
Ekaterinoslav
Kharkof
Poltava
Kursk
Orel
Tula
Kaluga
Smolensk
Moscow
Vitebsk
Minsk
Mohilev
Pskov
Novgorod
Peipus
Narva
Ladoga
Viborg
Petrozavodsk
Onega
Archangel
Mezen
Pechora
Ural Mountains
Berezov
Obdorsk
Turinsk
Tobol
Tura
Miass
Verkh Uralsk
Orsk
Troitsk
Orenburgsk
Uralsk
Ft Aralsk
Sir Daria
ARAL SEA
Mertvui B.
Kaidak
Kisilauke
Sapak
Solish
Kara-bugas Gulf
KHIVA
Khiva
Kara Kum
Balkan B.
Kisch-kala Ft
Desert
Jermab
Attrek R.
Astrabad
Mushed
Herat
Tubbus
KHORASSAN
PERSIA
Biryan
Ehubeef
Salt Steppe
Elburx Mts
Kasbin
Sapak
Kizlyar
Georghievsk
Stavropol
CIRCASSIA
TRANSCAUCASIA
ARMENIA
Ararat
Van
Urmia
Tabriz
Ourmia
Mesopotamia
Syrian Desert
Palmyra
Damascus
Trans Caspian Province
CASPIAN SEA
Trans Caspian Steppes
Embinsk
Guriev
Emba
Bamnaso Uralsk
Orsk
Turgai
Irgiz
Ural Mountains
Berezovo
Dutov
Ust Urtata
Troitsk
Keras
Voldinsk
Miass
Ishimsk
Tcherdin
Kungur
Solikamsk
Nikolsk
Ustsysolsk
Velsk
Totma
Kadnikov
Kotlas
Pinega
Onega
Mezen
Pechora
Ural Mountains
Berezovo

A WEEK IN THE WORLD'S NEWS

WHILE the war has monopolized attention, it has not entirely monopolized the news. Things important and interesting have been taking place quite as usual. In matters of wide national interest, the railroad rate decision comes first. The most satisfactory feature to the companies in the long-awaited decision of the Interstate Commerce Commission appears to be the recognition of the fact that railroads need relief. The Commission was not unanimous in its report, which grants to one hundred and twelve railroads east of the Mississippi and north of the Ohio and Potomac only a fraction of the freight increases asked for. The decision is a comprehensive review of the condition of the roads in the form of an argument for economical reforms. Advances allowed may produce a one-and-a-half per cent. increase of revenue; a few lines are granted a flat increase of five per cent. under certain conditions, which may prevent some roads' taking advantage thereof, but a general fixed increase to the thirty-five systems involved is denied.—Federal Reserve Board organization now seems likely in the near future, as Paul M. Warburg, yielding to President Wilson's wishes, appeared before the Senate Committee on Banking and Currency, August 1, for a three-hour examination, and according to reports wholly satisfied the committee. His confirmation is therefore expected. In the place of Thomas D. Jones, of Chicago, who withdrew his name, Frederic A. Delano, president of the Chicago, Indianapolis and Louisville Railway Company, was nominated by the President, August 4, and no opposition is expected.—The threatened firemens' and engineers' strike on ninety-eight Western railroads, involving nearly sixty thousand men, was averted at the eleventh hour by the consent of the managers to arbitrate at the urgent request of President Wilson, August 3, when in conference with him at the White House.

* * *

In matters affecting other countries, a new minister to Greece, Professor Garrett A. Droppers, of Williams College, was nominated by President Wilson, August 4, to succeed George Fred Williams, whose activity in the Balkan question was recently noted.—The canal opening, officially set for August 15, was in question for a few days because of the European war, but on August 5 the War Department announced that there would be no change of date.—Twenty foreign peace treaties, which stood in danger of postponement until the next session of Congress, have, however, now been advanced in the Senate, the Foreign Relations Committee having ordered favorable reports thereon, August 5.—An aggressive evangelistic campaign in Mexico is said to have been decided upon by concurrent action of the Boards of the Methodist, Congregational, Baptist, Presbyterian and Disciple denominations.

* * *

New York Bureau of Weights and Measures bans sale of graduated nursing bottles, the only kind, according to dealers, now in stock or obtainable, glass-blowing plants being closed as usual for the summer. The alleged unreliability of graduations on such bottles is the cause of this action.—The National American Woman Suffrage Association inaugurates a campaign

The attitude of this country toward war has been well expressed in the cartoons of the press. The reproduction above is a typical cartoon which occupied a full page in the Brooklyn *Daily Eagle* of August 1. The writhing figures on the battlefield are modern. But Mars, the god of war, is unchanged excepting in one particular—his face is no longer glorious.

melting pot, into which members and friends are dropping gold and silv trinkets, heirlooms and other valued keepsakes for the cause. Chicago is t scene of this unusual method of raising funds.—Hoping to prevent consti tional convention the Citizens' Union of New York City has applied for injunction to prevent election of delegates this fall to the convention voted last election to be held in 1915 to amend the constitution of the State.—T Agricultural Department estimates the cotton crop for 1914 at 13,850,0 bales, or 76.4 per cent. of normal; about 37,000,0 acres are under cultivation, a half million less th last year. The average per cent. of normal for t past ten years is 80.4. Late bad weather con tions are held responsible for this year's compar tively poor showing.—That the United Stat ranks first in wealth appears from a circumsta tial review by the *Statist* of London, reprint and distributed by the Department of Commer at Washington. Accumulated riches of this cou try are placed at $150,000,000,000, as again $85,000,000,000 for Great Britain, $80,000,000,0 for Germany, and $50,000,000,000 for Franc The rate of increase in the last hundred yea for all these countries is remarkable. The repo says: "In the early part of last century, t United States depended on Europe, and especial on Great Britain, for most of the new capit needed for its development. To-day the accum lations of the American people are greater tha those of any other nation."

* * *

The trans-Atlantic flight of the Wanamak aeroplane will be postponed indefinitely if t European war continues, Lieutenant Porte, t pilot, having determined to rejoin his Britis regiment.—A gasoline-driven lifeboat, carryin a crew of five, and the commander and his wif who are on their honeymoon, left New York, Jul 31, to attempt to cross the Atlantic.—The Depar ment of Agriculture, after thorough trial of ant fat preparations upon a squad of volunteer exper menters, announces that the only ways to safel reduce flesh are rigid dieting and strenuous exe cise continued over a long period of time. Fat starchy foods and sugar are tabooed. Loss c flesh is deprecated if accompanied by loss c health, energy or strength. A general ban is pr nounced against anti-fat cures.—The Presbyteria Church announces 1,408,000 members, 42,200 ir crease over last year, and corresponding increas in ministers, Sunday school members and finance

* * *

Negotiations for Mexican peace halt because c uncompromising attitude of Constitutionalists. The Federal and rebel armie were approaching each other near Mexico City on August 4. Villa is said t have proclaimed his independence of Carranza. Early occupation of Mexic City by the Constitutionalists under Carranza is expected.—An assassin kille French Socialist Leader Jean Jaurès in Paris July 31, while he was chattin with friends in a restaurant. Jaurès was the recognized leader of the Socialis Party in France, a Deputy of power, and editor of *L'Humanité*.—Thirty pe sons were killed and many injured in a head-on collision between a Kansas Cit Southern train and a motor passenger car, at Tiptonford, Mo., August 5. Th gasoline tank burst, caught fire, and death and injuries followed.

THE NEED OF A REVISED HYMNOLOGY

THIS week we continue the presentation of the views of pastors, hymn-writers and others on the much discussed question of the merits and demerits of popular hymnology. Any interested reader of this journal is invited to express an opinion on the subject:

How a Great Composer Passed Summary Judgment on Unmeritorious "Sacred" Music

I HEARTILY concur in the statement attributed to the Rev. John Thompson. In an address at a convention some years ago, I recall saying: "Many of the hymns now in use are little better than mere twaddle, and were a clergyman to preach the doctrines they contain, it would not be long before he would be brought to trial on a charge of heresy."

Some time ago, one of our denominations undertook to produce an ideal hymnal. Several thousand hymns were sent by them to a famous composer, with the request that he would select such hymns as, in his judgment, were worthy of consideration. He returned less than six, saying the balance were fit only for the waste basket, or words to that effect. We do need, and that most sadly, a commission of competent men, to revise, and in some instances to re-write, our hymns.

HENRY P. LYMAN-WHEATON.

Ridgefield, N. J.

* * *

A Mercenary Spirit the Cause of the Decline in our Hymnology, Writes Dr. Simpson

REPLYING to your circular letter of July 21, I beg to say that I quite agree that your criticisms of popular religious hymns are entirely just, but I see little or no prospect of improving things so long as the publication of hymns is carried on by so many persons as a purely mercenary matter of business.

New York City. A. B. SIMPSON.

* * *

A Wise Revision Would Be a Good Thing, Writes Mrs. Wingate, Hymn-writer

WHILE writing hymns and sacred songs for the various composers, I received much helpful criticism. Mr. Sankey asked for such words as Moody would give out from the platform—simple, direct and forceful. He did not care for hymns that called his fellow men "sinners." Mr. Gremahan liked Scriptural words as far as possible. The meaning of hymns should be very clear; there should be no involved sentences. Those that have stood the test of time and which voice some human longing or aspiration are very helpful. Yet many of the modern hymns express much of Christian experience and are often instrumental in winning souls into the kingdom. While I would not hold to the old, because it is old, nor reject the new because it is new, I think a wise revision would be a good thing.

Pittsfield, Me. MRS. MARY B. WINGATE.

* * *

Hymn Revision a Question Difficult to Solve, Writes Bishop Quayle

THE question of the tawdriness of so many of the Sunday school ditties is old and has often been discussed in my lifetime, but probably will never get anywhere. I was one of the Joint Hymnal Commission which made the present Methodist Hymnal used officially by the Methodist Episcopal Church and Methodist Episcopal Church, South. It measures up in a fair way to what I think a hymnal should be. Wherever our churches have used the churc hymnal in their Sunday school, it has worke admirably. I am therefore of opinion that i lies in our power to make Sunday scho music and hymns unridiculous and worthy. I is worth trying for, because so should we edu cate our Sunday school children to sing th songs which they should use when they cam to the church services, thus ministering to tha greatly-to-be-desired event, the magnifying o congregational singing.

St. Paul, Minn. WILLIAM A. QUAYLE.

* * *

A Woman Hymn-writer's Idea of Practical Revisio

IT IS TRUE that we have many songs, bot new and old, that deserve severe criticism Some could easily be rewritten and vastly im proved, and many more could wisely b eliminated. Of course, no revision would sui everybody—people will always differ. Mr Moody and other Christian workers have tes tified to the usefulness of some songs tha trouble the critics, and they claim that useful ness is the true test of any hymn. However it is well that writers and composers hol themselves to high standards, seeking to pro duce worthily rather than numerously, and believe there is among them an honest effor to elevate the standard of work.

If committees in a hundred representativ churches were asked to submit lists of hymn which they believed should be revised, migh not a hundred or more hymn-writers be en listed in a contest to revise them? Each write might be furnished with copies of, say, te hymns, with request to rewrite them. The let some authorized board of judges examin them and accept the revision of each hym which best pleased the majority.

Portland, Ore. MRS. FRANK A. BRECK.

Our cover, drawn by S. Begg, and the above sideview of a motor-driven gun-carriage are reproduced from the *Illustrated London News* of July 25, 1914

THE WHITE HOUSE IN MOURNING

MRS. WOODROW WILSON, wife of the President, died in the White House at five P.M., August 6, after an illness of several weeks, due to a nervous breakdown d a constitution weakened by Bright's disease. e President with his three daughters, Miss Marret Wilson, Mrs. Frances B. Sayre and Mrs. illiam Gibbs McAdoo, were at the bedside. Mrs. ilson was unconscious at the end, and until the rning hope had been entertained that she might fely pass through this crisis.

Although it was known in Washington that the esident's wife was confined to her room and that e President, in the midst of the unusually heavy res of state, spent much of his time at her side, e public was not aware that any such great grief reatened the head of the nation. As soon as Mrs. ilson's alarming condition became known a wave sympathy spread over the land, and was reflected the press of August 6.

Mrs. Wilson, who was Miss Ellen Louise Axson, s born in Savannah, Ga., and was educated in at State, but came to New York to study at the t Students' League after finishing college, and in at city met Mr. Wilson. The wedding ceremony s performed by her grandfather in Savannah in r girlhood home, and the homestead was visited Mr. and Mrs. Wilson in their Southern tour in 12. Samuel Edward Axson, Mrs. Wilson's father, s a Presbyterian minister.

From her youth Mrs. Wilson had been a lover of t, and in later years she became deeply interested in welfare work. But first and always Mrs. Wilson was a wife and mother, the loved and honored mistress of her home. She ministered unremittingly to her husband's welfare and the education and training of her daughters. She has stated that she considered home influence paramount in the forming of character. She was before all others in inspiring the President with courage for his grave duties in the past trying period.

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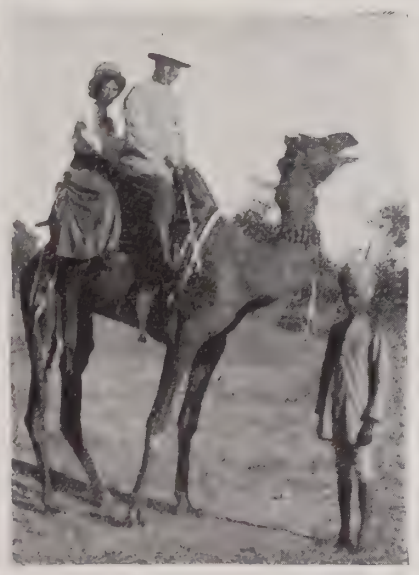
MRS. WOODROW WILSON

Mrs. Wilson's friendly visits to governmental departments led to many benefits for employees, notably in improvement of sanitary conditions under which some had to work. Her welfare activities also took her to the poorer sections of Washington, and one of the most touching incidents of her last hours, according to the press, was her assertion to the President that she would pass away more contentedly if she could know that a Congressional bill providing for better housing conditions in Washington's slum district had passed. Upon an intimation to that effect from the President the Senate promptly passed the measure and the House upon receipt of the bill prepared to do likewise.

Mrs. Wilson has always been regarded as a Southern woman. She was a beautiful example of Christian womanhood. No one thing more strikingly reflects her character and reveals the currents of her life than the last words she is said to have spoken. Beckoning to her side Surgeon Cary T. Grayson, U.S.N., the attending physician, she whispered to him: "Doctor, if I go away, promise me that you will take good care of my husband."

CHRISTIAN HEROISM IN INDIA

FIFTEEN SUCH WELLS HAVE BEEN PROVIDED



MR. AND MRS. POSNETT EN ROUTE

FORMERLY ONLY POLLUTED WATER WAS OBTAINABLE

MISSIONARY CHARLES W. POSNETT, of Medak, in the province known as the Nizam's Dominions, India, has written to THE CHRISTIAN HERALD giving a graphic ough brief account of the suffering in that section and of the very efficient and enthusiastic rvice rendered by the young native Christian angelists at this time. There are, unfortunately, any parts of India where want is a familiar sitor and in which the poorer class of natives are ntinually engaged in a hand-to-hand struggle r existence. This year, through a variety of uses, the struggle has been harder than usual, and to the prevalent poverty there has been added a visitation of disease to which Rev. Mr. Posnett refers in his letter. He writes:

"For the last six months the people in our villages have been suffering, and I have been continually going round from village to village trying to relieve the suffering, for the most part by giving the people work. It has been my desire to keep them employed, and thus to avoid pauperizing them. In the midst of it all, there came the outbreak of smallpox, which made the task infinitely worse. Our evangelists have been up night and day, nursing the sick and dying. I think the most cheering thing about the whole experience has been the splendid way in which our Indian evangelists have shone out. Though many have lost their own children during these months of trial, they have never flinched and never run away from the hardest tasks. By day they have been supervising the work which I have tried to give in almost every village, and by night they have been sitting up with the sufferers. In many houses the whole family was down at the same time. I found that our evangelists have been ceaselessly helping to nurse them and risking their own lives with the greatest courage. Furthermore, they had given their own little store of clothing to the sick. I have been more rejoiced than I can tell you by the splendid behavior of these young men and their wives.

"And I want specially to say this to you and to all the readers of THE CHRISTIAN HERALD, because many of these evangelists and Bible women are the *very boys and girls whom you were so instrumental in saving fourteen years ago*, during the great famine of 1900. You saved them then, and now you will rejoice to hear that they have given their strength and life without stint, and with the greatest zeal and love, to their fellow sufferers."

CHILDREN BEING GIVEN INDIAN CORN TO TAKE HOME

THIRTY-TWO SANITARY HOUSES HAVE BEEN BUILT

A DAY OF QUESTIONS

*SUNDAY SCHOOL LESSON FOR AUGUST 30**

CHURCH AND STATE

By Rev. Edwin Whittier Caswell

CHRIST showed his measureless wisdom in his answers to difficult questions. When asked about the family relationships of heaven, he replied: "They are as the angels of God in heaven." "Are there few that be saved?" "Strive to enter in." "When shall these things be?" "Be ye also ready." "What shall this man do?" "Follow thou me." "Who is my neighbor?" The Good Samaritan parable was the answer.

He who is the Truth did not need to reason or investigate to find it.

On this last day of Jesus' public ministry, the Pharisees and Herodians were plotting together to get a case against Christ. They sent young disciples with flattering words in their mouths, saying: "Master, we know thou art true. Tell us, is it lawful to give tribute unto Cæsar?" If Christ took the affirmative, then his influence with the masses of the people would be gone; if the negative, then they could bring him before Pilate as rebelling against the Roman Government. Jesus exclaimed, "Why tempt ye me, ye hypocrites? Show me a penny." Looking at the face of the Emperor Tiberius on the coin, he asked: "Whose image is this?" They replied: "Cæsar's." Then came the words that have been engraved upon history and humanity: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

It was an acknowledged rule that to accept the coinage of any king was to own his supremacy. It was therefore lawful for the Jew to pay the poll tax to the Roman Government. These evil emissaries were so confounded, they durst not ask him any more questions, "for never man spake like this Man." Christ added the grander lesson, "Render unto God the things that are God's"; give yourselves in holy obedience to his kingdom. Let not your loyalty to Cæsar interfere with your allegiance to God.

But what are the things that are Cæsar's? Where do we draw the line between human and divine governments? The great Teacher enunciated general, vital principles of obedience and obligation, but left to the individual their application. When the human conscience is invaded by the State, we must obey God rather than man.

Christ did not endorse the union of church and state. The church has a higher realm in which to rule. She should not become a usurper over the state. When the church has sought to rule in both realms, she has become a terrible a tyrant as the most despotic monarch. The sacred domain of the individual liberty of body and soul has been sacked and tortured on the rack and flame, and the church has been corrupted by the power, wealth and worldliness which it has acquired. Christ's kingdom is not of this world but covers infinity and immortality. How small seem the little affairs of civil, social and temporal life in this momentary existence, compared with the unending future! Therefore, it is difficult to tell where the boundary line of the state ends and that of the church begins. But there is such a line and each person must decide for himself when the state encroaches upon his religious freedom, or when the church seeks to place her golden throne above the governments of this world. Let the Golden Rule be the golden mean between the church and the state; then peace and progress will prevail.

* International Sunday School Lessons for Sunday, August 30, 1914. "A Day of Questions." Matt. 22: 15-22. Golden Text: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Matt. 22: 21.

CARPETS AND CHRISTIANITY

By Amos R. Wells

THE Pharisees, whatever we may think of their motives, were shrewd when they tried to ensnare Jesus in his talk; for most men may be caught there if anywhere. Everybody knows the famous story of Bishop Latimer, who, when on trial, heard a pen scratching behind the tapestry, and thereby knew that every word he uttered was being taken down. From that time he was very careful what he said. Talmage told of a certain family which kept a "Slander Book," in which every harsh and unkind word spoken of others was accurately recorded. At first there were many entries, but they gradually became fewer and at last ceased altogether. It is well to remember that just such records are kept in heaven. "Thou, God, seest me," means also "Thou, God, hearest me." When we think of the vast and wonderful audience which listens to our least word, we shall not be likely to be ensnared in our talk.

How hypocritical were the Pharisees when they paid Jesus that splendid compliment, "We know that thou art true"! They thought so little of truth themselves that they did not realize what a glorious tribute it was. Once an English photographer hung out a sign which read: "It is not necessary to be rich to look so in one of our photographs." This photographer had provided himself with elegant raiment of all kinds in which he decked his customers, touching up their faces, moreover, so as to make them appear far more handsome than nature had made them. This is the spirit of the world—an eagerness to seem more wealthy, more learned, and more beautiful than one is. But the Christian seeks above all things to be his exact self. He hates a lie as bitterly as Christ hated it; and this love of truth goes far to prevent his being ensnared in his talk.

But the Pharisees made one great mistake in their characterization of Jesus when they said: "Thou carest not for any man." They meant to imply Christ's entire independence of speech and bearing, and in that they were correct; but they were not correct in their implication, born of their hope, that this independence would make Jesus heedless of what he said regarding any man. Jesus cared no more for the Roman Emperor than for blind Bartimeus, and would no more speak servilely of one than of the other; but he did care tenderly and wisely for each, and would therefore speak gently and justly of each. You remember the old story of the Miller of Dee, whose refrain was, "I care for nobody, no, not I, and nobody cares for me." That is the sure result of surly separation from other men. Christ's supreme care of everybody is one reason why all men that really know him care supremely for him.

It is easy to see the point of the Pharisees' perplexing question, "Is it lawful to give tribute to Cæsar?" The Roman Government meant to them "taxation without representation," taxation of the heaviest and most unjust kind, an irresponsible tyranny compared with which the oppression of the American colonists by George IV was fatherly kindness. The question meant about what "Is it lawful to pay the stamp tax?" would have meant to the men of Boston just before the famous Tea Party.

"Tribute to Cæsar" signifies any weak and undue compliance with worldly pretensions and worldly customs. For example, figures were given last year at the convention of the Chicago Dressmakers' Club showing that several society leaders of that city spend $75,000 a year each on dress, while a hundred women of that city lavish on their personal adornment $50,000 a year apiece. Add the figures for New York, Paris, Vienna, London, Berlin, and you will have only the beginning of a conception of this one "tribute to Cæsar." Of course the men pay a tribute quite as heavy, only in other, and more harmful, ways.

It is no wonder, in view of the appalling evils of worldliness, that many earnest Christians withdraw from all connection with Cæsar. I have a friend who was formerly a successful merchant on a large scale. He was strongly influenced, on a business trip to China, by that great missionary, J. Hudson Taylor, and during all the years since then has given up worldly pursuits altogether, and devoted himself entirely to the betterment of the world. "Money!" he passionately exclaims; "I want no more money! I don't want anything more to do with it!" That is the extreme attitude toward Cæsar, a noble attitude, but the easiest for a sincere Christian to take. It was the attitude of John the Baptist.

I had another friend, Dr. Samuel B. Capen, who during his long life was counted the most useful citizen of Boston. He was eminent in civic service, locally and nationally, and was a splendid promoter of world-wide missions. Intending to become a minister of the Gospel, he was prevented by poor health, and determined to make money for Christ. He became one of the best examples the world has seen of a Christian business man, who rendered to Cæsar the things that are Cæsar's and to God the things that are God's. He made the carpets that he sold prepare the way for the King of kings on his triumphal march through the nations. He took Christ's attitude toward wealth.

THE STATE—THE PEOPLE

By Arthur H. Howland

IN STUDYING Christ's words it is necessary to remember that he was almost constantly speaking from two points of view. He was speaking for the present and for the future. He spoke of the institutions and laws and customs of the day in which he lived; and he laid down great principles which were to "turn the world upside down," carrying to ruin many of the things which he spoke of freely and seemed to sanction. For instance, he made use of the temple for worship, sanctioned its ceremonies and strove to keep it pure from greedy profaners. But his own sacrifice was to put an end to the temple ceremonies, and he declared of the sacred building itself: "There shall not be left here one stone upon another that shall not be thrown down." Just so he spoke freely of slaves and masters, while bringing to earth the principle and the power that would ultimately put an utter end to the whole institution of slavery.

And his exhortation to "render to Cæsar the things that are Cæsar's" must not be taken as a ratification of the theory of "the divine right of kings," nor of the Roman theories of taxation and currency.

Christ, though obedient to Rome's imperialism, was the first great democrat. He believed in the people. He lived for them. He died for them. It is his spirit which, through all the centuries, has been setting them free.

So Cæsar means the state. And we know, now, after two thousand years of reflection upon the life and teachings of Jesus, that the state means, not the king, but the people.

We may link this lesson, then, up to the two great points of Christ's whole message: love for God and love for one's neighbor. We shall study these more minutely next week, but we take this glimpse of them here. Christ believed in law, but he taught that the highest law is love. Render unto God what should be his—the deepest, strongest love of our souls. Render unto the state (that is, the people, our neighbors) that which is theirs—that is, the utmost of our helpful, kindly service.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

"I WOULD like to have your advice in regard to holding up our senior class of young men and young women of which I am president. Our class has had so many meetings, but there are only about [illegible] at present, and only a few [illegible] active part. We have a splendid teacher and pastor, but I long to help him up the class spiritually, but there are so many other activities that interest the members more than the Sunday school. Our class consists of members who live in the country as well as those who are in town and our Sunday school and classes are largely kept up by them and their families. What are the duties of a class president, and can you refer me to any publication that would be of help to me in my work?"

The case is not hopeless. The class is apparently well taught. It need organization and objectives to promote class spirit and growth. You should secure several good books on adult class work, such as *Lesson Talks for Men* (Dr. Joseph Clark), *The Adult Worker and His Work* (by Wade Crawford Barclay), or the excellent book on adult class work by W. C. Pearce. The *Adult Class Monthly*, issued by the leading denominations, is full of practical plans for such classes. Write to your denominational headquarters for their literature on adult work.

Organize the class into three committees—Membership, Social, and Spiritual and Service. The Membership Committee is to visit absent members, and make a list of non-attendants in the community for visitation. The Social Committee is to plan for an occasional social, plan a class pennant, a class pin, a class cry and a class song and introduce new members. The Spiritual and Service Committee is to plan a "win one" campaign, meet regularly for prayer for the unconverted members of the class, and conduct or arrange for the devotional meetings of the class in co-operation with the president. The service work of this committee is to plan for ways in which the class can help the church, the community and the world, by doing something definite in the church, "big brothering" some younger boys, conduct a temperance campaign in the community, visit some shut-ins or sick with flowers or song or prayer, send flowers to the nearest city hospital, and be interested in the support of some student in Korea, or China, or India, or the Philippines, at a cost of $20 to $40 a year, to represent that class upon the foreign field. A letter from this student, and his picture hung up in the class-room, will do a whole lot in making missions real to the class. This committee should secure from your State Sunday school headquarters the International Sunday school Association leaflet, *Fifty-eight Varieties—One Better*, giving lines of service. The class president is to see that the class is organized under the State Sunday School Association plan, secure a certificate of such organization and enough red and white buttons for each member of the class, obtain the Adult Class leaflet literature (from the State Sunday School Association headquarters), appoint committees and confer with each committee as to plans of work, and to keep things moving. Plan a 100 per cent. attendance Sunday, or set a goal for class membership, and divide the class into teams for the purpose of building up the organization.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

An End to War*

MUCH of our bringing up has had a tendency to give us an altogether wrong feeling about war. While we were taught that war is a cruel and horrible and usually wicked thing, we were also taught that after all there is a good deal of splendor and glory about it. Much of the good advice we have gotten has been couched in terms of war and illustrated with the facts of war. The histories we have studied glorified war and the heroes of war. Our literature, prose and verse alike, has been filled with the war spirit. So in all these ways, along with our dread of war there has lurked a secret admiration for it.

Now the only real way to stop war is to train up a race of human beings to whom everything that suggests war will be loathsome, sickening, disgusting, utterly revolting. And this is a process which is already splendidly under way.

Human flesh was not made to be torn and gashed by bullets and bayonets. Human bones were not made to be shattered by projectiles and bombs. Human eyes were not made to be shot to bits. Human limbs were not made to be wrenched or cut away by sword and shrapnel. Human blood was not made to be smeared on the dust of battlefield.

The leader of the meeting should secure copies of two books recently written about war from this point of view: Lamszus' *The Human Slaughter House*, which was reviewed in THE CHRISTIAN HERALD on July 30, 1913, and Alfred Noyes' great poem *The Wine Press*, which we shall try to review in a later issue. Both of these books are issued by the Frederick A. Stokes Company, New York. Lamszus makes his hero say, after describing a modern battle: "In such wholesale, callous, purposeful fashion, vermin only are exterminated. We count for nothing more than vermin in this war."

It is an amazing coincidence that this lesson is studied just when the great struggle in Europe is impending, and twenty million men are waiting to rush at one another's throats, in struggles like those described in these terrible books.

But almost worse, even, than the ghastly griefs of war is the horrible unfairness of it. The men who do the fighting and the suffering are the very men who get no rewards from whatever victories are won. They move about blindly, impelled by cruel, selfish, greedy, soulless interests which care chiefly, and in most cases only, for gains of gold, gains not for the myriad families of their lands, but for the needless use of those who are already glutted with undeserved abundance.

Often the men who fight have no animosity against one another. They are commanded to kill men whom they would, if their natural affections were not tampered with, love as fellow human beings. The whole thing is infinitely unreasonable, unfair and woeful.

And all this—even if we did not believe in Jesus, and profess to follow him. But since we do, how much more passionately must we hate the whole business and thought of war and strive to bring it to an end.

* "WHY AND HOW TO ABOLISH WAR." Isa. 65: 17-25. Christian Endeavor Topic for Sunday, August 30, 1914.

Charles Wesley's Hymns*

WHAT would Methodism be, what would it have been, without song? And what would the songs of Methodism have been without Charles Wesley?

It would make a good program for this meeting to ask a half dozen or a dozen members, a week or so before the lesson Sunday, to run through their hymnals and pick out their six favorite Charles Wesley hymns. It will be a great blessing to the young people who make the study, and their reports to the meeting will be full of interest and helpfulness. Then have a number of these hymns read and others sung.

Doubtless the best loved Charles Wesley hymn is the simple, powerful spiritual classic: "Jesus, Lover of My Soul." Some others almost equally well known are: "Oh for a Thousand Tongues to Sing," "Come, Thou Almighty King," "Hark, the Herald Angels Sing," "Christ the Lord is Risen To-day," "Love Divine, All Love Excelling," "A Charge to Keep I Have," "Jesus, the Name High Over All," "Who Are These Arrayed in White?"

Do not fail to have the great hymn read or sung:

> And can it be that I should gain
> An interest in my Saviour's blood?

The church is missing untold blessing by allowing this hymn to pass into disuse. It is full of fundamental Christian doctrine, put into terms of rapturous experience, and the old tune "Filmore" is better than some of the critics seem to think. It has not been improved by the change of arrangement in the new hymnal. While the mechanics of the music may be better the new way, the old brought out far better the spirit of the words, and should not have been disturbed.

Charles Wesley was at his best in the hymns expressing aspirations for the higher Christian life. Only heaven's records will show how many souls have been led to cleansing and power by such hymns as: "Jesus, Thine All Victorious Love, Shed in My Heart Abroad," "Oh that My Load of Sin Were Gone!" "Oh Come and Dwell in Me, Spirit of Power Within," "Lord, I Believe a Rest Remains," and "Oh for a Heart to Praise my God, a Heart from Sin Set Free."

It will be hard to find in all hymnology a more beautiful, comforting and trust-inspiring hymn than "Forever here my rest shall be, close to thy bleeding side."

Charles Wesley believed in work. "Soldiers of Christ, Arise," and "Son of the Carpenter, Receive This Humble Work of Mine," indicate his zeal. A little-known hymn, which is one of his very best so far as literary technique goes, deserving almost to rank with some of the best of Tennyson's "In Memoriam," is "If Death My Friend and Me Divide."

* "AN EVENING WITH CHARLES WESLEY AND HIS HYMNS." Ps. 126. Epworth League Topic for Sunday, August 30, 1914.

Women in New China*

WITH the new republic the women of China are coming to a life of freedom and opportunity. Schools for girls are being opened and these schools are receiving the sanction of government officials. Mrs. William James Sly, writing in the August number of *Service* on the subject of to-day's lesson, states: "At first there was difficulty in getting girls to attend the schools our missionaries opened. Absurd rumors were circulated that the foreign teachers would murder the girls and make medicine of them." But the natives now understand that nothing but good comes to the girls in these schools.

So far there has been practically no social life for the women of China. But now they are forming clubs of all sorts. They are learning to think and to speak and to take the lead in many reforms. The hideous and cruel habit of foot binding is gradually dying out, although it has been stated that as late as 1911 there were still 70,000,000 girls and women in China whose feet were deformed and held in torture by this ancient custom.

Brave work has been done by some native women physicians who secured their education in America. Among these are Dr. Hu King Eng, Dr. Mary Stone, whose Chinese name is Shi Ma Li A, and Dr. Li Bi Cu. Dr. Shi in one year treated 15,941 patients, besides directing a large training school for women and superintending primary and secondary schools in her district. There is a strong woman suffrage movement in China, and last year the National Assembly was formally petitioned to grant the vote to women. There is an opportunity whose importance cannot be measured or described for the Christian Church to aid in guiding the awakening woman life of new China, bringing their thoughts and hearts and wills to the knowledge and love of Christ and their lives up to the high ideals of Christian womanhood.

* "WOMAN'S OPPORTUNITY IN NEW CHINA." (Conquest Meeting.) Ps. 68: 7-14. B. Y. P. U. Topic for Sunday, August 30, 1914.

THE FAIRY QUEEN

BY MARGARET E. SANGSTER, JR.

WHEN I was a little girl, I always thought of her as the Fairy Queen. And though I have outgrown many of my primary school ideas, I still look back at her with the same thought in my heart.

A fairy queen in the romantic days of the third reader was always associated in my mind with filmy silk dresses and cobweb wings and golden palaces and diamond chariots. She went around, after dark, with her golden hair flying and her silver voice singing, doing good to poor orphans, who believed in Titania, and Oberon, and Puck; solving mysteries and visiting the moon man. She was too tiny to see, and yet I realized that to a fairy, she would seem tall and gracious and perhaps a trifle awe-inspiring.

And now, looking back on my imaginings, I often wonder why I had the intuition to name my friend so well; for she was little, and her dark hair was heavily powdered with gray, and her eyes were covered with thick spectacles. She never went robed in silk, for she was usually engaged in the home occupation of cutting cookies, or feeding the hungry, or binding up some child's cut fingers. No one would ever suspect her of paying visits to the moon man; she was entirely a creature of the earth. Yet, instinctively, I called her the Fairy Queen.

Our friendship began in a very commonplace way—as a great many beautiful things begin—for I was coming home from school with my big geography hugged under my arm when I first met her. She was bending over a forlorn little kitten, with prominent starved little shoulder-blades and sore eyes.

"Is it your kitty?" I asked, being an inquisitive child.

"No," the lady answered, and I noticed that her voice had a peculiar, soothing mother-note in it. "It isn't exactly my kitty, though I expect that I shall adopt it if we can't find the owner. Do you like kitties?"

I liked them very much, and our friendship began in the telling of it, for my shy chatter seemed to interest the lady. I later learned that her interest was not for me alone, but for everything. She was interested in the ashman's sore arm, and in the washerwoman's baby.

It was not her interest in things, however, that decided me in the pet-name I lovingly gave her. It was her absolute trust in one—her absolute faith in the truth. Even the worst little street boy who played on her front sidewalk confided his troubles and his day-dreams to her. "For," he told a friend, years later, "she always knew that I told the truth."

I know a woman who is in every way a conscientious person. She has a remarkably clear mind, and a not unpleasing personality; yet she somehow convinces you that she does not trust you. I often hear her ask a girl a question in a voice so filled with doubt and distrust that the girl, although quite innocent of any kind of duplicity, blushes and stammers until she seems to be telling a fib.

"You know," a young woman told me once, after one of these very unsatisfactory interviews, "she doesn't believe me now, although I told her the entire truth. It really isn't worth while to do right, because even if I do, everything goes wrong!"

Unfortunately, the fairy queens of this world are few and far between, while the earth is crowded brimful with skeptical folk.

Some men are much more willing to believe that small boys break windows through sheer badness, than to think that baseballs slip and do damage never dreamed of. Some women find it easier to believe that an acquaintance copies their best dresses than to think that there were two of them made in the same store.

My fairy queen lived by herself in a house that was small and exceedingly humble. And yet in her home I have made many friends who could never have been induced to come into some of the rich mansions along Fifth Avenue. Her charm is the reason for her popularity. A man of letters, one of her friends, once summed her up in this way:

"The heart of a child and the mind of a lady of the old régime," he soliloquized. "Absolute truth and absolute trust. Perfect sweetness, without a touch of antagonism in her nature, God bless her!"

Friends of mine, it is antagonism and distrust that spoil so many women who might have been fairy queens. A great many people wander away from right doing and the truth simply because they are not believed; while a tiny, helpful word, a happy smile, a trustful glance would make them go on with renewed vigor, knowing that the soul of a fairy queen grows in the body of a mortal: that the spirit of romance—of fairyland—lives in our everyday world.

> Love-filled eyes and smiling faces,
> On this world of work and woe—
> Oh, if they could only greet us
> On the road where'er we go!
> Hearts that sympathize and trust us,
> Minds that grasp the things we mean—
> Ah! they show us that a mortal
> May excel a fairy queen.

SARAH PERKINS AND THE MONEY TRUST

Continued from page 765

The delegates gasped. That verged upon insult. And yet—hadn't they all been saying among themselves that the United States had insulted Lord Riggleston by sending Sarah Perkins to this all-important conference? The shrewdest statesmen had come from other lands; but from America the amiable, lazy, but very wealthy ranchman, Senator Harms, and—a very pretty, satin-throated young lady of perhaps twenty-seven years, a teacher of economics in the Galesburg Girls' Academy!

Of course, the horrible *faux pas* was the inevitable result of the absurd practice of woman suffrage which had been the law in the United States for more than a generation. It happened that the governor of Illinois, Mrs. Selfridge, was the young lady's aunt; and old Hiram Selfridge, senior senator from Illinois, had the misfortune to be the husband of the imperious Governor Selfridge. And, finally, the President of the United States wasn't deeply interested in the Russian question, seeing that it did not materially affect the fortunes of his country. Mrs. Selfridge was coaching Miss Sarah to run for the State Legislature. The old lady was a wily schemer—and you can guess the rest.

Or rather, you can guess the rest of the happenings on the American side. But you can't imagine how Monsieur Rocassin's heels interfered, or how Herr Fuchs slobbered some utterly incoherent remarks about the weather, or how the astute and ever-contained Lord Riggleston reddened all the way up to the edge of his frontal bald spot, when Senator Harms ambled into the noble vestibule of the Hague Palace of Peace and, with a magnificent sweep of his Southwestern arm, roared: "Gentlemen, allow me to introduce you to the junior American delegate, Miss Sarah Perkins! Sarah's a mighty bright girl—"

It was simply awful!

The British foreign office had straightway begged the American ambassador in London to urge upon the President the dire necessity of recalling Miss Sarah and putting in, say, the Hon. Jeremiah Snoogs, former secretary of the interior, who was then in Europe. But the ambassador threw up his hands and croaked lugubriously: "What? Drag a lady out of her new job? Well, I guess not. If I proposed it, the Women's National Democratic Committee would march up Pennsylvania Avenue to the White House, behind five brass bands, and demand my immediate retirement."

So Miss Sarah Perkins stayed—and chatted in honeyed whispers with her senior colleague through the sessions. And between sessions she motored over to Amsterdam and spent all her spare change in the seductive store of the Delft Pottery.

"What you English say? A bull in a china shop?" queried the innocent Monsieur Murquet.

. . . .

"Really, Lord Riggleston." Sarah Perkins opened her big gray eyes in the most deliciously naive surprise. "I don't know a thing about the Russians. I'm awfully interested in what you're telling us about them, and I hope you'll go on. But after you've finished, I should like to take the floor for a few minutes—"

So Lord Riggleston, still more ruffled by this strangely sweet retort, readjusted his yellow glasses and resumed. He had broken off his discourse at ...ib-head II, in the Seventh Balkan War. And perhaps we ought to follow him from that point onward.

"Like the Sixth War," declared his lordship, "the Seventh was purely one of revenge. Roumania, jealous of Bulgaria's waxing power and infuriated at the trick whereby Bulgaria had taken to herself the precious city of Constantinople, formed a secret alliance with Bosnia and Herzegovina. After these latter countries had recuperated from their savage and costly war of independence, the three allies flung their armies into Bulgaria, without any formal declaration of war, on August 23, 2077.

"It does not here concern us to review the brilliant but atrocious campaign of General Mirzivir, with its swift, decisive finish of Sofia, three months later. We are interested only in the part played by Russia in the war. It was a band of Russian agitators who bought eight newspapers in Roumania and Herzegovina four years before the outbreak of the war. It was this same band which published inflammatory false reports about Bulgaria and heated editorials against Bulgarian business men and politicians, without cease, up to the very day of the war. It was another clique of Moscow hirelings who went to Paris, as secret agents of the Czar, and persuaded the French bankers to lend Roumania fifty million roubles. It was called a loan for 'internal public improvements;' but neither the bankers nor the borrowers deceived anybody in the European diplomatic services. After all these moves had been made beneath the surface of affairs, the Czar did what his ancestors had done repeatedly in the barbaric nineteenth century; he presented to 'his little brothers,' the Bosnians and Herzegovinians, 450,000 electric rifles of the latest model, 85 war aeroplanes, and 3,000,000 rounds of ammunition. You see, gentlemen"—Lord Riggleston caught himself quickly—"ladies and gentlemen! Russia was repeating her old, old trick of urging petty peoples against one another, aiding them to slay one another, and then, after they have spent themselves and lie helpless, stepping in and taking over their lands.

"One more fact! The French loan to Roumania was secured by a first lien upon the Roumanian National Railway. Now, please notice how this fitted in wonderfully with the Russian policy; so wonderfully that any reasonable man must infer that the particular mortgage was suggested by the Czar himself. In the last week of the war, three Bulgarian dirigibles managed to slip past the aeroplane control that the Roumanians maintained over the Danube. Straight for Bucharest they headed, dropped gasoline bombs—and in three hours not a building remained of that once proud town. As all fire insurance had been automatically annulled during the war, the Roumanians lost outright, in this appalling conflagration, two hundred million roubles.

"It was this loss which made it impossible for the people to pay either the interest or the principal of their French war loan. And so the French creditors took over the management of the National Railway 'until such time as interest and principal shall have been paid.' But this meant that the creditors' board would retain the railway forever, because it was running at a slight loss after the war and promised to pay a mere trifle even after the country had recovered!

"But the shrewd Frenchmen did not propose to manage a remote road at a loss; nor had they entered into the bargain with the fear that they might be forced to that hard course. They knew well enough that they could do what they finally did. They sold their first lien and transferred the management to a so-called syndicate of Odessa capitalists at a huge profit. I estimate that the Paris investors cleared not less than 35 per cent. within four years, over and above the 6 per cent. interest on their bonds.

"Now, who were those Odessa capitalists? They were the crafty old Russian Government in disguise! But the time was not yet ripe for the Romanoffs to come out into the open and reveal themselves as masters of Roumania. That would have precipitated the very event which Russia most dreaded, namely, the earnest, one-minded coalition of the other Balkan States against her. First, Bulgaria and Servia must be trapped as quietly as Roumania was being trapped. And the bait was already on the hook; the jaws of the trap were set.

"Bulgaria needed sixty million roubles for the war. She secured them from the usual source, Paris. She spent them in the first month. Then she again drew on inexhaustible Paris for eighty millions. The last bar of gold in this treasure was spent a week before Roumania definitively vanquished Bulgaria in the terrible battle of Burgas. Infuriated but helpless, the Bulgars sullenly settled down to pay off this crushing debt, precisely as Japan did after her empty victory over Russia in the early twentieth century. But the burden was too heavy for the shoulders of peasants and petty manufacturers already despoiled by brigandage and looting and incendiarism. Taxes were levied, but immediately the people rebelled; and the streets of the mountain villages shrieked with protests and threats against the government. There remained but one course open; Bulgaria sold concessions right and left, gave over her railways to French creditors' committees, and auctioned off mountain timber lands in the Rue Rivoli. The extensive coal mines at Pernik went to a Marseilles syndicate. And the precious copper deposits near Zaparevo fell into the hands of three directors of the Credit Lyonnais.

"Then, as slowly and as still as the geological epochs melt away, French bankers bought out the smaller investors, massed the bonds and stocks of the many industries into gigantic blocks,—and, in that memorable February, thirty-two years after the battle of Burgas, in that bitter winter when the wolves came snarling down in ravenous packs from the mountains around Sofia and devoured children,—four hundred million roubles' worth of Bulgarian properties were privately sold to ten gentlemen of Moscow who called themselves the Russian Industrial Syndicate, but were, in God's truth, ten cousins of the Czar.

"One-half the purchase price was in cash, the balance in the usual form of a first lien against the properties sold. Our distinguished colleague, Monsieur Murquet, informs me that the French profits exceeded 45 per cent.

"During these thirty-two years, under canny French management, Bulgaria had prospered wonderfully. Even the radical Pan-Slavonic party reluctantly admitted that . . . Then, out of a clear and happy sky, came storming an army of Montenegrins and Servians. What provoked them, no man outside of the Imperial councils of Russia knows. They gave no reason to the world. They simply rushed down into the valleys of Bulgaria. There were fifteen days of raving murder—and then into the harbor of Burgas swept the great Black Sea squadron of the Russians. Forty regiments of Cossacks tramped ashore. And 'Bulgaria was temporarily occupied by Russia in the interests of peace and for the protection of Russian investors in Bulgarian enterprises.'"

"That act, as you know, marked the opening of the Eighth Balkan War; whose ominous finish we are here summoned to consider and deal with in the name of the peace-loving governments of the world. The result is fresh in your memories, I trust." Here Lord Riggleston cast a withering glance at Sarah Perkins; but she didn't wither at all. "Russian garrisons are to-day planted thickly, from the Black Sea to the Adriatic. And sixty thousand Balkans who rebelled against annexation to Russia have been packed off in chain-gangs to the salt mines and lumber camps of Siberia.

"So much for the situation." Lord Riggleston looked up and thrust his papers into his pocket brusquely. "Now what can we do about it? One thing is sure. The wretched Balkan States cannot protect themselves against the invader as the United States did, many years ago, when it insured itself against conquest by investing enormous sums in foreign bonds and thus gaining control over the money markets of the world. That method required prodigious wealth; and, as we have seen during the past generation, only two other countries have been able to adopt it: Great Britain and France.

"Nor can the Balkans defend themselves as Germany did against Emperor Eitel of Bismarckia, when they removed all their treasures to trust companies all over the world. Such a scheme is practicable only in a land poor in natural wealth and rich in capital and labor. Nor could Italy or Austria or Asiatic Turkey or Egypt or Persia or Beloochistan, all of which lie in the danger zone of Russian conquest, invest or otherwise manipulate domestic wealth in that way.

"In fact, they and all other countries on earth beside the four great capitalistic ones, cannot use their wealth as a fortress. They cannot *lend* it as the United States did; for it is not free capital but material wealth—mines, forests, fisheries, water power. And they cannot *hide* it, as Germany did; for mines and forests and fisheries and water power have a habit of staying where they are, in plain sight. Therefore, all the world save the four capitalistic nations seems doomed to guard itself against war by the old-fashioned appeal to arms. It is a great pity, yet I see no escape.

"The only solution of the Balkan difficulty, therefore, is an international army—"

There was a great clatter in the corridor outside. A Dutch lieutenant rushed breathlessly into the conference, saluted the speaker and chairman, then marched up to the latter and passed him a despatch. In a tense silence, the chairman read:

London: British Consuls at all large towns in Bulgaria, Roumania and Servia report that at ten A. M. to-day there were uprisings of the natives. All Russian officers massacred. Russian barracks at Sofia, Bucharest, Constantza, Burgas, and nine lesser towns blown up with gasoline bombs. Fifteen Russian dirigibles blown up, apparently by Balkan members of their crews. All foreigners ordered to leave countries at once. Harrison, Second Secretary Foreign Office.

"Horrible!" Senator Harms cried. "We must rush Red Cross squads down there at once."

"Lord Riggleston is right! We must fling an army into the Peninsula, in the name of Universal Peace!" shouted Hermann Fuchs.

"Please, may I say a few words?" came in a soft, shy voice from Sarah Perkins. She was looking squarely at Lord Riggleston, and there was pleading in her eyes.

The Dutch lieutenant gave a short hysterical laugh; but stopped it very suddenly, as Senator Harms glared at him.

"Certainly! Certainly, ma'am!" Lord Riggleston blundered, for once in his life completely bewildered by this absurd anti-climax. Twenty-five million raving Slavs in bloody chaos, and a beautiful young lady asking if she might say something on the subject. Oh, those Americans!

To be concluded

THE PAPACY AND CIVIL AFFAIRS

Protestant Observer, London, for July

WHEN we accuse the Papacy with interference in civil affairs, we are often met with the plausible answer that the Pope claims only a jurisdiction over questions of "faith and morals." Maybe the answer satisfies the less thoughtful; but those to whom superficial view of things in general is not satisfying will look deeper.

It would be a good thing if all Protestants realized to the full the real significance of the Pope's claims to absolute and exclusive jurisdiction over "faith and morals." Remember, it does not mean "faith and morals" to Roman Catholics only: he means that he claims control over *all* questions relating to "faith and morals" in the state. But it is very far from easy to mention any aspect of human life and endeavor which is not bound up in the question of "faith and morals." Almost every act we perform or omit to perform may be said to be affected by questions of "faith and morals." By claiming this *apparently* innocent-looking jurisdiction, the Papacy really claims for herself the right to interfere with and control practically every branch of the public life. As to how it may be extended and enlarged so as to become an ecclesiastical tyranny may be seen by a perusal of a book by "Father" Henry C. Day, S.J., entitled *Catholic Democracy, Individualism, and Socialism,* just published in London.

The following passage by the Jesuit, quoted by the *Tablet* in a eulogistic review, illustrates my meaning. "Father" Day admirably delineates the authority which his church claims over civil affairs, when he declares that she "recognizes that she has clear and imperative duties to society in regard to the general moral bearing of political and economical questions. Thus she accepts the responsibility of considering the general relation of the state to the individual, of capital to labor, of masters to servants, and of making definite pronouncements on such subjects, whenever justice, or charity, or the good of society requires it. In these and in all other questions of human actions which entail an immediate moral issue, the church claims to be the ultimate authority to decide what is right and what is wrong."

"MOTHER BIRD'S" LIFE MONUMENT

AMONG the many activities of the late Mrs. Sarah J. Bird, so well known to readers of THE CHRISTIAN HERALD, there was one to which she gave so much love and care as the Gospel Settlement of which she was the founder. In organizing and developing this work it can truthfully said that she spent the last sixteen years of her life. It was Mrs. Bird's dream to make the Settlement a large preventive work for children and young people where they might not only be taught the principles of home-making and citizenship, but where they should always find a motherly welcome, an atmosphere of protection, and an incentive to helpfulness.

There are over 1,100 members in the Settlement, 38 clubs and classes—lyric, literary, debating, kindergarten, kitchen, garden, sewing and cooking classes. The Mothers' Club of eighty members, which has just celebrated its fourteenth birthday, has many charter members. There is also a women's Bible class Sunday afternoons.

The spirit of helpfulness is shown in the American Aid Club (of boys), which for five years out of its treasury has sent bottled milk to a little tuberculous boy patient.

A girls' club self-sacrificingly emptied its treasury to get fruit for the aged during the holidays.

The Settlement is greatly in need of help. The association has closed the kindergarten for lack of funds. Its fifteen years of earnest service entitles it to the consideration of friends of this form of social mission work. Miss Harriet Irwin of 211 Clinton Street, New York, for many years the associate of Mother Bird in the Settlement, will answer all inquiries. Donations may be sent to the Settlement in care of THE CHRISTIAN HERALD.

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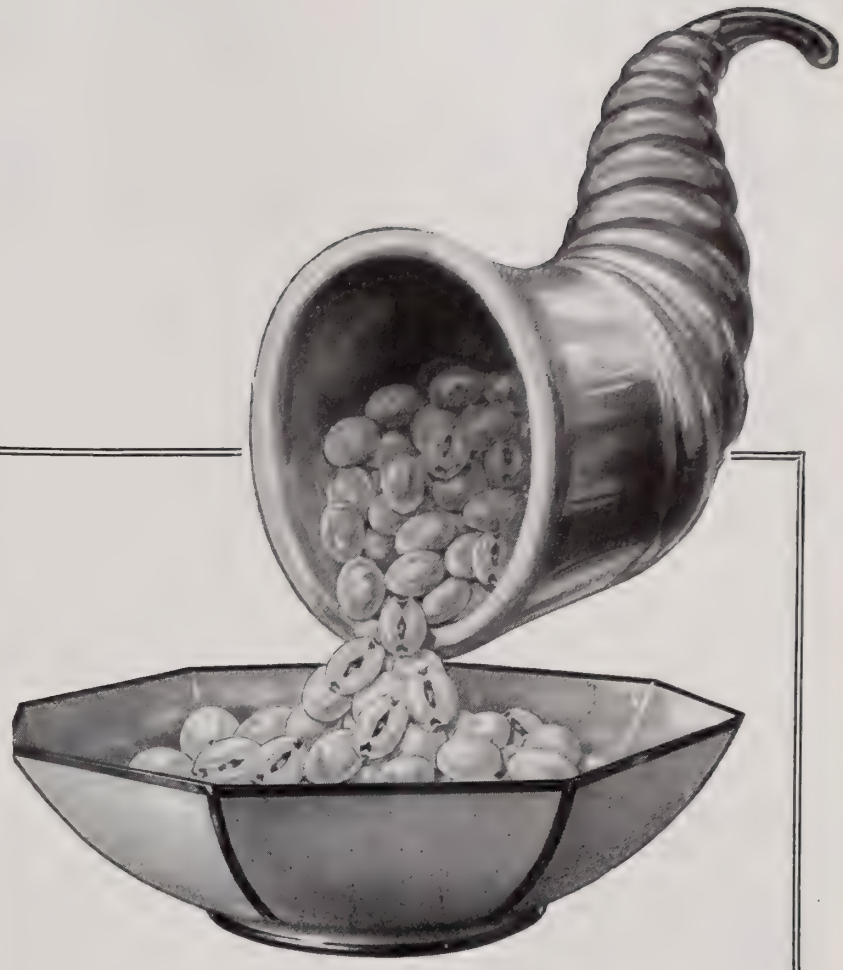

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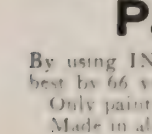

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NOTICE:

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

A. J. D., Illinois. I am enclosing a newspaper clipping which describes a "drama-sermon" recently acted and delivered. What is your opinion of such a service? Isn't the endowment of power from on high what the ministry needs, rather than borrowing from the world such spectacular plans?

Every man with new ideas is bound to meet with opposition. It was certainly an odd way, which Jesus commended, of getting people to come to a wedding feast, by going out into the highways and byways and compelling them to come in. The methods of the Salvation Army were bitterly criticized at the beginning, but the evident good accomplished silenced the criticism. The same is true of Billy Sunday's slang and swagger. Many people do not like it, but God is undeniably using him to make bad people good, so we must not criticize. Paul boasted that he was "all things to all men." Times change, and ministers must adapt their language and their plans of service to new conditions. They are "fishers of men," and anything that will really win men to God cannot be condemned. The service described, in which a minister acted out a short drama, consisting of conversations with imaginary visitors to his study, all dealing with church life and work and with Bible truth, could hardly be condemned in wholesale fashion, though many individual pastors, churches, or denominations would not like it. You are certainly right in saying that what is needed is an endowment of Holy Spirit power. A minister's heart and lips must be touched with Holy Ghost fire before he can, by any methods whatever, hope to win souls for Christ.

N. C. C., Eufaula, Okla. 1. Of what religion was Moses' father-in-law, the priest? Upon witnessing the glory of Israel for himself, his panegyries seem to place Moses' God above all gods. Is there any subsequent account of Jethro's having permanently allied himself with the people of his famous son-in-law? 2. Is there any account of the death of Zipporah? 3. What was the cause of the insubordination of Miriam and Aaron against their brother?

1. Jethro was a Midianite—a sheik-priest—a descendant of the fourth son of Abraham. He is described in the Jewish Midrash as "a man of good deeds, a friend of the Lord, beloved by the Lord," etc. Whatever his original belief, his household "seems in the sequel at least," as one commentator writes, "to have observed the worship of the true God in common with the Hebrews." (See Ex. 18: 10-12.) 2. The death of Zipporah is not recorded. 3. Their insubordination is clearly stated to have been the result of jealousy of the influence of Moses' Cushite wife. (See Num. 12: 1, 2.) They both claimed the gift of prophecy, and virtually declared themselves the equals of the leader in spiritual influence. The same chapter records their crime and its punishment.

Mrs. J. F., North Ferrisburg, Vt. The word "lead" in the Lord's Prayer seems to my mind to be a wrong translation. When we pray "lead us not into temptation" we plainly assume that God may and does *lead* us *into* temptation, certainly a wrong, not to say a wicked, imputation, for God tells us in the Bible that he cannot be tempted, neither tempteth he any man.

There has been much controversy over the passage in question. Some commentators hold it to be a petition against being drawn into temptation of our own will, and, inferentially, for strength to resist temptation when it does come. That this is the reasonable interpretation would appear from the next clause in the prayer: "Deliver us from evil." Our proneness to fall into temptation to which we weakly yield, gives the plea a special significance. It is as though the heart cried out "When temptation assails, give us the strength to resist. Help us to keep our covenant, and fortify us for trial."

J. H. H., Mount Morris, Ill. 1. The tablets described in THE CHRISTIAN HERALD belong to the period of the Ur dynasty, estimated to be approximately 2400-2301 B.C. This is the judgement of the distinguished scholars who have studied the subject. The tablets are in Babylonian characters known as cuneiform, or wedge-shaped letters. At the time when Abraham dwelt in Ur (according to the best available scholarship on the subject) "he was surrounded by a heathen population worshiping Baal and other gods." He must have been conversant with the Babylonian language and literature, and familiar also with the cuneiform writing in which the business of that age was transacted. Although dwelling in the midst of a pagan population until he was seventy-five years of age, he believed in the one God. Josephus, the Jewish historian, in his *Antiquities* (book 1, chapter 7) tells how Abram, being a foreigner, came with an army out of the land of Babylon, called Chaldea. He also tells us that Abram was the first to publish abroad the belief that there was but one God, the Creator of the universe, and that the Chaldeans and other people of Mesopotamia raised a tumult against him. We mention these facts to show the character of the social and religious surroundings of Abraham. 2. The Hebrews, so-called, are not named after Abraham, but after Eber or Heber, the son of Salah (Gen. 10: 24), an ancestor of Abraham.

Anxious Inquirer, Tintah, Minn. I am still in doubt as to what conversion is. How can I pass from darkness to light, have old things become new, and have joy and peace? A pastor says that I must experience this and must know just the time it happened. He also says that God must convict me before I can be saved. I have no knowledge of God working on me in the way he describes, nor of being able to feel in such a miserable condition. He also says that we may call on God too late, as God will be tired of waiting for us, and will no longer listen to us. If this is true what can I do? How may I get the assurance that I am saved?

There is the possibility of our being mistaken, but your letter reads to us as though you were already trusting God. You know that he is just and kind, and so find it difficult to believe things which seem to you to make him unjust and unkind. The pastor you mention is right in saying that the usual process of conversion comes through conviction and a repentance and faith which bring a definite crisis of peace and joy. But there are thousands of well-authenticated cases in which there is no such crisis which can be pointed to as the time of conversion. This matter has been frequently discussed in THE CHRISTIAN HERALD. We have stated that many theologians hold that a child need not necessarily lose his infant innocence, that innocence which led Jesus to take childlikeness as the very essence of the spirit of his kingdom. To such a person as this, who has always loved God and trusted Christ, it is very bewildering to hear about conviction and the necessity for agonizing repentance. However and whenever we arrive at it, the thing that saves us is trust in Christ. If you are trusting him now let no one disturb that trust. He is kinder than can possibly be told. He does forgive the sins of every one who trusts him and accepts his promises of forgiveness, and he will keep them, moment by moment, by his power. "Cast not away therefore your confidence," but run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith.

H. A., Glenville, Conn. 1. The first to assume the title of Pope was Bishop Siricius (384-398 A.D.). The title did not come into regular use, however, until after the fifth century. It was discontinued again after the seventh century, and it was not until the pontificate of Gregory VII (1073-1085 A. D.) that it became the exclusive prerogative of the Roman bishops. Peter the apostle never was a Pope, nor did he claim or exercise any powers or privileges that were not exercised by all the disciples in common. These are the facts of history. 2. Peter, at the time of his call to the discipleship (A.D. 26), was between thirty and forty years old. He died about A.D. 64, and consequently must have been about seventy or upward at that time. Ancient writers (Nicephorus and others) speak of him as an aged man.

Mrs. B. E. N., Ritter, Ore. 1. "Cleanliness is next to godliness" is not in the Bible. It is a phrase found in a translation of the *Mishna* (the portion known as the *Beraitha*) by De Sola and Raphael, who together translated eighteen treatises. 2. Sunday is a day of rest and worship. To devote it to pleasure, or sport, is a desecration. We should be careful, however, in judging others, lest we be led into error. What may seem to you to be done for pastime may prove on investigation to have been something wholly different.

Reader, Hazelwood, Pa. Send full name and address for reply.

Mrs. A. H. Y., Lawyers, Va. It is pronounced "Car-bus-hal."

Farm Loans. Information about bank loans on improved farm property can best be obtained direct from the national bank or banks nearest to your locality, or through your local bank.

Mrs. D. J., Mena, Ark. The disappearance of the Ark of the Covenant is one of the unsolved mysteries of Scripture. The Jews believe that it is among the hidden things which the Messiah will reveal. It was probably taken away or destroyed by Nebuchadnezzar at the time when the temple was plundered.

Mrs. M. E. H. 1. The question is controversial. It is among those matters concerning which each is entitled to his own conscientious opinion. 2. The passage in I Cor. 7: 14 means that "those connected with the people of God are themselves hallowed by such contact" (see I Tim. 4: 5). The believer imparts to the other some of his own character, and the influence he thus exerts may be made the means of saving a soul. This is not to be interpreted, however, as counseling tolerance of sin, but rather that the believer's pure and upright life should stand as a rebuke to the other. Further, there is a limit to Christian forbearance, and when that is reached, and the eternal welfare of the believer, or those dependent upon him or her, is at stake, there is no alternative but to end the bondage. (See I Cor. 7: 15). 3. The passage in I John 3: 9 is thus interpreted by commentators: "One who has experienced the new birth is no longer the slave of sin, and his higher nature, being born of God, revolts at sin. If his conversion and sanctification be thorough and genuine, he will not yield to sin, because the two states (being born anew of God, and being in a state of sin) are diametrically opposed and mutually exclude each other. In so far as one sins, he makes it doubtful whether he be born of God." But though sin no longer reigns in us, it is still active. "The child of God," wrote Luther, "receives wounds daily and never throws away his arms or makes peace with his deadly foe."

C. W. M., De Soto, Ill. No man, minister or layman, has a right to judge another in the way you describe. At the same time, if a man professing Christianity has a habit which is an impediment to his own spiritual growth or by which he sets a bad example to others, he should not find fault with some good brother who calls his attention to it in the proper spirit. We are all too apt to nurse our besetting sins and to be overindulgent to ourselves.

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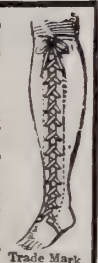

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THE PRAYER LEAGUE

ONE theme will be uppermost in the thoughts and desires of our Prayer League during these days of dreadful news from Europe. That is that the war shall speedily cease. That the rulers and statesmen shall see the wicked folly of refusing to settle their differences by reasoning rather than by the slaughter of their subjects. Prayers will be offered up, too, for those who are wounded, and for the aching hearts left behind in the thousands of homes, mostly little homes, from which loved and needed ones have gone forth to return no more.

In the face of such dreadful calamities as face our brothers and sisters in Europe, our little needs and cares here must seem slight indeed. But God is interested in us, and is not too busy to attend to our cries. We must believe, however, that he is readiest to hear when we are praying for the needs and comfort of others, or for blessing upon ourselves, in soul or store, in order that we may be of service to others.

E. R. S. asks prayer that the city of Hagerstown, Md., will be greatly changed and blessed spiritually, and that all saloons and evil resorts be closed. R. T. asks prayer for a great blessing upon a Congregational Church in Detroit, Mich.; L. A. M., for a great awakening during revival meetings in Lowndesville, S. C.; Mrs. E. A., for an outpouring of the Holy Spirit at St. Claire, Minn.; A. A. D., that a church at Diller, Neb., may be revived; Mrs. C. B., for a revival throughout the Union Church in Nova Scotia; A Reader, that great and lasting results may be gained from a revival meeting just begun; I. Y., for revival in a church at Morristown, Minn.

A happy mother writes from Minnesota: "I want to acknowledge God's goodness in answering prayer. I wrote the Prayer League some weeks ago asking their prayers for my son, who has been in a hospital for the insane for over a year. At the time I requested prayer there was no improvement. I receive a monthly report, and about two weeks from the time of receiving the report 'no improvement,' a friend called to see him and sent me word that he was better. I wrote the superintendent when the month was ended, and he replied that he had begun to improve and that they were hoping for greater improvement. I truly believe that this is in answer to prayer." Miss C. A. D. writes: "Your prayers for me were answered so quickly the doctor was very much surprised. I asked to be cured of a drug habit which I had about thirty years." Mrs. J. M. S. writes from Hopkinsville, Ky.: "An answer came to my prayer before it had been printed in the Prayer League column, and my dear daughter was wonderfully improved in health." H. J. V. writes from Picton, Ontario: "I asked the prayers of the League concerning the settling up of my brother's estate, and the Lord has brought us through better than I expected."

Acknowledgments of answers to prayer have also been received from:

A Sister in Christ, Hastings, Neb.; A. C., Asheville, N. C.; Mrs. W. L. T., Auxvasse, Mo.; Mrs. C. W. G., Avant, Okla.; Mrs. L. L. C., Arkadelphia, Ark.; Mrs. C. G. K., Akron, Ohio; M. O. R., Kimberton, Pa.; Humble Writer, Rutledge, Tenn.; Mrs. G. M. S., Schroon Lake, N. Y.; Mrs. A. M. W., Walton, N. Y.; M. P., Indiana; An Old Subscriber, Orient, S. D.; Mrs. D. L., Pawtucket, R. I.; Mrs. J. C. K., Eureka, Kan.

Several letters have been received for Mrs. M. A. H. and for "A Friend," Brookshire, Texas. If they will send their full names and addresses these letters will be forwarded.

J. L. H. and V. G. L. request prayer that the minds of brothers may be restored; Mrs. M. M. S., her sister's mind; G. W. P., his wife's; Mrs. R. B., that her daughter's mind may be strengthened, and Mrs. S. McN., that a friend's mind may be strengthened.

A. T., Mrs. L. T. M., and Mrs. J. H. request prayer that sight may be restored; Mrs. M. D., that failing sight may be restored; Mrs. J. A. S., that her eyes may be restored to their normal condition; Mrs. J. L. K. and Mrs. C. M. D., that sight may be strengthened.

Miss S. W. requests prayer on behalf of the fifteen thousand depositors in the defunct Siegel Bank of New York. CHRISTIAN HERALD readers are asked to join in prayer for the World's Morning Watch Movement, of New York.

The following friends ask prayer for a deeper work of grace, a knowledge of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. A. M. K.; Rev. A. C. F.; Mrs. L. C.; Mrs. M. M. S.; P. M.; Mrs. M. S.; B. L.; Mrs. R. T.; R. C.; Miss F. L.; A. A. D.; A. DeW.; Mr. and Mrs. N. O.; E. A.; Mrs. J. C. E.; A. M. B.; A. F.; A Reader, Ohio; Mrs. A. P.; W. H. S.; S. J. B.; Mrs. F. S.; Miss M. F.; Miss M. E. U.; Miss G. A. L.; Orphan, Palestine, Texas; Mrs. A. E.; A Christian Girl, McPherson, Kan.; Mrs. I. M. S.; Mrs. F. P.; Mrs. S. McN.; Mrs. S. M. A.; Mrs. S. R. R.; Mrs. S. M.

The following request prayer that relatives or friends may be saved from the liquor habit:

Mrs. I. M. S.; Mrs. F. P.; Miss C. A.; A. A. D.; S. J. B.; Mrs. G. O. S.; Mrs. A. S. S. A.

The following friends ask prayer for the conversion of sons:

M. W. S.; Mrs. I. M. S.; Mrs. C. M. D.; Mrs. S. P. T.; Mrs. W. A.; A. A. D.; Mr and Mrs. N. O.; M. B.; Mrs. A. L. M.; S. S. W.; Mrs. F. E. B.; Mrs. L. H. C.; Mrs. S F. S.; A Reader, Winnsboro, Texas; Mrs. M. D.; Mrs. G. W. W.; Mrs. M. S.; J. M. S.

The following friends ask prayer for the conversion of husbands:

Mrs. F. P.; M. B.; Mrs. J. C. E.; Mrs. T. C.; A Reader, Winnsboro, Texas; Mrs. M. D.

The following friends ask prayer for the conversion of other relatives and friends:

Mrs. S. J.; S. J. B.; Mrs. C. G. K.; Mrs. G. O. S. (that sister and family, also motherless girl may be converted); Mrs. J. B. E.; M. M.; L. A. M.; Mrs. W. R.; A Christian Girl, McPherson, Kan.; Mrs. M. McD.; Mrs. E. A.; M. J. McK.; Mrs. S. M.; Mr. and Mrs. N. O.; M. L. M.; E. R. S.; Mrs. C. B.; E. C.; L. F. T.; Mrs. A. P.

The following friends ask prayer for healing for themselves or others:

M. M.; S. C. S.; A Reader, Mendon, Mich.; L. E. J.; Mrs. J. M. S.; M. E. R.; H. E. H.; S. F.; A. T.; Mrs. A. B. Van W.; A. C.; I. Y.; W. W. W.; R. P.; Miss S. M.; Mrs. E. M. H.; G. F. S.; L. C.; Mrs. F. S.; Mrs. R. B.; Miss M. F.; Mrs. A. F.; Miss M. E. U.; Miss G. A. L.; Miss A. B. N.; Mrs. G. W. H.; Mrs. C. M. D.; Mrs. M. McD.; Mrs. J. L.; Mrs. H. E. C.; M. J. McK.; Mrs. S. McN.; Miss I. R. J.; K. B. McK.; Mrs. E. M. B.; Mrs. J. L. K.; E. A. C.; Mrs. M. L. H.; Mrs. C. G. N.; M. E. R.; Mrs. L. L. S.; Mrs. S. P. T.; Miss C. F.; E. A. M.; K. M. P.; Mrs. J. C. K.; Mrs. S. M.; G. W. P.; A. A. D.; A. DeW.; Mrs. M. M. S.; M. B.; E. A.; M. M. F.; Mrs. J. L. K.; Mrs. C. W. G.; S. S. W.; M. J. M.; Mrs. J. H.; E. C.; Mrs. T. C.; Mrs. J. C.; A. M. B.; Mrs. A. S.; J. P. C.; H. M. S. (to regain use of limbs); Mrs. A. J. B.; E. A. C.; Mrs. W. E. B.; Mrs. R. H.; W. H. S.; S. J. B.; Mrs. G. W. W.; Mrs. M. M. S.; A. M. G.; Mrs. A. S. S. A.; B. R.; A Subscriber, Rutledge, Tenn.; A Subscriber, Nyack, N. Y.; Mrs. C. G. N.; P. M.

The following friends ask prayer for varied desires and needs:

Mrs. E. M. E.; A Subscriber, Franklin, Ohio; J. M.; Mrs. A. L. O.; O. E. O.; Mrs. K. H. M.; Mrs. J. K. D.; G. F.; S. E. B.; E. H. B.; Miss F. H. C.; Mrs. I. L. S. (that a sum of money may be restored); Mrs. L. W.; Mrs. H. M. H.; Mrs. S. S.; Mrs. S.; Mrs. A. L. O.; J. G. G.; Mrs. S. R. S.; A Constant Reader, Bridgeport, Conn.; B. T. L.; A Distracted Mother (that daughter may return home); Mrs. N. P. C.; Mrs. E. (that boy may return home); Miss L. M.; Mrs. L. W.; E. H. B.; R. B.; Mrs. J. C. J.; A Believer, Mexia, Texas; Mrs. J. H. M.; A Reader, Goshen, Ind.; B. M. B.; B. J.; M. F. S.; A. B. T.; Mrs. J. F. C.; A. K. M.; M. E. S.; Mrs. E.; Mrs. M. W.; Mrs. L. A. L.; Mrs. P. E. W.; B. M. K.; Mrs. C. A.

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NEW YORK, AUGUST 26, 1914

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DIED, AUGUST 6, 1914

MRS. WOODROW WILSON

Proverbs 31: 10-31

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For 1915 the "Master Six" is offered in two body types, the four-passenger Torpedo and the seven-passenger Touring Car. Both types are unusually beautiful and distinctive. The price of either type is $2400.

The four-passenger Torpedo is a most distinctive car. It has exclusive style and dash. This beautiful new body has a single door on either side. Front seats are divided, the doors being in the center of the body.

This is a man's car of universal style and smartness, built lower than usual, giving it a foreign, racy appearance and making it distinctive among other cars.

The "Master Six" seven-passenger Touring Car is a big, roomy car, for those who drive an automobile of maximum carrying capacity. The lines of the seven-passenger body are the same as those of the Torpedo.

Chalmers Cars—Quality Cars

"Quality First" will continue to be the guiding principle of Chalmers manufacture for the coming season. It is to carry out this principle even further than in the past that we have raised the Chalmers prices.

The Chalmers Company is not competing and never has competed with other cars on a "price" basis. Our past experience has shown us that each year there are enough people to whom "quality" is first and "price" secondary, to buy more Chalmers cars than we can make.

So the Chalmers Company is one of those sure enough of its market to continue to produce cars on a "quality" basis rather than on a "price" basis. The new prices, $1850 for the Chalmers "Light Six" and $2400 for the "Master Six," mean no more profit per car to us, but they mean to you even more value in the future than in the past.

See These Cars

Arrange with your local dealer to see these Chalmers "Sixes." Take a ride in the car that appeals to you most. Place your order early. The production of Chalmers Master "Sixes" is limited and will not fill the demand.

"Master Six"	**4-passenger Torpedo . . . .**	**$2400**
"Master Six"	**7-passenger Touring Car . .**	**2400**
"Light Six"	**4-passenger Touring Car . .**	**1850**
"Light Six"	**6-passenger Touring Car . .**	**1900**
"Light Six"	**2-passenger Coupelet . . . .**	**2100**
"Light Six"	**4-passenger Sedan . . . . .**	**2850**
"Light Six"	**7-passenger Limousine . . .**	**3300**

Fully Equipped (F. O. B. Detroit)

Chalmers Motor Company, Detroit

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

FRENCH ARMY CORPS MARCHING THROUGH PARIS TO RENDEZVOUS

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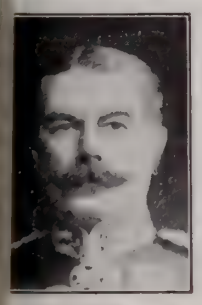
THE WAR IN EUROPE

GERMANY and Austria facing Russia, France, England, Belgium, Japan, Holland and possibly the Balkan States and Italy; so stands Europe to-day. In the background, the Hindus and the Mongolians begin to rouse themselves, as from a long sleep, peering across the ntinent and thinking—who knows what! Daily the first tremendous clash of nations draws nearer. Awaiting it, the Americas, dazed, ask what it all portends, and begin to take stock of their resources of peace—and war. Throughout the world industry stands afraid, stock exchanges remain closed, necessities of life rise in price. One topic alone occupies men's thoughts, the war in Europe. And while half the world is armed and in motion, the other half continues to work and to hope and to pray for peace.



LORD KITCHENER
England

SIR J. R. JELLICOE
England

ARCHDUKE FREDERICK
Austria

The news from day to day during the week closing Monday, August 17, has kept the public in a state of high-tension suspense. Successes of the French armies in Alsace and as allies of the Belgians before Liège have excited expectations of a supreme effort any day by the invading Germans. Reports of the capture of thousands of German spies in Belgium and the execution of one hundred increased the intensity of the situation. The North Sea was again declared closed to merchant ships. Significant military activities were noted in Japan. The English Government was said to have seized the gold reserves of German banks in London, amounting to $4,000,000. The St. Lawrence and other Canadian waters were mined, trans-Atlantic shipping held in port, and British war vessels on this side of the Atlantic ordered to search for German ships. Prices of foodstuffs in this country showed signs of soaring. Wednesday's news was largely a repetition with more details of Tuesday's reports of the relative positions of the Germans and the allies in Belgium, amounting almost entirely to statements of conflicting claims to victory all along the line, and predictions as to probable intentions and movements of the opposing armies. It was stated that 45,000 Japanese soldiers had embarked on transports supposedly in readiness for a possible attack upon the German colony at Kiauchau, China. Australia's battle fleet joined with the British squadron in Asiatic waters. King George of England inspected the army at Aldershot amidst wild enthusiasm; half a million men were reported as under arms in England, where a huge relief fund is being raised for the benefit of families of soldiers. Switzerland was said to have proposed becoming a gigantic hospital camp for the wounded of all nationalities. Foreign capitals believed a great battle imminent in Belgium. The plight of American tourists in France, Germany and England was still the subject of official activity. In Washington, the question of the use of the wireless by representatives of the nations at war in Europe became a State Department problem, the embargo placed by President Wilson on unneutral messages being objected to by several of the Powers. The imminence of a declaration of war between Great Britain and Austria-Hungary was the chief development noted in Thursday's news. The wireless problem at Washington reached the President in the form of an official protest from Germany against what was alleged to be a discriminating ban on cipher messages to and from the German embassy at Washington. Increasing cost of foodstuffs to the consumer throughout the country became a leading subject in Congress.

Friday's news contained the statement that the French Government was seeking to arrange a $100,000,000 war loan in this country through J. P. Morgan & Co., the money to be spent here for foodstuffs and non-military supplies. This seeming attempt to contravene the neutrality proclamation of the President, as it was apparent many would regard the loan, was, according to the press, to be referred to Washington for advice. A state of war had been declared between England and Austria as from midnight of August 12-13, diplomatic relations between the two countries being terminated. It was generally believed that two German battleships, the *Goeben* and *Breslau*, which had left Italian ports and taken refuge in the Dardanelles, had been purchased by Turkey, and further international complications were expected in consequence. Additional unconfirmed reports of fighting in Belgium stated that 17,000 men were engaged in one battle between the Germans and the Belgians, in which a large force of German cavalry was completely destroyed by heavy artillery in a desperate assault upon one of the smaller towns. Fragmentary reports of fighting in the Balkans indicated that Austrian troops were still busy there. By order of the President, Attorney-General McReynolds began a nation-wide inquiry into the rise of food prices.

By Monday, August 17, the most striking developments were the formal demand by England, France and Russia that Turkey make clear her course regarding the *Goeben* and *Breslau*, and the announcement that Japan had delivered an ultimatum to Germany, expiring Sunday, August 23, demanding that Germany remove or disarm all her warships now in Asiatic waters, and evacuate the leased territory of Kiauchau (the model German colony in China) for eventual restoration to China, and the proclamation by the Czar of early autonomy to the Poles on condition of their present loyalty.

It is impossible to construct a reliable record of the war on present information. Some of the most startling statements have been proven unfounded by the nature of later news. From the beginning, the headline announcements of battles fought, and even the accounts that followed in the news columns, have been out of all proportion to the actual occurrences as disclosed by such official reports as have come through. The effect is to create the impression of a strange unreality in it all.

GEN. JOSEPH JOFFRE
France

COUNT VON MOLTKE
Germany

KING ALBERT
Belgium

It is as though a vast war *game* were being played by Europe. But for the grim fact of deaths by the thousand from shot and shell, the illusion of peaceful maneuvers between nations would be almost perfect. The world could suppose itself treated to a gigantic spectacle, in which each of these armed States is trying to outshine the others in brilliancy of military movements, perfection of mobilization machinery, might of war strength and skill in concealing plans of campaign. Not alone among the pleasant hills and streams with which the great stage is set, but back in the capitals of Europe, behind the scenes as it were, the illusion is carried out. There, instead of marching hosts, are alert authorities matching wits in the manipulation of news, so as to mystify the public in the enemy's country; legislative bodies passing war measures to overawe the enemy's government; leaders stirring up the populace to acts of patriotism that will confound and discourage the leaders in other lands. And the world looks on and guesses what may be revealed when the curtain goes up on the completed spectacle. And when it goes up, a committee of international militarists from "neutral" nations will pass judgment, will decide which nation or group of nations has outclassed which other and award it the "victory." Medals will be distributed, colors presented, salutes exchanged. The troops of all nations will march in grand review before their rulers assembled on one platform. A heaven-splitting hurrah will go up—and the world's first international sham war will be over.

Would that this were the case! But that one grim factor, Death, has dispelled all illusion. But if it could be otherwise! If the deaths that have occurred could be looked upon as accidental, and even now the whole tremendous affair be transformed into a spectacle and dismissed from the stage, its object attained! What an outburst of sobbing applause would break against the dome of heaven! How life would rebound from its present depression! What a tide of brotherhood would sweep over all the world! What an era of good will and prosperity would set in! Men and women everywhere clasping each other, exclaiming: "It was but a huge game; there will be no war: there is no hatred: the world is at peace!" It would be the millennium. But it is not to be.

THE CENTRAL SQUARE IN THE CITY OF LIEGE

TYPICAL WAR SCENE IN EUROPEAN CAPITALS AS TROOPS DEPART

And since the war is real, it is well to try to understand what is transpiring. To enable CHRISTIAN HERALD readers to do so, we shall give a careful analysis of the news each week. The press these days might have been printed right on the field of operations in hourly editions, and delivered miraculously at our doors, the ink still undried, so replete are the despatches. As a matter of fact, most of the definite war news has been forty-eight or more hours old when received over the wires; most of the incidental news has been based on censored (which sometimes means "doctored") reports at least twelve hours old; and practically all of the vivid accounts of army movements, battles by land and sea, mobilizing of reserves at home, have been premature. The conservative portion of the press is to be commended for its attempts to keep within bounds: only harm can follow upon the efforts of sensational papers to make the most of the situation.

Nothing like the present rigid censorship has previously been known, nor anything like the secrecy observed in regard to movements of armies and navies. If reports are to be credited, St. Petersburg is as much in the dark concerning the whereabouts of the Russian armies as is Paris. Perhaps more so. Paris is living in a state of anxious suspense, unaware, it is claimed, even of the names of the generals who will command the different French divisions which are now nobody *knows* where, on the frontier or across it. The German press is said to be practically silent on the war. One brief unconfirmed statement that 20,000 British troops had crossed into Belgium is the only item about England's aggressive aid of France that has appeared in the American press. There have been no battles fought; only brushes between comparatively small bodies of troops sent forward to uncover the enemy's position, or to screen the real movements of the main body. The fighting around Liège, which may turn out to have been half as severe as reported, has not yet been reported by unbiased, reliable authority.

When the actual battle in Belgium begins—as the series of terrific combats along a hundred-and-fifty-mile front will be called—censorship will crumple up like flimsy barricades before artillery. The momentum of that news will carry it past all obstruction. It will make itself heard, be the consequences what they may. It will report itself by telepathy. It will require no art in the telling, no padding of the story. It will be the biggest news of the age, fraught with weal and with woe for many peoples. And then all the clumsy efforts to make news out of rumor will be forgotten.

If that news which seems to bear the stamp of authenticity is reliable, a plan of the present movements of the armies of the warring nations can be worked out that may prove to be somewhat near the facts. The surprising thing of course, is the complete transfer from Austria to Germany of the chief place in the conflict. Austria began the trouble by declaring war upon Servia. Russia interposed an objection. Germany warned Russia off. Then, almost over night—within a period of ten days to be correct—Germany was at war with Russia, France, Belgium and England. And as instantly the principal scene of military operations shifted from the Russian frontier of Austria and Germany to the neutral country of Belgium.

This is not the first time in history that Belgium has unwillingly supplied a battlefield for other nations. Its present attraction to Germany lies in the fact that the frontier between Belgium and France is much less strongly protected by France than is the frontier between that country and Germany, the boundary of Alsace-Lorraine. So the German hosts have poured into Belgium, sending skirmishing parties in force to clear the way to the frontier. Austria has also massed troops at the southwest corner of Germany on the French frontier, gaining thereby a declaration of war from France and from England. The German advance appears to have followed the Meuse River, which was crossed on military pontoon bridges. Liège gave the invaders their first check, the Belgians according to most reports, preventing the German advance for days. Brussels, the capital of Belgium, was threatened, possibly to divide the Belgian forces. French troops have been thrown into Belgium, and are supposed to be taking up their chief position at Namur, a strongly fortified Belgian city southwest of Liège at the confluence of the Meuse and Sambre. The British land forces are understood to be on the march from the coast to join the French and Belgians at Namur, where the first clash in the great battle may take place. French troops have also penetrated into Alsace, and now occupy strategic positions there—never to be forgiven if they relinquish a foot of this soil, wrested from France only forty-four years ago.

The disposition of the main body of German troops is not known. It is likely that they are advancing in two or three divisions, chiefly along the valley of the Meuse, Liège no longer offering successful opposition, and will engage the allies at Namur, Givet, Nancy and other points simultaneously, the line of battle being from one hundred to one hundred and fifty miles long. At just what points the allies will present the strongest defense, is equally uncertain, but Namur is pitched on by most military judges as the probable key to the situation. Even as this is being written the greatest battle in history may be on. Experts, however, believe that the two huge armies cannot be gotten ready for the supreme test inside of two weeks. Skirmishes in force, feints, assaults upon small places for strategic purposes, will herald the slow but steady approach of these mighty forces to give battle. A million men on either side, it is claimed. Indications are that once begun, the battle, or series of combats all along the line, will continue for days before a decisive victory shall have been won. And each such combat, because of the numbers engaged at every point and the intensity of feeling between them, may equal the greatest battles of former wars. Never has war presented such possibilities for slaughter. The very magnitude of the struggle and of the havoc that must ensue makes other nations wonder if it is indeed a reality, this vast hostile movement of armed men who two brief weeks ago would have fraternized in the capital of any nation of Europe to celebrate some pageant of peace. The impending battlefield is, in a general sense, the famous field of Waterloo. Yet the coincidence of such a conflict's occurring between France and Germany upon that historic ground is not, however, so remarkable. If Germany and France were ever to renew their ancient struggle over Alsace-Lorraine, where else could it take place? From Waterloo to Strassburg, then, is the valley of the shadow of death. Here is to be the impact of monster armies, the thunder of artillery, the charge of cavalry, the crash of rifle fire, the shouts of multitudes seeking each other's lives, the screams of the wounded, the horrible cries of dying horses, the end of a million happy firesides, the sapping of nations, the spectacle of the Christian age. Will it be the beginning of the end of War?

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EMPEROR WILLIAM OF GERMANY CONFERRING WITH STAFF OFFICERS AT MANEUVERS

THE NAVIES OF THE AIR

WILL THEY BE A DECIDING FACTOR IN THE GREAT EUROPEAN STRUGGLE?

WHILE the continental war is progressing by land and sea, in which practically all the European nations are involved, little attention seems to have been paid thus r to the probabilities of the aerial navies of the rious powers playing a commanding rôle as the uggle develops.

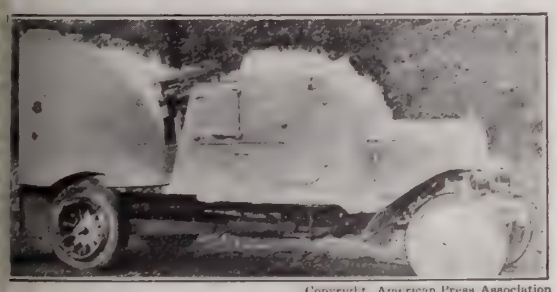
To understand clearly how the different governnts compare in the strength of their aerial rces, one need only glance at a table compiled by fred W. Lawson, editor of *Aircraft*, and pubhed in the New York *World* a few days ago. r. Lawson, who is regarded as a leading authority aeronautics, gives these figures:

AERIAL FORCES OF EUROPEAN POWERS

rmany	Dirigibles 30 / Aeroplanes 1,000		$100,000,000
ıstria	Dirigibles 7 / Aeroplanes 400		16,000,000
ance	Dirigibles 20 / Aeroplanes 1,100		60,000,000
ıgland	Dirigibles 7 / Aeroplanes. 400		15,000,000
ıssia	Dirigibles 18 / Aeroplanes 800		40,000,000

Belgium, Switzerland and Italy, and doubtless hers, have developed the science of military aeroautics to some extent, although in smaller degree an the great leaders.

If the balance of power in the European struggle to be decided by aerial artillery, as many farseeing experts assert, this comparison of the rength of the Powers in dirigibles alone becomes f tremendous significance. Mr. Lawson, who reently furnished the United States War Departent with these figures showing the aerial strength f every nation, writes in the New York *World* at while the radius of action of an aeroplane with ull war equipment is approximately 300 miles, oming and going over an enemy's country—that is, 00 miles without landing—the radius of the latest ype of Zeppelin dirigible, war-equipped, is 600 iles each way, or 1,200 miles without alighting. he up-to-date dirigible is a strong, reliable, swift attle-cruiser of the air. It has a lifting capacity f fifty tons and can maintain itself in the air ontinuously for forty-eight hours, covering 1,200 iles, with a war load. It carries a wireless outfit, as guns on all sides and on top and bottom, and orpedo tubes, and it is capable of discharging high explosives weighing from 250 to 300 pounds. Further, he asserts that the dirigible of the rigid type like the Zeppelin, with its tremendous speed of 50 to 60 miles an hour, its power of swift ascension to a height of 10,000 feet, far beyond the reach of land guns, and its ability to hover almost motionless, so that it may deliver its fire or drop its torpedoes with deadly accuracy, all combine to make it the most formidable of foes for an attack on fleet, army, fortress or city. Just how a fleet would fare if assaulted by such an aerial enemy had better be left to the imagination. It should be added that these giant dirigibles are fully equipped with searchlights which, while illuminating a wide area of sea or land surface beneath, leave the dirigibles themselves under the cover of comparative darkness.



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GUN FOR USE AGAINST AIRCRAFT

IT IS THIS TYPE OF AIRCRAFT, THE ZEPPELIN DIRIGIBLE, THAT IS MOST FEARED

It has been said that the aeroplane can be utilized as the foe of the dirigible in a contest above the clouds. This may be true, but those governments that have developed dirigible navies have foreseen this possibility. One writer tells of a plan of aerial campaign by which the dirigibles proceed in squadrons, each group of four mammoth airships convoyed by a large number of aeroplanes, whose duty it would be to ward off attack by other planes and to guard the larger vessel against sudden assault.

But the dirigible, or at least the German Zeppelin of the rigid type, has protective appliances which would largely reduce the probabilities of successful attack by aeroplanes. A Zeppelin is a number of smaller balloons assembled in a framework of laminated wood and steel, so interlaced as to give a maximum strength, the whole representing a consecutive series of protective coverings from 12 to 18 in number, so arranged and reinforced that even if 10 or 12 of these were penetrated, the great vessel of the skies would remain practically uninjured and fit for duty.

Dr. Armgaard Karl Graves, in an article in *Collier's* for August 15, says: "Germany has the most up-to-date aerial fleet in the world. The budget of the Reichstag of 1908-1909 allowed and provided for the building and maintenance of twelve dirigibles of the Zeppelin type. It is a fact, though, that Germany has three times the number she officially acknowledges. The dirigible balloon centers in Germany are five and are situated at vitally strategic points. There are two on the French border, one on the Russian border, one on the Atlantic Coast, and a central station near Berlin. The exact places are Strassburg, Frankfort on the Main, Posen, Wilhelmshafen, and Berlin. This does not include the marvelous station at Helgoland in the North Sea, this being a strategic point in relation to Great Britain.

"The German aerial corps is called the Luftschiffer Abteilung and is composed of ten battalions, each consisting of 350 men. They are all absolutely trained for this branch of the service. Only the smartest mechanics and artificers are selected. In the higher positions the most intelligent and bravest officers hold command. Picture the havoc a dozen such vultures could create attacking a city like London or Paris. Present-day defense against these ships is totally inadequate. In attacking large places, the Zeppelins would rise to a height of from 6,000 to 8,000 feet, at which distance these huge cigar-shaped engines of death, 700 feet long, would appear the size of a football, and no bigger. I know that Zeppelins have successfully sailed aloft at an altitude of 10,000 feet. Picture them at that elevation, everybody aboard in warm, comfortable quarters, ready to drop explosives to the ground. At 8,000 feet the small target a Zeppelin affords would move at a rate of speed of from thirty-five to sixty miles an hour. The possible chances of being hit by terrestrial gunfire are infinitesimally small. This does not take into account the vast opportunities that a dirigible has for night attacks or the possibility of hiding among the clouds. The *X 15*, sailing over London, could drop explosives down and create terrible havoc. They don't have to aim. They simply dump overboard some of the new explosive of the German Government, this new chemical having the property of setting on fire anything that it hits, and they sail on. And remember that wherever the new German explosive strikes, conflagration begins."

Altogether, it is beyond doubt that the four great Powers, Germany, France, Russia and Austria, have looked forward to the possibility of their aerial forces playing an important, if not indeed a decisive part in the war. England, with only seven dirigibles, is hardly in this class, and evidently regards the whole question of availability of airships as too indefinite at the present stage of their development to be trusted for successful attack or defense in a great emergency.

SARAH PERKINS AND THE MONEY TRUST

BY LEAVITT ASHLEY KNIGHT

(Concluded)

Opening of Sarah's Speech

"WHEN I was a little girl," began Sarah, "a lot of the children in my neighborhood used to play in an old sand pit on the edge of the town. It was very bright yellow sand, fine and dry and clean. And the pit lay on a sunny, sheltered slope. It was the nicest place you could imagine for children to play—"

"Excuse me. But—er—I have a luncheon engagement," whispered Hermann Fuchs to the chairman, and he tiptoed from the room.

Sarah Perkins flushed ever so faintly, but kept bravely on. "Of course we all wanted to play there. But we couldn't, unless we first went to Micky Maguire's shanty, and gave Micky five cents. For Micky was a sly old fellow who tenanted the little farm of which the sand pit was a part. He had fenced in the sand pit, and he made several dollars a month selling admission to it.

"Now there were three crowds in the town, who wanted to use the sand pit. Sometimes our crowd would come rapping at Micky's back door, and find another crowd already there. Then old Micky would squint greedily and cackle: 'Well, an' which of ye'll be payin' th' most?' Of course, our crowd would pool pennies, and the other crowd would do the same; and then Micky would admit the richer bidder.

"That would usually anger the losing crowd, and they would start throwing stones and calling names. Sometimes we'd have fights to the finish and go home all covered with mud, blood, and glory. Our mothers would weep over us, but that secretly pleased us. Our fathers would beat us; but that added to our heroism. Our Sunday school teachers would tell us that we would go to perfectly horrid places after we were dead; but that didn't interest us. We only wanted to go to perfectly nice places like the sand pit, while we were alive.

"Well, we finally lapsed into a state of continuous and open warfare. Our crowd waylaid members of the other crowds on their way home from school and grocery, and cut the buttons off their clothes and pasted gobs of tar in their hair. And they returned the compliments when convenient. One day I came home howling, with my pretty hair cut off tight to my scalp and my scalp painted bright green.

"My father thereupon marched off to the neighbors, and soon he was heading a committee of ten men in the direction of Sam Billing's. Sam Billing was the town druggist, and incidentally the owner of the fatal sand pit. They laid the whole matter before Sam, and my father told him that in the interests of peace he ought to forbid Micky to rent the use of the sand pit. Micky must be content with selling sand to masons and builders.

"'And if he won't,' my father ended, 'I and my neighbors will take over the lease of the pit ourselves.'

"'All right,' Sam agreed.

"And that very day the sand pit was locked against all of us children forever."

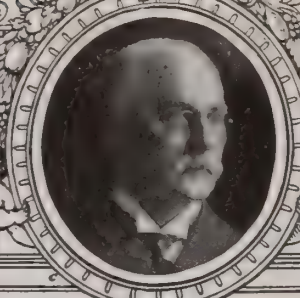
. . .

Sarah Perkins paused. Lord Riggleston looked over his yellow glasses

Continued on page 794

WICKEDNESS OF WAR

"A sound of battle is in the land." Jer. 50: 22



A SERMON

BY

David James Burrell, D.D., LL.D.*

ON A May morning in 1879 General Skobeleff stood on the battlefield of Shipka Pass. A year had passed since the close of the Turco-Russian War. He paused and uncovered at a wooden cross, marking the grave of a heroic standard-bearer. Then he silently surveyed the field. The snow was melting; the shallow graves had been uncovered by the sweeping winds of winter, and dogs and wolves had wrought grim havoc. Here and there were torn uniforms and human bones. He said to his aide-de-camp, "See how these skulls are grinning at us." Then, after a pause. he added:

> The drying-up a single tear has more
> Of honest fame than shedding seas of gore.

On a July evening in 1863 President Lincoln was at Gettysburg, where the greatest battle of our Civil War had just been won. He stood for a while in silence, viewing the bloody field, and then said, with tears in his voice, "Oh, this is awful, awful!—but it must go on!"

Is that true? Must it go on? General Sherman, facing the situation with rhetoric as rude as his cannon, said, "War is hell!" Why then must it go on?

The author of War is the Prince of Darkness. It came in with sin and will never cease until sin is shaken out of the earth. It began with the beginning of time. Out of the primeval shadows strode Cain with a red mark on his forehead and a bludgeon in his hand; and the embattled host fell in behind him to pursue its sanguinary march along the ages. The oldest song in existing literature is the Sword Song of Lamech, "Hear my voice and hearken unto my speech; for, behold, I have slain a man!" In the rude period of the Judges the fierce cry of Samson is heard as he returns from Philistia, "I have slain them; heaps on heaps, masses on masses, a thousand men!" On the heights of Esdraelon the daughters of Israel are shouting, "The stars in their courses fought against Sisera!" A father bereaved of his favorite son, slain in the battle of Gilboa, is staggering up the stairway to his chamber on the housetop moaning, "O Absalom, my son, my son; would God that I had died for thee!" The banners of Assyria are waving on the mountains that encircle the Holy City; and presently a long procession of captives moves eastward, and the glory of the Chosen People vanishes in the darkness of an unbroken night.

So runs the record of the first forty centuries. Then out of the darkness rises a star in the east. Shiloh comes, the Prince of Peace, and angels are singing, "Glory to God in the highest; on earth peace; good will to men!"

Forces Against War

Now, surely the sword will return to its scabbard. Was ever a sweeter birthsong than his, "Peace! Good will toward men"? Was ever a more irenic proclamation than his Golden Rule; or ever a more pronounced "peace policy" than that which he outlined for his church on the farewell night: "Put up thy sword into the sheath; for they that take the sword shall perish by it"?

But scarcely had the shadows lifted from the tragedy on Golgotha before the gates of Janus were again thrown open, and the nine historic persecutions were under way! Constantine is marching out against the enemies of Christ with a red cross banner over him bearing the legend, "In this sign, conquer!" The Huns and Vandals are abroad. The Saracens sweep westward till Martel the Hammer drives them back. The Crusaders are fighting in old Esdraelon. Centuries pass: thrones and dynasties rise and totter to their fall; and always, always to the mad music of the sword. War! War! War! When shall the end be?

What was it Lincoln said? "This is awful, awful,—but it must go on!" Is that true? Must it go on? How long, O Lord, how long? It is written, "He that believeth shall not make haste." The leaven is in the lump. There are forces at work which are destined in the fulness of time to bring in the consummation so devoutly to be wished. What are they?

The first is War itself. War is war's own suicidal draught. Every gun fired in this mad Pan-European carnival is as another nail in its coffin. All hail the more powerful explosives, the more effective weapons, the frightful airships and the dreadnoughts! These are instruments of the last violence with which Satan must needs vex the world before he cometh out of it. Thus the dragon stings himself to death.

The second of the forces at work for the ending of war is Reason. The sober second thought of men and nations is producing a wide and ever-widening conviction that war is stupid, irrational, absurd.

Think of the waste of material resource involved in it. The Great Powers in conflict have been squandering thousands of millions a year in anticipation of it, and are now impoverishing themselves to carry it on! In our own country, sixty-six per cent. of our assessments go to the supporting of a skeleton army, a needless navy and a procession of battleships sailing under full speed toward the junk-heap every year! Think of that, ye taxpayers! To be sure, this is a sordid argument; but, as an appeal to the soul of the average man, it is bound to be heard from in the long run.

Strides Toward Peace

Then think of the frightful waste of life. "See how these skulls are grinning at us!" In the Wierts Gallery at Brussels there is a picture called "The Welcome of Napoleon to Hell." As the great soldier enters the gate he is met by a multitude of his victims, some with scarred faces, others with handless arms; and haggard mothers are holding up their dead infants to greet the author of their woes. Alas for those who sound the tocsin of war!

If the sacrifice were inevitable, in the interest of justice or humanity, we must needs commend it. But most of the bloodshed in history has been without rhyme or reason. It is safe to say that of the millions enlisted in this European war, the vast majority are as ignorant of the *casus belli* as was Southey's veteran in the tale of Blenheim:

> "And everybody praised the duke
> Who that great fight did win."
> "But what good came of it at last?"
> Quoth little Peterkin.
> "Why, that I cannot tell," said he,
> "But 'twas a famous victory."

Must it go on? Is there no way of settling international disputes save by force of arms? Everybody knows there is.

The first conference at The Hague was called by the Czar of Russia in 1899 in the hope of placing a limit upon the increasing armaments of the nations. That was a great proposition, so far as it went. But the conference went further and authorized a Peace Court for the adjustment of such disputes as might be voluntarily submitted to it.

The second conference was called by the President of the United States in 1907 to consider the wisdom of establishing a court for the adjudication of all cases except such as involve questions of national honor. Observe the exception. There was a practical agreement among the forty-four nations represented as to the end desired; but there was also a decided difference of opinion as to the best method of attaining it.

The Root of the Matter

The third conference was held in June, 1910, when it was proposed that a Permanent Court of Arbitral Justice should be established, for the settlement of all international disputes, including questions of national honor. This was a mighty stride toward the desired end. For so long as questions of national honor are reserved for battle there can be no assurance of final peace. Why should the *duello* be continued among civilized nations when civilized men have abandoned it?

A fourth conference was desired, which, it was fondly hoped, would erect a permanent Court of Arbitration as broadly efficient for the adjudication of international quarrels as common courts of justice are for the settlement of disputes among men. But, alas, some of the great Powers were not ready; and while they tarried the beacons caugh fire!

But there is a third force at work which is surel destined to bring in the reign of universal peace This is the Gospel of Christ, which goes to th root of the matter by proposing to make an utte end of sin. It does not treat war with a plaster, a if it were a skin disease, or apply a few stitches a to a superficial wound. The race is afflicted wit a heart disease, of which war is the most obviou symptom; wherefore the Gospel aims at nothin less than a world-wide change of heart. And thi is being slowly but surely effected under the lumin ous shadow of the Cross, by the inculcation of th two great doctrines of Christ, namely, the Father hood of God and the consequent Brotherhood o Man.

This leaven is in the lump and is destined yet to leaven it. The movements which have been indicated are due to the calm operation of the Gospel along the ages; but the desired end will never be reached until the hearts of men and nations are so changed that the conditions which make war seem necessary shall come to an end. And the Gospel alone can accomplish that. When its spirit shall prevail universally all wrongs shall cease and we shall have the Truce of God. Then the wolf with drawn fangs and the inoffensive lamb shall lie down together and a little child—the Christ Child—shall lead them.

This Gospel is all too slowly but surely overspreading the earth; and, by the same token, sin is being rooted out of it. One of the wise sayings of Lincoln was, "Nothing is ever settled until it is settled right." The wolf cannot lie down with the lamb until its nature is transformed; and Christ alone can do that. Despite all pacts and truces and conferences men will continue to smite with the fist, and nations, however their dogs may be held in leash, will still hate and quarrel and gnash their teeth, until Shiloh comes. But, blessed be God, the outcome is sure.

The Doom of War

The world rolls around every twenty-four hours; and with every revolution it comes a little nearer to the ultimate reign of peace. And the Gospel is its keynote. If that assertion be challenged let us take a map of the world and draw a line about every spot of ground where the Gospel has been preached; then observe how we have shut out night and barbarism from that charmed circle and have shut in all the influences that make for humanity and progress, for the peace of nations and the welfare of men.

The Gospel has not been in this world of ours for nineteen hundred years in vain. The beneficent grip of Christ, making for ultimate peace, has been not only upon the hearts of his people but upon the reins of his enemies as well. He has made the very wrath of men to praise him. The roads which Cæsar built for his legions, as he supposed, proved to be highways for Christ's messengers of peace. The vast armaments of the nations are all working the same way. War is their purpose, but in the logic of God peace will be their end.

The grain of mustard seed which was planted by the Son of Man in the earth is becoming a tree whose branches spread so far that all nations may sit in the shadow of it. Wherefore let us greet one another with the old word "Maranatha!" The Lord cometh! The time draws near when every eye shall behold him, when every tongue shall confess him, when every knee shall bow before him.

> For lo, the days are hastening on,
> By prophet bards foretold,
> When with the ever circling years
> Comes round the Age of Gold;
> When peace shall over all the earth
> Its ancient splendors fling,
> And the whole world give back the song
> Which now the angels sing.

Then swords shall be beaten into plowshares and spears into pruninghooks; and every man shall dwell at peace under his own vine and fig tree. Roll swifter round, ye wheels of time, and bring the welcome day!

* Pastor, Marble Collegiate Church (Reformed), New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, August 30. Matthew 10: 38. *"And he that taketh not his cross, and followeth after me, is not worthy of me."* Close students of the Gospel have pointed out that here for the first time in the discourses of our Lord occurs the ominous word "cross." Christ declares himself the leader of the cross-bearers. He carries his cross at the head of the procession. No one joins his company without finding that a cross has been appointed for him and fitted to his shoulders. The cross which the world laid upon our Lord was, on the world's part, a declaration that Jesus Christ of Nazareth was a great criminal. Though unable to prove the charges of blasphemy and high treason, they sentenced him to die the death of a dangerous man on the gallows. The cross is the stigma which the scornful world has fastened on the Saviour. This stigma passes over to those who embrace Christ. No Christian can pass through this world without experiencing some time and in some way that the world despises him for being a Christian. Discipleship begins with taking up this cross. The loyal believers brave the ridicule which the world heaps on their belief. If any one begins to wince under the scorn of worldly men and seeks ways to avert their scorn and yet remain a disciple, he makes a wrong calculation. Christ tells him: "What you shun as a disgrace is the greatest honor. But you have not the eye of faith to see the glory of the cross. You are not worthy of me."

MONDAY, August 31. Matthew 10: 39. *"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."* What a paradoxical statement of losses and gains! To grasp its meaning, a person must be a spiritual man with spiritual discernment. There are two kinds of life: one of this earth, earthy, sensuous, devilish; the other of heaven, heavenly. A person may gain or lose either, but not both. One is always obtained at the sacrifice of the other. The carnal man, when he hears the word "life," thinks of physical wants, temporal enjoyments, social rank, worldly renown, etc., and of the means that will procure these things. He sets out to find them. He is engrossed with the cares of life: food, raiment, money, possessions, fame, wealth. The life beyond does not enter into his thoughts, or if it does, he dismisses it as an unpleasant and disturbing element. He thinks he cannot give his time and energy to the pursuit of the life eternal. Well, in the same ratio as he realizes his secular ambition he gets away from his future happiness. Contrariwise, the person who learns to sacrifice his earthly interests because he aims at things beyond these transitory scenes, gains a life the fulness of which cannot be expressed at all in terms of earthly value. Ask Lazarus and Dives which of them made the better bargain.

TUESDAY, September 1. Matthew 10: 40. *"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."* The Lord is about to close his great discourse to the disciples whom he is sending forth on their evangelistic mission. He assures them of his personal interest in their work and shows them the dignity of their calling. They go out as the representatives of Christ. They hold a commission directly from the Saviour of men. In them and in their preaching Jesus visits sinners. Theirs is not an inferior substitute for, but the genuine continuation of Jesus' ministry. What Jesus said and did personally and immediately during his public ministry, that he does mediately through them. Any person who receives such a minister receives a visit of Jesus and a message from the Father in heaven. Every believer can verify this statement of our Lord.

WEDNESDAY, September 2. Matthew 10: 41, 42. *"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."* Together with the preceding, this text with its cheering promises is to assure the disciples that their mission will prove a godsend to the men who open their doors to them and minister to their wants. The ministers of Christ are here affectionately called the Lord's "little ones," and are placed in a direct line of succession to the ancient prophets of God and to those sincere observers of the laws of God who were an ornament to the church of the old covenant. The ministers of Christ too are prophets, though often their dignity is not recognized by worldly people, who regard and treat them as ignorant, feeble men. Like their ancient forebears, the ministers of Christ publish the grace and truth of God for the enlightenment of the sin-darkened hearts of men and for the relief of their sin-burdened consciences. The ministers of Christ too hunger and thirst after righteousness. And if any one will receive them as what they really are, if any one will acknowledge that they are bearers of tidings of great joy, he will become a sharer in the reward which God has fixed on the labors of these servants. Whoever speeds the messengers of the King of heaven on their errands aids them in their work, cheers them in their suffering and thereby becomes in Christ's view a partner in their business, even though he had done no more than offer them a refreshing cup of cold water when they were exhausted.

THURSDAY, September 3. Mark 6: 31. *"Come ye yourselves apart into a desert place, and rest a while."* These words were spoken after the disciples had returned from their mission and had told our Lord "all things, both what they had done, and what they had taught." They were fatigued with the work of their ministry, but they did not complain. They spoke enthusiastically of their success, and since multitudes of people were crowding about the Lord, so much so that they had not even time to eat their frugal meal, they were ready to go on with their work. But our Lord rules that they must now take a vacation. They need rest. The ministry of the Gospel means work, hard work, work like that of a soldier during a campaign, or of a galley slave. While at their work, the Lord does not spare his servants, and he does not want them to spare themselves. But he does not want them to exhaust their strength to a degree which would render them unfit for further work. Seasons of rest in the midst of labor have the Lord's sanction. The value of these seasons becomes enhanced to the servants by their having the Lord with them, and by being withdrawn from the bustle and turmoil of the noisy world. Jesus took the disciples to a secluded spot, and there, no doubt, their work and experiences were gone over in many a conversation. Thus even their rest was turned to spiritual advantage: it served the purpose of deepening impressions which they had received by reflection and meditation, and by retrospection gave them an estimate of the wonders of God's grace performed through them.

FRIDAY, September 4. John 6: 5. *"Whence shall we buy bread, that these may eat?"* The rest of Jesus and his disciples in the desert, however, must have been brief. Soon he is sought again by the multitudes. From all directions they flock to him. Many of them are pilgrims bound for the Passover at Jerusalem. They must make a detour to meet Jesus and risk a delay in their journey. Many of them may have been ill prepared for this. Provisions were not plentiful at that time of the year, and great supply stations were probably at some distance from the place where Jesus met his callers. He began at once to teach them and heal their sick. Meanwhile it was getting late, and our Lord showed no sign of wanting to dismiss the multitudes. Philip seems to have been watching the situation. He is beginning to foresee a calamity, if these people are not fed. Suddenly he finds himself addressed by his own thought. What Jesus asks him is the very thing that had perplexed Philip. But why did Jesus ask that question? John says, "to prove" Philip. Jesus was not asking advice; his question was intended to show Philip that the mind of the Master was busy with plans for the feeding of these multitudes. Jesus had assumed the duty of host to these people. He and his disciples are to make provisions for their entertainment. What should Philip have answered to the Lord's question? "Lord, thou knowest?" Jesus wished to draw out Philip's faith, and finding his very thought anticipated, Philip should have all the more readily cast his mental burden upon the Lord. Our very troubles become occasions for the manifestation of God's omniscience and power, and teach us lessons of faith that we never learn in easy and prosperous times.

SATURDAY, September 5. Matthew 14: 16. *"They need not depart; give ye them to eat."* In his perplexity, Philip had begun to make a hurried calculation of the supplies necessary to meet the demand which the Lord's question had created. He was soon at his wits' end. The disciples cut the Gordian knot by suggesting to Jesus that he should send the people home and let them buy their own provisions. Did Judas perhaps originate that suggestion? The Lord dismisses it at once. He declares the suggestion out of place. And now the faith of all the disciples is put to a test by the Lord's order: "Give ye them to eat." Jesus knew how ill-prepared the disciples were to provide a meal for this multitude. His order could mean nothing else than this: "Share what you have with our guests. Make ready to serve the repast from what you have on hand. Though you are poor, you must not be stingy. Spread a beggar's banquet for our guests, and await the outcome." When God sends Elijah to the widow at Sarepta, and says: "Feed me this man!" when the Lord's hungry and naked clients, the distressed and homeless, knock at a humble cottage, where frugality is butler and parsimony cook every day of the week, and ask for food, clothing, shelter—on such occasions the Lord says to his poor saints: "Give them of what you have. Make no excuses. I could have sent them to the millionaire in the next street, but I chose to make you my steward. Give them, and see what happens to your cruse of oil and to your flour barrel!"

These Daily Meditations by Professor Dau will appear in each issue during 1914.

SUMMER NOTES OF THE WORKERS

—SEVEN DENOMINATIONS, the Baptist, Christian, Congregational, Methodist, Presbyterian, English Lutheran and the United Presbyterian, are now affiliated in the work of the Mount Hermon Federate School of Missions, which held a most successful conference at Mount Hermon in the Santa Cruz Mountains, California, this July. A veritable host of missionaries was present. The Federate School is making its influence for spiritual uplift felt in its home State.

—THE JULY SUMMER SCHOOLS at Northfield, Mass., for the study of Sunday school methods completed the eleventh year of the series with the largest attendance and greatest interest yet recorded. Immediately following these meetings came the big annual General Conference, beginning August 1, the list of speakers including several noted men from abroad as well as Northfield's favorite Americans. A special series of Bible studies was arranged to follow the general conference, Rev. John Thomas of Liverpool in charge, his addresses being on the Four Great Christian Foundations.

—"ELIM HOME," on Bell Island, South Norwalk, Conn., the interdenominational resting-place for city missionaries and Christian workers, has had more than the usual number of guests this summer. Under the leadership of Rev. William James, founder of Elim, the spiritual services have been well attended. The Home is a faith work exclusively, being supported by the gifts of friends who believe that the home or foreign missionary needs an occasional rest and an opportunity for physical recuperation.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

For What?

IN EUROPE to-day seven countries are engaged in bloody warfare.—FOR WHAT?

Seventeen million men have been called from their peaceful vocations and are engaged in trying to slaughter one another.—FOR WHAT?

Of these seventeen million over thirty thousand have already been murdered.—FOR WHAT?

Wherefore it follows that over thirty thousand wives, mothers and children have been bereaved of husband, son or father.—FOR WHAT?

And every day will add to the number of the dead, to the host of the bereaved, to the lamentations of the fatherless.—FOR WHAT?

In America tens of thousands of sons, husbands, and fathers have deserted their legitimate pursuits at the call of the fatherlands, and are clamoring on the Atlantic seaboard for a chance to go home and be slaughtered.—FOR WHAT?

Millions of persons not only in Europe, but all over the world have been saddened in heart, depleted in pocket because of this war.—FOR WHAT?

The patriots of '76 went to war for a principle, the establishing of which had an immediate effect upon their pocketbooks, their pride, and an ultimate result in upbuilding the whole country. When the war in Europe is over every person who survives will be poorer, every moral sense blunted, every sense of justice dulled—the progress of civilization retarded no one knows how many years.—FOR WHAT?

Ask the potentates who sit upon the thrones. Ask the wastrels whose personal aggrandizement is being reared upon the grief of the people. Ask the spirit of militarism that hovers like a vampire over the uplift of humanity. Ask the diplomats who might have prevented it, but did not. Ask the people themselves in the name of common sense why and for what purpose a crime of such enormity should be permitted.

War's Realities

A HORSE, in deadly pain from wounds or burns, will scream. The screams of children, from fright or pain, we have all heard. Women scream in moments of utmost agony. But the scream of a man—that is a rare sound. Yet there is one place where it may be heard. On the battlefield. Bodies torn to pieces; every nerve in agony; the mind and will altogether uncontrolled because of the furious anguish—then men will scream.

It is not a pleasant sound to fancy, nor are the sights accompanying the sound easy to contemplate. But the time has come when the world should wake up to a realization of what war actually is.

Alfred Noyes has painted a picture of a modern battlefield in his war tale, *The Wine Press:*

> The rifles flogged their wallowing herds,
> Flogged them down to die.
> Down on their slain the slayers lay,
> And the shrapnel thrashed them into the clay,
> And tossed their limbs like tattered birds
> Through a red volcanic sky.

Yet the battle scenes, hideous and revolting as they are, are only half, or less than half, the horror. We cannot forget the tiny children throughout Europe, stretching out their hands and crying for fathers who will never come home again. We cannot forget the wailing of women or the dry-eyed, half-mad anguish of young wives who strain their babies to their breasts and try in vain to find comfort for their breaking hearts.

Yet all this may fail to stir us because it is so far away. Look, then, at the baby in your home; his soft skin, his tender flesh, his little hands and feet, his mouth and eyes. Think of bearing and raising him only to be torn to pieces in a battlefield; think that every soldier dead or dying was once tender and helpless like him. Try to fancy the horror of soft human flesh pitted against the steel of projectiles, the rain of leaden bullets from musket and machine gun, the fury of bomb and bayonet. This is war. General Sherman found the only right word for it. War is hell.

And while we write, nearly two million men, almost equally divided into two hostile armies, are facing one another on the fair, fragrant fields of Europe, each group to hurl death to the other, while a grim fleet of death-dealing warships prepares to dash forth and meet the attack of other warships waiting, while the armies of bomb-throwing airships make ready for their murderous flight.

Nor does the horror cease when the war is done. Far and wide will stretch the desolate fields; the vacant chairs of home circles will call out through the years for the dear ones dead; poverty, hunger and fear will follow; maimed bodies and sightless eyes will remind neighbors and strangers of the havoc of nineteen fourteen.

Nineteen fourteen! Nineteen centuries since Jesus was born!

Let God Finish

AMONG the things that vex the thoughtful mind is our sense of the imperfection of our efforts in many ways. Our brighter plans are rarely carried to satisfactory completion; our bravest efforts fall far short of our high ideal; our noblest aspirations, as we approach them, seem to recede until they are well-nigh inaccessible. Incompleteness is, in some sort, apparently inevitable to all the greater experiences of human life. But this is in itself a sign of progress. Our existence here is a training-school, where each successive lesson, if rightly learned, is a step forward.

At the entrance to the library of Cornell University is placed a tablet to the memory of a gracious woman who proposed and planned a great work there, but whose generous design was defeated by her untimely death. The tablet bears this beautiful inscription:

> The good she tried to do shall stand as if 'twere done:
> God finishes the work by noble souls begun.

Indeed, no man "finishes." Jesus, while on earth, said, "I have finished the work which thou gavest me to do"; and on the cross he said: "It is finished." And so it was—the work of man's redemption by his "obedience unto death," and the laying of the cornerstone of the kingdom of heaven on earth was accomplished. But the upbuilding of his church and his kingdom became our task, and it has been all through the centuries going forward in the hands of those who serve him. In that high case, as in every other, God himself will finish the work which the generations of his people have so earnestly striven to accomplish. To him will belong the glory of full completion. We may prepare the soil and sow the Gospel seed, but he alone gives the harvest.

The Rise in Food Prices

TAKING the war in Europe as a pretext, the speculators in foodstuffs and the wholesalers and retailers in combination with them, have contrived to force up the prices of the necessaries of life to a degree that is criminal. Almost every article of the long list of domestic supplies is held at extortionate figures. Meats, vegetables, eggs and poultry, flour, wheat and sugar, all share in the general rise. Even the producers are in league with the movement, farmers included. There is no attempt to justify such a course; indeed, there can be none, as there is no shortage anywhere. Attempts by certain Western packers to create an artificial shortage by holding back cargoes were quickly abandoned when prosecution threatened.

Congress has taken up the question of high food prices and there may be an investigation. But while we wait for congressional action, the harm will have been done and the manipulators at the markets will have reaped their harvest at the expense of a defenseless public. In New York City the municipal authorities have put the matter in the hands of a citizens' committee, who will hunt up the price-boosters and secure their punishment under the criminal law as conspirators. Every community has a right to protect its members against an evil which takes toll from a majority of the articles that go to the provisioning of the average household, but bears most heavily on the poor man's table. It is a time for housewives' leagues, consumers' societies and citizen committees to act.

Looking Ahead

OUR thoughtful contemporary, *The Independent*, makes the observation that the beginning of the present war marked the close of ancient history. This may prove true in several ways. Not only will it be very likely to remodel the map of Europe and readjust the relative standing of the nations, but it may also bring to an end the costly traditions of vast standing armies and monstrous fleets. If in the course of the war it should develop that the supreme power hereafter is to be the control of the air, and that dirigible and aeroplane are destined to supersede battleship and cruiser, it will certainly be a wonderful transformation.

Greatest of all will be the change that must inevitably come in the world's enlightened estimate of the value of war. When the blood and treasure have been spent to exhaustion, when the last gun has been fired, the last mine exploded, the last fortress razed, the last fleet rendered helpless, then let us hope there will come such a universal revulsion against war that the heart of the world will be struck through with the conviction that war is the most wicked of all man's follies, the most wanton of his crimes, the most futile of his many efforts to adjust by brute force what could and should have been set right by reason and just laws. May that day soon come! And when it does dawn at last, then the old world will be glad to renounce forever the costly and perilous pomp of militarism, and the nations will be ready to join in solemn compact, binding themselves to compulsory arbitration for a long period. Rehabilitation after this war will take more than one generation. A hundred years of compulsory arbitration under international law would be a long step toward ushering in the age of peace—that blessed time toward which the expectant and hopeful eyes of the Lord's people have so long been turned.

It may be the will of God to bring about his own purposes through this tribulation. "The way of man," said the prophet, "is not in himself." Rulers may make war and armies may march; but the issues rest with the Almighty.

The "Moratorium"—What It Means

COINCIDENT with the closing of exchanges and the general business disturbance caused by the European conflict, the unfamiliar word "moratorium" has frequently appeared in the cable despatches, puzzling many readers. It is an old legal term derived from the Latin word *moratorius* (delay), and is defined in common law as an emergency act of legislation authorizing a debtor or a bank to suspend payments for a given period. In view of the general monetary stringency in the Old World, many nations have adopted the moratorium authorizing an extension of payments for a limited time, each nation in its proclamation stating the period of its use. It has never been of such widespread application as now, although even to-day there are nations involved in the great struggle which do not apply the moratorium, but make their business adjustments on reasonable grounds, giving due allowance for existing conditions.

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Mrs. Woodrow Wilson's Funeral

THE funeral of Mrs. Woodrow Wilson was held in the East Room of the White House on Monday afternoon, August 10, and was marked by extreme simplicity. The body in a gray casket on which was placed a single eath of flowers, the tribute of the President. A autiful array of floral pieces sent by friends and mirers from all over the country was banked high ind the coffin. The service, consisting of prayer d readings from the fourteenth chapter of John d the fifteenth chapter of I Corinthians by Rev. . Sylvester Beach, pastor of the First Presby- ian Church of Princeton, and Rev. J. H. Taylor, stor of the Central Presbyterian Church of Wash- gton, was brief but very impressive. The Presi- nt and his three daughters sat near the casket in e historic old room. With them were only mem- rs of the immediate family and intimate friends, embers of the cabinet and delegations represent- g the Senate and the House. Both houses of ongress adjourned, and all government depart- ents were closed for the afternoon. All flags in e city were at half mast. After the ceremony e official delegations left the White House, and en the President and his family in four automo- les behind the hearse formed the funeral cortège, hich slowly moved down Pennsylvania Avenue d to the Union Station. Thousands of people ood in the driving rain with bowed heads as the ournful procession passed. The journey from ashington ended the following afternoon when e body was committed to the ground in her old me town of Rome, Ga. Death is no respecter of rsons. If he had been he would have passed the hite House by, for Mrs. Wilson was a woman of ch worth and usefulness that she could be poorly ared; and after having been elevated to the ftiest social position in the land it seemed espe- ally cruel for death to change her countenance and nd her away. The contrast between the bridal enes, with the beauty and the fragrance of the ange bloom and the nightshade and the cypress, ems so great. Death cares no more for the palace the ruler than for the cellar or garret of poverty the city slum. Mrs. Wilson's funeral was irra- iated by the light of the Gospel and the faith she nd the whole family had in the reality of the other fe. They carried her body to her home in the outhland, but she told her family she was going to er heavenly home, and her companion and children new full well that they were not taking her to her esting-place, but only the raiment she wore, the ouse she inhabited. The whole nation is in sym- athy with President Wilson and his family in this upreme sorrow, and unites with him in the belief f Christ's words:

In my Father's house are many mansions: if it were not so would have told you. I go to prepare a place for you. John 14: 2.)

Street Sweepers Receive Medals

THE other day in New York City the street sweep- ers received unusual recognition when seventeen f them received medals of honor at the hands of Mayor Mitchel, who said: "You represent hard, hon- st work without the incentive that stirs the fire- nen and police to unusual efforts.' For the first ime the Board of Aldermen has ordered that all treet sweepers shall have two weeks' vacation with ay. It is a good sign of true democracy that a reat city through its chief magistrate gives ac- nowledgment to the value of perhaps the humblest lepartment in the municipal government. Its rela- ion to honest toil, to the comfort and general ealth of the community, cannot be over-emphasized. These medals and vacations are tributary to a bet- er service and to future promotions, reminding us f the reward given to service in humble matters hus referred to:

Well done, good and faithful servant, thou hast been faithful ver a few things, I will make thee ruler over many things: nter thou into the joy of thy lord. (Matt. 25: 23.)

Searching Wealth of Croesus

PROFESSOR BUTLER of the archeological department of Princeton University returned recently from a six months' search for the fabled riches of Crœsus in Asia Minor. He superintended the excavations of the ruins of Sardis, where the palace of Crœsus, the richest man of the early ages, and his treasure chest are supposed to be buried. Many relics of interest and value were unearthed, and the expedition was regarded as successful, though the riches of Crœsus are yet undiscovered. Crœsus was counted the richest man in olden times. Referring to him Solon, the lawgiver, said: "Call no man happy until he is dead." This reference was singularly applicable, as his son was killed while hunting, his kingdom was taken away from him by Cyrus and he himself was condemned to be burned, which sentence, however, was commuted. There is a strong probability that if the palace of Crœsus shall be found it will be discovered that his wealth had been appropriated by his conquerors. Whether the treasures shall or shall not be found, Professor Butler and those in similar tasks are discovering the richest treasures of thought, throwing new light upon the doings of the past, and aiding greatly in the interpretation of the Holy Scriptures. The spade has proven an invaluable witness to the divine authority of the Bible. Solon's commentary on the riches of Crœsus, and the uncertainty of them now after a burial of about 2,500 years, call to mind these words:

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven. (Prov. 23: 5.)

LATEST PHOTOGRAPHIC MARVELS

ACTUAL fight with man-eating shark photographed under water off the Bahamas by the J. E. Williamson expedition, which took many other remarkable under-sea pictures, the operator being lowered in a huge globe attached to a flexible tube three feet in diameter, where he can work for hours. The above photograph is reproduced by courtesy of the *Scientific American* from the series made for the cinematograph.

A Veteran School Teacher

DAVID NELSON CAMP, of New Britain, Conn., recently presented his sixtieth annual report as chairman of the Library Committee of the New Britain Institute. He is the active superintendent of schools of that town, although he soon celebrates his ninety-fourth birthday. He has been engaged in some form of educational work for seventy-seven years, having begun as an assistant teacher in Durham Academy in 1837. In 1846 he organized the Connecticut Teachers' Association. He has been chairman and director for many years of the Connecticut Missionary Society, and active in many other associations of an educational and religious character. This veteran's life has run almost parallel with this republic, and with the world's greatest material progress. It has witnessed a large number of the inventions that have multiplied the conveniences of civilized living throughout the world. It has witnessed the greatest progress in popular school education the world has ever known, and has had a practical part in that progress. There were but 200,000,000 Christians in the world when his life began, and he now sees the roll of over 400,000,000 Christian adherents, and has had a practical share in this phenomenal advancement of the church. This vigorous old man in his efficient service reminds us of what was said of the vigorous old age of Moses:

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. (Deut. 34: 7.)

Work for Heart Convalescents

THREE thousand men and boys suffering from heart strain or cardiac trouble entered New York Hospital last year. Of this number, 1,500 did not recover and the remainder are given but a short time to live. The majority of deaths were traced to the fact that the invalids after treatment have to return to their hard manual labor, overburdening the already weakened heart. A new form of philanthropy is the providing of a mild form of occupation for such patients. The work selected by a group of public-spirited people in New York is the making of flower boxes and pots. Most of the cardiac patients are at least twenty-five years old and have done work that required heavy lifting and exposure to all sorts of weather. To return to these vocations usually meant death. The factory for the making of the flower pots and boxes has been located at the convalescent home, and there the patients can earn a fair wage with light work, and have a fair chance for a return to health. It is too bad that so many are compelled by circumstances to follow dangerous and unhealthy employments. What a beautiful benevolence it is to care for those who are affected with trouble of the heart, the fountain of physical life! Such action suggests the care thus enjoined with reference to the heart, the fountain of spiritual life:

Keep thy heart with all diligence, for out of it are the issues of life. (Prov. 4: 23.)

Heroic Rescues in Accident

WHEN a passenger train collided with a motor car in a wreck near Joplin, Mo., on August 5, thirty-eight people were killed and two score injured. The horror of the catastrophe was somewhat lightened by the acts of heroism performed by the rescuers. W. M. Drury, of Webb City, Mo., with his wife and three children was aboard the motor car. He was only slightly injured. Quickly removing himself from the wreckage which covered him he began a search for his family. One by one he brought them from the car, crawling on his hands and knees through the fire which was rapidly consuming the débris. Later, although his face and body were covered with blisters, where his clothing had been burned away, he crawled back into the wreckage and rescued three other persons. J. J. Lauderbach, of Joplin, crawled through a window and saved nine persons pinioned within the wreck. There is scarcely a catastrophe of any kind in this country where there are not these evidences of genuine heroism, revealing the better side of human nature and furnishing a symbol of those who risked their own health and lives in saving those who are perishing in the débris of sin. One of the greatest heroes in rescue work was Paul, who said:

But none of these things move me, neither count I my life dear unto myself. (Acts 20: 24.)

Confession from Guilty Conscience

A YOUNG man walked into the office of a justice of the peace in a New Jersey city the other day, and announced that he had come to confess a crime. He had tried to hide it, but his guilt prevented sleep, and drove him at last to reveal all. It was a crime of a very serious nature, involving murder, arson and insurance swindling. The guilty man for weeks had striven to forget his crime, but, he declared, "I almost went crazy, so I decided to confess." How deceitful is the human heart, and how desperately wicked it is! The universe, however, is on the side of virtue. Crime has in it an irresistible element of self-revelation. There are so many circumstantial evidences ready to cry out against murder. The handkerchief, the button, the cap, the weapon left at the scene of the tragedy, the footstep in the moistened earth or snow, the fingerprint on the wall, are all ready to testify against the one suspected. There are inward tendencies toward the revelation the crime. The guilty eye, the nervous movements, the contradictory statements, and the torturing conscience are witnesses against the criminal. The story calls to mind the deadly remorse Judas had in causing the betrayal and death of Christ:

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Matt. 27: 5.)

A WEEK IN THE WORLD'S NEWS

FEDERAL RESERVE BOARD ORGANIZED. On August 7 the senate confirmed the appointment of Paul M. Warburg of New York and Frederic A. Delano of Chicago for the Federal Reserve Board, thus completing the list of members. Considerable opposition had developed against the nomination of Mr. Warburg, and the vote stood 58 for and 11 against. The five appointed members were sworn in on August 10, and received from Secretary of the Treasury McAdoo their commissions signed by the President. Mr. McAdoo then congratulated the board and the country upon the financial condition of the government and the national banks. He stated that the importance of the Federal Reserve Board is not yet fully realized, and expressed the belief that the new system will prove to be a bulwark against financial disaster in this country, and an instrument of great benefit to the people.

FEDERAL RESERVE BOARD: Seated, left to right: Charles S. Hamlin, William G. McAdoo (Member ex-officio), Frederic A. Delano. Standing, left to right: Paul M. Warburg, John S. Williams (Member ex-officio), W. P. Harding, Adolph C. Miller.

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NEW YORK'S COMPENSATION LAW MEETS SNAGS. Charging that some employers discriminate against married men with families and men who have not passed satisfactory physical examinations on the ground that in case of accident compensation to such men would be considerably larger than to others, organized labor is attacking a ruling of the commission which, they claim, gave rise to that impression on the part of employers. A strike of 16,000 employees of the General Electric Company is threatened because of that company's alleged discrimination.

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NEW HAVEN SUBMITS TO GOVERNMENT. The civil action begun by the United States Government to dissolve the vast transportation system known as the New York, New Haven and Hartford Railroad, has been ended by the renewed agreement of that organization to readjust its affairs in strict compliance with the Sherman Anti-Trust Law. Upon approval by the United States District Court of the agreement now entered into, the civil action will be abandoned. Criminal prosecution of directors involved in the alleged illegal deals made by the road in the stocks of competing companies will not stop, however, the Special Federal Grand Jury expecting to take up the cases in September. The individuals named as defendants include some of the best known men in the financial world.

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BILLIONS IN INTERNATIONAL COMMERCE. A recent report of the United States Bureau of Foreign and Domestic Commerce gives the total value of the world's trade in 1913 as $40,000,000,000, the commerce of 75 countries and political groups being the basis, the aggregate imports amounting to $21,000,000,000, exports $19,000,000,000. The United States is shown to have bought about 10 per cent. of the goods exported by other nations, and to have sold 11½ per cent. of the merchandise imported by them. Great Britain proper is credited with a total foreign trade of $5,530,000,000, imports being about half. Germany has a foreign trad aggregating somewhat over $5,000 000,000, of which imports are prac tically 50 per cent. The figures fo France are approximately one-hal those of Germany; those for th United States show a total of $4,277 000,000, of which our imports amou to $1,793,000,000, exports $2,484,000 000. Of the nearly $700,000,000 ex cess in exports over imports, food stuffs shipped to foreign markets pla a large part, although this country i increasingly importing foodstuffs fro other countries, especially beef, grain and oils.

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AGREEMENT NEAR IN MEXICO. The news of the Mexican situa tion August 1 was that Provisional President Carbajal had left Mexic City for Vera Cruz, and the Constitutionalists were preparing to occupy th city and take over the government b peaceable methods. The date for th entry is not yet fixed, but Federa forces are preparing to evacuate an 5,000 Constitutionalist troops are at nearby post. General Carranza ha already begun to make up his cabinet Rumors continue of strained relation between Carranza and Villa, but an early settlement of Mexico seems to b near at hand. The American battleship fleet is scheduled to leave Vera Cru September 1, and our land forces will evacuate that city immediately a legally constituted government is recognized at Washington.

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POST OFFICE EMPLOYEES AND CIVIL SERVICE. The House, sitting as a Committee of the Whole, on August 7 passed an amendment to the Railway Mail Pay Bill removing all post office employees from the Civil Service and permitting their appointment in future by the postmasters. It is predicted, however, that the amendment cannot pass the House when in regular session.

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HARVESTER TRUST MUST DISSOLVE. The government's suit to dissolve the International Harvester Company resulted in a decision by the United States District Court, August 12, that the corporation must dissolve into at least three independent concerns within ninety days, or the court will entertain an application for the appointment of a receiver, unless an appeal to the Supreme Court acts as a stay. The decision against the $140,000,000 corporation was dissented to by one justice. The methods of the corporation since 1902 are found to have been in violation of the Sherman Anti-Trust law, but in the main fair and just to smaller competitors. No over-capitalization was found, but some acts incidental to the expansion of the corporation into a monopoly controlling 85 per cent. of the agricultural machinery business in this country were condemned. Cyrus H. McCormick, president of the corporation, declared that an appeal will at once be taken to the Supreme Court of the United States. The decision appears to commend the corporation's morals and rebuke its methods.

EDIFIED
Cartoon by Bradley. Reproduced by courtesy of Chicago *Daily News*

THE BROKEN HEART
By Bing. Reproduced by courtesy of New York *Globe*

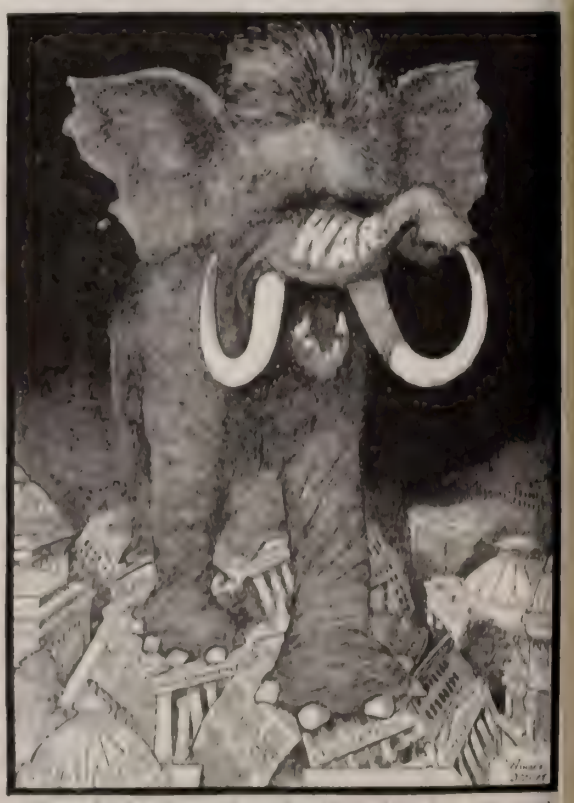
WAR

BY MARGARET E. SANGSTER, JR.

THE cave men fought with their knotty fists,
And clubs that were tipped with stone;
With heads held high, and with fearless eye,
They guarded their rights alone.
They hacked at beasts that were huge and fierce,
That prowled where their stores were piled,
And they died at last, and their spirits passed,
While the War God looked and smiled.

Long ages passed, and the archers came,
With arrows and pliant bows;
They crouched in lines 'neath the mountain pines,
And slew as the reaper mows.
And all the spears of the armored knights
Flashed bright as a shining sea;
And people died and their spirits cried,
While the War God laughed in glee.

They fight to day, and the bullets new
Are shaped like a needle fine;
And cannons roar on the ocean shore,
While blood flows red like wine.
The airships flutter against the sun,
To shoot at the frightened earth,
And birdmen die in the heavy sky,
While the War God shouts in his mirth.



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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

J. O., Dassel, Minn. Is a person really a Christian who, though professing Christianity and contributing to the support of the Gospel, ignores the doctrine of returning good for evil, and seems ever ready to avenge an insult or injury?

Your question is unfortunately worded. It is always difficult and dangerous business to try to decide who of our acquaintances are Christians and who are not. In fact we are specifically commanded in the Bible not to do that. It is always easy to misunderstand the motives of others, to fail to take account of weaknesses or twists of intellect, to forget matters of environment or training and countless other matters that make God the only safe judge of character and action. Many professing Christians who appear to be quick to resent injustice may do so from an overdeveloped sense of justice. They cannot tolerate unfairness, not so much because it is directed against themselves as just because it is unfair; and what looks like revenge may be an instinctive feeling that injustice should be punished. But the message of Christ and his apostles is very plain. We *must* return good for evil; we *must* love those who are unjust to us; we *cannot* leave in our souls any desire for revenge. We all need a fresh baptism of love, love that will not want to avenge wrong, love that grieves over the sins and weakness of others, love that longs to help everybody, love that is slow to judge.

Subscriber, Carlsbad, N. M. The word "paradise" is one of wide application. It has been used in various terrestrial senses and also in the celestial sense. Its figurative application to the heavenly world is chiefly used to denote the happiness of the righteous or the pardoned in the future state. Among the Jews themselves, the Talmudical writings contain frequent reference to paradise as "the immortal heaven" to which the spirits of the just are admitted immediately after their liberation from the body. Thus, the book *Sohar* speaks of the earthly and the heavenly paradise, the latter excelling the former as light excels darkness. It was in the acceptation of the current Jewish phraseology of New Testament times that the expression was used both by our Lord and his apostles: "To-day thou shalt be with me in paradise"; "He was caught up into paradise"; "the tree of life is in the paradise of God." (Luke 23: 43; II Cor. 12: 4; Rev. 2: 7.)

A Subscriber, Lancaster, Pa. The selling plan you mention is clearly based on a misrepresentation, and is, of course, wrong. Aside entirely from religious principles, the laws are constantly becoming more strict, and those in existence more strictly enforced, concerning the obtaining of money under false pretenses. But when the principles of Christ are considered, one's duty becomes still clearer. In dealing with a customer it is always sinful to make misrepresentations. This principle is coming to be recognized, even in purely business circles and on the mere basis of profits, as the best in the long run. Deceptions will sooner or later be discovered, and then the buyer who has been deceived will go elsewhere.

J. W., Chicago, Ill. In I Cor. 11: 30, are we to understand that physical weakness, sickliness and sleep are meant, or is it to be interpreted in a spiritual sense? Prominent Bible students in our church interpret this as meaning physical weakness, sickness and death.

The chapter, as verses 20 to 34 show, is in the nature of a censure on disorders in the Christian assemblies, love-feasts, etc. It was unbecoming and sacrilegious to come to the Lord's Supper merely to gratify physical appetite. At the love-feast which preceded the Supper, there were, in Paul's opinion, excesses which, as one commentator remarks—"made a true celebration of the Lord's Supper (during or after it) with due discernment of its solemnity, out of the question. Hence the love-feasts were afterwards disjoined from the Lord's Supper, and in later years were forbidden by a church council." They were a relic of pagan days. Having these conditions in view, we see that Paul in verse 30 had two things in view: (1) The excesses in eating and drinking tended to physical trouble and even serious sickness, and continuance in such practices shortened life; and (2) these indulgences were a serious barrier to spiritual growth, and made a mock of the church's most sacred ordinance.

Mrs. J. H. W., Muscatine, Iowa. Antinomianism is the heresy which teaches that since Christ kept the whole moral law for all his followers they themselves are free from its requirements. It is strange that earnest students of the Bible should have been led away into this error in the face of such passages as the sixth chapter of Romans, the first part of the eighth chapter, the whole Epistle of James, and the whole body of Christ's own sayings. The heresy began early in the history of the church, was taught again in Luther's time by Agricola, and broke out in later eras. One of its most notable and victorious antagonists was John Fletcher, who is mentioned in the paragraph you quote. His *Checks to Antinomianism* have been referred to as so complete and powerful an attack on this heresy as to have killed it for all time. So far as we know there have been no serious outbreaks of it since his day. We are curious to know the sect referred to in your paragraph, as we know of no present-day Antinomians.

Old Subscriber, Albany, N. Y. You will find the causes leading up to the present war set forth in the last two issues of THE CHRISTIAN HERALD. In addition, it may be explained that Russia has an eye to the expansion of its seaboard; Austria has similar ambitions and wishes to secure more seacoast territory on the Adriatic and the Ægean; France longs to recover her two lost provinces, Alsace and Lorraine, and Germany needs new colonies for her rapidly growing population.

Student, Beaumont, Texas. The place and time of death of Jude, the brother of James, are nowhere positively stated. Nicephorus says he died a natural death in Edessa, while a Syrian tradition declares he was martyred in Phœnicia, and still another states that Persia was the scene of his martyrdom, and that he was slain with arrows. Eusebius quotes a tradition of Hegesippus that two of Jude's grandsons were carried to Rome in Domitian's time, but as the persecution was nearing a close their lives were spared, and they returned to their spiritual labors in Palestine.

A. S. G., Cass, W. Va. The episode related in Judges 15: 3-6 describes the retribution which Samson devised with a twofold purpose: (1) to punish his wife and her kindred for her faithlessness, and (2) to inflict loss on the Philistines. It occurred during the dry season, when crops were ripe. The Philistines regarded the wife and her relations as the cause of their misfortunes, and Samson, by his lawless device, turned the fury of popular indignation against her and her people, causing the Philistines themselves to become his avengers.

P. K. C., Fort Davis, Tex. 1. Paul was three times at Troas (see Acts 16: 8, II Cor. 2: 12, and Acts 20: 6.) The last time he seems to have arrived on a Monday and "stayed seven days," which included the Jewish Sabbath and the Lord's Day following. Verse 7 indicates that the Christian observance of the Lord's Day was already a fixed practice there, including the breaking of bread with the disciples, although this is not expressly stated. 2. The first four verses of the opening chapter of Luke's Gospel are simply a sort of an apologue or explanatory preface, addressed to Theophilus, presumably the chief magistrate of some city in Greece or Asia Minor, or (as some authorities have suggested) to a lover of the truth and the Gospel, representing under that name true believers everywhere.

C. F. W. M., Evanston, Ill., writes: The Mail-Bag brought us an attempt at a prayer as a companion to the old familiar "Now I lay me down to sleep." But as I remember that dear old prayer, it is, as all prayers should be, and the one offered us for morning use does not contain this "sweet name." May I offer one that does? It is not original with me, for I have heard, taught, and used it for many years, thinking all the while that it was quite generally known:

"Now I wake and see the light,
'Tis God who kept me through the night;
To him I raise my heart and pray,
That he would keep me through the day;
If I should die before 'tis done,
O Lord, accept me through thy Son. Amen."

Rev. P. F. Y., Hoopeston, Ill. By all means use that which can give offense to none, and which cannot be a stumbling-block to any one.

J. J. P., Salvador, S. C. Professor Leland (to whom your question has been submitted) writes: "There is nothing to show that the positions of the planets affect the weather on our earth. Old astrologers used to assert it, but there is no scientific basis for such a belief."

H. N., Bentonville, Ark. Already discussed in previous issues.

Mrs. J. W. D., Daytona, Fla. "Anno Domini" means "year of our Lord"—*i. e.*, the year from the birth of Christ.

Reader, Antwerp, N. Y. The author of the *Green Mountain Boys*, a tale of early Vermont, is Daniel Pierce Thompson.

THE HYMNS YOU LOVE BEST OF ALL

WHEN THE CHRISTIAN HERALD *invited its readers to co-operate with it in the proposed hymnal revision by sending us the titles of their favorite hymns, we anticipated a goodly number of responses. But the flood of letters and postals has far exceeded our expectations. They are still coming by every mail from near and far, and they will doubtless continue to come for several weeks. This popular vote on the hymns is now being classified and tabulated, and when all of our interested readers have been heard from, the result will be published in the columns of* THE CHRISTIAN HERALD.

Many of the letters reveal the fact that the desire for hymnal revision is widespread. K. A. M., San Geronimo, Calif., writes: "I believe with you that such adjuncts to our religious life and services should improve with the times. In eliminating the sentimental and poorer sort of hymns, would it not be well to give opportunity to new hymn-writers? No matter how beautiful the old ones may be, a service is apt to become mechanical when monotony rules."

"I think there is room for improvement," writes Mrs. W. L. A., Winchester, Ohio. "Our church music is not what it should be. I love the old hymns and the old music in part; but it often happens that our best hymns are set to music that does away with its sacredness."

J. E. T., Salem, Me., referring to the sentimental and pointless class of hymns (which were the subject of criticism by President Wilson some time ago and more recently by the Rev. Dr. John Thompson, a leading Chicago pastor), writes: "Modern hymnology is characterized by what Dr. Talmage used to call 'a sacred nothingness' or a 'religious doggerel.' Song books are gotten up as a money-making scheme. A popular evangelist cannot conduct a revival without a book of his own."

There are among the mass of letters many that are very touching, dealing with old-time memories with which beautiful hymns are closely associated. One letter of this class (from Dr. F. W. S., Colfax, Iowa) says: "I always place 'Jesus, Saviour, Pilot Me,' first, because it was the hymn that came to me as a prayer when the United States transport was being piloted out of Newport News, Va., with over one thousand of Uncle Sam's boys during the Spanish-American War in July, 1898, and I was one, and I realized that some of us were sailing away from the homeland never to return."

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Postals for the popular hymn vote should be mailed at once by those of our readers who desire to help the movement for hymnal revision. Address them to THE CHRISTIAN HERALD, *Bible House, New York.*

DO YOU KNOW YOUR BIBLE?

Answers to questions and Honor Roll for List No. 1 will appear next week.

New Questions

Year's Series List 8. Half-year Series List 2

[The next list of questions will also be about Paul]

1. (a) What verse first mentions the new name by which Saul of Tarsus became known to his Christian associates? (b) What verse states that he was a young man when first known to the apostles? (c) During what event does he first appear, and what was his connection with it?

2. (a) In what verse does Paul state that he did not know he was doing wrong in persecuting the church? (b) In what passage does he state definitely that he did so from a sense of duty? (c) What were the charges brought against Stephen, which may be taken to indicate Paul's reasons for believing the Christians to be displeasing to God?

3. (a) What three passages in Acts describe Paul's meeting the risen Saviour? (b) Where in one of his epistles does Paul refer definitely to this vision of Christ? (c) Find a passage which indicates the thoroughness of the consecration he had to make.

4. (a) Where did Paul retire after his conversion (probably for meditation)? (b) How soon did he go to Jerusalem?

5. (a) From what city did Paul start on his first missionary journey? (b) Who accompanied him?

6. (a) In what city were Paul and his companion taken for gods? (b) From what cities did enemies come who persuaded these same people to stone Paul? (c) What verse tells of the end of their first tour and their return to the city from which they started?

7. (a) What chapter in Acts describes the council of apostles and elders at which it was decided that the Gentiles should not be compelled to keep the Jewish ceremonial law? (b) Who accompanied Paul and Barnabas as delegates to the church at Antioch, bearing the message of liberty? (c) In what affectionate and appreciative words were Paul and Barnabas referred to in the letter they carried?

8. (a) Whom did Paul take with him on his second missionary journey? (b) Where did Paul have a vision calling him to Macedonia?

9. (a) In what chapter of one of his epistles does Paul sternly rebuke a group of churches for going back to basing their salvation upon the works of the law after they had accepted the fundamental theory of salvation by faith in Christ? (b) What four things, according to a statement made in a single verse, does Paul declare Christ becomes to a believer?

10. (a) Find at least three passages in which Paul speaks of himself or those to whom he writes as being crucified or dead with Christ. (b) What did he state to be the motive, or power, that impelled him in his work?

AN APPRECIATIVE PASTOR

WE WISH to say a word of appreciation as to the position THE CHRISTIAN HERALD has taken on the Catholic question.

Wessington Springs, S. D. REV. W. D. MCM.

NOTICE OF EXPIRATION

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THE GREATEST THING IN THE WORLD

*SUNDAY SCHOOL LESSON FOR SEPTEMBER 6**

Upward and Downward

By Amos R. Wells, Ph.D.

IF ANY one should ask a modern business man the question the scribe asked Jesus, "What is the first commandment?" he would probably receive the answer, "Be industrious"; or if he asked a college professor, "Study"; or if he inquired of an athlete, "Be energetic"; or if he approached a lawyer, "Be just"; or if he went to a lover or a mother, "Be kind." But Jesus knew better. The first commandment must bring in God as well as man; it must relate to religion rather than character, for religion is the basis of character; and it must be founded on a proper understanding of God rather than of duty, which is a child of God.

Therefore Christ's answer was first a definition of God: "God is one." "I should like to see your God," said the Emperor Trajan to a Jewish rabbi. "No mortal eye can look upon him," the rabbi replied. When the emperor insisted, the rabbi said, "Well, suppose we begin by looking on one of his ambassadors," and bade the emperor gaze at the midday sun in a cloudless sky. "I cannot," the emperor confessed; "the light dazzles me." "If, then," said the rabbi, "you cannot endure the glory of one of his creatures, how could you behold the unclouded glory of the Creator?"

The doctrine of the oneness of God teaches us to get impressions of him from all the outreaches of his being in nature and history and mankind. Ascribe to him the loveliness of the lily, the splendor of the sunset, the sweep of the sea, the majesty of the starry sky, the tender brooding of a mother, and all the glorious qualities of Jesus Christ. You have a right to, for God is one.

Then, as soon as we really understand that God is love, love to the last fiber of his infinite being, the first commandment becomes an axiom: "Love God; love him with all your being, since he loves you with all his being."

Campbell Morgan imagines a boy bringing home a loaf of bread. "Where did you get it?" "From the baker." "Where did he get it?" "He made it." "Of what?" "Flour." "Where did he get the flour?" "From the miller." "Where did *he* get it?" "From the farmer." "Where did the farmer get it?" Then the boy hesitates, but at last speaks the final truth, "From God." "Then from whom did you get the loaf?" "Oh, from God!" Thus trace everything to God, as you must if you think, and he will become all in all to you, and the center of your heart's love.

The second commandment is "like" the first, is only another side of the first, the downward-looking side: "Love your neighbor; love him as yourself." You have all noted how husband and wife come to speak alike and act alike and even look alike. Love makes likeness. If you love God, you will grow like God; and since God is love, you will become a lover. Thus the second commandment is only an outgrowth of the first.

"There are two ways of lighting a dark room," wrote "Ian Maclaren": "One is to attack the darkness with candles; the other is to open the shutters and let in the light." And so there are two ways of forming a character: one is the candle way of duty; the other is the sunshine way of love. Love God, and you will at once come into right relations with all mankind.

Therefore the concluding episode of the lesson, the story of the widow's mites, is only an example of the first commandment. The woman loved God with all her being, therefore she gave to mankind all her possessions. The problem of giving is the problem of loving. That is why giving is so simple; that is why it is so hard.

Dr. Russell Conwell tells of a man in New Jersey whose daughter, for reasons that seemed good, was kept from all knowledge of him; yet he provided for her all his life, ministering to all her wants, educating her, introducing her through his money into good society, sending her to Europe, and toiling and economizing constantly for her. And they say that no man in New Jersey was happier than this father who thus cared for a daughter who did not even know of his existence. That is love, an absolutely unselfish outpouring of self for others.

* THE INTERNATIONAL SUNDAY SCHOOL LESSONS for Sunday, September 6, 1914. The Great Commandment. Mark 12: 28-44. GOLDEN TEXT. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 25.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"And he [a certain lawyer] answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Our Lord endorsed this answer to his question: "This do, and thou shalt live." *Love* looks like the past tense of *live*. (Drive, *drove;* live, *love.*) He who has really lived, will have loved; and he who really loves drinks deep draughts of life. The soul that by jealousy, envy, or hate is strangling its love is committing suicide. Of course we must distinguish Love in its pure essence from certain ingredients that get mingled with it, such as passion, emotion, affinity. These may follow, but in its essence love is too make another's life the pivot around which your thoughts and activities circle. This is why God says, Thou *shalt* love. If it were a matter of emotion, this imperative would defeat itself, and fall pointless at our feet. But we can obey it readily, when we remember that we can *choose* to live for Christ, in whom God gives himself to us, and that we can choose to live for another or others, even though we may not specially *like* them. Don't begin by trying to force your heart to *feel;* that will come in due course. But begin at the other end, with your strength and mind, and work backwards; always keeping an open doorway for the love of God to come in and possess you.

The Source of Love

By Arthur H. Howland

WE come, in to-day's lesson, to the heart of the Bible. And the word which we are studying brings us to the very center of life itself. Some years ago the world was thrilled by a great book. It was a very small book, written by a modest, humble man. But it stirred the church and interested the world. Its title was *The Greatest Thing in the World.* Probably no one who read it would have undertaken to dispute with Professor Drummond his contention that that thing is love. Drummond got all his facts from Paul; and Paul had gotten all his facts from Jesus.

Our entire modern life seems to be keyed up to a tension and planned on a schedule which makes that beautiful word almost impossible to understand. Love requires quietness; it requires thoughtfulness; it requires, at times, silence. And all these three things are difficult nowadays to get. Home life means far less than it did a few decades ago. Church life is losing its depth. We are busy enough, but we are so busy that we have forgotten what love really means—and so are forgetting what life really means.

Have you never noticed, during a summer afternoon or night in the country when you have been anxious or troubled or busy about something, that suddenly a lull has come in your activity of brain or body, a relaxation in the tension of your mind and nerves, and you have suddenly become conscious of the sweet sound of a bird, or aware of a delicious fragrance, or of a charming view? These things were present before, but you had blocked your soul against their entrance by your care for other things. At a moment like this you have realized how much you really loved your home; how much your church might mean to you; how beautiful and how kind God is. Jesus came to earth to win us back to these silent and beautiful places of soul life, where we may breathe the atmosphere of love, may see its visions and dream its dreams and get strength to do its work.

It has been pointed out many times as a remarkable thing that when Jesus was ready to go back to heaven and had arranged an important interview with the man who was to be the leader of the friends he was leaving behind, he asked him, not whether he had comprehended the messages of his Master, not whether he would promise again to be faithful, but only one question, thrice repeated: "Lovest thou me?" Jesus knew that love is the only force that would change the world and make it right, and he knew that power and skill to change the world could come only as human souls are won to his personal companionship and friendship.

This should be a very earnest hour in our Sunday school life. Every superintendent, every officer, every teacher ought to answer personally that question of Jesus, "Lovest thou me?" He should remember that the commandment to love God with all the heart is not the sixth commandment, or the fourth, or the third, or second, but the first. Whatever else we do, if we are not doing this, all is out of joint. A return of all the officers and teachers of our schools to an ardent love for God will make them able to lead their pupils to this same sweet experience. It is easy for a child to love God. Many children grow up in Christian homes loving him in a spontaneous, effortless way, which is precisely the love he longs for. The very spirit of childhood which Jesus commended as the essence of the spirit of his kingdom makes it easy for children to love God.

We shall talk with them frankly about sin and tell them that sin is what keeps people from loving God and then we shall tell them how Jesus has died to take our sins away and so bring us back to the place of love if we have wandered away from it. This should be a beautiful hour in every Sunday school.

But in teaching the lesson we must not forget the second commandment, to love one's neighbor as one's self. We said at the beginning that quietness is necessary for love. And yet the heart that truly loves would not be content to remain in quietness. The ideal church is the church which is on fire with love for God and on fire with zeal that others shall be reached and helped and blessed and saved in the name of Christ.

The church must take up the cause of those who are oppressed, of those who are sad, of those who are sick, of those who are bound. There is only one way we can prove that we really love Christ, and that is that we shall serve others for his sake. Three times Jesus asked Peter, "Lovest thou me?" Three times he commanded him, "Feed my sheep and lambs."

The lesson closes with the picture of the poor widow who gave all that she had to God, and received a commendation from the Lord, which has been given a lasting place in the world's story. It is the old truth again, of the power and the achievement of love. She loved her Lord; so she gave all she had; and her little gift has caused rivers of gold to flow into the Lord's treasury for his use.

This international lesson is studied while Europe is torn with war. Can not the Sunday schools of the world, who have found the secret of love and brotherliness, lead the nations of the world to peace and friendship? Christ has the only answer to the strifes of men. Let us speak the word more loudly and constantly than ever—LOVE.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

CAN YOU SUGGEST some interesting Sunday school lesson help for a class of boys between 18 and 25, something more than questions and answers? I have mostly boys in my class, and we are a rural Sunday school.

As a starter get *The Boy and the Sunday School*, by Alexander, and *Starting to Teach*, by Eugene C. Foster, as an aid for general plans in week-day and teaching work with boys.

The new first and second year International Senior Graded lessons, which are published by a syndicate representing several large denominations, are full of good material. Scribner's, New York, publish good Sunday school graded helps for the senior years. Fred S. Goodman, of the Y. M. C. A. International Committee, has prepared short courses for young men's classes.

These courses are prepared with the idea of relating young men during these years of middle and later adolescence to life and service, by broadening the outlook into life and the world as a field for service, and by a study of those great constructive movements that have run through history and crystallized in our civilization.

The International Uniform Lessons, if rightly treated by lesson writers for these years of the later teens and early twenties, would furnish much good material for such study as you have in mind, but unfortunately many of these writers have not met the challenge of this new day with the throbbing problems that young men must face, and we must help these young people to get a vision of Christ and to know what would be Christ's attitude toward the life of to-day and then to put themselves at service.

An excellent plan to make the uniform lesson topics attractive to young people is followed by a large Bible class in the Emory Methodist Sunday school of Pittsburg. This class of three hundred is taught by a busy lawyer, but his chief life investment is his class. A card of the lesson topics for a month is distributed to each member of the class with a few live questions for discussion. For instance, on June 21: Subject, "The great refusal." Lesson text: Mark 10: 17-31.

Four topics are given for discussion.

1. Does Christ's requirement of the rich young ruler hold good to-day?

2. Is it wise for a man to let death distribute his gifts?

3. Is it possible for a man to surrender his wealth to God and yet keep it in his own possession?

4. What is the chief hindrance to your following Christ?

Three young people could lead off in the discussion of the first three questions, the class expressing their judgment after each presentation. These teachers' special opportunity comes with the last question. And no lesson should be closed without a prayer in the class that shall bring Christ and the lesson home to the heart and life.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Power of Prayer*

THE world had been trying to do its work many centuries before the greatest source and means of power were discovered. At first no power was known but that of muscle, muscle of man and muscle of beast. Then came the use of wind for sails and mills. We do not know when the first water wheels were used, but they probably came after sails. Water power and wind power, combined with the muscles of men and beasts, did all the world's work till a little more than a century ago, when the power of steam was found. A few years later came electricity, and we are living now in the beginning of the wonder age of that mysterious power. It is rather sad to think of the strength that has been wasted during all these centuries. Bitter and cruel drudgeries might have been saved if men had understood then the powers of steam and electricity.

Now, we find the same kind of thing true in the church and in all religious organizations. A great deal of altogether needless effort is put forth. Can you imagine how exasperated and grieved a man who understood the power of steam would feel at beholding the perspiring efforts of five hundred men to pull a train of cars and a locomotive? If the water were in the boiler and the fire kindled all ready to light the case would be still more distressing. The man who understands steam knows that all that is necessary to move the train would be to strike a match to the ready-laid fire. The five hundred men who do not know of steam and who do not believe in it continue to tug on, accomplishing nothing. A great deal of religious effort is as futile as this. We are trying every other power excepting the power of prayer. And the power of prayer is the only thing that will do the work. It is a terrible reproach to our churches that the attendance at prayer meetings has dwindled so painfully. People are willing to do every other kind of church work except to come together and pray, whereas this is the thing they ought to do, whether or not anything else gets done at all. In our Endeavor and Union meetings we are apt to give time and thought to other matters, whereas the thing of supreme importance is that we should try to learn how to pray.

Yet, after all, to speak of the power of prayer is a little bit misleading. Prayer is only the wire or apparatus that brings the power of God himself down to the human soul and to the church. The power is God. And every life and every church and every organization that wants to do God's work on earth must get God's power for the doing of that work. How shall we begin? Begin in your own heart. Begin by stopping now your excited and anxious and burdened efforts to do something for God and for the church and spend a little time, if it is not more than five minutes, in looking straight at him and thinking only of him and in asking him, not to make your way successful, but to show you his way; not to make your power successful, but to give you his own power in your life.

Only for a soul in this attitude toward God is the promise of our lesson true; "All things whatsoever ye ask in prayer, believing, ye shall receive." A soul that determines to get near enough to God to find out his will will be so led and instructed that the things for which he prays will be the things that God himself desires. And his prayer will put him in such a condition that he can be led and used by the Holy Spirit in helping to bring to pass the answer to his own prayer.

When we begin to pray our first request must be that God will show us if there is anything in our own lives which is hindering the flowing of his power through us. Electricity, while it is such a furiously great power, is also very delicate in its requirements. A slight thing misplaced, the presence of a slight foreign substance, the failure of two wires to connect, even by a hair's breadth, will make unavailing the almost infinite power that would otherwise be available. So we must search our hearts and our lives to see if anything in them is preventing the flowing of God's power into us and its flowing out again in effective helpfulness.

One of the mysterious elements of prayer is that it is so amazingly multiplied when more than one is engaged. A bewildering promise is made to any two followers of Jesus who will unite to pray for a certain thing. You all know the story of the "haystack meeting," when five young students met and were led to a prayer which gave birth to the mighty movement of American missions.

If the study of this day's topic will bring the officers and members of the Christian Endeavor and the Union to their knees in humble, earnest, submissive, trustful prayer, it will mark a new epoch in the life of every society and throughout the organizations they represent.

Look up your CHRISTIAN HERALD for February 25, 1914, and read again the sermon by Rev. A. C. Wyckoff on the place of prayer in the life of the church. Talk the matter over with some of your older friends and get them to speak with your pastor about it. He will be delighted to learn that some one is beginning really to be interested in prayer. Make your society a praying society; make your church a praying church and things will begin to happen in your neighborhood that you have long been wishing for.

* "TWELVE GREAT VERSES." IX. The Prayer Verse. (Consecration Meeting.) Matt. 21: 22. Christian Endeavor and B. Y. P. U. Topic for Sunday, September 6, 1914.

Lofty Expectations*

THERE is a singular harmony between both the young people's meeting topics for this Sunday and the Sunday school lesson. We all like to believe that the Holy Spirit guides the men and committees who assign these topics, a work that must be done months in advance. So it seems a beautiful, a divinely appointed thing that in these days of dreadful war news the Sunday schools of the world should be called upon to study Love, and the great Christian Endeavor and Baptist Young People's Societies to study Prayer. Now the Epworth League is considering for its Rally Day "A Song of Lofty Expectations." Could there be any better way of getting ready for the fulfilment of these lofty expectations in the face of the world's great need than by pondering, with desperate earnestness, the truths of *love* and *prayer?*

Much suggestive material for this meeting will be found in the notes on the Christian Endeavor and B. Y. P. U. topic and the Sunday school lesson.

You notice that the key thoughts of the two psalms assigned for our special Epworth League study are God and the church. Only as God is allowed to abide in the church and make it the channel of his power will its work in the world be done. The Epworth League is part of the church. "Its help cometh from the Lord, who made heaven and earth." He will keep our League from stumbling (verse 3), from exhaustion (5 and 6), from evil (7), from errors and from defeat (8). If we live in the faith of this 121st Psalm the joys of the 122d shall be ours continually.

* "A SONG OF LOFTY EXPECTATIONS." (Epworth League Rally Day.) Ps. 121, 122. Epworth League Topic for Sunday, September 6, 1914.

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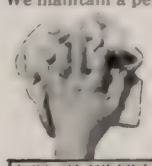

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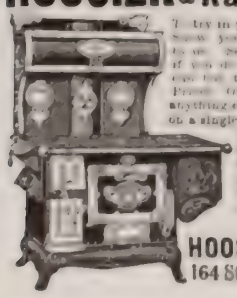

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SARAH PERKINS AND THE MONEY TRUST

Continued from page 785

at her with polite scorn and uttered one word: "Well?"

Sarah noted the subtly modulated tone; but this time she did not flush. She drew herself up a little straighter and nipped her words a little more sharply:

"I have studied all the histories of politics and diplomacy and economics. I have toiled faithfully over the many, many schemes which brilliant statesmen have devised to prevent war. But I have never found one as good as my father's. It will work against Russia as well as it did against Micky Maguire."

Lord Riggleston smiled a most superior, indulgent smile. It was the entirely good-natured smirk of a seasoned diplomat who, having been ill at ease in dealing with a person who might be a genius in disguise, discovers that there is no disguise, no genius, but only a very ordinary, simple-witted young lady before him.

"The old way of trying to stop a fight was to exhort the fighters to love each other. That is sentimentalism. And it works only if the fighters happen to be swayed by sentiment. Unfortunately, though, the very people who are most likely to fight are those who are least likely to be influenced by soft words. Hence the new and rational way of stopping a fight. It is to remove either the cause or the motive or the means of fighting.

"Micky's sand pit was the cause of our childhood fights. We were all deprived of admission to it, and the fighting ceased. The Balkan peninsula is Russia's sand pit. Then let us exclude her from it forever.

"Can we do this by sending an army? No. That would keep her out only so long as our army was stronger than hers. How then? Why, by—"

"Mr. Chairman!" Lord Riggleston interrupted suavely, "might I suggest that, in view of the distressing news just received from the Balkans, we proceed at once to a consideration of definite ways and means—"

"Mr. Chairman!" Sarah Perkins exclaimed, as she unfolded a little piece of paper. "I am quite in sympathy with Lord Riggleston's proposal. And, as I have the floor, may I not present my own plan for preventing further bloodshed in the distressed Peninsula?"

Lord Riggleston threw up his dainty hands and almost wailed. The French delegates shrugged their padded shoulders. Only Old Harms grinned and sang out, in a most unparliamentary tone: "Go ahead, little girl. Sic 'em!"

"Those Americans!" groaned the junior British delegate.

"You have the floor." The chairman bowed dejectedly to Sarah.

"Thank you!" cooed Sarah sweetly. Then she began to read the little slip of paper. . . .

. . .

Hot and cruel is the Paris sun in the doldrums of mid-July. The white stones of the house fronts fling their reflected fire at the wayfarer, and up from the glaring pavements flickers the writhing gas that men, in more seasonable times, call air. In the meager shade of a scorched horse-chestnut tree in front of the offices of Rochefort & Cie., Boulevard Faurot, a wretched gendarme wilted.

The door of Rochefort & Cie. opened. A plump, red-cheeked little gentleman in dustless black and a stiff white collar waddled forth bareheaded, gazed down the boulevard.—*and shivered!*

In fact, his teeth chattered!

Anxiously the senior member of France's oldest and most influential firm of foreign investment brokers squinted through the shimmering solitudes of the highway. He twitched his soft, manicured fingers in some strange distress. Then, from a near tower boomed the twelve of high noon.

"Too late! Too late!" the little gentleman wailed and clutched at his sleek, scant hair. And, as the cry escaped him, there came a roar from around the corner of the nearest side street. A black streak shot, like a leaping leopard, into the blazing stretches of the boulevard; whirled in a sharp, cyclonic curve up to the curb—

A limousine halted beside the astonished gendarme. The door was flung open with a savage thrust from within. And forth leaped a huge blond beard, a bullish frame, and two flashing pale eyes.

"My aeroplane ran into a nasty storm over Cologne. Delayed us three hours!" the new arrival snapped, as he clutched M. Rochefort's arm and hustled him into the office. "Now to business!"

"It's too late, your Excellency! Too late! There's nothing to be done!" sobbed M. Rochefort, in a panic-stricken whimper.

"What's this rubbish?" the visitor sneered. "Too late for our loan? Pouf! It's never too late for Russia, my dear Rochefort. Now come! We must have the first fifty million roubles advanced before sunset. You know what has broken loose. Those Bulgars have killed nine hundred of our best infantry officers. They've blown up eighty garrisons, eleven temporary arsenals, and—worst luck of all—they've absolutely shattered every railway bridge from the Danube to the Adriatic.

"We need two hundred million roubles to re-establish ourselves, to repair the railway." The Russian talked on irresistibly. "And half of it must be paid over at once. We have vast quantities of food and ammunition to buy. These heavy unforeseen losses, you know—"

"I tell you, it is too late," insisted Monsieur Rochefort, and once more he shivered. "Did you not read the new foreign loan law? I sent you a copy last week—"

"I've been too busy, down in the seat of war," retorted the Russian. "And, anyhow, why should an Archduke bother over a mere law? There's nothing your politicians can write on paper, my dear Rochefort, that can interfere with Russia. Now—"

"I dare not give you a franc, your Excellency!" Monsieur was whining now; for the Archduke Vladimir was piercing the little gentleman with a murderous glance. "At noon to-day—that was not ten minutes ago!—the new law went into force. From this hour forth, nobody in France may lend money to a foreign power, either for equipping a military expedition or for paying off old war debts, or for carrying on any operations connected with the waging of war other than civil war."

"So I read in the newspapers!" remarked the Archduke coolly. "But what of it? These silly petty politicians! You and I can dodge them, as we've done many a time before. You say all war loans are forbidden? Very well! I, the Archduke Vladimir, come to you as a private citizen. I own eight million acres of timber and mineral lands in Siberia. I wish to borrow money to—mm—let us say, to build a lumber railway through the tract and to open a hundred mines. I shall need fifty million roubles at once, and another fifty millions within six months." The Archduke grinned sardonically. "If you wish references as to my character and financial standing, I'm sure any commercial agency will favor you—"

"Ah!" sighed the French banker dismally. "We might have done that yesterday—or even this morning, your Excellency. And allow me to assure your Excellency that the firm of Rochefort & Cie. will gladly advance any sum your Excellency may ask for the development of those eight million acres. But—under the new law, we must go through certain most embarrassing formalities."

"Eh! For a *private* loan?" the Archduke snapped.

"Allow me to read a section of the accursed law, your Excellency." Monsieur Rochefort whipped a thin document from his coat pocket. "Here! Paragraph 14."

"14. All foreign loans, private as well as public, shall be registered at the Bureau of Foreign Loans, in the Treasury Department, Paris. And the lenders or their agents shall deposit with the said Bureau the mortgages, collateral securities, or other liens delivered by the borrowers."

"Read on," commanded the Archduke in a terrible voice.

"15. All mortgages, collateral securities and other liens deposited by foreign borrowers shall be forfeited to the French Government, in case the moneys advanced against them by French lenders or their agents shall have been expended for the purchase of armaments, ammunition, or any other military or naval supplies, or for the prosecution of any military or naval campaign.

"16. All exportations of bullion gold and silver shall be executed through the Bureau of Foreign Loans. And the Treasury Department is herewith empowered to prescribe such regulations as shall guarantee that all such bullion exportations are made exclusively for the balancing of international commercial accounts. Provided only that the expense of supervision shall be defrayed entirely by the Government, and that bullion shipments be not delayed unduly.

"17. All bullion gold or silver exported through any other channel than the Bureau of Foreign Loans shall, if found, be confiscated; and shall revert to the French Government. And neither the consignor nor the consignee shall have any redress, unless there shall be forthcoming clear proof that the shipment was made in simple error.

"18. All lenders or their agents shall submit affidavits of the intending borrowers regarding the amount of the loans they seek and the purposes to which the loans shall be expended. The ambassadors, ministers, consuls, or consular agents of the French Government shall verify the expenditures of such loans at the place of expenditure and shall report at regular intervals upon the same. All such reports shall be strictly confidential; and no information in them shall be made public except upon the order of the Committee of Finance of the Chamber of Deputies."

"Stop!" thundered the Archduke, and his huge fist crashed down upon the banker's table viciously. "Does all this mean that I can't even get a private loan from you unless I deposit security and tell how I am going to use the money?"

The banker nodded.

"And then you take the securities to this new-fangled Bureau of Foreign Loans? And there they stay until I have repaid the loan?"

"Correct," said Monsieur Rochefort.

"And your diplomatic corps will watch me to see how I spend it? And if I turn it over to our great and noble Czar for the suppressing of the Balkan uprising, your charming Bureau will quietly pocket the first mortgage on my eight million acres and leave you, the lender, high and dry, eh?"

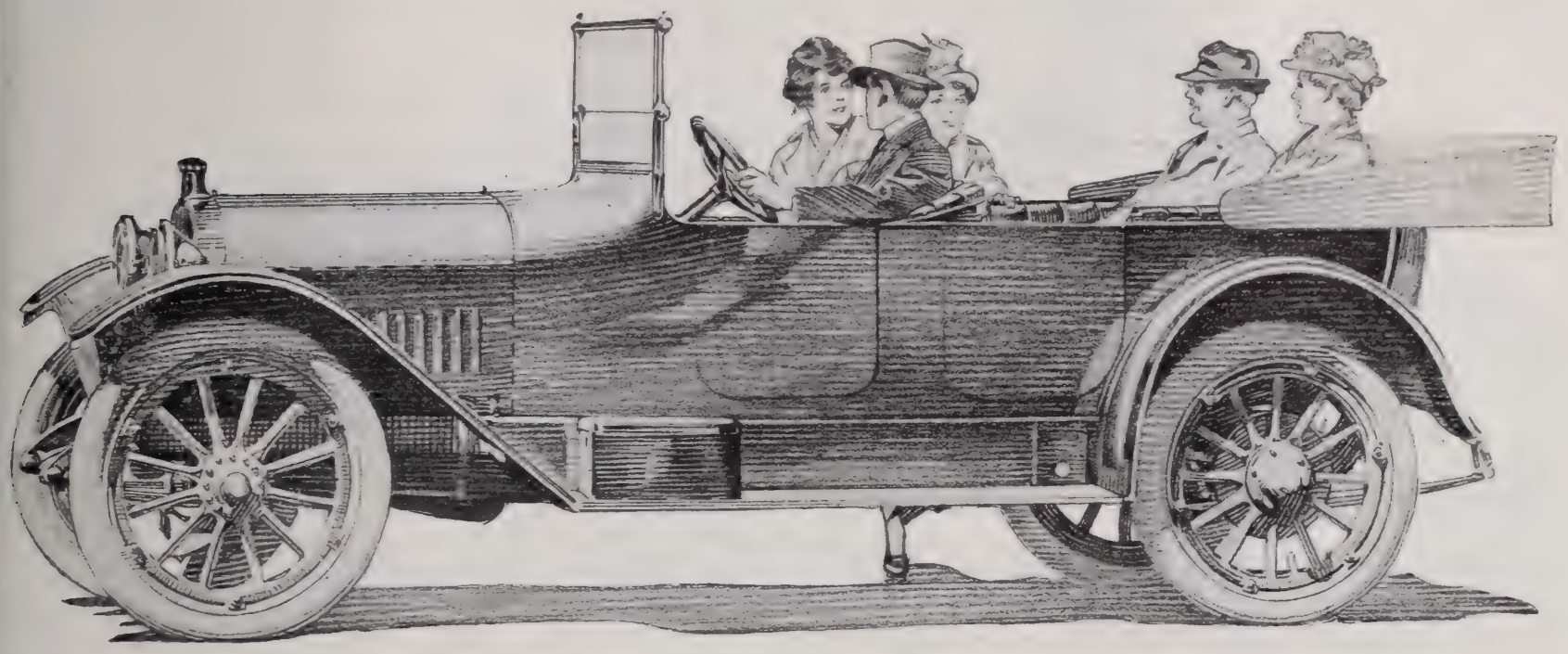
"Your Excellency keenly perceived the diabolical ingenuity of the law." Monsieur Rochefort bowed deeply. "I regret to say that it is ironclad. How many, many nights have I and my colleagues pried at each joint in its armor! And we have found no weak spot in it. Would you know why? The reason is very simple.

"This law places the entire risk of the loan upon the lender. It makes

Concluded on page 796

1915 Hupmobile

Car of the American Family



$1200

Complete

For the third time the Hupp Motor Car Company has produced a car which will prove immeasurably superior, we believe, to any that assumes to compete with it.

The first Hupmobile 20 made for itself, and held against all rivalry, an immense following, at home and abroad.

The "32" put the Hupmobile into another class, and surpassed the "20" in world-wide popularity.

This new Hupmobile bids fair to eclipse them both, as the very utmost a motorist can desire.

A highly specialized, individualized, Hupmobilized motor car, which gives you, we believe, more service and comfort for your money than you can find if you comb the market a dozen times over.

Listen to the details:

Specifications

More Power

Motor, 3⅜-inch bore by 5½-inch stroke; cylinders cast en bloc, with water jacket space between barrels; valves 1½-inch clear diameter, mushroom tappets, with special shape cams, very quiet; valve spring chamber closed by oil-tight cover, so that contacts are made in an oil bath. New shape combustion chamber, larger valves and larger cylinder bore produce more power. Multiple disc clutch, with thirteen 13-inch plates.

New Type Carburetor

Horizontal type bolted directly to cylinder block. Gas passage between cylinders, so that intake manifold is heated its entire length, assuring complete vaporization of even the heaviest gasoline.

Improved Oiling

A system already highly efficient made still better. Pressure feed from fly-wheel to main bearings and connecting rod bearings; cylinder walls lubricated by mist from crankshaft.

Modern Ignition

Ignition from storage battery, with automatic spark advance. Type rapidly being adopted by progressive engineers.

Single Unit Electrical System

Generator and starting motor combined, driven by silent chain from front end of crankshaft. Supplies current for starting, ignition and lighting. Makes motor non-stallable. Westinghouse 12-volt system.

Lower Wheelbase; More Room

Wheelbase, 119 inches; tires, 34 by 4 inches. Roomy five-passenger body; 2 inches more leg-room in front, 7 inches more in tonneau; full tufted upholstery; concealed door hinges, flush handles. Front springs, 37 inches long, practically flat; rear springs, semi-elliptic, 52 inches long, swung under axle; springs self-oiling. Brakes, 14 inches in diameter.

Left Steer, Center Control

Steering wheel at left; gear change and hand brake levers at driver's right.

Model 32

Complete with electric starter and lights, demountable rims, oversize tires, 33x4; tire carrier at rear..... **$1050**

With regular equipment of top, windshield, gas lamps, etc., but without special equipment noted above, $950. Prices, f. o. b. Detroit.

Price in Canada, $1,230, f. o. b. Windsor, including electrical and other special equipment noted above.

Speedometer, starting and lighting switches mounted flush in center of cowl board. Speedometer drive from transmission.

Non-Glare Dimmer Headlights

Hupmobile design. Upper half of headlight glass corrugated. Kills reflector glare, complying with many city ordinances and giving full illumination on road. One bulb in headlights, dimmed at will through resistance in switch. No side-lamps.

Equipment and Other Details

16-gallon gasoline tank in cowl; rain-vision windshield, fixed uprights, lower half adjustable for ventilation. One-man type top, attached to windshield. Crowned fenders, with flat edge and without beading. Tail lamp, exclusive Hupmobile design, illuminates license plate and entire width of road for considerable distance behind car. Nonskid tires on rear; demountable rims; carrier at rear for spare rim and tire. Lighting and ignition switches controlled by Yale locks. Speedometer. Robe rail, foot rail and cocoa mat in tonneau. Color: blue-black with maroon running gear.

Price, f. o. b. Detroit, includes complete equipment.

Price in Canada $1,400, f. o. b. Windsor, with complete equipment.

Improvements

Longer wheelbase
More room
Improved body
Improved upholstery
More power
Larger bore
Larger valves
Better carburetion
Improved combustion chamber
Special quiet cams
Valve tappets operating in oil
Improved motor lubrication
13 clutch plates
Intake manifold water jacketed
New type radiator
Improved steering
Easier clutch operation
Improved starting and lighting
Non-stallable motor
Improved ignition
Left drive
Larger pedal pads
Rear springs semi-elliptic
Longer front springs
Springs self-lubricating
Larger wheels
Larger gasoline tank
One-man type top
New windshield
Transmission speedometer drive
Lock on ignition and lighting switches
Automatic spark advance
Throttle lever on steering wheel
Ignition and lighting switches on cowl board
Exclusive non-glare dimmer headlights
Exclusive design tail light
Improved axle shaft and hub connection
Non-skid rear tires
Illuminated speedometer
Linoleum-covered running boards
New style top cover
New side curtains to swing open with doors
Crowned fenders
Heavier flywheel
14-inch brakes
Concealed hinges
Flush door handles inside

Hupp Motor Car Company, 1281 Milwaukee Avenue, Detroit, Michigan

"This is Van Camp's"

Any boy—even blindfolded—can pick out Van Camp's by the taste.

He may never have seen them—never tasted them before. But serve them with others and say, "Choose the best," and he will always choose Van Camp's.

So with boys' fathers. You can never satisfy men with old-style baked beans after they know Van Camp's.

Please make the test. If these new-time beans so excel the old you surely want to get them.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE
Also Baked Without the Sauce

10, 15 and 20 Cents Per Can

The difference lies in mealiness, in nuttiness, in tang. Van Camp's are whole and mellow. None are crisped, none hard, none broken. You know that right baking has made them digestible.

That baking is done by super-heated steam under pressure, without the steam touching the beans.

The tang is due to the sauce we bake into them. It has sparkle and zest. One can never forget it.

The result is a dish that's unique. It bears no resemblance to our boyhood beans, nor to beans of today baked like them.

It comes to you ready-baked. It ought to be as welcome to you as to those you serve.

Let it prove itself. If the can you buy fails to meet expectations, your grocer will refund your money.

(345)

SARAH PERKINS AND THE MONEY TRUST

Continued from page 794

him personally responsible for the lawful disbursement of the loan in the foreign country. The government acts as a bonding company does when it insures an employer against the possible defalcation of a cashier. It is the cashier who gives bond, and it is the bonding company that supervises his behavior.

"You must know, your Excellency," the little banker extended a conciliatory hand, "that Rochefort & Cie. would gladly advance you all you ask. But"—up went two helpless shoulders—"our clients will not let us! We have baskets and baskets of letters already from them. They all say: 'Take no chances with foreign loans. Put our funds only in first-class foreign industrials and municipals.' And to protect ourselves against appalling losses we, in conjunction with all other large French banking institutions, have resolved to establish direct supervision over our large foreign borrowers. Our own agents shall see that our funds are not imperiled by being spent for war or anything connected with war."

"Your infernal demagogues!" raved the big Russian. "They've ruined a magnificent loan business for France! I'll have to go to London now. The Englishmen will have rich pickings for the next ten years. We've planned a great campaign. We shall raise two billion roubles—"

"Oh dear! Haven't you heard?" Monsieur Rochefort gasped, and dropped his jaw oddly. "It will do you no good to go to London. At noon to-day this identical law went into effect throughout the British empire!"

There was a terrible silence in the office. The Archduke's great blond beard quivered, and beads of sweat stood out upon his wide, fair brow. But it was not the heat of the day that brought them; for the fan-chilled office was as cool as an October night.

"I dislike going to Berlin." The giant spoke slowly and with pain. "Those Germans don't like us. They'll make us pay eight per cent.—or maybe more—"

"At noon to-day," droned the Frenchman lifelessly, "this identical law went into effect in Germany and also in the United States. In France, Great Britain, Germany, and the United States," he echoed, eyeing the wilted gendarme through the window. "The four money-lenders of the world. Outside of them there is not free capital enough to finance your Balkan war for more than a month or two. I am afraid, your Excellency, that your great country would do well to withdraw from the bloody peninsula and put your armies to work felling trees instead of men, and planting wheat instead of hatred. Do that, and the coffers of the world will open wide to you."

"What devil's scheme is this?" screamed the outwitted Slav, and his brutish fingers taloned the air. "What enemy of Russia plotted this international conspiracy? Tell me, that I may slay him with my own hands."

"It was all done by an American school teacher named Sarah Perkins, at a special conference at The Hague last month. The Americans have pensioned her for life, as a reward for this ingenuity. She—"

"May heaven strike her down dead!" raved the Russian.

"Heaven has done worse than that!" The banker wagged his head solemnly. "The woman has gone crazy. She is spending all her pension money—Oh hee! hee!—how do you suppose, Excellency? Buying a sand pit in a little lost village in Illinois and erecting a marble statue there to her father and an unheard-of barbarian named Miqué Maguire! I know it. A Paris sculptor is doing the work. He showed me the drawings."

"Saints in heaven!" screamed the Archduke to himself, all of a sudden. "I must send word to our generals to stop their campaign! We're out of cash—and where more will come from?—Have you a wireless here?"

. . .

He staggered into a little rear room. Somebody set the ether crackling, while the autocrat dictated feverishly. In a few minutes, he reeled out, bade a hysterical adieu to the banker, and wavered into the street. At the curb he halted, flung up his ape-like arms to the brazen, withering sky, and shrieked hoarsely: "Five hundred years of war and scheming brought to nothing! The ancient dreams of the Romanoffs shattered! And by a Yankee school teacher! Ar-r-rgh!"

He flung himself into the limousine, and vanished down the boulevard in a whirlwind of parching dust.

"This heat!" muttered the gendarme. "It has fried the poor Monsieur's wits!"

"No, mon ami!" The banker glided up beside him and looked down the thoroughfare. "It was not the heat. It was Miss Sarah who—as the Americans say it—cooked poor Vladimir's goose."

You Need a War Portfolio

In order to follow intelligently the events now happening in Europe. *The Christian Herald* War Portfolio contains:

TWO-PAGE MAP OF THE WORLD—Showing all countries in colors with all oceanic routes and distances.

TWO-PAGE COLORED MAP OF EUROPE—Showing distinctly all countries now at war.

SPECIAL MAPS OF ENGLAND, FRANCE, RUSSIA, GERMANY, Austria-Hungary, Balkan States.

EVENTS OF THE WAR IN CHRONOLOGICAL ORDER

HISTORY OF TRIPLE ENTENTE AND TRIPLE ALLIANCE

WAR STRENGTH OF EUROPEAN COUNTRIES—Telling how many battleships, cruisers, torpedo boats, submarines, aeroplanes and dirigibles owned by each.

FLAGS OF ALL THESE COUNTRIES IN COLORS

TWENTY-FOUR HALFTONES—Showing battleships, sailors and soldiers in action, aeroplanes, torpedo boats, uniforms of troops, etc.

PHOTOS OF EUROPEAN RULERS—Also of President Poincaré, Admiral Von Tirpitz, Lord Kitchener, Admiral Callaghan, Grahame-White in his aeroplane, etc., etc.

This portfolio will enable you to keep abreast of events intelligently.

We will send one of these portfolios FREE as a reward to any subscriber who will send us two new subscriptions to THE CHRISTIAN HERALD for five months at 30 cents each, which is half the regular subscription price. If you have neighbors or friends who would be benefited by taking THE CHRISTIAN HERALD, induce them to take advantage of this remarkable offer or make them a present of a five months' subscription at half price, and so earn this portfolio.

Address: THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

The New SAXON $395

ew Features of the New Saxon: Running oards; headlights in front; dark Saxon ue body; hinged bonnet with radiator sup- rting rod; gasoline filler cap extending rough cowl; 38 other detail refinements.

What You Want to Know

WHAT you want to know about the Saxon car is ***what it ill do*** under the conditions n which ***you*** would use it.

You know the ***price*** is right nd you can appreciate, from he illustration, the beautiful, tylish, distinctive ***looks*** of he car. But what will it ***do?***

Over 6000 Saxons are now n use in all parts of the coun- ry and under all kinds of con- litions. We think the best way to tell you what the Saxon will do for you is to let thers tell you ***what it has done*** for them. Below we give you the testimony of some of these Saxon users. Some one of them is giving his car just the service you would give yours.

No Pennsylvania Hills Too Difficult

Mr. Myers of Franklin, Pa., says, 'The hills in Venango and Clarion Counties are very bad but there is no road too difficult for the Saxon. In spots the clay was 14 inches deep but we ran the Saxon out with its own power, although the wheels were lit- erally solid with clay."

W. F. Vorous of Green Bay, Wis., writes, "I would not trade my Saxon for anything on four wheels at any- where near the price. I have satisfied myself the car will give the service."

William P. Call of Pikeville, Ky., says, "My Saxon is simply giving great service climbing our roadless hills, going through creeks and sand and rock valleys. I drive my Saxon right over places where other cars 'buck.'"

Upkeep 16c per Day in Michigan

W. P. Hansley of Calumet, Mich- igan, special officer for the Calumet and Hecla Mining Company, says, "I use my Saxon in my work and for pleasure trips, too. It climbs the hills that some of the big cars simply can't negotiate. And it has cost me so far six- teen cents a day to run it, and I have averaged over 30 miles per gallon of gasoline. My wife and I expect to drive out to the fair in it next summer."

E. A. Brodie of Burlington, Ver- mont, tells of running to Enosburg, a distance of fifty miles, "and I never went off high gear once, yet the run was made in the dark and during the hardest rain and wind storm the coun- try has ever experienced. My Saxon works like a $3,000 car."

Remarkable Economy on Georgia Roads

The Glover-White Mercantile Com- pany of Rome, Ga., uses a Saxon for doing canvassing work in neighboring counties. They write: "We have run our Saxon about five or six thousand miles, and have just put on one new outside casing. The car has been driven by inexperienced drivers; how- ever, the cost of upkeep has been less than one-half of the cost in running other runabouts."

They don't always have the best of going in Kansas and Oklahoma, but F. W. Bickel of Alva, Oklahoma, writes, "I drove my Saxon from Wichita, Kansas, to Alva, Oklahoma, through deep mud and during a heavy rain, but I made over 15 miles per hour on high and kept to the course while passing large cars running on low and skidding from side to side."

248 Miles on 7 Gallons in Indiana

H. V. Smith of Marion, Indiana, writes, "I am glad to tell you that I reached home from Detroit in fine shape. I made the 248 miles on seven gallons of gasoline. And I had to ford a river where the water rose to the radiator. But I came through O. K. and this ride convinced me that the Saxon will do anything any other car will and a little bit more."

Dr. N. B. Reeser of Newville, Penn- sylvania, writes, "My Saxon is doing fine. I use it in all my practice and certainly like it. I get 33 miles per gal- lon of gasoline over the worst roads."

M. E. Clifton of Unity, Ohio, says, "I did not once make a gear shift from high to climb any hills or pull through sand, and there is certainly plenty of sand on the route."

Howard V. O'Brien, editor of ***The Trimmed Lamp,*** Harbor Springs, Michigan, writes, "The Saxon is be- having mighty well up here in spite of there being nothing but hills—steep hills and sandy hills at that. It has aroused very favorable comment."

Guy E. Duell of Tolono, Illinois, tells us "The riding and steering qualities and the way the Saxon sticks to the road surprise every one."

T. M. Taylor, Randolph, Nebr., says, "You have a fine motor in your car."

Climbs Missouri Hills on High

C. A. Krumstick of Washington, Missouri, says, "The Saxon does won- derfully on high and pulls hills on high gear that larger cars fall down on."

Dr. W. A. Gott of Washington, Illinois, writes, "Now we ride more in my Saxon than in my big car."

Wonderful Records in Public Tests

On July 4 a Saxon completed a coast to coast trip of 3,389 miles over the Lincoln Highway in 30 days, crossing the Alleghanies, the Rockies, the Sierras, the wide stretching plains and the Great American Desert, aver- aged 30 miles to the gallon of gasoline.

Then on May 16, 100 regular stock Saxon cars in as many towns all over the country made non-stop runs of 200 miles each, averaging 34.53 miles per gallon of gasoline—less than half a cent a mile for fuel, less than one- fourth cent a mile per passenger.

Thus the Saxon has proved conclu- sively both in public tests and in the sterner grind of service in 6,000 users' hands that it will average greater mileage daily, day in and day out, at less operation cost than any other car in the world.

High-Priced Car Features Built into the Saxon

The Saxon is the lowest-priced car in the world of similar specifications and capable of performing similar service.

The long stroke motor of special Saxon design gives almost the power and flexibility of a "Six," and even when running at low speed the "pull" is velvety smooth.

The Saxon has a dry-plate clutch. Cars costing $2,000 and more use this clutch, too.

The body is hung low, the lines are after a beautiful French mode which gives the Saxon a most distinctive, smart appearance.

There's plenty of space inside where room means comfort. The seat is plenty wide for two big people.

The Saxon, because of its cantilever spring suspension—a new feature in American cars—clings closely to the highest crowned roads and makes the Saxon a supremely easy riding car even over rough roads.

Instead of "cool as a cucumber," motorists are saying "cool as a Saxon." For the honeycomb radiator (finest type known) with its large cooling surface keeps the Saxon motor perfectly cool.

The Saxon sliding gear transmis- sion is declared by engineering prac- tice universally to be the only really correct type.

Isn't This Commonsense?

If a Saxon will carry you 1,000 miles on $5 worth of gasoline, why invest in a car that eats up $15 worth in the same distance?

If a Saxon requires only $1 worth of lubricating oil in 1,000 miles, why drive a car which uses $3 worth?

If a Saxon tire costs $10, why pay $50 for a big car tire which will last only one-third as long?

Finally, if a Saxon at $395 will go as far as any other car; if it will do what any other car will do and do it with equal comfort, why buy a car which costs two or five times as much to begin with and two to five times as much every day you run it?

These are facts too vital to ignore.

Ride in the Saxon To-day

The Saxon is ready—waiting for you. Don't put off the many and varied pleasures of motoring any longer. Think of the price—consider the upkeep cost, and then investigate the Saxon. If you can possibly do it to-day take a drive in a Saxon. Our nearest dealer will be glad to give you this opportunity.

Saxon Motor Company, Detroit, Dept. K

5% SOUND BONDS 6%

The Effect of

EUROPEAN WAR

on American Business.

Send for Bond Talk No. 13-A.

Also an interesting article on

The Strong Position of Public Utility Bonds under present conditions.

P. W. BROOKS & CO
Incorporated
115 BROADWAY, NEW YORK
312 Arkay Bldg., Albany — Stock Exch. Bldg., Philadelphia

6%

Six Per Cent. Bonds
Based on
New York Real Estate

6% **Coupon Bonds**—For income. Denominations of $100, $200, $500, $1000 and upward, paying interest semi-annually and maturing in ten years.

6% **Accumulative Bonds**—For saving. Denominations of $1000 and upward, purchasable by annual, semi-annual or quarterly installments earning 6% compound interest.

We have issued and offered these Bonds for more than a quarter of a century, returning to investors nearly $12,000,000 in principal and interest. Complete descriptive matter will be sent on request.

American Real Estate Company

Founded 1888 *Capital and Surplus $3,247,789.13*
527 Fifth Avenue — Room 534 — New York

A·H·Bickmore & Co.
111 Broadway, N.Y.

SPECIALISTS IN
PUBLIC UTILITY SECURITIES

"Bond Topics," our monthly paper, will be gladly forwarded to Christian Herald readers interested in this class of investments. Ask for Booklet C.H.

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices.

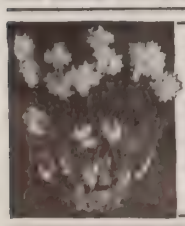
INGERSOLL PAINT BOOK — FREE
Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

Human-Talker

The most wonderful talking Parrot in existence. Actually learns to talk and sing like a person. Beautiful plumaged, tame nestbirds, *sold under guarantee one months' trial.* During **July and August $12**

Later $15-$20. Cheaper varieties $5 up. Mrs. F. Des Enfans of Adrian, Mich., R 2, writes: "My 'Human Talker' is a wonder, talks everything, spells, counts to, and sings. Money would not buy him." Birdbook, catalog and proofs free. Est. 1888.
Max Geisler Bird Co., Dept. E-3, Omaha, Neb.



An Odd House Plant
surely blooming in a few weeks, growing with absolutely no care in dishes of pebbles and water. These wonderfully odd plants produce clusters of fragrant silvery white flowers and make a beautiful house decoration from the time the plants start until they are in full bloom. Send 25 cents and we will mail you five of these wonderful bulbs with directions.
Gordinier & Sons Co., Troy, N.Y.

WELLS TREES First everywhere 10 cents each
For Fall Shipment.
Direct from Nursery to Planter. Send a list of your wants for bargain prices. Write for free illustrated catalogue. **WELLS WHOLESALE NURSERIES, 4 Wellsley Avenue, Dansville, N. Y.**

INVESTMENT AND INSURANCE COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

G. M., NEW JERSEY. The *Copper Handbook* refers to Butte Exemption Copper Company: "Letters returned unclaimed from former main office at Butte, Silverbow County, Mont. Company dead."

C. F., OHIO. (1) Western Ohio Railway Company first mortgage 5s, due November 1, 1921, are, we believe, an excellent investment so far as safety goes. We doubt, however, that there would be a very well established market for these bonds in case the holder desired to sell. The present Western Ohio Railroad Company has taken over the Western Ohio Railway Company, and guarantees the payment of interest on the bonds. (2) We can offer no quotation for Troy Wagon Works Company stock. Write to Geiger-Jones Company, Canton, Ohio.

J. W. B., OHIO. It would be exceedingly difficult for us to give a comprehensive list of American corporations which have been financed by foreign capital and whose security issues are now largely owned in Great Britain or in other foreign lands—corporations such as "breweries, railroads, insurance companies, steamship lines, etc." We might say, however, a part of most all of the security issues of great American corporations are owned in Europe. The London Stock Exchange and the stock exchanges in Paris, Berlin, Antwerp and St. Petersburg all have departments for the buying and selling of certain American stocks and bonds. We know of no American corporation that is exclusively owned in Great Britain or elsewhere in Europe, with the possible exception of a few oil companies engaged in producing oil in the San Joaquin Valley, California.

F. L. D., COLORADO. You state that you have $2,000 for investment, and ask us to recommend about a dozen safe 6 per cent. investments. We suggest the following:

	Due	Denomination	Price	Yield
Alton, Granite & St. Louis Trac. 5s	1944	$1,000	87½	5.95
Carolina Power & Light First 5s	1938	1,000, 500	90	5.80
Central States Electric Corp. Coll. 5s	1922	1,000	90	6.30
Chicago City Ry. 1st Mtge. 5s	1927	1,000	Mkt.	4.85
Detroit Edison Co. 1st Mtge. 5s	1933	1,000	103½	4.80
Huntington Land & Imp. Coll. G 6s	Serial	1,000	100	6.00
Interborough Rapid Transit 1st & rfg. 5s	1966	1,000	99	5.08
Laclede Gaslight Co. St. L. & Ext. 5s	1934	1,000	100½	5.00
Middle West Utilities Coll. 6s	1916	1,000, 500, 100	98½	6.75
No-Edison Elec. 1st Cons. Gold 5s	1927	1,000	100¼	5.00
Montana Power Company First & Rfg. 5s	1943	1,000, 500, 100	94½	5.40
Spokane & Inland Emp. R. E. first & Rfg. 5s	1926	1,000	91½	6.00

You may obtain any of the above securities from the investment banking firms whose advertisements appear on this page.

E. H., KENTUCKY. Pay-as-You-Enter Car Company preferred stock is quoted 14 cents on the dollar. We do not regard the stock as an investment.

M. M. A., OHIO. The preferred stock of the Winona Interurban Railway is regarded as a speculative issue, one that we would not recommend to our readers. The company's current liabilities reported for 1913 are $127,167 as against $101,912 in 1912. The profit and loss account for 1913 is $160,830 as against $91,263 in 1912. We see no immediate possibility of this company's paying dividends on the stock outstanding.

A. S. E., PROVIDENCE, R. I. The Amalgamated Mining and Oil Company became hopelessly bankrupt a year or more before A. L. Wisner and his partner, J. J. Meyers, were convicted of fraud in connection with the flotation of the company. The stock is worthless.

L. S. D., NEW JERSEY. (1) The bonds of the defunct New York Central Realty Company are said to be worthless. (2) W. E. Cooper, the president of the company, has been convicted in the United States District Court at New York for misuse of the mails in promoting the sale of the bonds.

J. C., MICHIGAN. After safety, which should always be the investor's first consideration, the next thing to look for in an investment is the degree of its marketability. We always caution our readers to assure themselves that the security they propose to buy possesses an assured market, either through some recognized stock exchange or through the banking firms which originally brought out the issue. Every investor may need to convert his investments into cash. If he has purchased unsalable stocks or bonds he cannot do this.

MRS. A. N. W., NEW JERSEY. Industrial Savings and Loan claimholders will receive another dividend this fall, unless the present plans of Mr. Benjamin D. Haight, deputy superintendent of the Banking Department of the State of New York, fall through. Mr. Haight tells us that dividend checks will probably be mailed to the creditors late in the autumn.

J. S., PENNSYLVANIA. Mr. H. C. Newland, secretary of the National Railroads of Haiti and president of the West Indian Development Company, 55 Wall Street, tells us that, owing to the revolution which has been going on in Haiti for more than a year, no constructive work has been done on the railroad, and that the stockholders of the development company have been officially informed as to the conditions existing. We have been unable to find any market whatever for the shares of the West Indian Development Company. There are no shares of the railroad company outstanding in the hands of private investors. The stock is all owned by the development company.

S. W., MASSACHUSETTS. You state that you have two Western Pacific first mortgage 5 per cent. bonds, bought some years ago at $980 each and two Denver and Ric Grande first and refunding 5 per cent. bonds bought at $950 each, and ask us if you ought to sell them before the values show a greater shrinkage. Inasmuch as the latest quotation for these bonds represent a loss to you of about one-half of the amount you originally expended should you sell, we believe you can afford to take chances with the future and hold for better prices.

F. D. McB., NEW MEXICO. International Educational Publishing Company stocks are quoted by Wall Street brokers who handle this class of securities, as $30 bid for preferred; $18 bid for common.

E. C. R., WEST VIRGINIA. (1) By all means accept the firm's offer. The firm stands well. (2) A $1,000 Brooklyn Borough Gas general mortgage 5 per cent. 40-year gold bond will be as safe an investment as you need look for. The company is said to be earning nearly three times the yearly interest on all its outstanding bonds, or nearly five times the interest on the outstanding $500,000 general mortgage bonds after prior deductions.

MRS. C. P. H., NEW YORK. Nothing in the present financial situation justifies your fears for the safety of your $12,000 on deposit in four different New York Savings banks. Nothing will be gained by removing your money "to store it in a safe-deposit vault until the war is over." It would be quite a different matter, however, if you should withdraw your funds to buy good bonds. After the New York Stock Exchange reopens, and the machinery of the buying and selling of securities once more settles down to a relatively normal pace, there will likely be exceedingly attractive investment opportunities presented to buyers who possess the cash necessary to take advantage of the offerings. But don't take your money from the banks to hoard it. That would be as wasteful as it would be unnecessary.

G. W. K., WYOMING. The Carbonate Gold and Silver Mining and Milling Company is reported in Smythe's *Obsolete Securities*, "dead; stock worthless."

E. H., RHODE ISLAND. We suggest the following two $100 bonds for your investment: Virginian Railway Company first mortgage 50-year 5 per cent. gold bond, 1962, at par; Twin State Gas and Electric Company, three-year 6 per cent. notes at a price to yield 6½ per cent. A $200 investment in one each of these issues will give you an average yield of about 6 per cent.

(This page went to press August 12)

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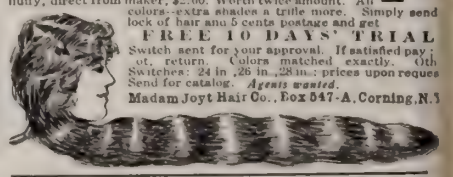

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THE PRAYER LEAGUE

STILL the war in Europe rages and still the thought of the horrors and agonies of it hold first place in the minds of God's people. Many prayer groups are petitioning heaven to bring the cruel conflict to a speedy end. Let all the members of the Prayer League, their churches and their friends pray that, whatever is to be the outcome of the strife, the struggle itself may be brief. God's plans will not be permanently thwarted. His will shall be wrought out. Let us pray that these days of tribulation may be shortened and peace dawn speedily.

A subscriber from Milo, Me., writes: "On October 22, 1897, God wonderfully healed me in answer to the prayer of several earnest Christian friends united with my own. This was after nearly six years of hopeless helplessness. I was made perfectly well and strong immediately, and was led to claim it through reading Psalm 103: 1-14. Later an injured eye was healed. In December, 1911, God healed me of serious indigestion after three years of suffering. I was led to claim this through reading Malachi 3: 10. If we do our part, God always does his." E. M. G. writes from Moorehead, Miss.: "Prayer has been answered for us in a wonderful way, in healing, and in financial matters." A Reader from Kingsville, Pa., writes: "I wish to acknowledge that God answered my prayer to spare my mother's life during a very severe illness."

Acknowledgments of answers to prayer have also been received from:

Mrs. L. A. B., Merriam, Ill.; Mrs. E. A. H., Seeley, Calif.; A Reader, Sayre, Okla.; V. S., Long Beach, Calif.; E. B., Redlands, Calif.; E. A. D., Parsons, Kan.; Mrs. W. S. McA., Yazoo City, Miss.; Mrs. M. E. B., Nashville, Tenn.; Mrs. M. L. B., Beverly, N. J.; A. N. C., Marion, N. C.; F. M. A., Readville, Mass.; I. McC., Claremont, Calif.; Emily; Mrs. M. M. I., Ann Arbor, Mich.; Mrs. E. J. V., Mineral Point, Wis.; Mrs. C. A. B., Montverde, Fla.; Mrs. J. M. G., Delaware, N. J.

Mrs. W. H. W. asks prayer for the baptism of the Holy Spirit upon the pulpits of our land. Rev. R. L. S. asks prayer that a way may be opened for him to return to the work of the ministry. Rev. J. N. T. asks prayers for relief of the famine sufferers in the Cape Verde Islands.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. W. H. W.; Mrs. M. S. F. (to be brought back to the fold); J. R. B.; Mrs. E. W. G.; Mrs. A. M. W.; Mrs. F. F.; Distressed, Detroit, Mich.; Mrs. D. E. M.; M. L. J.; J. F.; Mrs. R. E.; Mrs. A. V. C.

Mrs. J. F. H. and Mrs. W. H. F. request prayer that sons may be restored to their right minds; L. J., that a nephew's mind may be restored; Mrs. J. Y. and Mrs. R. Y., that the minds of friends be restored; A Friend, that a friend's mind may be strengthened.

The following friends request prayer for the conversion of relatives or friends:

Mrs. W. G. G. (a daughter); Mrs. W. V. W., R. E. F. and Mrs. F. F. (sons); G. T. (that three sons may be saved); Mrs. D. E. M. (husband); Mrs. J. Y.; H. H.; R. E. F.; R. W.; Mrs. A. V. C.; Miss V. B.; J. W.; Mrs. J. H. L.

M. E. H. asks prayer that two sons may overcome the drink habit; Mrs. S. H. B. and R. W., that sons be saved from drink; E. M. K. and Mrs. M. E. O., that brothers be saved from drink; Mrs. A. M. W. and Mrs. S. H. B., that friend be saved from the drink habit.

The following friends request prayer for healing for themselves or others:

Mrs. E. W. G. (that sight may be restored); Mrs. N. W. (that use of limbs may be restored); Mrs. D. L.; Mrs. J. H. L.; Mrs. M. S. F.; J. R. B.; Mrs. E. W. G. (that husband may regain the use of limbs); Mrs. H. E.; E. M. K.; Mrs. I. H. B. (that use of limbs may be restored); C. B. H.; Mrs. J. F. H.; Mrs. N. G. G.; M. W. E.; C. A. D.; C. R. H.; Miss G. H.; A Mother, New Fields, N. H.; Mrs. D. L.; Mrs. D. L.; Miss M. A. C.; Miss M. V. C.; Mrs. S. P. S.; Mrs. E. R.; Mrs. M. E. W.; J. L. C.; Mrs. Q. L. K.; Mrs. A. P. P.; Mrs. S. V. J.; M. L. J.; Mrs. R. Y.; Mrs. J. L. M.; Mrs. S. L. L.; Rev. R. L. S.; Mrs. J. H. L.

The following friends request prayer for varied desires and needs:

Mrs J. C. R.; Mrs. J. H. H.; Miss B. S.; M. W. P.; Mrs. J. H.; Mrs. A. M. W.; Mrs. M. V. W.; M. L. S.; A. L.; Mrs. J. L. K.; Mrs. S. L. L.; Miss V. B.; J. W.; Mrs. J. L. K. (that husband may be delivered from use of morphine); Mrs. T. T.; Mrs. W. H. W.; Mrs. M. S. F.; J. R. B.; M. W. E.; E. McC.; A. L. (that son's heart may be softened); Mrs. M. E. W. (that two friends may become reconciled); L. A. R.; G. T. T. and C. S. M. (that burdens may be lifted); L. J.; Mrs. J. F. W.; Miss V. B. (that right man may be elected to enforce law and order in Memphis, Tenn.); Mrs. E. W. G.; C. B. F.; Mrs. F. F.; M. L. J.; E. T. K.

Mrs. E. B.; O. S. K.; F. A.; A Reader, Pasadena, Calif.; R. J. S.; E. J. B.; Mrs. M. R. M.; Mrs. J. T. D.; Mr. and Mrs. B. B. (that son may return home, or that we will hear from him); Mrs G. C. Y.; J. T. S.; Miss M. A. C. Mrs. S. P. O.; A Reader, Bridgeport, Conn.; A Reader, Franklin, N. H.; Mrs. W. R.; Mrs. G. W. H.; M. J. McK.; Mrs. S. M. A.; R. T.; E. C.; A Friend, Pinewood, S. C.; Mrs. A. R. S.; A Reader, Ohio; Rev. A. C. F.; A Reader, Franklin, N. H.; E. T. C.; S. T.; Miss A. B. N.; Mrs. J. C. K.; A. A. D.; M. M. F.; Mrs. T. C.; Mrs. A. R. S.; E. A. C.; A Subscriber, Morristown, N. J.; A Subscriber, Nyack, N. Y.; Mrs. V.; A Reader, Franklin, N. H.; M. S. W.; L. A. M.; Mrs. H. B.; M. E. U.; Miss G. A. L.; A Christian Girl, McPherson, Kan.; Mrs. C. A. S.; Mrs. K.; M. H.; T. B. R.; Mrs. E. A.; Troubled Soul, Boise, Iowa; Mrs. S. M. A.; Miss C. F.; Mrs. J. C. K.; Mrs. M. V. N.; E. McA.; M. M. F.; Mrs. A. L. M.; A Friend, Gratham, N. J.; Mrs. J. C. E.; Mrs. S. F. S.; One in Trouble, Owego, N. Y.; Mrs. A. S.; A Reader, Mendon, Mich.; H. J. V.; L. F. T.; Mrs. A. J. B.; Mrs. S. J. (that brother may return home); Mrs. C. B. B.; Mrs. A. M. K.; Mrs. C. G. K. (that son may return home); L. T.; Rev. J. B. S.; Mrs. M. M. S.; Mrs. R. T.; H. E. H.; R. C.; Mrs. C. G. N.; Mrs. J. B. E.; J. M. S.; M. E. R.; I. Y.; A. T.; A. C. N. (that daughter may return home); Mrs. R. M. V.; A Reader, Ohio; Mrs. A. P. (that husband may be cured of opium habit); Mrs. L. C. (that several people may be saved from the drug habit); Mrs. P. E. W.; L. V. M.; Mrs. G.; L. D.; Mrs. L. S.; Mrs. D. H. W.; Mrs. H. M. M.; Mrs. L. H.; Mrs. S. P. B.; I. L. M.; A. N. C.; Mrs. A. C.; Mrs. E. D.; Mrs.. S. E. D.; Mrs. L. C.; B. (to become reconciled with wife); The W. M. W.; Mrs. S. W. C.; Mrs. L. H.; Mrs. B. O.; Mrs. B. O.; Mrs. S. E. G.; J. D.; Mrs. C. C. M.; Mrs. I. E. W.; Mrs. I. B.; Mrs. S. E. D.; Mrs. F. E. H.; M. L. S.; A Reader, Somerville, Mass.; Mrs. T. G. E.; E. C. H.; Mrs. A. M. C.; Mrs. D. W. H.; Mrs. L. M. M.; Mrs. W. McC.; G. N. S.; Miss E. F. E. (that a friend may be comforted in hour of trouble); J. V. S.; Mrs. B. R. A.; M.; Mrs. D. W. H.; Mrs. M. S.; Mrs. J. S. G.; N. S. (that husband and self may become reconciled); Mrs. M. J. M. B. (that I may hear from a friend and become reconciled); Mrs. M. B. R. D.; S. E. H. (to hear from son); Mrs. H. A. K. (that daughter may be willing to sing for glory of God); Mrs. M. N. (that friends may become reconciled); Mrs. E. H.; Reader, Oakville, Pa.; Mrs. R. J.; Mrs. L. W. (that daughter and son may be reconciled); E. C. H.

LESS MEAT

Advice of Family Physician.

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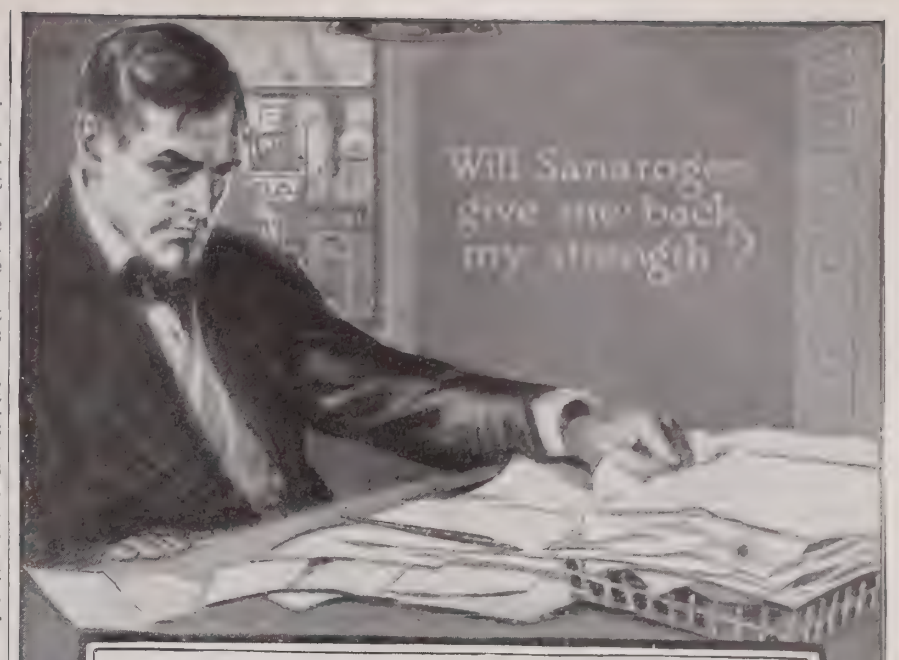

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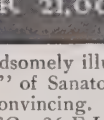
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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

IN EUROPE'S WAR ZONE

THE war in Europe is still to receive its name. It might be called the Secret War. It *may* be called World War. But even if the ter terrible appellation shall imately be given it, secrecy, the f characteristic of the war's ly stages, will give the conflict distinction among the wars of tory. Only yesterday the old ter of warfare had its supreme mplification. The conquering la and his cohorts waited, it is d, upon the command of the blicity man before advancing the fray. The moving picture nera, the pencil of the re-rter, had to be ready for action fore Mexico's soil could trem-under the rush of contending s. It was the old order of rfare going out in a blaze of ory. The morrow was to see a ew order, a grim, silent, acid-e method of warfare, begin; a hidden warfare, nacing, horrible, terrifying.

ANTWERP, THE EMERGENCY CAPITAL OF BELGIUM, NOW UNDER SIEGE

They say the secretiveness thrown up like a ite-fence about the movements of the hostile rces is intended to prevent the plans of one army coming known to the generals of another. News blished in Paris concerning French forces one y can be spread out like the report of a spy be-

'CROSS COUNTRY MARCH OF BRITISH TROOPS

ore the German general staff the next, or for that natter, the same, day. Hence, etcetera.

But is that the whole explanation? Remember hat the armies now confronting each other in Europe were mostly shanghaied into service. Peonage and not patriotism urges on those millions of arm-hands and iron-workers and office men. The all to the colors was really the call to the collars. f it happened, it was not stated in the press, that he armies marched forth with banners flying, bands playing and the populace frantic with enthusiasm. True, the professional soldiers may have engaged in some such old-order tomfoolery; but not so the men whose little children were dragged from their arms by police-soldiers; not so the husbands who returned home from the shop at night to be halted at their doors and marched away ere their wives could clasp them once again. Such men marched out not at all. They were thrust into cattle cars and shipped out. They were congregated at huge recruiting camps, they were quickly uniformed, they were armed and fed and thrown into companies and regiments and corps, and thus they entered the field of glory.

Let me not libel Europe. There were exceptions to this program. But from this time onward the press of America is going to print some things that have gotten out through that spite fence of secrecy, and the conviction may form in the minds of many that that wall was erected as much to keep the outside world in ignorance of the character of this war, as to keep generals in ignorance of each other's plans.

This war was sprung on the world, and only now have we begun to get back our breath. We have sat with mouths hanging open, our eyes glued to the daily record of new accessions to the roll of battling kings, of new formations of huge armies preparatory to the carnage, of new guesses as to the hour of the one great world-shaking clash. But as the fatal hour delayed, we have begun to recover our poise, our eyes have wandered from the mammoth headlines to the smaller type and have lighted surprised on items tucked away here and there that seemed to have escaped the censors. Those items increased in number, grew into columns, into pages; until at last we are reading the real secret of the war, the things that it were best indeed to keep hidden, if governments were to have their way unhindered by the protests of outraged humanity.

In the present war the vast majority of the soldiers were at work in the shops and the fields and the stores of their country when the summons came. They were the flower of the industrial world. Upon them depended the harvest of foodstuffs, the raw material for the mill, the finished product of commerce. Upon them depended the prosperity of their country—and the happiness of its homes. They were at work, serene in the protection of their governments. They were for the most part men who knew something of national affairs, and rejoiced at the progress of which they were a part. They slept in peace at the close of each day's work, for was not all the world at peace? They awoke each morning to face a new day of toil and saving and domestic contentment. Their children were their pride. Or they looked forward to the day when wife and children would be theirs. They basked in the sunshine of the Christian era, and thanked God the day of war was ended.

What could they know, these workers, of the deep things of state? How could they guess, these producers, that their rulers were sore pressed to find markets for the nation's industry, and were obliged to plot and plan, to strike hands with other rulers, to watch for the opportunity to open up new channels of trade? And how could they know that their sturdy strength was the great reserve force that their rulers relied on to uphold the government in its plots and plans, its triple alliances and its triple ententes?

Suddenly, so suddenly there was no chance to ask questions, the call to arms crashed like the herald of doom upon the homes of the land. Five nations, then a sixth, seventh, eighth, ninth, became armed camps. The press was silenced, communication with outside nations was subjected to rigid censorship, the truth was suppressed. Foreigners escaped only by dint of superhuman effort,

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ENGLISH STREET WAIFS PLAY AT WAR

and often at the risk of their lives. With them escaped the facts that will enlighten the outside world as to the true character of this war. And in the breach thus made have come other facts, facts of the battlefields and of the seas. And as these facts multiply, the world will perceive why the publicity man, the news correspondent and the camera were barred out of the field of action as pests.

"We saw French soldiers try to pull a German out of a train window, while he clung to his two little babies which he was trying to get into Switzerland." That is one statement by an eyewitness of scenes on the eve of war, Rev. Frederick Lynch, delegate to the Church Peace Congress that was in convention at Constance, Germany, and then in London. "We saw all the young men and boys being driven like sheep into pens to be sent off to

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GERMAN FIELD ARTILLERY IN POSITION TO SWEEP THE PLAIN

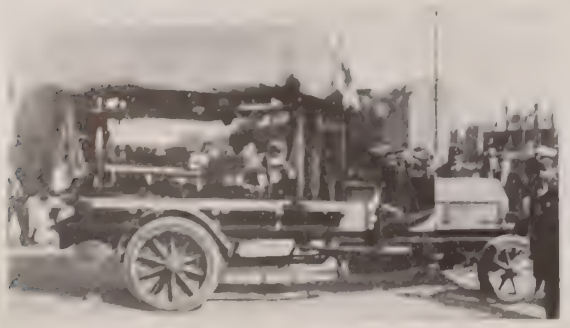
kill men they did not know and against whom they had no quarrel," writes Dr. Lynch in the *Christian Work and Evangelist*. He tells of men going crazy and being bound with rope, when torn suddenly from their helpless families. Let Americans try to imagine such a situation in their own land. Suppose yourself to be suddenly commandeered by your government into the ranks of the army. An officer and a squad with loaded guns come to enforce the order. You have a half-hour, if lucky, to speak your last farewells. You must drop your affairs right there: your support of the family must cease: no question of sickness of your little child, no anguish of your wife, no speechless misery of your aged mother, will avail for another moment's delay. Your rights as a man are nil. Your years of labor and planning are put to naught. Your wife and children, who until this moment have looked upon you as their protector, must see you driven away like some animal for the market, while they are left to face life alone. You can't imagine it, of course; but try, for that has been the lot of hundreds of thousands in Europe since war was declared by Austria on Servia. Go further and try to include most of your neighbors in the picture. Or if you think you and they are outside the reservist class, think of those of your townspeople who, if European conditions prevailed here, would be amenable to the call to the colors, and try to imagine how you would feel if they were undergoing such an experience right before your eyes. And if you succeed in conjuring up such a vision as shall make you want to shout—then hurrah for War!

But I apologize for interrupting Dr. Lynch. "We saw Germans yank a Russian and his wife out of a train, and so frighten the wife that her little baby could not nurse for two days. We saw swarms of Germans trying to get out of France with their poor wives and babies, with no one to help and with French soldiers jeering at them and threatening them." Who, in the light of such statements, will undertake to estimate the misery caused by the mere "call to the colors"? And what shall follow upon the prosecution of the war; what homes forever dismantled; what countless women and children forever laughless; what hosts of boys turned back on their way to the school, to take up men's burdens—a land without boys!

What about the field of war? Belgium is that field. From the northeast they came pouring in, those men who were to become beasts, their claws ready. From the southwest they rushed headlong, hundreds of thousands. From the west they came, red-coated and fierce. From her own heart they poured to defend their country, of all the battling hosts the bravest and noblest. Belgium, thou wert little among the nations; but thou art become great! Stainless thy banner lifts against the red skies. To thee and thee alone belongs glory in this war! But pause. Is Belgium guiltless? Did Germany violate a neutrality that was real; a neutrality *de facto* as well as *de jure?* It is too bad to spoil a good apostrophe to valor—but fairness (or rather ignorance of all the facts) compels the question.

Yet, ah, the homes of Belgium. A mother, her little ones, a trembling old man, all fleeing along the highway and trundling before them a wheelbarrow bearing what they had snatched of their household things: thus are the humble homes of Belgium reduced. Left behind are the keepsakes, the familiar furniture, the things sacred by daily association. Left behind forever are the emblems of domestic love and peace. And Belgium's inoffensive households are fugitives upon her highways seeking doubtful refuge in her conquered but wealthy cities. Small wonder a high wall of secrecy was erected about the operations of this war of the Age of Altruism!

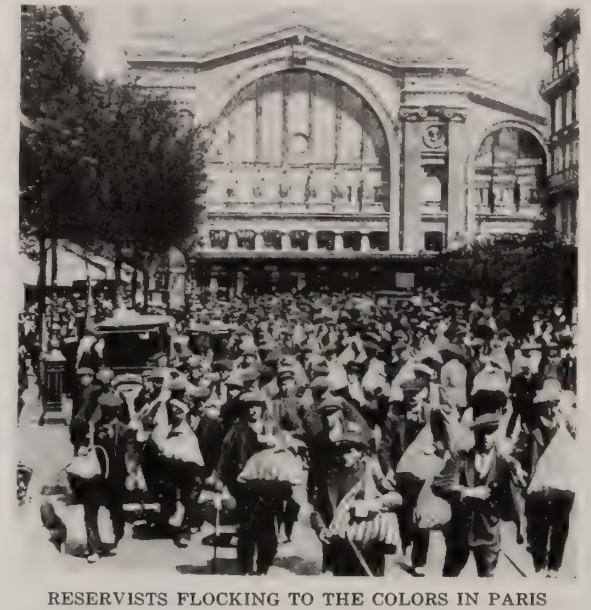
Yes, we shall read much of this phase of the war now, and the thunder of the guns before Antwerp, and at Waterloo and Namur, and about Strassburg, will be hard put to drive out the cries of the fatherless children and the sobs of hopeless wives. Stories that will come of wondrous charges by whole regiments who fall before the steady rain of steel into which they plunge, will be robbed of their thrill by stories of whole villages reduced to beggary. The vision of a hundred thousand men massed opposite another hundred thousand, every man determined to die where he stands rather than give ground to the enemy, will have to compete for attention with the vision of empty streets and silent workshops, where, but a month ago, two hundred thousand men were massed in honest and friendly industrial competition. And every victory heralded far and nigh will be flanked by the specters of want and woe, the statistics from the capitals of Europe of those who are being fed by charity.



FIELD MOTOR AMBULANCE

. . .

The outstanding events of the week closing Monday, August 24, were the surrender of Brussels to the Germans, and the formal declaration of war on Germany by Japan. The advantage appears to be with the German arms at the moment, though the allies, particularly the French forces, have been able to inflict some severe reverses. The surrender of Brussels is described as a strategic move by the Belgians, who could have gained nothing by holding the capital, and would only have sacrificed the lives of many of the inhabitants, but by retiring upon Antwerp may expect to detain from the general line a percentage of the German forces who have already, according to reports, begun a siege of that almost impregnable fortified city. The general engagement to which all these other movements have been preparatory is thought to have begun, extending for some two hundred miles along the French frontier between Belgium and Germany.



RESERVISTS FLOCKING TO THE COLORS IN PARIS

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FORAGING SQUAD RETURNING TO CAMP

The week opened with the startling news of Japan's action against Germany still the principal subject of public interest. The German colony in China, Kiauchau, is on the coast, directly west of Japan. The possibility of hostilities extending beyond German territory and involving China, and also stirring up the many nearby islands of the Pacific owned by the contending nations, even causing complications that might involve the United States in the Philippines and Samoa, made Japan's action a matter of widespread concern. Premier Okuma assured the nations, and especially the United States, that Japan positively had no territorial aspirations in China, and that Kiauchau would be restored to China if seized by Japan.

It was apparent as the week progressed that Germany had no intention of complying with Japan's demands, namely, that the German war vessels in Eastern waters be withdrawn or disarm, and that Germany evacuate Kiauchau without conditions or compensation. The ultimatum expired on Sunday, August 23, and on that day, according to the despatches appearing in Monday's press, the Emperor of Japan declared war on Germany, and ordered immediate commencement of operations by land and sea. It is said the Japanese displayed enthusiasm upon receipt of the announcement, but by no means to the extent which roused the country when war was declared on Russia. The administration at Washington in accepting Japan's assurances garding her intentions, outlined this governme understanding of the matter in a way tantamon a notice to Japan that any departure from course that country had laid down for herself mi prove unacceptable to the United States, parti larly if it should affect the preservation of the c mercial interests of all the Powers in China.

Thus another nation is actively involved in war. Italy is also apparently about to declare its on the side of France. This is the only deduct possible from the news reports, which may not, h ever, correctly reflect the attitude of that count Nothing more has been heard of the alleged mands upon Italy by Germany and Austria t that country should come to the support of other two members of the Triple Alliance. Holl is reported as in an attitude of defense. A h war fund has been raised, and it is stated that whole country, excepting Amsterdam, will be floo in the event of an invasion by Germany. T country's forces are mobilizing, and extraordin measures are on foot to concentrate and support inhabitants. The entire war strength of Switz land, estimated at three hundred thousand men, already mobilized as a precautionary measure. is stated that the frontiers are strongly guard and all preparations made to preserve neutrality

Despatches had not made the surrender of Br sels appear inevitable. The Germans, however, b succession of resistless movements in force, h swept back the Belgian armies even while the lat were claiming victories, until at last the capi lay open to investment. The government, howev had already been hurriedly removed to Antwe and the inhabitants of the city were commanded offer no resistance. Brussels was occupied witho a shot being fired, and a demand was made for pa ment of forty million dollars' war indemnity. T German troops passed on through Brussels in t rear of the Belgians. Antwerp is believed to able to withstand a siege indefinitely. Its fortifi tions are said to be unsurpassed in Europe. large area outside the city can be flooded to t depth of two or three feet as additional defense. is pointed out that the Belgians, by engaging a lar detachment of Germans before Antwerp, will to th extent weaken the army of invasion in its advan

The exact position of the French armies and t nature of their alleged successes cannot be dete mined from current news. Apparently some str tegic points have been seized and occupied by t allies, and some advanced positions have been lo Monday's news stated that the allies were assumi the offensive, and that the long-looked-for batt between the allies on the one side and the Germa and possibly the Austrians, on the other was progress on August 23. Should this news prove be true, the great moment of the war has arrive There is a total lack of information regarding t whereabouts and the movements of the fleets of t different nations; little is said as yet regarding t activities of aerial war-craft excepting scout dut

The progress of the war in Servia is largely matter of conjecture; the reports are too conflicti to be given serious attention at present. The late statement is to the effect that a battle in which thr hundred thousand combatants participated r sulted in the complete rout of the Austrians, thr regiments being literally cut to pieces. These de patches are still to be officially confirmed. It is sa that a systematized commercial movement again Germany and Austria has been inaugurated in En land. The English chambers of commerce and t manufacturers of the realm will, if the report true, enter upon an organized effort to secure t foreign trade which has been built up by those tw countries. No other developments outside the ba tle zones of striking importance have been hear Business is still trying to adjust itself to change war conditions. Efforts looking to peace are bein made by religious bodies and by the peace societie as well as by those leaders in each land who hav never endorsed the present war.

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The picture on page 784 of THE CHRISTIAN HE ALD of August 26, entitled "Typical War Scene i European Capitals as Troops Depart," should hav carried the imprint "Copyright by Underwood Underwood."

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AMERICAN TOURISTS LEAVING WAR ZONE

DEATH OF PIUS X

THE death of Pope Pius X occurred early Thursday morning, August 20. A sinking spell the afternoon before and the ringing of church bells as a signal for special prayers gave rise to the report that the venerable Pontiff had died, and the premature news was flashed to all parts of the world. The announcement of the death in Thursday's papers was therefore generally expected.

The Pope had been ill but a comparatively short time, and only the morning prior to his death the press despatches attributed his confinement to a simple cold. The cause of death is given as an acute bronchial affection that spread to one lung, aggravated by heart weakness, and deep grief over the war in Europe. As the pontiff's condition grew rapidly worse, oxygen was administered and every effort made by the Vatican physicians to defeat the malady.

One of the last acts of Pope Pius X was to exhort the Catholic Church to pray for the early restoration of peace in Europe. A conclave of sixty-six cardinals will elect his successor within ten days, unless unable to assemble because of the war. Four Italian cardinals are mentioned as probable candidates: Serafino Vannutelli, Gotti, Ferrari, and della Chiesa.

Giuseppe Sarto (Pope Pius X) was born June 2, 1835, his family being simple peasants of Italy. He was an apt pupil in the parochial school, and advanced rapidly in scholarship, becoming a parish priest at thirty-two, a canon at forty-one, a bishop at forty-nine, a cardinal at fifty-eight, and Supreme Pontiff August 4, 1903, at the age of sixty-eight. He retained his simplicity of tastes and desires throughout his career, and was ministered to at the last by two of his sisters, whom he had early installed near the Vatican.

The Pontificate of Pius X

WHEN Giuseppe Sarto, Bishop of Mantua and Patriarch of Venice, acceded to the papal authority in the Roman Catholic Church on August 4, 1903, the world witnessed the spectacle of a person of humble antecedents rising to great power and dignity. The public gazetteer has not been able to discover among the ancestry of Pius X any one of greater distinction than his grandfather, who was a soldier in the papal army under Gregory XVI.

Moreover, the reputation which Cardinal Sarto had gained as a faithful priest and a reforming bishop were calculated to arouse the hope that a new era might dawn for the Papacy with his "coronation," on August 9, 1903—an era in which the Pope would confine his official activities to the work of a Christian bishop or pastor content with teaching his spiritual household the blessed truths of the Divine Word, and with guiding its members jointly and severally in the ways of godliness. It was certainly wished that he would not meddle in the affairs of states. The unsophisticated observer might have been led to cherish this hope the more, because the election of Pius X was effected with comparative ease. The cardinals in conclave required only seven ballots to agree on him as their choice, in preference to his only two formidable competitors, Rampolla and Gotti, and the vote which elected him—fifty-five out of a possible sixty—gave him a very comfortable majority. This could be interpreted as an indication that the good qualities which had reached the public ear concerning the Bishop of Mantua had readily commended him to his colleagues as a trustworthy leader, and that he would have their loyal and zealous support in pursuing without change—except that of a larger sphere of influence—his supposed policy of being chiefly, if not solely, a faithful priest.

As a matter of fact, quite another thing was proven by the elevation of Cardinal Sarto to the Pontificate, viz., that as regards the administration of a particular Pope, it makes little difference who is elected to that office. After all, it is the Curia which determines papal action and the general papal policy. The talk about the Pope's independence and autonomy, the picture which represents him to his devoted children as sitting in solemn meditation and prayer and framing his resolves with the aid of the Holy Spirit—all this is pretty myth to be instilled in the minds of the faithful for their edification. The observer of the true inwardness of events in a cardinals' conclave knows that no one has the slightest chance of being elected Pope who does not promise to be a serviceable tool in the hands of the dominant party in the Roman Catholic Church, the Jesuits.

Nomen est omen, runs a Latin saying. There is truth in that: names do occasionally foreshadow events. As I write, there lies before me a document inscribed *Syllabus of Pius X*. I look twice to make sure that there is no mistake. Yes, it is Pius X, not Pius IX. Does this circumstance convey a hint that the Pope who died at the Vatican August 20, 1914, succeeded Pio Nono in more than the name? It verily does. As one hurriedly recalls leading events in the pontificate of the late Pope, one is inclined to regard the tenth Pius as a reincarnation of the ninth.

There is the encyclical *Editæ sæpe*, in commemoration of the Borromeo centenary (June 23, 1910), the publication of which was forbidden in Germany, because of the ruthless attack it made upon the Reformation. The Catholic Encyclopedia, with a wise caution, puts it "Reformist Modernism," and claims that the Borromeo Encyclical was only misunderstood by those foolish Germans.

There is the decree *Lamentabili sane exitu* (July 3, 1907); this is the syllabus of Pius X, a condemnatory catalogue in sixty-five propositions of heresies that touch the Roman Catholic dogmas of the inspiration of the Holy Scriptures, of Jesus and the apostles, of the sacraments, and of the primacy of the Bishop of Rome. One might see a good pur-

THE LATE POPE PIUS X

pose in this decree—and such a purpose has been pointed out even in Protestant circles—because the decree seems to be directed against the subversive, faith-destroying activity of higher critics. But the scope and aim of the entire document is a reassertion of Roman teaching on these matters, in the spirit of Roman infallibility and Roman intolerance.

So is the encyclical *Pascendi Dominici gregis* (September 8, 1907) and the *Motu proprio Sacrorum Antistitum* (September 1, 1910), which places Modernism, as viewed by Rome, under the papal ban, and suggests the creation of "censors" of books containing the pernicious doctrines of the Modernists, and of a "Committee of Vigilance."

There is the Allocution of December 15, 1905, and the encyclical *Gravissimi officii* of August 10, 1906, which nullifies for Catholics the French law which established the separation of church and state as the future policy of the French Government.

There is the encyclical *Ad illum diem* (February 2, 1904), which buttresses the immaculate conception of the Virgin and enjoins devotions to her.

Last but not least, there is the infamous decree *Ne temere*, which has been reviewed before in THE CHRISTIAN HERALD, both as regards its rulings and its workings.

It is not easily possible to crowd into a brief pontificate of eleven years more events, all indicative of the same spirit as that which gave the Roman Catholic Church the first syllabus, and the Marian dogma, and the papal infallibility. Pius X had not chosen his official name in vain: he has been, in a pronounced form, the heir and advocate of the policies of Pio Nono.

It is, of course, not to be expected that any Pope would change, in any essential point, the acts and decrees of his predecessors. In fact, this idea is utterly precluded since the publication of the encyclical *Pastor Æternus* of July 18, 1870, which makes the acts of the Popes in the discharge of their official functions irrevocable, and the policy once adopted by them irreversible. But it is possible that a Pope, by his personal affability, by temporizing accommodations, or by the application of the famous principle of *tolerari potest* (that is, "the evil may be tolerated," of course, for a season) can mitigate in a measure the rigor of Vatican aggressiveness. Leo X by those measures succeeded quite well in making a great part of the world forget what his predecessor had asserted as the divine right of the Papacy, and as the permanent program of the Curia, though even he did not retract a word, but reiterated fully, only in a minor key, the whole gamut of the destructive principles which Protestants had heard his predecessors utter. (See THE CHRISTIAN HERALD'S article on "Jerusalem, Rome, Washington," vol. 35, p. 736.)

Pius X was in no instance a Leo X. The Catholic Encyclopedia lauds him for "paying no attention to the counsels of short-sighted opportunism," and for "firmly refusing his consent to the formation of the *associations cultuelles*." after the disestablishment of the church in France (Vol. 12, p. 139.)

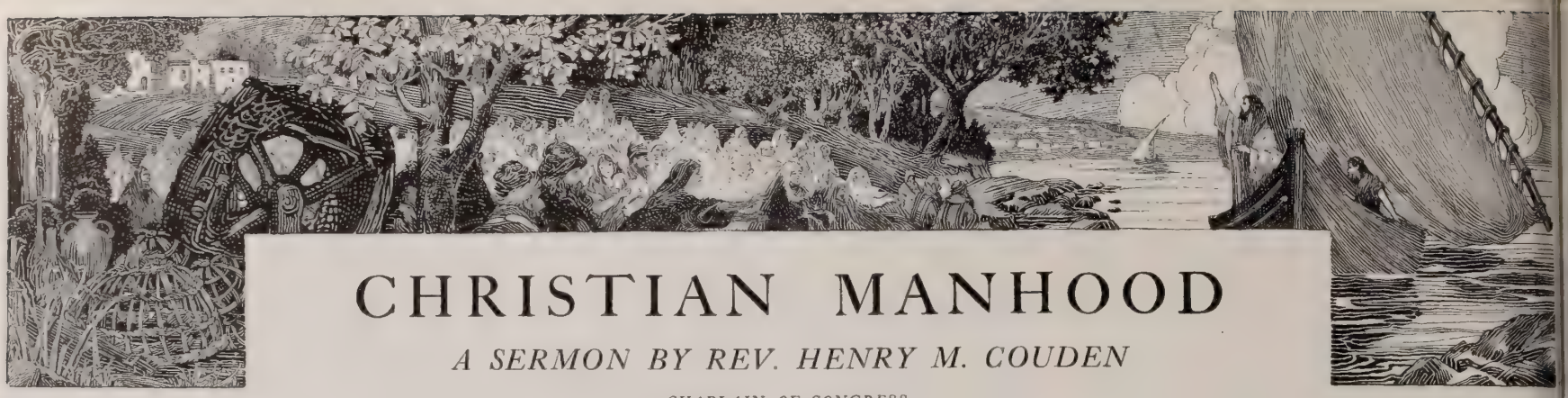
The "reign" of the former Pius ended disastrously to the Roman Catholic Church. While the decree of infallibility was being read amid a thunderstorm that was passing over the city of Rome, the forces of Garibaldi were beating against its gates. The sovereign pontiff had raised himself to the pinnacle of papal glory in one moment, and was hurled to the lowest depth of papal degradation in the next. For with the incoming of the forces which established the new Italian monarchy and a free Italy the Pope was shorn of his temporal possessions, and has ever since—Pius X was no exception—acted the absurd rôle of the "prisoner of the Vatican," refusing to recognize the Italian Government, and maintaining the decree *Non expedit*, which forbids Catholics to make use of their political franchise. The moderation of this law by the late Pope, who allowed Catholics to take part in certain elections, only helps to make its existence more odious.

The "reign" of the latter Pius has not improved the fortunes of the Vatican. France has annulled the ancient Concordat, Spain and Portugal have taken steps to nullify the influence of papal prerogatives which had been upheld for centuries. Germany, Belgium, Great Britain, Austria have served notice that the *Ne temere* decree shall not be put into operation among their subjects. In the view of U. Benigni, who writes on Pius X for the Catholic Encyclopedia, the brightest spot on the earth for Vaticanism is the United States; for he says: "The Catholic hierarchy has greatly increased in numbers during these first years of the pontificate of Pius X, in which twenty-eight new dioceses have been created, mostly in the United States, Brazil, and the Philippine Islands." As another comforting fact he mentions that the government of Turkey had sent an ambassador to Pope Pius X. Outside of these events there has been nothing but tumult and confusion in the pontificate of Pius X, ever since the dismissal of Secretary Rampolla and the installation of Merry del Val. We in the United States still remember the hilarious "Roosevelt episode," which was a typical case of the blundering work of the ruling spirit at the Vatican.

A great deal has been made of "the program" of Pius X, which was declared in his first encyclical, and which is reported to have been on his lips in his dying moments.

On the basis of Eph. 1: 10, it was stated to be the intention of the new Pope *"instaurare omnia in Christo,"* that is, as our English version has it, "to gather together in one all things in Christ." We have been told of the measures of Pius X to promote the pious devotions of Catholics, to increase their attendance at Holy Communion, to insure a speedy First Communion of children, to foster catechetical instruction, to improve the character of sacred music, to enhance the solemnity of eucharistic congresses, to regulate the removal from office of parish priests, to codify the Canon Law, to simplify the work of the various "congregations," *i. e.*, standing committees, through which the Curia does its work, etc. We have no criticism to offer in this place on the creed of Catholics. We may deplore teachings which create erring consciences, but we would jealously guard the rights also of erring consciences, and of every man, to formulate his religious faith even by the uncertain light which he has chosen for his guidance. Pius X is before us in this review, not as the pastor of his Catholic flock, which we had hoped he would be, but solely as the teacher and ruler, by presumption, of all men. Viewing him thus, upon his own premises, we can say that he has been a consistent advocate and champion of the claims of the Papacy, and that he has bent every effort toward the realization of those claims. He has reasserted the *magisterium fidei* of the Roman Pontiff, that is, the Pope's right

Continued on page 814



CHRISTIAN MANHOOD

A SERMON BY REV. HENRY M. COUDEN

CHAPLAIN OF CONGRESS

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 12, 13

PERHAPS the most critical time in a young man's life is when he comes to choose a vocation, yet it is not difficult if life is viewed from the higher standpoint. For instance, if God is my Father, then he is the Father of all men, and if he is the Father of all men, then all men are my brothers. What I engage in as a life-work has not only to do with my individual interests, but with the interests of all men. I am to serve God in the working out of his plan by serving humanity.

We have studied the past to little purpose if we have not seen that an overruling providence has shaped and guided the destiny of men and of nations. God has poured out his influence, man has been susceptible, the result is their combined efforts. Your vocation then should be in accordance with the divine plan.

We say the minister is called of God to preach the Gospel, and that is true; but I tell you that all men are, or should be, ministers of God, and all men are called to one or other of the legitimate vocations, and the man who listens will not mistake his call, whether it be agricultural, mechanical, mercantile, or professional.

The Crucial Moment

There are but two things worthy of a man, viz., service and character; and in selecting a vocation, if success is assured, these things must be kept in view. How shall I best serve mankind and build for myself a character worthy as a child of the living God? Theodore F. Seward says: "Self-giving is the law of Christian living, but self-sacrifice for its own sake is not good, and is no more pleasing to God than to human nature, but self-denial for the sake of others is Christlike, Godlike." The farmer, the mechanic, the merchant, the doctor, the lawyer, the artist, the preacher, who plies his vocation for what he can get out of it, rather than for what he can put into it, will find himself in the long run a poor lonely creature, starving in the midst of plenty, isolated in the midst of men, friendless surrounded by his own kind, and should he succeed, even from a worldly standpoint, he will surely find, as some one has said, that "getting on in this world sometimes means getting behind in the next world."

The glamour of millions may hide from our eyes a multitude of sins, but not from the all-seeing eye. The glamour of pen or brush or chisel may hide from our eyes a multitude of sins, but not from the all-seeing eye. God measures men by the motives which prompt action, and the test in the last analysis is the strength of one's character.

Go with me, if you please, to the garden of Gethsemane: the feet of the disciples had been washed; the Last Supper had been eaten; the moonbeams fell soft through the gnarled olive-trees; the flowers exhaled their sweet perfume; the birds were all asleep—the disciples too, even those chosen to watch—but the Master was in the throes of agony; the stripes ordered by Pontius Pilate, even the tortures of the cross, were not to be compared with the agony of the moment. "O God, my Father, let this cup pass from me!" But that was not to be. It must be drained to the bitter dregs. He might have passed out of the garden alone, and sought refuge in the wilderness, and forever after lived the life of a recluse. Had he not healed the sick, unstopped deaf ears, opened blind eyes, raised the dead, and taught the most sublime principles that ever fell from human lips? All that might have lived for a time, and it may be would have passed into history. Nevertheless his life would have been a failure without that last heroic act, which makes his life divine and brings millions to his feet in adoration. And so it must be with us all. You will have your Gethsemanes, and they will be the test of your character. It matters not what your calling may be; it matters not whether men call it high or low, provided it be a call, and your heart all the while be beating in unison with the great heart of God. It matters not when death comes to this body. It matters not how death comes to this body, if the soul be marching on. Take care how you choose; take care what you choose. If your calling be to the uplift of humanity, pull out the throttle and go at full speed. You will be safe. But if it is to your own aggrandizement, no matter what or who you hurt, better reverse the engine, or it will carry you sooner or later to disaster.

New Fields of Service

The goal for all should be Christian manhood. There is a vast gulf between the first man that lived and wrought upon the earth, and the highest type of Christian manhood of our day, but the chasm widens between the highest type of Christian manhood in our day and the Jesus of Nazareth. If, therefore, you want an example, you must look beyond the Christian men and women about you to the Master. Let this be your motto: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

Here is the earnest for which every true man longs. What did Jesus Christ leave as a legacy to the world? The great principles he enunciated, the works of his hands, and a sublime example. Every man, therefore, should strive to leave something to the world, something that shall add to the sum of human happiness, an idea, a thought, a discovery, an invention, an act, a deed sublime. Who can estimate the value of the wedge, the screw, the lever? Who can estimate the value of the principle suggested by the falling of the apple, transmitted by thought and effort to the world? Who can estimate the value of the application of steam and electricity to the ingenious contrivances of men? Who can estimate the value of printing and its application to the higher needs of mankind? The man who discovers a law for this disease or that, is a benefactor. The man who discovers a law for the larger application of justice, is a benefactor. The fields are not all explored. There is still room for original thought and effort. *You* may enrich the world by original thought and research, heal the sick, unstop deaf ears, open blind eyes, and raise the dead, just as surely as the Master did. You cannot, however, do this alone. You must work with God. In other words, you must work in accordance with his laws, for of him and through him are all things.

High Aims

"To believe," some one has said, "that God's hand is guiding us, although we cannot see it, or be distinctly conscious of it, is the foundation of true spiritual development. To believe that everything depends upon God and yet act as if everything depended upon our own efforts, is the true and only way to establish what may be called a divine individuality in our souls."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is a sublime utterance. To comprehend is one thing, but to make it real is quite another, and can be done only by a surrender of one's self to the exigencies of the moment, to the burning needs of the hour. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

The world needs men, strong, pure, brave, noble, self-sacrificing men, men who regard home, religion, country, as theirs to defend and keep sacred. Home, however, is not a pile of bricks and mortar. Home is the center of all the purest and sweetest affections of the heart. Religion is not a church, a creed, a ritual. It is God, duty, destiny. Country is not the Constitution, the Flag, except as these represent the sacred rights of men. The sanctity of the home depends upon the sanctity of our religion, and these in turn depend upon the sanctity of our government. For these we ought to live, for these we should be willing to die.

Build for yourself a home, and make it the dearest spot on earth; keep your religion sacred, and never forget that you are a child of God, and that to him you owe love and obedience. See to it that you are indeed a citizen of your country, and that means much. It means you are to be a patriot because you love your home and regard your religion as sacred, for it is your government which secures these from desecration. Eternal vigilance is not only the price of liberty, but it is the price of everything that is worth having.

Ambassadors of God

It is a splendid thing, a glorious thing, to die for one's country on the field of battle, amid the roar of shot and shell; but it is a more glorious thing to live for one's country, three hundred and sixty-five days in the year; to live a full-fledged Christian citizen, discharging faithfully and fearlessly every duty devolving upon him. Never lose sight of the dignity God has conferred upon you. The Psalmist sings well and soars high in the realms of eternal truth. "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

The stars yonder go whirling and glittering in space to their appointed courses, because they can not help it. The flower springs by the way, buds, blossoms, and exhales its fragrance, because it can not help it. The bird builds its nest and rears its young, because it cannot help it. But man, made in the image of God, a free moral agent, gifted of heaven with the power of choice, is lifted infinitely above all things else, and invested with a dignity sublime. In our text Paul strikes at the root of things. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God is, or should be, the silent partner in every calling of life.

Young men, young women, thank God that you were born and reared under the benign influence of the Christian religion, the best of all religions, that you are living in the opening years of the twentieth century, the best of all centuries; that you are citizens of the United States of America, the best of all governments, and go forth with brave and manly hearts to your appointed destiny, and never lose sight of the fact that under God each man is the architect of his own fortune; "that peace is stronger than war;" that harmony is sweeter than discord; that mercy is more potent than hate or revenge; that good is more enduring than evil; that pessimism invites defeat, while optimism insures victory; that Love, the crown of all humanity, will outlast the stars and live on forever in immortal youth.

GLORIA REDIVIVA

By Arthur D. F. Randolph

GOD'S mercy on the tumults of this day.
May He who holds secure within his hands
The nations of the world stretch forth and stay
This bloody warfare of our Fatherlands.

Quench thou the flame that feeds upon the lust
Which love of power and brutal conquest brings
Through war and bloodshed—humble in the dust
The hearts of rulers, emperors and kings,

That they may learn in this new day and hour
No strength of arms and navies ever can
Prove love of country—but the greatest power
Of nations is the brotherhood of man.

So usher in the dawn, thou King of kings,
Of that great day when wars shall cease
and when
The battle cry of every nation rings
With song of peace on earth, good will
toward men.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, September 6. Mark 6: 38; Matthew 14: 18, and Luke 9: 14. *"How many loaves have ye? go and see. Bring them hither to me. Make them sit down by fifties in a company."* The banquet in the wilderness! In the very preparation of it our Lord teaches the disciples a most valuable lesson. He could have summoned thousands of ravens to bring the necessary victuals for the occasion. His angels would have gladly supplied the wants of his guests. He could have bid the stones become bread and the rock yield water. But no! He chooses to make the provisions at hand serve the present need. What his disciples had considered altogether insufficient he makes to be more than sufficient. In quick succession follow his orders for the start of the meal. The Lord asks a blessing. The disciples arrange the guests in groups, and the serving commences. The Lord has opened his hand to satisfy the desires of his large company. Imagine the feelings of the disciples while this feast was going on and there seemed to be no end of supplies. We can almost hear them whispering to one another, as they pass from group to group: "What do you think of this? O fools and slow of heart that we were, not to comprehend the resources of the Almighty! O Lord, forgive us our unbelief, and let us never despise the day of small things."

MONDAY, September 7. John 6: 12. *"Gather up the fragments that remain, that nothing be lost."* Our Lord is fairly covering the disciples with confusion for their lack of faith. The repast is finished. Everybody has declared himself satisfied. A full meal has been served every guest out of the little supply. The Lord is still dividing portions out of the original five loaves and two fishes. So rapidly the rations have been coming out of his hand that his bounty has run far ahead of the guests' appetite. When the disciples come back from their rounds for the last time to announce "Nobody wants any more!" there is still a great pile of food. And now Jesus teaches the disciples another lesson. Waste and prodigality often follow in the wake of God's abundant blessings. Men understand the meaning neither of poverty nor wealth. The Lord instructs his disciples to gather the remaining food in their wallets. His superfluities in blessing are to be reminders of the original benefaction, and are therefore to be sacredly regarded and kept for future use. God's lavishness is not waste, except men make it such. The abundance of one day, or week, or year, must make us not spendthrifts, but economical and provident stewards of the goods he has bestowed on us. God sometimes supplies our need in advance, and our want is often guilty want, for which we have no excuse to offer.

TUESDAY, September 8. Matthew 14: 27. *"Be of good cheer; it is I; be not afraid."* After the feeding of the multitudes, our Lord dismisses both them and the disciples. The latter he urges to make a hurried trip across the lake to Capernaum, while he retires to the mountain to spend the night in prayer. While the little boat is making its way across the waters, the disciples are rehearsing the events of the day. Their thoughts are with their absent Master, whom they surely expect to meet on the other side. But the voyage becomes very unpleasant when a contrary wind springs up, which makes their passage toilsome. As they are battling with the waves, their courage sinks. "If only the Master were with us!" they say. From his place in the mountain the eye of the Master has followed the little barge. He has watched the danger of the disciples, and when it has reached its height, a strange figure looms up alongside of the boat in the gray of the early dawn. They are terrified at beholding what they regard as an apparition. The Lord is come for their succor, and his reassuring voice "It is I" dispels their fear. This is a beautiful illustration of the truth that the Lord is near to his children in trouble. From his throne he follows them in all their wandering and toil. They may think themselves forsaken in their deepest distress; but he is with them, though they may fail to recognize him. They may even mistake his help for a new danger, until he fully reveals himself to them as their great Friend by his reassuring word.

WEDNESDAY, September 9. Matthew 14: 29-31. *"Come. O thou of little faith, wherefore didst thou doubt?"* It was a sublime faith that prompted impulsive Peter to cry: "Lord, if it be thou, bid me come to thee on the water." Peter's conditional request was not meant to express doubt in the personality of the Lord who had just revealed himself to the disciples. Otherwise the Lord would have rebuked him. Peter spoke from the fulness of his joy at knowing the Lord near. He regarded all danger as past, now that the Master was at their side. The mad waves and the furious storm had no terrors for him any longer. He was sure that he could walk on the water, if the Lord would let him. It was a beautiful sight, this undoubting confidence in the single word of Christ: "Come." But all is changed in a twinkling, as soon as Peter ceases to think of the mighty power that was supporting him in the joyous exercise of his great faith. When he looks into the onrush of the billows and hears the fierce howling of the wind—when he beholds only this terrifying spectacle and thinks of nothing else than his danger—he gasps, and is drowning. He has let go of the unseen hand that is there to bear him up. With a despairing cry he sinks, and the Lord has to catch him out of the jaws of death and reprove him for the shameful failure of his confidence. Many have started out like Peter to do really great things in the kingdom of the Lord, but have quit in the effort. Let him that standeth take heed lest he fall.

THURSDAY, September 10. John 6: 26, 27. *"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."* With a mysterious rapidity, the boat of the disciples had completed its voyage and made its landing at Capernaum, after Jesus had entered it. The people whom our Lord had fed on the other side hurry to Capernaum, when they find Jesus and the disciples gone. "How did they get across the lake? Surely, another miracle has happened!" With such thoughts they come into the Lord's presence. Now, to these miracle-mongers Jesus addresses the famous discourse on the Bread of Life. He shows them that they had missed the true import of his miracles, if they admired only the inexhaustible resources of his strength. They made out of Jesus a Saviour who was good for the flesh. They were bread-and-butter disciples. Jesus loathes the admiration of this thoroughly worldly and selfish crowd, and tells them that all their zest and hurry is for a very poor purpose, as long as they do not recognize in him the message whom the Father in heaven has accredited by mighty works as the Provider of that meat which is to feed the souls of men, of that imperishable food which fits the partaker for the life eternal. In a former discourse he spoke of himself as the "water of life," and called himself the Son of God. The claims which he set up on that occasion he now reiterates, and speaks of himself as the Son of man. Christ according to both natures, as God and man, is the Lord who has redeemed us.

FRIDAY, September 11. John 6: 29. *"This is the work of God, that ye believe on him whom he hath sent."* "Labor," the Lord had said to the crowds that had been attracted to him by the loaves and fishes. That word struck a congenial chord in their hearts. Oh, yes, we must work, work, work, to get to heaven. This word "labor" represented the central dogma in their creed. Had they not worked? Why, some of them imagined they had done works in excess of what was demanded of them. Accordingly, they are curious to know what work Jesus can mean that they must do to please God. That must certainly be a grander work than any they had so far attempted in obedience to the ceremonial laws and traditions. Christ tells them that God wants them to do only one thing: believe in him whom God has sent. More than this God does not ask of them. If they do this, all other works will follow; if they fail to believe in Christ, all their works will not help but will harm them. But is faith a work? Does not Paul place faith in direct opposition to works? Faith is not a work like fasting, prayer, or any observance of the law. Faith is a divine work in us, which the Holy Spirit accomplishes by the Gospel. Man does not produce this work, and yet it is man that believes. Where faith is, there is life and activity: the mind grasps, the will appropriates, the affections cherish the blessed grace of God in Christ Jesus. Faith is never dead but active, and in this sense it is a work. Though the believer cannot originate this work either wholly or in part, yet he performs it by the Holy Spirit. Nobody believes for him. And this faith saves, not because of what it is in itself, not because it is such an excellent achievement of the human mind, but because of what it holds: Jesus Christ, the end of the law for righteousness.

SATURDAY, September 12. John 6: 32, 33. *"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."* The men who a minute ago had been ardent admirers of the Lord are now in danger of becoming his scurrilous critics. He had depreciated the miracle of the loaves and fishes, because they had misapplied it. They now ask him to give them a better evidence that he is the Messiah than he had given them by feeding the multitude in the desert. They insinuate that what Christ had done was not such a great thing after all: Moses had done a greater thing when he procured manna for the Israelites for forty years. Christ had just asked these people to do the one great work of God, viz., believe in him. Now, they ask him to do the one great work that would make them believe. The Lord in his reply reiterates his charge that their conception of God's doings for man is gross and carnal. Moses was not the giver of the manna, but Moses' God. Nor had the manna been the true food which heaven supplies for the famished souls of men, but the great Prophet of the future of whom Moses had spoken to his people, Jesus, is the true manna. He, too, is come down from heaven; he is of divine origin; he, too, is a direct gift from God, which God bestows not on one small nation, but on the entire world of sinners; he, too, preserves the life of the people. Moses' miracle pales into insignificance when held against the unspeakable gift of God, his dear Son, who is the bread which the weary spirit of sin-burdened mortals craves. This bread drops continuously upon this earth by the preaching of the Gospel, and feeds the pilgrims of faith on their journey through to the heavenly Canaan.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM HERE AND THERE

THE VILLAGE of Hartwood and Caledonia, N. Y., are [illegible] weeks' evangelistic campaign, the [illegible] being held in an 1,800 seating capacity [illegible] in charge of Evangelist [illegible].

A RECENT [illegible] THE CHRISTIAN HERALD about the Calvary Baptist Church in the Wildwood prompted a former member of that church to write us that the church is again an active center of religious work, holding services regularly and having a flourishing Sunday school and Young People's Society. The history of this church is soon to be published in book form.

—THE BIBLE INSTITUTE Colportage Association of Chicago, founded by D. L. Moody in 1894, stands ready to supply helpful books and Scripture portions to volunteer Christian workers who minister to the spiritual needs of prisoners. The address is 826 LaSalle Street.

—EDWARD SKETCHLEY, for many years president of the Rescue Society, Midnight Mission, Doyers Street, New York, and an old time slum worker, died at Montclair, N. J., August 8. The funeral service at the Calvary Methodist Church, New York City, on Tuesday, August 11, was conducted by Rev. William H. Morgan and was largely attended by Christian workers. An impressive memorial service was held on August 15 at the mission in Chinatown, where Mr. Sketchley had been connected for so many years.

CENTENNIAL OF NATIONAL ANTHEM

FRANCIS SCOTT KEY
(From an Old Woodcut)

"THE ROCKET'S RED GLARE, BOMBS BURSTING IN AIR"
(From Old-time Drawing by F. O. C. Darley)

WHERE KEY LIVED
Washington, D. C.

ON a narrow strip of land extending into the Patapsco River from the city of Baltimore is located what remains of old Fort McHenry. One September day in the year 1814, from the mouths of well-aimed British guns came a deadly fire of shot and shell and bombs, over four hundred of which seriously embarrassed the handful of loyal Americans stationed there under the command of Lieutenant Colonel George Armistead. Because of the distance of the enemy, he was unable to return the fire, and for twenty-five hours the fierce cannonade continued. But when the morning of the 14th of September dawned the inhabitants of the city beheld the old flag still floating in the gentle Southern breeze.

Confined on the *Minden* as a prisoner of war was an American patriot, anxiously awaiting the cessation of the bombardment and fearful lest his countrymen might not be able to withstand the awful assault. His name was Francis Scott Key. His friend, Dr. William Banes—whose house had been used by the British officers as their headquarters—had taken occasion to seize some of the worthy subjects of the crown when, in abandoning his home, they attempted to carry off booty. For this patriotic act Dr. Banes was himself taken prisoner and carried off to the English fleet in the harbor.

Key's loyalty to Dr. Banes resulted in his own arrest. All night he paced the deck of the *Minden*, unable to see whether the flag on the fort had been hauled down, but knowing that as long as the firing continued the banner was still at the top of the staff. At length the cannonading ceased. The dawn came. With eager eyes Key and his friends peered through the early morning haze and their hearts pulsated with inexpressible joy as they saw that "the flag was still there." Stirred by devotion to his country and overflowing with gratitude for the favorable outcome, Key jotted down a few lines on a scrap of paper, completed the verses on his way to the shore, and soon thereafter gave to the world the immortal song, "The Star-Spangled Banner," which has been adopted as the national anthem.

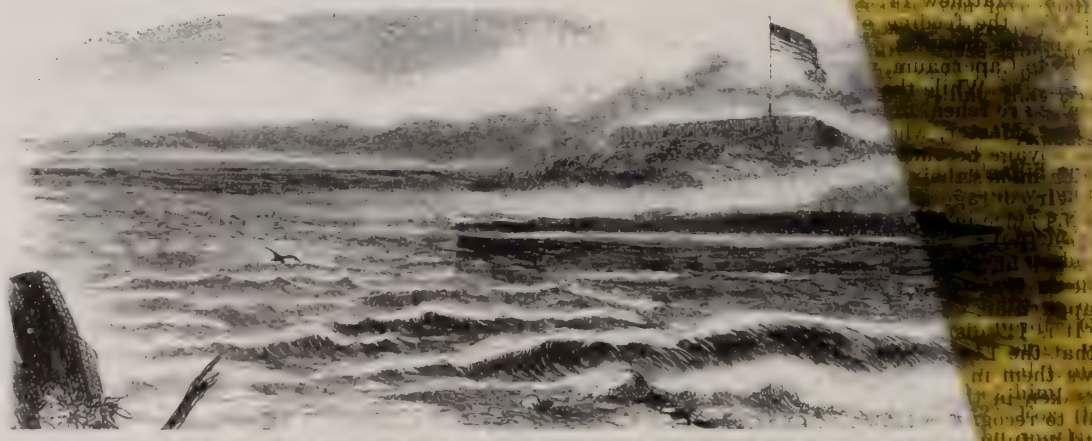
The city of Baltimore is planning on September 6 to 15 to celebrate the one-hundredth anniversary of that stirring event in our nation's history. Officially it is called the "National Star-Spangled Banner Centennial." Sunday, September 6, will be "Patriots' Day," with patriotism as the theme in the churches. Sacred concerts will be given in the various parks, and it is expected that Vice-President Marshall and Speaker Champ Clark will make addresses. September 12 will be "Star-Spangled Banner Day," when a duplicate of the banner that floated on that memorable day one hundred years ago will be escorted through the city to Fort M Henry, followed by an address by the President the United States. In the evening a special displ of fireworks, with a reproduction of the bombar ment of the fort, will be arranged. On Sunda September 13, "Peace" will be the theme; and Tuesday all who desire may make a pilgrimage the birthplace of Francis Scott Key on the origir Key Manor, "Terra Rubra," near Pen-Mar, Mar land, and also to the burial place of this illustrio man in Mount Olivet Cemetery, where, in 1896, beautiful monument was erected by the Key M morial Association of Frederick, Md.

At the Smithsonian Institute in Washington t original Star-Spangled Banner has been reverent treated by the skilled hands of Mrs. Fowler, Boston, who had charge of the restoration of t 175 trophy flags of the war of 1812 now in t Naval Academy at Annapolis and for which Co gress appropriated $30,000.

The Fort McHenry flag measures 29 by feet, and has fifteen stripes, each two feet wi It is said to be the large flag ever unfurled in actic

The Fort McHenry mi tary reservation in the ci of Baltimore consists about 34 acres and was a quired by the government 1794 and 1836. For ma years the officers' quarte the store-houses, and t old fort itself have be abandoned by the gover ment and allowed to f into decay. By act of Co gress Baltimore has be authorized to take posse sion of the reservation f the purpose of repairin improving and beautifyi it as a public park, to open to all the people.

C. F. STODDARD.



"IN FULL GLORY REFLECTED." (FROM OLD-TIME DRAWING BY F. O. C. DARLEY)

DENOMINATIONAL NOTES OF SPECIAL INTEREST

LAST YEAR THE Board of Foreign Missions of the Presbyterian Church of the United States of America sent out 118 new missionaries, the largest number ever engaged in the history of the mission, making a total of 1,155. The present war trouble in Europe, however, have prevented the sending of money abroad and the sailing of missionaries, and Rev. A. Woodruff Halsey, one of the secretaries of the board, states that work abroad is alarmingly hampered. There are at present over 150 missionaries at home

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THE ANNUAL MEETING of the American Board of Foreign Missions will take place in Detroit, Mich., October 13 to 16. Dr. Joseph K. Greene, fifty years in Turkey, now in America and delivering lectures all over the country, will be one of the speakers and will describe conditions since the Balkan War. There will be a memorial service for the late Dr. Samuel B. Capen. The European war has spoiled the plans of the board to build a new hospital in Albania.

. . .

THE PENTECOSTAL CHURCH OF THE NAZARENE closed a wonderful camp meeting at Matteawan, N. Y., July 20, held in tents and bungalows. The meeting lasted ten days, and embraced all the Pentecostal churches in the State of New York. Crowds arrived on foot, in automobiles and by trains; farmers in wagons arrived as early as six o'clock in the morning. Pastors of all the different churches of the New York districts were present.

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MR. R. N. BROOKS, Washington, D. C., writes: "In a recent issue you quoted from an article in the New York *Times* on the shortage of contributions for foreign missions during the past year, which stated that "the Southern Presbyterian Church, handling about $80,000 a year, came out nearly even." Where can the writer have obtained his figures? The Southern Presbyterian Church in the last fiscal year handled $5,086,798. Of this amount $561,179 was for foreign missions. Contributions for this cause in the preceding year were $631,069. The apparent falling off was due to the fact that an additional $120,000 had to be raised to pay off the debts of the Mission Board. The Southern Presbyterian Church, with a membership of 310,000, has set a million-dollar mark for foreign missions, and I believe it holds the banner for largest per capita contributions to this cause."

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THE REPORT OF THE General Missionary Conference of 1877 gave 4,348 communicants in the Presbyterian churches of China, including Formosa, and the report of 1890 gave 12,347. The statistics of the last council, 1909, gave 44,600, not including Formosa (with 3,345), and the present data justify an estimate of more than 63,000, of which 60,000 are joined together in nineteen presbyteries and six union synods, and all are united in one Federal Council, which will soon become a fully organized assembly as a natural development of the gradual unifying movement of the past years. The council disavows any desire to accentuate Presbyterianism in this union. Local groups are free to unite with other branches of the Church of Christ, where local conditions make such union advisable, and the union of the Presbyterian bodies is regarded as paving the way for a larger union.

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IN THE WESTERN INDIA MISSION, a large part of which is in Kolhapur State, a significant action has just been taken by the Maharajah in requesting the board to spare Dr. Vail as Durbar surgeon in that State and expressing immense confidence in the work done by the mission, and the desire for a true and permanent friendship. His highness expressed great satisfaction in the work done by the late Dr. Irwin and Mrs. Irwin, whom he had chosen for the education of his children, and the excellent work [illegible] had been doing for his so in England. This official [illegible] recently, through his ov influence, secured the grant [illegible] of Rs. 30,000 rupees whic through a misunderstanding [illegible] ago, had been placed up some of the missions of the [illegible] Church. As significa of the attitude of the [illegible] toward the work the missionaries of the [illegible] Church, the Kaiser-i-Hi Gold Medal of the First [illegible] was conferred upon I Marcus B. Carleton, who [illegible] devoted his life to the me cal work at Sabathu, particularly [illegible] the lepers. Dr. Car ton has recently been compelled [illegible] to America becau of failing health, largely due to self-sacrificing labors. I Carleton is the third missionary of the Presbyterian Church receive the decoration, Dr. [illegible] Irwin and Dr. Margar Norris having been thus honored [illegible] precious years.

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ROLLIN, IN HIS ANCIENT HISTORY, [illegible] "The government Carthage was founded upon principles [illegible] the most co summate wisdom." And on the [illegible] the historian mak this record in reference to the [illegible] the fortunes war had gone against them) they attributed this to t anger of their god Saturn, because, instead of offering children nobly born, who were usually sacrificed to him, the had been fraudulently substituted in their place the children slaves and foreigners. To atone for this crime, two hundr children of the best families of Carthage were sacrificed Saturn, besides which, upwards of [illegible] citizens, fr a sense of guilt of this pretended crime, voluntarily sacrific themselves. Diodorus adds that there was a brazen statue Saturn, the hands of which turned [illegible] so that when child was laid on them it dropped [illegible] into a hollo where was a fiery furnace." We are [illegible] the Bible f the difference between that nation and [illegible]

Roseville, Ill. [illegible] COMBS, SR.

A WEEK IN THE WORLD'S NEWS

...untains $1.25 ... Acre

CONGRESS has passed bills setting aside 15,000 acres of mountainous government lands adjacent to Denver, Colorado, to be utilized as part of a ...untain park system which may rival the Yosemite, ...en completed. Denver will expend a huge sum in ...ilding roads and free camping sites for tourists and ...er improvements, after purchasing half of the ...otted land at $1.25 an acre. The other 7,500 acres ...ll be placed by the government in the Pike National ...rest tract, to which they are contiguous. It is ...pected that the President will sign the bills.

. . .

...uggists ...ant to Be ...derstood

THE retail druggists of the nation in session in Philadelphia in August, discussed many subjects of national importance, not the least being the pro... ...sal that each State employ a publicity expert to ...ster better understanding between the public and ...uggists, with a view to more cordial co-operation ... the suppression of evils that affect the drug trade, ...ch as misleading labels, sale of narcotics, cut prices, ...audulent advertising, and misuse of trading stamp ...ethods. Artificial advance in price of imported ...ugs by wholesalers was denounced.

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...caped ...ar ...ms

PROF. ARTHUR M. WHEELER, the noted historian of Yale, discussing the ultimatum of Japan to Germany in which the former demands the sur... ...nder of the German possession at Kiauchau, China, ...th war as the alternative, takes a remarkable view of the significance of ...e incident. He regards it as foreshadowing the beginning of a union of ...e three great peoples of the East: India, China and Japan. Such a union ... believes would "shake the world." In view of the probability of such a ...velopment, the Professor says, our own descendants a few hundred years ...nce would look in vain for the presence of the American republic, Great ...ritain or Germany. All would have disappeared utterly.

A bill has been prepared by joint action of the House Interstate and ...oreign Commerce Committee, carrying an appropriation of five million ...llars, which proposes a Bureau of War Risks, to furnish temporary in... ...rance upon American ships and cargoes against loss or damage through ...e war. Similar insurance is said to be furnished by some foreign coun... ...ies. The chief argument advanced is that the large foreign debts of ...is country will have to be paid in gold, unless ways and means are found ... export wheat, cotton and other commodities in the settlement of balances. ...ew York City alone owes $80,000,000 abroad, payable by February next. ...arly action is expected.

From the Christian era till the present time, as statists and historians tell ..., there have been less than 240 warless years. Up to the middle of the ...th century, it was roughly computed that nearly 7,000,000,000 men had died ... battle since the beginning of recorded history, a number equal to almost ...ve times the present estimated population of the globe.

How will the Jewish race be affected by the great war? Russia is promising ...e Jews full recognition and equality with other citizens of the Czar's ...mpire hereafter, in return for their loyalty and financial support in the ...resent crisis. On this point the New York *Sun* appropriately remarks: 'The sole civil or political right that the Russian-born Jew shares with other ...ussians to-day is that of military service, which in Russia is compulsory. ...he Jew, in company with every other male Russian subject, is a soldier from ...is twenty-first birthday until he has completed his forty-third year. Not ...nly is the Russian Jew without the right to vote, hold office or otherwise ...articipate in the civil or political affairs of the kingdom, but he is also com...elled to live within the 'Pale.' By a law passed in 1891 Jews are prohibited ...rom buying land or renting it from peasants, save in special villages, called ...niestechkoes.'" The same paper publishes the suggestion from an un...amed "American scientist," that Russia is massing her Jewish regiments ...long the border "to feed them to the bullets of invading armies."

"I MAY HAVE TO INTERFERE IN THE NAME OF HUMANITY!" *N. Y. Evening Sun*

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...romoted ...o Supreme ...ourt

PRESIDENT WILSON has nominated Attorney General James Clark McReynolds to be asso...iate justice of the Supreme Court of the ...nited States, succeeding the late Justice ...urton. Thomas ... Watt Gregory of ...exas will be named in Mr. McReynold's ...lace. As special assistant to the attor...ney general, Mr. Gregory has been con...ducting the New Haven case. The new ...ominee to the Supreme Court has ...arned a reputation for fearless inde...pendence of thought and for a deter...mined stand against violators of the ...Sherman Anti-Trust Law. Enemies have ...been created by his uncompromising at...titude, and opposition, not regarded seri...ously, will be made to his confirmation by ...the Senate.

. . .

...City Teaches ...Medicine ...and Surgery

CINCINNATI has set a new example to cities in welfare work by supporting its own municipal medical school and hospital. The Gen...eral Hospital, as the institution to be ...opened in October is called, can accom...modate fifteen hundred patients. The buildings occupy a plot of seventy acres, over half of which are to be used for daytime camps for patients especially needing outdoor treatment, and at night for a different class of cases. It is planned to make the institution a center for medical education, the most modern facilities for demonstrations being a part of the equipment, the physicians of the city being allowed the advantages as a mark of appreciation of the free service rendered by the profession to the city's poor. Outdoor clinic, a sterilizing plant through which the clothing of all patients will be passed, and special ambulance service, are among the hospital features.

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Mexico's Clean-Up Day

THURSDAY, August 20, General Carranza made a triumphal entry into Mexico City, riding at the head of troops, and afterward reviewing the parade from the National Palace, where he was welcomed by a salute of twenty-one guns and the ringing of the cathedral bells, and the Constitutionalists—no longer rebels—are now ensconced in Mexico's capital through the courtesy of the retiring government. The inhabitants are being disarmed, Huerta's acts are being annulled, fêtes are being arranged to celebrate the change in government, everybody is happy, excepting Villa. Villa sulks in the north, and the alleged estrangement between the two leaders is the sole remaining cloud over the Mexican landscape. Presently Mexico will be reinstated in the Pan-American family, Vera Cruz will be evacuated, interrupted industry will be in full swing, foreign creditors will call on the new minister of finance, and in all other ways chastened Mexico will resume her wonted course. May her peace and prosperity have no end!

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Biblical Exploration Assured

THROUGH Rev. Dr. S. Edward Young, of Brooklyn, N. Y., an American Presbyterian woman has given the entire amount necessary to build a narrow-gauge railway into the ruins of ancient Antioch, in Pisidia, Western Asia, and to carry on excavations that are expected to furnish new light on New Testament history, especially the travels of St. Paul, and valuable information concerning the Roman Empire in New Testament times. Sir William M. Ramsay, the noted archeologist, is in charge of the excavating.

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Our 52d Destroyer Launched

THE torpedo boat destroyer No. 52, twelfth of its type, was launched at the Cramp yard August 19. The little torment was named Nicholson in honor of Captain Samuel Nicholson, who became the first commander of the frigate *Constitution* after notable service in the young American navy toward the end of eighteenth century. Other members of that family have served the country with distinction. The *Nicholson* is 315 feet long, and is armed with four 4-inch guns and four torpedo tubes.

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Chinese Bound to Come In

FEDERAL inquiry is being made on the Pacific coast into alleged smuggling in of Chinese. A big ring is said to exist, whose members receive large fees for getting the prohibited immigrants into the country under one pretext or another, often placing them in colleges as students as a subterfuge until they can escape and obtain employment with persons willing to conceal them in return for services at low wages.

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Tragedy in Southern Mountains

AUGUST 14 five bandits in the West Virginia mountains killed three employees of a local fuel company, and escaped with over twelve thousand dollars. They fled to the wilds of Mingo County, followed by a posse that eventually numbered over 200 men, including, it is said, an old-time feudist, Jim Hatfield. The posse rounded up the band and after an all-night wait in the woods opened fire from behind rocks and trees and fallen logs, finally dislodging the Italians with nitroglycerine and shooting them down as they ran for the open. Besides the three employees, four of the posse and the five bandits were slain.

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BRINGING UP THE RESERVES. *Chicago Examiner*

Move to Reduce War Horrors

THE Federal Council of Churches of Christ in America is trying to bring about a movement on the part of all Christian bodies in Europe to reduce the horrors of warfare in the present conflict. Personal letters to soldiers to this end are urged.

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Biggest Audience in the World

FEW people have any adequate notion of the actual extent of the moving-picture business in America. Chairman F. C. Howe, of the National Board of Censorship of Motion Pictures, gives these figures: 16,000 to 20,000 theaters daily entertain from 7,000,000 to 12,000,000 persons, an aggregate of 2,000,000,000 to 3,000,000,000 yearly. The capital invested is estimated at $150,000,000, and the public spends annually something like $300,000,000. This gigantic business has all been developed in less than ten years, and is still growing with amazing rapidity. Churches and schools are becoming well represented in it, and the moral character of the films is steadily rising to a higher standard.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

God's Peace

PEACE just now seems the sweetest word in human speech. Among the nations it has become only a memory—and a hope. For the present it is lost.

While grieving over this failure of peace in the world, let us test our hearts again. Have they lost their peace, too, as Europe has lost hers? Does peace seem for us, as for Europe, a memory, or a hope, not a possession? Have our souls wandered away from the place of peace?

It may not be that we have strayed into sin; it may not be that we have strayed into false doctrine; it may not be that we have tampered with our former consecration. But this surely has happened: we have put as first in our interests, our thoughts, our purpose, something other than God. The moment we do that, even though the thing itself may be a worthy, right, or necessary, or beautiful thing, that moment we lose God's peace.

How to get back? Of all simple things in the world, that is the simplest. We can not find our own way back. We cannot, alone, even discover the things that led us away. There is only one thing to do. Stand still, and begin to talk with God. No matter how important the work is that you are doing, stop it. No matter how deep are the convictions you hold, for the moment surrender them. Tell God you are not sure of anything now, except that you need him. Tell him you are anxious now not to get certain things that you want, but find out what he wants; not to prosper in the things that you have undertaken, but to make sure that the things you have undertaken are the things he wishes done. Peace will come quickly then. Your soul will be touching God, beginning to rest upon his calmness, beginning to find itself filled with that ultimate blessing, "the peace of God." He will show us the sins and the errors that lured us from his side; he will whisper to us new secrets of abiding in him.

It is sad to think how easily the terrible conflict now rending Europe might have been avoided if the rulers of those lands had done this thing a few months ago. Peace would certainly have continued to reign in Europe if they had allowed it thus to reign in their own souls. Shall not we humble folk force our souls back into intimate and instant communion with God, lest we not only lose his peace from our own souls but destroy the peace he would give to others?

We shall face life with new courage, with new zeal, with a power hitherto undreamed of, when we begin our task again after this sweet re-bestowal of God's peace. We shall go forth, strong and steady in his strength and with his calmness, to help him continue his grievously interrupted task of bringing to every heart and to every nation throughout the world the matchless gift of his peace, "which passeth all understanding."

The War in Prophecy

STUDENTS of prophecy are pondering the present war, undecided whether or not it is to be identified with the great war of the nations—the Armageddon of Scripture. Forgetful of the admonition that the "times of fulfilment" are purposely hidden from human knowledge and are "past finding out," some of them endeavor to prove, by calculations based on the prophecies in Daniel, Zechariah and Revelation, that the year 1914-1915 is indicated as the period of great events which are to usher in vast changes throughout the world.

That portion of Revelation which deals with the "end of the age" and the dawning of a new and grander dispensation for the human race seems to possess an irresistible attraction for speculative minds. Many writers have made it the work of their lifetime, and books without number have been produced on the subject. Some of the calculations made by these students of prophecy, and especially those of Cuming, Hart, Wilde, Baxter, Wire and a few others, are of peculiar interest at the present time, when the whole world is in a ferment, with vast changes impending. The calculations of these writers on prophecy would be of tremendous import if they were based on an intimate knowledge of the Divine plan. But God's way are not as the ways of man. All attempts to penetrate the secrets of Omniscience have hitherto resulted in failure; they have demonstrated the inability of the human mind, however gifted, to grasp the problems of prophecy and to chart and date their fulfilment.

Some eighteen years ago, William A. Redding, a student of prophecy wrote a book entitled *Our Near Future*, which he dedicated as "A Message to the Governments and Peoples of Earth." This was in 1896. The author, in his little volume, gave his own interpretation of prophetic times, and computed that the "times of the Gentiles would end in 1896 and finally disappear eighteen years thereafter," or in 1914. Then would follow a year filled with momentous events. The overthrow of the existing order of things would then be completed and a new and beneficent order would begin.

That this greatest of all wars must have a deep significance to students of God's work must be conceded. Preceded by "famines and earthquakes in various places," it has burst suddenly upon the nations, spreading like a mighty conflagration until it has now in its grasp, involved in actual warfare, nine nations: Austria, Belgium, France, Great Britain, Germany, Japan, Montenegro, Russia, Servia; while on the verge of war there are nine other nations: viz., Italy, Greece, Turkey, Bulgaria, Albania, Holland, Portugal, Norway and Sweden. At any moment the prophetic numbers, to which so much significance has been attached, may be reached. Meanwhile, the united prayers of the whole Christian world are rising that God will shorten the period of this great affliction and that he will eventually bring out of the world-wide chaos a better humanity and a deeper and closer dependence upon his guidance in the affairs of all nations on earth.

Streets Closed! Why?

IT WAS announced in New York the other day that Police Commissioner Woods had closed a number of busy street blocks in Manhattan and Brooklyn to all vehicular traffic between the hours of 2 and 6 P.M. daily. If a lot of "practical" people were asked to guess why this had been done they would have a hard time of it. Business would have no answer to the riddle. And people have thought of New York as dominated by business.

Listen to the answer! That the children might have a place to play.

This could scarcely be more refreshing, more wholesome news. What does it mean? It means that people are beginning to realize that life is greater than gain; that childhood must be nurtured, not oppressed and exploited; that play is holy; that joy is worth safeguarding.

Could there be a more beautiful picture? New York streets, with their haste and crowds and tumults; horses and machines and cars driven madly in pursuit of trade and gain; suddenly the noise on many streets is hushed; traffic is compelled to go another way; and out upon these safe and silent streets troop the little children of the city's poor; instead of hoof and wheel, the patter of little feet and the shout of childish voices; in these streets no more heart-breaking tragedies of little lives crushed out while thoughts were busy with play; no more danger, no more anxiety, no more troubled fears; out from the stifling rooms, or from the crowded sidewalks they run into the streets that have suddenly become theirs; a great city smiles; one can fancy that God is smiling, too—while the children play.

Partisanship and the War

IT IS sound and timely counsel that President Wilson gives in his proclamation to the American people, defining the attitude we ought to observe as a nation and as individuals, on the European War. "The true spirit of neutrality," he writes, "is the spirit of impartiality and fairness to all concerned." He urges upon the press and upon those whose public utterances are a means of forming opinion, the exercise of a normal, sensible and unbiased attitude in relation to the great struggle now going on. "The effect of the war upon the United States," he reminds us, "will depend upon what American citizens say or do. Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned. The spirit of the nation in this critical matter will be determined largely by what individuals and society and those gathered in public meetings do and say, upon what newspapers and magazines contain, upon what our ministers utter in their pulpits and men proclaim as their opinion on the streets."

There probably never was a war without its partisans. At such a time, racial prejudices are only too apt to come to the surface, and to find expression in praise or detraction, in boastful confidence or disparagement. But there are many considerations that make it imperative that we should not stoop to partisanship, but keep our heads, while this tremendous world-conflict is in progress. It cannot be denied that there has been a tendency among our people to form "camps of hostile opinion," a misfortune for which the press is largely responsible. Some of our foremost journals have set a bad example in this respect. Imperfectly informed concerning the great questions at issue, and accepting as conclusive wholly one-sided and biased statements of the war's progress as brought by the cables, these journals spread misinformation, creating public opinion which could not be other than prejudiced. This is what the President had in mind when he wrote that "such divisions among us would be fatefu to our peace of mind, and might seriously stan in the way of the proper performance of our dut as the one great nation at peace, the one peopl holding themselves ready to play a part of impar tial mediation and to speak the counsels of peac and accommodation, not as a partisan but as friend."

It is not only that we are not called upon to si in hostile judgment upon the governments an rulers involved in the war, but because such a attitude is altogether unworthy of Americans wh value beyond all other considerations the qualitie of justice and fair play. We should be the las people in the world to indulge in recrimination even against an enemy under such conditions; hov much more should we be guarded against destroy ing the confidence and respect of those who hav been and are our friends? With all of the nation involved we have relations of peace and friendship and we have enjoyed their esteem. In man places, owing to the exigencies of war, they hav entrusted their diplomatic affairs to our care an we are honorably bound to perform this friendl service. And should the opportunity come, as w hope it may come soon, to heal the wounds of war we, as the one great neutral friendly nation, ma have a still larger and more important duty t meet. This consideration alone should inspir every American to a due appreciation of the im portance of our national attitude being such a will not impair our influence among the nation of the globe.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D.D.

Eye Hospital in India

THE benign surgeon's knife is doing its work throughout the wide world. Dr. H. T. Holland, in his report in the *Indian Medical Gazette*, makes this reference to operations carried on in an eye hospital at Shikarpur, North Sindh: "Between January 1 and February 15 1,330 operations were performed in that hospital—1,024 of them for cataract. The largest number of out-patients in any one day was 706; the largest number of operations 129. Quite a number of the cases left the hospital on the seventh or eighth day, and a few even on the sixth, with no sign of redness, lachrymation, or photophobia. The cases are dressed only once, on the fifth day, a great saving in time when 200 or 300 eye cases have to be attended to at one time." It is not very many years since persons afflicted with cataract were left without remedy to blindness till the day of their death, and now, under the progress of Christ's civilization, little short of scientific miracles are wrought, reminding us of the Great Physician who gave sight to the blind as he gave spiritual vision to those in darkness. This is the testimony to Christ's curative power:

One thing I know, that, whereas I was blind, now I see. (John 9: 25.)

Sudden Death

THREE thousand persons were packed around the bandstand in Fort Greene Park, Brooklyn, recently, when Benjamin Wechsler was conducting the afternoon concert. An especially attractive number had been rendered and there was loud applause. Wechsler moved to the edge of the stand, bowing to the applause. He sat down, and in an instant several of the musicians were at his side. He had collapsed from apoplexy, and had fallen from his seat to the floor of the bandstand. When the doctor from the Cumberland Street Hospital arrived, the man was dead. It is no new thing for Death to push himself into scenes where his presence seems especially unbecoming. He selected the time when there was the most entrancing earthly melody amid general popular favor to strike down the leader, hush the sound of the viols and bring sorrow to the players and the audience. In large cities, death is so constant and in so many instances so sudden that the living barely halt from their transactions, and often do not take to heart deeply enough the great lesson which ought to be considered and which is expressed in this saying:

Be ye also ready: for in such an hour as ye think not the Son of man cometh. (Matt. 24: 44.)

English Duchess Becomes Nurse

AN ENGLISH peeress, the Duchess of Sutherland, was placed in charge of the French Red Cross work in Brussels. She was in Paris when war broke out, and a call was given for help in Red Cross work. She hurried to Brussels, organized her staff, and, dressed most simply in a white gown and close-fitting cap, superintended the work of transforming one of the salons of the *cercle artistique* into a hospital for the wounded soldiers. This beautiful act calls to mind the condescension in the mission of Him who stooped from heaven to earth to bind the wounds, to heal the sick, and to save from pain and death, of whom it is said:

Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (II Cor. 8: 9.)

Eclipse of the Sun

THERE was an eclipse of the sun on August 21. In the west of Europe, including the British Isles, the eclipse was only partially visible, but in Russia the eclipse was total. At New York the eclipse was partial, and began at sunrise, half past five o'clock, and lasted almost thirty minutes. The total eclipse was seen about midday from a track about one hundred miles broad, which crossed eastern Europe from the northwest coast of Norway to the Crimea and came to an end in Persia. Dozens of European and other astronomers invaded Russia with their instruments. Professor David P. Todd of Amherst College and others arranged to ascend in aeroplanes in order to solve the mystery of the corona of the sun by means of a camera. In parts of the war zone the sun for a while refused to shine upon the horrible scenes of blood, reminding us of the time when the sun turned his face away from the crime of the ages, the cricifixion of our Lord:

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. (Luke 23: 44.)

PANAMA CANAL OFFICIALLY OPENED: DREDGES REMOVING SLIDE DURING CONSTRUCTION

THE United States Government officially opened the Panama Canal to the commerce of the world on the 15th of August, at which time the steamship *Ancon*, which is owned by the United States War Department and leased to the Panama Railroad, passed fully laden through the canal. All of the seventy-four regular officers and men aboard the *Ancon* appeared in spotlessly white uniforms, and the ship itself glistened with new paint, over which fluttered signal flags and the ensigns of all nations. On the jackstaff was the flag of the United States. In conformity with a promise made by Colonel Goethals, the flag of the American Peace Society fluttered from the foremast of the *Ancon*. Beneath her decks, however, were two huge pieces of artillery, which are destined to form an important part of the defenses of the waterway. The *Ancon* left Cristobal at seven o'clock in the morning, and reached Balboa, at the Pacific end, at four o'clock in the afternoon, having navigated the waterway in nine hours. Invitations to be guests on this official "first" trip had been much coveted, and the rails were lined with local canal officials and those of the republic of Panama, together with the members of their families, as the big steamer backed away from her berth. Colonel Goethals and Captain Rodman were on the bridge beside Captain Sukeforth, commanding the steamer. President Porras of the republic of Panama and his staff were also on board. Secretary Garrison of the War Department, which had direct jurisdiction over the construction of the Panama Canal, sent a congratulatory telegram to Colonel Goethals and to his co-laborers in the construction of the canal, which said: "On behalf of the government and the people of the United States I express to you and through you to all concerned in the achievement, the intense gratification and pride experienced to-day. By the successful passage of vessels through the canal the dream of the centuries has become a reality. A stupendous undertaking has been finely accomplished, and a perpetual memorial to the genius and enterprise of our people has been created. The fully earned and deserved congratulations of a grateful people go out to you and your co-laborers." The canal will be of untold advantage to the commerce of this country and of the world. It will also be a new path through the seas for carrying the Gospel of Christ and establishing the kingdom of God. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72: 8.)

Investigating High Food Prices

THE war in Europe had scarcely been declared, when the price of food in this country was rapidly advanced by persons who claimed that such advance was rendered necessary by the war. The advance was so widespread in the nation and the extortioners so insistent and the oppression of the poor so burdensome that the national, State and municipal authorities instituted vigorous investigations to discover the miscreants and punish them. It would hardly be thought credible that avarice would so possess men's souls as to prompt them to profit by others' misfortunes. The salutary effect of these investigations is being recognized in the reduction of the prices of meat and other articles of food. The investigating committees have also been hunting down those who have been giving light weight and short measures in the sale of products, and are striking terror to the evil-doers who practice one kind of fraud or other upon the people. Such malefactors are thus graphically described:

Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. (Ezek. 22: 12.)

Kidnappers Receive Heavy Sentence

THE largest band of kidnappers that has operated in and about New York for many years has just been broken up. An Italian boy eight years old had been stolen and kept for forty-nine days, while his distracted father received letters demanding a large sum of money, and threats that the child's body would be sent him piecemeal by post. The district attorney's office succeeded in taking and convicting the leaders in the crime. The one who was characterized as the brains of the gang was recently sentenced to a term of from twenty-five to fifty years in Sing Sing prison. Penalties of twelve and a half to twenty years and twenty to thirty years have been imposed upon other conspirators, and six others are now awaiting trial in connection with this case. In most States very heavy penalties are imposed for this crime, and the penalties are very generally inflicted. A strong sentence rigidly executed against these foul criminals has a salutary influence upon the morals of the community. The ill effect of light penalties poorly enforced is thus expressed:

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Eccles. 8: 11.)

Destructive Forest Fires Raging

WITH 1,000 forest fire-fighters battling in the national forests of Montana and northern Idaho, fifty uncontrolled fires burning, and weather conditions more threatening than at any time since the great fires of 1910, the forest officials say that the situation is grave. Over 2,000 fires have been fought this season. Conditions are also reported as serious in the Black Hills of South Dakota, and parts of Wyoming. In Northern California fire was recently fought for days by a force gathered from far and near by the Forest Service, until 1,000 men were fighting the flames. In Oregon fire is threatening the national forest watershed upon which the city of Portland depends for its water supply. Loss of lives has been reported from several points. There is this reference to the destruction of trees by fire:

O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. (Joel 1: 19.)

READY AND UNREADY*

The Ten Virgins

By Rev. Edwin Whittier Caswell

RAILROADS do not hang out the red light of warning when there is no danger. Neither does Christ. If there had been no need of watching, working and preparing, he "would have told you." The foolish virgins were not prepared for emergencies. They lost their chance by sleeping, by having no oil. If a general fails in the supreme crisis of a battle, it is as great a failure as if he were defeated in the beginning. A chain is no stronger than its weakest link. One only has as much grace as he can command in trial. Instead of saying, "Where is the promise of his coming?" we should heed the words, "Be ye also ready."

Be busy waiting and watching. Idly looking out of the windows for the return of your Lord when you should be at the post of duty is sinful. One might as well be asleep on the picket line as only gazing. "Wakeful work" should be our motto.

Lost opportunities. We are to seize time by the forelock, for he is bald behind. Neglecting time or killing time makes life a failure, and there is no bribing death to extend the privilege. Golden opportunities improved mean golden glories enjoyed. One may redeem time lost by buying up new opportunities with increased devotion.

The loving desire for the Bridegroom will make Christ first in everything. "Lovest thou me more than these?" More than ease, sleep, riches, honors and self? When you love his appearing with burning desire, you will watch as you work and wait, and be ready when you hear "Behold, he cometh!"

The shut door. "Too late" are awful words. Lost wealth may be recovered; wasted years never. You have but one period of youthful days; one manhood, one old age. Once you saw over the doorway of the great feast, "Whosoever will." "Him that cometh unto me, I will in no wise cast out." But then you refused to enter. You risked all and lost all.

The cry of the foolish virgins was first to those who obeyed the Christ: "Give us of your oil." The wise virgins were not stingy; but they could not give personal purity to another. Character is not transferable. Next they cry, "Lord, Lord, open unto us." The answer came, "I know you not." Loving is knowing him. They had lost their first love, or had never loved at all. They had lived an aimless, careless life, not openly sinful, but neglectful of the warnings and promises of the Son of God.

The second coming. The Bridegroom would have his bride without spot or wrinkle, blameless and holy, ready for the marriage supper in the heavenly kingdom. The Revelator saw this general assembly of the church risen from rags to radiance, from dust to divinity, from shadow to sunshine, from earth to heaven.

All mankind is invited to this royal feast. The Bridegroom calls; the Spirit and the Bride say come; angel voices echo the invitations in sweet ministries; every golden moment is an open door for our entrance—will you linger till too late?

* The International Sunday School Lessons for Sunday, September 13, 1914. The Ten Virgins. Matt. 25: 1-13. Golden Text: "Watch, therefore, for ye know not the day nor the hour." Matt. 25: 13.

TALKS ON THE GOLDEN TEXT

By F. B. Meyer

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." *Matt. 25: 13.*

This does not mean that we are to spend our lives on the balcony or in the porch, looking up and down the road, and listening for the distant chariot-wheels. To do so would be to neglect the serious work of life, and expose ourselves to the reproof given in the next parable to the man that hid the talent. Our best way of preparing for the Lord's sudden return will surely be to go on doing faithfully the work he has entrusted. "Blessed is that servant whom the Lord, when he cometh, shall find so *doing*." Wesley said that if he knew the Lord to be coming on the evening of the next day, he would make no alteration in his plans, but fulfil the preaching engagements on which he had already determined. But the watchful servant will leave nothing to chance, nothing half-done, nothing neglected and slurred over; because he may never be able to return to finish it. And, in whatever room he may be at work, he will always face the window which looks out on the way along which his Master went.

Disappointment

By Arthur H. Howland

ANOTHER marriage scene! This time not the marriage of a king's son, but of any young couple, son and daughter of well-to-do people in an Oriental town. The bride and her party are waiting the coming of the bridegroom, who is feasting with his friends. All is in readiness; the confusion of preparation is passed; and while the bridegroom is awaited the drowsy attendants doze.

Ward, in his *History of the Hindus*, describes an Oriental wedding, which makes the pictures of this parable of Jesus stand out in vivid detail. He writes:

"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting for two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved on to the house of the bride. . . . The bridegroom . . . sat a short time, and then went into the house, the door of which was immediately closed and guarded by the Sepoys. I and others desired to enter, and expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. *And the door was shut.*"

We cannot be sure just what kind of lamps these bridal attendants had. It may have been the small Oriental lamp, with pictures of which we are familiar, an artistic little cup with handle and wick. It was, more probably, a torch made of rags wound about a piece of iron and fastened to a wooden stick. Oil was poured on this wick from a separate vessel. The foolish attendants, not realizing how quickly their torches would burn out, took no additional oil. So when the procession came they had no lights. Lights were not only needed for the display, but also may have been required for getting through the streets, as some Oriental towns forbid pedestrians at night to proceed without carrying lights.

These thoughtless young women met continued disappointment. Their friends refused to share their oil. It was too late to find open shops in which to purchase more, or at least the nearest shop open was so far away that by the time they reached the house of festivities "the door was shut."

While thinking of the terrible spiritual tragedy implied in this story we must not overlook the simple humanness of the grief of these young girls. They had been so proud to be selected as attendants, so busy getting ready, so eager for the time to come when all the lights and music and feasting and merriment would be going on about them, and they having a proud and happy place near the center of it all. But instead of this came the bitter disappointment. No access to the merriment and honor. Nothing but the shut door.

Many of us can perhaps recall social disappointments like this, when we had counted on a good time, and were for some reason or other kept out of it. Such childish or youthful memories may remain in after life among the pictures of our most real griefs.

One word brings us to the heart of the lesson: *Ready.* "They that were ready went in." It is a tragic thing to be unready. These young women had spent time and thought and pains to get ready, but when the moment came they were not ready.

There are many applications. The parable has been referred to Christ's coming again. No one can tell when it will be. Many think that these hideous European battles, so unlike all that we have thought of as modern and possible, may fit into the Bible descriptions of the things that will be happening just before Christ comes back. He may come soon. No one knows. But all must be *ready.* Are you?

Or it may mean death—his coming to each of us, one by one, to take us into the other life. His coming may be delayed. Or he may come soon. Are we *ready?*

And every day this parable comes true in some life. The door of some opportunity for service opens. It may be a big task, or a little task that will soon lead to a big one. Christ comes to us with the great gift of a chance to do something for him. We may have hoped and planned for the time, and dreamed of its coming. But a thousand things tend to divert us; our sensibilities slumber; our spiritual sensitiveness or power may slip away. Suddenly comes the task, and we are not *ready.* "Watch therefore, for ye know not the day nor the hour."

THE LEADERSHIP TRAINING CLASS

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

The Superintendent

THE Sunday school training of all school officers and committee workers involves the following:

1. A book on the Sunday school organization.
2. A specialization book.
3. Method material (presented in these articles).
4. Practice work.
5. A thesis, or paper, showing a plan of work.

For the young man in the training class looking forward to the position of superintendent, or for the superintendent who desires to increase his efficiency, the following course is suggested:

I. Required for general study with the class. One of the following books on Sunday school organization:

The Efficient Sunday School. (Cope.)
The Graded Sunday School. (Meyer.)
The Organized Sunday School. (Axtell.)
Grading the Sunday School. (Axtell.)
Modern Sunday School in Principle and Practice. (Cope.)

II. Required for specialization. One of the following books on Sunday school methods, to be studied at home:

How to Conduct the Sunday School. (Lawrance.)
The Superintendent and His Work. (Brown.)
The Sunday School at Work. (Faris.)
Modern Methods in Sunday School Work. (Mead.)
Sparks From a Superintendent's Anvil. (Schauffler.)
Building the Sunday School. (Hurlbut.)

III. Method books for optional reading:

Thirty Years at a Superintendent's Desk. (Pepper.)
A Manual of Sunday School Methods. (Foster.)
Ways of Working. (Schauffler.)
How to Make the Sunday School Go. (Bremer.)
Sunday School Success. (Wells.)
Housing and Equipping the Sunday School. (Lawrence.)

IV. Method points for the superintendent:

1. Organization:

(a) Attempt only that measure of organization required by local needs and conditions. (b) This organization should aim to meet the needs of the scholar and community and should cover effective Bible study during the Sunday session and reach the week-day life of scholar and teacher. It should deal therefore with: Officers, teachers, pupils, curriculum and session, committees, homes and community.

2. Officers:

(a) These will vary according to the size of the school, running from the requirement of the small school, say: Superintendent, secretary and treasurer, organist and chorister, to the large school with assistant superintendents in charge of particular tasks, department superintendents, birthday and absentee secretaries and committees having in charge the promotion of many lines of school activities.

(b) The superintendent should nominate these officers who are to be so closely associated with him subject to confirmation by the proper board.

(c) He will see that the books named in these articles dealing in turn with these officers, are placed in the hands of these officers to train them to do efficient work and thus lighten his own burdens.

(d) He will make of these officers a cabinet for purpose of conference on school plans.

3. Teachers:

(a) The best method of securing teachers is to make them out of your young people from sixteen to twenty years of age. At sixteen place in their hands a teacher training book, instruct them week by week yourself if a competent teacher cannot be found. When they complete the course, honor their work by a public recognition of it in the church or Sunday school session.

(b) When a teacher is elected send him or her a welcome letter with suggestions for service.

(c) Send a birthday letter to each teacher as a superintendent, and pray for officers and teachers daily, and especially on their birthdays.

(d) Bring the teachers together monthly for prayer and discussion of the school's spiritual needs.

(e) Hold a monthly business rally of the teachers to present plans of lesson preparation and teaching, and to discuss school plans. See plans for this in *The Superintendent and His Work.* (Brown.)

(f) Plan for a social gathering of your teachers through a monthly supper and an annual gathering.

(g) Send to teachers helpful leaflets and clippings from Sunday school papers bearing on their work and keep a few good books in circulation to broaden their vision and to help them to do better class work. Such books as *The Worker and His Work* series of the Board of Sunday schools of the Methodist Episcopal Church. (1018 Wabash Avenue, Chicago.)

THE PRAYER LEAGUE

DURING the first days of the war in Europe our minds were so shocked and stunned that it seemed impossible to believe the dreadful facts. News of the first battles filled us with genuine and sympathetic grief. There is danger that as the war news continues to come we shall grow hardened to it. We shall forget the cries of the little fatherless children, the aged mothers, the young wives. We shall cease to shudder at the thought of the cries of the wounded, the ghastly spectacle of the dead. We must not allow ourselves to grow used to these things. That is one of the deadliest curses of war; that it tends to deaden the sensibilities of the whole human race. We must keep thinking of Christ and his unspeakable grief and disappointment at what is happening. So must we continue to pray vehemently that the days of war shall be brief. God has not forgotten Europe. He has a plan for her. Let us pray that in all this tangle and horror of human strife he will overrule events and compel people and nations to work out his will.

Prayers have been requested for a number of people afflicted or threatened with blindness. Mrs. B. O., of Indianapolis, Ind., thanks God for restoration of sight, and J. H. F. P., of Magness, Ark., acknowledges God's goodness in healing her little daughter's eyes. P. N. L., of Oberlin, Ohio, calls upon us to rejoice with her that her eyesight is better. All these friends also express thanks for answers to other prayers: Mrs. O., that a young lady for whom she asked prayers has returned to the Lord; P. N. L., that a church in Oberlin is being blessed, also a family, also a man for whom prayer had been asked.

Mrs. A. M. W., of New London, Conn., writes that two prayers have been answered: her sister has been converted and joined the church, and a cousin has accepted Christ as his Saviour. Mrs. M. M. B. rejoices that her daughter has found spiritual light, and Mrs. J. M. R., of Edwards, Miss., that her daughter, who was seriously ill, has been healed.

A sad letter comes from a mother who lost a son two years ago and still grieves for him. She is in very poor health, is passing through other great trials, and asks the prayers of the League. Mrs. M. L. T. asks prayer for recovery from a severe nervous trouble, and expresses an earnest desire for the consciousness of greater nearness to God and strengthened faith. Miss P. A. M. wishes to work as a teacher, for which she is already equipped, but is hindered by being a cripple, forced to walk with two crutches. She asks prayers. H. A. B. asks prayers for special healing and for liberation from distressing circumstances. Mrs. E. L. McL. asks special prayer for relief from trials and needs.

L. V. M. asks prayer for victory of State-wide prohibition in Virginia; Mrs. T. R., for nation-wide prohibition; J. Z., for a revival at Spandau, Germany; E. A. H., for prohibition victory in California in November, and for the useful success of the W. C. T. U. of Seeley, Calif.; P. N. L., that a minister may be blessed by the Holy Spirit; Mrs. S. I., for a world-wide revival.

Mrs. S. A. S. requests prayer for a revival at Emporia, Kan.; Rev. J. N. for God's blessing upon camp-meeting at Providence, R. I., and the outpouring of the Holy Spirit upon every member of his church; M. J. R., for a great revival at Elsberry, Mo.; K. Q., for a great revival in the church at Southampton, L. I., and the outpouring of the Holy Spirit upon the people; Mrs. P. H., for a revival at Churchill, Ontario; G. M. C., for a spiritual awakening in the community of Stacey, Calif.; Mrs. J. T. D., that Holy Spirit may revive every member of a church at Daytona, Fla., also for blessing upon a class of nine girls; Miss I. P. J., for presence of God's Spirit during revival meeting at Cambria, Mo.; A Reader, that a church may be built at Sharp Corner, Ontario; Mrs. L. M. N., that a pastor be sent to the Congregational Church at Sanbornton, N. H.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. P. T. F.; Mrs. T. G. E.; Mrs. W. S. P.; Mrs. S. W. C.; Mrs. T. M.; Mrs. S. I.; Mrs. S. P. B.; V. S.; Mrs. C. C. M.; Miss I. E. W.; Mrs. A. R.; A. G. L.; M. L. S.; Miss F. I. S.; M. F.; Mrs. W. McC.; J. R. K.; Mrs. W. A.; Mrs. M. H. W.; Mrs. E. H. (to be cleansed from all sin); M.; A Reader, Jonesboro, Tenn.; Mrs. S. C. M.; Miss M. H.

Miss S., Mrs. J. S. G., and Mrs. A. S. ask prayer that sight may be restored; Mrs. A. M. C., that son's sight may be restored; B. O., that eyesight may be fully restored. S. E. H. requests prayer that son's mind may be restored; J. Z., that brother's mind may be restored; Miss S. C., that sister's mind may be restored; Mrs. S. I., E. C. M., Miss E. F. E., that minds of other friends be strengthened or restored; A Reader, Louisville, Ky., that son's mind may be fully restored.

L. V. M. asks prayer that three brothers be saved from the drink habit; Mrs. A. M. C., two brothers; Mrs. A. J. H., three brothers; Mrs. D. H. W., two sons; Mrs. F. E. H., Mrs. L. S., Mrs. M. T. D., sons; "A Poor Woman" and Mrs. G. H., husbands; Miss S., that brother may be saved from drink and be brought back to wife and family.

The following friends ask prayer for the conversion of sons:

Mrs. S. E. G.; Mrs. E. M.; Mrs. S. C. M.; Mrs. M. E. B.; Mrs. F. E. H.; E. C. M.; Mrs. M. S.; Mrs. W. A.; Mrs. L. W.

The following friends ask prayer for the conversion of husbands:

Mrs. S. W. C.; E. C. H.; Mrs. C. V. T.; Mrs. J. G. K.; N. S.; Mrs. W. McC.; J. R. K.; Mrs. W. A.; Mrs. P.; Mrs. J. F. C.; "A Poor Woman."

The following friends ask prayer for the conversion of other relatives and friends:

Mrs. F. R.; Mrs. S. W. C.; Mrs. S. I.; Mrs. A. McM.; I. L. M.; Mrs. E. B.; E. B.; Mrs. E. M.; Mrs. A. C.; V. S.; Mrs. W. S. McA.; E. C. H.; Mrs. A. R.; J. Z.; Mrs. S. E. D.; Mrs. L. C.; A. G. L.; L. D.; M. F.; Mrs. W.; H. R.; G. J. S.; E. S. M.; Mrs. L. W.

The following friends ask prayer for healing for themselves or others:

Mrs. T. G. E.; Mrs. B. O.; Mrs. I. E. W.; Mrs. J. S. G.; Miss M. S.; Mrs. F. N. P.; Mrs. M. Van S.; Mrs. P. T. F.; Mrs. T. G. E.; Mrs. S. W. C.; Mrs. H. M. M.; Mrs. L. P. G.; Miss M. H.; Miss L. R.; L. V. M.; E. F.; G. C. G.; Mrs. S. P. B.; Mrs. H. E. S.; Mrs. A. McM.; Mrs. C. A. L.; I. L. M.; A. N. C.; E. B.; A Girl, Roberts, Idaho; V. S.; W. E. B.; Mr. and Mrs. L. C.; J. D.; B.; Mr. and Mrs. J. W. H.; A. C. W.; Mrs. I. B.; M. R. C.; Mrs. C. M.; A. L. W.; H. A. B.; Mrs. D. W.; K. S. C.; R. B.; M. L. S.; Mrs. F. A. C.; M. L. H.; J. V. S.; Mrs. M. S.; Mrs. H. L. S.; Miss F. I. S.; Mrs. D. H. W.; Mrs. F. D. M.; Mrs. M. J. B.; Mrs. H. L. S. (to regain use of limbs); Mrs. W. McC.; J. R. K.; Mrs. C. E. E.; Mrs. W. A.; Mrs. M. H. W.; Mrs. M. T. D.; Reader, Oakville, Pa. (that child may regain use of limbs); Nom-de-plume, Louisville, Ky.; M.; Mrs. P.; Mrs. B. E.; A Reader, Urbana, Ill.

UNJUST LEGISLATION

POLITICAL economists have uniformly held that free and fair competition is the surest basis of national prosperity; and Congress, in recognition of this principle, has for more than twenty years been trying to find some way in which to ensure a continuance of the competitive system by curbing the growing power of the trusts; yet recently bills have been simultaneously introduced in the Senate by Mr. Jones, of Washington, and in the House of Representatives by Mr. Carter, of Oklahoma, and by Mr. Byrnes of South Carolina, whose effect will be to limit competition in the one business in which the national welfare demands the fullest and freest competition—namely, the life insurance business.

These bills are much alike in phraseology, and almost identical in terms. In effect they seek to make it unlawful for any person or persons to procure any contract of insurance on either persons or property by mail, save in States in which the insuring company is licensed.

It will be noted that the bills apply to both life and fire insurance, but in effect they are aimed at one life insurance company—the Postal Life Insurance Company—which does business by mail, employing no agents, but offering to give its policy-holders the benefit of the usual agent's commission.

The Postal Life Insurance Company is licensed in New York, and does business under the supervision of the New York State Insurance Department; and it will occur to any fair-minded man that the Postal Life must be exercising a constitutional right in declining to submit to the exactions of the various States other than New York, or those States would long ago have obliged the company to cease doing business therein. The animus of these bills is, therefore, abundantly clear: it is an attempt to use Congress as a club to enable the States to enforce their exactions against the Postal Life.

THE CHRISTIAN HERALD holds no brief for the Postal Life, nor for any individual insurance company, but we point out that the effect of the proposed legislation would be to limit competition in the life insurance business by sandbagging the one company that stoutly represents the non-agency idea, and therefore furnishes real competition in a business in which competition is necessary to the public weal. Competition between agency companies is merely commercial, but competition between the Postal Life and the agency companies involves the question whether the payment of excessive commissions is either necessary or equitable, and is therefore illuminating and refining. It is the sort of competition that keeps premium rates down to a proper figure.

Again, we must not lose sight of the fact that the Jones-Carter-Byrnes Act (should it become law) might readily be invoked by the larger companies to kill off their smaller competitors, whose business is largely local. Many small companies are licensed only in their home State; but inevitably, by the removal of policyholders to other States, they come to have policyholders scattered, here and there, in various parts of the country. The Jones-Carter-Byrnes bills would prevent the collection of premiums from these removed policyholders by mail, or even the mailing of notices of premiums falling due; and as the little local company would not be justified in securing a State license for the purpose of enabling it lawfully to collect a few scattered premiums, the small fry would be left to the mercy of the big fish, company growth would be restricted, and competition strangled.

On the whole, it may be said that no more vicious legislation was ever introduced into Congress than this unjust and uneconomic bill. It should, and doubtless will, be defeated.

E. C. ROWE.

The Story of a Little Chinese Maid

LITTLE HAI IEH TSI (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China.* All who are interested in sweet and innocent chilhood will find this a fascinating story. A postal card addressed to "China Orphans, CHRISTIAN HERALD, Bible House, New York," will bring you free copies of this illustrated booklet.

Convince Yourself

ITS very appearance tells a story of purity. It is creamy white and just stiff enough to round up nicely on the spoon.

Then see if it has an odor. You will find none but a delicate aroma, indicative of its purity. Crisco remains sweet in hot weather without refrigeration.

Next taste it. You will find a neutral taste; that is, practically *no* flavor—not greasy or "lardy." It resembles cold, unsalted butter.

Then *try* it. First fry potatoes, and note the wholesome potato flavor. You may never have known the potato flavor before because the taste of the fat you have been using has predominated. Crisco allows the true flavor of the food to assert itself.

Next make some biscuits. See how light they are. Break one open and you will be delighted with its appetizing odor. This is a severe test for a shortening.

Please convince *yourself* about Crisco. If you will *know* Crisco you will be a Crisco enthusiast. This attractive book will help you *to* know Crisco.

Beautiful cloth-bound book of new recipes and a "Calendar of Dinners" for five 2-cent stamps!

This handsome book by Marion Harris Neil, Cookery Editor, Ladies' Home Journal, gives 615 excellent tested recipes. Also contains a "Calendar of Dinners"—a dinner menu for every day in the year. The Calendar tells *what*; the recipes tell *how*. Book also contains cookery hints and the interesting story of Crisco's development. Bound in rich blue and gold cloth. Regular price twenty-five cents. To those answering this advertisement it will be sent for *five 2-cent stamps*. Address Dept. S - 9, The Procter & Gamble Co., Cincinnati.

DEATH OF PIUS X

Continued from page 805

to determine what men shall believe; he has demanded the concurrent assent of every believer for every action of the Roman Catholic Church, by which a certain teaching or movement is pronounced heretical; he has "reprobated and proscribed" the thought that non-Catholic interpreters have reproduced the true meaning of Holy Writ more faithfully than Catholic interpreters; he has denounced the idea that the divine revelation, which constitutes the object of Catholic, or Christian, faith, was not complete in the days of the apostles, although dogmas have been published in his own days by his church, which were unknown in the days of the apostles and of the early Christian Church. (See Syllabus Nos. 4, 6, 7, 19, etc.) If consistency were always a virtue, and commendable, he should now deserve the encomium of posterity, which no doubt he will receive from those whose cause he has represented. The unbiased historian, however, will write Pius X as a Pope of Popes, a true son of that spirit which has troubled the church and the world for many centuries.

It is a spectacle that saddens the reflecting beholder—this monotonous procession of the Roman Pontiffs. No matter what their previous history or their personal inclinations or aspirations may have been, when the tiara adorns their head and the fisherring glistens on their finger, they become stereotype beings. Names may change—what is in a name? Forms and features may be altered—what value is there in them? *Roma semper eadem:* Rome changeth never. *Pontifex semper idem:* Popes are only reprints of former editions, unaltered and unrevised. And so, Popes may come, and Popes may go,

But the Jesuits go on forever.

D.

JESUIT HEAD ALSO DIES

A DESPATCH from Rome (August 20) announcing the death of Pope Pius X, significantly adds these words: "Father Francis Xavier Wernz, general of the Society of Jesus, also died in Rome this morning. Father Wernz was called the Black Pope, a nickname used to indicate his power behind the throne."

This priest had been considered as among the possible successors to Pope Pius X. He was elected general of the Jesuit Order in September, 1906, having entered the order at the age of fifteen. Born in Rottweil, Württemberg, in 1842, he left Germany when the Jesuits were driven out, but lived to see the members of that order readmitted. An early election of a successor is considered doubtful owing to the difficulties of travel raised by the war.

The selection of a German to head the Jesuits excited no little stir in the Catholic world at the time. The founder of the order was the Spaniard St. Ignatius Loyola, but from the beginning the majority of the generals have been Italians. The nickname of "Black Pope" has reference, as stated in the quoted despatch above, to the power of the Jesuits behind the Papacy, and also to the garb of that order as distinguished from others. The coincidence of the almost simultaneous deaths of these two personages has been widely commented on by the press.

THE LATE "BLACK POPE"

5A18 — Stylish "NATIONAL" Waist of Brocaded Cotton Poplin. Trimmed with white all-over lace, self-color silk messaline and self-color braid piping. Full-length sleeves; invisible back closing. Cord tie. COLORS: black, white, navy blue, Copenhagen blue, or wine color. SIZES: 32 to 46 bust. Order today ..... *Postpaid*, .98

26A18 — Children's Box Coat of mixed Wool and cotton Cheviot, lined with black and white shepherd check material. Plaid collar in harmonizing colors. COLORS: navy blue, medium brown, or cardinal. Order to-day.

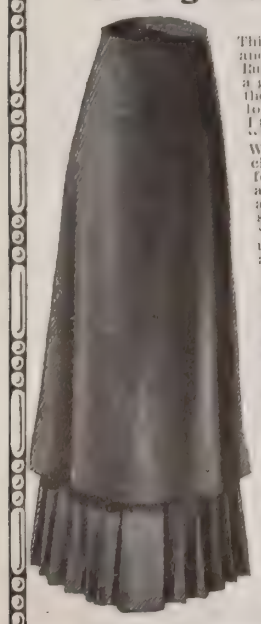
SIZES: 2 to 6 years, *Postpaid*, $1.98

SIZES: 7 and 8 years, *Postpaid*, $2.49

27A18 — "Little Nell" Dress of navy blue cotton Serge and black and white cotton Shepherd Check. Waist of solid color; collar, cuffs and skirt of check material; cord tie. Skirt attached to waist with buttons and buttonholes. SIZES: 2 to 6 years. This little dress is a most desirable selection. Order it to-day ..... *Postpaid*, .69

A Big Bargain

11A18—



This is the very new and very fashionable Russian Tunic Skirt — a genuine bargain at the "NATIONAL'S" low price of $2.98. It is made of "NATIONAL" All Wool Worsted Serge, chemically tested for quality, color, and serviceability, and the workmanship is up to the "NATIONAL'S" usual high standard. It displays a stylish girdle top and is smooth-fitting around the waist and hips. The tunic hangs in graceful lines and overlapsa fashionable plaited section, which gives comfortable width to the lower edge. Percaline foundation under the tunic. Invisible side closing.

COLORS: black, navy blue, or tan.

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IN TIMES OF WAR

BY MARGARET E. SANGSTER, JR.

IF, ONLY a few days ago, some far-seeing person had told me that all Europe was on the brink of the most terrible war in history, I would have gasped unbelievingly. So would any of our country people. And yet we read in the papers that old historic countries are being laid waste and that thousands are being killed every day. And being divided from the fighting by the large and very salty ocean that rolls between Europe and America, we find it hard to realize that the blood-red headlines are true.

Patriotism and conquest are hard words—for man will lay down his life to satisfy the demands of the simple letters. Love and honor are strong, also; strong enough to tear a family apart and mow them down with shot and shell. And so, the papers tell us, are thousands dying.

I read yesterday of a struggle on the border line between two countries. The words were few, for the fight had been a small and unimportant one. "The losses were trifling," ran the notice, "with only some thirty men and two officers killed."

Thirty-two men! And yet every one of the thirty-two had a mother, perhaps a sister, a sweetheart, or a wife. In a number of tiny cottages the news of the "trifling loss" brought terrible grief. For the loss of one man is more terrible to a broken mother-heart than the loss of a thousand—no, *ten* thousand—men is to an empire.

A couple of years ago, shortly before the *Titanic* disaster, I was talking to a schoolgirl friend. When we spoke of the deaths that had taken place her merry little face grew serious, and her lips drew down into a sharp, thin line.

"It is too terrible to imagine," she said.

"But think of the brave men who died," I reminded sadly. "Think of the boys, and the fathers, and the husbands that stood back so that the women could be saved!"

The girl's face grew hard—the thin line of her lips grew tighter.

"It's all right to talk," she said fiercely, "when we haven't been there. It's all very well to say that they were brave—brave! If I had been on that boat with my son or my husband I would have made them come off—"

"And would you have loved a coward?" I asked.

"I would have loved a *live* coward," she answered quickly; "I would have loved him better than a *dead* hero!"

So spoke the schoolgirl.

A few days ago I talked with a friend just back from Europe. He had visited men who are now in the midst of war.

"It's merciless!" I sighed to him.

"It is," he agreed sadly, "and it's war to the death, too! Think of the personal loss to the ones at home."

"I should think," I exclaimed, voicing half unconsciously the schoolgirl's view; "I should think that the mothers would rather have the boys at home—would *make* them stay at home!"

My friend laughed—a bit uncertainly. "Keep them home! Why, it's an honor to have them die that way. They're happy—the mothers—even though they grieve."

Happy! Glad to have them die that way! An honor to have your son shot to pieces! I wonder how many of us feel that way about the words "patriotism," and "love," and "honor"!

When I went to school we had in the English course what we called "Long Themes." Twice a year we had them, and if they were good they helped to pass us in our examinations. At the time they seemed very important to me, for the words grew up into thousands (which seems commonplace enough nowadays), and the pages of copypaper became piles. I remember, very distinctly, the pride with which I handed in my first long theme, and the blushes with which I heard it read. It was called "A Historical Novel," and the scene was laid in Greek history at the battle of Thermopylæ. It was full of love scenes that would have done credit to a dime novel, and war scenes that would have satisfied a messenger boy's thirst for dramatic literature. It was concerned with the heart affairs of a faithless but beautiful Greek maiden named Ariadne and a brave soldier—whose name I do not recall—who died, breathing prayers to Zeus and defiance to his enemies, in the last paragraph. The most stirring passage of all was borrowed, with fine disregard to dates, from a cavalier poet, for my hero quoted, as he showered kisses on the hand of the beautiful lady who was begging him to stay home from war:

> I would not love thee, dear, so much,
> Loved I not honor more!

I laugh as I think of the story, and the look in my beloved teacher's eyes as she read it. But the laugh dies away as I think that all over Europe soldiers are saying that same thing in different tongues to weeping women, who may be young and fair, or old and bent and gray.

A few days ago I received a letter from a sweet little lady, and though it was just a friendly, commonplace little note I am going to quote some of it.

"As I write," she told me, "I can see a golden head bobbing among the daisies in the field next door—my little boy. He is playing with the flowers, and I in my open window am writing to you, although my thoughts follow the rippling line that he makes as he runs through the tall grass. I can hear his little laugh and his voice calling to me softly. Oh, how I thank God for my boy!"

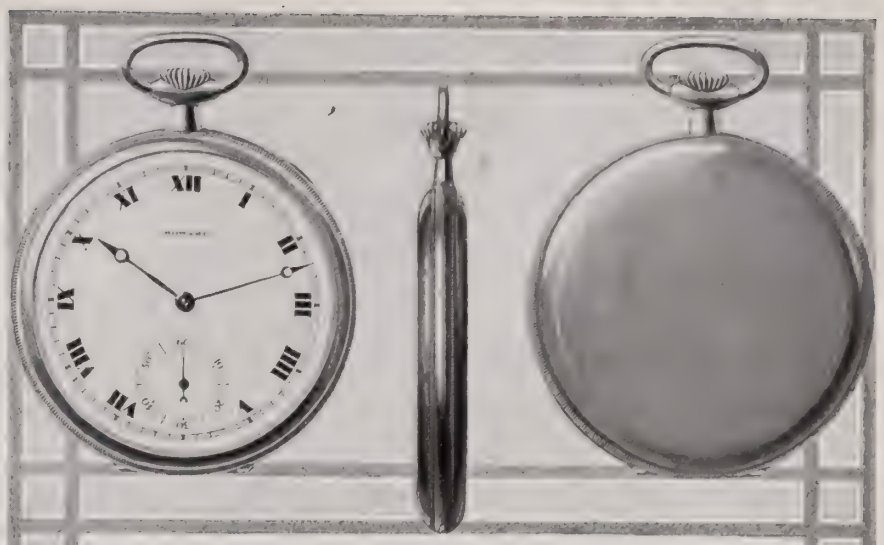
Far away over the seas other boys are tramping away, but the sound borne back on the summer breeze is the sound of a battle-cry instead of a laugh. And the ripples behind them are not the ripples that their swift walk makes in the daisies and the tall grasses—for the path is blood-marked and strewn with other boys, dead and dying. Back in her cottage with open windows another mother—a million mothers—are sitting, thinking of the little golden-haired children who played with the flowers and sang at their play.

Oh, American wives and mothers, just now our land is practically the only big country that is bathed with the sunshine of love! Thank God, thank him with all of your hearts, for his mercy, and pray for those wives and mothers over the sea who are waiting dry-eyed, proud, for news.

A PRAYER

GOD of the hosts that fight and die,
Mid smoke and din, and shot and shell,
Through all the noises of a hell—
The curse, the groan, the battle-cry,
Our prayers go toward the far blue sky,
O Lord, to ask that we may be
From pain, and care, and sorrow free,
Until at last we come to dwell
Near thee, on high.

God of the multitudes that groan,
And yet strive on where cannon rolls,
Where death hews down its bloody tolls,
Whose weary hearts begin to moan
Amid the battle's sullen drone.
O Father, hear our humble prayer!
Protect this country bright and fair!
We lean our swords, we lean our souls,
On thee alone. Amen.



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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

What Is a Good Education?*

STARTLING changes are taking place in the answers to this question: "What is a good education?" In many respects we are turning absolutely right about face.

A good education helps us to understand life. Much so-called education has been as silly as the efforts of the "pillar saints" to obtain piety by living on top of a pillar, far above people. They could not find out about life up there. The mind needs periods of isolation, and the soul needs times of communion with God, but life is found down where men and women live. It is hard to see what bearing higher mathematics and much burrowing among dead languages and literature can have upon life. That is our problem—to live—and an education must help us find its answer.

This does not mean that an education should merely teach us how to "make a living." That is quite different from making a life. Some people have objected to the newer ideas of education as "utilitarian"; that is, concerned only with what can be used for practical and more or less immediate results. But much of the old-fashioned ideas of education had the same fault. They fitted a man to be successful, which meant to outstrip others; to get gains from them. The new idea is service. We must understand people not to find out what we can get out of them, but what we can put into their lives.

A good education will teach us how to *work*. Much education has been taken as showing us a way to avoid work. The biggest thing about school life has been vacation time. The pupils have gotten the conviction that if they trained their brains sufficiently they would not have to use their hands. They have been made to feel in some subtle way that labor is a disgrace, and that laboring people are to be despised by "successful" people. The newer education recognizes work as the basis of life. It seeks to equalize the burdens of the world's work and is also interested in equalizing the gains of the world's work. It trains workers, not shirkers.

The newer education seeks not to lift up a few to the places of leisure and culture and enjoyment, but seeks to find a way to bringing the refinements and quietnesses of life to all. Time to think, time to play, time to study not what we must but what we like, time to look at beautiful things, time to cheer our friends—these are matters which must be shared by all, not enjoyed by the few while others bear unbearable burdens of haste and strain and care.

The newer education will recognize God. A way must be found for his having a place in the study life of young people. Fear of him is the beginning of wisdom, and an education which turns out young men and women with no fear of God is producing fools, not people truly wise.

Study history; study economics; study industries; study government; study literature, rather than languages; study people people everywhere you find them; study missions at home and abroad; learn to do accurately, vigorously and fruitfully certain definite kinds of work; learn to enjoy the arts and if possible to do something at one of them; learn to be a friend of Christ; learn how to help him in his plan of saving the world.

Paul, His Lifework and Mine†

I HAVE lately been reading Guy Thorne's book about Frederick N. Carrington, *The Great Acceptance*. In some respects Carrington's experience was like Paul's. He thought he was all right, found he was all wrong, made the great surrender and the great acceptance, then lived a life of glorious achievement.

The secret of his spiritual victories, and Paul's, and every one's who has them, lies in those words Paul spoke while lying in the dust of the Damascus road: "Lord, what wilt thou have me to do?" We must acknowledge and act upon the truth of what Jesus said: "Without me ye can do nothing," before we can share in Paul's triumphant boast: "I can do all things through Christ, who strengtheneth me."

In picking out your career, consider the things you like to do, the things you can do best. God gave you these aptitudes, and they are to be followed, not fought; though you may have to serve a long apprenticeship in doing things you don't like before you can swing out fully into doing the things you do.

Do what you can do best.

Go where you are most needed.

Start in anywhere; only get busy and keep busy.

But don't be impatient. God often takes a long time to get his servants ready.

One word more, perhaps two. Don't think that to give your life to religious work you must become a minister or a missionary. If God calls you to these tasks go gladly. But remember there never were such opportunities as now for Christian work that is unprofessional. The man who works with other men and like other men, yet gives the bulk of his thought and interest and all the time and strength possible to works of evangelism and reform, is a man who has an exceptional leverage in his appeal.

Lastly, in training and planning for your work, see that you are getting down among people, not up away from them in your interests and understandings. Read the Christian Endeavor notes for to-day on education. Remember that it is down where people live and work and suffer that you will find Jesus.

The American City‡

NEW YORK, with its Jews, Italians, and Slavs; Chicago, with its Huns and Poles; San Francisco, with its Chinatown—what duties and opportunities the American cities present for the Christian worker with the missionary spirit! It has been pointed out that we can preach the Gospel to all the world by preaching it to foreigners in America, for many of them return to their own lands to tell the story of salvation they have learned here.

Vacation Bible schools, outdoor evangelism, playgrounds for children, social welfare centers, shop meetings, labor bureaus, the Gospel and a helping hand to the immigrants as they land, organization of Sunday schools and churches for immigrants, these are some of the countless ways the people of American churches can help the foreign population of our cities.

Then, too, the church people should clean up the cities themselves, their governments, their amusements; should labor to rid them of vice and the saloon; should be leaders in everything that helps and liberates and uplifts the people.

The Gospel of Christ is equal to the emergencies of the American city. Let us apply it.

* "WHAT IS A GOOD EDUCATION?" Prov. 1: 1-9, 20-33. (School and College Meeting.) Christian Endeavor Topic for Sunday, September 13, 1914.

† "PAUL—WHAT SHALL MY LIFEWORK BE?" Acts 7: 58; 8: 3; 9: 1-6. Epworth League Topic for Sunday, September 13, 1914.

‡ "CHRISTIAN CULTURE DAY." For Conquest Missionary Course: "Missionary Opportunity in the American City." B. Y. P. U. Topic for Sunday, September 13, 1914.

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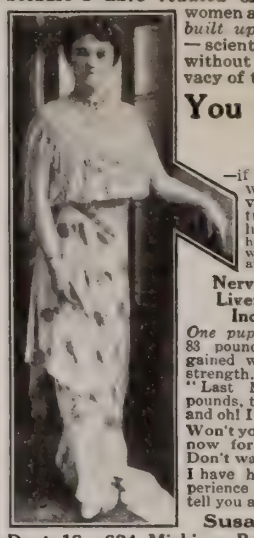

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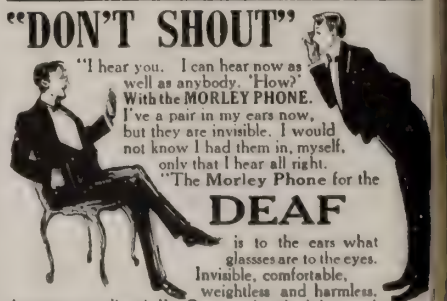

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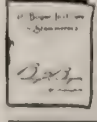

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SOUTHERN CHINA'S GREAT FLOOD

ON June 29 last, a missionary Relief Committee met at the United States consulate in Canton, China, and together with the consul general, Hon. F. D. Cheshire, cabled to the State Department at Washington appealing to THE CHRISTIAN HERALD and the Red Cross Society for help to relieve the widespread and acute distress caused by floods in Southern China.

Mr. H. O. T. Burkwell, secretary of the committee, writes describing the situation. He says: "In June the water in the West River stood rather low for the season. Heavy rains then caused it to rise very suddenly. In a few hours during one day it rose thirty-eight feet, and shortly afterwards rose another twenty-two feet. The waters stopped rising only at seventy-two feet five inches! This was at Wuchow, where the large Fu River joins the West River. Usually the people are prepared for a slow annual rise, up to sixty or sixty-five feet. This sudden rise was unprecedented, and the people were taken by surprise. Chinese historians state that there have been only three such floods in over three hundred years.

"Such a sudden rise could only mean devastation all down the course of the river. Banks and strongly built dykes gave way. The gorge flooded immense areas inland. Below the gorge, the water rose over two feet above the highest banks, carrying everything in its wake. An area of one hundred miles each way was thus covered with water. Villages, towns and cities were submerged to the eaves of the houses. Thus the water stood for more than a week.

"The rice was nearing harvest time. The flood made harvesting impossible. Whole villages and markets have been wiped out of existence as far as houses and shops are concerned. The loss of life was great because the flood struck the lower part of the river after nightfall. Thousands upon thousands were driven in flight to the hills and mountains, without food or clothing. Hunger and exposure told rapidly on these refugees. A relief committee of representative missionaries has been formed to work with a strong committee of Chinese Christians. The Relief Committee includes: Rev. R. E. Chambers (Baptist), Rev. C. A. Nelson (American Board), Rev. G. D. Thomson (American Presbyterian); Rev. E. Dewstoe (English Wesleyan); Rev. R. Zimmerling (Berlin Missionary), G. E. Lerrigo, Y. M. C. A. treasurer."

In response to the appeal made by the State Department through the CHRISTIAN HERALD in our issue of July 15, readers have sent in $765.55, and this amount has been sent to Washington to be forwarded to the committee.

CALLED HIGHER

Mrs. H. T. Kobler, Minneapolis, Minn., March 26, 1914, 51.

Mrs. Norman Fisher, Milton-on-Hudson, N. Y., April 24, 1914.

Mrs. Agnes Marshall Davidson, Cottage Grove, Ore., April 22, 1914, 82.

Henry J. Grevers, Bath Beach, Brookiyn, N. Y., May 6, 1914.

Mrs. Helen Dugan, Indianapolis, Ind., May 24, 1914, 59.

Mrs. E. S. Matthias, Northport, L. I., N. Y., May 6, 1914.

Mrs. Sophie Shanklin, Pekin, Ill., May 28, 1914, 86.

George W. Fiske, Osseo, Minn., died June 7, 1914, 78.

Mrs. Caroline Amanda Davis, Schenectady, N. Y., March 20, 1914, 82.

Dr. J. W. Gray, of Adrian, Mich., June 22, 1914.

Giles Anderson, Waterbury, Conn., April 22, 1914, 95.

Mrs. Mary Swisher, Naola, Va., April 22, 1914, 64.

Mrs. A. E. Burns, Tiffin, Ohio, March 9, 1914, 80.

Mrs. B. A. Carlton, Kalamazoo, Mich., April 15, 1914, 80.

Mrs. R. F. Crouse, Terre Haute, Ind., March 24, 1914, 70.

Mrs. Clara C. Draper, Lancaster, Wis., April 29, 1914, 84.

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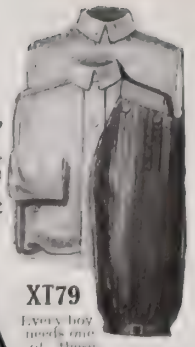

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DO YOU KNOW YOUR BIBLE?

Next-year Contest List 1. Year Contest List 7

1
a. Capernaum, Luke 4: 31-38; also Matt. 4: 13.
b. Bethsaida, John 1: 44.
c. Three. Peter (Matt. 4: 18); Cephas (John 1: 42); Simon (John 1: 42). [May also add Simeon, Acts 15: 14, and Bar-Jona, Matt. 16: 17.]

2
a. Andrew, his brother, John 1: 41, 42.
b. Sea of Galilee; fishing, Matt. 4: 18, 19; Mark 1: 16.

3
a. Mark 1: 29-33; Mark 2: 1; Matt. 8: 14-16; Luke 4: 38.
b. First, Matt. 10: 2; Luke 6: 14; John 16: 68; Acts 1: 13; Mark 3: 16.

4
a. Three: Healing of Jairus' daughter, Luke 8: 51-56 or Mark 5: 37-43. Transfiguration, Mark 9: 2-9, or Luke 9: 28-36; Matt. 17: 1-9. At Gethsemane, Mark 14: 33-42, or Matt. 26: 37-46.
b. Transfiguration, II Peter 1: 18.
c. At the Last Supper he refused to let Jesus wash his feet, John 13: 6-20.

5
a. "Though all men be offended because of thee, yet will I never be offended," Matt. 26: 33, or "Though I should die with thee, yet will I not deny thee." Matt. 26: 35; also Mark 14: 29; Luke 22: 33.
b. "But go your way, tell his disciples and Peter," etc., Mark 16: 7.
c. "Lovest thou me?" John 21: 15-17.

6
a. Ordain an apostle to take the place of Judas, Acts 1: 15-22.
b. About three thousand, Acts 2: 41.

7
a. Three, Acts 4: 3; 5: 18; 12: 4 [or four, counting Acts 5: 26, which is really not another arrest, but a recapture while under arrest.]
b. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have seen and heard," Acts 4: 19, 20. "We ought to obey God rather than man," Acts 5: 29.

8
a. "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved," Acts 4: 12.
b. "Precious," I Peter 1: 19.

9
a. Vision at Joppa, Acts 11: 5-10; also 10: 9-15.
b. Gal. 1: 18.
c. Acts 9: 26-28.

10
a. During the council of apostles and elders at Jerusalem; freeing the Gentiles from the requirements of the ceremonial law. Acts 15: 7-11.
b. During Peter's visit to Antioch, Gal. 2: 11-15.
c. "Our beloved brother Paul," II Peter 3: 15.

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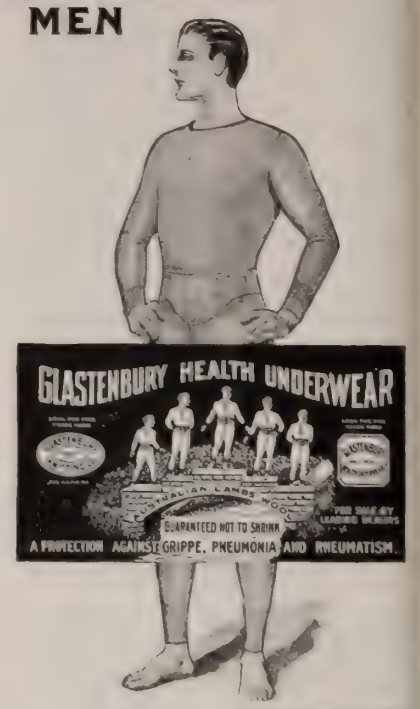

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"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked at Postum and would have none of it.

"One day my sister substituted a cup of piping hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the 'coffee' tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee.

"From that time I became a disciple of Postum and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

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Regular Postum—must be well boiled. 15c and 25c packages.

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The cost per cup of both kinds is about the same.

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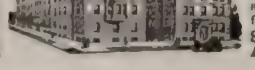

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Theophilus, Alta. What prophet, apostle, or preacher ever had a salary for delivering God's message to men? Is the custom of stated salaries such as can be defended on the basis of New Testament teaching?

Under the Levitical law, due provision was made for the maintenance of the priests and teachers in the Jewish church, but nothing of this kind was known in the primitive Christian church. It is distinctly implied, however, in various passages of the New Testament that the church had a duty to maintain its religious teachers. (See Matt. 10: 10, I Cor. 9: 14, etc.) In the apostolic age this maintenance consisted in supplying their immediate personal wants. (II Cor. 11: 7, 8 and Phil. 4: 16-18). In those early days the church owned little or no property, but later, specific provision was made for the support of the clergy. This included fees for particular services, first-fruits, voluntary offerings which probably supplemented any meager allowance from the church's treasury. 2. There is no specific rule laid down in the New Testament on the subject. The ancient Jewish law is regarded by some as a precedent. It is very clear that, even in apostolic times, it was a recognized principle that the laborer was "worthy of his hire." In our own day, a congregation would be considered very unappreciative of God's message to men if it did not support its own minister.

W. M. B., Charlotte, N. C. If trusting in God wholly and entirely for protection was the right way for Ezra and his company, with their little ones and all their substance, why is it not still the right way for us, with our little ones, and all our substance?

Ezra's faith in the divine protection was so strong that, although he must have been fully aware of the dangers attending the passage through the desert, he felt that God would give him and his company all the safeguard they required. He had already spoken so much to the king of the sufficiency of the divine care that he felt he could not ask for a military escort, as such a request would imply a lack of faith. "By a solemn act of fasting and prayer they committed themselves to the Keeper of Israel," and their great faith was rewarded. If the same indomitable trust in God were found in the hearts of men to-day, they would have the same results. God honors faith always, and he is as able to keep us from danger to-day as when he led his people through the Red Sea. Thousands of Christians can testify to the care and love of the heavenly Father in times of extremity and peril, when they have put their entire trust in him.

Q. J. B., Parkers Glen, Pa. It is stated by some writers that even as late as the time of Jerome (fourth century A.D.) the site of the camp at Gilgal and the twelve memorial stones set up by the Israelites were still distinguishable, but others have questioned this. Still, even later writers, including Thietmar (1217 A.D.) mentions the stones, and another, named Willibald, records that he saw them. Schwartz in his *Physical Description of Palestine*, p. 128, states that there is a heap of stones on a hill near the Jordan, which the Arabs call Galgala. All these are more or less doubtful, especially as the writers differ in the matter of location. No recent writer, as far as we know, makes any statement which would indicate that the ancient memorial of the first Israelitish camp is now visible.

P. T. W., Motley, Minn. The passage in Gen. 3: 22 is rendered somewhat difficult by an obscure translation, the better reading, according to Jamieson, Fausset and Brown, being "behold what has become of the man who was as one of us!" how he, who was formed in the divine image, has fallen from his righteous estate. Then, lest a worse evil should befall, and lest "he put forth his hand and take of the tree of life and live forever," the expulsion from Eden followed. Originally there was no prohibition except as to the one forbidden tree. All the trees of the garden were at their disposal, except the tree of knowledge. (See Gen. 2: 16, 17.) The tree of life, as commentators hold, was for the constant renewal of youth and vitality, a privilege now cut off through disobedience. The tree of life is first mentioned in Gen. 2: 9.

M. F., Decatur, Iowa. You ask "how one is to know that he is living close to God," and in your own letter you have come very near to touching the marrow of the matter. If we ask, in the name of his dear Son, for a daily infusion of strength and grace sufficient for our needs, he will grant our petition. Perhaps nowhere is the Christian life better expressed than in these lines from Professor David Smith. He is speaking of Christian duty: "The man who bravely goes his hard way by and by discovers God by his side. But there is a richer discovery—the love of God in Christ Jesus our Lord; and it is revealed through love of one's fellow creatures. Keep your heart sweet and gentle; refrain from contention; look with kindly and sympathetic eyes on your fellow creatures, men and beasts and birds; consider their griefs and sufferings, and lend them your best comfort and succor. It is only as we love like Him that we know the wonder and glory of his love. There lies the twofold secret of reconciliation, of the linking of our little lives with the eternal order. Obey, and you will know; love, and the love of Christ will be shed abroad in your heart. And once the love of Christ takes possession of you, life will be more precious and wonderful in your eyes, and you will understand what St. Peter means by 'joy unspeakable and full of glory'—that deep, strong gladness which comes of the persuasion that the ultimate fact in the universe is the Love of God in Christ Jesus our Lord, the love which died on the cross for pity of the world's woe."

J. L. C., Savoy, Texas. The various passages in Ezekiel's vision, in which "wheels" and "rings" are mentioned, have been interpreted to indicate "the gigantic and tremendous energy of the complicated revolution of God's providence, bringing about his purposes with unerring certainty." They also express the manifold changes and revolutions in the world. Some interpreters of Ezekiel's vision suggest that the wheels—each intersecting another at right angles, so that the whole could move in any direction—illustrated God's purposes, which, however involved they may appear, cohere, being capable of motion in any direction without change of front. The simple modern illustration of the idea is the gyroscope, which is a wheel within a wheel.

Mrs. A. L. S., Fayette, Ohio. In Eph. 4: 8 the passage "He led captivity captive and gave gifts unto men," is interpreted to mean that the powers of captivity—Satan, death, and sin—had, by the death of the Saviour, been led as in triumphal procession to their destruction—the figure being taken from the triumphs of victorious generals in a great war. Further, it was the custom while a conqueror was enjoying his public triumph to distribute the spoils of his foes among his people; so Christ, following the same figure, imparts to his believing followers the gifts of the Holy Spirit.

E. J. L. L., Herrin, Ill. 1. The first question is controversial and cannot be answered by any quotation of Scripture. 2. There is no Bible which teaches Christianity other than the one Christian Bible. The other so-called Bibles are the Koran (Mohammedan), the Vedas (Hindu), the Zendavesta (Persian), the Eddas (Scandinavian), the Tri-Pitaka (Buddhist), and the Five Kings (Chinese). 3. All the great Christian denominations are working side by side in the missionary field, each doing its best, and the smaller denominations are also doing splendid work.

A. H. C., New Paris, Ohio. Owing to the revolution of our earth, the stars in the northern constellations appear to us to revolve around the polar star. This revolution is apparent only. Something analogous to this may be observed in riding on a rapidly moving car past a wooded field, the trees on which will appear to be moving around. It is an optical illusion. It is doubtless true that the stars do move, but their movement can be determined only by mathematical calculations.

S. P. LELAND.

J. R. G., Blooming Glen, Pa. 1. The phrase "every generation grows weaker and wiser" is not in the Bible. 2. The passage in Matt. 21: 43 is interpreted to mean that the visible kingdom (the church upon earth), which till then had stood in the seed of Abraham, would be taken from the Jews and that "the great evangelical community of the faithful," which would thereafter consist chiefly of the Gentiles, would thus be separated from the Jews until the time mentioned in Rom. 11: 25, 26.

M. J. S., Ripley, Ohio. 1. Deut. 23: 2, according to the commentators, refers to one born a stranger, a foreigner, a heathen, or the issue of a heathen and a Hebrew (see Isa. 23: 17, 18). It is not interpreted as meaning one born before the parents were united in lawful wedlock. 2. To "enter into the congregation of the Lord" means incorporation with the Jewish nation and eligibility to honors and offices in the church and the state.

N. S. N., Roosevelt, Utah. To answer all the assertions or discuss all the theories relating to evolution would take more space than we have at disposal.

Reader, Phœnixville, Pa. Contests of skill are not necessarily gambling, as far as the contestants are concerned. Wagers by outsiders on the result are gambling, however.

M. L., Chandler, Okla. No statistics on the subject.

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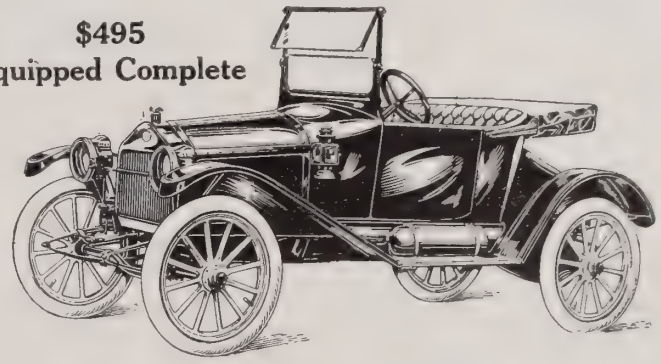

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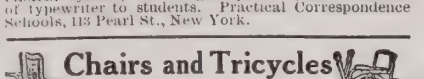

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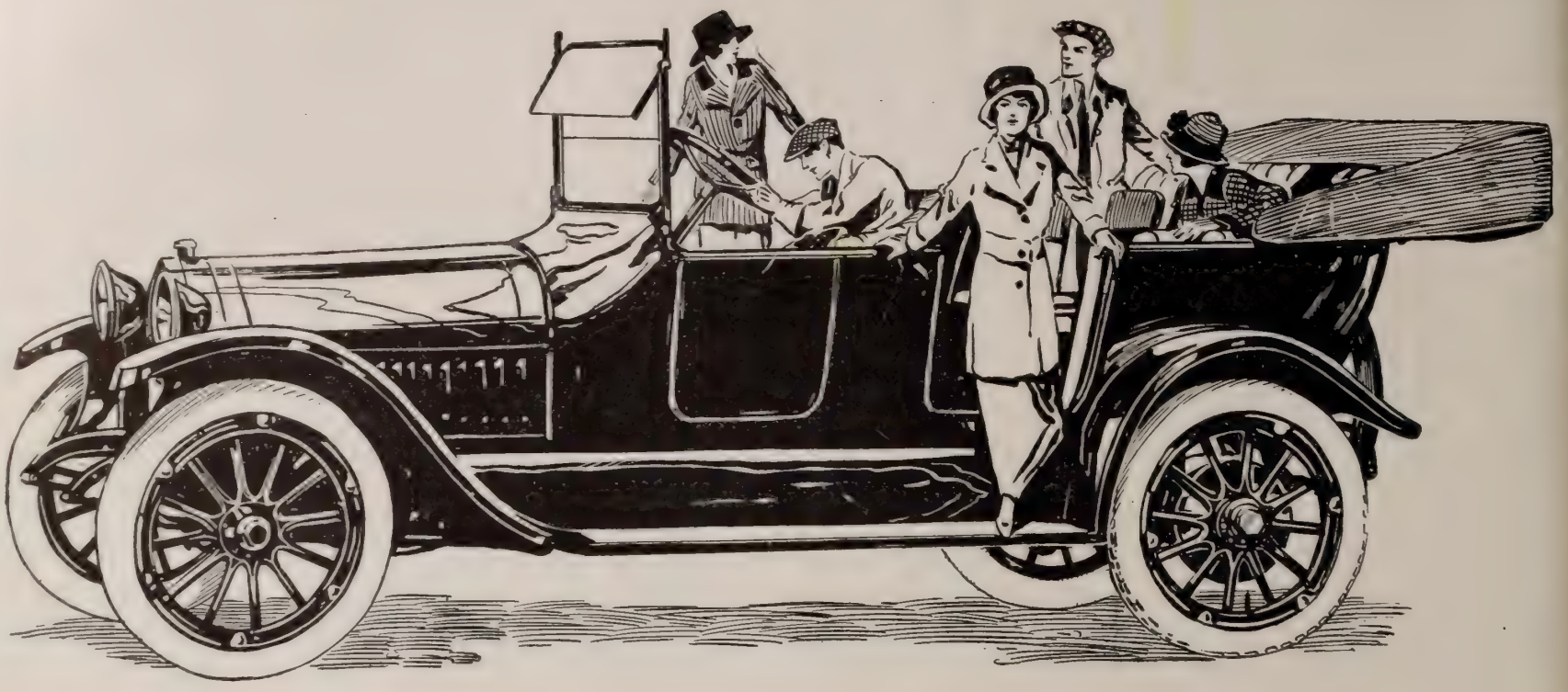
THE OLD GOWN

From picture made by Ewalt Harrison



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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many year's standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to L'Independence Belge

HISTORY has been made rapidly in the last week, perhaps more rapidly than ever heretofore. On Friday, ugust 21, the advance guard of the rman army took peaceable pos- ssion of the Belgian capital, Brus- s.

A couple of days before, the seat government, the archives and the yal family had been moved to ntwerp to prevent their falling into e hands of the enemy, it being reseen that Brussels would shortly ss into the hands of the Germans.

Much credit is due to the Ameri- n minister at Brussels, as he con- buted greatly to make the entry peaceable one. The burgomaster the town had at first some idea of rricading the streets and resisting e Germans with the aid of the civil ard, a sort of civic militia, of ubtful value at best, and abso- ely useless to oppose to trained oops. From this the official was ssuaded by our representative, o also took a discreet and diplo- atic part in arranging the *modus vendi* arrived at between the Ger- an commander and the civic au- orities.

This arrangement provided for the stalling of a German garrison of 00 men, to be quartered in the y; for free passage of German oops through the city; such requisi- ns as might be made of supplies to be promptly furnished and to be paid for cash; the inhabitants, public and private property to be respected, and the ntrol of civic affairs to be left in the hands of the municipal authorities.

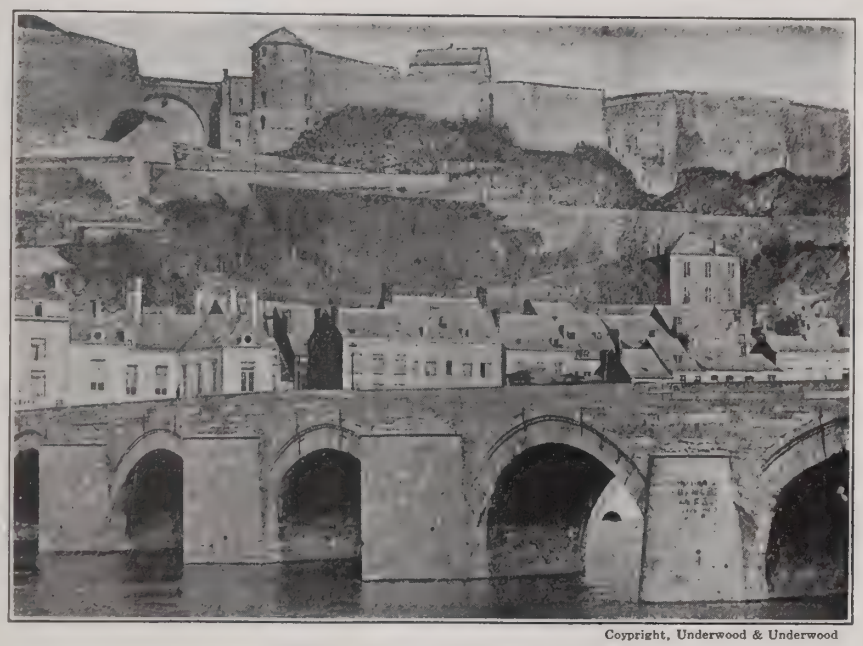
The German commander further issued a proclamation to the inhabitants rning them against committing any acts of aggression, and stating that y such would be summarily punished, as is usual, by death.

These preliminaries being completed, the German troops made an orderly trance into the town. The main body of the troops did not remain long in e city, but soon departed southwardly. During the next two or three days russels was repeatedly traversed by bodies of German troops, on their way the indicated positions on the battle line then forming to the southward.

Since this time Brussels has been very quiet, its people, as far as circum- ances permit, are resuming their usual occupations and the city is to a large gree taking on a normal aspect. There has been no report of any friction th the alien garrison.

As regards the fines imposed by the Germans on the various captured towns, may be said that there is nothing in the rules of war that such impositions ansgress. In recent wars the custom has been more honored in the breach an in the observance, though up to and including the Napoleonic wars it was ual and customary.

The German advance, at the time of the capture of Brussels, through Belgium, was operating practically on two lines. The first, beginning at the German border, ran southwest down the valley of the Meuse to a point near Namur, and the second began at the same point and ran westward through northern Belgium to Brussels.



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BRIDGE AND CITADEL OF NAMUR

These indications of positions are, of course, very general, but it is my experience that the average reader obtains a really better idea of a position from a simple, general statement than from one elaborate and detailed.

A part of the Belgian army, which had been opposing the German army in its advance on Brussels, retreated from its position of opposition, in a general northwesterly direction, taking up a new position near the fortifications of Antwerp, thus obtaining the advantage of using that fortress as a base from which to operate on that portion of the German forces which, by the subsequent movements of the German troops, became the rearguard of the German right wing of the entire line of battle.

During the last few days this portion of the Belgian army has shown commendable activity. Particularly is such activity commendable in view of the rough handling it had previously received. On more than one occasion it has attacked the German troops, one particularly severe fight taking place about the middle of the week near Malines. The effect of these attacks is to oblige the Germans to keep a larger force in the vicinity than they otherwise would, thus weakening their main battle line in the south.

Antwerp itself has during the past week been several times attacked by bomb-dropping Zeppelins, one of which did considerable damage. The Belgian Government has protested these attacks to the neutral Powers as a violation of the declaration of the Hague Convention of 1909. The declaration in issue is as follows:

> Both contracting Powers agree to prohibit extending to the close of the third peace conference the discharge of projectiles and explosives from balloons, or by any new methods of a similar nature.

Both Germany and France voted against this declaration, and though it was adopted neither of them signed the declaration, nor did Servia and Japan. The declaration itself presents ambiguities of meaning, and, further, it is not clear whether nations not signing the declaration are bound thereby. Under the old rule, Antwerp, being a fortified place, would be subject to bombardment, on notice. By analogy, it would seem under the old state of things that she would be subject to being (I invent the word) Zeppelinized, also on notice. This notice the Germans claim to have given. The other part of the Belgian

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ON BOARD A JAPANESE MAN-OF-WAR

FAMILIES SEEING FRENCH RESERVISTS OFF

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GERMAN RESERVISTS ARRESTED AND HELD IN ENGLAND

army which had opposed the German advance through northern Belgium after the fall of Brussels went south and is supposed to have joined the Allies.

A portion of the German force traversing Brussels, composed almost entirely of cavalry, continued to the westward, and threatened the various towns along its line of march, such as Bruges, Ghent, etc., its apparent objective being Ostend. Before, however, it succeeded in capturing this town, our English cousins, alarmed at the prospect of the Germans obtaining a port on the channel, whence they could menace England, and more particularly London, by a Zeppelin attack, and also make raids on channel shipping, sent a large force of marines thither, and are now, it is said, sending a larger force of regular troops to the town in an effort to hold it. The possession of this place may, hereafter, be a matter of considerable importance.

The main body of the German army, after crossing Brussels, turned to the southward and became the German extreme left wing in the battle which was about to be delivered. Its position, roughly, at first was from a point a little to the south of Brussels, through Hal, to a point in front of Charleroi.

In the meantime the German army in the valley of the Meuse continued the reduction of the Liège forts, and moving southward in the direction of Namur, bridged the Meuse, at several places, for purposes hereafter referred to and generally secured the valley, assuming its final position in line of battle, stretching from a little to the north of Namur westward towards the position assumed by the German army which had come southward from Brussels, but not quite reaching it.

The gap thus left was filled up by troops from a large German force which had been quietly concentrating in the Grand Duchy of Luxemburg for some time, and which sent a strong force to the westward, which force advancing to the Meuse valley, crossed the bridges erected by the army of the Meuse already referred to, and advancing to the westward filled up the gap above mentioned between the Brussels army and the Meuse army and generally strengthened the German lines in that direction.

The main force of this army of Luxemburg then formed the line of battle connecting the army of the Meuse with another German army, under the command of the Crown Prince, which, with its center at Metz, extended east and west from that place.

On the extreme east of the German line of battle, after passing the break therein necessarily caused by the injutting of the Vosges Mountains, was a strong force of Germans and Austrians with Strassburg as base. Such was approximately the German line of battle at the moment the great battle of Saturday, Sunday and Monday began (August 21-24). Its length was, roughly speaking, about two hundred and fifty miles, and it was located in the territory of Belgium, Luxemburg and the German Empire. The soil of France had then not been touched by German foot.

On the side of the Allies the situation was roughly this: The line of battle began with a left wing running from a little to the southwest of Brussels, slightly outlapped by the German right wing, in a curve southeasterly to Charleroi, thence easterly to Namur, thence and still easterly in a general sense to Neufchâteau in the Grand Duchy of Luxemburg, thence more to the southerly to Champenou and Cirey.

In Alsace and Lorraine, a French army had made a comparatively successful campaign, and had advanced some fifteen miles into German territory, so here the line of battle ran well out in German territory from the Vosges Mountains through Saarburg, through Colmar and Muelhausen, to Belfort.

The English troops were on the left of the allied lines, and are supposed to have been in number somewhere in the vicinity of 100,000.

As to the total number of combatants on each side it is impossible to speak with any great degree of accuracy. Excited and imaginative gentlemen of the daily press have placed the German strength at as high as a million and a half, and on the side of the Allies as high as a million and a quarter. In my own personal opinion—and it is of course purely an opinion—these figures are entirely too high. I should put, without going into the processes by which I arrive at the result, the total German force in the vicinity of 700,000, and the force of the Allies at about 800,000. It seems to me clear that the Allies outnumbered the Germans, but that owing to their far greater mobility the Germans were able to quickly concentrate and hurl masses in superior numbers at the critical points, so that they seem to outnumber the Allies, though in fact not being so numerous.

REMARKABLE ASSEMBLAGE OF ENGLISH WAR VESSELS AND AIR CRAFT

The battle did not begin on any one day, in fact, it is inaccurate to call it a battle. It was a series of battles, yet in a strategic sense the whole series of engagements form one whole, and will be more readily understood in its results if looked at in that way.

Hence, I shall not attempt to describe the ebb and flow of the combats on the various points of the long line, but will confine myself—having some regard for the patience of my readers, and the amount of space which this paper can devote to this subject—to giving as clear an idea as I am able to of the positions of the two armies when the battle was finished, say on Wednesday, the 26th.

We then find the German line of invasion with its extreme right resting on Lille in France, and with that town said to be in its possession, thence running eastwardly to Maubeuge in France, another fortified town, which is now also said to have fallen, thence eastwardly to a point near Givet, a French border garrison town, the possession of which seems to be in dispute, thence again eastwardly, following fairly closely the French border to a point northwest of Nancy, and thence into France, southeastwardly to Nancy (the fate of this town is in doubt), and thence still in France and again eastwardly through Luneville, which the Germans hol and thence to St. Dié in the Vosges, and then along the German border, and, perhaps, a litt over on the German side from Belfort.

This sounds like the description of a piece of re estate in a deed, but it can be easily traced on t map, and those of my readers who are really inte ested will, no doubt, give themselves the trouble do so.

In words, the results can be thus expressed: T fighting has been transferred almc completely to French soil, the Germa have advanced forward on the avera something like twenty-five miles, hurli the Allies back an equal distance.

This advance breaks the first line French defenses, and the Allies are n engaged in concentrating on the seco line, making from time to time, isolat offensive moves to cover this concentr tion.

The troops on both sides, with the e ception of one French corps d'armée, ha fought bravely and well, the Turc particularly distinguishing themselves Charleroi, one battalion of them havi lost 650 men of its war effective of 7 The English troops have done the du which one naturally expects from t troops of that nation.

The conclusion, however, that is forc on one from a consideration of the m tary features of the battle is that t allied troops cannot support the shc of the German infantry advance. After all, spite of the great improvements in artillery, t introduction of air craft in fighting, and all t other innovations which have been introduced warfare, the fact remains as true today as ever was, that the infantry arm is the queen arm, a that wars or campaigns will be decided by that ar

From the character of the wounds reported, astonishing fact can be deduced. Contrary to pectation, there has been much hand-to-hand fig ing. It had been supposed very generally that day of hand-to-hand fighting was over, but the in cations are that this is not so.

The losses on both sides have been very heavy some reasonably competent authorities estim them at about sixty thousand for each army.

It is impossible to see how, unless a miracle worked, the German plan of campaign is going be prevented from succeeding. As the instrum of this miracle the English troops are in advan designated. For I am very much afraid that French troops are not up to the requirements their task, from their showing so far.

Lord Kitchener's speech in the House of Co mons the other night indicates very clearly t the English Government has no illusions as rega the magnitude of the task before it, which in its is a step towards successfully meeting the em gency. While these things had been happening the main line of battle, stre forces of German cavalry h been busy behind the All left wing, feeling out strength of the French forts far down as Calais. This mo ment is indicative of a mo ment in force on these poi and others further down coast a little later, the object ing to prevent the further la ing of English troops thereat

There may be another moti It will be remembered that of Germany's problems in t war is how to fight the Engli and French war fleets on la The capture and destruction the French naval ports would one factor in the solution of t problem. Of course, this merely a suggestion.

What the French Gove ment thinks of the present st of the campaign may be reas ably deduced from the fa that it is sending the woun to the south of France, that steps are being taken provision Paris.

While these things have b taking place along the Fre and German borders, many teresting things have been h pening along the frontier which Russia and Germ meet.

The Czar, contrary to ex tation, has succeeded, or least partly succeeded, in ting his army mobilized, and made an advance in reasona force on Eastern Prussia.

The German forces in t part of the empire have no

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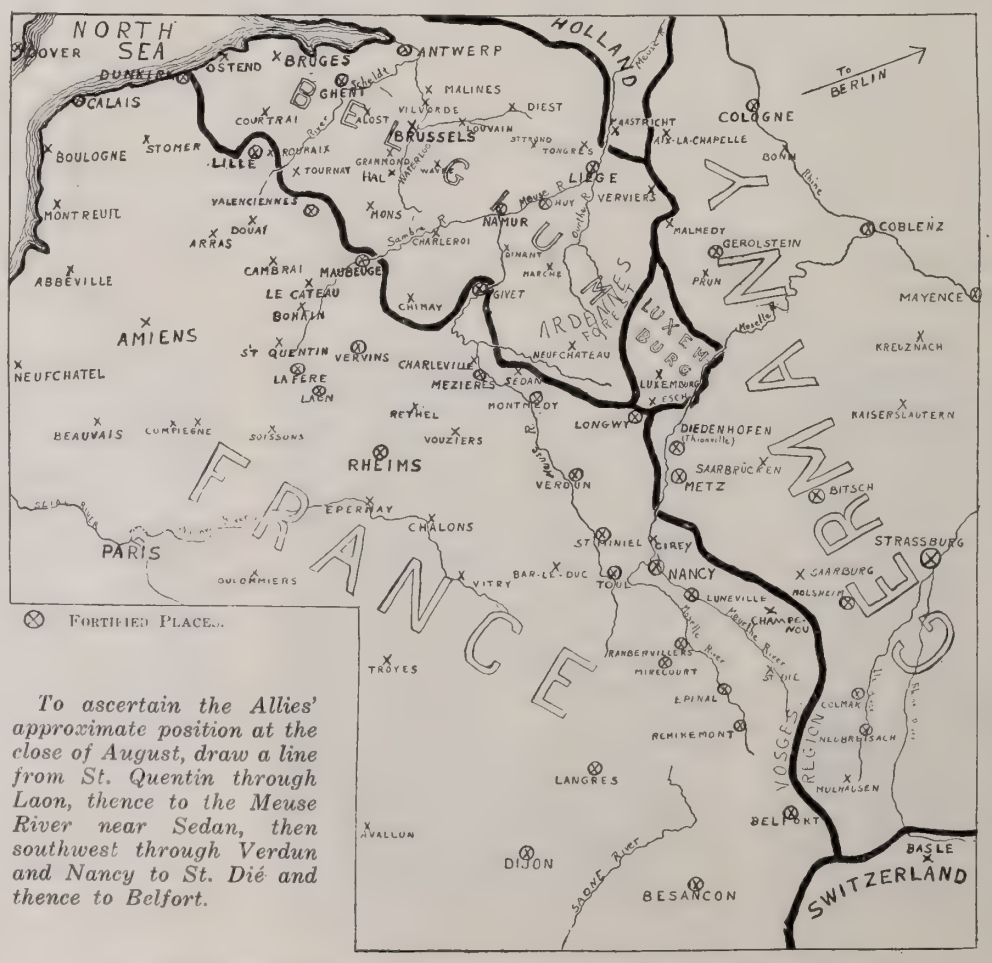


To ascertain the Allies' approximate position at the close of August, draw a line from St. Quentin through Laon, thence to the Meuse River near Sedan, then southwest through Verdun and Nancy to St. Dié and thence to Belfort.

BATTLE GROUND OF THE GERMAN AND ALLIED ARMIES, AUGUST, 1914

NORTHFIELD'S SUMMER CONFERENCE

LATEST PANORAMIC VIEW OF THE NORTHFIELD SCHOOLS, EAST NORTHFIELD, MASS.

A FITTING climax to the first week of the great General Conference for Christian Workers was a meeting devoted to the Northfield Schools. Mr. W. R. Moody presided, and gave a most interesting outline of the work done by his father, Dwight L. Moody, and how the great evangelist became interested in establishing these schools.

It may be interesting here to note the origin and growth of this great Northfield work. It is said that in the summer of 1875 Mr. Moody was visiting his widowed mother at the old homestead, after a two years' absence in evangelistic work in Great Britain. The thought of a permanent home in his native place had not at that time occurred to him, for he had expected to continue his work in Chicago. But one day Widow Moody's hens trespassed on her neighbor's fence, and a complaint in no uncertain terms was immediately lodged against the culprits. Mr. Moody thought of buying a few acres of his neighbor's land which adjoined his mother's, thereby saving further annoyance to any one; but when he proposed it shortly afterwards, the sale of a part of the property was flatly refused. Mr. Moody inquired how much the owner would take for the whole farm of twelve acres. Receiving the reply, "Thirty-five hundred," Mr. Moody, with his characteristic impulsiveness, said, "Done!"

The Girls' School had its beginning in 1878, and has grown to such proportions that there is now an enrolment of more than six hundred students, and it is necessary to refuse several hundred applicants every year. The Mount Hermon School for Boys was established in 1881, in response to what Mr. Moody believed a widespread demand, and subsequent events proved he was right. The fundamental principles of both schools has always been at least two hours of manual labor each day for every student; two recitations every week in the English Bible; and the payment by the students in the form of tuition of one-half of the cost of maintenance of the schools, the other half being raised by voluntary contributions. Last year there were no less than five thousand of these.

High-tide in the conference was reached the second Sunday, and that regardless of the intense heat and humid weather. In addition to the regular attendance, a great number of people came in from the surrounding towns and villages to attend the Sunday services. The auditorium was filled to overflowing for the morning service. There were about fifty ministers on the platform, with close on to two hundred members in the choir, of whom about one-half were students from the Northfield Schools. The service prayer was offered by Professor J. Hope Moulton, it being his first appearance at the Conference. In his prayer he laid special emphasis on the death of Mrs. Woodrow Wilson.

At the same hour the usual Sunday service for children was held at Round Top, the speaker being the Rev. George E. Eddy, of Wyoming, N. J.

Rev. F. B. Meyer, of London, preached at the evening service in the Auditorium, taking for his text the fifth chapter of Revelation, verse 12. On Monday morning at 8.45, Rev. A. T. Robertson, D.D., of the Baptist Seminary, Louisville, Ky., one of the best known students of New Testament Greek in this country, continued his Bible lectures, which lasted throughout the entire week. Dr. Robertson's meetings are always well and enthusiastically attended.

At the 9.30 A.M. hour Rev. John A. Hutton, of Bellhaven Free Presbyterian Church, Glasgow, delivered a series of lectures on "The Deepening Recognition of Christ." The people of Northfield needed no introduction to Mr. Hutton, and it was with marked regret that his visit was cut short on account of his having to return to his pastorate because of the war. At the 10.30 service, Professor J. Hope Moulton, the famous archeologist of Victoria College, Manchester, England, delivered his series of five lectures on the "Egyptian Rubbish Heaps," which proved to be of great interest and of immense value to Bible students. Professor Moulton is associated with Professor George Milligan of Glasgow University in preparing a book entitled *The Vocabulary of the Greek Testament, Illustrated from the Papyri and Other Non-Literary Sources.* Heretofore Professor Moulton has confined himself solely to writings on the grammar of the Greek Testament, his book having been translated into German, and dedicated to the theological faculty of the Berlin University, who gave him their doctorate in theology. Professor Moulton says: "I might add that in the preface I expressed very strongly my sentiments of admiration and indebtedness to German scholarship, which it was one of my great objects to make known in England, and my warm sentiments of friendship toward the German nation. These words read very sadly now."

One of the strongest speakers of the Conference was Rev. Robert F. Y. Pierce, D.D., of the Second Baptist Church of New York City, who stands at the head as a blackboard illustrator of Bible lessons.

It was with deep regret to every one that the Rev. J. Stuart Holden, of Portman Square Church, London, and a missioner in the Church of England, delivered his last address, as he too had to cut short his visit because of the war. Rev. Charles Brown, former president of the Baptist Union, and pastor of the Ferme Park Church, London, and who has the reputation of being one of the best child-sermon preachers in England, addressed the children's service in the Music Hall, and also a service at the Auditorium. Dr. Brown, by his great simplicity and earnestness, has made a number of friends during the three conferences at which he has spoken in previous years, and his messages have been the means of great blessing. This year is no exception.

Several very interesting meetings of the Woman's Home Missionary Society were held in Russell Sage Chapel, Mrs. George W. Sweger, of Lancaster, Pa., presiding, at which time Mrs. J. A. Ely, of Shanghai, China; Mrs. Harry E. Monroe, of Washington, D. C., and Sister Marie, of the Mary J. Drexel House, Philadelphia, delivered interesting talks, and told of the many needs of the missionary societies both at home and in foreign fields. Sister Marie is a Moravian deaconess, and wears the dress copied after that of the women of Germany in the early part of the eighteenth century. Starting in the small town of Kaiserswerth, the work of the deaconesses has now spread into every part of the civilized world. It is a work primarily of mercy, and in the present European war there will be hundreds of deaconesses serving as nurses and giving first aid to the wounded. Sister Marie's addresses are delivered in a simple and sincere way, and were much appreciated.

Sunday, the last day of the Conference, came to a close with a series of services which filled practically the entire day. The audiences were large, and the interest pronounced. The morning service in the Auditorium was addressed by the Rev. John Thomas of Liverpool, England, who until recently was pastor of one of the leading Baptist Churches in that city, and spoke on "Christ's Mediatorial Exaltation."

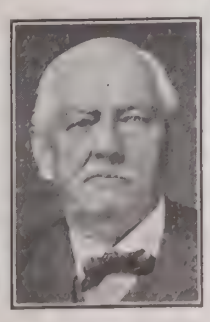
Rev. Charles Inglis of London addressed the children at Round Top at 2.30 in the afternoon. Mr. Inglis is always heard with interest by old and young. He is an evangelist of note, and only recently returned from Scotland, where he was associated with Rev. J. Wilbur Chapman, D.D., who this spring closed a most successful campaign in Glasgow.

Rev. Sam Higginbottom, a missionary of the Presbyterian Board at Allahabad, India, delivered an address at the Sunset meeting. Mr. Higginbottom is always received with enthusiasm by the people at Northfield, who are much interested in him as a product of the Mount Hermon School, and especially in his work among the lepers of India. The Round Top meetings were conducted each day by Mr. Higginbottom, and no more impressive gatherings were held during the entire Conference. At four o'clock in the afternoon, Rev. John R. Davies, of Philadelphia, preached in the Auditorium, his subject being "The Transfiguration," and the closing service of the Conference was held at eight o'clock in the evening at the Auditorium, Rev. Charles Brown of London making the address.

H. E. DuPuy.

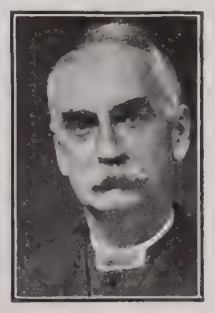
REV. A. T. ROBERTSON

REV. JOHN A. HUTTON



REV. CHARLES INGLIS

THE FAMOUS STROWBRIDGE ROAD



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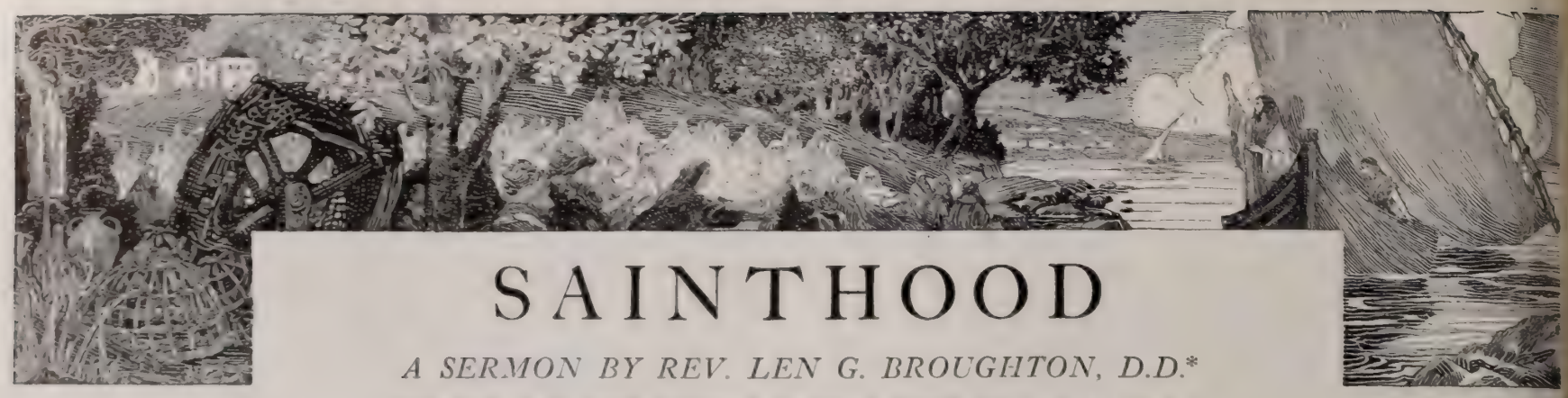

SAINTHOOD

*A SERMON BY REV. LEN G. BROUGHTON, D.D.**

"Walk worthy of the vocation wherewith ye are called, as becometh saints." Eph. 4: 1 and 5: 3

IN STUDYING this subject, there is nothing that serves us so well, perhaps in all the Bible, as the Epistle to the Ephesians. The whole of this epistle is an exposition of the heights and depths of sainthood. There are six chapters in the book. The first three reveal to us the nature of sainthood; the last three reveal to us the life of a saint. If I were asked to state which of these two divisions of the book I regarded as most important, I should say the first. I should say so because it is much more important for us to be than it is for us to do. A man can do and never be, but a man can't always be and never do. Our doing eventually is the outcome of our being, and if we are saints we shall eventually live as becometh saints.

In writing to the Galatian Christians, the apostle Paul states a bit of his own personal experience. He says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In this bit of personal experience the apostle embodies, as I see it, three classes of professing Christians.

In the first place, he embodies the negative Christian, the man who lives the negative life. If we approach him with some suggestion that seems a bit lively, that is, a bit different from the spirit of the prayer meeting, he meets us at once with the statement that he is "crucified with Christ," and he cannot therefore take part in anything that does not bear the stamp of the Cross.

Then Paul embodies a class of Christians who are all positive in their life. If we approach them with some suggestion for the prayer meeting, they reply to us that they live, and believe in life, that their religion is to a great extent made up of positive things, of things that they *do*.

Again, there is another class, and I would that this class could be made a great deal larger. It is the class of Christians whose life is made up of both negative and positive things. They are "crucified with Christ," but they live in the midst of the throbbing affairs of everyday life, and they have brought their "crucified," negative life and their positive life together by the Cross of Jesus. If I had a blackboard I think I should express it like this: Negative — Positive = Christ and the Cross. For it is Christ and his Cross that make the negative and the positive occupy the proportionate place in the Christian life and service that they are desired to occupy.

Saints: God-Possessed

So we find here in the Epistle to the Ephesians, the apostle in the first three chapters is setting forth the position of sainthood. He is saying in these three chapters what it is to be a saint. Then, in the last three chapters, his effort is to get men to live in accordance with the privileges that they have as saints. And about it all I would put here and there touches that would indicate mastery over the flesh. That is the saint! The saint is not a man who is beyond temptation, nor is he a man in any sense removed from the throbbing demands of life. He is the man of all men who is subject to temptation, and yet, by the power of the indwelling Spirit of Christ, is able to master it and keep it down.

Some time ago I was preaching in a certain town in Wales. I was told that the whole of that town—a town of considerable importance—was owned by one man, a certain lord. Yet I was told that that lord, though he owned all that town, never possessed a single foot of it. It was possessed by the people who had obtained the leases from his grandfather. That man, though he owned the whole of the town, could not enter a house in it, could not pick up a pebble by right. Though the town belonged to him, he could not order a single thing to be done. He owned it, but did not possess it. A short time after I was there—indeed, preparations were being made for it while I was there—that man came into possession of his property, and soon began to work out the changes that he had seen fit all the while to make.

It is exactly so in regard to ourselves. God owns us in our unregenerated state as much as he owns us when we are saints. There is no difference whatever in God's ownership of the race out of Christ and in Christ. He owns us by right of creation. We are his. But we are not possessed of God until we yield to him according to his terms in Jesus Christ on the cross. Then, and not till then, does he come into possession. So the apostle here reminds us at the very beginning that we are his redemption through Christ Jesus—his possession. He redeems that which properly belongs to him through Jesus Christ our Lord.

Then again, in chapter 2, verse 10, he tells us that we are God's "workmanship." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Workmanship." To my mind here is suggested the figure of a musical instrument; perhaps it is a great organ. Some time ago, a great organ-builder in Hartford, Connecticut, told me the most expensive part of the upkeep of his establishment—and it is a great establishment, one of the greatest in the world—was the payment of salaries to expert organ-builders to keep abreast with the progress of invention, and thus perfect more and more the organ, which, as he said, is still very imperfect.

Now, as I see it, it is like this with us as saints of God. In the first place, we are his workmanship, and possessing us, he begins his workmanship of us, perfecting us more and more until the day of Jesus Christ. And all this is for the purpose of bringing us to the place where, as the great organ of God, he can make music in the midst of the disharmony of the world. The purpose of sainthood is not simply to make one feel secure and happy. The purpose of sainthood is that God through us may bless the world. If we are not a blessing to the world, if God is not making music through our living, if we are not diffusing the charms and blessings the world needs in the midst of its sorrows and its sighs and its suffering, there is something the matter. The first touch on God's organ, in his workmanship, is made when we are redeemed by the grace of Christ. The moment that we said "Yes" to Jesus, and became God's possession, he began to work upon us. And all through the years that have intervened he has been at work upon us, using various tools, tools that we did not understand and that we do not yet understand, but all the time working upon us, perfecting us, making us more and more instruments of beauty and of power and of blessing. That is the purpose of our sainthood.

Then he tells us in the second chapter, twenty-second verse, and the third chapter, seventeenth verse, that we are God's "habitation." "In whom ye also are builded together for a habitation of God through the Spirit." Man, when he is redeemed, is indwelt by Jesus Christ. We become through redemption first the property possessed of God, and second, we become the property that is worked upon by God, and third, we become the property that is indwelt by God.

The Vocation of Saints

This brings us to the words of our text: "Walk worthy of the vocation wherewith ye are called, as becometh saints." The injunction of the apostle Paul here is that since we are saints we should walk worthy of our guest. What a strong motive for righteous living this is! The figure here suggested to me is that of a householder entertaining a distinguished guest. The apostle would say to us, "Since you are saints and Christ dwells within you, walk worthy of him." As your guest, give him the proper entertainment, see that every desire of his in your heart and life is met.

We are to endeavor to please him in our business life. And, may I say, to endeavor to please him in business life just as much as in church life. We are to please him in our social life, and we are to endeavor to please him in our social life just as much as in business life or in church life. We are to endeavor to please him, if you will, in our political life. We are to endeavor to please him in our political life by voting, as far as we can, just like we pray. If we pray, "Thy kingdom come," we are to vote for the issues and measures that will bring in the kingdom of heaven. And then we are to endeavor to please him in our home life. Not to be satisfied with living pleasantly when we are up against competitors in the world of business or society or politics or government and then go home and reveal the exact opposite to be unpleasant and grouchy and mean. Nor are we to be pleasant when out at entertainments, at evening dinners, and other functions, and then be cold and snap when at home and no one there but ourselves!

What the apostle means is that we, as saints—for we are saints if we are Christian men and women—are to live in our contact with one another and with the world, in all things "as becometh saints." Christ desires to reign in every department of our lives, and by so doing he desires to enable us to realize the full privileges of the position of our sainthood—and the world has yet to see the man who has realized the full privilege of his sainthood.

Behold, I Stand at the Door

Let me close with a supposition which will perhaps reveal my meaning more than anything else that I could say. Let me suppose that you have invited me, any one of you, to your home as a guest to spend a week. When I arrive you take me into my room, and you say, "Now you can be perfectly at home here; everything in this room can be just as you please. Do what you please. Have the windows shut if you please, or have them open if you please. Light the fire if you please, put it out if you please." So far this is very comforting. But after a time I get a bit tired in the room. I look out in the garden and I see the flowers blooming and the green grass, and hear the birds singing; and I go for a walk. When I get out there I am met by my host with a look that tells me without a word being spoken that I am not expected to be on the lawn. So I go back to my room, and I say, "Well, I am king here, can't anybody come in here to molest me?" But I get tired of that. I go again downstairs. I hear some one playing the piano. The moment I get in the room I catch the eye of my hostess, who tells me at once, "You are not expected here; this is the drawing-room; you were told to stay in your own room and be happy if you can"; and I go back. I get very restless and think I shall certainly be allowed in the library; I will go there and read the books and papers. I get in the library and am soon met by my host, who gives me a look that says, "You are not expected in the library." Then I think of the kitchen; I go there, and am ordered out at once. Finally I think I will go to the stables and have fellowship with the horses and dogs. When I get there I am told I have no business in the stables. I go back and pack my bag, and, as fast as I can make time, I leave the place. I was given a hearty welcome to the part of the house in which I was told that I was free, but the very limitations put upon me by my host and hostess make me feel anything else but kinship, make me feel I am a slave. The thought of being limited in the house where I was told I was welcome in itself is prison.

Now, if I understand the teaching of the last three chapters of Ephesians, and if I understand the teaching of our Lord throughout his message, it is that he, as the guest of our hearts, will not be limited; he cannot be. Hand over the whole life to Christ! Let him in, and then he will put his finger upon the place that we need to be guarded most. He will not put out anything that is needed. He knows the need; he knows how far the need can be gratified. But, blessed be God, if he is in all the chambers, if he is supreme in all the house, he will elect the place and time in which he will restrain.

* Preached at Christ Church (Baptist), London

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, September 13. John 6: 35. *"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."* The remarks of Jesus about the Bread which God had sent down from heaven seem to have impressed the Jews. They no longer address him as "Rabbi," but "Lord." They understand that he is referring to himself when he speaks of the Bread of God, but they still regard that Bread as something distinct from himself, some miraculous food which he will supply in a still more wonderful manner than he did the loaves and fishes. Jesus now tells them that he himself is that bread, and that the work of believing, of which he had spoken to them, means to lay hold of him as a hungry person eagerly receives food or a thirsty person water, and by assimilating him, to quench the insufferable craving of their hearts. Jesus here uses the expression "come to me." Physically, they had done so that very morning; now he invites their souls to come to him. Let them say with their whole heart: "This Jesus is bread from heaven for my soul. All my longing is stilled, now that I have him. I was faint and weak, he has made me strong; I was burning up in the fire that my accusing conscience had kindled in me, now I am at ease and peace. Now that I have Jesus, I have the fullest satisfaction. Jesus is and shall forever be my all-sufficient portion."

MONDAY, September 14. John 6: 36. *"But I said unto you, That ye also have seen me, and believe not."* With a melancholy change in his voice, we imagine, the Lord must have turned to the Jews in a very personal manner and told them that his self-manifestation was wasted on them, as long as they chose to walk by sight rather than by faith. They had seen him, oh, yes. What had they seen? A wonderful man, a great prophet, a rabbi, a God-like being. He has told them again and again that the Son of man, this human being which they saw before them, is the Lord of heaven and their Redeemer-God. And *that* they believed not. Episodes like this, of which we find many in the New Testament, ought to put a quietus on the claims of those who say they would be believers in Jesus if they could see and hear him. If faith were the logical result of a physical inspection of the person of Jesus, there should not have been a single unbeliever in all those regions which the Lord traversed during his earthly ministry; there should have been no apostasy like that of Judas, no lapse like Peter's, no skepticism like Thomas'. We see, then, that, even in the days of his flesh, the persons who truly accepted Jesus as the Son of God and their Saviour had to rest their faith on his word and obtained their faith from his word.

TUESDAY, September 15. John 6: 37-39. *"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day."* The melancholy reflection of Jesus which we noted in the preceding verse does not signify that he is despairing of his mission among men. Through his work the will of the Father is being carried out, no matter who believes in him. Those that come to him by sincere faith Jesus regards as a gift from his Father. It is God who in his own way disposes men's hearts by the Gospel to receive the Son. And with such as the Father gives him the Son declares himself satisfied. Though a complete person himself, distinct from the Father, and though possessing a will of his own, Jesus in his official capacity, as heaven's messenger of salvation to man, subjects his will and work completely to the Father who sent him. He is not come to set up a counter dominion to that of God, but to exhibit to men by his teaching and acts how graciously and grandly the Father means to rule them by the Son. If men will only entrust themselves to him, they will find that their highest interests in time and eternity are fully taken care of by Jesus. He will give them a safe shelter in the dangers of the present life and will usher them into the happiness of the life to come. For this purpose he came down from heaven. How great must be the love of our Father, if he has thus made a humble servant of his Son!

WEDNESDAY, September 16. John 6: 40. *"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."* Why should the Lord utter the same sentiment twice in two successive verses? Look closely and see whether it is really the same. In the preceding text, Christ has merged his own will completely in that of the Father. In this text he declares that the Father has no will regarding men except that which Jesus declares. All the world is directed to Jesus as the source of life. Whoever sees the Son, not only with the eyes of the flesh—which was the privilege of a few persons only—but who sees him so as to believe on him and who casts himself entirely on Jesus, shall have everlasting life. He shall have it now in its beginning in a state of grace. For the life of a believer, though it is lived amid shortcomings, vicissitudes, and temptations of many kinds, is essentially different from the temporal and natural life of unregenerate men; it is a spiritual and heavenly life, in essence akin to that which those live who passed into the eternal state. And when the believer quits these transitory scenes, in the hour of death, the life that is in him by faith swells into that fulness which comes with the realization of every hope which his believing heart cherished. His soul is completely filled with the intuitive knowledge of the glory of God whom he beholds face to face. All this is the Father's will regarding us, and all this the Father wants us to seek nowhere else than in Christ.

THURSDAY, September 17. John 6: 43, 44. *"Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."* The Lord's utterances concerning the heavenly origin of his mission and the finality of his message had amazed the Jews. They knew this Speaker to be of lowly parentage. How dare this carpenter's son from Nazareth assert his equality with the Father in heaven and tell them that they, the chosen race, are dependent on his mercy? Intolerable conceit! Blasphemy! Out upon such sacrilegious braggadocio! Thus they were grumbling while Jesus looked on. He is not amazed at their rebellion against his teaching. It is only another proof of the truth of what he has declared before, viz., that faith in Christ is not of man. The Father who sent the Son to men draws men unto the Son. In every case where a person comes to Christ, a divine influence has been at work, and the faith of any person is the product of that influence. There is no other way of coming to Christ. Luther taught Christians to confess this truth, thus: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him, but the Holy Ghost has called me by the Gospel." That is the drawing of the Father, the mighty energies that emanate from the word of reconciliation, the Gospel of peace. Unbelievers may resist this power of God unto their salvation to their last breath, and defeat the purpose of their Father in heaven; but every believer professes here and hereafter that the Lord has loved him and drawn him.

FRIDAY, September 18. John 6: 45-47. *"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life."* If the Jews had been shocked by the remarks of Jesus regarding the drawing of the Father, that was due to their ignorance of the teaching which God had conveyed to them by the prophets of old. Jesus had uttered no new doctrine. If, as is likely, this discourse was spoken on the Sabbath at the synagogue, the Scripture lesson for the day had reminded them that God's people are God-taught. With each and every one of them that are his, God has his way, to bring him to a full intelligence of the things that make for his peace here in time and hereafter in eternity. He teaches them, and that is the same thing as when he draws them. But so as not to leave the impression that the teaching or drawing of the Father is effected by some immediate and mysterious contact between God and man, as when God inspired the prophets, the Lord declares that those who learn of the Father do not see the Father, do not receive a special manifestation from him. There is only One who has seen the Father, Christ, and through him the Father teaches and draws men. In the strongest terms, Jesus assures the Jews that those who make trial of his teaching will find themselves caught in the loving embrace of their Father for a most intimate and endless union and fellowship.

SATURDAY, September 19. John 6: 48-51. *"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."* When a kind teacher has to instruct a dull and unwilling pupil, he will with infinite patience repeat the lesson. He may set it forth at each repetition in slightly different terms, and if the subject is complex, he may cause the pupil to look at it from a new angle of vision and may make him see a new detail; but in the main it will always be the same lesson. Thus our Lord wrestles with the sluggish understanding and the froward will of the Jews. For the third and fourth time in quick succession, he has now told them that he is the Bread of life come out of heaven, immeasurably superior to the manna which Moses gave and which did not make the Israelites immune from death. But the Lord here adds a remark about his coming sacrifice. He is the Bread of life for sinners because he will give his flesh, that is, surrender his natural life to death, in order that by his dying he may secure life to the world. To receive Christ as the food and drink of the soul, then, it is necessary to believe in the atoning power of his death. Historical belief in his existence and in the records of his acts is insufficient for fully appropriating Christ as our life. Ethical belief in the moral excellency of his character and precepts is also insufficient. He alone eats and drinks Christ who takes up into his mind, will, and all his affections this assurance: that Christ, who offered himself to God as a sweet-smelling sacrifice, is his ransom and has effected his reconciliation with God.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOSPEL BREVITIES FROM HERE AND THERE

—A READER OF THIS journal, Mrs. G. D., of Spirit Lake, Iowa, writes: "A lady friend called me over the phone the other night and said, 'I want to thank you for getting me interested in THE CHRISTIAN HERALD.' I told her that it was through THE CHRISTIAN HERALD that I was converted. I was a church member, but not a Christian, and through reading it I found Jesus Christ. Bless his name!"

A NEWLY DISCOVERED vaccine is said to have effected a cure in the cases of nine lepers at the Louisiana Home for Lepers. The Mission to Lepers keeps up a vigorous campaign for the betterment of this unfortunate class in all parts of the world. A bill has been introduced in Congress for the establishment of national institutions for lepers. The curative and relief work performed is supplemented by the most loving evangelistic service, and at the present time several missionaries to the lepers are home on furlough with encouraging accounts of the work in other lands.

—EVANGELIST A. J. FITT, of Denver, Colo., has just closed a four months' Gospel tent campaign in Colorado, Kansas and Missouri. The entire church life was greatly quickened as a result. Many men were among the converts.

THE LAYMEN'S MISSIONARY CONFERENCE

LAKE GENEVA, Wisconsin, was the scene of the fourth summer conference of the Laymen's Missionary Movement held from July 29 to August 2. The remarkable awakening of missionary enthusiasm among the men of today, finding its organized expression in the Laymen's Missionary Movement, has not been without striking results. Since the inception of the movement six years ago, the contributions of the churches to the missionary enterprise have more than doubled, according to a statement in a speech by J. Campbell White, in the opening meeting.

The purpose of this summer assembly was to bring together a company of chosen men from all over the country who, under the direction of skilled leaders, would acquire a clearer knowledge of the best methods of missionary education, and might return to their respective churches to promote with intelligence and enthusiasm a program of more efficient missionary instruction.

Two hundred and forty-six delegates registered, an increase of 132 over the previous year. These delegates represented sixteen different denominations, distributed as follows: Dunkards 2, Evangelical Synod 12, Southern Presbyterian 2, English Lutherans 7, Reformed of America 8, Reformed of United States 18, Disciples of Christ 16, Christian Church 3, Evangelical Association 12, Protestant Episcopal 2, M. E. Church, South, 2, Congregational 29, Presbyterians 51, Methodist Episcopal 63. The delegates were drawn from a wide area, covering sixteen States, Japan and the Philippine Islands.

The plan of the conference was to form study groups which met each day. Immigration, the New Home Missions, The Church of the Open Country, Mexico and The Call of the World were among the subjects discussed. Delegates were at liberty to choose the particular groups which they desired to join. The various denominations met each day to consider the best means of adapting to the particular denominational organization the policies and plans of the Laymen's Missionary Movement. These denominational and group studies were followed by round table conferences of all the groups meeting together to compare notes and discuss methods.

Every evening during the twilight hour vesper services were held on the lake front, addressed by missionary workers from Japan, India, Africa and the Philippines. On several days platform meetings were held addressed by such noted leaders as Charles R. Henderson of Chicago University, Dr. Hubert C. Herring of Boston, Rev. J. Campbell White and Rev. Wilbert White, president of the Bible Teachers' Training School of New York. The conference sermon on Sunday, August 2, was preached by Bishop Theodore Henderson of the Methodist Episcopal Church.

WILLIAM L. COLLIN.

SLAVERY IN YUCATAN

[The author of the following article, being obliged to revisit Yucatan, where he resided for fifteen years and had facilities denied to foreigners almost invariably, is unwilling to have his name appear. He suggests that the conditions of which he writes (*conservatively*, he affirms) might be ended if Congress were to prohibit the importation to this country of the products of slave labor; 95 per cent. of the hemp of Yucatan, he states, is sent here. He also urges the opportunity for Christian militancy in that land.—*The Editors.*]

TO GAIN an insight into the nature of the present struggle of the Mexican peon for physical and moral freedom, the actual condition of the Indians in Yucatan may be considered. The native Maya is the meekest and gentlest of all Mexican Indians; he is also held in more cruel and hopeless bondage than the others. There are in the State of Yucatan some 150,000 Maya slaves, owned by about two hundred masters, who cultivate the sisal hemp, a product chiefly imported into this country. Each Indian, man or boy, must perform a given daily task; if he falls behind in his task, he is flogged; if he runs away, he perishes in the wilderness, or if caught, he is often flogged to death. The average daily wage is twenty cents for twelve hours of work under a scorching sun. Food and drink are sold at the plantation store, the former high in price, the latter cheap, to keep the consumer's moral energy within desired limits. The family lives on most plantations in a miserable hut, generally offset by a most pretentious church. Religion imparted proclaims a God who has created two classes, master and slave; to work hard for and be obedient to the former leads to paradise; laziness and ambition lead to infernal tortures. Schools do not exist; the planters' chief agents are the priest, the lash and rum; no Christian missionary ever came to Yucatan plantations to teach the Maya faith, hope and temperance. The Indian says: "I drink to forget myself and to drown the miseries of my hopeless life."

Merida, the planters' capital, is a continuous display of barbarous splendor, while the surrounding hemp fields are a silent netherworld, peopled by shapeless, hopeless phantoms, the ghastly silence interrupted now and then by piteous shrieks from victims of the lash, and by howlings from a maddened brain, aglow with fiery liquor. The victims are locked up in cages, with which the plantations are well stocked, with all degrees of torture, darkness, vermin and creepy things. The gentle Indian, when sober, loves his wife and children, but all grow up under the baneful influence of lash, rum and a most un-Christian priest. Under this triple system the Maya is fast going to an early grave, and some of them seek peace in self-inflicted death. A slender youth of sixteen told the writer why he took to drink. His father, a tailor in a small town, had died; his mother began to ail; the son, to nurse his suffering parent, borrowed fifty dollars from a planter, and half as much went for a coffin and the decoration of a grave. The youthful debtor went to the planter's place to slave off the debt contracted, a hopeless task with fifteen cents in daily wages. He took to drink to forget the past and the hopeless future; one morning his body dangled from a tree, and at noon the vultures were fighting over the remains of what was once a loving gentle youth.

As the Maya slave is disappearing fast, the planters import human cattle from other parts of the Mexican republic. Twelve years ago, in beautiful Sonora, a vast stretch of fertile land, dotted with prosperous Yaqui farms, was confiscated by one of the ministers of President Porfirio Diaz. The manly Yaquis went to the mountains to fight the spoliators of their homes. To stamp out the spirit of rebellion, the wives, daughters and boys of these fighting men were transported to distant Yucatan and sold as slaves to fill the gaps left by the disappearing Mayas.

Thus, within two years, from the temperate clime of beautiful Sonora, more than twelve thousand human beings were shipped to the torrid fields of death-breeding Yucatan. The first consignment of these wretched Yaquis, four hundred and three women, boys and girls, was purchased by a prominent planter; for want of accommodation, these exiles were quartered in a shed, not large enough for sixty human beings. A few days after their installation in this unsanitary place, yellow, typhoid and other fevers began to decimate these new arrivals; many refused to eat, a few died from the wounds inflicted by the lash, and others killed their children and committed suicide. Two moons had not passed over this abode of horror, when the last victim of a once free and happy people was thrown a prey to vulture and plantation dog. The successive consignments were better treated, but nearly all of them died from *nostalgia*, fevers and exposure to the rays of a scorching sun. To-day, out of some twelve thousand human beings, but a few hundred are alive, and these are as hopeless as the native Maya.

Only three months ago, a powerful planter bought a new plantation; he ordered the wages prevailing on his new property reduced. Food prices being high, the Indians appealed, through their majordomo, a man opposed to flogging, to the owner for an increase in wages. The reply came with the arrival of fifty Federal soldiers, who imprisoned the ringleaders, of whom two "disappeared"; the rest were flogged. The soldiers remained two weeks on said plantation, and instructed the Indians how to work for starving wages. The humane majordomo was enlisted in the army to fight the rebels.

THE PERFECT GIFT

ONE day the wish went forth from the great King
To all the people round that they should bring
To him some special token of their love.
And so with many a gift they sought to prove
Their adoration. Frankincense and myrrh
And shining gold among those gifts there were,
Even as of old: and richest spikenard, sweet
As that which Mary poured on Jesus' feet;
Attar and musk and yellow sandal-wood
So fragrant at the heart from having stood
Age-long 'neath ripening suns; each precious stone
To all the world's great merchants ever known,
The ruby's blood, the diamond's prisoned fire,
And pearls as priceless as the queens desire,
Rare opals misty till the sun has kissed
To myriad hues, and melting amethyst;
Velvets and silks and rich embroideries,
Almonds and dates and all the fruit of trees;
What earth and man produce they sought to bring
And lay before the feet of their great King.

Then last of all that throng there slowly came
A man so very old and bent and lame
He scarce could walk. He eagerly held up
Before the King a little earthen cup
Filled with a brook's clear water to the brim.
Then kneeling by his Lord, he said to him:
"O blessed Christ! so hard life's burdens pressed
I could not once go forth with all the rest
To seek for thee some priceless gift. My way
Led past a little brook, and thrice each day
I drank from its clear water, and it gave
Refreshment and new strength, and made me brave
To still go on. It was thy gift to men;
And so I only offer thee again
What is thine own. That which thou gavest me
Is all I have, dear Lord, to give to thee."

Then spoke the King. "My son, thy sayings prove
Thou givest what is priceless—perfect love.
And who gives this with some small gift gives more
Than he who brings of his abundant store
And adds no love to it. Thy offering
Is precious as pure gold unto the King." A. M. G.

WAR SCATTERS PEACE CONFERENCE

THE International Church Peace Conference met at Constance, Germany, on August 2. One hundred and fifty delegates representing twelve nations had been chosen to attend the Conference, but, owing to the disturbed conditions in Europe, which was everywhere preparing for war, only 85 delegates reached Constance in time for the meeting. The nations represented were Great Britain (including Canada), Germany, Switzerland, Denmark, Sweden, Holland, Norway, Belgium, the United States and France.

The American delegates were as follows: Representing the Federal Council of the Churches of Christ in America: Rev. Anson P. Atterbury, Rev. David Baines-Griffiths, Rev. W. C. Bitting, Rev. Jonathan C. Day, President Samuel Dickie, Canon George William Douglas, Professor Thomas C. Hall, Robert H. Gardner, Bishop E. R. Hendrix, Right Rev. M. W. Leibert, Rev. Frederick Lynch, Rev. D. Willard Lyon, Chancellor Henry M. Macracken, Rev. William Pierson Merrill, Rev. Philip S. Moxom, Dr. George W. Nasmyth, Bishop J. L. Nuelsen (of Zürich), Rev. T. T. Richards, Rev. Claudius B. Spencer, Rev. Charles L. Thompson, President Ezra Squier Tipple, Rev. James L. Tryon, Rev. George U. Wenner, Bishop Luther B. Wilson, Rev. Cornelius Woelfkin and Rev. Charles S. Macfarland, secretary of the Council, and Rev. Sidney L. Gulick, representative on International Relations, Rev. Paul Revere Frothingham, Rev. James C. Hall, Professor William I. Hull, Edwin D. Mead, A. F. Stearns, Frank F. Williams.

It would have been hardly possible to choose a more unpropitious time for a Peace Conference. Europe was on the verge of war. Four great nations had mobilized their armies, and the opening sounds of the great conflict were momentarily expected. Conditions were so threatening that the French delegates left the Conference while the proceedings were under way.

One of the first acts of the Conference was the sending of a message to the rulers of Europe and the President of the United States solemnly appealing to them to avert a war "between millions of men amongst whom friendship and common interests have been steadily growing, and thereby save from disaster Christian civilization and assert the power of the Christian spirit in human affairs." Resolutions were also adopted declaring international conciliation as essentially a Christian task, to be undertaken in concert by the churches of all nations.

Many of the delegates had made their way to Constance under difficulties, including some alarming experiences and arrest in two cases, and it was decided to adjourn to London. Under a safe conduct from the Kaiser, who had conveyed by the assistant court preacher an expression of his interest in the Conference, and with the special protection of the Grand Duchess of Baden, the delegates passed through the military lines, leaving Flushing just an hour before the German warships menaced the channel. On reaching London, the English delegates found that their own land was already at war.

The meeting in London was not one for the consideration of resolutions, but for deep thought and earnest intercession. The spirit of the Conference was expressed by the report of the committee appointed by the Federal Council delegates, which was adopted by the entire American delegation, setting forth the sincere and profound reluctance with which the serious element in every nation was drawn into the conflict.

The American delegates have united in a report to the churches in this country which says:

> This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are un-Christian. We are witnessing the *reductio ad absurdum* of un-Christian civilization; for peace is not to be secured by preparations for war (even if un-Christian men compel their brothers in self-defense, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so too our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing from this Conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

LIFE AS SEEN IN THE AFRICAN JUNGLES

BY JAMES R. MORRIS

SOME time ago I was seated on the porch of a house in West Africa reading my Bible. Hearing sounds which seemed like a cross between a moan and a chant, I stood up and looked from whence the voices came. Droning along in single file, with loads of *piasava* fiber on their backs, I beheld about sixty Kpwesi or Pessah men. They were bringing in their fiber to barter it for gum, tobacco, cloth and salt.

The thought of their heathen darkness and need brought to my heart a longing to tell them of the Light of the world, who could and would supply their every need. With a prayer for guidance, I hurried to the owner of the large factory, and asked him to provide me with an interpreter, as I wished to have a "God palaver" with a crowd of Pessah men, who by this time had reached his place and were seated beside their loads in the yard surrounding his factory.

Having procured the interpreter, I told him the white man wanted to talk to these Pessah men, and asked him to call them closer together. I commenced by saying:

"You be Pessah men, and live back in the bush?" They grunted, "Yes, daddy." Always it is "daddy."

A FAMILY GROUP OF THREE

"You come here to trade and barter your fiber for gin, cloth, tobacco and salt?"

"Yes, daddy," they reply.

I say to them: "Cloth be good. Salt be good. Gin, he be bad. Rum and gin bite you like poison snake and kill you. Tobacco be not good."

"No, no, daddy," they answer; "gin be good. He make you shiver all over, and make you 'trong. But no drink too much; then he be bad man fo' true-true."

"You see this Book? It be God's book. It tell man how to live right. It come down from the sky. It be stronger than rum or any 'medicine' or charm. It give you life and tell you how to live forever."

"Tell we 'bout dis book, daddy," they request.

"The big God in the sky had one Boy. His name be Jesus, that means one who can save you from all bad things. He came down to earth to heal people when fever catch 'em or any kind of sickness comes to us. And he has power to take all bad out of our hearts, and put good in its place. So that you never beat or sell your wife, nor make slave of your children or other people. He 'make your heart lie down' when trouble come, and put a song in your mouth, so you always be happy."

"How we gwine to git dis Book medicine, daddy?" they ask.

"It is like this," I answer. "God is everywhere. You can't see him with your eyes, nor feel him with your hands. But if you believe what this Book says about his Boy, Jesus, who died on a cross for you and the world, he will take the sins out of your heart, and put a gladness into it, and you will feel him in your heart. Then you will be kind to your wife and children. You will not make any more witch, nor drink rum, nor gamble for your cattle, slaves, children or wives. And when you die God will take you to his big town in the sky where you will live and be happy forever."

One wiry black man, whose teeth were filed like saw teeth, had been sitting twirling the little braid of hair over his ear, and listening intently to the conversation between the interpreter, the people and myself. Looking at me with wistful eagerness, he asked:

"Where God live, daddy? We no know him. Nobody cum to tell we 'bout him. Make you go cum to we town, and teach we Book?"

No doubt this man has eaten human flesh, but he was hungry for the Word of him who said: "This is my flesh which I will give for the life of the world." "Give ye them to eat."

They are wild and crude people, full of superstition and fears; but they are the "other sheep" whom Jesus must bring, and to whom we must go with the message of love and salvation. They are not the filthy degraded wretches so often pictured. Ignorant they are; but they are clean in body, and perhaps as morally clean as many people who live in America without Christ. Their towns and villages are cleaner and healthier than many of ours. No filth or garbage is permitted to remain in them. They know it would instantly decay and cause disease, so it is done away with at once.

When they arise in the morning, they immediately take a warm bath and anoint their bodies with palm oil. During the day, a bath or two is usually taken in a neighboring brook or river. Before "chop lift," or suppertime at night, another hot bath is taken, hence they are clean.

Most of them have very fine skins and splendid physiques. Many of the men are great hunters and expert with the bow and arrow, knife and spear. The arrows of these jungle hunters are frequently poisoned in order that when they wound an animal, they can track it, and sooner or later find it dead, bring it home, and divide it among their townspeople. They live mostly in a communal system. When they go to war their arrows are poisoned also.

These jungle people are not very particular concerning their food. One of our missionary ladies was down with an attack of fever some time ago. This was a source of sorrow to these poor, unlearned, yet sympathetic natives, who in their own way are really compassionate and want to help. One of these "bush mammies" tried to express her sorrow because the "white mammy missionary" was so ill. After a time she left the station with a bright idea in her head, and started for the jungle. A little later she returned with a large tropical leaf from one of the trees. Upon it were several big, crawling green worms, which she had caught and brought to the sick missionary. She thought they would be nice and tender for her to eat during her illness.

Equal suffrage has not yet penetrated Africa's jungles. A husband will send two of his wives out to plant and care for the cassada farm. Two more will be appointed to look after the rice farm, to plant, attend it, drive off the rice birds and animals, and, finally, to cut and harvest the crop. Two more will be delegated to the jungle, to chop and bring home firewood. Another will be commissioned to carry water for the family. Another will do the cooking. Still another will shine her husband's sword, light his pipe and bring it to him, while he sits in the kitchen, and talks any kind of "palaver" that his men friends care to quibble about. The husband works on the principle of "to every woman her work."

What these jungle ladies lack in clothing, they make up in hair adornment. Some styles are pleasing while others are very grotesque. Their hair combs are made of a very tough wood, and they need to be tough, for one of the feminine customs is to put gum all through their hair to keep it in place. A very strong comb is needed to get it apart, but the women contrive

Continued on page 835

NATIVE JUNGLE HUNTER

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Heroes

HATEFUL as war is, and utterly abhorrent to the Christian mind, we must yet recognize the fact that it brings to the surface as nothing else can, certain heroic qualities in man that the whole world admires. And the Great War has already been prolific of heroes. What is a hero? He is one who does his duty fearlessly, as he sees it, with all the energy, ability, power and enthusiasm at his command. At Liège, a German officer directing his men in the trenches fell shot in the head. At once the others came to him, eager to help. He waved his hand. "No, no," he said; "I have got my account—go forward—do your duty." And so died a hero. Prince Frederick of Lippe, leading his command, received a bullet in his breast. He knew it to be a mortal wound, but with his last ounce of strength, he sprang forward, grasped the regimental standard which was in danger of being taken, and shouting "Save the flag!" fell to rise no more. Many incidents of individual heroism like these are told of both sides, and they relieve the somber tragedy of war. Many undistinguished heroes went to their death at Namur, Charleroi and other battlefields in Belgium and along the border from Mons to Muelhausen, and at the great battle in Lorraine, where 300,000 fought on either side. The story is told of a number of students of Liège University, who had volunteered for military service. There was an examination to be held, but a great battle had already begun. It was at first proposed to abandon the examination; but with a unanimous voice, the students and faculty decided that it should go on. "The examination took place," relates the correspondent, "and then the candidates trooped from the hall to the battlefield, where many of them lay dead a few hours later."

We picture in imagination the great armies swaying back and forth in combat, amid the incessant roar of cannon, and we can be sure that wherever death reaps his terrible harvest on such battlefields, he gets many a heroic soul who deserved a better fate and who would have been well worth saving to the world.

There is another kind of heroism. Whitelaw Reid once wrote, in telling of our own Civil War in 1861, that these other heroes were "the great, brave, patient, nameless people"—the silent heroes, both men and women, who suffer probably worst of all and whose lives are overshadowed and ruined by the calamity of war.

May God help those silent ones who, although they do not go to the front in the Great War, bear the heavier burden of sorrow and suffering. In such a time of affliction all distinctions are forgotten; racial and religious differences fall away like a mask and we see only the sorrowing multitudes of the bereaved—feel only pity for the thousands of lonely widows and for the great army of little orphan children whose dear ones will return to them no more.

A Place for Men of Good Will

THE discussion arose the other day between two Christian workers as to whether or not an unconverted man should take a prominent part in church affairs. They agreed that in some cases it is right for such a man to help in church work, provided of course he make no definite profession of an experience he does not possess.

In almost every church are to be found men who really love the church, who like to associate with Christian people, who stand with the church in every good cause and wish to help it, but who through some difficulty in matters of faith, or some diffidence in spiritual things, or, it may even be, through some unwillingness to make a surrender of their lives to Christ, fail of attaining a definite Christian experience. The question is, should these men be denied the privilege of helping the church with their time and strength as well as with their money? The answer is clearly "no." Many churches provide that their trustees or corresponding officers who have charge of the church buildings, need not be members of the church, while insisting that those in charge of its spiritual affairs be in full connection.

Often such men, through their association with God's people and their ever-growing interest in the affairs of the kingdom, become true Christians. It is the duty of the believers in every church to encourage such souls, taking their aid in temporal matters and endeavoring to repay this with spiritual aid, leading them to the true riches of the soul.

But care must be taken not to encourage these men to hope that such outward tasks can ever take the place of spiritual life. When the Jews came to Jesus asking: "What shall we do that we might work the works of God?" he replied: "This is the work of God, that ye *believe*." They should be made to feel that they are putting off to a later time the step which should have been taken first. They should be urged to make the full surrender, to take the step of faith, and to find for themselves that God is willing to manifest himself to their souls. They should be made to see how much their power in helping the church and in doing good will be increased by receiving in their hearts the supernatural, abundant powers of God himself.

Nothing can ever justify hypocrisy. That is always loathsome. Pretenders to piety are an offense to God and man. But "men of good will" should be made to feel at home in God's house, while pastor and people strive together to win their faith and their hearts to the Saviour.

The Duration of the War

IT IS now a full month since the outbreak of the great war, and military experts have already begun discussing its probable duration. No one is surprised to find their opinions widely differing, due doubtless to the fact that in many essential characteristics, the struggle is without a parallel. Some of the professional tacticians venture the statement that the combatants will find themselves at the point of exhaustion within three months; others, more conservative, regard it as a campaign in which the policy of delay, on the part of the Allies, may prolong hostilities for many months. Conjectures of this sort, while interesting, have little real value. The most serious consideration is as to the ability of the respective nations to stand the tremendous drain upon their military and food resources. Even in England, with its colonial resources added, the strain must soon make itself felt. Germany, with its tremendous military machine and its overwhelming superiority in field strength and efficiency, has resources for such a campaign that seem well-nigh inexhaustible. Count Bernstorff, the German ambassador in Washington, has declared that the German food supply is practically limitless, and that the country is self-sustaining and needs no outside help. Perhaps the only other power of which this can be said is Russia, whose vast food area could supply her armies indefinitely.

But there is no certainty that the war will be prolonged. Already the momentum of Germany's advance has swept aside every obstacle. Although the Allies are credited with superiority in number this has been more than counterbalanced by the efficiency of the German machine. It has been a war of surprises, and there are doubtless more surprises in store. According to the admissions of the Allies, they hope to prolong the struggle in Belgium and France sufficiently to give the Russian armies time to reach Berlin. That is clearly their chief hope; but the Czar's troops have not yet reached the strong chain of German defenses. That part of Germany which has been invaded is the least important and the least defended.

In discussing the duration of the war, we must look the existing situation squarely in the face. Ostend, now held by the Germans, is but sixty-six miles from the English coast. Germany has not yet used her Zeppelins in force. Should she decide to do so, it might change the whole aspect of the situation. Meanwhile, three capitals are menaced—Paris by the German armies, Berlin more remotely by the Russian legions, and London by the dreaded aerial fleet. On which of these will the blow first fall?

Outwitting the Looters

A LOOTER has always been considered a sort of criminal outside the pale of ordinary crime. He is only one step lower than the "ghoul," who robs dead bodies. The man who will go through a house that is burning and, under pretext of saving goods, steal them; the man who will evade police lines and steal from the ruins of fire or flood—that man has been a creature to be classed with wild beasts.

President Wilson took prompt measures when he found that some individuals and concerns in America were taking advantage of the dreadful war in Europe to raise prices here on foodstuffs. Investigations have been conducted, recommendations made, prosecutions threatened. In New York plans are about complete for the opening of several municipal markets, at which prices can be held steady. George W. Perkins heads an investigating committee appointed by the mayor, and Mrs. Julia Heath has been put in charge of a bureau where housewives may bring complaints and receive suggestions. During the two weeks ending August 29 beef prices went down a little, owing to the fact that housewives began to boycott that commodity. But they need flour, and flour continues to go up. One flour expert predicted that it might reach ten dollars a barrel.

Suggestions have been made to the government that exportations of foodstuffs to the nations at war be prohibited in the hope of shortening the conflict, but not sufficient pressure could be brought to bear to ensure this move, though it would not only probably shorten the war, but would certainly help to keep prices normal here.

The whole business of cornering the necessaries of life is a sad commentary on human nature, and on civilization. The watchwords of the race still seem to be strife and spoil. But at least the war looters are being checked, and out of this agitation and experimentation may come a definite system for the control of food prices by the people, rather than a continued and abject subservience to the whim of organized "business."

Souvenirs from the Holy Land

ON ANOTHER page you will find the story of a recent pilgrimage to Palestine by the president of THE CHRISTIAN HERALD. He went there as the representative of the readers of this journal, and with a very special object in view—to bring back a pleasant surprise to the great CHRISTIAN HERALD Family Circle by putting at the disposal of every member, free of all charges, some valued souvenirs of the Holy Land. He succeeded beyond his expectations, and we feel assured that the announcement in this issue of the result of his efforts will be received with genuine appreciation. You may never go to Palestine in person, but these beautiful souvenirs will bring the old "land of promise" to your doors. Read the announcement, fill in your coupons and mail to us at once. Remember, the opportunity will not last longer than the present month.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Butter Tree of Tropics

MR. YERBY, the United States Consul at Sierra Leone, tells of a wonderful tropical tree called the shea, or butter tree. It furnishes the natives not only with nuts, which they highly prize, but with butter, which may become an article of commerce of importance, since it is already exported to Europe, where it is used in making artificial butter. This tree produces a nut covered with a soft pulp, which is in turn covered with a smooth skin, easily removable when the nut ripens. This pulp is sweet and wholesome. About sixty per cent. of the nut is butter, which is edible. The tree begins to bear when it is fifteen years old, and reaches its full capacity in twenty-five years. Barring jungle fires a butter plantation is a long time and profitable investment. Chocolate manufacturers could easily absorb the product. Candles and soap can also be made of it. Trees that can produce butter, soap and candles are worth cultivating. The value of trees as food producers is thus described:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. (Deut. 20: 19.)

"I Will" Meditations

A WIDELY circulated secular newspaper prints on its editorial page five powerful "I will" statements to meditate upon during the ensuing week. First, I will know that God is my only source of strength. Second, I will thank God daily for the prosperity constantly provided for me. Third, I will praise God that I recognize that I am one with him in the riches of his kingdom. Fourth, I will glorify God in the beauty of wholeness in my body, soul and spirit, and my affairs. Fifth, I will be that which I will to be. The intellect and sensibilities are all important in the secular and spiritual realm, but the dominating faculty of the mind is the will. The human will lost in the divine will is the nearest to omnipotence of anything this side of the white throne. Oneness with Christ insures harmony between the human and divine will. Paul thus describes this relationship:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. (Gal. 2: 20.)

Veteran Locomotive Engineer Retires

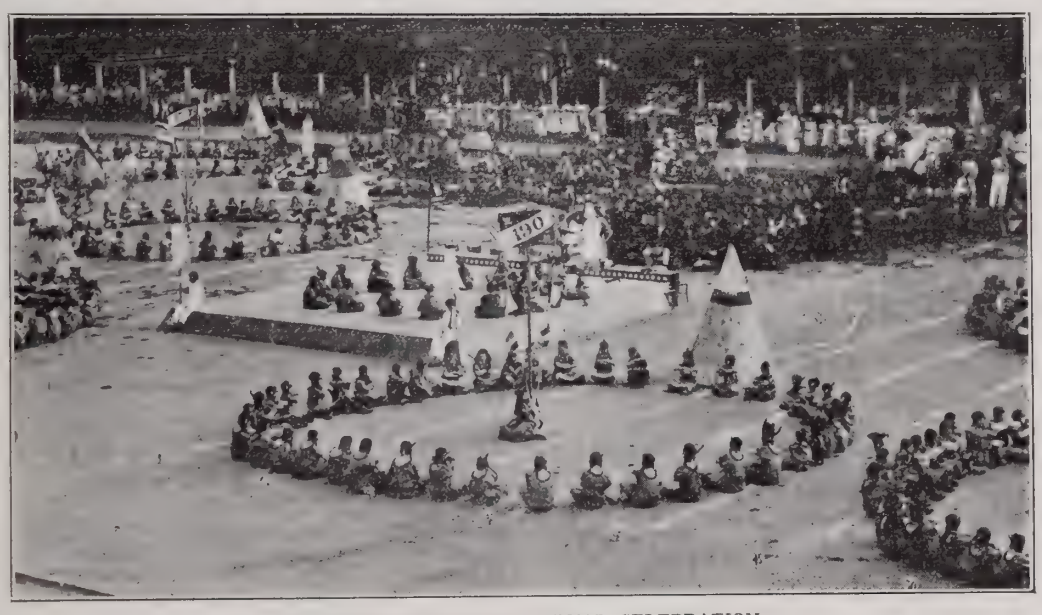
WHEN the Lake Shore Limited of the New York Central took on its electric engine at Harmon the other day, Dennis J. Cassin, who had brought her down from Albany, retired after more than fifty-two years of service. He started as a wiper with the Hudson River Railroad in 1861, before the line was amalgamated with the New York Central, and became an engineer in 1867. His record of forty-seven years as engineer is among the longest in the history of American railroading. Friends in his old home town as well as at Albany and Harmon combined the other day to make his last run a jubilee occasion. C. Christy, superintendent of the Hudson River Division, was in the cab with him. Friends at Albany hung a big wreath over the headlight before the train started, and when the Lake Shore Limited passed the railroad shops in Rensselaer, whistles were blowing and flags waving, and a large percentage of the force had turned out to give Mr. Cassin a salute. When he left the train at Harmon, the employees of the Hudson River Division shops there presented him with a huge basket of roses. Such men are as necessary to the success of the railroads as the rich men who furnish money. There could be no railroads and no transportation without the rugged, splendid men of the type of Dennis Cassin, who did his work with intelligence, fidelity and heroism, taking his life in his hand every day for the benefit of the public. He could say at the close of the more than half century of practical service, what Paul said at the close of his heroic career in the spiritual realm:

I have fought a good fight, I have finished my course, I have kept the faith. (II Tim. 4: 7.)

Missions Friendly to Hospitals

A WRITER in a cosmopolitan daily devotes almost a column to asking the people of the United States not to contribute a single cent of missionary money until every community in the United States shall have provided a well-equipped hospital where needy patients may be treated without any charge whatever. It is hard to understand why economy in behalf of missions should have been demanded while millions and even billions of dollars are wasted on habits that harm, and luxuries that could be dispensed with, sums which would furnish ten times the number of hospitals that could be used. It should not be forgotten that missions carry cure for the body as well as for the soul. Nearly all denominations have medical missionaries, and many of them have well-equipped hospitals under their care in the various heathen nations of the earth. Our American civilization, with the best system of charity on earth, would have been an impossibility, had it not been for Paul the great missionary who came to the soil of Europe, and his spiritual successors who came to our own land. It is an ungracious and unjust thing to charge that gifts to the missionary cause in any way hinder the foundation or support of our hospitals or other benevolent institutions. Christianity has ever followed the example of its Founder who devoted himself to the cure of the body as well as the soul, which cure is thus recorded:

And great multitudes followed him, and he healed them all. (Matt. 12: 15.)



CHILDREN IN TERCENTENNIAL CELEBRATION

THE three hundredth anniversary of the regularly Chartered Commerce of what is now the State of New York, under the auspices of the States General of the United Netherlands in 1614, is being observed in New York City. A series of interesting public celebrations have been and are to be held, some of them utilizing the school children in large numbers. Recently several thousand children from the public schools gathered in one of the city's parks and entertained a multitude with charming figures, marches, tableaux, folk dances and other exercises, the children being dressed mostly in Indian garb and representing Indian life in many of their tableaux, etc. This celebration is unique and will continue into the autumn. There is no celebration of any kind that could be complete without the introduction of children into it somewhere, as the boys and the girls are the joy of the home, the hope of the state and the church. They are to our national life what the springtime is to the year. The outdoor sport of childhood is thus referred to in the sacred Scriptures: "And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. 8: 5.)

Annual Embezzlement Forty Millions

ACCORDING to the statement of the President of the National Surety Company, forty millions of dollars each year are embezzled in one way or another. Eighty per cent. of this amount is taken by those who satisfy their conscience with the promise that the amount taken will be returned, and that at once, and that nobody will know of the wrong-doing. Four-fifths of the cashiers, bookkeepers and other trusted financial employees in the first stages of embezzlement, make themselves believe that they will pay back their unauthorized borrowings. Almost all criminals down to the very worst, present some excuse or apology for their wrong-doing. There is only one thing to do and that is to be scrupulously honest—to refuse to lay a finger upon a penny that belongs to some one else. This rule applies to those who have millions of trust funds, as much to those who are charged with the responsibility of a few hundred dollars or dimes. The apostle makes this reference to strict integrity:

For we trust we have a good conscience, in all things willing to live honestly. (Heb. 13: 18.)

Prayer for Peace

BISHOP GREER of the Protestant Episcopal Diocese of New York sent to the pastors for use in their churches the following prayer: "O God, who hast made of one blood all nations of men to dwell on all the face of the earth, and who in thy Holy Word hast taught us that one is our Father, even God, and that all we are brethren; we pray thee in this dark hour of international strife that thou wilt open the eyes of the people, and those who in thy name are entrusted with the authority of governance, to see and understand their right and true relation to thee, and through thee to one another. Teach them by thy Spirit that hatred and violence are not strength but weakness; that the true safeguarding of a nation is not found in weapons of war, but in those eternal principles which make for righteousness and truth and brotherhood and peace. Give to those who shall suffer in the war which is raging now the consolations of thy grace. Heal the sick; comfort the wounded; minister to the dying, and bind up the broken heart. Bring, we pray thee, to a speedy end this international strife; and hasten the time when peace shall flourish out of the earth, and all shall dwell together in unity and love, and war shall be no more. We ask it in the name of our Saviour Jesus Christ. Amen." Since the European war began, the hearts of the various churches of the civilized world have gone out in prayer that God may speedily substitute for the menacing armaments of the world the blessed industries of peace, that this prophecy of the psalmist may be fulfilled:

He maketh war to cease unto the end of the earth. (Ps. 46: 9.)

Income Tax Report

COL. W. H. OSBORN, Commissioner of Internal Revenue, has just made his preliminary annual report. It shows that the total collections under the Income Tax law for the fiscal year ended June 30, 1914, amounted to $71,381,274.69, distributed as follows: Corporation excise tax, $10,671,077.22; corporation income tax, $32,456,662.67; individual income tax, $28,253,534.80. Individual income tax was computed upon five-sixths of net incomes accruing for the calendar year 1913. One-third of the burden of the income tax fell on the State of New York. Pennsylvania ranked second with collections of $9,272,400.66. Third in relative rank was Illinois with collections of $6,369,820.79. The method of supporting the government by taxation is as old as governments. The Romans laid tribute on Palestine:

And all went to be taxed, every one into his own city. (Luke 2: 3.)

A WEEK IN THE WORLD'S NEWS

Boston Saving its Citizens

LOSS of life and loss of limbs by street accidents in Boston have been greatly reduced by the Safety First movement, the committee having the campaign in charge reporting that only a third as many fatalities occurred this July as last, and about three-fourths as many lesser accidents. In other years many little children have been killed or badly hurt, but this summer not one child under twelve years was seriously injured in a street car accident during July, the month of the campaign, according to the report.

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Gospel Workers Stir Baltimore

OUTDOOR preaching has won its way in Baltimore this summer, according to the press of that city, over 700 meetings having reached an estimated 300,000 people, more than 2,000 of whom signed cards pledging a better life and identification with some Christian church. The general secretary of the Maryland Tract Society, Rev. J. Monroe Stick, is in charge of the work. A Gospel wagon is used that can be transformed into a platform holding some twenty-five persons, and is drawn about the city by four horses.

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Insatiable Shorthand Writers

THE uppermost stratum of shorthand writers—professional reporters of court, legislative and convention proceedings—in their annual convention at Atlantic City in August laid plans to enforce a uniform scale of rates for such work, to be effective throughout the country—the rates to be sufficient—and condemned a congressional bill authorizing the attorney general to fix the salaries of United States court stenographers. The specialized service performed by this class of stenographers plays an important part in litigation, as well as in other departments of civic life. The compensation received by some is said to be in excess of that of the average attorney. Shorthand reporters are trained in the law, in medicine, and in other subjects in which they specialize, and their national association is in effect a labor union of professional men.

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Peace Parade Idea Spreads

THE plan of the women of New York to march through its principal avenue garbed in black, minus music and banner, excepting drums and fifes, as a protest against the war in Europe received the approval of President Wilson, whose views were sought because of his public appeal for personal neutrality throughout the country, and between five and ten thousand women were expected to be in line August 29, many of them from nearby States. The plan has found favor in other large cities, and will probably be put into execution in Chicago at an early date, the ministers of that city having inaugurated a huge peace meeting to be held soon on the Lake Front, a peace parade being one feature of the movement.

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Big Irrigation Suit Nearly Ready

THE suit of Wyoming to prevent Colorado's diverting the Laramie River for irrigation purposes will soon be submitted to the United States Supreme Court in the form of testimony gathered in hearings extending over two years and filling 15,000 pages in nine books, an abstract of which will comprise 2,000 printed pages. State rights in streams that traverse two or more States, and consequently vast irrigation interests, are said to depend upon the final decision in this celebrated case. The Laramie rises in Colorado and runs partly through Wyoming, and the latter State claims that its citizens have been illegally deprived of water benefits by the diverting of the river by Colorado citizens. The case is regarded as the most important of its kind.

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STOP HIM! By Winsor McCay

Chicago to Be a Seaport

IF PRESS reports are substantiated, a fleet of steamships will ere long be making regular trips between Chicago and New Orleans picking up other inland ports en route. The object is to facilitate the exchange of Middle West products for those of Central and South America. A system of banking service is included in the plan, which is being pushed by several Chicagoans.

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New Jersey Faces Strike War

LABOR troubles at the Roebling Wire Works, the Mercer Automobile and other plants near Trenton became so serious toward the close of August that the different works were closed and the governor was appealed to for protection. Governor Fielder announced, August 25, that the militia would be sent to preserve order if conditions did not improve.

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A Paragraph About Colorado

MODESTLY hiding itself in an out-of-the-way column of the press of August 26 appeared the statement that the twenty-two militia officers and men under court martial trial for murder, manslaughter, arson and larceny in connection with the Ludlow battle in the Colorado mines April 20, were acquitted; though one officer was convicted of justifiably striking a miner with a rifle. The findings of the court were approved by Governor E. H. Ammons.

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From Farm to Table via Post Office

TEN cities have been testing the usefulness of the parcel post as a saving medium between producers of foodstuffs and consumers thereof: Washington, St. Louis, Boston, Baltimore, Atlanta, Birmingham, San Francisco, Rock Island, Lynn and La Crosse. Their experiences differ, but the cumulative evidence is that the service is welcomed by both the farmer and the city dweller. The department finds that lack of information retards the growth of the service, and urges producers to acquaint themselves with the conditions under which they can deliver their goods right at the consumer's door. The post office records show the following articles among the long list of perishable things mailed: butter, fish, hams, home-made cake, oysters, molasses, pickles, lard. The service is still in the experimental stage, and numerous improvements, devices and inventions are constantly being considered by the Post Office Department.

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Hard Conditions for Legislators

FAILURE to do their work will lose congressmen their per diem of $20.54 for each day's absence, the sergeant-at-arms of the House of Representatives having sent telegrams to that effect on August 25 to 180 members whose prolonged absence has hampered legislation. The resolution revoking all leave of absence and authorizing the call was passed by a vote of 213 to 27, all cast by congressmen on duty. Political exigencies explain most of the absences, fall campaigns now being under way. A plea was made on behalf of members whose political fortunes might be endangered, but the strange idea that the country's business is paramount to all else won the day.

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The America's Cup to Remain Here

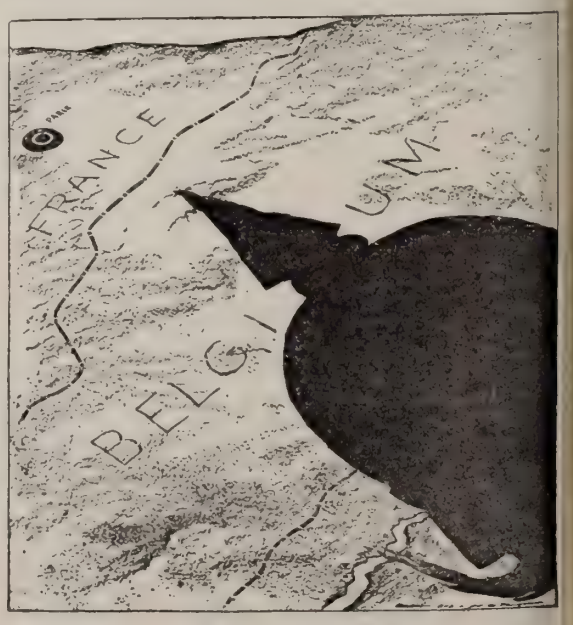
THE annual yacht races of the Atlantic Yacht Club and others are being held off Sea Gate, N. J., and in other waters as scheduled, but the event that would have drawn the attention of two continents, namely the third effort of Sir Thomas Lipton to lift the America's cup, has been called off because of the war. The three American candidates for the honor of defending the historic prize have competed among themselves in vain, for the newest *Shamrock* perforce has declined the combat. It was expected that the race would be close.

THE REWARD. By Robert Minor

Reproduced from the New York Evening World

THE MOTHER. By Donahey

Reproduced from the Cleveland Plain Dealer



A WAR MAP. By Robert Minor

Reproduced from the New York Evening World

LUTHERAN SILVER JUBILEE CELEBRATION

THE Evangelical Synodical Conference of North America celebrated its silver jubilee when it met at Milwaukee, Wis., August 12-17, in the Bethlehem Evangelical Lutheran Church, of which the Rev. O. Kaiser is pastor.

This conference, organized in 1877, is composed of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, the Wisconsin Synod, the Minnesota Synod, the Michigan Synod, the Nebraska Synod, and the Slovak Synod.

The ninety-one accredited delegates present, together with two from the Evangelical Lutheran Norwegian Synod affiliated with the Synodical Conference, represent almost four thousand congregations with a communicant membership of about one million.

At the opening session, the Rev. C. Gausewitz, president of the Conference and pastor of Grace Lutheran Church, Milwaukee, delivered the sermon on John 6: 15, pointing out how the people of today try to force Christ to be a king of this world, and desire to make him stand sponsor for culture, morality, social betterment, philosophy, and for almost every form of religion invented by man. The speaker showed that Christ departs when such worldly crowns are offered to him, as he did during his sojourn on earth. His word still stands, "My kingdom is not of this world." His is a kingdom of the truth with spiritual gifts which make for the temporal and eternal welfare of the soul. And what Christ expects of his church is to preach the Gospel.

At the first business session the election of officers took place with the following result: President, Rev. C. Gausewitz, Milwaukee, Wis.; vice-president, Rev. H. Speckhardt, Saginaw, Mich.; secretary, Professor J. Meyer, New Ulm, Minn.; treasurer, Mr. H. A. Christiansen, Detroit, Mich. Other officers chosen were: Chaplain, Rev. F. Brand, Springfield, Ill.; German reporter, Rev. H. Ebert, Milwaukee; German reporter for church papers, Professor Otto Hoenecke, Saginaw, Mich.; English reporter, the Rev. W. M. Czamanske, Sheboygan, Wis.

"The New Testament Titles of Christians" was the subject of a doctrinal paper read by the Rev. William Dallmann, pastor of Mount Olive English Lutheran Church, Milwaukee. This interesting paper will be printed in full in the proceedings to be issued by the Concordia Publishing House, St. Louis, Mo.

A committee was appointed to confer with a committee from the Norwegian Evangelical Lutheran Synod in regard to differences in doctrines that have arisen. The committee, consisting of Professor W. H. T. Dau, St. Louis, Mo.; Dr. F. Pieper, St. Louis, Mo.; Professor Theodore Schlueter, Watertown, Wis., with the following alternates: Professor J. Meyer, New Ulm, Minn.; Rev. C. Gausewitz, Milwaukee, Wis.; Dr. C. A. Abbetmeyer, St. Paul, Minn., and Rev. William Moll, Fort Wayne, Ind., was instructed to use every opportunity offered by the Norwegian Synod for the settlement of differences, and to make every attempt to reach the goal set at a former session of the Synodical Conference, in order that an agreement may be consummated. The committee was authorized to make known the result of its labors, if it deems such a course expedient.

The different Synods of which the Synodical Conference is composed conjointly prosecute the work of negro missions. This work is being carried on in ten different States, and in Washington, D. C., having at present a communicant membership of 2,700, under the care of fifty-four laborers, the majority of whom are colored. In the last year, eighteen new mission stations were opened. Rev. N. J. Bakke, St. Louis, Mo., the field secretary, gave a graphic description of the work as now constituted. He stated that the mission stations were enjoying a healthy growth, that the negroes in church and school contributed largely toward maintaining this mission work, last year giving $5,500. In the last thirty years, they have given $60,000.

The Synodical Conference is making every effort to raise the material, social and religious standard of these benighted freedmen of the South. Largely through parochial schools, into which 2,200 children have been gathered, the fear of God and the virtue of chastity is being instilled in the minds and hearts of the young. The good seed is carried by them into the homes, where it has borne good fruit. The honesty and industry of the negro families trained in our churches and schools are recognized even by the white men of the South.

Our country has a negro population of about ten millions. Only one-third of these people are nominal church members. Almost half of the negro children born today are born out of wedlock. The black slave traffic is even more appalling than the white slave traffic.

The Synodical Conference has two colleges, or training schools, for the negro in the South, one at New Orleans and one at Greensboro, N. C. Luther College at New Orleans had two professors and forty-one scholars during the past year. Immanuel Lutheran College in Greensboro, N. C., has six professors and eighty-eight students. Since 1903, this latter institution has turned out ten colored pastors and fourteen colored teachers, who are now working among their own people.

Rev. N. J. Bakke, field secretary, traveled 15,000 miles during the past two years, visiting all the mission stations and colleges, delivering sermons and addresses, besides his literary work for the *Lutheran Pioneer* and *Die Missionstaube,* the official organs of the Synodical Conference, issued in the interest of negro mission work.

The following resolutions were adopted to further the cause of this mission:

Ten thousand dollars were voted for ten new chapels at ten different stations, some of these are to be portable chapels. Three thousand dollars were set aside for a ladies' dormitory at Immanuel Lutheran College, and $300 for necessary repairs. It was resolved that a dwelling-place for Rev. John McDavid be erected for $800.

In place of Rev. W. Hallerberg, of St. Louis, Mo., resigned, the Rev. W. F. Schulze was elected as a member of the colored mission board.

A vote of thanks for its unparalleled hospitality was extended to Bethlehem Lutheran Church in whose midst the Conference held its sessions.

Professor G. Metzger of St. Louis, Mo., will present a doctrinal paper at the next session of Synodical Conference to be held at Toledo, Ohio, in 1916.

W. M. CZAMANSKE.

GENERAL NOTES OF CURRENT INTEREST

—ONE OF THE CHARMS of this week's cover picture is its faithful reproduction of natural colors. This delightful effect is obtained by the wonderful lumière process, the three-color photography described in a previous issue of THE CHRISTIAN HERALD. The subject was chosen for this number in order to give our readers another beautiful example of this modern art, and also because of the refreshment to tired hearts that comes from such untroubled scenes. Roses still bloom somewhere—and always will; life is still calm and trustful somewhere—and always will be. War is in the world, but peace is here too, and will prevail.

—THE WOMAN'S BOARD OF FOREIGN MISSIONS of the Presbyterian Church, U. S. A., has just completed a splendid boarding school for Mexican girls at Los Angeles, Calif., which cost $30,000, the fund created by enthusiastic women of California. The school opened with seventy-five girls.

—MISS EDITH FREDERICKS of the New York Branch of the Woman's Board of Foreign Missions of the Methodist Episcopal Church is planning an exhibit on "Child Life and Motherhood All Over the World." It will represent a wonderful exhibit of pictures of mothers and children from every land.

—"BIBLE TEAS" ARE THE latest popular idea in missionary work in China, according to a letter just received from Miss Wethy B. Honsinger, American principal of the Baldwin (Methodist) School for Girls at Nanchang. She writes: "Since America has gone mad over 'tango teas' we intend to create as much madness over 'Bible teas' in Nanchang. We have started them on Friday afternoons in our home. The ladies began coming at three o'clock for a four o'clock tea; the wives of four former native magistrates were among the number; the wives of prominent members of the gentry. But such questions as these women asked! It was worth months of labor to see the interest they took in the Bible. We gave to each a copy of the Gospel of Matthew, and most of the guests took it home to prepare for the next tea."

—ACCORDING TO THE BERLIN correspondent of the London *Christian World*, the creation of a cardinal is an expensive function for the candidate, who must spend a small fortune in fees and tips. Several of the eleven cardinals lately created were compelled to borrow money to meet this draft on their resources. There are, first, legal disbursements of about $10,000, and then a long list of unofficial items to be met. The new cardinal's "court" costume averages $4,000. Then he has to pay gratuities to "the toll keeper of the Angelus bridge," the "custodian of the key of Borgo," the servants of the Pope cardinal-nephew, the servants of the papal secretary of state, $1,200 to the "Spiritual Privy Chamberlain," and sums varying from $2.50 to $30 each to trumpeters, "apostolic messengers," runners, coachmen, valets, doorkeepers, etc. Thus the "red hat," with its appurtenances, makes of many a cardinal a poorer and wiser cleric, who has paid heavily for his new dignity.

—THE PROPOSED NEW INTERNATIONAL HOSPITAL in Japan, so long a topic of discussion, has now become a fact, and plans are well under way to establish it in Tokyo, Japan, as a development of the present St. Luke's Hospital. This is the result of the active interest of Count Okuma, the premier of Japan, and the hearty co-operation of Baron Goto, Baron Sakatani (mayor of Tokyo), Dr. Nitobe, Mr. Sakai and others. As the result of a luncheon given on July 1 by the premier at his official residence, to which forty of the most prominent men in government and other circles in Tokyo were invited, a council was formed of all the members present to stand sponsors in Japan for the undertaking. Count Okuma accepted the presidency of the council, selecting Barons Goto, Sakatani and Shibusawa as vice-presidents. An executive committee was then appointed, and the council decided upon securing a suitable site for the new hospital. Two hundred thousand dollars will be raised with which to purchase the site. Among the many representative men present, besides those already mentioned, were: Mr. Ozaki, minister of justice; Baron Kondo, Dr. Ikki, minister of education; Mr. Shimooka, vice-minister of home affairs; Baron Mitsui, Mr. Nakano, president of the chamber of commerce; Count Mishima, and Professor Aoyama, dean of the medical faculty of the University of Tokyo. Count Okuma in presenting the plan said: "The establishment of this hospital would directly assist, in a practical way, international friendship and amity, and would aid the advancement of medical science and learning both in the Occident and the Orient." Among the letters to Count Okuma, expressing appreciation of the movement and hearty accord, was one from the American ambassador, Mr. Guthrie, and one from Sir Conyngham Greene, the British ambassador. The cost of the entire project will be $250,000.

Emperor William's Voice

A READER of this journal, Miss F. Wetmore, Northampton, Mass., sends this item which will be read with special interest at this time, when the subject of it is foremost in the minds of two continents. It is the transcript of a phonographic record of Emperor William's voice, the words having been spoken eight years ago. The writer of the letter says: "So much is said against him now that I like to recall the beautiful words he spoke a few years ago. This is the only record of the emperor's voice, I believe, that is known to exist at the present time. The record reads as follows:

"Be brave in adversity. Do not strive for what is unattainable or worthless: be content with each day as it comes; look at the good side of everything; take pleasure in nature, and accept your fellow men as you find them. For a thousand bitter hours comfort yourself with a single happy one; in effort and deed always do your best, regardless of reward. He who can do this will be fortunate, free, and independent; the days of his life will always be happy ones. He who is distrustful does wrong to others and injures himself. It is our duty to consider every person good as long as he does not prove the contrary. The world is so large and we human beings so small that everything cannot center in us alone. Even when something injures us or something hurts us who can know but that it is necessary for the benefit of the whole creation?

"Everything in the world whether good or otherwise, is the work of the great, wise will of the Almighty and all-knowing Creator, though we, petty creatures, may not be able to understand it.

"Everything in the world is exactly as it must be; and whatever it may be, the good is always the will of the Creator."

BEFORE THE JUDGE*

"Inasmuch"

By Arthur H. Howland

THE world is familiar with many kinds of judgments. Men are judged by the amount of money they have, and are taken in or kept out of various circles accordingly. People are judged by what they know or what they can do, and given or deprived of certain opportunities. People are judged by their ancestry, their manners, their keeping or breaking of laws, and a thousand other tests.

Now when we come to the last great scene, when the whole story of the human race reaches its conclusion and the final judgment of all is rendered, one would naturally expect that the test would be on very great and palpably important matters. Yet the things upon which those final judgments are to be passed, as stated by the Judge himself, sound very trivial—a cup of cold water; a meal to some one who is hungry; a welcome for a stranger; a garment for an outcast; a visit to a prisoner. Things like these to determine the final fate of the sons of men? Let us see.

Christ was not given to talking of trivialities. He often mentioned little things, but it was always with a big purpose. So here. What lies under and back of these tests of life's little kindnesses?

Just this. Christ, the world's great Leader, is organizing a new race of people. A race of people who love one another, who help one another, who really care for one another. The present order of things is extremely unsatisfactory to him. He does not like to have people striving with one another, competing with one another, oppressing, hurting, disliking, distrusting, destroying one another. The crowd of people he is getting together live on an altogether different plan. They love and help one another.

What will be the test, then, when Christ's crowd is all gotten together and begins in earnest the work which is to last through eternity? The test will be of course: "Have you a loving heart?" The password into that circle is "Love." If you can not speak it from the heart, if your life does not show it, there is no place for you in Christ's new company.

There is, after all, a deeper test than this test of kindness to others. The real test is how we feel toward the Judge himself. The actual bond that holds his followers together is not that they love one another but that they love him. Here is the whole mystical, magical plan of God in a nutshell. God is love. He wants his great family to love him. Love of him is the very essence of eternal life. So he came in the flesh; made a few warm friends; tested especially Simon Peter's love by his thrice-uttered question: "Lovest thou me?" went away again, leaving the information that the only way his followers could demonstrate and cultivate their love for him was by loving other people. He said, in effect: "I am going away. You cannot see me or serve me any more. But you can see me in others who need your help. They represent me. In a sense they are myself. Help them. Live for them. If you would like to make me glad; if you would like to think of giving me water when thirsty, or food when hungry, or comfort when lonely, do these things for them, and it will have been done for me. It will give me precisely the same satisfaction and gladness as though it had been done to me in the flesh. 'Lovest thou me? Feed my sheep.'"

Can we picture the grief of Jesus as he looks down on the world to-day? The men of Europe, representing nations that are called Christian, killing and maiming one another like wild beasts; children left homeless and fatherless; wives left desolate. In other lands, greed, and injustice, and oppression; laborers deprived of their earnings; children and women forced to deadly toil; young women thrust out into lives of sinful shame; the church rich and regal while his little ones sweat and starve and suffer and die.

Inasmuch! God spare us! God help us to understand! God help us to get ready for his judgment day!

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

The Old Testament lays stress on sins of commission, the New on those of omission. Those on the left of the Shepherd-King—"the goats"—go away into punishment, not because they did wrong, but because they didn't do right, merciful things towards those who needed help. See how the Lord identifies himself with the sorrows, the pain, and the sin of our world. It is told of St. Francis that on one occasion he encountered a leper, who presented a very loathsome spectacle. Reining up his horse, he dismounted, and for pity's sake soothed his sores and gave him alms. When riding away, he happened to turn back, and saw the Christ standing there. Yes, our Lord still walks our world, and assumes many disguises, in order to test the quality of our faith and love. Happy are we, if we have eyes quick enough to detect him, and minister with a pure love! We may forget such deeds, and be startled when he shall one day recall them; but they are recorded in the Book of Remembrance, which is being written before him.

The Infinite Balances

By Amos R. Wells

IN CHRIST'S picture of the judgment day, all nations are set before him, for approval or condemnation. But he does not judge them as nations; he judges them as individuals. Let those who plunge nations into war and bring uncounted sorrows upon their people—hunger, thirst, homelessness, nakedness, disease, death—remember this: that each is to be judged as a man, and that his judgment will not be merged in a national judgment. As I write, what may become the most terrible war of all history is beginning in Europe. From the divine viewpoint it is not a question of whether Austria is wrong, or Servia, or Germany, or Russia, but a question as to the uprightness or wickedness of one man at a time—emperor or minister or general or legislator or what not. If this truth could be brought home to men in all its eternal import, there would be no more war in Europe, or anywhere else.

In every mint there is a wonderfully delicate, accurate, and swift machine for judging coins. The newly minted pieces, whether dollars or dimes, are poured into a hopper and fall down upon the scales. More quickly than the eye can follow, the judgment is made. The defective, underweight coins are thrust to one side, and the good coins are pushed out on the other side. The latter go forth to a career of usefulness, the former go to the melting-pot.

Such a judgment, but far more marvelous, is that of the mind of Christ. He has to judge the innermost thoughts and feelings, as well as the words and deeds known to all men. He has to perceive possibilities as well as actualities, ideals and aspirations as well as failures and sins. And he knows it all, knows it far better than even the soul he judges knows it, and can interpret a man to himself. "Thank God that God shall judge my soul, not man!" sings Anna Aldrich in her poem, "The Eternal Justice."

"God is love"—that is the working principle of the judgment day. Put yourself in harmony with God's love, and you need not fear that day.

To compare great things with small, St. Augustine could not endure the presence at his table of any slanderer, or harsh-tongued, malicious person. He had warnings written on his table urging all such persons to leave the room. Neither will God admit any unloving soul to the marriage feast of his Son.

A little German girl was sitting on a stand watching a great army review. She saw a feeble old woman trying hard to get where she could see. "I am strong and can stand," said the child, and changed places with the old woman. While the girl was on her tiptoes, trying to see, a courtier of the emperor, splendidly dressed, summoned her to the royal box. When she stood timidly at last before her august sovereigns the empress said, "Come, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side." This beautiful happening is an exact parallel to Christ's picture of the judgment day.

Most encouraging is our Lord's statement that those whom he will honor in the judgment will not realize that they have done anything worthy of honor. There is comfort here for many who think their lives amount to nothing. It is said that all the fuchsias in England sprang from a single plant which was brought to that country by a sailor boy from a foreign land as a present for his mother. She put it in her cottage window, where it attracted the attention of many. Now that was a lovely deed which glorified the sailor's entire life and made it well worth while; and he never knew it. He will be one of the happily surprised on the judgment day.

But this bright picture has a dark reverse; and Christ places it last, as the one he would have linger solemnly in our memory. As surely as there is eternal life, he warns us of eternal punishment. A palace in Venice shows a long line of portraits of the Doges; but one space is empty, and over it a black curtain is drawn. That was the space occupied by the face of Marino Falieri, the traitor.

Ah, there will be no vacant spaces around the festival board of heaven, no chairs draped in black, no memorials of dead souls. *But there will be dead souls, cast out for evermore.*

Quarterly Review Plans

Dr. Wilbur F. Crafts has found in his travels all over the land that it is the general feeling that twelve Sunday school lessons can not be effectively reviewed in one day.

It was suggested in the June review that the best use of review day was to make it for the beginners and the primary grade a day of nature studies, reviewing God's work in nature for the season, whether in flowers or snow: that for the juniors from eight to twelve the best use was to make it "Decision Day," a harvesting day for the evangelistic teaching of the quarter, and "Vocation Day" for the 'teen age, between twelve and twenty, when serious attention should be given to the question of what occupation ought to be chosen for life. For the adult classes the suggestion was that instead of trying to review twelve Bible lessons there should be a Christian citizenship review, recalling the work of God in our own time in social progress.

Dr. and Mrs. Crafts will prepare a Christian citizenship review for the last Sunday in September, and the matter is now brought to the attention of pastors, superintendents, and teachers in the hope that they will all begin to clip their newspapers with reference to classifying the news of the quarter. Let the temperance news, good or bad, be put into one envelope, that on Sunday observance into another, and let there be envelopes on purity and gambling, and also on pence, law enforcement, and similar subjects of moral and social reform. It is especially desirable that in adult classes committees of two or three should now be appointed to gather facts on each of these subjects, these committees to be allowed five minutes or less each in which to make their reports in succession. This will give a fresh chapter from the Newest Testament of the grace of God.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

—Why not [illegible] for a supper [illegible] to be held on Rally Day? C. N.

A Rally Day should be planned for several months in advance if it is to attain the best results. The following plans have been adopted by the Bushwick Avenue M. E. Sunday school in Brooklyn, N. Y., and will be found helpful in many other schools.

Each teacher receives a letter from the superintendent, urging her to make Rally Day a success. This should be followed by personal visits and a card for the record. The Annual Rally Committee of two is selected by consultation with the superintendent, whose duties have been stated and the duties.

The committee decides [illegible] Rally Day [illegible] A special program for the [illegible] day at the school's [illegible] If [illegible] success [illegible] to [illegible] [illegible] suggestions [illegible] to [illegible]

[illegible] For instance, "Go forward" Ex. 14. 15. [illegible] a new organ in use [illegible] [illegible] [illegible] Another year we [illegible] and Borders" was the theme. At the coming Rally Day of Bushwick Avenue M. E. Sunday school in Brooklyn, we will have four posts to aim for: "Every Scholar a Christian," "Every Christian a Worker," "Every Inch Paid," "Every Land for Christ." And for each of these goals we shall have a pennant. Our plan will be a "Bushwick Squadron," every department a ship on that squadron, and actual steering to age of scholars: *Happy Hearts, Welcome Star, Sweet, Reliable, Home Guard.* The superintendent will be the commodore and the department superintendent the captain. [illegible] will be constructed and the records posted by the boys. Recruits will be called for. Scripture texts bearing on the two central songs of the rally song, and appropriate recitations given. The decks will be "cleared for action" for the conquest of evil, the saloon, gambling, Sabbath-breaking, selfishness, etc. "Coal in the bunkers" will be the Rally Day offering. Danger signals will be unwrapped, using Scripture words.

Of course we shall try for a 100 per cent. attendance, and we rather think when the squadron is assembled there will be a lot of folks there.

Advertise. Don't fail to spend a little money if needed on advertising the plans in the local papers, in large posters on the church, or along the highways and in store windows. The money will come back in an increased collection.

Invitations. Send an attractive invitation to each scholar. For the "Squadron" idea we shall use a ship, or group of ships, to catch the attention, with a call to "mobilize." One year we had a Rally Council Fire, each member to bring a "fagot" for the fire in the form of a pledge for definite service for the school and Christ. Other plans are the use of the telegram, the train and station method, homecoming day, etc.

On the morning of Rally Day it is a good plan to have officers and teachers assemble in a body in the church service, and after a special sermon by the pastor on a Sunday school theme, the officers and teachers should come to the front and dedicate themselves to the work of the year, the pastor making the dedicatory prayer.

The superintendent should send to each worker a letter, straight from his heart, several weeks in advance of Rally Day, urging visitation of the scholars, the consecration of all to the winning of souls, and noting the events planned for the school work for the approaching fall months.

A REAL BIBLE CLASS

MRS. T. M. WELTON
One of the Winners

MRS. F. A. KOESTER
A Post-Graduate

MISS EMMA WYLIE
One of the Winners

WHEN men at their work call out Bible questions to each other, it is safe to assume that there has been some rather stimulating system of Bible teaching at work somewhere. In Kansas there is a Bible class, the women of which are such devoted students their men folks actually get the habit to just that extent. In fact, CHRISTIAN HERALD readers are already familiar with that class: it is Mrs. Menninger's, in Topeka. The ninth graduating exercises were held on May 19. Now, Bible classes that move their members along to the graduating point are live classes. They deserve more than passing notice. And to the notice given this class in THE CHRISTIAN HERALD in past years has been attributed much of the extension of Mrs. Menninger's influence among teachers of all denominations. The famous class is in the First Presbyterian Church in Topeka.

In the class on May 19 were 250 students, fifty of whom were high school girls; the Sunday class, two hundred, were women comprising the Tuesday morning and afternoon classes. Twenty, at Mrs. Menninger's request, volunteered to go to the platform and compete in a Bible-question contest in order to illustrate to the large audience the character of the work done in class. The contest was genuine. The questions went three times around before any one missed. They were based on the lessons for the preceding nine months. It almost looked as if there might be twenty winners, but some failed. By the time only three contestants were left standing the excitement was intense. Think of getting excited over a contest in Bible questions! When did your town pack a church to witness such an unworldly sight?

The motto of the class, which is a perpetual organization, is "Loving and serving, loving and serving." The primary duty is to engage in a word-for-word study of the Bible for four years. The secondary and subsequent duties comprise many kinds of Christian service. The class supports an evangelist in Korea, for example. It has students in China. Eleven States are represented in the present enrolment of student members.

The work is done systematically, and some time is given each day to Bible study. The participation of men, as recorded above, is incidental. The women pretend not to notice the effect they are having on those who are supposed to learn in church and then teach their wives at home. But that effect is not the least of the many benefits flowing from this wide-awake and enthusiastic body of Christian women.

There is no reason in the world why every town in the United States should not have a Bible class of the Mrs. Menninger type. All that is needed is to add daily Bible study to the duties of the "Ladies' Aid," give it the right of way, and the start is made. The results in Topeka and many other places where Mrs. Menninger's ideas have been adopted are bound to follow.

(MRS.) EMMA T. WOOD.

LIFE AS SEEN IN THE AFRICAN JUNGLES

Continued from page 829

somehow to do it; and as time is not money in Africa, they are never in a hurry. One is not surprised to learn that sometimes it takes a woman a week to have her hair properly arranged.

Child life in Africa has few pleasures and many sorrows, and is in a state of constant reversal and change. From the time of a boy's birth until he has gone through the "devil bush," he is little thought of; but as soon as he has passed through its terrible ordeals and practices, he is regarded as a man and an asset in the native community. With a girl it is different. It is very hard to procure girls for the mission stations, because they are considered specially valuable as workers and possible money-bringers until the period arrives for them to enter and pass through the "gree-gree" bush ordeal. Then they are regarded as women and eligible for marriage, and their industrial value decreases. Still, if they raise large families, their market value keeps up in a measure, for in certain sections of Africa tribal custom permits a man to sell, loan or rent out his wives, or keep them in household slavery, or give them their freedom. Freedom is conferred by presenting the wife with the long tooth of a leopard, which indicates that she is no longer a slave, but a free woman—not a divorced wife.

Some magnificent missionary work is being accomplished in Africa, but it is little when we consider the tremendous need. The earnest desire of many kings and of whole tribes is for missionaries and mission schools. Mohammedanism is fast pressing into the hinterland and occupying the centers which Christianity should possess. By making converts of these pagans, the Moslems raise an effectual barrier against the Cross, and the missionaries find it hard to get a ready hearing for the Gospel. Christian converts are few and some of the European governments will not tolerate Christian missions in sections where Mohammedans are located. Yet, wherever pure Christianity is taught, practiced and lived out by wise, tactful missionaries, it finds a lodgment in the mind and heart of the natives. Then the Crescent cannot displace the Cross, and the work goes forward in a remarkable manner.

There is a faint gleam of promise shining through the gloom, and Africa is now turning slowly toward God. In many places thousands are embracing the precious Gospel. Now is the time for American Christians, above all others, to enter these overripe harvest fields and take them for God. All know that the United States has absolutely no selfish or territorial aspirations in any part of the world; hence her missionaries are looked upon with greater favor and less suspicion than those of other lands.

THE JEW

THEY would not play with me at school,
And as I older grew,
I was debarred from social ranks—
Because I was a Jew.

Last night I drank my bitterest pain,
When, of all people, you
Turned from me with the self-same taunt—
"Because you are a Jew."

King of the Jews, despised of men,
Forgive thy chosen few;
And when I meet thee, love me most
Because I am a Jew.

ETHEL HAMILTON HUNTER.

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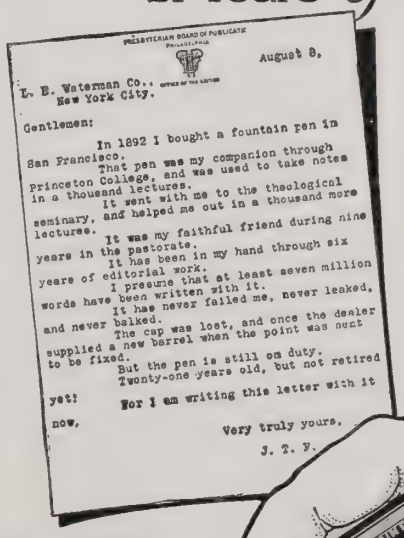
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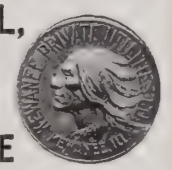

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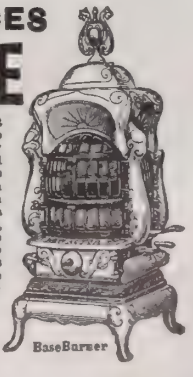

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not involving personals. Correspondents may use a name de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Mrs. S. F. G., Yonkers, N. Y. (in a letter to the CHRISTIAN HERALD Prayer League). I have become so discouraged. I seem to have lost my power in prayer.

Prayer is simply the wire that brings the electricity of God's power down to our needs. It is true that we have no "power," no spiritual power, in ourselves. All we can do is to make way for God's power in us. "It is God that worketh in you, both to will and to do of his good pleasure." You say you seem to have lost your power in prayer. It may prove to be a very helpful and useful thing to you to feel just that way. You are finding out what we must all find out before God can do greater things for us and through us, that you have no power of your own. "When I am weak, then am I strong," wrote Paul. The best way to pray is to realize that we have not only no power of our own, but not even any wisdom of our own to ask for the things we need most. We must seek God directly: get into touch with him; ask him what he wants us to have, what he wants us to do. This leads us to a new conception of God's will. We begin to realize how strong it is; we begin to feel sure that God will work out his will in our lives. We cannot compel the wills of other people to yield to God, but when our own wills are absolutely surrendered to him, and our faith takes hold upon him, he will not only work out his own will in us, but will show us how best to persuade others also to yield their lives to him. Do not worry; do not fret; do not doubt. Leave everything to the infinite power of God, and trust him to do the very best for you, and, through you, for those you love.

Mrs. A. E. C. If a member of a church committed a wrong many years ago, but tries now to be faithful in church work, is it necessary to make a public confession of the wrong, stating what it was? Is it not enough to confess that some wrong was committed and to say that it has been repented of and God's forgiveness asked?

If the wrong was done to some particular person or persons, God's forgiveness cannot be secured until the wrong has been confessed to the person or persons concerned, if they can be found, and until it has been, so far as possible, made right. Many sins are between the soul and God alone, and these sins it is not necessary to confess to any one but God. Many Christians lose their peace by taking the attitude of unwillingness to confess, when they are perfectly under no obligation to confess. What robs them of their peace is not their failure to confess, but their refusal to say to God that they will do anything he wants them to do. Do not be afraid of God. He will not ask you to will nor ask you to do anything grotesque or unreasonable. Tell him you will confess as and when he wishes. Then search the case, with the Holy Spirit's help, and see if there are any people to whom you should confess personal wrongs or with whom you should make social matters straight. God will give you grace and courage to make the confession and restitution frankly and fully. But remember you are saved not by confession or restitution, nor even repentance, *but by faith in Christ.*

E. R., Homestead, Pa. In what sense did Paul fail? Did he begin to become a castaway?

In the well-known passage in I Cor. 9: 2, Paul implies that it is, with all his power to others, and seeks to keep self-denying watch. Persons are always often, and might run fail short of the special reward for which he strives. Some were among the Corinthians, who were going backward in the extreme of Christian liberty, apply the lesson to their own lives." It is to be noted that the Revised Version instead of using the word "castaway," adopts the paraphrase translation "rejected," i. e., a loser in the special contest for the reward of those who "run many to righteousness."

Mrs. J. E., Denver, Iowa. Are Christians under the law given to Moses or those free? If so, please explain Gal. 3 and 4. Christ said he came not to destroy the law, but to fulfill it. But if we are not under the law what law are we under? And where was it given? And by whom?

It is impossible to explain the teachings of the New Testament on this subject, such as the two chapters you mention, without recognizing two distinct meanings of the word "law" as applied to the old dispensation. It means both the moral law and the ceremonial law. The New Testament is very clear in teaching that from the ceremonial law the believer in Christ is set free. Christ put an end to the sacrifices and ceremonies of the temple when he became the sacrificial Lamb for the sins of the whole world. The 15th chapter of Acts shows how the first church council set the Gentile Christians free from the obligations of the ceremonial law, even the fundamental ordinance of circumcision. When we come to the moral law the explanation is more difficult. Paul says: "Do we then make void the law through faith? God forbid. Yea, we *establish* the law." Rom. 3: 31. The moral law was never abrogated. Paul's argument is that law in itself has no power to make a man good; but Christ has that power. Christ takes the law and fills it full of life and love. He transforms the soul so that it loves the Lawgiver and loves every individual for whose protection the law was given. For instance: is the Christian *under* the law against murder? He has no such sensation, no such consciousness. He does not want to murder anybody. By Christ's power he has been made to love his neighbor and he knows that he must continue to love him. Love solves the problem of the moral law; love gives the law a power it never had before. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13: 10. In a sense this was taught in the Mosaic law, as both Christ and Paul pointed out, but Christ brought a new interpretation and a new power. So we may be said to be living under his law, as Paul expressed it: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2. We are in the dispensation of the Holy Spirit, who brings to our hearts the experience of loving God (Rom. 5: 5), and who makes us truly love our neighbor.

Old Soldier, Sibley, Iowa. The man who reported you as a deserter when you had a furlough in your pocket did you a wrong, it is true, but he may have believed he was doing right and that you had no furlough. He may have regretted it afterwards when he found he was mistaken. But even if he did not regret it or show any desire to admit his error, you should hold no malice in your heart toward him. The one who conceives and does a mean, dishonest or untruthful act injures himself more than he hurts the object of his malice. You say you are a Christian. Here is an opportunity for you to show the Christlike spirit, and forgive him. And if you let him know that you have forgiven him, you will find that the "hard feeling" you have cherished against him will soon die out altogether. Remember, the Master instructed his followers to forgive their enemies.

A. S., Lidell, Calif. Many of the prophecies in the Bible have been fulfilled, as, for instance, the downfall of Babylon and Nineveh, the destruction of Jerusalem, the captivity of the Jews, the prophecies relating to Christ, and many others. When God lets a prophetic word "fall to the ground," he proves its falsity. Many of the prophecies that relate to the close of this age, the Jewish restoration, and the approach of the millennium, etc., are regarded by commentators and others as still in process of fulfilment.

J. L. H., Chanute, Kan. My brother is in a very serious condition and friends have come on two occasions to pray for him. I am advised to give him medicine, but these friends think it would be wrong to do so. I find no passage in the Bible admonishing us against medicine. What shall I do?

We have stated on a number of occasions that THE CHRISTIAN HERALD believes the prayerful use of medicine to be right and Scriptural. Isaiah put a fig poultice on King Hezekiah's boils. The bacteriological theory of disease has made the use of medicine all the more reasonable. We have found that many diseases are simply attacks made upon the body tissues by living organisms, quite like miniature animals. It is no more wrong to attack these diminutive animals with poison than it would be to attack, with club or gun, a mad dog who would threaten one's wife or child. Medicines produce a chemical reaction in the body which has curative or nutritive values; indeed, many medicines are foods, and to take them is not like regulating one's diet to meet physical conditions. Many skilful physicians are firm believers in prayer, and pray for the success of their treatment. God gives wisdom and skill to combat disease, and after we have granted ourselves of all these means we should ask his blessing upon them.

E. E. P., Clarksville, Tenn. God's Word is full of assurances of his readiness to hear the prayers of the repentant who turn to him from their sins. In Prov. 28: 9, the description is that of a man who, although he knows the law, ignores it and, continuing in his wickedness and injustice, without the slightest feeling of repentance in his heart, goes through the form of prayer as a mere habit. Such prayers are an offense to the Almighty. Totally different is the case of the repentant sinner, who comes to plead for forgiveness. Such a one God's own Son has assured us he will "in no wise cast out." Pray for faith and believe while you pray. Get in touch with some of the members of your church whom you know to be practical Christians, and they will help you gladly. And never for a moment believe that you have sinned beyond forgiveness. The divine love and mercy are boundless. Besides, the very fact that your heart is drawn toward God and that you are sincerely troubled over your spiritual condition, is an evidence that the Spirit is striving with you; whereas in the case of those from whom it has been withdrawn, there is absolute apathy and indifference to all things spiritual.

J. W. T., Butte, Mont. We have already published an article dealing with the new "Creation Story" from Nippur, in which Professor Langdon (as Professor Banks suggests) seems to have unaccountably confused the identities of Adam and Noah. The other article you mention deals with a kind of evolutionary philosophy which is so wholly conjectural that it does not interest us.

K. McM., Friars Hill, W. Va. The wireless signal "C. Q. D." has been popularly interpreted to mean "Come quick, danger," but this is only an amusing explanation. When wireless telegraphy first came into use "C. Q." became the recognized signal used by one ship to attract another, and it served for all stations. Its simplicity in the Morse Code recommended it; but it was soon felt that this call did not express sufficient urgency in distress; therefore, in 1904 the Marconi Company of London added "D" to it to denote "distress." The International Radiotelegraphic Convention of Berlin in 1908 substituted "S. O. S.," which is more easily sounded, and now in turn this call, it is said, is to be superseded by "T. T. T."

Reader, Palmer, Mass. 1. With what month did the early settlers of New England begin the year prior to 1752? 2. Who is the author of the poem "My mind to me a kingdom is," and where may it be obtained?

1. With March, the same as in England, dating their legal year from the 25th of that month. 2. Edward Dyer (1550-1607); in the *Home Book of Verse*, published by Holt & Co., New York City.

Miscellaneous

T. M., Stockbridge, Mass. There are 5,148 Jews in Ireland, according to the census of two years ago.

S. J. G., Lewiston, Me. 1. Brooklyn became a part of New York on January 1, 1898. 2. Texas has 13,977 miles of railroad; Illinois, 13,024 miles; Pennsylvania, 10,986 miles.

M. A. W. D., Nunda, N. Y. 1. Bryn Mawr means "The Castle in the Marsh." 2. "*Ca-Ira*" means "It will go on." It was the name of a famous song during the French Revolution.

Mrs. J. S. B., South Jacksonville, Fla. 1. The Roman Empire fell in 476 A.D. 2. Clovis was the great chief of the Franks at that time. France, as a nation, did not exist before the tenth century.

O. B. B., Orange, Calif. The prohibition States are Maine (1864), Kansas (1880), North Dakota (1890), Georgia (1907), Tennessee (1907), Oklahoma (1907), North Carolina (1909), Mississippi (1909) and West Virginia (1914).

R. B., Quincy, Ill. It is claimed that northeastern Siberia is the coldest section on earth. At Verkhoyansk a temperature of 90.4 below zero Fahrenheit was recorded January 15, 1885, the lowest ever reported at a regular meteorological station.

R. C. M., Woodbridge, Conn. Each Mission Board has its own well-defined standard of qualifications for workers under it on the foreign field. As these standards differ, the only way to learn the facts is to apply to the secretaries of the various boards for information on the subject.

Mrs. B. D. M., Granville, N. Y. In his recent article in THE CHRISTIAN HERALD Professor Banks pointed out that, even before Abraham's day, there were accounts of the Flood preserved in tablet form by those early Eastern nations, and he expressed the hope that a still earlier tablet might yet be found. He nowhere gives the impression that these tablets displaced the Bible history. They are simply variants of the great tradition which seems to have been widely held from immemorial days.

A. S., Burton, Neb. The offense for which the Nicolaitans were condemned has given rise to much conjecture. They are believed to have attempted to graft on the Christian faith pagan licentiousness and idolatry. One writer says: "They made their liberty a cloak for cowardice and licentiousness and united brave words with evil deeds. They mingled themselves in the orgies of idolatrous feasts, and brought the impurities of those feasts into the meetings of the Christian Church. All this was done as part of a system, supported by a doctrine, accompanied by the boast of a prophetic illumination." (II Peter 2: 1, 2.)

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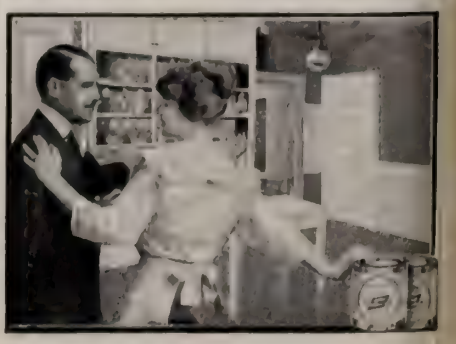

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Share Your Blessings*

THERE is a popular hymn: "Count Your Blessings." It is a good thing to count your blessings, but there is something still better to do with them—share them.

Is it true that this subject strikes us with a little bit of chill, as if it were going to be somewhat bothersome? Are we afraid that we must hear again the old morals and exhortations about doing what other people like instead of what we ourselves like; of giving things away instead of enjoying them ourselves; of leading a difficult, uncomfortable, unnatural life instead of the happy, wholesome, carefree life we long for?

But let us see. There is something strikingly familiar about those last words: "happy, wholesome, care-free." A great teacher once made words like that a fundamental part of his teaching. His name was Jesus. The Bible versions we are familiar with make the verses that we call the "Beatitudes" begin with "Blessed." Robert Young, editor of the famous concordance, published a translation of the Bible in which, throughout that passage, the word is "Happy." Happy are the poor in spirit; happy are the meek; happy are the merciful; happy are the pure, etc. That was what Jesus came to tell folks: How to be happy. His degree is "Doctor of Happiness." Don't be afraid to trust your case in his hand.

This is his plan. He wants to make everybody happy. In doing this he needs hosts of friends who will help him. He finds that people have greater success in making others happy if they are happy themselves, so he proceeds to make them happy. Happiness overflows. "A merry heart doeth good like a medicine." Prov. 17: 22. It is the overflowing spring that refreshes the greatest number of travelers. One of Christ's great words was "abundant." So do not be afraid that when Christ asks you to help him make people happy by sharing your blessings with them he is going to make your own happiness less. He is going to make it greater—vastly, splendidly greater. The minute he finds he can trust you to be one of his blessing-spreaders, he will begin to give you more and more blessing to spread. Blessings will come to you from both directions, from him, and from the people you make glad.

Suppose you like to play the piano, or to paint pictures. Now it seems to be true that to do really the best artistic work one must enjoy it; must do it largely for the love of it, for the enjoyment it brings to *him*. The more he himself enjoys the doing of it, the more will others be made happy who listen and look.

It is the same way with friendships. The one who *enjoys* his friendships and companionships, who gets real happiness out of them, will have friends and companions plenty, and will give lots of gladness to them.

We are led at last to that big little word which we find at the end of so many of our discussions—Love. If we love people two things happen. We get gladness and we give gladness. We get gladness out of our love for them, and we give gladness both because we give them our love and because that love leads us to do definite, detail things to make their burdens lighter and their joys bigger.

We said Christ will increase your blessings when he finds you are willing to share them with others. That does not necessarily mean that he will give you a lot of money and goods to give to others. This is one of the real tragedies of life—that so many people who are eager to give have little or nothing to give. But if you look sharp you will find you have something. A talent, a disposition, a knack of doing something in a cheerful, different way, some little opportunity, some means of lowly service—that is just the thing he has put into your hands so that some of his folks can be made glad.

One thing further must be said, which may seem to contradict part of what has gone before. To sympathize means to "suffer with." We cannot truly sympathize without really suffering. The lacks and pains of others will grieve and hurt and burden us. But with the new burden and hurt and grief will come a new zest, a new kind of happiness, new both in quantity and quality, as we realize that we can help them and as our efforts to help them bring us new power and new skill and new means to help them further.

Share your blessings? Of course. One who has caught a vision of Jesus and heard his voice cannot do otherwise.

* "SHARE YOUR BLESSINGS." Christian Endeavor and B. Y. P. U. Topic for Sunday, September 20, 1914. Heb. 13: 16-21.

League Studies*

THREE good books: *The Church of the First Apostles*, by Drs. Morgan and Taylor; *The Social Creed of the Churches*, by Dr. Harry F. Ward; *Our Greatest Common Destroyer*, by Harry G. McCain and E. D. Pickett.

These are the books selected by Epworth League authorities for class study this fall. They all relate to *social service*. The study plan provides for taking up missions in January. The books suggested are arranged to be covered in eight weeks.

The first book tells about the early church of the apostles. Many of the church's problems would be solved if we could get back to the spirit and power and simplicity of that early church. We could make a greater impression than we are making upon American life; against American vices and faults than we are making. This book will help your League and your church to become truly Pentecostal. The second book shows what present-day churches are doing to get under the social problems of our day and help to their solution. It will help to connect up your league and church with these big things and show you how you can help. The last book discusses the great temperance question and will show you how you can do some things to rid America of the curse of strong drink.

Choose the book you like best. Select a leader whose heart is in the work and who has the Spirit in his heart. Feel that your class, though small, is linked to vast movements, and that if you are faithful, prayerful, interested, God will show you a way to help in his mighty plans.

* "EPWORTH LEAGUE STUDY DAY." Epworth League Topic for Sunday, September 20, 1914.

CALLED HIGHER

Mrs. Phœbe Aikman, Chicago, Ill., May 15, 1914.

Mary E. Galbreath, Los Angeles, Calif., June 11, 1914.

Mrs. N. Jane Mitchel, Philadelphia, Pa., August 7, 1914, 78.

Mrs. Catherine P. Loveland, Ridgway, Pa., January 8, 1914, 76.

Miss Lucy Popenor, Altadena, Calif., July 15, 1914.

Mrs. M. J. Blair, Anderson, Mo., June 16, 1914.

Mrs. J. A. Wright, Outlook, Wash., July 18, 1914, 69.

Mrs. George C. Warren, Ada, Ore., July 21, 1914.

Mrs. Mary Saeger Matter, Fort Pierce, Fla., June 2, 1914, 89.

Mrs. Mary Jane Clarke Crowley, Danby, Mich., July 17, 1914, 88.

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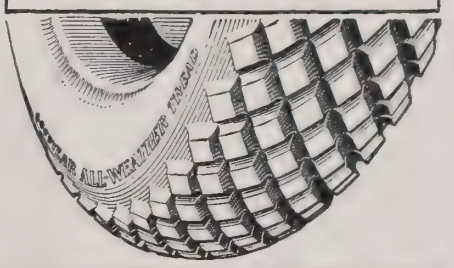

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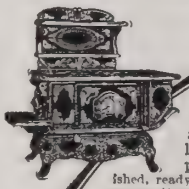

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For Mice, Roaches—Waterbugs, too

DR. GLADDEN'S "ANTI-PAPAL PANIC"

.. correspondent criticizes his extraordinary contribution to the Roman question

A CARICATURE—that is what every calm and cool-headed observer and every halfway well-informed judge of the agitation in our country against the political aggression of the hierarchy of the Roman Catholic Church will call Dr. Gladden's article "The Anti-Papal Panic" in *Harper's Weekly* for July 18. The writer wastes three precious columns of closely printed space in drawing a sensational picture of the fear which has obsessed Protestants throughout the country, who imagine that they are in imminent danger of being massacred any hour by Roman Catholics. They cast stealthy looks of suspicion at their Catholic neighbors; they pass Catholics on the street with a scowl on their faces; they lie awake nights in dread fear and anguish, expecting every moment to hear the wild alarum of Catholic bugles calling Catholic conspirators from their hiding-places in the basements of Catholic churches, where they have held secret meetings, stored arms, and plotted death and destruction to Protestants for a long time, etc., etc. The only tangible fact which the writer adduces to render the airy product of his lurid fancy at least one per cent. matter is a ridiculous occurrence at Toledo some time ago. He builds up a pyramid of fiction, with the apex downward, on a grain of fact. In all the host of Protestants who have declared their conviction that political Rome is a menace to our republic, how many are there whom the portraiture of Dr. Gladden would fit?

He declares that these panicky Protestants have discovered some mediæval papal pronunciamentos which have no meaning at the present time, and that they have fabricated a bull of Leo XIII which declares that the American republic must be overthrown and all heretics must be put to death. Again we ask: What Protestants did this? and how many were there that were duped, in particular, by the last-named piece of silliness? The wealth of documentary evidence reaching down to the most recent times, which proves the political ambition of Rome in our country, and which has been set forth by very sober men who carefully weigh their words before they utter them, and who would frown upon any breach of the decorum in a public argument, the respect which these Protestant critics of political Rome have avowed for the religious rights and liberties of their Catholic fellow citizens — all these facts Dr. Gladden has sovereignly ignored.

His study of the condition which he pretends to describe reminds us of the gentleman who, being asked what another gentleman looked like, remembered only that the party had a wart on his nose. In Dr. Gladden's view, the Protestant resistance to the aggression of political Rome is all wart and deformity. For the few lame remarks which Dr. Gladden makes in the second half of his article about political designs of some Roman hierarchs which were not well "concealed," were plainly made to save his Protestant face.

The whole article of Dr. Gladden is disingenuous. It is a sign of the times that he, being a Protestant, could write it, and that *Harper's*, which has been generally recognized as a Protestant periodical, if it had any religious leanings at all, could publish it. In a well-written editorial in the *Presbyterian* for July 29, we are reminded that lately five different magazines, commonly regarded as Protestant, have published pro-Catholic articles. We agree entirely with the editor: "Protestantism must become all the more positive and determined to resist and resent any effort looking toward the betrayal of Protestantism, or subsidizing it to Catholicism."

LITTLE DOMINGO

How Domingo Escaped

ON THE east side of the island of Negros, in the Philippines, the mountains recede from the shore just far enough to leave room for the little town of Himalalud at their foot. A little way up the mountain, Domingo lived with his father, mother and five brothers and sisters. One Sabbath day his father had been in the town and had heard some speakers telling of a new religion that was free for all men, and he began to take his family down to hear, and soon they learned to sing the hymns that they heard. They invited their friends, and told them the story of the Saviour and taught them also the hymns, so that their house began to be the center for a kind of crude Christian Endeavor meeting, and finally the family promised the pastor to be baptized at the next communion.

One day, the *teniente* of the district in which they lived, being a sort of sub-officer of the government and having charge of the district, sent out and commanded ten men to meet him at a certain brook the next night. The men gathered there, and the teniente told them that the family of little Domingo was afflicted with witches and must be killed. So they set off in the evening and came to the house while the family were eating supper. Making some pretext of talking with the father, they entered and the carnage began. First the father, then the mother, then the five brothers and sisters were slaughtered with bolos. Little Domingo was standing behind his mother when she was killed and she fell on him, so that the murderers did not find him. In the confusion he slipped out and escaped; and at the communion service he appeared and was baptized as he had promised, with the stains of his mother's blood still upon his clothing. He is to-day under the care of an ignorant old uncle there in the mountain. Perhaps he is to be one of those who come out of great tribulation, and whose garments are to be made white.

I might add that the teniente and his ten men have been sentenced to life imprisonment.

D. S. HIBBARD,
President, Silliman Institute.
Dumaguete, P. I.

A GREAT POET'S PICTURE OF WAR*

NEWSPAPER reports give but scant ideas of what war actually is. Alfred Noyes in his terrible book, *The Wine-Press*, tells a tale and paints pictures which are convincing and heart-breaking commentaries on General Sherman's ultimate and unanswerable definition. The barbarities described as taking place in Johann's home are supposed to have no place in what is ridiculously called "civilized" warfare, but such barbarities did take place even in the second Balkan War. And the scenes from the battlefield are actualities of warfare. The poem appeared some months ago, but it is a book to read now, in these days when the hell of war has broken forth again.

Johann, a Balkan peasant, lives with his young wife, Sonia, and their little babe, Dodi, in a cottage in the forest. He has not yet told her that the call to war has sounded and that in the morning he must leave her to join his regiment. She is putting her baby to sleep.

"O little blue pigeons, sleep ... Dodi's nose,
She murmured. "Sleep, little rose, in your cozy bed."

She stood behind Johann. Around her eye
Her soft hands closed. "Dodi's asleep," she said.

Johann, wounded in battle, sends home to Sonia by the hands of a young neighbor Michael, a poetic Greek, whose eyes have been shot out in battle, the bullet from his wound. In the meantime it is through scenes like these that he has been passing.

The rifles flogged their wallowing herds,
Flogged them down to die.
Down on their slain the slayers lay,
And the shrapnel thrashed them into the clay,
And tossed their limbs like tattered birds
Through a red volcanic sky.

He yelled like a wolf to drown the cry
Of his own soul in pain.
To stifle the God in his own breast,
He yelled and cursed and struck with the rest,
And the blood bubbled over his boots
And greased his hands again.
Faces like drowned things underfoot
Slipped as he swung around,
A red mouth crackled beneath his boot
Like thorns in a spongy ground.

While Michael, in rapturous terms, is picturing for Sonia the glories of the Christian conquest of Jerusalem, word comes that the allies now are fighting among themselves.

Johann is able to take the field again. His regiment is retreating.

And the guns, the guns that drove them,
Had thundered with his own!
The men he must kill for a little pay
Had marched beside him yesterday!
Brothers in blood! By what foul lips
Was this war-trumpet blown?

The second war, the war of the allies, is nearly done, and Johann finds himself near home. He sees the little forest path running to his door. There is a sudden wild charge of hostile men through the forest, and Johann hides under a heap of slain. Then he runs on homeward, down the familiar path.

The embers of his hut still burned;
And in the deep blue gloom,
His bursting eyeballs yet could see
A white shape under the apple tree,
A naked body dabbled with red,
Like a drift of apple-bloom.

She lay like a broken sacrament
That the dogs have defiled.
"Sonia! Sonia! Speak to me!"
He babbled like a child.

Her baby, dead and mutilated, lay on her knees. Their friend Michael, the blinded Greek poet, hung crucified in the apple tree.

* *The Wine-Press, a Tale of War.* By Alfred Noyes. New York, Frederick A. Stokes Company. Sixty cents net.

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Souvenirs From the Holy Land

To every one who fills out one of these Coupons according to the conditions we will send FREE of Charge a Special Souvenir personally selected in the Holy Land by the President of The Christian Herald

Last spring Mr. Koenig, President of THE CHRISTIAN HERALD, visited the Holy Land in quest of special features for your favorite paper, and in the course of his pilgrimage collected a number of souvenirs.

These souvenirs consist of pebbles from the Dead Sea, shells from the Sea of Galilee, with actual photographs showing these souvenirs being collected by natives and members of the American Colony, baked clay lamps made in the time of our Lord, pressed flowers of Palestine, and beautiful post cards showing colored views of the Holy Land.

These souvenirs, necessarily limited in number, will be presented with our compliments to CHRISTIAN HERALD workers who send us one or more of the coupons shown on this page properly endorsed.

Each coupon calls for a four-months' ***new*** subscription to THE CHRISTIAN HERALD at **half price.** They are offered by us at this season in order to give our friends an opportunity to help spread the influence of THE CHRISTIAN HERALD by placing it in homes where it has never before been read.

We are sure every friend will welcome such an opportunity not only to extend the work of THE CHRISTIAN HERALD, but to possess each for him or herself one of these genuine souvenirs which Mr. Koenig has brought back from the Holy Land, and which therefore can be accepted as a genuine memento of his visit.

None of these treasured objects is for sale, but any of our friends who will influence new subscriptions for four months, at half the regular price, may possess one. If you cannot induce a friend to subscribe for half price, you may make a present of THE CHRISTIAN HERALD to a friend or acquaintance, in which case you will fill out one or more coupons and mail them to us at once, and the souvenir or souvenirs to which you are entitled will be sent you FREE of charge.

These Souvenirs Are for *You*

Given for ONE COUPON

For sending us one coupon properly endorsed and accompanied by the proper remittance we will send you *free* a card containing beautiful pressed flowers from the Holy Land tastefully arranged in a decorative design.

Given for TWO COUPONS

For two coupons we will send you *free* seven beautiful post-cards containing colored views of the Holy Land. These cards were purchased by Mr. Koenig in Jerusalem. They comprise views of Jerusalem, Bethlehem, Garden of Gethsemane, Dead Sea, Grotto of the Nativity, etc., etc.

Given for THREE COUPONS

An olive wood paperweight especially cut and polished in the Holy Land with the word "Jerusalem" stamped upon it in English and Hebrew. This will make a tasteful ornament for your desk.

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For five coupons we will send a clay lamp, like those used in the time of Christ, and referred to by him in the parable of the wise and foolish virgins. These lamps are genuine antiques, made in the time of Christ.

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THE WINNER

BY MARGARET E. SANGSTER, JR.

THERE is a winner in every game—the game of love, of life, of death. There are also winners in many other phases of life that can hardly be classed as games, people who come out on top through luck, or hard work, or perseverance.

I do not think that Cora B. West, whose picture is shown on this page, counted on luck in the Money Makers' Club. I do know, however, that she has crept up steadily since it was organized, and that now, because of her clever work and stick-to-it-iveness, we are glad to introduce her as the winner of the first club pin. We sent it to her early in August.

Cora B. West has been a pen-and-ink friend of mine ever since, almost, my department in THE CHRISTIAN HERALD was started. Many letters have passed between us and she has confided her joys and sorrows to me until I feel that I know her very well indeed. I think a very few of the things that she has said about the club will interest you. Her first club letter was something like this:

FIRST PIN WINNER

"I have read THE CHRISTIAN HERALD for so long that I am very much interested in everything new that is spoken of. Now that you have started a club for the girls who read your talks, I am more excited about it than you can imagine! I want to make money, and I want to be a club member, and I want, most of all, to own a club pin."

In a few months that were punctuated regularly with messages, enthusiastic, or vague, but never discouraged (perhaps that was the secret of her success), I was able to write and tell her that she was the first winner of a club pin. As swiftly as the mail could carry her answer over half a continent, I received a happy little line of writing.

"I have not received the pin yet," it ran, "but I am so pleased to know that I am going to have it that I simply could not work today. I will write and tell you as soon as it reaches me."

A day later I found this letter on my desk:

"My Dearest Friend:

"The *dear* little pin has just come and it *is* a *beauty.* I have fastened it on, for I am going out to lunch and I do not want to have it far away from me. If you were here I could kiss you and thank you properly for it, but on paper I can only tell you how much I love it."

It isn't an awfully comfortable feeling to know that you have chosen a pin to be given to hundreds of girls; but, friends of mine, when I read that letter, it made my very soul feel all warm, and sweet, and comfortable, for I knew that the girls—my girls—were going to take the little Flower of Happiness into their hearts.

Speaking of the Flower of Happiness makes me remember a letter I found on my desk a few mornings ago. I am going to copy it, word for word:

"Please send me the plans of the Money Makers' Club, for I am a reader of THE CHRISTIAN HERALD and I do want to know what the club is like. The name of your pin interests me especially, because it makes me think of some verses which I am very fond of.

"Perhaps you already know them, for they must be known to all lovers of poetry.

"Did you ever find the Happiness Flower?
It isn't so hard to find—
It opens wide at the morning hour
In the meadows of Cheerful Mind.
But it sometimes grows in the sandy dust
That fills the desert of Care,
And down in the fields of Perfect Trust,
You will always find it there.

"It's sweet as honey, the Happiness Flower,
Winter and summer the same;
On the Difficult Hills by Troublous Tower,
It shines like a very flame.
It never wilts in the glare of Pride,
Or breaks in the wind of Woe,
But softly under its leaves will hide
The light of its lovely glow.

"If you ever find the Happiness Flower—
And it isn't so hard to find—
By the rainbow's end in an April shower,
Where the tears and the smiles are twined;
May it flourish fair in your garden ground,
Aglisten with Joy's bright dew,
May the sunshine of Love the whole year round
Lie warm on your Flower—and you."

This is a pretty long verse for me to quote, girls dear, but I want you to read it, and digest it thoroughly. I hope that the author of the poem, whoever he or she may be, can know what pleasure it has given our club. I hope that you all may find your Happiness Flower, and I hope that you will all be bathed in the sunshine of Love.

Now, friends of mine, this club game is different from almost any other in one respect. For in races, and contests, and lessons and hard unadulterated toil, there are only a limited number who come out ahead, while in the game we offer any number can win the Happiness Flower. *I* can, *you* can, Cora B. West *did!*

We once had an old colored woman who did our washing for us—a woman of infinite blackness and indefinite years. With sighs and rolling eyeballs she often used to tell me "befo' de wah" stories—how everything had been luxury and peace and splendor, while after the war, she had suffered much unhappiness and trouble. She had been thrown upon her own resources, with a family of small pickaninnies who needed every care. Vainly she had hunted for work, and after many discouragements she had begun to do washing for families. Now, an old woman, she owned a small bank account, and had a steady income each week from the washing that she still kept up.

"How did you manage?" I asked curiously one day.

"I done this," she told me, without pausing in her vigorous scrubbing. "I asked questions an' then I done the work."

Those are the essentials of our club. Ask one question, "What shall I do?" and follow out the answer in the little prospectus.

If you do that you can save money, I am sure; you can make people happy; and you can earn the Happiness Flower as well as other presents—numbers of them that are being planned for your special benefit. It's well worth trying!

Just as the paper was hurrying to press I got a note from one of our club winners. "The girls," she told me joyfully, "are asking about my badge. Dozens have asked me where I bought it, and when I tell them that I won it, they are ever so much surprised."

Just at present Cora B. West is the only girl in the country who is wearing a pin like the illustration. Girls dear, don't let her be the only club winner for very long.

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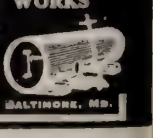

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THE PRAYER LEAGUE

MRS. C. J. W. is requested to communicate with THE CHRISTIAN HERALD office. A letter has come which indicates that her prayers will be answered.

Many churches and organizations are appointing special hours of prayer for the speedy ending of the European war and that God's will may be triumphant despite the cruel struggle. Daily prayer is being made at the Fulton Street Noon Prayer Meeting in New York, and every day at eleven (Thursdays at 10.30) at the headquarters of the National Bible Institute, New York. The members of THE CHRISTIAN HERALD Prayer League, in their private devotions, in home and church prayer circles, and at the daily hour of noontime petition, will continue to pray fervently that the war may be brief, that God's will may triumph, and that all the sad hearts and homes and suffering bodies may receive comfort.

M. L. B. asks prayer for a revival at Princess Anne, Va.; S. E. B., at McQueene and Looney, Okla.; Mrs. E. E. C. at Wecomico Church, Mila, Va.; Mrs. E. F. T., at Garfield, Wash.; Mrs. H. B. P., for victory of State-wide prohibition in California, at the coming election; M. L. T. in Ohio; Miss V. B. for enforcement of prohibition law in Memphis, Tenn., and that right governor of the State may be elected.

Mrs. C. L. C. writes from Kerby, Wyo.: "I wrote a short time ago asking an interest in your prayers in behalf of a son who went away three years ago and from whom I had not heard. I have now heard from him, and feel sure it was in direct answer to prayer." Another grateful mother, Mrs. C. A. S., writes: "Some time ago I wrote to the Prayer League for prayers that I would hear from an absent son, and now I write to thank them for their prayers. I have heard from him." Another mother, Mrs. M. L. T., of Perrysburg, Ohio, tells the same glad story of hearing from an absent son (this one wrote a "long letter"). Still another happy mother, Mrs. M. M. J., of Austin, Texas, writes: "I am rejoiced that I can acknowledge the answer to our prayers for the conversion of my son and the establishment of the family altar in his home." E. C. writes from New York: "I thank God for answered prayer. A very dear daughter, far in the West, who was given up by the doctors, has been spared, and will be as well as ever. Also a son, who was in need, has been helped in just the best way."

Acknowledgments of answers to prayer have also been received from:

Mrs. G. J., Ozark, Ark.; L. L. B., Conewango Valley, N. Y.; A Friend, Landisburg, Pa.; B. L. A., Memphis, Mich.; Mrs. S. J. S., Grand Rapids, Mich.; A. L. J., Tacoma, Wash.; A High School Student, Pickett, Ky.; Mrs. L. L. S., Mabank, Texas; Mrs. T. C. H., Geneva, Ohio; Mrs. L. C. L., Unionville, Mo.; Mrs. J. M. S., Hopkinsville, Ky.; E. M. G., Moorhead, Miss.; H. J. V., Picton, Ontario; C. A. D., Seville, Ohio; J. G. H., Bear River, Minn.; Mrs. M. E. B., David City, Neb.; Mrs. E. D. B., Kenton, Ohio; Mrs. G. H., Los Angeles, Calif.; E. H. S., Visilia, Calif.

"I am a little girl twelve years of age," writes M. B. "And my papa used to go to church and be nice at home, but lately he has been under the influence of liquor, and does not go to church. And when he comes home he always tries to quarrel with mama and is always cross to my brother and I. Will you please pray for papa that he will stop drinking and go to church again? He is the best of fathers when he is sober. Mama tries to please him, and don't know what to do." Surely this letter will be made the subject of many sympathetic and fervent prayers. Mrs. M. H. writes: "My beloved husband, in a state of anger owing to ill-health and mental depression, left our home June 12, and has not returned. Pray that he will return and become reconciled to his family." Another forsaken wife, Mrs. E. L. McL., writes: "My husband went away nearly two months ago. I have four little children. I have a little property in another province, but we are strangers here, and I am in need of guidance and help. I get so discouraged. Pray for me." This sad letter comes from Mrs. S. T. G.: "I have been praying for help, and that my faith be strengthened. I have become discouraged and seem to have lost my power in prayer. I also want your prayer for my husband, who has been at one time a very firm Christian, that he may be brought back; also that my daughter may be restored to health." J. C. N. writes to ask again for prayer for her sister, whose mind became affected and who has had to be sent away. She writes: "Pray for my sister and me. My life is such a sad one, having lost father, mother, and brothers, and been left all alone in the world." E. G. asks prayer for healing from nervous trouble and distress. Mrs. J. A. H. requests prayer for two daughters, that they may forsake the sinful pleasures of the world, repent and live consecrated lives.

Mrs. E. J. T. asks prayer that her son's mind may be restored; Mrs. B. B., her husband's; Mrs. D. H. M., her daughter's; Mrs. M. L. M., Mrs. O. S. F., Mrs. J. C. O., Mrs. M. W., Mrs. L. H., for mental restoration or strengthening for others or for themselves. H. W. H., A Reader, Panora, Ga.; A Reader, Allentown, Pa.; L. P.; B. L. A. ask prayer that their sight may be restored; Mrs. L. H., that brother's sight may be restored; Mrs. A. B. D., her sister's; Mrs. E. W., a friend's; E. A. H., that brother's sight may not fail; J. L. B., Miss E. H., and E. J. W., that sight may be strengthened.

Mrs. E. E. P. and Mrs. G. B. H. ask prayer that their husbands be saved from the liquor habit; Mrs. W. E. R., A Reader, Lebanon, Ind., and M. A. M., sons; E. B. C. and Miss E. M. M., brothers; M. B. and A Reader, Allentown, Pa., their fathers; M. C., L. P., Miss I. S., and C. J. S., other relatives and friends.

The following friends request prayer for a deeper work of grace, the assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. J. H. M.; F. W. M.; Mrs. F. B. K.; A Young Girl, Brandon, Man., Canada; Mrs. B. F. C.; Mrs. G. M. (that we as a family become more spiritually minded); Mrs. W. M. A.; Mrs. O. K. H.; Mrs. M. W.; B. A. R.; E. W.; Mrs. R. A. T.; M. H.; M. F.; L. P.; Mrs. R. M. DeG.; Mrs. N. W.; Mrs. H. M. C.; Mr. and Mrs. O. E. E.; Mrs. G. B. H.; A Reader, Lebanon, Ind.; C. L. B.; E. R.; E. T. J.; Mrs. G. W.; L. A. L.; Mrs. C. H. H.; Mrs. A. S.; Mrs. M. L. T.; Mrs. M. L. M.; Mrs. F. C. K.; E. A. H.; Mrs E. E. P.; J. McP.; Mrs. S. M.; Mrs. I. A. C.; Mrs. J.; E. H. S.

The following friends ask prayer for the conversion of sons:

Mrs. S. A. S.; Mrs. M.; Mrs. F. E. N.; Mrs. L. C.; Mrs. W. C. M.; Mrs. M. M. B.; Mrs. I. A. C.; Mrs. M. C. H.; Mrs. E. C. C.; Mrs. N. R.; M. A. M. L.; E. H. G.; Mrs. B. Y.; Mrs. O. W. D.; Mrs. F. H. N.; Mrs. A. S.; L. C. C.; Mrs. W. M. H.; Mrs. A. M A.; A Reader, Panora, Iowa (that son may be saved and return home); Mrs. O. K. H. (that three sons may be saved); Mrs. D. H. M.; E. W. (that three sons may be saved); Mrs. A. D.; X. Y. Z.; Mrs. T. R.; Mrs. M. V.; M. W. P.; Mrs. E. W. L.; Mrs. C. W. S.; Mrs. A. B. D.

The following friends request prayer for the conversion of husbands:

Mrs. S. A. S.; Mrs. F. E. N.; M. J.; Mrs. P. G.; Mrs. W. M. A.; Mrs. D. H. M.; A Reader, Panora, Iowa; L. L. B.; Mrs. A. D.; A Wife, East Liverpool, Ohio.

The following friends ask prayer for the conversion of other relatives and friends:

B. G.; Mrs. M. V.; Mrs. F. B. K.; Miss C. A.; Mrs. M.; Mrs. G. W. B.; Mrs. A. B. D.; L. C. C.; Mrs. W. M. A.; Mrs. A. M. A.; Mrs. G. E. C.; Mrs. C. J. R.; Mrs. O. K. H.; E. J. W.; Mrs. M. W.; A Reader, Allentown, Pa.; L. L. B.; Mrs. A. D.; M. H.; Mrs. R. M. DeG.; J. C. B. (that wife may be saved); Mrs. P. H.; Mrs. M. E. B.; Mrs. M. H.; M. B. (that father may be saved); Mrs. O. W. D.; Mrs. J. F. H.; L. P.; Mrs. E. C.; N. H.; Mrs. R. W.; Mrs. A. S.; Mrs. S. A. S.; Mrs. E. C.; Mrs. F. C. K.; A. M.; Mrs. A. S.; Mrs. E. J. T.; Mrs. M. C. H.; M. C.; Mrs E. C. C.; M. A. M. L.; A Reader, Yoakum, Texas; A Reader, Lebanon, Ind.; Mrs. J. C. P.; Mrs. W. E. R.

The following friends request prayer for healing for themselves or others:

Mrs. K. G.; Mrs. O. S. F.; Miss C. L. M.; Mrs. J. T.; Mrs. C. J.; Mrs. J. F. H.; Mrs.

Continued on next page

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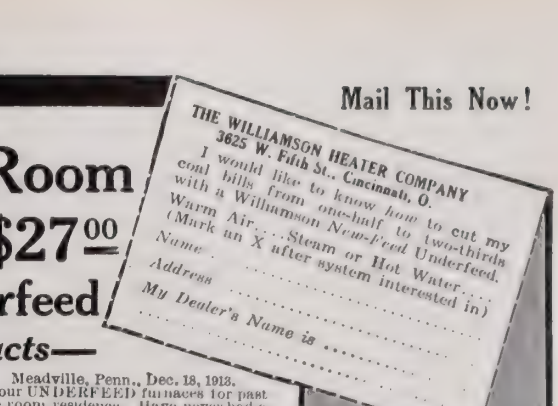

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THE WAR IN EUROPE

Continued from page 824

yet opposed any real defense to this advance, though there has been some more or less severe skirmishing. This policy on the part of the Germans has probably been largely influenced by topographical conditions, I think.

The country for some hundred miles from the Russian frontier of Germany is flat, lies at or below the level of the Baltic, and is full of lakes of varying size and rather boggy and soft ground. I have only been there once, but then it reminded me very much of the Lincolnshire fen country in England. It would be a very difficult country to retreat through, and must be hard to move artillery and the train through. There are no natural defenses and very insignificant artificial ones. In all senses, it is a poor country for military operations.

Toward the Baltic the land rises, sometimes on the immediate shore attaining quite a respectable height, say two or three hundred feet. The large cities on the shore, like Koenigsberg, are fortified, and also could have the help of the German fleet, if need should be. The back country is not very thickly populated.

The first natural defense is the Vistula River, which traverses this part of Germany from the Russian frontier to the Baltic, and this natural defense is strengthened by a chain of strong places like Thorn, Graddenz, etc., along its entire length.

The Vistula, as a natural defense only, is very strong. At places, the river is a thousand yards broad, and with the bridges blown up, or otherwise removed, would in itself present a difficult problem for an invading force, defended as of course it would be.

It seems, therefore, probable that no serious defense will be made by the Germans until the Russian forces reach near this river and that then battle will be given them from the bank nearest Russia. Under these circumstances the Germans would have a good line of retreat, and the Russians a very poor one.

The Russians have now penetrated some thirty or forty miles into this East Prussian territory, at their advanced point Insterburg. Until the situation becomes more developed it is hardly worth while to dwell at length thereon.

The present Russian army is said to be greatly improved over that which took part in the war against Japan. I have seen Russian troops at work, and have always thought them, while physically brave, greatly lacking in initiative and rather poorly commanded. Perhaps it will be different this time, though I wish to warn my readers that bulletins from St. Petersburg must be taken with the traditional grain of salt, not that they mean to mislead, but imaginations there are sometimes vivid.

On the Austro-Russian border the situation the last ten days has been rather obscure. Russia announces victories by a force which she is advancing in the direction of Lemberg, in Galicia, while on the other hand Austria claims victories in Russian Poland. In all probability, both sets of victories are border skirmishes of more or less severity, a feeling out of the enemy, as it were, and without strategic importance.

I expect that there will be very heavy fighting in another twenty days in both Germany and Austria against the Russians, but it is hardly time yet.

The great difficulty both Germany and Austria will have in dealing with Russia is not so much the quality as the quantity of her forces. She has such an inexhaustible supply of men that she can stand the loss of half a million or a million without being much weakened.

In considering the campaign in northern Germany it must be remembered that there cannot be very much of a campaign conducted there after December 1. There is too much snow, and the cold is great.

On the Servian frontier Austria has abandoned the offensive for the time being in order to concentrate her forces to meet the Russian onslaught. Servia will probably be active against her, unless her attention is engaged in another direction, which is quite a possibility.

The whole Balkan situation has grown in interest during the past week, the question being what Turkey, Rumania and Bulgaria are going to do. Between them they would have a force of over a million war-seasoned troops of very good quality, and there is no doubt that there is some understanding between the three. The Turkish army is mobilized on the southern border of Bulgaria. Bulgaria has declared herself in a state of siege, which practically means mobilization, and Rumania has called the first three classes of her reserves to the colors, for exercise and training.

All three hate Servia and Russia, and all three are under the influence of the Triple Alliance powers. Inferences can easily be drawn, but they would only be possibilities. In a few more days, however, we shall know definitely.

Italy announces again her determination to remain neutral, so that both the missions sent to her, De Witte and Delcassé on the part of the Entente, and the military and diplomatic mission which visited her last week on behalf of the Alliance, have failed to move her.

In the East, Japan and England have moved against the Germans at Kiauchau, but without immediate result.

Nothing of very much consequence has occurred on the sea during the past week. The German fleet has been definitely located, the older vessels off Heligoland, the new at Kiel in the Baltic. In either place it is practically impossible for the English fleet to get at their important units. The Russian fleet remains bottled up in the Baltic, and also in the Black Sea.

Near Heligoland on the 28th, a small naval action is reported to have taken place, in which the Germans are said to have lost three small cruisers and a couple of torpedo boats. The English loss, if any, is not stated.

Germany has lost a converted cruiser, the Kaiser Wilhelm der Grosse, sunk by the British cruiser Highflyer, off the African coast, and also a small unprotected cruiser, the Magdeburg, in the Baltic. There are conflicting stories as to how this latter met her fate.

No attack has been made on the Austrian fleet in the Adriatic by the united Mediterranean fleets of England and France, as has been anticipated. The probability is that the Adriatic has been so heavily mined as to make this attack very dangerous.

On the last two days of the week the position of the Allies' left wing became much more involved, the German turning movement developing in strength. The French are attempting to bring the army of General Pau to relieve this situation, and it looks as though the left wing of the Allies would be crushed unless this attempt were successful. This left wing includes the British force. The Germans on Saturday succeeded in cutting communication between France and England by any of the northerly routes—Calais, Boulogne, Dieppe.

During the coming week we shall probably hear of almost decisive events in France, in my opinion.

OPPORTUNITY OF AMERICAN WOMEN

AMERICAN women will surely respond to the clarion appeal made to their patriotism by Miss Ida M. Tarbell in the October *Woman's Home Companion*. By courtesy of that magazine we print below a condensed excerpt from the article. This stirring call is right to the point. It strikes a high note of opportunity and duty—but not too high for American womanhood:

. . .

The awful struggle to which the continent of Europe has committed itself opens to American women opportunity for a patriotic service of inestimable value. What in this crisis is the highest obligation of these United States of America—neutrality aside? It is to see that no man is idle, no wheel stops. Patriotism demands that our factories and mines and mills be kept open and busy. The crisis has brought us face to face with what we have not—ships, for instance—with what we can not do for ourselves. Of all the tens of thousands of American women who crowded Europe when war seized her, there was scarcely one that was not planning to bring home all her income allowed of finery. It is so every year. And what sums they leave behind! And more important, what stimulus to art and ingenuity they leave behind, though it is only by money we can measure it.

These personal importations are but a bagatelle beside those of merchants, which in many lines run into the tens of millions annually. Why do we do it? "Because"—any woman of taste and knowledge will tell you this—"I can get in European products more beauty of design, more 'snap' in style, more cunning in details, more durability in material." And why?

Are American manufacturers and designers incapable of this superior craftsmanship and art? No, the truth is that American women have never given them a fair opportunity to prove what they can do. As pliable, durable, and beautifully finished silks as there are in the world can be made here in quantities. But where is the American woman who *boasts* that she wears American silks?

The day has come for the American woman to wake up to her duty to the industries of this country. This is her time to learn what her own country's industries can do, and to rally with all her influence to their support, urging them to make the things she wants, pledging them her allegiance.

The world has seen in these days wonderful outbursts of patriotism. Is it only war which is to stir men and women to effort and thought and sacrifice? Has patriotism nothing to do with peace, with the daily efforts of men? The Great Patriotism is that which serves one's land consciously and steadily in all the relations of life. The American woman of taste and means has never fully recognized her relation to her country's industries. Now is her time to awake.

To keep the American people at work through this crisis; to show the world what patriotic peace means, as opposed to patriotic war—that is our duty as a nation. One of the most substantial contributions that the American woman can make to the fulfilment of this duty is to give steady, intelligent support to American industries.

THE PRAYER LEAGUE

Continued from preceding page

R. W.; X. Y. Z.; B. L. A.; M. W. P.; Mrs. L. H.; A Reader, Allentown, Pa.; Mrs. H. R. S.; L. L. B.; Mrs. M. E. T.; M. H.; M. F.; I. D. R.; Mrs. A. M. W.; C. J. S.; Mrs. R. M. DeG.; Miss M. B.; Miss J. C. N.; N. H.; Mrs. R. W.; J. M. W.; Mrs. A. S.; Mrs. A. W.; I. A. D.; Mrs. A. M. A.; Mrs. G. E. C.; Mrs. C. J. R.; Mrs. P. J. S.; Miss C. R. B.

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Cotton, Lisle and Mercerized—25c, 35c, 50c and 75c. Ask your dealer for them - if he cannot supply you, write us.
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FOOD FACTS

What An M. D. Learned

A prominent Georgia physician went through a food experience which he makes public.

"It was my own experience that first led me to advocate Grape-Nuts food and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful rebuilder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients gain very rapidly, just as I did in strength and weight.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this state, but two months there did not improve me; in fact, I was not quite as well as when I left home.

"My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public." Name given by Postum Co., Battle Creek, Mich.

Trial 10 days of Grape-Nuts, when regular food does not seem to sustain the body, works wonders. "There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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WATSON E. COLEMAN, Patent Lawyer, WASHINGTON, D.C.

The Christian Herald Free Department of Investment Counsel

Many persons who do not save money fail to do so through lack of a steadfast purpose and a workable system. We should like to get in touch with some of these persons through our department of investment counsel—if any of the readers of THE CHRISTIAN HERALD are in this class. We believe we may help them through friendly suggestion and direct advice. We maintain an extensive correspondence with CHRISTIAN HERALD readers who seek our advice on all matters pertaining to money matters. Write to the Financial Editor, CHRISTIAN HERALD, Bible House, New York. (Enclose return letter postage, as all letters are answered direct by mail.)

HUDSON Six-40 1915 Model $1,550 This Year F.O.B. Detroit

Our Level-Best Six

This new HUDSON Six-40, despite its price, marks our level best. Our 48 engineers, headed by Howard E. Coffin, have devoted four years to the car. In reply to all conflicting claims—defending higher prices—that's the most that we can say.

This car is the climax of HUDSON ambitions. We may do better sometime, but we can't today.

There is hardly a part or detail which we find a wish to better. In fine engineering, in beauty and comfort, in lightness and economy, this car comes near the apex, we believe.

We say this after thousands have been tested on the road. After 12 months' experience with our last year's Six-40. After noting all the new-year models which our rivals have brought out. And we believe that most men will agree with us.

Its 48 Designers

There are 48 men—there have been for years—on the HUDSON corps of engineers. And Howard E. Coffin heads them.

It has never been claimed, so far as we know, that there is an abler corps in the country. And certainly there isn't.

In HUDSON models—constantly progressing—these men have fought over-tax. They have warred with all excesses—in weight and price, in upkeep and operative cost.

And this HUDSON Six-40 for 1915 marks the final result of their efforts.

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There are arguments, of course, which combat ours. Each maker defends his own. But we doubt if well-informed men seriously differ about this car.

HUDSON advances have always been combated. But the records show that the general trend has followed where we led.

Sixes are almost universal now in the upper grade of cars. Lightness is now demanded. Economy has been studied. Prices have come down. And HUDSON innovations in beauty and equipment are being fast adopted.

The HUDSON Six-40 this year differs from its leading rivals merely in degree of progress. It simply leads the common trend.

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The HUDSON Six-40 leads in lightness among cars of this capacity. It reduces old-time averages about 1,000 pounds.

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It leads in beauty. In numerous ways it leads all in new styles of equipment.

In the quality field it holds the low-priced record, for cars that compare in size, class and capacity. Since last year, our trebled output has reduced the price $200.

And, in designing, skill—not luck—has given this car amazingly perfect balance.

You'll Approve It

The more exacting you are, the better you'll approve this car. It will meet your conceptions in the things you want. In big ways and little ways it will show you today's best standards. We spent all last year on details and refinements.

Go see it, and bear this in mind: We build a larger car for the men who want it. But we could not, with our present knowledge, build a better car.

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New catalog on request.

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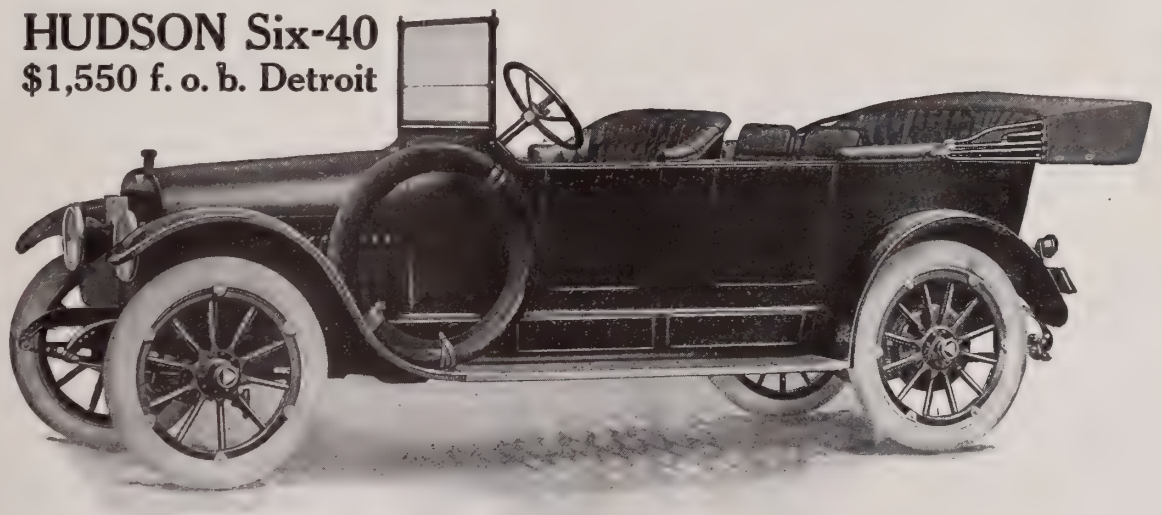

A perfect streamline body.
Seats and room for seven.
Disappearing tonneau seats.
Invisible hinges.
Hand-buffed leather upholstery.
Wide, high seats.
Gasoline tank in dash. Tires carried ahead of front door.
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Christian Herald

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BY THE SIDE OF THE LAKE

From the painting by A. Kaufmann

Maxwell

The easiest car in the world to drive—The 1915 Maxwell $695—Fully Equipped, and with 17 New Features

1. Pure streamline body.
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3. Simms high tension magneto.
4. Three-quarter elliptic rear springs.
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12. Crown fenders with all rivets concealed.
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14. Famous make of anti-skid tires on rear wheels.
15. Gracefully rounded, double-shell radiator equipped with shock absorbing device.
16. Instrument board, carrying speedometer, carburetor adjustment, and gasoline filler.
17. Improved steering gear; spark and throttle control on quadrant under steering wheel; electric horn with button mounted on end of quadrant.

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If you have never driven an automobile, the 1915 Maxwell is the car for you. If you have driven cars you will appreciate this automobile. This "wonder car" is driven from the left side and has but two pedals. The two levers are in the center. The foot accelerator has a heel rest. The spark and throttle control are under the steering wheel. The front seat is adjustable to your individual leg length.

The Maxwell has *real power*. The Maxwell is one of the greatest hill climbers in the world. It will throttle down to 4 miles an hour on high gear, and pick up to 50 miles an hour in a comparatively few yards. This means little gear shifting, with less wear on both car and driver.

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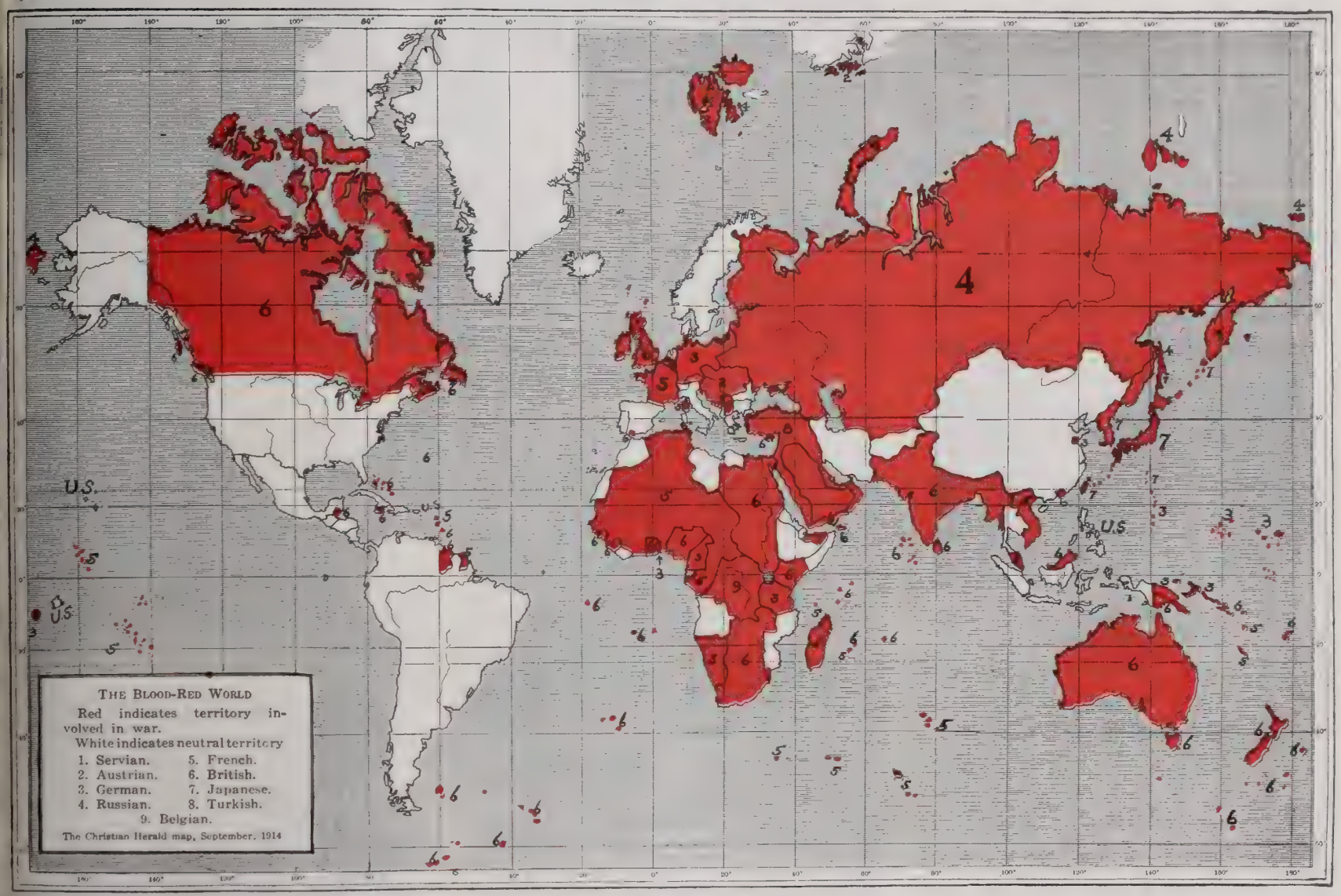
A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE BLOOD-RED WORLD (Ezekiel 7 : 23)



Turkey is included as involved by reason of her preparations for war, though not engaged as yet.

"SILENT SUFFERERS" NEED OUR HELP

THE CHRISTIAN HERALD RELIEF FUND FOR THE WIDOWS AND ORPHANS OF THE WAR IN EUROPE NOW OPEN—AN OPPORTUNITY FOR ALL TO UNITE IN A NOBLE CHARITY

ONE of the inevitable results of war is that the suffering is not confined to the contesting forces in the field. The great war in Europe, in which over 6,000,000 men are engaged in a deadly struggle, has aroused the sympathies of the Christian world. Many thousands are already dead, while tens of thousands fill the hospitals. It is the most tremendous conflict the world has ever witnessed. No calamity to equal it has ever befallen the human race.

There is another very large class of sufferers by the war who, amid the tumult and confusion of the time, are even more entitled to our sympathy and help than any others. These are the thousands of helpless widows and orphans, who have been deprived by this terrible war of their natural providers, their husbands, sons and brothers having perished in the struggle. In France, Belgium, Germany, Austria, England, Servia, Russia and other countries there is an immense number of these unfortunates, for whom no appeal has been made from any source whatsoever. Aid is being rendered to the soldiers on the field and in the hospital; but the beneficiaries thus helped may simply be put to the front to fight again, thus prolonging the struggle. But the case of the "Silent Sufferers"—the bereaved mothers and children whose homes are broken up by the war—is far more pitiable. Tens of thousands of them are left utterly helpless, while great numbers have been cast adrift on the world, shelterless and friendless.

Correspondents in their cable despatches give here and there a paragraph which reveals a glimpse of the dark drama of suffering and sorrow that is now being enacted in innumerable homes in Europe. Writing from the war zone in France, one correspondent says of the refugee host:

"I was in the midst of it and saw unforgettable scenes of the enormous tragedy. It was a flight of hundreds and thousands of families from St. Omer and Roubaix, Bethune, Douai, Valenciennes, and Arras, who were driven away from their northern homes. They are still being hunted by fear from place to place, where they can find no shelter and no permanent safety. The railways have been choked with them, and in these long fugitive trains, which pass through stations, there is no food or drink. The poor runaways, weary, filthy, and exhausted, spend long days and nights shunted onto side lines, while troop trains pass and pass, and are held up in towns where they can find no means of existence.

"Can one wonder that mothers rush from their houses and wander forth in a blind, unreasoning way to swell the panic tide of fugitives, homeless and without food, dropping here and there on the wayside in utter weariness?"

After the tide of war had swept past, this was the picture of the French frontier villages as the correspondent saw them: "It was almost possible to reach the French frontier, but the villages but lately populous and filled with panic are now half deserted and melancholy. The refugees pour aimlessly to the coast and back again."

Remember, these refugees are not soldiers, but the wives and children of men who have gone to the war, very many of them never to return. War is inexorable. It demands not only the life of its victim on the field, but too often it involves the desolation of his home, the breaking up of his little circle of dear ones, making them outcasts and wanderers. Surely the widows and the orphans—the "Silent Sufferers"—are the victims of the war most deserving of our sympathy.

A correspondent in Belgium describes his visit to a deserted town. There was a stream of refugees along the road, every face bespeaking fear and helplessness. Aged men and women were there, and many mothers, dragging or carrying their children with them. "A mother among the fugitives," he writes, "when miles on the way, suddenly remembered that in the terror and confusion of gathering her household together and snatching a few belongings, she had wholly forgotten her little infant sleeping in its cradle. She now thought of it as awakening and crying for companionship and food. She was forcibly restrained from returning to its

Continued on page 849

PROGRESS OF THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many year's standing; military critic; staff writer of the Paris Daily Mail and Le Temps; Contributor to l'Indépendance Belge

EVENTS of such importance have followed each other so swiftly during the past few days that it is really difficult to see where to begin. However, as we began with Belgium last week, it will be, perhaps, as good a solution as any other to observe that now established precedent.

The signs all point to an intention on the part of Germany to permanently annex this kingdom in the event that German arms are triumphant. She has appointed a permanent governor, and is sending civil officials of all kinds and classes to Brussels, and there setting up a complete government of the type which prevails in Alsace-Lorraine.

Preparations are, also, being made to take Antwerp, which is the only important point in Belgium which the Germans do not now hold. With which end in view troops and siege cannon are being assembled at a convenient point, from whence they will probably have been launched on Antwerp by the time these lines reach my readers.

Antwerp is a very strong place, and now contains practically all that is left of the Belgian regular army, and its reduction will probably take some time, even if the besiegers are not interfered with by the fleet of the Allies, which is quite possible, as

EMPEROR OF GERMANY WITH KING OF BELGIUM, AT BRUSSELS BEFORE THE WAR

there will be difficulty in preventing these ships coming up the river.

The queen and her children and many of the inhabitants have taken refuge in England.

At Ostend, the British landed a large force of marines, which has since been followed up, it is said, by a considerable force of troops. There has been some suggestion that this movement has been made with the intention of making this a base from which to launch a rear attack on the German line of battle in France.

The idea is good; but up to the present the Germans have not shown themselves entirely devoid of military instinct, and it is presumable that, if any such thing really threatened, they would take appropriate action to frustrate the movements.

A HALT ON THE MARCH TO THE FRONT

Belgium has appointed a delegation to visit the neutral nations of the world to complain of alleged atrocities on the part of the Germans. Of course, I do not pretend to know the facts in this particular case, nor of the German complaints against the Belgians, but I think it proper to call my readers' attention to the fact that like accusations are made in every war. I have before me as I write clippings from one of the best New York newspapers of September, October and November, 1870, bearing on the same subject. With the exception that the names of the places are different, one would think one was reading the items now daily appearing. I do not wish to be misunderstood. I am defending no one of the combatants. I merely wish to suggest that a little conservatism in believing everything printed on this subject would be wise.

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FRENCH INFANTRY ADVANCING TO ATTACK

France has called to the colors her last two lines of reserves, and also the recruits of the class of 1914. This latter expression means the young men, who in the natural course of events would have reported to the colors towards the end of October, this year. The effect of these two calls is that every able-bodied male, from 19 to 52, is now incorporated in the army. These young men are, of course, without training and will not be a very valuable addition to her forces for at least four or five months. The two reserves will be used for garrison work, the guarding of bridges, etc., etc., and will release for the field an equivalent number of younger men. But now France has no further force of men to call up, she has reached her limit.

In England, Lord Kitchener has succeeded in raising the first 100,000 men called for, and the second 100,000 is nearly raised. These, too, will require several months' training before being fit to take the field. Lord Kitchener wishes to raise this force to 500,000 as rapidly as may be.

England is also bringing up native troops from her Indian forces to the extent, perhaps, of about 100,000 men. These are trained troops, and will be at once sent to the line of battle on their arrival in England. The first arrivals should be available during the next ten days.

The fighting between the invaders of France and her defenders has not been quite as heavy during the last few days as it was theretofore, but all through, it has been characterized by a slow but steady German advance. When my last article in this paper was published the line of battle ran roughly: Beginning at the extreme point of the Allies' left wing at Lille in northwestern France, thence in a curving line, first easterly to Givet, or thereabouts, thence again easterly, passing through Verdun and Toul to Belfort.

During the intervening time this line has been steadily forced back on the left wing and at the center till now the end of the left wing is well to the south of Amiens, and the center, having been beaten back through Mezières and Rethel, is endeavoring to hold itself at or near Rheims. From Rheims the line curves a little to the northward and reaches Toul and Verdun, whence following practically the same course as before, it reaches Belfort.

The Germans have attacked the eastwardly end of this line but little during the last few days, in fact the Allies on this end, for a day or two, assumed a feeble offensive, even advancing a little from Belfort into Alsace but without any final advantage.

The German plan of campaign is evidently t crumple the left wing of the Allies and to brea through their center, and to these two ends the have been devoting their greatest efforts.

In this plan there is a double advantage to them The English troops are in the left wing of th Allies, and the Germans recognize that the Englis constitute the backbone of the Allies' resistance. I they can capture or break the English oppositio the harder part of their task will have been accom plished, and hence they have been keeping up continual series of attacks on the English positio

JAPANESE PREMIER OKUMA AND AMERICAN PEACE ADVOCATE, D. JORDAN, VISITING IN 1911

and subjected it to as hard hammering as an troops have probably ever been subjected to fo so long a time.

The English troops, while being forced to giv ground, have resisted this incessant pounding wit an endurance and tenacity worthy of the highes praise and admiration. Their losses have bee heavy, but their courage seems undiminished. Dur ing the week they have been reinforced, and will no doubt, continue to give a good account of them selves.

In addition to the frontal attack on the Englis position, the Germans are endeavoring to ge troops into position to launch a lateral attack o the extremity of the Allies' left wing. For this pur pose they are now concentrating troops to the south westward of Amiens. This movement is not ye fully developed, but when the shock comes fro both sides the left wing will have hard work t avoid being crumpled.

On the center, the German attack has also bee severe and incessant. Their object is, of course, t break through the center of the Allies' position, a by such a maneuver they would completely shatte the Allies' position. The Allies' left wing and cen ter would then be crushed by the German forces t the right and left and in front of them, while th easterly position of their line of battle, cut off fro its center, would be in great danger of a like fat at the hands of the German forces fronting them.

The French, seeing this danger, have brought u from their extreme right wing General Pa

ith his troops. Both the general and his troops ave easily proved the best fighting force the rench possess. The result is that the allied line as been greatly strengthened both in force and, hat is even more important, in morale, and is olding much better than it did before this reforcement arrived.

If the Allies can hold their army intact it is not eir plan to fall back on Paris. The mistake of oping a large force in a fortress to be starved out, nd to be useless while being starved out, will not e repeated. Paris will be defended by its own arrison of less mobile troops, and the more active my of the Allies, which is now on the line of ttle, will retreat southwards in the direction of rléans, Blois and Tours.

From such a position, using Paris as a pivot, they n still resume the offensive when opportune, in ny direction.

Paris is being rapidly put in condition to stand a ege. Houses interfering with the operations of e guns of the various forts have been razed, prosions and supplies of all kinds have been rushed , and the garrison reinforced, but, except as reards artillery, not with troops of the first line.

As many of the inhabitants as can are leaving e city, seeking refuge in the west and south.

The government of France has removed the capial of the country to Bordeaux, whither the presient, the ministry, the chambers, with the archives nd treasure, went late on August second. No omment on this action is necessary. It speaks for self loudly enough, in a language not to be misnderstood.

The last of the week was marked by a rather ensational capture by the Germans: the city of heims, which has always been considered one of e most important points, strategically considered, the middle east of France, and the key to all the orth and east of that country as well as of Paris, urrendered without a blow. London admits the act of the capture of the city. This surrender eems very strange. I am afraid that it is a parllel case with that of Lille.

The effect of this surrender of Rheims has been o bring about a change in the German plan of ampaign, to a considerable degree. At this writng, Sept. 7, it looks as though they had abanoned for the time being the attack on Paris, and ere moving in such fashion on the Allies' line of attle from the north and west as to attempt to rive them back towards the northeast of France, here three large German armies are apparently aiting for them. The effect of this movement ould be to force the Allies to a decisive battle ithout any such refuge as Paris to retreat to in ase of defeat. At the moment it is too early to ttempt to say how far this plan will be successful.

From the north we have at last some definite ews. I use the word "north" to designate the rontier of Russia with both Germany and Austria. t is not geographically correct, but it is convenient or the purpose of these articles.

The Russians have won a considerable victory at r near Lemberg, a few miles over the Austrian order, in Galicia. Here they have defeated an Austrian army of considerable strength, from two o three army corps, 90,000 to 125,000 men, with eavy loss, and driving them in disorder from their ositions have, it is said, occupied Lemberg, which n point of population, 200,000 *circa*, is the fifth or ixth city of Austria. In a strategic sense the victory is, however, hardly of the first importance. Lemberg leads to nowhere in particular, and invading the enemy's country, merely for the pleasure of invading it, without a definite strategic object, is not very apt to be a profitable undertaking in the long run. It sometimes results in having a large force cut off and falling a victim to the enemy.

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THE REMNANT OF A HAPPY HOME

In the north we have a very different situation. Near Allenstein, in Eastern Prussia, Russia has met with one of the most colossal defeats of modern times. In fact, in open country, at this moment I do not recall any defeat which resulted in the enemy capturing a force equal to two whole army corps, 86,000 men, with their generals and staff and an entire park of artillery. Yet, by Russia's own confession, this has been what has happened.

When Bazaine was captured at Metz more men were taken, but this army was cooped up in a fortress, and when that became untenable, and the defending army was unable to break through the ring of besiegers, it could do nothing but yield. The present is, however, a totally different case.

The Russians had all of Russia to retreat in. The details of this extraordinary event are lacking, but the fact of the victory seems beyond doubt, inconceivable as it appears. I am frank to confess that such an occurrence is totally beyond my powers of comprehension.

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WOUNDED SOLDIER BROUGHT IN BY COMRADE

The result is the more important so far in this war, important in itself, and important as regards its effects on the general situation.

As regards the Germans, it will ultimately have the effect of clearing East Prussia completely of the invader, and, more important than that, it will dispel the mystery of the unknown as regards the Russians from the minds of the German troops. The fear of the Cossacks, though sentimental, has been real among all classes of the German people, and now a few puffs of powder smoke, and it is dispelled.

The effect on the Allies, too, will be tremendous. They have been consoling themselves, over the situation in France, with the reflection that when the Russian colossus began to move in East Prussia, he would brush away all obstacles before him, and march triumphantly to Berlin.

Of course, Russia is not finished by this one defeat, but the defeat is so peculiar and so extraordinary that it seems an indication that the Russian army of today is in no way superior, in leadership or personnel, to the Russian army of the Russo-Japanese War, and if not, when opposed to troops of good quality, the result can be confidently predicted.

The Austrians and Germans claim that a joint army operating in Poland has captured Lodz, one of the most important manufacturing towns in Russian Poland, taking many prisoners, etc., and that this army is on the point of initiating a campaign against Warsaw from this point, from which it is about seventy-five miles southwest.

The name of St. Petersburg has been officially changed to Petrograd; Kronstadt and other towns in Russia, which were German in form, are also changed. This will cause considerable geographic confusion for some time. It would hardly seem a very dignified proceeding.

The question as to the number of troops Russia can equip and maintain in the field is a very vexed one. I am speaking of trained troops only; untrained troops would only be in the way in this conflict. After very careful consideration of all the authorities, and weighing of the probabilities, my personal opinion is that she cannot maintain in the field an army of more than 3,200,000. The stories running around in the press of ten, fifteen or twenty million are self-evident adsurdities.

Reports from the Balkans share with those from the north in conflictingness. Turkey has declared war on Russia, according to one account, on Greece, according to another, and finally, a third says, on England. That she will declare war is no doubt true, that she hates all three countries mentioned is equally true, the puzzle is which will be favored by her declaration. Most probably, England.

She cannot get at Russia unless allied to Rumania. She is playing for bigger stakes than Greece. She wants no allies for a reason hereafter referred to, so it is probably England against whom she will move. Bulgaria, though not an ally, will probably move in concert with her. The reason Turkey wants no allies is probably because it is on her books to declare a holy war, and this would not be easy if she had Christian allies.

This declaration would set a large portion, but not all, of the Mohammedan world on fire and would probably prove a considerable source of trouble to England in Egypt, and to Russia in the southern part of her Asiatic possessions. The Jehad, or holy war, has not been proclaimed for so long that its effect is rather doubtful, particularly as some Mohammedans do not recognize the Sultan as the true Califa; the Moors, for instance, do not.

Continued on page 867

"SILENT SUFFERERS" NEED OUR HELP

Continued from page 847

rescue, an impossible task, and was compelled to hurry on, forever to be haunted by the vision of her deserted babe.

These conditions are duplicated in every country in Europe in which war is now raging. In the rural districts from which all able-bodied men have been drawn for service, there is a great, blind fear possessing the people, driving them from their homes. In scores of towns and villages across which the war has swept, the once happy homes are masses of blackened ruins. Weeping women and little children, smitten with a fear they cannot understand, are everywhere.

Even in Germany, the suffering among mothers and children is making itself keenly felt. In the Dorotheen Strasse in Berlin, where a general information bureau has been opened, all day long wives are calling inquiring concerning the fate of their husbands. Piteous scenes are witnessed hourly, and the Dorotheen Strasse is now called the "Valley of Tears."

Responding to a general desire on the part of its readers, THE CHRISTIAN HERALD has opened a War Relief Fund for the Widows and Orphans of the European War. Efficient relief committees at different centers in the various countries will have charge of the work of distribution. It is confidently hoped that not only the readers of this journal, but God's people everywhere throughout the United States, will aid this effort in behalf of the "Silent Sufferers" of the war by sending in their contributions to the fund with liberality and promptness. All contributions will be acknowledged. It is particularly desirable that the relief work should be opened without loss of time.

As in former relief work, our State Department in Washington will be requested to forward all remittances from the fund to the relief committees in Europe.

As the work advances, and as soon as full communication is re-established, the details of its operation, including the labors of the committees in the various fields, will be published in THE CHRISTIAN HERALD.

This is a benevolent campaign in which all classes of Americans, regardless of race or religious denomination, may unite. Contributions to the fund may be designated for certain countries, or may be applied to the General Fund, according to the desire of the donor. Churches, Sunday schools, Bible classes, Young People's Associations, Ladies' Aid Societies, Mothers' Clubs, Peace Societies, and similar organizations are all invited to have a share in this relief movement in behalf of the widows and orphans of the war.

The following contributions to the War Relief Fund are acknowledged:

CHRISTIAN HERALD "Pressing Need Fund"	$100.00
Mrs. Louis Klopsch	50.00
Reader, Welland, Ontario	5.00
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"For Widows and Orphans of the Faith"	50.00
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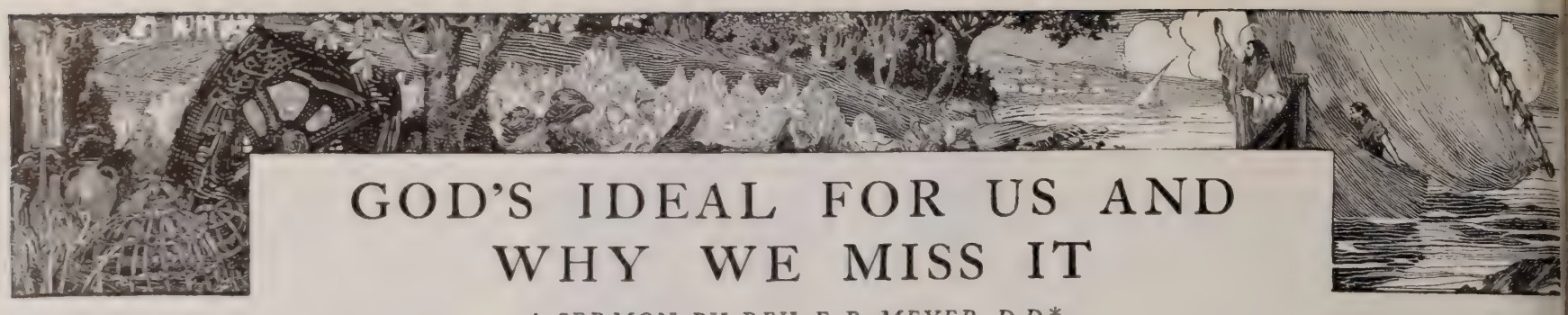

GOD'S IDEAL FOR US AND WHY WE MISS IT

*A SERMON BY REV. F. B. MEYER, D.D.**

"Son, thou art ever with me, and all that I have is thine."
Luke 15: 31

THE lighthouse-keepers will never know how many eyes are turned to the lamps which they keep trimmed through the long night-watch; and no tongue can tell how many myriads have turned their eyes to this parable for the help that it gives. In how many prisons, infirmaries, mission meetings and gatherings of the forlorn and outcast have not these words been read! But, after all, the main object of the parable, as is apparent in the opening verses of the chapter, was not to encourage publicans and sinners to come—for they had already drawn near to hear the words of Jesus—but to answer the Pharisees and scribes who stood outside murmuring and ill at ease. This story was a mirror held up before their own characters, with the view of redeeming them.

As we study the story of the elder brother, we shall learn lessons which will be of lasting value and warning, because his spirit of Pharisaism still stalks along the aisles of our churches, and looms in the background of our board-rooms.

God's Children

GOD'S IDEAL FOR HIS CHILDREN. COMMUNITY OF NATURE. "Son!" This word, if the original were rendered exactly, means child of my own nature, or child of my heart. The father might have used another word, designating the grown son, but he chooses a nearer, dearer, tenderer word, which accentuates the community of nature binding each to other. The same word is used by John, in the prologue to his Gospel, of those who believe in Christ, and to whom the right is given to call themselves "children of God." (John 1: 12; Rom. 8: 17.)

In this connection, also, we recall the words of Peter, where, in the opening of his Second Epistle, he describes believers in Christ as partakers of the divine nature. Is not this the true line of approach to the heart of man? It is of comparatively little use to lash men with the scorpion-whips of remorse. Already they have suffered keenly. Perhaps their worst enemy would be satisfied, if only he knew all. It is surely wise to remind them of their marvelous possibilities, and tell them that the soil which has once come under the touch of God is full of flower and fruit seed, though heavily overgown with weeds. It is a glad message to give—"The nature of God is within you: make much of it;" or better, "Let the God-nature—the divine seed—have the fullest opportunity to work out its furthest possibilities in your life." "Rise up, O well!" It was in this strain that the father addressed the elder brother.

God's Sympathy

COMMUNITY OF INTEREST. "Thou art ever with me." This implies more than proximity of position, though that is included; for, as we are all aware, God is always within whisper-distance. But the word implies fellowship and going shares. "Our fellowship is with the Father, and with his Son, Jesus Christ." God expects us, as his children, to share his views of things, his love for the world, his joy in the return of his prodigals. The Authorized Version is right in translating the following words: "It was meet *that we* should make merry and be glad." Though it is not actually so in the Greek, it is clearly implied. We are told in the preceding parables that there is joy in the presence of the angels of God over one sinner that repenteth. If the angels rejoice, surely the least thing that the heavenly Father can expect of us, his children, is that we also should rejoice. But, do we? Frankly, do we share God's yearning sympathy for sinful men? Too often we stand on the beach watching the launching of the life-boat on the foam-crested billows, but we are apathetic in our interest, and get home to our beds, instead of waiting through the storm to greet the rescuers and rescued, and help to chafe the frozen limbs to life. How far short we fall of God's ideal!

"All Mine Are Thine"

COMMUNITY OF POSSESSION. "All mine is thine." In his High Priestly prayer our Lord said: "All thine is mine." Here the words are reversed and the Father addresses each child of his, saying: "All mine is thine." The contrast is very striking and significant. The elder son had complained that the father had never given him a *kid*. "A kid!" said his father. "My son, do you not realize that all I have is yours? I always thought that you would *take* whatever you needed to complete your happiness. It never occurred to me that you considered it necessary to wait till I gave." Is not this the source of the failure of our religious life? We pray, wrestle, and entreat, but we fail to *take*. God puts signed checks into our hands, but we do not present them for payment. He makes all grace to abound, but we ignore his offer, living in penury, when the unsearchable riches of Christ await our appropriation.

When the prodigal came back to the father, he said: "Father, I have sinned." The literal meaning of that confession is: "Father, I have missed the mark." Certainly he had done so. He had left the ancestral home with his quiver full of arrows. But they had all miscarried. Either they had fallen short, or had missed the target of happiness. But may we not all join in the same sad confession? Have we not all missed the mark? Have we not failed to realize these three outstanding possibilities? *Objectively*, and in the Father's ideal, it may be true that we are ever with him, and all that he has is ours, but *practically*, how far away and mystical these statements appear contrasted with our ordinary experience.

Stirrings of Selfishness

THE CAUSE OF FAILURE. Curiously enough, at the root, it was not unlike that which had lain beneath the bitter experiences of his younger brother! What was *his* mistake? That he struck out the spiritual side of his nature, and gave himself over to animalism. He threw the reins on the back of his passions, and bade them take him where they might. There is only one end to a career of that sort! It must end in bankruptcy. Every act of indulgence sows the craving for more, and always more. It is like a wrecked crew drinking salt water! One by one, they go mad!

He wanted "the goods" apart from the father. There was no harm in his having the goods, but he desired to enjoy them in the far country. Let it be clearly understood that God gives us all things richly to enjoy. Whatever is good in art, in science, in the study and love of nature, is not only permissible but even expedient for the children of the Creator, who thinks in terms of beauty, order and joy; the one condition always being that his gifts are enjoyed in fellowship with him, beneath his smile, and with the recognition that they have come from the hand of "the Father of lights."

But the elder brother made the same mistake, though he had narrower views than his brother. He only wanted a *kid*, but the kid was to be eaten apart from the father, with his own coterie of friends. The party was to be absolutely select, with the father omitted. He didn't ask for his portion of the goods or the fatted calf. It was enough for him to have a kid to make merry with *his* friends.

Let us study this case further! The elder brother had always maintained a high ethical standard in his personal character and behavior. So far as outward conduct went, he could challenge the closest inspection. Every one who knew him, to the household servants that came and went at his call, respected him and contrasted him with his brother. He had never at any time transgressed his father's wishes or commands. The most careful parent in his neighborhood would have been glad to entrust his daughter to his care, had he asked her hand in marriage. In fact, for many years, even from boyhood, he maintained this unblemished record. Besides, he had given himself up to the family estate and interests with painstaking industry.

Yet, in reality, he was as much separated from his father as the younger man. The separation was not obvious to the general view, but it was real and serious. He had never gone, or proposed to go, into a far country; but he had "the far country" in his heart. It is clear that there was a circle in which he was more really at his ease than he was in his father's presence, and this ha been rankling in his heart, beneath his urbane ai respectful exterior. He had interests and int macies, secret desires and cravings, altogeth apart from his father and the old home. He was the rift within the lute, which had been wide ing for some time, and was threatening to silen the harmony and music of his life!

He was an outsider, out of sympathy with th music which was ringing through the home. He wa blind to the relationship which should have bou him to his father and brother. To the one, he wa as a wage-earning servant; to the other he wa not related. His sin had broken the love-tie. "Th *thy son* is come."

He was blind to the tenure of the property. seemed to him that it rested on the basis of servic Whatever was received was earned by the swea of his brow, which was ill-requited at the best. never occurred to him that the father had divide unto them his living, and that all the remainde was as much his as the squandered half had been h brother's.

In his heart of hearts this elder brother kne that the father was right, knew that the happ festivity of the banquet was legitimate, knew th the brother who had gone astray and had returne needed the assurance of the welcome that he wa having; knew that his place was with him ar the father in the banqueting-hall. His conscien told him that he was wrong to be sulking outsid his heart in a ferment of jealousy, envy, hatre malice, and all uncharitableness. But he nurse an obdurate resistance to the warm, sweeter, holi law that surrounded him, as the flowers of summe will gather around an old upstanding rock juttin up in a garden, and resenting the soft, sweet spray of flowering shrubs that endeavor to cast the spells about it.

It becomes us to search ourselves in the light o these words. Our Lord meant that we should The publicans and sinners had drawn nigh to hea him, and the Pharisees and Scribes murmured. Bu their murmuring proved that outwardly they we equally estranged from God as the young prodiga of their age. We are decorous and painstaking religious matters. But are we sure that we have n imaginary circle of friends and delights that a outside God's will and nature? Are we quite su that our criticism of certain men, movements, an methods is not due to the low state of our ow spiritual experience? Are we quite sure that the is no spiritual dissonance between ourselves and th redeeming Spirit of Jesus? Why do we refuse take a share in certain great evangelical mov ments which are bringing multitudes of publica and sinners into the kingdom? Perhaps we can a duce reasons which are perfectly justifiable; b let us take care lest our adverse criticism and a stinence may not have a deeper origin, and spri from spiritual defect, and a want of sympathy wi the love of God, which must be in turn attributed the secret and almost imperceptible departure o our hearts from the living God.

High Ideals of Life

THE FATHER'S STRENUOUS EFFORTS TO RECLAI HIS SON. "Therefore came his father out, an entreated him." The word is that used in II Cor. —"As though God did *beseech* you by us, we pra you." The appeal which we are wont to make to pu licans and sinners, is here made to the righteou who, outwardly at least, have not gone astray. Th prodigal came back to the father; but here th father takes the initiative and goes out to his r calcitrant son. It is as though our Lord felt th it was easier to reinstate the prodigal, who ha come to the end of his resources, and was sic footsore, and sad, than to turn back the religiou professor who was self-satisfied with his recor confident of his honesty, and proudly contemptuou of the welcome extended to the wastrel.

Apparently our heavenly Father has keen sym pathy with the soul that has caught sight of higher ideal of life than it has hitherto realize rising as a higher cliff than any it has mastere He knows how sick the heart feels to learn th it must gird itself to a new effort. But there no other way of progress, except by the gradu

Continued on next page

* Preached at Fifth Avenue Presbyterian Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, September 20. John 6: 53-58. *"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."* Eating the flesh and drinking the blood of Christ throughout this discourse refers to the believing appropriation of the work of Christ by a penitent sinner. It cannot refer to the sacramental eating and drinking of the body and blood of Christ in the Lord's Supper. For that sacrament was instituted later, in remembrance of the sacrificial death of Christ, for a confirmation of the faith of those who have accepted Christ, and are able to examine themselves. The eating and drinking in the Lord's Supper may also be for condemnation, if the communicant eats and drinks unworthily. But the eating and drinking of which the Lord speaks in this text is an indispensable requisite for salvation, and is always for life, never for death. This spiritual eating and drinking is effected by the mind, the soul, the spirit in us which lays hold of the entire Christ, and of all his vicarious acts and sufferings, and enters into that mysterious union with God the Father, Son, and Holy Ghost which makes the believer a living temple of God, and the Christ the life-element, in which the believer as such lives, and moves, and has his being. This union which faith establishes outlasts death and physical decay. Its consummation is in the union everlasting and in never-ending life.

MONDAY, September 21. John 6: 61, 62. *"Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"* We come now to the sad ending of this illustrious discourse on the Bread of life. There is murmuring among the disciples. "Who can listen to such talk as this?" some of them are saying. Their impatience may have expressed itself in gestures of disapproval. Yes, the Gospel of the Godman who becomes a sin-offering for the world and offers himself as soul-food to men is an offense, a stumbling-block to men. Men's reason and self-respect rebel against this teaching. At the time when Christ spoke this discourse, some of the things he mentioned were yet to be accomplished. His divine-human personality indeed was a fact even then; sacrificial work was going on even then. But the consummation of all labors would not be reached until he rose from the dead and returned into that life out of which he had come. If they are shocked now at his teaching, what will they say to the corroboration of his teaching by his resurrection and ascension? For in him and with him, humanity entered into just such mysterious union and fellowship with God as that of which he had spoken in this discourse. And this mighty Conqueror of sin, death, and hell surely can establish a connection with believing hearts to the end of the world. We accept his "hard saying" on his authority. Christ stands accredited to us by the majesty of his teaching and the glory of his ministry, as the incarnate Son of God who loved us and gave himself for us. By him we live our present and with him we shall live our future life.

TUESDAY, September 22. John 6: 63, 64. *"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not."* To understand these words aright, we must remember that the Lord is still speaking to his offended disciples, whose fleshly or creature thoughts had just cropped out in their murmuring. It is the disciples' carnal way of approaching the deep subject he has laid before them that Christ here rejects. He tells them, in effect: "For such a spiritual matter there must be a spiritual receptacle." The reason of the flesh will never apprehend it. Man dead in trespasses and sins must be quickened into a new spiritual life, before that which his carnal mind considers offensive can appear the highest wisdom and the most blessed comfort to him. These profound matters relating to the wonderful personality and work of Christ are only grasped by believers, and their faith comes out of and rests on the very words which reveal these matters. It is as though he had said: "These words are spirit and life, the power of God unto salvation. It is not because I have not made my teaching sufficiently plain to you, but because you will not mortify your fleshly reason and will not believe me, that you are offended."

WEDNESDAY, September 23. John 6: 65. *"Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."* The Lord here reverts to a thought which he had expressed in the beginning of his remarks. He will not be dismayed by his failure to bring his hearers over to his view. Faith in his teaching is a gift of the Father. As Luther has said: "Faith is a divine work in us, which changes and creates us anew, and makes us entirely different persons in heart, mind, and affections." God who offers his Son as food for the souls of men must also create the desire for this food in men. No man is naturally receptive to the offer of divine grace. He receiveth not the things of the Spirit of God; they are foolishness unto him, neither can he know them, for they are spiritually discerned. It is through the drawing of the Father, who approaches the dead heart of man by the working of his mighty power in the Gospel—though he never coerces man by his irresistible omnipotence—that men are made eager to receive the flesh and blood of Christ; that is, to believe that Christ is their ransom. How greatly should we prize this divinely wrought faith, and how earnestly should we ask the Father to give it to those who are still without it, in order that our Lord may come into the full possession of his inheritance of redeemed souls!

THURSDAY, September 24. John 6: 67. *"Will ye also go away?"* The offense which some of his followers had taken at the Lord's remarks about the eating of his flesh took on a material form: they renounced their fellowship with him. When this defection had occurred, the eye of Christ rested pensively on that select band who were immediate associates in his ministry, the twelve, and he utters the ominous question we have quoted above. The question assumes the possibility, though it does not suggest the probability, of their deserting him. Yes, it is always possible for a believer to become a doubter and unbeliever, and any believer will unfailingly lose his faith, the moment he lets go of the sayings of Christ. He is set adrift on the wide sea of speculation and is irrevocably driven upon the reefs of skepticism and infidelity, as soon as his faith loses its anchorage in the words of Jesus. "Will ye also go away?" Warningly this word looks at us out of John 6: 67. Does it carry an accusation against you, dear reader? Have you slipped your anchor? Are you tossed with the tempest of doubt? Get back to the Rock of Ages; moor your boat again in its sheltering clefts.

FRIDAY, September 25. John 6: 70. *"Have not I chosen you twelve, and one of you is a devil?"* The sad question of Christ had drawn from the disciples a loyal declaration of unwavering allegiance. Peter voiced not only the sentiments of the twelve to whom the Lord had addressed his question, but of all believers to the end of time, when he uttered those memorable words: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." And now comes this heart-rending cry of Christ in answer to Peter's confession. He sees Judas among the rest; he has noticed his seeming acquiescence in Peter's words, but he reads this traitor's heart. He knows that the leaven of apostasy is working in him. Judas is a devil. The effect of this sudden remark must have been terrible. With this remark the Lord reinforces and justifies his question: "Will ye also go away?" But if Jesus knew the character of Judas why did he choose him for a disciple, and why did he retain him after this statement? It may have been to give us an illustration of the unwearying patience with which divine mercy seeks to reclaim even a brazen hypocrite. Judas is a monument to the Saviour's matchless long-suffering. No reprobate shall be able to charge Jesus with having abandoned him.

SATURDAY, September 26. Mark 7: 6-8. *"Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do."* Pharisees have come up from Jerusalem. They are watching Jesus and his disciples. Very soon they have found something to charge the Lord with: the disciples do not wash their hands before they eat. These lynx-eyed heresy-hunters must have been very close observers of the habits of the disciples, and must have penetrated into the privacy of the life of Jesus' companions, for their charge is directed against something that the disciples are doing habitually. Jesus had not insisted on these ceremonial washings, and now the scrupulous guardians and champions of the letter of the law demand to know the reason why. Our text gives it. With undisguised contempt, the Lord meets this exhibition of religious zeal. He tells the Pharisees that they are not defending God's law but the commandments of men. God had never taught his people to believe and do what the Pharisees were teaching. Rather God seven hundred years before had warned the people against their teaching. For Isaiah's characterization of the hypocritical lip-worship of men whose heart is void of all fear and reverence of God, is an excellent portraiture of Pharisaism in the days of Jesus. Remember, these words were spoken by the same Jesus who has expressed his profoundest respect for the least tittle of the law. What God has spoken let us reverence and hold very sacred indeed; what men pretend to teach and ordain in the affairs of religion, let us reject with a hearty scorn.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

GOD'S IDEAL FOR US AND WHY WE MISS IT

Continued from preceding page

unveiling of these successive levels. The sharp pang of remorse at the contrast between the towering heights and present attainment, is an inevitable experience to the growth of character. These are birth-pangs and not death-throes. So the Father comes out to help us. The question is whether we will accept his invitation, and in company with him, enter the festal throng. It will need the humbling of the soul and the confession of penitence. The doorway is narrow and the lowness of the entrance compels us to stoop, but it will conduct us into a larger and fairer room than any we have occupied.

The soul must make its choice. Did the elder brother accept the proffered help and enter the banqueting-hall? Our Lord does not say. He leaves it for each of us to answer that question by our own behavior and experience. Be it remembered, however, that the Father comes out that we may go in, and that the grace of God waits to assist us in this new stage in the soul's ascent. Perhaps the first step will be to lead us to find out our brother, confess to him our want of sympathy, and embrace him as the father did. Immediately after which we shall find ourselves in a new mansion of our Father's home.

LIVING WATER IN ASHOKAN CAMP

THAT day when he responded to a summons to "Brown Station," the writer was somehow like one who, in ages past, "went out, not knowing whither he went." The census had given the population as a hundred and a quarter. Who from this would anticipate a thrifty community of a few thousand people?

Nor did the transfer from train to auto and the trip over virgin dirt road through woods and across a stumpy wilderness, give much enlightenment relative to the destination. Climbing a steep grade and circling a small hill, we turned into a road marked "Private," leading past long rows of bungalows, beyond which stood a large yellow structure having the appearance of a hotel. It was while mounting the steps of this building that light dawned. The building was the main office of Winston & Co., Contractors. A room inside held a map whereon were the words "Ashokan Dam, Brown Station." This was our induction to one of the largest construction camps in the country.

The damming of the great Ashokan Reservoir, having a shore line of approximately forty miles, has involved eliminating half a dozen villages and scores of farms, building five and a half miles of concrete dams and dikes, erecting a popular driveway of nearly fifty miles of new State highways, and relocating some fourteen miles of the Ulster and Delaware Railroad from the reservoir basin to the latter's northern shore line. Here in this great irregular, boot-shaped trough, a hundred and thirty *billion* gallons of water from the Catskill watersheds will be stored for conveyance through a hundred-mile aqueduct to New York City. The ultimate cost will reach far into the millions. Two years may yet be consumed in completing the huge system. An army of laborers is encamped in these Catskill footlands of Ulster County. Here, until 1907, a hundred and fifty farming people peacefully dwelt in the quiet community of Brown's Station on the Ulster and Delaware road, fourteen miles from Kingston. To-day that railroad is four miles distant, the farmers departed and their homes destroyed. Something remains of this modern Grand Pré, however. To-day we behold a few hundred bungalows that sprang up like mushrooms in a night, in a charming chestnut, pine and laurel grove. Can you imagine a thoroughly equipped and provisioned city built for a day? Such is the Winston Camp, homeing between three and four thousand temporary residents. These all find their livelihood in this one stupendous enterprise. The central streets are the American residential section, the foreigners living in surrounding exterior sections. In the latter are found Italians and negroes in abundance, also Swedes, Hungarians, Austrians, Russians, Germans, Slavs, Poles, and Spaniards, and their children.

TRANSFORMING A FARMING SECTION INTO A VAST INLAND LAKE OF DRINKING WATER

A construction camp usually has problems of a purely local nature. Where unlearned foreigners are gathered in numbers, there is disorder. It would appear to the honest observer that a minimum of such chaos exists here. In the first place, the entire area of some thirty square miles of the city's property, of which the camp occupies an insignificant section, is patrolled by the Board of Water Supply mounted police. A part of their barracks are situated on the outskirts of the camp. While these men patrol all property belonging to the city, the immediate peace of the camp is under Winston's private police. "In five years," said the chief of the camp patrol, "there have been no murders or assaults resulting in death. Moreover, of the eight to ten thousand foreigners who have inhabited the camp during these years, not one has been accused of even insulting women. The shameful truth remains that we can not speak so favorably of our American camp-dwellers. The large majority of cases which we have tried have been for petit larceny, such as check-raising.

"It is my experience," he continued, "that ninety per cent. of the trouble noticed among working people generally is caused by drink. That is why we fight such importation as heavy drinks concealed in suitcases." Sanitation in the Ashokan camp is assiduously maintained. All houses enjoy running spring water and have pipe connections with the private sanitation plant which cares for all sewage. The company has scavengers who daily care for garbage, as in first-class cities. Campers are permitted to keep dogs and chickens, under enforced restrictions. The pig, fond pet of the outer camp, is anathematized. Most of the people have small gardens. The soil is rich. Always it is the foreigner who excels in this intensive cultivation. It is the writer's great pleasure to stroll through our "Little Italy" section, and enjoy the cheery adaptation of wild local plants and vines to the simple homes. For the Italian is a lover of plants and shrubbery. The approach to many of their bungalows lies through a shady arbor of wild cucumber or ivy—reminders, they tell us, of the grape arbors of the motherland.

CROSS SECTION OF AQUEDUCT

The large number of young people whose parents follow the contractor's camp for their livelihood created one problem. The camp boasts of three well equipped schools—two American and one foreign. The latter, situated in the foreign section, is attended exclusively by the children of foreign parentage. One factor of great moral and civic good to the local foreign community—as well as to the nation—is the night school work of the Italian Immigration Society of New York City. From thirty to sixty hard-working men come together five evenings each week to study the English language, read and write simple lessons in civic duty, and do problems in arithmetic. The camp has a theater, where moving pictures are exhibited six nights a week. None is barred on account of race or color. Without question the moral tone of the camp is elevated by the presence of Christian people and people with religious sentiments. The company provided a building for the colored people in which they have held services. In the summer of 1913 some loyal Christian people, dissatisfied with the irreligious spirit and careless observance of Lord's Day in camp, came under the influence of Rev. Richard Braunstein, pastor of Olivebridge Methodist Church. With great eagerness he lent himself to the spiritual upbuilding of the community. His enthusiasm was undaunted by lack of a suitable church edifice. Regular Lord's Day services were begun in the auditorium of the foreign school building. Many good people, unaware of the quality of these services, refused to attend. Late in the fall the theater managers loaned that building for worship. Since then it has served the purpose most acceptably.

Pastor Braunstein is a young man of scholarly attainments. He preaches straight from the shoulder, and aims to win men and women to the best life. This fact is partially realized by CHRISTIAN HERALD readers from his sermons published in these columns. All denominations are united in the fervor of the pastor's Gospel message. To the credit of some parents, private Sunday classes had been conducted for children of Christian homes through the years past. This was felt to be insufficient. Under the pastor's influence, a union Sunday school was organized. Thirty eager scholars reported the first day. On the fourth successive Sunday memberships and offerings had exactly doubled. Every denomination in camp, not excluding our Catholic brethren, are represented in this school.

The one essential is that those who teach do believe the Gospel of Jesus Christ, and are consecrated to impart its pure and simple truths. And this is done "that they all may be one," "that the world may believe." Thus human and eternal interests of individuals have their place in a gigantic enterprise for a cosmopolitan city 120 straight miles away. Greater New York can receive 500,000,000 gallons daily, in addition to its Croton supply, from this vast Ashokan reservoir, whose waters, by a three days' journey through 156 miles of winding aqueduct, will race as needed through millions of faucets.

L. LOUIS ABER.

A STREET IN THE ITALIAN QUARTER AT BROWN STATION

LOOKING UPSTREAM BEFORE THE WATERS WERE SHUT IN

A WEEK IN THE WORLD'S NEWS

CONGRESS TO STAND BY. It appears probable that Congress may continue in session during the critical stages of the war in Europe, adjourning only for brief intervals, and even then subject to the call of the President, in order to be able to act promptly in any emergency that may arise, particularly in regard to the business and financial interests of the country. The President has returned to Washington from his vacation, and the country has the satisfaction of knowing that the machinery of national government will be in constant readiness throughout this world crisis.

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INCREASING THE CONDUCTOR'S BURDEN. Conductors on passenger trains of the Pennsylvania, after October 1 must compute fares paid by mileage book coupons at two and a quarter cents a mile, instead of at the even sum of two cents as at present. As it is "promised" that other passenger rates will be similarly affected by the needs of the railroad, the lot of the passenger conductor will soon cease to be the sinecure it now is. Nor will there be an exodus from the Pennsylvania to other lines to escape this mental tax, for it is also "promised" the pleased public that other lines will doubtless raise passenger rates. A long period of unchanged rates, during which immense sums have been expended in traffic improvements, is urged in extenuation. It is stated that the railroads of the country must either pay at maturity or reborrow the par value of over $500,000,000 of securities falling due within the next two years.

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KING COTTON PUTTING ON WEIGHT. The government's latest condition report on the cotton crop estimates a yield 8 per cent. of normal; the ten-year August 25 average is 73.4 per cent. Favorable weather has improved the crop to bumper size, 15,000,000 five-hundred-pound bales now being prophesied. The 1911 record crop was 16,100,000 bales.

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MUTTERINGS OF HOME RULE. On August 31 Premier Asquith announced in the House of Commons that when the House reassembled September 9 the government would take up the Irish Home Rule bill and the Welsh Disestablishment measure. Immediately there was stern objection to consideration of Home Rule while members were absent at the front, by ex-Premier Balfour, supported by the Nationalists, the Ministerialists angrily opposing his stand. The sudden storm, quickly over, served to warn the country that the domestic hatchet has not been buried as supposed while England wields the battle-ax afar.

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WASHINGTON MARINERS AT LOGGERHEADS. The Naval Committee of the House is said to contemplate recommending to the President a measure for the immediate expansion of our merchant marine that will embody his ideas, divested, however, of what is considered by some to be a dangerous principle to apply in the present emergency, viz.: government ownership. The President appears determined to secure the consent of Congress to the establishment of a governmental line of freight and passenger steamships in order to take care of our accumulating crop exports. He is said to intend to suspend, for possibly three years, the requirement that vessels flying the American flag shall have American mates and masters, being assured that some 200 foreign-owned vessels will at once take out American registry in consequence. The Senate has already passed Senator Weeks's bill authorizing the use of certain naval cruisers for commercial purposes; but fears of international complications if government-owned vessels carry supplies to Europe prompt opposition to the President's program.

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IN PEACE-RIDDEN MEXICO. Disquieting news is mingled with optimistic reports that come out of Mexico. Although Provisional President General Carranza is preparing to substitute an out-and-out civil government for the military rule that now prevails, and the threatened breach between himself and General Villa seems to have been healed, accounts of movements by ex-Federals to oppose the new régime are received by way of Vera Cruz. General Aguilar has issued a proclamation, it is said, calling upon ex-Federals in the South to join him against Carranza. Animus against the United States is present in the embryonic new revolution. On September 3 the United States battleship *Virginia* left Guantanamo for Vera Cruz. By a decree of the present government, that port has been closed to Mexican shipping because of its occupation by forces of the United States while no state of war exists between the two countries.

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ONE KING RETIRES. The Mussulmans of Albania pursue the even tenor of their domestic revolution regardless of the confusion in the world outside, Prince William of Wied, the monarch foisted upon them by Europe and their chief undesirable citizen, having finally deserted the kingdom, the capital, Durazzo, being under heavy bombardment.

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ELECTION OF NEW POPE. The College of Cardinals, which met in secret conclave at the Vatican, August 31, to elect a successor to Pope Pius X, who died August 20, after many ballots chose Cardinal della Chiesa, September 3, who will

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POPE BENEDICT XV

assume the title of Benedict XV. Cardinal Giacomo della Chiesa was born at Pigli, Italy, in 1854, and being now just under sixty years of age is one of the youngest Popes ever elected. He was made priest in 1878, and has filled several important positions in the church, becoming Cardinal only last May while Archbishop of Bologna. The only American cardinal present at the conclave was Cardinal Farley of New York, Cardinals O'Connell of Boston and Gibbons of Baltimore being delayed en route.

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STRAYED WAR ITEMS. The United States ambassador to France, Myron T. Herrick, is the sole remaining foreign minister in Paris, all others having accompanied the government to Bordeaux. All foreign embassies in Paris will be turned over to the United States representative by their respective governments, pending the return of the government to the capital.

It is now being proposed that the upper air be "mined" with small balloons equipped with explosives sufficient to wreck an aircraft coming in contact, and "barb-wired" by means of kites with wire tails for fouling the propellers of aircraft, and thus hurling them to earth.

The hosts of Americans stranded in Europe are being gradually thinned by those who manage to get aboard the few steamers which have sailed for America. Returning tourists bring little with them excepting experiences. One told of the occupation of Brussels by the Germans, 250,000 troops passing through the city in impressive fashion: "First six cyclists, then a detachment of cavalry, then a great mass of infantry, then field guns and more infantry, then huge howitzers, then a pontoon train, then more infantry: from 1.30 o'clock Thursday until Sunday morning without a break. Each company had a stove, the fire of which was never out; there was always some hot drink ready. The endless procession sang all sorts of songs in excellent tune; like everything else their singing is perfectly organized. An aeroplane kept ahead of the line, dropping variously colored stars as signals."

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HIGH COST OF WARRING. A $100,000,000 war revenue must be provided for by Congress, and it is said that leaders are seriously considering the following sources among others: a tax upon theater tickets; upon street-car and railroad tickets; upon automobiles indirectly by taxing the gasoline, say two cents a gallon; upon sarsaparilla and similar beverages; upon tickets to baseball games. President Wilson addressed a joint session of Congress personally on the subject September 4.

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SAVES BURNING EXCURSION BOAT. On September 1 a Lake Michigan excursion boat, the *City of Chicago*, with three hundred passengers aboard, caught fire only twelve miles from port, and her wireless failing to work, the destruction of the boat and loss of all on board was avoided by running full speed into the government breakwater off Chicago. Fire tugs and others had put out from shore as soon as the burning boat was sighted, and the passengers and crew were removed to the breakwater and thence to shore. Captain Oscar Pjork is credited with the prompt action which saved the ship.

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THE G. A. R. URGES MORAL UPLIFT. At the great encampment of the Grand Army of the Republic held at Detroit, prominent speakers discussed governmental laxity in providing for the spiritual welfare of enlisted men, and advocated that greater efforts be made by the Chaplains' Association of the G. A. R. to meet the situation through government bureaus.

. . .

SENATE PASSES CLAYTON TRUST BILL. The Senate has passed the Clayton Trust Bill much modified, after three months' consideration, the vote standing 46 to 16. The bill has wide scope in regulating the operations of trusts and preventing monopolies. It prohibits interlocking directorates where combinations in restraint of trade could result; forbids injunctions in labor disputes, excepting when irreparable injury to property is threatened; exempts labor organizations from prosecution under the trust laws as illegal combinations in restraint of trade; makes it unlawful to require the purchaser or lessee of a patented article to agree not to use in conjunction therewith articles or processes supplied by any other person. This bill completes the administration measures for the regulation of business, and if accepted and passed by the House will crown with success the President's program.

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THE WAR AFFECTS PHILADELPHIA. The press of Philadelphia reports that Mayor Blankenburg intends urging a $15,000,000 loan for public improvements, in order chiefly to provide work this winter for the thousands who may be thrown out of employment by the continuance of the war, 70,000 men being now out of work in that city.

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CLASH OF BUTTE LABOR UNIONS. The disaffection on the part of members of the Western Federation of Miners, which resulted in trouble and the formation of a rival organization, the Butte Mineworkers' Union has now brought about a state of local war, armed citizens protecting their stores and other property from looters, the new union, according to reports, seeking to coerce all miners into membership under threat of deportation, and virtually tying up enterprise meanwhile. August 30 the employing office of the Anaconda Copper Mining Company was destroyed with dynamite, and preparations were made by Governor Stewart to place Butte under military rule. The miners threaten to destroy the place utterly if State or Federal troops are brought there.

THE WAR AND FOREIGN MISSIONS

—As to the effects of the current war upon the work of the Methodist Episcopal Church, Dr. S. Earl Taylor, senior corresponding secretary of the Methodist Board of Foreign Missions, made this statement:

"Missionary work throughout the entire world is being affected by the war in Europe. The banking systems of the world are tied up, so it is almost impossible to send money or negotiate paper. Missionaries who had started on their way to the field are now delayed in England or at other points. Missionaries desiring to come home find it difficult to do so. Furlough periods will have to be readjusted. Mail systems are disorganized.

"We have extensive work in Bulgaria, Hungary, Austria, North and South Germany, Switzerland, France and Russia, all of which is directly embarrassed by present war conditions. The monthly remittances which we are accustomed to send to our workers in Europe cannot be forwarded. But even if the drafts were to reach their destination, doubtless many of our people would be on the way to the battlefield, and thus inaccessible. The South American countries most distressed by the cutting off of their intercourse with Europe are those on the east coast, Brazil, Uruguay, Argentina and Chile, which are the principal markets in South America, and which have the largest purchasing power."

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—Dr. F. J. Clark, recording secretary of the Board of Foreign Missions of the Episcopal Church, said: "Fortunately for the foreign missionary work of our church, we may say in general that the European War does not affect our work in any serious way, as none of our fields is in the actual radius of the conflict. Possibly portions of West Africa may be involved. Our chief difficulty is, like all other enterprises, the interruption of communication and rise in the price of exchange, and other indirect effects from which the whole world suffers. Word has just been received from the bishop in Shanghai to let the missionaries come forward."

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—Dr. Arthur J. Brown, secretary of the Board of Foreign Missions of the Presbyterian Church, gave this statement: "In view of the Japanese ultimatum to Germany regarding Tsingtau and the resultant hostilities, the Board of Foreign Missions of our church has cabled to the Shantung Mission giving full discretion in taking such steps as may be necessary for protection of our missionaries and property at Tsingtau, and advising the withdrawal of the missionaries from the city. We have also sent the Secretary of State in Washington information regarding our missionaries and property in Tsingtau, and asked the protection of our government.

"Serious difficulty has developed in supplying our missions with funds, particularly in fields like India, Syria, and Persia, to whom the board has been accustomed to send money through its London bankers. A cable from India stated that the rates there were prohibitive, and asked for immediate advice. The American ambassador in Constantinople has cabled the Secretary of State: 'Impossible to realize funds on bills; send me through State Department, either for delivery at Constantinople or Smyrna for mission use, five thousand gold sovereigns; also ask Constantinople College trustees to send Kendall by some conveyance two thousand gold sovereigns.'

"The American Board, which has large work in Turkey, has received a cable to the same effect from its treasurer in Constantinople, and has asked us to unite in requesting our government to arrange for the forwarding of gold to give needed relief. After consultation with the Rev. D. Stuart Dodge, D.D., and Mr. Cleveland H. Dodge, representing the Boards of Trustees of the Syrian Protestant College in Beirut, and Robert College in Constantinople, our executive council telegraphed the American Board that it would join it in such a request, and that we held ourselves in readiness to transmit $10,000 for our Syrian Mission to the State Department."

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—"Dr. J. L. Amerman, at the Department of Foreign Missions of the Reformed Church, said: "Our work is not as yet at all affected by the war, as our missions are away from the war territory. But we are disturbed over the impossibility of sending money, and have instructed our missionaries to borrow money until we can get it to them. We have four mission stations in China, nine in Japan and five in Arabia."

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—Dr. William B. Liphard of the American Baptist Foreign Mission Society, says: "We have thus far not been seriously affected by the European War situation. It is of course probable that our missionary work on the continent of Europe is more or less demoralized, since many of the members and also the pastors of our churches there may have been called into service. Regarding our missions in the Far East, we shall probably have difficulty in the transmission of funds. In case Japan carries on a prolonged war, our missionary work there will probably suffer as well as our work in China. We anticipate no difficulty whatever in Burma, Assam or India, nor have we any fears regarding our missionary work in the Philippines. From Africa has come the alarming news that the missions are facing a shortage of provisions, since most of the supplies are sent via Belgium and the present condition of that country makes any further shipments impossible."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Call to Christian Service

THE greatest war the world has ever known is devastating Europe. Many thousands have already perished and thousands more are dying of their wounds. The Continent has become a great slaughter-house.

We in happy, peaceful, prosperous America have little comprehension of the frightful character of the suffering among the European peoples, caused by this overwhelming war. May we never have such an experience. And in remembering our blessings, we now have an opportunity of showing our gratitude to God for his goodness by reaching out hands of love and helpfulness to our brothers and sisters in distress.

We appeal in behalf of the Silent Sufferers of this greatest of all wars. We invoke your pity and your practical help, not for the soldiers in the field, nor for those in hospitals, where they are being patched up that they may fight again, but for the numberless widows and orphans in whose behalf no voice has yet been raised. They are, in a very real sense, the worst sufferers by the war. Today, they sit sad and helpless in their desolated homes, knowing that their dear ones will never cross the threshold again; but there are, alas! many more who have no roof to shelter them and who are friendless and forsaken, their little homes destroyed and all their worldly possessions, save what they can carry away in their hands, devoured by this insatiable war.

All through Belgium, France, and Germany, Russia, Austria and Servia, the war has left communities filled with these Silent Sufferers, whose fathers, brothers, husbands and sons will return no more. Who can adequately picture the miseries that have been wrought in the homes of the humble? Every day the cable brings stories of their wretchedness—women and little children and feeble old folks sitting amid the smoking embers of their dwellings, or tramping the country roads, terror-smitten, hungry, shelterless, sleeping in woods and hedges—waifs of the war.

Let us not only pray that God may comfort them, but let us do our share. If we have a spark of the spirit of Christ in us, we will gladly unite in helping these unfortunates. Never has there been such an opportunity for Christian service as that which is now before us. To help them is, indeed, a great enterprise, far greater than any the CHRISTIAN HERALD Family has ever undertaken in the past; but, under God, we will do what we can. We know our own people and we know that their great heart has never failed to respond to the call of humanity. What they did for India, Japan, Russia, Armenia, Italy, China, Finland and other nations in past years during times of distress, and how nobly they helped our own people in days of flood and epidemic, can never be forgotten. We feel assured they will not falter now, for this is a clear call to Christian service, which every true man and woman will deem it a duty and a privilege to obey.

Ours is an army equipped not with weapons that slay, but with help and blessing that give consolation and life. Over all floats the banner of Christ, and under that banner we will go forward to succor the distressed, to feed the hungry, to clothe the naked, to shelter the wanderers, to comfort the sad-hearted and to bring what little we may of consolation to those who are the heaviest sufferers in this greatest of calamities.

In obedience to urgent demands from many quarters, THE CHRISTIAN HERALD is now organizing relief work for the widows and orphans of the war in Europe. Efficient committees will have charge of the work among the Silent Sufferers in the different countries. Every dime and every dollar contributed to the fund will be used undiminished for supplying food, shelter, clothing and other necessaries for these unfortunates. Let us, as the only great neutral Power at peace with all the world, make our neutrality mean something more than inaction and indifference. Let it mean beneficence, succor, rescue. We urge every one who reads this to have a *personal share* in this work. None can afford to be unrepresented. And in sending your gift, let it be accompanied by an earnest prayer that God in his great mercy will shorten Europe's time of trial and that enduring peace may follow.

Remember, too, that "He that gives quickly gives twice"; therefore, do not delay, but send in your contribution at once. All contributions should be addressed:

WAR RELIEF FUND,
THE CHRISTIAN HERALD,
Bible House, New York.

A Day of Prayer for Peace

THE following letter was received the other day at the CHRISTIAN HERALD office:

Considering the appalling features of the foreign war, I would like to suggest for your earnest consideration, as the head of a paper that has always been influential in materially blessing the peoples of afflicted countries, that THE CHRISTIAN HERALD should use its influence with our beloved and Christian President, Mr. Wilson, to appoint a day of prayer that the people of this nation may fall upon their knees and implore God to bring about peace in the Old World.

God answered our prayer for continued peace with Mexico, and our country's attitude would no doubt awaken the combatants to their error. EDWARD CLAYTON HARRIS.
Orange, N. J.

Before this letter had been brought to the editor's attention, the following telegram had already been sent to President Wilson:

Members of the CHRISTIAN HERALD Prayer League are asking that prayer be made for the peace of Europe. All devout souls throughout America are praying that the war may be brief. The appointment by you of a national day of prayer for the speedy return of peace to war-torn Europe and a proclamation urging American churches and citizens to observe that day would give opportunity for concentration of this prayer impulse which is now wide-spread and intense. The United States occupies the unique position of being the greatest world-power now blessed with peace. It would be in every way fitting to our opportunity, our dignity, our neutrality to engage as a nation in concerted prayer for the speedy return of world-wide peace. May we urge you to make a proclamation calling the people of the United States to engage still more earnestly in prayer for peace and to unite on a stated day in special prayer to God that the present war which is bringing anguish and death to multitudes may come to a speedy end?
THE CHRISTIAN HERALD.

These are days when the people should be learning new secrets of prayer. Hearts turn to God with greater intensity than ever in the midst of the appalling news of bloody strife. It is our earnest hope that before this issue of THE CHRISTIAN HERALD appears the appointment of a National Day of Prayer for Peace in warring Europe will have been proclaimed.

The Immortal Name

TRAVELERS tell us that very little remains of the ancient cities of Asia Minor. Portions of the old walls may still be seen, and some fragments of buildings and here and there huge, square pillars with interspanning arches are pointed out as the ruins of some early Christian church. But no ruins even are left to mark the humble place of worship of that faithful little band to whom the Lord Jesus sent a letter by the hand of the Patmos exile, and no stone to show the spot where one of them was buried. They passed away and their memory perished from among men.

And truly, small need had they of monumental stone or brass who had heard this voice of their Lord: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God and the name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

The tallest pillar on earth stands in the City of Washington. It bears no inscription—its sides are perfectly plain and smooth—but all over it from base to capstone, the inner eye of every true American can read the undying praises of "the father of his country." So the writing on the pillar in the heavenly temple will not be for mortal sight, but the spirit-eyes of the redeemed shall see it, and the height of the glory of it no thought can reach.

How much better to be a monument in heaven than to have a monument—even Washington's—on earth; to stand forever there in the shining courts, inscribed all over with the praises of the Redeemer's grace and glory, than to leave a name on the richest, loftiest marble beneath the sun. We shall all die and be forgotten. Some may be remembered a little longer than others, but neither the chisel of the sculptor nor the pen of the historian can avert the doom that comes at last to all—to be forgotten. And yet, every one of us may have an immortal name. If God knows us, he will not forget us. If by his grace we overcome, he will see to it that we have a name and a place forever. He will make us pillars in his temple.

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Belittling Christianity

WE DO not encourage heresy-hunting in this age of free and uncontrolled discussion of the essentials of religion. At the same time we expect and demand loyalty on the part of those who profess the religion of Christ and especially those whose position and influence in the Christian organization are such as enable them to exert an important influence on others.

It follows logically that we should look well to the character of the instruction given in our theological seminaries. There the doctrine should be taught in its purity, else the stream will be poisoned at the source. In some of our seminaries it is known beyond question that error has crept in, and that the students, who are to be the pastors and missionaries of the future, have been indoctrinated with views which, if they took root, would disqualify them for the Christian ministry. The most recent case of this kind of teaching has just come to light, the alleged offender being Professor Lucius Hopkins Miller, associate professor of Biblical Instruction at Princeton, whose unbiblical utterances have been publicly challenged in a pamphlet written by Rev. Ford C. Ottman, leader of the Presbyterian Conference at Stony Brook, N. Y. Dr. Ottmann charges that Professor Miller, in his Bible teaching at Princeton, has expressed views that are diametrically opposed to certain essentials of the faith. As Princeton has always enjoyed the reputation of being stanchly orthodox, its defection is the more startling and has naturally caused surprise and indignation among loyal Presbyterians.

In a published statement of Professor Miller's views there is no recognition of the divine Sonship or the Saviour's great mission to redeem the world. It is studied depreciation, with doubt disclosing itself in every line. The "exalted personality" is a tribute which might be expected from a Buddhist or a Mohammedan, but coming from the lips of a professor in a Christian university, it is mockery and derision. Furthermore, where does the professor get his information that Jesus was born in Nazareth?

If the allegations brought by Dr. Ottman are sustained, it is evident that the professor is out of place in the chair of Biblical Instruction at Princeton or elsewhere. We should rejoice to hear that he has been misrepresented and is able to refute his accusers; but that is hardly probable. If he finds himself no longer loyal to Christ, the honorable way out is to retire and to take his strange doctrines to the public platform, where he can expound them to any audience that is willing to hear them.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Important Indian Convention

FROM October 6th to 11th, the Indians of the country will hold their fourth annual national conference at Madison, Wis. The Madison meeting will be under the jurisdiction of the Society of American Indians, a national organization of Indians and their friends. The Indians and their friends were invited to the University of Wisconsin through the interest of President Van Hise, the Wisconsin Archeological Society and the Board of Commerce. The program as announced will embrace many vital discussions, and the speakers will be men and women who have expert knowledge of Indian affairs as well as the principles of race development. The tenor of the Denver meeting may be known by a quotation from a former platform: "We realize that hand in hand with the demand for our rights must go an unwavering desire to take on new responsibility. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race, but to serve all mankind." The theme this year is, "To the American Indian let there be given equal opportunities, equal responsibilities and equal education." It is a pity that so noble a people so grievously treated, should have so few left to enjoy the blessings of our American civilization. The moral and religious equality of all races of mankind is thus taught by the apostle in his speech on Mars Hill:

And hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts 17: 26.)

Notable Hearse Driver

THOMAS McAULIFFE, the driver of New York City's hearse since 1887, died suddenly the other day. His records show that he carried to the morgue the bodies of 70,000 persons. As might be expected, one engaged in such a business could hardly be indifferent to the sufferings of others. The driver was very benevolent and aided the widows and children of those who had loved ones snatched from them by some tragedy or another. Having taken so many thousands of the bodies of others, some one had to carry his body to its resting-place, illustrating the great truth enunciated ages ago by Israel's royal preacher:

Man goeth to his long home, and the mourners go about the streets. (Eccles. 12: 5.)

Girl Saves Uncle

MISS ALICE STEVENS, her uncle, Henry G. Stevens, and two girl friends were fishing from a motor launch outside of Huckleberry Island in their bathing suits. Mr. Stevens, who weighs nearly three hundred pounds, went for a swim and was seized with cramps and sank beneath the surface. Miss Stevens dived for her uncle, got him afloat and brought him back again to the launch. She administered artificial respiration, and after a half-hour's hard work, resuscitated him. These instances of heroism in every day life are very common and are beautiful in the extreme. They involve the risk of one's life in behalf of another and remind us of the apostle who said:

Neither count I my life dear unto me. (Acts 20: 24.)

Hotel Waiter's Pleasant Discovery

A PROSPEROUS resident of Victoria, B. C., was a guest at a hotel in New York City, and Hans Petersen, the chief waiter, took his order at dinner. Something in the guest's face called up the memory of boyhood days in Copenhagen, Denmark. He said: "Pardon me, sir, but are you not a Scandinavian?" "I am," was the reply; "I am from Denmark." "That was my country, too, sir," said Hans. "Were you any relation to the late Mayor Blom, who lived in Crown Prince Street, Copenhagen?" "He was my grandfather," was the reply. "And Mr. Ferdinand Blom was—" "My father. But, why do you ask?" "Sir, for two and a half years—before I entered the army—I was butler in the house of your grandfather. Your father was two years younger than I. He was a great friend of mine. It was your resemblance to him that made me speak to you. When your father went around the world in 1872, I was in New York, and I called to see him." Mr. Blom recalled hearing his father tell about his visit to New York, and about seeing Hans over there, and chatted for some time with the waiter. Then he took Hans up to his rooms to see the youngest Blom, who was born in Victoria. "Now," he said, "you have seen four generations of the family." While the guests were at the hotel, they were treated with special favor, and when they left, a large gold-piece was placed in the hand of the waiter with the promise that the father in Copenhagen would be written to about the incident. The knowledge of the family by the waiter to the fourth generation reminds us of what is said of Job:

And saw his sons, and his son's sons, even four generations. (Job 42: 16.)

PEACE PARADE OF WOMEN DRESSED IN MOURNING, PASSING PUBLIC LIBRARY

ON SATURDAY, August 29, with muffled drums, fifteen hundred women robed in black, marched down Fifth Avenue, New York City, from Fifty-eighth Street to Union Square, as a protest against the European War. There was now and then a man or woman who applauded, but the general silence of the procession was awful in its eloquence. The immense crowd lining the streets on either side witnessed the procession. Following the mounted police, Miss Alice Carpenter, with Miss Rose Young and Mrs. Florence Woolston as aides, bore the big peace flag, a large yellow-fringed white banner with the dove of peace carrying an olive branch in the center, and beneath it the word Peace in large letters of gold. The banner carriers were dressed in white, with black bands on their arms, as were Mrs. Henry Villard, who walked alone in front of the officers of the Committee of Two Hundred, Mrs. John Winters Brannan, Miss Lillian Deaver, Miss Lillian Wald and Miss Katherine Leckey directly following her. Behind them were Miss Mary Shaw, Mrs. James Lees Laidlaw, Mrs. Charlotte Perkins Gilman, and Mrs. Mary Ware Dennett. Some of the women wore dresses of deep mourning. Women of all nationalities, even those from the Orient, were in the procession, and it profoundly impressed those who witnessed it. Such a parade may look very small by the side of the millions of strong men fighting in the field, but love is the dynamic force in this world after all, and will dominate the individual character and national life; and women are exponents of that love, and loyal subjects of Christ, who came to establish peace in the world, the One of whom the prophet thus spoke: "And the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isa. 9: 6.)

Unable to See Dying Son

A PARIS dispatch to the London *Times* gives this as the true story of the death at Charleroi of Xavier de Castelnau, son of the chief of staff of the French army: The son fell mortally wounded. The father was in another part of the field. An aide told the general his son was dying and wanted to see him once more. "God bless him," said the general, "for I can't go to him," and then continued the direction of the battle momentarily halted, which had cost him such a terrible price. When word of the son's death reached the country house of the general's family in the south, a warm friend undertook the delicate task of conveying the sad news to Mme. Castelnau. She calmly asked, "Which one?" whether it was her husband or one of her sons in the army who had been killed. Such beautiful heroism emphasizes the cruelty and crime of the present war. The patriot has always had to make any sacred tie subservient to the public service, to count family and even life itself as a gift freely to be offered. Christ teaches the paramount demands of a religious life when family reasons were given for not following him:

Follow me; and let the dead bury their dead. (Matt. 8: 22.)

Rabbit Fights a Snake

THE rabbit has been counted one of the most timid and cowardly of animals. The height of impossibility has been represented in the picture of a rabbit fighting a dog. Mr. William Roesner of Salina vouches for courage in at least one rabbit. He says he witnessed a battle between a snake six feet long and a mother rabbit. They fought for several minutes, the snake trying to coil its body around the rabbit while Bunny scratched and tried to injure his snakeship. The rabbit, with one extreme effort, drew away from the snake, and after a rest of a minute, started in for another fight, but at last was caught in the coils of the reptile and was squeezed to death in an instant. Mr. Roesner killed the snake with a club. He then found a nest of young rabbits which the mother was protecting as best she could, and for which she lost her life. The mother instinct in animals is very strong and beautiful. The Saviour enforces an important lesson by this figure of the mother hen:

How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23: 37.)

Model Farm, Big Yield

THERE is a truck farm at the extreme end of Long Island which is attracting notice on account of the scientific methods employed, and the enormous crops produced. It is the Halyoake Farm, owned by Lucius H. Hallock, and includes 80 acres of ground. The owner has paid almost no attention to the public, except as his business required it, and has pursued intensive farming out of his passionate love for it. Forty acres of the farm are installed with overhead irrigation, with water from a well on the premises sent sprinkling through iron pipes. Each acre is expected to bear at least two crops during the year. It is not unusual to take 800 bushels of onions from an acre, and at the close of the season to pull 1,200 bushels of carrots from the same ground. This year the onion yield was from seven to nine hundred bushels to the acre for the entire twenty-five acres planted. The crop has already been sold for an average of much more than a dollar a bushel. Besides, there is the potato, bean and other vegetable produce in amazingly large quantities. The farming industry had its beginning at the very birth of our race when

The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. (Gen. 2: 15.)

Ravages of Army Worm

THE reports from various parts of the country indicate that the ravages of the army worm have been widespread. Fields and estates are in a brief time stripped bare of every green thing by the millions of insects. Heroic efforts have been made to check their march. It seems that everything that lives has some enemy ready to destroy it. The plant scarcely pushes its head above the ground until it finds some enemy ready to attack it and feed upon it. The ravages of the crops by the insects in olden times is thus referred to:

That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. (Joel 1: 4.)

REVIEW SUNDAY*

Judge and Lover

By Amos R. Wells

CHRIST is the supreme Judge—the judge of all men, infallibly wise and just. All the lessons of our quarter have dealt with aspects of this great truth.

We have seen him as a judge of character and therefore of deserts. The parable of the vineyard illustrated this on the side of little merit, the ambition of James and John on the side of great merit. The Death Desert in New Mexico is one of the hottest and most arid regions on earth, fittingly named. Once some borers for oil, in the heart of this terrible desert, struck at the depth of two hundred feet an artesian flow of water at the rate of a thousand gallons an hour through a two-inch hole. The desert, it seemed, was all on the surface. It was underlain by potential fertility and beauty. Christ is the supreme judge of human deserts (forgive the play on words!) because he can see beneath all surfaces.

Christ is the judge of our faith, as of that of Bartimæus. His judgment is like a form of gate-opener which they have in the country. It consists of an arrangement of levers. You drive over them and immediately the gate, perhaps eight yards away, swings open to receive you. On the other side you drive over similar levers and the gate closes behind you. Looking at the levers, understanding them, would never open the gate. It is when we drive ahead, like Bartimæus, that Christ recognizes our faith, and rewards it with reception into his paradise of joy.

Then, Christ is the judge of our service, as the parable of the pounds illustrates, and the acted parable of the fig-tree. Egerton R. Young had a newly married wife, a delightful home, a prosperous church. A call came to him to go to the Indians of the far north of Canada. His brave wife said: "This call is from God; we must go." Every one else said. "Stay." If he had stayed, he would have met the fate of the barren fig-tree. He went on his difficult errand, and became a blessing to thousands, an inspiration to millions, one of the most honored of the world's missionaries. Christ judged his unselfish service and gave him the rule of ten cities.

Christ judges worldliness. He judged it with a whip of cords in the defiled temple. He judged it by his parables of the wedding feast and of the wicked husbandmen. Moody was fond of telling about a blind man who sat by the wayside at night with a lighted lantern near him. When people asked him why he had the lantern, since he could not see the light, he answered that it was to keep passers-by from stumbling over him. In the same way, said Mr. Moody, Christians must let their light shine or they will be stumbling-blocks to other men. A worldly "Christian" is one of the greatest enemies of Christ's real church.

As a contrast, Christ is the judge of love. Our lesson on the great commandments lays down the law of love by which he judges. Our lesson on the triumphal entry shows us love speaking boldly and openly. Our lesson on the ten virgins shows us love waiting and watching patiently. Our lesson on the final judgment shows us the Judge of love putting his eternal law into eternal operation. Indeed, we need have no fear as we approach the great judgment seat, if only we have lived lives of love.

The old painters liked to depict the beloved disciple John, and painted him oftener than Peter, or James, or Paul. And when they painted the group of disciples, John was always the disciple whom they made to resemble Jesus most closely. Were not the artists right? Have you not seen husband and wife, though dissimilar in looks at the time of their marriage, grow into a marked resemblance as the years of home living and loving brought their spirits to a genuine concord? Love means likeness. John loved Jesus most deeply, and he must have looked most like him.

This is the secret of the judgment day. Christ must exalt those in whom his own likeness appears, and those will be they that love him.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"*Thy* crown" suggests that for each of us a crown has been prepared, which will fit no head but ours. We need not be jealous or envious. There are crowns enough for all, and our Father will be disappointed if any of his children shall reach the end of life uncrowned. Paul was always thinking of the prize of his high calling, and the crown of righteousness, which the Lord held out to quicken his steps. We cannot explore all that is meant by these inspiring words; but probably the essential thought is that we should not have squandered or misspent the precious hours of our mortal life; but have put them all to the best possible use. Thus God's purpose will be realized, for which he sent us forth, and the "Well done, good and faithful servant," will be heaven's spontaneous verdict. But evidently that happy result can only be attained by a very resolute act by each of us to hold fast to whatever we have learned of God's truth. If we allow this to be whittled away, there will be a corresponding decline in our old-time courage and consecration; and this in turn will tell heavily on the ultimate fulfilment of life's possibilities.

Christian Citizenship Review

By Dr. and Mrs. W. F. Crafts

INSTEAD of attempting to review a dozen Bible lessons in less than an hour, some schools will adopt for adult classes the plan suggested last week of a "report review" of the progress of moral reforms in the three months previous, as chapters in "The Newest Testament of the Grace of God." First, we will hear from our Class Committee appointed to report on the progress of "Peace and Arbitration."

Chairman Peace Committee: The progress just now seems to be mostly backward in an unjustifiable "war" by which it is expected that twenty millions of men will be transferred from the productive pursuits of peace, at a cost of fifty millions of dollars a day, to the destructive business of war. Curiously enough an unprecedented series of European peace conferences had been scheduled for this summer, one in Germany, that was held just before the outbreak of hostilities; another in Switzerland, which met one day near the opening of the war.

Yet many feel that already the world has suffered so much from this new type of twentieth century war that its end will be the beginning of a world government of law. The war has already constrained the United States Senate to pass Secretary Bryan's twenty-one peace treaties, in which that number of nations have agreed with the United States not to go to war with us until the provocation alleged to justify it has been investigated by an impartial tribunal. The big war also silenced the incipient war in Ireland, and both Irish "armies" put themselves at the service of the country. A near-revolution in Russia of striking workmen suddenly changed from denunciations of the government to vivas for the Emperor. The fifty thousand railroad engineers and firemen of the United States who were proposing to strike, dropped their quarrel when the great war itself began its appalling work of commercial paralysis.

On the background of the Austrian Emperor's folly in attacking little Servia, not knowing he would start a world conflagration, the world sees the wisdom of President Wilson's policy of "watchful waiting" instead of war with little Mexico, to which peace has come at last. On August 15, the *Ancon* made the first passage of the Panama Canal, bearing the peace flag, which is Old Glory with a white border; and although the canal has been fortified, it is definitely agreed by treaty that it shall be open to all ships of all nations, in peace and war, and that no hostile act may be done in its waters. We have faith even beneath war clouds to believe it shall be so everywhere in due time; and it may be that it required the universal tax in blood and money of this great war to complete the argument for compulsory international arbitration.

It would be a good plan to exhibit a number of good newspaper anti-war cartoons. Some of the best are appearing from week to week in THE CHRISTIAN HERALD.

Really the best news of the past quarter year, whose value, however, will be marred by the war, is the decision of forty-three of the world's forty-five nations (all except Turkey and Greece), through a recent world parliament on opium and cocaine at The Hague, to go ahead in their world crusade against the drug, despite the refusal of the two Powers named to sign the treaty pending, intended to accomplish ultimately international prohibition of manufacture and sale of opium and cocaine, save for their proper medicinal uses. This result would not have been reached immediately even if there had been no war, and the war will delay it still further, but the goal officially set up in this world treaty is to make it illegal in all lands, as it already is in Australia, to have opium or cocaine in any one's possession without a physician's prescription to justify it. Meantime one-half of China's eighteen provinces have now complete opium prohibition, besides Manchuria's three provinces, despite the great opposition of British opium dealers, against whose protection by the government the Anti-Opium Society of New Zealand has again made strong protest. For the twin drug alcohol, that same goal should be kept in mind. Its banishment from the world is also likely to be delayed by the present great war, in many ways. Scandinavia was on the verge of prohibition, but defense of its neutrality may for a while absorb much of that social energy which was driving against even the "benevolent liquor selling" which has there been tried and found wanting.

In the United States in three months past there have been many indications that the prohibition tide is rising. Half a dozen of the great magazines, which have become able to estimate the direction of public sentiment with great skill, have recently devoted much space to the liquor issue. The Federation of Women's Clubs for the first time this year declared for State and national prohibition. Catholics gathered at Niagara Falls August 13, at the call of Father J. J. Curan, of Wilkes-Barre, and others, to take a step beyond the Catholic Total Abstinence Society, by forming a Catholic anti-saloon organization. Alienists and neurologists, in their national convention in Chicago, resolved that whereas "alcohol, when taken into the system acts as a definite poison to the brain and other tissues," therefore "organized medicine should initiate and carry on a systematic, persistent propaganda for the education of the public" and should "lead in securing adequate legislation." On July 1, West Virginia went "dry" by provision of vote in previous year, and now Wheeling is filled with buttermilk shops, using two hundred gallons a day. The law was published in twelve languages and full enforcement is planned. On the same day Secretary Daniels made the ocean "dry," so far as the United States Navy is concerned, by an order which came just in time to insure sobriety among officers engaged in the delicate task of seizing a Mexican port without "making war" on Mexico. About the first of July the North Carolina State convention of doctors resolved that "alcohol as a drug can be eliminated from the pharmacopœia without in any degree crippling the efficiency of the doctor's armamentarium." St. Paul and Minneapolis also have gone "dry" this quarter under court enforcement of an old treaty with Indians. In the States of Virginia, California and Washington campaigns for State-wide prohibition are on. There is nothing decisive to report on National constitutional prohibition except that the vote in Congress was postponed at the wish of some temperance leaders till "after the November election," and is now scheduled for December 15; and that the liquor people have made a stronger showing in petitions and telegrams thus far than those who have moral but not money interest in the result. Let us here and now vote to send a petition to "U. S. Senate," care of one of your Senators, and a duplicate to the House, care of our Representative, to this effect: "We petition for submission of National constitutional prohibition to a referendum of State Legislatures."

The police commission of Los Angeles has forbidden cashing of pay checks in saloons—a local reform that ought to spread to the whole country; and our Men's Classes in Sunday Schools should help to do it.

(Let other committees of two each report gains and losses in reform movements relating to gambling, Sabbath observance, moral education and other moral reforms—not arguments, but news told in summary, with a view to showing total gains and losses of the three months in the world at large. Our suggestion in June review was that for elementary grades Quarterly Review should be a nature review of the season, in this case texts about Summer and Autumn; and that for Juniors, 8 to 12 years of age, review day should be "Decision Day;" and for the earlier 'teen years, 13 to 15, it should be "Vocation Day," and for classes from sixteen upwards, "Christian Citizenship Review Day." Committees should be appointed, two each, to gather news on above topics all through the quarter to be condensed in 5 to 7-minute reports each review day.)

More Than Ye Ask

FROM Him who hath all things to give
I asked an unnutritious stone,
And when he gave not, made sad moan
That scarce without it could I live.

But when from out his storehouse came
A bounteous gift of bread and wine,
And I beheld it all as mine—
Then low my head was bowed in shame.

"More than ye ask," the promise reads,
And still we go upon our knees
With mean petitions such as these—
Fearful to voice our greater needs.

More than ye ask: 'Tis even so.
Give him a father's chance to do
The things he knows are best for you,
And no more leanness shall ye know.

LINCOLN E. BROWN.

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, September 27, 1914. Review. Jesus, the Judge of Men. GOLDEN TEXT: "I come quickly: hold fast that which thou hast, that no man take thy crown." Rev. 3: 11.

THE PRAYER LEAGUE

A NUMBER of friends join in the request for prayer that peace may soon come to the warring nations of Europe. This will continue to be the great burden of prayer of Christian America during these frightful days.

Again we must urge our readers to remember to write only one request or one acknowledgment on a sheet of paper, to write only on one side of the paper, and to make their statements as brief as possible. Care in these details will greatly help the office work of those in charge of the Prayer League correspondence.

Acknowledgments of answers to prayer have been received from:

G. M. G., Hartland, Wis.; A. C. T., Arena, Wis.; H. M. L., Milwaukee, Wis.; A Reader, Moravia, N. Y.; G. W., Newton, Iowa; Mrs. . E. H., Ipswich, S. D.; M., Beebe, Ark.; Mrs. . B.; Palisade, Colo.; Miss V. B., Memphis, enn.; Mrs. G. D., West Jefferson, Ohio; Mrs. . E. H., Kent, Wash.; L. J. J., Cutler, Ind.; . L. L., Chicago, Ill.; Mrs. N. E. M., Moores orner, Mass.; G. W. N., Palacios, Texas; Irs. R. T. R., Bracey, Va.; Wm. Round, inghamton, N. Y.; C. S., Ithaca, N. Y.; S. . S. and Mrs. S. F., Long Beach, Calif.; Mrs. . D. S., Denver, Col.; J. F. W., Harlan, owa.

J. L. D. asks prayer for a revival in he church at Sabattus, Me.; Mrs. F. . S., for victory of State-wide prohibition in California in November; M. W., for nation-wide prohibition; Mrs. J. R., for a revival at Port Kent, N. Y.; Mrs. J. L. S., for the founding of a Baptist church at Huntington, Mo.; Mrs. K. C., for outpouring of the Holy Spirit on the Union church at Duluth, Minn.; C. R. M. L., for outpouring of the Holy Spirit on pastor and people of church at Florence, S. D.; A Reader, for blessing upon the church at Centerville, N. M.

The following friends request prayers for the assurance of sins forgiven, a deeper work of grace, or express in other ways their desire for personal spiritual blessing:

Mrs. F. H. (that I may forgive and forget all wrongs done to me and that the Lord will give me peace); Mrs. M. W.; J. M.; Mrs. B. B.; Mrs. A. C.; Mr. C.; Mrs. W. R. C.; Mrs. J. L.; H. M. L.; H. M. L.; H. W. B.; Mrs. O. W. S.; F. O. B.; M. W.; F. E. A.; Mrs. M. V.; S. F. B.; R. D.; Mrs. W. M.; Miss L. A. B.; Miss L. Q.; Mrs. F. D. P.; M. E. H.; N. B. L.; Mrs. G. W.; Mrs. J. L. S.; Mrs. A. C.; Miss R. P.; Mrs. L. V.; Miss S. L.; E. J. P.; Mrs. R. F. P.; Mrs. A. R. G.; A. E. B.; E. B. C.; Mrs. H. W. H.; Miss S. M. C.; A. A. D.; A Subscriber, Mansfield, Ohio; H. T.; Mrs. F. L.; Mrs. S. S.; Mrs. E. J. W.; Mrs. F. E. M.; E. A. J.; K. M. I.; Mrs. L. C. P.; Mrs. A. A. P.; Your Friend; Mrs. A. D. K.; J. L. D.; T. C.; A. W.; Mrs. I. L. P.; Mrs. C. P.; N. C. H.; Mrs. H. C. G.; Mrs. M. McC.; Wm. R.; S. D. H.; Mrs. M. H.; Mrs. J. B.; Mrs. M. E. B.; Young Mother; Mrs. R. C. C.; Mrs. A. C.; Mrs. N. S.; Mrs. S. E. F.; C. D. F.; Mrs. C. O.; N. S. G. K.; Mrs. F. H. S.; F. H. S.; Mrs. L. D.; A. M. P.; V. H.; C. D.; Mrs. A. M. D.; Mrs. H. E. H.; Mrs. C. W. C.; C. C.; Miss M. G.; Mrs. E. E. C.; Mrs. H. A. G.; Mrs. S. F. G.; A Reader, Hitsonville, Ill.; Mrs. M. D.; Mrs. J. W. G.; Mrs. W. B. K.; Mrs. L. T. M. S.; Mrs. H. F. C.; M. C.

Mrs. M. E. B., Mrs. I. E. L., Mrs. A. B., Mrs. M. E. K. and Mrs. E. J. B. request prayer that daughters may be restored to their right minds; Mrs. C. M. K., Mrs. E. F., and Mrs. M. E. N., their husbands; Rev. V. R. M., his wife; N. N., a brother; M. E. P. and Mrs. M. B., a sister, and Miss E. I. M., Mrs. M. McC., A Friend, Miss E. H., A Constant Reader, Mrs. M. V., A Reader, L. N. B., Mrs. A. H. M., A. R. F., Mrs. A. E. M. and Mrs. E. A. L. request prayer for mental strengthening or restoration for themselves or friends.

M. B., Mrs. F. M. N., Mrs. A. H. M., Mrs. M. H., Mrs. R. F. P. and Mrs. J. S. W. ask prayer that sight may be restored; Mrs. M. E. N. and Mrs. M. E. S., that husband's sight may be restored; K. L. L., that mother's sight may be restored; C. G., father's; Mrs. G. A. I., her daughter's; Mrs. O. H. L., her grandson's; M. E. S., her sister-in-law's; An Old Subscriber, that eyesight may be strengthened.

Thirty friends ask prayer for special spiritual blessing for relatives or friends.

Thirty-five friends ask prayer that relatives or friends be saved from the liquor habit; one that a friend be saved from a drug habit.

Twenty-three friends ask prayer that their own hearing or the hearing of friends be restored.

Fifty friends ask prayer for themselves or others for relief or special guidance in financial matters.

The following friends ask prayers for the conversion of sons:

E. L. C.; Mrs. M. E. S.; S. F. B.; Mrs. G. H.; Mrs. A. B.; Mrs. F. D. P.; Mrs. A. C.; Mrs. T. E.. L.; Mr. and Mrs. A. C. T.; Mrs. W. R. C.; Mrs. J. A.; Mrs. M. J. D.; Mrs. C. A. B.; Mrs. J. V.; Mrs. E. D.; Mrs. M. C. B.; Mrs. F. E. M.; E. J. P.; Mrs. A. C. T.; Mrs. J. McL.; M. E. V.; Mrs. J. S. W.; Mrs. J. K.; H. S. H.; Mrs. E. C. S.; Mrs. W. W.; Mrs. C. D.; Mrs. M. E.. B. (that three sons may be saved); Mrs. J. H. B.; Mrs. A. M. H.; Mrs. S. E. F.; Mrs. T. R. F.; Mrs. A. A. P.; Mrs. G. D.; Mrs. D. H. W.; P. B. G.; Mrs. E. P.; Mrs. R. J. W.; Mrs. C. M. S.; P. S. W.; Mrs. M. S. B.; Anxious Mother, Topeka, Kan.; M. C.; L. N. B. (that son may be saved and returned home); Mrs. L. A. S.; Mrs. H. B.; Mrs. A. H. M.; W. A. S.; C. C.; Mrs. S. E. McL.

The following friends ask prayers for the conversion of husbands:

M. E. K.; Mrs. M. J. P.; Mrs. E. D. B.; Mrs. E. F.; E. J. P.; A Subscriber, Mansfield, Ohio; Mrs. J. H. G.; Mrs. F. D. P.; Mrs. W. R. C.; Mrs. A. W.; Mrs. S. F. G.; Mrs. J. O. H.; Mrs. J. P.; Mrs. J. W. G.; Mrs. C. L. C.; Mrs. L. T. M. S.; M. C.; Miss M. H.; Mrs. S. W. P.; Mrs. E. E. C.; Mrs. B. B.; Mrs. R. B.

The following friends ask prayers for conversion of other relatives and friends:

Mrs. M. W.; E. L. C.; J. M.; Mrs. A. B.; Miss J. W.; A. R. F.; Mrs. K. C. (that her children may all be saved); Mr. and Mrs. A. C. T.; Mrs. W. R. C.; F. L. B.; F. B. E. (that three brothers may be saved); Mrs. J. A.; F. E. A.; Mrs. E. A. L.; An Anxious Mother, Bay View, Mich. (that all her children may be saved); Mrs. J. A. W.; M. E. H.; Mrs. E. R. O.; Mrs. W. R. D.; Mrs. M. E. S.; Mrs. J. P.; Mrs. C. M.; An Anxious Friend, Elizabeth, N. J.; S. F. B.; Mrs. G. H.; Mrs. I. L. P.; Wm. R.; Mrs. S. S.; Mrs. L. W.; E. E. M.; Mrs. L. W.; Mrs. E. J. W.; N. N.; A. N.; Mrs. S. E. L.; Mrs. L. C. S. (that her five children may be saved); Mrs. E. C. S.; M. E. K.; Mrs. L. M.; Mrs. M. J. P.; Mrs. M. E. B.; Mrs. E. D. B.; Mrs. R. C. C.; Mrs. S. E. F.; Mrs. P. R. F.; P. B. G.; J. A. S.; Mrs. J. A. N. (that father may be saved and return home to family); Mrs. R. J. W.; M. A. B.; Mrs. C. W. C.; Mrs. E. E. C.; F. B. M.; L. T.; M. L. G.; A Reader, Hitsonville, Ill.; Mrs. C. S.; Mrs. M. D.; Mrs. J. W. G.; Mrs. C. L. C.; Mrs. W. B. K.; Florence, Topeka, Kan.; M. C.; A Reader, Newburgh, N. Y.; Miss M. H. (that a wife may be saved); Mrs. A. H. M.; Miss L. F.; Mrs. J. V. J.

The following friends ask prayers for healing for themselves or friends:

Mrs. J. C. O.; B. A. R.; Mrs. J. W.; J. C. B.; Miss E. H.; Mrs. G. W.; M. A. H.; Miss E. M. M.; Mrs. J. F. H.; L. P.; Mrs. F. H. N.; F. S.; C. T. D.; Mrs. E. C.; Mrs. S. H.. M.; Mrs. G. M.; Mrs. N. R.; H. T. B.; Mrs. G. B. H.; A Reader, Lebanon, Ind.; Mrs. M. G. W.; Mrs. R. E. B.; C. L. B.; M. J. W.; Mrs. G. W. B.; A. H.; C. W. H.; A. L. J.; Mrs. A. E. W.; Mrs. L. L. S.; Mrs. M. W.; Mrs. W. F. S.; Mrs. L. H.; Mrs. M.; A Reader, Ont., Canada; Mrs. A. D. S.; Mrs. C. W. S.; G. M. C.; Mrs. F. H.; J. D.; Mrs. M. M. B.; Miss C. L. M. (that a child may become able to walk); M. C.; Mrs. J.; Mrs. N. W. (to regain use of limbs); Mrs. V. R. B.; Mr. and Mrs. O. E. E.; Mrs. J. T.; J. W. W.; Mrs. C. J.; S. J. C.; Miss L. J. G.; Mrs. L. R.; J. P. C.; Emily; J. McP.; H. W. H.; Mrs. O. S. F.; Mrs. E. H. N.; Mrs. S. M.; A. M.; G. W. G.; M. C. G.; Mrs. I. A. C.; Mrs. K. G.; Mrs. M. L. T.; W. H.; J. L. B.; Mrs. M. L. M.; L. A. O.; Mrs. J. T. D.; Mrs. F. E. N.; Mrs. C. A. B.; A Reader, Elgin, Ill.; E. A. H.; Mrs. F. C. K.; Rev. W. F. R.; Mrs. F. W. B.; M. C.; Mrs. L. M. N.

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Continued on next page

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(668)

HIS FLAG

BY M. L. GUTHAPFEL

A SUDDEN, sharp rush fell upon the room. Eight hundred pair of mostly black eyes gazed in astonished interest at sweet-faced Teacher, who said, with tears in her eyes:

"It is with sorrow we take up our lessons this morning. We have no little flag-bearer. Our little Geta, who died yesterday of the fever, was a good little girl. We also should try to be good, so that it might be quite well with us when we, too, come to die."

A sharp intaking of the breath by eight hundred little throats answered the teacher's "when we, too, come to die."

Teacher paused, and went on more cheerily: "We are not going to die for a long time, I hope. And now we will select another child to carry our flag. As we go in turns, our flag-bearer must now be a little boy."

Her eyes roved around the chapel of the Five Points Mission. About four hundred pair of big eyes glowed and burned and peered eagerly at Teacher. And four hundred little hearts beat high with hope.

No, I am wrong. Not four hundred hearts, only three hundred and ninety-nine of them. One little heart was in a pair, miserable little emaciated body, whose owner did not even dare to hope he would be called upon to carry the beautiful "colors."

Little Marcus had been sent to school by the order of the probation officer of the police court, much dreaded by the father. But in the long hours from the close of school till midnight he was ordered on the streets to beg, dodging the police and the prostitute officers, afraid to tell them for fear the father would beat him harder and starve him even more. There was no mother in the home now.

But Teacher is speaking. "We will let our newest scholar finish little Geta's time, to show him that he is welcome among us. Come, Marcus, you are the flag-bearer. Rise, children, and stand at attention as the flag-bearer comes to his new post of duty."

It was impossible for Marcus to believe that it was all true. He must be dreaming in his cellar at home and would soon awaken to reality. Not until his hand was placed around the flag-staff, and his eyes caught sight of the waving red, white and blue of his new country, did he come to life.

Forward first, then to the right, down the aisle, up the next, eight hundred little voices chanting "The Stars and Stripes Forever," as the flag wended its way, held aloft by a starry-eyed, joyously happy boy, while four assistants trotted proudly behind, until the march was accomplished and the proud carrier paused, and once more faced the school.

"Salute the flag!" called Teacher. "Ready! One!" Seven hundred and ninety-nine little bodies were alert. "Two!" They stood with right hand touching the temple, palm outward. "Three!" and the hand extended forward and to the right in salute, while eight hundred voices chanted, "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty and justice for all."

Marcus awoke early the next day and stepped breakfastless into the street after a hasty ablution.

He had a penny which his father had donated as supper money. It now bought a roll at a lunch counter, and for some reason the owner of the lunch counter, looking into the glowing dark eyes set in the pitifully thin face, hastily pushed toward him a full cup of coffee just poured for himself.

Feeling much refreshed, Marcus finally reached Broadway, and asking the time, was told that it was eight-fifteen. Down the nearest street he sped, his heart beating wildly. What if he should be late the first morning after his appointment as flag-bearer? The thought was torture. Block after block he ran, dodging under horses' hoofs, dashing in front of automobiles at the peril of his life.

He finally paused, panting, within one block of the school building, and asking the time of a newsboy, was told it was only 8:25. He could not get into the hallowed presence of the flag until 8:45. He stopped in front of an apartment house which even at this early hour teemed with life. He leaned against a lamp post to get his breath, and dully watched a woman scrubbing the front steps. She was janitress of the apartment house, Mrs. Bridget O'Flannigan by name, and she weighed two hundred and forty-six and one-half pounds, and was proud of it. She feared no one, neither allowed any to dispute her will in anything or in any way.

As Marcus's breath returned, he unconsciously watched Mrs. O'Flannigan wielding her brush vigorously over the steps; then, as she returned it to the bucket, he saw her draw forth the cloth to wipe up the suds, and then—it happened.

A dash, as a small boy in a wild rage swept across the intervening space and with one bound landed in front of the industrious Mrs. O'Flannigan. A frantic hand clutched at the scrub-rag in her hand; a foot kicked the bucket and it turned over; two fists shot out and landed in Mrs. O'Flannigan's face and chest. The blows acted like a sledge-hammer upon her, for they caught her unbalanced and unprepared, and with a wild shriek she toppled backward and sat down heavily upon the pavement, while the bucket merrily dripped its contents over her.

A crowd gathered at once, a policeman came running, and pushing to the front saw the prostrate woman dripping with dirty water, and wildly calling on all the saints to defend her, for she was "kilt intirely."

In front of her, fairly dancing up and down in hysterical rage, and crying out unintelligible things, was Marcus. In his hand he clutched a dirty scrub-rag, which at the approach of the policeman he hastily pushed dripping wet into the pocket of his coat, an act which no one seemed to notice.

The officer of the law helped the prostrate woman to her feet with soothing words, while an obliging bystander held the quivering boy at the officer's request. Mrs. O'Flannigan righted and soothed, the officer grabbed the collar of the boy, and turning him to his victim said: "Sure, and what's all this about?"

There was silence on the part of the boy, whose breast still heaved with convulsive sobs. Mrs. O'Flannigan, however, poured forth an incoherent story about the wild foreign trash, and her desire to see them eliminated from the earth. The officer scratched his head; he could make nothing of the case. Shaking Marcus from time to time, he sought to extract some information from him, but Marcus was dumb. The wild blind rage had passed away, but the officer's uniform and the clutch on his collar told Marcus two things, first, that he was in the dread clutches of the law, and second, that it must be 8:45—time for the school door to open. In fifteen minutes the beautiful flag of which he was the appointed bearer would be carried by some one else. Oh, why had he not stopped to think? He must get away. He must reach the school.

His efforts along that line brought an extra shake and a fierce command from the officer: "Stand still, there!"

All this time Mrs. O'Flannigan's story was being poured forth, but he had heard it not. The officer heard but could not understand. Finally he managed to ask, as the lady paused for breath, "And what will ye be charging up to this silent Guinea kid? We'll tell the magistrate the rist."

"Well, Mr. Hooligan," she said, conscious of her audience, "I charge the bye wid assault and battery wid intint to kill." The crowd gasped. Things looked serious. "We will be goin' now to the station house, Mrs. O'Flannigan."

The magistrate looked kindly down on the poor little figure and said: "Why, officer, what's the matter here?

Continued on next page

THE PRAYER LEAGUE

Continued from preceding page

[illegible]

The following friends ask prayers for varied desires and needs:

[illegible]

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For Temperance: Mrs. J. C., A Subscriber, Mesa City, Mich.; A Wife, East Liverpool, Ohio; Mrs. S. J. C., P. O., Miss M. B. A. L.; F. W. M., N. P.,

HIS FLAG

Continued from preceding page

"What are you doing with a sick boy?" the officer explained, ending, "And so, your honor, the lady, Mrs. O'Flannigan, charges him with 'assault and battery with intent to kill,' but the story of it all none of us knows. Sure, the bye will not, or cannot talk. Not a word has he said."

The magistrate looked over the desk and down into the two big dark eyes that were like coals in a pale wan face. "Why, bless his heart!" he said under his breath; "he's all eyes, but they don't belong to a criminal." Aloud he said, "Got anything to say, my lad? Don't be afraid. What made you do this?" No answer. "Call Mrs. O'Flannigan." He spoke rather sharply. The boy must be made to speak when spoken to in the court.

Mrs. O'Flannigan hustled forward, one eye showing unmistakable signs of having come up against a foreign substance. Called upon by the magistrate she poured forth her story, ending with, "And now, your honor, I charge this bye wid assault and battery wid intint to kill."

"Assault and battery with intent to kill!" cried the magistrate, keeping in his laughter with difficulty. "Why, you reckless, brutal boy, how dare you attempt such a thing upon the person of Mrs. O'Flannigan, when she is so small and defenseless, and you—so tremendous in size?" A titter went around the crowded courtroom. Mrs. O'Flannigan looked around, but the point of the remark was lost upon her. Silence and sober faces greeted her look. All looked at Marcus, as the magistrate said:

"Boy, what is your name?"

"Marcus Polites."

As the boy spoke his name a slight sound was heard near the door of the courtroom, and the pleasant voice of a lady who had just entered said: "Sir, one moment. I think I can get at this."

"Come, then, Miss West," said the magistrate. He believed in the help of that deaconess probation officer.

The crowd moved aside as the lady with the white bonnet strings hurried forward and knelt on the floor beside the pitiful little figure. "Why, Marcus, what is it? Tell Miss West. You have meant no wrong, I am sure. Tell me all about it quickly."

"Missy West, I—I— Oh, Missy West, the flag, the flag—Tony, too late for me—"

"Hush, Marcus, you must be calm and tell me slowly."

The courtroom was silently listening as Marcus sobbed into the white bonnet strings the whole miserable story. "I got it here, Missy West," he said at the close, "I got it here in my pocket." Miss West placed her hand on the designated pocket and found it running with water. She drew forth a much soiled scrub-rag.

One glance, and she put it back into his pocket. "Marcus, listen to me," she said. "I want you to do something for me. I want you to stand up here on a bench and tell them just this last part when I tell you to. Don't be afraid. It's for the sake of your flag, and the republic for which it stands."

"Your honor, a few words in explanation," she said, as she rose to her feet.

"Certainly, Miss West."

The courtroom listened breathlessly, as with skilful words she pictured the motherless boy, the cruel drunken father, the begging, the order to go to school, the providing of the clothes, the forced continued begging in spite of the orders, the death of Geta, the selection of Marcus as flag-bearer, his joy, his morning walk waiting the time to carry the flag again, the watching Mrs. O'Flannigan at her scrubbing, and the quick, now much regretted feeling of rage, and—the lady paused with husky voice and tear-wet eyes—"Your honor, may Marcus state in his own way why he got angry?"

"Yes, bring him here to me," answered the court. "Let's hear it."

The boy was lifted to the magistrate's side by Mr. Hooligan. "Now, Marcus," said Miss West, slowly and distinctly, "why did you get angry at this lady? Tell his honor, and show them all why you did this."

The boy's sad eyes lifted, caught sight of a little flag over the desk, and fear was forgotten. "Why, cause-a de flag, my flag, I carry him. I do dis-a way to—see, Jedge," and his hand drew forth from his pocket a dirty scrub-rag. He flung it outward, and behold! a ragged, dirty, one-time American flag was exposed to the eyes of all the courtroom.

A gasp went round. The magistrate hurriedly got out his handkerchief. The silence was finally broken by Mrs. O'Flannigan. "May the saints presarve us, an' I niver wance noticed it was a flag. I called him a foreigner, too. I withdraw the charge, your honor. I want the blessed bye an' the lady to come to me house. I'll give thim a dinner that will put flesh on the darlin' child's bones, and I'll wash the rag and give it to him, an' he may kick me down me own steps if I iver agin use the rid, white an' blue to do me worruk."

"One moment, Mrs. Flannigan." The magistrate had found his voice.

"Marcus Polites, turn around and face the court. Here, hold this in your hand with the other piece." He handed Marcus the flag from behind the desk. Dazed, but not afraid, the boy, with eyes burning and glowing, looked at the judge for further orders. "All in the court, stand," and the judge arose to his own feet, "and do as I tell you, on pain of contempt of court. Now, Marcus, show us how to salute the flag." Joyfully Marcus saluted, and recited the pledge of allegiance. "All present do the same to the two flags Marcus holds." Instantly hands were raised to foreheads, the salute was given while the magistrate led in the words, "I pledge allegiance to my flag, and to the republic for which it stands, one nation indivisible, with liberty and justice for all."

"Amen," said the judge, feelingly. "Amen," responded the audience, and forgot they were not at church.

But Marcus did not understand it all, only that he was free and had missed carrying the flag, and that was a thing to feel sorry about. He whispered this to Miss West on the way home to Mrs. O'Flannigan's dinner. The whisper caused Miss West to stop in at a drug store and hold a long conversation with Teacher at the mission.

The first smile that Marcus's face had held that day appeared when Miss West brought the news of the need of the flag-bearer at the school at 1:30. He radiated beams all during the stuffing to which Mrs. O'Flannigan subjected him, her tears alternating with the hugs and kisses she inflicted upon him as he ate. She accompanied him as he and Miss West journeyed to the mission, and she sat on a front seat at 1:30—a decidedly chastened soul—as the piano, with an extra loud voice, commanded "One! Two! Three! Four! March!" And when the salute was being given Mrs. O'Flannigan both smiled and wept as she gazed on Marcus, "his flag, and the republic for which *he* stood."

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DURING A SHOWER

BY MARGARET E. SANGSTER, JR.

HAVE you ever been caught in a shower—a great splashing, furious shower, that blackened the sky, and sent a shivery, crying wind through the trees? But of course you have.

One day last week I was walking down a street in New York to the subway station—a street rather notorious for its overdressed shop-girls, and underfed children, and loud men. A street lined with little shops that peer furtively at the passer-by, and lure the innocent stranger in by a promise of gowns and hats at "very interesting prices." And as I walked along calmly with the eyes of an observer, the sky clouded over and the storm broke angrily above my head.

I was too far from the subway station to make a dash for the dryness of my train, and the down-pour did not give me time to hesitate and think. I ducked, unceremoniously, under the very gay, very wet awning of a store—perhaps the largest on the block.

Did you ever make a dash, suddenly, from one place to another? It takes away the breath, doesn't it, and chokes the eyes up, and makes you absolutely indifferent to anything but yourself? For one dripping, confused moment I was absolutely oblivious to my place of refuge, and then as the stray drops of water rolled from my skirt, I began to pay attention to my surroundings.

I was standing between two show windows, hastily lighted to show up against the sudden blackness of the street. A white crêpe de chine, moyen age gown on an impossibly smiling bisque model, gazed out at me like a Lorelei from behind the sheltering glass. As I gazed back, fascinated, a voice sounded at my elbow—a shy voice with a marked New York accent.

"It's pretty, ain't it?" inquired the voice.

I turned around to answer the speaker, and saw a little errand girl in a tight-fitting black skirt with shiny seams, and a very much bedraggled white shirt-waist. Imitation pearls hung from her thin neck, and a huge imitation ruby glowed on her finger. Her head, with its elaborately trimmed, tawdry little hat, was inclined to one side, and her eyes, half closed, were gazing with the rapt look of an artist at the white dress.

"I've always wanted one o' them," she confided, "an' this season I want one mor'n ever—they're so sweet!" She gave a half-humorous, half-sad little chuckle. "What's the use!" she asked me. "I've saved up again and again, and then, bing! the whole business goes up in smoke. Sometimes I lose my job, sometimes th' rent's due, sometimes th' baby sister's sick. Then it all ends up by buyin' a few yards of ten-cent stuff and tryin' to copy the pattern. It's no use!" She lapsed into discouraged silence.

As she showed no further inclination to speak I glanced around, curiously, at the other refugees from the storm. There were quite a number of people crowded into the narrow space, and as I looked, I thought of the picture that Gibson or Flagg could make of it. There was a woman in a bunchy shawl, an Italian woman, from her hair and complexion, who murmured words in her own tongue and eyed the spattering rain-drops sullenly; there was a lady with dyed hair and a violet suit with stockings to match, who stood as far as possible from the street and dragged her cleverly draped skirt away from her silken ankles. There was a little newsboy, with eyes that might have belonged to a Raphael cherub, and clothes that might have come out of a rag bag; and three women with very ornamental vanity cases, and too red cheeks, that talked loudly in a corner, glancing out at a slender man with drooping shoulders, heavy lashes, and a checked suit of English cut. There they stood, in the brightness of the doorway with the shifting wall of rain sweeping grayly in front of them.

"I wonder," it was the wistful little errand girl's voice again, "I wonder if it's ever goin' to stop? Seems as if," she laughed, "it rains and pours every time I go out without a parasol—but when I have one, why, you couldn't scare up enough water to drink!"

"It's the truth," I agreed thoughtfully. I remembered with a little wrath the time I had wasted carrying raincoats on sunshiny days. "I've done it bushels of times myself."

The little newsboy slipped to the very tip edge of the dry space under the awning, and thrust out a small grimy hand.

"It's still rainin'," he announced to the world at large, as he drew back into the dryness of the doorway and surveyed the wet, clean spots on the brownness of his skin, "an' if it keeps up it'll knock my business, the papers'll get all wet, an' I won't be able to sell 'em."

The lady with the violet suit and the dyed hair looked up, sharply, at the little ragged figure. Then she smiled and the smile made her painted lips seem very soft and sweet.

"Here, kid," she said in a husky, but not exactly harsh, voice. She opened a silver-mounted purse stuffed with bills and extracted one of them. "Here, take this! I'll buy your papers."

Over in the west the clouds were breaking up, and a tiny spot of brightness—perhaps from the dying sun—shone out faintly through the mistiness. The raindrops were small, now, and they did not beat so heavily upon the drenched pavement. Venturesome folk, with gingerly held skirts, were skurrying along the street with furtive eyes on the still threatening sky.

With a last look at the shimmering white dress, the little errand girl turned away from the window.

"Good-by," she told me. A cheerful smile flickered across her plain little face. "I'm glad the dress is on this street—I can see it every day goin' to work."

The three women were talking loudly with the man in the English suit, and the violet-gowned lady had swept into the store with a backward glance at the hurrying errand girl. The newsboy, with tight clenched hand, darted away, and all at once I felt strangely isolated and alone and tired. I crept out from under the awning and ran through the softly falling drops—drops that were no more than a thin mist—toward the subway. And as I ran the setting sun, jewel-like, radiant, swept away the last cloud.

CALLED HIGHER

Mrs. T. C. Wire, Grinnell, Iowa, June 24, 1914, 84.

Mrs. C. V. Richards, St. Joseph, Mo., May 11, 1914, 86.

Mrs. L. W. Hart, Archer City, Texas, June 21, 1914.

William Purdy, Scottsville, Kans., May 18, 1914, 97.

Mrs. Harriet J. Lewis, Frankford, Philadelphia, Pa., June 26, 1914.

Mrs. Joseph W. Godbold, North Cambridge, Mass., July 8, 1914, 69.

James B. Martin, Peoria, Ill., June 24, 1914, 84.

Mrs. Elizabeth Schnauber, Depauville, N. Y., May 30, 1914, 89.

Mrs. Margaret A. Judd, Los Angeles, Calif., June 26, 1914, 83.

Mrs. A. C. Wheeler, Karnes City, Texas, June 15, 1914, 79.

Mrs. M. D. Edmunds, Middletown Springs, Vt., May 16, 1914, 89.

Mrs. J. V. Lynch, Maryville, Mo., July 4, 1914, 67.

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NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

B., Deerfield, Wis. I am sadly troubled. I feel I love God more than anything on earth and I feel that there is nothing on earth that I covet more than being a good and righteous Christian; but when temptations come I have not the will power to resist them, and when I have sinned it makes me very sorrowful. I have tried time and again, but I always fail, and I have almost made up my mind that it is useless and that I cannot be good. Yet I love the Lord and wait for his appearing, but I feel I cannot go to him if I go along in this way. How does God look upon me, and how can I acquire a stronger will power?

Let us analyze your letter. You say: "I have ot the will power to resist"; "I have tried"; I always fail"; "How can I acquire a stronger ill power?" Now the Bible promises all have different emphasis. What God wants is that e should not count upon any power in ourelves, but rely altogether upon his power. So ng as we are trusting in any power of our wn we shall fail; but while we are trusting in is power we do not fail. Notice the wording f this typical promise, Ezek. 36: 25-27 (see ow God wants to substitute his great self, his ," for our sinful, weak and failing self): Then will *I* sprinkle clean water upon you, nd ye shall be clean. From all your filthiness, nd all your idols will *I* cleanse you. A new eart also will *I* give you, and a new spirit will put within you; and *I* will take away the tony heart out of your flesh, and *I* will give ou a heart of flesh. And *I* will put my Spirit within you, and *cause* you to walk in my tatutes and ye *shall* keep my judgments and lo them." The secret of being kept is to let God keep us. At the time you realize your weakness most keenly, then is the time God will give his power most abundantly. Paul says: "When I am weak then am I strong." II Cor. 12: 10. We wonder, and struggle, and fret, and try to find some new way, when, after all, there is only one way. "Trusting Jesus—that is ALL!" Avoid being introspective. Take it for granted God is going to keep you; put all your dependence upon him; then plunge ahead and try to forget all about yourself in service for others. You have the basis of a splendid experience and great spiritual power. God can use people like you who are conscious of a great, tender love for him. If you love him do not grieve him by any further doubts, but go ahead and trust him to make you a victorious and fruitful Christian.

Mrs. W. W. K. What is the meaning of "scarlet" and "red like crimson" in Isa. 1: 18: "Though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool"?

These terms are used because red is such a vivid color and making such deep stains. Smith's Bible Dictionary states: "The only fundamental color of which the Hebrews appear to have had a clear conception was red." Another authority states: Certain scarlet cloth is first dyed in the grain and then dyed in the piece; it is thus double-dyed. In contrast with this our souls are to be washed *white*, like the "undyed wool," and even like the snow. The contrast is between a deep stain and purity.

Dr. V. S. McN., Pasadena, Texas. Who is meant or alluded to as "that man of sin, the son of perdition," in II Thess. 2: 3, 4?

Here the apostle is describing the apostasy and other evils that are to come in the latter days. The "man of sin" referred to in verse 3 is identified as the Antichrist mentioned in Revelation. Antiochus Epiphanes was the Old Testament type of the "man of sin," and many modern authorities have held that the New Testament Antichrist is to find fulfilment in Romanism, "whose final phase will be an unholy alliance between idolatry and infidelity."

J. C. B., Dyer, Tenn. 1. The "Dark Ages" were the period from the death of Charlemagne (A.D. 814) to the close of the Carlovingian dynasty (A.D. 987). It was a time when literature and culture generally and all the arts languished, and civilization in Europe was at a very low ebb. Ignorance prevailed among the people and only a few were able to read. During that time, the Bible remained in the possession of the church, and we have no record to show that any effort was made to disseminate its truths or to spread the Gospel message. 2. We know nothing about the early history of Masonry. 3. The story of the building of Solomon's temple, the preparations for which had been made by his father, David, is told in I Kings, 6th chapter. Josephus the Jewish historian in *Antiquities*, 14th chapter, says that David charged Solomon in these words: "I was willing to build God a temple myself, but he prohibited me, because I was polluted with blood and wars; but he hath foretold that Solomon would build him a temple." David had already gathered toward this project ten thousand talents of gold and 100,000 talents of silver, besides a great quantity of building material, and it is probable that plans had already been made for the structure.

Inquirer, Lanesboro, Mass. The Lord's Day is for rest, and recuperation, worship and spiritual refreshment. The Jews themselves limited their physical activities to two and one-half miles—"a Sabbath day's journey." To spend the day in pleasure jaunting or field sports is desecration.

A. W., Galt, Ont. Girolamo Savonarola was an Italian moral, political and religious reformer. He became a Dominican monk at Bologna in 1475. He brought about a religious revival by his denunciation of the vice and corruption prevalent both in the church and the state, and was one of the chief instruments in the overthrow of the Medici and the restoration of the republic in 1494. He incurred the enmity of Pope Alexander VI, whom he had denounced, and was in consequence excommunicated in 1497. He was arrested at Florence in April 1498, and put to death (strangled and then burned) at the instance of the Pope.

J. C., Maurel, Texas. There has been much discussion concerning the meal at which the Lord's Supper was instituted, as to whether it was the Paschal supper, according to the Jewish law. The first three Gospels indicate that the use of the guest chamber was secured in the manner customary with those who came from a distance to keep the festival. The three evangelists state that "they made ready the Passover," and Jesus himself calls the meal "this Passover" (Luke 22: 15-16). After a thanksgiving, he passed around the first cup, and when the supper was ended, there was the usual "cup of blessing" and a hymn was sung, presumably the last part of the *Hallel*. John's Gospel, however, would seem to imply that the Lord's Supper took place the day preceding the usual Jewish Paschal meal. (John 13: 1-2.) In John 10: 14, when our Lord was before Pilate and about to be led out to Calvary, we are told that it was the "preparation" of the Passover, and again, after the crucifixion (verse 31), the Jews were solicitous because it was still "the preparation." Further, the law of Ex. 12: 22 was that none should go out of the door of his house until the morning after the Paschal supper, although this law may have come into disuse. Lightfoot, a leading authority, claims that the Supper was held two days before the Jewish Passover, while Bengel held that it was eaten the evening *before* the Passover. The question is an open one, and in view of conflicting opinions of commentators, it will probably so continue.

H. K. D., Wapello, Iowa. The story of John the apostle having been put into a caldron of boiling oil is traditional, not historical. Tertullian mentions it in his writings and remarks that the boiling oil had no power to hurt him. The scene of this traditional miracle is said to have been outside the *Porta Latina* in Rome; the time, the great persecution by Domitian. Afterward the apostle was exiled to Patmos.

Mrs. M. McC. I have been afflicted for two years and now have terrible thoughts and fears, when I see a knife or any weapon. Please pray for my healing.

In such cases it is a relief to know that this kind of nervous trouble is not uncommon. Read Burton J. Hendrick's article in the July number of *McClure's Magazine* on "The Disease of Fear and Its Cure." In it he describes at length a case precisely like yours, and tells of its cure. Prayer is also a tremendous help, but there is much that a good doctor can do to restore the troubled nerves and brain cells to normal conditions. Determine that you *will* trust God. Take his perfect peace for your soul, and then believe that moment by moment he will keep you. Read some of the great "anti-fear" passages like the 121st Psalm, and compel yourself to realize that they were written for you: "He will not suffer thy foot to be moved; he that keepeth thee will not slumber. . . . The Lord is thy keeper. . . . The Lord shall preserve thy going out and they coming in from this time forth, and even forever more."

J. M. K., Philadelphia, Pa. What is known as the "faith verse" (Heb. 11: 1) is a description of faith in its widest sense, not restricted to faith in the Gospel alone. "The substance of things hoped for" is interpreted to mean that faith gives substance to God's promises by enabling us to take hold of them with absolute confidence, and making them present realities to us, although yet unfulfilled. By the assent of faith, we already enter into the enjoyment, in a spiritual sense, of those things that are promised; or, as one expositor has expressed it, "through faith, the future object of Christian hope in its beginning is already substantiated." By faith we are sure of eternal things that they *are*, and by hope we are confident that we shall *have* them. The clause, "the evidence of things not seen," refers to the soul vision that enables us to see what the eye itself cannot perceive." Calvin wrote on this subject: "What should we do if we had not faith and hope to lean on, and if our minds did not emerge amidst the darkness, above the world, by the shining of the Word and spirit of God?"

R. B., Bar Harbor, Me. What are the "decisive battles" of history?

Actium, B.C. 31; Marathon, B.C. 490; Chalons, A.D. 451; Hastings, A.D. 1066; Siege of Orleans, A.D. 1429; defeat of the Spanish Armada, 1588; Blenheim, 1704; Pultowa, 1709; Saratoga, 1777; Trafalgar, 1805; Waterloo, 1815; Sebastopol, 1854; Gettysburg, 1863; Sedan, 1870; Port Arthur, 1904.

Several readers have written, giving variants in the translation of that clause in the Lord's Prayer which says "Lead us not into temptation." Dr. H. W., of Toronto, Canada, writes that "lead us out of temptation" is more in accord with the meaning of the original. Still another writes that "Leave us not in temptation" is the preferred rendering. These suggestions are not new. See the paragraph on the subject in Mail-Bag of August 19.

Miscellaneous

L. M. T., Lockney, Texas. The questions are controversial.

S. M., Cape May, N. J. It was John Bunyan who said, "Religion is the best armor in the world, but the worst cloak."

L. O., Pasadena, Calif. The question you send is purely speculative and controversial, and therefore outside of our field.

M. B., Volant, Pa. The passage to which you refer is doubtless II Sam. 16: 1, 2, but the words you quote are not correctly stated.

Mrs. A. M. McK., Warrensville, Ohio. Such experiences as you relate are precious and comforting. You must be prepared, however, to find many incredulous.

E. W. R., Jefferson, O. There are so many so-called standards of philosophy beginning with the word "Don't" in every paragraph that it is impossible to keep track of them.

M. R., Arlington, Va. The largest cantilever bridge in the world is that over the Firth of Forth in Scotland. Length of the longest span, 1,710 feet; total length, 8,296 feet.

Reader, Broadalbin, Md. 1. The apostles, with a few exceptions, were natives of Galilee. Paul was not one of the original band. 2. There was no Catholic Church in apostolic times, nor until centuries afterward.

L. B., Mechanicsburg, Pa. Dr. R. A. Torrey is a Congregational minister, though he has for years been engaged in undenominational work. W. A. Sunday is a Presbyterian clergyman, having been ordained by the Chicago presbytery.

J. K., Selma, Miss. 1. The Johns mentioned in the New Testament Scriptures were John the Baptist, John the Apostle, John a member of the high priest's family (Acts 4: 6), John, the Hebrew name of Mark the Evangelist. 2. What became of Moses' staff is not known.

N. H. C., East Ryegate, Vt. There is no passage in the Bible which specifically urges the laying by in store for an emergency, although several can be found which imply that a reasonable provision (not a selfish hoarding) is right and proper. See Deut. 28: 5 and 8; II. Chron. 32: 28; Prov. 30: 26; Prov. 10: 4, etc.

Old Subscriber, San José, Calif. We should be content to trust the future in God's hands. There are many charlatans, who, by trick and device, lead the credulous to believe them specially gifted as necromancers, diviners, crystal-gazers, fortune tellers, etc., but people who run after them are apt to regret it. The Bible contains many warnings against such practices.

Mrs. J. J., Dennis, Kan. See Ex. 19: 16 to 25; also the opening verse of the 20th chapter. The people were not permitted "to come up unto the Lord" on the mountain, but Moses and Aaron went up. In the 20th chapter, verse 21, it is further added that "the people stood afar off," while Moses was receiving the divine instruction which he afterward communicated to them as having been spoken by the voice of God.

H. M. McC. The government is conducting a very vigorous inquiry into the exorbitant rise in foodstuffs, and municipal authorities in many cities are taking steps to protect the consumers against the rapacity of the "price-boosters" who have used the European war as an excuse for their extortion. There are several passages in Scripture denouncing as wicked the withholding of food from the people. See Prov. 11: 26; Job 22: 7 and 31: 16, etc.

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A STORY OF JOYOUS SERVICE

BY LUCY RIDER MEYER

Founder of the Chicago Training School

THE AUTHOR

"CAREFUL, husband! You'll break it," I warned. Mr. Meyer was prying around the top of a little can of chicken soup with his pen-knife.

"Oh, no, I won't!" he replied, happily, still prying away. Then, suddenly, snap went the blade! And I remembered distinctly, though it was twenty-nine years ago, that I did *not* say "I told you so!" Which fact is the nearest to a demonstration that I ever had that original sin is somewhat subdued in me.

We were, I think, speaking with due consideration, the happiest two people on the face of the whole round earth, that day in late September, 1885. It was Sunday noon, and we were sitting in the dully-lighted little kitchen of an almost unfurnished house on the "West Side" of Chicago, eating our dinner. The only furniture of the room was the two wooden chairs we were sitting on and a dry-goods box which, with a newspaper spread over it, was doing duty as a table. The lunch was not elaborate and the broken pen-knife was a pity, but nothing marred our supreme joy. Were we not in the very house that was to be used, please God, as the domicile for the Chicago Training School? And, to go a step farther back, had not a certain committee in whose doings we had the greatest confidence, voted that that school exist?

To be sure it was a small house, as school buildings go, and not in perfect repair. Neither had we furniture and the other conveniences for a school. And—rather more serious still—there were no students either, except that we were hopefully corresponding with two or three who might later decide to come; and the only teachers in sight were my husband and myself—I who was eager to devote my whole time to the project, and my husband, who was to give it such time as he could spare from his little mission church. But Mr. Meyer was going to paint the parlor floor in the morning, and we were going to write more letters, many more, asking for students and furniture, and the good pastors and lecturers of the city would come in and help us with the teaching and—oh, back of all and best of all—God had called us to this work! It would surely succeed! And here was the token—the house. What wonder that we were happy? I remember that it flashed across my mind, in one of those high moments, "Can anything in the world make me ever again really unhappy?"

It had been a hard summer's battle, to arouse interest in the enterprise. Friends and supporters had to be gained for it one by one, for the very thought of such a school was almost a new thing under the sun. "Bible study?" our critics would say. "Why, the young folks can study the Bible in Sunday school." And then I would begin again my learned-by-heart explanation: "Oh, no, not the thorough, connected Bible study that missionaries and Christian workers ought to have. Why, you wouldn't call any one to doctor your sick horse who wasn't a veterinary surgeon, and ought not the one who is to care for these eternal interests to have at least a few months of special training for his work?"

At last there came an opportunity to present the cause of the school before one of our ministers' meetings, and a committee was created to take the matter under advisement. But even so, interest languished. God was for us, however, and one day—I like to tell the story, it shows so plainly his wonderful overruling—he almost cast down great stones from heaven in our behalf, as he did for Joshua once. At any rate he cast down great drops of rain. It had been very difficult to get our committee together—every one was "so busy." So we had taken advantage of a great missionary meeting, at which we knew all "our" people would be present, and had called a meeting of our committee immediately afterward. But the meeting was long, and at its close everybody went streaming toward the door and dinner, quite ignoring the little committee meeting that was to have been. "Oh, some time later," one of them said. "We really can't stop now—it's too late." But before the people could reach the door of the large assembly "tabernacle"—this is a true story that I am telling—the Lord opened the windows of heaven, and there came pouring down floods and torrents of water. Umbrellas were perfectly useless against the downpour. Rubbers? Not many had them, and while they hesitated, the water stood on the ground inches deep like a little lake. And it kept on raining—the people couldn't possibly get away. Mr. Meyer and I exchanged happy glances, and then we flew around the folks suggesting that surely now we might as well have our meeting. And wouldn't such and such a friend come, too?

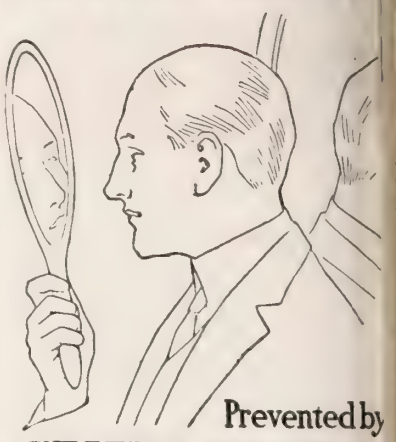
We had our meeting—a large one and a long one, for the rain kept up. We didn't adjourn till the history-making resolution was passed that the school be opened. There have been significant rains before in the course of human events. And many a rain, the experts tell us, is worth millions of dollars to the farmers for the thirsty corn and wheat that would die without it. But never was there a rain with just the message of this one, we told ourselves, and never one that was welcomed with more grateful hearts.

Into the little rented house we moved, Mr. Meyer and I, one Saturday night—it was the day before that happy Sunday dinner in the kitchen. School was to begin very soon. I improvised a desk out of two more dry-goods boxes—it is really wonderful what one can do with dry-goods boxes on a pinch—and sent out hundreds of letters and circulars. A stenographer volunteered to help. Furniture began to come, sometimes piece by piece, as we needed it for the incoming students. God never failed to send the bed before the "new student" got there, though once the expressman blundered and somebody slept on the floor or in some other unbecoming place for a single night. The money for our living expenses, too—for the small amount our students are able to pay has never met expenses—came in the same way, little by little as our necessities grew. We were "cramped" sometimes—and are yet. We don't always know where support will come from for the next new student who "just must not be turned away" whether she has money to "pay her way" or not, but it always comes. We go without luxuries sometimes, but we never go hungry.

Some funny things did happen though. I was the house manager at first, and to be quite candid, I think I am not really a genius at housekeeping. Canned soups were just beginning to appear on the market, and they were, as I gratefully remember, my *pièce de résistance* in many an emergency. Sometimes, however, I ventured oyster soup. I essayed this, I remember, at my first formal dinner party in the new building—our committee and their wives and husbands being the guests to discuss some matter of business—oyster soup, with no

Continued on next page

PREMATURE BALDNESS



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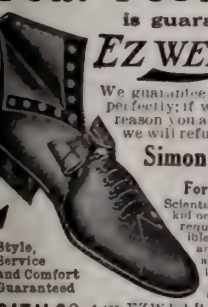

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A STORY OF JOYOUS SERVICE

Continued from preceding page

course following between that and the rice pudding! One really doesn't need meat after a good soup, I argued, and oysters are very good. At another time I fled to my old stand-by, canned soup, in desperation; for we were just moving into a larger building; there was a family of some fifteen of us, it was noon and the only stove available was a little kerosene affair with one burner. It sufficed, however, for heating the soup and we had bread and butter and we gathered around the table with thankful hearts. A blessing was asked and the soup was punctiliously served. Then a laugh rang out—the spoons were not unpacked! They were in a box at the other house.

I long ago ceased to be the culinary manager of the great institution—we often number 250 souls—and with the incoming of housekeepers and bookkeepers things go more by system with us. But there are ever new lessons of faith to learn—lessons quite as important as were any in those days when we ate our bread literally from hand to mouth—from God's hand to our mouths.

The little rented house overflowed with students that first year. Next spring land was purchased, and in a few months, a building stood solidly upon it—as much the gift of God, that building (and all our buildings), as if it had come down from heaven on ropes and pulleys! Students came, too—the second year about forty—till now, in these twenty-nine years of our existence, we have trained altogether more than three thousand. They have gone literally to all parts of the world, and are in all kinds of work—anything to hasten the coming kingdom. Three hundred and one are in foreign mission fields; twelve hundred and more are in the home field as deaconesses, home missionaries, etc., and another great host are in their own fathers' homes or have gone out to found new homes, to be better Sunday school teachers and workers in the church, better neighbors and friends, better and broader women in every respect for the training and the wider vision of the world and its needs, and especially the Bible study they received in the school. And another great group will gather this fall. And the joy of service has never grown less!

4949 Indiana Avenue, Chicago, Ill.

A PRAYER FOR PEACE

GOD of the nations, with thy mighty hand,
Help, in the hour of need, thy stricken land.
Turn thou to peace the warlike hearts of men,
That they may live in harmony again.

Stay now the angry rush of battle's tide;
Hold back the stream, lest it become too wide,
And, flooding all the land, leave in its stead
The barren ground, strewn with the nations' dead.

And then the years of struggle to repair
The ravaged land that once was rich and fair,
To dry the widow's tear, the wounds to lave,
And place the wreath upon the hero's grave.

O God of Peace! Hear now thy people pray.
Send forth the dove, and brush the clouds away,
That battling nations may look up to see
Thy oriflamme, and turning follow thee.

ALTHEA BRODSKY.

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The new Hup is rallying all the old friends.

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jolts a man out of complacency about his fire insurance. After the fire, the question isn't merely, "Was the property insured?" It is, "What company carried the risk?"

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Souvenirs From the Holy Land

To every one who fills out one of these Coupons according to the conditions we will send FREE of Charge a Special Souvenir personally selected in the Holy Land by the President of The Christian Herald

Last spring Mr. Koenig, President of THE CHRISTIAN HERALD, visited the Holy Land in quest of special features for your favorite paper, and in the course of his pilgrimage collected a number of souvenirs.

These souvenirs consist of pebbles from the Dead Sea, shells from the Sea of Galilee, with actual photographs showing these souvenirs being collected by natives and members of the American Colony, baked clay lamps made in the time of our Lord, pressed flowers of Palestine, and beautiful post cards showing colored views of the Holy Land.

These souvenirs, necessarily limited in number, will be presented with our compliments to CHRISTIAN HERALD workers who send us one or more of the coupons shown on this page properly endorsed.

Each coupon calls for a four-months' ***new*** subscription to THE CHRISTIAN HERALD at **half price.** They are offered by us at this season in order to give our friends an opportunity to help spread the influence of THE CHRISTIAN HERALD by placing it in homes where it has never before been read.

We are sure every friend will welcome such an opportunity not only to extend the work of THE CHRISTIAN HERALD, but to possess each for him or herself one of these genuine souvenirs which Mr. Koenig has brought back from the Holy Land, and which therefore can be accepted as a genuine memento of his visit.

None of these treasured objects is for sale, but any of our friends who will influence new subscriptions for four months, at half the regular price, may possess one. If you cannot induce a friend to subscribe for half price, you may make a present of THE CHRISTIAN HERALD to a friend or acquaintance, in which case you will fill out one or more coupons and mail them to us at once, and the souvenir or souvenirs to which you are entitled will be sent you FREE of charge.

These Souvenirs Are for *You*

Given for ONE COUPON

For sending us one coupon properly endorsed and accompanied by the proper remittance we will send you *free* a card containing beautiful pressed flowers from the Holy Land tastefully arranged in a decorative design.

Given for TWO COUPONS

For two coupons we will send you *free* seven beautiful post-cards containing colored views of the Holy Land. These cards were purchased by Mr. Koenig in Jerusalem. They comprise views of Jerusalem, Bethlehem, Garden of Gethsemane, Dead Sea, Grotto of the Nativity, etc., etc.

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An olive wood paperweight especially cut and polished in the Holy Land with the word "Jerusalem" stamped upon it in English and Hebrew. This will make a tasteful ornament for your desk.

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THE YOUNG PEOPLE'S MEETINGS

NCES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

ble Program of Missions*

HE Bible contains a very definite plan for missionary work. If that work is to prosper and triumph it must be carried out ible lines.

the first place every follower of s is to make it his business to win, by is testimony and service, as many s as he can to Christ's salvation. should put his life where the need he greatest. The power of that fa has taken thousands of faithful rkers to the foreign field. But, ther at home or abroad, every fol- er of Jesus *must* be a missionary. nd this, according to the Bible, is missionary's business:

o tell men about sin. To awaken r consciences. To show them that are responsible to an infinite al Ruler, who cannot tolerate ng.

o tell them about Jesus, who came earth and died in order that men ht be set free from the conse- nces of sin, and might have a new er in their lives to keep them from ning.

o tell them that Christ's plan in- les the principle of service for ers; that sin is after all the prin- e of living for self; that Christ's n is that we should live not for self for him, and that the only way we do that is to live for others.

o tell them about heaven, its joys l opportunities and rewards, and them that our standing there will end upon our faithfulness in ser- e here.

o tell them that the chief part of duty of service is to win others to rist. Converts on the mission field ke good soul-winners. Gradually native churches are becoming self- porting and are sending out not y soul-winners among their own ple, but missionaries to other lands t are still without the Gospel.

When we have added that the neces- y expenses of missionary work are be met by the free-will offerings of d's people and that this cause takes ecedence over every other in the urch budget, we have outlined the ief points in the Bible program of ssions.

Saved to serve; saved to save.

Concerning Poverty†

HE full text of our lesson topic is "Industrial Slavery in the Light of o Standards." The two standards ferred to are indicated by the "Year Release" in the Mosaic Code (Deut. : 1-11), and the statement of Jesus Luke 4: 18 that he has come to each the Gospel to the poor and to t captives free. What the Mosaic de provides is the relief of the poor. he New Testament, on the other nd, lays down a program which will t only relieve poverty, but put an d to it. Christ's words: "The poor have always with you" (John 12: Matt. 26: 11; Mark 14: 7), have ten been interpreted to mean that verty will exist until the end of the orld. But he did not say that. He as talking to his friends and his ac- uaintances *of that day*. He said: You shall not always have me with ou. Whatever you wish to do for e must be done quickly. But the oor shall be always with you. They ill be here after I have gone away." he Saviour Christ is no friend, or lly, or advocate, of poverty. Premier squith but voiced the wish and de- rmination of Jesus of Nazareth hen he declared at the beginning of his ministry that he was engaged in "an implacable warfare against poverty."

Of the Mosaic measures for the relief of the poor the seventh-yearly release was one of the most beautiful and helpful. It provided that no debts could be pressed during that seventh year. They were not canceled, but, because on this Sabbath year the fields were not tilled, no one could be *forced* to pay a debt. But the New Testament is altogether revolutionary. Christ's words and principles not only provide relief for the poor, but strike at the very roots of the system that produces poverty. Poverty is inevitable when men are competing with one another for gain, each man trying to get something away from the other man. This is "business," a game often to the death, in which one man or firm tries to get the best of another. In many businesses that is not the motive, but the organization of the commercial world is such that it is almost sure to be the method. And so long as this strife goes on some one will be crushed.

But Christ brought to earth a new plan, a plan of brotherhood, of love, of co-operation, of universal helpfulness. The Jews were exclusive. God was *their* God; the law was *their* law; they were the rivals of all other nations; they had no dream of the brotherhood of the nations. But Christ helped the despised Samaritans, healed the Syro-Phœnician woman's daughter, taught universal kindness, and told his disciples to preach his Gospel to all "nations." His great ambassador Paul declared that God "hath made *of one blood* all nations of men."

How far short the world comes from this ideal of Christ the present unspeakable war in Europe shows. And it is almost equally far from his ideals in matters of business. But the world *must* come to his ideals—both in national and business affairs. It has made a beginning of learning that his laws are right for the individual. It must accept them as binding in the world of toil and commerce and in the relationship of nations.

Look up the labor problem in your town. See if the workers have good air while they work; if they have time to sleep and eat, and some time to play; see how long they live and how much of the time they are sick; see how they live, and whether they have enough to live in comfort; find who gets the real benefit of their toil; try to find out for yourself what Christ thinks now of industrial conditions in America, and what he wants us to do about them.

Every Christian a Missionary*

READ the notes on the Baptist Young People's lesson. "The Bible Plan for Missions" tells how every Christian can be a missionary. That means you.

You can be a missionary by your testimony; by your gifts; by your prayers; by making it your chief business to persuade others to come to Christ; by faithfully representing Christ in your conduct, at home, at work, wherever you are, all the time; by picking out a few definite people whom you will try to help and cheer in definite, practical ways; by helping to make your community, your State, your nation, what Christ wants them to be.

Study the passage from Galatians:

Let him that is taught teach.
Sow spiritual seed.
Be not weary in well-doing.
We shall reap if we faint not.
As we have opportunity let us
DO GOOD UNTO ALL MEN.

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* "THE BIBLE PROGRAM OF MISSIONS." (Consecration Meeting.) Acts 1: 6-9; 8: 1-5. B. Y. P. U. Topic for Sunday, September 27, 1914.

† "INDUSTRIAL SLAVERY IN THE LIGHT OF TWO STANDARDS." Deut. 15: 1-11; Luke 4: 18. Epworth League Topic for Sunday, September 27, 1914.

* "HOW EVERY CHRISTIAN CAN BE A MISSIONARY." Gal. 6: 6-10 (Missionary Meeting). Christian Endeavor Topic for Sunday, September 27, 1914.

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THE BUSY BEE—Neat house dress of a good quality striped Gingham. A smart band in solid color Chambray to match, and piped in white, encircles the moderately low neck and continues down the front of the waist, yoke length. The cuffs and belt are also of the solid color Chambray, making a very effective trimming. This dress buttons down the front with pearl buttons. It launders beautifully and is one of the best values the Charles William Stores have ever offered in a house dress. Sizes 32 to 46 bust measurement. State size and color.

No. 2414A1770 Blue Stripe
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Really wonderful value for only $2.98!

THE VERA OTIS SET—This offer consists of a lady's skirt, waist and petticoat. The skirt is of black and white or navy and white striped Wool Mixture, made with the Russian tunic effect. The bottom of the tunic is trimmed with two rows of black Hercules braid. The front of the skirt is trimmed with black satin-covered buttons. Sizes—Waist 22 to 30; Length 37 to 44. The petticoat, of good quality Sateen, fastens around the waist with a drawstring. Deep accordion plaited flounce. Colors—black, navy or green. Sizes 36 to 44 length. The waist is of black and white striped twilled Flannel. The full length sleeves are finished with cuffs of white pique. The collar of pique is outlined with satin ribbon. Sizes 32 to 44 bust. In black and white stripe only. State sizes and colors.

No. 2114A1300
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You be the judge.

Let us send you any of the articles shown here right to your own home. See for yourself what remarkable values they are; prove to yourself how much further your money will go by dealing direct with the Charles William Stores. If, when you have them in your home, you do not say they are the biggest values money can buy, send them back at our expense and we will refund your money in full and pay the charges for sending them back. They are delivered to you free anywhere in the United States.

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A real saving at this price—79c

THE ROSE MARIE—Smart serviceable house dress made of solid color Percale. Stylishly embroidered in white on the waist front. The becoming collar and turn-back cuffs are also embroidered in the same neat design. The neck is moderately low, sleeves elbow length. This dress, while really a house dress, is quite smart and pretty enough to wear in the afternoon or receive a visitor in. This is but one of the very large choice of neat house dresses the Charles William Stores have to offer their customers. Sizes 32 to 46 bust. State size.

No. 2414A1767 — Cadet Blue, embroidered in white.
No. 2414A1768 — Tan. Embroidered in blue.
No. 2414A1769—Lavender, embroidered in white.

Prepaid . . . 79c

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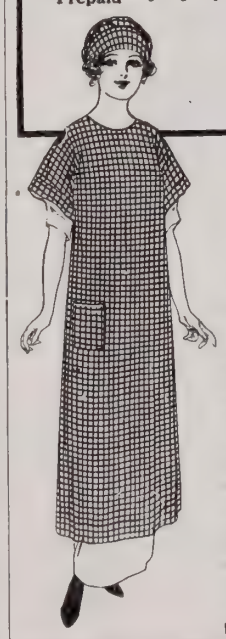

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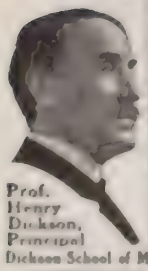

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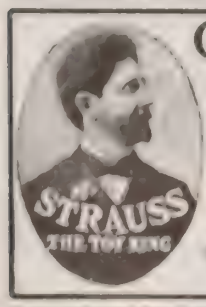

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THE JESUITS THE REAL PAPAL POWER

THE "Society of Jesus," popularly called the "Jesuits," is the largest secret organization in the world, and its secrets are most sacredly guarded. It is true that there has been published what is purported to be "The Constitution of the Jesuits"; but it is not really "the constitution," but only a pretense. The authorities, conscious of the just clamor which the publication of the real constitution would excite, obliged all members of their mysterious order to maintain a profound secrecy respecting it.

The whole of their mysterious policy was never discovered to the ordinary, nor even to all the professed Jesuits. To the novices are communicated only the apostolic letters of Julius III, the abridgment of the constitutions, and the common rules. Nor have the other Jesuits access to any additional information concerning the nature of their institutes but such as relate to the charge with which they are immediately entrusted. No Jesuit, therefore, who might be expelled from the society could possibly reveal its secrets in any complete and satisfactory manner. In a letter from one of the assistants of the order at Rome, written towards the middle of the eighteenth century, there are expressions of the following import: "It is only since my arrival here that I understand anything of the nature of our society. Its government is a separate science of which the provincials themselves know nothing. It is necessary to be in the post which I occupy to begin to comprehend it." The still further precaution was adopted by the general of using a cipher code in his correspondence; and it was directed that immediately on the death of any person who had in his possession letters from the general, the assistants, or the provincial of his order, such letters should be instantly burnt without being read.

The "Society of Jesus," almost from the time of the founder, has been regarded with no ordinary interest. Unlike the other orders of the Roman Church, the Society of Jesus was designed for *active* service. Its members went everywhere, insinuating themselves into every secret society, and assuming every form and shape. Having become the confessors of sovereigns, the policy and plans of governments were in their possession, and it was made their duty to transmit these to the general of the order. Being a secret society with no badge or countersign, they awakened no suspicion. Their numbers made them formidable. Sometimes we find them exploring the fields of science; sometimes, aping the Puritan mien, they stood with long faces in Puritan pulpits, to prove the ceremonies of the English Church to be but the "rags of Popery"; and then, anon, we detect them contriving a "gunpowder plot"; attempting to murder a queen; or busy among the people, stirring up a conspiracy against a sovereign, for the purpose of crowning a Popish pretender. Again and again they have been banished as outlaws from Christian countries. England, Venice, Portugal, France, Spain and Sicily have driven them from their coasts, and for a long period of stormy revolution on the continent of Europe many a deeply laid plot against the person of a sovereign, many a device for the deprivation of human rights and the enslaving of the public mind, can be traced to Jesuit influence.

Under date of July 21, 1773, Pope Clement XIV issued his famous bull "for the effectual suppression of the Order of Jesuits." This bull commences as follows: "We know that we are established by the divine Providence over kingdoms and nations, in order to pluck up, destroy, disperse, dissipate, plant or nourish, as may best conduce to the right cultivation of the Vineyard of Sabaoth." He then traces the origin and history of this society, and declares that "almost at the very moment of its institution, there arose in the bosom of this society divers seeds of discord and dissension, not only among the companions themselves, but with other regular orders, and secular clergy, the academies, the universities, the public schools, and lastly, even with the princes of the states in which the society was received. These dissensions and disputes, he says, arose sometimes according to the nature of their vows, etc.; sometimes concerning the absolute authority assumed by the general; sometimes concerning different points of doctrine, and he adds, "in short, accusations of the greatest nature and very detrimental to the *peace and tranquillity of the Christian republic* have been continually received against the said order. *Hence the origin of that infinity of appeals and protests against the society, which so many sovereigns have laid at the foot of the throne of our predecessors, Paul IV, Pius V, and Sixtus VI.*"

He then alludes to the efforts made by certain Popes to remedy these evils and silence these accusations and complaints; and names Urban VII, Clement IX, X, XI, XII, Alexander VII and VIII, Innocent X, XII and XIII, and Benedict XIV; and still, he says, complaints and disputes arose concerning "secular affairs with which the company ought not to have interfered"; and "certain idolatrous ceremonies adopted in certain places"; and "certain maxims which the Holy See has with reason proscribed as *scandalous, and manifestly contrary to good morals"; and "the revolts and intestine troubles in some of the Catholic states.*"

He closes by saying: "Our will and meaning is, that the *suppression* and *destruction* of this said society, and of all its parts, shall have an *immediate and instantaneous effect*, . . . that these our letters should forever and to all *eternity be valid, permanent and efficacious.*"

Notwithstanding this plain and forceful declaration of the *will* and meaning of Pope Clement XIV, Pope Pius VII, on August 7, 1814, just one hundred years ago, re-established this society. Since then very great care has been taken that none but a Jesuit shall occupy the papal throne, so that, while the Pope is nominally the head of all the religious orders, yet, as a Jesuit, he is obliged by the most solemn of vows to render explicit obedience to the general in all things. Accordingly, the authority whereby the Church of Rome is governed is not in the Pope, but in the general of the Society of Jesus.

HENRY P. LYMAN-WHEATON, D.D.

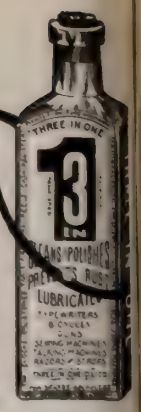
AMONG THE WORKERS

EVANGELIST IRA EVANS HICKS conducted a three weeks' campaign in Dowds-Lando, Iowa, 16 August among the many converts being several aged people.

REV. J. WILBUR CHAPMAN, D.D., who with Mr. Alexander, had engaged to conduct a series of evangelistic meetings at London and Cambridge, England, also at Dundee and Aberdeen, Scotland, finds it necessary to postpone these meetings on account of the war. The English committee feels, however, that it is not a great opportunity they have cabled Dr. Chapman to come over and conduct a campaign in London for men only. Dr. Chapman has accepted, and is scheduled to sail from this country September 23, and hopes to return by Christmas. It has not been fully decided what his program will be after his return, but there is a possibility he may conduct a campaign in the South, mainly in North Carolina.

ONE YOUNG MAN in Central Church, Worcester, Mass., won the ninth Go-to-Church Band award for perfect attendance for the term of four months ending with May—thirty-six months without failure at preaching service. Five completed eight terms. There are now 116 churches with these bands. The founder divides the members into two classes; thirteen years old and younger in a junior department, fourteen years old and older forming the senior department with the adult members; the result is that enthusiasm is kept alive and children who have thus learned the church-going habit grow up with it.

IT



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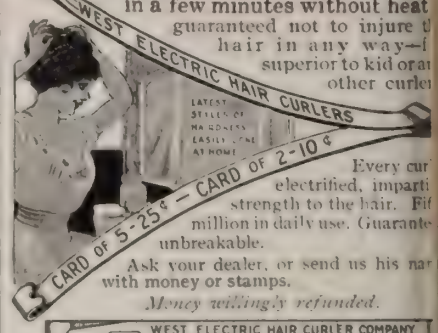

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Continued from page 849

The English have lost two unimportant gunboats, and the Germans some torpedo boats and a submarine. Several more merchants' vessels have blown up by floating mines in the North Sea. This is regrettable but hardly avoidable.

The Germans made a raid from one of their naval bases on the English fishing flect in the North Sea, capturing 12 or 15 and sinking a few. This proves that the Germans are not completely bottled up yet. In consequence England has put out all the lights along the Scotch coast.

It would not be very surprising if the English fleet attacked either Wilhelmshafen or the entrance to the Kiel Canal on the North Sea side before many days are passed. English public opinion is commencing to demand some determinative naval action.

On September 6 the British cruiser *Pathfinder* struck a mine in the North Sea and was destroyed, 246 of her men being either killed or as yet unaccounted for. A number of badly wounded were rescued from the water by torpedo boats which arrived on the scene almost immediately after the explosion.

Great caution must be observed in believing reports coming from Paris or London in regard to the action of either Bulgaria or Rumania. The last state has for years had a semi-secret alliance with Austria, which both parties have lived up to heretofore; and if Rumania throws the weight of her forces in the scale it will probably be on the side of Austria.

Bulgaria is more uncertain, but it is almost inconceivable that she should side with Servia. Still the unexpected has a way of happening.

It looks as though Italy would continue neutral for some time. Eventually she will almost inevitably be drawn into the fray.

* * *

Referring back to our correspondent's reference in the early part of of the above article, who reports of atrocities, we reprint the follcwing Associated Press despatch appearing September 7:

In spirit we unite in rendering (*sic*) German atrocities groundless, as far as we are able to. After spending two weeks with and accompanying the troops upward of 100 miles, we are unable to report a single instance unprovoked. We are also unable to confirm rumors of mistreatment of prisoners or of noncombatants with the German columns. This is true of Louvain, Brussels, Luneville and Nantes while in Prussian hands.

We visited Chateau Soldre, Sambre and Beaumont without substantiating a single wanton brutality. Numerous investigated rumors proved groundless. Everywhere we have seen Germans paying for purchases and respecting property rights, as well as according civilians every consideration.

After the battle of Biass (probably Barse, a suburb of Namur), we found Belgian women and children moving comfortably about. The day after the Germans had captured the town in Merbes Chateau, we found one citizen killed, but were unable to confirm lack of provocation.

Refugees with stories of atrocities were unable to supply direct evidence. Belgians in the Sambre Valley discounted reports of cruelty in the surrounding countries. The discipline of the German soldiers is excellent, as we observed.

To the truth of these statements we pledge our professional and personal word.

ROGER LEWIS,
The Associated Press.
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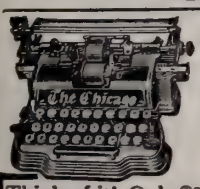

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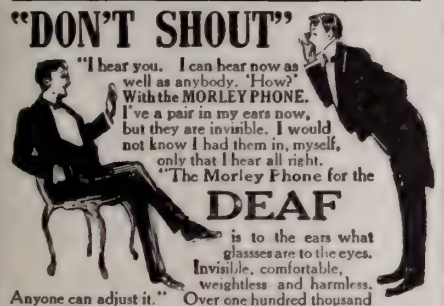

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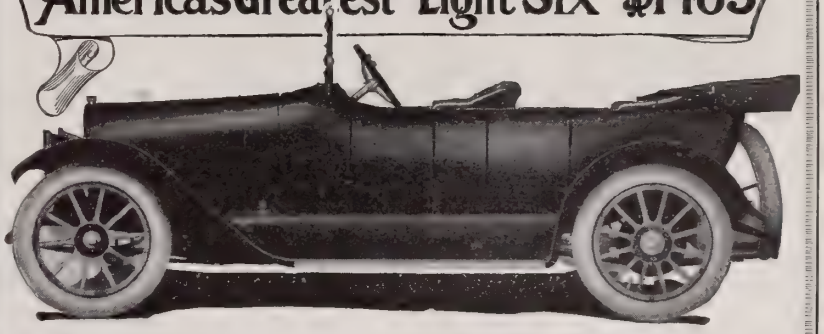

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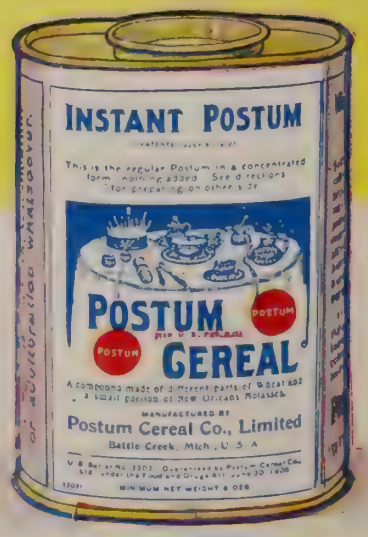

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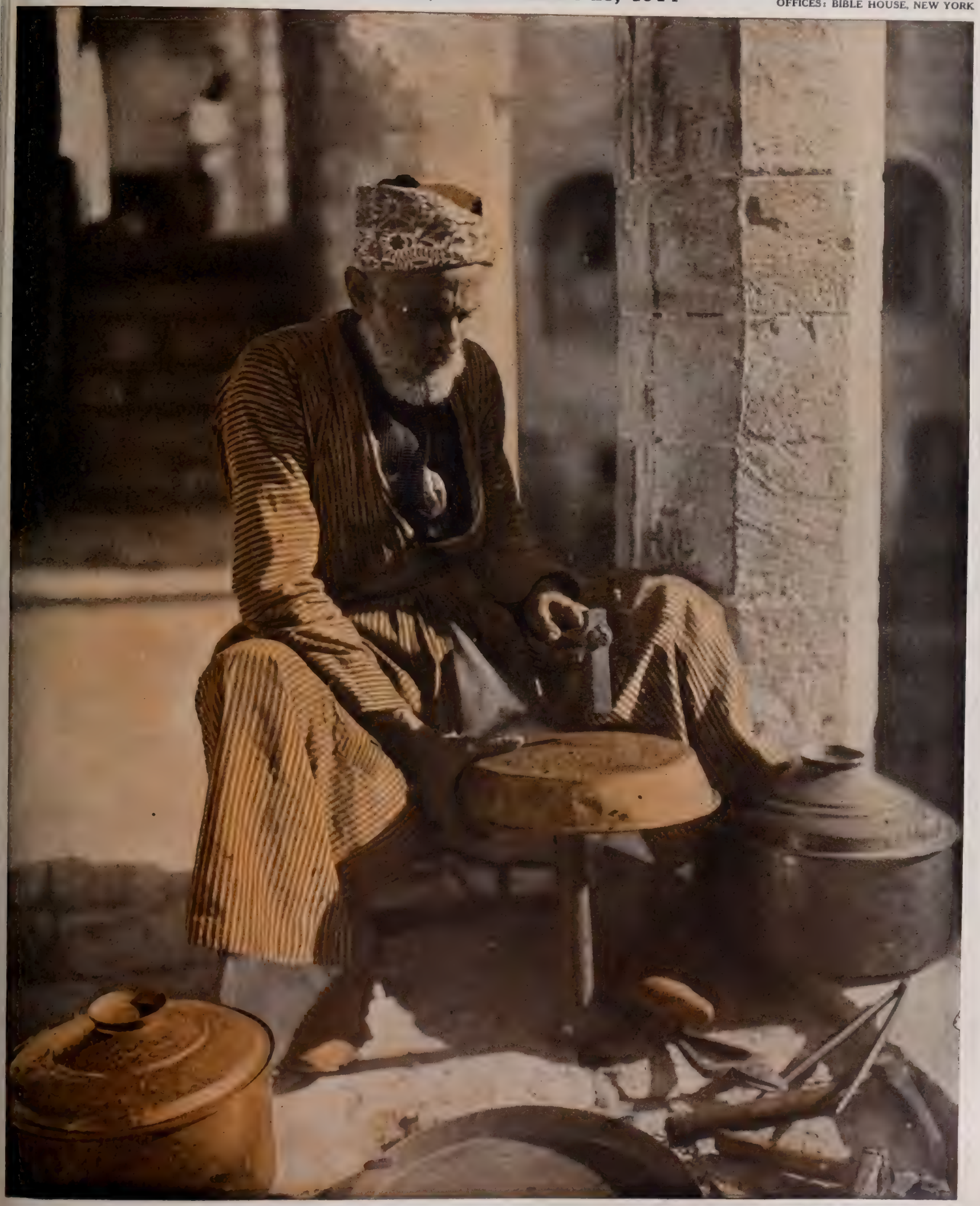


A COPPERSMITH OF PALESTINE

Reproduced from a photograph by the American Colony, Jerusalem

HUDSON Six-40 1915 Model $1,550 This Year F.O.B. Detroit

Howard E. Coffin
Chief of the 48 Hudson Engineers

The Final Authority

On New-Day Quality Cars

The new HUDSON Six-40—like all former Hudsons—is a Howard E. Coffin creation. So were cars before Hudsons—cars which marked some of the greatest steps in motor car progression.

Legions of men who have owned these cars regard Mr. Coffin as final authority in this line of engineering. So do legions of others who have watched motor car evolution.

Do *you* know another designer who has accomplished so much, or has led in so many advances?

Go See His Ideal Six

The HUDSON Six-40 for 1915 is the finished model of Mr. Coffin's ideal car. It shows his final conception of the new-day type.

He has worked for four years on it. So have 47 other HUDSON engineers. Thus this HUDSON Six-40 is their composite idea of the modern high-grade car. It is their latest and best, in big things and little—in beauty and in mechanism, in equipment and detail.

If there are faults or shortcomings—if any car excels it—then these 48 engineers are mistaken. But that isn't thinkable. You will find in this HUDSON Six-40 the representative car of today.

It Differs in Degree

The HUDSON Six-40 is not unique. It is simply in advance of others in the almost universal trends.

Practically all of the upper-class cars are now Sixes. And that designer is rare who doesn't consider the Six as his final goal. It meets his ultimate object—continuous power.

Lightness is a common trend. The old excesses—due to wrong materials or crude designing—are being rapidly wiped out. The HUDSON engineers—in this 2,890-pound car—have merely excelled their rivals.

Low operative cost is sought for by makers and users alike. But the HUDSON Six-40 saves more than others, by record lightness in this class and by a new-type motor.

All aim at beauty, comfort and attractions in equipment. But 48 designers have worked four years in perfecting the HUDSON refinements.

And the price trend is generally lower. Larger production and standardization make this expected and possible. But the new HUDSON Six-40—selling $200 lower than last year—best shows what efficiency can do.

Five Bodies—No Delays

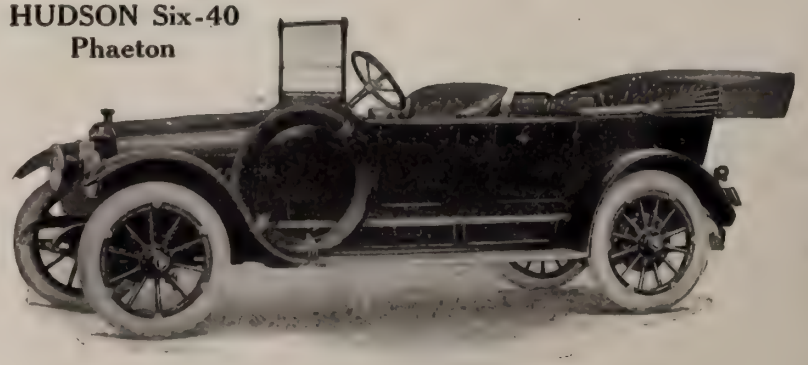
The HUDSON Six-40 is built this year with five beautiful new-style bodies. Note the list below. Each offers countless up-to-date attractions, some of which are exclusive to this car.

With our trebled output this year we are coping with demand. We go to extremes to save delays to our buyers. Up to this writing, 45 per cent of all this season's shipments have gone out by express—trainloads to single cities.

Today you can get prompt delivery, despite this car's amazing popularity. Go see your HUDSON dealer. If he cannot deliver a car at once, he will see that you don't wait long.

Hudson dealers everywhere. Catalog on request.
7-passenger Phaeton, $1,550, f. o. b. Detroit.
3-passenger Roadster, same price.
Cabriolet, $1,750—Coupe, $2,150—Limousine, $2,550.
Canadian Prices: Phaeton and Roadster, $2,100 f. o. b. Detroit, duty paid.

HUDSON Six-40 Phaeton



HUDSON MOTOR CAR COMPANY, 8206 Jefferson Avenue, DETROIT, MICH.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

HOW strikingly, in its sudden changes of advantage, this war in the last few days has resembled the vicissitudes of the average human life!

When we left the German army it was apparently on the high road to immediate victory, and today victory has apparently mockingly receded, after having been in their grasp.

In Belgium, to begin at the usual departure points for several days all was quiet. The invaders contented themselves with making sure the positions already taken, and the Belgians remained motionless. Suddenly, the Belgian army made a sortie, and falling on the invaders at Malines and Tirlemont, hurled them backwards towards Brussels. But this advantage was only momentary. The Germans returning in force drove the Belgians back under the protection of the Antwerp guns, and advancing to the westward siezed Ghent.

The advantage of this movement to the Germans lay in the fact that by holding Ghent, which is situated between Antwerp and Ostend, they prevented the Belgians in Antwerp from joining forces with the English marines who were known to occupy Ostend.

There have been persistent rumors that the British had landed a second army at Ostend during the last few days, but the probabilities are very much against the truth of this rumor.

Any troops in force that England sends to the Continent she will naturally send at present to some point in friendly territory, from which they can progress to the front through friendly territory. Troops landed at Ostend would, on the contrary, have to fight their way through country held by the enemy for nearly 125 miles before they reached the present line of battle. Late in the week most of the German troops in Belgium left for France to reinforce the German battle line there, their places being taken by troops of the reserve and second line.

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DIEST, BELGIUM, STREETS BARRICADED; REFUGEES FLEEING

The Germans continue to treat Belgium, or rather those portions of it in their control, as German territory; they have now introduced German postage stamps and money and added Germany to the postal address, refusing to deliver letters not so addressed.

Some details of the terrible effects of the fire of the new German howitzer siege guns as shown by the Liège forts have reached us. The Liège forts were of the mounting turret type, and when the turret was not raised, presented practically no target. To fire their own guns, which were mounted in these chilled steel turrets, 28 inches thick, the turret was raised with its guns by hydraulic power till it projected some four feet above the surrounding earth, the gun then fired, whereafter the turret sank back again out of sight. The diameter of the turret did not exceed twenty-four feet, the fort otherwise was practically all under ground and was built of stone and steel, and could hold from 500 to 2,000 men.

This brief description gives some idea of the type of fort existing at Liège and of the difficulty of their reduction by bombardment.

The German howitzers were planted about four miles from the fort intended to be attacked, and after the range was found, it is stated that the complete ruin of the fort was only the affair of a few shots. The projectiles pierced the twenty-eight inches of chilled steel of the turrets as though it had been so much cheese, and crashing downwards into the vitals of the fort, exploded, working havoc. One of the few survivors of the garrison of one of the forts says that he was in one of the lower guard rooms with about 175 others when the first projectile struck the turret of this fort and came crashing through. When he came to himself the whole fort was in ruins. Massive steel girders and uprights twisted as though they had been made of wax, heavy stonework in a crumbled mass of ruin, and besides himself only two others were left alive.

The magazine of one of the forts was hit, and of that fort there is literally nothing left, only a hole in the ground, several acres in extent and proportionately deep, to show where it once had been. Fort, guns, garrison, have completely vanished as though they never were.

There are said to be some 10,000 bodies in the ruins of the Liège forts, impossible to get at in the tangled mass of wreckage. The total loss in killed outright of the Belgians at Liège is said to exceed 15,000, the bulk of it in these forts, from which practically none escaped.

If the German siege artillery can do this against forts built to withstand vertical as well as horizontal fire, what would be their effect on fortifications like those of Paris, built to resist horizontal fire only?

During the early part of the week the German advance was steady and uninterrupted, the Allies retreating from one position to another, as best they could. This advance of the German army continued with unabated force and fury, till the advanced guard of their right wing reached Chantilly, seventeen miles from Paris, whence their line of battle ran northeastwardly to Verdun.

While the Germans were thus advancing, the French were hurrying troops into Paris in the expectation of an immediate siege. While the siege did not take place, these troops afterwards proved of unexpected value to the Allies, as the sequel will show.

BRUSSELS SHOPS CONVERTED INTO HOSPITALS

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ANTWERP HOUSE PIERCED BY FRAGMENTS OF AERIAL BOMB

this point, Chantilly, the German advance halted. The German strategy did not contemplate a siege of Paris while the allied field army existed, capable at any time of taking the offensive against a besieging force. The large numbers of men which the Germans had been obliged to leave as garrison, etc., in Belgium and as the besieging force at Maubeuge, which fortress was not reduced but only invested when the advancing Germans swept by, had so weakened their effective force that they did not have enough men to besiege Paris, and to keep a sufficient field army to oppose the Allies' field army. Consequently, it was necessary for them to attempt to crush the allied field army first.

To do this, the Germans attempted to work the same strategy, the "sweep of the door," that they had worked so successfully in 1870-71, but this time in the reverse direction.

To understand clearly what is meant by the "sweep of the door" I shall ask the reader to take a small piece of string, a pin and a map of France. Find Verdun on the map and pin one end of the string at that point. Then, holding the string taut, cut it where it reaches the Swiss border.

The string represents the German army, and the path of the whole string in moving the end from Paris to Switzerland represents the course its line of battle was projected to take, driving the allied army before it until the latter was in a corner where it would either have to risk a decisive battle in a bad position, or cross into Switzerland, as Bourbaki did in 1870, and be neutralized until the end of the war.

But the best laid plans of mice and men, etc.

To bring the right wing of the German army into position to execute this movement, it was obliged to halt its movement southward and turn to the eastward, and, defiling in front of Paris, strive to reach its new position. In doing this it necessarily exposed its flank to the enemy, a fact of which the enemy immediately took advantage.

GERMAN HOWITZER SIEGE GUN

The German right wing, though violently attacked, finally succeeded in reaching its assigned position at Meaux, a place a little (about twenty miles) to the northeast of Paris. On arrival at this point, however, it was the subject of a violent frontal attack from the forces of the Allies' field army, and an equally violent lateral attack by the troops of the Paris garrison. This, of course, put this wing in the impossibility of beginning its part in the general movement, and thus dislocated the entire plan. Reinforcements are coming up to the Germans from Belgium and from the troops released from the siege of Maubeuge, of which more hereafter.

The Allies, however, have been largely reinforced. The advance guard of England's East Indian troops has reached her army, and is now on the battle line. Other reinforcements have arrived from England, but of how many troops they consisted is unknown. The stream of fresh troops to the English forces will be quite heavy for the next month. She has perhaps 115,000 now in the field and this figure will probably be doubled in thirty days.

The German position now begins in the west somewhere near Château Thierry, and thence runs eastward through Epernay, Chalons, Clermont to Verdun, thence turning and running southeasterly through Pont-à-Moussons, Lunéville to the Vosges Mountains, and on the Alsatian side of these to Muelhausen. This latter place the French have recaptured, it is said.

The German position is not bad except on the right wing, and there the situation is precarious. In the fighting of the last few days they have lost heavily, both in casualties and prisoners, but the allied casualties have been very heavy also, as is proved by the English official list.

While these things have been happening on the main battle line, elsewhere in France the Germans have had the advantage. The fortress of Maubeuge, which I have heretofore mentioned as in process of investment by the Germans, was on Wednesday obliged to surrender. By this surrender the Germans gained an important strategic point, and also one of importance in keeping their line of communication with Belgium open, besides taking an immense quantity of war material and some forty thousand prisoners, among which latter figure one of twelve thousand English. This news is unconfirmed.

The English casualty lists show an abnormally large loss in officers. This results from the tradition in the British army that an officer should not seek cover, or lie down behind the line of his entrenched men. This is gallant, but it is not war from any standpoint. From a standpoint of an army commander it is folly. It is better to lose a hundred men than one officer, since you can make a fairly good soldier in three months, but to make a good officer takes years, and besides, all men are not good material to make officers from.

France has called up the class of 1915 to the colors, which means the young men who would naturally join their regiments next fall. These will not be available for some months for the line of battle. She has also ordered all those previously exempted from military service to submit to a re-examination, and further has ordered the prefects to have search made in their prefectures for any able-bodied men between the ages of 20 and 52, who are not with the colors. By those two last measures she hopes to add 400,000 to her effectives. But they will require training, and in any event will be troops of more than doubtful value.

ALGERIAN TROOPS LEAVING PARIS

England has voted an additional 500,000 men to be added to her regular army. These, also, will have to be trained.

The situation along the Austrian border seems not to be particularly favorable to that Power, and it would also seem that there are some internal troubles of moment in that country.

I personally pay but little attention to the romances in the guise of bulletins issued from Petrograd, to use the new name of the familiar St. Petersburg, and even less to news coming through Rome. The reason for this skepticism on my part is founded on personal experience and on a somewhat detailed knowledge of Russian customs.

The way to read a Russian bulletin is simple. If it speaks of Grand Duke Nicolas Nicolavitch it may or may not be true. It will never be the tidings of a defeat in such case. No prince of the blood ever is defeated in the bulletins. This is etiquette. It may have been noticed that in the bulletins of the defeat of Allenstein, the names of the generals commanding the corps are given. This is never done in case of a victory. These bulletins are practically all the news we receive of the fighting along the Austrian border; the general impression from the news from other sources is that Austria is not living up to reasonable expectations.

It would seem as though Galicia had fallen largely into Russian possession, but it may not unreasonably be doubted whether or not the possession of this turbulent province will add greatly to Russia's power or happiness, or whether, which is more important, it plays any rôle in an attack on either Vienna or Berlin.

The Austrian and German counter-offensive in Russian Poland is said by the Russians to have been beaten back with great loss, but each succeeding bulletin still has something to say about this movement. Now, if beaten back with great loss, why continue to speak of it in a way which indicates it as still a matter of anxiety?

In the Russo-Japanese War, the day before Port Arthur surrendered the Russian official bulletin said that the Japanese were on the point of abandoning the siege with enormous losses. It may be the same thing here. Some day we will get real news from Austria, and then it will not be found to be on all fours with the Russian bulletins. I do not expect such news to be a tale of victory, but I do expect it to be a tale of honorable defeat.

The Slav is very often a victim of romantic auto-intoxication in matters concerning his own interests. So we will dismiss Austria, simply saying the general situation does not look too favorable and without attempting the impossibility of precising that situation.

In East Prussia, the situation is clearing. The Russians are attempting to reform on the eastern frontier after their crushing defeat at Allenstein, but this reformation is being rendered difficult by the continual attacks of the Germans. They are also attempting a bombardment of Koenigsberg, but are not yet really in position to commence a siege of that place.

ARTILLERY PASSING THROUGH TOWN

They are not attacking Breslau, far from it. No Russian troops, according to their own statements, are within one hundred miles of Breslau, and yet in the selfsame bulletin it is soberly stated that they are bombarding Breslau. Evidently, they possess some new and heretofore unsuspected kind of artillery.

This, however, is quite in line with the sensational headlines of some American newspapers, which state that the Russians are "on the road to Berlin," when as a matter of geographical fact their advanced point in East Prussia is four hundred miles from that city.

Turkey has supplied another unexpected sensation during the week by abrogating the clauses in all her treaties whereby either special privileges are given to, or special burdens imposed on, the Sublime Porte. Her object is to get rid of the ex-territoriality of foreigners residing in Turkey for one thing. Up to the present time a foreigner in Turkey was not subject to the law of the land, but questions civil and criminal involving him or his property had to be tried in the consular court of the nation to which he belonged.

Fighting caused by the European War is even going on in Central Africa, witness the combats this week in the Congo Free State and in the Cameroons. Japan is making very little progress in her attack on Kiauchau.

On the water very little is going on. The White Star steamer *Oceanic*, which many of my readers will no doubt remember was taken by England as an auxiliary cruiser, has been wrecked off the Scottish coast, and is a total loss. The British gunboat *Pathfinder*, which was originally said to have been sunk by contact with a floating mine, was, it now turns out,

Continued on page 891

GERMAN TORPEDO BOAT FLOTILLA

THE WINONA BIBLE CONFERENCE

WINONA LAKE, Indiana, offers the public a great diversity of attractions during the summer months. The Chautauqua program is replete with entertainments and lectures of the highest character, and the outing features are inviting and stimulating. Nature has bestowed with lavish hand the adornments of the park. The luxurious shade of the forest trees, the graceful terraces, the numerous fountains and flowing wells, the picturesque lily pond and the magnificent lake, all contribute to the pleasure of the senses, and provide rest and recuperation to body and brain.

But the high tide of interest and broad expanse of opportunity and enjoyment at Winona comes at the time of its great Bible Conference in the closing days of August. At this time the attendance always increases, and the capacity of the hotels and cottages is often taxed to the limit. Ministers, seeking for inspiration and added knowledge of the inexhaustible text-book of their Master, missionaries and Christian workers, desiring to catch a new vision of life's responsibilities, and all others who would know more of the truths of the Bible and increase their efficiency for service, gather at this place to hear the earnest, scholarly messages that fall from the lips of the eminent speakers.

JAMES M. GRAY, D.D. MARION LAWRANCE W. E. BIEDERWOLF, D.D.

The season 1914 has been a notable one. Rev. F. B. Meyer, D.D., of London, delivered a series of sermons, profound, instructive and helpful. Rev. Charles Brown, of Ferme Park Baptist Church, London, was another of the speakers who held his audiences in rapt attention. Rev. John McNeill, D.D., of Toronto, awakened keen interest by his fiery eloquence. Dr. Robertson, of the Baptist Theological Seminary, Louisville, Ky., threw a flood of light on the historical parts of the Book by his learned discussions from day to day during the conference. Dr. James M. Gray, dean of Moody Bible Institute, Chicago, emphasized the literary value of the Bible. Evangelist William E. Biederwolf preached a number of times at the Hillside. He is associate director of the Winona Bible Conference, and closely identified with the International Association of Evangelists which holds its annual meetings here. Evangelist Milford H. Lyon, who recently became a resident of Winona Lake, gave several remarkable discourses. On Thursday, August 27, excursion trains brought six hundred people from Muncie, Kokomo, Marion and Logansport, cities in which Mr. Lyons held revival meetings last winter.

Dr. Frank N. Palmer gave eight lectures on Systematic Bible Study. Marion Lawrance, the Sunday School leader, delivered a number of lectures glowing with animation. Dr. Wedderspoon, pastor of Foundry M. E. Church, Washington City, brought a message that was appreciated. Dr. James I. Vance, of Nashville, Tenn., sounded the keynote of optimism in two carefully prepared addresses. "Bob" Jones touched the hearts of his hearers by his striking word pictures. Revs. B. B. Sutcliffe, Rohold and Rubens, each spoke on "Jews' Day." The interest in these converted Jews and their wonderful recitals was so marked as to place this special feature on Winona programs permanently.

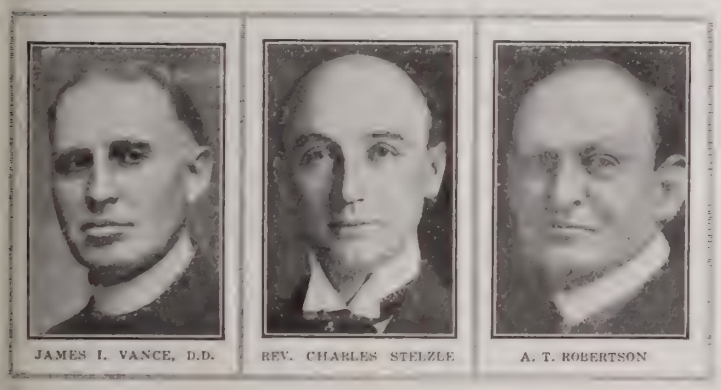
Dr. Charles S. Medbury, prominent in the Disciple Church and pastor at Des Moines, Iowa; Rev. George E. Guille, Bible teacher in Moody Institute; Rev. Frank E. Higgins, the "lumberjack" of the Northwest; Rev. Herbert C. Hart, president of the Evangelists' Association; Rev. Frank A. Miller, superintendent of the children's services; Rev. Charles Stelzle, sociologist; Major Cole, Rev. J. K. McClurkin, prominent Presbyterian minister of Pittsburg; Professor Charles Scanlon, general secretary of the Board of Temperance, Presbyterian Church; Dr. George R. Stuart, popular as lecturer and preacher, and many others appeared during the conference.

The great choir of two hundred voices led the congregation in the song services, and every one felt the exhilaration and stimulus of the soul-stirring songs. There were no dull moments during the ten days of this notable gathering, and the atmosphere was pregnant with a deep feeling of religious fervor.

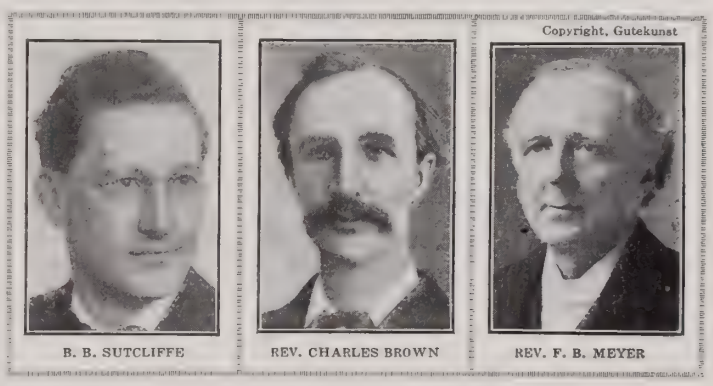
Simultaneous conferences were held at Chicago, Muncie, Bluffton, Rochester and Peru, the speakers being furnished from the distinguished men on the Winona list. This experiment met with hearty response, and will be repeated next season.

Dr. Sol C. Dickey, secretary and general manager of the Winona Assembly, and director of the Winona Bible Conference, has incorporated a movement to carry Bible Conferences into various parts of the United States during the winter months, and is making engagements for these events. He has retained a number of prominent foreign and American speakers who will accompany him on these itineraries, and there is every reason to believe blessed results will follow the undertaking. The eagerness with which the people receive the teaching of the Scriptures is one of the most encouraging signs of the growth of the kingdom. Winona's most important achievements will come through its Bible Conference.

V. M. HATFIELD.



JAMES I. VANCE, D.D. REV. CHARLES STELZLE A. T. ROBERTSON



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B. B. SUTCLIFFE REV. CHARLES BROWN REV. F. B. MEYER

HOW EUROPE'S PEASANTS SUFFERED BY THE WAR

THE little village of Blamont, near Avricourt, France, lay bathed in the calm hot sunlight of August a few weeks ago. The grain was almost ripe for harvesting; the millers were busy grinding flour for the bread, and the bakers baking it. Then came the call to mobilization, and the men of Blamont went away down the road, while the women did their part to fill the gaps left in their midst, happy in the thought that they had given their loved ones to their country. Little knew they what was before them!

One morning early came the soldiers, riding over the hills. Blamont and the surrounding towns were in the track of the invasion! Soldiers came thicker and thicker, melting into the landscape, yet covering all. They settled down on the village like a swarm of bees, demanding food, wine, fodder. Among the houses which had to answer their demand for food was the Castle, and in the castle was an American couple who were imprisoned there, who, having lost all they had and being unable to find even a horse to convey them away, were obliged to remain. The words of the woman, Mrs. L. B. Kendall, a New Yorker, used to luxury, but bearing bravely her discomforts, best describe her experience.

"In a few days," she said, "not only the adult men, but the boys and old men had disappeared from Blamont and the surrounding villages. Blamont became a place of women and babies. There was no harvest to reap. Everything in the track of the invading army was trodden to bits, and what had been garnered and stored was eaten by the troopers' horses in a few days; but in the fields you could see women about to become mothers, and old women, staggering under burdens that would have been heavy for a horse, as they went about collecting odds and ends and scraps to carry home. The carrots and turnips were dug up and eaten; the wine-cellars drained dry; for you know it is the rule of war to live on the enemy's country till it is exhausted, and not till then to begin to use the stores brought from home. My husband and I often said to each other: 'When the soldiers are gone, what then?' for there was scarcely a morsel of food left in the place. The *maire* of the village was in captivity, and his wife, who was our hostess at the castle, assumed his duties, doing her best to aid the distressed. She doled out the contents of a few bags of rice which she had—a handful at a time—while it lasted. I can see now those poor peasant women who came in their wooden sabots and aprons to take it home in their bowls! These people can make a little go a long way. But famine was not the only thing to be dreaded; the stench that came from the hundreds of unburied bodies lying everywhere grew to be unbearable even before we left. Poor Blamont! What future is before her!

"The last few days of our stay we saw all about us the smoke of burning villages, and thousands of women and children from seven towns came to us, homeless as well as destitute. Still there is always so much that is good to look for! The women whose babies came in this time of confusion and trouble were sheltered and cared for."

The foregoing description applies to great areas of Europe today. Villages burned, thousands left homeless, fields trampled, storehouses looted—this is war!

Do not think that the sufferings of war are confined to one country and that the invaded one. Germany, too, is a land of tears and mourning today. An American lady, Mrs. Ligschilder, wife of an Episcopal rector, staying with her husband in Munich, tells of what she saw there.

"It was very little," she said, "because I had my own three children to care for. But Munich was a manless city. In all the churches the women and children gathered twice a day to sing hymns; one could hear the bells calling them at all times. The conscription in Germany was more severe than anywhere else, and the suffering which is endured by families whose breadwinners are taken from them is unspeakable.

"Near my home was a family consisting, before the war, of the husband, who was a carpenter, and three small children, aged three, five and seven. They seemed very happy in their little stucco house, surrounded with flowers and arbors. The youngest fell ill with scarlet fever. At the crisis, when the mother was already taxed to the uttermost, came the call to arms. Fritz must drop everything and go. The few marks he earned daily stopped. Moreover, he must have warm blankets and socks to take to the war. With the little money at their command these were bought and Fritz left. Then the baby grew worse, and there was no money to send for the doctor. Alas! the little one died, and the stores in the house were all used up before kind German neighbors discovered their plight.

"Don't think the suffering people are left uncared for by their own neighbors. On the contrary, all the women better provided with funds are banding together in towns and villages to do what they can. They knit socks, make clothing, and send baskets of eggs and butter to the destitute. I saw the most beautiful spirit all over Germany. There are no rich or poor any more—all help each other."

The writer knows of a family living in a German village, composed, before the war, of an aged mother, two married sons and their wives, and a baby in each family. They were not living together, but were united by the close tie which binds a German household. Now, the sons are gone; the aged mother has been taken care of by relatives and the two young mothers are absolutely destitute. They have relatives in America who may help them later. How many German eyes are turned towards America for aid! With all that the government can do and all the kindnesses that neighbors can render, even to the limit of their own resources, there will still be countless cases of destitution like those cited above. Thousands of families will be rendered penniless as the "casualty lists" increase.

EDITH A. TALBOT.

With the Missionaries

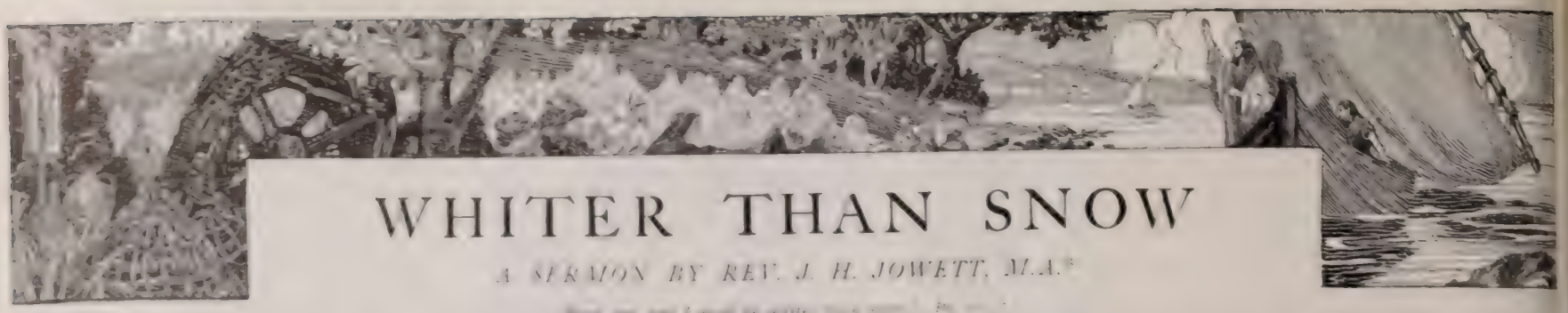
CHURCHES all over the country are calling attention to the conditions of the missionaries. The session of the Methodist Episcopal Church in St. Louis at Washington and Compton Avenues, has adopted a resolution enlisting the attention of the Christian people of America to the critical state which will soon exist among the missionaries of the world on account of the war in Europe.

. . .

THE Rev. J. L. McLaughlin is to be the official representative of the World's Sunday School Association in the Philippines, according to arrangements which have just been completed with the American Bible Society. Mr. McLaughlin has been secretary of the Philippine Islands Sunday School Union, giving such time as possible with other duties. He will now be a secretary with a salary, giving to the work of the World's Sunday School Association one-half his time, with full time of a trained Filipino assistant.

. . .

MISS JENNIE WHEELER, a missionary in Mexico, during the last six years at Saltillo, was protected in the English consulate. Of the twelve girls who should have graduated this year, six remained with her until the end, loyally pursuing their studies. So when she was forced to flee with her pupils to seek protection of the British flag, she gave them their diplomas, and now each of the six is teaching in the public schools, two in Saltillo, two in Torreon, and two in another city. Miss Wheeler had hoped to return by October at latest, but no time can as yet be set.



WHITER THAN SNOW

A SERMON BY REV. J. H. JOWETT, M.A.*

"Whiter than snow." What can be whiter than newly fallen snow? You have seen it in the first early light of the morning, before it has been stained by the world, and it has been so dazzlingly pure that it has made your eyes smart with the brilliance. It stretches out before you clean and white as an angel's wing. Then the city awakes. Its fires are lighted. Its chimneys pour out continuous streams of smoke. The atmosphere becomes thick and heavy and dirty. A thousand impurities pass into the white mantle, and leave the black impression of their unclean feet. It loses all its radiance. It becomes more and more impure, until at last it becomes the uncleanest of all things, dirty snow. In some places the whiteness is preserved longer than in others. The snow of the suburb has a more lingering whiteness than the snow of the city. The snow of the village retains its purity longer than the snow of the town. But even on the cleanest countryside, or in the cleanest hamlet, the snow gradually loses its luster, and becomes stained and soiled.

Now, the whiteness of the snow is our type and symbol of innocence. We speak and think of the little ones as innocent, and when we wish to express their purity, we use the figure of nature's purity, and declare them "white as snow." But the snow is soon soiled. Innocence is soon lost. The foul air of worldliness is breathed upon it, and its white luster is gone. And you know how fathers and mothers strive to keep their children in unsullied whiteness. They shelter them from foul breaths. They defend them from corrupt atmospheres. "If we could only keep them," they say, "as innocent as they are now, we should be satisfied!" Yes, but God wonders! We want them to remain white as snow. God wants them to become whiter than snow. We want them to remain innocent. God wants them to become holy. Innocence is purity by birth. Holiness is purity by choice. Innocence is original holiness. Holiness is tried and tested innocence. Innocence is greatness which has never had the chance of becoming badness. Holiness is goodness which has had every chance of becoming badness, and has remained lowly and stubbornly good.

Whiteness Is Not Weakness

When Jesus lay as a little babe in Simeon's arms, unspotted and sinless, his being was white as snow. When Jesus, as a man, returned from the wilderness, after having been tempted of the devil, strong and victorious, his character was "whiter than snow." God does not want his children to live in the insipid weakness of innocence. He does not wish the Christian life to be a prolonged infancy. He does not wish us to remain in the agreeable purity of innocence, but to go forward into the higher beauty of holiness. We have to rise into "the more excellent," into the radiant purity of a strong, noble, and positive life. There can be no stability where there is no conflict. There can be no strength where there is no choice. And there are the positive qualities which are sought for by our God. He wants us to be pure, and clean, and spotless, full of healthy, aspiring life. He wants us to have souls white, pure, and innocent, but he wants us to go forward to obtained substance. He wants us to have souls like the Master's, so strong in righteous purity as to be able to touch all impurity without being defiled. It is the white snow of holiness, the whiteness of aggressive strength, to which our Father calls us, a purity which is richer than gold.

And so our fathers and mothers cannot keep us in the whiteness of innocence. We must either become whiter as we become seasoned, fit for larger duties and put out into the world, and the tempter breathes upon us. Well, are we placed in that atmosphere, which does the Lord approve of us? What is the declaration of his will? Does he expect us to retire into seclusion? Yes, we have to keep our garments unspotted. His purpose is that we should pass through temptation and yet stand before him at last "not having spot or wrinkle or any such thing." The keynote of our religion is that we keep ourselves "unspotted from the world." Our Master wanted that we might be in the world, and yet keep ourselves unspotted from the world, and yet keep it, in the world but not worldly, and

* Name and Address Supplied by Author.

merely walking in innocence, but in the more perfect whiteness of holiness. Now, can that be realized? Do we practically believe that a man can keep himself unspotted from the world? Or have we dulled our consciences to the shaping of a compromise? Do we really believe that the heart can be kept robed in garments of white, or have we relapsed and found a kind of security in a diluted unbelief which confesses to itself: "No one can avoid being tarnished by worldliness. No one can escape its spots. They are like smuts in the atmosphere, and they fall and disfigure the whiteness of every soul." I think you will admit that there is the common refuge in which many Christians seek for justification in their sins.

Unspotted from the World

Let us look the difficulty fairly in the face. Take the life of a business man in these days when there is a terrible strain in the procuring of daily bread. There is, in business circles today, an immense quantity of defiling pitch. Can any man keep himself clean and unspotted? Again and again I have heard the answer: "No, it is impracticable and impossible. A man must be spotted; he cannot keep himself white, and if he is wise he will go into the world with garments that will show spots as little as possible, garments as near the world's color as he is able to procure." So much for the business man's life. Now take a minister's life. "Ah, well sure, that is quite different. A minister does not come into contact with the defilements of competitive life. He is not beset with rivalry and deceit. He is exempted from the pitiless and corrupting warfare of trade. It is quite easy and possible for him to keep his garments white and to keep himself unspotted from the world." Well, I often think I would be a less worldly man in business than I am in the pulpit. What is worldliness? Esau is the supreme Biblical type of worldliness. And his worldliness consisted in this, that he sold his birthright for a mess of pottage, he sold his manhood for a dinner. That is the essence of worldliness today.

A business man is worldly when he sells himself to gain his bread. A minister is worldly when he sells himself to gain his bread. Ah, there are more breads than one! A minister can sell his honor to gain the bread of applause. He can keep back the truth from those on whom he depends for his living. He can be besmirched by flattery. He can be lured by a false ambition. He can be snared to preach in the pulpit what he does not live in the home. He is beset by innumerable temptations to worldliness. Can the Master's ideal be realized? Can he keep himself unspotted from the world? Can he keep his garments white? Can we appeal to experience both for the minister and the business man? I do not believe in that sweeping condemnation of business men, which proclaims them all to be a spotted race. There are men who in their business keep their hands clean and their hearts as tender as when they pray, or as when they talk to their little child. Social life with all its uncleanness is illumined by souls who walk in spotless white. The ministry is adorned by many men whose hands and hearts are unstained. There are souls who wear the white flower of a blameless life.

The Stainless Christ

But even if we had no such examples of pure and spotless lives to which we could make appeal, we have still before us the Word of God, with its clear demand for spotless purity. The Bible never makes a compromise. It never lowers its standard. It never comes to a man and says: "Your circumstances are peculiar. You are placed amid much defilement. Your atmosphere is corrupting. I will make a compromise. In consequence of your feeble range I will give you license to be slightly spotted and impure." No, no! It makes no such low agreement. High up it keeps its standard! Character must be kept unspotted from the world! Your garments must be white! There is need that we thus remind ourselves of our high calling. If God has called us to pure and lofty heights, he will give us power to reach them. I think we should gain a great deal by having larger beliefs in the larger possibilities of our life, and larger confidence in the power of our religion. One or two things we must believe and declare. We must believe that Jesus Christ can keep a soul in perfect purity, with garments whiter than snow. If we have not gained that purity, if our souls are spotted with worldliness, the weakness is not in our religion, the impoverishment is not in the resources of our Lord; the failure arises from the resources not having been seized upon and enjoyed. We are not straitened in God; we are straitened ourselves.

Now, we must remember that Jesus of Nazareth passed through our world unspotted, with garments whiter than snow. He lived our common life. He experienced our infirmities. He was beset with temptations, hedged about by worldliness. He felt the kingdoms of the world and the glory of them. If he had had no intimacy with these lower reaches of our life, if he had soared above the dust and smoke of troubled humanity, and stood at last with white garments on some lone, lofty mountain summit, his incarnation would have been a mere pretense. I do not wonder at the whiteness of the snow which caps the head of Mont Blanc. I want to know if it will retain its loveliness in the streets of the city. And Jesus Christ came down into the low, common streets and lanes of human life. He came amid our pains, and sorrows, and sinfulness, amid our poverties and ambitions. He walked our muddy streets. He lived in our murky atmosphere, and he kept his garments white, yea, whiter than snow. I speak of him now as the man Jesus, our elder brother, all of whose resources are abundantly offered to us, and I ask, how was it accomplished, that in a corrupt and sinful world he kept himself unspotted from the world? I turn to the simple record of his life, and there is one outstanding feature which impresses me deeply from beginning to end.

The Atmosphere of God

I am impressed with Jesus' overwhelming sense of the reality of God's immediate and continual presence. To give that adequate illustration I should have to quote the entire life. "I am not alone; the Father is with me. The Father hath not left me alone." You feel the power of that consciousness all through his public ministry. He lived in the consciousness of his Father being ever about him like a surrounding atmosphere. That consciousness was his defense. His soul lived in it as in a pure air. Centuries before, Isaiah had spoken of the coming Christ, as one who should "draw his breath in the fear of the Lord." Will you mark that? It is rich in helpful meaning. It tells us how Christ drew pure breath even in an atmosphere of worldliness, how he kept his soul white amid surrounding uncleanliness. He drew his breath "in the fear of the Lord." His soul breathed in the fear of the Lord! His soul was set in the fear of the Lord, as in an atmosphere, and breathed it! But what is the fear of the Lord? The fear of the Lord is the consciousness of the Lord's presence. He who lives in the consciousness of the Lord's presence, lives in the fear of the Lord. That consciousness preserves and intensifies the soul's whiteness. It is unpolluted air for the breathing of the soul! Is not that what the psalmist means when he says that "the fear of the Lord is clean"? It is a clean atmosphere for the soul, an atmosphere which the soul can breathe in the most unclean surroundings, and escape from their defilement.

That is the atmosphere they breathe in heaven, "the fear of the Lord," the consciousness of the Lord's continual presence. That was the atmosphere of Paul's life. He tells us that he was "perfecting holiness in the fear of the Lord." His soul was becoming whiter and whiter as he drew breath in the fear of the Lord. His soul was becoming whiter and whiter as he lived more and more in the consciousness of the Lord's immediate presence. So Christ carried about his own atmosphere. So did Paul. So do all true followers of Christ. We must carry about with us the atmosphere of heaven, if we are to escape defilement from the atmosphere of earth. We can breathe the air of heaven while we walk the ways of earth. We can be breathing the pure air of the hills of God. We can ever draw our breath in the fear of the Lord. We can live in the protecting consciousness of our Father's presence. The Father is with us; we are not alone! Ever fill your souls with that consciousness, as you fill your lungs

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, September 27. Mark 7: 9-13. *"Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."* By way of illustration the Lord now places a genuine command of God over against a tradition of the elders. God has made it the duty of children to support their needy parents. Not only the written law of God names this duty when it tells children to requite their parents, but this duty is everywhere recognized as a law of nature. God has implanted it in the hearts of men. But the Pharisees had issued this teaching: if a person consigned his goods to the temple treasury he was excused from helping his poor parents. (The temple treasury was called *corbanas.*) If they appealed to him, he need only say: What you ask of me is *corban,* that is, I have already disposed of it to God and the church, and the parents, from a superstitious fear of disturbing the religion of their child, must withdraw their request and prefer to die of hunger. This tradition was plainly begotten of the greed of the Pharisees, most of whom were priests. Now, these are the men who could not bear seeing the Lord's disciples sit down to meat before going through the ceremony of washing their hands. They are so heartless as to be willing to destroy a life rather than yield a point in their arbitrary rules. How many are still being deceived in our day by a pretense of godliness, where there is not even the shadow of godliness!

MONDAY, September 28. Mark 7: 14-16. *"Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear."* When the Pharisees approached the Lord with their scruple about eating with unwashen hands, the Lord had dismissed the multitude for a moment. Now he calls them back, in order to guard his teaching regarding the laws of the church—to which all his hearers belonged—against possible perversion. He wants the common people to know his position correctly. The Pharisees will tell them that Jesus is a reckless disturber of the time-honored beliefs and customs of God's people. They will say to the people: "You know that unwashen hands defile the food. Defiled food further defiles the soul. Now, this Jesus thinks nothing of such defilement." To offset this report of his teaching, Jesus tells the people that he understands defilement very well; but the defilement by which a person loses his standing with God and his church arises from that person's depraved heart. The food that a person takes is in itself good; it does not defile the eater. But the wicked desires that come out of the heart, not only in regard to eating and drinking, but all such desires of whatever description, are indeed a defilement. The Christian mechanic who sits down to his frugal meal with the grime of his labor all over him is clean in God's sight, while the wealthy glutton may ask a thousand blessings and be scrupulously clean in body when he sits down to his sumptuous fare, and still be foul in God's sight.

TUESDAY, September 29. Matthew 15: 13, 14. *"Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."* The Lord's words to the multitude had been reported to the Pharisees, who professed themselves outraged by such wanton teaching. Their offense in turn was reported to the Lord by the disciples. Possibly the disciples themselves were not quite freed from their Jewish prejudices, and meant to indicate to the Lord by their report that he had created an unpleasant predicament for them by his unwarranted liberalism. Christ calms their fears by telling them: these Pharisees now look to you like trees of righteousness reared unto the praise of the Lord. But they are not of my Father's planting at all. Do not let their external glory deceive you. Not one of them will be transplanted to paradise. They will be plucked up and cast away. Changing the metaphor, he compares them, as on a former occasion, to blind guides, and warns the disciples not to follow their lead, that is, to have no respect for their assumed authority. They are to have nothing to do with them. If they bow to their decrees they will be ruined.

WEDNESDAY, September 30. Mark 7: 18-23. *"Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."* The disciples had not grasped the Lord's remarks regarding the things that defile a man, and they made further inquiry about this matter. The Lord justly expresses surprise at their failure to comprehend him, because, through his teaching in the Sermon on the Mount and through their personal fellowship with him, they might have become familiar long ago with his view of the vast difference between formalism and genuine religion, also of what the Lord considered the seat and origin of every action. He now reiterates his teaching, and lets us take a peep into the moral depravity of the human heart as it is by nature. What a breeding-place of iniquity do we behold! Here are the agencies of defilement which are ever active in all men. Here is where the cleansing should begin. Washing hands, and all forms of cleanliness are good, but they are merely external. They do not reach the root of the evil. So is also the selection of food an external matter, and the whole process of nutrition and digestion something natural, that does not affect the soul. Whatever impurities there are in men's food and in their eating, the physical organism itself takes care of. The divine means of grace are not needed for that. But who will purge the heart of its contaminating contents of wickedness? None but he who sends the Spirit of the pure Christ into our hearts by the Gospel, which sanctifies us wholly.

THURSDAY, October 1. Matthew 15: 24. *"I am not sent but unto the lost sheep of the house of Israel."* By his journey into Syro-Phœnicia, our Lord puts a practical emphasis on his teaching regarding the things that defile a person. Intercourse with heathen was considered defiling by the Jews, and the woman whom the Lord meets on this journey was a heathen. Let the pure Pharisees now watch the Lord picking a human pearl from among the corruptions of paganism, and then revise their rules about purity. But what a self-contradictory answer does the Lord return to the appeal of this pagan mother, whose cries are causing a sensation and becoming painful to the disciples! If he had no mission except to the Jews, why did he come into this heathen country? Moreover, is not this the Christ who "came to seek that which is lost," and who invited all that labor and are heavy-laden to come to him? Yes, and the happy ending of this episode shows that the words in our text were not meant as an absolute refusal but as a test both of the woman's and the disciples' faith; for the Lord in the end grants the mercy which at first he seemed to deny. The pedagogy of grace embraces some hard lessons which the believer must master if he is to grow up into spiritual manhood. The children of God know that their Father in heaven loves them, even when he meets them in a cold manner or shows them a frowning countenance. They do not judge him by feeble sense, but take their stand on his word and wrestle with him for his blessing when he challenges the genuineness of their confidence in him and tries their patience and perseverance in prayer by delaying his answer.

FRIDAY, October 2. Mark 7: 27. *"Let the children first be filled; for it is not meet to take the children's bread and cast it unto the dogs."* Luther said that he would have been scared to death if the Lord had answered him as he answered this Canaanite woman. A plain refusal of help would have been disheartening enough to this distracted petitioner; but to behold her humble request spurned in words of contempt, we imagine, must well-nigh have struck a death-blow to her faith. And does not the Lord by calling her a dog endorse the Pharisees' view of the heathen, and rouse the woman's national antipathy against him who faces her as a Jew? No, this was neither the aim nor the effect of his reply. There was, indeed, truth in the charge of corruption that was raised against the pagans. God himself had denounced them. They had become brutes in sin and vice. It is the business of Christ as the messenger of God to uphold the righteousness of God's judgments against the people who have forsaken him. However, at the same time, Christ shields the heathen against the unrighteous and merciless judgments of men who were no better than the heathen. Besides, it is good for the sinner to hear his utter worthlessness stated in unsparing terms, just as an honest physician will tell a patient of his desperate condition. But now observe the astounding application which the woman makes of the Lord's answer. She accepts his judgment. The Lord is right: she and hers have no rightful claim on the paternal kindness of God. They have forfeited children's rights in his family. But as for herself, she will consider herself richly blessed with a poor dog's portion, if he will but let her have that. Thus the faith of a true believer rises from a crushing humiliation and discovers in the very terms of refusal a standing ground for a confident appeal for help. The slenderest promise is a sufficient guarantee to the child of God that his prayer will be heard.

SATURDAY, October 3. Matthew 15: 28. *"O woman, great is thy faith: be it unto thee even as thou wilt."* Mark 7: 29. *"For this say go thy way; the devil is gone out of thy daughter."* There is faith, then, even where unbelief seems to reign supreme. In the midst of his enemies, Christ occasionally holds aloft, for the dismay of devils and wicked men and for the joy of his adherents, trophies of his conquering grace. Not only faith, but "great faith" can be begotten by his mighty word in localities where all odds seem to be against such a result. And faith is the open sesame to the bounties of God. Its confident appeal strikes at the door of mercy that seemed bolted and barred with the sign of "No Admittance" hung out to deter applicants. The believer is sure that he has legitimate business with the Lord his Helper, and that he is not an intruder but a welcome guest whenever he comes and upon whatever quest he is engaged. He can abide the Lord's time for helping. Erstwhile refusals can be changed into joyous grants, if the believer remains humbly and trustingly at his task of knocking, and seeking, and asking. And when the gift is given, the great Giver accompanies it with a word of admiration that is worth more to the petitioner than the boon which he had asked. God, as it were, takes the believer in his arms and says: Not only do I give thee what thou hast asked, but I love thee for coming to me with thy wish.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

TYRE, "THE JOYOUS CITY"

SEVENTH ARTICLE IN THE NEW TRAVEL SERIES

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

TOMB OF KING HIRAM, KING OF TYRE

STATUE OF ST. PAUL IN ROME

OF ALL the many journeys I have taken, I recall few more interesting than that which took me down the rugged coasts of Syria, from Beirut to Tyre. Every mile of the way is of historic significance. Over this highway of the sands and the seas, armies have marched and fleets have sailed. Phœnicians, Egyptians, Assyrians, Greeks and Romans, Crusaders and Moslems, Frenchmen and Englishmen, have contended for these coasts, and even in the present century, Italian dreadnoughts have bombarded these shores.

Even if no events of historic interest were connected with this coast, if we could forget the startling journey of Jonah, and took no interest in the spot where he is said to have been cast up on the yellow sand; if we cared nothing for the battles of Nebuchadnezzar, and the sieges of Alexander the Great, and Barbarossa, and Sir Charles Napier, our journey would still be one of unflagging interest, the natural scenery being so striking and unusual.

Close to the shore winds the road throughout the entire distance, now following a stretch of clear, smooth sand over which the waves of the Mediterranean, driven by the prevailing west winds, break continually; again working inland for a little way to avoid a rocky headland which juts far out into the sea, against which the white waves have beaten with little effect throughout uncounted centuries. On the other side of our road, and not far away, the mountains of Lebanon come down as though to bathe their feet in the salt sea waves, sometimes leaving only space wide enough for our "American wagon" to pass between the mountain and the sea.

About half way between Beirut and Tyre we pass the ancient city of Sidon; but now we must press on to the city which for centuries was one of the world's chief nerve centers. Tyre, the "Joyous City," the "Crowning City," as Isaiah calls her, when at the height of her glory and power he denounced her iniquities and foretold her destruction. Her first great king was Hiram, the ally of Solomon, and his reputed tomb today lies but a few miles out of the city. From her busy wharves were shipped the cedar and fir wood for the building of the first temple in Jerusalem. Even before this Hiram had sent carpenters and masons to help David in building his palace. Afterwards came Nebuchadnezzar, and for thirteen long years laid unavailing siege to the city, and was at last obliged to make a treaty of peace with her king. We pass over a few hundreds of years and see Alexander, with his invincible army, laying siege to this impregnable city. For months and months it defied his might and ingenuity, until at length, after innumerable repulses, he succeeded in building a causeway from the mainland to the island on which the chief defenses of the city were built, and the city fell a terrible victim to his long-baffled rage.

After the conquest by Alexander, Tyre never regained the magnificence and opulence, the luxury and insolence which Ezekiel and Isaiah rebuke, when "its merchants were princes and its traffickers the honorable of the earth, when the harvest of the Nile was her revenue and she was the mart of nations," as Isaiah poetically describes her glory. But what do we see today? As we approach this once mighty mistress of the world, we find her generous proportions have dwindled to the compass of a miserable Turkish town, scarcely more than a village, with some six thousand inhabitants crowded into narrow streets, behind forbidding walls. There are probably few dirtier towns in all Syria. The filth and offal of every household is thrown out into the streets, and one must pick his way carefully to avoid its contact. Outside the walls lie the sea-washed rocks once covered with splendid temples and palaces, now a reminder only of the truth of Ezekiel's terrible prophecy in which Jehovah says: "Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up, and they shall destroy the walls of Tyre and break down her towers. I will also scrape her dust from her, and make her a bare rock; she shall be a place for the spreading of nets in the midst of the sea, for I have spoken it, saith the Lord Jehovah, and she shall become a spoil to the nations."

THE CITY OF TYRE AS IT LOOKS TODAY

Was anything ever more vividly and picturesquely accurate than this prophecy? It was uttered, let us remember, when Tyre was at the height of her glory, and queen the mistress of the world. Does any skeptical authority, who discredits Isaiah and Ezekiel by saying that this prophecy was not fulfilled, because, forsooth, this dirty little Oriental town still covers a small fraction of the site of the "Joyous City" of old. It is literally true that many nations came up against her like the waves of the sea, that her walls were destroyed and her towers broken down, and that the far greater proportion of her former magnificent area was scraped clean to the bare rock, where the nets of the fishermen are today spread.

Where now are the splendid breakwaters that Hiram built? Where the mighty walls and splendid pavilions that Alexander found here? There is, however, one reminder of the famous siege, for the causeway which he built is still in existence, broadened to a full half mile in width by accumulated sands until one can scarcely realize that Tyre was ever built upon an island.

There is also one oasis in this Moslem desert, for after threading a half mile of filthy streets, one comes out into the bright, clean compound of the British Syrian Mission, with its schools for boys and girls, another for the blind, its Sunday schools and little chapel, all presided over by Miss Lord, one of the most devoted and successful of missionaries.

But Tyre is of peculiar interest to us not because of the glories of King Hiram, or the conquering armies of Alexander the Great, but because some three centuries after his day a little man, probably dressed in a brown cloak, landed here on his way to Jerusalem, and here spent seven days among his friends and co-religionists before pursuing his further journey. In Paul's day the city was by no means so glorious as in the days of Ezekiel and Isaiah, nor had their prophecies then been fulfilled, as in later generations. It was a Roman city and was still more or less famous for its export of glass and of purple dye.

If we consult the story of this last great missionary journey of Paul, which occupies nine chapters, a full third of the Book of Acts, we shall find that, after his long tour through Macedonia and Greece and back again through Macedonia and down the coast of Asia Minor, after touching at various islands on the coasts, as Cos and Rhodes, he sailed from Patara, which our maps will show us on the extreme southern coast of Asia Minor, almost exactly opposite to Alexandria on the African shore. Instead of sailing thither, however, the grain ship on which he was embarked had a cargo for Tyre on the Syrian coast, and leaving the great island of Cyprus on the left, after a voyage of some days he reached the ancient and famous city I have described.

He was evidently not expected, for the original Greek implies that he had to seek out his fellow Christians. The ship made its way into the inner harbor, where the outline of the ruined breakwater can still be seen, though with every tide the waves dash over its huge foundation stones. During the seven days in which the ship was unloading her burden and taking on a fresh cargo, Paul had time to meet with the disciples more than once. Perhaps every day they met to pray together, while he exhorted them, few and despised as they probably were, to stand steadfast for the faith. These disciples had a premonition of Paul's coming troubles and urged him not to go to Jerusalem; but their forebodings seem to have had little effect upon the apostle. Perhaps he spoke to them such brave words as he had already spoken to the disciples at Miletus at the beginning of this momentous journey: "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, . . . but I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the good news of the grace of God." One most affecting scene occurred at the end of Paul's seven days in Tyre. Now he did not have to go about the city seeking out his fellow disciples. Though he had no one to bid him welcome, there were many to say good-by. In fact, when he departed, there was apparently no Christian left in the city, for we are told that "they all, with wives and children, brought us on our way till we were out of the city." Then in the simple words of Scripture, "kneeling down on the beach, we prayed and bade each other farewell, and we went on board the ship, but they returned home again."

What a wonderful little prayer meeting was this on the sands of Tyre! We picked out the spot where we thought Paul and the disciples might perhaps have kneeled, and tried to imagine the pathetic scene. Here was Paul, about fifty years of age, though he had already begun to think of himself as "Paul the aged," for doubtless his many journeyings and tribulations had prematurely aged him, especially in appearance.

Luke and Timothy were with him, and we are not certain what other early Christians may together have kneeled on that shore. We know, however, that all the Christians of Tyre were there—not only the men, but the women and children—kneeling together on the soft, clean sand, with the waves rippling on the shore and the ship standing in the offing. The background of the Lebanon Mountains was the same then as now. The great city, to be sure, has shrunk to the wretched dirty town of today; but it was not hard for us as we crossed this sandy beach to picture the scene, for the natural features of the country around Tyre remain the same from century to century.

How we would like to have heard Paul's prayer and Luke's and Timothy's, and the petitions of the humble disciples! Soon they rose from their knees, the men embraced each other, and kissed each other on either cheek, as is the custom today, while Paul and his fellow disciples rowed off to the waiting ship, and the disciples on the shore strained their eager eyes to catch the last glimpse of their well-beloved leader.

GALA DAY AT MONT-LAWN

"AND make a good story of it," added the editor, turning to other things. "Nonsen—!" . . . But I had best not say that to the editor. Still, it is nonsen . . . err—unnecessary to give me any such warning. A good story, indeed! No one who has seen Mont-Lawn, as I have, could write any other kind. Why, there are three thousand children to write about!

Speaking of figures, just pause a moment to consider a few in connection with that place! Ninety thousand delicious meals go smacking out of sight in one season; thirty thousand heaven-watched nights are slumbered snugly away; three hundred and ninety thousand hours, jammed to the last second with fun, are touched off like so many entrancing fire-crackers; four million shouts of laughter go rollicking up, up, up till they break in on the songs of the angels and add a note of human praise to the heavenly strain.

How do I get these totals? By multiplying each child's daily round by 3,000, the number who go to Mont-Lawn each for a ten-day treat. And even then I am omitting the trolley ride, train ride, ferry trip and stage ride, both going there and returning to the city, for each of the 3,000; and the unexpected shower bath each gets on arriving: brrrrrr; and I am not reminding you how those myriad hours are divided into daily excursions in the woods and byways of that charming country, into playtimes upon the ample outdoor apparatus, into rest-hours in the cool pavilions, into song sessions in the beautiful Children's Temple, into once-a-week afternoons of racing, hunting the red-cross bean, and impromptu entertainments by the children themselves. No time to mention here the sensation, that never loses its novelty, of flopping into a sweet, clean, cozy bed every night at seven. No time to mention a lot of delightful things. All that must be left to your imagination, while I write a good story about Mont-Lawn.

But before I begin let me say a word about William Milledge, the chef of the Home. He started to be an elephant, but changed his mind just in the nick of time, and so is an elephant in size only. And he never gets done smiling about it. He has a catching smile: all his busy helpers have caught it, every teacher who passes him has a pleasanter expression in consequence, the children are just so many bits of mirror all during their meals, each one reflecting that genial smile. It even leaps across from the kitchen of Fort Plenty to the kitchen of the Old Homestead where Mrs. Meyers is in charge, and adds its charm to a face already sufficiently endowed by nature. Best of all, that wondrous catching smile sets in and affects the disposition—and there you have a faint idea of the domestic staff that looks after the ninety thousand meals. Can you wonder that sunshine gets into the food itself?

HOME AGAIN

But about that good story. Just a word first, though. You know the children always line up and march into Fort Plenty to the tables. There are usually about three hundred or three hundred and ten, say, and first the boys march in double rank nearly to the building, then halt, separate into two lines between which the girls sedately march into the dining-hall, followed by the boys. As the boys marched past me the other day, I noticed a tiny girl keeping up in line, and started to ask her how she came to be with the boys, when my eyes, traveling along her arm to her hand, discovered it clasped tightly in the larger hand of a sturdy big brother possibly twelve years old.

WATCHING A MONT-LAWN FETE FROM THE OLD HOMESTEAD

And that is one typical incident of Mont-Lawn life—the faithful care big brothers and big sisters take of their little home companions when both are there at the same time. When you come upon such cases, either in the quiet ranks of the marching diners or amid the pandemonium of the playground, you suddenly understand that *all* these poor little "creatures" are verily boys and girls with loving natures and wonderful capacity for appreciating kindness. And instantly and forever their makeshift clothing, their so easily disordered hair, their just naturally dirty faces are forgotten, and you see instead "little ones" who might "come unto Him," but whom a hard fortune has thus far denied almost everything that boys and girls are entitled to.

Then it is you realize what a splendid work Mont-Lawn is. (I'll get to that good story presently.) Why, on Labor Day, the great final gala day of the season, you almost forgot for a bit that the three hundred children in a day or two would go back to comfortless homes, supperless beds in many cases, harsh conditions day and night, constant struggles against poverty's barrier to improvement. Quite a goodly company gathered to see the season's closing ceremonies, and the children furnished a most creditable part of the entertainment. A few of the teachers, practically over night, had drilled many of the boys and girls in charming folk dances given on the lawn, the possibilities in these children of New York's poor districts being very strikingly brought out.

First they had assembled as always in the Children's Temple, and there had sung as only Mont-Lawn children can. But that feature of the work is now famous. The venerable Dr. Babbitt, faithful visitor these past twenty-five years and more, and Dr. Ferdinand C. Iglehart, stalwart friend of the Home, both spoke in exactly the right vein, and both bore tribute anew to the revered founder of Mont-Lawn, Dr. Louis Klopsch. Rev. James R. Morris, for years a missionary in Africa, held the young audience with folklore stories, and in the evening treated the children to a stereopticon talk, the first evening affair of the season. The day was perfect, and the great lawn never presented a more animated scene than it did that afternoon following the exercises in the Temple. The wish was persistent that the work could go on and on without interruption.

It has been a wondrous summer. And now three thousand girls and boys are bearing their hard lot a little more bravely for having been ten days at Mont-Lawn. Tired little lips break into smiles now and then at some reminder of Mont-Lawn days. Big brothers, while mothers work fast so as to go out and collect a few cents with which to buy an evening's meal, keep little brothers quiet by stories of Mont-Lawn: "Hey, Jimmie, don't you remember that day we had the ice cream? An' that other day in the woods, hey, Jimmie? Aw, Jimmie, quit crying; you ain't hungry, be you? Say Jimmie, maybe we'll get to go there next summer, too, hey, Jimmie?"

. . .

Well, next summer isn't such a long way off. But, glory be, those marvelous buildings at Mont-Lawn are not going to stand wholly idle until then. Something new is being done this year. A part of the institution is being kept up through October for tots under school age, and for these intervening days as many such children as possible will be given full-time outings at Mont-Lawn. There will be some change in routine; probably less than a hundred children will be taken at a time. Shorter days and cooler nights will necessitate new methods of handling the little guests. But a vast amount of additional good will be done during these early fall weeks.

The same executive staff will be in charge, some of the same teachers will be there. In short, there will be in a sense a concentration of the good things of Mont-Lawn upon a smaller group of children. And if the experiment turns out well, the regular season will in all probability begin at least one month earlier than formerly when next year rolls around.

But I had almost forgotten about that good story. The best place to begin is—but I declare, if I say anything more I will have to do it the way my mother finishes her letters, by writing around the margin of the page, which wouldn't do at all here.

W. B. ASHLEY.

. . .

The plan for the extra period is to select weakly children (not sick children) as far as possible, and give them a good bracing start for the coming winter. It is a splendid way of extending the good work of Mont-Lawn.

The benefits of Mont-Lawn may be doubled for all future years by the successful carrying out of this extension plan.

"REAL CHURCH" ON OUR BATTLESHIPS

BY CHAPLAIN F. B. THOMPSON, U.S.N.

DURING the recent disturbances in Mexico, and our occupation of Vera Cruz, all the chaplains in the United States Navy were ordered to sea but two. There were more chaplains at Vera Cruz while the fleet was mobilized here than perhaps have ever been together at any one time in the history of the corps. As far as can be ascertained, but one has been detached, so all the navy yards and training stations will have to be supplied with chaplains in the near future, with one exception. Many ships are still without chaplains, but it is believed that the addition of some twenty-six to the corps, authorized by the last naval appropriation bill, will be sufficient to supply each large ship in the navy and provide for all yards and stations as well.

With this assured increase, it looks as though religious interests in the navy were at their best, and that soon many of the personnel afloat will be able to enjoy a privilege long denied them: that of public worship. During our stay in Vera Cruz, there were perhaps 2,000 men in attendance at divine service each Sunday, while all the ships with chaplains were present in the harbor. Besides the regular service in the forenoon there were special afternoon services on ships not having chaplains, and with the marines ashore.

Some years ago, the captain of one of our battleships without a chaplain was visiting the captain of a battleship to which a chaplain was attached on a Sunday morning. He was escorted to the place where divine service was being held, and the visiting captain expressed his surprise that so many men were in attendance at the service; the captain of the ship replied, "I'll have you to understand we have real church on this ship."

Knowing something of the feelings of many fathers and mothers whose sons are in the navy, and of the desire they have that their boys shall have the advantages of religious worship and the influence of the church, I write to assure some at least, that real church is held on board the battleships of the fleet to which chaplains are attached, every Sunday, with few exceptions, and on ships to which they are not attached, from time to time when arrangements are made for them to visit ships for that purpose. With the increase in the corps, it will be but a short time, we hope, until all the battleships in the fleet will be supplied with chaplains to minister to the religious needs of the men.

Attendance at the regular service on board ship is optional, but the observation and experience of the writer is gratifying indeed as to the number present week by week, and in the interest shown by all. It is doubtful if the average church congregation

Continued on page 882

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

America the "Good Samaritan"

WHILE we write, the great war in Europe—the gigantic struggle that has bewildered the world—appears to be nearing a crisis. Not even a conservative estimate of the losses in battle is yet possible, but we know that the final list of the wounded and missing will be appalling. Rumors of mediation are being discussed in the capitals, with the probability that our government, as the only neutral Power available at the present time, may be requested to assume the friendly but difficult office of mediator. A day of national prayer for peace in Europe has been announced from the White House. Let us be unceasing in our supplications that the storm may soon break, and that the blessed sunlight of peace may again shine out over Europe and the whole world.

While cabinets and diplomats are explaining and protesting and attempting to justify the course of their respective governments in this suicidal war, the Christian people of America have an opportunity to enter the field, not as foes but as friends of the warring nations. As a great Army of Peace and Rescue, we can reach out and help the widows and little children whom the war has deprived of their natural protectors. This is a mission of Christlike kindness and blessing that should call out the heartiest sympathy of every father and mother in our own favored land. We have been spared the horrors of war. We owe it to God as a thank-offering to help these unfortunates across the Atlantic, whose lot might have been our own. We owe it also to Him who has enjoined upon his followers to comfort the widow and the fatherless. We owe it to the homeless and helpless sufferers because they are our brothers and sisters, children of the same great Father who hath made of "one blood every nation of men." And we owe it to ourselves as Americans, whose duty and privilege it is to demonstrate to the struggling millions that our neutrality is not that of indifference, but one tempered by humanity and kindness. The part assigned to us is that of the "good Samaritan" among the nations, and we should esteem the privilege as a very high and precious one, rich in blessing and potential in the cementing of international friendship and goodwill.

Let us, then, translate our friendship into deeds by reaching out hands of helpfulness, especially to those who seem to be well-nigh forgotten in the great struggle—the thousands who have been bereft of their breadwinners. These Silent Sufferers can be numbered by the tens of thousands. In their desolated homes with anguished hearts they are facing bitter privations. They need our help and they need it quickly.

While you count your blessings—and they are not few—do not forget to share them. To do something for others is one of the secrets of happiness. Send in your gift today to the CHRISTIAN HERALD Relief Fund in aid of the widows and orphans, and have a personal part in the great work of body and soul-saving. Be assured that no matter how large or small your offering may be, it will be welcome.

A Nation's Prayer for Peace

READERS of THE CHRISTIAN HERALD have a special interest in President Wilson's proclamation calling the nation to unite in prayer on October 4 for the restoration of peace in Europe, because they were represented in the many appeals which urged him to this step. Last week we published the telegram sent the President from the CHRISTIAN HERALD office, voicing the wish of the subscribers, particularly members of the Prayer League, that such a day be named.

Nothing can possibly be more fitting than that the people of this greatest nation now at peace, and on friendly terms with all the warring Powers, should unite in supplication to Almighty God to stay the hideous ravages of war and show the way to peace. And this united prayer, while it is offered in the interests of Europe, will react in untold blessings upon America itself. Such a spectacle as that of a whole continent convulsed in war must force the thought of multitudes toward God, awakening a longing that men would entrust their ways and plans to him. On one side the ocean a continent at war; on the other side a great nation at prayer. This turning of the minds and hearts of the people toward God, this supplication, not for self, not even for our own nation, but for other nations, should mark a new chapter in our own history, a chapter which shall mean new faith, new unity, new love, new power for righteousness.

The People and the Hymnal

THAT there is a very widespread popular demand for a revision of the hymnal is no longer a question of doubt. Responding to our invitation for a full expression of the views of CHRISTIAN HERALD readers as to the hymns that have been found most serviceable in the spiritual work of the churches, a very large number of letters has been received. Counted up to August 30, the vote showed these instructive results:

Total vote cast on all the hymns	9,339
Number of hymns voted on	1,731
"Jesus, Lover of My Soul" received	337
"Nearer, My God, to Thee" received	322
"Rock of Ages" received	315

The results of the voting will now be submitted to a committee of pastors, composers and hymn-writers, whose judgment we shall publish in an early issue.

The hymn-book of the immediate future should be one combining musical sweetness with dignified and reverent expression of a character suited to divine worship, and not merely to be regarded as musical diversion and entertainment. All the great hymns of the past that have stood the test of long years of service are of this character. There should be no place in the service of the church for doggerel music or vacuous, sentimental verse. We are appreciative of the fact that God often chooses strange instrumentalities to accomplish his purposes, and that even the foolish things of the world may be made to praise him. But to deliberately include as a portion of the divine service compositions against which reverence, musical taste, and common sense revolt, is unthinkable. As one composer writes us: "There are plenty of good hymns and tunes that the people love to sing. Why then use doggerel or trash?" This, we submit, strikes the true keynote for the revision movement. Moreover, the coming hymnal should be one that will be equally welcomed by all the denominations of the Christian Church.

A Municipal Food Board

HOPEFUL signs continue to be noted that the people are constantly growing more determined to take into their own hands the business of transporting and distributing foodstuffs. The suggestion has been made in New York City that a Food Board, or Department of Commerce, be established as part of the city's government to "gather data relative to production, sources of supply, how goods may be brought to the city, and what prices consumers should pay." Commissioner Hartigan is reported as suggesting that such a department be established, first as an emergency measure, but later to be made permanent.

The city is still providing municipal markets, and transportation companies are being asked to provide special facilities for farmers who wish to send their products to these public markets.

Since food means life, it is right that the people should have a dominant voice in the business of distributing the food they need. They are becoming more and more unwilling to tolerate "corners" and other maneuvers which push up to tragic figures the cost of life's necessities. Also, they are learning that they are quite capable of doing for themselves what they have, to their own disadvantage and distress, been allowing others to do for them. Other cities may be expected to act promptly upon this suggestion which has been made to the metropolis.

The "Atrocity" Collapse

IN EVERY great war, it is seemingly inevitable that there should be charges and countercharges of atrocities. It has been so in the present European struggle. Refugees, distraught over their misfortunes, have told tales of terrorism which grew with every new recital. Rumors, originating nobody knew where, were magnified and accepted by correspondents as actualities. During the early stages of the war, Germany was practically cut off from communication with the rest of the world, and thus had no opportunity to answer those detractors who represented her armies as resorting to barbarous methods on the field and in the treatment of prisoners and non-combatants. Refugee stories of outrage and brutality by German soldiers had free course, unqualified and uncontradicted, in the British and American newspapers, although to the thousands of Americans who have traveled in Europe it must have been incredible that the German character should have undergone a transformation which suddenly changed thoroughly disciplined troops into a horde of vandals.

Now, however, we have the whole fiction of German atrocities punctured and exposed by the voluntary attestation of five well-known American correspondents, including representatives of publications in Chicago and Philadelphia and the Associated Press. These gentlemen, on learning of the charges in circulation, made a special investigation covering two weeks, with the result that they found not the slightest confirmation of the alleged atrocities in Louvain, Brussels, Nantes, Lunéville and many other cities and towns, nor in the surrounding country anywhere within a radius of a hundred miles, the territory covered including many of the localities mentioned in the charges. They found not a single authenticated case of wanton mistreatment of prisoners or non-combatants. Even the refugees were unable to supply evidence in support of the "atrocity" stories. The whole structure of fiction collapsed under their unbiased investigation.

Not "Armageddon"

REV. DR. JAMES M. GRAY, dean of the Moody Bible Institute, in discussing the European conflict at the Bible Conference held recently at Mountain Lake Park, Maryland, declared that the present struggle has no connection with the battle of Armageddon. He said: "That the present war is not the Bible battle of Armageddon is demonstrated by several considerations: First, Armageddon is in Palestine and not in Europe; second, the object of the battle of Armageddon will be the destruction of Jerusalem after its reconstruction; thirdly, the attacking power in the battle of Armageddon will be the same countries as composed the Roman empire under the Cæsars. Russia was never a part of the Roman empire, neither was Germany, nor a part of Austria. Italy, France, Spain, Great Britain, excepting Ireland, were in the Roman empire. There must, therefore, be a different alignment of the nations before Armageddon can be fought. The war by no means indicates the end of the world. Before the end of the world, the Bible plainly indicates that we shall have a millennium of peace and righteousness. The war may indicate a nearing approach of the end of the present age, or dispensation."

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Government Education for Children

AS THE result of thousands of appeals for advice on the care and training of their children from mothers throughout the United States, the National Bureau of Education announced the other day that it had established a Home Education Division. The objects of the bureau are to help parents in the home education of their children with reference to health, games and play, early mental development, and formation of moral habits; to interest boys and girls who have left school and are still at home, by directing their home reading and study, and to further the education of the parents in the home. There is a question as to how far Federal paternalism should go and not interfere with the local home or individual responsibility. But there can be no doubt as to the value of the Department of Home Education just instituted. The government has been a little backward in this class of work. It has spent much money and effort in seeking to preserve the health, lives and comfort of the animals on the farm; to improve the physical condition and value of horses, cattle, sheep, hogs, etc. Almost no attention has been paid to improving the condition or comfort of mothers and children. The new department of the Bureau of Education will do much to correct this omission. The value of the healthful instruction of children to the national life is recognized in this command:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. 6: 7.)

The Deadly Tsetse Fly

RELIABLE statistics show that 200,000 native Africans have within the past eight years died as the result of sleeping sickness caused by bites of the tsetse fly. Death is pretty nearly certain to result in from six to eighteen months after the bite. The English Government is making an exhaustive study of this deadly insect. Professor Philip Austin of the British Museum has been out in Africa for the past five years experimenting with the pest. Whole villages have been burned out to stop its ravages. The fly is about the size of the ordinary house-fly, but its wings overlap. The proboscis, with which it sucks the blood from its victim, is longer than its head. A celebrated photographer of wild animals returned from Africa the other day with many trophies of his art, but he was unfortunate in having been bitten by a tsetse fly. He has put himself in competent surgical care, and though he does not feel comfortable in his situation, he expects confidently that he will escape the usual fate of such victims. It is to be profoundly hoped and prayed that this artist may be spared to a life of usefulness and happiness. The soul has been bitten by the deadly serpent of sin. Christ's blood is the certain antidote. The Saviour expressed this truth when he said:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. (John 3: 14, 15.)

Hidden Dangers in Sea

SHIPS totaling 136,000 tons have sailed from the ports of the world during the past three years, never to be heard from again. With them have been lost more than a thousand lives. Commander J. Foster Stackhouse, of the British Naval Reserve, is in Washington, seeking American co-operation in clearing the seas of hidden dangers. Commander Stackhouse is preparing to start on a seven-year ocean-charting expedition. Secretary Daniels offered whatever assistance his department could render. There are hidden rocks and hulks of sunken ships in the sea of life, on which human barks strike and sink with loss of precious souls. Paul makes this reference to such disasters:

Holding faith and a good conscience, which some having put away concerning faith have made shipwreck. (I Tim. 1: 19.)

Arrested for Telling Fortune

A WOMAN who described herself as a "minister of the White Rose Society," which she said was a religious organization, was arraigned in the courts of one of the large cities the other day on the charge of being a fortune-teller. She was suspected of being a fraud, and a woman detective was placed on her track. The detective had her fortune told, and the "minister of the White Rose Society" charged her two dollars for the prophetic service, and was promptly arrested. The magistrate put the fortune-teller under a bond of $2,000 to keep the peace. Professional fortune-tellers have preyed on the credulity of the public from the earliest times. They have been usually shrewd enough to picture a rosy future for the subject, and the fee charged has been cheerfully paid. P. T. Barnum's estimate of the gullibility of the general public is not far from the truth. In all the callings of life there are pretenders who take the people's money without rendering the slightest equivalent. They are the incompetent professional men, the tradesmen that with misstatements induce the purchase of wares without value, and the fakirs of one kind or another. It was a woman fortune-teller who made much money for her master, whose evil spirit Paul cast out, which act led to his arrest, chastisement, and imprisonment.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. (Acts 16: 16.)

FREE MUNICIPAL MARKETS INSTITUTED

THE outburst of public indignation at the pushing up of the price of food products, upon the pretense that the war in Europe required it, prompted some of the cities of the country to establish free open markets where the gardeners and farmers may bring their products for sale, and the citizens may come and purchase them. New York City early in September instituted four municipal markets, one at the Manhattan Bridge, one at the Harlem Bridge and Third Avenue, one at the Fort Lee Ferry convenient to the New Jersey farmers, and at the Queensboro Bridge, easy of access to the Long Island farms. The markets were small at first, but they have grown immensely in the wares offered, and in the people buying. Many rich persons in their automobiles patronize them, and send their men and maids with baskets on their arms, and the plain people hail the new plan as a great blessing in being able to get the necessaries of life at a reasonable figure. Thousands of bushels, and thousands of wagon loads of vegetables fine and fresh have been bought at prices mutually satisfactory to seller and buyer. Butter, eggs, meat, and fish in great quantities, singularly fresh, have been procured at reasonable figures. Other free markets will be established in the Boroughs of the Bronx, Queens and Richmond. It looks as though many cities of the country would imitate New York's example. Newark, N. J., has several successful free markets just instituted. It will be well if this experiment will rebuke those miserable creatures who want to make money unjustly out of the misfortunes of others. The free markets of Palestine and their popularity are suggested by Christ's words: "They love the uppermost rooms at feasts, and the chief seats in the synagogue, and greetings in the markets." (Matt. 23: 6, 7.)

Government Buys Mount Washington

THE great central peak of the Presidential Range, Mount Washington, the grandest of the White Mountains, has just been purchased by the United States Government and made a part of the Eastern National Forest Reserve. The purchase includes not only the most central peak of Mount Washington, but its flanks and spurs, and the other Presidential peaks of Clay, Jefferson, Adams, Monroe and Franklin. It adds 35,000 acres to the 133,000 belonging to the National White Mountain Preserve. The ultimate plan is to have a national park of 600,000 acres. The Eastern National Forest Reserve will furnish water-power for practical industries for generations, and will afford untold pleasure and benefit to the bodies, minds and souls of the people who shall visit it. The mountains of Bible lands were the scenes of events most tragical. On one of them mid fire and smoke the law was given to Moses; on another the lawgiver fell asleep in death. On one Christ was transfigured; on a hill outside the city gate our Lord was crucified; from a mountain he ascended into heaven. Jesus loved the mountains he had made, and often repaired to them for rest, for meditation and for prayer. He selected one of them as his pulpit for the delivery of his inaugural, which was to form the character and determine the destiny of the race.

And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them. (Matt. 5: 1, 2.)

Fatal Toadstool Mistake

AS THE result of mistaking toadstools for mushrooms, Jacob May and William Ogden, of Lafayette, Ind., are dead, and George Bauer and Michael May were sent in a dying condition to the hospital. Michael May gave a party at his home, and what was thought to be mushrooms was served as the greatest delicacy. An hour after the dinner was over four of the diners were prostrated, two of whom died in an hour. Every year numbers of persons are killed by the deadly toadstool, taken by mistake for the delicious mushroom. What tragedies there are in the moral realm by the innocent substitution of things that are poisons for those that are healthful and lifegiving. An intimate friend is thought to be all that could be desired, but there is an evil element concealed which makes the companionship deadly. A book seems to have the warmest sentiment, and the highest motive, and yet there lurks within it a virus that makes it a deadly toadstool instead of a luscious mushroom. A man by mistake put some wild gourds into the pottage while it was cooking

And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. (II Kings 4: 40.)

G. A. R. Convention

WHILE a great war rages in another land, the peaceful forty-eighth national encampment of the Grand Army of the Republic was held in Detroit, Mich., during the week closing August and beginning September, with Commander-in-Chief Gardiner in the chair. Routine business was transacted, and Comrade David J. Palmer of Washington, Iowa, member of the Eighth and Twenty-fifth Iowa regiments in the Civil War, was elected commander-in-chief for the coming year. Washington, D. C., was unanimously chosen for the encampment for next year. The roll showed that 11,187 members had died during the year. The report of Adjutant General Oscar A. James showed that on January 1, 1913, there were 180,213 members in good standing in the G. A. R. and that on January 1, 1914, there were 171,335. A committee was appointed to frame a bill to be introduced into Congress, retaining veterans in the government employ irrespective of their age. The convention also opposed any change in the flag. It will be only a few years till the last veteran of the Civil War on both sides of the conflict will be gone. The drummer boys and youngest that carried the musket are all of them old men now. Of them it can be said:

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. (Job 5: 26.)

THE PATIENT IN ROOM L

BY ANNIE HAMILTON DONNELL

RUTH ANNIE breezed in upon her mother's quiet and rather wistful meditations. Ruth Annie was the embodiment of vivid and lovely young life; from the bronze head of her to her slender little feet she was delightful. People said of Ruth Annie that she took after the Dunns instead of her father's folks. Some of the people, reminiscing agedly in chimney-corners, remembered her mother's looking a lot as she did now—just as bright and delightsome and breezy, they said. Ruth Annie's mother sometimes had a vision of herself as a recreated, a young and blithesome Dunn again, and the vision allured and drew her if for no other reason than that in it she folded her hands and rested. They were not folded now, but hurrying frantically upon Mrs. Supervisor Craven's tea-gown.

"Oh, Mother!" burst from this daughter-of-delight in the doorway. The light fell on the flushed young face and Esther Tilden read but one thing in it.

"You've got it, Ruthanny! I knew you would—I knew it! Oh, my land, six hundred a year!" She might not need to be a Dunn again. Rest—a little rest—seemed already in her reach. The fussy tea-gown of Mrs. Supervisor Craven slid to the floor.

"Ruthanny, seems too good to be true!"

"Mother, what are you talking about? Do you mean the high school place? Of course, I haven't got it yet. Mr. Craven only wanted to see me about substituting, while Miss Simmonds is away. Oh, Mother, what made you go and—and interrupt my soul?" The words were an actual wail. Suddenly the light in Ruth Annie's eyes seemed to deaden and die out, but it presently flared again, but more feebly.

"I've been to the missionary meeting. That returned lady from Africa spoke—oh, beautifully! We drank in every word. Mother, right then and there it came to me what I wanted to be." She crossed over to Mother's sewing-window and stood, a straight and inspired young creature, looking through the scarcely impeding substance of her frail little mother to that far Dark Continent she had been hearing of. It was not Mother she saw, nor the elaborate gown Mother had picked up again from the floor. She saw beckoning black hands, and her soul nodded "I'm coming" to them.

"They need me, Mother. She told us their awful need. I must learn to be a nurse, and go to them. Mother, don't you see? You wouldn't have me refuse my call?"

To Esther Tilden the poignancy of that moment was like a blighting shock—an oversweep of pain. She had been aging before, but from that moment she was old. She could not speak, but there was no need. The thrilled young voice ran on in her ears—Ruthanny's singing voice, her voice-of-delight.

"And to think if I hadn't gone to that meeting to-night I'd have been willing to teach school all my life! A civilized, happy, pandered school! Perhaps I'd never have known I had a soul. Mother, when can I begin to learn to be a nurse? Those poor sick creatures can't wait much longer! Emileen Addis is going to begin right off, I don't know but to-morrow. She's always meant to be a nurse, but not a missionary one till to-night. She says her guardian will consent, so she needn't wait till she's of age. I needn't wait, Mother—you won't ask me to wait?" The pleading of the voice-of-delight! Mother heard it through the tumult of her pain. And suddenly the soul of Mother caught hands with Ruthanny's soul and went with it toward those beckoning black hands. Mother's soul kept up. Perhaps there had never before been a real hero-Dunn. At this moment in awful travail one was born.

"I'll have to finish off Mis' Craven's dress first, but it won't take long," was Mother's answer to Ruth Annie's plea. "You can ask Milroy Mead to get my old Saratoga down, out o' the attic, in the morning. It needs tinkering up, but Milroy's handy with tools. You can be emptying your bureau drawers while I'm finishing this dress."

"Mother!" Ruth Annie fell on her knees and plunged her head into the soft heap on Mother's lap. "Mother, you're so good! But I knew you'd be—I knew! I told Emileen Addis so. It won't cost very much, Mother, just for a uniform and—things. Emileen says they pay you something almost from the very first. It will take three years, that's all."

All! Esther Tilden caught her breath. Were three years a short time to reconstruct her plan of life, hers and Ruthanny's—to work and live alone, and live alone and work—to get ready for all afterwards? Would all afterwards be short? Yet in spite of all these startled, dreadsome thoughts it did not occur to Esther Tilden to assert her mother-rights over this headstrong young daughter of hers. Bewildered and almost terrified though she was, it only "occurred" to her how beautiful and holy an ambition the child's was. She, too, saw far visions of supplicating black hands outheld to her Ruthanny. She thought to herself with a thrill of fervor that if she were young, like Ruthanny and Emileen Addis, *she* would go to that needy country a nurse its unnursed sick.

But she was only old. Fifty-three seemed th to her threadworn, fragile little body. Her pa must be sacrifice—just sacrifice. But the sacrifi —dear Lord of lonely mothers, the sacrifice Ruthanny! In very anguish of the thought s fought it back and forced herself to turn to preser practical needs.

"Ruthanny, you just fill the kettle, dear, a start the fire up. We rushed supper so for you go to the missionary meeting, I guess we didn either of us eat much. We'll have some toast a cocoa now, to make up. I can't stop a minute, but can eat sewing."

She was used to "eating, sewing," in a dain crumbless way of her own. Esther Tilden did things daintily. Ever since her young husba had faded out of life and left her to face the wor with a tiny baby in her arms—ever since that s time she had sewed—sewed. It sometimes seem that she would die sewing. Without her thimb her finger felt cold, she said, and mercy, if she w to fold her hands she'd drop to sleep!

She had sewed the mortgage off from her litt house; she had sewed away all the accumulat debts incurred by the young husband's long sic ness, and by several sicknesses since then of Rut anny and herself. She had sewed Ruthanny throu grammar and through high school. Now here, b fore her, lay new tasks for her willing, courageo hands. There was no danger of her thimble-fing growing cold.

"There's a little top-o'-the-milk in the yello nappy, if you tilt it up easy—don't put it in my cu though, for goodness' sake! I hadn't ought to dri rich cocoa, you know."

"Well, you won't!" laughed Ruth Annie, tiltin easy. "There aren't six drops of 'top' here! Mothe how can I make toast and cocoa to-night? Ever thing is so different now."

Yes, everything was so different. Over M Supervisor Craven's tea-gown Mother gently sighe It seemed the blood of her heart she was stitchi into those seams rather than scarlet silk. T cocoa, when she sipped it daintily, tasted burned her, but it was the taste of burned sacrifices on altar rather than Ruth Annie's scorched milk.

"It won't need—why, much of *any* money to tal the hospital course," Ruth Annie was thinking she drank her own cocoa; "Mother won't have spend a lot, I'm thankful for that. Just a fe

Continued on page 888

OCEAN GROVE'S BANNER SEASON

THE "banner season of Ocean Grove" concludes this month. "Not in years has the tide of spiritual life been as high," says Dr. Aaron E. Ballard, the veteran leader who in spite of his nearly ninety-four years of age presided at the closing sessions. "The preaching has been of unusually high standard and effectiveness." Officials of the Camp Meeting Association report that this has been one of its best years financially, because of the enlistment of several new members who have shown remarkable aptitude for "attending to financial operations in a spiritual way."

During the season, which opened Sunday, June 21, with a sermon by Bishop Berry, the congregations assembling in the Auditorium have been addressed by Dr. David J. Burrell, of New York; Dr. Charles H. Wishart, of Chicago; Dr. Russell H. Conwell, of Philadelphia; Dr. Cortland Myers, of Boston, Dr. George C. Peck, of Baltimore, and other distinguished preachers.

During the camp meeting Thomas Harrison, "the boy preacher," was among the popular speakers. Dr. C. E. Guthrie, of Wilkes-Barre, delivered the morning sermon on the last Sunday. The young people's meetings were led alternately by Dr. C. L. Mead and Dr. W. H. Morgan. Mrs. Theodore F. Henderson, wife of Bishop Henderson, of Tennessee, sang at many of the services.

"The holiness meetings this summer, in charge of Dr. and Mrs. Henry Wheeler, assisted by Mrs. Mabel Q. Stevens, of Florida, who gave an evangelistic address every evening, and Colonel S. L. Bringle, of the Salvation Army of New York, were especially helpful and aided very materially in improving the spiritual life of Ocean Grove," says Dr. Frank L. Wilson, of the First Methodist Episcopal Church, Yonkers.

Dr. Wilson, as vice-president of the Camp Meeting Association, has rendered particularly active service during the season, putting his shoulder under the heavy burden of directing affairs in general in a way to relieve Dr. Ballard from mental as well as physical fatigue and over-exertion. Dr. Wilson also had charge of the Beach Meetings at the North End, and conducted an adult Bible class of 2,000.

The last Sunday was a notable day. Bishop Oldham stirred the great audience, packed into the vast Auditorium, by his sermon on "When Christ Becomes Real." Dr. Oldham admonished his hearers not to be content with a phantom Christ. "Let the visualized Christ be real to you," he said. "Mere outer knowledge of the Bible is often accompanied by a vanishing Christ. A close literal or historical study of the Holy Gospel with a penetrative mind avails a man nothing unless he reads with a hungry heart."

Dr. Charles M. Boswell, of Philadelphia, conducted the after-meeting. "The after-meeting," said he the next day at the closing service of the season, "is just as efficient as ever. The twentieth century sinner is no different from the old time sinner, and the twentieth century Gospel is no different from the old time Gospel. At every after-meeting held this season, some souls have received the baptism of the Holy Spirit. And the Sunday nights have been mountain peaks. Not only have there been conversions, but from many church members the rust has been removed and the machinery put once more in running order."

So great was the attendance at the closing Sunday evening service, that an impromptu overflow meeting was held in the Arlington Hotel by Rev. Charles H. Madison, of Poughkeepsie, resulting in many conversions.

Ocean Grove is early astir on its closing day. At 5.45 there is a sunrise consecration meeting in the Tabernacle. At 6.45 there are "family devotions" in the Auditorium. Both of these services were led by Dr. Ballard, who at the 9 o'clock hour baptized about thirty children. Then followed reports from the various department leaders, concluding with the raising of money to enlarge the Young People's Temple. In almost no time, over $1,100 was pledged.

The Camp Meeting ended with its time-honored institution, the annual "Walk Around Jerusalem," when, with members of the Association in the lead, the congregation, singing "We're Marching to Zion," forms in procession and marches to and through the various buildings of worship and around the canopy-covered model of the city of Jerusalem.

"I never saw so many aged sain in all my life!" exclaimed an enthusiastic onlooker as the line moved slow in the autumn sunshine, threading i way along the avenues, up and dow back and forth, in and out the doo of one sacred edifice after anothe Silver crowns were the prevailin fashion among those who participat in this strangely impressive parad "Onward, Christian Soldiers," sa the voices, "marching as to war" while feeble steps faltered as the obeyed. "In the Sweet Bye-and-Bye rang out another group, while fac which already reflected Heaven's glo shone happily. "When The Roll Ca Sounds Up Yonder" brought out dee Amens from many who anticipa answering that call before anoth camp meeting time. On and on the marched and sang, returning to t Auditorium to close with "God B With You Till We Meet Again Many a cheek was wet with tea many a heart beat quick with symp thy, those of the aged with glorio anticipation, those of younger fo with pangs of heartbreak, as t wavering voices rose to heaven chorus:

"Till we meet again, till we meet again,
Till we meet at Jesus' feet."

Surely that observer spoke tru who said, "The next thing to goin to heaven is to 'walk around Jerus lem' at the close of the Ocean Gro Camp Meeting."

MARY KENDALL HYDE.

A WEEK IN THE WORLD'S NEWS

GOVERNMENT AFTER "LITTLE" BUSINESS, TOO. Thirty-one food dealers were recently indicted in Washington by a Federal grand jury, charged with conspiracy to fix and maintain prices above normal. Attorney General Gregory said that under existing conditions, capitalization of misfortune by arbitrary increase of the price of foodstuffs is so peculiarly reprehensible that, whenever convictions are obtained, the government will refuse a fine or civil remedy and will insist upon sentence of imprisonment. Officers of the Department of Justice are actively scouring the country for similar offenders.

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CHICAGO MUST WIPE ITS FEET. The women's clubs of Chicago have organized a Women's Street Cleaning Bureau, and will ask to have the city's street appropriation turned over to that organization, with a view to putting the money to some other use than, as alleged, to provide soft berths for political henchmen.

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FRIENDS MOURN THEIR LEADER. The Friends' General Conference, held at Saratoga, N. Y., was clouded by the death of Henry W. Wilbur, whose funeral took place in Philadelphia, September 9, during the sessions. Dr. O. Edward Janney was made secretary of the Society of Friends in Mr. Wilbur's place, temporarily. The conference discussed woman suffrage, but failed to endorse it. Rehabilitation of the society and extension of the organization were urged.

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A WISE BOARD OF EDUCATION. Class-room discussion of the war or of the nations engaged in it has been forbidden principals and teachers in Philadelphia, even at the loss of any courses that might lead too close to the frontier of the forbidden topics. It is hinted that a temporary discontinuance of the study of geography and history may result from a literal observance of the new rule. Possibly for once a Board of Education finds favor with the pupils under it.

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WITH THE ARMY IN COLORADO. On September 5 President Wilson addressed the miners and the operators in the Colorado coal regions where Federal troops have for a long time been stationed to preserve order, urging a three-year truce, and the observance for that period of certain principles and rules proposed by the Commissioners of Conciliation who, by the President's direction, thoroughly investigated the conditions there after the recent small civil war. Among the provisions are the enforcement of the mining and labor laws of the State (it is claimed by the miners that parts of these laws are dead letters); striking miners not found guilty of unlawful conduct to be guaranteed work; the creation of Grievance Committees for the adjustment of disputes, and of a permanent Federal commission to adjust disputes which those committees fail to settle; no mine guards other than necessary watchmen to be employed; full-time running of the mines; and early withdrawal of Federal troops.

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AT THE OFFICES OF THE Board of Foreign Missions of the Baptist Church, news is received that all the Baptist ministers in Germany able to carry arms have been called to war, and the churches are without pastors except in a few instances where the ministers are too old to be in service. It is claimed that there are between 30,000 and 40,000 Baptists in Germany, and nearly 2,000 ministers; all are called to the colors who are able to carry a musket. In Russia the Czar has granted religious freedom to the Baptists, about 25,000 in number, in recognition of their service, and many of the Baptists are running hospitals in the Baltic provinces.

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ACCORDING TO A LETTER received recently by Dr. A. Woodruff Halsey of the Board of Foreign Missions of the Presbyterian Church, the conditions in Syria are becoming more complex. Since the Turks have been mobilizing their army, calling out all men between 19 and 45 years of age, Beirut has been in a state of terror. All banking business is stopped and an eyewitness declares that on August 15 15,000 people fled to the mountains in fear of being called into service or of being massacred.

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SCHOOL BEGINS AGAIN IN MEXICO. The brief vacation taken by the Mexican factions has come to its inevitable close, and fighting is now once more on full time. The enrolment is not yet as large as just before the last war term closed, but the principals have their respective truant officers out rounding up the delinquents. The thing is in earnest, too. Heavy fighting between Constitutionalist forces and ex-Federals is reported from several quarters. Zapata is keeping Mexico City in terror; he has cut the main water supply. Famine has attacked many sections, due to the failure to harvest the crops and to the long cessation of railway traffic. The United States Government has removed the border embargo on arms, in the interests of the Constitutionalists, presumably. The plans of Generals Carranza and Villa have not been made known.

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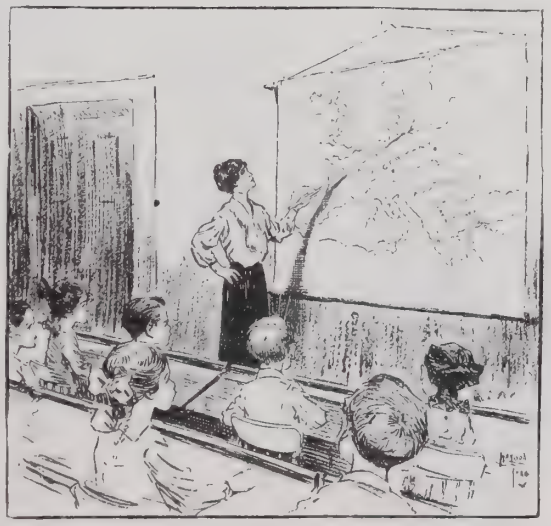
BUTTE, MONTANA, STILL ON THE MAP. The threatened destruction of Butte by the miners who have split the Western Federation of Miners in two, has not followed the establishment of martial law there, and on September 9 the twelve companies controlling the copper output had the temerity to notify the ten thousand and more miners who recognize either the Western Federation or the Butte Mine Workers' Union, that open shop will be maintained in future, and miners may belong to one or both or neither union; it will make no difference to the employers. Wages and hours established under union contracts will continue for the present. Butte had won fame as producing one of the finest examples of labor contentment and efficiency under union methods. But in June it became apparent that the Federation had lost its hold on the majority of its members, and could no longer live up to its contracts with the operators. The revolt has bred bitter hostility between the remnant of the old union and the cohorts of the new. The open shop order has not as yet acted as oil on troubled waters.

FIRST MERCHANT SHIP FROM CALIFORNIA TO NEW YORK VIA PANAMA CANAL



FOR THE LAST TIME WITH THE OLD MAP

From the Boston Herald.

WIRELESS TELEPHONES TO TRAINS. The Union Pacific Railway announces that as a result of nine years' experimenting it is about to instal a part wire, part wireless, telephone system by which verbal communication can be maintained with running trains for a distance of 100 miles from a station, thus immensely simplifying the control of the right-of-way and the direction of affairs in emergencies. By the intercar connection, passengers may make dining-room car reservations without the labor of walking the whole length of the train and back again, only to repeat the trip at the dinner hour: not the greatest of the new system's advantages, perhaps, but interesting just the same.

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RAILROADS ENCOURAGED TO HOPE. Railroad executives have made so convincing a presentation to President Wilson of the needs of that business as affected by the war's influence upon traffic that he has pronounced their case a good one and assured them of his active support in securing relief where feasible through government agencies, also urging the public to give favorable heed to the railroads' plea for larger revenues. In this connection may be mentioned the reported purpose of the House Ways and Means Committee to include a three per cent tax on railroad freights (levied on shippers and consignees, not the carriers) in the bill to provide for the expected $100,000,000 deficit in customs receipts, due to the war. That tax it is estimated, will produce $55,000,000; $33,000,000 more will be raised on land, and $9,000,000 approximately on domestic wine.

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A GOOD WORK CEASES. The press of September 11 reports the closing of the George Junior Republic at Freeville, N. Y., by order of the trustees, September 1, due to the heavy falling off in contributions to the work. The annual budget amounts to about $60,000 a year, and there is at present a deficit of about $17,000. This institution, which has become world-famous, was founded in 1899 by William R. George, and has entertained visitors from all over the globe. The affairs of the republic during the past year or two would seem to indicate that the enterprise may not be resuscitated, at least for the present.

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NEBRASKAN COVERS CANAL ROUTE BETWEEN CALIFORNIA AND NEW YORK. On September 5 the American-Hawaiian Steamship *Nebraskan* arrived in the port of New York from San Francisco by way of the Panama Canal, the first merchant ship to cover this route, and bringing the first cargo of California fruit, it is said, that ever reached New York by an all-water route. Commercial organizations of New York City sent formal greetings and congratulations to the ship's officers and crew and to the steamship line. The *Nebraskan* was enthusiastically cheered as she steamed to her berth in Brooklyn.

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THE AMERICAN RED CROSS SOCIETY will send a big steamship abroad with physicians and nurses, and stocked with supplies for their beneficent work. The 10,000-ton liner *Hamburg* has been chartered and renamed the *Red Cross*. Over $100,000 has been raised by the Society to finance this first division of its European war relief corps, Miss Mabel Boardman, head of the American Red Cross, giving her personal direction to the raising of the present fund and the dispatch of the relief ship. Preparations aboard the *Red Cross* had been made with a view to the ship's sailing the early part of the month. It was discovered, however, at the last moment that the crew contained many Germans, some being naval reservists. The discovery led representatives of Great Britain and France to object to the ship's touching at ports of those countries, and in consequence the departure of the *Red Cross* was delayed until other seamen could be substituted for the Germans. The destination of the ship is Falmouth, England. About one hundred and twenty-five nurses and over thirty doctors are in the expedition. They go well supplied with surgical and medical necessities, prepared to minister to the needs of the wounded in the name of humanity and without regard to nationality or to the rights and wrongs of the war that has called them to duty.

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STRAYED WAR ITEMS. The almost complete elimination of newspaper correspondents from the zone of activities is one of the notable features of the war. A number of well-known American writers who were sent by their papers to report the war from first-hand observation succeeded in accompanying the German army for about two weeks, and were held as prisoners a portion of the time under suspicion of being English spies. They finally were permitted to make their way across the Dutch border. This is the party of correspondents whose signed statement was published at the close of our last week's war story.

There was a sputter of peace talk during the week ending September 12, based on alleged utterances of one or more foreign ambassadors in this country, but it was stated in official circles that no real ground existed for expecting any move in that direction by any of the warring Powers. Efforts to bring about mediation proceed, however, and powerful influences are being enlisted by church bodies, peace societies and others.

A considerable fleet of American merchant marine is being rapidly created under the new shipping registry law, which modifies conditions hitherto prohibitive to foreign-built vessels. A total of six freight-carrying ships had either hoisted the American flag, or given notice of their intention to do so, on September 11.

Shoe manufacturers and dealers in a conference at New York and representing three national associations, gave notice that while as yet the war had not seriously affected the business, an advance in the cost of raw materials was unavoidable and would result in an increase in the retail prices of shoes. Manufacturers rely on foreign sources for the bulk of their calf and kid skins and chemicals used in the tanning process.

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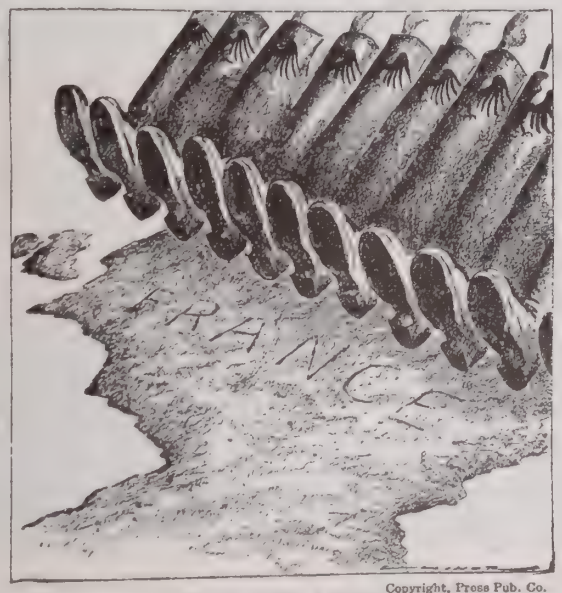
RUINOUS FLOODS IN CHINA Severe floods are destroying life and property in the Shangtung Peninsula, China (across which the Japanese must march if they would invest Tsingtao), one small stream, 15 feet below the town, having risen until it poured through the gates, causing great damage; many natives were rescued by missionaries, but many others were drowned. The homeless and destitute now number thousands, according to reports.



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THE "GOOSE STEP"

From the New York Evening World.

BECOMING CHRISTIANIZED

From the Baltimore American.

MULTITUDES HOMELESS AND STARVING

THE PITIFUL APPEAL OF THE WIDOWS AND CHILDREN OF EUROPE'S WAR FOR AMERICAN AID

SUBSTANTIAL progress has been made during the past week in organizing the work of the CHRISTIAN HERALD Relief Fund for the Widows and Orphans of the European War. Steps have been taken looking to the appointment of Central Relief Committees in France, Belgium, Germany, Austria and Russia, and it is confidently expected that full committees will soon be at work with facilities for reaching points where effective service can be rendered.

Co-operating with THE CHRISTIAN HERALD, the great body of Protestant churches in America will be asked to take up the cause of the widows and orphans of the war in Europe and present it for the sympathetic support of their people. On the Continent, a number of Protestant evangelical pastors and laymen in the various countries will give the movement their active aid, co-operating with the Relief Committees in their labors among the sufferers. Among these foreign workers, Pastor Charles Wagner (author of *The Simple Life*), and Rev. Dr. Dickie, of the American Church in Berlin, will probably be identified with the operations of the committees in their respective countries.

There are indications even at the outset that the CHRISTIAN HERALD Relief Fund will be welcomed by benevolent Americans as affording an opportunity for special Christian service of the most direct and effective sort. That this feeling is widespread is evident from the letters already received, which come from New York, Massachusetts, Ohio, Vermont, Illinois, Minnesota, Pennsylvania and other States.

A friend in Welland, Ont., sends $10 for the War Relief Fund, being the first Canadian subscription. We trust these will be the forerunners of thousands of other contributions in aid of the stricken families who are the innocent victims of the war.

A writer estimates that there are already over a million orphans in Western Europe, including France, Belgium, Germany and England, made fatherless by the war. Assuming this to be a conservative estimate, if we include not Western Europe alone, but all the European countries involved in the sanguinary struggle, this appalling figure will be more than doubled. What of the orphaned children of Russia, Servia, Austria, who must be added to the roll of the fatherless? And what of the hundreds of thousands of sad-faced mothers who will listen in vain for the familiar footsteps of those dear ones who are sleeping in crowded graves on the battlefields?

These are the pitiful domestic tragedies which the war has brought to all classes alike. The return of peace, when it does come, may gladden others; but it will not lift the burden of sorrow from the homes of bereavement.

Then there is the great army of the homeless—those whose earthly belongings have been destroyed by the terrible war. These are doubly victims. Shelterless and foodless, they are to be found in almost every locality where the destructive march of the armed hosts has left its trail of blackened ruin. Shot and shell and the torch have taken everything from thousands of families. Driven from fireides and pleasant surroundings, they have suddenly become wanderers, tramps, Ishmaelites.

A correspondent of the London *Daily News* writes from Boulogne, giving this realistic picture of war and suffering:

"St. Quentin was raging with battle. In a dense wood between St. Quentin and La Fere a number of people had taken refuge—peaceful peasantry for the most part. The wood was raided by cavalry, though the white flag was hoisted on the outskirts. The undergrowth was dry as tinder, and the order was given to fire it. In a few moments the wood was a huge, raging fury of flame, roaring madly. A priest told me this tale in the gray hours of dawn this morning. 'What happened to the people there?' I asked. 'What happened? God alone knows!' and tears rolled in torrents down his face."

Mme. Vandervelde, wife of the Belgian Minister of State, writes of the condition of the peasantry of that devastated country, and pleads for the sympathy of Americans. In her appeal she says:

"It is for help for devastated homes, the fatherless families of those whom this terrible war has left houseless, who will be left without rooftrees, without money to rebuild them, and—and all too often—without sons or husbands to work for them.

"I am the bearer of a letter from our well-loved Queen. The countryside is strewn with the dead and dying. Thousands and thousands of people have nothing in the world left, not a roof over their heads, no money, no clothes, nothing, and no chance of earning a living of any sort.

"The sight of the poor refugees streaming into Antwerp from Louvain and Malines, women with babies in their arms, their older children clinging to their skirts, men wheeling their decrepit fathers in wheelbarrows or helping along a crippled brother or son, all knowing they will never again see the houses or cottages they and their parents were born in, is more pitiable than any words can possibly express."

There are still a number of American women in Paris, and they are doing splendid work in aiding the widows and children of soldiers who have died in the war. Among them is Mrs. Herrick, wife of the American ambassador. Some of these golden-hearted ladies have even parted with their jewels to do this Christ-like work. Many French families have been reduced to poverty by the war, but all who have the means are uniting under the inspiring example of the Americans in giving aid to those mothers and children who have lost their breadwinners. They sew garments, they cook, they comfort, they give lavishly and lovingly all they have, be it much or little, to those who have nothing, and who, if not befriended now, must perish. These conditions are duplicated in the war zones of all the countries involved. Wherever one goes along the highways, he meets little groups of the homeless and hopeless peasant folk, almost always women and children, with occasionally a few aged men. In many cities food is scarce and mounting toward famine prices, but to the homeless price is not a consideration, as very few of them have any money.

Many of the Americans stranded abroad in Holland, Belgium and Germany, though in trouble themselves, have generously helped the war refugees. In Holland provisions are becoming scarce and the people are substituting rice flour for wheat. But Holland is neutral and has not felt the effects of the war economically to any extent, compared with those countries where the great struggle has been consuming the visible supply of foodstuffs at a frightful rate.

If the war, which is not yet eight weeks old, should be prolonged, famine is certain in several countries. It is already feared in Austria. A London *Daily Mail* correspondent writes that the empire is nearly bankrupt; trade is at a standstill; the harvests are going to waste and Vienna is menaced by actual famine. The only bread is the rough army bread and it is scant even now. Vast masses of the working and starving are scattered throughout the country for whom nothing can be done. There is neither work, food nor money.

Belgium is little better off. The government has granted seventy-five centimes (fifteen cents) a day to soldiers' wives and twenty-five centimes (five cents) for each soldier's child, but there are thousands who are unprovided for. A Paris correspondent (Sept. 9) writes that hundreds of the refugees and the homeless sleep in the fields at night and by day the roads present a cavalcade of misery that is indescribable.

Says another Paris correspondent: "Women and children in the last stages of exhaustion are tramping to Havre from all sorts of places in Normandy. Those who find rough beds of straw and waste to sleep on at night regard themselves as fortunate. Streams of carts laden with household goods line the highways.

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PEASANTS FLEEING FROM THEIR HOMES

Every one is invited to contribute to the CHRISTIAN HERALD Relief Fund in aid of the widows and orphans of the European War. All contributions will be acknowledged. The following sums have been received up to date:

CHRISTIAN HERALD "Pressing Need Fund"	$100.00
Mrs. Louis Klopsch	50.00
Reader, Welland, Ontario	5.00
Mrs. B. E. L.	5.00
"For Widows and Orphans of the Faith"	50.00
W. E. H.	1.00
G. H. S., Tenafly, N. J.	5.00
Otto Koenig	50.00
Mrs. M. E. Rutherford	10.00
Theodore Waters	10.00
A. H. H.	2.50
A. M.	.50
J. G.	.25
E. B.	.25
C. M.	.50
W. H.	.50
J. P.	.50
J. H. B.	.50
A., Demarest, N. J.	1.00
Sisters F. A. L. and E. B., Rockford	10.00
Mrs. E. A. P., Worcester, Mass.	1.00
Friend, Welland, Ont.	5.00
Friend, Welland, Ont.	5.00
Friend, South Euclid, Ohio	1.00
Subscriber, Pawlet, Vt.	1.00
D. H., Ladd, Ill.	3.00
Subscriber, Nicollet, Minn.	5.00
Abigail A. Witter	5.00

THE PRESIDENT'S CALL TO PRAYER

By the President of the United States of America:

A PROCLAMATION.

Whereas, Great nations of the world have taken up arms against one another and have put many millions of men into battle from the counsels of statesmen have not been able to save from the horrors of war; and

Whereas, In this, as in all things, it is our privilege and duty to seek counsel and grace of Almighty God, humbling ourselves before him, confessing our weakness and our lack of any wisdom equal to these things; and

Whereas, It is the especial wish and longing of the people of the United States, in prayer and council and all friendliness, to serve the cause of peace:

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in his mercy and goodness showing a way where men can see none, he vouchsafe his children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil and thought in the world; praying also to this end that he forgive us our sins, our ignorance of his holy will, our wilfulness and many errors and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this eighth day of September in the year of our Lord one thousand nine hundred and fourteen and of the independence of the United States of America the one hundred and thirty-ninth.

WOODROW WILSON.

By the President:

WILLIAM JENNINGS BRYAN,
Secretary of State.

WHEN WAR'S ALARMS SPREAD TERROR ROUND

SCENES FROM THE WAR ZONE WITH CAPTIONS BY WILLIAM B. ASHLEY

Copyright, George Grantham Bain

1. Where grain should toss its golden head;
Where ripening crops should stand;
There flames a deadly sheet of lead
That sears the fertile land.

2. In place of neighbor shouting loud
To neighbor 'cross the field,
There rolls a hellish-smelling cloud—
A score of lives are sealed.

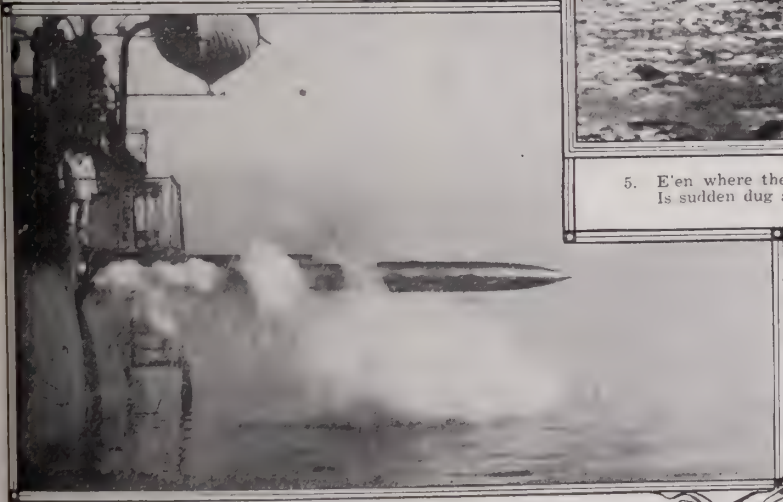
Copyright, Brown Bros.

3. Down from the bright and friendly sky,
Down through the affrighted air,
Down on the city's buildings high
Destruction forth doth fare.

5. E'en where the fisher's smack sailed brave
Is sudden dug a yawning grave.

Copyright, International News Service

4. Nor stays its blight on city street,
Nor questions what's below;
All in the path of its fiery sleet
Crumples beneath the blow.



6. The might to further Labor's ends
Becomes a foe to life;

7. The bounteous gifts that heaven sends
Become a sacrifice.

Copyright, Brown Bros.

8. And every sun that shines shall find
This, that was once a home:

Copyright, Brown Bros.

9. For every link 'twixt humankind
Proves frail as ocean foam.

LOVE'S ANOINTING*

Rich Mary, Poor Judas*

By Amos R. Wells

MARTIN LUTHER coined the phrase, "Amen folk." He meant folk that say "So be it" by their lives and not merely by their words—folk in dead earnest, folk that mean business.

Mary of Bethany was one of these "Amen folk." The alabaster flask was very beautiful and costly, but she gladly broke it. The spikenard ointment was very expensive and precious, but she gladly poured it out on Jesus' head. It was the most valuable gift she could make, probably, but she thought not of its value, only of the value of him to whom she gave it.

The story is told of a little boy who loved a canary very much. But his mother was sick, and the singing of the bird disturbed her, so he gave the bird away. "How could you part with it?" asked his wondering mother. "Didn't you love it?" "Yes," the boy replied, "but I love you more." So Mary loved Christ far more than any possession; and we must be like her if we would enter Christ's kingdom of love.

Mark does not tell the full story; perhaps Peter, his informant, missed the most significant part of Mary's deed. But John, the disciple nearest Jesus, did not miss it. It is he who tells us that Mary bent over Christ's feet, anointed them, and wiped them with her hair.

Then, Mary pointed out to us, very quietly, the way of blessing. "I used to think," says F. B. Foster, "that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts." Down like Mary, bent in humility, love, and joyful self-surrender at the feet of our Redeemer.

To think that this lovely deed should arouse criticism! It shows what a base passion is fault-finding. Have you ever listened to a true art-lover as he estimated the paintings in a gallery? He did not go around pointing out the false drawing here, the inharmonious coloring there, the poor composition of this picture and the ungraceful lines of another. No; everywhere he found something to praise. A little crowd gathered about him, seeing beauty through his eyes. His was the true criticism, which is appreciation. Such a critic in the realm of character would find many a Mary in every neighborhood, women of gentle heart and loving deed, humbly pouring their ointment over the feet of the Master. But the fault-finding spirit will never find them.

Judas, the thief, traitor in his heart and soon to be traitor in his life, led the fault-finding. "What a sinful waste of money," he cried, " with so many poor in Bethany who need it!" and many were fooled by his hypocrisy.

What did Christ mean when, in answer to this fault-finding, he used the oft-quoted expression, "Ye have the poor always with you?" Did he mean that poverty is fated to continue in the world? That the dream of comfort and plenty for all is an empty dream? By no means.

I have just been reading about President McKinley's cabinet. Every one of those eight men had been a poor boy. Every one had worked his way up. Only two of them had a college education before beginning their active life out in the world. Yet there they were, powerful officers in charge of one of the world's greatest nations.

In that sense we may well hope to have poverty always with us—not the hard, grinding, hopeless poverty of Palestine, born of oppression and robbery, but the poverty of honest independence, leading, by the pathway of open opportunity, over the hills of brave struggles, to the city of success. With this poverty, thus conquered, every poor disciple of our Lord is rich; while every rich man, if he has the heart of Judas, is poor indeed.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

We [illegible] to be more than we are; but we must work up to the limit of our [illegible], if we are to win the Master's smile at "Well-done!" And the remarkable thing is that the greater things that it and work up to the limit of your fences this year, you will be able to push them farther out next year, and further the year after. Responsibility is proportionate to capacity, but the ability is always going forward, calling for greater response. Remember that Jesus counts value by devotion, not by strength, brave women and beautiful souls. The three months back to David's time who drew water from Bethlehem's well, and thus gave women and their reward equally with prophets, psalmists, and heroes of the faith. Do beautiful things for Jesus, your will, with [illegible] what and how, as you can, as best you [illegible]. Martha blamed Mary for neglecting to help her; but Mary's mystic love saw more than, and must have wafted fragrance even on the cross to her Lord.

Echoes from the Holy Land

By Prof. Franklin E. Hoskins, D.D.

[Editor's Note: Some weeks ago THE CHRISTIAN HERALD announced that Dr. Franklin E. Hoskins, of Beirut, Syria, would begin in the autumn a series of weekly notes on the Orientalisms of the Sunday school lesson. The [illegible] war, with the consequent interruption of [illegible] for passengers and mail matter, had made it uncertain whether Dr. Hoskins's manuscript would reach us in time to begin his notes with the first October lesson, the beginning of the new quarter, as had been planned. But just in time the manuscript arrived; notes for the second lesson are already in hand, and we are hoping that the [illegible] will be kept up month by month, for these "Lesson Echoes from the Holy Land" to reach the members of THE CHRISTIAN HERALD Sunday School. Meet Dr. Hoskins has resided for 22 years in Syria, where he is a noted [illegible] of the Presbyterian Mission, professor in the Beirut Theological School, editor of the Mission Press, and also editor of the great modern Arabic Bible which is in course of completion. Of this great work, the New Testament is already in print and the Old Testament ready to the end of the Book of Lamentations. Dr. Hoskins, concerning the history of this translation, wrote in 1912: "If the lives and eyesight of the present workers are spared and we can maintain the present average of about thirty to forty completed electrotypes every working month, the remaining half of the Old Testament should be ready by the middle of 1915, which will then complete the task of over seven years on the fourth edition of the First Loot Reference Bible."

CHRISTIAN HERALD readers are to be congratulated in having the opportunity, through Dr. Hoskins's pen, of catching every week a real breath from the Orient and of hearing, in their homes and Sunday schools, these "Echoes from the Holy Land."]

THE use of unguents applied to the hair and skin as an act of toilet is an ancient custom especially in connection with cleansing and bathing. Among the Jews is was an almost daily practice to make use of oils and perfumes. Luxury led to specially scented oils often as a sign of joy, discontinued during the time of mourning and resumed as a sign of favor and prosperity. The anointing of guests on arrival or at feasts was customary in Christ's time. Simon's failure of hospitality in this respect is commented upon by our Lord. (Luke 7: 46.)

Anointing as a remedial agent was in use among the Jews before the time of Christ. It was practiced by the apostles, recommended by James, mentioned in the parable of the Good Samaritan and used as a type of God's forgiving grace healing the sinsick soul. The probability is that any ordinary oil (olive oil) was referred to and used. In later times it took a different form and meaning. The oil was supposed to owe its virtue to its consecration by prayer or the peculiar way in which it was obtained or prepared. The bones of martyrs, the pictures of saints and carefully prescribed forms of service all entered into the preparation of this holy oil of ecclesiastical usage.

Some modern dwellers in the Orient, perpetuating the ancient customs in an ignorant and depraved form, too frequently omit the bathing, which in ancient times always preceded the anointing, and only the perfumes remain. Certain perfumes have been almost wholly monopolized by certain undesirable classes of people. The brighter, cleaner survivals of the ancient custom are met with in the daily life at weddings, where guests are met with showers of rose leaves, or sprayed with rose water, cologne water, orange flower water, while more costly ointments are applied to the hands and face.

Attar of roses is sold today in Damascus against its exact weight in gold and at least 150 pounds of rose leaves are required to produce less than an ounce of the highly valued essential oil.

The use of orange flower blossoms at the Anglo-Saxon wedding is a kindred custom to the ancient Oriental usage. The anointing of the head of the guest or a bride or a king was common, but the anointing of the feet was an unusual, rare and special tribute.

Love for Christ

By Arthur H. Howland

AGAIN we have a narrative which reveals the very heart of the New Testament. We have found that the key-word of the New Testament is Love. But love, without further explanation and direction, will not suffice. The love that will change and save the world is the love that is poured out gladly and freely at Jesus' feet. This is not sentimentalism. It means that the only sufficiently powerful force in the world for the spiritual and moral tasks which must be done is the force of love for Christ.

Jesus said at another time to this same Mary: "One thing is needful." And only one thing is needful—that is an ardent, personal, self-sacrificing love for him. It has been men like Paul, who could say: "The love of Christ constraineth us," that have done most for humanity. Paul, Luther, Wesley, General Booth, Bishop Taylor, Bishop McIntyre—men like these—pouring out their heart love for Christ, have poured out their life-strength for the suffering and needy, and have set in motion currents of thought and feeling which right social and economic wrongs and bring salvation to multitudes for body, mind and soul. Lecky, the great English historian, states that the tremendous economic reforms of the early nineteenth century in England can be traced to the influences of the Wesleyan revival.

Judas was no true friend to the poor. He would not have given them the "three hundred pence." His heart was wrong.

The best and sweetest and surest way to bring about the economic changes which must be wrought out in America would be through a revival of the "old-time religion." Read the notes in the Epworth League lesson on Christ's statement in verse 7: "The poor ye have always with you."

THE LEADERSHIP TRAINING CLASS

Conducted by JEANE L. LEOHY, General Secretary World's Sunday School Association

The Superintendent, Part II

WE CONSIDERED in THE CHRISTIAN HERALD for September 2, the special books required for the superintendent's study; the organization of his school; the duties in regard to officers and teachers. We come now to his work for the pupils themselves.

5. Subsidiary.

[illegible]

(b) He should [illegible] the school [illegible] and [illegible] school [illegible] at all.

(c) He should [illegible] the Orientalisms [illegible] including the [illegible] a special [illegible] in a school [illegible] a school [illegible] and [illegible].

(d) On the Orientalisms a [illegible] and [illegible] should be sent [illegible].

(e) He should [illegible] and [illegible] should be planned for by the school officers as [illegible] and [illegible] in the annual expenditure of the school.

(f) Equal [illegible] should be made for the [illegible] which finds in the school asking that Christ be acknowledged as Saviour and Lord, and to the early [illegible] of belief the [illegible] should be [illegible] [illegible] as a duty and privilege.

6. Organization and Session.

(a) [illegible] [illegible] material [illegible] in the session's [illegible]. Here the [illegible] should [illegible] the following classes or departments: Beginners (3 to 5 years old); Primary (6 to 8); Junior (9 to 11); Intermediate (12 to 14); Senior (15 to 17); Adult (over 18).

(b) At the close of each school year [illegible] will be planned at which some of the pupils will be received. This may occur on a Sunday or week day. Certificates should be presented and parents and friends invited.

(c) The session, wherever possible, should be by departments to fit the grouping to the ages of the scholars. This is often difficult where but one room is used for the school.

(d) Brief drills form an important part of the superintendent's work. Exercises in these drills may be found in *The Superintendent and His Work*, chapter 8.

(e) Plans for making the Sunday school [illegible] power to [illegible] in same book, chapter 9.

6. Committees.

The number and nature of these will depend upon the size and needs of the school. These committees are good training points for young people in practical service. The superintendent should meet with these committees where possible and assist them to plan their work. In an active school the work these committees can do covers the broad field of the social and recreational life. Social Service, Employment, Missionary, Temperance, Visitation, Purity, Publicity, Welcome, Special Days, etc.

These lines of service could be grouped under a few committees if the number of members is limited.

7. Home and Community.

(a) Effort should be made to enlist every member of the home in some department of the Sunday school and to promote the Home Department and family prayer in the homes.

(b) A systematic community visitation should be entered out to reach "The last one."

(c) Parents' classes, and a mothers' or parents' association with a monthly meeting, is a practical way of promoting a closer relationship with the home.

(d) The Sunday school should be constantly advertised to the community through a weekly article in the local press.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Trust Verse*

I WILL trust. I will not be afraid. The Lord Jehovah is my strength; he is my song; he is my salvation."

There is a striking sequence in these ree words: strength, song, salvation. od is our strength, whether we alize it or not. Even if we do not on to make him our song and our lvation, he is still our strength. "In m we live, and move, and have our eing." He is "the God," as Daniel old Nebuchadnezzar, "in whose hand ur breath is." Every heart beat is ne effect of his personal power. The ysterious vigor that shoots from our rain along our nerves and makes our uscles move is his gift. The power ith which our minds do their think- ng is his.

Now, we can misdirect that power; e can forfeit it by neglect or mis- se; we can fail to apply it to other aculties of our nature. But all the ime the strength is there for us. 'his amazing strength that is in the everlasting hills" and the abundant cean, and the whirling planets, and he infinite stars, is at our disposal, ot only for our bodies and minds, but or our souls. "Ye shall receive ower," said Jesus. "God is our efuge and *strength*." "He has not iven us the spirit of fear, but of ower, of love, and of a sound nind." "I will love thee, O Lord, my strength." "The Lord Jehovah is my strength."

What shall we do about it? A good thing to do is to sing about it, o rejoice about it, to count on it, to *trust* it. To sing is a simple thing. But it means that we are really beginning to trust ourselves to the *power;* that our souls are touching those vast currents of God's infinite spiritual power and making them available for our own work.

You have watched the machinist connect his lathe with the factory's power. Wheels, pulleys, shafting, belting—all are flying about, but his machine is still. There is no power in it. Suddenly he moves a lever; the belt slips over upon his own pulley; his machine comes into motion; the power of the unseen dynamo or engine has come to his lathe to do his work for him. So it is with God's power and our souls. It whirls on all about us; it is actually in our bodies and our brains, but it needs that slight act of *trust* to connect it with our souls. While we are singing we are apt to be trusting. And as we trust, God becomes our salvation.

"He also is become my salvation." That is, his measureless strength has passed through our song and through our trust, to the actual task that we have on hand. The task of overcoming this temptation; the task of taking this message to a soul or a congregation we would help; the task of understanding this bit of divine truth; the task of attaining new ground for our souls—for their actual necessities. God has become our salvation. He will save us from sinning, from failing, all because we stopped fearing, and began to trust in his strength.

Fear is almost the deadliest enemy of the soul; its ally is doubt. They are like paralysis, like heart failure; they touch the very sources of our strength.

Notice the word *will*. "I *will* trust, and not be afraid." Refuse to fear; refuse to doubt. Refuse to stand idle by your lathe, wondering why it is not producing beautiful and useful results. God *is* your strength. Begin to sing; begin to trust. And for all your needs he will become your salvation.

* "TWELVE GREAT VERSES. X. THE TRUST VERSE." (Consecration Meeting.) Isa. 12: 2. B. Y. P. U. and Christian Endeavor Topic for Sunday, October 4, 1914.

A Song of Companionships*

OUR song this month is about companionships. The song is divided into two parts: one happy, the other sad. The first part sings of a happy man, for "blessed" means happy. Happy is the man who does not walk with the ungodly, nor stand with sinners, nor sit with scorners. He has a real delight; it is in the law of the Lord.

It is hard to keep a law one does not love. But when one loves a law the keeping of it is easy, and the further study of the law delightful. That is the great secret of the Bible, particularly of the New Testament. This is what Jesus meant by saying that his yoke is easy and his burden light. This is what Paul meant by insisting that Christians are not *under* the law; not only that they are free from the ceremonial law, but, so far as the moral law goes, they are not slaves of it, but friends. They *love* to keep it. Jesus summed it all up in saying: "Henceforth I call you not servants, but I have called you friends." His salvation changes the heart, so that it *delights* in God and in his ways, and in fellowship with those who live nearest him.

Such a man is like a tree *planted*. He does not waver. You know where you will find him a week, a month, a year, a decade from now—still delighting in the law of God. But he is not planted where things are dry. Happiness and delight are still abounding; he is planted "by the river of water."

He is also fruitful. Companionships, such as those he has chosen, help his success. The power of God's law is in his life. "Whatsoever he doeth shall prosper." Even if success does not take the shape of things like dollars, or fame, or other matters that make success as the world reckons, he shall prosper in soul wealth, in bringing spiritual riches to others, and in storing up eternal treasure in other worlds.

Now the sad lines. People who choose other sorts of companionships, people who do not like God and his laws and his folks—they do not stand like trees that are planted; they are blown away like chaff. Nor shall they stand in the judgment; they have nothing to stand on. Their way shall perish.

Companionships! Choose then carefully. This lesson comes near the beginning of the school year. What crowd will you be identified with? Don't be a prig, but let it be understood that you do not like things that are "off color"; that things which are ungodly, sinful, and which spring from scorn of what is pure and holy are distasteful to you. Choose companions who will help you most. Then be the kind of a person who will make the choicest and most helpful companion for others.

* "A SONG OF COMPANIONSHIPS." Ps. 1. Epworth League Topic for Sunday, October 4, 1914.

REV. DR. J. WILBUR CHAPMAN recently conducted a conference on evangelism at Montreat, N. C., the summer Mecca of the Southern Presbyterian Church. At the last general assembly, this denomination voted to make evangelism the keynote for the present year and the Montreat Conferences set apart an entire week for evangelism.

Dr. Chapman from the beginning won the hearts of the people. He hoped the rising tide of sane evangelism would eliminate the professional from the coming church. He insisted that evangelism is not a method, but a spirit. He never entered a series of meetings with a prepared program.

Among the ministers and the elders, as well as among the women and young people, there was many a token of a strong desire to carry home the spirit of evangelism. Many of the leaders of the denomination expect Dr. Chapman's work to be a large factor in making this the year of largest ingathering in the history of the Southern Church.

"Cook could you spare me a little, please?"

Artful minx! Bound whatever happens, to have *her* fill of this tempting and satisfying dinner-course—

Campbell's Tomato Soup

And right here is the moral for every solicitous mother—anxious first of all for the physical welfare of her children.

Their normal appetite, nine times in ten at least, is a safe guide to the food which does them good.

The genuine wholesomeness of this perfect soup is what makes it so irresistible to the unspoiled appetite of young and old.

Do *you and yours* get the full advantage of this fact as often as you might? How about dinner *today?*

21 kinds **10c a can**

Asparagus	Clam Chowder	Pea
Beef	Consommé	Pepper Pot
Bouillon	Julienne	Printanier
Celery	Mock Turtle	Tomato
Chicken	Mulligatawny	Tomato-Okra
Chicken-Gumbo (Okra)	Mutton Broth	Vegetable
Clam Bouillon	Ox Tail	Vermicelli-Tomato

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

THE PRAYER LEAGUE

HERE is more of the best kind of answered prayer news: "Some time ago I asked prayer that the children of Mrs. S. join the church. Four of them have done so. E. B. P., Rogersville, Ohio."

Mrs. E. C. writes from Clayton, Tex.; "I wrote the Prayer League asking an interest in their prayers for physical and spiritual blessings. I feel that I have been spiritually blessed. There has come to my soul a sweet peace." Mrs. P. B. writes from Greely, Col.: "I want to acknowledge God's goodness in answering prayer by sparing the life of the physician for whom I requested prayer some time ago." Mrs. B. B., of Portland, Ore., writes: "Some time ago I sent a request for prayer that a friend of mine find employment. Now he has a good position." A. C. H. writes from Chillicothe, O.: "I wish to acknowledge God's goodness in helping us out of financial difficulties in a very unexpected way in answer to prayer." E. A., of St. Clair, Minn., writes: "The request sent in that property might be disposed of has been answered." Mrs. A. R. L., of Sandboro, Ind., writes to thank God for the restoration to life and health of an unconverted friend, the fulfilment of a cherished plan, and the pardon of a prisoner for whose release prayer had been made.

A Kentuckian writes from London: "I am an American over here in this awful war, but the Lord has answered my prayers." W. W. writes from Port Townsend, Wash.: "My home was surrounded by forest fire. I prayed to God. He gave me assurance that all was well and my home was saved." F. B. of Goldsboro, N. C., writes: "I want to thank the members of the Prayer League for their kindness to me in offering prayer to God in my behalf. I have been greatly relieved. I do not suffer any pain now. I do feel so thankful to God."

Acknowledgments of answers to prayer have also been received from:

N. M., Kean, Mich.; M. W., Sisson, Calif.; A. J. S., Escanaba, Mich.; M. A. N., Burlington, Mich.; Mrs. A. H. C., Amboy, Minn.; Mrs. G. L. B., Canal Winchester, Ohio; A. F. S., Washington Mills, N. Y.

Specially fervent prayers are asked by the editors for two or three sad friends who have requested the League to pray that death might come to end their sufferings. Read the discussion of this pitiful request in this week's issue of the Mail-Bag; then pray earnestly that God will surprise these dear friends with altogether unexpected relief from their distresses and with beautiful gifts of divine gladness.

The attention of Mrs. S. F. G., Mrs. M. McC., and J. L. H., is also directed to our Mail-Bag. Their letters to the Prayer League have been answered in that department in recent issues.

Special prayers are asked by C. J. for a young lady who has been fitting herself for missionary work who is dangerously ill and who, at the time the letter was written, appeared to be growing worse. H. B. E. asks prayer for a dear friend whose mind is clouded. Mrs. M. McC. for relief from strange fears.

Mrs. M., who wrote some time ago, asking special prayers for the mental restoration of her son, writes again to urge the members of the Prayer League to continue earnestly in prayer for his recovery. He was a young man of exceptional gifts and training and was ready to enter the ministry when this affliction overtook him. Let us not forget this broken-hearted mother's plea that her son may be restored to a life of usefulness. A friend of an aged and afflicted couple writes, unknown to them, to ask special prayer that their son may be delivered from the drink habit. She describes their sorrow, and relates that at times the mother, who is nearly blind, sits up all night waiting for his return. She urges that the members of the Prayer League pray "without ceasing" that this young man be saved. Mrs. Y. W. asks prayers for a young man and his wife. The man is an unwilling slave to drink and the young wife has been disappointed in her plans for teaching during the coming winter. Mrs. M. E. D., who asked prayer for the recovery of her grandson from tuberculosis, writes that he has been encouraged to learn of these prayers. He has a young wife and one child. Prayers are asked for his complete recovery and that he will be guided in seeking health. Mrs. A. D. S. has been an invalid for seven years. Her daughter, who has devoted her life to caring for her, is now ill, and her husband also. She asks earnest prayers for the restoration of their health. Mrs. M. G. asks prayer for spiritual blessing and special guidance for her household in domestic difficulties.

E. B. P. asks prayers for blessing upon the Lutheran Church at Rogersville, Ohio; Mrs. W. A. L., for outpouring of Holy Spirit upon revival meetings at a village near Tate, Tenn.; Mrs. C. T., for the young people of the church at Lanark, Ill.; Mrs. G. L. O., for outpouring of the Holy Spirit upon the schools; Mrs. N. E. J., for outpouring of the Holy Spirit at Shoal Creek, N. C.; Mrs. M. D. M., that a Spirit-filled preacher be sent to the town of Waco, Texas, and that the town may be greatly stirred spiritually, and the saloons closed; M. S. R., that souls may be saved as the result of revival meetings at Bayview, Va.; Mrs. W. E. W., for awakening in the churches of Fox Lake, Wis.; Mrs. E. A., for revival at St. Clair, Minn.; H. R., of Dallas, Wis., for a spirit of unity among the churches; Mrs. J. W. S., for nation-wide prohibition.

Mrs. F. M. B. asks prayers for the victory of the cause of State-wide prohibition in Virginia.

Mrs. S. R. B. asks prayer that two sons may be restored to their right mind; Mrs. O. B. C. and Mrs. C. D., that daughters may be restored to their right minds; E. L. B., a sister; H. A. B., Mrs. J. F., Mrs. M. S. S., and Mrs. I. B. S., friends.

Mrs. J. R. B. asks prayers that her sight may be restored; E. D., that mother's sight may be restored; W. W. and G. A. I., daughters'; J. W. and X. Y. Z., sisters'; N. M. and Mrs. E. M. G., other relatives'.

M. E. D. asks prayer to be delivered from the drink habit; E. A. B., Mrs. J. E. C., L. E. S., A. J. S., Mrs. W. K. C., A. C. N., Mrs. F. E. H., that sons may be delivered from the drink habit; Mrs. B. R., her husband; Mrs. I. McL., Mrs. A. P. O., M. C., X. Y. Z., Mrs. D. A. S., M. S. R., L. A. B., Mrs. P. B., L. A. B., that friends may be saved from the drink habit. Mrs. F. F. asks prayer that she may be delivered from a drug habit; W. W. W., that a son may be cured of the drug habit.

The following friends ask prayers for the assurance of sins forgiven, a deeper work of grace in the heart, or express in other ways their desire for personal spiritual blessing:

Mrs. F. J. H.; Mrs. E. A. F.; Mrs. F.; Mrs. D. A. A. S.; "A Soul in Distress" (to have assurance that sins are forgiven, also to overcome temper); E. D.; M. A. S.; K. F.; Mrs. W. A. L.; Mrs. A. E. B.; Mrs. A. T.; Mrs. J. C. R.; H. R.; Miss M. F.; Miss M. H.; S. E. G.; J. L. P.; Mrs. E. R.; Mrs. C. M. B.; N. M.; M. E. D.; M. W.; Mrs. M. B. McI.; Mrs. J. E. C.; Mrs. J. M. K.; Mrs. E. A.; M. S. M.; Mrs. J. W. S.; Mrs. T.; Miss M. C.; Mrs. M. G.

The following friends ask prayer for the conversion of sons:

Mrs. A. R. O.; A. C. H.; Mrs. G. H.; M. L. H.; Mrs. A. G. C.; Mrs. F. E. H.; Mrs. W. H. G.; Mrs. E. D. G.; Mrs. N. E. J.; Mrs. M. D. M.; Mrs. M. J. D.; Mrs. L. M. N.; Mrs. E. R.; Mrs. C. M. B.; Mrs. J. E. C.; A. J. S.; Mrs. L. D. B.; Mrs. T. L. H.; Mrs. A. T. L.; Mrs. S. A. C.; Anxious Mother, Covington, Tenn.

The following friends ask prayer for the conversion of husbands:

Mrs. M. T. K.; Mrs. E. M. C.; Mrs. T. L. H.; Mrs. W. A. L.; Mrs. B. R.; Mrs. J. O. W.; Mrs. A. H.; Mrs. F. J. H.; E. G.; Mrs. A. H. C.; Mrs. T. C. McC.; Mrs. A. W.

Continued on next page

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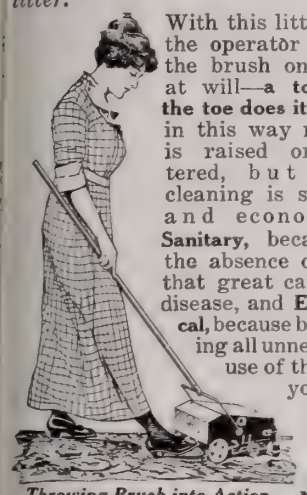

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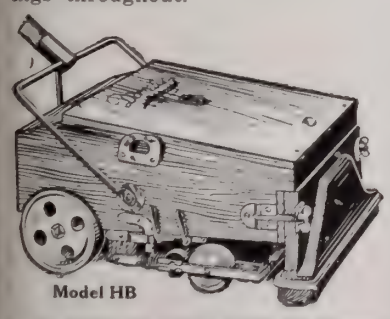

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THE PRAYER LEAGUE

Continued from preceding page

The following friends ask prayer for the conversion of other relatives and friends:

A. E. L.; M. S.; Z. A. H.; M. C.; Mrs. I. B. S., E. G.; Mrs. M. W.; E. D.; Miss V. A. B.; Mrs. D. A. A. S. (that a family of eight may be saved, also relatives); "Faith"; Mrs. W. A. L.; Mrs. C. A. B.; A Believer in Prayer, Montgomery, Ala. (that mother may be converted); M. B. R. D.; H. R.; M. A. S.; Mrs. M. S. S.; X. Y. Z.; L. G.; Mrs. A. G. C.; Mrs. F.; Miss M. H. (that Sunday school class of girls, also brother and two friends may be saved); Mrs. M. D. M.; Mrs. M. J. D.; M. S.; Mrs. L. M. N.; M. S. R.; N. M.; Mrs. E. M. G.; Mrs. E. M. C. (that four brothers may be saved); Mrs. M. E. W.; Mrs. J. F. (that six boys may be saved); Mrs. J. M. K. (that father may be saved); Mrs. G. W. T. (that three children may be saved); Mrs. E. A. (that all her children may be saved); H. R.; Mrs. L. D. B.; A. E. T.; Mrs. T.; Mrs. P. B.; E. B. P.; K. T.; Anxious Mother, Covington, Tenn; Mrs. I. McL.

The following friends ask prayer for special spiritual blessing for relatives or friends:

Mrs. D. A. A. S.; Mrs. J. W. S.; Mrs. T.; Mrs. M. C.; K. T.; Mr. and Mrs. S.; Mrs. M. G.; Mrs. J. S. S.; H. R.; M. A. S.; H. A. B.; Mrs. C. M. B.; An Anxious Christian, Elizabeth, N. J.; Mrs. J. F.; Mrs. G. W. F.; Mrs. E. A.; A. R. S.

The following friends ask prayer for healing for themselves or others:

Rev. W.; Mrs. C. W.; Mrs. G. L. O.; Mrs. I. B. S.; Mrs. E. A. F.; Rev. W. D. R.; Mrs. F.; Miss L. A. O.; Mrs. D. A. A. S.; "Faith," Pueblo, Col.; S. D. W.; A Reader, Hudson, N. H.; X. Y. Z.; L. G.; Mrs. A. H.; Mrs. F.; A. E.; M. S.; Miss L. S.; Miss M. H.; A. E. L.; Mrs. F. J. H.; M. S.; Z. A. H.; M. C.; F. C. T.; R. C. H.; Mrs. C. A. B.; Mrs. A. E. B.; Mrs. C. T.; Mrs. T. E. B.; Mrs. R.; Mrs. J. C. R.; Mrs. R. R. D. B.; C. H. O.; M. C.; Miss S. L.; Mrs. J. G.; O. P.; L. M.; M. W.; E. L. B.; H. A. B.; M. S.; E. and N. G.; Miss E. C. A.; E. A. B.; Mrs. J. C. F.; Mrs. C. D.; Mrs. E. M. G.; Mrs. M. B.; McI.; Mrs. J. C. C.; P. A. L.; Mrs. J. F.; Mrs. J. W. K.; L. E. S.; Mrs. G. W. T.; H. R.; M. S. M.; Mrs. A. T. L.; A. E. T.; Mrs. T.; A. C. M.; A Reader; Miss M. C.; E. B. P.; K. T.; Mr. and Mrs. S.; Mrs. I. McL.; Mrs. C. J. B.; F. A. C.; Mrs. D. R. B.; Mrs. J. C. D.; An Old Subscriber; Mrs. E. M. C.; Mrs. M. B. McI.; Mrs. S. R. B.; M. A. N.; A Believer in Prayer, Montgomery, Ala.; Mrs. R. R. D.; Miss M. H.; Mrs. C. D.

WHITER THAN SNOW

Continued from page 874

with mountain air, and your spiritual garments shall be shielded from defilement; you shall walk with him in white.

Out of that pure inbreathing, that consciousness of the Father's presence, there issued the positive, saving life of Jesus Christ. Christ sought no unhealthy seclusion. He did not seek to be unworldly by shutting himself out of the world. We are not alone; the Father is with us! Never tell your children that heaven is far away, or they may think God is. Tell them that heaven is very near, nearer even than sin! Tell them to live in that remembrance, and they will never be cowards, afraid to do right; they will be heroes, knights of purity, backed up by the army of the living God!

Our Lord will lead us on from glory to glory! The whiteness of innocence will begin to look gray before the whiteness of our holiness, until at last we shine forth in the Eternal Light! Do you know who are the conspicuous ones in the city of perfect day? That apostle who was permitted to see the wonders of the New Jerusalem had his attention riveted by "a multitude whom no man could number, clothed in white robes, and palms in their hands." And he wonderingly asked the angel, "Who are these?" These conspicuous ones "arrayed in white robes, and whence came they?" Well, who were they? Were they the angel host, clothed in innocence, white as snow, "the spirits that surround the throne" who have "never, never known a fallen world like this?" Nay, the conspicuous ones had robes whiter than innocence, whiter than snow! "These are they who came out of great tribulation," out of the thick, murky atmosphere and the unclean streets of the world, "and washed their robes, and made them white in the blood of the Lamb." They have traveled from innocence through tribulation, and they shine with the white radiance of the stars for ever and ever.

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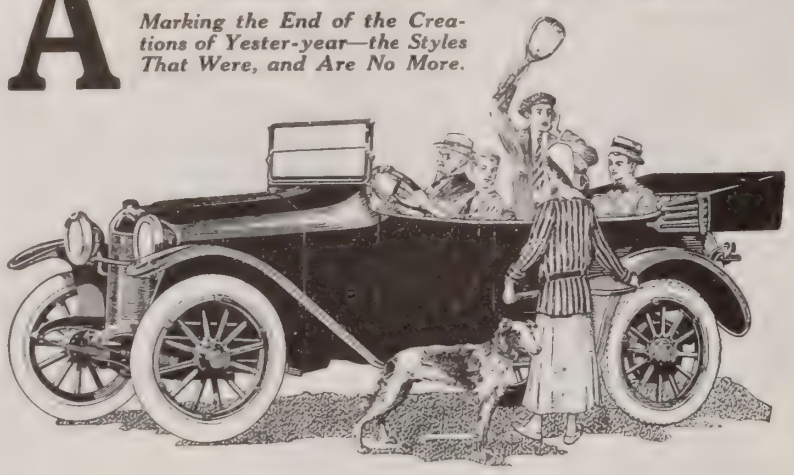

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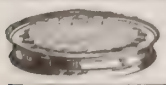

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BaseBurner

THE PATIENT IN ROOM L

Continued from page 880

beginning expenses. Poor Mother, though; she was so sure I'd settle down at home and teach. I suppose I *could* have had the high school place—"

Miss Huldah Cook, who was to resign from that position in a few months, had begun as a girl not much older than Ruth Annie. She and her mother had lived together cozily on her salary for many years. Had Mother been looking ahead to years like those? She and Ruth Annie living together cozily for many years?

Curiously, the mere money part—with its partial release, at any rate, to Mother from the sewing, sewing, sewing—did not occur to the girl now. It did not occur to Mother. On the other hand there was room only for a passionate earnestness and eagerness to devote her young, reverent services to those in need and darkness; on the other hand, Mother had only room to think of the great loneliness ahead. Neither daughter nor mother meant to be selfish—it was not the mother who was selfish; oh, not the mother!

Time, that never will stand still, seemed now to hasten—to run. The plan so unexpectedly made on that evening of the missionary lecture did not waver with daylight or weeks or dreads. Preparations went steadily forward for the course in nursing at the hospital. The neat little uniforms were made—the white aprons and collars and cuffs and the perky little caps. Mother, used to sewing, sewed on steadily; but there was a difference between these patient stitchings and those on Mrs. Supervisor Craven's clothes. These stitches that mother took now perforated her heart at every needle-stroke.

Esther Tilden was a humble seamstress, not a dressmaker. Gowns made by those higher up in the trade of sewing were brought to her merely for finishing, and even then only by those of her friends who, as they confessed to themselves, were willing to "risk considerable" for the sake of "helping out" poor Esther Tilden. The money earned came slowly, but it had always come. It had never occurred to Esther or Ruth Annie that it might stop coming.

Ruth Annie, speckless and sweet in her nurse's uniform, made beautiful progress at the big, grim House of Pain. She was a favorite with those in authority from the beginning, and those lying in the rows upon rows of little white beds loved Ruth Annie as she slipped past them or stooped over them. The letters she wrote home to mother were full of enthusiasm and earnest zeal. There was plenty of love, too, in those hurried letters home. Dear Mother! Oh, dear Mother, who had been willing to give her up!

Ruth Annie received one day early in her second year rather a disquieting letter from Mother. When she got time to read it at all, she read it more than once. Yet it was a cheerful and chatty little letter, full of news. The disquieting news did not masquerade under that guise in the least; it was just plain news, written quietly enough by Mother's needle-worn fingers.

"I went to bed right after supper last night; what do you think of that?" wrote the quiet fingers toward the letter's end. "I didn't have anything to do! Remember when you used to try to hire me with kisses to go to bed early and not sit up to sew? Five kisses if I'd go at ten, ten kisses at nine, 'fifty-'leven' if I'd go with you? Where are my 'fifty-'leven' kisses for last night? No, I'm not working too hard; you needn't worry. Louise Craven hasn't brought me a thing to do lately, nor much of anybody else, for that matter. I can sit in the Aunt Rhody chair and fold my hands! That sewing on Antoinette Dutton's wedding underclothes I finished a month ago; there were only sheets and pillow-slips, after all. I guess she decided to do the fine, lac work herself, and maybe it was abou as well, I'm getting so blind. Ha the time I spend sunny days rippin out what I sewed on dark days; yo needn't be a mite surprised if I tak to sending my needles to you for yo to thread! Oh, Ruthanny, you bette take your old Mother's advice an never grow old!"

Emileen Addis roomed with Rut Annie in this tiny, spotless cubby hole of space. She came in as th disturbing letter was finished for th third time. Ruth Annie's face caugh her keen eye at once.

"What's the matter? Miss Traver been scolding you? Tell your ol auntie," she cooed. Emileen wa small and outrageously childish look ing. But the funny little "old auntie failed to elicit any smile this time.

"I'm worried about Mother," Rut Annie said slowly. "She talks abou sitting still and folding her hands—"

"My gracious, Ruth Annie Tilden don't you *want* her to sit still? don't see what on earth there is i that to worry about!"

"You would if you knew Mother," sighed Ruth Annie. "I'm certai something's wrong." But in the hurry and interest of her hours on duty which were long hours, she put aside her disturbing thoughts until bed time; and, at bedtime, being healthily exhausted, she fell asleep. So the busy, overfull days multiplied into busy, overfull weeks. A month elapsed.

"Miss Tilden, I wish to speak with you a moment," the Head Nurse saic crisply one morning. "At the end of the ward, please, as soon as you have finished with that bed."

Hannah Travers was spectacled and stout and *Hannah-y;* as Emileen Addis said, her mother must have known she was going to be head nurse when she named her. She was awaiting Ruth Annie, standing—an irritating way with her of expressing hurry.

"You are to take charge of the new patient in Room L at once, please—your entire attention until I relieve you. It is a case of collapse. On the train going through they put her off here; brought her in half an hour ago. Doctor Goldie calls it pure collapse—from overwork and underfeeding, probably. Rather a pitiful case. Go at once, please—Room L. I will make out your diet and treatment and send it to you later. You will give the patient a warm bath and alcohol rub."

To the attentive young nurse, listening carefully, one sentence of Hannah Travers's stood out in astonishing bold relief: "Rather a pitiful case." Miss Travers to call a case—any case—pitiful! Ruth Annie made note of it. Mem.: Tell Emileen Addis that.

She went at once to Room L, moving with the silent ease acquired by practice. The poor, collapsed patient lay huddled on the bed, apparently as they had left her there. Her face was turned away from the door. The head nurse's astonishing lapse into sympathy lingered in Ruth Annie's mind and, perhaps, in some degree influenced her own first impression—or was it some curious, unexplainable stir within her own heart? Something in that spent, stirless little huddle of woman on the narrow bed, there, caught her by the throat. There was something *familiar.*

Ruth Annie sprang noiselessly forward to the side of the bed and peered down.

"Mother!"

It was Mother there on the bed—Mother collapsed and huddled—*Mother!*

The heavy-lidded, faded eyes opened a very little way and instantly closed again as if the effort were too much work. There was no sign of recognition—Mother was only conscious of the strange, sweet rest that

Continued on page 892

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A TOY STOVE for the children—harmless, can't be lighted—looks like the big Florence Oil Stoves—for only 16c in stamps. Also, *free*, an unusual recipe book, "Household Helper"—FREE.

Automatic
4-Burner, High Frame

and Oil Heaters

When the House is Chilly

an oil heater will make it comfortable quickly and economically.

Our stove type heaters are exceptionally attractive in appearance, strong in construction, absolutely safe. They always have perfect draft, because they have no perforations to clog with dust or lint.

Safety wick stop—prevents smoking. Can be rewicked and cleaned quickly.

Three Sizes
- **8-inch wick for small rooms**
- **10-inch wick for medium rooms**
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The heating power is proportionate to size of the wick.

We want you to know about these heaters and will send you a descriptive booklet on request. Write today.

Florence Oil Heater with Flat Top

FLORENCE

—the Oil Stove Line that Assures Pleased Customers

Merchants who sell Florence Oil Cook Stoves, Oil Heaters and Florence Ovens find that their sales "stick." They find that their customers are pleased with oil cook stoves that can be depended on for years, that give the right cooking heat at the right time—with oil economy. They find that their customers are delighted with Florence Glass Door Ovens and with the Florence Oil Heaters that really heat up a whole room, not merely their own near vicinity. Consider these facts—and sell this line.

Let us tell you the whole story about the wonderful Florence Oil Stove line. Write for catalog.

Central Oil & Gas Stove Company
Dept. 17, Gardner, Mass.

FLORENCE OVENS with Glass Doors

The *arched* or *curved top lining* in the Florence Oven has been highly complimented by professional bakers. It follows the designs of the big bakers' ovens. Keeps the hot air circulating to the center of the oven instead of deflecting to the edges of the cooking. You *see* your baking at any time without opening the oven. The oven grates run from front to back, instead of lengthwise. Liquid pies or puddings slide in easily. No slopping—no spilling. Ovens are full asbestos lined.

CIRCUMSTANCES

BY MARGARET E. SANGSTER, JR.

"THE following," ran a subscriber's letter, "is a heroic deed by a little girl ten years old named Hazel Hard, who, with several other children, lives with her parents in Perkins County, South Dakota.

"As little Hazel is the oldest of the children she is often left at home in charge of the little ones, while the mother and father are away. It was on one of these occasions that the roof of the house caught fire from a defective stovepipe.

"As soon as the child discovered the flames, she took her little brothers and sisters out of the house for safety, and then, climbing up on the roof of a shed, threw water at the house until the blaze died down and finally was subdued."

In one of Anthony Hope's thrillingly improbable romances the hero (an Englishman) and the heroine (a Greek princess) are talking. The princess asked the man how he could love her in such a short time (or some other just as important question).

"Why," said the hero, rising gracefully to the occasion, "circumstances alter cases." And so they do.

I have no doubt that the little heroine girl of the Middle West was afraid of the dark, and ghost stories, and mice. And yet, with utter disregard of self, she was brave enough, single-handed, to put out a fire that threatened a family of small children, and incidentally, a home.

I knew of a girl who was always very brave. She was hardly ever afraid of anything that her friends feared; she could swim against the strongest current, climb the steepest hills and fight the wildest storms, with assurance. She walked through cemeteries at twelve o'clock on Hallowe'en, and was never afraid to give her opinion, even if the speaking was sure to hurt her. Everybody called her a "perfect wonder," and the youngest boys and girls who knew her in school were her little slaves.

"Why," a humble hero-worshiper said once, "she'll do anything at all. She wouldn't take a dare—not she!"

One day the girl and her small sister went to the seashore, and while the tiny child played in the shallow water, she sat on the sand with her usual admiring throng around her, and described a new crawl stroke that she had learned.

"You can swim faster that way," she was saying, when a shrill scream came to them, and quite far out they saw the tiny sister's head bobbing frantically up and down.

It was the girl's chance to do something worth while. Here was an emergency to test the swiftness of the new stroke! But the girl who was brave, who was afraid of nothing, who would never take a dare, sank down in a huddled little bunch and put her face in her hands.

"I can't go out," she moaned. "I couldn't swim a stroke! Save her—" And without moving she sat on the beach with white face and staring eyes while another swimmer, not nearly as accomplished as she, brought in the little girl, just barely alive.

I knew another girl, a mouse-quiet little thing with a timid air that made people want to pet and comfort and shield her. She was nervous about caterpillars, and a cut finger made her hold her breath and lose the pinkness from her cheeks. Men affectionately called her a "little 'fraid cat," and women laughed at her lack of nerve.

One day the girl and her mother were alone in the house, when without warning the sky blackened and a huge clap of thunder sounded. A ball of fire, or so it seemed to the terrified eyes of the girl, swept across the floor and burst at her mother's feet.

In five minutes the scene had changed from the peace of a summer day to a death-like night-time, and the "little 'fraid cat" saw her mother lying, bleeding and unconscious, at her feet. But, although the was the type of girl who shrieks at a mouse, she had the fainting woman propped up comfortably, her wounds roughly bandaged, and was speeding through the terrible darkness and thunder for the doctor, in less than ten minutes. She had saved her mother's life.

"Circumstances alter cases." It's that way in work and in play, in life and death, friends of mine. A football game, or a battle, or a surgical operation, or a kingdom is often lost because a would-be hero shows a "yellow streak" when he should show courage; while oftentimes an insignificant person, who has passed unnoticed for years, comes into the limelight by saving life, and mending hearts, and winning souls with a bravery that no one who knew him had ever suspected.

Girls, dear, our natures we can't help at all, we are born with them. But I think that we can build our characters, don't you? So when you criticize somebody, try to think of what they might do in an emergency; and when you feel like backing down in your everyday tasks, or in the really big, soul-stirring problems of life, think of the little girl who saved her home and the 'fraid cat who kept her mother alive. For, friends of mine, we must mold our heads and our hearts and our hands to meet the circumstances that stand before us day by day, and meet them with courage.

TWO INTERESTING EXPERIENCES

—KITTIE WOOD KUMARAKULASINGHI, a missionary worker, writes from Newara Eliya, Ceylon, of an adventure that befel her lately during a forest excursion. Her letter says: "I went to the forest one day to see that proper timber was cut, accompanied by about a dozen natives. The path was as nearly perpendicular as possible—the forest is dense, on the top of the highest mountains in Ceylon—and many, many miles in extent. Being very tired and wet, as we had rain, I sat down. The men went a short distance saying that they would return, but instead of doing so, thy went down the mountain. When I realized I was alone, I started to find the way out. I could see down the mountain, and tried to get out there. What a terrible thing it is to be lost! The farther I went the more difficulties I got into. Two or three times I fell into holes covered by deep grass, but persevered as I could still see down the mountain. At last, I got into a cornbrake, where the reeds were far above my head, and the ground was not very firm. I could scarcely force my way through it. I took another step, and there was no bottom! Catching hold of the projecting roots of a tree as I fell, I drew my self up again, and discovered that I was on the edge of a deep ravine, which entirely cut off any further progress in that direction. Do not think that I was not scared—I was. The jungle is infested with leopards, wild boar and deer, and sometimes wild elephants. It was getting late; there was no way save to retrace my steps. I stumbled into two or three open places, which deer frequented. I prayed God, and said to my beating heart 'Be still!' and then stopped to think. Then I found a path of deer and then of men, and before dark I got out. The men were thoroughly scared, and four of them had gone to look for me, but I arrived before they did."

* * *

"I HAVE NOT BEEN as well as I ought to be for some time, and have not tried to do much," writes an American woman missionary in Persia to the secretary of the Northfield Seminary Alumnæ Association, in response to a request for an account of her work. "The only thing that has counted for much this winter, outside of home, has been reading to an aged couple (Syrians) from THE CHRISTIAN HERALD. Both are nearly blind, and they do so enjoy being read to. They like especially to hear the sermon and Daily Meditation in THE CHRISTIAN HERALD. As to the work that is going on in our station, there is a good attendance of Persians, Syrians, and Armenians in our two schools. Some of the older boys in the Syrian department go out to villages and hold meetings on Sunday, or talk with Syrians, Persians or Kurds. There is great willingness to hear the word among the Moslems (Persians) in the villages. It is a time to push work for Moslems in all the world."

A church that tripled its membership in eight years

—that became the livest thing in the town.

People throng to it and like it because it does things. The story of it all will wake up every "dead church."

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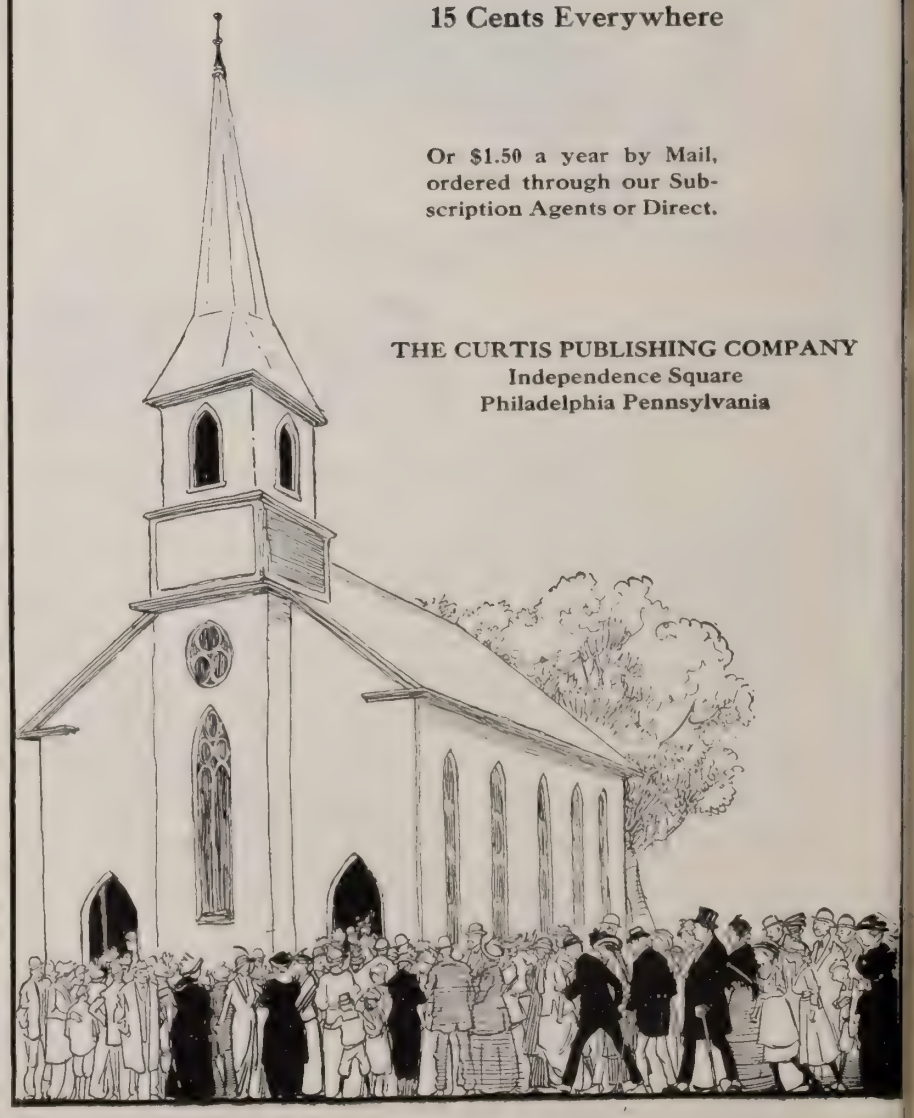

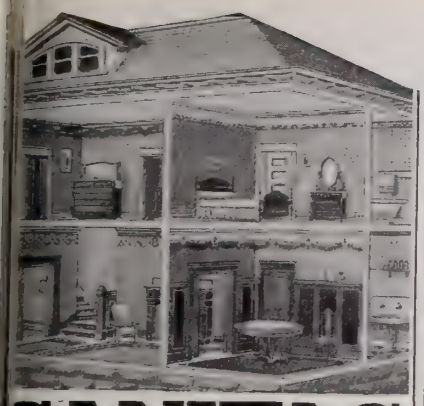

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A dining-room that speaks of hospitality, a cheery reception hall, comfortable living-room, bright, clean kitchen—let the walls of every room express your own good taste. Cover them with SANITAS. There are over 130 exquisite designs. Ask your decorator or dealer to show you SANITAS—see the trade mark on the back of the goods—or write us your needs and we will send you samples of the newest and most beautiful SANITAS designs for this fall.

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Ten cents, stamps or silver, and the name of your druggist, will bring you a sample tea set of beautiful

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These doilies are made of heavy, white bond paper, reproducing perfectly real lace and linen in exquisite designs—round, oval and square—mailed in sanitary packages. Beautiful, fashionable, economical. *No more than two sample sets to a customer.*

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THE WAR IN EUROPE

Continued from page 872

sent to the bottom by a German submarine. This is worthy of more than passing notice, since it is the first authenticated case of a submarine accomplishing such a result.

England is talking about closing the North Sea to commerce. It would be a very interesting question of international law to know on what she founds her legal right so to do. It will be remembered that at the time the United States desired to make Behring Sea a *"mare clausam,"* to protect the young seal against the Canadian poachers, England denied our right so to do, and the portion of that sea we desired to close was solely contiguous to our land territory. By no stretch, even of a friendly imagination, is the North Sea solely contiguous to England's land territory.

As a result of the five-day battle which concluded on Saturday the twelfth of September, we find the German forces reformed in a line beginning at some point on a line with and a little east of Amiens, thence running in a general sense east through Soissons, Fismes, Rheims, Chalons, Vaubecourt and Pagny. From this last point it changes direction slightly and runs a little northeast skirting Nancy to Lunéville, thence southeast by Baccarat to St. Dié. The result of this battle up to the present time may be fairly called indecisive. Probably the Germans will not resume the offensive for a few days, both armies standing in need of rest and refreshment. In addition to which, a German reinforcement is known to be approaching from Belgium, which is said to be about 60,000 strong, whose arrival will strengthen the rather battered right wing.

The various rumors of peace which are being given so much publicity are, I think, very premature.

Good Economy

ONCE in eight years all the locks on United States mail bags must be changed, if not oftener. This is because after a while a good many lost keys get around, and they are not very safe to have so distributed.

Just now the Equipment Division of the Post Office Department is making over 500,000, merely for the purpose of making them different. They were very good in their day, and are still so in other respects. At first it was suggested that all these 500,000 locks should be thrown away. The junkmen were asked how much they would give for them, and they said twenty cents a hundred pounds. This did not seem large, inasmuch as the Post Office Department had originally paid about seventy-five cents apiece for the locks. Therefore, it was concluded to make them over again, and this is being done now at a repair shop in Washington at a cost of seven cents per lock.

It is a very pretty sight to see the workmen cut the old contrivances apart, polish them up on rapidly revolving grindstones which give out showers of sparks, and put together the pieces into as good shape as the new lamps which the magician in the story of Aladdin exchanged for old ones.

Last Chance

to secure the four months' Trial Subscription for 25 cents. This offer expires Sept. 30th

See September 9th issue for

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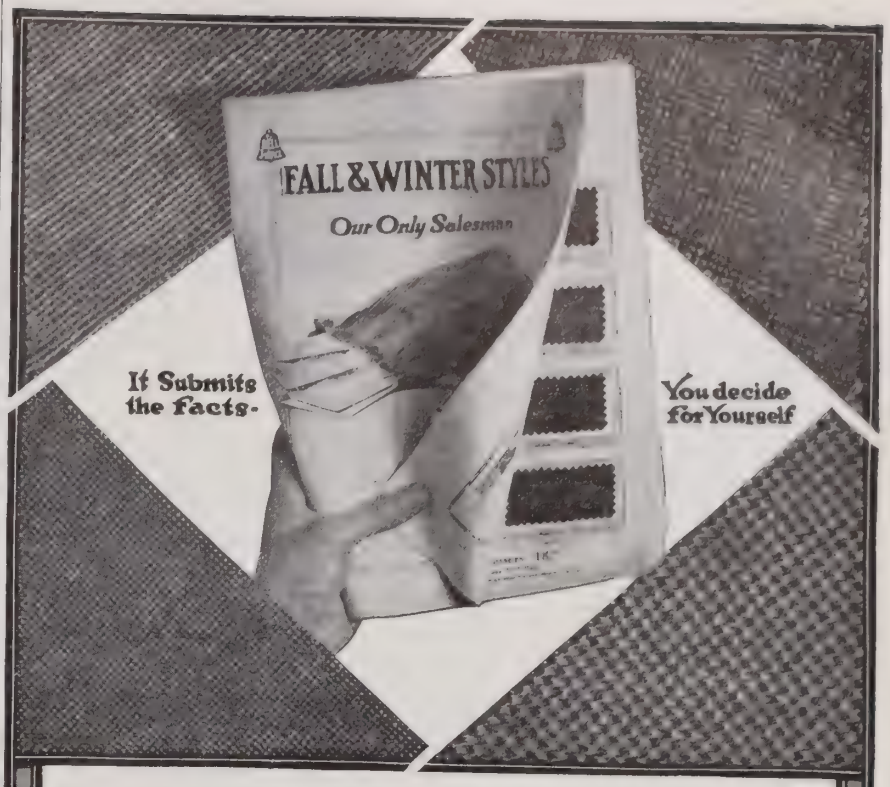

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—it's the base that counts"

A Stucco constructed house is only as lasting as its walls. And its walls are only as durable as the base upon which the Stucco is laid. "Build of Stucco" is sound advice. But specify that the plaster be laid over

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Expanded Metal Lath

Then you will have positive assurance that both the outside and inside walls of your home will be smooth and permanent. "KNO-BURN" Metal Lath belongs to all plaster walls, either for exteriors or interiors. It is built on the mesh principle. The plaster settles over and around it into knobs—each knob larger than the opening through which it came—and grips with a tenacity that never loosens. KNO-BURN Metal Lath costs no more than bases that are perishable. It reduces fire risk and is proof against decay. Ask your architect.

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Send ten cents to cover cost of mailing and ask for Booklet 649

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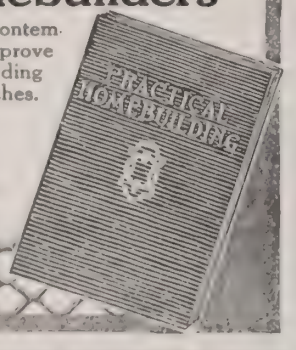

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Waterman's Ideal Fountain Pen

THE PATIENT IN ROOM L

Continued from page 888

she had fallen upon. She did not even wonder.

Ruth Annie never remembered accurately what things she did next nor the order of her doing them. Strict obedience to routine propelled her automatically through the duties assigned to her. She was a nurse and this was her patient. She worked with skilled, gentle hands that did not dare to be tender—she must not think of this poor, lax body as *Mother!* She must stop thinking and only *do*. By and by—

By and by, in her tiny cubbyhole of space, she let herself think, and thoughts overswept her in a tumultuous cataract. Emileen Addis raised a small, sharp face from her pillow and listened, for Ruth Annie thought aloud in gasps of speech.

"She was on her way to Ryerson Beach to—to cook! She hasn't had any sewing to do for, oh, months! They thought her stitches weren't even enough and short enough—they *gave her up!* She was going to cook in a hotel kitchen to earn money to *live*—oh, I know! I know! She muttered it all to herself while I bathed her and rubbed her. *Mother*—bathed and rubbed Mother! She was my patient in Room L. She collapsed on the train because she was so tired out. They put her off and brought her here—to me! My patient—Mother! I went there and found her in Room L. Emileen Addis, have I been as blind as that? I wanted to go and nurse the heathen in a foreign land and it was my own Mother needed my nursing! All this time I let her get tireder and tireder—and all this time her heart was breaking at having me go—oh, I know! She muttered that, too."

Suddenly Ruth Annie swept about and threw out her arms. "I thought it was grand and beautiful to go to those poor black people!"

"It is, dear—it is grand and beautiful," soothed Emileen.

"For you—yes," flashed Ruth, "you and the rest. There's no one needs you—your mother is dead. You h a right to go; but I had Mother! little, little tired-out Mother— Emileen, she *collapsed!*" Ru Annie's cry ended in sobs.

Six weeks later she helped Moth dress, for Mother was going back her empty little home. She was rested but still a shaken and fr Mother. Ruth Annie's hands dar tenderness.

"There, you look sweet! We'll sta in a minute, now—yes, of course, I going to drive to the station wi you! Of course Miss Travers will l me. She's a dear, Mother; who wou have thought it?"

At the station Mother was careful installed in her train. Then Ru Annie calmly sat down beside her.

"Oh—oh, you better get off no Ruthanny! I'm afraid the train w start—kiss me, dearie, quick, and g off. I'm all right, every bit, I'm ju as comfortable as I can be. You' thought of everything, dear."

"Well, it was about time, I think

"There, we're moving! I feel u Oh, Ruthanny!"

"Oh, Mother!" laughed Ruth Anni "don't you see I'm going too? hon with you? I'm going to take a pr vate case. The dearest patient, nan o' Mother! And when my patie doesn't need a nurse any more I' going to tackle Miss Huldah Cook *patience* in the high school! That's pun, Mother; laugh!"

"Ruthanny!" but Mother was n laughing.

"Yes, dear, don't say a word. can't let my patient get excited! It all settled, nice as a pin; Supervis Craven wrote me I could have t place. It's *my* place! We're goi to have a beautiful time, you and and Emileen Addis is going to Afri to nurse my poor black folks for m Mother! Mother! you're going 'grow old along with me'!"

Ruth Annie, regardless of looker on, kissed Mother's bewildered b happy face.

"Dear," Ruth Annie cried softl "the 'best is yet to be'!"

"REAL CHURCH" ON OUR BATTLESHIPS

Continued from page 877

tion throughout the country is as large as that on a battleship, which varies from sixty to three hundred and fifty, according to conditions. A more sincere, earnest and enthusiastic crowd of men would be hard to find. They represent all ages, from the ordinary seaman of seventeen to the chief mate of fifty-six. All feel the need of communion with God, and we should all rejoice that so many more will now have the opportunity of attending service, who have for so long been denied that privilege.

At 10.15 A.M. "church call" is sounded through the ship, the church flag is hoisted over the national ensign, and the men gather to the strains of the band or orchestra in the large gun compartment on the main deck, where church has been rigged. After this a hymn is sung, followed by responsive readings, hymns, prayer, Scripture reading, special music (at times), a talk of about twenty minutes, followed by a hymn and closing prayer in which all join; the service is then closed with the benediction. T ship's orchestra accompanies t hymns and the enthusiastic singi would be an inspiration to the avera church. The unity and regulari with which the men join in the r sponsive readings is remarkable. I tense interest is shown throughout t service. Better listeners could not found than the enlisted men of t navy.

After the service, the chaplain oft experiences the happiest moments the week, in talks with men. Many man will be remembered by the cha lain whose name may slip from me ory, because of his heart-to-heart ta at this time of soul-awakening.

This is not written to describe t duties of the naval chaplain, but to i form the many interested ones, esp cially those having sons in the nav that real religious services are co ducted on our ships at sea, and that a very short time there will doubtle be very few ships without such adva tages.

Vera Cruz, Mexico.

CALLED HIGHER

Mrs. J. R. Murrewick, July 12, 1914, 82.

Lee Kenyon, Greensburg, Kan., June 12, 1914.

R. A. Lorenz, Tyndall, S. D., July 15, 1914, 67.

Mrs. Fannie Rusk Smith, Altadena, Calif., June 18, 1914, 50.

Mrs. Sarah P. Hale, Asheville, N. C., June 16, 1914, 77.

Dr. J. B. McKeckhea, Kansas City, Mo., August 25, 1914, 81.

Robert L. Palmer, Ossining, N. Y., July 18, 1914, 17.

John W. Crouch, Chase, Md., July 21, 1914, 62.

Mr. M. L. Knight, Hazlehurst, Miss., July 12, 1914.

Mrs. E. J. Stone, Colton, Calif., August 1914, 83.

John G. Harrison, Maplewood, N. J., July 1914, 80.

Miss Maggie Fennell, Holly Springs, Mis July 31, 1914.

APPRECIATED APPRECIATION

What beautiful illustrations you do have the cover of your good paper! I love the de CHRISTIAN HERALD. It ought to be in eve home in our land. May you long continue your blessed work of sending so much of t glorious Gospel into so many, many homes!

Your friend in His name.

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We claim that the Saxon car today is the best two-passenger automobile in the whole world at anywhere near its price, for the following reasons: Because—

The Saxon has more room than any other; it is more comfortable to ride in; it is better looking; it has better materials in it; it is lighter; it is more up-to-date in design; it has more style, is more distinctive; it has plenty of power for all emergencies and all road conditions; it can be kept running for less cost per mile than any other car.

People Have Wanted This Type of Car

The Saxon is an advanced example of the pe of car toward which public demand is ding. It is the real embodiment in an tomobile of ***Efficiency*** and ***Economy***— two great watchwords of the present y in all lines of life and business.

Because you and other men and women e you want good cars of low first cost d economical upkeep the Saxon has nd a ready market. Selling at $395, hipped and ready to run, ***with its iciency and economy already proved over 6500 owners,*** the Saxon is the car t a hundred thousand people have been hing for.

Good and Good-Looking

When you look at the Saxon, however, u do not think first of low price, for the xon car does not look like a cheap car. ere is about it something distinctive, ferent, yet not freakish. It has ***style,*** ividuality. People tell us it is better king than any other low priced two-ssenger automobile.

In body lines it follows the most up-to-te French practice. It has the same pe of body that cars costing $1500 to 00 possess. Its tapered bonnet, char-eristic radiator, molded oval fenders, e wheels (without extra charge), grace-running boards give it a snap and char-er never before approached in any low ced car. The painting and finish of assis and body are as good as on many a costing five times as much.

A Roomy, Comfortable Car

When you sit in the Saxon you are pressed with its exceptional ***roominess.*** nty of width for two big people to sit nfortably. Plenty of length for the tallest man to stretch his legs. The Saxon has good cushions to sit on and a comfortable back to lean against. Its cantilever springs, so popular abroad, will surprise you by their easy-riding qualities.

On starting the car you will be pleased to notice how ***quiet*** it is, how free from vibration, how smoothly it runs along—fast or slow at will. It will throttle down better than other low priced cars. It has more power in proportion to its size; and will develop more speed with less effort.

Further, the Saxon motor keeps cool under all conditions.

Easiest Car to Handle

The Saxon is easy to steer. It is nimble-footed. Quick to run in and out of traffic. It turns short. It takes up little room. It is far easier to drive than any larger car.

With gasoline filler cap extending up through the cowl; with switch key, carburetor adjustment and throttle in the cowl board, with left drive, two pedals and center control the Saxon is the most ***convenient*** of the low priced cars and the easiest to handle.

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The wonderful economy of the Saxon has been the greatest source of satisfaction to the thousands who have already bought these cars. Saxons everywhere are averaging from 28 to 32 miles per gallon of gasoline; 75 to 100 miles on a pint of oil; 3500 to 5000 miles and more per set of tires. And when replacements are necessary a complete new tire costs the owner only $12 or less.

The Saxon is a car that seldom sees the repair shop, but when a repair or replacement is necessary, the parts required are low-priced and the work is easily and quickly done—because of the simple and accessible construction of the car.

Quality Inbuilt in Saxon

The success of the Saxon car at $395, the great public interest in it, the enthusiasm of Saxon dealers and Saxon owners has done more than any other one thing to make a number of companies in the low-priced field reduce their prices.

But the price of the Saxon car, already lower than that of any other two-passenger car of standard specifications, does not need to be cut in order for it to continue to sell in large quantities. We put full value into the Saxon car in the beginning.

Many said we could not build such a car to sell for $395. Yet we have built 6500 of them and are building more all the time.

The reason we can do this is that the Saxon car is a good car. The foundation of the success of every company lies in the goodness of the product that company has to sell. And the Saxon ***is*** good. It is right.

Public Shares the Profits

We offered in the beginning a car of superior merit for $395. We shared our profits with the public from the start, because we never could have built the Saxon car to sell for $395 unless we had been willing to accept a very small profit per car.

We are still accepting a small profit, because we are here to continue doing business on a larger and larger scale, and that is possible only when buyers are getting big value for their money.

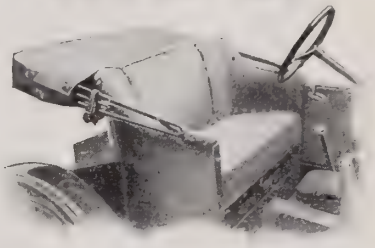
We give every buyer of a Saxon car more than he can get ***in any other car in the world at anywhere near the price.***

Test the Saxon Yourself

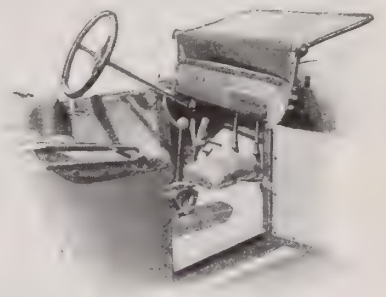
A personal trial—backed by the experience of 6500 Saxon owners—will convince you of the merit of this car, will prove that it is the car for ***you.*** Our dealer is eager to show you the Saxon. Arrange today for a demonstration.

Send coupon for catalog and dealer's name

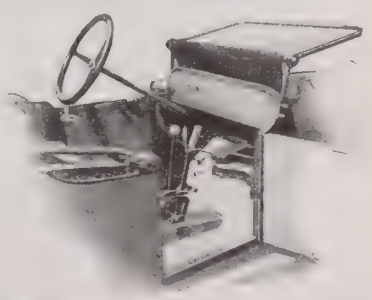
Saxon Motor Company, Detroit



SEAT COVERS—We can now furnish on order handsome covers for seat cushion, seat back, and inside of doors of Saxon cars. These covers are of durable, dust-proof material, with patent leather trimmings. They add to the neat appearance of your car. Price $15.



CHILD'S SEAT (Open)—With this neat, compact, folding seat you can carry a child as a third passenger in your Saxon. The seat, attached to the side of the body, is comfortable and substantial. Price $10.



CHILD'S SEAT (Folded)—This picture shows child's seat folded out of the way. Note also the trim handsome appearance of cowl board, carrying the switch key and hand throttle.

MAIL THIS TODAY

Please send catalog and name of nearest dealer.

Name

Address

C.H.

ITALY BREAKING AWAY FROM ROME

By REV. ALEXANDER ROBERTSON, D.D., Venice

IN THE reclamation of waste lands a process of clearance precedes a process of planting. Before the wilderness and the solitary place can be made glad and the desert rejoice and blossom as the rose, there must be a digging up and a cutting down, and a casting out of noxious plants and trees. The pick and the spade must be at work, the saw and the ax must be used, and probably also the more powerful gunpowder and dynamite must be brought into service for blasting. Then when the ground is thus cleared and prepared, it can be sown with good seed and planted with fruit-bearing trees. And as it is in the natural world, so it is in the moral and spiritual. There must be a casting down, a destruction of imaginations, and every high thing that exalts itself against the knowledge of God, before every thought can be brought into captivity to the obedience of Christ.

Italy has for the most part done the first work. Her people have cleared their minds of the errors, superstitions and idolatries of the Roman Catholic Church. They have ceased to believe in the power of a sacrificing priest, or in any necessity for one. They have ceased to believe in auricular confession, or in priestly absolution. They have ceased to believe in Mariolatry, in saint-worship, in the efficacy of saintly relics, in the infallibility of the Pope—in a word, in the divine character of the Roman Church, even in its being a Christian church at all. Their views on this are very strong.

I once heard the late eminent Professor Signor Mariano Rafaele say at a public meeting in Florence: "I was born in the Catholic Church, I was brought up in the Catholic Church, I loved the Catholic Church, and my confessor always assured me that if I remained inside its pale and had its services said for me, my salvation was secure, independent altogether of my character and life. But I have been reading my New Testament, and I find nothing of the kind. I find there that my salvation depends on a change of heart wrought in me by the Holy Spirit, through faith in Christ's atoning work. Therefore, the Roman Catholic Church is not only not a Christian church, it is the very antithesis of Christianity." Indeed, in Italy it is not a creditable thing to be a church-frequenting Roman Catholic. Public opinion is against such men. Italy, therefore, as a whole, has completed the work of clearance, of rooting up and casting out all those papal evils which dwarf intellect and weaken the will, blunt the moral sense, and corrupt the heart.

And now Italy is busy sowing good seed in the mind, planting trees of righteousness, purifying the heart, elevating the moral sense, and leading the affections to God, realizing that religion is not a thing of outward rites and ceremonies, or of church connection, but a thing of the heart, of a man's personal attitude toward God. And so, in a word, Italy is fast putting on a Biblical Christianity. Of this I desire to set before the readers of THE CHRISTIAN HERALD three illustrations, or proofs:

1. Bible Circulation

The Bible is running quickly through the land, having free course, and being glorified. The sales of the publications of the British and Foreign Bible Society, of the Scottish National Society, and of the American Bible Society are extremely gratifying and hopeful. Their Bibles and their colporteurs go everywhere. Wherever a market is held, wherever a holiday is being observed, the colporteur appears, and does a good business. There are two classes of men who never fail to buy books—priests and druggists! But I am not laying so much stress on the sale of these foreign-produced Bibles as on the fact that the Italians are printing and publishing the Bible for themselves, and they find that the demand for a native Bible is such that it pays them to print and sell it. There is no charity in the matter, no propaganda. The Bible is printed, published and sold on a business footing like any other book, and it pays to do so. Some years ago Signor Sonzogreo, the newspaper proprietor in Milan, began to publish in parts a large, illustrated family Bible. Wherever he put his newspapers, on the bookstalls of railway stations, at kiosks at street corners, in bakers', in tobacconists', as well as in booksellers' shops, he put the parts of his Bible. His newspapers cost one cent, the parts of the Bible cost one cent each. He told me he sold one hundred thousand dollars' worth! A second edition met with a similar success. Now a third edition, printed on better paper, and having far more illustrations, is coming out at three cents a part, and is having a very large sale. I think nothing can be more gratifying, more hopeful for Italy. Having rejected Papal Christianity as veneered paganism (as a canon of St. Peter's said to me it was) or as the antithesis of Christianity, as Professor Mariano said it was, Italy is now putting on a Biblical Christianity.

2. Scripture Illustrated Post Cards

Italy is famous for artistic illustrated postcards. In every town and city one finds beautifully drawn and colored cards of the place. Here in Venice there are hundreds of them to be got—many of them real works of art. Every one buys and uses postcards. The idea, born of the love of Italians for the Bible, occurred to some one to print or procure Scripture postcards. The famous artist, Robert Leinweber, had prepared a series illustrative of the main facts of the Old Testament, and of the main incidents in the life of our Lord in the New Testament. These designs have been adopted, and now what do we find in circulation in Italy? We find one hundred and twenty different postcards illustrative of the Bible. Sixty of these deal with the Old Testament, and sixty with the New Testament. The Old Testament ones cover the story of the Fall, of the Patriarchs, of Joseph, of Moses, of Joshua, of Samson, of Samuel, and of Daniel. The New Testament ones take up the Annunciation, the Birth of our Lord, his Baptism, Temptation, Miracles, and Discourses, the Triumphal Entry, Last Supper, Agony in the Garden, Betrayal, Trial, Crucifixion, Burial, Resurrection, Appearances and Ascension. Also the Descent of the Holy Spirit at Pentecost, the Martyrdom of Stephen, the Conversion of Paul, and Paul's trial, and arrival in Rome. As will be seen, the subjects chosen are very comprehensive, and very illustrative of the whole Bible. The arrangement of the postcard is the following: On its correspondence side on the left-hand corner, opposite the one where the stamp is placed, there is printed a passage of Scripture, or the summary of a passage with the textual reference. On the other side of the card is a beautifully colored picture in illustration of the passage. The cards almost presume that the receivers and senders of them have Bibles, and that if they are not familiar with the subjects illustrated they can look up the texts and read about them. As these postcards are designed for ordinary correspondence they show that Italy has not only rejected error, but it is learning the truth—that Italy is putting on a Biblical Christianity.

3. Laymen Preaching the Gospel

Throughout Italy there are many gatherings in towns and cities of men and women for the reading and study of the Bible, and for the preaching of the Gospel. But in Rome a remarkable

Continued on next page

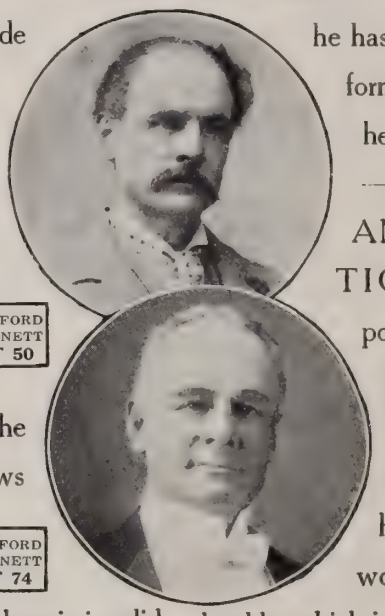
Old at Fifty!—
Young at Seventy

By HORACE FLETCHER

Author of "The A,B,-Z, of Our Own Nutrition," "The New Glutton or Epicure," "Menticulture," "Happiness," "That Last Waif," "Optimism," Etc.

OUT of the Golden West, and from a plain business man of the people, comes the reassuring message that broken-down, despondent, weak and almost down-and-out humanity may be reclaimed, recover, grow strong and become healthful and young again, simply by following a few simple rules that soon become so agreeable that it is easier than not to observe them and "get the habit."

Right conduct, made easy, is what most folks like, and that is what Sanford Bennett's rejuvenating system teaches. Mr. Bennett's photographs are most convincing. The first photograph shows him at fifty years of age, at which time he was practically a chronic invalid. The second photograph was taken after he had passed his seventieth milestone, and shows him to be as handsome an athlete as one could possibly imagine. At fifty his hair was fast deserting a half-dead skin: at seventy there is a fine covering of it, white as snow, but very much alive. His sight too has improved so much that it is no longer necessary for him to wear glasses which he could not do without at fifty.



Of course he recommends careful eating, thorough mastication, fresh air, optimistic thinking and other things necessary to health, but he helps his pupils in th details of care naturally, by star them right the first thing in morning.

Sanford Bennett is certainly great benefactor to the hur race—old and young alike. W his message is primarily for ol persons, it is attractive to yc as well.

It is a very easy matter for ev reader of this magazine to ob Mr. Bennett's complete system he has published it in form of a book wh he calls "OLD A —ITS CAU AND PREVE TION." For the p pose of spreadi broadcast this m sage of health prolonged you he has prepared wonderfully interest booklet which is in effect a summ of his system. This booklet he of free to any one who writes to Physical Culture Publishing Co pany, 3910 Flatiron Bldg., N. City, for it.

For having solved the problem perpetual youth during life, the wo owes Sanford Bennett a vote thanks. Of course there are those w will scoff at the idea, but the re wise men and women among th who hear of Sanford Bennett and h he renewed his youth and resto his health will most certainly inv tigate further, and at least acquir knowledge of his methods. —Advertise

This is
Teeth Insurance

Sozodont comes in three forms,—Paste, Powder and Liquid. The kind used is generally a matter of individual taste.

We have found by experience—and we have made Sozodont since 1848—that the use of Liquid at night and either Paste or Powder in the morning, is the best form of teeth insurance.

This is very easily explained:

Sozodont Paste or Powder will put as beautiful a polish on the teeth as any paste or powder. One or the other should be used each morning. But no matter what paste or powder you use, it does not get between the teeth, and cleanse them as Sozodont Liquid will.

So just before retiring, we recommend that you use Sozodont Liquid. The Liquid gets in between the teeth and around the gums, stimulating and hardening them, where the Paste or Powder—even the tooth brush—cannot reach.

Sozodont Liquid is an alkaline and neutralizes the acidity of the mouth.

Simple enough, is it not? It doesn't cost any more either, because the Combination lasts just twice as long. Try Sozodont Combination. Ask your Druggist's or Dentist's opinion.

Send for this interesting and valuable pamphlet, "A Dentist's Talk on the Value of a Clean Mouth and Clean Teeth."

Hall & Ruckel, Inc., New York

Makers of Sozodont since 1848

SICK DOCTOR

Proper Food Put Him Right

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way, is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food. It tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing it was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment." Name given by Postum Co., Battle Creek, Mich.

The most perfect food in the world. Trial of Grape-Nuts and cream 10 days proves. "There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sani-Steel
Kitchen & Bath Cabinets
No wood, hugs or dirt. Cleaner and cheaper than old style wood. Send for beautiful illustrated catalogue. Gladly free on request.
Columbia School Supply Co., Indianapolis, Ind.

ITALY BREAKING AWAY FROM ROME

Continued from preceding page

thing has happened. The old Roman Forum is used for public meetings on Sundays. Archeologists lecture on the monuments in the Forum, and literary men on Roman history. The other Sunday, the head of one of the oldest ducal families in Rome — Duke Falconieri — appeared with his New Testament. He began to read the Sermon on the Mount, and to comment on it. In the course of his remarks, he contrasted the mechanical prayers of the church, with their vain repetitions, with the example of prayer and the manner of praying enjoined by Christ. He went on to read Christ's miracles, and contrasted them with the false miracles attributed to Roman Catholic saints. Then he preached salvation through faith in Christ, in Christ's atoning sacrifice, and repudiated the mass and all the priest's sacrificial claims. The next Sunday he again appeared and again explained the Scriptures and preached Christ. Now, a hall has been found for him in which large audiences of all classes, from the highest to the lowest in Rome, assemble Sunday after Sunday to hear this Duke Falconieri expound the Holy Scriptures, and preach Christ as one only but all-sufficient Saviour.

Thus Italy is putting on a Biblical Christianity, and because of this, she is advancing rapidly in everything that marks the progress of a nation in life and usefulness and happiness. Once called by her own sons "a land of the dead," she is now a land of the living; once called by her own sons "a garden of Eden, without the tree of knowledge, and without the tree of life," these trees now flourish in her midst, and she is fast becoming a well-watered garden, which the Lord hath blessed.

Let England and America beware lest, whilst Italy is putting off Romanism and putting on Christianity and advancing in fulness of life, they may be putting off Christianity and putting on Romanism to their discomfiture and death. As John Ruskin has said: "We can never have the remotest fellowship with the utterers of that fearful falsehood and live."

Among the Workers

—A REMARKABLY HELPFUL BOOK of devotions has recently been issued by the Concordia Publishing House at St. Louis, Mo. It consists of a translation of the German edition of a book of short devotions, written by Pastor C. M. Zorn. The present edition is an English rendering by the author's son, Pastor H. M. Zorn. It is entitled *Crumbs: Short Devotions For Every Day of the Year.* The pages are full of a deeply spiritual devotion. There is an atmosphere of affectionate trust in the world's Saviour, a determination to keep the soul true to the great fact that spiritual life and strength come from the atonement made by the Christ on his cross, and the desire to apply the truths of the spiritual life to the needs of daily living. The book is handsomely bound; price, $1, postpaid.

—TO CELEBRATE THE completion of Rev. James A. Williamson's fifty years' pastorate of the United Presbyterian Church, Johnstown, N. Y., the church membership and a host of townspeople engaged in an evening reception, followed by a whole day and evening of special services, and a banquet the next evening, in June. Many brother ministers participated. A beautiful loving cup was among the gifts of the occasion. Dr. Williamson later preached his farewell sermon, having resigned as pastor.

—GOLDEN INDUSTRIAL INSTITUTE, North Carolina, is located in the mountain region, part of the Appalachian range. Among the 3,000,000 population of the whole region, there are thousands without schools of any grade. Golden Institute offers to receive them and exerts a strong Christian educational influence. It includes a farm, where scientific agriculture, horticulture, animal husbandry, manual training and domestic science are taught. There is also a thorough Bible course for prospective Christian workers, pastors, teachers, evangelists, etc. The institute is making an effort to secure funds for erecting a dormitory and to establish an orphanage. The school is co-educational and interdenominational. Any reader interested in this work, desiring to aid it may address Rev. [illegible] Scott, Glen Rock Station, Asheville, N. C.

Useful, beautiful gifts
How to get them with your coffee

Here is a list of the fine things this woman got for herself and family, just by saving the signatures of Arbuckles' Coffee packages:

For herself and daughters

Silk Stockings; an ostrich feather; lace curtains; six German silver teaspoons; a neck chain and pendant; 5 yards of blue serge.

For her husband and son

A Torrey razor; a stag handle pocket knife; a German silver watch; a fountain pen; a Premo Jr. camera; half a dozen handkerchiefs.

And, at the same time, she also gets the most for her money in *real coffee value.*

She gets the rich, tempting fragrance, the delicious taste, which cause more families to use Arbuckles' Coffee than all other packaged coffees put together.

Get Arbuckles' Ariosa (whole bean) or Arbuckles' Ground Coffee, packed in triple wrapped and sealed and moisture-proof wrappers. Arbuckles' Coffee will please your family and keep them pleased. Begin using it now and save the signatures. Order a package today from your grocer.

New premium catalog free

Get the big new catalog of 150 valuable premiums; new edition; shows everything which you can get for your family. See why Arbuckle premiums are so famous, why millions of people save signatures and buy Arbuckles'. Cut the coupon below. Mail it today and receive copy of the big new book.

Mail Coupon Today for Premium Catalog FREE

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Send me my copy of your big new catalog of 150 valuable premiums; new edition; just published.

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Can Your Peaches This Year in the Better, Easier Way

PARE peaches and put into jars. For each pint jar take half a cup of water and a cup of sugar. Make a syrup of the sugar and water, and fill the jars full. Fasten the covers loosely and set in a "Wear-Ever" Roaster — filling the lower half with water. Cover and let come to a boil. Steam about ten minutes.

Take out the jars one at a time and fill each to the top with the boiling syrup and seal. You will have peaches, perfect in shape and color — and with less work and fuel, if you use the

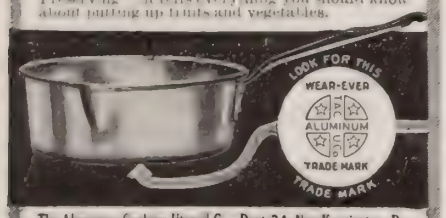
"Wear-Ever" Aluminum Roaster

Pears, plums, pineapples — all can be "put up" in the same easy way. In this same Roaster you can steam vegetables, you can roast meat without basting, you can bake fish in the oven, you can bake apples or potatoes on top of the stove, you can use it for a bread box. It is the pan you use every day the year around.

The enormous pressure of rolling mill and stamping machines makes the metal in "Wear-Ever" utensils dense, hard and smooth. They give enduring satisfaction — cannot chip or rust—are pure and safe.

Replace utensils that wear out with utensils that "Wear-Ever"

If "Wear-Ever" utensils are not obtainable at your dealer's, mail us 10 two-cent stamps and we will send you a one-quart "Wear-Ever" Stew-pan — stamps to be returned if pan is not satisfactory. Send today for booklet, "Canning and Preserving" — it tells everything you should know about putting up fruits and vegetables.



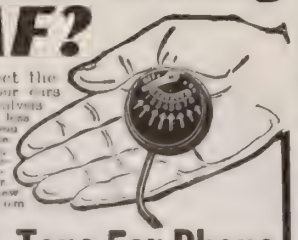
The Aluminum Cooking Utensil Co., Dept. 34, New Kensington, Pa.
or Northern Aluminum Co., Ltd., Toronto, Ontario

Send me, prepaid, a 1-qt. "Wear-Ever" Stew-pan, for which I enclose 20c in stamps—to be refunded if I'm not satisfied.

Name _____ Address _____

(Dealer's Name)

Are You Going DEAF?



Do not neglect the congestion in your ears until complete paralysis results. If you are less than stone deaf you may hear again like thousands of others, who, tired of the embarrassment, trouble and expense of trying to get relief from others, now use the Mears Ear Phone entirely at home. Write today for booklet telling all about our new sound collector and how it helps you.

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Sent for 15 days' trial in your own home. Nothing to pay if you are not satisfied. Send now for special offer and valuable book on deafness—mailed free to you. No obligations.

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This $2.50 Razor FREE

The best money-making deal ever put up to barbers. Our "Try-it-before-you-buy-it" plan sells Clauss Auto Razor Sharpener to every man. 150% profit. Whitfield, Miss., says, "Send 10 more—made a dandy profit." Get busy—write quick for exclusive territory, guaranteed sales proposition and Free Razor offer.

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SNORE-NO-MORE

Between the teeth and lips will stop mouth snoring and quench night thirst. 13 cents.

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396 Columbus Avenue, Boston, Massachusetts

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

H. C. F., Panora, Iowa. (1) Who is meant by "us" in the statement: "Let *us* make man in our own image"? Gen. 1: 26. (2) Did God ever speak to Jesus as he did to Abraham, Moses, Jacob and others? If so, please locate Scripture.

(1) This question was answered July 8. (2) At the baptism the Father said to Jesus: "Thou art my beloved Son. In thee I am well pleased." Luke 3: 22; Mark 1: 11. The utterances at the Transfiguration (Mark 9: 7; Luke 9: 35) seem to have been addressed not to Christ himself, but the disciples. [In Matthew's account of the baptism the same form is used (Matt. 3: 17)]. But whatever kind of communication Jesus had with the Father, it was altogether different from that which any other human being ever had had, or could have. No one could say, as he said: "I and my Father are one" (John 10: 30), or, still more startlingly, "He that hath seen me hath seen the Father" (John 14: 9). We know that Jesus had long periods of communion with the Father. What mystic and beautiful messages passed between them in those prayer vigils we can only wonder. We know that he was, in fact, in constant communion with the Father, for he said: "The Father hath not left me alone" (John 8: 29). Only upon the cross was this perfect communion interrupted. It was from the anguish revealed in that cry from the cross that he had pleaded in the garden to be delivered: "My God, my God, why hast thou forsaken me?"

A. E. B. "Please pray that Jesus will not cast me away, if I confess my sins to him." [From letter to the Prayer League.]

"Him that cometh unto me I will *in no wise* cast out." Look up those words, in John 6: 37; read them till they are so vividly photographed upon your inner eye that they shall keep repeating themselves to your brain and finding their healing way down to your troubled heart. Already you *know* they are true, but your will refuses to let go and rest upon them. They are surer than anything else in the world. Even standing alone they are wonderful enough to bring any soul to peace, but they are backed up by the whole story of the life and death of Jesus, by the gracious messages of his apostles and the promises of his prophets. That is the kind of a God we have, "who forgiveth *all* thine iniquities." We cannot repeat too often our universal remedy for troubled souls: "Trusting Jesus, that is ALL!" It is understood that before we can really believe that he forgives us we must be willing so far as possible to make right any wrongs we have done to others [see Matt. 5: 23], and to determine to forsake our sins. But to the soul who will "confess and forsake" this sin there is nothing so sure in all the world as that God will "abundantly pardon."

E. J. C., Minneapolis, Minn. 1. Paul's action in going into the temple and purifying himself with the Jews (Acts 21: 26) was a conciliation to Jewish prejudice. To the Jews he became as a Jew that he might gain them to Christ. 2. The Ethiopian woman whom Moses married (Num. 12: 1) was probably a Cushite. Arabia, [illegible] called in Scripture "the land of Cush." It is not absolutely certain that the wife was of the negro type, as some of the Arabians were, for this distinctively different from the negro.

One or two sad friends have written to the Prayer League, asking its members to pray that death might come to relieve them of their sufferings. Such a request we could not, of course, ask our readers to pray. It is probably true that no human [illegible] can be absolutely certain that any [illegible] case is absolutely hopeless, except, perhaps, in cases of terrible wounds in which vital organs have been destroyed or large portions of human tissue detached. But in cases of sickness no matter how severe, the old saying is generally true: "While there is life there is hope." Medical and surgical sciences now accomplish feats which would have been considered miracles a few years ago. And beyond the power of these miracles of science are the miracles of God, which he is still willing to perform. It is right to pray for relief from pain, for deliverance from death. But it would not seem right, except in most extreme cases, to pray for death itself. The days or hours of life might bring the richest soul experience of the years and might, indeed, be necessary to put the finishing touch upon God's preparation of the soul for heaven. If the trouble is other than physical, if it involves the conduct of friends, or financial difficulties, it is still easier to see how God might find ways of relieving the distress. Hearts are changed and blessings received in most undreamed-of ways in response to fervent prayer. These friends would do well to ask, not for death, but for God's "very best" for them and theirs, and particularly that, before death comes, they be made absolutely and jubilantly submissive to his will. This will make their entrance to heaven more glorious, and all eternity for them more glad. Notice further references to these letters in this week's Prayer League department.

Mrs. E. M., Upper Sandusky, Ohio. The passage in Mark 15: 34 is identical with Ps. 22: 1, and commentators express the opinion that it was uttered by the Saviour on the cross not in the current Greek, nor in the Hebrew original, but in the native Syriac, the mother tongue of his earthly life. It was the crisis of his sufferings, the moment in which he "must taste the bitterest of the wages of sin, who did not sin." Contrast this with the cry, "It is finished," in which "the mighty voice of the expiring Redeemer was nothing else but the exultant spirit of the dying victor," perceiving the fruit of his travail and nerving the organs of utterance to an ecstatic expression of its loftiest feelings in the one glorious sentence.

H. F. W. U., Wilson Creek, Wash. Popular belief as well as tradition credits Ezra and his learned associates of the "great synagogue" with the task of collecting the Scriptures of the Jewish Church. It is generally held that the foundation of the present Hebrew canon is due to him. The work of assembling the writings which made up "the Book of the Lord" must have begun before Isaiah's time since he mentions it as a general collection (Isa. 34: 16) to which his own were to be added. It is not clear that there was any definite collection either of psalms or the prophets before the Captivity. Daniel, however, refers to "the books" (Dan. 9: 2), which in his day had apparently been collected as a whole. It is considered quite probable that Nehemiah had a share in gathering the books. Ezra lived about 460 B.C. All that is known of him through Scripture is contained in the last four chapters of the book of Ezra and in Neh. 8, and 12: 26.

Miscellaneous

F. A. W., Port Jervis, N. Y. John the disciple, apostle and evangelist was one and the same person.

I. C. B., South Gardiner, Me. 1. Sun Yat Sen, ex-provisional president of China, is now living in Tokyo; he is said to be unmarried.

F. P., Hadlyme, Conn. Ruppin, an eminent Jewish writer, estimates the present number of Jews in Palestine at 155,000. Ten years ago there were less than 80,000.

Reader, Cohoes, N. Y., writes: "In this city of twenty-five thousand inhabitants, the flag of the United States has been at half mast on the city hall ever since the death of the Pope."

M. A. S., Bronx, N. Y. The author of "My Arab Steed" was Caroline Norton, granddaughter of the celebrated Irish wit, dramatist and statesman, Richard Brinsley Sheridan.

R. B., Valparaiso, Ind. The name "cockpit of Europe" was long ago bestowed on Belgium on account of the many battles that have been waged in that country. Just at present it seems to be emphasizing its claim to the title.

W. H. R., Gastonia, N. C. Napoleon, when he received news of Josephine's death, was in the little island of Elba, to which he was banished in 1814. Josephine died May 29, 1914. Louis Bonaparte, king of Holland, died at Rome May 25, 1846, and was buried at St. Leu.

C. K., Peshtigo, Wis. There has been only one president of the Chinese Republic, Yuan Shi Kai. When the Chinese threw over the old Manchu dynasty Sun Yat Sen became the head of the provisional or temporary government. Yuan was chosen president by election.

A. B., Newark, N. C. Not knowing the circumstances, we cannot express an opinion. It is well to be careful about judging others. Certainly, a mother should protect her daughters from the society of undesirable persons; but there is a possibility of doing a great injustice if we form an opinion concerning others on mere rumor.

J. S. W., East Avon, N. Y. The small letter on some ten-cent pieces at the base of the wreath or the reverse side denotes the mint in which the coin was produced. All the mints, except that at Philadelphia, which has none, have distinguishing letters. C.C. stands for Carson City; S for San Francisco; D for Dahlonega; O for New Orleans.

Mrs. F. D., Fairfax, Okla. A "good American" may be defined as one loyal to the flag, ready to defend it by word or deed, an upholder of the constitution and laws of the country, a guardian of the rights and privileges of the people, a believer in separation of church and state, and one who by his manner of life and course of conduct is an exemplar [illegible] fellows.

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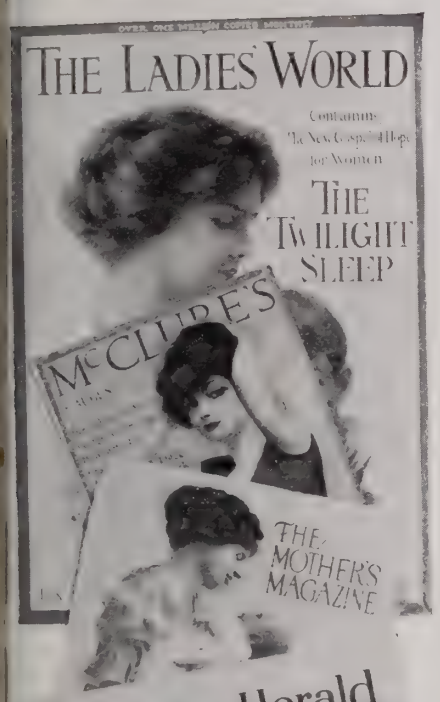

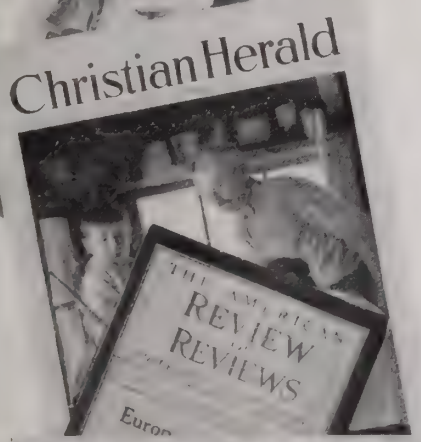

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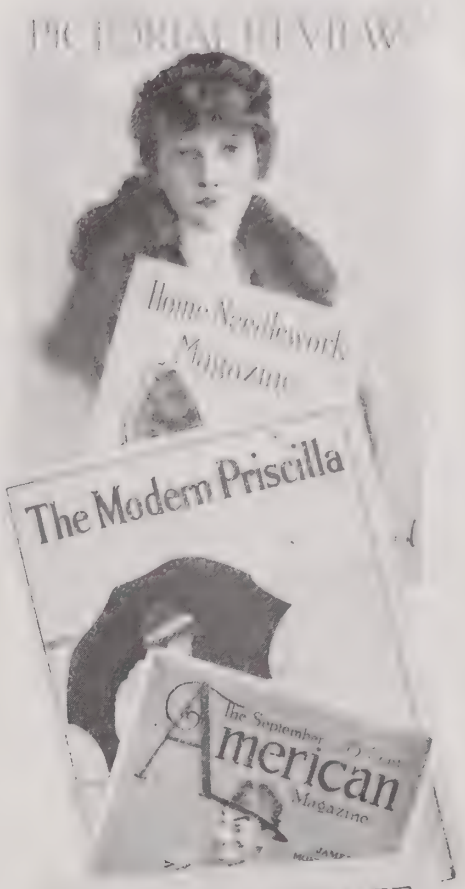

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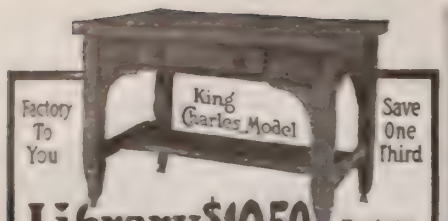

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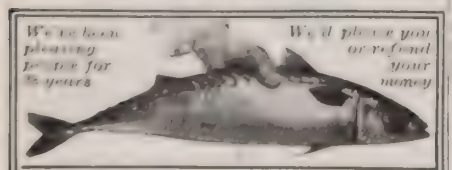

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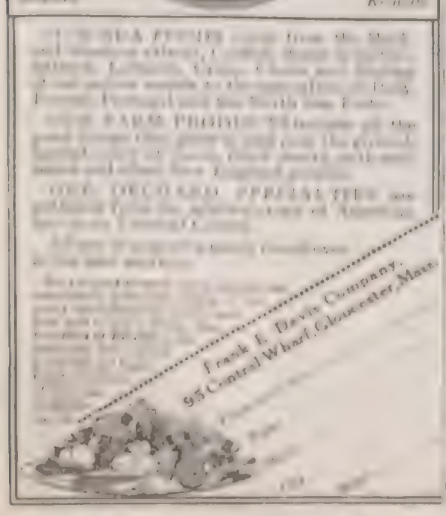

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ANSWERS TO FINANCIAL QUERIES

REV. E. L., MICHIGAN. Pyramid Oil stock is not an investment security. Don't speculate in stocks with fearful odds against them.

H. W. B., VERMONT. Boise Eastern Placer Mining Company stock is not recommended. Quartz mining is hazardous but placer operations are very much more so, especially in the Boise basin.

J. B. C., NORTH CAROLINA. New York Mortgage Company claimholders may expect a dividend before the end of the present year is the information we have obtained from the State Banking Department.

MRS. B. B. M., RHODE ISLAND. Michigan Light Company has an authorized issue of $2,500,000 6 per cent. cumulative preferred stock, and dividends have been paid regularly since organization of the company four years ago. From the most recent reports we see no reason for having the slightest apprehension for the future of this company.

T. T. C., NEW JERSEY. United States Rubber common must be regarded as a risky speculation. But so long as the company continues to earn and pay the present rate of dividends the stock will be considered a highly profitable venture because it will return under these conditions about 10 per cent. on the amount invested. But we should leave it alone.

REV. E. R., MINNESOTA. We have no doubt land in Manatee County can do all the colonization company claims for it. But there are a myriad of seemingly inconsequential things that are liable to occur, any one of which might render the plan unprofitable. Similar schemes have been started in Florida, in Texas and in California, and we have yet to see one single enterprise of this character that has proved to be much of a success. Many have, in fact, been failures.

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A COUNTRY SABBATH

O THE rest of a country Sabbath day!
Its memories gently loom
Through the hurry and fret of the noisy years,
Like a field of clover bloom.
Then the great, big world seemed fuller of good
Than any man deserves,
And we did not know we were breathing air,
And we knew not we had nerves.

Didn't feel we must get somewhere away
To cool our brains from care,
It seemed that we had everything,
That we were everywhere.
The skies above dropped down content,
And peace looked up from the sod,
And the whole wide earth in its trees and flowers
Seemed fresh from the hands of God.

How restful all those Sunday hours,
When we did not hear a sound,
Save now and then the cock's proud crow
Or the pigeons whirling round,
Or a brown thrush sang his cheery song
From the birch near the old stone wall,
But your ear grew used to all these things
And there seemed no sound at all.

In the morning we drove with the span of grays
O'er the creek by the silent mill,
To the little church near the tombstones white,
Where it always seemed so still.

We had Sunday school, and the preacher spoke,
And closed with the silent prayer,
When it seemed that the angels with folded wings
Were filling the peaceful air.

In the afternoon father sat and read;
As I tip-toed near I could see
His glasses had fallen half down his nose,
As his Bible lay on his knee;
Tired mother had lain down awhile,
Little Sis had crawled in at her door;
Jackie pillowed his head on Rover's back,
Both asleep on the kitchen floor.

I'd lie in the orchard with paper or book,
With the breeze and the bird and the bee;
The world far away, but the earth so near
It seemed like a cradle to me;
And I just a babe lying sweetly at rest,
And the good Lord bending above,
Like a mother crooning a slumber song;
I forgot everything but his love.

There was lots of work and we grew so tired
Through the long week's other days!
But at just the right time the Sunday came
With its rest and its quiet ways;
And when clamor and roar of the noisy years
Have passed like a dream away,
Then I think death will be like the coming again
Of a country Sabbath day.

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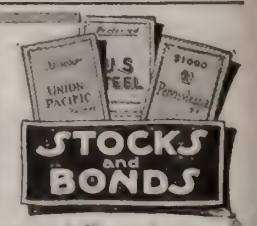

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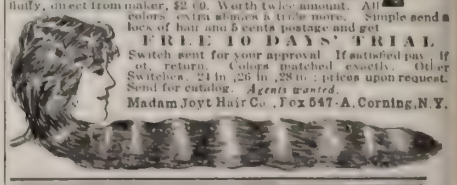

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VOL. 37—NO. 39. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

"A FACE ACROSS HIS VISION COMES"—PERHAPS HIS MOTHER'S FROM THE HEAVEN LAND

Chalmers-1915 "Light Six"

Quality First

Chalmers "Light Six" 6-passenger Touring Car, $1725
Fully Equipped f. o. b. Detroit

The Real Quality of a Car Shows in Its Good Looks

Stand on the main thoroughfare of any city. Watch the many makes of cars as they flash by. Most of them pass without notice from the people in the street.

Then comes some thoroughbred of motordom. People turn to look. You hear them say, "What car is that?" or "Isn't that car a beauty?"

You probably have paid that tribute to the motor car thoroughbreds yourself.

And if you happen to be the owner of such a car, you have felt a glow of pride—the just pride everyone feels in possessing a superior and distinctive thing.

A motor car advertises your judgment. If people don't admire it, you soon tire of even the highest priced car. But if people in the street stop to praise its grace and beauty; if your friends tell stories of its fine performances; if your wife's friends laud its comfort, then you are glad to say, "That is ***my*** car."

And such a car is the 1915 Chalmers "Light Six."

Here is a car that has striking smartness and beauty. Owners of other cars praise the sweep of its molded oval fenders. Passersby stop to enjoy the grace of its perfectly blended lines. Experts delight in its silent, vibrationless power—its rare "lightness of foot."

And now we offer you the 1915 "Light Six" with a new and distinctive body—the 6-passenger touring car.

The distinctive Chalmers-design body—amply roomy for six people—is fitted with unusually wide doors. The tonneau is equipped with Pullman disappearing seats. The upholstery is deep and luxurious.

Mechanically, the larger "Light Six" Touring Car is the same as the 5-passenger model of which over 4000 have been delivered to owners since May.

The "Light Six" has been proved in more than 3,000,000 miles of service. It is the one 1915 car with an aggregate mileage great enough to prove beyond doubt that it has strength for every emergency, power to spare, and the easy riding qualities of cars costi much more.

We offer the 6-passenger Touring Car as we do all Chalmers cars—as a real quali car, comparable with cars of much great cost. This new "Light Six" is not sold price alone, but on quality—unusual valu at an extremely low price.

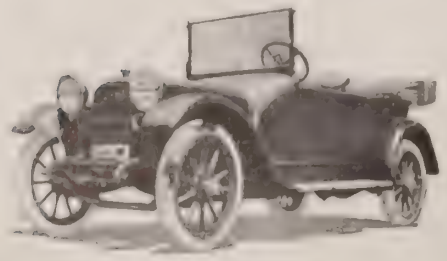
You ***can*** buy a car of this passenger-capaci for less money. But the difference you pay to g a Chalmers will be returned to you in the add pleasure and satisfaction of owning a car of who looks and performance you can always be prou

If you pay less than Chalmers prices, y must be satisfied with less than Chalme quality.

You will better appreciate that fact after y have seen and ridden in the 1915 Chalmers ca Your local Chalmers Dealer will give you t Chalmers Test Ride at your own convenien He is now showing the 1915 "Light Six" a 1915 "Master Six" in several styles. Do t fail to see the new Chalmers models.

1915 "Light Six"—5-passenger Touring Car, $1650; 1915 "Light Six"—6-passenger Touring Car, $1725; 1915 "Light Six"—2-passenger Coupelet, $1900; 1915 "Light Six"—5-passenger Sedan, $2750; 1915 "Light Six"—7-passenger Limousine, $3200; 1915 "Master Six"—5-passenger Torpedo, $2400; 1915 "Master Six"—7-passenger Touring Car, $2400. Fully equipped f. o. b. Detroit

Chalmers Motor Company, Detroit



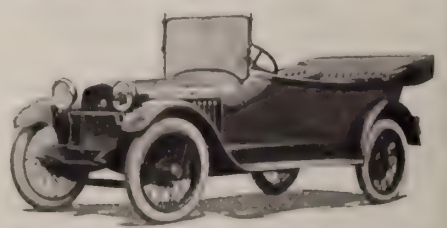
1915 "Light Six" 5-passenger Touring Car—$1650

Of this model, over 4,000 cars have been sold since it was announced in May. On quality alone the 1915 "Light Six" won its position as the fastest selling "Six" on the market. In actual service, it has justified our belief that the 1915 "Light Six" is the greatest all-around automobile for the money since motor cars were first built. See this wonderful "Light Six" at your local Chalmers Dealer's. He will offer you every facility for a thorough inspection of Chalmers quality.

$1915 "Light Six" Limousine—$3200

Chalmers enclosed cars for 1915 offer a rare degree of beauty and exclusiveness at medium prices. The 7-passenger "Light Six" Limousine is the equal, we believe, in looks and comfort of any car on the market. Mounted on a special "Light Six" chassis of 132-inch wheel base, it is amply large for 7 people—5 in the rear compartment. The interior is fitted with Pullman disappearing seats and finished in handsome imported whipcord.

The Chalmers "Light Six" is also built in 5-passenger inside drive Sedan at $2,750, and 2-passenger Coupelet at $1,900.



1915 Chalmers "Master Six" 5-passenger Torpedo—$2400

The larger Chalmers "Six" for 1915 is offered in two body types—both unusually beautiful and distinctive.

The 5-passenger Torpedo is of the foreign "boat" design—unusually smart and racy. This beautiful new body has a single door in either side. Front seats are divided to afford easy passage. The whole car is built lower than usual, giving it unusual and exclusive style.

On the "Master Six" chassis is also built a 7-passenger Touring Car—a big, roomy car, for those who desire an automobile of maximum carrying capacity. The lines of the 7-passenger car are the same as those of the Torpedo. It also is priced at $2,400.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THE President of the United States, early in September, assumed a position of world importance in international affairs.

The Belgian commission to visit the United States has been given formal audience, official communications from the German Emperor and the President of the French Republic received and replied to, and finally, and far more important, the President has been able to take the preliminary steps in seeking to bring about peace between the combatants.

Before we embark on the really important subject, the preliminary steps to bringing about peace, it may be well briefly to review the reception of the Belgian delegates and the correspondence with the heads of the States of France and Germany.

The Belgian Government has, as my readers know, made certain charges concerning atrocities alleged to have been committed by the German army during its invasion and occupation of Belgian territory, and in order to give wider knowledge of these complaints, has appointed an official commission to lay these complaints formally before our government.

This commission duly arrived in the United States, and proceeding to Washington was received by the President. Before the arrival of this commission, the President had received an official communication from the Emperor of Germany, in which the Emperor formulated certain complaints regarding alleged violations of the rules of war by the Allies, and the President of France had also sent an official communication wherein he, after traversing the allegations of the Emperor, also made counter accusations of a similar character against Germany and Austria.

The President extracted himself from the embarrassing position in which these attempts to constitute him the judge of these several accusations placed him, with grace, dignity and force, and without abandoning in one iota the attitude of strict, though friendly, neutrality which he has from the beginning so strictly preserved. This result cannot but add to the President's personal influence among the combatants, which fact will make more probable the success of his more important effort.

BRITISH VOLUNTEERS DRILLING NEAR LONDON

My readers will remember that at the outbreak of hostilities the President offered his good offices to the combatants, and that then they were respectfully declined. A few days ago, through our ambassador at Berlin, the President renewed, in an unofficial and friendly manner, these efforts to bring about peace, and our ambassador, the Emperor being absent, initiated the matter with the German Chancellor, whose office corresponds with that of the prime minister in England.

Necessarily, this initiative was taken in that delicate and tactful manner which its character and importance demanded. To this *démarche* the chancellor, after due consideration, returned an answer, on its face apparently non-committal, but containing vaguely the elements of an accommodation, to the effect that the President should undertake to obtain from the Allies a statement of the terms on which the Allies would make peace. The chancellor is reported to have said that Germany would consider only such a peace as would be a lasting peace.

The weakness in this statement is that it is by the chancellor only, and not by the Emperor, and that there is no affirmative statement by the chancellor, whose authority is very limited, that the Emperor either knew of the original *démarche* or had authorized the reply. The Emperor has said that Germany would make no peace which would involve any cession of German territory, the dismantling of her navy, the payment of money indemnity or the restricting of German commercial activities.

England, through her king, defined her attitude on Friday, September 18, in the royal speech proroguing Parliament, to be, to use the king's own words: "After every effort of my government to preserve the peace of the world, I was compelled, in the assertion of treaty obligations which had been deliberately set at nought, and for the protection of public law in England, to go to war. We are fighting for a worthy purpose and will not lay down our arms until this purpose is achieved."

Lord Kitchener, in his speech in the British Parliament, September 17, at which time he knew of the efforts of the President, said, "The war will be a long one." It has been stated that England will never consent to peace until Germany has been thoroughly subjugated and stripped of her power to disturb Europe.

The Czar has said, it is reported, also after knowing of these efforts, that Russia cannot make peace alone; that what she, for her part, will require is a large money indemnity, the cession of all Polish territory, both by Germany and Austria, etc., etc.

There has been no definite statement by France as to the terms she might consider, nor do we know what might be acceptable to Japan, Servia or Belgium. The Allies are bound by agreement not to make peace separately and so are Germany and Austria. Japan and England have a like agreement.

I have summarized all the facts which seem to be indicative of the position of the various combatants on this question of peace, because it is advisable to have them in mind before we begin to examine into the possibility of the success of the present efforts.

A brief glance at the military and material situation is also necessary to enable us to judge intelligently.

Beginning with England. This Power holds and can continue to hold control of the sea, with all that implies. She has hardly begun to touch her resources in men or money. She can continue the war indefinitely.

Russia is not quite in so good a position. She has plenty of men, and money can always somehow be found in her case. Her great difficulty is her lack of equipment and officers for more men than she now has in the field. Neither of these can be produced in a day. Her army has shown that in anything like equal numbers it cannot hold its own with the Germans. It may be fairly doubted whether under the same conditions it can master the

REMOVING GERMAN PRISONERS OF WAR

VICTIMS OF THE WAR

TYPE OF EAST INDIAN SOLDIERS AIDING ENGLAND

A SECTION OF RUINED LOUVAIN, BELGIUM

Austrian. In food resources, Russia is amply supplied.

France has plenty of money, but she has not fast mail out. Her territory has been and is being devastated, and probably will continue to be for some time. Her food resources are gone, and she is in a position to obtain supplies from the outside world. But she is approaching a state of military exhaustion, though she is not there yet. Two months more and she will be. Her situation is, therefore, far and away the worst of the Allies.

For the purposes of this inquiry, the resources of Belgium are of little account one way or another. Said are those of Servia.

Austria produces food enough for herself, and has an appreciable surplus. This is important, as neither she nor Germany at present have free access to the sea. She has suffered defeats at the hands of the Russians, but in a strategic sense these defeats are not important, and Russia has constantly exaggerated their consequences and results. It must be remembered that practically all the news we have from there comes through Austrian hands. Paris or Petrograd, and the enemy's optimism of the movements or resources of the opponent in war must be not always to be relied upon. Knowing Austria pretty well, I do not think she is anything like as near to the exhaustion point as Petrograd would have us believe. Her supply of men is not exhausted.

Germany is outmanded except in the marshes of East Prussia. Her navy is untouched practically. She has enough funds and she has about $400,000 more now available, if she needs the same cable France has made.

One more fact: there has been no decisive victory or defeat for either side yet.

My readers now have the facts before them essential to forming an opinion as to whether or not the psychologic moment for peace has as yet arrived. For myself, and this is so purely a personal opinion that I hesitate to intrude it, I think not. But I do think Mr. Wilson has taken the first step that is a reasonable time, say a couple of months, may lead to other steps which will result in concord succeeding discord.

When we finished our consideration of the military situation last week, the German position began somewhere near Château Thierry in the west, and thence ran easterly through Epernay, Châlons and Clermont to Verdun, and thence turning a little to the southeast, through Lunéville to the Vosges Mountains.

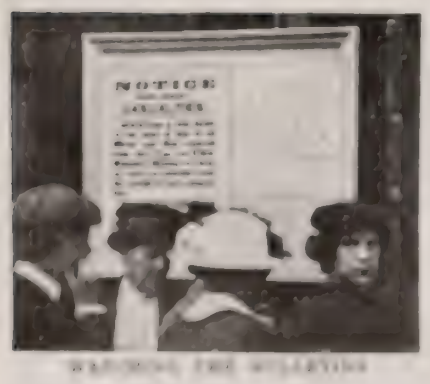
A week later, this same line begins at Noyon on the west and runs eastwardly along the Aisne River, and thence in a continuation of the line of that river to Laon and Montfaucon, a little to the north of Verdun, and thence turning southeasterly the line runs to Château Salins in Lorraine.

As compared with the high-water mark of their invasion of France, the German forces have now retreated some forty-four miles, Meaux to Noyon on its extreme right end. At the end of the right wing, Sezanne to Laon, about sixty miles, and in the middle of the center, Vitry le François to Rethel approximately fifty-seven miles. The retreat on the end of the center, and of the left wing in its entirety, has been insignificant, some ten or twelve miles at most.

The details of the week's fighting are very difficult to give in sequence. There has been a slow but steady German retreat, interrupted only at places along the line by a stand on their part. Though the history of the week is thus quickly told in words, it has, nevertheless, been a week of most deadly fighting, and the toll in human lives has been heavy.

In three days, September 12 to 14, the English loss, as admitted by them, alone runs to 3,500 men on an effective force in the field of about 165,000. What must the German and French losses have been, if the same ratio held true? Assuming the German force at 650,000, before reinforcements commenced to arrive in the middle of the week, their loss would be about 26,000 and the French would have much exceeded that figure. As closely as it is possible to estimate the Allies during the early part of the week outnumbered the Germans by nearly four hundred thousand, since not only was the entire French field army engaged, besides the British forces, but the garrison of Paris took part as well. During the first half of the week the Allies regained possession

Continued on page 930



WATCHING THE BULLETINS

PARIS SEEN FROM TOP OF EIFFEL TOWER

REGIMENTS OF THE FAMOUS RUSSIAN COSSACKS ON THE MARCH

PORTABLE OBSERVATION TOWER

HELP SWELL THE WAR RELIEF FUND

MAKE ALL PEACE SUNDAY COLLECTIONS FOR WAR WIDOWS AND ORPHANS

TOUCHED by the pitiful case of the women and children of Europe who have been bereaved of their breadwinners by the great war, the golden-hearted women of America are organizing for their relief. Letters to THE CHRISTIAN HERALD, received during the past week, show that the great heart of the nation has been deeply moved by the stories of suffering. E. C. M., Maryland, sends $1 and writes, "I feel it my duty to send a small gift to THE CHRISTIAN HERALD Fund for the widows and children sufferers through the war in Europe. It is my prayer that the war may soon cease." C. M. P., Worcester, Mass., sends $5 "for the Silent Sufferers." W. K. D., Allentown, Pa., enclosed a check for $25, "trusting that the money will flow in by the thousands for this worthy cause." A. T., Hettinger, N. D. ($1), writes, "You are doing a great work by getting up a Fund for the Silent Sufferers, and I am sure God will bless the work. How thankful and glad we should be to think God spares us from such sorrows in our own country."

A. P. N., Sharpsburg, Md. ($1): "I see by your paper you are raising a Fund for Europe's war widows and orphans. What cause could possibly be worthier and more pleasing to our heavenly Father? I thank God that I am privileged to give something in the name of the Lord. Accept my mite with the prayer that God will increase it many times." Mrs. M. I. K., Red Oak, Texas, writes: "I am sending you $1 for the widows and orphans of this terrible war. I am a war widow myself and an old subscriber of THE CHRISTIAN HERALD." M. E. O., Greenville, Ill. (50c.), writes: "My heart goes out to the Silent Sufferers and I wish I had plenty of money so I could give more. I pray that those who have large means will open their hearts and give large amounts. At least I can pray for them that this terrible war will soon stop and peace reign again in all lands." Mr. and Mrs. C. E. Y., Portsmouth, Va., writes: "Enclosed is $2 to apply to the Widows' and Orphans' War Relief Fund. God grant that this mite may help some in relieving the great distress."

Mrs. Nina L. Duryea, daughter-in-law of General Hiram Duryea, U.S.A., in a letter from Dinard, France, dated September 1, in the New York *Times*, tells of the misery and suffering among the refugees throughout that section of war-swept Europe. She says: "Yesterday I saw three hundred Belgian refugees, headed by the Mayor. I try to write calmly of that procession of the half-starved, terror-ridden throng." They had come all the way from Charleroi and Mons—old men, women and little children—not a man of strength or middle age among them. Mrs. Duryea's letter resumes: "Such a procession! They had slept in fields, eaten berries, carrots dug from the earth by their hands; drunk from muddy pools."

Some of the stories of suffering she relates are heartrending. There was one newly-widowed, heartbroken wife with her little year-old babe, the latter gasping out its tiny life. Another was a young girl in the remnants of a dress, hatless, shoeless, with feet bleeding, and insane from all the horror she had passed through. On a bench sitting in a row, were seven little girls, mere children, all of them fatherless, motherless, homeless, and none old enough to tell a coherent story of whence they came or to whom they belonged. One old man arrived in the city with a small delivery cart pulled by a big dog, and in the vehicle was all he had saved from the wreck of his home—a coat, photographs of his wife and three sons and the old brass kettle.

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WIDOWED AND FATHERLESS

Your Peace Sunday Collections, October 4, Should Help Thousands of Such

Mrs. Duryea makes a strong appeal to the women of America to aid these helpless ones. Paris, she says, is besieged by a great army of refugees who have filled every nook and corner and are still pouring in in large numbers. The pity of the town people has gone out to these poor, and they have crowded them into every available place of shelter, holding that such service is due to "those who suffer for honor's sake." "There are organizations for helping the soldiers, but none for helping these victims of the war," she writes. "Fifty cents will buy shoes for a baby's feet, ten cents will buy ten pieces of bread, $1 will buy a widow a shawl; deny yourselves some little pleasure and send the money to these starved people, innocent of any crime. You American women, who tuck your children into their clean beds at night, remember these children, reared as carefully as yours, many of them now without relatives, money or future. By and by they will be placed on farms to do peasants' work with peasants."

Another correspondent writes from Paris on August 30: "Along the wide road just east of Beauvais, before it passed Compiègne and before it takes on the current of traffic from the farther northeast, a multitude of peasants, women folk and children, in hay ricks, donkey carts, buggies, men and older boys afoot, poured toward the country behind Beauvais. In parts of the road there were twenty cart loads to the mile, every cart cushioned with enough newly cut oats and provender to keep the horses and oxen going two or three days, and weighted down with very little by way of household effects, except linen, feather bedding and bundles of clothes."

Few Americans can realize the conditions that prevails in Europe at this time. France is drained of its crops for the year; Switzerland faces famine at an early date; Germany has lost her breadwinners; Belgium has to face all these losses, and in addition, a complete crippling of her commerce and trade, which affects all classes. The little shops in the small towns are closed, for the places where they get their supplies are burnt or are in the besieged cities. Many of the peasants are living in hopeless misery, just where the war found them. But in the earlier stages of the war great numbers rolled up their belongings in blankets, put on their best clothes, took the family horse or harnessed a pair of strong dogs and made for the nearest seaport town.

"At Ostend," an eye-witness states, "families are living in the little bath-houses about 6 by 6 feet or smaller on the beach; about two hundred of them will spend the winter there. The winter is not quite so cold as in New York, but it is cold enough, plenty of snow and ice. They brought nothing from home, for their property was all destroyed, including the cattle, poultry and pigs that were taken for food. We shall try our best to help them. Forty dollars will keep a family in food for the winter there. The rich cannot aid the poor as in other countries, for they, too, have lost their own property in many, many cases."

All contributions should be addressed War Relief Fund, CHRISTIAN HERALD, Bible House, New York.

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THE NEARNESS OF GOD

A SERMON

BY

Rev. J. W. Chapman, D.D.*

"Thou art near, O Lord." Ps. 119 : 151

THIS text is taken from one of the longest psalms in the Bible, and is remarkable not only on account of its length, but because of its teaching. Like the Celestial City, it lieth four square; the height, the depth, the length and the breadth of it are equal. There is but one general theme in the psalm and that is the Word of God, and as we study it carefully, it reminds us of nothing so much as a diamond which, as you hold it up and as the light touches it from every side, sends out to all beholders the evidences of its beauty and worth, and this 119th Psalm is a great and ever changing illustration of the Word of God, for almost every verse refers in some way to God's Word; and it is mentioned under the figure of law, or testimonies, or word, or precepts, or statutes. It is indeed most remarkable.

The writer of this psalm must have been fairly saturated with the Word of God and his speech overflows with his knowledge of it. I have heard of an old Christian who had meditated his way through the Bible three times; surely such a familiarity with God's Word is the secret of a holy and a happy life! Years ago, at the time of a great political excitement in England, William Wilberforce made this note in his diary, "I have walked this morning from Hyde Park corner repeating the 119th Psalm and am having great comfort." Martin Luther said in commenting on this psalm, "David must have shaken every fruit tree in God's garden and gathered fruit therefrom." Like other portions of the Scripture, this psalm has been very differently named. It has been called *the Alphabet of Divine Love,* perhaps because of its division, for it is separated into groups of eight verses and each group is under a letter of the Hebrew alphabet, the divisions continuing until the alphabet is exhausted.

Through one hundred and fifty verses David has been speaking of all these things, and has been talking of God, when suddenly, as if he were impressed with the fact that he of whom he had been speaking was near, he cries out in the words of our text, "Thou art near, O Lord." It is a possible thing for one to preach so constantly that he fairly loses sight of him of whom he speaks; or for a Sunday school teacher to teach her lesson and become so familiar with the truth as to be almost unconscious of the presence of Christ, of whom she has been teaching. It is a good thing for us all to stop again and again and say, "Thou art near, O Lord," for he is indeed nearer to us than any earthly friend.

The Sense of God's Presence

THERE ARE CERTAIN TEXTS in the Scripture which are akin to the one I have chosen, as for example, Ps. 121: 5, "The Lord is thy keeper; the Lord is thy shade upon thy right hand." If the Lord is our keeper, why need we go astray, for he neither slumbers nor sleeps? Ps. 34: 18 is another text, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." I am sure I am speaking for you all when I say we have never had a heartache, if we have accepted our discipline as he intended we should, that he has not been graciously near to us. Philippians, the fourth chapter and the fifth verse, the last clause, is another illustration and is very much like the text. "Let your moderation be known unto all men. The Lord is at hand." Paul has been speaking of peace and the joy of Christian friendship, when suddenly he speaks out like David of old, "The Lord is at hand," and immediately he begins with this sentence, "Be careful for nothing." Of course, we need be careful for nothing if the Lord is at hand, for he will bear every burden; he will be with us constantly and help us to overcome every trial.

The 23d Psalm is another beautiful illustration. It has been my privilege recently to sit by the deathbed of a young man who has since passed out into eternity, and when I told him the end had come for him, he said, "It is a long journey to make alone, is it not?" My only answer was this 23d Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me," and he brushed the tears out of his eyes and said, "Then I am not afraid," nor need we be at any time, for he is always with us.

* Dr. Chapman is America's leading evangelist.

The Lord by Our Side

WE learn by contrast to admire many things. I have read that "those who have studied the paintings of Sir Noel Paton must have observed that part of their peculiar beauty lies, by a trick of art, in their partial ugliness. There are flowers and birds, knights and ladies, gossamer winged fairies and children of seraphic beauty; but in the corner of the canvas, or just at their feet, some uncouth and loathsome form—a toad, a lizard, a slimy snail—to lend, by contrast with its repulsiveness, a lovelier beauty to the rest. So in ancient sculpture, the griffin and the dragon grin among the angel faces on the cathedral front, heightening the surrounding beauty by their deformity. Many of the literary situations of the New Testament powerfully exhibit this species of contrast. The twelve disciples—one of them is a devil. Jesus upon the cross, pure and regal—on either side a thief. And here, as conspicuously, in this fifteenth chapter of Luke, the most exquisite painting in the Bible is touched off as a mere dramatic situation." And so here we understand better that the Lord is by our side when we imagine for a moment that he is away from us. In Ps. 118: 6 we read, "The Lord is on my side; I will not fear; what can man do unto me?" This, of course, is for the child of God, but in Prov. 15: 29 we read, "The Lord is far from the wicked; but he heareth the prayer of the righteous." God pity us if we stand in this position. In Ps. 145: 18 we read, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth," while if we would know the contrasting statement for those who are not yet children of God we have the solemn statement in Prov. 1: 28, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

His Nearness in Christ

THERE ARE SO MANY WAYS in which he is near to us. First: In creation. It is a great mistake, however, to think that we can find enough of God in nature to satisfy our souls, for we cannot. There is a verse written by Browning, if I mistake not, in which he says something like this: "Earth is crammed with Heaven and every bush is set on fire with God." But it is a great mistake to seek to find him only in this way. He is near to us in providences, and as a rule for the Christian God is never nearer than when we pass through trial. We sometimes see farther through our tears than in any other way, for they are like telescopes. But he is nearer, of course, in Jesus Christ.

First: He is near as a sin-forgiving God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8: 1. The thought of the judgment is something awful, but let it be remembered that the word "condemnation" is the same in the Greek as "judgment," and for those who are in Christ Jesus, whatever their sins, judgment is forever past.

Second: He is near as a promise-keeping God. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." II Corinthians 1: 20. There is not in all the exigencies of our lives a trial that cannot be offset by a promise of help found in the Bible, and these all center in Him.

Third: He is near as a prayer-answering God. John 16:23, 24, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." This is God's own word, and if our prayers have not been answered the difficulty is with ourselves, and never with him.

Fourth: He is near as a gracious Father. John 14:9, 10, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." By these words Jesus wanted Philip to know that when he had seen him touch the eyes of the blind and raise the dead and comfort the sorrowing he had had a vision of the Father in his infinite love.

His Nearness to Help and Preserve

HE IS NEAR AND HE WILL PRESERVE. Psalm 37: 23-25, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is written in the Bible, and God's word is always true. Psalm 121: 3, "He will not suffer thy foot to be moved; he that keepeth thee will not slumber." We may not be conscious of his nearness, but he is near just the same. We have sometimes been in a dark room all alone, nothing about us, then have touched the electric button, and suddenly we realized that the furnishings of the room were on every side of us. We were not conscious of them, but they were near. Some of us have lost the consciousness of God, and yet, if we had but time to illumine the place where we live, we would see all about us the evidence of his presence, peace, pardon, love, joy.

Oh that we might live in the furnished room of God, for he is near protecting us, defending us, keeping back the pestilence, and so turning aside the arm of death from us! Trouble may come very near, but it cannot overthrow us. In Psalm 27: 2 there is a graphic description of this. "When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell." The psalmist has a vision of the enemy coming fiercely against him, just about to lay their hands upon him, when suddenly they stumble and fall. Then in the 12th chapter of Acts there is a picture of Peter sleeping between the two soldiers. Herod is just about to lay hands upon him to bring him out, when suddenly the chain snaps and he is free. This is just like God. Trouble almost breaks our hearts, but not quite; reason is almost dethroned but not altogether. He will not suffer us to be cast down and utterly forsaken.

What a help! If we could only get into the way of saying over and over, "Thou art near, O Lord," we should be greatly strengthened. First: It would keep our lives pure, for we would not so frequently be yielding to sin if we were conscious of his nearness. Second: It would strengthen us in the hour of our temptation to stop and say over and over, "Thou art near, O Lord," for he would immediately give us the strength to escape. Third: It will greatly help us in trial to say, "Thou art near, O Lord."

It would greatly assist in the transformation of character if we but realized his nearness. Moses saw him, and his face shone; Paul had a vision of him, and he never was the same again.

One of my friends in preaching to the soldiers in the time of the war visited a hospital, and was asked by a nurse if he would not, when he had finished his service, cross over to an adjoining hospital and minister to the comfort of a dying boy. He agreed to come and finished his service with the soldiers by joining with them in singing "Jesus, Saviour, Pilot Me." When he reached the second hospital tent the nurse told him that the young soldier was dead, and he died, she said, "as you sang the last hymn. While you were singing it he said it with you." And this was the hymn:

> When at last I near the shore,
> And the fearful breakers roar
> 'Twixt me and the peaceful rest,
> Then while leaning on thy breast,
> May I hear thee say to me,
> "Fear not, I will pilot thee!"

There is one plain, personal, practical question I would leave with you. Do you know Him? I

Continued on next page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, October 4. Mark 7: 34. *"Ephphatha, that is, Be opened."* Unusual preparations were made by our Lord before he proceeded to speak the liberating word to the poor deaf-mute whom he had met in the territory of the Ten Cities. First, he takes the man aside from the multitude. The deaf-mute is now face to face with his only Helper. Next, our Lord puts his fingers into the deaf ears, spits, touches the speechless tongue, looks up to heaven, and sighs. The man looks on, and a sense is conveyed to him of his great misery which touches the compassionate heart of Jesus, and also of the source whence his restoration must come—heaven. The Sin-bearer was always moved to pity when beholding the ravages of sin among men. And now, when the attention of this poor cripple is fully roused, the divine order goes forth which unstops those ears and loosens that tongue. The word *Ephphatha* is spoken "to him." The Lord treats the deaf as if they hear, just as he called to Lazarus in the tomb as if he were living. The call of Jesus is a vitalizing summons, a quickening word. O Jesus, speak thy mighty *Ephphatha* to me; burst in me every fetter of sin and remove every impediment to the free movement of every part of my spiritual man that has been caused by sin. Make my dull ears to hear the tidings of thy salvation, and fill my palsied tongue and lips with songs of thy deliverance!

MONDAY, October 5. Matthew 15: 32. *"I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."* The account of the feeding of the four thousand is in many points similar to that of the feeding of the five thousand, which Matthew had related in the preceding chapter. Again our Lord takes the disciples into his counsel. Without asking them a direct question, he tests their faith in him also on this occasion. He reveals to them his truly human heart which can be touched with the feeling of men's infirmities. What he tells them about the poverty of their guests and the danger they were in of succumbing to exhaustion were thoughts that had likely suggested themselves to the disciples as they moved among the multitude, making their observations. God and men had been studying the situation: to the latter it spelt disaster, to the former it issued a call for help. The Lord gives the disciple a glimpse of his omniscience and compassionate providence, which is ever busy averting harm from the children of men. Moreover, these people had risked hunger and starvation in their desire to hear Jesus. They had been seeking first the kingdom of God and his righteousness; it was, therefore, in accord with Jesus' promise, "All these things shall be added unto you," that he should provide for their physical wants. What has interested close readers of the Bible in this narrative is, whether the disciples have learned a lesson from the feeding of the five thousand. It seems not; for they meet our Lord's remark with many objections. God must repeat his lessons of mercy and power many times before the dull heart of man begins to understand and appreciate his doings.

TUESDAY, October 6. Matthew 15: 34. *"How many loaves have ye?"* The disciples had recited to the Lord difficulties which in their judgment rendered the feeding of the multitude impossible under the circumstances. They had, however, made no impression on Jesus. He does not chide them for their lack of understanding. He addresses himself to the work before him. If the disciples did learn anything from the previous miracle of the five loaves and two fishes, it appears from the fact that they do not, on this occasion, belittle their scanty stores. They give up to the Lord what they have, and induce the few guests who still had a little supply of food to do the same. That was an act of faith, and that faith was rewarded. Calculating selfishness, especially in days of want, will cling tenaciously to its smallest holding, protesting that it cannot give it up even at the most urgent request. The believer remembers the promise, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." The rule, "To do good, and to communicate, forget not: for with such sacrifices God is well pleased," applies to all times, and probably was first addressed to poor people. Seasons of want and the day of small things are occasions when the succoring providence of God is most strikingly manifested. Men's perplexities are ever God's opportunities, and the poorest offering in behalf of the Lord has many a time started a stream of heavenly benefactions to descend on a host of sufferers. A beggar's act of faith can prove the salvation of himself and of thousands in like distress with him.

WEDNESDAY, October 7. Matthew 16: 2-4. *"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonah."* Religious scruples of an honest seeker after truth appeal to the compassion and charity of Christians, but they elicit just contempt when they are the labored fabrications of the wilfully blind, and serve to cloak their malice. These men from the upper crust of Jewish society, to whom our Lord replies in the text, had heard a similar taunt from the merciful Jesus on previous occasions. They were known to be hostile factions—the Pharisees and the Sadducees—who were bitterly arrayed against each other on every religious question; but they appear to have found a basis of union and co-operation in their common hatred of Christ. As yet they act discreetly. They pretend such deep concern about the Lord's person and mission! Is he really the Messiah? If they could only obtain absolutely convincing evidence for the correctness of the popular belief concerning Jesus! Jesus reminds them that on far less reliable signs they were in the habit of forecasting the weather, even a whole year in advance. They would trust the testimony of their eyes and ears in the affairs of the material world, but when the heavens of God's spiritual world, in which they should have been masters, were full of portentous signs, they stood doubting, debating, denying. Jonah's appearance at Nineveh had brought a heathen city to its senses in a short time. A Jonah-sign would be the last sign accorded these hypocritical inquirers, and that sign would baffle them and put them to utter confusion. Shall we say less to those who in our day deny the Christ that died and rose again?

THURSDAY, October 8. Matthew 16: 6 and Mark 8: 15. *"Take heed and beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod."* This warning of our Lord shows that the stern words in the preceding meditation were prompted by spiritual anxiety for his followers. Persons of importance in a town, city, or country exercise a great influence for good or evil on the common people, who observe the actions, repeat the views and pattern their general conduct after the men whom they regard as leaders. An entire community can thus become leavened with the thought of a few men. The attitude which such prominent religionists as the Pharisees and Sadducees, and such powerful men in the state as Herod and his court, assumed toward Christ and his work would tell on Christ's following. Artfully contrived questions such as the Jewish theologians were propounding to Christ, and, the suspicious vigilance with which Herod and the Herodians were watching the growing power of Christ, might shake the implicity of the disciples' faith in the Lord's teaching, and dampen the ardor of their affection for him. Even such sincere followers as the twelve, who were under the constant influence of the Lord's teaching, might become infected with that malicious distrust which animated the great men of the nation. Hence this earnest and cordial warning. Christians have reason to be careful how they looked up to men who question the teaching and character of their Lord.

FRIDAY, October 9. Mark 8: 17-21. *"Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? And when the seven among four thousand, how many baskets full of fragments took ye up? How is it that ye do not understand?"* In the hurry of their departure from the neighborhood of Capernaum, where our Lord's popularity had become shaken through the teaching and machinations of the Pharisees and Sadducees, the disciples had taken along but one loaf of bread. They connected the Lord's warning against the leaven of the Pharisees, in some incomprehensible manner, with their own scanty provisions. The spiritual import of the warning was lost on them because of their earthly cares, for which they really had no ground, had they stopped to reflect on their past experiences. In strong terms the Lord had to rebuke them for their lack of understanding. It is humiliating to a teacher of religious truth to notice how much ignorance still remains in his pupils, despite his efforts to eradicate it. But if even the consummate teacher from heaven is continually met with dulness among his followers, why should a mere human teacher become disheartened at his failures to make his pupils understand all? It is also a source of distress to every searcher after divine knowledge to observe in himself spots of darkness and unbelief, though he has been, in the main, lighted up with wisdom from on high. Even the disciples were not altogether illumined. Even they knew only in part and prophesied in part, as the greatest of the apostles has declared. Let us keep on reading, hearing, studying, praying for more light. Let us be thankful for every rebuke of our ignorance in spiritual matters. We have deserved it: our apprehension of God's Word should be more nimble and alert, our knowledge more comprehensive, our faith stronger.

SATURDAY, October 10. Mark 8: 26. *"Neither go into the town, nor tell it to any in the town."* The cure of the blind man at Bethsaida had been effected in a peculiar fashion. Step by step the Lord had led this man to the complete restoration of his sight, thus drawing out and leading on the blind man's faith in him. Now the cure is completed, the Lord issues a command which tests the man's faith. Faith is obedience. The man is not even to go back to the town out of which the Lord had led him by the hand, and is to say nothing to any person of the mercy shown him. This was indeed a hard lesson. Whatever other reasons our Lord may have had for subduing the ardor of the young faith of this man—whether it was dangerous for him to move among his old associates, or dangerous for the people of the town to hear this cure advertised—this much is certain, that the Lord was leading this newly-won disciple another step onward and upward in the school of faith, by teaching him that a true follower of Jesus surrenders all his desires, wishes, inclinations to Jesus, without murmur or repining. It has been rightly said that "if Christ is to be a complete Saviour, he must be an absolute and unquestioned Lord." Also our silences, when imposed by him, are noble acts of faith.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

he near to you? Upon your answer depends your peace of mind and your ever-increasing joy. If you do not know him, then I would urge you to become acquainted with him quickly. If you will confess and forsake your sins in the strength and help he is willing to impart to you; if you will accept Jesus as your personal Saviour, believing that when he died it was for you; if you will acknowledge him before men, letting it be known that you are not ashamed to call him Lord; if you will faithfully and fully obey his least command; then you will know him, and this will be the fulness of joy. If he is not near to you, then take a look into your secret life to see what it is that has dimmed your vision, and finding the difficulty, make the wrong right and do it quickly. Then you may say with burning heart and possibly with tear-wet cheeks, "Thou art near, O Lord."

WORK OF LUTHERAN CITY MISSIONS

THIS is a missionary age, thank God! The missionary spirit pervades all Christendom. The Gospel is preached "in all the world for a witness unto all nations." There is still much mission work to be done in our own Christian land. There are those at our very doors who need a spiritual uplift at our hands, and, what is more, such as have entirely strayed from the Shepherd of their souls, and who will not find the way back to the fold unless that power to save, the Gospel, turns them to walk anew the paths of peace. And much is being done throughout the length and breadth of the land to reclaim those who have lost their spiritual bearings and are serving sin and the world. Particularly in our large cities the work of seeking the lost and strayed is carried on with great zeal.

The Lutheran Church is active in this branch of the Lord's work. One thing might be mentioned which is a special feature mainly with the German Lutherans, and which largely serves as a preventive against conditions found in our large centers of population. It is the parochial school. Millions of dollars are expended on these schools, money that might be classed with the sums directly given for the cause of missions and published in the statistics of missions. About 200,000 Lutheran children in this country attend parochial schools, and are thus at an early age panoplied for the welfare against the manifold allurements to sin.

But the Lutherans are also found among the great number of zealous workers in our large cities who are untiring in their efforts to win lost souls back for Christ. In three populous cities of the West, Chicago, Milwaukee, and St. Louis, they have been particularly successful in this line of mission work, finding their field of action mostly in the various city institutions. In Chicago institutional mission work was begun by them in 1900. A society was organized to take the matter in hand. It now numbers 1,200 members. They were fortunate in gaining a good man for the work,

BEGINNERS IN LUTHERAN MISSION SCHOOLS

the Rev. A. Schlechte, whose labors have been signally blessed. We find him at work in the Cook County Hospital, the largest of its kind in the country, where he visited about 4,600 patients during the last year; at the County Poorhouse, where 290 souls are under his care, forming a little congregation that regularly assembles for divine worship, a most humble but most attentive audience; at the three Consumptives' Hospitals, two of which are in the suburb of Oak Forest, with their 900 patients, where in the past year he showed 460 dying sufferers the Light that would illumine their path when passing through the valley of the shadow of death; at the Insane Asylum, where he

LUTHERAN CHILDREN'S HOME, CHICAGO

was the first one to hold divine services, in 1904, showing that it was feasible, and where from 250 to 300 gather in the chapels to sing the songs of Zion, say the Creed and the Lord's Prayer in unison, and listen to the plain Gospel truths expounded to them; at the County Jail, where he goes from cell to cell to tell each inmate that where sin hath abounded grace does still more abound, if they will only repent and turn to Jesus.

BESIDES visiting these and other institutions, for instance, private hospitals, the missionary is a frequent visitor at the Juvenile Court to assume custody of what the law terms dependent and delinquent children of Protestant parentage. A casual remark with regard to such children may not be out of place here, which is, that Protestant children taken into this court are often cared for in Catholic institutions, because Protestants, sad to say, frequently are not as willing as are Catholics to provide shelter and a proper schooling for these waifs and orphans. The above-named society lately bought a $25,000 home for the care of such children in a suburban village, where they will be removed from their former evil surroundings. In the society's first home 365 of these children have had a temporary home, 73 of these last year. That Home was erected in 1909. Some of these children are given over to a Lutheran orphanage or Children's Aid Society, while some may be safely given back to their parents sooner or later.

LUTHERAN institutional mission work at Milwaukee has also taken on no mean proportions. Rev. Enno Duemling has been in charge of it for about fifteen years. He is doing the Lord's work of seeking that which was lost, bringing again that which was driven away, binding that which was broken, and strengthening that which was sick in twenty-nine institutions, thirteen of which are hospitals, four sanitariums, five homes of one kind or other, including the Poorhouse, two insane asylums, three prisons, and one industrial school (for girls).

In five of these institutions Pastor Duemling is holding regular services, which were attended by 10,721 inmates last year. He is particularly pleased with the attendance at the State Prison at Waupun, of whose 700 inmates 500 voluntarily attend his services. The majority of those inclosed within the walls of the State Prison at Waupun are young men of the age of from twenty to twenty-three, and the monster evil of drink has made them such pitiable wards of the State. A fellow monster is the dreadful drug habit, most of whose victims are found in the hospitals, sanitariums and insane asylums. To mention only one item, he was at the bedside of thirty-two inmates of the various institutions last year when they breathed their last, telling them of Him who saves to the uttermost.

The institutional mission at St. Louis is carried on in much the same way as at Chicago and Milwaukee. The work here is under the superintendence of Rev. F. W. Herzberger. Many are the souls that have thanked him with tears in their eyes during the fifteen years that he has made his daily rounds through the hospitals of the city, the county poorhouse, and the city jail. And though not a few spurn his offers to help them and give them what they are in need of most, true comfort for their souls, his eyes glisten with joy when at times he is privileged to hear words like these of a dying patient to whom he had shown the Saviour as he is revealed to us in the Gospel: "O how sweet, how sweet! Say it again. O Jesus, have mercy on me, poor dying sinner!"

A SPECIAL feature of the mission here is the work being done in the slums, near the levee. Great success has been scored with a mission school. The missionary found many children among the heterogeneous population of this district that attended no school, their parents being either too poor or too deeply steeped in vice to be concerned about their education. He rented an old store-room, gathered the children he found in the streets and alleys and grimy backyards into his mission quarters, provided them with some neat clothing and shoes, and began to teach them the rudiments of knowledge, not forgetting the one thing needful. And the school flourished. Two teachers are at work there now. The old quarters in our illustration have been exchanged for a three-story dwelling, the first floor being used for both school and chapel, while another nice school-room is on the second floor. The day school is attended by about one hundred children, the Sunday school by about seventy. The results accomplished by this school and Sunday school, as well as by the services held at the chapel on Sunday evenings, for the betterment of the surrounding population, both old and young, are highly gratifying.

GUESTS OF A JUVENILE COURT

A Children's Friend Society organized more than ten years ago supplies the missionary with the necessary means to temporarily take care of homeless infants and children until he has found a home for them where both body and soul will be well provided for. These city missions are doing incalculable good. We need more of them. Thousands upon thousands of men, women, and children more or less beyond the reach, as it were, of our churches and the ministrations of their frequently overburdened pastors need to be sought diligently—remembering that, as St. James says, "he that converteth the sinner from the error of his way shall save a soul from death."

R. U. PERTUS.

DENOMINATIONAL NEWS FROM THE FIELD

THE European War has not interfered with the work of the missions in the Far East in the opinion of Bishop M. C. Harris, superintendent of the work of the Methodist Church in Japan and Korea, who advises the board that churches in those sections of the world are undisturbed, and regular activities continue.

—ACCORDING TO REPORTS received by the Presbyterian Board of Foreign Missions, the situation in West Africa is critical. The West African Mission, with an exception of a single station at Benito, is located at Kamerun, German territory, where fighting is already going on between Germany and the British for possession of this territory. The board has received word from its agents in England that a large shipment of goods, containing milk and quinine, the milk for babies, the quinine for fever, cannot be delivered at Kamerun. Letters mailed to West Africa have been returned undelivered. A group of missionaries who expected to sail the first week in August from Kamerun have been detained. The board does not apprehend any danger to the missionaries in Kamerun, but anxiety is felt because of inability to reach them with supplies.

—THE TREASURER OF THE Syrian Mission informs the board that owing to inability to secure funds, and the absence of many employees of the city, the mission press at Beirut has been closed. Last year the press printed 51,856,958 pages. It is one of the great mission presses of the world. At the present time orders for the complete Bible or portions of the Scriptures were two months in excess of the supply. Syria continues in a state of panic. But through the courtesy of the State Department the board has been enabled to transmit on the United States cruiser *North Carolina* funds for the treasurer at Beirut. A letter received by the board from Guatemala under date of September 1 says that the city of Guatemala, though far removed from the seat of war, is suffering the financial effects, as Europe was Guatemala's market. Business is at a standstill, work is shutting down, plans for new work are held up and a great many will be idle before long. Prices are going up, and the value of the *peso* has dropped terribly. Exchange is 25 for one, while six months ago it was 20 to one. It takes 25 *pesos* to buy $1 gold, and $1 gold will not buy nearly as much as when it was worth 25 *pesos*.

—DR. DONNELL, curate of St. George's Church, New York City, who has just returned from the scenes of conflict in England and France, is enthusiastic over the treatment accorded Americans in London and Paris. No American has gone without assistance. Women in London are forming sewing societies to sew for the soldiers and their families, and to aid destitute members whose provider has gone to the front. On every side men are mobilizing without uniforms, and marching without music, horses and vehicles occupy the beauty spots of the surrounding country, waiting for the call. On the Sunday before he left London, Dr. Donnell said there were 1,500 people in attendance at St. Paul's Cathedral, where the usual attendance numbered between 200 and 400. Jammed to the limit at 6.15 o'clock, an hour before church time, the doors had to be closed. The Sunday before three militants were dragged from the church.

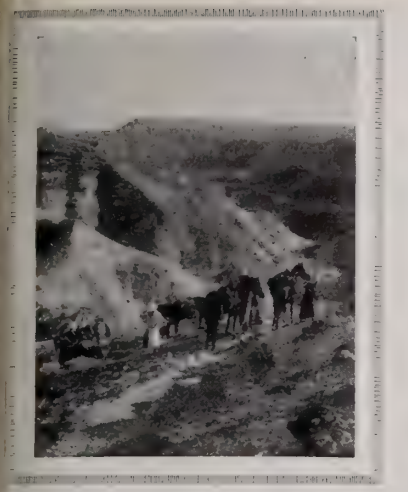
—THE WOMAN'S BOARD OF FOREIGN MISSIONS of the Reformed Church have just sent out two new missionaries, one to China and another to India, by way of San Francisco and Hongkong. Miss Scudder of Scudder missionary fame, who was in France and England, has just returned.

—AT THE OFFICE OF THE Board of the Baptist Missionary Society great alarm is expressed for the Baptists in the European war zone. In countless homes prosperity and contentment have given place to penury and misery. Famine and desolation are following fast. Many ministers and heads of families have been destroyed by war. As yet, it is impossible to estimate the loss because of the cessation of communication to and from all parts of the empire occupied by the Baptists.

THROUGH THE DESERT OF JUDEA

THE STORY OF A PRESENT-DAY TRIP THROUGH THE WILDERNESS OF THE HOLY LAND

BY F. O. BALDWIN



ALONG THE DESERT PATHWAYS

AN OLD CASTLE ON WADY ZUWERA

OUR party of five was anxious to make a trip through the famous wilderness of Judea and on to the ancient fortress of Masada, but we were told that it would never do for us to go unattended.

"When you find yourself surrounded by a band of Bedouins you will feel quite alone," I was assured, and so we secured permission to join a party of fifteen others who were about to make the same tour for scientific research. It was an imposing caravan that left Jerusalem not many months ago, and wound its way slowly down the Kedron Valley towards the wilderness of Judea. We were well mounted on sure-footed Arabian steeds, some looking the worse for wear, yet all traveling splendidly. Our tents and camp equipments were on mules, hardy enduring animals, that carried their heavy burdens over some of the roughest roads with seldom a stumble or fall.

We had our camp go directly to near Tekoa, the birthplace of the prophet Amos, a few miles southeast of Bethlehem. But we took a much longer route, visiting Mar Saba, an old Greek monastery, now used as a sort of prison for unruly monks. After spending an hour or more there, we cut across country to get to our camp. There was no road at all, but we had two Bedouin guides who knew every foot of the desert. They took us down a terribly steep cliff to the bed of the Wady en Nar, which we followed for several miles. We passed two Bedouin camps, one of which had the tents pitched in triangular shape, forming a protection at night for their flocks and camels.

At sundown we were still far from our camp, and in this part of the world there is no twilight. After traveling a long time in silence and darkness, we were gladdened with the sight of our campfires brightly burning.

Early next morning we started for Ain Jidi (Engedi). In this locality Saul fell into David's hands in a cave, and David spared his life. The name "Ain Jidi" means the "spring of the goat," and it is still the haunt of the ibex.

By noon we had left behind us the brilliantly carpeted hills. At this time of the year Palestine abounds with brilliantly colored wild-flowers. Suddenly as we approached the mountain overhanging Engedi, we looked down upon a wonderful contrast to the arid wilderness behind us. There, nearly two thousand feet below, lay the briny waters of the Dead Sea, and fringing its shore was an oasis of exquisite beauty, on a little plain about a mile in width. Here were two abundant springs, giving ample water for the irrigation of small gardens of cucumbers, which the Bedouins raise. To descend this wall of rock was no easy task. We pitched our tents at the upper spring, some seven hundred feet above the Dead Sea. The poor Bedouins in the lower lands get no rest at night owing to mosquitoes, unless they build a bonfire and sleep in the smoke. Here were many large Shittim and "Apple of Sodom" trees. The fruit of the Sodom apple tree is like a large yellow apple in appearance, but on being opened is found to contain only a few soft, silk-like fibers. The Bedouins use this fluff for pillows. To refresh ourselves after the toils of the day we took a swim in the Dead Sea. Unless one takes a fresh water bath after it, a coating of salt is left on the skin, making it very unpleasant.

Next morning at sunrise we proceeded south, following the seashore. For the next two days we did not see a living being nor see a trace of life except an occasional eagle soaring high above us, or at night the camp-fires of Bedouins, some thirty miles away on the highlands of Moab.

A ride of five hours brought us to the foot of Masada, one of the strongest of natural fortress, towering to a height of 1,700 feet above the plain. Its sides are mighty precipices up which no army could climb. On the west it is connected with the plateau by a narrow neck of land, and from this point only could an enemy assail it.

We left our horses at the foot of the mountain and started to climb to the ruins on top of Masada, our guide taking us up the slope of the range to the west across the narrow neck of land. Masada was the last stronghold that held out against the Romans after the fall of Jerusalem, A.D. 79. Thither fled a band of Jews under Eleazar, who believed the Romans could never take it by force. But a wall was built by the Romans at the base of the mountain, entirely closing in the fortress. At different points along it were camps for the soldiers. The outlines of these camps are still plainly seen. The Roman general had the greater portion of the army encamped on the highland to the west of Masada, and set up his battering rams and towers on the narrow connecting neck of land. At this point he made a breach in Herod's wall and set fire to an inner wall of wood and stones, which the Jews had hurriedly built.

We examined carefully the ruins of the old wall, the palace, the citadel and the two columbaria, but were more interested in the huge cisterns for collecting rainwater, and in the large underground vaults where quantities of oil, wine and dates had been stored by Herod. The Jews found that these were still in perfect preservation, although a hundred years had elapsed since they were placed here. The largest cistern we found was about sixty feet underground with steps leading down to it. It was ninety feet long, thirty feet wide and would hold about thirty feet of water. We could see that for many years no water had collected in it, as we found near the bottom the name of Sir Charles Warren written in lead pencil and dated 1875.

Here took place what was probably the most tragical ending to a siege ever recorded in the world's history. After the Romans had succeeded in taking the first wall and had burned the second, they decided to storm the citadel next day. The Jews learned their intention, and to avoid being taken captives they agreed to kill themselves and their wives rather than surrender. They gathered all their valuables in a heap and set them on fire, so that the enemy would find no spoils. Each then ran to his wife and children, and after tenderly embracing them, slew them. Ten men were appointed by lot to kill the others, and after bidding farewell, each man lay down by his loved ones and bared his neck for the blow. After the ten had executed their deadly mission, they again cast lots for one of their number to dispose of them in the same way, which was done, and the last then ran his own sword through his own body. There were in all 960 souls who perished. Two women and five children hid in one of the underground vaults, and when the Romans came next day to assault the place and found no enemy, but a deathlike stillness, they were met by these women with the terrible recital of what had happened.

We have but little history of Masada after this historic siege. The early Christians must have rebuilt it, however, as the remains of a Byzantine church prove.

We left this romantic spot reluctantly and retraced our steps down the steep mountain to the Roman camp, where our horses were waiting. Our camp was to have been pitched in a valley a few miles south of Masada, but we could find no trace of it there. We sent two young men, well mounted, to search. They returned after dark with no news, so we pushed on. We were gladdened at last by seeing the light of a search party from the camp. There was general rejoicing and the firing of guns when they found us, but we were dismayed to learn that there was not a drop of water in sight. Our poor animals had had none during the whole day's march. It was not until noon of the next day when we got to Wady Umm Baghrak that they could quench their thirst. Here was the only living water we struck during the three days' journey south of Engedi.

Our ride during the afternoon was close to the shore of the Dead Sea, and the sulphur springs gave a very obnoxious odor to the atmosphere. We visited Jebel Usdum, a mountain of rock salt seven miles in length; but the heat was so great that we hastened to our camp in Wady Zuwera.

It took two days more of hard traveling to cross the southern portion of the wilderness and get to Hebron. From there another day in the saddle brought us to Jerusalem, our starting-place. We were thankful to get back after a hard but most interesting trip.

INHABITANTS OF MOUNT CARMEL

A NATIVE CAMP IN THE WILDERNESS OF JUDEA

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

The Peace Treaties

IT IS a most encouraging sign of the times that the great Powers are willing to sign treaties, which, if faithfully carried out, will practically render war between the signatory Powers impossible. On September 15, while half the world is at war, four such treaties with the United States were signed by the ambassadors respectively of Great Britain, France, Spain and China. Twenty-three nations have now signed similar treaties with the United States, on this country's initiative, agreeing to refer all disputes that are not capable of diplomatic adjustment to one year's investigation by an International Commission, pledging themselves meanwhile to take no overt step, nor even to make preparation for war.

Two-thirds of the world's population are now represented in these similar treaties with the United States, and it seems a reasonable expectation that this sane and safe principle will be adopted between all civilized nations after the present war has ended. Even now, rumors persist of proposals being made to Washington, looking to early mediation in Europe, though thus far they are purely unofficial and tentative.

Let us look forward trusting that the time may be not far distant when all the nations will be enrolled under the banner of peace. In advancing this work, we have found a mission worthy of a great nation.

Why God Permits War

PASTORS who have just returned from Europe bring intelligence of an extraordinary awakening of spiritual interest since the great war opened. Churches are crowded as never before; people of all ranks and conditions fill the sacred edifices; and what seems to be a tidal wave of strong, deep, intense, yet silent feeling is drawing them voluntarily to seek counsel and help from the only Source whence help can come in such a time of tribulation.

God is not the creator of evil. This war of many nations was conceived and begun in the sinful hearts of men, and now it has engulfed more than half the civilized world in a life-and-death struggle. Humanity stands appalled at the result!

Yet, since God has permitted this worst of all wars, there must be behind it some great purpose. Is it that the world might learn, through blood and suffering, just how unspeakably wicked war is? If He makes the "wrath of man to praise him," may not he out of this cyclopean war be teaching us the lesson of world-peace?

Who shall say that it is not his high purpose to make an end of war through this mighty object-lesson which none can misunderstand? Sir Edward Grey is reported to have said that this must be "the last war." In saying this, he had in mind the prohibitive costliness of modern warfare, which brings even the victor nation to the verge of ruin. But the Omnipotent, who rules the destinies of all, is no respecter of men or communities or governments. He who searches the hearts of kings, statesmen and peasants alike, and to whom a nation's treasury is as a penny bank, gives honor and endurance to a nation according to its righteousness alone. Not in greatness, power or wealth, or fleets or armies or far flung conquests, but in humanity, in justice, in integrity, in love for our fellow men of other races, and in our maintenance of peace and friendship with them, are the qualities which he expects and demands of the nations that would enjoy his favor and approval.

Therefore we believe that God, through this war, is teaching the world the blessedness of peace. Not only the combatant nations, but the people of all lands, will have the lesson impressed ineffaceably upon their hearts. Then, instead of sowing war, and reaping the inevitable harvest of death, desolation, sorrow, idleness and poverty, they will plant peace, which will bring security, prosperity, the approval of conscience, the happiness and contentment of mankind and the smile of God.

Turkey and the Missions

THE United States has added its voice to that of the other nations in refusing to acquiesce in the proposal of Turkey that the "extraterritorial" privileges guaranteed to citizens of other nations residing in that country be abrogated. There has been considerable apprehension as to conditions in Turkey for some weeks. Mr. John R. Mott, in a recent conference with President Wilson, seconded the fears expressed recently by Ambassador Morgenthau that a massacre of Christians was not improbable, and that our missions were in grave danger.

Here is another subject for the Christians of America to add to their prayers. Turkey has an opportunity of presenting now to the world a spectacle of the glories of patience and peace, so infinitely greater than the glories of haste and strife.

America wishes Turkey well. Our missionaries there are sent only to bless and help the people of the Ottoman Empire. The old days of the Crusades are dead. Not even to regain the sacred tomb of Christ would we send hostile fleets and armies. But the lives of American citizens must be protected. And the Sultan should consider gravely and long before setting his empire upon a reactionary and bloody course. The prayers of American Christians can reach the palace at Constantinople, and the minds of the Sultan and his advisers can be, by the power of the omnipotent Jehovah, kept in the path of peace.

Your Question

HERE is a question which no one but you can answer. How much will you contribute to the Relief Fund for the widows and orphans of the European war? Even if you have already sent one remittance you still have the question on hand, for the raising of the fund has only begun, and there will be need of far more than as yet has been subscribed. So your question remains—what is to be your part in this great work of love?

Before answering the question will you receive a suggestion? We should like you to do something before making your decision.

If you live in the city, take a stroll through your rooms, noting every dear object that makes Home. Touch the soft ringlets of your little daughter; put your arms around your boy and note how far he has crept on his journey to reach your own height; place your hands upon your wife's shoulders and tell her again that you love her. If you live in the country, walk down to the front gate and look up and down the familiar street; then look back at the house and walk up the path again to the front steps. Don't go in yet; walk around through the side yard toward the back door. It will do no harm to stop at one or two of the bushes or trees on the way and touch some of the dying leaves. Then go into the garden; bend over and smell a cluster of the grapes; notice where the corn grew during the summer; breathe in the atmosphere of that wonderful world—HOME. Go into the house now, and look at each one of the children. Next, take a good long look into your wife's eyes.

Then imagine this: You have looked at these paths and bushes and trees for the last time. You have touched your little boy's forehead, your little girl's hands and lips for the last time. You have looked into your wife's eyes for the last time. In an hour you are to go forth to war and you will never return. Your body will lie in some battlefield trench, your wife a widow, your children fatherless.

You can scarcely dream this dream, but try to do so. Then make yourself realize that in Europe tonight there are hundreds of thousands of homes where these things are literally true—with more than all the despair and anguish that you can possibly dream of.

What are you going to do to help bring back a gleam of cheer to those lonely gardens? What are you going to do to bring back a smile to the frightened faces of those children? What are you going to do to help dry the tears from that wife's cheek, and to ease the agony of her broken heart?

The children have lost their father, the wife her husband. Shall they be forced also to go without food? Shall they be threatened with death, when they have already yielded up their beloved to death?

But not even the beginnings of the story have been told. In countless cases the homes themselves have been destroyed. Where the happy cottage stood in the midst of its little garden is only a pile of ashes, and charred sticks and broken tiles. The children are scattered in strange places, the women huddled and weeping in dumb, bewildered misery. Suppose it were this house of yours that lay behind you in ruins, with none to care for the dear ones, not only fatherless and widowed, but homeless, too?

If this nightmare were true, if it were you who lay dead in the trenches, if it were your home in ruins, would you not like to have the dwellers in a peaceful, happy land beyond the seas rise up and send a shower of gifts across the waves to tide over the cruel winter months until a way can be found for your grief- and fright-crazed family to take up in some way or other the tasks of life again?

The great CHRISTIAN HERALD Family will act together in this gift of bounty for broken-hearted Europe. What will be your part? How much do you love your wife and little ones and home? How much would you wish them to have in this time of bitter need if it were they and not these distant friends who were in distress?

Yet, after all, this is not the deepest basis of our decision. How much do you love that Saviour who was the Friend of the hungry, the helpless, the mournful? Remember that he said: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Decide now how much you can send these needy friends across the sea. Specify, if you like, in what country you wish it used. It will be forwarded there through the State Department of the United States Government, where it will be directly and skilfully applied. Mail your remittances to "WAR RELIEF FUND," THE CHRISTIAN HERALD, Bible House, New York.

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The Word of Power

IF words have power, then speak the righteous word,
That may prevail, and over wrong be heard!
A word, God-given, may hush the cruel strife,
And turn the murderous war from death to life!
That word is Peace. It is the word of might,
The word of benediction for the right,
The word by angels loved, by angels taught
When a *new Gospel* to the earth was brought.

M. D. TOLMAN.

THE most important step in foreign missionary fields is the combining of nearly all the missionary forces to unite in theological education. The Philippines is the latest country to benefit by this. The Ellinwood Bible Seminary, established by the Presbyterian Church at Manila, is to be incorporated into a real Union Theological Seminary in the government of which all the denominations shall have a voice. Ever since the entrance of Protestantism in the Philippines, the denominations have worked in unity. For the past few years the Methodists, by agreement, have had their native pastors trained at Ellinwood. Then the United Brethren in Christ entered into a similar agreement. Now the Baptists and Congregationalists wish to have part in the work, and in consequence there will emerge a new union and a new institution.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Salt Crop Breaks Record

FROM a report of the U. S. Geological Survey, we learn that the production of salt in this country, including Hawaii and Porto Rico, in 1913 reached a total of 34,399,298 barrels of 280 pounds each, or 4,815,902 short tons. The value of the product was a little over ten million dollars. These figures break all the records of the salt industry of the United States as reported by the Government Geological Survey. The figures represent an increase of three per cent. in production, and of eight per cent. in price over the crop of 1912. Salt is secured from two sources: From the rock salt dug out of the earth, and from sea water. Most of the salt in the market is made by converting the rock salt into brine, and then evaporating it. What an important industry the salt production is to man and beast! Salt is a necessary ingredient in the animal system. It renders invaluable service as a preservative against decay. Salt is the symbol of the Christian's life. He is to tone up the moral health of the community, and to use his influence in preventing the moral and spiritual corruptions so natural in the hearts and institutions of society. The loss of this healthful Christian influence is thus deplored:

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and be trodden under foot of men. (Matt. 5: 13.)

Snake Bites Warden

A LARGE pilot snake buried its fangs in the hand of Game Warden J. B. Hendershott of Newton, N. J., the other day at Lake Wornock. The warden had struck the snake with a stick and thrown it into the grass, believing it was dead. A few minutes later it revived and stuck its fangs into the man's hand. Mr. Hendershott sucked the poison from the wound, but despite that fact enough of the virus got into his circulation to cause the hand and arm to swell to double their size. He has made a full recovery. There is not a plant or creature, however small or great, or person who does not have some enemy ready to attack or destroy. There are spiritual enemies that beset our pathway, and even make their nests in our souls. The father of all of these forms of moral evil has been pictured as a serpent. The Son of man came to cure the soul of the deadly bite of the serpent sin. When the children of Israel were bitten by the snakes Moses put a brazen serpent on a pole for their healing, a type of Christ crucified, the cure for the soul's deadly bite of sin.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if the serpent had bitten any man, when he beheld the serpent of brass, he lived. (Num. 21: 9.)

Mrs. Wilson's Wish Fulfilled

MRS. WOODROW WILSON'S dying wish that Congress abolish the alley slums of the National Capital, was fulfilled on September 14, when the House passed the Senate bill which prohibits the use of dwelling-houses in Washington alleys after four years from the date of the legislation. The bill went to the President for his signature. A few hours before Mrs. Wilson died she said to the physician: "I am going away. I want you to promise me to take good care of Woodrow." Then, addressing her husband, she said: "I could go away happier if I knew the alley slums would be wiped out." The swift passage of this cleaning-up bill was in answer to this dying wish of the President's wife. The nation has cause of congratulation at the moral cleansing of its capital, at the suppression of so many gambling and disorderly houses, and the removal at one stroke by congressional action of one-half of the drinking places of the city. Mrs. Wilson was a real force for righteousness in Washington, and a beautiful moral example to the women of the country. Her personal relation to Christ, so simple and intense, prompted her to activity in all forms of betterment, which reminds us of this description of the personal relationship of the crucified Lord and the loyal woman disciple.

Jesus said unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say, Master. (John 20: 16.)

Mussel Yields Costly Pearl

RICHARD THOMAS and August Knies, miners, cast their minnow nets into the Okaw River, just north of Carlyle, Ill., the other day and hauled in a half dozen fresh-water clams. Thomas broke open the shells and was about to toss a mussel into a frying-pan, when his fingers felt a hard substance. "Look here, Gus," he cried, "I believe I have a pearl." His friend looked, and viewed a pearl of rare beauty and value. They made the rounds of the jewelry stores of St. Louis, and were assured that the pearl was genuine, and ought to bring two thousand dollars. In the ordinary transactions of life it often happens that the things we intend to secure have in them so many, many hidden values. The plain discharge of duty in daily toil has in it the most precious pearls. The natives down the banks of the Okaw River will, for a while, be fishing for mussels in hopes of getting a $2,000 pearl, and they will most certainly be disappointed. There is a costly pearl which all can secure without any failure. It is the pearl of infinite love in the crucified Redeemer. It is thus referred to by Christ:

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it. (Matt. 13: 45, 46.)

KRUPP GUN FACTORY AT ESSEN

SINCE the world began there have been no such enormous engines of war as those now used. The climax of war enginery in a war-mad age is the gun made at the Krupp factory at Essen, Germany. Not a single fort in Europe, however strongly built, which they have had an opportunity to attack, has been able to withstand the terrific Krupp guns. The work of destruction can be easily done at a range of five miles. The allied forces have said that their revenge will never be complete till the Krupp gun works are totally destroyed. The big guns and armies of millions have not made for peace, as the rulers have claimed, but caused the most gigantic war in human history. But these big guns and armies and battles are to be the death of war, and that suddenly. The millions of the common people of Europe will never go out again to kill and be killed by those against whom they have no grievance, and to satisfy the ambition of their rulers for power, territory or glory. This war is likely to unsteady more than one crown. It is bound to limit monarchy, and give the people their rights. Civilization is not a failure. Christianity is not a failure. Christian rulers have led their nations unwisely and wickedly, but the rank and file of the people of Europe are righteous, peace-loving Christian men, and we believe God will overrule this terrible war for a lasting peace, and the words of the prophet will be fulfilled: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

Family Prayer Not Obsolete

IN order to ascertain the spiritual condition of the church of today, an experiment was made in three important churches in as many cities of ordinary size. Printed slips with answers to be returned were sent to all the members. Perhaps the most important questions were, "Do you have family prayer?" and "Did your parents maintain a family altar?" There were 12 per cent. more in one church who responded yes to the first question than no. In another church two-thirds of the older ones responding said they were reared in homes where the family altar was maintained, while almost one-half of those under parental control answered that they had family prayers at home now. Another fact brought out by the question was, that 98 per cent. of those responding had had a Christian mother, 90 per cent. a Christian father, and over 63 per cent. had been brought up in homes where there was a family altar. This experiment would indicate the reports from these three churches rebuke the pessimism that is constantly bewailing the loss of personal piety and of family religion in our time, and give encouragement to the belief that the church, despite its faults and sins, was never stronger than it is today in the largeness of its benevolence, in the intensity of its piety, and in the purity and character of its home life. Our religion from primitive times has been a family religion. The Sunday school and young people's societies, important as they are, cannot take the place of the moral and religious atmosphere, teaching and example of the father and the mother. The family is the foundation of the church and the State. The Church of God today can well repeat the words of Joshua:

As for me and my house, we will serve the Lord. (Joshua 24:15.)

National Peace Prayer

PRESIDENT WILSON appointed Sunday, October 4, as a day of prayer for peace in Europe. He did it at the request of THE CHRISTIAN HERALD, the Federal Council of the Churches of Christ in America, representing thirty denominations and 130,000 churches, and other bodies. Calamities drive individual and nation to the heart of God. It is said that there are three times as many people attending the churches as there were before the war. This is no time for doubt, but for faith. Let the nation with humble but sincere trust take a strong united grip on God for the immediate close of the war, and for the peace of Christ which will make fresh the hearts of nations torn with conflict and bloodshed; that peace of which Christ spoke when he said:

My peace I give unto you. (John 14: 27.)

Wrecked "Karluk's" Survivors Saved

EIGHT whites and one Eskimo family, survivors of the wrecked Canadian ship *Karluk*, arrived at Nome, Alaska, Sunday, September 13, on the revenue cutter *Bear*, after being marooned on frozen Wrangell's Island since last January. The rescue was really made by the *King and Wing*, a gasoline launch. The rescuers were so anxious to find the men that they passed by vast numbers of walruses, within easy reach of guns, much to the sorrow of the natives taken aboard to help in the search. The ship did stop long enough to take a moving picture of a polar bear, which the captain killed with his gun for needed food. Monro, Williamson, McKinley, Chaf, Templeman, Williams, Maurer and an Eskimo family were rescued. Three had died and had been buried under the tent on the island: George S. Malloch, geologist, Bjarne Mamen, assistant topographer, and John Brady, a seaman, who was accidentally shot. The men were taken aboard the *King and Wing* September 7, and transferred to the *Bear* September 8. It requires great courage to brave the frozen north in search of its secrets. The shipwreck of Paul, in warmer waters, resulted in no loss of life.

And so it came to pass, that they escaped all safe to land. (Acts 27: 44.)

ATROCITIES IN THE WAR

THE importance given by the warring Powers to the opinions of the American people should make for sober judgment by this nation on all phases of the war, and particularly in regard to the charges and counter-charges that are being made of atrocities perpetrated by the soldiers of the different armies.

Early in the struggle the press printed many harrowing stories of wanton outrage committed in Belgium by German troops. The destruction of peaceful homes, striking down of women and children, burning of villages, was reported as of ordinary occurrence. In due time other stories appeared ascribing to Belgian non-combatants acts of such overt treachery as to merit reprisal by the conquering invaders.

The press of September 9 reported a personal message received by President Wilson from the German Emperor, containing a defense of the destruction of Louvain and other acts committed by German officers in Belgium and France, and expressing, it is claimed, sorrow over unavoidable reprisals. The Kaiser was said to complain in his message that dum-dum bullets were being manufactured and used by the French, who were also violating other rules of war.

On the 11th of September President Poincaré cabled President Wilson denouncing the German Emperor's alleged representations as a "calumny" and "an audacious attempt to reverse rôles." President Poincaré reminded President Wilson that previously on several occasions he had brought to the latter's attention German violations of the rules of war.

On September 16 a special commission sent by King Albert of Belgium to the United States, presented to the President a formal protest against Germany in which it was stated that "Belgian neutrality had been unjustly violated, and since the beginning of hostilities Belgium has been the theater of the worst outrages on the part of the invading German army, in defiance of rules solemnized by international treaty, and consecrated by all nations." "Peaceful inhabitants were massacred, defenseless women and children were outraged, open and undefended towns were destroyed, historic and religious monuments reduced to dust and the famous library of the University of Louvain was given to the flames."

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BELGIAN MISSION TO THE PRESIDENT

Left to right: Count de Lichtervelde, M. de Sadeler, M. Carton de Wiart, M. Hyman

The representations of such a body are not to be lightly dismissed as the natural exaggerations of impassioned men. But the New York *Tribune* has this to say editorially on the subject:

> We are bound to say that in itself the evidence of German atrocities against individuals produced by the Belgian commission is far from convincing. There is too much generalization and not enough specific accusation. Terrible as are the specific cases cited, we must even go so far as to say that, accepting them as true, they are scarcely more than the list of outrages which are unavoidable in the wake of a great army overrunning a hostile country. There are hideously vicious individuals in an army, as in a community, and war gives their barbarous instincts full swing.

The President's formal reply to the Germans and French and Belgians furnishes every individual in this country with a safe guide to a mental attitude on the subject of atrocities in the war. He said:

> Presently, I pray God very soon, this war will be over. The day of accounting will then come, when I take it for granted the nations of Europe will assemble to determine a settlement. Where wrongs have been committed their consequences and the relative responsibility involved will be assessed. The nations of the world have fortunately, by agreement, made a plan for such a reckoning and settlement. What such a plan cannot compass the opinion of mankind, the final arbiter of all such matters, will supply. It would be unwise, it would be premature, for a single government, however fortunately separated from the present struggle; it would even be inconsistent to the neutral position of any nation, which like this has no part in the contest, to form or express a final judgment.

The President added that in his opinion "such a reservation of judgment until the end of the war.

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THE EVENING BRINGS A' HAME

BY MARY TRAVIS HEWARD

MR. LEGGETT, the rector, had come up the mountain to visit his favorite parishioner, old John Christie, of Christie's Farm. When he stood up to go at six o'clock, old Christie, who could not move, being stretched flat on his back with rheumatism, pulled him by the coat.

"Ye've not told me your trouble yet, Mr. Leggett," said he.

The rector's visits to the farm were scarcely to be classed with his customary parochial calls; they gave him relaxation and refreshment, and anything in the way of counsel or consolation came naturally from the bed-ridden host.

Now he stood still for a minute, with his eyes on the rows of ripening apple trees outside, before replying. The low sun of a late August afternoon parted the boughs with long slanting rays and lay across John's bed.

"No, Mr. Christie," he said, with a certain formality that was habitual with him, "I have not. But it's only this. I heard yesterday from my brother Robert. He wants to come home. He must, in fact. He is an absolute wreck now—his evil courses have had their inevitable effect; and as he can live for himself no longer he comes to me. My house is the only one for him to come to. I am his sole relative."

A certain bitterness made itself felt beneath the rector's low tones.

"When did you see him last?" said Mr. Christie.

"Three years ago," answered Mr. Leggett, with his eyes on the apple trees. "He was fearfully broken then. I saw it was only a question of time how long he could keep it up. He came for money, of course. I have been keeping that man," cried the rector, "for fifteen years, and never a sign of reformation, but always protest promises. He broke my mother's heart and he has done his best to break mine. He wants to come home now because he has got to the end of his rope. If he could have his youth and health once more he would live his life again in the same way!"

"He's your elder brother, isn't he?" said Mr. Christie.

"Yes, he is five years older than I. He was the pride and hope of my mother's heart—much he cared for that! He was always going to do great things, I was the slow one of the family," said the rector, with the same quiet bitterness. "And now he wants to come home."

"It's what my father would have called a sair dispensation," said old Mr. Christie with the little dry chuckle he often used.

"Mr. Christie," cried the rector, wheeling round, "you *know* it's not that I grudge the cost my brother may be to me! It's the certain conviction I have that he is only turning home now because he is incapable of living his old life any longer—that he is reforming only because he must."

"Oh, ay, I ken that," said Mr. Christie, with a twinkle in his humorous, kind old eyes.

"And there is one other thing," went on Mr. Leggett. "I have been thinking that perhaps my brother's presence in my house may be considered objectionable by the parish. In that case it will, of course, be my duty to resign."

The rector's voice faltered a little here, for he loved his tiny hill-top parish.

"You'll do no such foolish thing," said his host dryly, and the words were balm to Mr. Leggett's weary spirit. "I take it, then, ye've told him to come?"

"Oh, yes," said Mr. Leggett, looking up quickly; "what else could I do?"

"Then that's all right," answered the old man. "When will he get here?"

"He might be here to-morrow—he might possibly be here to-night; he was in the city, he wrote," said the rector.

"Well, Mr. Leggett, my advice is to just take it easy," said the old man, in his dry, common-sense voice that the other found so pleasant.

"Things generally work a way out for themselves if you let 'em. And as for leaving the parish—when we're lucky enough to get a man like you among these mountains, we don't let him go so easily. I think you'll find most all of us will be glad to welcome your brother. After all, it's natural that he should want to come. There's an old Scotch saying that you've may-be heard—'The evening brings a' hame.' It 'ud be strange, wouldn't it, when you come to think of it, if a man didn't want to turn homewards in the evening of his days."

"I had forgot," said the rector in an altered voice. "Robert is an old man now, of course. And he is all broken—I fear he is coming home to die!"

"And speaking of evening," his host continued, not noticing these words, "the sun's sinking now, Mr. Leggett, and the dark'll maybe overtake you on the mountain-side."

"You are right," said the rector slowly. "Good-by, Mr. Christie. Thank you very much for what you have said. I will come to see you soon again, if I may."

"It's a great pleasure and privilege to see you here, Mr. Leggett," said John Christie, with his old-world courtesy. "Take a look at the peach trees as you pass down. They're coming along beautifully, I'm thinking. They're bearing this year for the first time. We've had a lot of trouble with those slips, but they've been well worth it."

"I will," said the rector. "Good-night, Mr. Christie," and he stepped out into the beauty of the evening.

It was like passing through the doors of a cathedral. The sun almost touched the mountain tops, and the long, low beams struck through the translucent air in golden shafts. A wonderful stillness had settled upon everything; not a leaf moved; the trees rose up like pillars; every blade of grass stood distinct and perfect. As so often happens at sunset, the atmosphere became a tangible, visible thing, an embodiment, a realization of light; at a little distance, between the trees, it showed like a golden barrier, and on either hand it rose above the grass like a shining veil.

Seen through this medium, the common things around became clarified and exalted; one seemed to see the spiritual reality of leaf and stick and stone. The tall fragile-looking figure of the rector, with his worn scholar's face and iron-gray hair, stood for a moment transformed in the radiance. Then he turned around the corner of the house and passed down the path by the barn and outbuildings to the farm gate, with his back to the sunset.

On his left hand lay the peach orchard, the heavily laden rows bowed almost to the ground, and below them on the slope the young trees which were bearing this year for the first time. On his right the hens pecked before the open barn door, and within the shadowy embrasure the cows, just driven in, awaited the milkers. The great farm gate stood wide; he passed through it and down a narrow road where the cart-tracks disappeared in the grass. A few yards away the cool, black waters of the creek that ran through the farm lands p ssed beneath a tiny bridge. Mr. Leggett crossed the bridge and set himself to mount the wood-path that led through a tangle of low trees and shrubbery to the mountain road.

It was very still. When once the Christie farm lay behind him, he would see no other human habitation till he reached the tiny group of scattered houses, a mile and a half down the mountain, which he called his parish. But the rector was a lonely soul, and the prospect of a long, slow tramp with no companion but his thoughts was grateful to him. He plunged into the sombre depths of the little wood, and immediately the wonderful world of golden light was left behind. A little faint wind rustled the leaves on all sides, the innumerable leaves, that closed over his head, and fluttered against him, tapping his hands with soft persistent fingers, and tried to bar the way in front of him.

And as he walked he thought of the man who had brought disgrace and shame upon him and who was his brother. There had been no redeeming touch of the romantic or the courageous in that wasted life—nothing but commonplace and sordid sinning. Robert had always been going to do great things, as he had said, but he had accomplished nothing at all—he had even attempted nothing. Mr. Leggett could pretend to have no love for him; he could not even pretend to more pity than one would feel for any crushed and broken thing, an impersonal pity, not unmixed with loathing. His heart was very heavy within him.

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A WEEK IN THE WORLD'S NEWS

VICTORIES OF PEACE. Members of the cabinet and other notable persons, including the wife of Secretary Bryan, gathered in the office of the Secretary of State on September 15 to witness the signing of treaties between the United States and Great Britain, France, Spain and China. These treaties are similar in their scope to the nineteen already entered into with South American countries and a few others: there are three more to be ratified by the Senate. The significant feature of these treaties is the provision that all disputes which cannot be settled by diplomacy shall be submitted to a commission for investigation for one year. In the opinion of national leaders, this provision practically makes war impossible between the contracting nations. Secretary Bryan, in commenting on the successful conclusion of the year's negotiations, stated that more than 900,000,000 people were represented in the four treaties just signed, and that more than two-thirds of the population of the world are now under similar treaty obligations with the United States.

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CLOUDBURST WRECKS TRAIN. A westbound St. Louis and San Francisco passenger train was overthrown by a cloudburst just west of Lebanon, Mo., on September 15, the cars plunging into a flooded gully, about thirty persons being drowned and a score injured. Including the crew there were 100 persons aboard the train. Telegraph and telephone communication had been cut off by the storm, and several hours elapsed before help could be summoned. Passengers aided in the rescues. There were many women and children among the dead and injured.

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ARKANSAS LOOKING AHEAD. According to reports, the State of Arkansas at its recent election adopted three constitutional amendments, one of which provides that a child in order to work in a gainful occupation must have attended school four years and be over fourteen years of age. Children under sixteen are barred from hazardous occupations, the State Board of Health determining the presence of hazard. Children under that age may not engage in professional theatrical performances, and are limited to eight hours' work a day; children between sixteen and eighteen are limited to nine hours a day.

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OUR FUTURE PRESIDENTS, ETC., ASSEMBLE. The happiest day of the year for the boys and girls has again come round, and school records throughout the country show a largely increased enrolment. Chicago reports about 320,000 pupils, Cook County, outside of Chicago, approximating 50,000. In Philadelphia a half million pupils struggled to be first through the door. Boston schools welcomed about 110,000 overjoyed youngsters. In New York the total ran up to three-quarters of a million, of whom 40,000 must be content as best they can with half-time school work, less than half the number so deprived last year. More than $43,000,000 is asked for by the Greater New York Board of Education for 1915.

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ATHLETIC LEADER DIES. The one man to occupy the unique position of national athletic leader, Mr. James E. Sullivan, died September 16, in New York. Mr. Sullivan was a noted authority on amateur athletics and sports, and achieved world-wide prominence. Schoolboys in particular have been inspired to greater and better efforts in physical development by Mr. Sullivan's stimulating example. He was one of the organizers of the Public Schools Athletic League, and a pioneer in playground work. In 1911 Mr. Sullivan received injuries in a train wreck from which he barely recovered, and had several illnesses since. His influence for clean amateur sports has been immense, and constitutes a permanent monument to his worth.

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ACCIDENT HELPS IN WIRELESS SITUATION. The great wireless station at Tuckerton, N. J., was partially disabled September 16 by an accident to the machinery, all outgoing service being impossible until repairs are made, which may take several weeks. This trans-Atlantic station was taken over by the government by President Wilson's order September 5, and the increasing complications over the use of the station by the Powers at war in Europe were disposed of by the appointment of United States naval wireless censors, who will have the codes of all foreign governments and will handle no unneutral message and no messages in cipher or code, the key to which they do not possess.

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COLORADO'S PEACE HALF WON. Although the mining companies involved in the Colorado coal mine war have not replied to President Wilson's three-year truce proposal, the miners in convention at Trinidad, September 16, voted to accept the proposal which James Lord, president of the mining department of the American Federation of Labor, declared was the greatest opportunity that ever crossed the path of the working class. The United Mine Workers of America two days before had accepted the arrangement in the spirit of compromise, subject to the action of the convention.

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HOME RULE TO MARK TIME ONE YEAR. The first decisive result of the European war is a truce between England and Ireland over Home Rule for one year, the measure having been enacted into law with the proviso that its operation should be suspended one year, during which time all parties will concentrate their efforts upon finding a permanent compromise. As a seal of temporary goodwill Premier Asquith will call upon Irishmen to rally to the imperial colors, and John Redmond, the Irish Nationalist leader, will coax them to respond. The House of Commons was packed with spectators to witness the proceedings that resulted in this happy situation, September 15.

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A TAX THAT DOESN'T KNOW WHERE TO LIGHT. Congressmen are having difficulty in deciding upon the sources of the $100,000,000 emergency tax which economic prophets are sure will be made necessary by the war's effect upon our customs receipts. The proposed tax on freight bills is abandoned. Other suggestions have been under consideration. Beers and wines and possibly tobacco are still prime favorites of some congressmen—as subjects for special taxation. A stamp tax on bonds and stocks, checks, bills of sale, telegrams and various other evidences of affluence, such as met with so much popularity in the Spanish-American War, is being urged. Opposition to the tax, however assessed, has developed.

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SIGNING FOUR GREAT PEACE TREATIES

Left to right at desk: Señor Don Juan Riano, Spanish ambassador; M. J. J. Jusserand, French ambassador; Secretary Bryan; Sir Arthur Cecil Spring-Rice, British ambassador; Kai Fu Shah, Chinese minister. Standing, left to right: Secretary Daniels, Attorney General Gregory, Secretary Redfield, Secretary McAdoo, Postmaster General Burleson, Secretary Houston, Secretary Garrison, Secretary Wilson.

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HUERTA NOT TO SALUTE THE FLAG. The American army in Vera Cruz has been ordered to return home and bring that flag with them. The patience of the President is at last exhausted, and now, if Huerta decides he wants to salute the Stars and Stripes he will have to hunt it up here in the United States. This action by the President was taken September 15, following an understanding between Washington and General Carranza that the latter will surrender his control of the Mexican provisional government and abide the result of the approaching general election. A provisional president will be chosen meanwhile. Some United States warships will remain in Mexican waters after the departure of our land forces. Dissatisfaction with the withdrawal of American troops at this time has been expressed by representatives of some foreign governments. No further move of importance by the ex-Federals against the Constitutionalists has been reported.

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SECTARIAN INSTRUCTION IN SCHOOL HOURS. The experiment, already successfully tried in several countries, of curtailing school hours sufficiently to permit pupils to devote some time each week to the study of religion and morals under teachers of their parents' religious faith, was begun in the Gary, Ind., schools this fall. The Christian Church and the Methodist body are reported as prepared to teach their own creeds as a supplementary course to the public school curriculum, and other denominations are expected to follow. Apparently the sectarian instruction will be given in class-room provided by the several churches outside the schoolhouses. In some places religious teachers have regular hours with their pupils in the schools themselves.

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A BUDGET OF EVENTS. Lick observatory reports a new arrival in Jupiter's family of satellites, making a total of nine, the latest so shy that it will probably never be seen except in photographic prints made by long exposures through large telescopes. . . . Venezuela is promised a new revolution by one Alejandro Ducharme. Given arms, ammunition and men, he feels certain of overthrowing Provisional President Bostillos. . . . Confronted by a great amount of detail to be adjusted in order to assure the smooth working of the new banking reserve system, the Federal Reserve Board may be delayed fully two months in announcing the organization of the banks as complete. . . . Philadelphia is bringing to a close the city's most successful outdoor evangelistic campaign conducted by the united churches and religious organizations. . . . David Lubin, director of the International Institute of Agriculture at Rome (Italy), urges the Agriculture Committee of the House to introduce here the system of handling farm products used in some European countries, and advocates a national market commission to promote the more economic distribution of farm products throughout the country. . . . Shall dwellers in tenement houses in a city be allowed to raise chickens and incidental disturbances in their back-yards? New York City has settled down to finding out. About 9,000 poultry plants now exist there, 100 of which are in Manhattan, and these represent a total of some 200,000 chickens. The department of health is preparing to evict them all by November 1. The owners are arming and flocking to the colors, calling up the reserves as they gather, viz.: wives and relatives, neighbors who buy eggs, and every one who enjoys a rumpus. . . . From Chicago come reports of a widespread revival of business, thousands of idle men returning to work in various industries.

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BRINGING ZION TO AMERICA. The Ninth International Jewish Mission Conference assembled in Hamburg, Germany, the first week of last June. The Continuation Committee of the World's Conference of Foreign Missions sent its secretary. He assured the delegates that when the next World's Conference of Foreign Missions convenes Jewish missions will be found on the program. A resolution was unanimously passed to petition the evangelical churches of Christ in America not to pass by Israel when they plan to evangelize the world. In 1903 there were gathered in Mountain Lake Park a company of Hebrew Christians for conference. The meeting was prophetic of a Hebrew Christian Alliance of America, and eventually of the world. But a prophecy it remained till last winter, when the fifteenth anniversary of the Pittsburg Mission to the Jews was celebrated. There the Alliance again became the subject for discussion and prayer, and on the 22d of May, this year, in the Presbyterian Building, New York, "The Hebrew Christian Alliance of America" was born. Till the general conference, which is to meet in New York during next Easter week, the following officers are elected to serve: President, Rev. S. B. Rohold, Toronto, Canada; vice-president, Dr. H. Zeckhausen, New York; recording secretary, Mr. J. M. Levy, New York; treasurer, Mr. M. Reuben, Pittsburg; corresponding secretary, Rev. A. R. Kuldell, 1618 H. Street, N. W., Washington, D. C.

A FRAGMENT OF AMERICA'S GREATEST ANNUAL PARADE

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CHICAGO GROWING FROM THE BOTTOM UP. A census of the city of Chicago just completed by the Board of Education, gives the population as 2,437,526, an increase since the Federal census of 1910 of more than a quarter million, considered "normal, progressive and reasonable." There are 50,000 more males than females, and just short of a million minors. It is pointed out that the 212,871 children under four years of age would compose a fairly large city of babies. The foreign element is in the majority in the total population, and the prediction is made that Chicago will become a Teuton-Slav-Scandinavian city. Residents born in foreign countries number 876,288, and the parents of 754,570 are foreign born. The birth-rate is shown to be increasing.

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PRACTICAL MISSIONARY ZEAL. Practical co-operation is shown in the plans for the missionary activities of the coming fall and winter. What is called "A United Program of Missionary Study, Prayer, Giving and Service," has been outlined by a committee composed of twenty-eight men and women representing the Foreign Missions Conference, the Home Missions Council, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions. Thus all the general and woman's boards of Home and Foreign Missions, with almost no exception, will be united in the scheme this winter. A complete announcement can be secured of the Mission Boards of each denomination or of the Missionary Education Movement, 156 Fifth Avenue, New York City.

THE MEMORIAL SUPPER

The Lesson in Life

By Amos R. Wells

IN Professor Genung's beautiful story, "The Man with a Pitcher," he imagines a Bethlehem boy, Obed, the son of a shepherd in whose stable Christ was born; moreover, Obed himself was born on the same night. Obed met the wonderful life at points throughout the years, until at length, as a servant in Jerusalem bearing a pitcher of water, he directed the disciples to the upper room of the Last Supper.

Every Christian may be an Obed, the man with a pitcher; that is, may come into vital contact with Jesus Christ as he goes about his ordinary tasks, and may know that he is an essential part of Christ's great work for the salvation of the world. This is one service the Lord's Supper does for all that partake of it sincerely: it brings us so close to Christ in loving communion that henceforth every common act is full of him.

At one time we may be the man with the pitcher, our ordinary secular work being taken up into the great processes of the kingdom of heaven and thereby glorified. At other times we may be the owner of the upper chamber himself, allowed to serve the King more directly and largely.

What are these upper rooms of life? Consider the case of a native chief in Burma who found a leaflet containing the story of what the love of God did for a great sinner. He walked two hundred and fifty miles to find a missionary's wife, who taught him to read the story. The account so impressed him that he came to love God with all his heart, and when he left he took with him a basketful of the same leaflets. Crowds of his father's people came out to hear him when he reached home, and in a single year he led to the true, loving God no fewer than fifteen hundred persons. That first leaflet which the chief's son found cost one cent. *Who gave that cent?* Whoever it was prepared a glorious upper room in which in a single year fifteen hundred persons held communion with the Son of God.

And now how closely are we pressed against the other thought, the terrible question: "I, who may supply the upper room, may I not on the other hand be the Judas in it?" You will find in the Talmud this searching sentence: "Commit a sin twice, and it will not seem to thee a sin." Judas had so often sinned against Christ's love that such sinning no longer moved his conscience.

The tendency to this sinning is part of the very texture of our lives. It is like the experience of a mother, an artist, whose little child died, and in

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, October 11, 1914. The Last Supper. Mark 14: 12-26. GOLDEN TEXT: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death, till he come." 1 Cor. 11: 26. R. V.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

As often as Noah and his children saw the rainbow arch on the flank of the retreating storm, they were reminded of the covenant by which the Almighty had bound himself; and as often as we take our place at the Lord's Supper, we look backwards and forwards. Backwards to the Cross, and onwards to the coming. One end of our rainbow drenches the Cross in its prismatic glory, whilst the other is merged in the radiance of the Advent. The Whole history of the church is embraced between these two *termini*. By his death her Lover and Bridegroom redeemed her, and by his advent he will take her to himself. We can never forget the Cross, it is the foundation of our hopes; but it is hardly strange, if, *just now*, we stand often at the oriel window, peering into the Eastern sky to see it irradiated with the first faint flush of the advent-dawn. In the meanwhile, we must needs eat of that bread and drink of that wine; in other words, we must feed our faith, patience, and watchful love by fellowship with him whom, not seeing, we love.

her great loneliness she put upon the canvas all she could remember of the dear face that had disappeared. She succeeded marvelously well, but on taking the picture out one day was horrified to find the face covered with blotches. Carefully she painted over them, but later they reappeared. Then she found that they were due to chemical agents in the very canvas and were unavoidable.

But the blotches may be removed from our lives, so that the fair picture we are seeking to create may remain unmarred in its beauty. This is the blessed meaning of the Lord's Supper. "My body, broken for you; my blood, shed for you"—that is the fountain of love in which the whole fabric of our lives may be washed, and come forth forever clean and pure.

You do not understand? Then read the story of the vicious French boy who was received into the Home for Waifs and Strays at Petitbourg, near Paris. Soon, in a quarrel, he stabbed another boy in the breast. While the wounded boy was languishing in the hospital, according to custom the inmates voted on the sentence, which they made expulsion. The director opposed this, since it would fix the boy in evil, and the boys changed it to indefinite imprisonment. As usual, the director asked whether any boy would take the culprit's place. No one responded, and he was imprisoned. Some time later the director reminded the boys of the case and again asked, "Who will take his place?" "I will," was promptly answered, and to the amazement of all, still pale and feeble, the injured boy came forward, just discharged from the hospital. The generous lad was imprisoned, and the vicious youth was compelled to carry food to him three times a day. His heart was touched, his life was changed, and he entered upon his regeneration. In that wounded boy was the spirit of Christ.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

BETWEEN the First Passover and the Last Supper lie more than twelve centuries. Nineteen Christian centuries add another unbroken series of chapters concerning the meaning and value of a truth and an event than which there is no greater in human history—"without the shedding of blood there is no remission of sin" and the sacrificial death of Christ. Four systems of ritual still embody this truth and point to the supreme event. The simple ritual of the Lord's Supper in the Reformed churches reaches back for centuries. The more elaborate ritual of the Roman Catholic service of the Mass dates back from the Middle Ages. Both look back to the sacrificial death of Christ.

Two other rituals, the Jewish and the Samaritan, still exist, whose origin is connected with the fundamental truths of our own: The Jewish, which accepts the entire Old Testament and celebrates the Passover in the modified Jewish form without the bloody sacrifice, and the Samaritan, which accepts only the Four Books of Moses and still offers on Mount Gerizim a bloody sacrifice, and is the last vestige of the earliest Jewish ritual.

The Samaritan Passover, celebrated at the same time as the Jewish, at the full moon of the month of Nisan, fell this year on Thursday, the 9th of April, or, adopting their dates, began at the sunset of that day, Friday, the 10th of April. It was my great privilege to be one of a number of invited guests at the celebration of this (1914) Passover.

We ascended Gerizim during the afternoon and were met and welcomed by all that now remains of the Samaritan people. Half an hour before sunset the community began chanting the portions of the Pentateuch (Ex. 12) used in connection with the Passover. Exactly at sunset the lambs were slain. The chanting, led by the high priest, became fierce in its frenzy. Two hours later the sacrifice was ready for the pot and fire. At midnight the steaming pit was opened. The roasted sacrifice was hoisted aloft and borne quickly to the lines of worshipers, who ate "in haste," "loins girded," "shoes on their feet," "staves in their hands," with noise and commotion, till not a morsel remained. A bonfire consumed all that remained of wood and bones and other traces of the sacrifice, in literal fulfilment of the directions of Moses in Exodus 12: 2-11.

All four rituals, to the thinking mind, bear witness to Christ's words —"the flesh profiteth nothing," but his words translated into character and action—they are spirit and they are life.

Jesus and His Guests

By Arthur H. Howland

IT attracted little attention in Jerusalem when the Carpenter and his twelve friends made their way into the upper room and ate together their simple passover meal. But that supper has outgrown in interest and influence the great institution of the Passover itself.

It is pleasant to think how Peter and John, Andrew and James, Philip and the rest went up the stairs, removed their sandals and cloaks, and gathered around the simple table with their wonderful Friend. There was mingled gladness and sorrow during the meal. We can imagine the quiet talking, the good comradeship, the strange foreboding that desperate trouble for their Leader was just ahead, the strange emotion that filled them at the announcement that one of them should betray their Master to his enemies.

He called the bread his body and the wine his blood, the body that was to be broken and the blood that was to be shed in order that they and we and all the world might be made good. During the lessons to follow this we shall study about the death of Jesus, but we will remember through it all, what was the purpose of his death. It has never been better put than in that sweet, sad hymn about "The Green Hill Far Away":

He died to make us good.

This is what it was for—to make us good. There has been much discussion about the Lord's Supper—its form and other matters concerning it. But whatever we may not understand, or whatever we may forget, we can remember this—that he died to make us good.

Are we disappointing him? When we take part in the supper which commemorates that supper of long ago do we really feel his presence coming to us, and his power making us strong to do right? Not only at the communion table, but always, we need and may have his healing, strengthening presence.

Whenever we eat and drink we should remember Jesus, and praise him for giving his body to be broken and his blood to be shed for us. He will be our abiding guest. He has said: "Behold, I stand at the door, and knock. If any man hear my voice, and open unto me, I will come in unto him, and sup with him, and he with me." (Rev. 3: 20.)

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

WHAT suggestions would you make for interesting a class of boys about seven years of age?

To meet the problem of holding some of the boys of the Sunday school in doing the greatest service possible for the boys, the home, the church and the community.

I suppose the whole thing is settled in a large degree if boys in our care would all feel cordial love. The church is responsible, and is called the "Bride" and [illegible] to begin early. Does some one think it a question of the teacher's house? But that is only the smaller meeting. Every night in the week the teacher's house is open for the boys who can drop in, play games and have some "eats" [illegible] mother is [illegible] to provide lunch.

The best part of it is a Class every day in the week as every class does. Out of this every pledge to the Master served the good and service out [illegible] for the class [illegible] home.

The class has recently been given a class-room. This room they have made a class home. The walls they have decorated with pictures, pennants and mottoes. Perhaps a review of these will give the secret of the class interest and atmosphere.

There are three leather shields on which there are three strong sentiments painted in color against the brown background. They are 1. Psa. Purity, Activity, Sincerity. 2. Joshua 24: 15. "Choose you this day whom ye will serve." 3. I Cor. 16: 13. "Watch ye, stand fast in the faith, quit you like men, be strong."

Another pennant bears the significant text: "Whatsoever a man soweth, that shall he also reap." Another, "Pals' Bible Class. Life worth while."

Some good cut mottoes read: "Be happy. Real happiness is found by passing a little happiness around."

The thing that goes the farthest
Toward making life worth while,
That costs the least and does the most,
Is just a pleasant smile.

Smile and the world smiles with you,
Kick and you kick alone,
For the cheerful grin will let you in
Where the knocker is never known.

It's easy enough to be pleasant
When life flows along like a song,
But the man with a smile
Is the man worth while
When everything goes dead wrong.

There is a blackboard in the room for announcements and lesson use. The certificate of class organization obtained from the State Sunday School Association is framed and on the wall.

Other pictures are those of Christ, and of George Washington praying at Valley Forge. The window sill is framed in the class colors, blue and white. Our blue and white pennants decorate most of the balance of the available space.

The result is a class interest and attendance winter and summer that is rare. The class is the most prompt in the department as to attendance. There is, of course, a devoted teacher, Mr. Herman Kraft, back of it all. He interests himself in the purity life of the young men by suggesting wholesome books, and he is a comrade to the boys.

You can't make bricks without straw. And you can't hold boys at this difficult period without heart and hand working together.

This class of boys plans to take up in the fall the Sunday school leadership training course appearing in THE CHRISTIAN HERALD.

Address questions to Frank L. Brown, care of CHRISTIAN HERALD, Bible House, New York.

THE PRAYER LEAGUE

THE members of the CHRISTIAN HERALD Prayer League have not only a special interest, but a special responsibility in observing Sunday, October 4, as the National Day of Prayer for Peace proclaimed by President Wilson. As already announced, THE CHRISTIAN HERALD was one of the organizations urging the President to make this proclamation. Ever since the war began letters from members of the Prayer League were received asking that prayers be made for peace. One of the earliest of these came from the beloved "Mother" of the Prayer League, Mrs. J. A. Hardy, of Portsmouth, Va. A number wrote suggesting that the President be urged to appoint this day of prayer for peace, and THE CHRISTIAN HERALD telegram to the President carried forward these requests. A few days after this the proclamation was made. The members of the Prayer League are grateful to have had a part in so great an event.

Special services will be held at the Bowery Mission on the day appointed by the President. The tie between the Bowery Mission and the Prayer League is particularly close, since it is there that the requests sent to the Prayer League office are made the special subject of definite, audible petition. So on this great national Peace Prayer Day the members of the CHRISTIAN HERALD Prayer League will be knit together more closely than ever before, as they engage in earnest intercession that the havoc and anguish of the war in Europe may come to a speedy end. All Prayer League members are urged to arrange for and to promote prayer gatherings for peace on that day, and to co-operate to the fullest possible extent with whatever local arrangements have already been made.

From Jacksonville, Fla., J. M. writes: "I requested prayers for my mother, and her health is now improving every day." Mrs. C. H. G., of Spruce Bluff, Sask., writes: "God has most graciously answered our prayers and raised me from a bed of sickness, and also blesses me daily in spiritual as well as material things." Mrs. E. B. writes from Athens, Pa.: "I wish to acknowledge God's goodness to me in answering prayer. I wrote about three months ago, asking that prayer be made for me that I might regain my health and that a burden might be lifted. Now I can say 'Praise the Lord!' for I know he has heard and answered. I am greatly improved in health. It is one of the greatest comforts of my life to know I belong to this Prayer League. I find so much true comfort and happiness at each noon hour."

Not only in America and Canada, but in other countries, are the prayers of our League being answered. J. Von B. writes from Rotterdam, Holland: "Now the Lord has heard the prayers sent up to him by myself and others. The Prayer League has done its part. May it bring me still nearer to him!" From the aged, as well as from the young and those in middle life, come acknowledgments of God's goodness in answer to prayer. Mrs. E. U. writes from Dimondale, N. Y.: "My prayers have been answered many times. As I look back over my past life of nearly eighty years, I realize how our heavenly Father has watched over me and kept me. I believe in answers to prayer."

G. L. B., East Winchester, Ohio; Mrs. A. H. C., Amboy, Minn.; Mrs. A. W., Providence, R. I.; A. F. S., Washington Mills, N. Y.; Mrs. C. L. C., Kirtley, Wyo.; Mrs. M. S. S., Manila, P. I.; Mrs. S. R. W., Boulder, Col.; Mrs. H. W. C.; Eliasville, Texas: E. I. A.

Mrs. E. S. asks prayer for the outpouring of the Holy Spirit in Bottineau, N. D.; J. S. for a revival in church at Piedmont, Cal.; Mrs. H. W. C., for a revival at Eliasville, Texas, and the surrounding country; Mrs. A. N., that thousands may be converted in evangelistic meetings being held in Denver, Col.; Mrs. J. G., for spirit of power in church and Sunday school in Holbrook, Mass.; R. V. W., that home purity be taught the children of Francestown, N. H.; J. M. F. and Miss A. W., for State-wide prohibition in Virginia.

A. E. L. asks prayer that her sister be delivered from mental trouble; A Reader, that brother's mind may be strengthened; Mrs. J. K., that daughter's mind may be strengthened; Miss A. H., to be restored to normal mental condition; C. M. and Mrs. C. H. T., that mind may be strengthened. Mrs. C. J. F. asks prayer that her sight may be restored. M. E. F. asks prayer that a dear mother may regain her sight; Mrs. L. R., that father's sight may be restored; A Reader, that sister's sight may be restored; Mrs. B. E. L., that eyesight of two sisters be restored; Mrs. J. S., that sight may be strengthened; Mrs. N. A. R., that failing sight may be restored; E. A., that sight of one eye be restored; Mrs. F. R., that eyes may be cured; Mrs. M. A. M., that sight may improve.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. E. C. B. (to feel the presence of the Holy Spirit); N. D. (that I may become the woman I am praying to be); Mrs. H. H.; M. E. S.; Mrs. V. A. S.; A Tennessee Friend; Mrs. C. R.; Mrs. E. S.; Mrs. J. D.; C. E. M.; Mrs. J. S.; Mrs. E. P. B.; A Subscriber; Mrs. M. B. H; Mrs. G. K.; L. M. (to overcome a hasty temper); Miss A. W.; Mrs. N. A. K.; S. W.; Mrs. M. M.; J. T. S. (to be soundly converted).

The following friends request prayer for the conversion of sons:

M. E. L.; Mrs. S. H. L.; M. A. B.; C. M.; E. R.; Mrs. J. H. A.; Mrs. S. S. S.; L. L.; Mrs. J. S. F.; Mrs. E. C. B.

The following friends request prayer for the conversion of husbands:

Mrs. T. B.; Mrs. G. W. B.; Mrs. T. A. N.; Mrs. M. K.; M. J. D.; Mrs. E. C. B.

The following friends ask prayer for the conversion of other relatives and friends:

E. P. S. (that three daughters may be saved); L. A. W.; E. R.; Mrs. E. P. B.; A Subscriber; Mrs. C. E. T.; Mrs. E. U.; R. L.; N. G. E.; Mrs. M. K.; Miss M. A. C.; Mrs. B.; S. W.; Mrs. M. E. R.; L. L.; F. L.; A. E. L.; Mrs. S. J. B.; Mrs. A. E. N.; Mrs. H. H.; A Reader; M. E. S.; Mrs. J. K.; Mrs. H. V. W.; M. A. B.; Mrs. J. G.; Mrs. E. S.; Mrs. G. W. B. (that four daughters may be saved); Mrs. T. A. N.; Mrs. M. S. C.; Mrs. J. D.

The following friends request prayer for special spiritual blessing upon relatives and friends:

M. D.; Mrs. H. H.; Mrs. C. E.; Mrs. E. S.; Mrs. J. S.; Mrs. D. D. McI.; Miss A. W.; Mrs. A. N.; Mrs. A. R. S.

C. A. O., Mrs. S. K. R. and Mrs. M. M. ask prayer that sons may be saved from the drink habit; Mrs. E. S., her husband; M. J. D., a brother and a friend; A Subscriber, brother; A. E. L., three young men; A Reader, two young men; E. C. P., a young man. E. P. A., that three friends be saved from the drug habit.

The following friends request prayer for healing for themselves or others:

Mrs. E. B. B.; Mrs. G. W.; Mrs. C. F.; Mrs. E. C. B.; Mrs. W. L. W.; Miss M. B.; Mrs. A.; C. W. Van A.; Mrs. A. E. N.; Mrs. H. H.; Mrs. F. K.; Mrs. J. K.; Mrs. M. A. M.; Mrs. H. V. W.; Miss M. S. and Mrs. L. H.; M. A. B.; Mrs. A. H. E.; Mrs. J. G. (that use of limbs may be restored); Mrs. E. S.; Mrs. B. E. L.; Mrs. M. S. C.; T. E. W. (for healing of right hand); Mrs. J. D.; A Sister in Christ; C. M.; Mrs. J. R. (that husband, brother, sister and self may be restored to health); M. E. J.; Mrs. S. McF.; Mrs. J. S.; Mrs. E. P. B.; A Lonely One; Mrs. C. H. T.; Mrs. M. L. R.; A Subscriber; Mrs. E. U.; Mrs. S. R. W.; L. M. (for stricken town of Benson, Minn., that the one hundred cases of typhoid fever there may be healed); C. E. A.; Mrs. C. J. F.; Mrs. C. L. C.; N. G. E.; Mrs. M. K.; L. H. R. H.; Miss M A. C.; Mrs. M. E. D.; Mrs. N. A. K.; Mrs. M. E. R.; Miss B. S.; Mrs. R. S.; Miss E. E. Van D.; G. J. S. (that baby daughter be saved from an affliction which makes breathing difficult).

The following friends request prayer for varied desires and needs:

Mrs. R. K.; Mother, Mountain City, Tenn.; Miss L. A. O.; Mrs. C. W. W.; Miss P. S.; A Reader; "Faith," Pueblo, Col.; Mrs. A. H. C.; B. A. J.; A Soul in Distress; Mrs. J. O. W.; M. A. T.; A. D.; J. A. McR.; Miss C. N.; Mrs. F.; L. B.; Mrs. J. J. B.; Z. A. H.; Mrs. F. E. H.; E. G.; Mrs. G. E. B.; M. S. M.

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LIFE'S SIGNBOARDS

BY MARGARET E. SANGSTER, JR.

COMING out from the city on the fast trains I pass many familiar landmarks. First come the meadows (a dreary stretch of sun-burned marshland), then two bridges, and then a large, imposing station followed by smaller ones in rapid succession. If I am tired, I think as I pass each well-known place, "I am coming nearer home." But if I am happy and rested and open to interest, I feel glad to see each one of them. Life, girls, is not unlike that, for each stage of our journey is marked out by a sign to pass, or a bridge to cross, or maybe a station to stop at.

Shakespeare divides a man's life into seven ages: the baby, schoolboy, lover, soldier, judge, old age, and second childhood. A man's life, however (and a woman's, too), is divided by many more than seven.

Just as there are different landmarks on every road, there are different turnings in the paths of life. Some people have thousands of "ages" and some have one or two—no more.

I once knew a woman, a little, fluttery, doll-like woman, who had never seemed to outgrow her schoolgirl giggle and childish thoughts. She lived in a world made bright with many rainbows, and smiled as sorrow passed her by. The things that seemed very serious and important to us, she treated as a huge joke; and the things that brought very real tears to our eyes, did not ruffle her wonderful calm.

One day the Sorrow that had always walked by on the other side of the street tapped at the little lady's door. It was a merry child with gray hair and dancing feet that tripped to meet him; but it was a broken, worn-out woman who crept away from the sight of his face. She had passed from the fairy-tale land of springtime into the grim cold of mid-winter without having seen a single milepost on the way.

The heart of a child is a thing to be kept always, I think, but folk sometimes go to extremes, and oh! how much they miss!

There are other people who meet old age at the very gateway, before he has decided to come in, and they, too, miss a great deal that is sweet and good and tender. I have seen college girls, and young business men, with lines about the eyes and mouths that have made their faces pitiful and middle-aged; I have seen women who have spoiled six of the seven ages that Shakespeare speaks of (and a hundred that he does not speak of) by the ceaseless grind and wear and tear of their troubled minds. I have looked around me at the gay places of the city and seen faces made blasé and weary by too much of life's sweetness.

I do not think there are two people in the country who have passed through the same stages in life in the same way. I know that I graduated from babyhood when I was led to church with my first wide hair ribbon and a pocketful of round peppermint candies to keep me quiet. My first report card in school and my first promotion brought similar thrills, and I think I began to feel grown up when I wore my first shiny black silk stockings. Chemistry lessons brought another change, and so did leaving school, and my first published poem. And there were other things, too, trifling, or too terribly important to talk about.

My mother tells about her first dress with a pocket in it, and says that she will always remember the feelings she had when she wore it for the first time; and I have heard my father speak of the long trousers that made him grow up suddenly from a whistling, mischievous boy to a man of affairs.

On the road of life the signboards fly by with amazing rapidity, marking off the stages of our long journey that seems at times only too short. There is a bridge, indicating some grave decision, to be crossed, and a dangerous trestle that must be passed over at the risk of happiness, or perhaps even life. There are stations that we pause at, to rest, or to stay for we know not how long, and there are long waits that are tiresome and lonely.

But if we are happy, if we are interested in the country that we fly through, we smile as we pass the landmarks and say: "Now I am nearer home."

THE PRAYER THAT PREVAILS

HOW shall we pray the prayer that prevails? If we could answer this question, life would look very different to us: most of our troubles would vanish away. Let us try to gain from the teachings of Him whose prayers did prevail, something of the great art, if we may call it so. If his disciples long ago could master it so that their prayers prevailed, then we also can learn it.

First among the teachings of the Master on this subject, we find the passage beginning: "Ask and ye shall receive," and as given in Matt. 7, we read that the Father is as ready to give "good things" to his children as we are to ours. So we are to ask for whatever we want, that is plain, whether it is for the needs of our souls or our bodies. Yet we are all perplexed because we have asked for things which we have not received. Why is this? Perhaps there is something to learn about the manner of asking. From the parable of the publican and sinner we learn that one should go where he is unseen of men, alone with his God; where his mind is not distracted by outside things, so that the sense of closeness to the Father waxes strong within him. Christ felt this need and often, we read, went to the mountain-top to pray. From the story of the importunate widow we discover that there is as much need of persistence in prayer as in any other department of life. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

When we pray, let us always say as did Christ at the tomb of Lazarus, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." And at the close of our prayer give thanks again that we have received in full measure that for which we have asked. This and this only is faith. Without faith enough to give thanks to God who hears and answers all believers, our prayers will not avail.

Perhaps we shall not at once see with our mortal eyes the answer to our prayer; nevertheless it is there, and if our belief were of the apostolic kind, we would see it. Then we must continue to pray, to give thanks for the answer, stop worrying about it! Practically speaking, here is the root of the trouble with us. We will not trust, after we have prayed, and God cannot and will not answer the prayers of anxious and worrying Christians.

"Son, all that I have is thine," says the Father to the elder son who has never wandered—and as such we have a right to ask our own. Don't you know how proud a father is when his children look him in the face and demand the very best he has to give? He is proud to be commanded of them: he loves to serve them. Don't you think God loves to serve us, too, and is pleased when we ask that his kingdom may come on earth, and his will be done?

EDITH A. TALBOT.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Next Steps*

FAITH, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, love! Whatever figure of speech one uses, these are beautiful steps. They make fine steps forward as on a journey; they make fine steps upward as on a stairway; they make fine stones for building a beautiful monument. Those of us who are familiar with the Authorized Version in which the exhortation is given that we should add each of these beautiful things to the thing before will be surprised to notice the reading in the Revised Versions. They read: "In your faith, supply virtue; in your virtue, knowledge; in your knowledge, temperance," etc. The idea of the Greek word is that each successive thing is not merely added to what comes before, but grows out of it. If we have the right kind of faith, out of that faith will spring virtue. And virtue here is not quite what we mean by our word virtue. It has the idea of efficiency, courage, strength. High school students have found in their Latin work that an excellent way to translate that familiar word "virtus" is *valor*, and the Greek word is about the same. Our faith is to make us strong and brave to do right. Now, out of this valorous faith will grow knowledge. Our faith and courage will give us an insight into spiritual and moral matters so that we shall believe and act wisely. Next will come temperance, which means self-control, or balance. Many people whose faith and courage are fine and whose knowledge is accurate become either unbalanced by enthusiasm or overthrown by sudden temptations. The old words hold true: "He that ruleth his spirit is greater than he that taketh a city." Next comes patience. The word here means more than patience. It is patience with the quality of vigorous endurance or perseverance. It does not only mean bearing of trials and waiting for victory, but a manly, courageous kind of patience that endures hardness "as a good soldier." It may seem strange to say that out of all these things will grow godliness and piety. We have supposed that these things grow out of piety. Both are true. We must have piety for the first step and at every step, but as we take these other steps our piety will increase. When we remember that piety means loving God and staying near God and becoming like God we shall understand that this is true. As we "exercise ourselves unto godliness" (I Tim. 4: 7) our godliness, or godlikeness, increases. Out of such godliness as this will grow brotherly love, that unique Christian grace. And along with brotherly love shall grow that still deeper and greater grace, *love*, a deep heart experience which includes love for Christ, love for our companions in Christ's service, love for our neighbors and associates everywhere, love for the sinful, the love that desires to win them to Jesus; love for all the world, the last nation, the last unblessed man or woman or little child in the most distant land.

But now about our society. What is our next step? We should try to find individually just how far we have progressed in our growth in grace and then strive together to bring our society up to a higher spiritual plane than it has yet reached and to greater accomplishments than it has yet achieved. Young people's societies have been adopting the "efficiency" idea so popular now in offices and factories. We must be careful in trying to apply efficiency methods to our society work not to become mechanical, not to rely too much on human endeavor and human skill and human planning. This progress in grace Peter thought of throughout as a progress wrought by divine power. Paul exhorted us to work faithfully and vigilantly because God is *working in us* "to will and to do of his good pleasure." (Phil. 2: 13.) We must remember with every step that it is not by might, nor by power from any human source, but by God's Spirit that results are won for eternity.

Look over your local situation. See what needs to be done. See how well equipped you are for the tasks at hand. Then ask for the specific grace you need, whether for evangelistic endeavor, or welfare work, or more strenuous Bible study, or new plans for prayer, or new zeal in missions. Then, "whatsoever he saith unto you, do it," and "whatsoever thine hand findeth to do, do it with thy might."

* "NEXT STEPS FOR OUR SOCIETY." II Peter 1: 1-18. B. Y. P. U. and Christian Endeavor Topic for Sunday, October 11, 1914.

Christian Stewardship*

ECONOMISTS have analyzed and pondered that strange and beautiful picture from the book of Acts (chapter 4: 34-37) in which "the multitude of them that believed were of one heart and of one soul. Neither said any of them that aught of the things which he possessed was his own; but they had all things common." Some have believed that this was meant to be the permanent plan for Christian living, carrying out the economic theory of communism; others hold that this was a temporary plan for taking care of the great multitudes of Christian believers who found themselves in Jerusalem without sufficient funds to provide for their prolonged stay.

But in either case the incident shows the true inwardness of Christianity, giving up things for others, sharing with others in the name of Christ.

In our other reference, I Cor. 16: 1, 2, Paul states the right plan for Christian giving. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Systematic, voluntary, generous giving—that is the program.

It is difficult to say what was in the Lesson Committee's mind in announcing the title "The Christian Suggestion of Profit-Sharing." Whether it was to relate to industrial affairs or ecclesiastical we are not sure. But it would be difficult to pass this subject of profit-sharing by without referring to the just and excellent plan which many industrial concerns have adopted, of sharing the profits of their business with their employees. The most notable case of this plan on record is that of Henry A. Ford, who recently startled the world by declaring he would give back to his employees half the net earnings of the business for the year. Twelve million dollars were in this way returned to those who had done the work of the factories.

There can be no doubt that matters are progressing steadily in the direction of a more just balance between the income of the worker and that of the business planner, while the luxurious living of the altogether idle rich, who reap the products of toil with no toil whatever, is a thing that will not much longer be tolerated. Whatever the Old World may do with its industrial and economic problems, there is no excuse in America for multitudes of unemployed, multitudes of paupers, other multitudes of distressingly poor, and large numbers of idle and extravagant consumers of wealth which has been produced by the toil of others. Whatever may be the final adjustment, profit-sharing is a step in the right direction, and a step which has the sanction of Christianity, since it comes out of the Christian spirit.

* "(CHRISTIAN STEWARDSHIP) THE CHRISTIAN SUGGESTION OF PROFIT SHARING." Acts 4: 34-37; I Cor. 16: 1, 2. Epworth League Topic for Sunday, October 11, 1914.

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SHOULD A GIRL CHOOSE A VOCATION?

BY LUCY RIDER MEYER

"WHICH would you rather do, Alice?"—I asked the question of a seventeen-year-old girl who had just graduated from the high school—"go to normal school or college and become a teacher and earn a good salary, or marry and settle down in some little home, perhaps never to be heard of again?"

A deep flush dyed the girl's cheeks. But it was a moment of rare confidences. She looked up, frankness struggling with suddenly shyness in her face, and replied bravely,

"Shall I tell you the truth, Auntie? I had rather marry a good man and have a little home of my own than anything else in the world."

Alice had blushed, but there was nothing to be ashamed of in her confession. Few girls are as frank, but all normal girls share the feelings she avowed. The attraction of young men and women for each other, the desire of a girl for a husband—"some good man"—and a home; yes, and for children, too, is as natural as breathing. The homes of our country are based upon this instinct, and the country itself is based upon its homes. Most girls will marry. There are exceptions divinely ordained exceptions. We may speak of them in a later article. But most girls naturally and happily go into the little domestic circle.

This being so, does not the question answer itself? For, why should a young woman choose a vocation and laboriously prepare for it when there is so great a probability that she will never enter it, or that she will remain in it only a very short time?

"But, Auntie," went on Alice—to recur to the conversation—"I think I'd like to go to college, just the same."

"But why," I urged, surprised, "since you so decidedly prefer the other life? You won't need the binomial theorem to make bread by?"

Alice was not shaken a particle, only a little confused. But she knew her own mind and as we talked on her reasons came out clearly. In the first place, she averred with her head in the air that she wanted just as good an education as any man who might ask her to marry him. Moreover, she wanted to be independent—to be able to earn her own living whether or not there should ever be the need. Then, while the binomial theorem might not directly help in bread making, yet the mental discipline gained in the study of that theorem—and the thousand things that go with it in a liberal education—would help her make bread, would help her to live her life worthily and with dignity and poise. Moreover, she wanted to learn about things in this great wonderful world, to know a great deal more about matters of which she had as yet caught only glimpses. She was eager to study. In college life, too, she believed she would meet no end of "nice folks." Last of all—and this with the rich color again flooding her face—suppose she didn't go to college but just waited? It was very possible that the right man might not come along at all. At any rate, she wasn't going to just sit down and wait for him.

Complications in the Way

Wise little Alice! She answered the question of our title in the affirmative. And she was right. In these days of modern life, complicated as never before and laden with opportunity for young women as well as young men as never before, it is well for every young woman who can possibly do so to plan some distinct profession or occupation for her life and to carefully prepare for it. It will be easy to change plans, oh, wonderfully easy—when Prince Charming comes along. Besides—Alice didn't say this, but it's true—Prince Charming will be more likely to pause by the side of an earnest girl, busy at making her life count for as much as possible in the world, than at the side of the girl who is "just waiting."

Not all young women find themselves so situated that it is possible for them to command their own life. Many are tied down, some with bonds irksome—lack of health or means, or some grinding inability—and others with blessed bonds of responsibility in the dear home, most joyfully borne. Before the loyal feet of many, the great, good Master of Destiny has marked out a path so plain that it would be sheer rebellion to try to do otherwise than to unquestionably walk in it. And always and always, above all our human plannings, the Christian girl must remember that the very best thing in life, after all, is not, in itself, college or profession or riches or fame—it is to walk sweetly and humbly in the path that the Father marks out for each one of his children. If that path lies toward college and its opportunities we will thank him; if it lies along some narrower and rougher valley, we will still—thank him!

The Case of the "Average Girl"

But the average free American girl, the girl whose father is able and willing to "help her through school," or the one who is strong and resourceful enough to "work her way through," should aim at an education as broad and comprehensive as possible. Moreover, while the foundations of her intellectual life should be thus laid broad and deep, she should not be content with generalities. She will be wise if she "specializes," as Alice put it—makes her study so tend in one direction that at the end she shall know one thing and know it so well that at a moment's notice she can "mobilize" her forces, to use a word growing dreadfully familiar to us. To be ready to seize an opportunity—how vastly important this is! If Florence Nightingale had not painstakingly studied nursing in every way known to her, including a practical course with the deaconesses at Kaiserswerth in which she actually cared for the sick with her own delicate hands, she would not have been ready for her great work among the wounded soldiers of the Crimean War; and she would not have become the forerunner and inspiration of the great army of trained nurses who to-day are doing much for the comfort of mankind and the advancement of medical science. If Frances Willard had not been thoroughly ready, drilled in literature and public speaking and saturated with the spirit of Christian service, she never could have taken the place she did as Queen of the White Ribbon Army when the Ohio Temperance Crusade awakened the Christian world to the possibilities of woman's work in temperance. Such great openings as these come to very few, of course, but be the critical moment of a life fraught with things small or great, every right minded girl must feel her heart swell with the resolve—"I will be ready!"

The Lure of Large Possibilities

It bears very directly on the question, also, that every bit of effort to prepare oneself for the largest possibilities that can come to one brings with it its own immediate reward in expansion of one's moral and intellectual life. The well-educated woman, whether she be doing housework or editing a paper, is likely to have more wideness of vision and to get more out of life than her less thoroughly trained sister.

There are many professions and industrial occupations open to women, more than a hundred, experts say. Very many of these, be it said for the comfort of those who are providentially debarred from a college education, are quite open to the high school graduate—of course with the additional technical training required in each case. Many young women will

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still choose teaching, will almost drift into it by the traditions of the past, when it was almost the only profession open to women, and because of the fitness of things; for woman is the natural director of children. And for the young woman who hasn't a distinct liking for children there are many forms of teaching adults. A friend of mine is taking a thorough course in domestic economy, paying particular attention to dietetics—food constitution, combinations, values, preparations, etc. She is preparing herself possibly for housekeeping, not the haphazard mixing things together "just so they taste good" that so largely obtains now, but thoroughly scientific housekeeping. Or she may become the dietitian of some great hospital, teaching the nurses how to prepare food for the sick, as well as ordering the dietary of all in the house. Or she may become a visitor among the poor in some great city teaching mothers in poor homes how to prepare and purchase food. Then the attractive work of the stenographer and the trained nurse is too well known to require mention; and there are some women who are so naturally the leaders of others that with only the practical preparation that apprenticeship gives, they find important industrial positions as heads of departments in factories and shops. A great responsibility this, and a great opportunity; for with the oversight of the work of these large groups of girls an earnest Christian will find much opportunity for social and religious guidance. Social service, occupying one's entire time, is becoming a very attractive calling; and the deaconess work and the mission fields at home and abroad are pleading for recruits. Many girls feel vaguely that religious or social work is, after all, what they most desire to do.

Why not, in this case, go to one of the excellent training schools that have been established, many of which receive cordially any girl who wants to study the Bible and see more of mission and social needs and the efforts to meet them? In this way a young woman gives herself a fair chance to find out the will of the Lord concerning her. And it is to be noted that the Bible study in these schools and the work done in the mission and social service problems of the great city cannot fail to be in themselves immensely valuable, whatever one's final decision may be. For the woman who is not in robust health there is horticulture and market gardening and even general farming. A friend of mine, quite broken nervously in arduous deaconess work, has quite regained her health, though she is not young, in managing a small farm; and has besides fallen violently in love with her new profession.

Can I help any girl reader in planning her life? Or in enlarging its scope if it is molding itself in too narrow lines? Write me frankly and be sure of personal attention to every letter. 4949 Indiana Ave., Chicago, Ill.

DO YOU KNOW YOUR BIBLE?

Half Year Contest, List 3. Year's Contest, List 9

[Paul. Part II]

1. (a) What incident caused the arrest and beating of Paul and Silas at Philippi? (b) How did the prisoners express their confidence and joy? (c) In what statement to the inquiring jailer did Paul sum up the Gospel? (d) On how many occasions recorded in Acts did Paul state that he was a Roman citizen?

2. (a) Where did Paul and Silas go from Philippi? (b) How did their accusers there characterize them? (c) Who had acted as their host and later furnished security for the prisoners?

3. (a) What honest test of the new Gospel did the Jews of Berea make? (b) Who made trouble at Berea?

4. (a) Whom do we find to have been with Paul and Silas at Berea? (b) Where had Paul first found this young disciple? (c) Where did Paul go from Berea? (d) At what spot did he make his great speech there?

5. (a) At what city did Paul, Silas and Timothy meet again? (b) What godly couple did they find there? (c) What change did Paul make in the plan of his work in that city? (d) How long did he remain there?

6. (a) After Paul's return to Antioch from this long tour what provinces did he visit next? (b) At what city did he make his next long residence? (c) What question did he ask the believers there upon his arrival?

7. (a) What long journey did Paul plan to take from Ephesus? (b) What was the cause of the great riot before he began this journey? (c) Where did he finally bid farewell to the members of the Ephesian church?

8. (a) What form of expression in the 21st chapter of Acts and chapters following indicate that Luke accompanied Paul on this long journey? (b) What accusation was made against Paul when he reached Jerusalem? (c) What comforting message came to him there from his Master?

9. (a) Where and to whom was Paul sent from Jerusalem? (b) What effect did his exhortations have upon the governor? (c) Why did the governor keep Paul in bondage?

10. (a) Who succeeded this governor? (b) Where did Paul insist upon being tried? (c) Name four Roman officials, with references, who declared their belief in Paul's innocence?

CORRECT ANSWERS

Half Year Contest, List 2. Year's Contest, List 8

1. (a) Acts 13: 9. (b) Acts 7: 58. (c) Stoning of Stephen, Acts 7: 58.

2. (a) I Tim. 1: 13. (b) Acts 26: 9. (c) Blaspheming Moses and God, Acts 6: 11.

3. (a) Acts 9: 3-6; Acts 22: 6-8; Acts 26: 12-18; also Acts 23: 11 and 18: 9. (b) I. Cor. 15: 8; I Cor. 9: 1; Gal. 1: 12-16; II Cor. 12: 1-4. (c) Phil. 3: 8; Acts 9: 16; Acts 20: 18-24; Acts 21: 13; I Cor. 2: 2; I Cor. 4: 9-13; II Cor. 11: 22-28; II Cor. 12: 10; Gal. 2: 20.

4. (a) Arabia, Gal. 1: 17. (b) After three years, Gal. 1: 18.

5. (a) Antioch, Acts 13: 1. (b) Barnabas, Acts 13: 2.

6. (a) Lystra, Acts 14: 12, 13. (b) Antioch and Iconium, Acts 14: 19. (c) Acts 14: 26.

7. (a) Acts 15. (b) Judas and Silas, Acts 15: 22. (c) Our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ, Acts 15: 25, 26.

8. (a) Silas, Acts 15: 40. (b) At Troas, Acts 16: 8.

9. (a) Galatians 3. (b) Wisdom, righteousness, sanctification, redemption. I Cor. 1: 30.

10. (a) Rom. 6: 6; Rom. 6: 8; Gal. 2: 20; Col. 2: 20; Col. 3: 3; II Tim. 2: 11. (b) The love of Christ, II Cor. 5: 14.

HONOR ROLL

For Half Year Contest, List 2. Year's Contest List 8

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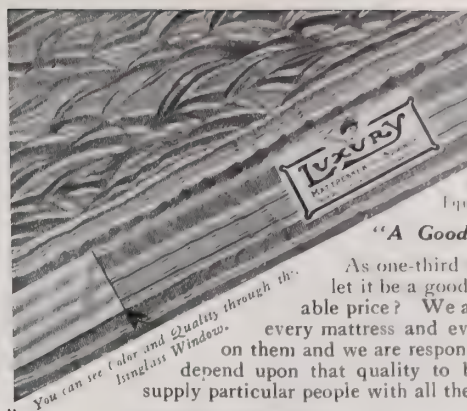
Mountain Lake Conference

THE first Interdenominational and International Bible Conference was held recently at Mountain Lake Park, Md., the home of camp-meetings and Chautauquas for the past thirty-two years. The teaching of positive truth and the illumination of the deep things of God was pre-eminently the business of the Bible Conference. Chief among the speakers were Rev. F. B. Meyer, of London, England, and the Rev. John McNeill, of Toronto, Canada. Drs. Gray, Biederwolf, Meyer and McNeill contributed to the success of the conference. Among the other speakers were Rev. Elijah P. Brown, Rev. Milford H. Lyon, Rev. Percival Campbell Morgan (son of Dr. G. Campbell Morgan of London, England), Rev. Charles Scanlon, and Rev. H. M. Hamill. E. O. Excell, of Chicago, led the congregational singing. Dr. Hamill, the president of the International Sunday School Association, was the special speaker on Sunday School Day. It is hoped to make Mountain Lake Park a center for one of the great Bible conferences of the country, like Northfield, Mass., and Winona Lake, Ind.



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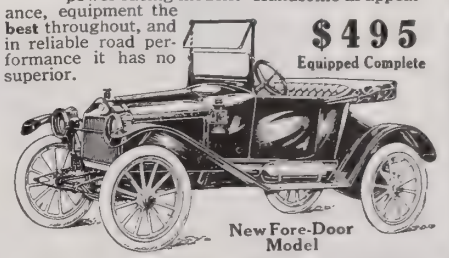
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THE WAR IN EUROPE

Continued from page 904

of many places which had before passed into the possession of the Germans, such as Amiens, Vitry, Château Thierry, Rheims, Châlons, etc. Some of these were recaptured and others were abandoned by the retreating invaders. The Germans also lost prisoners, cannon and munitions of war during the retreat. The most important result of the German retreat in a military sense is, that it has restored to a large degree the confidence of the French troops in themselves, a very important factor in their future success.

Though the tide of invasion has rolled away from Paris, there has been no relaxation there in putting the city into as perfect a state of defense as possible, nor has there been any serious talk of bringing the government back to that city from its temporary seat at Bordeaux; nor probably will this be done unless the Germans are defeated in a decisive battle.

When the Germans, about the 15th of the month, reached the present line of battle, their retreat halted and the armies began preparations for a permanent stand. Entrenchments and other earthwork fortifications were made, artillery brought up and put into position, lines of communication with the bases of supplies established or strengthened, ammunition and supplies, of both of which those on the battle line stood in need, brought up, and most important of all, large reinforcements of fresh or nearly fresh troops brought up from Germany and Belgium. During this time, also, the weary retreating troops had some chance, though more or less harried by the Allies, to secure some rest.

At the present time (September 19) the Germans are in a force of about 900,000, in a well chosen position both for offense and defense, giving battle to the entire army of the Allies.

Little has come over the cables concerning this battle or its results. From this little, however, it is clear that it is easily the most important both in numbers and in its effects on the future course of the war which has yet been fought. It will probably be to a large degree decisive of this phase of the war. If the Allies win, it will mean that the Germans will have to fall back on their first line of defenses on German soil, and the Allies will be forced into assuming the offensive in the enemy's country.

If, on the other hand, the Germans win, the victory will enable them to again assume the offensive in France, with all its possible disastrous consequences to the Allies.

There has been some desultory skirmishing in Belgium during the week, but nothing warranting an extended mention. Reports have been current of the abandonment of Liège and Brussels, but these have turned out to be false. The German forces in Belgium are being increased, and are now said to number about 150,000. This, I think, indicates an attack on Ostend, and the capture or driving out of the force of English marines there, and possibly the beginning of the siege of Antwerp. This last event is foreshadowed by the fact that the Germans are bringing up heavy siege artillery, which would be useless except for this purpose.

The Servian invasion of Austria has not been successful, according to the latest advices, and the Servian army, after a disastrous skirmish with the Austrians, has retreated from Semlin, while the Austrians have again begun a bombardment of Belgrade both from the river and from Semlin.

In Eastern Prussia it clearly seems at this writing that the Russian General Rennenkampf has received another drubbing at Lyck. From the admissions, against their interest, of the Petrograd authorities, he is in retreat across the border in Russian Poland. Details of this action are lacking, but the corroboration appears certain, and it also appears most probable that the invasion of Berlin via East Prussia will be definitely abandoned.

This is not at all surprising in view of the facts that this would be by far the longest route, that the first line of defenses on the Vistula has not even been reached, and that in a very few weeks the western part of West Poland and East Prussia will be a sea of semi-liquid mud, to be succeeded almost immediately by untraversible snow. The route from the Russian border via Breslau would be shorter and easier.

In Galicia the Russians seem to be advancing. They claim to have practically captured the important fortress of Przemysl, and to have traversed the San River, and advanced on Rzeszru and Sanok, a short distance to the westward of this river, with their ultimate object the large and important city of Cracow. As these statements are flatly contradicted by the Austrians, it is a little difficult to form any clear idea of the actual situation.

The fighting in Africa between the Germans and English has been rather severe. In one day the toll of lives was four times what we lost at Vera Cruz. It is not surprising, however, in the midst of such more important events, that this phase of the war has been lost sight of. Japan is making little or no progress in her attack on Germany's East Asiatic colony. The bad weather prevailing in that part of the world is said to be responsible for this slowness.

A due regard for the space at my disposal will prevent my discussing the Turkish action in abolishing the capitulations, and in adopting a new tariff, things which are actualities and of importance, as well as the unrest among the Mohammedans in northern Africa and Egypt.

On the ocean matters have been very quiet. There have been, as usual, rumors galore, but of actual occurrences none, or so nearly none as not to be really worth chronicling.

Atrocities in the War

Continued from page 912

when all its events and circumstances can be seen in their entirety and in their true relation," was the sincerest form of neutrality.

As a matter of fact the press has printed as many and as responsible denials of the atrocities as it has printed responsible charges.

The chief satisfaction the public can have at the present time is found in the President's reminder that the nations of Europe ultimately will determine the consequences and relative responsibilities where wrongs have been committed; if not, public opinion will do so.

Meanwhile the attitude of the American people upon all phases of the war should be that suggested by the wise words of President Wilson, viz.: a "reservation of judgment until the end of the war, when all its events and circumstances can be seen in their entirety and in their true relation."

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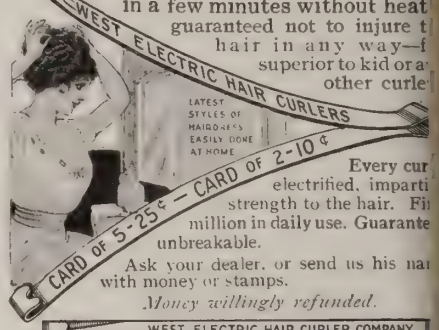

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THE EVENING BRINGS A' HAME

Continued from page 912

He saw before him the end of his peaceful existence among his simple people who respected and loved him; he would not go, of course—wounded pride had spoken then—but the old quiet charm of life had been rudely broken and nothing could avail to mend it. He was angry at the poor wretch who was the cause of it all, and he was angry and saddened at his own emotions. Was it not the shameless selfishness of this very man that had sent him out of the world and forced him to take refuge in this backwater of civilization among the hills? Was it not he who had driven the sensitive scholar, smarting under the stings of public criticism, out of his career and into this hermitage, this desert? And now, when he had grown to love his prison, to think of the country-folk who came to his church from the scattered farms, down the rocky mountain-roads, as his own people, and of the friendly hills towering above as if he had been born among them, came this same man and with his soiled hand rubbed and blurred the fair picture and tore down the tranquil nest. It made it worse for him when he remembered that his brother was, too probably, at the end of life—was, indeed, coming home to die. The rector hated himself.

He came out of the trees now and was upon the long road that led down the mountain. He was surprised to find how light it was still, after the shadowy dusk of the wood. The same strange sense took him of entering into a cathedral, a temple, a house not made with hands. The air was absolutely motionless, but a delicious coolness lay about him like the coolness in some vast dim sanctuary. The sun had just dropped behind the line of the hills, but the west was full of light. There was no pomp of crimson and purple, not a bar of gorgeous cloud—nothing but an infinite depth of clearest golden light that seemed to reach out and glorify and illumine the entire atmosphere. The woods that bordered the road stood transformed and holy in the golden stillness.

Slowly the rector descended the mountain. He could not but feel calmed and hushed by all this tranquil beauty; it seemed to him as though an unseen hand, hardly to be felt, yet infinitely tender, had laid itself upon him. For a moment he almost forgot the miserable thoughts that had tormented him.

Then he noticed that all this gentle hush, this sweet surrender, was because the tired world was coming home to rest. It was as if a mother were slowly drawing the curtains and lighting the bedroom candles before calling her brood to bed. The evening hour had always seemed sacred and mysterious to him—now he saw why. It was the time when everything must be yielded up, the workman's tool no less than the child's toy, when the tired body must lay itself down and the tired spirit put its trust, however trembling, in something other than itself, for it could care for itself no longer. The rector thought of some words that had always held him: "Man goeth forth to his work, and to his labor, until the evening." And immediately he remembered also those other words, "The evening brings a' hame."

Robert was perhaps coming home tonight.

The rector was smitten with a vast strange pity and sorrow that surged over him like a flood. Old Christie's words sang themselves again and again in his awakened brain—"The evening brings a' hame." It was evening now, and Robert, whose evening lamp was burning low, was coming home—his brother, who had no one to come to but him. "The evening brings a' hame."

He remembered a short cut through the woods that would bring him down the mountain sooner, and turned in among the trees again. In a moment he had dipped into a large hollow, an ancient lake-bed, full of rustling grasses, and low wood growth, and walled in on three sides by the whispering trees, but open to the sky like a great cup. The solemn stillness was broken now by the tiny voices of the million little forest-folk going to rest. He heard the whir of the insects in the long grass, the stir of the innumerable living things among the tall ferns and creeping vines; the very leaves seemed alive that rustled and fluttered unceasingly and the faint wind that swept over and over them saying hush! hush! He thought he could hear the very earth breathe. He looked up into the mysterious trees. They were full of birds, flying and settling and calling, all turning home. Above his head the pale violet sky soared high and clear into infinity. And yet it was all so common, so natural; all this went on every evening and he had watched it a hundred times; why did it seem so wonderful to him now? Scraps of lines that he loved came unbidden into the rector's brain—"The sparrow hath found her an house, and the swallow a nest where she may lay her young, even thine altars, O Lord of hosts"—"Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice." As he crossed the quiet dell the light faded out of the clear air, leaving it a transparent violet. Out of the long grass at his feet a tiny brown rabbit leaped and scurried again into the shadows. He heard the squirrels chattering, and one darted up a low branch before his eyes. A flight of swallows wending south rose suddenly above the wall of foliage on his left, etched themselves for a moment, sharp and black, against the wonderful sky, and were gone.

The rector was conscious of a great awe, as of one standing in a king's presence-chamber. He ceased to think of Robert, he ceased to think of himself, he knew only the sweet scene about him, and to himself he said, "The evening brings a' hame!" He was near the edge of the dell, where the footpath joined the mountain road once more, when suddenly at his very feet he saw a spring of water gushing from the ground, bright, cold, bubbling up among all the green growth, a live thing, rising unbidden by man out of the bosom of the earth, mysterious, holy, a sacred well. When he saw that the rector went down on his knees.

Twilight had fallen as he came down the mountain-road. The woods were black on either side, the violet sky had turned to gray. One great star burned like a diamond in the west. As he drew near the first house a light sprang up in a window, and he heard a woman's voice call from the doorway, "Children, it's time for tea!" He came upon the three children as they ran in through the garden gate. Farther down he met a man driving his empty cart homeward; at the next house a woman stood at the door, baby on arm, while two little boys tore down the road to meet their father. A supper bell rang two fields away.

He was at the foot of the mountain now, and it was quite dark. The meadows, knee-deep in grass and flowers, lay dimly spread out beside the railroad track. There was a light in the little station building, and a light in the rectory at the top of the slope beyond. Two belated little boys ran past him as he crossed the track; the younger was barefooted and stumbled, clinging to his brother's hand. The next moment a nearby gate clicked behind them. It all seemed so supremely natural, so absolutely right, that the rector was not surprised when a dark, bent figure rose up out of the shadows before his own door and took a doubtful step towards him. He held out both hands to his brother.

"Robert," said the rector, "I'm so glad you've come home."

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OUR MAIL-BAG

NOTICE

The editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not too personal. Correspondents must write plainly, and give full name and address. No attention will be paid to anonymous letters.*

Questions and Answers

T. E. P., Marion, N. C. Is a Christian bound to strive constantly after the highest possible attainments, to live, as it were, in a constant strain; or is it required only that he abstain from all evil, and live a normal, resting life? This question was suggested to me by the following quotation in a religious paper: "The highest way is the *only* way for a child of God."

There can be no doubt that a Christian must aim at the highest spiritual attainments. But there are many misconceptions of what those highest attainments are. They certainly do not mean that a Christian should be under a "constant strain," if by that is meant a restless, anxious, irritated life. It is from precisely this kind of spiritual "strain" that Christ came to relieve us. A great Bible word is "rest." Christ came to substitute God's strength for our strength in spiritual efforts. "Come unto me, and I will give you rest." The writer of the Epistle to the Hebrews says (4: 10): "He that is entered into his rest, he also hath ceased from his own works as God did from his." Whittier prays:

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

But as the soul enters into those higher places of rest and peace there will be still great activities in service. The rest saints are those who are under the power of a great, passionate desire to serve and help others. But such a life is delightfully "normal," and also usually "restful." Try to free them anxieties about self, and put in service for others in the name of Jesus, and it is the life not only of highest duty but of highest delight.

Reader, Vermontville, Mich. The passage in Rom. 8: 28 in the original is more striking: "We know that to them that love God, all things work together for good, even to them who are called," etc. This is an assurance that, whatever may come to us, he will cover us with his loving providence and will not suffer his beneficent purpose in our behalf to be turned aside, if we fully trust him. Even in such a case as you describe, hard though it may be for a time, there is reason to believe that the influence of a godly, praying, believing wife will eventually be made a blessing to the whole household.

Mrs. N. A. P. Do you think God would be pleased with one who, after professing to be truly converted, should purchase a moving-picture outfit, and follow up picnics and gatherings of all kinds in the community, giving exhibitions?

There are not many things in the world, just now, that a man could do more good with than a moving-picture machine. Schools, lyceums and churches are realizing how valuable they are for imparting useful information and for awakening ambitions to right, helpful and efficient living. A Christian in the moving-picture business has the opportunity of demonstrating that the things which are clean, noble, helpful and beautiful are more interesting and delightful than what is base. It is proper not only to interest and inspire people, but also to amuse them. Wholesome and interesting series can be shown in motion pictures, and even between reels if they are clean and wholesome, cannot be objected to, because they minister to the universal and normal human appetite for merriment. It is, however, a fearful thing, that Christian men or organizations, professing to help and uplift people by these means, are so careless or so unconscious as to produce exhibitions of harmful and degrading tendency.

C. R., Galt, Cal., sends this note, which describes an experience that is, unfortunately, possible in any one of a hundred places where impure literature is permitted to enter. He writes: "Matters came to me and I think of a once happy home which has been completely broken up by separation of wife from husband, through the reading of vile literature in a peculiar class of magazines. There is room for fear that the best foundations of many homes are affected by this evil. In the home to which I refer, the husband subscribed to an old and well-known New York magazine. It has always been a clean and interesting monthly. Being a busy man, he had but little time for reading, but he often spent some time in perusing the magazine. One day the husband took a look at it, and found a complete change of character in some of the articles. Then he discovered that the magazine had changed ownership. More and more articles of the same class appeared. He did not like to stop taking it until the subscription had run out. He regrets today that he did not stop receiving it into his home at once. The poison took effect on the wife, who had carefully read several of the most objectionable contributions. She followed the course outlined in the impure articles in question, and today she is separated from her husband, and the once happy home is completely broken up. This is only one instance of the work of indecent literature. You cannot be too pointed in your caution to Christian homes against such literature."

Mrs. C. W. R., Maple Falls, Wash. 1. The words of Jesus in Matt. 18: 8-10 point out the wickedness of those who, by evil example, and by permitting their impure inclinations, their quarrelsome and revengeful dispositions, their unworthy aims and ambitions to stand in the way of others and prevent them from seeking salvation. It is as though he had said there would be stumblings and pitfalls enough through the world's treatment of young and inexperienced souls without any addition from the disciples, and he warns them not to share in such wickedness, as the one who after having himself received light, wilfully caused others to stumble was doubly an offender. Far better were it for him to make any personal sacrifice than to be the means of causing a weaker brother or sister to stumble and lose faith. 2. The writer you quote meant that Christ's mission was misunderstood, not that He himself misunderstood it.

Reader, Louisville, Kan. Although the Israelites unquestionably had their flocks and herds with them when they entered the desert, they soon found the herbage scanty, and began to murmur when they contrasted their state with the abundance of Egypt. How they were satisfied is told in Ex. 16. Bread and flesh were the chief demand and these were miraculously supplied, saving the lives and preserving the health and vigor of the people and also saving such flocks as they had, which otherwise would soon have been consumed.

You Must Act At Once

Have you secured your Holy Land Souvenir? If not, you must act AT ONCE! Today, September 30th, was announced as the last day on which coupons might be mailed. In view of the fact, however, that THE CHRISTIAN HERALD is published on September 30th, we have decided to extend the offer for three days more. So you must have your coupons signed and mailed before Saturday next.

Each coupon calls for a four months' *new* subscription to THE CHRISTIAN HERALD at half price. If you cannot induce a friend to subscribe for half price, you may make your friend or acquaintance a present of THE CHRISTIAN HERALD, in which case you should fill out one or more coupons and mail them at once, accompanied by 25 cents each, and the Souvenir or Souvenirs to which you are entitled will be sent you FREE of charge.

If you have no coupons convenient simply write us a letter, giving the names and addresses and enclosing the remittance at our risk.

These Souvenirs Are for You

GIVEN FOR ONE COUPON

For sending us one coupon properly endorsed and accompanied by the proper remittance we will send you *free* a card containing beautiful pressed flowers from the Holy Land tastefully arranged in a decorative design.

GIVEN FOR TWO COUPONS

For two coupons we will send you *free* seven beautiful post-cards containing colored views of the Holy Land. These cards were purchased by Mr. Koenig in Jerusalem. They comprise views of Jerusalem, Bethlehem, Garden of Gethsemane, Dead Sea, Grotto of the Nativity, etc., etc.

GIVEN FOR THREE COUPONS

An olive wood paperweight especially cut and polished in the Holy Land with the word "Jerusalem" stamped upon it in English and Hebrew. This will make a tasteful ornament for your desk.

GIVEN FOR FOUR COUPONS

For four coupons we will send a collection of pebbles picked up on the shores of the Dead Sea and shells from the Sea of Galilee, accompanied by a proper authentication of their genuineness and a picture of natives gathering them.

GIVEN FOR FIVE COUPONS

For five coupons we will send a clay lamp, like those used in the time of Christ, and referred to by him in the parable of the wise and foolish virgins. These lamps are genuine antiques, made in the time of Christ.

GIVEN FOR SIX COUPONS

For six coupons we will send you a genuine Bibleland tablet covered with cuneiform characters engraved thereon by a scribe who lived in ancient Babylonia in the time of Abraham, about 2300 before Christ.

GRAND EXTRA REWARD

To every person sending us six coupons properly endorsed and accompanied by 25 cents each, we will send **in addition** to the Bibleland tablet mentioned above, seven actual photographs (not half-tones) taken by Mr. Koenig himself in the Holy Land, showing Excavations at Samaria, Jaffa Gate, Jerusalem, City of Tiberias, Pool of Moses, Shepherd Boys Visiting Jerusalem, Mary's Well, Nazareth, Eastern Wall of Jerusalem.

Remember, next SATURDAY, OCTOBER 3, is the LAST MAILING DATE

Address: THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

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Once each month we attach, just under th notice, a subscription blank and notice of e piration for our subscribers whose CHRISTIA HERALD subscriptions expired at any time du ing the past month. If your copy has th subscription blank attached, please use it renew at once. **IF YOU SENT YOUR RE NEWAL WITHIN THE LAST TWO OR THRE WEEKS, PLEASE PAY NO ATTENTION T THE BLANK.**

When renewing, indicate on the blank wit your remittance whether you are subscribin for any of our premium books, *My Garden Hearts*, $2; *The Fundamentals of the Faith* $2.20; *Wonder Stories*, $2; *The Strange Adventures of Captain Quinton*, $2; *India Paper Re Letter Bible*, $3, with your subscription, or straight year's subscription at $1.50.

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Send money by postal or express mone orders. Address, THE CHRISTIAN HERALD, Bibl House, New York.

P. W. D., Bristol, Conn. Where a churc member disparages another member an spreads detrimental reports about him, it should be the pastor's duty to try, with kindly Christian tact, to heal the breach and set mat ters right. While we know nothing of the de tails of the case you mention, we feel assure that there is a way to reconciliation an amendment. Slanderers and deriders shoul not be allowed free course in a professedl Christian church. Even though the man wer the worst of sinners, his repentance and h desire for Gospel light ought to assure him o a welcome among those who came to seek an save "to the uttermost."

Miscellaneous

Mr. and Mrs. E. E. E., Knightstown, Ind. 1. Good wishes for thirty-fifth anniversary re ciprocated. 2. The lines you quote are not i our collection.

S. B. Smith, Masonic Home, Utica, N. Y. would be pleased to have some reader send hin a copy of the paraphrase on the Lord's Praye beginning: "Our Father God who art i heaven, to thy great name be reverence given."

H. W., Golconda, Ill. In view of the presen terrible war in Europe, it is impossible fo any one to reconcile the claims of the nation involved to be regarded as Christian nations with the killing of thousands of men who have no quarrel with one another, and who would not have gone to war had they not been driven

C. M. T., Wilmington, Del. The endowmen of tongues was first imparted to the apostle and apparently to the whole assembly of th disciples on the day of Pentecost. Their sub sequent use in the early church was a subjec of frequent disputation. Paul seems to have placed it lowest in the scale of gifts (see I Cor 12: 30, 31; also 14: 5). Its use in the churc today is not encouraged.

Mrs. M. M. S., Wenico, Ark. 1. The ques tion is controversial. 2. The passage in I Cor 11: 13-15 is an appeal to the sense of decorum which had been offended by women speakin unveiled, contrary to Oriental usage. The apostle held that it was better to do all things in order and not to adopt methods which would violate custom and bring disapprobation and contempt on the Lord's work.

Reader, Newbury, Mass. 1. The spread of Christianity throughout the world is a topic too vast for the Mail-Bag. Read *Two Thousand Years of Missions before Carey*, by L. C. Barnes, or any good cyclopedia of missions. 2. There have been many unacknowledged claim ants to thrones, that of England among the number, but no one who is not familiar with genealogy can judge of the merits of such cases.

C. F. K., Oroville, Wash. 1. Answering by mail. 2. There are many passages in the Bible which are capable of being distorted, just as there are many things in our ordinary every-day life which are liable to be misrepresented. The Bible teaching favors temperance in all things, and wherever there is a possibility of our use of anything in nature becoming a means of misleading others, we are taught to deny ourselves, in order that we may not become a stumbling-block to others.

F. A. L. F., Highland, N. Y. Matt. 18: 18 grants to all of the apostles the same power with regard to admission to and rejection from the membership of the church, which had already been given to Peter, so that all were equally recognized and equipped with the same authority. The apostles were never empowered, as the Roman Church claims, to personally forgive, but simply to declare God's will and readiness to pardon the repentant sinner. The Lutherans hold that they were endowed with authority to forgive and to condemn.

ALMOST 400% PROFIT

H. W. EAKINS

This is a recent picture of Mr. H. W. Eakins, the man who made $1,500 in one month with a Long Crispette machine in a store window.

I'll now help other men to start in the same business

What are you going to do during the winter months? Just barely earn a living? **Carve out your own destiny** — stop waiting, dreaming and doubting—become a force that meets the world on its own basis and gets its share.

This handsome Springfield store is the result of my doing the very thing I am asking of you.

I learned how to make fortune smile on me in a dignified, honorable, profitable business. I have made a **success**—can look the whole world in the face and am respected by my friends and neighbors.

YOU CAN DO THE SAME

Somewhere in your town there is a small vacant store, a part of the building, a window, a nook where the rent is low. There you can set up your machine and make and sell Crispettes.

Every 20c invested returns $1.00 in cash — not theory — not guess work—not mere imagination, but the actual bona fide records of profits from Crispette merchants the country over.

You don't need experience to start but initiative. The place is anywhere.

There's a demand in **your** locality. No matter if you live in a town of 500 population or more. Why not reap the harvest ready for you? **You have been looking for a good chance and here it is.** To the right man in each community I've got a great proposition to make. Are you one of them?

Think of the fortunes made of 5c pieces—street cars, moving picture shows, chewing gum, 5 and 10c stores. Every one will spend a nickel—every one likes Crispettes—children, parents, old folks.

Come to See Me at My Expense

I'll pay your traveling expenses within a 300 mile radius if you buy a machine.

I'll give you reference after reference to responsible merchants, bankers, citizens—satisfy yourself, then let's go over the Crispette business together.

W. Z. LONG.

Success Is Yours If You Go After It

A splendid opportunity faces you. It may never come your way again. Can you afford to pass it by? Decide now to gain success. Assert yourself—be independent—discover the hidden powers in your nature. **Cut loose from irksome tasks — long hours — poor pay. Enjoy the fruits of your own labor yourself.** Reap the benefits of your efforts. Work all or part time —just evenings if you wish. At least investigate. Get full particulars—reports from users. See what others have done. Judge what you can do. Act now. Use the coupon.

PROOF FROM OTHERS

W. A. Phillips. "I started the 9th of last month and have cashed in up to date $1,435 with the season just starting. I thank the lucky stars I have taken hold of this business."

E. H. H., Pennsylvania. "Although I have been in the business for some time, sales were never better. For the week ending October 16, Crispettes sales were 6,445 rolls, and this week will be even better. Over 12,000 rolls in 2 weeks is not so bad."

I have many letters which show how pleased people are to become merchants. People soon realize that it is a dignified, clean business.

Write for my 36-page book, "How to Make Money in the Crispette Business." Read it, then come to Springfield.

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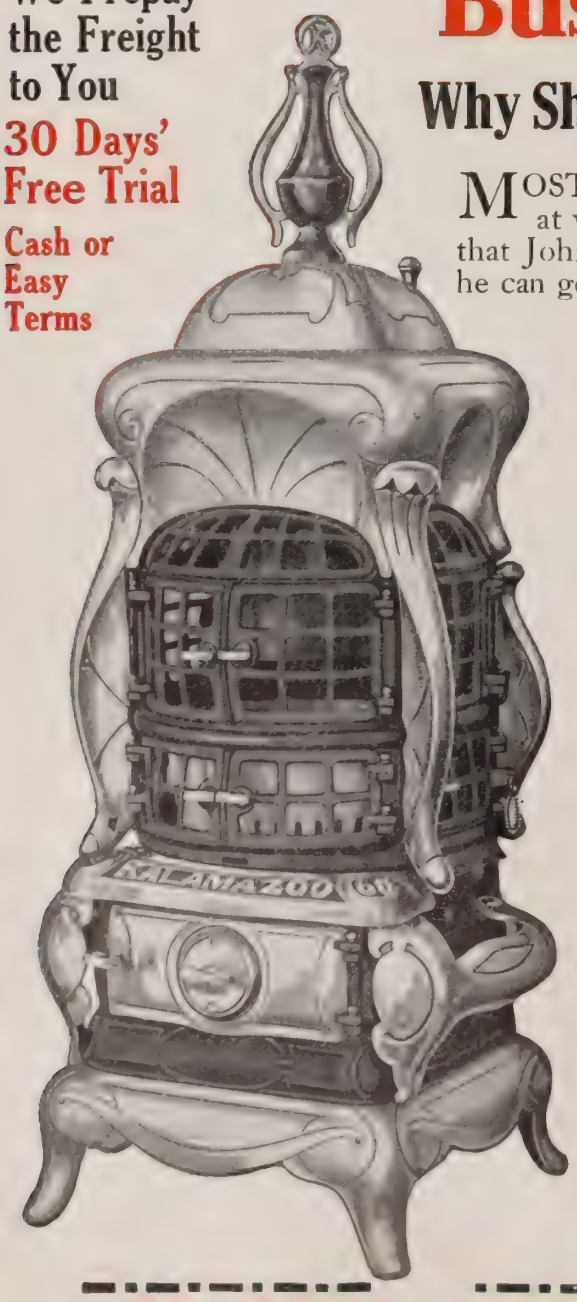

Why Should You Pay Retail Prices?

MOST of us have had a chance now and then to buy something at wholesale. We have needed this or that or the other thing and have remembered that John or George, or some one else we know, is connected with that business. "Surely he can get us an inside price"—we say. And sure enough he *can* and *does*.

But better than any chance you have had at a wholesale price is this offer on stoves—"A Kalamazoo Direct to You."

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It shows you 500 styles and sizes—not just a few that you *have* to like.

It says to you: Try the one you like at this low price. Try it free thirty days. Don't send us the money. Don't even deposit the full price.

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And after the 30 days' free trial you still have a whole year in which to test the stove. If any flaws develop, you have just as strong a claim on us ten months after purchase as you have ten days after.

The Kalamazoo book offers easy terms, too. Factory price, free trial, no freight for you to pay—and in addition take many months to pay if you like.

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Write for the Kalamazoo Catalog now. No matter where you expect to buy. It will make you a better judge of stoves than the dealer. It will make you a judge of fair prices. It will show you the latest improvements. It will teach you the economical way of buying. Your saving will be $5.00 to $40.00, according to what you need.

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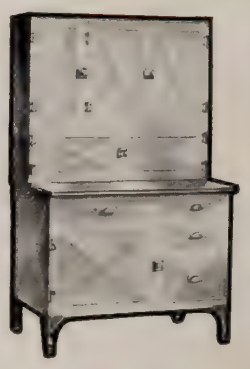

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NEW YORK, OCTOBER 7, 1914

VOL. 37—NO. 40. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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Ivory washes safely the finest, sheerest materials because, in its way, it is just as delicate and pure as they. It contains nothing coarse, nothing harsh, nothing inferior; no impurities, no substitutes, no makeshifts.

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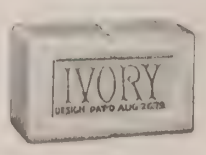
Ivory Soap is genuine, through and through; it is pure, high grade soap—nothing else—and therefore entirely harmless to any lace or other delicate fabric that is not injured by water.

IVORY SOAP . . . . 

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE MOSQUE OVER THE CAVE OF MACHPELAH, WHERE ABRAHAM, ISAAC, JACOB, AND THEIR WIVES WERE BURIED

A VISIT TO THE PATRIARCHS' TOMBS

BY PROFESSOR GEORGE L. ROBINSON, Ph.D.

Director of the American School of Oriental Research in Jerusalem

ON TUESDAY, April 7, 1914, the United States ambassador to Turkey, Hon. Henry Morgenthau, with his suite, visited the sacred enclosure which marks the site of the ancient cave of Machpelah, which Abraham purchased from the children of Heth 2100 B.C. (Gen. 23). The present writer was kindly invited to join the ambassador's party. With one exception, Mr. Morgenthau was the first non-Moslem to visit the shrine this century. The last English-speaking party was there in 1898. During the nineteenth century only an occasional party are known to have entered. Probably not more than a score of persons living, besides Mohammedans, can boast of having looked upon the traditional tombs of the patriarchs. A special *irade,* or decree, from the Sultan in Constantinople is necessary to gain admittance. Without this it is vain to expect to enter; for the Moslems of Hebron are very fanatical, often treating with open insult every visitor to their city.

THE CENOTAPH OF THE PATRIARCH JACOB

Among the distinguished visitors to this shrine during the past century were the late King Edward VII, as Prince of Wales, accompanied by Dean Stanley, in 1862; the Marquis of Bute in 1866; Princes Albert Victor and George of Wales, with the celebrated archeologists Sir Charles Wilson and Captain Conder, in 1882; and in 1898 our own American minister and plenipotentiary to Turkey, the Hon. James P. Angell, who included in his party Consul and Mrs. Edwin S. Wallace of Jerusalem, Rev. Putnam Cady of New York, and Dr. and Mrs. Alexander Paterson of Hebron. In Mr. Morgenthau's party this year, besides his wife and daughter, there were Dr. W. W. Peet of Constantinople, President Howard S. Bliss and Dr. Franklin E. Hoskins of Beirut, President Samuel B. McCormick of Pittsburg, Professor Jeremiah Zimmerman of Syracuse, Mr. John Nevin Sayre of Princeton, Mr. and Mrs. Bayard Dodge of Beirut, and Mr. John D. Whiting of Jerusalem, besides several attachés of the United States embassy in Constantinople, and of the United States consulate in Jerusalem. The Hon. James Bryce and Lady Bryce, who accidentally accompanied us, were handed, while passing through the enclosure, their own special *irade,* which had been sent by telegraph.

JOSEPH'S CENOTAPH

THE ENTRANCE

The enclosure which has in due time been built over the Cave of Machpelah, and in which Abraham, Isaac and Jacob and their wives, Sarah, Rebekah and Leah, were buried (Gen. 23: 9; 25: 9; 49: 30, 31; 50: 13), is called by the Arabs the *Haram,* or sacred area. In keeping with Moslem custom we removed our shoes before entering. The entire structure consists of a quadrangular wall, the length running northwest and southeast, 197x111 feet, 40 feet high and eight feet thick. It is built of magnificent embossed blocks of gray, hard limestone, just like those in the enclosing wall of the *Haram,* or temple area, in Jerusalem. Its date is certainly not later than the time of Herod the Great, and it may well be as early as the period of the Hebrews, possibly of Rehoboam, Solomon, or even David. Within it are a mosque, a porch, an open quadrangle, and the dwellings of dervishes, saints and guardians. It is approached by two flights of steps on the north and south ends, but "unbelievers" may ascend as far as the sixth step on the south side only. Opposite the fifth step there is a hole in the wall "as long as a lance," which is said to extend down to the cave underneath. On Fridays, the Jews assemble here and continue to pray and lament, as they have done there during the past five hundred years.

THE CENOTAPH OF ABRAHAM'S WIFE, SARAH

The mosque occupies the southernmost portion of the enclosure. It was formerly a church which was built (or repaired) by the Crusaders between 1167 and 1187. It is of Gothic architecture, and measures 93x70 feet. Certain portions of the walls may date from the time of Justinian in the sixth century. Four large pillars support the roof. Within, many interesting objects attract the visitor's eye. One is the richly carved *mimbar,* or pulpit, which was brought by Saladin from Ascalon; another, the *mahala,* or platform, from which the Koran is read; still another, the *mihrab,* or prayer niche, which shows the worshiper the direction of Mecca. A Greek inscription on the southeast

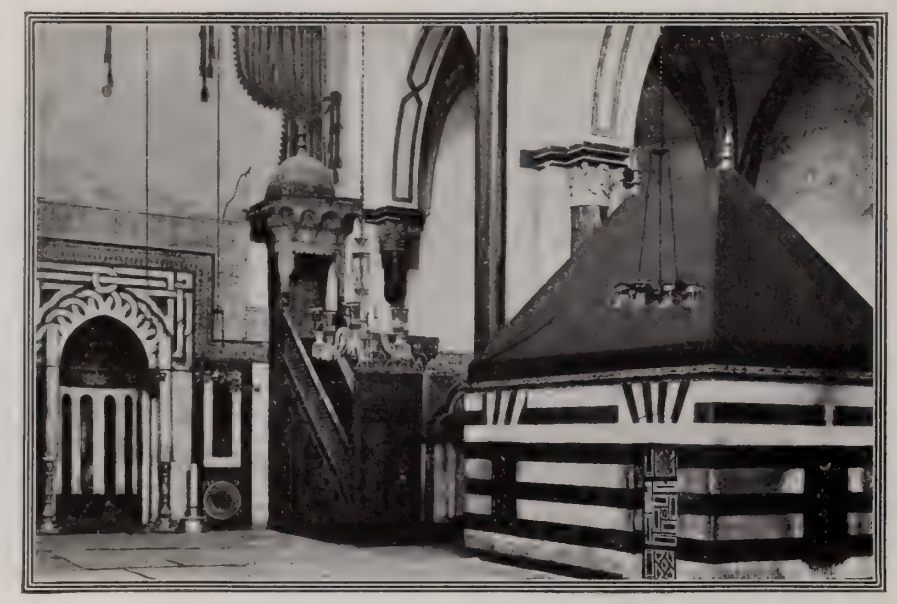
wall records an invocation to Abraham, said to date probably from the time of Justinian. But most interesting, most conspicuous, and most important of all are the cenotaphs or sepulchers of Isaac and Rebecca, which stand opposite each other in the two aisles of the mosque, and which are thought to be directly over the original tombs of the patriarch and his wife in the cave below. They are covered with the favorite Mohammedan colors, green and crimson.

To the south of the mosque and adjoining it is the *narthex*, or porch, bearing an inscription which states that it was restored in 1755. The porch has heavy pillars and a vaulted roof. Within are two octagonal shrines, or oratorios, containing the cenotaphs of Abraham and Sarah. These we were shown first; the sheikh of the mosque allowing us to enter that of Abraham, and to walk about the tomb of the great father of the Hebrew race. It was a rich and precious experience for many of us. The shrine of Sarah, on the other hand, was not entered; nor was it by Princes Albert Victor and George in 1882. It is really possible to see everything without entering through the open grating of the iron door. Silver lamps, ostrich shells and Korans are the chief decorations of the shrines.

The open quadrangle or courtyard is the only portion of the interior open to the air. There are few objects of special interest in it besides a sundial high up on the wall and a little to the right of the door leading to the chambers on the extreme north. These chambers are approached through a spacious vestibule. In the chamber on the west is to be found the cenotaph of Jacob, while Leah's stands in that on the east. They are covered with green and crimson silk, and, like the others, are inscribed with letters of gold. The ladies of our party were by special courtesy of the sheikhs allowed to enter the chamber of Leah and examine the tomb on all four sides.

In addition to these six tombs of the three patriarchs and their wives, the Moslems claim to have another, that of Joseph. But according to Joshua 24: 32, Joseph was buried in Shechem, and the Moslems in Shechem claim that the one there is the genuine tomb of the great Egyptian vizier. The tradition in Hebron is doubtless only the reflection of an ancient Jewish jealousy which at one time sought to deprive the Samaritans of all their sacred sites. The reputed shrine of Joseph is situated in a building which has been added to the Haram enclosure on the northwest, and is reached through a vaulted gallery. The cenotaph is covered with pale green silk. Two minarets grace the edifice, rising, respectively, from the northwest and southeast corners. We did not ascend either one of them, but returned to the mosque to review what we had seen, and to examine more closely the possible entrances to the cave, or caves, below. The name "Machpelah" in Hebrew (which occurs only in Genesis and always with the article) signifies "the double cave"; the idea being that the patriarchs and their wives were buried in separate cavities. There are two openings in the floor of the mosque leading to these cavities: one by the mimbar, or pulpit, and the other near Rebekah's cenotaph. Twenty-four steps are said to exist by which the descent into them can be made. One cave is supposed to be situated under the cenotaph of Isaac, and the other under that of Rebekah.

But both of these openings are now, alas! barred with stones and plaster and fastened with iron clamps, and it is impossible to descend into them. That there are caves beneath is evident from the fact that the floor of the mosque is some fifteen feet higher than the level of the street. Moreover, there is a deep cistern, with a perforated rock or boulder over its mouth, at the north side of the mosque, into which burning lamps hang suspended by chains, and on the floor of which one can see countless scraps of paper whereon pious worshipers have registered their vows and supplications. These caves are by far the most interesting and important portion of the enclosure. The archeologist ardently longs to descend into them but they have not been entered, it is said, for at least 700 years. Rabbi Benjamin of Tudela in 1163 is supposed to have visited them, but it is uncertain that he did. Probably no Christian has ever entered them. The Moslems fear to do so. Ibrahim Pasha in 1834, on being let down into one of the caverns from the mosque, was quickly brought up again, he being suddenly smitten, it is said, with the impropriety of looking on another man's wife. What yet remains to future explorers of Machpelah, therefore, is to penetrate into these caves and describe them to those who are not so fortunate. This can best, perhaps only, be done through the co-operation of the Moslems themselves.



THE CENOTAPH OF THE PATRIARCH ISAAC

No site is more authentic or important in all Palestine, except it be the temple area at Jerusalem; for as Sir Charles Warren has well said "The cave of Machpelah is the one ancient burying-place which has been handed down with certainty as a genuine site."

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

AT THE secretary's office of the Board of Foreign Missions of the Methodist Episcopal Church, Dr. S. Earl Taylor said that nearly three hundred of their clergy had gone to the front with the French armies, and that in South Germany about all the German Methodist ministers had gone to war with the Kaiser. The Frankfort Methodist Theological Seminary had been closed owing to the fact that all the students had been called into service. Since Turkey began mobilizing her troops, renewed alarm is expressed by officials of the board here for the safety of missionaries in Algeria and Tunis. The financial problem in India and Eastern Asia remains unchanged, and missionaries are still facing serious troubles. The latest cable from Bishop J. L. Nuelsen in charge of the board's affairs in Switzerland, says that churches and congregations are disrupted and homes and families are broken up.

. . .

The employed officers of the Young Men's Christian Association in the Northwest meet in conference every summer for a week of counsel, fellowship and prayer. Included in this group are men from isolated posts in logging, mining and construction camps. A feature of the industrial group at Delano Beach, Puget Sound, this year, was the presentation of the two opposing sides of labor unionism by able men. There is a beautiful, spreading maple tree at Delano which the Industrial group have made their own. It is their "Prayer Tree." Under its shade they gather and pledge themselves to keep the prayer circle unbroken until they meet again under the Prayer Tree.

. . .

Both in Germany and Russia the Baptists are very strong. At the secretary's office of the Board of Home Missions it is said that the war has made inroads upon their missionary lines, calling into service missionaries of foreign birth from the various fields, and not a few who are on furlough in America. Two French missionaries in this country were ordered for duty in France, and are now on their way over there; the Baptist Society is paying their salaries to their wives. The board believes there should on no account be a "let down" in contributions from the churches. On the contrary, there should be an increase owing to the gravity of conditions, increased expense to the board, and the pressing need of missionary work, to say nothing of the cost of living, which seems to be increasing.

. . .

Before the outbreak of the European war, notice had been received of the appointment of forty-eight commissions in the United States, Canada, South America, England, Scotland, Ireland, Europe, Australia, South Africa, India and China to cooperate in holding a World Conference on the Faith and Order of the Christian Church to consider practical unity. Other commissions were in process of appointment, so that it can be said that the proposal has the approval of the Anglican Communion throughout the world, of the leading Protestant communions in all English-speaking countries, of the Old Catholic Churches of Europe, and the warm sympathy of dignitaries of the Holy Orthodox Eastern Church and of many leading Roman Catholics in different parts of the world. Almost every one in Great Britain and on the Continent of Europe who knew of the proposal recognized it as embodying the most important question before the Christian world.

One of the first and greatest lessons of this war is that only by unity in the one Lord Jesus Christ, the Prince of Peace, can Christians help to make the kingdoms of the world the kingdom of the Lord and of his Christ. Although plans for the conference must now be suspended, there is much which can be done to forward the principle at stake. We can pray that God will hasten the time when this world-wide effort for Christian unity may be resumed. We can spread among friends and members of our several congregations the knowledge of the plans and purposes of the conference. We can promote small gatherings of members of different communions, first and foremost for united intercession for unity. We can do our utmost to bring together the divisions of the communion to which we belong.

. . .

After prolonged suspense concerning the location of leaders of the church who are in Europe at the present time, the Board of Foreign Missions at New York has received the following cable from Bishop J. L. Nuelsen, Zürich, Switzerland: "Bishop L. B. Wilson, President E. S. Tipple of Drew Theological Seminary, and President Samuel Dickie of Albion College have gone from Constance, Germany, to England; Bishop W. F. Anderson, Dr. W. B. Hollingshead, apportionment secretary of the commission on finance of the Methodist Church, Philadelphia, Pa., and Mrs. Frederick F. Lindsay corresponding secretary of the Minneapolis Branch, Woman's Foreign Missionary Society, are in Switzerland. American missionaries are respected in fields of action."

"We are gratified by the receipt of a cable from the Executive Committee of the Shantung Mission as follows: 'Tsingtau American Mission is well and safe.' The members of the Tsingtau Station who are now on the field are as follows: The Rev. and Mrs. T. H. Montgomery, the Rev. Courtland Van Deusen, Mr. Paul G. Cassat, Miss Helen E. Christman. The Rev. and Mrs. Charles E. Scott and Miss Effie B. Cooper, M.D. and other members of the station, are in America on furlough. We hope that relatives and friends of our Tsingtau missionaries will not be unduly alarmed, as Tsingtau is the only one of our nine stations in the Province of Shantung which is occupied by the Germans. Several of the others are within easy reach by railway, and the Tsingtau missionaries can easily go to one of these stations, if indeed they have not already gone. Our special anxiety is for the Chinese Christians, most of whom will probably be compelled to leave their homes, and will suffer the loss of their earthly possessions."

At the office of the Home Missionary Department it is said the war will affect this work in the lake regions, because immigration will cease. The enormous amount of work done by foreigners in Minnesota can hardly be conceived. The miners dug out in one project there more dirt than would cover the entire area of the Panama Canal. A cable has just been received advising the safety of Dr. C. L. Thompson, secretary of the Home Board, and his wife and daughter. He had gone over to attend the Peace Conference in Switzerland.

THE ANSWER

By Margaret E. Sangster, Jr.

LIFE, Death, and Love once stood beside a field,
Where men had fought with sword, and gun, and shield,
And as they stood Life spoke with bated breath
And said, "I wonder when the foes will yield?"

Then Death with hollow eyes looked at the men
Who gasping lay about his feet, and then—
"I think," he said, "when all the world is drenched
In blood, the strife will finish—only then!"

But Love looked far away with tear-filled eyes.
"My friends," he said, "beyond the sun there lies
A land where flowers bloom with perfume sweet,
Where no one suffers pain, and no one dies.

"And in this country at the rainbow's end
There lives a King who is a Helper, Friend;
Who pardons sin and washes guilt away,
And when men know his love, the war will end."

The Malaysia Conference is one of the many Methodist mission conferences that are scattered throughout the world. It has its annual meetings just as the conferences have at home. The annual conference for 1914 was held in Singapore in January, and lasted for six days. It was presided over by Bishop J. E. Robinson, of Bangalore, India. A very interesting feature of this conference was that the important affairs were always translated into Chinese for the members who are Chinese. There were two secretaries, a Chinese native and one of the regular American missionaries. The minutes every day were read in two languages and approved. The significance of this is that the Chinese have made themselves felt in this place, and in numbers and energy outstrip the native Malay beyond comparison. There are forty-five members of this conference and twenty-five of them are American missionaries. This little spiritual band looks after the needs of 40,000,000 Chinese, Indians, Japanese, Malays, Javanese and Eurasians. I must not forget the noble band of women, about seventy-five strong, among whom are forty-five American missionaries. We have in our schools at present about 7,000 boys and girls. The day of objection is gone out here, no one need hesitate to present Christ to these boys and girls, and one would be greatly surprised how eager some of them are to know all about Christianity.

PRESTON L. PEACH.

Kuala Lumpor, Federated Malay States.

PERILS OF LIFE IN THE ARCTIC

UNUSUALLY long has the winter held its sway this year. All the month of May passed by with hardly any warm weather, and even to the middle of June we could go about with a sledge and dogs anywhere on the bays. Only at the end of that month warm weather set in and in the first days of July the ice broke up and drifted out to sea.

The belt of ice that holds our coast in its tight grip for about seven to eight months, and shuts us off from all connection by sea with the outside world, varies in breadth in different winters, according to the prevailing winds. East winds often break up the ice outside the islands, while with the cold west winds the ice forms and extends farther out into the sea. Last winter west winds were ruling and consequently the ice belt was very broad.

The border of the ice is a frequented hunting place of the Eskimo. He will travel there with his Eskimo sledge and dogs early in the morning on a fine day and then sit all day near the edge of the ice, waiting with his gun for any seals that may show up in the water. If, fortunately, he kills a seal, he pushes out his *kajak*—which he always will take with him for this hunt—into the water and rows out to harpoon the seal and tow it to the ice.

This much-loved seal-hunting at the *sina* (edge of the ice) is often attended with hardships and dangers. Very often the hunter has to sleep out on the ice for a night or two if bad weather sets in to prevent his going home, or if the *sina* is too far out to return the same day. In such case he simply turns over his low kommatic (sledge) and crawls under it, just as he is, in his skin suit, and that often at a temperature of 25 to 30 degrees below zero. Then the getting in and out of the kajak at the edge of the slippery ice is often dangerous. But the most dreaded thing at this hunting-place is the breaking off of a large part of the ice and drifting out to sea. It has happened now and then that one or two men have been carried out to sea in this way, never turning up again.

SUMMER AT MAKKOVIK, MORAVIAN MISSION STATION

One of our Eskimos went with his half-grown son to the *sina* at the end of January. The edge was far away, about twenty miles or rather more, and it was afternoon when they reached the water. They were soon glad to see several seals near by and managed to secure two of them before dark. As the hunting seemed favorable they intended to stay out a few nights. They had brought with them a snow-knife (18 to 24 inches long, for cutting square blocks out of the hard snow) in order to be able to build a little snow house. They went back from the edge for about a hundred yards and there put up their little snow hut. In the night the man looked out once to see if all was safe and was rather surprised to find that the weather had changed and it had begun to snow. But it was pitch-dark and he went back to wait for the morning, intending to return home. At dawn he looked out again. The wind had sprung up and it was snowing heavily. Suddenly his eyes were attracted by something moving nearby. He could hardly believe what he saw, for it made him shudder. The sea, which had been at least one hundred yards off from their camp in the evening, had become restless and the waves moved up and down at only twenty feet distant from where he stood. The ice was breaking up and they were already far out at sea!

IN SEALSKIN SUIT

Not a minute dare they lose now. The two seals were lashed upon the kommatic, the dogs were harnessed and the party went toward the nearest island. They had hardly gone a hundred yards, when they heard a loud crack right behind them. Looking back they saw that a large pan of ice had broken off and the floe on which their camp had been pitched had drifted off to sea. A few minutes later and they would have been lost. Horrified, they hurried up the dogs to increase their speed. The wind had now developed nearly into a storm. The snow was drifting into their faces and cut like needles; but they paid no heed to it. They would not sit on the kommatic, but ran alongside and made the dogs go still faster. The dogs were getting stupid, the snow drifted into their eyes and they tried to turn around to get the wind from the side. Thus they made but slow progress.

Again and again they plainly heard the cracking of the ice close behind them and saw large pans of ice drift away. The boy was soon overcome with fatigue, and had to lie down on the kommatic. But the father, who had gone through similar experiences before, knew that to give up now would mean certain death to both. He lifted his voice in a hurried prayer to God for help and then, taking new courage, went forward to the dogs, took the trace of the leader himself and went in front in the direction towards the next island, so that the other dogs had to follow. For hours he struggled on. At last they gained a safe distance from the raging waves behind and at 4 o'clock in the afternoon reached the shelter of the island.

They were wet right through and worn out, especially the boy, who was almost frozen. In the morning's haste they had forgotten the snow-knife and could not build a snow house, so they took off their mittens and dug with their fingers a hole in the side of a snowbank, into which they crept for the night. On the following day the blizzard abated and they were able to travel home. It took a few days before they got over their exhaustion, but besides frozen fingers they had no further after effects and were soon able to go about their work again.

Not long after this adventure the father came to see me. He said he had always been a good church-goer, but there had been very little sincerity in his religion. But God, in his mercy, had opened his eyes through this experience and in his answer to their prayer for help.

BERTHOLD LENZ.
Makkovik, Labrador.

FLOWERS FOR THE DEAD

BY BETH SLATER WHITSON

"WE ain't got a single flow'r, Lige, to put in her po'r little hands."

Aily lifted a tear-stained, grief-worn face to Lige's similarly marked one, as she sobbed the pitiful admission.

Death had come suddenly and unexpectedly the night before to the little house and the youngest of Lige and Aily's brood had answered the summons so promptly as to leave the parents bewildered and stunned. They clung to each other like frightened children, as they bent over the tiny rigid form.

A cheap little dress of coarse lawn but seemed to accentuate the sharpness of the pinched baby face, making it appear strangely old in the early morning light. There were no dainty frills of silk and lace to soften the grimness of it all, and the motherly neighbor who had performed this last sad task of robing, and who had searched vainly—even among her own few poor belongings—for a bit of something to make death seem less austere and unlovely, looked on with blurred vision, understanding the yearning in the mother cry, "not even one flower for the poor little hands."

A bleak, bitter wind blew in through a broken pane which had been partially repaired with a bit of pasteboard; and Aily shivered as it pierced her thin clothing in the fireless room.

"Maybe she wouldn't a got the croup if we'd a lived in a decent-like house, Lige," she mourned. "If you could jest a got on the engine job sooner so's we could a moved som'ers else, it mightn't a happened. She must a got too cold night b'fore last when the snow blow'd in so hard. O—it seems like I jest cain't stand fer her to be took so sudden like. Seems I jest—" her voice broke in a little wail.

"Don't take on so hard, Aily girl," Lige urged, his own face convulsed with grief. "You air goin' to be sick, Honey, if you keep on like this, and I don't know what I'd do then—"

"She loved flow'rs so much, Lige," continued Aily, unheeding. "She used to ketch her little fingers in them store flow'rs on my hat. If I'd jest a know'd this was a comin' I'd a took'm off fer her. Reck'n she'd love to hold'm now, Lige? I'm a goin' to put'm in her little hands, anyway," she wept.

An answering sob came from Lige, and Aily went on talking in the same low, heart-broken voice.

"I guess we orta not grieve fer her, Lige. She's a-goin' to miss a tur'ible lot of trouble and suff'rin' and sorrer by goin' like this, when she's jest a baby. I can might' near be glad fer her that she won't ever grow up and be a mother of little fellers, and have to lay awake lots of nights a-wonderin' if they air cold, and not any more coverin' to put on'm. But it—it seems pow'rful hard fer us, Lige, fer her to go jest when we was gettin' so's we might a fixed her and the rest of'm sort o' like other folks's children. Seems like all the things we want the hardest—allers come a little too late—don't it, Lige?"

Lige bowed his head on the drab one in agreement, and for a moment both cried aloud—as only the poor and uncultured are privileged to weep over their dead. Then the motherly neighbor drew the coarse sheet gently over the little, silent figure again, and still holding tightly each other's hands, Aily and Lige went sorrowfully from the spare room of the little house of the very poor.

. . .

At the company's office, before a cheering fire, Herrin, Anderson and Blake—respectively, superintendent, general manager and bookkeeper for the Warner Coal and Iron Company, were discussing the sudden rise in pig iron when the door opened, admitting "Lige" and letting in a blast of wind that made Anderson frown slightly as he, with the others, looked up inquiringly at the newcomer.

Lige paused hesitatingly, near the center of the room. He had been a worker on the furnace "dump" until two weeks before when a vacancy had occurred and he had been promoted to the "engines," and he had the habitual stoop of the "dump" men, whose duty it was to shovel and cart away the slag from the wide mouth of the mammoth iron plant. Today there was an added droop of weariness to his rounded shoulders and the hand holding a battered old hat trembled visibly as he sought for words to explain his errand.

Herrin looked surprised at the continued silence.

"What's the matter you are not working today, Lige?" he asked. "I thought you were on the day shift this week."

"I—I—am, Mister Her'in, but my baby—died las' night."

There was something in the simple, direct explanation which sent a chilly, uncomfortable sensation down the spine of each listener, like a strong draft, and the comfortable room seemed suddenly cold and cheerless.

Herrin glanced sharply at Blake, and Blake nodded:

"Yes," he affirmed, "I had forgotten to mention it."

Continued on page 941

THE NATION'S GREAT HEART TOUCHED

ALL CLASSES RESPONDING TO THE APPEAL FOR THE SUFFERING WIDOWS AND ORPHANS OF EUROPE'S TERRIBLE WAR

A GREAT wave of Christian sympathy is flowing out from Christian America to suffering Europe. This is a time when all classes have a duty to perform in relieving such distress as the world has never seen till now. It would be difficult, indeed, to imagine any one so indifferent to suffering or so ungrateful for God's blessings and mercies to our own land, as to turn a deaf ear to the call that is now coming to us across the Atlantic.

Every mail brings increasing numbers of responses to our appeal for the Silent Sufferers—the widows and orphans of Europe's war. A large majority of the letters contain not only gifts for the Relief Fund but earnest prayers for the sufferers and for the restoration of peace. We quote from a few of the hundreds of letters that are now being received:

Mrs. J. A., Winchester, Va. ($5): "Please accept the widow's mite and may God's blessing go with it is my prayer." Mr. and Mrs. T. R. N., Chatham, N. Y. ($2), "to be applied to the general fund for the Silent Sufferers of the war. It is such a little drop; but it will buy a few loaves for some of our hungry and grief-stricken sisters." Mrs. R. W., Savannah, Ga. ($2): "My heart aches for those suffering in this poor world and for the blindness of the masses who do not read the warnings to be ready." B. J. S., Perry, N. Y. ($10): "This goes with my earnest prayer for the early, speedy overthrow of this horrible war."

"This morning," writes Mrs. J. E. L., Tishomingo, Okla. ($3.75), "my CHRISTIAN HERALD came and I had just written a letter and check for goods for a dress, and when I read your call for help for the poor sufferers, I said I could do without the dress and give my little mite to you, to help to relieve those whose sufferings are so terrible." Mr. and Mrs. J. S., Carbondale, Pa. ($2), write: "We are sending this for the Silent Sufferers in Europe, as we think they are worthy of our help. We have many loved ones over there and we pray that God may take care of them."

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FUGITIVES WITH THEIR FEW BELONGINGS CAMPING IN FIELD NEAR ANTWERP

A Touching Gift

Very touching is the following from Miss B. T. W., Abbeville, S. C.: "I am sending you for your Silent Sufferers' Relief Fund $1.50. It is only a little, it is true, but I hope it will reach the saddest, most helpless little child in Europe and will be the means of bringing a smile to the mother of that child! My heart goes out in love and pity and sympathy to these helpless ones."

R. E. H., Americus, Kan. ($5), writes: "This is to be used to help feed and clothe the poor suffering widows and orphans—refugees of the war. May the good Lord who pities all cause this awful holocaust and the sympathy and help which it may call forth, to work together to the great end of bringing the nations more and more to put their trust in him who is the God of peace and not of war."

The Van Allen children of Newkirk, Okla., send $2 "to be used in the general fund." Their mother writes: "It is accompanied by our prayer that it may, in its small measure, be the means of bringing relief to some unfortunate. Oh, how my heart aches as I read of the suffering and sorrow! I have a small family of my own and it touches me when I think of the wrecked homes. My own children are sending $1 with the sincere prayer that peace may speedily come and that God will comfort the poor sufferers."

"The account of the sufferings of the widows and orphans by the war in Europe has touched my heart," writes "Isa much," Nazareth, Pa., "and I enclose my offering ($45) for the Relief Fund. I am praying daily that the God of Peace will say unto the turbulent passions of men, "Thus far and no farther shalt thou go. Peace, be still!" Mrs. A. H., Fallen Timber, Pa. ($2), writes: "I have been praying for the Silent Sufferers. I will send a little help to them, and I pray that God may bless those dear ones who could not avert this war and yet must suffer." "I am glad you make it possible for us to help suffering humanity when and where such help is needed," writes Mrs. J. S., Harrisburg, Pa. ($5). R. W. W., Elberton, Ga., sends $1 for the widows and orphans and adds: "May God overrule this war for the good of all nations and may peace soon be restored." "In Jesus' Name, I send this gift ($2) to be used where most needed," writes one who signs himself "A Friend of All," Biddeford, Me.

Widespread Suffering in Belgium

Streams of Belgian refugees continue to pour across the border into France and Holland, seeking places where food and shelter may be secured. Many of them have found their way to England. They tell heart-breaking stories of their experiences. In villages where there were many comfortable homes, there is now absolutely nothing but blackened ruins.

But the suffering is not confined to Belgium and France. Along the border provinces of Germany, east, south and west, the havoc wrought by war is strikingly apparent. The German losses in battle have taken from many thousands of homes their heads and bread-winners, and have cast on the world a countless army of widows and orphans. The same is true in a large measure of Russia, Austria, England and Servia.

Relief work in Germany among the poor has begun in earnest. The American colony in Munich has been especially active. One of the committees appointed by the colony is for the distribution of food to poor children.

One of the most painful effects of the war in Germany is the throwing out of employment of thousands of Protestant clergymen. Their parishes are broken up by the severing of families and the general movement towards the larger towns, and they are left without homes and destitute. These middle-aged men and their families are thus dependent by hundreds on the bare charity of their neighbors, or the pittance which comes from public funds. They have not the meager allowance of thirteen cents a day, which women receive who are wives, mothers, or sisters of soldiers, with half that amount for each child, but these clergymen's families must exist on almost nothing.

While thirteen cents may seem a small allowance to Americans, we must remember that soups, black bread, and cabbage go a long way to sustain life, although such articles as eggs and other semi-luxuries have a tendency to mount up in price. In Hamburg, an egg costs twenty-five cents.

Sorrow in German Homes

There is new cause for sorrow in many parts of Germany, especially in Saxony, during the last few days, for boys under eighteen have now been called out to service, away from their mothers and their homes. The writer has seen a photograph of a scene in a Saxon railroad station where a mother is embracing her red-cheeked boy in his soldier cap on the platform. The picture is called, "Sometimes There Are no Cheers as the Troops Leave for the Front."

In Belgium, which is, as has been said, the scene of the greatest suffering in Europe, since it is the gathering place for three armies, we find as elsewhere, the suffering relieved by acts of neighborly kindness. "In Antwerp," says Madame Vandervelde, wife of the head of the Belgian Commission, "the poor peasants who have come in from the country get a good bowl of soup with meat and vegetables in it, every day from the city, free. But this local relief cannot last much longer, since they are coming in by the thousands. You must remember that all Belgium, except Flanders (an area about as large as Massachusetts), is simply laid bare. Smoking ruins replace the farms. I was driving through one of these districts recently and saw, standing by the chimney, among the ashes of their house, which had been leveled to the ground to make a free area for cannonading by the Belgians themselves, an old couple, wringing their hands and weeping. All they had in life was gone. It was the most touching sight I ever saw."

At Ostend, we learn that the families who with their four or five children were camping out in bath houses, have been taken care of by private families. Some of them have been sent to England. The exposure proved to be too much for the children. Madame Vandervelde said in addition: "When anybody makes bread in Belgium, now, they take half the loaf to the sufferers. I have seen them coming in from the country with almost nothing on, sometimes only a night gown, with their babies done up in blankets carried by the older children. The trouble with these people is that they have no future. There is nothing for them to go back to. It will be necessary not only to send them food and clothing and money now, but to start them in life again, as soon as possible."

What a New York Woman Saw

Mrs. Whitney Warren, of 16 East Forty-seventh Street, New York, tells of what she saw in Paris: "At the railway stations you see great throngs of women and children getting off from the trains, clad in their wooden shoes and kerchiefs. They are dirty and travel-stained. But beside these is a constant stream coming through the different gates of the city who have walked from all over northern and northeastern France. They are received by committees who gather them together in some central place and care for them there until they can find where they belong. In many cases, children have arrived alone, separated from their mothers, and not knowing where they came from. Seven little girls were taken by the soldiery, and would be cared for till at least some of their parents could be found. Refugees who have drifted to Paris in such numbers must be supported wholly by charity. A society called the National Relief furnishes a nourishing soup at five cents a bowl.

"I met an old woman near the gate, and asked her how far she had come. She held up her hands to show me two hundred miles. She was too weary to speak. 'Have you any money?' I asked. She shook her head. I gave her forty cents and told her where she could hire a mattress for ten cents to sleep on in one of the halls. This society of 'National Relief' can use a great deal of money. It is trying to return these people to their homes as quickly as the tide of war recedes. It is better that they should go back and begin again as soon as possible, even among the ashes and ruins. There are often a few houses standing, where they can take shelter."

In Vienna the situation is somewhat the same. The peasant people of Galicia, about four hundred miles away, have flocked there on foot or by train, and are daily arriving by hundreds. They are in a perfectly destitute condition, as the Russians have burned their villages and used up their provisions. Among them one sees old, bent men, carrying bundles, mothers with babies in their arms, boys, manfully shouldering the pack of family bedding—a few cattle rescued from the ruin—we see all the same signs of suffering as elsewhere among those who are taken unawares, and who are themselves blameless, and while seeking no war, have the burdens of it to bear.

Concluded on next page

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THE NATION'S GREAT HEART TOUCHED

Concluded from preceding page

Something of the desolation caused by the war is described by a letter in a despatch in the London *Daily News*, from one of its correspondents in France. He writes:

"The Marne Valley on Friday was miles and miles and miles of desolation. Wherever one moves in this war-swept valley, only a few days ago so peaceful and beautiful, one meets the same piteous sight, and so for miles and miles an uncanny silence reigns. The world is holding its breath shocked and terrified.

"The writhing flames have sped over this sweet country, leaving it scarred and scorched. The slow waters of the Marne are no longer blue with heaven's soft reflection on a sunny day, but are livid and dreadfully malodorous with the swollen bodies of dead horses, hundreds and hundreds of them—aye, and men, too. A blind man could follow the track of this battle storm easily enough, and I have floundered along it until I am sick.

"I have neither heart nor pen to tell of these ghastly scenes. The fire is still smoldering over the shallow graves of the brave dead, entombed so hurriedly. One sees here and there in these gruesome cemeteries a brown hand thrust through the shoveled earth, as if beckoning, the hump of shoulder tunic and shoulder strap torn away. It is dreadful—think of it if you can. For more than one hundred miles behind the battle line these burying grounds mark the scenes of carnage."

The following constitute the Advisory Committee of the Christian Herald Relief Fund for the Widows and Orphans of the War in Europe:

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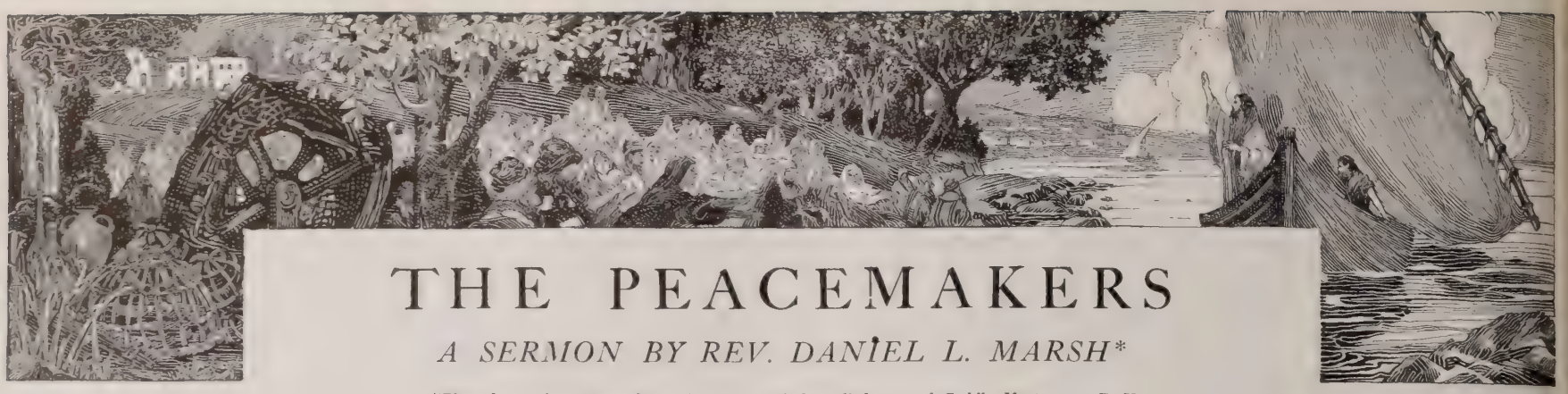
Relief work in the field will be in charge of representative committees in all the countries affected by the war. It is to be clearly borne in mind that the work is not designed to prolong the war by healing the wounded and sending them to the front again to fight; but it is wholly in behalf of the helpless widows of the war and their fatherless children—the "Silent Sufferers," who are now to be numbered by hundreds of thousands and for whom no provision has yet been made.

* * *

All contributions in aid of this international charity should be addressed "War Relief Fund, The Christian Herald, Bible House, New York.



THE PEACEMAKERS

*A SERMON BY REV. DANIEL L. MARSH**

"Blessed are the peacemakers: for they shall be called sons of God." Matt. 5: 9, R. V.

THE making of peace occupied a large place in the mission and message of Jesus. In prophetic anticipation he was described as the "Prince of Peace," who should inaugurate a reign of peace. On that first Chrismas night so long ago, there broke upon the startled ears of Judea's shepherds watching their flocks by night the only angels' song ever heard by the children of earth, and the moving refrain of that song was: "Peace on earth." "Peace be unto you" was the form of salutation he instructed his disciples to use: and "Go in peace" was the benediction he pronounced upon those whom he had healed of physical and spiritual maladies. The peace which was an essential part of the character of Jesus was unaffected by external circumstances. It was like a water lily whose bloom is tossed to and fro by shifting winds and waves, but which is unmoved from its place, because its roots are sunk in the soil beneath. Thus at the very time that the bloodhounds of Jewish hate were dogging him to death, he turned to his disciples and bequeathed to them that which he possessed in so great abundance, saying: "Peace I leave with you; my peace I give unto you."

In a peculiar sense Jesus is *the* Son of God; and by the influence of his words and work, by his life and by his death, he is pre-eminently *the* Peacemaker. But in the introduction to his Sermon on the Mount he invites all people everywhere to become co-workers with him in the accomplishing of his mighty mission, saying: "Blessed are the peacemakers; for they shall be called sons of God." That is, if peace-receivers become transformed into peace-diffusers they are but reflecting the "God of peace"; and the family resemblance is so striking that "they shall be called sons of God." Christ's parables of the lost sheep, the lost coin, and the lost boy, are parables of divine joy at restoration of that which was lost, and they are also parables of divine example. If we would be worthy of sonship we must be just as diligent in the work of recovery, restoration and reconciliation as were the shepherd, the woman, and the father pictured in the parables. After telling these parables it would have been quite fitting for Jesus to use the words that he did use at another time: "Peace be unto you: as the Father hath sent me, even so send I you!" Now, the inquiry that I make in this sermon is this: into what fields of activity does the Prince of Peace call us to co-operate with himself in the making of peace?

Peace with Ourselves

FIRST OF ALL IS PEACE with ourselves, or our own consciences. This comes from a reconciliation to God, which is the gift of Christ, and is wrought in us by his Spirit.

When God gives peace it is not a peace that is superimposed like a hat on the head, but a holy harmony springs up in the heart. But we must do our part in bringing about this peace with ourselves. It is only when we come to him for pardon that we find peace. It is only when we have made him king of our lives that he can establish the reign of peace within. Now, how is it with us? Are we uneasy, impatient, fretful, fearful? Is our peace slain by the dart of a guilty conscience dipped in the poison of past wrong-doing? Or have we heard the Saviour's word: "Son, be of good cheer; thy sins are forgiven"?

When D. L. Moody was in Pittsburg, not long before his death, he related an experience that he had had as a worker on the Christian Commission during the Civil War. He said that one day he went across the battlefield after the fight, and he found a boy with shattered limbs; he looked as if he were dead. He used some of the water in his canteen to moisten the boy's lips, and the little fellow opened his eyes. He thought it was the chaplain beside him, and when Mr. Moody asked him if there was anything he could do for him, he said: "Well, chaplain, if you can put your hand in my pocket and pull out the little Testament my mother gave me, you might read to me." Mr. Moody said that when he put his hand in to take the book, the blood of the boy was on his hand and on the book, too. "Where shall I read?" He hesitated a moment, and then answered, "You might read the 'peace chapter'; you know which one that is." Mr. Moody turned to the fourteenth chapter of St. John and read twenty-six verses—and the boy lay still. Mr. Moody wondered if he was hearing it. He began with the twenty-seventh verse, "Peace I leave with you, my peace I give unto you," and he got no further, for the little fellow tried to raise his hand as he whispered: "You need not read any more; I have that peace, oh, I have it!" and his eyes went shut, and you could almost hear the brushing of the angels' wings as they took him. Now, I insist that we may have peace like that; for "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Peace with God

SECOND IS PEACE WITH GOD. This second field of activity is only a widening out of the first; for no one can truly be at peace with himself until he is at peace with God. But my reason for making a second division of it is this: that we are to be peacemakers by bringing others into a saving knowledge of the "God of peace." Thus will the peace-partakers become peacemakers. Paul tells us that "God was in Christ reconciling the world unto himself," and then in the very next sentence he says, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Toward the close of the War of 1812-'14 gloom had settled over the whole country—harbors blockaded, commerce destroyed, produce moldering in warehouses, currency depreciated. In February a ship drew near to New York bringing the commissioners from Ghent, and the news that the treaty of peace was signed. Then men rushed breathless to and about the city, shouting: "Peace! Peace!" So we are messengers for the Prince of Peace. If we have found Christ for ourselves we are under obligation to hunt up others and bring them to him. Do you remember how the straightforward account runs, that when Andrew had found Jesus, "he findeth first his own brother Simon, and saith unto him, We have found Christ. He brought him to Jesus." We are saved to be savers of others. It is so easy to fall into the habit of waiting for some tidal wave of revivalism to sweep men and women into the kingdom, or to expect the minister to do all the work of winning souls. But the work of personal work for souls is the work of every Christian. The underlying reason for personal work is personal religion.

Peace with Other Men

IN THE THIRD PLACE, THE PRINCE OF PEACE came to reconcile the differences of men. He traced the course by his example and teaching; but how much there is yet for peacemakers to do! How much of strife and contention there is in the world! People grow angry, and then nurse their anger. It is the bane of family life. Husbands and wives separate, and brothers and sisters quarrel. Members of the same church, professing to be followers of the same Lord, refuse to speak to one another. Men fall out over business matters, and cease not nursing their wrath until the subject of it dies. Men allow differences in politics to crystallize into malice. Grievances and misunderstandings banish the peace that ought to exist between capital and labor, and, as a result, strikes and lockouts and cruel revenges follow each other with weary monotony. Reading the daily account of class struggle and race riots leads one almost to believe that men have no regard at all for Him who said: "Be at peace one with another."

The saddest thing about all this is that people who are quick-tempered, sensitive, revengeful, jealous are not sorry about it, but rather seem to be proud of it. They seem not to know that it is a terrible defect of character. Our Lord declares that anger in the heart is murder, and that our only safety is in a prompt reconciliation when our brother has aught against us. He does not enter into the thought of what we have against our brother, for he has taught his disciples that hardest of all lessons contained in the words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." The world says that "revenge is sweet." But the revenge of Christ, which is the revenge of love, is sweeter. Therefore, cultivate peace. Be peaceful yourself. Meet your difficulties and bear your burdens with holy serenity. With the peace of Christ in your own heart, carry the Christ of peace into the jangling, discordant world about you.

Peace Is Opposed to War

IN THE FOURTH PLACE, I urge upon you that peace is opposed to war. Nations are still so foolish as to seek to settle their difficulties by a method that selects for survival the weak, and dooms to destruction the strong! It is even so. History appears to be written with the sword and cannon, instead of with the pen. Tribes and nations have used the rude arbitrament of strength, and have sought to settle their disputes by sheathing their swords in the breasts of brother men. You hear the shock of sword on sword, and the scream of dying men, and the sobbing of women and children for fathers and husbands and lovers and sons; and you will see a wilderness of graves. Plowshares have been allowed to rust, while the swords have not been given a chance to rest.

Advocates of universal peace produce many arguments for disarmament and the abolition of war. We are told that sixty-five per cent. of our national income is now expended on war past and present. That leaves only thirty-five dollars out of every hundred dollars of our national resources for constructive purposes. Some one has estimated that the cost of a first-class battleship equals the valuation of all the land and ninety-four buildings of Harvard University, plus all the land and buildings of Hampton and Tuskegee Institutes. Think of what could be done with the money spent on armaments! The hungry could be fed; the naked could be clothed; every child could be given an education; forests could be restored; deserts could be irrigated; swamps could be reclaimed; taxes could be lifted from the poor man's bread and home and clothes; the industrial order could be ameliorated; and the Gospel of the Prince of Peace could be carried to the uttermost parts of the earth. But war puts farther away the dawn of the day of human brotherhood. It is cruel: it entails physical sufferings upon the soldiers at the front, and mental torture upon the loved ones left at home. War is devilish: it develops the devil-like in man.

But would it be safe for a single nation to disarm? Yes—when the Sermon on the Mount becomes the Magna Charta of that nation's life; when the Golden Rule becomes the rule of its conduct; when the spirit of the Good Samaritan becomes its interpreter of international law; when its character becomes one of altruism and self-denying love; when its liberty and life become more desirable to the other nations of the earth than its destruction—then will it be safe for a nation to disarm. In a day not far away there will be no use for either an army or a navy to act as an international police.

You ask, "Can I be a peacemaker in this realm also? What can I do to hasten the coming of the day of universal peace?" You can do much. For one thing, you can remember that our government is a democracy, and that you are responsible to the full extent of your influence for the policy pursued. Then again, you can help to turn the sword into a plowshare by making it evident to the rest of the world that the same soldierly excellence, the same chivalric spirit, the same moral qualities, which the poets have taught the world to believe are developed by war, can be developed by the Christian volunteer in the warfare of spiritual conquest. Another very important thing that you can do is to diffuse the doctrine of Jesus here at

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, October 11. Matthew 16: 13, 15. *"Whom do men say that I the Son of man am? But whom say ye that I am?"* Our Lord has now reached the northernmost part of Palestine. He had come to his own, and "his own received him not." Misunderstood by many of the common people, misrepresented by the leaders of the nation, he has pressed forward in his mission undismayed. The final crisis of his life-work is near. He is beginning to prepare his disciples for the great ordeal through which he and all who have allied themselves with him must pass. The disciples must see clearly the line of division that runs between their view of Christ and that of all other men. He calls for the opinion of the men of his times concerning himself, only to have the disciples reject those opinions and substitute for them the true view of him as the Son of man and the Son of God. Consciously and intelligently the disciples are made to array themselves by their own choice against the men of this world, who may say a great many good and true and beautiful things about Christ, may elevate him above every other man on earth, and yet miss the chief point in the correct estimate of Jesus. You have, no doubt, read and heard the opinions of many people in and outside of the church about Christ—what is he to you? Has this Sunday served to make you understand him better, love him more fervently, trust him more implicitly, or do you waver with the fickle, unspirited multitude in your estimate of him? What do you say about him?

MONDAY, October 12. Matthew 16: 17. *"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."* Peter, ardent and forward as he had shown himself on previous occasions, acts as spokesman of the disciples, to all of whom the question of our Lord had been addressed and all of whom cordially endorsed Peter's answer. Any assumed superiority of Peter over the rest is, moreover, taken away by our Lord's answer. What Peter has truly spoken concerning Christ is the witness of God's Spirit in and through Peter. That spirit of faith was in all the disciples. It is in us who believe "not by our own reason or strength, but by the Holy Ghost who calls us." We are all Peters, says Luther, inasmuch as we believe, and we all claim Peter's blessing, inasmuch as we profess: "I believe that Jesus Christ, true God, begotten of the Father in eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me, from all sins, from death, and the power of the devil, not with silver and gold, but with his holy, precious blood and with his innocent suffering and death, that I may be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead, lives and reigns to all eternity."

TUESDAY, October 13. Matthew 16: 18. *"And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."* "Peter" and "the rock" in this text are two different things. The former is called "Petros," the latter "petra" in the original Greek. By no rule of grammar does this text mean: Thou art Peter, and *upon thee* I will build, etc. Peter is a rock-man by reason of his faith in Christ. Christ himself is the rock on which the church, Peter included, is built. Other foundation can no man lay. He is the select and precious stone which the Lord has laid in Zion. He is the rock on which the wise builder sets up his house, which winds and floods cannot shake. Even if the picked forces of hell's legions were to join with all the forces of unbelief in this world in one mad rush on the cardinal truth of all the Scriptures, viz., that Christ is the God-man and our Redeemer, they would meet with defeat. All other ground, besides Christ, on which men are trying to set up their faith, is sinking sand. Men who profess Christ as Peter and, through him, all the disciples, had done, became through their preaching and living a solid ground on which their hearers may build themselves up in their most holy faith, and thus has the church been built up on the foundation of the apostles and prophets—not on the single Peter—but Jesus Christ is ever the chief cornerstone. Read what Peter himself has said about the Rock of Ages, our Lord Christ, in I Peter 2: 4-8.

WEDNESDAY, October 14. Matthew 16: 19. *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."* The language of this text is altogether figurative. We shall meet with the same matter again, stated in plain terms. Moreover, the Lord speaks in the future tense, conveying a promise. This text must accordingly be studied together with other texts treating of the same matter and containing an explicit grant of spiritual power from Christ. The Lord had spoken of "building" his church. He himself will not build the church, but he will do so through human agents. This text tells how he intends to build his church. The church is the society of believers in Christ scattered throughout the world. Persons enter this society by having their sins removed. Admission to this society is denied to all who love their sins more than the Forgiver of sins, and who prefer to walk away from him rather than with him. This work of gathering believers, who as "lively stones" are built into the spiritual temple of the Lord, Christ carries on through his ministers, who, as Paul declares, are all ambassadors for Christ, urging men to be reconciled with God. That no prerogative of Peter is established from either text is plain from the connection: in Peter, the Lord simply addresses all his disciples, as whose spokesman Peter acted on this occasion. Accordingly, when the Lord on two later occasions (Matt. 18: 18; John 20: 23) repeated this message to his disciples, he omitted all special mention of Peter. The Roman Catholic Church, which makes so much of the keys of Peter, has lost the true meaning of this text. For the pure, free, unlimited Gospel of the forgiveness of sin has been buried in that church beneath the teaching of work-righteousness, indulgences, auricular confessions, penances, etc.

THURSDAY, October 15. Luke 9: 22. *"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."* Matthew, Mark, and Luke have noted, as a significant occurrence, that after Peter's confession in the territory of Cæsarea Philippi, the private instruction which the Lord administered to his disciples began to take an ominous turn. While he had on several previous occasions foreshadowed to them the pathetic ending of his career on earth in parabolic and figurative utterances, he now starts them on a special study, in plain and striking statements, of his great passion. He enumerates and describes the details of his suffering and the glory that should follow. The word "must" in this text deserves to be specially noted. It is not the must of fatalism but of mercy. The eternal counsel of God for man's salvation embraced the sacrifice of God's Son as a sin-offering for the whole world. In this sense Christ *must* suffer. But he went willingly forward to his awful task. What happened to him later was not an accident but a necessary link in the chain of redemptive work by which Christ reclaimed a lost world for God. He could truthfully say, despite this "must" in our text: "No man taketh my life from me; I have power to lay it down, and power to take it again." From now on our meditations are approaching the penumbra of that eclipse which, on Calvary, wrapped the Lord of glory in the gloom of everlasting despair. We shall still behold him manifesting, in word and deed, the fulness of that Godhead which dwelt in him bodily; but that must serve chiefly to make us see what a price has been paid for us.

FRIDAY, October 16. Matthew 16: 23. *"Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."* If Peter had been appointed the foundation-rock of the church, and its chief builder, as some would have us believe, what would have become of the church? For Peter assails the central teaching of Scripture on which the church is built, the atonement of the world's guilt by the surrender into death of God's Son. He considers this an unnecessary sacrifice, and this teaching which is the very heart of the Gospel is hateful to him. In the eyes of his Master, Peter is become a veritable devil, and Christ speaks to Peter in almost the same terms that he addressed to the tempter in the desert. Peter's remark scandalizes our Lord. He considers Peter an obstacle in his way to the cross, and he tells Peter that his view of the sacrifice of the Lord is the miserable, would-be wisdom of a carnal mind, and not the expression of the faith of a child of God. The natural man to this day recoils from the contemplation of the passion of Christ, and considers it especially revolting that he should believe himself the cause of that suffering, and also the intended recipient of its blessed fruit of righteousness. Christ crucified has ever been, is now, and will ever be to the Greeks foolishness, and to the Jews a stumbling-block; but to all who believe, the crucified Lord will always represent the highest expression of the wisdom of God and the power of God, viz., for man's salvation.

SATURDAY, October 17. Mark 8: 34, 35. *"Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."* After rebuking Peter, our Lord turns to the multitudes. He has something to communicate that concerns all. If Peter's view of the cross of Christ were to become the prevailing view, the whole Christian religion would have to be changed. Not only is there in this religion, as the cardinal fact, the teaching of the cross of the Master, but there is also the teaching of the cross of his disciples. Of course, the disciples' cross has no atoning virtue; that feature belongs exclusively to the cross of Jesus. But the sin for which Christ died, and which is forgiven to all who believe in his sacrificial death, must be resisted to the blood by all who wish to be true followers of the sin-bearing and sin-destroying God-man. As Jesus denied himself the full and uninterrupted use of the divine glory while working out our salvation, so those who come to him and walk with him in this world must sacrifice wealth, ease, worldly preferment, the pride of intellect and of station. For the sake of Jesus and his Gospel, a true Christian will count the learning, riches, pleasures, and glory of this world as dross and dung. He has come to Jesus, not to lead an easy life of carnal self-gratification, but to gain his soul and life eternal. Losses incurred for Jesus' sake are immense gains; gains secured at the sacrifice of Jesus and his Gospel will prove ruinous losses in the end.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

Continued from preceding page

home, and throughout all the earth. Wherever the religion of Christ goes it subordinates the claim of individual rights to the social welfare. It is the only power in the world that can produce that love of justice, that merciful temper, that spirit of good will which will make arbitration pledges effective.

But the greatest thing that you can do is to prostrate yourself before God and receive from him the new heart. For it is only when the new heart has been lifted into social operation that we shall get a peace that can be trusted.

THE WAR IN EUROPE

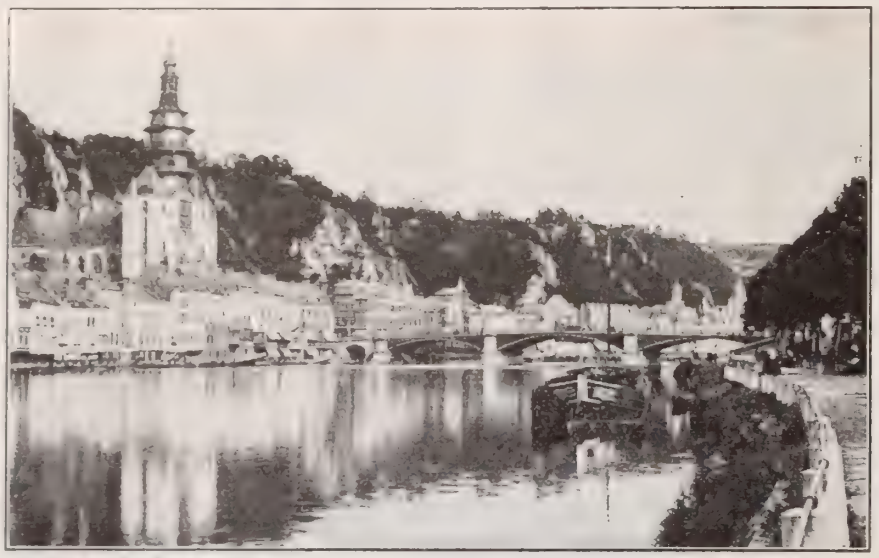
BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily **Mail and** *Le Temps; contributor to l'Independance Belge*

THE event of the week in the operations of the war has been the sinking of the three British armored cruisers in the North Sea by a German submarine. These three cruisers, the *Cressy*, the *Hogue* and the *Aboukir*, sister ships of 12,000 tons burden, were cruising on blockade duty some distance to the westward of the Hook of Holland the morning of September 22. Suddenly, about 6 A. M., the *Aboukir* was torpedoed, the other two vessels went to her assistance, and while engaged in picking up her crew were themselves torpedoed. In twenty minutes all three had sunk, and some fourteen hundred men passed into eternity. About one-third of the crews were saved, some by Dutch vessels, which carried them into Holland ports.

The torpedoed cruisers were all fairly old, dating from 1901, and their loss will not impair the efficiency of the English fleet to any very great degree. German advices from Berlin state that this exploit was the work of the *U9*. Submarines in the German navy are distinguished by numbers only and not by names.

The importance of this action is that it is a vindication of the submarine as an offensive and defensive naval force. From the place where this last action took place to any German port of refuge is close to a hundred miles, which makes a fairly long cruising radius for these very dangerous and at the same time very frail craft. A few more such actions will sound the doom of the battleship. These expensive monsters will become obsolete, because, why invest eight or ten millions in a ship which cannot be defended against submarines, but at all times when near a coast is liable to their sudden and effective attack? Swift armored cruisers for attacking ocean going commerce on the high seas, and submarines, mines, torpedo boats, and land fortifications for coast defense would, in such case, be the naval programme of the future.



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DINANT, TYPICAL OF THE BELGIAN TOWNS TAKEN BY THE GERMANS

While these things were occurring in the North Sea, the German cruisers were busy in other parts of the world. The German cruiser *Koenigsberg* entered Zanzibar harbor and engaged the British cruiser *Pegasus*. The result of the action was the beaching of the *Pegasus* with a British loss of 25 killed and 80 wounded. The casualties of the *Koenigsberg* are not known, as she left immediately after accomplishing her purpose.

The German cruiser *Emden*, which disappeared completely some seven weeks ago, reappeared suddenly in the Indian Ocean and captured six British merchantmen, whereof she sunk five, sending the sixth into port with the crews of the whole half-dozen aboard. Then after running in close to Madras and taking a few shots at that city, she disappeared again.

The British auxiliary cruiser *Carmania*, formerly a Cunarder running from New York, sank a German auxiliary cruiser, concerning whose name there is some doubt, off the South American coast.

The effect of the submarine raid in the North Sea on England has been, first to greatly astonish her, and secondly to enrage her. The press and people are calling for immediate action against the main German fleet, and beseeching the naval authorities to send the English fleet in and "drag the Germans out like rats" from their holes. All of which has a familiar sound, because I remember in the Spanish-American war the same sort of clamor by the American people when Sampson had Cervera penned in Santiago harbor. The Washington authorities did not order Sampson to attempt to go into the harbor of Santiago and drag out Cervera, probably losing his fleet in so doing, and it is most unlikely that the English Admiralty will order Jellicoe to attempt the impossible, and risk English naval supremacy foolishly.

One great advantage that Germany has in this war, is that the press and people are content to leave the management of the fleet and army in the hands of men who have been all their lives soldiers or sailors, whereas in England and here at home the opinions and clamors of the man in the street who has never seen a machine gun, and hardly knows a bayonet from a bugle, and of an equally ignorant press unfortunately have forced generals and admirals often and often to take action against which their every professional instinct revolted, and often with disastrous results to their own cause. Our Civil War history, until the coming of Grant, teems with illustrations of this very unfortunate failing.

REFUGEES TURNING TO WATCH THE BURNING OF THEIR HOMES

INHABITANTS OF A SHELLED TOWN VIEWING THEIR HOMES

REFUGEES, INCLUDING AMERICANS, WAITING OUTSIDE ROUEN STATION

For all intents and purposes, the line of battle between the Allies and the Germans in France is the same as it was last week. True, there have been successes here, and defeats suffered there, along the hundred and twenty mile line by each of the combatants, but these successes and defeats are relatively unimportant in that they have brought about no real modification of the German position on French soil.

The fighting has been severe, the severest in continuity, and also in casualties, which has yet been seen in this war, and under very adverse circumstances. The weather has been abominable, heavy rain falling almost incessantly. The trenches are half full of water, and the unfortunate soldiers, who must practically live in them, eat, sleep, fight, all in two or three feet of water with soft mud at the bottom, must have suffered horribly. Probably we shall soon begin to hear of much sickness, pneumonia, typhoid, etc., as a result of this exposure.

The German objectives in the battle still going on have been to capture the fortress of Verdun and to reduce

Rheims. In neither have they been successful. They are particularly anxious to take Verdun, because that is the key position in the chain of the French eastern defenses, Verdun, Toul, Nancy, Lunéville. Once master of Verdun, the others will follow with comparative ease, and without Verdun the others cannot be held.

Further to the eastward, in Alsace and Lorraine and the Vosges, the fighting has been more or less sporadic. The August fighting in the Vosges district must have been more severe than we had any idea of, the latest casualty list revealing that in three days one German regiment lost its colonel and 51 other officers, and nearly a third of its effectives (3,000 men) at St. Dié. Other regiments were nearly as badly punished.

Rheims has been severely attacked all through the week, being bombarded continuously. There is a little mystery connected with Rheims. It was for over ten days in German hands and was by them abandoned in favor of a position some few miles to the north. Had its possession been a matter of very great moment to the Germans, they would hardly have abandoned it without attempting a defense. I am, hence, strongly inclined to think that the attack along this line is more or less in the nature of a feint, the object of which is to keep as large a force as possible of the Allies busy here, while the real German attack is proceeding in the Verdun district.

During the early part of the week a report was in circulation that, as an effect of the bombardment, the famous and beautiful cathedral had been reduced to a mass of shapeless ruins. Had this been true, the artistic loss to the world would have been very great, as the noble pile is one of the finest examples of architectural skill existing, and ranks justly among the dozen best buildings of the world.

The French government, practically the day it received this report, seemingly without any attempt to verify it, addressed a burning protest to the neutral powers. Thereafter, it turned out that, far from being a mass of shapeless ruins, the cathedral was not injured beyond repair. This statement is founded on the reports of the correspondents of three London papers, who subsequently visited Rheims. The testimony of the *Times* correspondent is particularly strong, and to me testimony from the *Times* is the most convincing newspaper evidence that can be advanced, as I am sufficiently old-fashioned to consider it the most reliable newspaper published.

On the western end of the line the Allies have undertaken a flanking movement from Amiens northeasterly, the object being to envelope and crush the German right wing. This force advanced in its object as far as Peronne, a place nearly directly east of Amiens and south of Arias, when it was surprised to find a German army entrenched and apparently awaiting it, in a position running from what was supposed to be the extreme right of the German right wing at Noyon, as far west as the Belgian border, just above Lille. The effect of this is to nullify the flanking movement completely. This state of affairs should have the effect of greatly lengthening the line of battle.

How long a time this battle, or rather series of combats, on a long but united front will last, is more than problematic. My idea is that the Germans wish to tire the Allies out by forcing them continually to assault. How the Allies are going to cause the situation to break is difficult to see. A rear attack from Ostend might accomplish this, but the movements of the German forces in Belgium recently seem to indicate that the Germans are taking up positions which would render any such attempt on the part of the Allies highly dangerous unless in overwhelming force.

It looks, on the whole, as though the question of power of endurance would be the deciding factor. England cannot send, for the moment, any large number of fresh troops; seventy to eighty thousand would probably be all she could assemble immediately. The first Canadian contingent is leaving this week, but it may be seriously doubted whether that force is yet in condition to take the firing line.

In Belgium the situation seems to be this: The Belgians are pursuing their usual policy of making sorties from Antwerp, with the object of necessitating the Germans to keep a large force in Belgium, thus preventing a considerable portion of this force from reinforcing the German army in France. The Germans have occupied in force positions between Antwerp and Ostend, so as to prevent any junction between the Belgian forces at Antwerp and the allied forces, either now at Ostend or which may arrive there. They also are making preparations to besiege Antwerp, but these preparations have been greatly delayed by the bad weather which prevails in Belgium as in France. The possession of Antwerp would be of great strategic advantage to the Germans.

CROWDS IN PARIS STREETS WATCHING GERMAN AEROPLANES

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BERLIN APPARENTLY NORMAL IN THE MIDST OF WAR

FRENCH INFANTRY ADVANCING TO TAKE UP NEW POSITION

I mentioned last week the effects of the new German heavy artillery on the Liège forts. Since then the details of the reduction of the Namur forts have come in, and they confirm the extraordinary piercing power of this artillery. It was a matter of minutes after the guns were in position before the forts were completely battered to pieces. The powder used is an improved lyddite which explodes in all directions. Mention is also made in this account of the fact that the persons within the radius of the explosive's fumes had the skin burned yellow. The fumes, for a considerable but definitely known distance, are deadly in their effect.

General French has made a further report of the recent operations of the British army, in which he states that the allied successes continue slow but uninterrupted, which has caused much rejoicing in England.

The English have lost some 1,100 officers killed, wounded and missing since the beginning of the campaign. This means that two out of five officers of the original expeditionary force are now hors de combat. Several hundred have been sent forward to supply the place of those gone, but the question of further supplies is becoming a very serious problem. Officers are greatly needed at home to train the newly raised troops. The number now available for that purpose is barely sufficient, and those now so employed are the only officers England has with which to keep the vacancies at the front filled. More will be heard of this in the future, and it is well to bear it in mind, as its effect on the war may be important. To train an officer requires years; it cannot be done in a moment.

It is reported that Asiatic cholera has broken out among the Austrian troops in Galicia and Hungary, and also among the Servian troops. If this is true, it is a fact of the first importance. There is no need to tell how terrible the disease is, how quickly and violently it works, and how difficult it is to localize and control. The present conditions, the bad weather, the enormous bodies of men gathered together under very bad sanitary conditions, and the impossibility of isolating the sufferers are most favorable for its rapid spread. The subject is of burning interest to all Europe, combatant or non-combatant, and in only a lesser degree to ourselves.

In East Prussia there have been no very startling results achieved in the last few days. Along the Russo-Austrian frontier and in Galicia, things still seem going badly for the Austrians, even after making all allowance for the exaggeration of the Russian bulletins. It appears that the Austrian troops have been obliged to completely retire from the river San and generally to draw back their lines in the direction of Cracow.

The Russians have not as yet actually captured the fortress of Przemysl, but have invested it and pushed their line further on towards Cracow, the Austrians retreating. The only strongholds in Galicia which are ranked as fortresses are Cracow and Przemysl. I mention this because nearly every day the Russians announce the capture of a fort or fortress.

What is really happening in the Servo-Austrian war it is impossible to say. The bulletins contradict each other so flatly, that the only thing safe to say is that there is a war between these two powers.

There have been many rumors of action by Italy and Roumania during the last few days, but Italy has not issued mobilization orders and shows no intention to do so.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

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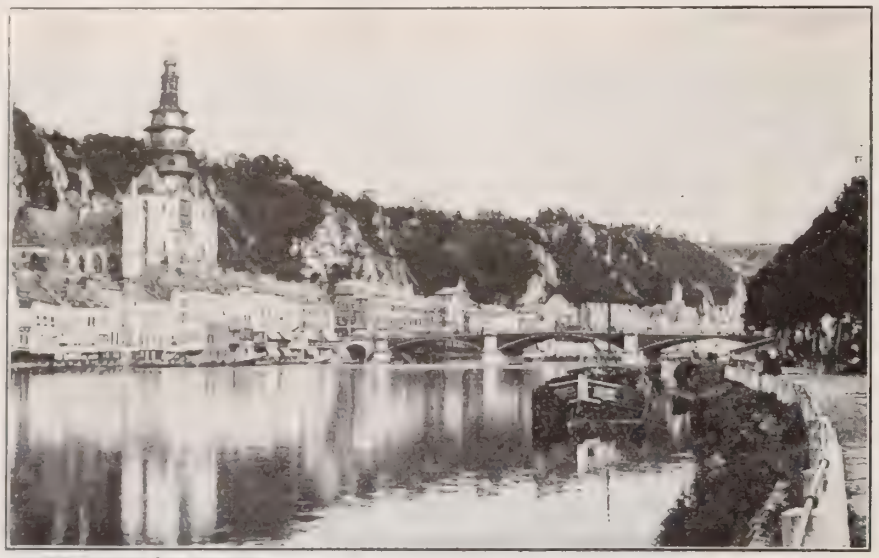
The torpedoed cruisers were all fairly old, dating from 1901, and their loss will not impair the efficiency of the English fleet to any very great degree. German advices from Berlin state that this exploit was the work of the *U9*. Submarines in the German navy are distinguished by numbers only and not by names.

The importance of this action is that it is a vindication of the submarine as an offensive and defensive naval force. From the place where this last action took place to any German port of refuge is close to a hundred miles, which makes a fairly long cruising radius for these very dangerous and at the same time very frail craft. A few more such actions will sound the doom of the battleship. These expensive monsters will become obsolete, because, why invest eight or ten millions in a ship which cannot be defended against submarines, but at all times when near a coast is liable to their sudden and effective attack? Swift armored cruisers for attacking ocean-going commerce on the high seas, and submarines, mines, torpedo boats, and land fortifications for coast defense would, in such case, be the naval programme of the future.

While these things were occurring in the North Sea, the German cruisers were busy in other parts of the world. The German cruiser *Koenigsberg* entered Zanzibar harbor and engaged the British cruiser *Pegasus*. The result of the action was the beaching of the *Pegasus* with a British loss of 25 killed and 80 wounded. The casualties of the *Koenigsberg* are not known, as she left immediately after accomplishing her purpose.

The German cruiser *Emden*, which disappeared completely some seven weeks ago, reappeared suddenly in the Indian Ocean and captured six British merchantmen, whereof she sunk five, sending the sixth into port with the crews of the whole half-dozen aboard. Then after running in close to Madras and taking a few shots at that city, she disappeared again.



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DINANT, TYPICAL OF THE BELGIAN TOWNS TAKEN BY THE GERMANS

The British auxiliary cruiser *Carmania*, formerly a Cunarder running from New York, sank a German auxiliary cruiser, concerning whose name there is some doubt, off the South American coast.

The effect of the submarine raid in the North Sea on England has been, first to greatly astonish her, and secondly to enrage her. The press and people are calling for immediate action against the main German fleet, and beseeching the naval authorities to send the English fleet in and "drag the Germans out like rats" from their holes. All of which has a familiar sound, because I remember in the Spanish-American war the same sort of clamor by the American people when Sampson had Cervera penned in Santiago harbor. The Washington authorities did not order Sampson to attempt to go into the harbor of Santiago and drag out Cervera, probably losing his fleet in so doing, and it is most unlikely that the English Admiralty will order Jellicoe to attempt the impossible, and risk English naval supremacy foolishly.

One great advantage that Germany has in this war, is that the press and people are content to leave the management of the fleet and army in the hands of men who have been all their lives soldiers or sailors, whereas in England and here at home the opinions and clamors of the man in the street who has never seen a machine gun, and hardly knows a bayonet from a bugle, and of an equally ignorant press unfortunately have forced generals and admirals often and often to take action against which their every professional instinct revolted, and often with disastrous results to their own cause. Our Civil War history, until the coming of Grant, teems with illustrations of this very unfortunate failing.

For all intents and purposes, the line of battle between the Allies and the Germans in France is the same as it was last week. True, there have been successes here, and defeats suffered there, along the hundred and twenty mile line by each of the combatants, but these successes and defeats are relatively unimportant in that they have brought about no real modification of the German position on French soil.

The fighting has been severe, the severest in continuity, and also in casualties, which has yet been seen in this war, and under very adverse circumstances. The weather has been abominable, heavy rain falling almost incessantly. The trenches are half full of water, and the unfortunate soldiers, who must practically live in them, eat, sleep, fight, all in two or three feet of water with soft mud at the bottom, must have suffered horribly. Probably we shall soon begin to hear of much sickness, pneumonia, typhoid, etc., as a result of this exposure.

The German objectives in the battle still going on have been to capture the fortress of Verdun and to reduce

REFUGEES TURNING TO WATCH THE BURNING OF THEIR HOMES

INHABITANTS OF A SHELLED TOWN VIEWING THEIR HOMES

REFUGEES, INCLUDING AMERICANS, WAITING OUTSIDE ROUEN STATION

Rheims. In neither have they been successful. They are particularly anxious to take Verdun, because that is the key position in the chain of the French eastern defenses, Verdun, Toul, Nancy, Lunéville. Once master of Verdun, the others will follow with comparative ease, and without Verdun the others cannot be held.

Further to the eastward, in Alsace and Lorraine and the Vosges, the fighting has been more or less sporadic. The August fighting in the Vosges district must have been more severe than we had any idea of, the latest casualty list revealing that in three days one German regiment lost its colonel and 51 other officers, and nearly a third of its effectives (3,000 men) at St. Dié. Other regiments were nearly as badly punished.

Rheims has been severely attacked all through the week, being bombarded continuously. There is a little mystery connected with Rheims. It was for over ten days in German hands and was by them abandoned in favor of a position some few miles to the north. Had its possession been a matter of very great moment to the Germans, they would hardly have abandoned it without attempting a defense. I am, hence, strongly inclined to think that the attack along this line is more or less in the nature of a feint, the object of which is to keep as large a force as possible of the Allies busy here, while the real German attack is proceeding in the Verdun district.

During the early part of the week a report was in circulation that, as an effect of the bombardment, the famous and beautiful cathedral had been reduced to a mass of shapeless ruins. Had this been true, the artistic loss to the world would have been very great, as the noble pile is one of the finest examples of architectural skill existing, and ranks justly among the dozen best buildings of the world.

The French government, practically the day it received this report, seemingly without any attempt to verify it, addressed a burning protest to the neutral powers. Thereafter, it turned out that, far from being a mass of shapeless ruins, the cathedral was not injured beyond repair. This statement is founded on the reports of the correspondents of three London papers, who subsequently visited Rheims. The testimony of the *Times* correspondent is particularly strong, and to me testimony from the *Times* is the most convincing newspaper evidence that can be advanced, as I am sufficiently old-fashioned to consider it the most reliable newspaper published.

On the western end of the line the Allies have undertaken a flanking movement from Amiens northeasterly, the object being to envelope and crush the German right wing. This force advanced in its object as far as Peronne, a place nearly directly east of Amiens and south of Arias, when it was surprised to find a German army entrenched and apparently awaiting it, in a position running from what was supposed to be the extreme right of the German right wing at Noyon, as far west as the Belgian border, just above Lille. The effect of this is to nullify the flanking movement completely. This state of affairs should have the effect of greatly lengthening the line of battle.

How long a time this battle, or rather series of combats, on a long but united front will last, is more than problematic. My idea is that the Germans wish to tire the Allies out by forcing them continually to assault. How the Allies are going to cause the situation to break is difficult to see. A rear attack from Ostend might accomplish this, but the movements of the German forces in Belgium recently seem to indicate that the Germans are taking up positions which would render any such attempt on the part of the Allies highly dangerous unless in overwhelming force.

It looks, on the whole, as though the question of power of endurance would be the deciding factor. England cannot send, for the moment, any large number of fresh troops; seventy to eighty thousand would probably be all she could assemble immediately. The first Canadian contingent is leaving this week, but it may be seriously doubted whether that force is yet in condition to take the firing line.

In Belgium the situation seems to be this: The Belgians are pursuing their usual policy of making sorties from Antwerp, with the object of necessitating the Germans to keep a large force in Belgium, thus preventing a considerable portion of this force from reinforcing the German army in France. The Germans have occupied in force positions between Antwerp and Ostend, so as to prevent any junction between the Belgian forces at Antwerp and the allied forces, either now at Ostend or which may arrive there. They also are making preparations to besiege Antwerp, but these preparations have been greatly delayed by the bad weather which prevails in Belgium as in France. The possession of Antwerp would be of great strategic advantage to the Germans.

CROWDS IN PARIS STREETS WATCHING GERMAN AEROPLANES

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BERLIN APPARENTLY NORMAL IN THE MIDST OF WAR

FRENCH INFANTRY ADVANCING TO TAKE UP NEW POSITION

I mentioned last week the effects of the new German heavy artillery on the Liège forts. Since then the details of the reduction of the Namur forts have come in, and they confirm the extraordinary piercing power of this artillery. It was a matter of minutes after the guns were in position before the forts were completely battered to pieces. The powder used is an improved lyddite which explodes in all directions. Mention is also made in this account of the fact that the persons within the radius of the explosive's fumes had the skin burned yellow. The fumes, for a considerable but definitely known distance, are deadly in their effect.

General French has made a further report of the recent operations of the British army, in which he states that the allied successes continue slow but uninterrupted, which has caused much rejoicing in England.

The English have lost some 1,100 officers killed, wounded and missing since the beginning of the campaign. This means that two out of five officers of the original expeditionary force are now hors de combat. Several hundred have been sent forward to supply the place of those gone, but the question of further supplies is becoming a very serious problem. Officers are greatly needed at home to train the newly raised troops. The number now available for that purpose is barely sufficient, and those now so employed are the only officers England has with which to keep the vacancies at the front filled. More will be heard of this in the future, and it is well to bear it in mind, as its effect on the war may be important. To train an officer requires years; it cannot be done in a moment.

It is reported that Asiatic cholera has broken out among the Austrian troops in Galicia and Hungary, and also among the Servian troops. If this is true, it is a fact of the first importance. There is no need to tell how terrible the disease is, how quickly and violently it works, and how difficult it is to localize and control. The present conditions, the bad weather, the enormous bodies of men gathered together under very bad sanitary conditions, and the impossibility of isolating the sufferers are most favorable for its rapid spread. The subject is of burning interest to all Europe, combatant or non-combatant, and in only a lesser degree to ourselves.

In East Prussia there have been no very startling results achieved in the last few days. Along the Russo-Austrian frontier and in Galicia, things still seem going badly for the Austrians, even after making all allowance for the exaggeration of the Russian bulletins. It appears that the Austrian troops have been obliged to completely retire from the river San and generally to draw back their lines in the direction of Cracow.

The Russians have not as yet actually captured the fortress of Przemysl, but have invested it and pushed their line further on towards Cracow, the Austrians retreating. The only strongholds in Galicia which are ranked as fortresses are Cracow and Przemysl. I mention this because nearly every day the Russians announce the capture of a fort or fortress.

What is really happening in the Servo-Austrian war it is impossible to say. The bulletins contradict each other so flatly, that the only thing safe to say is that there is a war between these two powers.

There have been many rumors of action by Italy and Roumania during the last few days, but Italy has not issued mobilization orders and shows no intention to do so.

A WEEK IN THE WORLD'S NEWS

MAY RENEW TREATY RELATIONS WITH RUSSIA. Congress abrogated our treaty with Russia January 1, 1913, on the ground that Russia interpreted it as permitting exclusion of American Jews. A new treaty has waited on our initiative until now, when announcement comes from Russia that a peace commission treaty such as was recently arranged between this country and England, France, Spain and China, would be welcome. Sweden has agreed to sign a similar treaty, making twenty-eight countries that have entered into relations with the United States or are in process of doing so, by which disputes that cannot be settled by diplomacy will be referred to a permanent commission for one year.

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MINISTERS AND JOURNALISTS DO NOT WORK. A newspaper tabulation by occupations of the 2,152,433 gainful workers in New York City, respectfully omits ministers and journalists, though including 27,324 teachers, 10,563 lawyers and judges, 8,241 physicians and surgeons, 12,519 bartenders, 55,408 accountants, 151,798 clerks, and varying numbers of seemingly every other occupation save those named above. The total population is about 5,800,000, 45.2 per cent. of whom labor for their living; males over ten years of age who labor, 1,566,240, or 82.1 per cent. of all; females, 586,193, or 36.6 per cent. There are, however, some 23,000 compositors and typesetters, implying a certain amount of journalistic activity for which doubtless compensation is paid, and it is certain that in New York there are ministers who receive salaries. So the omission must have been accidental.

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PHILADELPHIA GETS OUT ITS SUNDAY CLOTHES. Great preparations are in progress in Philadelphia for the expected evangelistic campaign there in January under William A. Sunday's leadership, among the special activities being prayer groups for every block in the city, and men's Bible classes everywhere. The churches are organizing for the meetings, and the city will be divided into districts for advance work.

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RECORD TIME IN LAND LITIGATION. A dispute over territory which began when Colombia and Costa Rica became independent of Spain has just been settled through arbitration by the award by Chief Justice White of the United States Supreme Court, of a large, fertile district comprising rich banana plantations, to Costa Rica. As the dispute was inherited from Colombia by Panama, the latter country is the loser.

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TO MAKE US EAT MORE APPLES. With a bumper apple crop in sight and the European market for some 2,000,000 barrels shut off, the Department of Agriculture comes to the help of growers by suggesting the cultivation of the South American markets and the stimulation of home demand. To help along the latter excellent idea, it may be in order to remind readers that "they say" apples are splendid for the complexion.

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TROLLEY LINKS PRODUCER AND CONSUMER. Trolley lines running into Philadelphia are to be given platform terminal facilities at points convenient to housewives with stalls which farmers and farmers only may lease for the marketing of produce brought in by trolley, housewife organizations to notify the farmers daily how much stuff is needed. A big farming district will be thus brought into direct touch with the consumer.

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A DISCRIMINATING PLAGUE. In a report that will be gladly read by the whole nation, the public health service of New Orleans announces the practical banishment of bubonic plague from that city. Twenty-five persons contracted the dread disease and six died, but there are now no cases of human infection, though among the greatly reduced rat population infection still exists, so that the plague has not been entirely exterminated as yet. The authorities have the danger well in hand, however, and visitors especially need feel no alarm.

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HUMAN ARBORICULTURE IN CHICAGO. If Mrs. Ella Flagg Young, superintendent of Chicago's schools, has her way the study of peace will be a part of the regular curriculum, racial analysis being a feature of the course, which was first proposed by the Chicago Principals' Club, the object being to combat any tendency toward unneutral militarism among the young. The importance of early shaping a city's "twigs" is seen in a report presented to the city council declaring that Chicago leads in crime, 1913 showing 262 murders, 1,022 assaults and 1,041 burglaries as against 131, 928 and 1,755 respectively in New York. Total arrests on all charges, most of them minor, was 109,764; 11,203 for felonies. It costs Chicago $8,000,000 annually to maintain its courts and jails. A large percentage of those arrested are later discharged as innocent, a circumstance that the report professes inability to explain.

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CONSTANTINOPLE JEWS SUFFER BY FIRE. On the night of September 22 a fire destroyed eight hundred Jewish homes situated on the Golden Horn inlet on the northern side of Constantinople, 3,000 Jews being placed in great distress which the authorities are relieving; the American Ambassador, Henry Morgenthau, helping in the organization of relief.

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GUNS THAT SHOOT ONLY ONE WAY. The State Department has promulgated rules for the guidance of merchant vessels entering and leaving United States ports, who do not want to be blown out of the water by our indignantly neutral navy. The outstanding feature of the official order is the provision that such vessels may be duly armed for defense only; their guns must not open up an attack upon other vessels. To insure this one-sided but reasonable arrangement the ship's guns must not exceed six inches calibre; must with small arms be few in number and never mounted forward; ammunition must be small in quantity, crew and officers the same as before war was declared, and the general intentions of the ship must be apparent to our port officials.

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SUNDAY SCHOOLS TO MARCH FOR PEACE. It was planned to have the annual Sunday School parade in Philadelphia, September 26, in which 125,000 officers, teachers and scholars would take part, display banners bearing the motto, "Marching for the Prince of Peace," and also carry a new flag called the peace flag as a message to Europe; this flag shows a gold gross diagonally on a white ground, flanked by the Stars and Stripes and the Sunday School flag.

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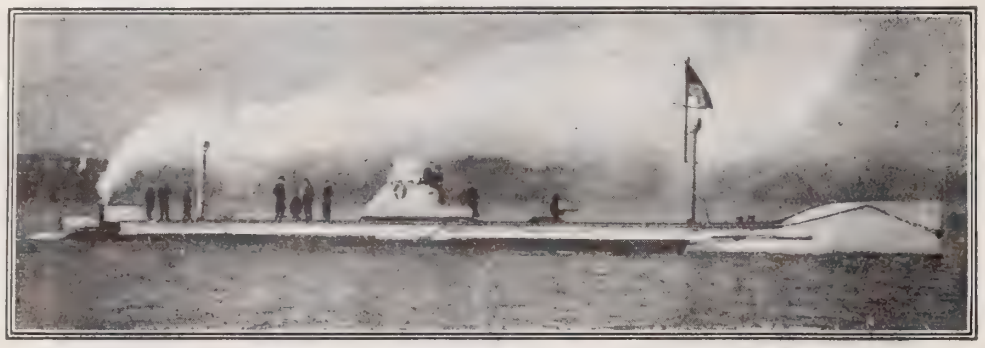
THE UNDER-SEA MENACE. The dreams of naval experts came true on September 22, when a flotilla of five German submarines attacked and sank three British cruisers in the North Sea. The cruisers were of 10,000 tons burden and carried about 2,300 men in all. The loss of life was given as 1,133, the survivors being picked up by British destroyers, which arrived on the scene a few hours after the disaster. Until this



ONE TYPE OF GERMAN SUBMARINE UNDER WAY ON THE SURFACE

engagement the value of submarines remained doubtful. Earlier in the war a British cruiser destroyed a German submarine which had attacked her. The engagement in the North Sea demonstrated the terrific power these inexpensive craft possess to destroy battleships of the first class costing millions, for the approach of the submarines and the discharge of their torpedoes would have been the same had dreadnoughts been their objective. It is the ability of these fighters to conceal their movements almost entirely, that may make the German squadron of about 70 submarines and torpedo boats a formidable power against England's battleship fleets, even though the German fleet remains bottled up. England has about 150 submarines and torpedo boats, but as matters stand can for the present find no effective use for them. She has, however, over 200 torpedo boat destroyers as against Germany's 150. The British guns were able to sink two of the five submarines before the cruisers went down.

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TAKING CARE OF THE PENNIES. The post office savings bank is a penny affair, in the estimation of those who know nothing about it. The system is now three years old, and 9,653 post offices have savings depository facilities and have on deposit very nearly $50,000,000. The latest report of the Post Office Department puts New York State in the lead, with $7,593,000 deposited, Ohio next with $3,671,000, and Hawaii last, with $19,395.

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AMERICAN GUNBOATS 2,000 MILES INLAND. The gunboats *Palos* and *Monocacy* are about to start from Hankow, China, which is 600 miles up the Yangtse River, on a trip to the frontier of Tibet, 1,400 miles farther inland, to gather hydrographic and topographic data, the Stars and Stripes never before having been where the two small craft will g These venturesome boats are under 200 tons and have a dra of two feet five inches; they were built by the government Mare Island, Cal., taken apart, shipped to Shanghai and the reassembled and commissioned. They are fully armed wi two six-pounders each and bamboo poles for repelling pirate Each carries a crew of fifty men.

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FEELING THE CENSOR'S HAND. Because of the alleg transmission of an unneutral message by the Marconi Compa from its great wireless station at Siasconset, Mass., that static was closed on September 24 by the Secretary of the Navy, und instructions from President Wilson. It is said the compar declined to give its assurance that it will comply with t recently issued censorship regulations. Litigation to overthro the government's action is expected.

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KING COTTON MAY HOLD COURT FETE. A movemer is afoot to stimulate an enthusiastic demand for cotton throug out the country, in order to relieve the situation produced i the South by the shutting off of the European market. E tensive effort has been made to induce individuals to buy a ba each, as an investment, at approx mately ten cents a pound, and sever hundred thousand bales have been so in that way, people of moderate mean expecting eventually to sell at an a vance of five to ten cents. A fashio show and bargain week is planned fo October, when costumes of all kin made from home-grown cotton will b both worn and exhibited. Society lea ers at the national capital are arrangin for a particularly picturesque affai A Congressional Committee has unde consideration a plan to limit the cotto production next year to fifty per cen of the last crop, in the interest of th growers.

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ALL TO DO OVER AGAIN I MEXICO. A serious break betwee Gen. Carranza and Gen. Villa was re ported from Mexico, September 28 Villa declaring he no longer recognizes Carranza as first chie of the Constitutionalists, and refusing to be represented at th national convention in Mexico City, October 1. Long represse enmity between the two men burst all caution when Villa placed under arrest the Constitutionalist commander, Gen Alvaro Obregon, who visited Chihuahua City for a conference Carranza has discontinued the service of railways available fo transportation of rebel troops. The Constitutionalists ar understood to have an army of over 50,000. Villa's revol promises to be fruitful of trouble for the new régime i Mexico. He has unquestionably a certain popularity with th people. The ex-bandit has established headquarters at Chihua hua and is in practical control of northern Mexico, where h may be able to hold out indefinitely. His fighting force i estimated at anywhere from twelve to forty thousand. There is just a possibility of a compromise being reached; but i would not be at all surprising to find Villa attempting t establish an independent government in the North, in which case the whole country might again be divided up into warring factions.

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"INTERNATIONAL REGRETS. Greatly to my regret . . . —*Francis Joseph.* In spite of our intense desire for friendly relations . . .—*Peter.* In the midst of perfect peace, the enemy surprises us . . . Forward with God . . .—*William.* Little as we incline to do so, we are forced . . . —*George.* Strong in our ardent desire of arriving at a peaceful solution . . . —*Poincaré.* Our menaced nation shudders and its children have bounded to the frontier . . . —*Albert.* It is with profound regret that we, in spite of our ardent devotion to the cause of peace, are thus compelled . . . —*Emperor of Japan.*" —(*Harper's Weekly.*)

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DIPLOMATS INCUR PRESIDENTIAL DISPLEASURE. It is understood in Washington that the Turkish Ambassador, A. Rustem Bey, is sure to be recalled at the instance of our government because of indiscreet comments on our domestic affairs. Sir Lionel Carden, former British Minister to Mexico, now Minister to Brazil, for similar criticism of our course in Mexico, is expected to be taken to task by his government. On September 23 the President called the attention of Count von Bernstorff, the German Ambassador at Washington (himself no sphinx), to a published interview with Baron Wilhelm von Schoen of the German Diplomatic service, in which that diplomat declared that intense hatred for the United States exists throughout Japan.

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A QUARTER OF A MILLION FOR CHECKING TRUNKS. Americans who went out tourists and came back refugees, describe Europe as literally dotted with trunks that all the express companies cannot collect and return inside of five years. A moment's figuring will justify the headline on this paragraph. The experiences of the thousands of Americans who were temporarily stranded in Europe and who are now returning by steerage where no better accommodations offer, constitute a new and prolific field for exploitation by writers and historians.

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EXTENSION OF PARCEL POST. On November 1, when the recently concluded convention establishing parcel post service with French Guiana goes into effect, there will be fifty countries between whom and the United States that service is operative. The international service is growing at the rate of 25 per cent. a year, according to reports.

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FIGHT FOR WATERWAYS IMPROVEMENT. Cut down from $53,000,000 to $20,000,000 to be expended under the direction of the Secretary of War in the interest of commerce and navigation, the Rivers and Harbors Appropriation bill has been passed by the Senate and sent to the House for action, where a continuance of the fight for the larger amount is expected.

THE CHANGING MAP OF EUROPE
From the New York Evening World

CHRIST IN THE GARDEN

The Garden of Sorrows

By Amos R. Wells

THE English writer, Rev. Paxton Hood, tells of a visit a friend of his paid to a poor woman who was in great trouble, but was ever cheerful. "Your life is full of clouds, Mary," said he. "Yes," she answered, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said; "when I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, '*A cloud received him out of their sight,*' and I look up, and think, Well, that may be the cloud that hides him. And so you see there is comfort in a cloud."

It was for this that our Lord entered Gethsemane, the Garden of Sorrows. He knew that all his followers must enter there, and he would prepare a place for them there as well as in heaven. It is so much easier to get along where Christ has been before!

Entering Gethsemane in this spirit, we soon learn the blessedness of the place. "No flower," wrote Elizabeth Prentiss, "can bloom in paradise that is not transplanted from Gethsemane." Gethsemane is a garden of the plowshare. If a field is never torn up by the sharp shares that destroy all the flowers, uproot all the grasses, and transform beauty to a waste of ugly dirt, the field will never laugh with a harvest.

Volcanic countries are most fertile. I stood in Naples when Vesuvius was in eruption. All around me was a scene of loveliness unsurpassed upon the globe. The lava, poured out of the great fiery mountain, bringing death and devastation with it as at Pompeii and Herculaneum near by, had yet in decomposing made the richest and most fruitful of soils, transforming the region into a paradise. Even before it is decomposed, lava is worked up into many beautiful forms, including a very exquisite glass of extraordinary lightness. When your life is overwhelmed with the lava-flow of a great sorrow, extract a harvest from it. Gethsemane is not a wilderness; it is a garden.

Joseph Roux, the famous French mystic, once wrote: "A whole heaven is contained in a drop of dew, a whole soul within a tear." If this is true of our tears, how much more of Christ's! They mirror the universe of God's love. Mrs. Oliphant beautifully wrote: "Nothing but infinite pity is sufficient for the infinite pathos of human life." And in the tears of Jesus we find infinite pity.

Gethsemane is not only the home of pity, it is a school of prayer. The same Paxton Hood whom I have just quoted was once visiting a dying saint and asked him, "How are you today?" This was the noble answer: "My head is resting on three pillows: Infinite Power, Infinite Love and Infinite Wisdom." While his three weak human friends rested their heads on the unanswering ground, Christ sought those pillows for his great weariness, and he found them, as we may.

Not even he found them at once. The first lesson in the prayer school is perseverance. Dr. Goodell says, "We pray and run away. We do not wait to see if God has not some great gift for us." He reminds us of the comparison of the old Puritan preacher, Manton, who said that our prayers are like silly boys who knock at a door and then take to their heels without waiting for some one to answer the knock; but a man that has business will knock and knock again, till he gets an answer.

The heart of Gethsemane is in the words, "Not what I will, but what thou wilt." A sea-captain's child was in the cabin, journeying through her first storm at sea. She woke up with a start in the midst of the turmoil, and cried in alarm, "Where's father?" The answer came, "On deck, watching the storm." "Then I'll go to sleep," said the trusting child; and she did.

Mrs. Wilcox sings:

> God pity those who cannot say,
> "Not mine, but thine"; who only pray
> "Let this cup pass," and cannot see
> The purpose in Gethsemane.

The sleepy disciples did not see it then, but they came later to see it. Christ was wonderfully patient with their slowness and their lack of sympathy, and he will be as patient with ours. All he asks is that we follow him into Gethsemane as close as we can, and learn as fast as we can the Gethsemane lessons.

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, October 18, 1914. In the Garden of Gethsemane. Mark 14: 32-42. GOLDEN TEXT: "Watch and pray, that ye enter not into temptation." Matt. 26: 41.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

All our watching and praying may not avail to ward off experiences of trial, sorrow and suffering; but they will prevent these bitter experiences from becoming occasions of failure and remorse. There are certain cups that may not pass from us. They have to be drunk to the dregs. Such is our Father's ordination. But if we watch and pray, *they* become sweet, because they contain our Father's will; and *we* become strong, as though an angel had ministered to us of his immortal strength. So our Lord found it, and so we shall find it. The sentry dares not sleep, when the night is dark and the foe is creeping up the slope. But if we fail in the agony of the clash, we are not disowned or dismissed the service. He who has been tempted in all points as we are—our faithful and merciful High Priest—makes excuse, knowing full well that we have miscalculated our powers, that out of defeat we shall learn victory, and that our anguish will be the strait gate of our entrance into perfected and radiant blessedness.

The Agony of Christ

By Arthur H. Howland

BEFORE attempting either to teach or recite this lesson study the accounts of Christ's experience in Gethsemane in all three of the Synoptic Gospels. Note carefully the wording of the various descriptions of what Jesus went through during this bitter hour, and try to conceive what his agony was like, remembering that they are not words about a weakling or a coward, but the stanchest, bravest soul that ever lived.

Think of the wildest, cruelest pain you have ever suffered, pain that made you writhe and sweat, pain that gripped your heart and racked your brain and tortured your soul, pain that sickened and choked you until it seemed that death itself was touching your throat, pain that made the sunlight fade from the earth if it was day, or blotted out the stars if it was night—then know that all this, multiplied infinitely, fails to reach the measure of the agony of Jesus in the Garden of Gethsemane.

What was the nature and cause of his suffering we shall probably never know, just as we shall never know its depths. There was some mysterious connection between that grief and the sins of the world, your sin and mine. In some incomprehensible way he began to bear there what he finished bearing later upon the cross, the real woes which are the fruit of the world's sin. Paul declares that he was made "a curse" for us. (Gal. 3: 13). He says again: "God made him to be sin for us, who knew no sin." (II Cor. 5: 21). Facts like these were in that strange cry he uttered from the cross: "My God, my God, why hast thou forsaken me?" Facts like these, not any shrinking from mere death or from physical pain, made him writhe in the Garden with the agonizing plea: "If it be possible, let this cup pass from me."

Even mature Christians are apt to be sorely tried and puzzled at times by the baffling question why there is so much pain in the world. Not necessarily their own sufferings, but the sufferings of all people perplex and dismay them. What does it mean? Why is it allowed? The answer is Gethsemane—and Calvary. It seems to be the only way certain things are gotten.* We must pay the price; so must nature; so must the human race. So must God. We see him beginning to pay the price—there in the Garden and later on the cross. Knowing, as we do, who Jesus was, we know that his sufferings were the sufferings of God. Now we can begin to guess the measureless depths and heights and breadths and lengths of his sympathy and pity, which mean that greatest, that ultimate fact in the universe—HIS LOVE.

*The "Sky Pilot," in Ralph Connor's sweet story, told Gwen of the cañon flowers that could only grow because the Master of the Prairie had smitten the Prairie with a furious storm, tearing a great gash in its breast. Only here, protected from the winds, could the seeds of the sweetest flowers take root and come to blossom. There are sweetnesses and charms and beauties of character that can come only by the bearing of bitter griefs.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syrian Mission

GARDENS in Palestine are found mainly in the environs of the larger towns and owe their existence to springs and fountains whose precious waters give life to the fruits and flowers, orchards, parks and pleasure grounds which enter into the Oriental conception of Paradise. Where no running stream exists they depend for life upon capacious cisterns which "drink water from the rain of heaven." They are always carefully enclosed and protected by hedges, walls and ditches, and the traveler is surprised amid the heat and glare of the Syrian sun to enter their pleasant pathways and find retired and shady nooks under embowering greenery. Their secluded recesses have always been a favorite resort for purposes of devotion. They are often the gathering place of families and friends and the tokens of peace and security is when a man may sit in safety under his own vine and figtree.

The plots are usually small, carefully hedged and guarded by gates; and almost everywhere have their own local names which become endeared to families by centuries of family ownership.

Gethsemane was certainly the garden of a friend of Christ and his disciples, where they often met in safe seclusion and rest. Its name was fixed most probably by the existence of an olive press which almost insensibly connects itself with the crushing and grinding of that pure spirit in the agony of that supreme hour.

The traditional Garden of Gethsemane at Jerusalem is reached in a few minutes from St. Stephen's gate by walking into the valley and across the bridge that spans the Kidron. It is still a quiet and secluded spot. A stone wall encloses the irregular square of seventy paces, inside of which are eighty very ancient olive trees and a well of water. It belongs to the Franciscans and has been reverenced since the fourth century. Some cling fondly to the idea that these ancient and gnarled trunks were listeners to the agonizing cries of the Saviour on that fateful night. Others doubt the accuracy of the tradition which locates Gethsemane too near the city, but all agree that the real spot cannot have been many feet away from this site of most ancient tradition.

For us Gethsemane is in the heart of the race—the heart of human history—love inexpressible, guiltless, divine, atoning for human worthlessness and sin.

SUNDAY SCHOOL LEADERSHIP TRAINING

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

The Assistant Superintendent

I. For study with class, one of the following books on Sunday School Organization: *The Efficient Sunday School* (Cope), *The Organized Sunday School* (Axtell), *The Graded Sunday School* (Meyer), *The Sunday School at Work* (Faris).

II. For specialization study at home, one of the following books relating to Methods of Administration: *Modern Methods in Sunday School Work* (Mead), *The Superintendent and His Work* (Brown), *How to Conduct the Sunday School* (Lawrance), *Ways of Working* (Schauffler).

III. *Method Material.*

The assistant superintendent should have a distinct place and recognized duties. Many assistants are mere figureheads or policemen to keep restless boys repressed. The real assistant will be hands and eyes and feet for the superintendent, while the latter is upon the platform. He is the field officer keeping the ranks in line with the general plan.

In the larger school there may easily be several assistants, each charged with special service as in any well ordered business. And there may be assistant superintendents who are superintendents of departments. But in the small and average school, there is but one assistant superintendent, who is charged with a number of different tasks. These tasks are here suggested.

1. *He creates atmosphere.* This he does by being on hand a half hour before the session to shake hands with teachers and scholars as they enter, welcome the stranger and greet the new scholar. His smile, his word of inquiry, of good cheer and encouragement is the oil that makes for the smooth running of the machinery.

2. *He watches ventilation.* Many a church and school session, and the spiritual impression of a carefully wrought-out program, is spoiled by insufficient or bad ventilation. The devil and the sexton are often in league to neutralize the Gospel. And the time to start the proper ventilation of a room is not in the midst of the session, but an hour before it. If the school immediately succeeds the church session the assistant superintendent should see that air is admitted during the change and while the school is standing during the opening hymn. The Sunday school should take a few lessons from the public school in this matter of change of air for school efficiency.

2. *He arranges preliminaries.* He will organize the boys as helpers to see that song books, Bibles, hymn and announcement board, and chairs are in place in advance of the session. These boys may be designated with a helper's badge.

4. *Assignment of scholars.* The first impression upon a new customer is frequently lasting. It is good business for the kingdom to make the right first touch upon the new scholar's life. The assistant superintendent can do this by his welcome, his introduction of the scholar to the secretary, for registration, and the scholar's introduction to the class. The scholar will be told by the assistant that "if the goods are not satisfactory," if the class is not congenial, a change will be made upon application. This will frequently save the loss of a customer.

Continued on page 943

OUR MAIL-BAG

NOTICE

[illegible]

Questions and Answers

J. S., Wilmington, Mass. 1. Did Christ in the flesh on the cross bear the sins of the whole world, and if necessary believe that he was cut off and lost from God? 2. Can we have assurance of eternal life? 3. Can we personally be supposed to know that we are forgiven, or are we only to believe and trust the promises? 4. What is understood by finding rest? 5. Can we find it in other ways, besides those of prayer or repeating scripture passages?

1. Yes, undoubtedly. That is precisely the gospel message. 2. Again yes.

> My hope is built on nothing less
> Than Jesus' blood and righteousness.

3. That is wide from that as we continue to trust Christ we shall have further "assurance." That is as we find the promises true, as they bring us peace and hope, as we grow more acquainted with him, our confidence grows greater. Every day that he keeps us strengthens the evidence that he will continue to keep us. 4. We get more faith in the ways already touched upon and also by earnest and constant work for the Master. So we use it to help others in his name and as we observe how his grace is sufficient for them as well as for ourselves our faith grows brighter and firmer. 4. Various schools of theology differ about this doctrine of "assurance." Some saints and scholars are so impressed with the fruitless and vagaries of the human mind that they cannot understand how a human being can be sure of certain things relating to the Infinite and divine. Others, and these are the many, the people, find by most Protestant terms with their "sure word and as assurance." Hope," "trusting," "knowledge" are favorite New Testament words. The apostles were absolutely sure that Christ had redeemed them and was their friend. Many other souls have had and many still possess this same experience. They know and like Gregory Thaw put it "they would never call it self-love could that ever save. They set out to accomplish that." One thing I know, that whereas I was blind now I see." They knew they were to endure and depend on God, now they knew they love and trust him. They began by believing the promises because others had found them true, now they believe them because they have found them true. Study II Tim. 1: 12; I John 2: 3, 5; 3: 14, 19, 24; 4: 13, 16; 5: 13, 14, 15, 19; Rom. 8: 16, and 5. Many things would be an evidence of a spiritual kind, or at least of a desire for spiritual life, but the question is, Satan: "Do we love [illegible]" That is the one test.

Q. E. F., Akron, Ohio. What is meant by "the testimony of Jesus" in Rev. xix: 10? Have all Christians this testimony? What is meant by prophesying in this case? Does it seem to imply an office, as to Daniel [illegible] verse?

The "testimony of Jesus" means as it is used elsewhere in the Revelation, the testimony of the Christian to Jesus as shown forth in his witness. For Jesus, the glorified as he who said what Jesus in this world he was none the less the man Jesus. All Christians should [illegible] have this testimony. They should be able to state, humbly, simply, [illegible] what Christ has been to them and what he means to them. Study to be workers on the principle laid down in Christian Science and Angels, or "The Life of Emphasis." So the New Testament is filled with the testimony of Christians to the power of Christ in giving victory and [illegible] in conformity with the requirements of the Holy Spirit.

C. F. D., Delaware, Ohio. [illegible] Abraham [illegible] two of the sons and those of the [illegible] mother, and also their families. 2. Why [illegible] Omar Khayyam and Robert Browning?

J. S. F., Boston, Mass. [illegible] Secretary of the Interior, Union Theological Seminary, Columbia University, Union Theological Seminary, [illegible] and many other universities, Amherst, Williams, Bowdoin, Dartmouth, Wesleyan, Union, Hamilton, George Washington University, the Johns Hopkins University, the Catholic University of America, the Universities of Virginia, Chicago, Michigan, Wisconsin, Minnesota, Nebraska, Colorado, Stanford, California, and the Universities of Oregon and Washington. Kipling, "Wandering," "Knowledge" are favorite New Testament words. The apostles were absolutely sure that Christ had redeemed them and was their friend. Many other souls have had and many still possess this same experience. They know and like Gregory Thaw put it "they would never call it self-love could that ever save. They set out to accomplish that." One thing I know, that whereas I was blind now I see." They knew they were to endure and depend on God, now they knew they love and trust him. They began by believing the promises because others had found them true, now they believe them because they have found them true. Study II Tim. 1: 12; I John 2: 3, 5; 3: 14, 19, 24; 4: 13, 16; 5: 13, 14, 15, 19; Rom. 8: 16, and 5. Many things would be an evidence of a spiritual kind, or at least of a desire for spiritual life, but the question is, Satan: "Do we love [illegible]" That is the one test.

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international treaty. The Samoan Islands, for instance, were formerly [illegible] west of the line, and [illegible] by Islands [illegible] now they are considered to the east of it and recovered by American time.

C. P. B., Guelph, Ia. What concessions did Servia, Montenegro and Bulgaria obtain from Turkey in the late Balkan War?

The first treaty (May 30, 1913) between the Allies (Servia, Bulgaria, Montenegro and Greece) and Turkey gave the former all Turkey in Europe west of a line drawn between Enos on the Ægean Sea and Midia on the Black Sea, leaving the future of Albania in the hands of the Powers. But the Allies quarreled over the spoils and war was resumed, Bulgaria making a fierce attack on the Greeks and Servians. Finally a peace was patched up and Bulgaria was given Adrianople and a [illegible] of coast on the Ægean Sea. Servia got her territory nearly doubled, but was not given a seaport. Greece obtained possession of Salonica and the Ægean seaports as far as the Bulgarian line. Montenegro was slightly enlarged, but did not get the city of Scutari, for which she fought.

A. G. M., Minneapolis, Minn. When were the first dykes of Holland built?

The famous sea dykes of Holland, the Westhaperse dyke and the Honsterssene Zeewering, or sea defense, were began respectively in the first and second halves of the 15th century. The first has 4,000 yards and the second 4,900 yards. These two great dykes were reconstructed at enormous expense by the state during the years 1869-1884.

M. W. T., Ridgefield, N. J. 1. What is meant by the "unwritten law"? 2. Give a list of the foods containing starch.

1. A law which rests on custom and not on a written command, decree or statute. Specifically the term is applied to a custom in some communities granting a measure of immunity to those who commit criminal acts of revenge in support of personal or family honor. 2. Bread, potatoes, and the various forms of food containing a large percentage of sugar. These belong to the class known as carbohydrates or those rich in carbon, oxygen and hydrogen, chemical elements necessary to the body.

F. B., Xenia, Ohio. Please give the religious statistics of the United Kingdom of Great Britain and Ireland.

Church of England (P. E.), 22,000,000; Roman Catholic, 6,500,000; Methodists, 2,500,000; Scotch Established Church, 2,100,000; Scotch United Free Church, 2,000,000; Congregationalists, 800,000; Baptists, 500,000; Irish Presbyterians, 500,000; English Presbyterians, 200,000; Jews, 170,000; Unitarians, 80,000; Salvation Army, 50,000; Quakers, 20,000; Swedenborgians, 18,000; Catholic Apostolic, 12,000; Moravians, 9,000. Various bodies not listed, 7,000,000; making up a total population of 45,000,000.

A Friend, Missouri. It is very clear from your letter that you are being needlessly tormented by doubts and self-accusations which come from your own imaginings or from the tempter, rather than from the Holy Spirit. It may be very comforting to know that there are many cases like yours where sincere soul's have suffered great torment because of similar accusations and fears. Do you not see in the first place, that these feelings cannot be responses from God because if they were they would be definite and emphatic. When God accuses us of anything we know exactly what he means. He does not torment and perplex us by talking in riddles and in enigmas. Jesus said: "My sheep know my voice." It is one of the offices of the Holy Spirit to "convict," for conviction of sin is such a definite thing that we know exactly where and just what the wrong is. What God requires in the matter of sin we will see if we turn from [illegible] to him. Remember that what [illegible] is not necessarily that you do or [illegible] but what God has done in the gift of his Son and what he has promised in his Word. On that ground God can forgive us the moment we repent, no matter whether or not we feel it. Your trouble God doubts arise if you [illegible] and [illegible] you in the way. Does the example of Hezekiah which [illegible] to you? He was expressing the sincere desire of his heart in his sickness and God [illegible] him. Please write [illegible] I cannot recommend the Bible from [illegible] but I can promise them [illegible] as we look to God for [illegible]. [illegible] whether it is necessary for the [illegible] before you can receive the gift of the Holy Spirit. [illegible] Nothing is [illegible] to believe at once that God has given us his atoning gift, for [illegible] promises to all who [illegible] and [illegible] and [illegible] are [illegible] as many as the Lord our God shall call." Acts 2: 39. Read the wonderful promises for cleansing and for the filling of the Holy Spirit, Ezek. 36: 25-27; Zech. 13: 1; II Cor. 7: 1; Rom. 6 (the whole chapter); Heb. 10: 1-23; I Thess. 5: 23-24; and Heb. 13: 20-21. Take your stand firmly upon these and other promises, believe that God meant them for you, and refuse any longer to live in fear and distress. He is *abundantly* able to save and will save "to the uttermost."

A. W. W., Muscatine, Iowa. There is a question upon which our Sunday school class has debated three times: "Was there any real virtue in the water of the Pool of Siloam, or was it a superstition?" The Revised Version does not mention the angel troubling the water.

In the account in John's Gospel, fifth chapter, it is made clear that there was a popular belief that the pool possessed certain healing qualities at the time of the "moving" (or inflow) of the waters from the hidden springs. This may or may not have been based on superstition or on some tradition concerning the pool. It should be noted, however, that Jesus (in John 5: 6-8) said nothing about any wonderful virtue in the waters of the pool; if there was a tradition or superstition on the subject, he simply set it aside and cured the infirm sufferer where he lay. In the case of the blind beggar at the pool of Siloam (John, 9th chapter) there is frequently a misconception in the mind of the reader. Jesus did not tell the blind man to wash "in" the pool, but having anointed his eyes with clay and spittle, directed him to wash "at" the pool—to cleanse his eyes of the moistened clay with which, under the divine touch, the miracle of restoring his sight was accomplished.

Miscellaneous

W. T. E., Holmesburg, Pa. No official figures available on the subject. Any answer would be mere guesswork.

F. B., Seneca Falls, N. Y. Write to Secretary, U. S. Civil Service Board, Washington, D. C., for all information.

Mrs. D. S. J., Highlandale, Miss. None of the original New Testament manuscripts are now in existence.

P. L., Lindsay, Ky. The chief products of the Philippines are rice, copra, abacá (Manila hemp), sugar, corn (maize), and tobacco. There are not many farms, and agriculture is still in a very primitive condition.

M. C. R., Roanoke, Va. The average depth of all the oceans is about 2,500 fathoms. The greatest depth ever reached was 46,236 feet in the South Atlantic, midway between the islands of Tristan da Cunha and the mouth of the Rio de la Plata.

G. M. D., Muscatine, Iowa. The Lord's house should not be used for any purpose that will detract from its dignity or lose it the respect of its members. There are many things which, however proper they may be elsewhere, are distinctly out of place in a building consecrated to the Lord's service.

Mrs. J. R., Hanover, Pa. 1. George Washington is credited with the authorship of the words: "That little spark of celestial fire, called conscience." 2. The sentence you quote is not in the Bible.

A. M. S., Sandpoint, Idaho, writes in reference to a recent Mail-Bag paragraph: "The Edda is not a Bible and is not so considered by the Scandinavian people. It is nothing more nor less than fairy tales (folk-lore). Norway stands high in education among the nations of the world."

S. D. A., Caldfield, N. Y. According to the best Bible scholars, Manasseh's reign began B.C. 697 and ended B.C. 642—fifty-five years. His birth is fixed at B.C. 709, twelve years before he ascended the throne. His reign was longer than that of any other monarch of the house of David.

I. E. B., Gatto, W. Va. Metaphysics and psychology are closely allied, yet there is a distinction. Metaphysics is the science of first principles of being and of knowledge, the reasoned doctrine of the essential nature of fundamental relations of all that is real. In short, it is an application of the principles of philosophy to the principles of any particular science. Psychology is the science of mind and soul that treats inductively of the phenomena of human consciousness and of the nature and relations of the subjects of them. It is simply philosophy of the mind.

Mrs. C. L. T., Auburn, Mass. It would be very unusual for a church to have an application for letters of recommendation to another church, from a former member who had moved away over twenty years before, and had never attended in all that time. There are many changes in twenty years, and we can hardly conceive of any combination of circumstances that would justify granting such an application. If the absentee wishes to join another church, he can make confession of faith and so become a member in good standing again.

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FLOWERS FOR THE DEAD

Continued from page 929

"You gave orders for the necessary arrangements?" Herrin inquired.

"Yes."

Anderson, who was the son of the largest stockholder, and who owed his position, which was a rather superfluous one, to the relationship, stirred uneasily in his comfortable chair. He had the feeling that something out of the ordinary was about to happen, and he disliked the unusual. Until his present position, he had never come in contact with what he termed the "common class," and their ignorance, he acknowledged, irritated him. The presence of Lige in the office annoyed him. He wondered impatiently what business he had there anyway. It was decidedly unpleasant, he thought, to have a fellow like this running into the office to announce that his "baby was dead." Anderson resolved to speak to Blake about this custom of laborers running to the office with every little trouble. He was thinking that perhaps he had better walk over to the plant until Herrin was through with this fellow, when Herrin spoke again.

"Is there anything more we can do for you, Lige?" he asked in a much gentler voice than he had at first used.

Blake suddenly pretended deep absorption in his accounts, yet paused, with uplifted pen, for the answer. He, too, had the feeling that something not altogether pleasing was about to occur, and mentally abused himself for having failed to mention the matter of the baby's demise to Herrin, for the furnace town was small and the superintendent had rather prided himself on keeping in touch with the daily happenings, especially those concerning his workmen. Yet it was unusual for one of the men to come to the office except on important matters, and Blake found himself listening intently, almost anxiously, for the reply to Herrin's questioning.

"It's too late to do anything that'll count, Mister Her'in."

The dull note of despair in Lige's voice seemed to lend an added chill to the already gloomy atmosphere of the room that had been so bright a few moments previous. The three listeners moved restlessly, as by a common impulse, and Anderson decided he would certainly go in for a moment if the interview was prolonged.

Lige, innocent of the discomfort he was causing, went on in the same hopeless voice.

"I come to see," he said, "if there ain't places where folks can get flow'rs in the winter time; I thought you orta know if they was sech places, Mister Her'in, an' if you can get me jest two or three little blossoms fer my dead baby I'll work fer'm a month if need be."

There was a moment's tense silence. And when Herrin answered, there was a strained, unnatural quality in his voice.

"Yes, there are places, Lige," he said, shading his eyes—perhaps from the too bright glare of the fire—"where flowers grow the year round. I'll—get them—for you. Anything else?"

Blake stared at the figures on his ledger, wondering at their odd dimness, and Anderson gazed at Lige as if he thought he had discovered a new species. It was simply astonishing—incredible. Surely his ears had deceived him—that this stooped, coarse-featured day-laborer with great toil-hardened hands hanging awkwardly at his side for a moment, then turning the makeshift hat, should want flowers to put in a dead baby's hands. Flowers! when in all probability he wasn't earning enough to buy plentiful meat and bread. Anderson had quite forgotten his intention of leaving the office by this time. He leaned forward eagerly, gripping the sides of his chair unconsciously, as he waited to hear what more this strange creature might ask.

"No," Lige was saying, "there ain't nothin' else you can do fer my baby, Mister Her'in, exceptin' the flow'rs. Seemed like Aily couldn't bear it 'ithout some kind o' posies—she was takin' some old faded-like, store-bought flow'rs off'n her hat to put in the baby's hands, when I left, an' seemed like I jest couldn't stand for it to have them kind."

Herrin moved uneasily. He wished Lige would go. The subject was certainly far from a cheerful one, and he was pondering on some kind way of dismissing him, when Lige's next few sentences sent the hot, surprised blood to his face.

"I'll be mighty thankful fer yore kindness, an' I'm a hopin' Aily 'll feel the same. You see, Mister Her'in, Aily thinks if we'd a lived in a—a sort of warm-like house — the — baby wouldn't a died jest now."

A smothered exclamation came from Blake, and Herrin half rose. Only Anderson appeared undisturbed, as Lige, looking beyond them, his face set and furrowed, continued with unconscious pathos:

"I'm a tryin' to believe myself it would a happened jest the same if we'd a bin som'ers else, but it might be I jest want to think that way so's the hurt won't be any wors'n it is, and if Aily's p'int of view is right, Mister Her'in, seems like to me you air the one who orta know about it. I told Aily maybe you ain't never bin inside them little houses down there by the dump where a lot of us fellers live b'cause they ain't no other place fer us.

"No — I haven't — Lige," Herrin slowly admitted. "What about them?"

Lige was visibly embarrassed and his expression was pitiable.

"They ain't—much—hou-ses at all, Mister Her'in," he stammered. Jest kind'r stalls, where we men folks git our feed an' sleep. I mean they ain't ve'y—ve'y—"

Lige paused as if searching for a word that would not give offense.

"Go on," Herrin encouraged.

"You see, they ain't so bad fer us men, Mister Her'in—is what I mean, but the wimmen and children are there all the time and they ain't no way of keepin' warm when it's bad, fer the snow and rain comes in through the cracks in the wall and the wind blows up through the floor where the boards don't come nigh t'gether. W'y, Mister Her'in, sometimes when I see my little fellers a-shiverin' on a old bed quilt b'fore the fire, I jest feel like Aily did the time she was a-wishin' she might die b'fore ernother one was borned. I don't let on to Aily like I see how bad it is, fer there don't seem any way of changin' things much fer a po're man. But I get to thinkin' sometimes if men like you, Mister Her'in, and Mister Anders'n and Mister Blake here, could know us workin' fellers a little better, you might try to get big comp'nys like this to give'm a little better houses to live in.

"Aily told me how nice an' warm it air up to yore place, Mister Her'in," Lige continued, uninterrupted. "She was ther' once't to carry home some washin' and she said as how it was the purtiest place she ever seen, with its carpets an' easy-like cha'rs. But I couldn't help thinkin' most of how warm she said it was—they ain't much danger of yore little fellers a-gettin' the croup, Mister Her'in, and I'm shore glad fer you b'cause it's pow'rful hard when one is took so—so—sudden like."

There was a break in Lige's voice and Herrin left off staring at the fire and looked at Blake.

"Have you been in those places?" he interrupted in rather husky tones. "Surely, they can't be so bad as Lige thinks."

"Bad! they're worse! Just rat holes," snapped Blake, in a vain effort to speak naturally.

Anderson, with a peculiar expression, motioned them to silence. "The—the children have—plenty of—er—warm clothing, haven't they, Lige?" he questioned.

A flush crept up through the pallor of Lige's face.

"I—I—do the best I can fer'm, Mister Anders'n," he defended. "Aily said onc't though, that all I pervided was changin' rags," he acknowledged sorrowfully. "I'm a hopin'," he continued, "to do better'n that sence I got the engine job, and me and Aily's bin plannin' mayby we could save up and buy us a little place sometime. I —I guess it's likely you don't know much erbout po're folks, Mister Anderson, and you won't see, I reck'n, why we jest—sort o' live fr'm hand to mouth. It ain't because we don't work, but it jest seems mighty hard to git a start if you air born po're and stay on amongst pore folks. You feel like you oughta help'm, and you ain't learned how to do nothin' that'll pay much, and ain't got no book larnin' to help you climb anywhere, and when you git mar'ed and the little fellers start to comin', and the doctor has to be paid fer and eatin' and rent, they ain't much left fer clo's. I—I use'to think if ther' warn't so many of 'm I might do better by the others, but—but sence—sence the baby's bin took—seems like I'd give anything in the world, if I had it, to be free fr'm ever havin' such a thought."

Lige paused, drawing his frayed sleeve across his eyes, and then, as if unable to go on, without another word went slowly from the room—fumbling the latch through a blur of tears.

. . .

A bright blaze flared in the grate of the little newly finished house which had been built for the company doctor's office. The walls were neatly papered, and before the fire, in lieu of a rug, lay a piece of bright carpeting. A cushioned rocker was drawn invitingly to one corner of the hearth, and opposite, a man's somewhat worn arm chair. There were a couple of children's chairs, also worn, but comfortable looking.

Two beds stood in the back of the room, and folded across the foot of each, lay, apparently, a new comforter and warm-looking blankets, and piled neatly on a chair close by were a heap of children's new underclothing and slightly worn little dresses, shoes and stockings and other garments for little ones.

The room had a peculiar air of expectancy, and presently the door opened from without, and the superintendent of the Warner Coal and Iron Company came in, followed by Aily and Lige, who paused, seemingly confused, just inside.

"Come to the fire," Herrin invited kindly. "I had your things moved over here where it will be a little more comfortable. The rent will be just the same," he continued, ignoring their bewilderment, "and these few extra things here were sent over by Mr. Anderson and Blake, and—and Mrs. Herrin. Mrs. Rogers will bring the children over right away," he concluded lamely.

Herrin turned to leave, but Lige detained him with a respectful touch. "We—we—thank you—Mister Her-'in," he said chokingly, "even if—we cain't say much just now."

"That's all right, Lige." Herrin's voice wasn't quite steady, and giving Lige's big, rough hand a genuine brotherly grip, he was gone, leaving the two looking at each other with an expression where grief and wonder struggled.

Aily was the first to speak:

"Ain't them comfort'ble-like cha'rs, Lige?" she said. "I bet the—children'll be tickled with them little 'ns." Her voice had a ring of grief and weariness, but a dawning interest was in her glance about the room. "W'y—look on the bed!" she continued, discovering the new blankets and the

Continued on page 949

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WORKABLE UNION IDEA

THE Urbandale district in a growing quarter of Des Moines, Iowa, has grown into a spirit of civic, educational and social co-operation by the necessity of mutual dependence. Its territory covers several square miles. When the churches of the city saw it was growing rapidly, each wanted to start a mission there and develop its own denominational interests. But the Urbandale people, who had learned by experience through co-operation that they could unite on other things, said: "Why not have a united church in our community and worship and work together?"

Of course the old question of denominational divisions popped up, as it ever does. But the Christian people of Urbandale really wanted to federate in religion if possible, so after many conferences they decided to build a tabernacle, hold union evangelization services and if possible organize a union or federal church. This meeting resulted in an organization of 130 members, made up of all the strongest denominations in Des Moines, and the raising of $8,000 for a new church house.

It is called the "Urbandale Federated Church" and the double membership idea is unique. The leaders insist that those who come into this church shall continue to maintain membership in their respective downtown churches. If Baptists, they remain Baptists; if Presbyterian, they remain Presbyterian; and so on all the way round the denominational circle. New converts, after a confession of their faith in the Lord Jesus Christ as their personal Saviour, are first received into the denominational church of their choice in the city, and then received into the Urbandale Federated Church. If the convert has no denominational choice, he is first baptized by any ordained Protestant minister he may choose, and is then received into full fellowship, having no other affiliation but that of the Federated Church.

This new organization has a communion service on the first Sunday of each month. They refrain from participation, as a church, in all social activities that would do violence to the teachings of any church represented. They propose to contribute to missions, and will gather funds for that purpose, but will disburse such funds to some one of the missionary activities that is carried on by a federation of the different denominations.

This Federated Church is composed of eleven different Protestant denominations, and its official board has fifteen men on it, representing six leading denominations of Des Moines.

This plan of maintaining a dual membership seems to embody the practical solution of the problem of co-operation in such communities. The principle is a very simple one and no doubt will work where people are prepared for it. R. S. T. WILLIS.

A LABOR BISHOP

A "MAN greatly beloved" has been unexpectedly removed from the field of earth's activities. Bishop McIntyre had won the rare distinction of being loved and trusted by the church, and also loved and trusted by the workingmen.

Robert McIntyre was indeed a bishop; but he always felt himself to be also a workingman. In his study he kept in a prominent place an old trowel with which he had in earlier days earned his living as a bricklayer. He entered the Methodist ministry in 1875, and twenty-three years later, 1908, was elected bishop.

We quote, with permission from *The Christian Advocate*, his last published poem.

THE NAZARETH SHOP

By Bishop Robert McIntyre

I

I WISH I had been His apprentice, to see him each morning at seven,
As he tossed his gray tunic far from him, the Master of earth and of heaven.
When he lifted the lid of his work chest and opened his carpenter's kit
And looked at his chisels and augers, and took the bright tools out of it
While he gazed at the rising sun tinting the dew on the opening flowers
And smiled as he thought of his Father, whose love floods this planet of ours.
When he fastened his apron about him, and put on his workingman's cap,
And grasped the smooth haft of his hammer, to give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke. The farmer must put in his crop."
O, I wish I had been his apprentice, and worked in the Nazareth shop.

II

SOME wish they had been on Mount Tabor, to hearken unto his high speech
When the quick and the dead were beside him, he holding communion with each.
Some wish they had heard the soft accents that stilled the wee children's alarms,
When he won the sweet babes from their mothers and folded them fast in his arms.
Some wish they had stood by the Jordan when holy John greeted him there
And seen the white dove of the Spirit fly down o'er the path of his prayer.
Some wish they had seen our Redeemer when into the basin he poured
The water, and, girt with a towel, the servant of all was the Lord.
But for me, if I had the choosing, O this would them all overtop,
To work all day steady beside him, of old in the Nazareth shop.

III

THESE heavenly wonders would fright me, I cannot approach to them yet,
But, O, to have seen him, when toiling, his forehead all jeweled with sweat.
To hear him say softly, "My helper, now bring me the level and rule."
To have him bend over and teach me the use of each artisan's tool.
To hear him say, "This is a sheep gate, to keep in the wandering flock,"
Or "This is a stout oaken house sill. I hope it will rest on a rock."
And sometimes his mother might bring us our meal in the midsummer heat,
Outspread it so simply before us, and bid us to sit down and eat.
Then with both of us silent before him, the blessed Messiah would stop
To say grace, and a tremulous glory would fill all the Nazareth shop.

Oklahoma City, Okla.

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SUNDAY SCHOOL LEADERSHIP TRAINING

Continued from page 939

5. *Substitute teachers.* To arrange for the class of the absent teacher is one of the chief functions of the assistant. Those absences occur in every school through sickness, indifference, visits out of town, etc. They cannot always be anticipated and usually the superintendent is not advised of such absence in time for arrangement before the session. The following are some successful plans that have been used to cure the substitute difficulty.

(a) In a Southern seminary school each class had both a regular and an assistant teacher, the assistant teacher to be notified by the regular in case of absence, or if this was impossible, by the assistant superintendent in the school session.

(b) Many members of the church and older members of the school will be willing to serve in a once-a-month substitute list to hold themselves in readiness for service as needed, but not more often than once a month. Frequently these substitutes become effective regular teachers after they have had a taste of the work.

(c) Bible classes frequently will delegate a certain number of the class to be ready if needed for substitute service, say one or two or three members, but no member to be asked more frequently than once every one or two months.

5. *Promoting co-operation of scholars in session.* The assistant superintendent will first see that the classes face the platform, that singing books are provided for all scholars, that Bibles or lesson papers or both are in their hands at the right moment, and will promote an *esprit de corps* by a smile, a word of encouragement, a compliment when deserved. Scowling and scolding pay poor dividends. The expression of the scholar's energy in hearty singing and a physical change at the right moment should be sanely promoted if we would capture the jewel of the soul, which lies within these physical limits.

7. *He will help a discouraged teacher.* Often the teacher is having a hard time through the failure to reach the one or two key pupils and is at a nervous tension. The alert, tactful assistant will have his eyes on such a storm center, will "drop in" the class at the opportune moment and by an illustration from life that will relate to the lesson, will capture the scholars' attention, give the teacher a chance to rest for a moment and readjust her plans. The assistant should have several live lesson stories always ready for these emergencies.

8. *He protects the teacher.* He will see that the teacher is protected during the lesson from interruption by the secretary, by ticket venders, and by visitors. The teacher is entitled to the lesson period sacred from disturbance.

9. *He notes weak spots.* He will note and report to the superintendent such weak points as an irregular teacher; a scholar who may give trouble that may be cured by a friendly talk by the superintendent or an invitation to the superintendent's house for a social hour; a teacher who needs a special letter of encouragement from the superintendent.

10. *He notes promising new material.* From the substitute teachers force or young people growing into strength in the later teens, he will gather names for permanent service as teachers or school workers to suggest to the superintendent.

11. *Visitors.* To visitors the assistant carefully explains the purpose and plans of the school. Special visitors may be introduced to the superintendent. Some literature of the school should be given to visitors and a card of welcome sent them later.

SUNDAY SCHOOL WORKERS' ROUND TABLE

By Frank L. Brown, Joint General Secretary World's Sunday School Association

—I AM MAKING SOME special study of the subject of teacher training, and very much desire some practical information.

1. How do you actually secure your Sunday school teachers?
2. What provision do you make for training them?
3. What percentage of them avail themselves of the provision made?
4. If some do not avail themselves of it what in your judgment are a few of the principal reasons?
5. What is your Sunday school enrolment?
6. What is your average attendance?
7. What system of lesson helps do you use?

—*W. C. P.*

1. We secure the bulk of our teachers from young people of the Senior Department—from 16 to 20 years of age.

2. We put these young people in a teacher training class at 16 for two years' training in Hurlbut's *Normal Outlines.*

3. Practically all of those starting in the class complete the work, and are ready for teaching service at its conclusion in the Junior or other departments.

4. The privilege and duty of such service may not have been rightly presented. Class ties may prevent some. There are two ways of overcoming this. The one chosen can study the course with the training class without surrendering membership in the old class. We have found a good plan was to make a training class out of those promoted at 16, using their teacher as the teacher of the training class lessons. This preserves the class unity.

5. Our active enrolment is about 2,900; Cradle Roll and Home Department, 400 additional.

6. Our average attendance outside of the summer is close to 1,600.

7. We use the graded lessons as far as the Senior Department.

—HOW WOULD YOU SUGGEST building up the Cradle Roll Department of the Sunday school?

(a) First get as a superintendent, if not a mother, then some girl with a motherly instinct.

(b) Give out enrolment cards, with a place for the baby's birthday, to the members of the school and members of the church, the pastor and superintendent to urge the interest of members in securing names.

(c) Organize a visitation of the neighborhood to secure names of babies and birthdays from homes both Christian and non-Christian.

(d) When names are secured, send a letter acknowledging membership of the baby, or, what is better, call with the certificate of membership. This certificate you can secure from the denominational publishing house or from such Sunday school concerns as Goodenough and Woglom Company, 122 Nassau Street, New York.

(e) Ask for a picture of the baby, and group it with other baby pictures, and hang on the walls of the Beginners' or Primary room.

(f) Keep a roll of the Crandle Roll and have this roll hung up in the primary room, together with a "Heavenly Cradle Roll," the names of babies who have died.

(g) Initiate the new baby by marching with it around the room in the beginners' or primary mothers' march.

(h) Send a birthday remembrance on the baby's birthday—a birthday picture card, a rubber ball—with some message that will touch the mother's heart.

(i) On Christmas and Children's Day be sure the babies are remembered in a special way.

(j) Start a Cradle Roll Mothers' Class and get these mothers to work in securing names of babies from their friends and neighbors.

(k) Plan a campaign for a definite number of names for the Cradle Roll.

One Sunday school issued a call for "250 new Cradle Roll babies by April 5, 1914."

This was printed on the reverse of an enrolment card with the following announcement:

"A silver school pin to each person bringing into membership five new Cradle Roll babies. A sterling pin for ten new members.

"*Requirements.* Baby must be under three years of age.

"Reverse side (enrolment) must be properly filled in.

"*Cradle Roll Class.* It is a happy, attractive, restful meeting-place for mothers and babies. Tables for babies to play at, under direction of solicitous and watchful teachers.

"*For Mothers.* A strong, active mothers' class in sight of the babies. A place to come and enjoy a Sunday afternoon, forming pleasant acquaintances."

HOUSEHOLD HINTS

A practical father taught book-keeping to his sons while they were very young. To interest them in their work, he gave each an allowance of twenty-five cents a week. Saturday evenings, accounts were gone over, and if they balanced, the boys received five cents as a reward. If an account was not correct, five cents was taken away as a penalty. In a few years a larger allowance was given, out of which the children were shown how to purchase their clothing.

House plants are sometimes killed by destructive worms and insects. It is said that half a raw potato stuck into the earth will attract these pests to itself. The potato should be removed occasionally and the worms or insects which cling to it destroyed. Potted plants may be similarly protected by the use of the old-fashioned parlor match. Stick half a dozen matches, sulphur ends downward, into the earth near the plant. The fumes of the sulphur destroy the animal life without injury to the plant.

It is not always convenient to put all the trunks either in the cellar or the attic, yet one does not like to see them standing around occupying valuable space. One resourceful housewife devised the plan of having a hinged shelf, a little larger than the top of the trunk, attached to the side of the wall and supported by two legs in the front. The trunk was slipped under and the shelf could be conveniently raised when occasion demanded. Pretty figured material covered the top of the shelf and formed curtains for the front and sides.

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Try this easy way to clear your skin: Bathe your face for several minutes with Resinol Soap and warm water, working the creamy lather into the skin gently with the finger-tips. Then wash off with more Resinol Soap and warm water, finishing with a dash of clear cold water to close the pores.

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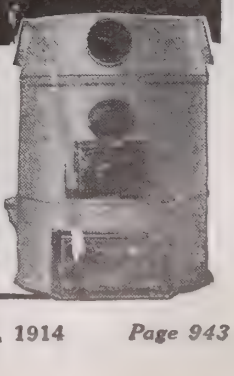

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"Just think! I have not had a pill or a cathartic since I began and I used to take one every night."

"**My weight has increased 30 lbs.** I don't know what **indigestion** is any more, and my **nerves** are **so rested!** I sleep like a baby."

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

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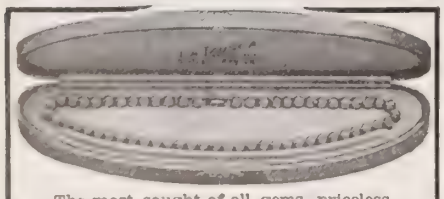

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NATIONAL ASSETS

The New Arizona

THERE is a very general belief, and this many of the encyclopedias and gazetteers have encouraged, that the name "Arizona" is composed of the two words "arid" and "zone," but we think this is quite as inaccurate as Horne Tooke's derivation of "Constantinople" from "Constans the Noble." If space permitted, it would be interesting to narrate here the legend of Arizuma as told forty-two years ago to the writer by the Indians of Zuñi and Moqui, and in a different form, but with the name Arizuma retained, by the Coco-Maricopa of the Gila Basin. This legend clearly sets forth that the region now called Arizona was known before the coming of the white man as the country of Arizuma.

Coronado, who explored Arizona in 1539, has left a fairly accurate account of the country and of "The Seven Cities of Cibola," which we now associate with Zuñi and its dependent settlements, but in no place does he speak of the country as a desert, while he narrates that the people were well clad, well housed, and abundantly fed, "with much treasure of gold, silver and turquoises." That the Arizona of old was a fertile, well-populated land is evidenced to-day by the ruins that strew the valleys of the Colorado Chiquito and the upper stretches of the Gila, while acéquias, or irrigating canals, can be still traced across valleys and along mesas from which running water has long since disappeared, indicating recent climatic changes of a violent character.

Arizona promises to rise to greater wealth than when of old the fabled Arizuma ruled over an emerald realm and a prosperous and contented people. Modern enterprise has enlisted modern science in her service, and together they are making a new Arizona. They are building new canals along the valleys and leading the living waters to the hot lands, where spring up the fruits of the tropics and the cereals of the temperate zones. On the ruined dwellings of races dying or vanished, villages and towns are springing up, and schools and Christian churches are taking the place of the ancient estufas, wherein the sacred fires were kept burning in honor of the sun-god.

On Arizona mesas, supposed to be arid a generation ago, over one million sheep are feeding to-day, and eight hundred thousand cattle graze to fatness in the shadows of the giant cactus. Long before the pioneers dreamt of the agricultural possibilities of the new Arizona, the mineral wealth of the territory had been partly explored, but it will be long before it is fully exploited. It was only yesterday that the government woke up to the timber wealth of the territory and stretched out its paternal hand to preserve the fine primitive forests still remaining on the San Francisco and Mogollon ranges.

Uncle Sam's Bulb Farm

WHILE bulb-grown flowers of the lily family are to be found, domestic and wild, in every land in the temperate zone where the moisture is sufficient, Holland has been and is preeminently the country of the tulip, the hyacinth, narcissus and crocus. From Holland our florists receive a large part of their annual supply of bulbs, more than one million dollars being spent last year for these importations. With a proper understanding of the importance of this industry, our Department of Agriculture determined to establish an experimental bulb farm at Bellingham, Wash., on the shore of Puget Sound, where the soil and climatic conditions most resemble those of Holland.

In 1908 the Department began work by planting 170,000 bulbs on ten acres of rented land. The plants flourished exceedingly, and without the disease or failures so frequent in the home plantations. In 1911 more land was se-

What and Why is the Internal Bath?

By C. Gilbert Percival, M. D.

THOUGH many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present unconquerable American Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself—who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the American, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes, if there is a local weakness.

The accumulated waste has long been recognized as a menace, and Physicians, Physical Culturists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational and perfectly natural process to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and strong—clearing the blood of the poisons which made it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsements of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found, by disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drugshop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing.

Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon consistently clean drugs must be persisted in, and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality.

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing, as this new process, for in a crude way it has, of course, been practiced for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means: causing less strain on the system and leaving no evil after effects.

Doubtless you, as well as all American men and women, are interested in knowing all that may be learned about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called "The What, The Why, The Way of the Internal Bath." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., at 134 West 65th Street New York, and mentioning that they have read this in THE CHRISTIAN HERALD.

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observation make me very enthusiastic on Internal Bathing, for I have seen its results in sickness as well as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.—*Advertisement.*

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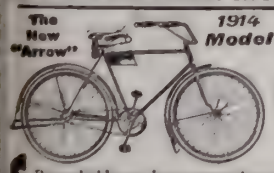

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cured and 869,000 bulbs were planted, producing plants and blossoms superior to those of the same variety in Holland. Already there is a great demand for these bulbs by farmers and florists along the Pacific coast where the cost of transportation from the government station is not great. However, the greatest demand for these government-grown bulbs must come from the East, to which section the freight on such goods is almost prohibitive, for even though the department gives away the bulbs it cannot meet the shipping expense, and so florists and others, along the Atlantic seaboard, find it cheaper to buy their bulbs in Holland and pay for their transportation.

By the introduction of labor-saving devices, unknown in Holland where labor is cheap, the department hopes to lessen materially the cost of production and to increase the supply of bulbs. It should comfort the lovers of the lily family to know that within two years there has come cheap water transportation, via Panama, from Puget Sound, and then we may expect to find each spring our Eastern gardens all ablush and aglow with tulips, hyacinths, narcissus, and crocuses.

Starved Lands

EVERY abandoned farm is a starved farm, a farm reduced to sterility by having all its fertility exhausted. Wide-awake farmers — and happily the number is yearly increasing—are coming to realize that if paying crops are to be won from the land, it must be fed, fed as are the horses that plow its surface, and the man that holds the plow.

So important has become the subject of feeding hungry lands, that the leading governments of the world are paying it more and more attention, for while great armies may be thought necessary to defend a nation, there can be no question as to the fate of a nation whose people are not properly fed. Our own efficient Department of Agriculture has been, and is, so much alive to this need of feeding starved lands, that it is now prospecting our resources with the view to making us independent of foreign sources of supply, for some, if not all the ingredients that go into the composition of proper plant food. One of the essential ingredients is potash salts, an adequate supply of which is assured after certain engineering difficulties have been overcome. Our fields of phosphate, another essential, are the largest in the world, being practically inexhaustible. So far, nearly all the potash used in fertilizing compounds has come from Germany, and that country is now forced by the war to stop the supply exported to foreign countries. Recently it has been discovered that on our Pacific coast, extending from the State of Washington to southern California, there are enormous sea-fields of kelp, the marine flora from which the essential potash can be had at a reasonable cost and in unlimited quantities. The hungry lands cry for food, and the cry will increase and continue, but happily the forethought of our country is making ample preparations to meet the demand.

THE NEW LAND

THE new land, the last land!
Where all our journeys end,
Where shouts of welcome sweep the strand
And friend awaiteth friend!
No eye hath yet beholden;
No foot of man hath trod
Those streets all bright and golden,
The highways of our God.

The new land, the last land!
Which way it lies we know,
For hither are its odors fanned
When soft its breezes blow;
So on we press with yearning,
In toil and service blessed;
By faith the hills discerning
Of our eternal rest.

MARY H. BOWEN.

Sacramento, Cal.

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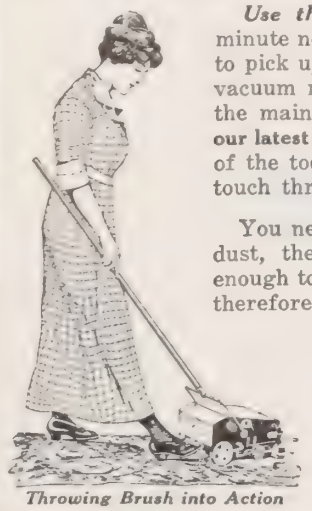

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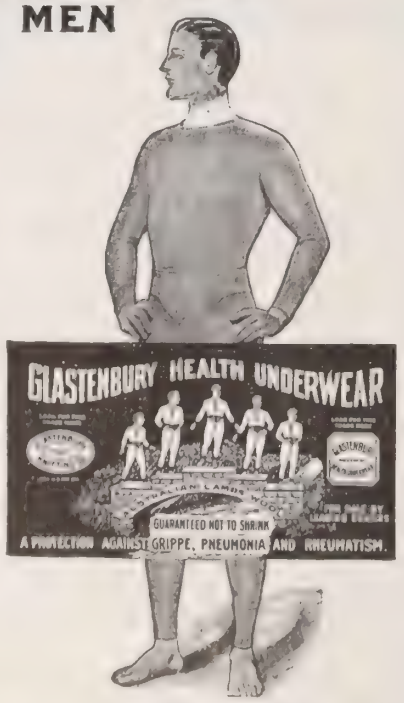

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Map furnished by the Anti-Saloon League

"WET" AND "DRY" MAP OF THE UNITED STATES, JANUARY 1, 1914. BLACK, "WET"; WHITE, "DRY."

A SALOONLESS NATION*

THE question is asked, why not a saloonless nation? The saloon, bad enough at the start, has been growing steadily worse until at last it has so provoked the public conscience and so polluted every form of individual and political life that the people of the nation have determined to destroy it.

The question is also asked: "How is the saloon to be destroyed?" It is being destroyed from the economic side. Great trunk railroad lines will not hire men without a proviso that if they frequent saloons their contract is broken. Almost no great business institution cares for a young man who frequents the saloon. The working people more and more see that the rum shop is their great enemy, that it botches their work, lessens their hours of service and reduces their pay on Saturday nights. Lord Kitchener, the other day, issued an order forbidding the shipment of intoxicating drinks to officers of the English army in the war zone, stating that they were injurious to the men and the service. It is reported that the Czar in this war has forbidden his soldiers to have the vodka which so disabled them in the Russo-Japanese war. And it is also claimed in the despatches that the Czar has closed the saloons throughout his domain in Europe, in the interest of efficiency and patriotism. Secretary Daniels removed the wine mess from the officers of the United States navy, on the ground that it was not good for the public service.

While the saloon is going from reasons of economy, its swifter destruction is from the active, open and united hostility of the Christian Church, which is pretty nearly unanimous in its official declarations against the saloon and in the active participation of the members in its destruction at the polls. The Anti-Saloon League, which had its birth twenty years ago, is an army which has much to do in uniting the Christian churches of various denominations in this warfare against the saloon. There are today 35,000 pulpits opened to its representatives and the various churches of this country give it $1,250,000 annually in collections.

The Third Party Prohibitionists for forty years have been fighting the liquor traffic and have aroused much of the public sentiment which has crystallized into a great anti-saloon movement of today. The Women's Christian Temperance Union has for thirty-five years been a tremendous power in the warfare against the saloon in the wet and dry campaigns and in securing legislation. Other temperance organizations have done their work well. The church temperance organizations are also very busy.

In a free country the saloon has to go by legislative enactment. At the great Anti-Saloon League Convention held at Columbus, Ohio, it was decided to take definite ground and introduce a national constitutional prohibition bill. The temperance organizations of all kinds are united in the effort to promote that bill. Senator Morris Sheppard introduced it into the Senate and Representative Hobson into the lower House of Congress. A delegation of 2,000 men of the Anti-Saloon League and 1,000 women of the Women's Christian Temperance Union marched down Pennsylvania Avenue, Washington, to the Capitol and asked for the introduction and passage of this bill. It is now in the Rules Committee and is not likely to be acted upon earlier than next December.

The greatest temperance legislation so far effected in this country was the recent passage of the Interstate Commerce Amendment Bill, which forbids the illegal transfer of liquor from wet into dry territory, and which, if the law shall be held constitutional, the liquor people themselves say will wipe out at one stroke one-third of all their business in the country.

The greatest victories so far have been won by local option contests, leading in some States to State-wide prohibition, until now, as shown in the remarkable map printed on this page, furnished by the Anti-Saloon League, the saloon has been driven out from two-thirds of the geographical area of the United States, including more than one-half of the population.

There are two chief parts to this big "How"—first, by enthusiastic helping in these local contests; and second by bringing pressure to bear directly upon your representative or senator in Washington by petition, letters and telegrams to vote right on prohibition legislation pending there.

One of the young people's organizations, in its program for Temperance Day, asks the additional question: "When will ours become a saloonless nation?" That is up to you—and to the rest of the good people of America. It will be done as soon as Christian America determines to have it done. But matters are moving rapidly. Since the first paragraphs of this article were written another tremendous battle has been won for the Temperance forces. On September 2 Virginia, by a big majority, put itself into the proud list of States totally "dry."

*"A SALOONLESS NATION: WHY NOT? HOW?" (Temperance meeting.) Hab. 2: 1-14. Christian Endeavor and B. Y. P. U. Topic for Sunday, October 18, 1914. "A NATION WITHOUT A SALOON: HOW AND WHEN?" Hab. 2: 1-14. Epworth League Topic for Sunday, October 18, 1914.

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PREACHING BY THE SEASIDE

NEVER perhaps, since the days of George Whitefield, who first inaugurated field preaching, have such multitudes been reached as at Brighton Beach, N. Y., this summer, through the open air Gospel work conducted by Mr. W. E. Stephens and his associates. Meetings were held on Saturdays and Sundays from 5 to 7 P. M. This is the third year of this work. Last year 133,450 persons were reached; this year the total attendance aggregated *Two hundred and twelve thousand eight hundred and fifty-four*, by actual count with an automatic register, in the hands of an experienced person who registered only those who stopped and tarried to hear: 212,850 persons reached by the gospel message at an expenditure of two-tenths of *one cent* per soul.

The highest number of attendance in any one day was 16,625—on August 31. These services consisted of singing, Scripture reading and short Gospel talks directed to the passing throng. The object was to reach the non-churchgoers, and particularly at a time when many of our churches were closed. The conversions reported this year exceed the last, and the influence of these meetings has extended all over Brooklyn and to distant parts, in Jersey, Long Island and elsewhere; so much so, that it is believed Brighton Beach may some day become a religious resort.

The speakers were Rev. William N. Richie, D. D.; George W. Carr, the evangelist; Will H. Houghton, a converted actor; Rev. H. W. Hodge; Howard Richie, from Moody Bible Institute, Mr. O. E. Konkle, and W. E. Stephens, director of the work.

Occasionally a gospel bell ringer and a cornetist assisted, but the music for the most part was simple Gospel singing by a large chorus on the platform, led by excellent soloists, and participated in by the multitudes who used the song sheets distributed freely.

The work was supported by the free will offerings of Christian believers. "How to reach the masses" is a problem which seems to be solved by the Open Air Gospel Services. "How to reach the masses" *is to go to the masses.* Who would have thought that 212,850 persons could have been reached, and induced to turn aside from the procession of pleasure seekers to hear the Gospel in these days of infidelity? And yet that is what has been done.

When we were children we were taught to lock hands together and say:

"Here's the church,
There's the steeple,
Open the door
And see the people."

Then we would unlock the hands and show the church full of people. Alas! It's not so now!

They are out at Brighton Beach; down on Coney Island: *"Out in the highways and hedges": "in the streets and lanes of the city."* In all such places there are men and women who may never come asking the way to Christ.

POEMS OF CONTRAST

A Mother's Carol

WHEN Jesus in the manger lay
With Mary brooding o'er him,
The Wise Men came from far away
To lay their gifts before him.
O Child of Mary, meek and mild,
Pour gifts upon my little child!

When Jesus in the manger lay
And Mary yearned above him,
A star of guidance led the way
For those who came to love him.
O Child of Mary, meek and mild,
Pour love upon my little child!

When Jesus in the manger lay
And Mary watched his sleeping,
A song of angels hailed the day
That from the East came leaping.
O Child of Mary, give my child
The light of daybreak undefiled.

When Jesus in the manger lay,
In childhood's mystic glory,
The shepherds in far fields away
Were told his wondrous story.
O Son of Mary, sweet and mild,
For thy dear childhood, bless my child.

ARTHUR L. SALMON.

An Indictment

WHAT have you done, you sons of men
Gifted with rights divine,
With all Earth's largesse at your feet
Pressed out like ruby wine;
Her harvest for your gathering
Her commerce for your greed,
Her flocks and herds and feathered fowl
For all your utmost need?

What have you done, you pirate crew
That run the ships of State,
You monsters of the mighty hand,
Whom common men call great,
You kings of power and finance,
You lords of land and greed;
Is this the best that you can do
For all your earthly need—

To plunge the world in horror red,
To lay the strongest low,
To loose the fiendish dogs of war
That Greed her crown may know;
A crown of warring millions
Of blood and lust and tears,
Of starving infants; ruined lands
For twice a hundred years?

M. B. L.

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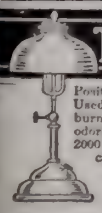

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THE REED SCHOOL, 389 Hubbard Ave., Detroit, Michigan.

FLOWERS FOR THE DEAD

Continued from page 941

comforters, and pulling Lige with her toward them.

"Ain't they—fine—Aily?" Lige passed his roughened hand over the soft blankets, awkwardly—almost tenderly—but Aily had espied the chair of little garments and began to clasp them lovingly in her arms.

"Oh, ain't that blue one purty, Lige!" she breathed at last tremulously.

Just then, through an open door, she caught sight of her little cook stove, set up ready for use, and her table pluming itself under a shiny white cloth.

"Come in here, Lige," she gasped, excitedly, moving toward the seeming miracle. "I bin jest hungry for one of them white cloths all a my life—Ain't it purty?" she concluded, wistfully, smoothing it with loving touch.

There was a sharp rap at the door, and Lige came back carrying a covered waiter.

"Mis' Blake sent us supper," he announced in an awed voice.

"I wonder why they do it, Lige," Aily puzzled. "I—I guess it's account of the—baby," she finished, with new tears on her cheeks.

She took off her coat, and with Lige's blundering assistance, arranged the generous contents of the waiter on the new white cloth, and just then the motherly neighbor, coming in with the children, was persuaded to have the first meal with them.

It was almost a silent one, and after the dishes were washed and the wondering children were religiously scrubbed and put to bed in the new gowns, and Lige had gone down to the company's store for "jest a minnit," Aily's heart, overflowing with grief and wonder, felt the sudden aching need of expression.

She and the motherly neighbor sat opposite each other by the new fireside.

"I don't—know what we'd a done without you, Mis' Rogers," Aily began tremulously. "Ever'body else has bin so good to us today, too, seems like I cain't git usto it bein' this way, so suddent. Seemed like up to las' night the world had bin showin' its dark side to us so long, and the—the baby a-goin'—makin' it so tur'ible much blacker, I jest thought I'd never be able to—live through it all. And I thought maybe the Lord was a-punishin' me fer some of the hard things I bin thinkin' sometimes, and puttin' in words, too, sometimes, about us bein' so pore and not havin' things like other folks—"

Aily paused to wipe away a tear with the back of one thin hand.

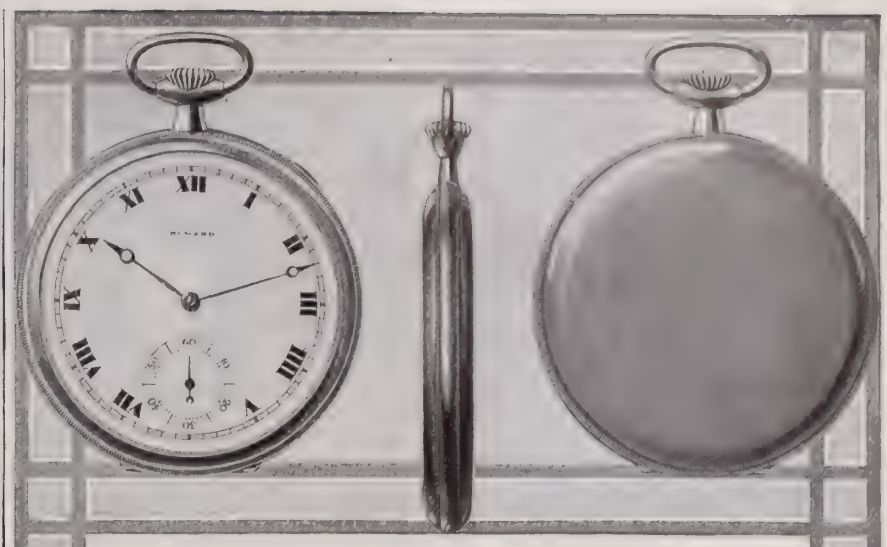
"We all have them feelin's at times, Aily," her listener acknowledged in a contrite tone of voice.

"I know you don't have'm, Mis' Rogers," Aily protested, "and I don't feel like tonight that I ever would any more myself. Jest think! this mornin' I was a-grievin' b'cause I didn't have a flow'r fer—fer my baby, and when I went to—to see her agin, she was jest a-layin' there in a flow'r garden, it seemed like, that Mister Her'in and Mister Anders'n and Mister Blake had sent fer where flow'ers grow all the time.

"And, Mis' Rogers, jest look what else they done while me'n Lige was—gone—to—to put our baby away. All the way home I was a-dreadin' so to come back—knowin' she wouldn't be—there; and when we drove up, Mr. Her'in was a-waitin' to bring us here where our things had bin moved. And you done seen all the nice things they brung. I never can fergit it. The only thing a-troublin' me now outside of grievin' fer my baby is fer you and the others to haf-to live on down there in the cold this winter. Seems like I cain't be glad as I ought."

A look of amazement overspread the visitor's face. "W'y, Aily," she cried, "ain't nobody done told you?

Concluded on page 953



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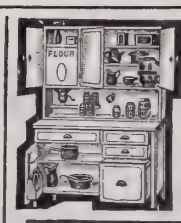

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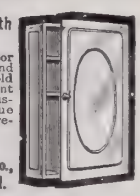

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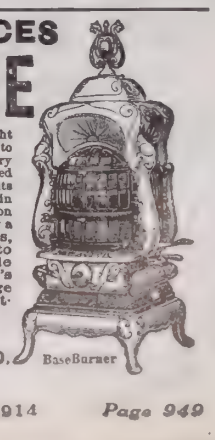

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SOFA PHILOSOPHY. I.

BY MARGARET E. SANGSTER, JR.

VERY often during the light, cool summer evenings, or the cozy fire-lighted winter ones, the Boy calls on the Girl, and as they sit on the very old, but infinitely comfortable davenport they talk of many things.

"Nobody loves me," sing-songed the Boy, as he moved to the extreme edge of the sofa and kicked viciously at the edge of the rug. "Everybody hates me! I'm going out into the garden and eat worms—"

The Girl raised her eyes—pleasant, rather inquiring eyes they were—and looked meditatively in the direction of the speaker.

"I suppose," she asked, "that people would love you better if you ate them?" It was a question.

"Them?" The Boy was obviously puzzled. "Them?"

"The worms, of course!" explained the Girl just a bit sarcastically.

"Oh! the worms—" the Boy laughed apologetically, and moved a bit nearer to the middle of the sofa. "Why, the worms were only a form of speech—a song—a metaphor! I meant that—that," he stumbled in his effort to explain.

"A dish of mental worms," supplied the Girl, as he paused. "Isn't that what you meant?"

"Exactly," answered the Boy with a smile (he had an attractive smile), "a sort of way to let people know how badly you feel."

"But I thought the idea was old-fashioned, archaic," protested the Girl with lifted brows. "I'm not a cynic at all, but I know that men don't often kill themselves, or give away their money, or—or eat worms to let the world see how badly they feel." She laughed.

"Now you're making fun of me," protested the Boy with a half frown. "And just because I quoted a silly little couplet. People do lots of the things that you say they don't do—anyway the papers are full of things every day. Why, not long ago I read about a man who committed suicide on the front porth of a girl's home, because she wouldn't marry him. Don't you call that letting the world see how badly you feel?"

"No, I don't!" retorted the Girl. Her hand, a slender, rather nervous hand, puckered her light dress in little pleats. "I call that showing the world how cowardly, and mean, and unpractical he could be. If he had waited a few minutes and thought, he would never—*never* have blown out his brains. (Is that the way he did it?) He not only killed himself, but he hurt the girl's reputation!"

"But," the Boy was plainly protesting, "but what would you call it? He certainly didn't kill himself for fun!"

The Girl folded her hands in her lap, and looked across the room at nothing at all. (It is a little habit of the Girl's—this gazing—and at times it is a bit disconcerting.)

"Once," she told the Boy, "when I was very young—very small, *then*" (in answer to a chuckle at the other end of the sofa) "I had a new dress. It was white, and covered with very fine lace, and fussed up with miles of embroidery. I was very proud of the dress, and wanted to wear it on every possible occasion. One day the Sunday school had its annual picnic, and mother told me that I could go. She was rather careful about straw-rides, and sleighs, and picnics, mother was, because she had heard of dreadful accidents, and so it was a great treat to be allowed to go. I began planning at once.

"'I shall wear my white dress, my new one,' I remarked.

"'Oh, no,' answered my mother, 'that is the best dress you have. Besides, it would not be suitable for a picnic. You had better wear your brown gingham. It won't show dirt, and it will be hard to tear.'

"A picnic—my first—and a brown gingham! I could not reconcile the two in my mind.

"'If I can't wear the white one, I will stay home,' I retorted. And," the Girl paused, "I stayed home!"

"Yes?" the Boy questioned politely, "but what is your point?"

"Why," the Girl widened her eyes in a surprised, babyish way, and looked at him. "Don't you see the point? I thought that it would jump right out at you."

"Explain," the Boy laughed. "I'm not clever, you know," he added.

"Why," the Girl joined in his laugh, "I stayed home, and the white dress hung next to the brown one in my closet, and I sulked in a corner, while the rest were enjoying themselves. I knew in my heart that mother was right and that the brown dress would have been the most appropriate. But I wouldn't give in; I stayed home."

"But," the Boy moved to the center of the sofa eagerly. "But you stayed home to let the world know how badly you felt—to eat your dish of worms."

The Girl raised eyes, mournful with recollections, to the good-looking face at her side.

"They didn't even miss me at the picnic," she told him, "there were so many. No, it wasn't showing the world how badly I felt."

"What would you call it?" asked the Boy.

"I've heard my mother, answered the Girl softly, "classify it as 'biting off your nose to spite your face.'"

The Boy was worsted in his argument.

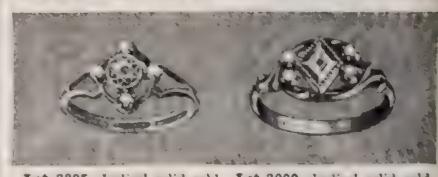
"We've talked enough," he said, "about this old, silly, 'Nobody loves me' business." Sharply he looked at her:

"You made me say it anyway," he told her.

A clock chimed softly in the next room, and the Girl yawned obviously as she moved to the farthest end of the sofa.

"It's getting late, isn't it?" she said.

The Gift for All Time



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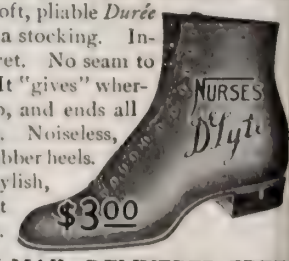

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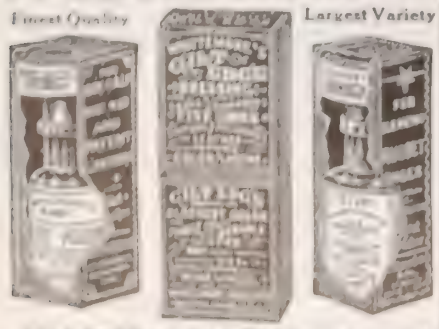

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DOUBTLESS some of the readers of THE CHRISTIAN HERALD will recall that, a few months ago, I made an appeal through the columns of the paper for financial assistance to provide an additional missionary among the Kroo people in a new field along the west coast of Liberia. The response was sufficiently generous to enable me to place Rev. Sam McKeown of Illinois at an important center. Brother McKeown did most excellent work, as not only preaching to the people at their regular service, but by teaching a day school that proved a great blessing to many.

Here his success has been more marked and far-reaching than at any point since he has been laboring in Africa. He has adjusted difficulties in the past, built a new church of corrugated iron, and succeeded in uniting the membership. He has a good day school of upwards of forty pupils, and letters recently received from him informed me that on a recent Sabbath there were anywhere from six hundred to one thousand people present at the service.

I know of no point at which a better showing can be made for the short time we have been at work, and I trust that our friends may feel gratified that they have been permitted to participate in carrying forward a work that is not only checking the abuses of heathenism, but transforming the lives of hundreds who, only a short time ago, knew nothing of the saving grace of the Lord Jesus Christ.

Monrovia, Liberia. J. B. SCOTT,
Meth. Bishop for Africa.

THERMOS

The beautiful useful and inexpensive Christmas Gift

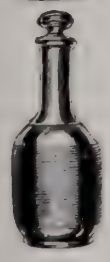
For Men

New model, separable type, full nickeled, heavily corrugated seamless case, permitting insertion of refills in less than a minute. For home, office, store, factory, or out-of-door use.

No. 15 **Pint, $1.50** — **No. 15Q** **Quart, $2.50**

Handsome triple nickeled case, adjustable base; heavy nickeled, highly polished; ornamental and useful in a hundred ways in and away from home.

No. 6 **Pint, $2.00** — **No. 6Q** **Quart, $3.00**



Nickel finish carafe for home, club or hotel use. Most acceptable as gift or prize—ideal in library, bedroom or den. Corrugated case with metal stopper.

No. 53 **Pint, $3.50** — **No. 56** **Quart, $4.00**

Heavy plain nickel case with ground-glass silvered stopper and silvered chain. For dining or service table, for library or boudoir.

No. 55. Quart, $5.00

THERMOS Carafe with carrier and tumbler holder, triple nickel plated, splendid for serving drinks on porch or in summer garden. Has a hundred uses in the home.

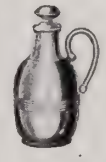
No. 99. $8.00

For Children

Half-Pint THERMOS Bottle, full nickel, heavily corrugated; wonderfully convenient and durable in nursery or children's bedroom.

No. 15½. $1.50

Pint THERMOS Jug, for keeping beef tea, hot or cold water or cold milk at the proper temperature until the kiddies require them.



No. 57. $4.00

THERMOS Bottle, full nickel, with cup and movable handle; porcelain topped cork. Just the thing for picnics and every sort of outing.

No. 9½. Half Pint, $3.00

THERMOS School Kit of dark green Thermaline, red peltine lined, patent clasp fasteners and leather strap handle. For hot or cold class-room lunches and beverages. Complete with THERMOS Bottle and nickeled metal lunch box, hinge cover.

No. 168 . . . Pint Size, $3.50
No. 168½ . . Half Pint, $3.50

For every member of the family at every time of year—at home or afield—there are a thousand uses for THERMOS. Fluids or solids are kept icy cold for 72 hours or piping hot for 24 hours by THERMOS. From the workman's lunch kit to automobile and yachting baskets there are THERMOS articles for everyone in every walk of life. THERMOS is the gift that will be appreciated and used by all ages.

For Women

Plain nickel THERMOS Bottle, with new cup and attractive nickel handle, which may be pressed back when not in use, combining container and drinking cup in one. A porcelain-topped cork makes this article exceptional in appearance and utility.

No. 9 **Pint, $3.00** — **No. 9Q** **Quart, $4.00**

THERMOS Food Jars are so convenient for keeping butter, ice cream, casseroles, salads, thick soups, stews and chowders at the proper temperature until served. Keeps hot 12 hours; cold 30 hours.

No. 601 **Pint, $2.50** — **No. 602** **Quart, $3.50**

Beautiful Carafe, heavy plain nickel case with serving handle and metal stopper. An ideal gift for the aged or invalid.

No. 551. Quart, $5.00

THERMOS Jug for tea, coffee or chocolate; nickel case, corrugated centre, with handle and metal stopper. Handy for afternoon teas; a delightful house gift.

No. 57 **Pint, $4.00** — **No. 58** **Quart, $5.00**

Nickel Finish Tiling Carafe and holder, complete with etched crystal tumbler. The ideal ice water service for home or office. Keeps water ice cold three days.

No. 97. $9.50

The genuine has the name THERMOS stamped on the bottom. Accept no other.

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Hot or Cold, When, Where, and As You Like

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THE PRAYER LEAGUE

FROM Dickinson, N. Y., comes this happy letter: "Mr. and Mrs. Bowen have heard from their son." The grateful mother continues: "I thank the Prayer League for their prayers and am praying for all of them."

Mrs. M. writes from Canada: "I wish to make known how graciously God has answered prayers for me, and that my son might find employment, and for a younger son who was very ill. He had been preparing to take entrance examinations, but was not able to write on account of his sickness. I told him to take it to the Lord in prayer, and the board of examiners, who had heard of his illness, passed him on his monthly reports." Mrs. T. S. H. writes: "I am bound to write to tell you of the goodness of our loving heavenly Father and what he has done in answer to your prayers. My son has been fortunate in getting into a good law office in our home town, and we have disposed of our farm." M. A. L. writes from Michigan: "I wrote requesting prayer for my niece and her two children. Their future seemed so dark financially. I wish to write to the praise of God, that through the prayers, as I believe, of his children all have found excellent positions."

Mrs. B. S. B. writes from Tyler, Texas: "I wish to acknowledge answer to prayer for renewed health when my life was despaired of. My recovery has been declared a miracle by physicians and surgeons who know my case. I give all the credit to God." M. H. writes: "Some months ago I was in great distress, and asked prayer through the Prayer League for a daughter's health. God graciously answered my prayers and yours in a wonderful way." A friend writes: "I wish to acknowledge God's goodness in wonderfully answering several prayers, especially restoring my health." Mrs. R. E. C., of Craik, Sask., writes: "I prayed to God, and he saved me from a great trouble. Praise his holy name." Mrs. J. S. B. writes from Richland, Ore.: "I asked the Prayer League to assist me in a special prayer. In about two weeks from the time I wrote an answer came in such a way that I know it was from God."

Acknowledgments of answers to prayers have also been received from:

Mrs. W. L., Creighton, Neb.; Mrs. A. E. G., Carrington, N. D.; Miss J. B., Auburn, N. Y.; Mrs. L. C., Stiles, Texas; Mrs. J. H., Lake View, Canada.

Mrs. E. E. P. requests prayer for revival services at Knightsdale, N. C.; Mrs. O. T. for an outpouring of the Holy Spirit at Canute, Okla.; Mrs. M. W. C. for spiritual awakening in a church at Waterbury, Conn.; W. B. for blessing upon the English-speaking church at Wither, Wis.; H. E. B. for revival at Syracuse, N. Y.; Mrs. W. C. E. that the church may have a great revival; Mrs. C. J. W. for a revival in Kilburn, Perth and Andover, N. B., Canada; B. L. V. for state-wide prohibition in Ohio and Pennsylvania; S. E. J. for revival in church at Oakhurst, N. J., that many may be brought to Christ; E. L. K. that a way may be open for a minister to resume work as an evangelist. A minister writes to ask prayers for relief from distress and for employment in the ministry. A reader who is a semi-invalid asks prayers for help and guidance in gaining admittance to a Home.

Mrs. L. M. R. and Mrs. J. C. W. ask prayer that the minds of sons be restored; J. R. K. that a young man's mind may be restored; K. E. D. and Mrs. M. C. R. that the minds of sons may be strengthened; Mrs. F. B. G. that daughter's, Mrs. W. H. D. and G. V. C., brother's; Mrs. B. L. V., a sister's; Mrs. E. A. B., a little girl's; M. B. G., a teacher's; two other friends that their own minds may be strengthened.

R. A., M. B., Mrs. M. C. W., Mrs. L. S. ask prayer that sight may be restored; Mrs. J. A. L. and E. E. that sight of daughters may be restored; M. A. L., a friend's; Mrs. N. L. J. that her sight may be strengthened. Five friends request prayer that hearing may be restored for themselves or friends; H. P. and Mrs. C. L. F. request prayer that sons may be saved from the drink habit; Mrs. A. E. B. that son and his wife; L. M. G. and Mrs. A. R., husbands; S. M., I. V. E and Mrs. J. S. R., brothers, C. J. S., an old man; S. E. J., a young man.

Twenty-one friends request prayer for financial aid for themselves or friends.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

S. M.; C. L. F.; A Reader; A Reader, Mason, Tenn.; Mrs. M. B.; Mrs. C. M.; Miss L. S.; B. L. V.; Mrs. K. R. S.; N. O.; Mrs. J. S. R.; Mrs. E. C.; J. McC.; Mrs. C. H. P.; Mrs. M. B.; Mrs. B. S. W.; Mrs. A. R.; C. J. S.; Mrs. W. C. E.; Mrs. T. C. M.; Mrs. W. A. H.; Miss C. B.; M. B. G.; G. V. C.; Mrs. M. C. R.; J. W. B.; L. G. H.; A Reader, Oakland, Calif.; A Reader, Williamsport, Pa.; Mrs. C. R. D.; H. E. B.; Miss R. P.; S. N. L.; N. S. F.; Mrs. M. L. K.; Mrs. D.; H. P.; Mrs. W. H. D.; Mrs. E. E. P.; H. M. C.; Mrs. C.; E. B.; A Reader, Los Angeles, Calif.; Miss S. J.; E. E.; Mrs. L. M. B.; Mrs. E. A. S.; Mrs. A. E. G.; H. L.; A Reader, Lebanon, Ore.

The following friends request prayer for special spiritual blessing upon relatives or friends:

Mrs. W. C. E.; S. M.; Mrs. D. H.; Mrs. J. S. R.; A Reader, Trezevant, Tenn.; S. F. H.; Mrs. R. E. C.; Mrs. E. A. S.; Mrs. E. B. H.; M. B.; Mrs. O. E. C.; Mrs. D.; H. P.; Mrs. E. R.; Mrs. C. H. P.

The following friends request prayer for the conversion of sons:

Mrs. L. O. F.; Mrs. F. E. D. (that son may be saved and returned home); Mrs. J. P. T.; A Reader; Mrs. A. M. L.; Mrs. O. T.; Mrs. E. A. S.; Mrs. M. C. R. (that three sons may be saved); A Reader, Oakland, Calif.; A. L. P.; H. E. B.; Mrs. E. F. L. (that son may be saved, also to hear from him); Mrs. O. E. C.; Mrs. J. C. B.; Mrs. W. H. D.; Mrs. E. R.; Mrs. F. B. G.; Mrs. S. E.; E. W.; Mrs. T. C. M.; Mrs. L. S.; Mrs. D. H.; Mrs. J. C. W.; Mrs. A. E. B.; H. P.; Mrs. C. L. F.

The following friends request prayer for the conversion of husbands:

Mrs. J. P. T.; L. L. W.; Mrs. M. V.; Mrs. L. M. B.; Mrs. A. E. G.; Mrs. J. S. B.; R. L. K.; H. E. B.; Mrs. A. R.; Mrs. F. E. D.

The following friends request prayer for the conversion of other relatives and friends:

Miss C. B.; M. B. G.; C. V. C.; Mrs. M. McC.; C. L. F.; A Reader; M. A. L.; Mrs. L. C. (that father, five brothers and two sisters may be saved); Mrs. M. B.; N. M. D.; A. R. L.; J. McC.; A Reader, Oakland, Calif.; Mrs. B. B.; H. E. B.; Mrs. E. A. B.; A Reader, Greencastle, Pa.; Mrs. O. E. C.; Mrs. J. C. B.; Mrs. D.; Miss B. B. (that brother may be saved and return home); H. P.; Mrs. W. H. D. (that mother may find Christ before she dies; also that daughters-in-law may be saved; also daughter and brother); Mrs. N. L. J.; Mrs. J. J. B.; Mrs. T. C. M.; Mrs. J. P. T.; E. C.; E. B.; A Reader; C. S. M.; Mrs. M. V.; Miss S. J.; Mrs. E. E. P. (that two nephews and Sunday school class may be saved); Mrs. O. T.; Mrs. L. M. B.; Mrs. E. A. S.; Mrs. A. E. G.; Mrs. J. S. B.; H. L.; A Reader; H. P. M.; S. E. J.; Mrs. A. E. B.; C. J. S.; S. M.

The following friends request prayer for healing for themselves or others:

Mrs. T. M.; Mrs. D. H.; Mrs. R. F. R.; Mrs. G. W. T.; Mrs. J. C. W.; A Reader, Mason, Tenn.; A. R. K.; Mrs. M. B.; N. M. D.; Mrs. M. G.; Miss L. S.; B. L. V.; N. O.; Mrs. J. S. R.; M. W. H.; J. McC.; Rev. W. F. D.; Mrs. N. L. J.; Mrs. S. E.; S. J. S.; Mrs. A. R.; V. E. S.; L. W.; Mrs. W. C. E.; Mrs. C. J. W.; Mrs. T. C. M.; Miss C. B.; M. B. G.; Mrs. L. S.; B. B.; Mrs. M. H.; A. W.; F. A. L. and E. B.; Mrs. B. B.; H. E. B.; C. L. G.; Miss R. P.; Mrs. E. A. B.; Mrs. E. F. L.; S. Q.; Mrs. D.; Mrs. W. M. M.; Mrs. E. R.; Mrs. F. B. G.; Mrs. C. H. P.; Mrs. E. D. H.; Mrs. T. S. H.; Mrs. G. W. B.; W. A. L.; Mrs. D. J. G.; H. L.; L. G. H.; Mrs. R. L. K.; Mrs. M. W. C.; "Patience"; R. C. L.; Mrs. O. T. M.; A Reader, Williamsport, Pa.; Mrs. C. R. D.; M. B.; Mrs. A. L. B.; Mrs. N. R. (requests prayer for healing of son's power of speech); Mrs. L. M. C.; Mrs. J. P. T.; E. C. (that a mother may be able to walk); M. A. E.; R. J. G.; R. A.; H. M. C.; Mrs. C.; E. B.; Mrs. M. V.; Mrs. D. W. M.; Miss S. J.; E. E.; Mrs. L. M. B.; Mrs. E. A. S.; Mrs. M. V.

The following friends request prayer for varied desires and needs:

A Reader, North Adams, Mass.; A. R. L.; M. W. H.; Mrs. W. C. E.; D. B. (that a friend and self may become reconciled); Mrs. T. R.; A. W.; Mrs. M. C.; Mrs. J. W.; Miss

Continued on next page

KEEP Absorbine, Jr. Handy

This American-made germicide gives prompt relief from aches and pains—it keeps little cuts and bruises from becoming more serious—protects sensitive throats from infection.

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For Cuts, Bruises. Absorbine, Jr. takes out soreness, kills the germs, makes the part aseptically clean and promotes rapid healing.

For Sprains and Swellings. It allays pain promptly; reduces inflammation and swelling. $1.00 and $2.00 per bottle at dealers or delivered.

Send 10 cents for liberal trial bottle or procure regular size from your druggist today.

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For two weeks from the date of issue of this paper we will send, charges prepaid, this high grade $7.50 Ruby Vacuum Cleaner upon receipt of $2.85, or 3 cleaners for $8.

Thousands of these cleaners sold for $7.50 and are giving excellent satisfaction. Very strong suction—will last for years. Guaranteed to please or money refunded.

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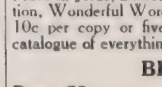

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AN EIGHTY-DOLLAR CHURCH

THE first church for the use of Lutheran Esthonians in the United States was recently erected within the space of a fortnight in Bloomville, Wis., a settlement of Lutherans from Esthonia, one of the Baltic provinces of Russia. They are served by Pastor Conrad Klemmer of Bogota, N. J., a native Esthonian, who also preaches in Finnish. His parish extends from Boston, Mass., to Bisbee, Arizona. On May 13, the missionary arrived in the colony, and in a meeting held the same day, it was resolved to build a church on ground previously acquired for that purpose. The pastor acted as architect, contractor and superintendent.

JUSTLY PROUD OF THEIR WORK

Early the next day, after the land had been cleared of the remaining tree stumps, ground was broken for the foundation, the members of the church, with the pastor in the lead, doing the work themselves. While the cement foundation was settling, the necessary lumber, most of which had been donated by members of the church, was hauled, and after two weeks' arduous work, from sunrise to sunset, the little church stood complete, including pews, altar and pulpit. It measures twenty-six by sixteen feet and has a steeple thirty feet high.

On Whitsunday, May 31, the church was dedicated. In that service four children were baptized, five young people were confirmed, and twenty-six partook of communion. Of the $100 available for the building only $80 had been used. The work among the Esthonians is carried on under the auspices of the Missouri Synod of the Lutheran Church. This body also supports missions among the Letts, Finns, Hungarians, Persians, and others.

KARL KRETZMAN.

Flowers for the Dead

Concluded from page 949

Mr. Herrin's a-goin' to pull all them po're folks' houses down an' build a new row jest like this'n—wall-paper-in's an' all. They started in today."

Aily was silent a moment from sheer astonishment, and when she spoke her eyes were bright, even through a rush of tears.

"Oh, Mis' Rogers," she sobbed, "I'm a-cryin' for joy an' sorrow, too. It might' near seems like my baby a-goin' has brung about all this change. I'm jest a-goin' to b'lieve it has, anyhow, fer then I won't feel like it's right to grieve so hard fer her. W'y, today when I seen her in all the purty clo's Mister Anders'n sent, and with all them white roses about her, I jest thought nothin' could a bin more wonderful like th'n them flow'rs fer the dead, but tonight, knowin' all the rest, it seems like I git a cl'arer vision somehow, and I can see jest how much more wonderful it's a-goin' to be to have flow'rs and things for the livin'."

The Prayer League

Continued from preceding page

E. J.; Mrs. G. W. T. (that son's bright, happy disposition may be restored); Mrs. L. O. F.; Mrs. C. M.; Mrs. C. G. H.; Mrs. K. R. S.; M. H. G.; R. C. L.; B. S. (that the love of a dear friend may be restored); E. E. O. (that estrangement from a dear friend may be ended); Mrs. W. B.; Mrs. M. C. W.; Mrs. E. R.; Mrs. C. L. E.; Mrs. B. S. W.; C. J. S.; Mrs. E. D.; Mrs. J. P. T.; A Reader, Trezevant, Tenn.; E. C.; M. A. E.; R. J. G. (that son may return home); S. F. H.; Mrs. G. C.; Mrs. T. S. H.; A Reader, Dallas, Texas (to be guided aright through a great sorrow and that home may be restored); W. A. L.; Mrs. J. S. B.; D. S. B.; M. H. G.; A Reader, Clarksburg, W. Va.; Mrs. I. McL.; Mrs. S. M. M.; F. A. C.; Mrs. M. G.; A Reader, Norwalk, Ohio; Mrs. G. H.; Mrs. J. C. R.; Miss S. L.; J. W.; Mrs. M. D. M.; Miss S. A. McN.; L. M. (to be reunited to his family); K. I.; Mrs. M. J. D.; Mrs. C. M. B.; E. and N. G.; M. S. R.; Mrs. E. A.; A. J. S.; H. R.; L. A. B.; Mrs. A. T. L.; M. A. T.; Mrs. S. H. C.; E. D.; M. M. I.; A Soul in Distress; S. E. G.; C. M. O.; L. M.; M. J. O.; H. A. B.; Miss E. C. A.; An Anxious Christian, Elizabeth, N. J.; Mrs. J. M. K.; T. A. B.; Mrs. G. W. F.; A. C. M.; An Old Subscriber; Mrs. J. S. S.; Miss H. N. B.; Mrs. F.; M. S.; Miss M. F.; Mrs. F. E. H.; Mrs. M. W.; Mrs. A. W.

N. D.; M. C. J.; M. E. S.; A. E. L.; M. E. L.; W. A. L. C.; E. B.; M. E. S.; A Tennessee Friend; C. M.; M. E. J.; Mrs. F. A.; Mrs. E. P. B.; R. L. (to receive letter from an absent brother); A Sufferer; N. G. E.; Mrs. D. D. McI. (that two great burdens may be lifted from parents); Mrs. B.; S. W.; L. L.; J. M.; M. J. D.; R. V. M.; Miss M. B.; Mrs. E. B. B.; C. L. B.; Mrs. V. A. S.; Mrs. C. R.; Mrs. E. L.; C. M.; C. E. M.; L. A. W.; Mrs. J. S.; Mrs. S. R. W.; "Helen"; Mrs. J. H.; Miss S. W.; E. I. A.; Mrs. A. N.; Mrs. A. R. S.

LIGHT BOOZE

Do You Drink It?

A minister's wife had quite a tussle with coffee and her experience is interesting. She says:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a hot cup of coffee about that time. I could keep awake better.

"After three or four years of coffee drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subject to frequent bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, Husband begged me to leave off coffee for he feared that it had already hurt me almost beyond repair, so I resolved to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the coffee drug, but I liked the taste of Postum, and that answered for the breakfast beverage all right.

"Finally I began to feel clearer-headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

POULTRY SECRETS DISCLOSED

We offer to all poultry raisers the essential knowledge and secret methods of many of the most successful poultrymen of America. As a rule these secrets have been guarded with extreme care, for it is on them that the great successes have been built. They will cost YOU only a trifle and a few minutes to write us.

How We Obtained These Secrets

Michael K. Boyer, Associate Editor American Poultry Advocate, has had exceptional opportunities and the closest friendship with poultrymen all over the country. They have freely told him many of their most jealously treasured secrets, many others we have bought, and this scattered material, together with several of Mr. Boyer's own valued methods, has now been collected in book form. It must be clearly understood that **every secret has been obtained in an honorable way.**

"Poultry Secrets"

First published in 1908, this collection of the carefully guarded secrets of famous poultrymen created a sensation in poultry circles. It has run through fourteen editions, and is still selling at a lively rate.

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Mrs. F. T. Darnell, Westfield, Ind.

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L. Boyce, Milwaukee, Wis.

Received your book of "Poultry Secrets." It's an exceptionally instructive work, and worth $10 to any progressive poultryman, I would not care to take that for my copy if I could not get another.
Robt. F. Kingsland, Montville, N. J.

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As to "Poultry Secrets," I will say, I have lectured on this subject over the greater portion of this state for the past 15 years, and have about every book that is published on this subject in my library. I consider this book the most valuable I know for the general public.
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SENSE AND NONSENSE

CONDUCTED BY JOSIAH ALLEN'S WIFE

ON KEEPING THE SABBATH

HOW necessary it is for folks while they remain on this mortal spere to comply with all its rules and regulations! Keep a calm and collected mind, and watch out and not let their hasty and careless footsteps blunder off into by-ways of error. Many and beautiful are the side paths leadin' off seemin'ly amongst the flowers, that tempt one from the hard beaten highway of Fact and Common Sense. Broad are the big fields of poppy and mandrigora that steep the senses and understandin' in their drowsy odors, and causes one to forgit the straight path of Reason and Truth through which the right road leads. Bright and golden shine the myraid stars in the deep blue heavens above, that tempt one's admirin' gaze, and you lose sight of the path you are walkin' on, till your forgitful and careless feet stumble over some sharp stun, and then while you rub your achin' stun-bruised toes, you remember and deplore the fact that you didn't keep closter watch and see where you wuz goin'.

Marietta Holley
Author of *Samantha at Coney Island*

It all happened on a Sunday. I had had a very full week, oncongenial visitors, relations on *his* side, who found fault with me in a polite way about everything, from my pies to my principles. Because they liked me so well, they said, and felt free. And I had had plumbers a soldiering and soddering, and divers other tribulations, all the forepart of the week. And the last of the week a stiddy drizzlin' rain kep' us in-doors. Josiah had hired a shamblin' long-limbed chap, a stranger in Jonesville, to help in harvesting. And I d'no whether he did it out of ignorance or laziness, though I incline to the latter belief, but 'tennyrate he it wuz that went ahead on us and led us through the path of Error down into the sombry valley of Humiliation.

He wuz a real persuadin' and slick talker and a splendid worker when he did work, but he wuz always more than willin' to stop. And I could see that he hailed the rainy weather as a priceless boon so's he could lay round and soldier, while Josiah wuz most wild about his sufferin' crops, and the delay caused by the bad weather.

At last there come a bright sunny day, and I spozed it wuz Saturday, but Jotham, the hired man, come to breakfast in his best clothes with a him book in his hand, and wearin' a sanctimonious look on his linement, and Josiah sez:

"What are you dressed up so for when you know we have got to tackle the east lot this mornin'?"

"Tackle the east lot?" sez he. "Do you work here Sunday? If so I will leave, for I will not desecrate the Sabbath with labor."

"It hain't Sunday," sez Josiah; "it is Saturday."

"Yes," sez I, "it is Saturday, and I must git out my carpet rags that I colored yesterday."

Why, Jotham acted fairly pitiful towards us on account of our ignorance. And bein' a slick talker, at last, suffice it to say, he convinced us that it was Sunday, and Josiah wuz so disappinted to think he couldn't git his oats away (he had a big load on the barn floor all ready to take to Jonesville), that he went to bed and laid there most all day, a restin', he said, before his hard work begun agin', and I sot in the settin' room with my Bible and CHRISTIAN HERALD.

Well, the next morning I got out my washing in good season, and it being so early when I got through, I washed a blazin' star bedquilt, and a sunflower, and the clothes looked so white, and the bedquilts looked so handsome and dashy, I spread 'em out on the line to make 'em show off all they could. And I hung out my red and green rags I'd colored for my carpet. They wuz a beautiful color, so I strung 'em out on the line nighest to the road, and wuz proud on 'em.

Well, Josiah took a hasty bite and started for town with his high load of oats, that he had promised to deliver to a farmer jest beyond Jonesville. He said he'd be back in time for Jotham to mow, and for me to tell him that right after breakfast he must take the scythe and cut round the trees and fences so's to be ready for the mowin' machine.

Well, Jotham didn't appear till breakfast wuz ready, but after that he went out into the oat lot with his scythe. And in a little while Josiah come back a complainin' that there wuzn't a soul to help him, and he had to onload himself, and sez he, plantin' himself before me: "Is there anything wrong with my looks or clothes, Samantha?"

And I sez, "No, you don't look any worse than common, Josiah."

"Well," sez he, "if I'd been a one-legged porcupine everybody I met couldn't looked more curious and wonderin' at me."

And I sez, wantin' to comfort him, "I wouldn't mind it, Josiah. I've seen folks that look humblier than you do. There is that one-eyed pedler, and the chap that got his nose broke off, and—"

I wuz goin' on to bring up other comfortin' samples of humbliness, such is a woman's love for her pardner, but he broke me off short by goin' out and bangin' the door.

But he met Jotham right on the thresholt, and as I opened the door to shake my table cloth, I see Jotham looked kinder tired and sweaty, and sez he: "I've been a thinkin' and I believe I made a mistake yesterday, I believe to-day is Sunday."

"You want to lay round and keep two days, do you!" hollered Josiah, mad as a hen. "Well, you won't, not if I know myself. Do you hitch onto that machine and go to mowin'."

But Jotham said his conscience wouldn't let him work till he knew it wuz a week day. He belonged to a meetin' house, and wuz bound to keep its rules.

Josiah wuz too mad to argy with him, and he hitched the horses onto the mowin' machine himself, and went creakin' and lumberin' out into the oat field. It lay right along by the side of the road, and whilst he wuz raisin' the echoes with the noisy whirr of the machine and his hollerin' to the horses, Deacon Bobbett and Cornelius Gowdey drove along with their families bound for meetin', and stopped horrified at the sight of Josiah, a deacon too, a laborin', and called to him to know what he wuz doin' desecratin' the Sabbath by workin', and what I could mean by washin' and colorin' on the Sabbath day."

"How many days do you want us to keep?" hollered Josiah back pale with wrath; "we kep' Sunday yesterday, and you'd better go home and go to work."

They see his mistake and pitied him, and at last convinced him they wuz right, and he come in and told me, and then I wuz plunged into mortification.

But my powers of philosophy wuz such that I rallied and wuz able to comfort Josiah by sayin' we wuz perfectly innocent, and therefore we could not be blamed by any just people.

I consoled him a little, but the arrow that rankled the deepest in his breast wuz the sight of Jotham layin' at ease full length in the hammock the picture of happiness and laziness.

$930,000 Per Week Paid for HUDSON Cars

$235,600 Paid by Users in One Day

On September 15 — the day before this is written—dealers sold to users 152 HUDSON Six-40's. That is, yesterday buyers of new cars paid out $235,600 for HUDSONS.

The average has long been $930,000 per week—because that is the limit of output. We are building and selling 100 per day. That is five times as many — *five times, mark you* — as we sold at this season last year. And we had no war then. Our average sales have more than trebled since August 1st.

Means That Hudsons Rule This Field

In July — when we brought out this new model — we trebled our output to cope with demand. Thirty days later—despite our best efforts—we were 4,000 cars oversold.

We shipped by *express* nearly 1,000 cars to minimize delays. That is unprecedented. But thousands of men waited weeks for this car when other cars were plentiful. No other could satisfy men who once saw this new-model HUDSON Six-40.

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Consider that the HUDSON has long been a leading car. Every model for years has been designed by Howard E. Coffin. He has brought out in these cars all his new advances. And the demand for his models—long before this Six-40 — gave HUDSONS the lead. The first HUDSON Six, inside of one year, made us the largest builders of six-cylinder cars in the world.

Think what a car this must be—this new HUDSON Six-40 — to multiply this popularity by five in one year. And to do it at a time like this. Think how far it must outrank all the cars that compete with it. Think what a tremendous appeal it must make to car buyers.

Think how it attracts—how it must excel—when in times like these they pay $930,000 per week for it. And they would have paid more had we had the cars to deliver—as shown by yesterday's sales of 152 cars.

The HUDSON Six-40 is today the largest-selling car in the world with a price above $1,200.

See the Car That Did It Howard E. Coffin's Best

Go now and see this model—the car whose record is unmatched in the annals of this line. You will see a quality car sold at a price which is winning men by the thousands from lower-grade cars.

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Now is the Time

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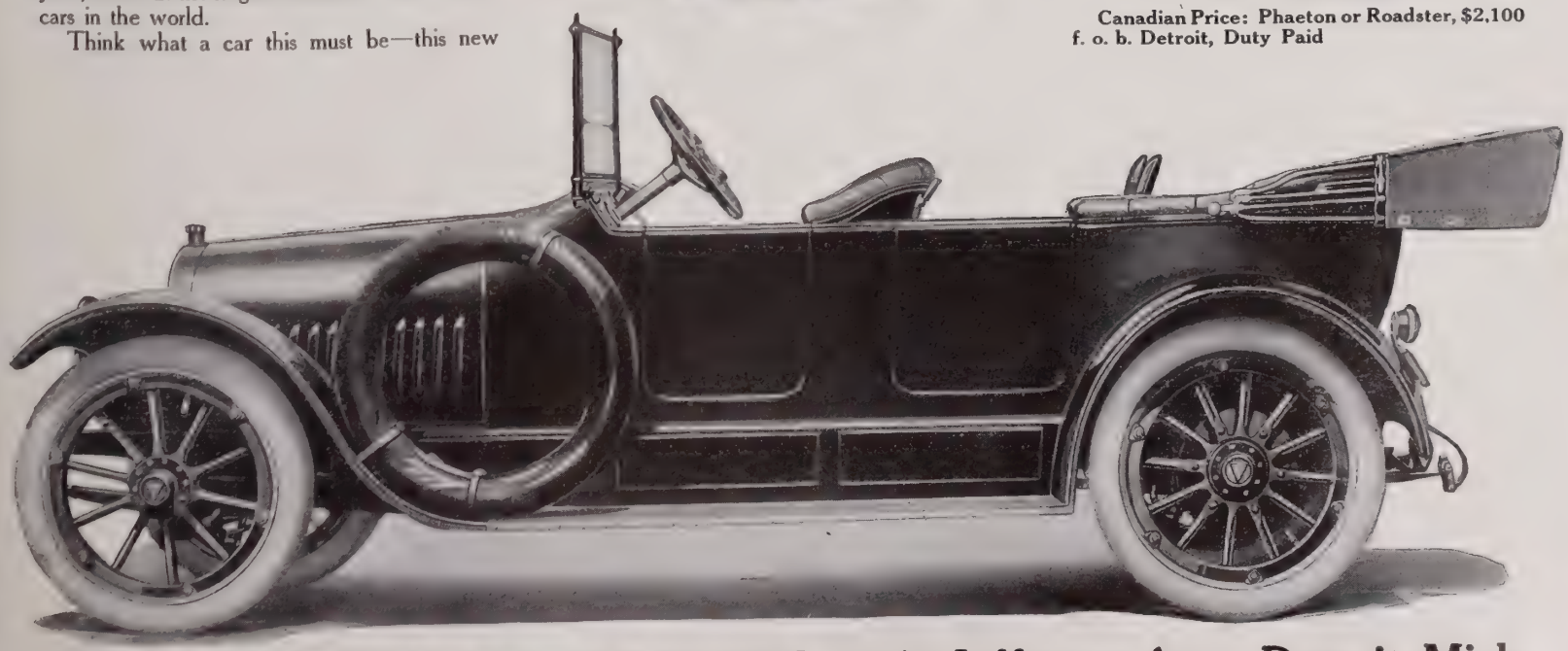

HUDSON MOTOR CAR COMPANY, 8250 Jefferson Ave., Detroit, Mich.

A Royal Beauty Secret *from* Ancient Egypt

READ THIS TRANSLATION

(1) *As for her who desires beauty.*
(2) *She is wont to anoint her limbs with I oil of palm and I oil of olives.*
3) *There cause to flourish these I ointments the skin.*
(4) *As for the oil of palm I and oil of olives, I there is not these like for revivifying, making I sound and purifying the skin.*

EXPLANATORY NOTE

This is a translation of the story of palm and olive oils written in the hieroglyphics of 3,000 years ago.

The characters and the translation are correctly shown according to the present-day knowledge of the subject.

Read hieroglyphics down and to the right.

Today one of ancient Egypt's best arts is becoming universal knowledge. Apparently Nefertiti, Hatasu, Cleopatra, and other queens of Egypt, all used Palm and Olive Oils at their daily toilets.

To these two *natural* sources they owed much of their celebrated beauty.

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So we use them in Palmolive Soap. We unite them in a scientific blend which greatly enhances their old-time efficacy.

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Palmolive

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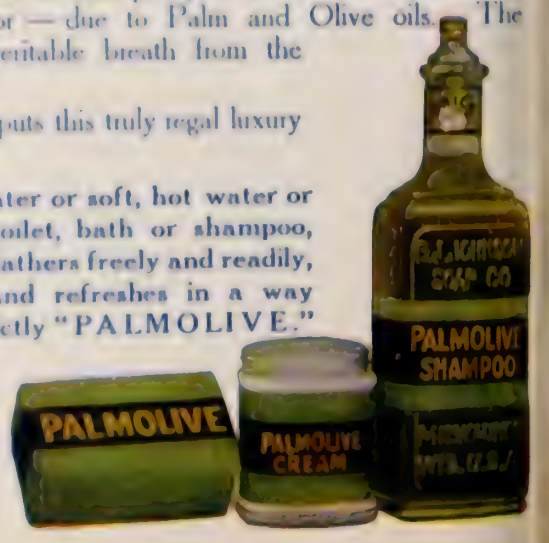

PALMOLIVE SHAMPOO — [illegible] the hair lustrous, soothes the hair lustrous and [illegible] Shampoo makes one [illegible] and leaves the hair soft and [illegible] Price 50 cents.

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CANADIAN FACTORY: B. J. Johnson Soap Company, Limited, 155-157 George Street, Toronto, Ont.

Christian Herald

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THE NEW TASK

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GOD'S WAIF

WHEN news reports of distress in the wake of ıe armies in Europe ultiplied, the ques- on of calling upon hristian America to d the destitute came o in the CHRISTIAN ERALD councils. Read- s had already begun urge such a move- ent. Friends who ok it for granted that e would, as in many mes past, open a re- ef fund, began to send in their gifts in readiness. irst came two dollars; then one; then ten; five; naller sums; larger. And by one channel and nother the indisputable facts about the rapidly creasing need came in. Presently there remained doubt as to our duty. At once steps were taken perfect the machinery for collecting and dis- ibuting a great charitable fund. An announce- ent to the press resulted at once in nearly two ndred newspapers opening their columns.

The first appeal in THE CHRISTIAN HERALD ap- eared September 16, at which time $292 had en received through practically no effort on our art. Even yet the announcement has not had me to make itself thoroughly felt, and yet the nd has been swelled by daily receipts of between 00 and $700. September 21, $627.90 came in; ctober 1, $738.60. Our mail is reflecting a wide- pread wish that THE CHRISTIAN HERALD do all its power to aid the widows and orphans of the ar. There is no doubting the purpose of our read- s to make this the most bountiful charity ever lministered for them by THE CHRISTIAN HERALD. *As we go to press with this issue the total re- ipts amount to* $6,091.69. The response to our in- tation to recognized leaders in the various de- minations to compose an Advisory Committee et with unanimous acceptance.

The board of representatives abroad, who will ndle the fund in the different countries, is almost mplete, and their names will be given later. We ay now be said to be in readiness to carry through is latest project of Christian helpfulness, and have every confidence that THE CHRISTIAN ERALD family will see to it that our trained cilities are taxed to the limit. Every day brings esh evidence of the urgent and awful need into nich thousands of women and children have been unged. Some of these things are told below. The uation seems to defy language. The need is too eat to be told in any other words than: *Help us we perish.*

READER, imagine yourself in a railway car- riage, traveling over the one hundred and enty miles or so that separate Ghent from tend. In the train with you are some two to ree hundred women and children, with a scatter- ing of old men. There is a mother, holding her baby to her breast, and staring with wide eyes ahead of her. She is thinking of the child of seven, who was ill of scarlet fever when the soldiers came to their little town, and who died of fright at the sight. So quick was the flight that the little body had to be left unburied in the cottage.

But it is not there now, for the cottage and the village are alike in ashes.

The trip which generally takes about three hours now takes three days, for the train has often to stop while the troops reconnoitre ahead. Near the mother, on the train, is seated an old couple. They, too, are speechless—for they are thinking of the years which they have spent accumulating a little fortune, which was now making their latter days easy. Only yesterday it was wiped out. Except for the clothing they wear, they have no more than the beggar at their door. They have eleven sons in the war, but can expect no help from them, since no one knows where they are. They have also three daughters, to one of whom they are now going; poor as she is, she will do what she can for them.

One of the common sights in the train was of well-to-do women who had become paupers over night. There was a woman from Malines, who owned 110 houses; now she has not even a waist to her dress, nor the money to buy one. This fact makes the destitution in Belgium especially hard, for the richer ones, who in other countries are helping the poorer, are here themselves paupers.

East Prussia shares with Belgium today the horrors of an invaded land. It is a country about half as large as New York State, devoted to farming and grazing. No cities nor ports are there, scarcely any large towns, and the destruction of property, when it takes place, as it has all over this battle ground, where Russian and German armies have contended, is absolute.

The farmers and their families are not fleeing for rescue as they are doing in Belgium, but are staying in their burnt and devastated farms and villages, and starving. A call for help comes perhaps more strongly from them than from anyone else today. Five hundred of these East Prussian villages have been burnt to the ground. Those nearer the border have fled to the adjacent cities, as Frankfort-on-the-Oder; and aid is being extended to such as are there. But all cattle were killed, and the great need is for money to re-stock the farms and purchase farming implements, to replace those which were burnt in the barns.

In some cases the despair of those obliged to leave their homes in these different lands was so great that they killed themselves. We read in the *Cologne News* how refugee families are being gathered into public halls, and fed and clothed for the time being as may be. Their number reaches into the thousands, and as time goes on, many of them will become permanently dependent on charity.

THAT the hearts of Americans of all classes have been stirred with sympathy for the suffering women and children, is becoming increasingly evident from the many letters on the subject that reach us by every mail. F. J. L., Laporte, Ind., writes: "Find enclosed draft for $5 toward the Widows and Orphans War Relief Fund. May the Lord open the heart of every CHRISTIAN HERALD reader to help in this great need. Bless you in the work you are doing to help the helpless at this time of terror in Europe. May the Lord soon stop this bloodshed is my prayer."

Mrs. E. B. H., Ossining, N. Y., sends this touching letter (enclosing $10 as her own contribution to the Fund and 50 cents for E. M., her maid): "I wish to call your attention to her gift (the maid's). It is much like the poor widow's mite. She has but one hand, the other having been injured in an accident, necessitating its amputation."

"Three Friends," Homersville, Ohio, send $2 to the Fund, and write: "We would be glad to send more, but our income is small. Mother said this morning she wished we could send a hundred dollars. We hope that that little we give will help feed the hungry, and that many others of their abundance will donate much to help on the good work."

"Every meal we prepare," write Mr. and Mrs. J. E. G., Salem, Ohio ($1), "we remember and think of the women and children who are hungry."

C. S., Miami, Fla., writes: "Kindly accept this ($1) from a young man who is thankful that God, in his grace, has kept the devastation of the European conflict from our country's threshold."

"If I live till next April I will be 88," writes Mrs. E. O. L., Rock Island, Ill. ($1), "and I have but small means; but I can't resist the desire to help the widows. I was a widow of the Civil War myself, and know the heart of a widow."

The gallant crew of the Hog Island Life Saving

help the widows and orphans. These brave, big-hearted [illegible] what suffering and hardship mean.

Many of the gifts are sent with a fervent prayer. "May God's richest blessing rest upon your work for suffering humanity," is the pious aspiration of Miss K. M. J., of Greer, S. C., who sends [illegible]

"My prayers go with this, that God will incline the hearts of the [illegible] that peace may come," is the earnest petition of Mrs. H. E. P., Westbrook Point, Conn. This prayer is repeated in many other letters.

. . .

AND now, having read these things, look upon these pictures. And as you look, remember that those women searching in the débris of their home for any household treasures that may remain have nothing with which to start life anew. That forlorn lad—where shall he look for a mother's touch now? What are the agonies of that aged grandmother fleeing forever from home and friends? And to whom shall that widowed mother with her three little ones go, since all who might have aided her had she been bereft in times of peace are themselves now destitute as she?

MADE DESTITUTE BY THE DESTRUCTION OF TERMONDE

Friends, it is a time for instant action. It is a time to show our Christian colors. The CHRISTIAN HERALD fund goes into the very scenes of this calamity, and will be applied to the best possible form of relief in each individual case.

Whether you give little or give much, you want your gift to be spent on these sufferers, in the name of Christ. Therefore, send it without delay to the CHRISTIAN HERALD Fund for the Relief of the Widows and Orphans of the War in Europe. He gives twice who gives quickly, that was never truer than now.

. . .

Watch for acknowledgment in these pages. Address, Widows and Orphans Fund, THE CHRISTIAN HERALD, Bible House, New York.

NEW CONTRIBUTIONS TO THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

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ADIRONDACK LUMBER CAMP MISSION

A CREW of river drivers were gathered about their camp-fire, glad of its warmth, even though it was a June day. They had their drive of some 12,000 cords of four-ot pulp-wood nearly out of Lake Kushaqua, one the beauty spots of the Adirondacks; and the ng delay caused by the boom breaking and the gs being scattered by the north wind was soon to d. Late that afternoon they had boomed in the st stick of wood, and the crib was ready to be wed to the foot of the lake, as soon as the wind nt down or shifted to the south.

Living under canvas and exposed to all kinds of ather on the drive, to be at any hour ready to ke advantage of favorable conditions, wet to the ees and often to the waist day after day, makes iving river not the most pleasant part of lum-ring, even though the pay is the best and there is lost time. The men are strong, brawny fellows, od-natured and uncomplaining, skilful, and hard rkers. Most of the crew were of French-nadian extraction, and all but three spoke the glish language. Such is often the case. In the mps are found native Americans and Irish;

COMBINING BUSINESS AND PLEASURE

oles are being introduced; Indians come in from e reservations along the St. Lawrence, and occa-onally Germans are seen. In the hauling season, the more accessible camps, the American farmer es in with his team to earn a good "stake" in irty to sixty days. He is usually an expert at is line of work, and is one of the best teamsters e find. But as an all around lumberman, the rench-Canadian has no superior. Give a crew of vo a double-bitted ax and a well-set cross-cut saw, nd they will fell the trees and cut their one hun-red logs a day with comparative ease.

Supper is cooked partly over the camp-fire and artly in the stove set up near by. Such a meal onsists of warm biscuits baked before the open re, pork and beans and fat pork, strong tea, the ver-present boiled potato, and cake, cookies and ies of several kinds. In the lumber camps there is much larger variety, but then the whole outfit oes not have to be moved every few days, so the ook has a better chance—and disposition.

The service is held after supper, with the men athered about, standing or sitting around the ook tent. It is an attentive and respectful audi-nce, with now and then audible approval of the reaching. But these remarks are made in good

HOME IS WHAT YOU MAKE IT

spirit and are friendly. Indeed they encourage the preacher, for they make him think he is "striking fire." Still, the man who will approve everything said against drink will go out the next day and spend his earnings in riotous living, and undermine his strength and energies with "booze."

Services are short, snappy, and incisive. Short Scripture readings, prayer, and the sermon make up the order of the services. Sometimes hymns are sung, led by the preacher. Music in an Adirondack camp is such a scarcity that we have very little success with it. In the Western camps, where the work has been carried on for years, the men are more accustomed to singing and do it very well. Perhaps, though, the success may depend on the leader. Frank Higgins can get the men singing lustily, but he is without a peer in the camp work.

Last year, on a tour of the camps, one of the missionaries was a strong singer and a Methodist. The first night out we visited a small camp of twenty men. The singing was poor. The next night the camp we visited had a number of Poles, who did not know our language, but the singing was better. Next night, the camp was about as large, and my friend got them to singing with great spirit, and with considerable music in the singing, too.

Other effects are noticed besides the singing. For some days after a meeting has been held, the chief topic is religion. Lively debates are had and religious beliefs are approved or condemned. Many of these beliefs are very crude, and some of the religious debates are not very edifying. Religion is more a name than a possession; it is not a power to restrain from evil and to constrain to righteous living. One man said all his brothers and sisters had gone over to the Catholic religion, but he would

THIS WOULD BE FUN IF IT WEREN'T WORK

follow the ways of his fathers, declaring: "I was born a Baptist and I'll stick to her."

In some camps women do the cooking; in others whole families are found. These are not the rule though. Women make the camp life better, and their presence about the cook shanty works not only for a cleaner place, but for cleaner speech on the part of the men. The tone of the camp is improved by them.

A set of camps consists of the bunk-house, cook-shanty, office, barns, blacksmith shop, and root cellar. The location is always determined by the water supply—either on an unfailing stream, or near a good spring. This is an absolute necessity. Then, as a job is for two or three years, the camp must be conveniently situated so as to cover the whole job. One prominent feature is the constant changing of the men. They come and go all the time. We are preaching to a new congregation every time we visit a given camp.

Three of us were in the McKeever region, looking up camps in which one of us was to work later. The shorter route from one camp to another was over Woodhull Mountain. On the top we met the

THE CHAMPION LOAD OF 1914. 21⅝ CORDS

genial fire-warden in his neatly kept shanty. He seemed pleased to see some one to talk to, took us up on his lookout, showed us the mountains and lakes, and guided us down the other side of the mountain to our tote-road. Up that steep trail he had carried all the boards from an old lumber camp to build his shanty. We left him a copy of the New Testament.

Next day, on the same tote-road, we met a man returning from a trip to a small city. He had spent all his money, had lost a coat and vest, and was in debt for a bar-bill. A kindly talk was given on the foolishness of drink. The terrible results of sin were pointed out to him, and the Gospel preached to him in a simple, kindly way. He, too, received a Testament to read when he would. Such is the sowing of the seed by the wayside. There are countless opportunities.

In one camp, the cook asked if we were going to a certain sporting place, and when we answered that we were camp missionaries and were going to have a service after supper, he was the most astonished man to be seen. But he later hurried through with his work to have the cook house ready for the service, and was a most attentive listener.

AARON W. MADDOX.

DENOMINATIONAL NEWS FROM THE FIELD

—THE REV. SETH VANDER WERF, formerly pastor of the First eformed Church, Pella, Iowa, has been elected field secretary f the Board of Domestic Missions.

—ON SEPTEMBER 30 a party of five missionaries sailed from ew York for England en route to Bombay, India, sent by the merican Board of Foreign Missions.

—AT THE SECRETARY'S office of the Board of Foreign Mis-ions of the Presbyterian Church increased alarm is felt over he situation in West Africa, and the board is anxiously await-ng some word from that section. Nothing has been heard for eeks. One of the missionaries whose husband is in Kamerun, erman territory, has received no letter since heavy fighting egan. The danger of a Moslem uprising in North Africa is reatly feared. The danger would be accentuated if Turkey hould become involved in war. The militant orders of North frican Mohammedanism, always a source of menace to Chris-ian work, will be especially alert at this time.

—THE GENERAL EXECUTIVE SESSION of the Woman's For-ign Missionary Society of the Methodist Episcopal Church ill be held in Buffalo, October 29 to November 5. Among the minent speakers will be Bishop J. W. Robinson of India, ishop Edwin H. Hughes, Dr. W. F. Oldham, secretary of the oard of Foreign Missions, formerly Bishop of India and the hilippines; Dr. Robert E. Speer, of the Presbyterian Board, nd Mrs. Helen Barrett Montgomery, president of the Baptist oard of Woman's Foreign Missionary Society. Mrs. William razer McDowell, wife of Bishop McDowell and president of the Woman's Foreign Missionary Society, will preside over the xecutive session.

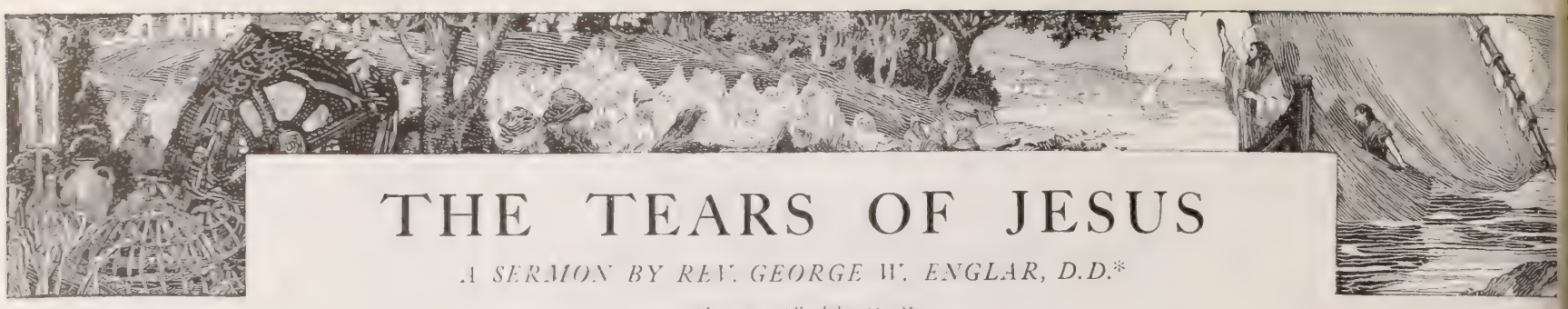
—THE GREAT INDIAN CONFERENCE, which assembles at Lake Mohonk, New York, Oct. 14 and 15, will include a discussion of other dependent peoples and an important program. The treatment of Indian affairs will occupy at least three sessions. Liquor as affecting the Indian problem will be discussed; civil service in relation to Indian administration; the Indian as a human being, his status and needs in home, school and religious life. The discussion of Philippine matters will be thorough and exhaustive, as the subjects indicate: Future relations between the United States and the Philippines in the light of pending legislation; economic and social aspects of the contact of Americans with the peoples of the Philippine Islands; the Moros as a factor in the Philippine problem.

—AT THE BOARD OF FOREIGN MISSIONS of the Methodist Episcopal Church, the war situation is daily increasing the danger to their mission work, especially in North Africa. The missionaries, it is said, have suffered great financial distress, and only with extreme difficulty was the board able to get any relief to them. Missionaries in Liberia have not been heard from for some time and the keenest apprehension is felt by their relatives in America. The bishop on the field in Switzerland and surrounding territory writes that through all the terror and sorrow the hearts of the people are stirred to the profoundest depths. In many places special prayer meetings are being attempted. In one church was a mother whose five sons had to go to the front. Before the young men left all were converted. Formal meetings are being held in the churches for departing soldiers. There is notable religious progress in North China.

—AN INTERESTING LETTER has just been received by the Woman's Board of Foreign Missions of the Methodist Episcopal Church from Mrs. J. W. Bashford, wife of the bishop representing the board at Peking, China, in which she describes an "opium burning." From $13,000 to $20,000 worth of the drug, pipes, lamps and fixtures were destroyed. Many coveted curios, beautiful pieces of brass and cloisonné were thrown into the flames to make sure of complete destruction. The chief of police was in charge of the ceremony, aided by officials and soldiers. Packages of opium in broken, sticky masses were cut open with huge cleavers and kerosene and salt thrown on to aid the conflagration. Just prior to this, at Foochow City, nearly $50,000 worth of smoking apparatus and opium had been destroyed in front of the native custom house. It consisted of five chests of raw opium, which had been seized by a Chinese merchant retailing the drug. The bonfire lasted over six hours.

—THE AMERICAN Missionary Societies in Hungary have been appealed to in an attempt to put a bill through providing compulsory service for women in time of war under five divisions: in hospitals; as cleaners and menders of soldiers' clothing; as camp cooks; as telephone and telegraph operators, typists and chauffeurs, and in emergencies. Women suffragists rise to know if this includes voting.

—THE FOLLOWING message is received by the Board of Foreign Missions of the Presbyterian Church: "The situation in South America is unchanged and, especially deplorable in Chile, as she depends almost exclusively on her nitrate exports from which she derives a triple revenue. Big houses are closing down, the saltpeter fields have stopped work; hundreds, even thousands are finding themselves out of work; no rate of exchange has been fixed by the banks since July 30; one bank has failed and others are shaky; prices are soaring, business is practically at a standstill. I have never seen Chile in such a pitiable plight. However, the government is doing the best it can.



THE TEARS OF JESUS

*A SERMON BY REV. GEORGE W. ENGLAR, D.D.**

"Jesus wept." John 11: 35

IN THE whole range of religious literature, this noted verse is one of the most remarkable. It has the distinction of being the shortest verse in the Bible. For simplicity and directness, such as is necessary to make a strong appeal to the heart, it leaves nothing to be desired. It has the virtue of brevity which makes it stick in the memory; it surprises; it overwhelms. It stands out like a clear-cut gem; there is no doubting its purity and transparency. The simplest may read and understand. But of all the things which, on preconceived grounds, we should have expected of the Son of God—the Word which was in the beginning, by whom all things were made—this was the last to be expected.

Jesus was the effulgence of Divine Glory. He claimed a unique relationship with God. His career showed that he could draw upon a wonderful reserve of divine power which overwhelmed his enemies. Yet, with all his superhuman attributes and powers—he wept! What we know of his motives and his actions forbids us to assume anything save that the tears were real, bitter tears, pressed from our Lord in the sadness of this hour, and as the cause had to be equal to the effect, they showed that deep down in the heart of the Lord something lay rankling, disturbing his soul.

His Human Compassion

Three times we are told that Jesus wept. Once he wept over a lost world, when in Gethsemane, bowed in sorrow such as was never felt before, he mingled his tears with the bloody sweat. Once he wept over a lost city, when he looked at Jerusalem and foresaw the destruction that soon would lay it level with the ground. Jerusalem, the city of David, beautiful for situation, the center to which all Jewish eyes were directed, was soon to become a prey to the eagles of Titus. Soon Rome should allow the Jew, "a man without a country," to weep once a year on the ruins of the capital, for which privilege he had to pay an exorbitant fee. With prophetic vision, Christ could tell what was coming. He thought of the misery, the bloodshed, the terrors of a prolonged siege, and then of the proverbial stubbornness of his countrymen; of the long years of impiety which had hastened the impending doom—"O Jerusalem, Jerusalem, thou that killest the prophets . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings. . . . If thou hadst known, if thou hadst only known!" And he wept—broke into a passion of lamentation over the prospect which it was now too late to save.

The other occasion on which Jesus is seen in tears brings us to the tomb of Lazarus, the lost friend of the Saviour. The situation is a highly dramatic one. A crowd of curious onlookers, some pathetic, others antagonistic, form the setting, as it were. In the background is the closed tomb, holding the form of an only brother. Martha, the practical, Mary, the loving, and Christ, the acknowledged Lord, who was now to prove himself mightier than death—these are the main persons. Imagine the mixed emotions to be read on the different faces—the eagerness of some, the doubt, the troubled mind, the malice, the grief, the despair. Ah, here is a scene worthy of the brush of a Raphael. It moved even the Master to tears. Here, there is no loud lamentation, but rather a quiet shedding of tears in sympathy.

But why, why should he be thus moved? There can be no doubt that Jesus took the mourning as a sign of an insufficient trust in his divine power. He had been among these people for some time. They, more than most others, should have believed in his claims. Despair is practical atheism; and those dearest of all friends would not regain hope in the presence of death. Their conduct was, essentially, a denial of his mastery over the Arch-enemy. It was this that must have pained him beyond words. He was from above, they were still bound to the earth. They feared death and were discouraged because of the mortality of the body; he taught the immortality of the soul and in triumph said unto them, "I am the resurrection and the life; he that believeth in me shall never die."

But the main cause for those tears was the intense compassion with which his heart must have overflowed in the presence of the grief-stricken friends. "When Jesus, therefore, saw her (Mary) weeping and the Jews also weeping, he groaned in the spirit and was troubled." The Jews were right in their interpretation of the Saviour's actions. "Behold, how he loved him!" Oh, the miracle of redemption! That he who could summon ten thousand angels and make the elements do his bidding; he before whom kings had trembled—that he should weep over a man, *because he loved him!*

His Human Sympathy

With some of us moderns it is considered a sign of weakness for a man to weep. Not so was it among the ancients. The Greeks did not feel that they debased themselves when they thus gave utterance to their feelings. Perhaps it was better so. At any rate, we would never wish to have this record of Christ's compassion blotted from the sacred narration. We might revere and obey the commanding Christ, but we love the weeping Christ. Those tears are a token that he belongs to us. "He was a stranger to nothing human." He could be touched with the feelings, the common aspirations, the disappointments and sorrows of our humanity. He is ours; we claim him by the right of kinship. A fellow-feeling makes all equal.

This, then, the humanity of our Lord, as proved by a common effusion of his feelings, is the great truth which our short verse inculcates so forcibly. A Saviour who can understand man, who can make common cause with a down-trodden race, because he has entered into its most personal experiences, "bone of our bone and flesh of our flesh," a person with Divine power, yet with a human heart—that is the Saviour whom men can trust.

The search everywhere today is for a real humanity. We want *men* and *women*, not the unnatural demigods and giants of fairyland. The books which are to interest must have a strong, personal, human element. History, as studied now, is the history of the people. The arts and sciences have a permanent value to us only in so far as they are correlative to the common human life which is active all around us. Give us men! Men equal to the tasks of life. Men who will not flinch in view of the complex duties of the world; men who cannot be crushed, or intimidated, or bribed, or fooled; men with big hearts and little conceit; men who will not sully their integrity for mercenary or any other reasons; men whose manhood goes to the very core of their being. It were an ungracious act to depreciate our common humanity. With all our sinful shortcomings, the blots and blurs of imperfect lives, we still have reason to be proud of our own. Even if we are not the people with whom Wisdom shall die, we have done wonders with our birthright; we have thought and planned and worked to some effect. We would be under condemnation if we had not. And, best of all, God has made common cause with us. He took on the burden of flesh and honored us with his presence, and the Gospel of Jesus Christ has been so blessed and helpful and powerful because it has given aspiring but weak manhood a model of how to live this human life. The incident, then, at the grave of Lazarus satisfies our longings for things which are penetrated with the warm blood of humanity.

More specifically, however, the tears of Christ suggest his unbounded sympathy for mankind. No doubt the sight of a woman like Mary throwing herself at his feet and crying, with tear-choked voice, "Lord, if thou hadst been here, my brother had not died," would have been too much for most natures. The heart of our Saviour could not consistently steel itself against the emotions that arise in the sight of suffering. The sympathy of the Saviour! Such a clause almost sounds like a heaping of words. Sympathy means suffering with another, and only through suffering could Christ constitute himself the Saviour of the world.

His Human Fellowship

At the best, there is a great deal of misery in this world—enough to compel the sympathy of any but the hardest of natures. To be sure, we should be thankful for life with its glorious privileges. We pride ourselves on our self-reliance. We will be pitied by no man. We will stand on our o feet or not stand at all. But behind all this lu the consciousness that, with all our boast strength, we do not get so very far. Have y seen anything of this world? Then, you know t misery is an alien to no spot where man liv There is a skeleton in every household—the sk grins at the most joyous festive board. *Penseroso* with leaden steps everywhere follo the quick-footed *Allegro*. Sorrow is our comm heritage; the "trail of the serpent is over us al But we have a Friend. Thank God, that he h stuck to us in all the vicissitudes of life, and have the assurance of his ever-abiding presen

There are untold powers lying hidden in t recesses of the earth; they only need to be u chained and human life goes like a puff of smo And if death were only all! The greatest of ev is not death. The heartburns, the disappointmen the disillusions of life, the sad mistakes, t wrong starts and lame conclusions—these form swarm of evils to harass man as long as he liv The lesser evils may be avoided. A man can sure his house against loss by fire. If he is si he can get a doctor; some have even defied death f a season. But no person can run away fr himself. The Evil One may bargain, as the sto goes, for a man's shadow; but the troubled co science sticks closer than the shadow. And G oversees this whole seething, rushing life of ou He knows all our weaknesses. He hears the cri of distress and anguish. He understands the m tives which guide us in our actions. He is not t absolute God who, as Carlyle puts it, sits apa from the world, seeing it go—

> What were a God who but with force external
> Has set the All about his finger circling!

He must be in the world, actively engaged in positively interested in it, and as a person, could not but embrace all this poor, struggli mass of humanity in his love. He is not far fro each one of us. There is balm for every wound soul!

Ordinarily, when a man is down, he does n want to be commiserated. Condescension on t part of others only irritates him. Neverthele with all his independence, he is but human. N body scorns the friend's hand that is offered true sympathy. In our hours of sadness, when t lamp of hope burns low, we crave for a word friendship; we do not want to be forgotte Sympathy is as necessary to us as our bread a water; it constitutes, in reality, the atmosphere which the soul breathes.

His Human Kindness

It is the crown-jewel in the diadem which ador the Saviour's brow, that he should, as none othe be able to satisfy these most natural longings the soul. Here was the secret of his success wi the common people. They heard him with eage ness because they felt that he could understa and appreciate their troubles. Like the gent summer rains, his words of kindness penetrates t hard exterior where a regal, patronizing attitu would only have shut up the heart forever. T greatest will succumb to kindness shown in seaso The biographer of Columbus tells us of the effe which the tears of the Queen had on the sturd discoverer. He had bravely, patiently, borne u under the storm of contumely and jealousy; h had ignored the jibes of his enemies at court; h had shown an imperturbable front when accus of treachery, but the sad face of this queen w too much for him. His pent-up emotions at la had to burst forth. He threw himself upon h knees, and in the revulsion of feeling, he cou hardly utter a word.

With this, the royal road to the human hea our Saviour was well acquainted. He had a me sage for mankind, and this message he could prea lovingly, persuasively, sympathetically. The tea of Jesus are but typical of a thousand actio which marked him the All-loving One. S how the people cling to his lips. All his wor are precious. What one subject is there und God's stars which could be presented from o hundred thousand pulpits, a hundred times a yea which could form the topic of innumerable article

Continued on next page

* Pastor of Bethany Lutheran Church, Pittsburg, Pa. The sermon on "The Tears of Jesus," which appeared in a recent issue of this paper, was not by Dr. Englar, but by Rev. J. H. Deere, D.D., pastor of the First Baptist Church, Phœnix, Ariz.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, October 18

Matthew 16: 26. *"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"*

WE have here the valuation of a human soul by him who gave it. The valuation is made ing two distinct lines: 1. By means of its loss; 2 By means of its recovery. When the first soul s lost in Paradise, there was a paltry gain: a ment's sinful pleasure. But suppose the stake l been greater. If the five continents and the s of the sea, the oceans with their submerged alth, all that field and forest yield, all the den treasures of the mines, all the merchan- e of the cities, in fact, the whole world, had n cast into the balance, it would not have been equivalent for that priceless treasure of man, immortal soul, which links him with God and kes him fit to be a companion throughout the less ages of eternity with God and his holy gels. Oh, what a loss, then, did occur in that al hour of the first disobedience! And now Lord speaks of an exchange for the soul that lost. The world could not produce such an hange. Even if a brother had died for a ther, a mother for her child, a Damon for Pythias, there would have been no redemption. e sinful soul cannot be accepted as the pur- se price for another. God himself had to pro- e the ransom. He gave his only begotten Son, t whosoever believeth in him should not perish, t have everlasting life. Ay, we were bought h a price!

MONDAY, October 19

Luke 9: 26, and Matthew 16: 27. *"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels"; "and then he shall reward every man according to his works."*

THE teaching of our Lord as to what is really gain or loss to a person in this life is utterly worldly. Heavenly valuations are never grasped by a secular mind. The Lord appeals to e crisis at the end of this world for the final rification of his teaching. At his return in glory, hich is here declared to be a fixed event in the ernal counsels of God, the correctness of Christ's range estimates will be shown. The shame which en bore for Jesus' sake, their being accounted ols for believing what he taught and for doing hat he bade them, will be turned into exceeding nor, and they will be seen to have been the sest of men for renouncing the pleasures and ofits which the world offers to the denier of rist, and for choosing the humiliations in a orldly way which the teaching of the Nazarene poses. But shame will come to those who were hamed of Jesus. Their blindness and supineness failing to see the hidden glory of his teaching d guidance, and in disbelieving his rich promises co-heirship with him, will be made manifest. the day of his reappearance he will stand be- re them in his own glory and that of his Father. is full equality with the Father in power and ajesty will be exhibited to them, and the angel ost which accompanies him will say Yea and Amen his righteous verdicts. In view of this state- ent, the Christian says: "I know whom I have elieved, and am persuaded that he is able to keep hat which I have committed unto him against that ay."

TUESDAY, October 20

Mark 9: 1. *"Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."*

THIS solemn appeal of the Lord to his own authority and truthfulness introduces a statement that connects both backward and forward. Backward, to his remarks about his return to judgment; forward, to his transfiguration, the account of which is introduced by the evangelists with this statement. His return to judgment was foreshadowed in the destruction of Jerusalem, which was a miniature retribution upon the despisers of Christ and typified that last and comprehensive judgment which he will render to all at the end. It was also foreshadowed in the glory in which he appeared to the disciples on the Mount of Transfiguration. Both events were witnessed by men who had heard the Lord utter the words in our text. When men hear of the lay of judgment they think of that as a very distant affair. It is true, nearly two thousand years have elapsed since these words were spoken, and the world is still standing. Yes, but in all these years the eternal counsels of God have ripened toward maturity. The kingdom of God has been coming with power; the conquering valor of divine truth has been shown in innumerable instances, men have had a foretaste both of heaven and of hell in the present life, and have acknowledged that, in general, the events of past and present history contain not a faint hint, but a strong assertion of that judgment to which the whole course of human affairs is tending.

WEDNESDAY, October 21

Matthew 17: 7. *"Arise, and be not afraid."*

ON a high mountain in the territory where Peter's confession had been made—probably on Mount Hermon—the three chosen disciples, Peter, John, and James, were afforded a gorgeous vision of the divine glory of their humble Master. The transfiguration is heaven's vindication of Peter's confession. Robed in the brightness of heaven, all-radiant with the majesty of the Most High, Christ had stood before their dazzled eyes. Peter wrote later that they had been "eye-witnesses of the majesty of God." And a solemn consultation had taken place. Moses and Elijah, the representatives of what was greatest in the ancient church of God, the law and the prophets, had discoursed with the Lord on his impending passion. The conversation had turned on the theme of the ages: man's salvation. As in a trance, the disciples beheld and listened, and Peter expressed the wish that the scene might be prolonged indefinitely. On this mountain and in this splendor let Messiah set up his throne, and hence let his rule go forth over the peoples of the earth. Then a bright cloud had begun to spread over the speakers, and the voice of the Father was heard speaking to the Son. The disciples came within the circle of this unearthly light. Awe and terror fell upon them. This light was the shechinah, betokening the presence of Jehovah. Sinful man cannot bear the presence of the holy God. But Jesus speaks to them the reassuring words of our text, and restores their trembling hearts. With Jesus at our side, we poor sinners shall not be afraid to enter the heavenly courts. God gave this glorious Redeemer to be the sinner's friend and advocate.

THURSDAY, October 22

Matthew 17: 9. *"Tell the vision to no man, until the Son of man be risen again from the dead."*

THE transfiguration signified that the old dispensation was about to close. Moses and the prophets had done their work for men. The subject of their teaching was incarnate, dwelling as man among men. The burden of their message of righteousness and peace was nearing its consummation. The greatest era of the world's history had begun. Could the people bear such an astonishing message if it were told them? When they compared its splendid contents with the lowly walk of Jesus among them, would they not be led to doubt and cavil? Yes, would even the other disciples credit the report of what the three favored disciples had seen? Would it not lead to useless questionings and perhaps create jealousy among them? For all these reasons and others at which we cannot guess, the Lord imposes silence on the witnesses of the revelation of his divine majesty. When he has conquered death, when the hearts of the stricken disciples shall be filled with joy at the news of his return from the grave, then, and not before, will they be in a fit condition to accept this record of his glory, and fall prostrate, with Thomas, confessing him their Lord and their God. God times his revelations to men in such a manner that they may be aids, not obstacles, to faith. There are times when it is necessary that we should know, and there are times when it is best for us not to know why God acts thus or so. Both the communications and the silences of God are educational acts of the wisest Teacher, who knows both the needs and the strength of each of his pupils.

FRIDAY, October 23

Mark 9: 12, 13. *"Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."*

THE appearance of Elijah at the transfiguration had led the disciples to inquire of the Lord what the proper understanding of the prophecy in Mal. 3: 1 and 4: 5 might be. The Scribes rightly claimed, on the basis of the ancient prophecy, that the Messiah must have a forerunner, and he must be Elias. But as they failed to note the presence of the Messiah among them, they had also failed to note the coming of his forerunner, John the Baptist, to whom his father Zechariah, being filled with the Holy Ghost, had applied Malachi's prophecy. (Luke 1: 17, 76.) The tenses in our text have perplexed some Bible readers. In the first part the Lord speaks in the future tense, because he quotes the ancient prophecy; in the last part, he speaks in the past tense, because the prophecy has been fulfilled. The entire text is a unit. Jesus has received the witness of his destined precursor, who by his preaching showed the Jews of every rank and station their sins and need of repentance, and pointed them to the Saviour. Thus the law of Israel had been purged of false interpretations which the Scribes had attached to it, and the hope of Israel had been restored and fastened upon its proper object. The work of Elijah at the transfiguration was not the work of the Elijah of whom Malachi had spoken. Jesus is come. We need not look for another.

SATURDAY, October 24

Mark 9: 16. *"What question ye with them?"*

ON THE morning after the transfiguration, which probably occurred at night, the Lord and his three companions rejoined the rest of the disciples. Their arrival was very opportune. The Scribes were worrying the disciples. They had come up to this remote region, no doubt, upon their old quest of discovering something reprehensible in the Lord's teaching or actions. Not finding the Lord, they approached the disciples, bringing with them a lunatic boy and his father. They were plying the disciples with questions about their Master and his teachings, and about the possibility of having the lunatic cured by the disciples. The disciples' faith, discretion, and patience were being sorely tested, and a considerable number of people were standing about, watching the proceedings. Presently our Lord appears upon the scene. The multitude is amazed at beholding him. Perhaps traces of the transfiguration glory still remained in his countenance and bearing. The Lord now turns all the questioners to himself. He relieves the disciples and assumes their burden. The believer has the promise that the Lord will be at his side in every trying hour, and though the necessity of his coming at such an hour may prove a just rebuke of the disciples' weakness and needless perplexity, still his presence is according to his promise that his strength shall be made manifest in and through our weakness.

Continued from preceding page

peeches, books and poems without tiring and disusting the public, with the one grand exception f the Gospel story? To that message the world s ever willing to listen, if it is only presented in he right way. The secret? *It lies in the love of he Redeemer.* "I love to tell the old, old story of esus and his love," because it is the best thing hat has ever been told. No narrative of unxampled bravery, of extreme self-mortification, or of strokes of statecraft and politics, but a simple tale of Love Divine.

Should this not be an inspiration to every one who is deep down in the sloughs of despair? Should this not purify and fill with a nobler meaning our daily meed of sorrow and pain? The loving Christ would not be exempt from the burdens of our mortality. We, too, should bear ours patiently, and when the tears come, may they all help to wash away some stain. May they lighten the heart; may they be the sign that we have sympathetically helped to bear another's load. Not even the tears of Christ will wash away the sin of persistent selfishness; they are useless on the desert of loveless lives; but to the Christian, who has learned the lesson which these gems can teach, they are fraught with a world of thought. May the tears of the Master never become our condemnation; for they were shed for our solace by the Lord of love.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

DURING the week just passed that modern "Flying Dutchman," the cruiser *Emden*, again made a meteoric appearance in the Indian ocean. It appears that after disappearing, as I wrote last week, from sight off Madras, she visited Pondicherry and woke that ancient city from its slumber of centuries with her cannon, and then cruising around in the neighboring seas she captured six British vessels, including one collier, whereof she sent five to Davy Jones's locker, and sent the remaining one, with its own crew and those of all the others, into Colombo harbor.

The British cruiser *Cumberland* also distinguished herself during the week, off the mouth of the Kamerun River, Africa, where she captured a German gunboat, the [illegible], as well as ten German merchant [illegible].

The German cruiser *Leipsic* also came into notice by sinking an English merchant ship off the west coast of South America; and a British ship, the [illegible], struck a floating mine in the North Sea and was blown up, no lives being lost in these operations.

There are rumors that the German war fleet is in the Kiel Canal, and that the ships are having their old guns changed to the new type of gun which proved so successful against the forts of Liège and Namur. When this refitting is finished, the story runs, the German vessels will be equipped with artillery whose range will be two miles greater than the artillery of the British fleet, and the Germans will then sail out and destroy the British fleet without the latter being able to injure them in the least. This story will probably be included in the next edition of the complete works of Baron Munchausen.

During the week Austria and Italy had a dispute on the subject of floating mines. In her desire to make the advance of the fleet of the Allies up the Adriatic towards Pola as difficult as possible, Austria had planted both anchored and floating contact mines thickly along the Dalmatian coast. The winds and tides had carried many away from their original positions and well over to the Italian coast. Several sailing boats and some say a torpedo boat of the Italian navy, have as a result fallen up with loss of life.

On Italy's making diplomatic representations concerning these occurrences, Austria agreed to indemnify the sufferers and to take such measures as would in future prevent a repetition of such disasters.

The relations between China and Japan have become slightly strained during the past few days. China protested to the Japanese invasion of her neutrality in the invading of Chinese territory by Japanese troops on their way to the German colony of Kiauchau, without defending herself. She supposed that Japan would only cross her territory, and would not seek to establish herself therein. During the past week, however, Japanese troops have seized and occupied points in Chinese territory, which by no stretch of the imagination can be considered on the road to Kiauchau from the Japanese point of debarkment.

Seeing this, China became suspicious, and has thrown troops across the appa[rent] path of these Japanese troops [and] blown up the bridges ahead. [The] situation is interesting, and sh[ould] not be lost sight of in the pres[sure] events nearer to us.

The Japanese have now comple[ted] invested Kiauchau, but at the [cost] to them of something like [two] thousand killed and a like num[ber] wounded, and they are only in [a] position to *begin* serious operations.

Germany has now practically [lost] all its colonies; true, there is de[s]tory fighting going on in Central [and] Eastern Africa, with losses a[s] equal to ours in the Spanish-An[eri]can War. But all Germany's isla[nds] have been occupied by the Eng[lish] and even in Central and Eas[t] Africa and in Kiauchau the en[d] merely a question of time.

The really interesting questio[n] the past few days has been whe[ther] the Germans intend to make a s[erio]us effort to take Antwerp, and [it] seems to have been decided in [the] affirmative. I say seems, bec[ause] even yet the attack on Antwerp [may] be a mere feint, having as its [ob]ject the shutting up and keeping shut within [the] walls of that city the remains of the Belgian a[rmy]. Yet, on the other hand, it seems reasonably do[ubt]ful whether the Germans would have taken [the] trouble to concentrate a hundred and fifty thous[and] men and to bring up siege guns, merely for a fe[int].

when the feint could have been made with a m[uch] smaller force. Besides, there are so many adv[an]tages from a German point of view in the capt[ure] of Antwerp that I think it is reasonable to c[on]clude that the effort is really a serious one.

If Antwerp were captured it would finally dispose of the [re]mains of the Belgian ar[my], either by their capture, or [by] forcing them over into Du[tch] territory, where they could [go] nowhere else and would be [in]terned until the end of the w[ar]. Either result would finally [dis]pose of this thorn in the Germ[an] flesh, and would end all [or]ganized resistance in Belgium. In addition, it would release at le[ast] half of the force that the G[er]mans are now maintaining in th[at] country, to be used elsewhere.

The capture of Antwerp wo[uld] give the Germans possession [of] one of the most important po[rts] in the world, one which by [its] position is well adapted to ser[ve] as a base of operations, be[th] against the English fleet a[nd] against England itself. I s[ay] nothing about how such [an] achievement would heighten G[er]man prestige and strengthen t[he] morale of both the German ar[my] and the German nation at th[is] juncture.

Assuming, then, that the Ge[r]mans are making a really serio[us] attempt to take Antwerp, t[he]

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THE CITADEL OF CRACOW OVERLOOKING THE VISTULA

BELGIAN REFUGEES LEAVING TERMONDE

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A COURIER OF THE WAR

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BERLIN SEES WAR TROPHIES ON "SEDAN DAY"

LONDON'S NIGHTLY PATROL OF THE HEAVENS TO DETECT GERMAN AIRCRAFT

xt question that suggests itself is e possibility of success. The city Antwerp is situated on the River heldt and is considered one of the rongest fortresses in Europe, both rough the topography of the surunding country and the works of t by which it is defended. These orks of art" consist, in addition the city wall, which is of little actical value, of some eighteen lated advanced forts forming a g around the city, and connected protected causeways with each ner and with the town. These rts are of the same general type the forts at Namur and Liège, d were rebuilt at about the same ne and by the same military enneer as those mentioned. The rmans will be obliged to approach om the south, on which side the fenses are strongest.

Two months ago, before the new rman siege artillery had actually monstrated its unprecedented deructive power at Liège and Namur, should have considered Antwerp takable, but since the demonstrations spoken of ove I am of the opinion that man has as yet nstructed nothing which can withstand the asults of these terrible cannon. I have formed is opinion only after a very careful study of e effects produced at Liège, from photographs d from the descriptions of competent observers, stly military, who have examined the ruins of e forts.

Hence, I conclude that if the siege of Antwerp seriously undertaken, and the besiegers are not sturbed by allied forces coming from the south, e city will probably be taken.

Outside of this Antwerp question, Belgium has rnished little of interest during the past few ys. There have been skirmishes there of more less severity, but of no strategic importance. e present Belgian military movements have only an object the maintenance of sufficient activity necessitate the presence of a large German coverg force.

Some friction seems developing in Brussels beeen the population and the occupying force. The rgomaster has been arrested and deposed from s functions, it is said. The inhabitants of Brusls will not be showing great common sense if they tack the troops, because the reprisals will be ompt and severe, and as far as can be judged om this distance the occupation has been conicted with as much regard for the susceptibilities the populace as could well be expected.

The reports of outbreak of the Asiatic cholera nong the Russian and Austrian troops seems to confirmed. This is, of all the news of the week, e news which affects us in America the most arly. I have gone through an epidemic of cholera ce in my life, and my experience then was such to make me fear this disease greatly. The conitions existing at the front, large bodies of men ncentrated under necessarily poor sanitary conitions in bad weather, and more or less poorly d, afford the best possible material for the disease flourish in. I am very much afraid that its ogress cannot now be stayed. Under the most vorable conditions science seems powerless to eck an outbreak, and the present conditions are ything but favorable.

Once established it spreads like wild-fire. If it ere June instead of October I believe it would each our shores, but we shall probably escape for e winter at all events, since cholera never seems stand cold weather. Another thing which will d in delivering us from a visitation of the dire estilence is the fact that, owing to the present conitions, travel of any kind is abnormally slack.

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BRITISH SOLDIERS LEAVING FOR THE FRONT

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PRINCE OF WALES GRIEVES WHEN LEFT BEHIND

As to the campaign along the Russo-Austrian border and in Galicia, the following seems to be a fair statement of the actual situation. I say seems to be, advisedly, because my readers have no idea of the difficulty in trying to reach an approximation of the conditions conscientiously, in view of the repeated contradictions of the cables; not only cables from opposing sources, but in the successive cables from the same sources, and even in the self-same cable.

It is, therefore, with great modesty that I say I think that the Lemberg district of Galicia is entirely in Russian hands, and that it looks as though the Russians had completely invested, but not yet taken, the fortress of Przemysl, to the west of Lemberg, and also hold Jaroslau and Rzesow, still further to the west.

At Cracow a large army of Germans and Austrians is concentrating under German command, and at or near that town to the eastward, a great battle will probably occur and the Russians will find themselves confronted with a foe of a different caliber from that of the enemy, the Austrians, whom they have met heretofore in Galicia.

If Allenstein and Lyac establish a precedent, the Russian advance will be checked at Cracow, but arguing from precedents in military matters is apt to be dangerous. In any event, after this battle is over the Russians will know they have been in a fight.

It also appears that the Russians have been completely driven out of East Prussia and that German soil is freed from the foot of the Slav invader. The Germans have crossed the West Poland border in pursuit of Rennenkampf's army, and are at or near the river Niemen in Poland, and at the same time are bombarding the Russian fortress of Augustowo, with at present no certain result.

The campaign in Eastern Prussia and those portions of Poland adjoining will very shortly be over for this year. In three or four weeks the autumnal rains, which, it is said, have already begun, will have made the ground too soft to support even men, let alone horses and artillery, and when they finish the temperature will very shortly drop to its winter average of about 5 degrees, with an extreme of 25 degrees to 30 degrees, below zero, and campaigning will forcedly stop.

While it is somewhat warmer in Galicia, the average winter temperature there is about zero, and in a few weeks more this will be reached, so that campaigning there also will halt very largely. In fact, after the battle at Cracow, I doubt whether there is any further fighting of importance in that part of the world until next May.

The importance of this cessation of active campaigning on the situation in France must not be overlooked. When the fighting in East Prussia and Austria stops for climatic reasons, it will enable the Germans to shift a large portion of the force they have in these regions to France and Belgium, a fact that will not be without a very great influence on the fortunes of the war in the West.

The Russian invasion of Hungary does not seem to make much progress. As to the war between Austria and Servia, about all that can be said with certainty is to repeat what I said last week, namely, that a state of war exists between those powers.

No news of any moment comes from the neutral Balkan States. Bulgaria has pulled the mantle of complete silence about her, while her neighbor, Rumania, though very desirous, apparently, of going to war with some one, cannot seem to make up her mind which some-one to attack. The real truth probably is that the Balkan States are waiting to see which of the opposing parties will bid the highest for their more or less mercenary support, and that when the general situation has sufficiently cleared to enable Bulgaria and Rumania to see which side is going to win, and hence which side will be able to keep any promises made, they will throw their lot in with that side.

Turkey, too, is keeping very quiet. Her army is mobilized and she is in the position of being ready for any emergencies.

The position of Italy does not become any more definite. The game of cross purposes between the different factions still continues, the radical element apparently pushing for war and the conservative element striving to remain neutral. The conservative element appreciates to the full the fact that in

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FORM OF ENTRENCHMENTS THROWN UP BY BELGIANS

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THE HARVEST FIELD. FRENCH PEASANTS BURYING GERMAN DEAD

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO H SANDISON | SECRETARY THEODORE WATERS

The Nation at Prayer

FROM nearly two hundred thousand pulpits the Gospel of Peace was preached on October 4, which had been designated by the President as a day of national prayer to God to bring to a speedy close the war that is deluging Europe in blood. Many millions of earnest Christians of all denominations united in supplicating the throne of mercy to end the strife. It was a grand and solemn spectacle this, of a great nation on its knees, pouring out its heart in fervent appeal in behalf of people thousands of miles away. Many of the supplicants were related to the belligerents by ties of blood and kindred.

This remarkable day was the climax of weeks of prayer. All over this land, we have been pleading for divine intercession in the war, and that the rulers and governments who are urging the strife might be brought to realize the enormity of the sin against God, humanity and civilization, and the awful suffering that is being inflicted upon millions of defenseless non-combatants. It is unthinkable that war, in our day, could be waged for the sheer gratification of the lust for slaughter. None of the Powers engaged are barbarians; yet they are none the less guilty before God and their fellow men who enter on such a course when all their differences could and should have been composed by peaceful methods, for which ample provision exists. All law, divine and human, is violated by war. And there is a lasting time awaiting every nation that takes up the sword.

Will God answer the prayers that have been offered up these weeks past and which ascended from the assembled millions like a single voice on Peace Sunday? We cannot doubt it. He will both hear and answer, but he will do justice as well as yield mercy. There is no favoritism with the Almighty. No special pleading, however earnest, will avert the judgment that awaits those who have placed power and possessions, commerce and conquest, above the souls and lives of men. Peace will come and the heavy burden of sorrow and bereavement that weighs down the innocent will be lightened. But nations, like individuals, learn through suffering. And through the whirlwind of war, not Europe alone, but the whole world will learn to appreciate the inestimable blessing of peace. The nations are passing through the furnace of trial. If it shall burn out of the hearts of rulers and cabinets and parliaments and peoples the besetting sin of militarism, the love of power, the racial antagonisms, and the commercial jealousies, and give them instead a broader humanity which recognizes the brotherhood of all men and seeks toward international peace, then all our prayers will have been abundantly answered.

A Sign of the Times

PHILANTHROPY, in the broader meaning of the term, is a comparatively modern principle. It is true that there have been in all ages noble and great-minded men and women whose generosity to those who had been buffeted by misfortune or beset by poverty shone out like a bright light relieving the surrounding darkness. But they were exceptional. As a rule, the rich held on to their possessions unstintedly, and had little scruple concerning the means by which they were increased. Within a few generations past, a great change has come to many people of affluence. They have begun to realize that a man, after all, is only the steward, not the owner, of his material possessions, and that, soon or late, there must be an accounting. More and more is the moral responsibility of the wealthy coming to be recognized, and more and more is the warning of one of America's greatest millionaires becoming emphasized that "the day will yet come when it will be regarded as a disgrace for an American to die rich."

All gifts, material as well as spiritual, are entrusted to us for a purpose. They are the talents with which, if we view the matter right, we are expected to perform certain service for the Divine Giver, who has placed them in our keeping for that purpose. Not to be hoarded up or kept for selfish indulgence, nor to lead us to assume a vain superiority over our fellows, are we to be good stewards and kindly in generous deeds and for the furtherance of noble purposes. How can any one who has wealth far beyond his own utmost needs or the needs of those dependent upon him reconcile with the principle of stewardship a career that aims only to go on self-ishly heaping up riches, like the man pictured by Bunyan in the Interpreter's House, who raked the straws and refuse together, but did not lift his eyes to see the Shining One, who held a glittering crown above his head, which he might have grasped merely for the reaching?

These reflections are suggested by the news, published in the daily journals, that a great American millionaire has seen the light and has decided to apply a large part of his fortune to the solution of the problem of poverty. He has already given millions to churches, colleges and institutional work. Now, it is said, he will attack the larger problem of systematically aiding the multitudes who have been left behind in the great battle of life. At best, he can only hope to help a portion of the whole, for the problem of poverty is so vast as to be almost a hopeless one. But his example may stimulate others, and thus result in immeasurable good. Only when the spirit of Christ and his teachings pervades the whole world will poverty, want and suffering disappear, but if each of us does his and her share meanwhile in the alleviation of these evils, much will have been accomplished.

Ministers Under Arms

IT is reported that two hundred and fifty Protestant ministers of France are serving on battlefields, and that nearly all the Methodist ministers in Germany are under arms. On October 1, news came that the Rev. Frederick Roesch, a missionary to Algiers, representing the First Methodist Episcopal Church of Montclair, N. J., had been slain in battle. John R. Mott had said of him that he was one of the most promising missionaries of his acquaintance. The young pastor of a Presbyterian church in New Jersey resigned his pastorate to join an Australian regiment in which he was an officer, and is now fighting on the continent. Salvation Army officers of one nation are aiming rifles at brother officers of other nations with whom they have labored, side by side, for the conversion of souls.

In these facts the horrors of war appear at their blackest. Men whose souls are equipped with divine power for turning the people to righteousness, men whose minds are trained to teach spiritual truths, snatched from their sacred work and forced to become murderers of their brethren. Those who serve voluntarily do so from a high sense of duty, but, it seems to us, a mistaken sense. They can make vastly greater contribution to the world's welfare by continuing their works of soul-winning and spiritual instruction, and by insistently preaching brotherhood and peace, than by helping to slay their brethren of other lands. Those whom the hand of the law has thrust into this hated task merit our pity and our prayers. God grant that these days of battle may be brief, and that people and pastors alike may soon return to the sweet tasks of peace!

Making Religion Winsome

HOW often the hearts of mothers and fathers bleed over the fact that certain boys and girls of the household are unconverted! In many such cases no one could think of blaming the fathers or mothers for the spiritual wanderings of their children; but in other cases one can hardly help wondering if there have not been, on the part of these parents, some misconceptions of what real religion is, that have pushed their young people away from the divine life rather than drawn them toward it.

Here are a few simple suggestions for parents whose children are still outside the fold. They may be applied by all Christians who long to win their companions to the Saviour: (1) Be happy. "The joy of the Lord is your strength." If your religion does not make you happy, others will not want it. The German expression for what Christ does for the individual soul, the expression which in English is rendered "to save" is "to make happy." That is Christ's purpose: he saves us to make us glad. If we make others think he has failed in our case we cannot expect them to let him try his power upon them. (2) Be just, and honest, and true. Especially in dealing with your children, be straightforward and frank, scorning everything that approaches deception. Life holds no greater shock than that which comes to many a child on learning, for the first time, that his father's or his mother's word cannot be absolutely trusted. (3) Be kind. Kind in every way. Kind all the tim Be kind as a business. Be kind as a pastim Allow no lapses in your kindness. Even while y are being stern—though sternness in discipline not nearly so necessary as has been hitherto b lieved—make your children realize that back of t sternness is a terrific love that would die to he them. (4) Be free. Don't give the impressi that you are bound by a yoke. Jesus, it is tr did speak of a yoke of his, but he took great pai to say that it was an easy yoke. He said to h disciples: "I am not going to call you servan but friends" (John 15: 15). Freedom was almo the dominant note of Paul's preaching. Law all about us. In nature, in society, we cannot e cape from it; but when one becomes an intima friend of the Maker of all laws, natural, soci moral, spiritual, there is no longer any bonda about the law. And the spontaneous, liberated l of one who has been, indeed, set free by the power God's Son, will have power to draw others aw from the slaveries of selfishness and sin.

But, after all, there is only one rule, not fou nor forty, for becoming a winsome Christian. A that is to follow Jesus. Make it your business make manifest his life in your mortal flesh. (II Co 4: 11.) Let him shine out of your soul. Yo children will be stealing into your room in tim of perplexity or sadness, or of troubled conscienc and saying: "Father, do you think Christ can he me now?" And you will say, jubilantly, as Phil said to Nathanael: "Come and see."

Do Your Share Now!

IT IS in deeds of sympathy and Christian hel fulness that we see the truest, noblest side woman's nature. There is surely a fine inspiratio in the thought that a great army of good wom in this generous land of ours are carrying in the hearts and in their prayers the sad story of th bereaved wives and mothers of Europe, who a the real victims of the war. But they are doi much more; they are reaching out to help the The letters that are coming in daily to THE CHRI TIAN HERALD Widows' and Orphans' War Reli Fund give assurance that our readers and the friends are not forgetful of the precious privile of giving direct aid to these sufferers, nor unappr ciative of the blessing that attends such servic And there is work for the husbands and fathe too, in this great campaign of love and mercy. A they look about them in their comfortable hom and see the happy faces of their own little one their hearts must swell with thankfulness that th Father above has spared us the unspeakable ho rors that have visited the homes of France, Be gium, Germany, Austria and other warring land

Our relief work is rapidly being organized wit efficient committees at all the centers of sufferin This is not a campaign to restore the wounded an send them back to fight again at the front, th prolonging the war. It is solely in aid of the b reaved women and children, who have been re dered destitute and homeless. We earnestly invit your help in their behalf and ask it in his nam who said: "Inasmuch as ye have done it unt one of the least of these, ye have done it unt me."

Send in your gift today, to THE CHRISTIA HERALD for the War Widows and Orphans. Giv according as God has prospered you, and remembe that even the smallest gift will be welcomed an all will be gratefully acknowledged in our column We want every one of our readers to have a pe sonal share in this Christlike work and in the bles ing that will surely come of it.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Two Dogs Save Lives

TWO dogs in suburban towns saved the lives of five persons. Four were saved in one place from death by fire, by a Scotch collie, and one in another place from drowning in a well, by an Irish terrier. In Smithville, South Long Island, the home of Anton Busch caught fire about 2 A.M. when none of the family were awake. Shep, the dog, tried to wake Mr. and Mrs. Busch and their two children by barking, and when they paid no attention to him he ran into the bedroom and tugged at the bedclothes, and put his feet upon the body of his master, and they all rushed out to safety a moment before the burning stairway gave way. But for the warning of the affectionate and intelligent dog they would doubtless have perished in the flames. The other life saved was that of Stephen Doyle, of Eagle Rock Avenue, West Orange, N. J., who was gathering grapes from a vine wound about an oak tree. The ladder on which he stood fell, throwing him into a deserted well, but a protecting rock which he seized and clung to stopped his fall. Blarney, the terrier, saw his plight, and running to the kitchen, he made such demonstrations that Mrs. Doyle followed him to the well, and with a rope, which she then secured to a tree near by, aided her husband to the top. What love, service and salvation these faithful pets suggest. Their watchful love for their human companions raises the question, not in insolence, but in all seriousness:

Am I my brother's keeper? (Gen. 4: 9.)

Fifty Years' Service

FIFTY years of continuous service in the Treasury Department at Washington were completed by Francis Henry Goodall, the other day. Mr. Goodall served during the Civil War in Company G, 11th New Hampshire Volunteers. On September 17, 1864, he entered the Treasury Department as a first-class clerk in the second auditor's office. He held the position of chief of the division for the investigation of fraud, disbursing clerk, and other positions of responsibility under many auditors. He received a medal of honor for taking a badly wounded comrade off the field of battle at Fredericksburg under heavy fire, December 13, 1862. This veteran soldier and government employee is a graduate of Dartmouth College, and has always had a fondness for nature, having written several articles on the subject of flowers. The public owes a debt of gratitude to the modest, patient, constant men and women in the departments who do their duty so faithfully. They are as necessary to the success of the service as the members of the cabinet, or the President himself. As the government said to the brave young soldier who risked his life, and as it says in its gratitude to the faithful one of fifty years' service, so may the higher Master say when his journey of life is over:

Well done, good and faithful servant. (Matt. 25: 23.)

University Enrolment Very Large

THE enrolment at the great universities of this country is enormous. The highest education, and the extended courses of technical study embracing almost all professions and callings and even trades, has rapidly increased the university attendance. A number of the leading universities have from five to ten thousand students on their roll for this year. The war in Europe is keeping many of our young men at college in this country. Columbia University opened its 161st academic session with an enrolment of between twelve and thirteen thousand students in all the departments. It seems as though the people were believing in Solomon's words:

Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding. (Prov. 4: 7.)

Hen Adopted by Pheasants

JOHN ROCKWELL, of Oxford, Mass., owns a Plymouth Rock hen that is at home among a flock of English pheasants. The hen was one of a brood of eleven hatched in the high grass back of the barn, which were a week old when the old hen brought them into the barnyard. The mother hen and her eleven chickens had the run of the pasture back of the barn, and they often fed within a short distance of a flock of eight pheasants. Two of the young chicks concluded that the monotonous life and companionship of the mother and brothers and sisters was irksome, and sought a wilder and freer life. The truants disappeared and were given up for lost till a few weeks ago, when Mr. Rockwell, going across a field, saw a flock and among them his two chicks that he thought had been eaten. One has since disappeared, but the other, now full-grown, is still with the flock and seems if anything wilder than the pheasants; for while persons can get within fifty yards of the pheasants before they start moving, the Plymouth Rock chicken keeps the farthest away and runs to cover first. Emphasis is put on the influence of heredity on life and character, and this factor cannot be too highly emphasized. And yet it is only one-half of the force necessary to habit and life. The other half is environment. It was the sight and contact of the pheasant life so near by that came over into the barnyard and took away into the flock of game birds the hen that, without their presence and example, would have lived a very happy life as a gentle pet in the barnyard. The circumstances, the companionships of life, have so much to do with the weal or woe, the development and destiny, of social and spiritual life. The apostle thus refers to this influence:

Be not deceived; evil communications corrupt good manners. (I Cor. 15: 33.)

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PEACE MEETING AT GRANT'S TOMB

IT IS estimated that at least 25,000 persons were present at the peace demonstration at General Grant's Tomb in New York, Sunday afternoon, September 27. Besides these, there were perhaps 20,000 persons in 5,000 automobiles, which filed past the tomb in celebration of the occasion. The motor cars flew soft white pennants on which were inscribed the words of Grant, "Let us have peace." The exercises began with a sacred concert by a regimental band. Rev. Dr. Christian F. Reisner, pastor of Grace M. E. Church, offered a prayer for the recall of humanity, happiness, hope and love to the lands now scarred by fire, greed, hatred and malice. One thousand girls from the Washington Irving High School, each bearing an American flag, sang beautiful songs of patriotism and peace. Two young ladies bore a magnificent floral offering to the tomb. The choir of St. Andrew's Church, composed of 24 boys and 12 men, sang "Lord of Our Life," and "God of Hosts." Bishop James Henry Darlington of the Episcopal diocese of Harrisburg, Pa., then spoke a few words, asking that God's blessing might rest on the great audience and the cause, and closed with a prayer that the peace of America should spread to the tortured continent across the Atlantic. The climax of the meeting was the releasing of a pure white dove by Miss Dorothy Black. Taken out of a cage softly, the bird was set free bearing a motto of peace. It flew high and circled around above the tall buildings, and then went due east as though it desired to carry its message directly to the suffering nations of Europe, and still going east, it was lost to sight. Oh that in answer to the prayers of the American people, flying like white doves of peace over the Atlantic, the olive branch might be sent back as a pledge that the deluge of blood has ceased, as the dove in olden times came back with the olive branch as an evidence that the deluge by water had ceased. "And the dove came in to him in the evening: and, lo, in her mouth was an olive leaf plucked off, so Noah knew that the waters were abated from off the earth." (Gen. 8: 11.)

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THE RELEASE OF THE DOVE OF PEACE

World's Largest Tree-Trunk

A GIANT tule tree which stands in the little churchyard at Mitla, Mexico, is an object of interest to many tourists. It is said to have the largest trunk of any tree in the world. Its circumference at its largest point measures 145 feet. The ancient tree is reverenced greatly by the natives of that part of Mexico. The age of the tree is a matter of conjecture. The *American Lumberman* says it was a large tree when the Spaniards followed Hernando Cortez to the shore of Mexico, four centuries ago. Trees have always had deep significance in the literary, social and religious world. In olden times the heathen selected the old trees of ample shade as the places of idol worship. In the Far East today the missionaries often gather a congregation in the hollow trunk of a great tropical tree. The tree is constantly used in the Scriptures, old and new, as a type of spiritual truth. The prophet uses for this purpose a monstrous tree created by his imagination.

The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. (Dan. 4: 11.)

Robbed Poor-Box

THE sexton of a Brooklyn church saw two men fishing coin out of the poor-box, and called a policeman, who arrested them. They had put shoemaker's wax on the end of a stick, and had extracted ten dollars in coin. A man does not have to fish with a waxed stick in a church poor-box for coin to rob God. There is a politer way to defraud him: to steal his holy day; to withhold from him what we owe him in physical, mental and moral faculties; in making a poor accounting of our use of time, opportunity and service which have been entrusted to us as his servants; and in our failure to contribute the necessary funds for the carrying on of his work. The prophet asks this very pointed question, and then answers it promptly:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (Mal. 3: 8.)

American Woman's Benefaction

MRS. FRANK LESLIE died in New York City at the ripe old age of eighty-one. Upon the death of her husband, of nation-wide fame as a publisher, whose business was in a tangled condition, she took sole charge, to the minutest detail, and in a few years had brought order out of chaos, and a fortune out of bankruptcy. It is said that in her will she has made a most generous gift to the cause of female suffrage, of which she was an early and enthusiastic champion. If Mrs. Leslie shall have left money to aid her companions in perpetuating a work of patriotism and benevolence so near to her heart, she will have followed the example of the apostle who said:

And I entreat thee also, true yokefellow, help those women which labored with me in the Gospel. (Phil. 4: 3.)

A WEEK IN THE WORLD'S NEWS

SEÑOR CARDOZO, UNITED STATES CONSUL J. R. SILLIMAN, UNITED STATES MINISTER FULLER AND GENERAL CARRANZA IN CONFERENCE

DETTING TOGETHER IN MEXICO. Generals Carranza and Villa with scores of sword hilts are negotiating a lasting peace for Mexico in the process of elimination. Carranza eliminating Villa and Villa eliminating Carranza from the list of governmental possibilities. It is asserted by both these leading Constitutionalists that on those to the city can a new revolu-

and prize contest on the evening of October 28, if present plans do not miscarry. This event will be one of the scattered features of the commercial tercentenary celebration which has been going on almost unobserved for some months. A committee of prominent automobile men is making the arrangements, which include a place for every class of motor car. New York State owners of cars may have opportunity to vote for king and queen of the pageant: $5,000 will be distributed in prizes to cars in the parade.

IZAAK WALTON NO LEGISLATOR. The attempt begun some six years ago after much agitation to regulate the taking of fish from the boundary waters between Canada and the United States apparently has failed, the treaty which was drawn up at that time providing for a joint commission on control matters, not having met with the approval of the United States because of objections by lake fishermen. Canada ratified our government two years ago that the Dominion would disregard the principle of joint regulation unless the United States approved the treaty, and as that does not appear to be likely, the whole question reverts to settlement by ancient methods to the fishing fleets of the two countries. Coincident with this development (backward) comes the annual meeting of the American Fisheries Association at Washington, when Secretary Redfield of the Department of Commerce addressed, urging among other things that Congress should provide for a national fish doctor or commission to determine the edibility of the national fish diet.

REVENUE CUTTER MEN HAVE ADVENTURE. On September 21, the United States revenue cutter *Tahoma* went on a reef ninety or more miles west of Kiska Island, one of the Aleutian chain, and her officers and crew, numbering about eighty, were obliged to put off in whaleboats and make for the nearest other island, some forty-five miles away, where they were picked up by one of the several vessels which went to the aid of the *Tahoma* upon receipt of a wireless S. O. S. call transmitted from the cruiser *Buffalo* by a Japanese liner. Sixty of the men are known to have been picked up by steamers, and the remainder are believed to be safe on near-by islands where search is being made for them.

FROM PULPIT TO BATTLEFIELD. Word has been received of the death in battle of the Rev. Dr. Frederick Roesch (lieutenant in the German army), missionary pastor in Algiers from the First M. E. Church of Montclair, N. J., while leading a company of his troops at Verdun, Belgium. The United Free Church Presbytery of Galashiels, Scotland, has granted leave of absence to the minister of St. Boswell's for the period of the war, being the first instance, it is said, in one hundred and fifty years or more in which an ordained Scottish minister has been released from his charge to fight in defense of his country.

USEFUL PANAMA CANAL RELIC. The old French ladder dredge *Badger* has been condemned on account of a defective hull. The *Badger* was built in Belgium in 1886, and was operated in the Pacific entrance channel by the second French canal company, and afterward beached. It was recovered by the Americans and rebuilt at the Balboa shipways in 1908 at a cost of $58,624.50. It has been operated in the Pacific entrance almost continuously since that time, with the exception of about four months of work in Culebra Cut. The old hulk may be used for a boat landing at Balboa. Its sister dredge, the *Marmot*, which has had a similar history, is still at work in the cut. *From the Canal Record.*

PIONEER MAIL-ORDER MERCHANT DIES. Richard W. Sears, founder of Sears-Roebuck & Company, Chicago, died at his country home in Wisconsin on September 28, aged 51. In 1884, while a telegraph operator, Mr. Sears conceived the idea that resulted in the great establishment which earned him a fortune of $75,000,000. He began business with a few watches, and retired a few years ago one of America's successful men. His success due, his friends state, to honesty, courage, modesty and knowledge of human nature.

CAN'T BEAR WASHINGTON'S FALL CLIMATE. Congress appears to be in a state of indecision on the matter of a brief vacation over election time, actual adjournment being desired by some, and a series of recesses that will bridge the period from October 10 to November 15 being favored by others. The Alexander ship purchase bill is the stumbling block over which Congress may trip in any hasty exit from the capital. The only other pressing legislation is the war tax measure, which is by no means having smooth sailing. The President is understood to have his mind fixed on the passage of a lapping bill before Congress adjourns.

SAVED $23,000,000 AT ONE CLIP. On September 29, the Rivers and Harbors Appropriation Bill as returned to the House by the Senate and carrying a lump appropriation of $20,000,000 (instead of $63,000,000 as originally drawn) was passed by the House of Representatives without a roll call, after energetic efforts by members in favor of the larger appropriation to amend the measure. The bill will now go to the President for his signature.

WORLD'S HEAVIEST PAY ROLL. Economists who have engaged their talent in computing the probable cost of maintaining the armies of Europe in the field, declare $22,000,000 a day to be a conservative figure, which would mean that the first six months of the campaign would entail an expenditure of four and a half billion dollars. The basis of this estimate is taken from the Balkan War, which cost an average of $2.50 per soldier. This colossal guess covers only the actual maintenance of the fighting "machines," and does not include the loss of wages sustained by individuals recruited for the war.

WHIP FED!
From the Chicago Daily Tribune

THE SIN OF JUDAS

Jesus and Judas

By Rev. Edwin Whittier Caswell

JUDAS' controlling sin was avarice. Its colossal consummation was selling Christ. Our Lord once remarked that Judas had a devil. John seemed to be the only one of the disciples who fully perceived this fact; for, when Judas murmured at Mary's waste of the expensive ointment, anointing Jesus' feet, John wrote, not that he cared for the poor, but because he was a thief and carried the bag.

Judas no doubt became one of the twelve in order to secure office and emoluments. When he saw that there was to be no temporal kingdom, he planned the arrest of Christ. At the Last Supper Jesus, unwilling to endure his treachery longer, exclaimed, "One of you shall betray me." Judas, hiding his treachery, said, "Lord, is it I?" Christ replied, "Thou hast said." Then, Satan entering into Judas more fully, the traitor went immediately out, "and it was night." Night in his heart; night in his future, black with assassination gloom, which was about to plunge him in still deeper darkness. As he met the chief priests, his question was, "What will you give me?" Then he bargained to betray his Master for about eighteen dollars.

As Judas led the mob toward Gethsemane, he met his Lord, having just arisen from the agony of his prayer, with the drops of bloody sweat streaming down his face. He exclaimed, "Hail, Rabbi!" With his poisonous lips and serpent tongue, he indicated the Nazarene with his kiss of hypocrisy. Jesus, loving the traitor to the last, whispered, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?" And, turning to the bloodthirsty crowd, Christ said, "Whom seek ye?" They answered him, "Jesus, the Nazarene." Jesus replied, "I am he."

When the disciples knew that Jesus would not let them fight to protect him they all forsook him and fled. Only Judas remained, but he was standing with their enemies. He waited till they bound him. They tied his hands roughly together; hands that had touched the dead into life, and the blind into sight, that had blessed little children and soon would bleed for men.

What an awful contrast! Jesus hangs on Calvary's cross; Judas, on the other side of the city, hangs on a blackened tree. The innocent Saviour! The guilty betrayer! Jesus with the burdens of the world's sin on his bosom; Judas with the weight of treachery on his soul. Jesus paid the debt of the world's sin by his own self-sacrificing love, in suffering. Judas pays the wages of his own sin in death and banishment.

Judas and Peter both sinned, but one turned away from Calvary to the Pharisees and perdition, while the other wept tears of penitence, and came back to Jesus. So David and Saul sinned, but looked in different directions for pardon. Christ's look of love hardened Judas, but softened Peter.

Traitors are forever execrated. Nero betrayed humanity; Benedict Arnold his country; Judas his Christ, but to betray with a kiss of friendship is the depth of horror. It is the darkest deed on the annals of the universe.

Would it not be well for us to say, "Lord, is it I?" The possibility of a moral Vesuvius lies in the depths of every human heart.

Let us imagine Judas soliloquizing: "After he has washed my feet, I will run on errands for the devil. When the sacred Supper is over, I will consort with murderers for his overthrow. When the money for the sale is in my bag, I will lead the persecutors to him. When I kiss him, they will seize him, hold him fast, bind him, crucify him!"

The soliloquy continued after the light of eternity flashed upon his guilty soul. "I have betrayed innocent blood. I have loved the silver of this world better than the gold of Jesus' love in heaven. I will cast these thirty coals of fire, which are scorching my hands, on the floor of the temple, but this gives me no relief. They are burning still, in unquenchable flames of judgment, torturing my conscience.

"Where'er I fly is hell;
Myself am hell.

"I must hurry to my own place. I will hide in hades; I cannot bear the faces of my friends. I will hang myself, and have for my monument of infamy a potter's field of death."

Dante, in the *Divine Comedy*, as translated by Longfellow, puts into the mouth of Judas these mournful words:

Too late! Too late! I shall not see him more
Among the living. That sweet, patient face
Will never more rebuke me, nor those lips
Repeat the words: "One of you shall betray me."
Have I offended so there is no hope
Here nor hereafter? That I soon shall know.
O God, have mercy! Christ, have mercy on me!

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, October 25, 1914. Jesus and Judas. Matt. 26: 14-25, 47-50; 27: 3-10. GOLDEN TEXT: "Woe unto that man through whom the Son of man is betrayed!" Matt. 26: 24.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The Son of Man goeth, even as it is written of Him; but woe unto that man through whom the Son of Man is betrayed! Good were it for that man if he had not been born."

What a blessing it is to have been born into this world, for those who make the right use of the brief span of human life! It is our one chance of discovering what God's love is when it comes in contact with sorrow, pain, sin and death. Had we not been born, *i. e.*, if our spirits had existed, or been called into being, in the sinless, sorrowless, deathless life, with no knowledge of this world, we should have missed our wonderful experiences of the grace and love and strength of Jesus. It is the battlefield that reveals the leader; the storm that unveils the nobility of the captain; the hospital that manifests the skill and resource of the great surgeon. How glad we should be to have shared these earthly experiences by the side of Jesus! To have fought and bivouacked with him, is to know him as angels cannot; and all this has given us the chance of ennobling our character and gaining the rewards of faithful service. Ah, it will be a bitter retrospect indeed, for any of us to forfeit, as Judas did, the mighty opportunities of this human life!

What Is a Traitor?

By Arthur H. Howland

A TRAITOR is a man who helps the other side. In these terrible war days the idea of a traitor is very clear-cut. A French soldier who would help the Germans; a German soldier who would help the French, the English or the Russians; any soldier who would help a nation with which his own nation is at war would be a traitor.

Jesus has a definite campaign of action on the earth. He is trying to do certain specific things. He is a captain, a king, assembling and leading spiritual and moral forces to attack definite wrongs and errors. He calls upon his followers for complete loyalty to himself and to his ideals. To be disloyal to him or to his ideals is to be a traitor. "Lord, is it I?"

Now, there are a lot of things about which the opinions of Christians differ, things upon which the program of Christ, as we know it, does not take positive ground. These are among the "non-essentials," of which Paul wrote, telling his readers to follow their own consciences in such matters and not to judge those who feel differently. But there is a great "drive" to the movement of Christianity, as led by its captain—certain great principles and customs and ideas it antagonizes, certain others that it upholds and forwards, and here the Christian must either be loyal or become a traitor.

Christ taught love. That is the atmosphere and aim of his army. Indeed, that is what makes at seem so strange to speak of Christ's forces as an army or to use military terms in describing their work. For an army means hate! But Christ and his army mean love.

Any Christian who is disloyal to the principle of love is a traitor. He has no option about being kind and helpful. He must be. That is what it means to be a Christian. The world has the other spirit, and it is that spirit that Christ came to overthrow. We cannot fight on both sides. We must follow our Shepherd King—"the King of Love."

But even more fundamental than love is justice. The love emphasized in the New Testament is not a flabby, wobbly, sentimental thing. It is sturdy, straight, based on the deepest and steadiest principles of reason and justice. Yet organizations and individuals, calling themselves Christians, are occasionally found to be not only unkind, but unjust, dishonorable. Such an individual or organization is a traitor to Christ, a Judas.

Again, Christ stands for a unique ideal of religion, or piety, or worship. Some people talk as though it were enough for a Christian to be just and kind. But Christianity means far more than that. We must not forget, in zeal for social welfare and reform, that the essence of religion, as Christ taught and personified it, is personal communion with God. "Thou shalt love the Lord thy God with all thy heart"—that he declared to be the *first* commandment. What mean the dull prayer-meetings, the dumb lips, the joyless hearts so common in the modern church? Why is the new church so different from the church of Pentecost, with its fire of testimony and prayer and power? Why? Because we have forgotten Christ's emphasis, Christ's purpose of bringing human souls into direct touch with himself, and so with God. And to the extent that we are negligent of real spirituality, or opponents of it, we are traitors to our leader and his plan.

In many other ways we may be disloyal. But, thank God, we do not need to be disloyal at all. Christ's plan brings with it the power to keep all his followers who will yield themselves without reserve to himself, true to love, true to righteousness, true to God.

Echoes From the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THE kings and high officials of Europe, when they meet, always embrace and kiss each other, no matter what their relations have been in the past or may be in the immediate future. This is a kiss of respect. It may be given on the lips, the cheek, the brow or the beard and is nicely adjusted, according to the age and rank of the giver. From this close personal contact it passes through many forms: kissing the hand, parts of the clothing and even the ground trodden upon, according to the idea of respect or fear inspiring the one who performs the act.

The nations of the West have not adopted this ancient custom as a form of salutation, but have reserved it for the more tender relationships of life.

The Bedawin in his tent greets his guest, even though an utter stranger, by this form of salutation and further seals his friendship by breaking bread or eating salt with him. After this the life of the stranger is as safe as that of the Bedawin himself. Any violation of this sacred custom is looked upon with contempt and horror and is almost unknown.

The first time I ever visited the city of Jerusalem I called on a dear old lady for the sake of her son. She greatly surprised me by rising up suddenly and kissing both my eyelids because I had so recently seen her boy. An old servant who lived in our house for many years kisses me on my shoulder. A respected Moslem friend kisses me on the cheek. The little child daily kisses the hand of his father and in certain well-trained families the sons observe this custom as long as the aged father lives. The pupil kisses the hand of his teacher, the servant, of his master.

Judas Iscariot was a chosen disciple of Christ, he was a pupil, a guest, a friend. He dwelt with him, ate with him, he met with him for communion and prayer and finally in that garden of hallowed memories betrayed him by a salutation of the most sacred intimacy—a kiss.

SUNDAY SCHOOL WORKERS' ROUND TABLE

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Q. Where can I secure the books mentioned in your article on social life in the Sunday School?

A. All these and other books mentioned can be secured through THE CHRISTIAN HERALD, Bible House, New York.

Q. In starting work for parents in the Sunday School should we have both fathers and mothers in the same class or should it be started for mothers only?

A. I would begin the work with a class for the mothers of the youngest children. Organize the class, give it a name, have a pin or button and some good objective to work for. After that work for a class for the mothers of the Primary, then one for the Juniors' mothers. And when the little ones are promoted, promote the mothers to the next class and start a new one in its place.

Of course have a class for fathers, but a separate one. However, you can sometimes have a successful parents' class for both fathers and mothers. In the Moody Sunday School of Chicago there is a parents' class formed of the younger fathers and mothers, the babies being taken care of during the lesson in the Sunday school nursery and kindergarten.

Q. The Greene County Sunday School Association holds a series of conventions during the year for the benefit of the rural Sunday schools. One of the subjects for discussion is adult class activities and conferences. Will you please make suggestions and give us some ideas upon these subjects that will be helpful to us?

A. There are three splendid books full of suggestions for such discussion. "The 'How' Book" (Hudson). "The Adult Worker and His Work" (Barclay). "The Adult Bible Class" (Pearce). Your State Association secretary should have several leaflets of this suggestive sort for free distribution. Write him. Ask him also to send you copies of the leaflets by

Continued on page 973

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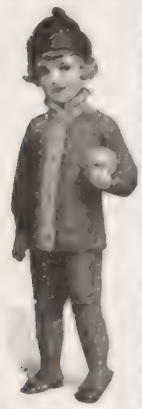

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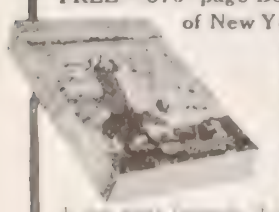

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THE SUFFERERS

BY MARGARET E. SANGSTER, JR.

OUT of the smoke of the cannon that rages,
Out of the hail of the bullets that fly,
Out of the ashes and dust of the ages,
Rises the sound of the harsh battle-cry.

Out of the fields with their harvest of dead men,
Out of the forests made gloomy with fear,
Rises the wail of the widow and orphan,
Asking again for the home made so drear.

High on a throne they have placed Death, the Reaper,
In his mailed hand is the sword, dripping red;
"I am my brother's protector and keeper,"
Glows on a shield that hangs over his head.

Low in the dust at his feet kneel the widows,
Giving their tribute of sorrow and pain,
Sobbing their prayers o'er the bodies of children—
Hot are the tears that are falling like rain.

Heroes are made in a minute when dying,
Men do brave deeds by the dozen—the score—
But of what help is the courage that, flying,
Drives not the wolf from the lone cottage door?

Where is the comfort that comes from the knowledge
That a whole nation will honor the dead;
When women's faces are shrunken and tear-stained,
And baby voices are asking for bread?

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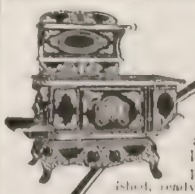

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THE WAR IN EUROPE

Continued from page 965

the event of war, the onus thereof, in all senses, would fall on them, as the radical element in Italy, as in some other countries, while it excels in talk, is nearly always found among the missing when it is a question of the serious work which often is the result of its over hot-headed talk and ill-considered action.

So many people do not seem to have any very clear idea of what a so-called "White Paper" or "Orange Paper" really is, and appear prone to ascribe to it both an authority and importance and above all a completeness and impartiality that it does not possess, that a few lines on this subject will perhaps not be amiss.

The name of these papers is derived from the binding in which they are placed. Thus, English and German official papers, treating of foreign affairs, are bound in white; Russian, in orange; French, in light blue, and the United States in red. The papers, or books, are then called *Red Book, Blue Book*, etc., etc.

The contents consist of such excerpts from the correspondence of the particular government on the particular subject, as the issuing government thinks will bolster up the thesis which the issuing government thinks is right. It does not contain the entire correspondence, never has, and probably never will. So that it is really a piece of special pleading, with very often all the arguments and propositions of the other side left out. Its historical value is only that what documents and correspondence *are* printed, *are* authentic, but to base a judgment on a white book is simply childish. The complete record of the negotiations and correspondence preliminary to this war will in all probability never be made known, either to this generation or the next.

From personal experience, I know that the English archives, after 1830, are today not open to the historical writer or student, and the *Archives Nationales*, at Paris, do not allow the complete *dossiers* of any subject dated after 1800 to be examined.

The Vatican contains in its archives the explanations of more secrets, perhaps, than do any other archives in the world. That of the Iron Mask is known to be there, but the authorities will not allow any examination to be made of the so-called "reserved documents." I have worked in these places on historical researches, and my assertions are based on my personal experiences—and I had pretty good influence exerted on my behalf.

The battle of the Aisne, or rather the series of combats along a line a hundred and fifty miles long, to which this name is conventionally given, is still being fought. I have intentionally postponed the discussion of this battle until the very end of this article, in the hopes that there would be some definite facts on which a deduction concerning its termination or its results could be intelligently or even reasonably founded; but there is nothing. The battle has now continued for twenty days (to the afternoon of October 3), and equals in point of duration the battle of Mukden in the Russo-Japanese War, which has heretofore held the record as the longest battle in the world's history.

In point of numbers engaged, the battle of the Aisne is far more important than the battle of Mukden, but in point of historic and strategic importance Mukden is far more significant. The battle of the Aisne will settle nothing, no matter which way victory finally inclines, whereas Mukden settled the war virtually.

England's East Indian troops landed at Marseilles on Friday, September 25, two divisions of infantry and four brigades of cavalry. This has added some 70,000 to the Allies' forces. I think that the following is a nearly correct estimate of the strength of the forces now on the line of battle:

ALLIES	
English expeditionary force	175,000
English East Indian force	70,000
French regular troops of the line	900,000
French irregular troops, Turcos, Colonial Infantry, Senegalese, Foreign Legion, etc., etc.	75,000
Total allied force	1,220,000
GERMANS	
Fourteen army corps	612,000
Ersatz reserve and volunteers	200,000
Total German force	812,000

In other words, the Allies have an advantage of near three to two.

These Indian troops are part of the large reinforcements, no doubt, which have been mentioned in the German official bulletins. It is difficult to see, however, where any further reinforcements of any moment for the Allies will come from in the next sixty days. It is hardly to be expected that the green Canadian troops will be thrown forward immediately on their arrival in Europe, nor is it probable that any of the newly levied troops in England proper will be sent forward within that time. Judging from the English papers of recent date there is no expectation that the newly levied troops will be ready to take the field much before Christmas.

As to the battle itself, but very little can be said with certainty, and, in fact, I am obliged, with some other writers on the war, to confess myself totally unable to harmonize the optimistic general statements contained in the bulletins issued by Paris and London with the positions of the places these two bulletins give as their successive advanced points.

The positions of these places on the map indicate neither advances nor a successful enveloping of the German right wing, but rather the reverse.

The map I use is the map issued by the general staff of the United States army, and is supposed to be the most authoritative procurable, so I do not think there is any error in the locations of the places.

Contin. from page 970

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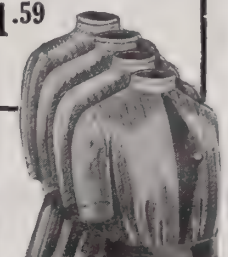

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THE INTERRUPTED TASK

BY MARGARET E. SANGSTER JR.

I WAS quite tired, sitting there in the center, and I was eating under a crab-apple tree with a pad and pencil, thinking fiercely. It's easy to think wonderful thoughts, and to write them, too, when the sunshine rips up generously in a sapphire-lined sky, and the yellow butterflies drift from one clump of purple asters to another, and the wind hums like a living reed, over a bed of clover. I was thinking an fairy language when a crab-apple—a wonderful, ruddy fellow, not the unfortunate, hard crab-apple—fell on my head with a thud that knocked every day-dream far away, and left only a dull hurt in its place.

I looked at the crab-apple, lying red and unobservable in the warm sunlight, and wondered I could not ascribe blame for the destruction that had done to my train of thought. It was so round and pretty. But when I took up my writing again the bright hair faded from my vision, and my words were jumbled and confused. And, although the leaves were just as beautiful, although the sky was just as blue, I sat gazing past them out of [illegible] and when the chill came my hair was still unbrushed.

Very little things decide great matters sometimes. A carelessly flipped match cast me to a city; and a pink satin slipper by over a solid, gilt-edged street. A small child ran plunge contrast into war, and a new wrinkle in the earth's surface can make a mountain rise out of the sea. And all of these things come so suddenly that folk, looking past the small cause of the trouble, insist it's the way of life.

Some people say that they were born unlucky, that they are pawns of fortune, that their fates have fallen from the beginning, because of the little, inconsequent things that occur them.

I know the story of a girl of long ago, who lived in the time of my great-grandfather. She was a great belle who danced and sang and coquetted through the daytime hours, and half of the night. Many men married her, and so [illegible], be it a duel, or a hunting bee, or a house party, or a grand ball, was considered complete without her. She was called "the toast of the town."

This girl had a horse, a thoroughbred horse with a skin of satin and a mouth of velvet. She was proud of her horse and would often steal away from the others in riding through the country for a long afternoon. It was after one of these rides that she met the little thing that changed her whole life.

Some school child or boy may know but confusion or rose bush and dropped a sheet of smooth white paper on the dull brownness of the road. She had passed on, unconscious, and the paper had stayed there, resting in the light wind. It was only by the time, with its beautiful color, caught down the road. It was a playful, warm little breeze—like such a lot naughty, and the paper sail fluttered up and down softly across the [illegible] pavement. [illegible] Then was a frightened snort, a rush, and the horse leaped [illegible] trampled little bags in the road.

The [illegible] her face, [illegible] an hour later. Her beautiful hair was dabbled with blood from an ugly cut, and she lay many days when they carried her to an improvised stretcher. They took her home and put her into a bed of pain and mental torture. It was months before she left it.

Doctors were not as skilful in those days as they are now. Perhaps in this time of marvelous efficiency the girl would have been completely cured, but when she was at last carried in an invalid chair, she was disfigured by a scar that puckered the side of her face, and her left foot—the dainty foot that had danced its way through [illegible] had been amputated. It was a bitter, maddening woman that they brought back to life.

The girl was proud, and no one blamed her when she suddenly moved away from the gay town to a lonely stretch of prairie on the frontier. No one would care to leave the pits of the world when they had been "the toast." She moved far from the familiar scenes, and nursed her grievance against God and God's own waste places.

There were Indians in those days where now there are cities, and automobiles, and thundering railroads. And the girl, [illegible] weary of life to be interested, one day made friends with an Indian woman who came to her cottage door to sell baskets. More in a spirit of indifference than anything else, she began to learn the language of the shy, sometimes hostile race that lived so near to her door yard. It was only a matter of time before she shook off her indifference, and then grew interested, and at last enthusiastic. She started a school for children, and a sewing class for the girls; she taught the first principles of medicine, and the most beautiful facts in the history of Jesus. And, as she taught, her eyes grew brighter, and her laugh bubbled out again, and her heart grew light.

I never heard the name of this lady, or the town where she lived, or the place where she learned to do God's work, but although I have no proofs I cannot help being sure that the story is true. For it is a beautiful story, and if you look through life you will find out that most of the beautiful stories are true. It seems almost miraculous to us to know that a tiny thing like a sheet of paper could change a dull woman to a willing instrument of God!

So many people have their careers changed in a large way, or in a small way, by some little thing. Milton did not groan and refuse to live because of his blindness—he went on and wrote masterpieces. Fanny Crosby has charmed up the lines of thousands of millions—although she herself cannot see God's sunlight, and there are thousands of brave folk in desolate places doing their best under all circumstances.

To friends of mine, if something—something little or big—looms up [illegible] in the horizon of your life, do not look past it, past the world, with a dull look in your heart and with folded hands. Try to see God's message in it, the message that he is sending to you, for if you should fail to read it, sometime, you will find you with your task unfinished.

HEARD HERE AND THERE

[illegible]

AN OPEN LETTER TO AMERICAN BUSINESS MEN

This is not a time for alarm, but for calm, deliberate judgment and foresight. The whole world has been thrown out of gear, in commerce, industry and finance, by the great war. Manifestly, it is a time of broad and radical readjustments.

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Third:

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Fourth:

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These four conditions combine to make an opportunity that has not been equaled in the lifetime of any man now living. To lose heart is to lose ground. It is not only self-interest, through building up individual fortune and strength, but patriotic interest, in building up the commercial supremacy of America, that unite in urging all manufacturers and business men to move forward.

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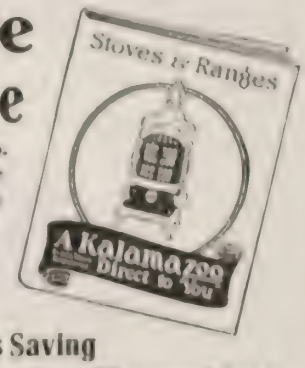

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THE CALL

BY ALICE GARLAND STEELE

HIS name was Samuel Barnes, and he had heard it first as a child, when his mother, pondering it in her heart with other things about him, had likened him to that other small Samuel in the temple. "Some day," she mused, "he will be hearing it from otherwhere—and he will go! He has strange destinies in his eyes."

She hung above him, through measles and chicken-pox, with utter disregard of his sturdy health. "It may call him *now*," she reckoned, and her heart was torn with anxiety, but he emerged from both, as boys will, with a need for longer knee-breeches, and an anxiety on his own account to harden baseball muscles that were dear as the apple of his eye!

He heard it again when he entered high school, and sat with serious, short-sighted eyes far into the night conning Latin. "A lot of good it will do him," sniffed his great-aunt Caroline; "he'll just have to go into the feed business same as his father did. Latin, my land!" And when he added the optional Greek to his course she merely judged him to be "cramming down another indigestible dead language!"

At sixteen it was still an indifferent matter to him what he was to become in after life. He had given himself up to his voices, much as a girl had in old Domremy a great many centuries before, and he got out of them, as she did, an exquisite idea that life was to be controlled for him in some wonderful way! A war would break out, and he would carry, like his grandfather, the colors of his regiment into the enemy's line! What matter if he fell, like his grandfather, with a red splotch on his temple?

Or, like Franklin, he might make a dash for the North Pole! Long years after, when Peary did it, he felt that the great man had only gotten ahead of him! Or he might, like Cotton Mather, translate the Bible for some race of copper-colored savages—or he might invent a new electrical turbine, or an air-machine that would have wings like a bird, or—or—

So they went on, indefinite, vaguely wonderful, the siren voices of his youth, luring him with high deeds still left undone in the world, of which only he should guess the secret formula!

At seventeen he went into his father's feed business, and stood it for six months, then he quit and ran away to sea! And his great-aunt Caroline cried, "Where is your Samuel *now?* His mother, through tears, had flashed her answer,

"God's temples are not limited to dry land, Caroline," and then had hidden herself to weep alone.

It was, he admitted to her later, an inglorious experience, and almost as bad as the feed business, but he emerged from it, as he had from the measles, with a need for still longer trousers, and a desire to do some grim fighting with the powers of evil as he had found them on his trip around the world.

He had learned at seven to take bitter medicine—he took it now, at nineteen, and went home, contrite and unhappy, with eighty dollars saved up to lay in his mother's lap along with his curly head. It may have been her voice that called him that time!

HE decided, one drowsy August day, that he wanted to study medicine.

"But why?" his father insisted, "when there is a business all cut and dried for you?"

He had answered with a flicker of a smile over his seriousness, "That's just it, sir—I'm *cutting* it because it's *dry!*"

What can you do with such a son?

He entered a School for Physicians and Surgeons. He had often kept small lizards and snakes of the field-variety in alcohol—now he substituted brains for the lizards, and for the snakes diseased bones and dead tissues, and they frightened his great-aunt Caroline almost as much. She was a member of the Anti-Vivisection Society, and she resented it when he practiced on guinea-pigs in the storm-shed; he had grown, however, dead serious at last, and he did not answer her back—he was too busy listening to the voices of Harvey and Jenner and a host of others.

He skimped on his allowance to root out rusty tomes from book-shops and to subscribe to advanced medical reviews, and when the Spanish-American War broke out he had just won his degree. This time with head erect he marched from home again, to take up work as a volunteer on a hospital-ship in Havana Bay.

He stayed till the war was over and the ship went out of commission, and came back with a deeper knowledge of yellow fever and of his own infinitesimal value as a member of the human race.

"But I'll make good, mater," he confided to his mother; "there are big stunts to be done for old *Materia Medica* yet—and that's why I don't want you to drag me around to call on girls with you. I want to keep free for the Call when it comes."

His family viewed him as lacking in all the social graces. "He can't talk to a woman without blushing and biting his tongue off," said his Aunt Kate, who was socially inclined and anxious for Samuel to marry money. "There's that Gordon girl, who lives on the Ridge—she could just make the boy. If he'd just go in for her and specialize on the throat and ear at the same time, in three years he'd wake up famous!"

Samuel, overhearing her, had interrupted rather brusquely. "Look here, Aunt Kate, just now I am specializing on rats as typhoid-carriers—we'll cut Miss Gordon out till I'm through with them, please."

He *was* lacking in the social graces. He cared at that time only for one thing: to be an honest seeker after a disagreeable kind of truth, and the rats in his tiny laboratory were one of the doors he had to go through, that's all!

But it was not until the day he started for Panama with the Canal Commission that he admitted himself at last full-grown—he had put away, with his mother's farewell kiss, forever the things of the child!

It was, medically, a splendid opening, some said, but others, knowing him better, decided he was not thinking of that; and a girl whose name was Janet Neale, and who was a friend of the Ridge Gordons, comforted his mother with an honest little catch in her voice that paid a tribute to the young M.D. the other woman did not lose.

"I think it is perfectly splendid," she said, "and he won't get yellow fever, dear Mrs. Barnes; he's just going to help cure other people of it. Think of it, having a son on the Canal Commission—aren't you *proud!*"

"Yes, my dear, and lonely."

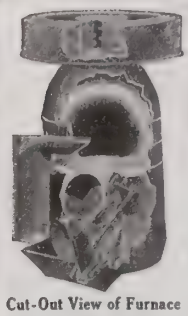
"But—he'll come back." The girl, misty-eyed, was following the track of the steamer as it trailed down the bay.

His mother looked at her quickly and drew down her veil. Would he come back—and at whose call? She felt a sudden jealous wave which swept color into her pale cheeks, and then quietly she reached over and took the girl's hand. "I hope so, my dear," was all she said.

The Isthmus in that year had plenty to keep materia medica busy. Impure water, filthy streets, open sewage—young Dr. Barnes, viewing it

Continued on page 978

Saved ½ His Coal Bills For 8 Years



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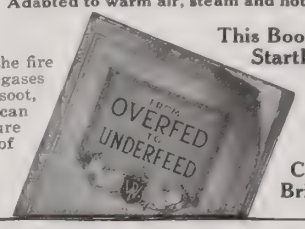

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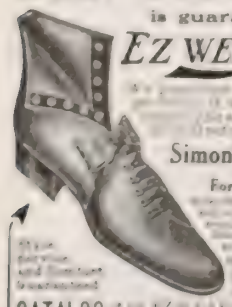

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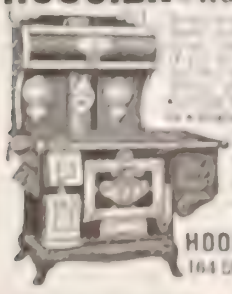

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Your Vote*

Did you ever sit down to study deeply and thoroughly the question, who is responsible for the evils and injustices and wrongs of American civilization? Here we have at last a land in which the people can have precisely and fully what they want. No inside nor outside power can dictate to us.

Why, then, have we not a perfect civilization? Why do the same wrongs and vices deface our land that deface other lands where the people are not free?

We may name three great causes. First, Igorance. A ballot is a gift meant for a man who thinks. As a matter of fact, a man who will not think has no right to it. A ballot in his hands is as dangerous as a pistol in the hands of a child. The ballot has unlimited power. It makes the laws under which we live, by choosing the men who will make the laws. And a few million people, voting without thinking, will create laws that will crush and destroy them and their loved ones.

The second reason that things do not go better with us is that people of similar interests and convictions do not stand together. The people who desire right things really outnumber those who desire wrong. If the church people should stand together they could bring about practically any reform they chose to work for. If the working class would stand together it could get anything it might demand.

But the third thing is a graver fault than Ignorance and Division. It is a flabby conscience. It is not enough to think; it is not enough to stand together. We must stand together for the right, for what is fair and just, for what is pure and honorable. We must make no compromises with conscience; we should become impatient of the sickening delays in the triumphs of righteousness. We must pray before we vote, and while we vote, and must, by our vote, help to make America the nation God wants it to be.

Winning My Friend†

THE passages for our Bible study have been skilfully chosen. It would be good preparation for leading the meeting to write down these passages, word for word, especially those in the first chapter of John. Read this whole beautiful chapter, and then notice certain striking expressions in the verses selected.

The two disciples *heard him speak* (verse 37.) We are apt to expect too much mind-reading on the part of our unconverted friends. How will they know what we think of Jesus unless we tell them? Where would we have been if the only Christians we had known were dumb?

The second selection, verses 40-42, contains three of these striking expressions: "*He first findeth his own brother*," "*We have found the Christ*," "*And he brought him to Jesus*." What do these nearest us think of our profession of religion? What reaches these nearest friends is, after all, not so much the word of our lips but the word of our life. The little and big inconsistencies, the little and big hurts of impatience, the little and big unkindnesses—most of all the exhibitions of injustice or unfairness, these nullify and cancel anything we might say. "What you are," said Emerson, "speaks so loud that I cannot hear what you say." If we would win our friend we must find the way, through God's abounding grace, of getting rid of those things which deafen his soul to what we may say about Jesus. But Andrew, fresh in the faith, found his own brother Simon Peter. What he told him is significant: "We have found *him*." Not a philosophy, not a code, not an ideal—but a *man*, a *friend*, a *person*. This was the testimony of the apostles. We have found *him*. And after his resurrection that was still their cry: "He still lives, and is still our friend." Then Andrew did that practical, sensible thing: "He brought him to Jesus." Feeling and believing as he did, he could do nothing else.

Peter evidently came without argument. Nathanael stopped to question. Philip's reply was, again, practical and sensible: "*Come and see*." That is what to say to our friend who hesitates. Try it. Give Jesus a chance at your life. Let him demonstrate that he can do for you what he has done for us; let him prove that he is what we say: "Come and see."

Wesley reports in his diary that he went unwillingly to that little prayer-meeting on Aldersgate street, at which his heart became "strangely warmed" with the fire which through his life stirred England and made Methodism. Suppose those friends had not urged him that night to "come and see." Have you thus urged your friend?

The narrative from Samuel brings the lesson of sternness. Sometimes it is necessary to rebuke our friends. Nathan did not shrink, when necessity arose, from rebuking his friend, although that friend was the king himself. He told his parable of wrong and then said sternly: "Thou art the man."

The American City‡

WHERE do you suppose we should find Jesus doing the bulk of his work if he were on earth now in physical form? He stated his platform to the people of Nazareth (Luke 4: 18). Where in America would he find, in the greatest numbers, the poor, the broken-hearted, the bruised? Surely in our great cities.

And since the church is Christ's body she must be about her Master's business. In every good work then for the saving and helping of bodies, minds and souls she should be the leader. The church ought to be a positive, practical force not only to reform, but to remake our cities—that is, not to be content to rebuild on faulty principles, but to change the very principles which lie at the root of so much of the misery of our cities. A civilization which produces such a result as the American city with its high death rate, its unspeakable poverty, its armies of unemployed, its pools of vice, must have some fundamental faults. Christian citizens must labor and strive to get the principles and the spirit of Christ into the roots of our civilization. And so fast as this is done, the terrible fruitage of poverty, vice and anguish in our cities will disappear.

Settlement work, vacation Bible schools, city missions, open air, tent and shop preaching, these are among the methods added to the ordinary church services for the reaching of the souls of the city. Not only must we reform present conditions; not only must we strive to remake society; we must, by God's grace, get the power of the Gospel into the souls of poor and rich alike. "By the foolishness of preaching" the American city, with all its wealth and poverty, its wisdom and folly, may yet be saved.

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Susanna Cocroft

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- Thin Eyelashes
- Thin Eyebrows
- Double Chins
- Flabby, Thin Neck
- Pimples
- Blackheads
- Sallow Skin
- Freckled Skin
- Dandruff
- Thin Hair
- Oily Hair
- Dry Hair
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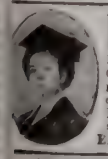

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AMONG THE WORKERS

—EVANGELIST ROBERT E. JOHNSON has recently conducted a tabernacle campaign in Osceola Mills, Pa., a town of twenty-four hundred, only twelve hundred of whom are Protestants. Many prominent men took their stand for Christ. After the first week it was necessary to enlarge the tabernacle; special trains ran from neighboring towns. Special nights were devoted to lodges, railroad men, miners, and others. At the women's meeting twelve hundred women attended dressed in white, preceded by a parade, representing many organizations.

—"TO URGE THIS great city and our nation to a speedy appropriation of real Christianity as the only perfect and effectual remedy for all our domestic, social, political and spiritual disorders, and for the bringing about of universal peace, now so greatly needed and desired." This safe, wholesome and promising platform is that adopted by Evangelist J. Henry Gramps, of Stone Arabia, N. Y., who has been visiting the churches, missions and pastors of New York in the interests of a more aggressive and consecrated evangelism. He has traveled widely, and many have been led, through his testimony and exhortation, to a deeper interest in the work of soul-winning. Mr. Gramps' mother, Mrs. Nancy M. Gramps, of White Plains, N. Y., is still living, at the age of eighty-four, a life of trustful piety, interested with him in all good efforts to bring the world to the Saviour.

—THE PHI TAU PI FRATERNITY at De Pauw University, Indiana, claims to be the only college society in this country which makes consistent Christian living a condition of membership. This includes not only a confession of Christianity, but membership in some Protestant church and willingness to take active part in religious meetings and to perform other duties when called upon. In addition to the highest of good morals, the members are expected to consider their personal appearance in matters of dress, cleanliness, etc., as important factors in reflecting an inner Christian life. On joining the fraternity the students declare their purpose to "seek to interpret each other and their environment in the terms and spirit of Christ's teachings."

SUNDAY SCHOOL WORKERS' ROUND TABLE

Continued from page 969

Dr. Joseph Cook, "Fifty-eight Varieties—One Better," and "One Hundred Things an Adult Class Can Do."

Q. Do you favor holding Sunday school parades? Is not this too spectacular for Christian work?

A. There are several strong reasons for these parades:

(a) They express the social spirit of our religion.

(b) They promote acquaintance among schools of different denominations who otherwise would not know each other.

(c) They stand for a great national necessity—namely, religious and moral education—more needed than the education of the mind.

(d) They are a confession of Christ to the world and of our own enlistment as soldiers of the Cross, fighting for the establishment of a kingdom of peace, with the weapons of love.

(e) They are a demonstration of Christian unity and strength of which the community takes note and which vote-getters respect.

The great Brooklyn Sunday School Union parade, which for eight years has been an annual public demonstration of that city's Sunday school forces, is the mother of similar parades which are being developed in country and city the country over. Philadelphia, which a few years ago began with a parade of less than 50,000, on its fourth annual parade turned out nearly 100,000. The men's parade of 27,000 in the Organized Bible Classes in Philadelphia a few years ago was the occasion of highly favorable editorial comment in the public press.

The strength of the Sunday school movement and the service that movement is doing for the community and nation is not fully appreciated. It takes some such ocular demonstration of the Sunday school to awaken the community to the fundamental work of the Sunday school in the making of character. In the Orient the parade idea is very popular. During recent years Sunday school parades were held at Tokyo, Japan, with 12,000 assembled, and at Shanghai, China, with 10,000. This testimony to the growth and popularity of the Sunday school was very impressive to the Oriental.

That man has a lighter heart who has helped a little to lift the burden from some crushed mother in war-ridden Europe. Send that little today to THE CHRISTIAN HERALD *Fund for the war's widows and orphans.*

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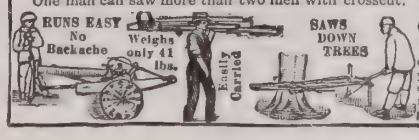

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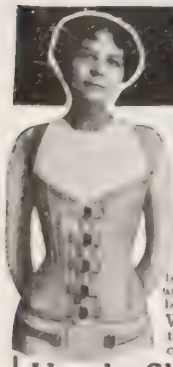

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THE PRAYER LEAGUE

"I WISH to acknowledge," writes K. A. G., of Latrobe, Pa., "what prayer has done for me in the restoring of my sight." N. J. D. writes from Moores Hill, Ind.: "My eyes are better, and other things which troubled me are coming right." M. Y. B. writes from Sycamore, Ohio: "Some weeks ago I wrote for prayers for healing from heart trouble. I desire to acknowledge an improvement." Mrs. L. A. N., of Hudson, Ohio, writes: "The Lord answered the prayer of my sainted mother, and restored me when all was given up."

Mrs. L. W., of Oswego, N. Y., writes: "A few weeks ago I requested prayer that my son and daughter be reconciled to each other and become converted. I wish to acknowledge that in answer to prayer God has, in an unexpected way, reconciled them." Mrs. I. C. S. writes from Lone Wolf, Okla.: "A few weeks ago I asked the Prayer League to join me in praying for the healing of my dear brother who was injured nearly one year ago while helping repair the pier at Bay City, Calif. He had grown so much worse that the best specialist of Los Angeles said he would live only a short time. Now he is able to be up and walk around some, gaining very fast." Miss A. M., of Ronan, Mont., writes: "I want to acknowledge God's love in sparing a dear sister. I did not know but what she might be taken from us and I asked him to spare her." Miss L. B. T. writes: "I wish to acknowledge answered prayer in the return of a dear friend and relative after an estrangement of years." Mrs. A. L. C. writes from Los Angeles, Calif.: "I desire to acknowledge a direct answer to prayer for a blessing on means to restore my health."

Mrs. O. T. writes from Canute, Okla.: "My daughter has just undergone a very serious operation. At the time there was a revival meeting at our schoolhouse, and when I received the telegram to come to her I asked the prayers of the church. Thank God he heard the prayers of his people. The doctors said they never had so serious a case do so well." D. S. B. writes from Newark, Ohio: "I wish to tell you what a wonderful help the Prayer League has been to me. Some time ago I made known two requests. One God did not think best to answer, but he gave me strength to bear the sorrow. My other prayer was answered, and I wish to express thanks both for the strength to bear sorrow and for the answered prayer."

Acknowledgments of answers to prayer have also been received from:

L. T., Clinton, Kan.; Mrs. A. A. P., Brooklyn, N. Y.; M. B., Tyner, Can.; Mrs. A. D. S.; Mrs. J. J. St. J., Red House, Va.; Mrs. A. P., Cococum, Cuba.

Mrs. W. K. asks prayer for the outpouring of the Holy Spirit upon the church at South Westerlo, N. Y.; Mrs. G. L., for "an old-fashioned revival" in a church at Phœnix, Ariz.; Mrs. M. A. I., for a revival in the community of Blowing Rock, N. C.; A. E. J., for God's blessing upon revival meetings held at Clinton, N. Y.; Mrs. J. C. C., for the outpouring of the Holy Spirit upon the churches of Erin, Ontario; D. A. S., for success in his mission work in New York City; A. E. J. that a church at Clinton, N. Y., which is without a pastor may secure the right minister.

A. J. S. requests prayer for the victory of Statewide prohibition in California at the election on November 3; A. R. G., for Statewide prohibition in Kentucky; "Faith" for Statewide prohibition in Colorado; Mrs. W. J. M. for temperance victory at Lawrenceburg, Ky.; Mrs. L. H. S. that the forty three saloons at Tucson, Ariz., may be closed. Mrs. P. H. H., for blessing upon the Woman's Christian Temperance Union at Cooperstown, N. Y.; A. J. S., for a Sunday law in the State of California.

Mrs. A. P. H. requests prayer that an unexpected trouble which has come in to her life and threatens untold sorrow may be removed; M. H., for the redemption and restoration to her friends of a young girl who has gone astray; A Minister's Wife, for the healing of her husband, who has been thirty years in the pastorate, whose health has broken down at the close of his year's work and who is compelled to take a year's vacation, and for relief from difficulties. Mrs. E. M. R., who is an invalid, asks for guidance and help in securing a home and for other special needs. Mrs. J. A. M., that a daughter may be delivered from the morphine habit and from the use of other drugs.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

C. P. A. (for God's blessing in declining years); R. D. McD.; Mr. D. B. R.; J. P.; R. A. M.; Mrs. M. L. W. (to be more useful); Mrs. M. E. B.; Mr. and Mrs. C.; M. S. S.; Mrs. C. H. D.; C. D. M.; C. C.; Mrs. G. L.; Mrs. A. A. P.; Mrs. J. C. C. (to be able to help others); Unhappy; Miss M. S.; C. M. L.; N. J. R.; M. K.; A Reader, Providence, R. I.; Mrs. E. V. T.; E. E.; S. E. L.; Eugenia; G. G. D.; D. G.; A Mother, Waterloo, Ia.; L. E. S.; Mrs. G. C. B.; Mrs. G. L. B.; D. L. W.; E. H. B.

A Mother requests prayers that her son's mind may be restored and that he may return home. A. E. G., that her son's mind may be fully restored; Mrs. A. A. P., Mrs. C. A. S., that the minds of their sons may be strengthened; Mrs. E. T., that daughter-in-law's mind may be restored; I. D., that the minds of two sons of a friend may be strengthened; Mrs. A. A. P. and Mrs. E. H. S. ask prayer for mental restoration; Mrs. C. H. T., that mind may be strengthened; Mrs. J. F. B., that husband's mind may be strengthened.

Mrs. A. S., E. J. P., and Mrs. C. B. request that sight may be restored. C. F., that a friend may regain her sight; Mrs. A. W. F., for restoration of failing eyesight; "Faith," for better eyesight; D. L. W. and E. S., that eyes may be cured; K. A. G., that sight may still improve.

Mrs. R. T. C. asks that a father and sons may be saved from the drink habit. Mrs. M. J. C., Mrs. J. A. R., Mrs. R., H. E. E., and Mrs. E. H. F., that sons may be saved from the drink habit; Mrs. F. M. S., two sons; Mrs. D. B. R., her husband; Mrs. J. N. W., two brothers; Mrs. G. McI., a nephew; M. S. S., friends, and "Faith," two loved ones.

The following friends request prayer for the conversion of sons:

A. E. G.; A Mother, Waterloo, Ia.; Mrs. E. T.; Mrs. J. J.; E. F. D.; Mrs. G. L. B.; D. L. W.; Mrs. M. K.; Mrs. F. D.; Mrs. C. A. S.; Mrs. M. W.; C. H. W.; H. E. C.; M. A. H.; Mrs. J. A.

The following friends request prayer for the conversion of husbands:

Mrs. E. V. T.; E. P.; Mrs. C. M.; Mrs. D. B. R.; Mrs. J. A. F.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. W. W. L.; A Reader, St. Paul, Ark.; Mrs. M. F. D.; Mrs. M. A. I.; G. G. (that four children may be saved); C. M. L.; N. J. R.; N. M. S.; Mrs. J. B.; R. D. McD.; C. H. W.; Mrs. L. W.; Mrs. J. N. W.; Mrs. McE.; Miss J. N. W., M. S. S.; "Marie," Mrs. L. A. D.; J.; Mrs. E. V. T. (that daughters may be saved; also that Sunday School class may all be led to Christ, also a friend); S. E. L.; Miss C. M. N.; G. B.; A Mother, Waterloo, Ia.; Miss B.; E. H. B. (that brother who will soon pass away may be shown the light before it is too late, also that father and mother may see light in their last days); Miss R. M.; C. F. M.; Mrs. M. K.; Mrs. J. S. W.; A. E. J.;

The following friends request prayer for special spiritual blessing upon relatives and friends:

D. L. W.; C. C.; A. L. S.; Mrs. E. V. T.; G. B.; Miss F. E. G.; A. E. J.; I. D.; Mrs. E. C.; R. D. McD.; M. M.

The following friends request prayer for healing for themselves or others:

Mrs. M. J. C.; Mrs. G.; S. M.; B. F. S.; Mrs. E. A. McQ.; Mrs. H. C.; "Faith," Mrs. M. Y. B.; M. S. W.; W. A. S.; Mrs. M. E. B.; Mrs. I. N. S.; Mrs. E. A. J.; Mrs. E. M. G.; Mrs. A. P.; Mrs. C. H. T.; M. A. H.; Mrs. J. F. B.; M. C. B; Mrs. C. D.; C. D. M.; Mrs. E. J. C.; Mrs. J. A.; A. L. S.; C. F.; F. O'B.; Miss R. G.; Mrs. I. A. T.; B. F. S.; "Miss

Continued on next page

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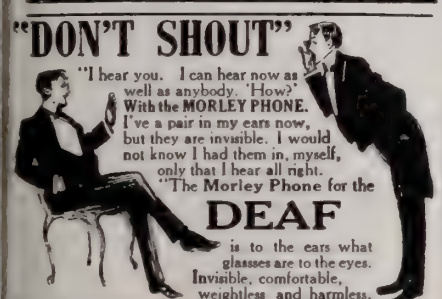

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A chant of praise, a joyful lay,
And early homage bring.

With cheerful ray, serene and clear
Rise thou within my heart;
Banish the clouds of doubt and fear
That all unbidden start.

Banish remorse, Lord Christ of mine,
And give me daily new
Thy love, thy joy, thy peace divine;
Thy strength to will and do.

EDITH A. TALBOT.

The Prayer League

Continued from preceding page

Unhappy," C. M. L.; Mr. and Mrs. S. B.; Mr. and Mrs. W. A. L.; Miss A. W. F.; W. A. B.; Mrs. D. B. R.; J. P.; M. E. M.; Mrs. A. V. F.; Mrs. C. K.; M. M.; Miss B. B.; E. P.; Mrs. C. C. T.; Mrs. G. L. B.; H. D. G.; F. W. C.; C. C.; Mrs. J. A. M.; Mrs. M. K.; Mrs. E. M. R.; J. S. W.; Mrs. H. I. B. (for healing of throat and return of speech); Mrs. M. B. A.; Mrs. L. V. S.; G. G.; Mrs. E. B. and Rev. E. B.; Mrs. M. W.; E. S.; Mrs. E. V. T.; C. S.; Mrs. M. J. C.; Mrs. A. A. P.; Mr. B.; Miss O. M. N.; A Reader; G. B. (that pastor may be restored to health); A Mother, Waterloo, Ia.; Mrs. E. T.; M. M. L. (that voice may be restored); Mrs. G. McI.; H. E. W.; Miss F. E. G.; M. J. C.; Mrs. G.; Mrs. A. L.

The following friends request prayer for varied desires and needs:

Mrs. J. C. C.; W. C. D.; Mrs. E. C.; Mrs. A. V. F.; C. H. W.; Mr. and Mrs. C.; Mrs. S. P. C.; M. C. B.; J.; E. S.; A. L. S.; Mrs. E. A. McQ.; Mrs. G. W.; Mrs. J. C. S.; E. P.; A Reader; M. R. M.; Mrs. C. C. T.; C. C.; Miss R. M.; Mrs. E. M. R.; Mrs. L. A. N.; Mrs. M. B. A.; J. F.; Mrs. C. D.; N. J. D.; A Reader, St. Paul, Ark. (that a friend may become reconciled); Mrs. E. A. McQ. (that a burden may be lifted, also that daughter may be restored to her husband); "Faith," C. M. L.; Mrs. M. McC.; Miss M. S.; R. D. McD.; Mrs. J. N. W.; J. P.; Miss M. L. W.; L. M. T.; Mrs. M. E. B.; Mrs. E. A. J.; F. A. O.; Mrs. J. W. C.; Mrs. J. F. B.; C. M. (to be restored to a position lost); C. F. M.; M. E. B.; Miss A. O'N.; Mrs. L. A. N.; A Reader, Twisp, Wash.; Mrs. J. A. R.; Mrs. J. C. C.; Mrs. N. C. N.; C. F.; "Unhappy" (to be reconciled to a friend); Miss S. E. W. (to be reconciled to a friend); Mrs. E. V. T. (that son and wife may become reconciled); E. E. (that son and wife may become reconciled); Eugenia; S. R. T.; N. H.; Mrs. E. H. S.; Mrs. G. C. B.; E. McV.; E. G. M.; Miss R. M.

Called Higher

Mrs. Mary Jane Kennedy, Hasbrouck Heights, N. J., September 12, 1914, 81.

Mr. A. Hammerschmidt, Naperville, Ill., July 25, 1914, 87.

Abram Raleigh Fitkin, Allenhurst, N. J. September 7, 1914, 10.

Mrs. Carl Roth, Almont, Mich., September 1, 1914.

Mrs. Martha F. Potter, Arcadia, Neb., August 15, 1914, 72.

Mrs. Sarah M. Blackwood, La Grange, Mo., August 1, 1914, 81.

Mrs. Martha Hall Hennen, Hawesville, Ky., August 18, 1914.

Jesse Lindell, Cumberland, Md., September 5, 1914, 11.

Pierson H. Bristow, at Spring Lake, N. J., August 22, 1914, aged 67. Superintendent of Calvary Baptist Sunday school, Washington, D. C., one of God's skilled workmen, a Bible teacher to teachers, a friend and counselor whose going leaves a vacant place.

Household Hints

Candied fruits are less expensive than jellies or preserves. It is not necessary to use the "pound for pound" method, as is generally supposed. The following is a well-tried recipe: Remove the skin from the fruit, cut in thick pieces, and drop into maple syrup and cook until semi-transparent. Skim out and drain. When thoroughly dry, the fruit may be packed in glass or earthen jars. It will keep indefinitely. Candy each fruit as it comes in season.

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Carl Freschl

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We furnish capital to reliable men to get started. Ask for our distributor's plan, and learn how to make big money in unoccupied territory.

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Largest Manufacturers and Distributors of Kerosene Mantle Lamps in the World

[illegible] in Cuba in 1901 [illegible] in 1904 they put it differently: "the mosquito [illegible]-yellow fever." Surely a big enough enemy to fight, but, oh, the [illegible] irony of him! The dark morass, the rank, weedy pool, the innocent green undergrowth, the bit of water left by God's own rain [illegible] swamped, an impudent sword spread to them all, to cut man's courage, like his feet, from under him, and then hack life away in red-hot splinters in three days, five, twenty—it mattered little if the mosquito struck the first time!

They said of young Barnes at the American Hospital at Colon that he seemed happiest when the wards were full. It was a piece of pleasantry that [illegible] and staff shared, but when the latter heard it he simply said "Stuff!" much as he had once said "Rats!" to his Aunt Kate, and went on with the examination of two Canal employees who had just been brought in with the fever. One of them died of it; the other, as he left a few weeks later, swung the doctor's hand—

"All up to you, Doc, as I didn't kick the bucket with poor Piper! I won't forget you watching four hours at a stretch over just one—no, sir! This Isthmus was a most miserable hole when I came into it a year ago, but I guess the United States knows how to do more things than just dig a canal. Uncle knows how to take care of the fellows that are *digging* it—that fetches me!"

The young doctor stared ahead of him. "It's what fetched *me*," he said, and went out without smiling.

He came down before long, with yellow fever himself. And when they put him to bed and looked grave over his ever-parked condition, he said grimly, "I don't intend to die of it—and it's a good way to gain knowledge first hand."

Sometime his name leaked into a big [illegible] went over the wires to New York, of the "victims of the atrocious conditions our men are fighting in the Canal Zone," and his mother fainted. The girl from the Ridge, Janet Neale, came two days after.

"It isn't true, Mrs. Barnes; oh, it isn't true! I came to tell you."

He smiled proudly. "My dear, my dear—I didn't think it would be *that* [illegible]—for him to prevent."

But the girl persisted, speaking with a rare firm courage. "Dear Mrs. Barnes, he did not die! At least he's getting better. I visited the hospital myself."

"You—visited?"

"Yes." A [illegible] stirred, and stirred it the incongruous way.

To that moment of relief [illegible] the mother read the unspoken thing!

[illegible] a few weeks later, he [illegible] letter for the Ridge girl to [illegible]. It is hard to surrender little things like yellow, but she was going to wait the Ridge girl—for her own sake!

"My dear, he is almost well again! [illegible] so happy!"

"Yes, I know."

"And he is wrapped up in his work here there."

"He is the kind that would be."

"My dear—I think—I am afraid he will never marry!"

They found each—Janet in the sunny Ridge [illegible], seeing life as [illegible] and photographs from Abroad. The girl [illegible], but she smiled with her eyes, there were "If he is happiest [illegible] this way."

His mother, saying quickly, kissed her and made the [illegible] "I should have liked one [illegible] dear!" It was [illegible]

[illegible]

[illegible] d a part of her from that hour.

At Colon June came, and July; they tried to send Dr. Barnes to the hills, but the epidemic was still on, the last to be put, in all probability, on record for the Isthmus. There was a great hegira; men refused to die for the sake of an inter-ocean canal; every steamer clearing for home ports was loaded to the gunwale.

Dr. Barnes did not go. With a depleted hospital force he worked over black men and white in the free wards, gulping down coffee, or striding to the docks in the sunshine when he got a chance. He was restless in those days of fever, and every once in a while the old far-away look crept back into his short-sighted eyes, but his arm swept like a flail at death and disease, and they said of him that he never took a rest.

The head surgeon called him one day into his office. "Hello, Barnes—there's something we've got to talk about. There's been a nasty outbreak in the Chinese quarters, back of town!"

"I'll go, if you like."

The head surgeon tapped thoughtfully on the desk with his spectacle case. "It will be dirty work, Barnes, and little credit—of a public kind. The place is just a fester."

"I'm not looking for credit, doctor."

The head surgeon measured his man. "I don't believe you are," he said; you're slaving like the rest of us for the sake of the work itself!"

Doctor Barnes frowned. "No, it's not that. Something urges me on. I'm just bound to go ahead with it."

"Well," said the head surgeon, "if something urges you down to that Chinese filth-hole, go ahead and clean it out. Take the assistance you need and report to me every third day—that's all, doctor."

Dr. Barnes, immaculate in white linen uniform, went with one assistant and two orderlies to the help of his yellow brothers. He stayed with them nine weeks, and got used to the smells and the crammed hours, day and night. He reported at the end of that time at the Colon Hospital, pale, with his eyes deep in their sockets, and his lips twitching with nerve-exhaustion.

"Well, I've cleaned up the place, doctor, but there's a little bill." He drew out an account book from his pocket. "I burned down two dives and closed up an opium joint, and they're going to sue us. And I put some niggers to work digging a sewer; we owe them for thirty days' labor."

The head surgeon stared. Then he nodded curtly, "I guess it's all right, Barnes; I'll present it to the Sanitation Bureau. How many cases did you [illegible]"

"Three—out of twenty-seven."

"You'll do." The head surgeon turned back to his desk, but young Barnes hung on.

"Doctor—"

"Well, sir?"

"The epidemic is about over?"

"What are you driving at?"

"I want to go home."

"*Home*—on furlough?"

"No, to stay. I've had a letter from my mother—"

"I see." The head surgeon was frowning at an idiotic Chinese paper-weight. "I see, but, Barnes, I hate to lose you!"

"I know, sir, one grows used to—"

"Tut-tut!" snapped the older man; "do you think I've time to waste on [illegible]? I suppose you are hiking off for a honeymoon, little practice in Brooklyn to start with—some girl!"

"That's it, sir—I want to marry."

"Humph—why don't you bring her out here?"

"It's a beastly place for a woman."

The head surgeon turned away with a [illegible] he had sent my wife from malaria eight months before. "All right, Barnes, go home, and good luck!"

To be continued

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Pictorial Review - -	1.00		American - - - - -	1.50	
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			American - - - - -	1.50	
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Questions and Answers

S. I. Please explain what is worldly dress and what is not, and also whether it is right or not to wear gold, particularly if the gold ornaments are gifts from loved ones. Is it forbidden by I Peter 3: 3?

Let us bring this problem back to our never-failing test of love. Suppose some one whom you greatly loved were in need of food, or were ill, or in great distress which a message from you would relieve. You would make any sacrifice to send the food or the message, or to find the wanderer. This is the Christian's attitude toward life. He loves those for whom his Saviour died, and will make any sacrifice to serve them. But there are nearer circles of friends and more immediate duties of home and community life, and in these we must bear our part happily and helpfully. We have a right to look, or try to look attractive, and to please those who are near us. A Christian cannot, must not be extravagant, but he may dress correctly and tastefully. There is no sin in the wearing of ornaments as such; the only sin can be in placing one's thought on these rather than on spiritual things and in using money needlessly which could be spent in service for others. A Christian woman's dress does not need to be ugly; it simply should not be extravagant. Peter, in the passage you mention, links the wearing of gold with braiding hair and putting on apparel. He does not mean that any of the three are wrong, but that the *thought* and *care* must be on inner rather than on outward things. As for gifts of gold, many of these, such as wedding rings, for instance, are a precious part of the inner life itself, and their possession is a constant help in one's work. Do not get under bondage. The Christian is free to follow his own conscience in these matters. God wants us to be happy, beautiful and free. But all the time there will be in our hearts the tug of our brothers and sisters and the little ones who are in distress, and we will do what we can to save and help and cheer them.

Leader, South Dakota. Is it right for a Ladies' Aid Society to employ stage people to give entertainments in the church and for the benefit of the church, making a stage of the pulpit?

It is not likely that by "stage people" you mean professional actors and actresses on the theatrical stage, but professional entertainers, as elocutionists, impersonators, vocal or instrumental musicians, etc. Many churches adhere to what seems to be the only Scripturally sanctioned method of raising money for church purposes, namely, that of direct, voluntary giving. Gradually, however, the idea that certain church societies may legitimately "earn" money by arranging some social event or entertainment has gained ground, and in some cases it does not seem to hinder spiritual work. Then, too, the idea is growing that it is the duty of the church to meet and direct not only the spiritual but also the intellectual and social needs of the people. Lectures may very appropriately have a place in the program of the church, and there seems to be no reason why the best vocal and instrumental music may not also be rendered. Many churches are making extensive use of the motion-picture machines for educational and wholesomely entertaining exhibitions. Some denominations still have a strong prejudice against using the church edifice or auditorium for anything but purely spiritual functions and use a second building or the church basement for these other affairs. Others feel that God's house is also, by his choice, the people's house and that anything which ministers to the physical, mental, moral or spiritual welfare of the people may be given in it. We have not actually answered your question, but have indicated certain principles according to which each church can be guided by the conscience of its members to the wisest answer. Above all, a church should not be divided, and should ponder and pray about these questions till a fairly unanimous opinion has been reached. Also, spiritual life, power and work must be constantly kept to the fore.

A. F., Strathcoman, Scotland. 1. Gen. 4: 14 gives the lament of Cain when he was driven out, an exile and wanderer, after the murder of his brother. He was overwhelmed with a sense of the severity of the sentence, but there was no sign of penitence, no cry for pardon, no expression of regret or sorrow. It was the cry of a selfish soul about to be deprived of all its material belongings and driven forth into the wilderness. Cain was afraid that some of the kinsmen of Abel would find him and slay him in revenge. It is evident from various passages that the population had multiplied considerably since the expulsion from Eden, although the record in Genesis deals only with a few individuals until we reach the latter part of chapter 4. Jewish tradition says that Cain married his sister. 2. In Gen. 4: 23, the outburst of Lamech showed a proud and presumptuous self-confidence: "The boast of a bold, bad man, elated with the possession of arms," which his son Tubal-Cain had invented, and with which he had just found that he could take life at will. It cannot be determined whether Lamech was speaking of an actual occurrence, or merely asserting what he would do if opportunity offered. The translators, however, seem to agree that Lamech had already avenged himself on some young descendant of Cain who had wounded him, and that in this speech he was attempting to justify the homicide on the ground of self-defense.

M. E. R., Seymour, Mo. I have been reading an old "hand book" entitled *The Inter-Ocean Curiosity Shop*, published in 1880. The publication appeared annually. In this book appears an article under the caption "Washington's Dream," in which General Washington, while in winter quarters at Valley Forge in 1777, is said to have seen a vision in which the future destiny of America is revealed. According to the vision, America's last bloody conflict will be with the combined nations of Europe, in which America will suffer greatly, but will come out victorious. The vision, up to the present time, has been accurately fulfilled. Can you, through the Mail-Bag, give me any light on the subject?

We have never seen the publication mentioned, but possibly some of our readers may know of it. We would be glad to hear from any one who has preserved it.

Subscriber, Oxford, Ohio. You seem to have encountered an exponent of universalism, as the theories and beliefs you mention—none of which are new—are those of that church.

A. C. S., Newton, N. C. If your work is really novel and clever, you should be able to find a good market. Everything depends on merit. Try it first in your own State, which will give experience.

Mrs. E. A. L., Missouri Valley, Iowa, writes: "I noticed in THE CHRISTIAN HERALD an inquiry about an assurance as to conversion. This is a very serious matter. Many who are in the church, also those who are inquiring the way, would like a definite experience. Now, I will say that the greatest help to me was the reading of Henry Drummond's book, *Natural Law in the Spiritual World*. We see that the first desire of an infant is to eat; he is fed, then he grows. Just so with a babe in Christ. He hungers and thirsts after something, and can be satisfied with nothing less than God's Word, for as it is written: 'Every word that proceeds from God's mouth is food for the soul.' Now, when one finds in his heart a real love for God's Word and a love for church and prayer service, he may be quite sure he has been 'born of the Spirit.' Then for an assurance that he is growing or has grown in spiritual life he will find in his experience an anxiety for the salvation of those about him. Then will come into his heart the overmastering love for the human soul. Thus the assurance of his conversion is gained, after which doubts are gone, and he will exert himself to win souls to Christ."

Modesty prevents us from publishing very many of the extremely kind letters we receive from our readers. Occasionally, however, we feel some of these communications so hearty and cordial that others besides ourselves would enjoy reading them, as in the case of a letter from A. W. A., Gilbert, Ariz., in which the writer says: "We have been of the CHRISTIAN HERALD Family for a good many years, and I do not know what I would miss more than the paper if it should not come to our home. I think without a doubt it is the greatest paper for the whole family that is published, for it gives news, training in the right kind of thinking, and so much information of different kinds on the Bible that altogether it is hard to beat. So as long as God gives us of his blessings we shall certainly have to give THE CHRISTIAN HERALD a place in our home. With a prayer that God may use it in a greater way than ever before, I am, etc." That is, and during all these years has been our prayer, that God may lead and use THE CHRISTIAN HERALD more and more in spiritual and humanitarian service for his glory and the good of our fellow men.

OUR COVER PICTURE. The cathedral at Rheims, France, is one of the most widely known for historic associations and great artistic beauty of architectural style and interior adornment; its hundreds of statues and exquisite windows being objects of undiminishing interest to tourists. This cathedral was begun in 1212 and has been the center of much ecclesiastical history. The structure has been damaged by the German bombardment of the city of Rheims, some claiming beyond repair, its many art treasures suffering also. The exact extent of the injuries has not yet been definitely determined.

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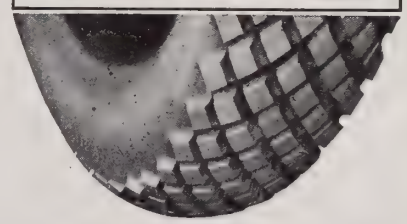

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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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GERMAN MILITARY MOTOR CONVOY DESTROYED BY THE FRENCH ON FOREST ROAD

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

OFFICIAL news has reached us from Russia during the last week that the government has concluded to issue a decree, endowing the Jewish race with the right, hitherto denied, to become army officers of any grade. It is also thought that a further decree will shortly follow, giving full civil and political rights to this race. Such an advance in toleration on the part of Russia is hardly credible, but the report seems to be well authenticated.

The storm-center these last few days has been in and around Antwerp, which city the Belgians are defending with heroism and the Germans are attacking with all their strength.

At the present writing the result of the attack seems very doubtful. The Germans claim to have either taken or silenced five of the forts in the outer circle of defensives, and on Thursday, after giving due notice, commenced a general bombardment of the city, as contradistinguished from the fortifications.

The Belgians, on the other hand, claim that no forts have either been taken or have surrendered, although admitting that one or two of the least important of the forts in the exterior line of defenses have been damaged to some extent.

Mr. Winston Churchill, of the British Cabinet, is said to have visited the city during the last week to cheer the defenders, and to consult with the Belgian military commanders in charge of the defenses, as to the best and most efficient manner in which aid can be given them by the Allies. As a result of this visit, the Allies have thrown a heavy reinforcement of men and artillery into the besieged town.

The king of Belgium, Albert, is winning great praise, even from his opponents, by the self-sacrificing and courageous manner in which he is conducting himself during the siege. The queen and the children are in England, safe from any harm.

The seat of the Belgian government has been again removed, this time from Antwerp to Ostend. This is, of course, a mere precautionary measure, and is not in itself any indication that the government thinks that Antwerp is doomed to fall.

On notice of the bombardment the non-combatants, as far as possible, fled from the town, either down the Scheldt, or by road to the north towards Holland. The distance from Antwerp to the Dutch border is only a few miles, and the bulk of the exodus from the town is in that direction.

Holland, as a precautionary measure, has assembled a strong force of troops along its border adjacent to Antwerp, for the double purpose of caring for the fugitives, and to be prepared to disarm the Belgian troops in the event that Antwerp falls and they are driven across the border. In such case, under the rules of the convention of London, the Belgian troops would be interned until the end of the war.

Holland herself, according to the information which reaches us, is in a somewhat difficult position. Pressure is apparently being put upon her by both sides to induce her to abandon her neutral attitude, and her situation, geographically, is such that she cannot abandon this attitude in favor of one or the other of the combatants without exposing herself to very grave consequences.

If she declares in favor of Germany, she will lose her colonies, which are not only important and valuable to her but which, to her credit, are the best managed colonies of those of any European power. On the other hand, if she declares in favor of the Allies, she immediately exposes her own territory to the same ruin which has overtaken Belgium, as Germany would immediately invade and waste the country.

From the German standpoint, the capture of Antwerp would be very important, for the reasons I outlined last week, and of course, from an Allied standpoint the prevention of its capture would be equally important.

The other fighting in Belgium this week has been isolated and inconsequential; the tragedy in fighting of this kind is that men must die just the same, though the fighting be of no importance in its bearing on the general result.

The general position in the battle of the Aisne, if a general name can be given to the series of isolated combats stretching over a front of some two hundred miles now, remains much the same as it was last week, as regards the central and eastern portions of the battle line.

By the eastern and central portions of the line, I mean the line which, beginning at or near Lassigny in the west, a few miles to the north of Compiègne, thence runs slightly to the southeast to a point two or three miles to the north of Soissons, thence and again eastwardly to Witry, about eight miles to the

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WRECK OF RED CROSS TRAIN CARRYING WOUNDED AT MARNE

northeast of Rheims. From Witry the line curves to the south to Sillery, about eight miles from Rheims to the southeast. Then it strikes almost due east through Mourmelon to St. Meuchould, famous for its style of cooking pigs' feet. From here the line runs again almost due east to a point just outside of the range of the guns of the fortress of Verdun, and to the north of that strong place. It skirts in a curving line this fortress, and runs almost due south to St. Mihiel, on the left bank of the Meuse, and thence runs again eastwardly to Château Salines in Lorraine and thence by various curves to St. Dié in the Vosges.

All along this line, during the week last past, there have been almost incessant skirmishes and artillery duels, which for the most part have been without definite result. Ground has been won, only to be lost again, and the net result of the operations has been to leave the combatants in much the same position as they occupied a week ago.

The Germans have got to gain possession of Verdun and Toul and the chain of subsidiary forts between them, before their campaign can advance, and during the past week they have made little or no progress in that object. The Allies, on the other hand, in order to rid France of the invader, have got to drive him from his entrenchments along the long line of battle, and they, too, have made very little progress.

An impartial judgment therefore is, that the week's fighting has been fruitless for both sides along the center and east of the line of battle. Along the west of the line of battle, the German right wing and the French left, the fighting has been much more severe, and also more continuous than on the remaining portions of the line of battle.

This German right wing has greatly changed its position in the last week, brought about by the persistent and sustained effort of the Allies' left wing to envelop and outflank it, resulting in both wings being extended far to the north and a little to the west of their former positions.

This line now runs, beginning at Lassigny, northward in an irregular line, running through Roye, Chaulnes, Albert, St. Laurent, three or four miles east of Arras, Lacrin, and turning west, runs through Beiturve, Hasbrouck, and reaches the coast of the channel somewhere a little to the north of Dunkirk.

The original intention of this movement was to outflank Von Kluck's army, the German right wing, but this object was subsequently modified and an attempt was made to reach Brussels and force the German garrison there to evacuate the town. However, a strong force of German cavalry, said to be in numbers about 20,000, made an unexpected appearance to the west and northwest of the Allies' left wing and caused the northward movement of that wing to be deflected to the westward and reach the coast.

Except that portion of the Allies' left wing, running from Arras northwestward to the coast, the rest of the left wing is in very much the same position as it was at the end of last week. On this part of the line of battle there have been also alternate gains and losses, but the net result is, I think, as I have stated.

In point of duration and of the number of men engaged the battle of the Aisne now holds the record in all history. It is at once the longest and largest battle since man was put on earth, whereof there is any record. There is some doubt of the probability of a relieving force, whose object would be a flank attack on the German force besieging Antwerp in order to force the raising of the siege of that town, having either been landed at, or being on the way to Ostend.

The difficulty would be to get this force on the scene of action in time to be of use. There is quite a force of English marines, some three or four thousand, at Ostend now, but this force would have to be increased to at least twenty-five thousand to make it effective in the relief of Antwerp, where the German besieging force is supposed to be about one hundred thousand strong. The events in Belgium during the coming week will have an important influence on the subsequent course of the war. The French are also said to be in strong force in Alsace-Lorraine, north of Belfort, where there are few German troops, and are said to be meditating a strong offensive move northward towards the first line of German defenses. There is, however, no official verification of this report as yet.

There has been comparatively little occurring on the sea during the past week. A British torpedo boat made a successful and daring raid in the estuary of the Ems River, on the German coast, and sank a German submarine. Several merchant vessels and fishing boats have been sunk in the North Sea and the Adriatic during the week by contact with fixed and floating mines, but happily the loss of life has not been very large. The British government has given notice of its intention hereafter to employ mines along the coasts and in the channel, as additional defenses.

The total German losses killed, wounded and missing, up to the first of September are officially stated to be 141,925, of whom 23,910 are killed, and 57,283 are missing. Of the wounded, it is stated that only about 10 per cent. have been fatally shot. A large percentage of the missing will probably never be heard of again. It would seem to be a fair estimate to put the total deaths at about 40,000 to that date.

The English casualty list brings their total up to 23,410. Both in this list and in the German, the reported mortality among the officers is very much higher in proportion than is the loss in the ranks.

There has been a great deal of discussion as to the per diem cost of this war, the estimates ranging from five to fifty millions a day. This is a very difficult matter to estimate. The British troops are the only ones who are really paid, and there are so many other variances that I cannot see how any average can be struck.

Germany has issued a statement of the number of soldiers of the Allies she now holds as prisoners of war in Germany. She claims a total of 240,000; 100,000 Russians, 103,000 French, 32,000 Belgians and some 8,000 British. We have, however, nothing but the German assertion for these figures.

All the combatants are talking about putting their prisoners of war to work. This is permitted as regards the men within certain well-established limitations, such as, that the prisoners shall not be made to work on military constructions; heretofore, roads, etc., have usually been chosen. Captured officers, however, are, according to the practice of nations, exempt from manual or other labor of any kind.

Continued on page 999

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ONE OF THE MANY BRIDGES DESTROYED TO IMPEDE GERMANS

BRITISH CRUISER *ABOUKIR* SUNK BY GERMAN SUBMARINE

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MAMMOTH GRAVES OF GERMAN DEAD IN EAST PRUSSIA

THE CITY CAMPAIGN

THE most noteworthy item of the New York Evangelistic Committee in the work among the children is this, that in the Hungarian department, as a result of meetings in an open lot on East Seventy-ninth Street, sixty-five boys and girls have united with the Hungarian Baptist Church.

The Extension Department, organized this summer, has conducted a flower mission and flowers have been given to thousands of boys and girls in the tents. These flowers have been sent by children of advantage, both individuals and Sunday schools having a share in this gracious ministry.

One little girl, who signed a card, saying that she would accept Christ as her Saviour, and try to live as he would want her to do, was asked by a worker if she had been a good girl since signing the card. She turned a radiant face up to that of the speaker and answered: "Say, I ain't been licked once since I signed that card!"

On one of the hottest days of the summer about a hundred men stood in the blazing sun at Union Square for a half hour to listen to the Gospel message, told in its simplicity by the committee's senior worker, Mr. Cranston, a man eighty-five years of age. This was perhaps the smallest meeting in this location. The crowd at Union Square has averaged two hundred, and is considerably larger at Madison Square, the number reaching twelve hundred one day the closing week of the campaign.

Early in August it became evident, owing to the general financial depression, that the work would have to close three or four weeks earlier than planned unless some unusual gifts came in. The workers were notified, but refused to accept their dismissal, saying that if the committee could not pay them they would rather work without salary for three weeks than miss the opportunity of preaching the Gospel to the people of New York. It became necessary for the committee to accept the offer of the workers, and is was a joy to see the spirit in which they carried out their sacrificial offer.

In every center where work has been carried on for any length of time, and where the crowd is from the neighborhood, there have been accessions to the neighborhood churches, and increased enrolment of children at the neighborhood Sunday schools. The boys and girls who sign cards are written to and called upon by the committee's "follow-up" worker.

OF all the people who during the Passion Week gathered about our Lord, there are few more striking than one Simon of Cyrene, who bore the cross for the Master.

From that day to this Christian people have, from time to time, gone to the rescue of the colored people as Simon went to the rescue of the Lord Christ that day so long ago. The Evangelistic Committee of New York City has for many years conducted successful work among the negroes in Manhattan, and this year did work also for this class in the Bronx.

STREET MEETING AMONG NEW YORK'S COLORED POPULATION

In a yard in West Ninety-ninth Street a work started several years ago was most successfully carried on this summer. Rev. F. Howard, assistant rector of St. Cyprian's Chapel, has a work in the neighborhood during the winter. He offered the use of his yard to the committee, if they would conduct services there nightly. This has been done and the results are most heartening. Eight have united with St. Cyprian's Chapel, and sixteen have been added to the Sunday school as a result of the "yard" meetings.

Of two of the boys who have been confirmed, one was fourteen years old and a thief. He attended the street meetings last year. This year he returned, applied for confirmation, and after being carefully prepared by Mr. Howard was confirmed; the other, his best friend, was a shiftless trifler. This boy also became interested, and with his mother applied for confirmation. His parents were separated, and he lived with his mother. His father heard of the boy's step, and the family has been reunited.

The third little girl, at the left of the picture, attended the meetings regularly last year. She is now secretary of St. Cyprian's Chapel Sunday school, and absolutely faithful and entirely accurate in her books. The feeling in the neighborhood concerning these meetings may be judged from the fact that four homes have been offered for dining-room Bible classes. Mr. Howard says of the meetings: "Some of the best people we have in our congregation (St. Cyprian's Chapel) have come through the "yard" services.

At Grant Avenue and One Hundred and Sixty-first Street Rev. P. C. James has had charge of work for colored people, also under the committee. "Upwards of one hundred and ninety souls were brought to Christ. We have had wonderful experiences," writes Mr. James; and later: "We were proud to have the tent from the Evangelistic Committee. It is the first time in the history of the Bronx that its five thousand negroes were so favored. You have done a great good to my people, mentally and spiritually."

Still farther north, in Williamsbridge, Rev. J. C. Allen has had charge of a tent, where splendid work has been done.

Mr. Allen says: "The tent work is the best thing that ever happened among the colored people in the Bronx. Grand meetings have been held. . . . The whole community has been uplifted. Eight have been brought into my church." On one occasion this summer there were eight hundred inside the tent and on the outskirts.

The attendance at these meetings in the three centers was 33,369. The branch of St. Cyprian's Chapel, already referred to, is the result of three years' work among the colored people in the neighborhood of Ninety-ninth Street.

RUTH G. WINANT.

DENOMINATIONAL NEWS FROM THE FIELD

—A CABLEGRAM DATED LAS PALMAS, AFRICA, announces that a party of missionaries on their way home on furlough were marooned by war conditions on the Canary Islands.

—AFTER SEVERAL ENFORCED DELAYS Bishop Hartzell has sailed from New York to meet Bishop Anderson and his son in England, the party planning to sail for Cape Town, South Africa, and make a joint Episcopal tour of all the missions of the Methodist Episcopal Church in Africa, covering a northward route of 2,500 miles by rail to the Belgian Congo region, where a new conference will be organized. Thence the bishops will proceed to Southern Rhodesia and Portuguese East Africa, holding conferences in each section. A visit to Angola on the west coast will be followed, if war conditions permit, by a trip to Liberia. Thence the party will proceed to the Madeira Islands, and later will visit North Africa to preside at the annual conference.

—THE ONE HUNDRED AND FIFTH ANNUAL meeting of the American Board is scheduled for Detroit, Mich., October 13-16, with a remarkable array of speakers from other lands to take part in the interesting program: Dr. Kinnear, head of the new hospital in Foochow; Dr. Hollenbach of Africa; Dr. Hoover from Turkey, whose hospital grew out of the needs of the Armenian massacres; Dr. Tracy, president emeritus of Anatolia College, Marsovan; Dr. Raynolds, president of a college in the Far East, whose nearest college neighbor is ten days' dangerous travel away; and many others. Industrial work will be considered under the leadership of A. I. Orner of Africa, who went from the Baldwin Locomotive Works to that country, and established agricultural implement works there. Rev. Henry Fairbanks of India will also speak on this topic. A feature of the meeting will be the Shansi team of young folks who are working under the educational offer made by the Chinese government.

—THE GENERAL SYNOD OF THE MORAVIAN CHURCH met in Herrnhut in Saxony, Germany, from May 14 to June 13. It was composed of delegates from America, England, Germany, Austria, and various Foreign Mission lands, for the Moravian Church is an organic unity throughout the world. One of the duties of the General Synod is to elect a Mission Board of five members, one of whom must be an American, another an Englishman, a third a German, and two chosen from the church at large. Bishop J. Taylor Hamilton, D.D., formerly of Bethlehem, Pa., was re-elected the American member. He has held this position since 1902. It was voted *not* to surrender any of the mission fields of the church in spite of financial difficulties, and to make every effort to move forward in the work. Since then, however, much of the legislation of Synod has been rendered abortive by the outbreak of the European War. The Moravian Church is in a very peculiar position during this European War. It has members in each one of the contending armies. The British Synod of the church did a fine thing immediately after the declaration of war. It adopted unanimously resolutions setting forth that "hate could not exist between members of the body of Christ nor war between members of the Brethren's Church," and these resolutions were sent to the brethren in Germany. The Latin name of the Moravian Church is *Unitas Fratrum*, hence Moravians speak of their church as the "Brethren's Church." Comenius Hall, the main building of the Moravian College and Theological Seminary at Bethlehem, Pa., was destroyed by fire October 31, 1913. On October 2, 1914, the new Comenius Hall was dedicated free of debt. The new building is in every respect far superior to the old. Among the thousands of Americans marooned abroad on account of the war were a number of distinguished Moravians.

—"OVER 200,000 Y. M. C. A. members are in the armies of Europe," said Dr. John R. Mott, who has sailed for Holland to help work out the problems confronting Christian men in Europe. Nearly every secretary of the associations in Europe is under arms. W. E. Bristol, an American under appointment to organize the association at Adana, Turkey, who returned last week to America, reports that he found every association building in Switzerland, France and England teeming with soldiers. In fact, the passport to entrance and to every privilege and personal service was the uniform. The great London Central building has been transformed into a recruiting station. The English National Council was called on by officers and men from Earl Kitchener down to serve the troops in the mobilization camps. At national headquarters little flags stuck at 397 points show where the work is conducted. Some of these places are cow-sheds cleaned and whitewashed for association service. In other places carriage factories, barns, or haylofts. Members are detailed to fill the canteens of the soldiers en route with fresh water, and the women of the cities supply some little need or a pocket "housewife." At the big camps, where four thousand soldiers are brought together, huge "marquees" in the center of the camp bear the Y. M. C. A. emblem, and are crowded from morning till night with men in their rest hours. More than 3,000,000 pieces of stationery have already been passed. The association acts as postmaster, selling thousands of pounds' worth of stamps. One man is kept continually busy making out money-orders on the weekly pay day. He banks the men's money, and has helped to divert a large amount from the canteens and gambling. The proportionate sale of beer to mineral water changed from 75 to 15 per cent.

—PRAYER IS ASKED FOR the evangelistic meetings which are to be held in China from September 15 to December this year. Eight preparatory conferences have just been held. Almost the entire missionary body is united in prayer and co-operation. In Peking a large mat-shed or pavilion is to be erected to hold 3,000 students. The government is now proposing to give us the altar inside the Forbidden City, where the emperor annually worshiped the spirits of the land, as a site for the erection of this hall. The Christian workers of all the missions of the district are to be assembled in the city, and a training conference is to be conducted during the day with the workers. Not content with reaping among the students alone, they plan to take a large theater seating 2,500 in another part of the city to reach the gentry, literati, business men and officials. Not content even with these two, they are planning for a meeting with the president, vice-president, members of the cabinet and the leading officials of Peking to present the Gospel to them also. Last year in Foochow an average of five thousand students attended the meetings every day. It was here that the parliament adjourned and asked us to address them, and these men are now scattered through the cities of the province. They have offered us the guild halls, government buildings and even the theaters, and are co-operating in every way. Last year 1,300 Confucian students were received into the churches throughout China after the meetings. Quite apart from such special meetings it seems that we are perhaps on the verge of the greatest ingathering in China that has ever taken place in the history of Asia.—*J. H. Fowler, Peitaiho, North China.*

—IT IS GENERALLY CONCEDED that Europe will have to realize very heavily on its holders of American investments. Millions of dollars of our choicest investment securities may press for sale, and unless we start now, the flood of forced liquidation may swamp us. The greater amount of these securities is good, and would be held but for the pressing necessities of their holders. In view of the stupendous strain on capital that is now here, which increases daily, and which will continue to increase even after the war is over, is it not time to start a nation-wide campaign of universal saving, embracing all of our people, having for its purpose the buying of our railroads and industrial securities at bargain prices? If only 10,000,000 of our population save an additional $20 per year, it would create an investment fund of $200,000,000. If a greater sum, say $50, could be saved, a fund of $1,000,000,000 would be available to relieve the situation. What a grand opportunity to start the nation on an era of prosperity!—*N. Frank, Cedarhurst, N. Y.*

THE ETERNAL LIVING SOUL

A SERMON

BY

Rev. Charles M. Sheldon, D.D.*

"And man became a living soul." Gen. 2: 7. "Whosoever liveth and believeth in me shall never die." John 11: 26

THE world into which we are born is a very interesting world and it ought to arouse in us all that is best and highest and most inspiring. Above all, we ought not to waste any time in useless regrets, sorrow or sin or stupidity.

Our existences start with the love of God, who has breathed into us the breath of life. We are living souls, capable of a great multitude of feelings and powers. Physical growth and pleasure, ambition, joy in achievement, love, friendship, power, discovery, invention, the delight of doing, in being, mark the creation of this living soul, and all these faculties are exercised and developed in a world which is crowded to the full with wonders and beauties and interest too great to be exhausted even during the longest and most unburdened existence.

The world in which we are living souls was never so interesting as now, in its physical attraction, because we are understanding it and discovering its wonders as never in all the centuries before. Nothing is more common than a tree or a flower or a grain of wheat. Yet around these common forms of earthly growth, millions are pouring out their energies and thousands are eagerly studying and discovering new forms of power. The combined forces of earth, air, water, light, plain, mountain, lake, river, snow, rain, sun, stars, the universe in its bewildering variety of seasons, climate, change, are forces which challenge our daily interest and help to develop our lives. They are the constant university to which all living souls are privileged to go. The earth is itself a stupendous setting for the living soul and we can never exhaust its interest or compass its entire meaning.

What we call Science is also adding to the interest of the life of the living soul. Yesterday it was counted a marvel to speak to a friend a few blocks away. Today the New York business man calmly calls up his friend in Denver, and tomorrow he will be heard by the business man in Tokyo or Melbourne. "Good morning, Yuan Shi Kai," says the President of the United States to the president of the Chinese Republic. "I hope everything is going well with you over there. How does it feel to be at the head of the greatest republic in the world?"

"You are very kind," says Yuan Shi Kai, "being president of any republic, even of a little one with 100,000,000 people like yours, is some task. I could get on very well if it were not for the people who persist in talking to the motorman when the traffic is thickest. But I appreciate your courtesy in calling me up."

"I have troubles of my own," says the president of the United States. "But they seem very small by the side of yours. You have my best wishes for a happy day. Good-by."

Making Life Mightier

AND all this is the fancy of today but the fact of tomorrow. Yesterday a man touched a button and opened the gates of a world exposition, at the end of a thread of copper. But today a quiet little man in an Italian laboratory sends out of a small lens a violet ray that, without even the friendly aid of a wire, gleams across two miles of space and explodes a torpedo at the bottom of a river. The great ocean steamer is sinking with its living souls. But across hundreds of miles of stormy water a dozen ships are throbbing, invisible to one another, but knowing exactly what has happened and where to go to rescue what yesterday would have gone down with absolute certainty. Nature herself, mysterious but divinely affectionate in her real power, comes to meet Science as living souls struggle through long years to read her hieroglyphics. A continent is freed from pestilence by the extermination of a mosquito and thousands of living souls are saved a long and dangerous fever by a little needle and a bit of matter injected into the body. The living soul of today lives more years in a shorter period than the living soul of the yesterdays. We walk amid marvels that once would have been called magic. It is the magic of Nature, found out by Science, and it makes the daily life of the living soul doubly worth living.

It is also a tremendously interesting time to live because of the historical movements in the world. These movements are political, social, industrial, economic, religious. They touch all nations, affect all conditions, and are of world-wide interest. Papers, telegrams, cables, and books tell only a part of the story of these movements. Many of them defy analysis and can only be measured and understood years from now. But all of them are vastly important and represent the struggle of the living soul in man, battling for more life. These movements in history, this human restlessness, are signs of a divine force working in human history. As Winston Churchill says: "One interpretation of history is that spiritual power rises and falls like the waves of the sea. A characteristic sign of the rise of one of the waves in history is an extreme restlessness. It may be called a divine discontent. And are there, I wonder, many who read these words today so spiritually numb as not to feel within them something of the driving power of that mysterious energy which is abroad?

"That same driving power produced the Renaissance, produced Shakespeare, produced the Reformation, and it is now preparing to produce a greater age than history has ever witnessed."

What educated man or woman can remain indifferent or stupid when these great world movements of this age are displayed before them? There are three great groups of movements: (1) Industrial—a demand and a struggle for human justice. (2) Economic—a demand and a struggle for efficiency. (3) Religious—a demand and a struggle for spiritual satisfaction.

Under the first group we notice the struggle in Mexico, which is in reality a cry from the people for land rights. In Colorado and Michigan, a cry for human justice in the participation with the fruits of toil. In the cry of the children and motherhood for freedom to play and work in normal and human ways.

Making Life More Useful

UNDER the second group we hear the cry for a cleaner, happier, more efficient physical existence. The temperance wave sweeping the world—what is that but the struggle of the living soul for more life, emancipation from a poison that has for centuries cut short the living soul's happiness and efficiency? It is marvelous to note how fast the educated thought of the world is accumulating overwhelming evidence against what was once considered not only a human personal right, but a physical necessity for health.

The cry for efficiency in the great economic movement of the world is the cry of the living soul, protesting against impure food, diseased parenthood, and ignorant clinging to tradition. It is the cry of little children, of enslaved miners, of machine-shaped men, of sighing and wailing womanhood. It is a cry in the night that must be heard in the day in which you, who call yourselves educated, live. And it is being heard. When 200 coal miners in West Virginia, in a second's flash, passed from living into ghastly, mutilated dying, what happened to those who hung above the black smoke of the pit's mouth and cried aloud the names of husbands and fathers who would never see the sun again?

What would have happened only a few years ago? The widows and orphans of that coal-mining disaster would have been the recipients of a few days' or months' private sympathy and charity. And then they would have been forgotten and neglected, to add to the pauper's lot, and its final grave. But today the great State of West Virginia gives to every widow of that disaster $20 a month as long as she lives, and $5 for every child dependent on her. Insufficient groping of that living soul of the State to act the part of justice to the beaten and crushed humanity she should have protected from such a calamity, but a long step upward by the side of the careless hardness of heart of less than a century ago. The living sou is coming to its own in this age, and even th State is beginning to feel its divine responsibilit for its children. The world movement for eff ciency is revealing to mankind its oneness of rela tion, its solidarity of neighborhood. It is a cr and a struggle for a happier and cleaner an purer and longer existence in the flesh.

The religious movement is a cry for unity, fo a simpler creed, for a more satisfying and beaut fying faith. It finds expression in varied ways, i federation of the sects, in a daily religion tha makes all energy worship, in a worship that satis fies the hungry heart and mind together. Wha is all this *religious restlessness* but simply the cr and hunger of the human child for its heavenl Father? The lifting of worn hands, tired of th day's work, and beseeching the Infinite for a night' rest that shall have an awakening in the room tha has a window that opens towards the dawn. Ma was never more religious than at the present time

What Is Your Life's Program?

THE living soul never in all history beat its wing more passionately against the manufacture bars of its creed cage or longed more deeply fo freedom to sing its song of faith over the flower sprinkled meadows of service and under the blu sky of God's boundless love. The religious move ment is the cry of enfranchised hearts that hav toiled in slavery but will work harder in service the cry for mental and emotional liberty to lov God and men without a priest to dictate the metho of one or an organization to compel the other.

Now, the living soul cannot get a vision of al this tremendous world in which it lives withou having certain feelings and desires. You wh have begun to get what we call an education o all people in the world must, considering its sur passing interest and meaning, have some vision o your great place in this great universe. What mus your living soul cry out in the midst of its set ting?

"I cannot live an indifferent or careless existence Life is too potent, too earnest, too gigantic a thing If I am a living soul I must respond to the great ness, the magnitude of my surroundings. If th ocean is so vast my ship must be great enough t meet its storms and swing majestic on its heavin tide and float into its ample harbor.

"If life is so great, I cannot without infinit stupidity live a small existence. My career mus have all the elements of greatness. I protes against either the drone or the butterfly type, an most of all against that choice of a life progran which leaves no room in it for the "sacrificial ad venture."

I might escape my responsibility to live lif grandly if all it meant was today. I could easil excuse myself from its obligations to service if knew that a few short years told the story of it love and passion and tears and sinning and joy o achievement. "Let us eat, drink and be merry for tomorrow we—*live*"—ah! that makes a differ ence. If I am going to live tomorrow and the da after, and after—what small or mean or unworth thing can I do to this living soul to mar its beaut or destroy its dignity?

You are living souls that are going to live for ever. What is your definition of your own work What is your program? Is it worthy the setting Or is the picture you are going to paint cheape than the frame? Have you picked out a caree that will fit into an endless life?

Here then is the summing up of human achieve ment. We are living souls with the power of neve dying. Let us act accordingly. If education mean anything it must mean the definition which a educated man has of his life work. If a thing i worth doing it must be worth doing in the ligh of eternity. And what tremendous tasks belong t en endless life! The question was raised among a group of thinking people whether spiritual or re ligious achievement had been as great as scientifi or mechanical. The answers were varied, but what ever has been true, there can be no question that th tasks that belong to religion and spiritual need

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, October 25. Matthew 17: 17. *"O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me?"* Wasted mercies, and the patriotic reflections they elicit from the kindest of benefactors—what an extensive chapter of varied contents could be written on this subject by the biographer of the earthly life of our Lord! This text is addressed, not to the disciples only, but to the entire company which had gathered about the lunatic boy. In one form or other, lack of understanding, a perverse will, and above all, the absence of that faith which seeks the honor of God rather than its own advantage in whatever it undertakes, were apparent in all to whom these words were spoken. It is, therefore, not the just impatience of a teacher and guide who might have expected better things from those for whom he had labored such a long time—this would have been very human, indeed! But it is the censure which the all-seeing God applies to our spiritual deficiency, when he discerns unwarranted doubts and perplexities in matters in which the instruction which he has previously administered ought to direct us unerringly. No disheartening experience of the past, however, can turn the Lord from his mission of mercy. The echo of his rebuke has hardly died upon the air, when the call of the ever-ready Helper is heard: "Bring him hither to me."

MONDAY, October 26. Matthew 17: 20. *"Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."* The unfortunate boy had been healed, and the disciples, crestfallen, approach the Master to inquire why the cure had been impossible to them. The father of the boy had acknowledged, with tears, his share of unbelief in the attempted transaction of the disciples; but the disciples seem not to have taken the Lord's reproof to heart. He must tell them of "their" unbelief, or little faith. For the glory of God, a believing disciple may, on occasion, attempt even the seemingly impossible. God will second his believing effort. Christians are not promised miraculous powers which they may exercise for their own entertainment or that of others. That would only cause sensations unfavorable to the cause of Christianity. But believers are here given a solemn assurance that genuine faith has mountain-moving virtue in it. All things that are necessary for salvation, for the proper exercise of our Christian belief, for the needed assistance which we must render to our fellow men, and, last but not least, for the glory of our God, shall be supplied at the proper moment, if we trustfully address him in meekness, who here says: "Verily, I say unto you." He has promised his aid, and our help lies in that promise.

TUESDAY, October 27. Mark 9: 29. *"This kind can come forth by nothing but by prayer and fasting."* There was another reason why the disciples failed in their attempted cure of the lunatic boy: lack of proper spiritual preparation. God, indeed, can do anything whatsoever he hath pleased. But the children of God can only do what he promises to do for them and through them. The Christian's business, therefore, is to get very close to the mind of God and to understand his will. God has, in extraordinary instances, wrought his purpose through any organ he found at hand. He spoke to Balaam through the prophet's animal. He uttered the finest prophecy on the atoning virtue of the death of Christ through unbelieving Caiaphas. But ordinarily God chooses for the manifestation of his power and goodness instruments which he has prepared for that purpose. Prayer and fasting may be called standing occupations of those who live with God. The former represents constant communion with God; the latter is an effort to free the mind from its carnal shackles, as far as this can be done without endangering life, to subdue the worldly mind in us, to fit us for that struggle in which we wrestle, not with flesh and blood, but with spiritual wickedness in high places. The powers of the kingdom of darkness must be met and defeated by the most spiritual-minded among the followers of Christ.

WEDNESDAY, October 28. Matthew 17: 22, 23. *"The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again."* The angel at the open tomb of Jesus on Easter morning reminds the disciples of the episode here recorded, saying: "Remember how he spake unto you when he was yet in Galilee." The lesson of the cross was the hardest lesson the disciples had to learn. And the most necessary. Paul has gone on record declaring the Christian religion a myth if the death and resurrection of Jesus must be eliminated from it. This explains why our Lord, on this last tour through Galilee, comes back again and again to the great tragedy at the end of his life. By constant repetition of the same lesson, the heavenly Teacher wishes to make an impression on the minds of his pupils. He may vary the details of the lesson slightly and change its emphasis; but it is always the same story of his sufferings and the glory which shall follow. At first it had roused only indignation among the disciples. On this occasion we are told that they were filled with sorrow in hearing the Master reiterate what they were loath to hear. Sorrow in view of the cross on which our Redeemer died is good. It is the most befitting attitude for a sinner when he reflects what a mighty ransom heaven had to furnish for his liberation. But that is the chastened sorrow of the believer in the Gospel of forgiveness. In the present instance, the sorrow of the disciples was a worldly affair. They had grasped the literal meaning of the Lord's communication to them; it meant separation from a kind friend and benefactor. It spelt a tremendous loss. But the spiritual meaning of the cross, the glory of the atonement, they had not grasped. We, too, have need of repeating to our sluggish minds every day the greatest of all the lessons of our religion: Jesus died for me, and rose again.

THURSDAY, October 29. Luke 9: 44. *"Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men."* Rationalistic writers claim to have discovered, in the frequent remarks of the Lord, about his impending passion, a morbid spirit. A mere man, as they believe him to have been, his mind had begun to dwell on the hopelessness of his undertaking, and his spirit was become bitter and morose. This view would turn the majestic utterances of our Lord about his death and resurrection, with which we meet so frequently toward the end of his earthly career, into the language of an impotent man, who regards martyrdom not as the crowning feat of his mission, but as the wreck of that mission. This text shows that in his frequent predictions of his coming agony, our Lord did not think of himself, but of his disciples. A false conception of the Messiah, which they were cherishing with the multitude of the Jewish people of their time, had to be shattered. For the false glory of a great earthly kingdom which they anticipated for their Master, he wanted to substitute the true glory of the thorn-crowned King of the Cross, who by his death defeats not the political enemies of his nation, but the great enemies of the entire human race, sin, death, and the devil. He would, therefore, freight with emphasis his repeated statements about his sufferings that they might sink into the consciousness of his disciples, and cause them to look forward to his great ordeal as the consummation of the best hope of mankind.

FRIDAY, October 30. Matthew 17: 25. *"What thinkest thou, Simon? Of whom do the kings of the earth take custom and tribute? Of their own children or of strangers?"* During the Lord's last visit at his beloved city of Capernaum, Peter is approached by the collectors of the Jewish temple-tax, which was being gathered about that time, and was asked whether his Master was not in the habit of paying that tax, which every devout Jew annually contributed to the maintenance of the temple buildings and the procuring of the materials used for worship. Peter affirmed the question. It may have been that Peter knew from previous occasions that his Master paid the tax; but the conversation in which Jesus engaged as he came into the house to report what the collectors had said to him, shows that Peter had had another motive in quickly saying yes to the inquiry of the collectors. He remembered our Lord's remarks about his coming suffering. Peter calculated that if the payment of the temple-tax was refused that might start at once the suffering of which Jesus had spoken. He would be denounced to the Jews as an enemy of their ancient worship, an innovator. As there existed at that time a sect among the Jews who refused to pay the temple-tax as long as the Romans were in possession of the land and the holy city, the Lord's refusal might have carried a political meaning and stamped him as a revolutionary. Hence, Peter promptly said yes, intending to forestall trouble that he saw coming for his Lord. Jesus' answer is a correction of the hasty yes of Peter. If he chooses to pay the tax, it is his sovereign good pleasure. Peter is made to acknowledge that, in principle, the Lord and the disciples are free. Not to avoid trouble, but for a higher reason will the Lord pay the tribute money.

SATURDAY, October 31. Matthew: 26, 27. *"Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; take that, and give unto them for me and thee."* Our Lord's claim of immunity from being taxed applied to himself alone, he being the Son of God, the Lord of the temple, and not required to pay the ransom money of the Israelites. But since the tax collectors had inquired about him and his disciples, he answers in the plural. His reason for paying the tax is: He does not want to give any one offense. In his humanity he makes himself as other men, and teaches men by his own example to submit to law and authority. The method, however, which he chooses on this occasion for procuring the tribute-money—which he could have obtained in various other ways—serves to emphasize his divinity. He is Lord of the vast dominion of the universe, and all things are put under his feet, also the fish of the sea, and whatsoever passeth through the paths of the sea. In the clear consciousness of the fulness of the Godhead which dwells in him bodily, he submits to the regulations of church and State, each sphere of authority receiving from him its due respect, and thus he has set us an example that we should follow, rendering unto Cæsar the things that are Cæsar's and unto God the things that are God's.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

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of the world are the greatest in the world. You will never find any higher or more heroic problems to solve than those which have to do with the making of a better world. Can you find anywhere among the enormous world achievements, like Panama Canals, expositions, mechanical and electrical triumphs of modern energy, anything greater than Dan Crawford has been doing in Africa? Put a man down in a degraded, filthy, poverty-stricken, disease-haunted African jungle, without a knowledge of the language, with almost no money or means, hundreds of miles from any white man's civilization, and calmly ask him to transform this besotted community into a sanitary, moral, self-supporting, Christian neighborhood—and he does it in a few years. That is a man's task, undertaken by one who knew and knew beyond dispute that he was an endless living soul and that his African brothers ought to know it and enjoy it, too.

Or take such a task as helping a whole country like Mexico to civilization and comfort. If that great task is a part of the moral responsibility of this country, as I believe it is, it is as much greater than a physical conquest of a people as ruling one's spirit is greater than taking a city. The cleaning up of Vera Cruz and the management of it on humane and civilized plans for the common people's betterment is infinitely greater than a bombardment or an attack with guns and force.

Life is a splendid possession. You are living souls, not mere tissue of blood and muscle and sinew, but living souls, fashioned by divine love, intended for heavenly uses. And you are endless souls, beginning here in this world the education that all eternity shall not be too long to develop. It is worth while, isn't it? To take this gift of God and use it so that the world shall know it is immortal. "He that liveth and believeth in me," said Jesus, "shall never die." Do you believe that? If you do you can never from this day forward consecrate yourselves to anything less than the building of your living soul into a house fit for eternal habitation.

THE WORLD'S GREATEST CATASTROPHE

AMERICA'S PART TO BIND UP THE BROKEN HEARTS

AMERICA is hastening with willing feet to bind up the broken hearts—and hearths—of Europe. The great impulse to help these pitiable mothers and children is being felt throughout our happy, prosperous land. The humblest and the strongest are adding their gifts to the Fund for Widows and Orphans of the War. Each day's mail in THE CHRISTIAN HERALD office grows heavier. As fast as the movement becomes known the "zone of giving" extends. It will not be long now until our readers everywhere will be sending in their contributions, and not once only but again and again. While this vast need prevails there will be many tender-hearted, noble-minded men and women who will set aside and forward to the fund a weekly gift for this great Christian charity.

When we went to press last week a total of $6,091.69 had been received. The very next mail brought this up to over $7,000. Steadily the amount has risen. On Monday, October 5, $1,307.63 came in; Wednesday, $1,-325.93; by noon of Friday, October 9, the generous offerings of our readers for the relief of the innocent victims of the war amounted to $12,302.74. So large a sum so early in the movement means that the world is going to see a wonderful outpouring of material sympathy for these needy multitudes on the part of American Christians.

IF the constantly changing and conflicting news of the progress of the war strikes one with a sense of unreality, the stern fact remains that the constantly increasing host of dependent women and children *must* have aid from America before to their miserable state are added the woes that winter brings to the homeless and the poor.

Mrs. C. W. Stratford is the wife of an American business man, and lives at 800 Riverside Drive, New York. She was staying at Toulouse during August and part of September. "The scenes at the station I remember most clearly," says Mrs. Stratford. "The refugees had left their homes, some in freight trains, when they could get a chance, some using the family horse or mule, too needed to be requisitioned by the government, some simply walking. Those who took freight trains had as hard a time as any, for their cars were liable to be switched to sidings for hours at a time, or even for days, owing to the movement of troops to the front. Toulouse is a garrisoned town, so they felt safe in camping, gipsy-fashion, just where they landed, near the station. They looked like gipsies, there in the fields and woods, but they did not live like them. They do not know how to make themselves comfortable, as gipsies do, out of doors, and you do not see fires and open air cooking. The peasants there bring them things to eat, but all who can walk, as most of them can, go into Toulouse, where there are, as in Paris, many free depots for food. These meals keep the refugees alive. At night they roll themselves in their coats, if they have any, and go to sleep on the ground just where they are. Some have had blankets given them. I remember that it seemed as if everybody was crying all the time; the babies because they are cold and hungry, and the children because they see their mothers crying."

When one realizes that it is estimated that 10,000,000 people are rendered homeless by the devastation of northern and northeastern France, one can understand that these civic efforts only partially cover the need. Yet without them the situation would be unthinkable!

To return to the description given by Mrs. Stratford: "In sunny weather this is not so bad, but I can't bear to think of what will happen when the rainy winter of France comes on. Perhaps the boldest and bravest will return to their homes such as they are, and try to make a fresh start, but most of them will have to stay right where they are. It looks as if a winter of terrible suffering for the people of France is ahead."

In Vienna refugees from Galicia are still flocking to the gates. According to the report of a gentleman from Vienna, who has private news, over fifteen thousand have come in already. Vienna can no longer hold them and they have spilled all over the surrounding country. Vienna is in a mountainous region and into the houses of these mountaineers, whose industry is farming and grazing, come the refugees. "Food in Vienna is held down rigidly to low prices," says the same gentleman, "at a penalty of imprisonment, but there is not enough of it to go round."

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WANDERING FROM PLACE TO PLACE SEEKING REFUGE

In Belgium things grow worse and worse. All the care that is given her refugees in Paris, and all the care they are getting in England (a large building in London is devoted to the needs of women and children and is christened "The House of a Thousand Sorrows") cannot relieve the situation. It is a case of a whole nation suffering from famine. If all the money now raised in England were to be distributed among the needy, each would have but seventy-five cents. Mr J. H. Shorthouse, an Englishman, writes in the New York *Times:* "The people have not, most of them, energy to move to get to help. They sit dumb, dazed, by the roadsides, or over the ruins of their homes, or wander about in the woods near the sites of their old homes. Many of the villages were submerged by the Belgians to protect the approaches to cities. Even where there is wheat left in the village they can not grind it, since they are not permitted to use the windmills for fear they may be giving signals. Many of these miserable people have already died."

EVERY day adds a considerable volume of contributions to the fund from readers of THE CHRISTIAN HERALD and their friends. It is inspiring to note the enthusiasm with which so many are entering into this great work of international relief and life-saving. Many are making real sacrifices in order to have a share in this beneficent work.

Mrs. M. K. T., Bristol, Tenn. ($2), writes: "I am a widow myself, old, poor and very frail, but I cannot refrain from contributing a mite for the relief of the Silent Sufferers. I know something of the horrors of the Civil War, but they were utterly incomparable to those of this European War. I trust my little gift will add something to the relief of those who need it so sadly."

The "Faithful Farmerettes," of Brodhead, Wis., organized for church and charitable work, send ten dollars through Mrs. Arthur Miller, treasurer, to be applied for the relief of the Silent Sufferers.

A Friend, Saylesville, N. J., sends five dollars and writes: "I wish it were more, for the Silent Sufferers of the war. I am a widow and I certainly sympathize with those who have had their husbands and sons taken from them in this terrible war."

A Reader, New Brunswick, N. J sends five dollars and writes: "I ar an orphan and have to work for living, and I feel sorry for the orphan who have been made in such a crue way."

Mrs. F. F., Kewanee, Ill., sends fiv dollars "to give some starving soul loaf. I only wish I could do more."

J. C. W., Barboursville, W. Va. ($5) writes: "This is for the Relief Fun of the Widows and Orphans. May thi fund be the greatest collection yo have ever made for any cause." T which many will add "Amen."

C. A. T., Albany, N. Y. ($5) writes: "Please accept this from C. A and M. R. T. for the needy sufferer in the European War. I am a vetera of the Civil War and was wounde three times at Gettysburg."

Surely those who have served in th field and those others who have bee made widows by war, are best fitte to appreciate the situation in Europ today. The letters we have quote speak well for their generous heart

"Send this where you will t Europe, to help out a little in feed ing and clothing those poor helples orphans and widows. Please send i to the most needy place. Pray muc to God to break up this war," is th sincere aspiration of E. J. B., Shenan doah, Iowa ($5).

Now here is a very touching letter "I am a little girl, five years. I wa sick, and mamma gave me some mone for taking medicine, and I am going t send it to the poor little girls who hav lost their papas in the war. Fro Gracie Ritter, Clyde, N. D." Surely blessing will follow this little gift fro a five-year-old.

Here is a charming little letter fro Plattsburg, N. Y., signed "Richar Williams." He writes: "I am a littl boy seven years old, and want to sen this twelve cents, all I have in m bank, for some poor little child tha has lost his papa in the war." Ma God bless the little giver, who has ser his all with so generous a heart!

Rev. E. O. Guerrant, president o the America Inland Mission, write from Clay City, Ky., enclosing $5.2 the gift of an audience of Kentuck highlanders, to which he preached th previous Sunday. He says: "Thes poor children have little money, an the highlanders but little more, bu they give it with all their heart."

In response to the appeal made t several Cotton Exchanges to donate bale of cotton for the Widows and Or phans Relief Fund, Mr. W. B. Goud lock, president Oklahoma State Co ton Exchange, under date of October writes as follows:

"We are in receipt of yours of th 26th, and take pleasure in advisin that at a meeting of our directors th writer was instructed to send you contribution for the Widows and Or phans of the war-stricken district o Europe, and the writer has today in structed our secretary to forwar same to you."

The following day, after the recei of this letter, a draft of $50 was re ceived from the secretary of this e change for the contribution.

This is but one of the many instance where the need of the Widows and Or phans in war-stricken Europe is s generously responded to through th efforts of THE CHRISTIAN HERALD.

FRIENDS, give at once to this caus Give largely if you have prospere largely. Make some sacrifice worth of you—worthy of your Saviour—i order that his name may have th only glory that shall come out of th grievous war. Give little if circum stances so require. It is all alike in hi sight, if it be right in yours. Giv quickly in any case. And then giv again. Address, The Widows an Orphans Fund, THE CHRISTIAN HER ALD, Bible House, New York.

AMERICAN SYMPATHY FOR WAR VICTIMS

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS

Total receipts to October 9, $12,302.74, not all acknowledged in THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.*

J B E 1.10
Maxham, Mrs D A 3.00
Pryor, Mrs P W. 1.00
Rimerton M E Ch, Rimerton, Pa.. 2.00
Reasley, Mrs.... 1.00
Fleming, Mrs A F 2.00
Reichey, Mrs Will 1.00
Constable, Mrs R 5.00
Hildreth, Mrs L P 1.00
St James M E Ch, Clayton, N C. 3.50
——, Groesbeck, Texas 1.00
Marion Co S S Ass'n, Glover Gap, W Va.... 3.00
Bryan, Mrs J W 1.00
Citizens of Cowen, W Va..... 10.00
Wilson, Miss E.. 1.00
Smith, Mr T R.. 1.00
McAllister, Jno L 2.00
Mason, Elizabeth .75
Kirkpatrick, D L 2.00
Skelton, E P and Family 6.00
Davis, Jesse F... 5.00
Mrs C C & Mrs S L 2.00
Hunter, Rosa M & Mary E.... 2.00
Main, Mr & Mrs C G 5.00
Holdsworth, Mrs T 5.00
Stonex, Mr & Mrs Thomas 1.00
Liman, Otto 1.00
A Reader of The Herald, Cleveland, Ohio 2.00
Penfield, Mrs A. 2.00
Irwin, M R..... 3.00
A Reader, Galax, Va 1.00
Gillespie, H B... 1.00
Lapp, Mrs G A.. 1.00
Buckland, Mrs J H 2.00
From a Sympathizer, Dayton, Wash 2.00
Sedgwick, Etta . 2.00
Goode, Mary E.. 1.00
Goode, D W .... .50
A Faithful Reader of the C H, Clarkson, N Y 1.00
Isaacson, Mrs A. 1.00
Smith, Nellie.... 2.00
The Geeseytown Lutheran Ch.. 5.75
Mrs A M, Chadron, Neb 5.00
Myres, Mr & rMs A F 1.00
Sides, Mrs S E.. 1.00
Mrs M P R..... 1.00
Hardy, Mrs K M 10.00
Wagner, Mrs E.. 5.00
In His Name, Middletown, N Y 5.00
Oswald, Mrs Jas. 2.00
Mrs G S B..... 1.00
Van Gugen, Mrs S J 1.00
A W G 1.00
Underhill, G C.. 2.00
Miss M M B, Seneca Falls, N Y. 5.00
Morgan, R E ... 1.00
A R L 5.00
Field, B P..... 2.00
M J C, Newark, N J 1.00
Mrs E H, Los Angeles, Calif. 1.00
Woodson, Miss A V 1.00
——, Piermont, N Y 5.00
Detring, F B.... 5.00
Aldrich, Mrs E J 2.00
Fish, Lizzie B... 1.00
Williamson, Sylvia, O 10.00
Mrs C J O..... 5.00
Hearns, Mrs J.. 1.00
M M L, Windsor, Vt 1.00
Vial, De Witt.... 2.00
In Memory of L S R 5.00
Hewitt, Miss M A 1.00
Campbell, Mrs J 1.00
Cash, Lakewood, N J 2.00
Moore, Mrs R, Sr 10.00
Gerge, Mrs 5.00
Fowler, Mr and Mrs H M ... 5.00
B M S, Preston Hollow, N Y .. 1.00
McLain, A R and Amelia 2.00
A Friend, Hanover, N J.... 1.00
Secrist, Mrs M I 1.00
Smith, Mrs Mary 5.00
E & L B..... 5.00
M E L 5.00
A Sub'r, Newburgh, N Y.... 1.00
E M T 1.00
Shaner, W R .. 2.25
Umlauf, E Louise 5.00
Mrs H W, Eureka, Mont ... .25
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2d Presby Church, Coventry, N Y.. 5.31
C F W, Chatham, N Y ..... .10
Price, Wm J.... 5.00
C A B, N Ferrisburg, Vt 1.00
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Bair, Ruth E.... 1.00
Herr, Mrs 10.00
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Wells, Miss N O. 1.00
Smith, Mrs L B.. 1.00
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Countryman, Mrs H J ..... .25
O'Brien, Mr F E .50
Turner, Mrs F E .50
Johnson, Mr Iven .25
Covell, Mr J R.. .25
Murton, Mr Chas .25
Pope, Mr Gene.. .25
Smith, Miss India .25
Hastings, Anna.. .50
Hutchinson, W D .25
Wentworth, V E .25
Bayer, Mrs L P.. 1.00
Craven, Kittie C. 5.00
Harmony Union Sunday School. Rockfellow, Mrs V S 1.00
Rockfellow, Mrs W E 1.00
Bradt, Mrs W E. 1.00
Simpson, Mrs N R 1.00
Rockfellow, Mrs C V ..... .50
Searing, Miss L.. 1.00
Hewitt, Miss E.. 1.00
Graham, Mrs W H 3.00
Bruce, Mrs Mary 2.00
Weikel, Mrs 1.00
Greist, Mrs ..... .50
Jackson, Mrs ... 8.00
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Nottingham, Mrs E 1.00
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Hyler, Mrs M... 1.00
Colbert, Mrs C S 1.00
Colbert, Miss E S 1.00
Wiles, Mrs D H. 10.00
McVallette, Maria 2.00
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Pearson, Miss S. 1.00
Butler, Mrs Jane .25
Campbell, Miss H .05
Campbell, Miss L 1.00
Cannon, Mrs M. .50
Cooke, Mary A.. 10.00
Mansfield, Mrs E 1.00
Ward, Mrs E B. 50.00
Parker, G W.... 5.00
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Whiting, Mrs Belle H 1.00
Alling, Miss E J 1.00
C B S 10.00
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Jones, Mrs J F. 2.00
Caldwell, Mrs Abbie F 2.00
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Layman, F B.... 1.00
Darling, L R.... 1.00
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Heberly, J S..... 10.00
H B 10.00
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A Friend, Frostburg, Mo 1.00
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Howell, L R.... 1.00
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Enterprize S S, ——, Col 5.50
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Groff, Arthur J. .25
Groff, Lizzie 5.00
Good, S G 5.00
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One of His Little Ones ..... .10
E & I D 2.00
Peasedale Sunday School 7.50
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1st Pres Church, Marlborough, N Y 18.03
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Coleman, M 5.00
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A Friend, Bicknell, Ind 1.00
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Hardy, Mrs A W 1.00
Reed, C A 10.00
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Cox, Richard A.. 1.00
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Cox, Mr John R. .25
Cox, Mr Wm J.. .25
Cox, Mr Joseph F .25
Rudolph, Mrs E. 1.00
Beasley, Claud .. .25
Darnell, Mrs N T 1.00
Con't on page 1002

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Simon, J F..... 5.00
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Rogers, Mrs C B 1.00
Billard, Mrs J L 1.00
Merriam, Mrs G C 1.00
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A Friend, Meriden, Conn .... .25
A Friend, Meriden, Conn 1.00
A Friend, Meriden, Conn 1.00
Cash, Meriden, Conn 1.00
Curtiss, Mrs 1.00
Hall, Mrs L B.. .50
A Friend, Meriden, Conn .... .25
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Ridley, Mrs E... 10.00
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Tucker, Mr and Thomas 2.00
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A Reader, Sheboygan Falls, Wis 2.00
H V M 2.00
Cubar Ridge S S 5.00
Wills, J H..... 1.00
Lett, J A..... 2.00
Pleasant Ridge S S 2.00
Gietzen, Mrs L H 1.50
Harvester's Club of Evang Ch, St Louis, Mo.. 50.00
Davenport, Mrs T S 1.50
Freehold, N J, Peace Meeting. ——, South Side, Pa 23.05
Rogers, Cassie .. 1.00
Lawton, Mr & Mrs W 6.00
Paige, T B..... 10.00
Mrs E L P, Minneapolis, Minn. 2.00
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West, F L 2.50
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Redford, Alex... 200.00
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Bullard, Emma J 5.00
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Boot, Mr & Mrs J C 4.00
Blume, Mrs Henrietta W 1.00
E M D, Albany, N Y 1.00
Sympathizer, Mineral Wells, Texas 2.00
McGogy, Mrs A.. 3.00
Shermer, Mr & Mrs C 3.00
I McF, Arena, Wis 1.00
Friend, Cannonsburg, Miss 1.00
Neely, Mary D.. 10.00
Seavey, Mrs J A 1.00
Berg, Mrs R.... 1.00
U D 1.00
Union S S Altirista, East Auburn, Calif 4.00
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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Looking Ahead

WHEN the great war broke out unexpectedly and spread like a prairie fire, involving all the five continents, the world was temporarily stunned. So extensive a cataclysm was undreamed of. It was said that Christianity had collapsed, that civilization had failed, that a relapse to barbarism would surely result. Now, though the war is in its third month and growing steadily worse, the universal panic has subsided to such a degree that men find themselves regarding it with philosophic eyes, and weighing its ultimate consequences. They are already looking ahead to the future.

And in that future what do we see? In these last weeks the minds of men have undergone a material change. War, once invested with the halo of romance, has lost all its dignity and picturesqueness. It is stripped, let us hope finally and forever, of its illusions. We need but turn our eyes toward the blood-soaked fields of Europe, the leveled and fire-blackened walls of towns and villages now wholly deserted, the long, shallow grave-trenches filled with the dead, and all the evidences of general devastation, to be unchangeably convinced that war is an accursed thing, which should be forever banished from the world.

But it is not alone the illusion of war that has been destroyed. In every land where people have been taught to think, the eyes of their understanding are being opened. They now see the real character and purpose of the oppressive burdens that have been so long imposed upon them and which have now become intolerable. With the lifting of the veil, they discern the selfishness of the governing classes and their indifference to the welfare of the voiceless multitudes.

Whether or not the war is a phase of the great Armageddon conflict, as some notable theologians and students of prophecy are claiming, one thing is assured: it gives promise of being the greatest turning-point in human history during the last twenty centuries. It will turn the mind of the world toward the rights of man, and we are led to hope also that it may turn the nations to a greater dependence upon God's will and a closer conformity with his laws for the world's government. Civilization has been shocked, but not wrecked; Christianity, which has been ignored by those influences that precipitated the conflict, will prove itself stronger than ever and the millions will turn to it as the only hope of world-betterment.

A Stay for Impoverished Tenants

CITY CHAMBERLAIN BRUERE of New York City, Justice Hartman, and other municipal officials, are giving their attention to a plan for creating a Tenants' and Landlords' Commission, to become part of the metropolitan government. Public attention has been attracted recently to the sufferings caused among the poor of the city by the working out of the eviction law, and the proposal to create the new commission is an effort to save the worthy poor from suffering and to find a less painful method of settling disputes between landlords and tenants. The new commission will aim to protect the interests of the landlords and also to aid the impoverished tenants.

Two incidents recently reported indicate the suffering caused by the present abrupt method of carrying out the eviction law. Both of them occurred on September 30, the Jewish Day of Atonement. David Abramson, a tailor, who has been for some time out of work, his wife and four children, aged 14, 11, 10 and 4, were driven and locked out of their home, after their furniture had been forcibly removed by a marshal and three assistants, while New York's East Side was alive with the pleasurable excitement of its great religious holiday. High indignation was manifested at the eviction, but this was turned into charity, and as is usual when evictions take place among the Jews, a plate for receiving contributions was placed by neighbors upon one of the household chairs on the sidewalk. This was soon filled with money, with which arrangements were made for renting a flat next door. The kind neighbors moved back the furniture that had been taken away and the weeping was turned to rejoicing. More pathetic still was the eviction of the family of Louis Kobritz, a peddler, whose wife was about to become a mother. The marshal's men are reported to have seized the bed in which she lay and carried it out into the hallway; she was later taken to the police station, and still later to the hospital. It is to avoid the possibility of such scenes as these that the new Commission is suggested.

It is to be earnestly hoped that the plans for the new commission will be rapidly consummated, and that throughout America city governments will interest themselves in similar practical plans for the protection and relief of the poor.

Has the Message Reached You?

GOOD impulses are commands brought to us by invisible couriers from the King. He does not issue the same orders to every soldier of the Cross. Like every commander who knows his men, he fits each commission to the individual. Yet the soldiers of the army of the Lord, like those of nations, sometimes grievously disappoint their commander's hopes. *Have you had an impulse to help the pitiable women and children in war-weary Europe?* Then he who knows each of them by name has commissioned you to supply their bitter need.

There is no gainsaying the fact that Christ has laid it upon his church to minister to that stricken company. There is no gainsaying the fact that he will accomplish this great work of mercy through individuals picked out by him as ready for the service. Are you one of that relief corps? No greater work of human helpfulness has ever been given the Christian church to do. Thousands are responding to the divine impulse to help. A general loves the soldier who leaps to obey his command, be that soldier's ability what it may. The Lord *loveth* a cheerful giver, be the giver's ability what it may. Has he sent a courier to you, saying, "In the campaign against sin, the Lord requires of you at this time that you show kindness to one of the least of these his little ones"? If he has so honored you, delay not, for flowers for tired hands crossed on still bosoms are not the need. The need is for bread between starved lips, milk upon parched baby tongues, shoes upon blistered feet, skirts upon shivering limbs, beds for weary bodies, cots for tired children, shelter and warmth and sustenance for households bereft of home and means.

Has he put in your heart the impulse to do something to relieve these amazing sufferers? What would you think of the soldier in the ranks who should speculate upon a command to advance upon the foe? What greater ally has sin than Want? What greater ally than Kindness has heaven? The mystery of this war is as yet unsolvable. There is no mystery about the condition of the women and children who have been stripped bare of every comfort by the war. There is no mystery about the task set before the church: it is plainly an opportunity to show forth Christ in the midst of a crooked and perverse generation. Are you one of those chosen to advance his banner against the allies, Sin and Want? Brother, sister, "the victory may depend on you." Not on how much you can give, but on your giving it.

Oh, be *swift*, my soul, to answer him!
Be jubilant, my feet!

To Our Readers

THE season is at hand when a very large proportion of our readers—in fact, all of them who are so minded—can render valuable service to their favorite home journal with very slight effort. Of late years, the constant growth of THE CHRISTIAN HERALD Family Circle has taxed our facilities, especially at the season of renewing subscriptions. November and December with us are tremendously busy months, in which great masses of renewals come in together within a brief period. If that period were somewhat more extended, beginning earlier, it would greatly facilitate matters.

We therefore take this opportunity of asking our readers of they will not help to lighten our burden materially by sending in their subscriptions *as far ahead of their renewal date as possible*. We ask this as a very personal favor to ourselves, which will divide the pressure so that we can cope with it to better advantage, and will thus enable us to render better service all round. If your subscription expires at any time within the next month or six weeks, you can help us greatly by sending in your renewal *during the present week*.

We ask everyone who reads this to regard it as a personal request. We feel that we can depend on all who so regard it to assist us in getting the best results from our force of clerks, by relieving the pressure when the flood-tide of renewals is at its height. Your own renewal, sent in early, goes to assure uninterrupted and perfect deliveries. Your date of expiry will be advanced to one year ahead of the present date on your wrapper, so that *you will not miss a single number by renewing in advance.*

The Value of Neatness

SO HIGH is the value put upon our personal appearance nowadays that only genius or the very rich can afford to disregard the way they look. So great a stress does one of the big Chicago stores lay upon the details of toilet that it prints a little booklet, which it distributes to all employees, that has useful hints as to the care of hair and nails, the wearing of tasteful and fitting dress, and with little hints as to the proper day costume of both men and women. "It is only business," says the manager of the house. "It pays to please the eyes of the customers. The goods our messengers deliver are enhanced in value by the fact that the boy who hands them in is well dressed. The vendors of proprietary articles, the chemists and druggists, taught the world a lesson when they hit upon the idea of putting their wares up in tastefully designed boxes, wrappers and tins. As with packages, so with persons. The becoming exterior tells. You are glad to see it again."

The matter of neatness of appearance of their staff is being taken up by employers very widely. One great railroad has a "bureau of neatness," through which all new conductors, ticket sellers and other employees are supplied with a little circular upon the importance of a neat appearance.

A foreign ambassador, who has served at several large capitals of the world, told lately of an emissary who had returned to him from a mission and announced failure. "Were you, may I ask, wearing that waistcoat?" with a thumb jerked in the direction of the crumpled garment. "I was." "Then," said his chief, "I do not marvel at your lack of success."

Next to a cheery manner, a neat appearance is any man's best capital. The two together create an atmosphere in which "luck" likes to linger. Success will not come to meet you half way unless you look inviting and agreeable.

Comment by the Way

—THE VOTE OF VIRGINIA in favor of prohibition brings the total number of "dry" States up to ten, viz.: Virginia, West Virginia, North Dakota, Kansas, Maine, Georgia, Oklahoma, Tennessee, North Carolina and Mississippi. After November when the Virginia law goes into operation, there will be a total population of over 17,000,000 in "dry" territory.

—LIFE AMONG THE poor in the winter is a hard problem at best, and there is a strong likelihood that this year it will be specially severe for many who have been made idle through business conditions created by the war. Doubtless, numbers of these unfortunates will come to New York; but the metropolis has a big problem of its own in the line of unemployment. The Bowery Mission Free Labor Bureau will be taxed to its utmost to meet the demands upon it during the approaching winter. In ordinary years it finds employment for some four thousand applicants, but this year the expectation is that the number will be greatly increased.

—WHEN THE BILL of the Great War comes to be settled, it will be found a stupendous one. Political economists estimate that, in the event of hostilities lasting six months, the monetary loss to the world will aggregate $17,600,000,000, and conditions will be such that national loans, aggregating $8,000,000,000, will be needed. In times of peace, the annual military expenditures of all the European nations reach $1,772,156,000, so that half of a year of war at the present tension would equal nearly twenty years' expenditures in peace time. These estimates do not include the great loss sustained by industry and commerce, nor the crops, buildings and other property destroyed, but relate solely to the provisioning, feeding, wages, cost of mobilization, ammunition (land, sea and aerial), ambulances, outfitting, bridges and pontoons, fuel, requisitions, loss on taxes and general incidentals connected with the actual operations of a campaign as vast as that which is now under way in Eastern and Western Europe.

—NOT THE SIZE OR MONETARY value of the offering, but the spirit in which it is given is what counts. God looks at the heart. It is related of a prosperous man that having been asked to help a worthy charity, he said he would give the widow's mite, and "that was enough because Jesus himself had commended it." "Oh," was the reply, "that would be too much. You know she gave all she had—just *all* her living. You are worth hundreds of thousands of dollars; but we couldn't think of asking so much." The rich man grew silent and thoughtful. He had not looked at it in that way. We do not assume to suggest how much your contribution to the Widows and Orphans Fund should be. Little or big, it will be equally welcome. You must decide with your own conscience. But we do urge you to give quickly so that *some one* of the great army of Silent Sufferers may be your own special beneficiary. Send in your gift to the Widows and Orphans Fund today.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Commits Suicide by Burning

A YOUNG wood-carver and clay-modeler of New York, in a fit of mental aberration, committed suicide in a most shocking manner the other day. He had been acting strangely for several days. He was despondent because he had to make his living by doing cheap, rough work in a plaster-cast factory, instead of in the studio of the artist, which was his ambition. On Sunday evening at his father's home he modeled a bas-relief of a smiling child, which was pronounced by his parents and brothers as being fine, and they assured him that if he would be patient and industrious he would be able to do creditable work. Soon after he went a little distance away to the Bronx woods, which he loved so well, and to the very rock where he did so much reading, and building a fire about a boulder with brush and autumn leaves he tied one end of a rope around a tree and the other about his body and hung over the fire till he was burned to death. His family, who were searching for him all night, found his charred remains at daybreak on Monday. Anyone looking at his beautiful, intelligent and honest face, as it appeared in the newspaper, with the story of the tragedy, would feel like crying at such a horrible fate. His parents believe that overstudy had unbalanced his reason. With the fires of genius and of ambition in his breast, he undertook the course of study at night, after a hard day's work, which broke him down, and made a wreck of him. To all discouraged persons, who contemplate suicide, the voices of conscience and of God speak the selfsame words that Paul uttered to the man who, disappointed, drew out his sword to kill himself:

Do thyself no harm! (Acts 16: 28.)

Earthquake Kills 2,500

ON the night of October 3, an earthquake visited the cities of Isharta, numbering 25,000 inhabitants, and Burdar, with 12,000, and other districts in the province of Koma, Asia Minor. At least 2,500 lives were lost in the province of Momis. God's touch is revealed in wildness and severity in nature, experience and the Scriptures. There is the zephyr and tornado, the calm and ocean storm, the solid ground and the quaking, cracking earth. Earthquakes have played havoc with cities in olden times. They had them in Palestine, according to the words of the prophet:

Ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah. (Zech. 14: 5.)

Cure Discovered for Pellagra

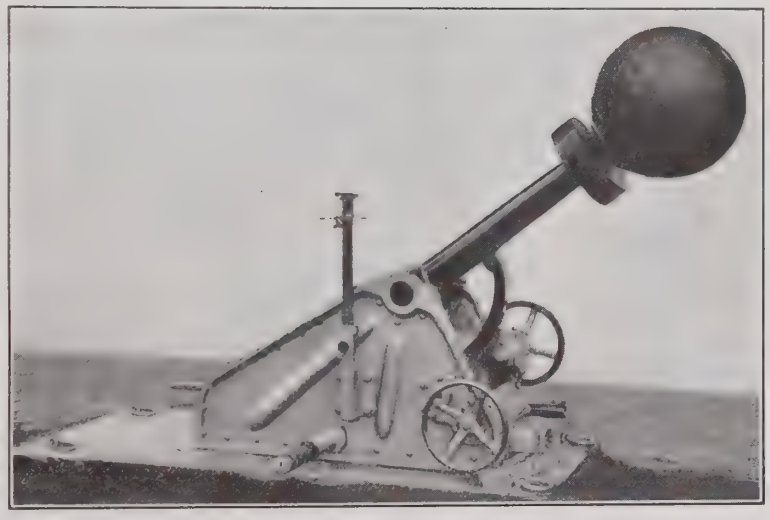
IT is claimed that a cure has been discovered for pellagra, the mysteriously enervating and deadly disease which has afflicted and destroyed so many, not only in our country, but in other parts of the world. The public health service at Washington announces the discovery that diet is at once the cause and the cure of pellagra, that it is not contagious or infectious, and that cure can be effected within four weeks by proper eating. The scientists and physicians of the world have been busy investigating this disease to find its cause and cure, but heretofore to no avail. So many of the colored people of the South were destroyed by it that it was claimed that it was the corn-meal having a tendency to fermentation that caused the malady. In Italy the disease was deadly, and was attributed to the corn-meal used almost universally by the poorer people, and in other parts of Europe to a lack of vital force in the food eaten by the peasantry; but they could only guess, while the malady spread. The credit for the discovery of the cure is given to Surgeon Goldberger, of the public health service, who with Director W. F. Lorenz of the Wisconsin psychiatric institute and several assistants has been at work for a long time in the study of the problem. Finding pellagra in countries that did not use corn-meal at all, the theory that corn produced the trouble was discarded as invalid. The discovery that this disease is dietary, rather than due to specific organism, is of world-wide interest, and more important still is the announcement that the disease can be cured by the eating of proper kinds of food. Pellagra, in its debilitating, stupefying and deadly influence, is a type of sin, the disease of the soul, a correct diagnosis of which has been made in the Gospel, and a certain cure for which is furnished in the Great Physician who came to restore health to those physically as well as spiritually diseased, and of whom it is said:

And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. (Luke 9: 11.)

Wireless Telephone Successful

AFTER experiments with a new wireless telephone device on the roof of the Ministry of Marine Building in Rome on October 5, Guglielmo Marconi said the human voice had been heard distinctly nine miles away. The experiment was made in the presence of the King of Italy. The new invention is to be reserved for the war vessels at first, and it is understood that it will be used later in connection with the airships, as well as with those that navigate the sea. No fiction could be more strange than the facts of modern discovery in almost every department of thought and action, especially in the multiplication of the conveniences of living. It is not far back from the aeroplane and automobile to the old stage coach, nor from the wireless and wire telephone and telegraph to the postman on horseback. Any one receiving or sending a telegraph or telephone message ought not to hesitate in believing in the communication of the human spirit with God. We can talk with God by a wireless system of prayer through an atmosphere charged with faith. Christ set us the example, and then gave us the wireless message to send, which begins:

Our Father which art in heaven, hallowed be thy name. (Matt. 6: 9.)



DEADLY GASES IN WARFARE

MUCH is written and much of nonsense is believed about the mysterious effect of chemical fumes discharged by a new French shell. Of all the incredible things said about the effect of the shell, this telegram sent out by a press bureau of Paris and printed in many American newspapers reaches the climax. "That the fumes of the famous French three-inch shell have a most deadly effect in an enclosed space is shown by a scene that met the eyes of the French penetrating a château occupied by the Germans, which they had just bombarded. Entering the drawing-room they found a company of Wurtemburgers petrified in action. Some were at the windows taking aim with their fingers still pressing the trigger, others were at the tables where they had been playing games with cards in their hands, while still others had cigarettes in their lips. An officer stood with his mouth open as if in the act of dictating an order, and all of the corpses looked absolutely lifelike." The French Government has forbidden the sale of absinthe, and yet it looks as though the Paris news agent must have gotten some of the brain-crazing intoxicant, and inflamed his imagination with such visions, or he may deliberately have set himself to the task of trying to hoodwink the world, a most reprehensible thing. There are enough strange things that are true that no paper need forge mysterious falsehoods and brand them as the truth. It is still to be learned if this form of ammunition is actually being employed in the war. Our picture shows a machine which is said to throw the round, gas-filled shell upward to explode near aircraft, the released gases overcoming the occupants. Other contrivances are said to be in use against infantry with ghastly results. The story from Paris of the effect of the chemical fumes of the war shell, and all other such stories remind us of those of whom the psalmist thus spoke: "They delight in lies." (Ps. 62: 4.)

State Stone in Washington Monument

THE unveiling of the Washington State stone in the Washington monument took place on October 1, on the 350-foot landing, just above which was set the sandstone tablet. The dedication occurred on the twenty-fifth anniversary of the ratification of the State constitution of Washington. The State stone was unveiled by Miss Hazel Jones, daughter of the senior United States senator for Washington. Senator Poindexter presided at the exercises. Franklin K. Lane, secretary of the interior, made the principal address, in which he said: "This monument is the uplifted arm of the nation, pointing to heaven, by which every American swears a loyalty that will be as lasting as the stone itself to democracy." The exercises were closed with prayer by Rev. F. J. Prettyman, chaplain of the Senate. Material things are valuable only as they incarnate and express thoughts and sentiments. The Washington monument stands for all that is highest in patriotism, bravery, sacrifice, and that is most manly in individual character. The people of Washington State have done a timely and grateful thing in unveiling the tablet. The Bible speaks of a national monument Joshua built, and of which he said:

These stones shall be for a memorial unto the children of Israel forever. (Josh. 4: 7.)

Woman Aids Archeologist

MRS. J. S. KENNEDY has just provided the means for the continuation of the excavations of the celebrated archeologist, Sir William Mitchell Ramsay, who since the year 1880 has been digging amid the ruins of Asiatic Turkey, corroborating the Bible history of the work of St. Paul in that territory. Sir William has laid the Christian world under lasting obligation to him. He had been recently at work digging amid the ruins of Antioch, in Pisidia, and has made some wonderful discoveries. The war halted him temporarily, and when the government made way for the continuance of his work the rich nobleman who had furnished him the means for his excavations died, and had failed to make any provision for further help in his will. Mrs. Kennedy, who is a devout believer in the Scriptures, and follower of Christ, has supplied ample means to continue this important work. The entire Christian world is interested in all explorations that promise to add to and make clearer our Scriptural knowledge. The furtherance of such work is highly commendable. Sir William Ramsay found the forum at Antioch practically the same as when Paul and Barnabas visited the city.

He brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch. (Acts 11: 26.)

Nation Prays for Peace

IN every city, village and country-place, wherever there is a house of worship, prayers were offered for peace in Europe on Sunday, October 4. There were important services in New York, and William Jennings Bryan made two addresses, one in the morning at Carnegie Hall and the other at night in the Broadway Tabernacle. At night thousands were turned away, unable to get into the tabernacle. President Wilson attended the Central Presbyterian Church in Washington. Rev. James H. Taylor offered a prayer that the United States might be instrumental in restoring peace to Europe, and that Mr. Wilson might receive wisdom and strength as a mediator among the warring nations. In his sermon, Mr. Taylor asserted that the war in Europe meant not the breaking down of Christianity, but the failure of some people to follow Christian principles. He said that permanent peace would come when the nations of the world turned more to prayer. The president remained for the communion at the close of the service. America on its knees is a beautiful picture to heaven, and must have some impression in Europe. Our Father heard the nation's prayer. Our national day of prayer was in harmony with the words of the psalmist:

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. (Ps. 122: 6, 7.)

OPEN-AIR MEETING IN INDIA

FRIENDS may gather some idea of one feature of our work in India if I tell them of a street meeting we held the day before yesterday.

It was Market Day (Shandy Day), and from dawn to sunset hundreds of people crowded the enclosure; I suppose at the busiest times there would be four or five thousand people present. Rich and poor, townsman and villager, rubbed shoulders, as from stall to stall they made their week's purchases. The sellers were mostly from distant villages.

What an opportunity these market days throughout India present for the preaching of the Gospel, the distribution of tracts, and the selling of Scripture portions! But I fancy there is nowhere near so much bazaar (street) preaching in India as there used to be. And yet it is almost the only way that Christian workers can get into touch with very many of the people of the country.

I was impressed the other day by the fact that Roman Catholics do not engage in street preaching. I have never seen them holding an open-air meeting in India.

After an hour or two in the market, here and there buttonholing a man, talking to many people of different races, and distributing all our stock of tracts and Gospel portions, we gathered for preaching just outside the market gates. We numbered about a dozen workers in all. One played a violin, one tapped the triangle, while Brother Bhai manipulated his small but loud-sounding cymbals.

As we sang and played a nice crowd gathered round us, and after prayer, Brother Bhai began to talk to the people. He knew his hearers. Many of them were servants to Europeans, and he talked to them of their difficulties, their temptations, their sins, describing some of their acts of theft with such truth, and in such detail, that in turn they smiled, or nodded acquiescence. Every few minutes he would sandwich his address with a verse or two of a hymn, almost always to a native tune. Then came the story of Calvary's Cross, told simply and in power, followed by a translation of that hymn so greatly used of God:

> Oh, the cross of Calvary,
> How sad yet glorious to me,
> Where my God on crimson blood,
> Died to save a sinner free.

How they listened! He must have preached the Gospel for three-quarters of an hour, yet I do not think half a dozen people left the crowd.

The writer followed, quoting a verse or two from the Word of God, and telling an incident of his sojourn in the Himalayas. In a lonely temple on a mountain peak he had met a Hindu "sadhu" (religious devotee), who said, "If I sin with my hand I finger my rosary over and over again to expiate the sin of my hand; if I sin with my feet, I take long pilgrimages to expiate the sin of my feet; and if I sin with my tongue, I say the word *Ram* (Hindu God) many thousands of times to expiate the sin of my tongue."

BOYS WITH IMAGES

"But if you sin with your heart, sadhu, what do you do?" said the speaker.

"Alas! I do not know," replied the hermit. The moral was evident enough.

Mrs. Paynter then spoke. Women preachers are, alas! few and far between in India. First she told of the joy of the Christian in life and death, and compared the Christian's death to that of a Buddhist, and told of the dying bed scene of her own Buddhist grandmother. The old lady had reached her ninetieth year. She called her little granddaughter (Sister Paynter) to her bedside, and bade her reach from a shelf and bring to her her *Pin Pota* (Merit Book), in which were recorded all her many deeds of merit or charity, bidding her read from the book: so many meals given to the poor, so many silk robes given to the Buddhist priests, so many measures of oil given to the temple lamps, so many umbrellas and sandals given to the priests, etc., etc. But wearied and uncomforted, at length the poor old soul said: "Take it away. It doesn't help me now!" "None but Christ can satisfy," said the speaker, and urged her hearers to come to him and live.

Another hymn, and then a veteran warrior of the Cross, Captain Lynn, a retired military officer, spoke to the people of Jesus and his love. The captain is widely known and respected for his sterling Christian character. He was brought to Christ through the instrumentality of Father Taylor, or as he was known in America, "California Taylor." And here let me praise God for William Taylor. During the last thirty years, scattered up and down the whole of India, I have met men who spoke of William Taylor as their father in Christ. And without exception, they have been earnest, whole-hearted followers of the Lord Jesus. Lawyer Gordon in Madras, Parsee Mawockjee Modi and Trimbak Canaran in Bombay, Father La Personne in Bulsar and scores of others, soul-winners in the true apostolic succession—all of them converts of Bishop William Taylor. Sister Paynter remembers that, when quite a child, Bishop Taylor preached in her home in Ceylon. She remembers him singing a Singhalese translation of "We are bound for the land of the pure and the holy; will you go?"

O America, send us more men with the spirit of William Taylor, *and keep at home* those who have not his spirit—the spirit of the Master.

With an earnest prayer, offered up by Brother Bhai, the street meeting was brought to a close; but, in a sense, that meeting will never be closed, for Christ was lifted up, and we have the promise, "If I be lifted up . . . I will draw all men unto me."

Today we heard of a Hindu water-carrier, who listened from beginning to end. Meeting one of the little band of preachers later, he said: "Some one has been telling those preachers all about me. Their words cut my heart to pieces. They talked about *me* all the while, and described everything I did."

A. S. PAYNTER.

Indian Christian Mission,
Mahagastotta, Nuwara Eliya,
Ceylon.

ANNUAL MOURNING FESTIVAL FOR HASSAN AND HUSSAIN

A very different street scene from that described above may be witnessed in India upon the recurrence of the Mohammedan festival of sacred mourning, in commemoration of the martyrdom of the grandsons of the Prophet Mohammed, Hassan and Hussain. Thousands of Mohammedans parade through the streets and beat their breasts as they celebrate this annual festival. Some fanatics even beat their breasts violently with knives, so that the flesh in many instances is laid bare. These fanatics collapse as the festival progresses and are then regarded with special favor. Carts with iced water follow the procession to revive and refresh the exhausted. At night, tabuts (structures of bamboo and paper resembling mosques) are taken to the chief mosque in pompous procession. Of late years low-caste Hindus and Mohammedans have, to the great sorrow of high-caste Mussulmans, converted the mourning into a general carnival. Small boys carry images of Hassan and Hussain through the streets during the festival.

THE CALL

BY ALICE GARLAND STEELE

Concluded

DOCTOR BARNES shut the office door quietly behind him. His mind was occupied with many things. He was in the grip, for the first time in his life, of new, unutterable tendernesses, emotions, outreachings, the stirrings of strange passions within him, strong and sweet. Before his eyes loomed the figure of a Ridge girl, sitting in a boat, with wind-blown hair. It was a snapshot his mother had sent him of Janet Neale.

He doubted if her picture alone would have done it. There was a man in the boat, a very presentable man, who knew how to sit at the tiller with his eyes on the girl feeding sheet. That was what had done it—the man.

A primeval force swept him. He knew things by their right names and he called it, without any hesitation, love. "I'm in love—I who never desired home, or wife, or child. *I* am in love! It's the call, I suppose, that comes to every man some time, the call of nature—and God!"

He never doubted that for the rest of his life it should rule him. It lured him home now, with a record of work well done behind him, a knowledge that he might take, with a clear conscience, a well-earned rest. He could marry Janet—strange to say, he never doubted that he could do so; he felt his instinct too strong to be gainsaid—he was the one woman, planned for him from the beginning of the world.

He went down to the end of the wharf and stared out over the bay. Little sails dotted it; tramp steamers were coming and going; a private yacht held anchorage not very far off—it was a new earth and a new sea, modern, Americanized, convincing, yet the old forces were there still, ready to spring at one's throat from behind discipline, and sanitation, and order—it was a place for a man to work in with sleeves rolled up and scant chance for a holiday! He threw his head back and laughed—nothing could keep him here *now!* He would not give up his work, he would devote to it his whole soul save only that which should belong to wife and home and children.

He thrilled as he pictured the future; his hearth, fire lighted, embers to burn through days of toil and weariness—the welcome of voices that hung on his voice, flesh of his flesh, life of his life—a man's whole fine sweep of inheritance! He would answer that call as every man did from the savage up through the ranks.

He turned back to the hospital with his pulses leaping to wild, sweet music. He would not wait a day longer. There was a steamer sailing at ten o'clock in the morning. He was going home!

He did not know it, but at that very hour his mother was with the Ridge girl in the parlor among the bits of cloisonné.

"My dear, in my last letter I sent him your picture. I have tried every other way—perhaps that will bring him home!"

"My picture—oh, why? Dear Mrs. Barnes—"

The older woman looked at her sadly. "We are both so lonely, my dear," she said.

Continued on page 998

A WEEK IN THE WORLD'S NEWS

WORLD'S BIGGEST SCHOOL-ROOM. The civic-industrial committee of the Chicago Association of Commerce is starting high school students of that city toward greater efficiency in civic and industrial lines, by inducing them to organize for the study of the districts in which they live. The clubs will make surveys of industrial and social conditions and will suggest remedies where needed. The city council, the courts and other departments, civic institutions and the business houses of the city will be visited in the course of this new line of educational work. The plan has many features and is comprehensive in its scope.

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SHOOTING OFF SIZZERS IN MEXICO. Scattered bands of Carranzistas and Villistas have been discharging at each other some guns left over from the late unpleasantness in Mexico, but it seems doubtful if they will be able to start a real war all over again. The reported fighting reminds one of the day after the Fourth, as it was before the era of the safe and sane movement. United States troops were called out on October 7 to patrol the Arizona border lest armed Mexicans opposite Naco inadvertently cross the line in their excitement. Unfortunately, one or two Americans have been killed by stray bullets in the attempt to have a battle at Naco in Sonora, Mexico. Another serious side to the situation is the starving condition of the population in that town who have been cut off by the burning of the railroad bridges. Nevertheless, the administration at Washington is reported as being optimistic as regards Mexican developments.

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NO BOUNDS TO THIS BOUNDARY DISPUTE. It is understood that the Republic of Panama will reject with scorn the award made by United States Supreme Court Justice White in the boundary dispute with Costa Rica inherited from Colombia, and will try direct persuasion on the latter country.

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SEPTEMBER INCREASES OUR CROPS. The October 1 forecast of the Department of Agriculture shows a handsome gain over the estimates on September 1 in oats, potatoes, corn and apples, and a slight loss in wheat and barley. The prospects on the latter date were for a corn crop of 2,676,000,000 bushels; oats, 1,137,000,000; potatoes, 382,000,000; apples, 230,000,000. Winter wheat was as before, 675,000,000 bushels, spring wheat 217,000,000, as against 221,000,000 previously estimated.

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NEW BATTLESHIPS FOR OLD. Two dreadnoughts, the largest yet designed for the United States navy, will be built at an approximate cost of $7,125,000 each, one at Newport News, Va., the other at New York, and will be named the *Mississippi* and the *Idaho*, taking the places of the two vessels, similarly named, which were sold to Greece last summer. These battleships will each have a displacement of 32,000 tons, with a length over all of 624 feet, a breadth of 97 feet 4½ inches, 30 feet draught, and a speed of 21 knots. They will be equipped with twelve fourteen-inch guns, four submerged submarine tubes and a torpedo defense battery of twenty-two five-inch rapid-fire guns. They will be propelled by turbines and fitted with oil-burning boilers.

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CHICAGO THE SOFT-HEARTED. It seems that of the half-million dollars spent by Chicago yearly in relief work, among the pauper classes, about one-tenth goes to city employees who are on the payroll most of the year, and possibly forty per cent. of all families who receive aid are not worthy. This condition of things, as far as true, is attributed to lack of system, and the disclosure is expected to result in at least a lifting of hands in surprise and indignation. One pauper is said to have sent a thousand dollars to his home in his native land, the savings of many years of pauper thrift.

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AN EXPERIMENTAL TRUCE. If the 100,000 workers in New York City belonging to the United Garment Workers of America can get along with the members of the American Clothing Manufacturers' Association for one year without strikes and lockouts—and they have agreed to do so as from September 28—it is reasonable to believe that the era of industrial peace will have been brought appreciably nearer. During this truce joint conferences of these bodies will seek to perfect a system of rules to permanently govern the relations of the workers and employers. Meanwhile disputes that may arise will be submitted for arbitration to a Clothing Trades Commission.

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PROMINENT CHINAMAN TO STUDY AMERICAN POLITICS. Hwang Hsing, one of the leading spirits in the revolution in Southern China and once elected vice-president, has come to this country to make a thorough study of our form of government. In appearance and dress this visitor seems to typify a new China dominated by Western ideas and ideals, scarcely any of the familiar marks of the Orient being upon him; his traveling companions strengthen the impression.

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Chinese revolutionist to study our form of government. Left to right: Hsu Sun Pak, S. K. Tong, Hwang Hsing (who comes to study us), S. C. Lee, T. C. Shih

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CAUGHT IN THE WAR NET. If the House accepts the Senate's amended War Tax Bill, the following sources and evidences of wealth will pay the consequences to the extent of an estimated revenue to the government of $108,000,000: Beer, about $45,000,000; rectified spirits, say $5,000,000; stocks, bonds, deeds and transfers, bills of lading, Pullman car and steamship tickets, insurance policies (excepting life insurance and cooperative and mutual policies on property), all together about $30,000,000; patent medicines, perfumeries, cosmetics, $7,000,000, or thereabouts; and $21,000,000, or whatever is left to be raised to be levied on tickets to amusements, tobacco in all forms, and domestic wines.

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CHOOSING SUCCESSOR OF BISHOP SCARBOROUGH. The New Jersey convention of Episcopal clergy and laymen at Trenton on October 7 elected Rev. Dr. Paul Matthews, dean of Faribault Cathedral, Minnesota, Bishop of New Jersey, to succeed the late Bishop Scarborough. This is the second effort to fill the post, as Bishop Charles H. Brent of the Philippines was elected some time ago but declined.

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THEIR LITTLE CHILDREN TO LEAD THEM. Mothers of New York City's school children will be tactfully taught "how to buy" in stores by the distribution in all public and parochial schools of hundreds of thousands of circulars prepared under the direction of the mayor's committee on food supply.

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SKIMMED OFF THE TOPS OF THE NEWS COLUMNS. Vegetable Growers' Association of America 500 strong convenes in Philadelphia and plans better co-operation between producers and consumers.—New Federal Reserve Bank System appears likely to be ready for business by November 1.—Chicago has been added to the cities now having farm-to-consumer service by parcel post, the other cities being Atlanta, Baltimore, Birmingham, Boston, Cincinnati, La Crosse, Louisville, Lynn, Mass., Rock Island, St. Louis, San Francisco and Washington.—Carnegie Steel Company notifies employees in Pittsburg district of its wish to terminate the wage agreement under which the works have been run for fifteen years, because of the depression caused by the war.—Congress will probably adjourn as soon as war tax bill is passed, in all likelihood not to be called in special session in November.—The John D. Rockefeller Foundation with its backing of $100,000,000 will investigate industrial conditions throughout the world with a view to formulating principles of more harmonious relations between labor and capital.—The owner of Monticello, the home of Thomas Jefferson in Virginia, Representative Jefferson M. Levy of New York, in response to popular wish, offers to sell the property to the United States to be maintained as the Virginia home of the Presidents of the United States for occasional occupance, the price being $500,000, one-half the amount which he has paid upon it.

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KING COTTON SNUBBED BY PRESIDENT. Insisting that there is ample currency to finance the cotton industry through the present crisis without the aid of Congress, President Wilson has refused to indorse a plan to issue $500,000,000 in Federal notes to be loaned to planters, but approves of the effort being made outside of Congress to organize a pool of $150,000,000 for the purpose of buying up the cotton crop at present prices. The foreign demand for cotton, as all the world knows, has been almost disastrously diminished by the war.

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RIVER AND HARBOR APPROPRIATION ALLOTTED. Of the $20,000,000 which Secretary of War Carrison will expend in the maintenance of the country's waterways, five million will go into Mississippi River projects, one million for Columbia River needs in Oregon and Washington, the same amount on improvements on the Delaware River at Philadelphia, one and three-quarters million for locks and dams on the Ohio, three-quarters of a million on the Hudson at New York, and other sums on improvements elsewhere in New York, in New Jersey, Connecticut and other States.

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PEACE ZONE SPREADING. The Republic of Ecuador announces its readiness to sign a treaty with the United States containing the now celebrated provision for a reference of all disputes to a commission before going to war. The same form of treaty has been tentatively signed by the German Ambassador Count von Bernstorff and forwarded by him to his government for ratification. Austria is also believed to be disposed toward such a treaty with this country.

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HUMANE ASSOCIATIONS REVIEW WORK. The thirty-eighth annual meeting of the American Humane Association convened at Atlantic City, N. J., October 6, and learned that during the year past 191,964 children were cared for by the societies of the country, as against 177,747 the preceding year; the number of animals attended to increasing from two and a half million to over six million. An officer of the organization declared that whenever the S. P. C. C. comes into conflict with owners of mills and factories where children are employed, powerful political influences are brought into play against the societies. The entire fields of activity of societies for prevention of cruelty to children and for the prevention of cruelty to animals were discussed by experts. The S. P. C. A. of Pennsylvania have appointed October 25 as "Humane Sunday," throughout the State, when churches of all denominations are asked to preach upon humanitarianism in all its aspects.

OLD IRON AND BONES
From New York Evening World

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AUSTRIA: "JUST WAIT TILL MY PARTNER GETS YOU!"
From New York Evening Sun

JESUS OF NAZARETH ON TRIAL

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

[illegible] that is led to the slaughter, and as a sheep that before her shearers is dumb; [illegible]" Isa. 53: 7.

The Lamb was the symbol of meekness, but we want to consider it as our example. No man ever spake as he spake, or could have spoken as he could have spoken, and he was silent. Surely we who have no such resources at our command, would do better [illegible]. Love to Jesus, and the love of Jesus in our hearts, will do this for us. Love does not blaze out in passionate anger, like a gunpowder explosion; it is [illegible]; she bears reproach meekly, that it may stop with her, as cannon-shot in sand. Besides, Peter tells us that it is an acceptable thing to God, if, from a sense of duty to him, we patiently submit to wrong, when treated unjustly. It is to this that we have been called: because Christ also suffered for this purpose, that he should leave us an example, and that we should follow in his steps. When he suffered he uttered no threats, because he left his wrongs in the hands [illegible]. Let us be advised!

The Trial of Jesus

By Arthur H. Haviland

THE charge against Jesus was not a civil or criminal charge, but ecclesiastical. He was accused of blasphemy. The high priest and Sanhedrin* had the right to decide whether or not he was guilty of this charge and to sentence him to death. But only the civil power represented by Pontius Pilate could execute the sentence. (John 18: 31.) Something like this method is noticed in the dreadful trials for heresy during the Middle Ages, and at the time of the Reformation. In Constance, for instance, one visits the cathedral in which the clergy convicted John Huss of heresy, but it was in the great Council Hall across the street that the reformer was sentenced by the civil authorities to be burned at the stake.

Later, when Jesus had to appear before Pilate himself, the rabble claimed that in declaring himself a king he had committed the civil crime of treason, saying: "Whosoever maketh himself a king speaketh against Cæsar." (John 19: 12.) But the charge that sent him to death was the charge of blasphemy, blasphemy because, in declaring himself to be the Son of God, he made himself equal with God, and because he had threatened, as they declared, to destroy the temple. In the statement which the "false witnesses" of our lesson reported, Christ had been referring to his body. (John 2: 19-21.) It is true that at another time he had prophesied that the time was coming when of the temple stones not one should be left standing upon the other. (Matt. 24: 2.) In Luke, however (chapter 19: 44), these words seem to have referred to the city as a whole, not to the temple buildings exclusively. This statement, even if directed against the temple, might not have impressed his enemies as blasphemy, because any one might prophesy that in some future siege of Jerusalem the temple would be laid waste as it had been in the past. But when they understood him to say that the temple should be destroyed, and that he himself would rebuild it in three days, they could not believe that he was speaking of the sacred building otherwise than with contempt.

We must not let the fact of the wickedness and unfairness of many of those who had a part in the condemnation of Jesus blind us to the other fact that his statements had attacked some of the principles which the Jews had been taught, through all the centuries of their national existence, to cling to with fiercest fierceness. It was maddening to them and in utter violation of their profoundest spiritual convictions that any man could declare himself to be a god. They had learned the lesson with bitter pain that "The Lord our God is one Lord." For a man to declare himself to be divine meant to them the most desperate blasphemy and idolatry. This was the great stumbling-stone upon which the Jews that day stumbled and fell.

On the Jewish day of Atonement recently celebrated, September 30, I stood in the midst of an excited crowd on Second Avenue, which was pressing in upon a restaurant which had insisted upon keeping open on this sacred day. Business on the avenue was locked up tight. Padlocks proclaimed the complete suspension of business during the sacred hours. Shop after shop stood still and shut. But one restaurant had dared to defy the conscience of the East Side, and stood open for business. This was more than the Orthodox Jews could endure, and crowds of them stood all day fuming before the open door which violated their sacred sense of duty. We cannot tell how many souls in the mob that stormed about the innocent Saviour were really led to their opposition by some such mistaken idea of sacred right. They could not surrender their ancient ideas of the Jehovah of Israel to bow down to this Nazarene.

But after all there were two deeper reasons why these Jews hated Jesus and wished to put him out of their sight. The first was that although with their lips, and to a certain extent with their reason, they were loyal to Jehovah, yet after all in their hearts they did not love him and did not wish to keep his law. Those rare souls among the Jews, like Anna and Simeon, and Nicodemus and Joseph of Arimathea, the company of faithful eleven and the still larger circle of intimate friends among whom were such devout souls as Mary and Martha and Lazarus, were sure that in giving homage to Jesus they were not being untrue to the command to worship God alone. In some indefinable way they realized that he was God indeed, and that in worshiping him they were worshiping the Jehovah of old. These were the real friends of God who loved him truly and who welcomed him when he came. The crowd professed to know him and to love him, but their hearts were so far from him that when he came they hated him. Here we come at the real original trouble with every individual soul. The difficulty with us is that we do not like God. And our life is wrong and mistaken until that is changed and we come to love him. That is what the new birth means of which Jesus spoke so earnestly to Nicodemus. He came to show the world what God is like and to win their hearts to his love. A few welcomed him; the rest cast him out.

The other difficulty was that the whole life and spirit and message of Jesus stood not only for a life of actual communion with God, but for a life of unselfish service for others. This too, is a distasteful proposition to the natural man. Because the Jews of his day were not willing to give up their program of self-seeking and gain for lives of self-sacrifice and humble service they rejected him and the new paths to which he called them.

Every day Jesus is on trial in our

*The [illegible] Sanhedrin was the [illegible] of seventy [illegible] The [illegible] was usually the high priest. [illegible] the night of Jesus' betrayal, when such power as it had was [illegible] an informal gathering of the Sanhedrin at the high priest's palace (Matt. 26: 57). The next day at the first regular session the case was brought before the council chamber (Luke 22: 66). Mark 15: 1; Matt. 27: 1.

"A Business Man of God"

That Is What He Called Himself Instead of "Reverend" or a Minister

He found himself in a church "left down-town"; surrounded by business. "Dead as a door-nail," they said. "Move" he was urged. "Not much," he returned. Today the church is one of the most prosperous in all the city; alive and tremendously effective. It has even put men at the head of large business interests. How? Read the most inspiring church-story of modern days

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lives. Do we accept him or reject him? Do we accept him as divine, and give him our hearty worship because we recognize and love the divinity in him? Do we accept his challenge that we deny ourselves and take up our cross daily and follow him in paths of kindness?

"The Cap on the Lens"

By Amos R. Wells

LAST week we studied Judas; this week, Jesus. From Judas to Jesus! It is like leaping from darkness to light. Have you ever watched the moon through an opera-glass? The new moon shows the ragged edge of great mountains and immense hollow craters, the black shadows eating into the narrow sickle of brightness. As the moon turns to the sun during the next two weeks the shadows shorten, the craters disappear, and at full moon all these imperfections are swallowed up in the splendor of the reflected sunlight. Thus it is when we turn from contemplating sinful man and look into the face of the Sun of Righteousness.

But here was Judas, so close to Jesus; and here were the brutal Roman soldiers that came to arrest him; and here were the bigoted Pharisees that accused him and the false witnesses that lied about him, and the Sanhedrin that beat down all evidence in their angry determination to convict—these were all near to Jesus, and looked squarely at him. How was he not the Sun of Righteousness to them?

Dr. Jowett has a sermon on prejudging Christ. "A tiny obliquity in a lens," he says, "can make the outlook grotesque." This flaw in the Pharisees' lens was their over-emphasis on externals. They looked at Christ's home, and said, "Out of Galilee ariseth no prophet." They looked at his teachings, and found that he healed on the Sabbath, that he ate without ceremonial ablutions, that his disciples did not fast. They looked at his companions, and found that they were fishermen, publicans, outcasts. They looked at the state of this self-claimed Messiah, and found him poor as the poorest, and backed up not even by a single armed band. Most of all, they did not want to see the Christ in Jesus, for his words rebuked their hypocritical lives. So, as Dr. Jowett says, not only was their lens full of flaws that distorted their image of him, but they kept the cap on! No wonder they could not see the divine glory.

But we must not forget that, even when they came to arrest Jesus in the Garden, they fell backward to the ground before his realized majesty and power; yes, even the Roman soldiers; yes, even Judas. Nor must we forget that even in the Sanhedrin were Nicodemus and Joseph of Arimathea. Nor must we forget that out of this nest of bigots, a Pharisee of the Pharisees, came that Christian of the Christians, the magnificent Paul.

Light has use, even if men cannot or will not see it. Baring-Gould tells of an institution for the blind that was built in England without windows. "Why," argued the committee, "should we provide windows for those that cannot see out of them?" So scientific ventilation and heating were provided, but the walls were left unpierced by any pane of glass. But soon the poor inmates grew pale, and a great languor fell upon them. They were restless and dissatisfied. They fell sick, and one or two died. Then it was that the committee decided to open windows in the walls. In came the healing light, and the human plants responded to it at once in revived spirits, ruddy cheeks, and restored health. Light is good, the Light of the World is good, even for those who shut their eyes.

In the darkness of that trial scene one flash of light streams out, Jesus' assertion of his Messiahship. "I am the Son of God," he solemnly declared; and with the next breath he called himself "the Son of man." "There is an ancient Jewish legend," says Bishop McDowell, "that the true pronunciation of the name of God has been lost, and that whoever recovers it will hold in his hand the secrets of nature and the hearts of men. It is more than a legend. There came one who did pronounce the Eterna' Name with true filial accent." That .ame is Love. It is Majesty, sitting at the right hand of power, but it is also Love that does not shrink from being the Son of man. Alas for the caps on our telescopes that keep us from seeing this great light!

Echoes From the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

AN Arab saying often quoted in this part of the world is: "One hour of justice is better than a thousand hours of worship." As nations decay, the signs of death appear in the great fundamental principles of justice; the facility with which men are thrown into prison on false charges, countercharges, followed by all the kindred evils of false witness, bribery, perjury. I have known a thousand cases where men have been thrown into prison and have in rare cases only heard their guilt or innocency discussed. The first and only question that rises is: How shall we get free from the clutches of the government? Which means the unrighteous and unholy officials who pervert the law and turn it into a system of oppression and means of gain. Oaths mean nothing and perjury is treated as a trifle.*

During the long years of Sultan Abd-el-Hamid's reign he refused ever to sign the death warrant of any one convicted in his courts. Some said he was hindered by a personal superstition, but it was much more likely that he knew too much about his own courts of justice, and would not risk visiting the death penalty on an innocent man. Since the promulgation of the new constitution, three or four men have been actually hanged in Beirut, but in the most recent execution the judge refused to sign the death warrant.

More serious than murder has been the charge of blasphemy or lèse majesté during the latter years of Abd-el-Hamid's reign. A word against the prophet Mohammed, the faith of Islam or the Sultan himself, at the mouth of any two witnesses, false or true, was enough to throw the most exalted person into prison, where he might remain a month or a year and spend all he was worth before getting a release. More than one of our Protestant preachers tasted the bitterness of this false charge.

It was on the ground of blasphemy that Christ was handed over for execution by the Romans. His enemies, the Scribes and Pharisees, had the privilege of settling the charge and pronouncing the sentence, but the Roman governor was the only one who could carry it out. He tried to clear his own skirts by delivering Jesus to the Jews to be crucified, but he furnished the soldiers and was morally and legally guilty. Roman law, in the abstract, was great, but Roman justice in the more remote provinces and in Judea, among the turbulent Jews and under Pontius Pilate, became a travesty.

* The evil of false charges and facility of countercharges in Oriental courts and lands is illustrated by an incident which came under my notice some years ago. A famous oldfashioned teacher of a boy's school was approached by a number of angry pupils whom he had surprised quarrelling. One of the crowd charged his playmate with biting him on the ear. Mualim Tirrin in stern tones and with fierce looks seized the culprit and shook him, asking what he meant by such doglike conduct. To his surprise the boy replied: "I did not bite him on the ear. He bit his own ear."

Do you really believe in the Golden Rule? Send a willing remittance to the Widows and Orphans Relief Fund, THE CHRISTIAN HERALD, *Bible House, New York.*

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So these best-liked foods are the best-cooked foods. Serve all of them and in various ways. They supply you an endless variety.

The Quaker Oats Company
Sole Makers

(687)

The Work Verse*

WHATSOEVER thy hand findeth to do, do it with thy might.

It is impossible to discuss this problem of doing work eagerly without opening up that other question of doing it cheerfully. To be cheerful in the "whatever" work one finds, but found with it not easily to be done that way. If we can solve the problem of doing work cheerfully we shall have solved the problem of doing it rightly.

Now to this end, look—that is one of life's great truisms. Here are the elements of delight and sickness. Nothing is more delightful than to lose oneself in work one loves; nothing is more distressing than to be forced after hour to do work one hates.

It has been stated that during a recent investigation of industrial conditions in Baltimore a desperately large percentage of laborers declared that they hated their work. The statement would doubtless be true to almost all industrial workers. By ignorance conditions can be made which are forced upon a system that compels men year after year to give their strength to work they hate.

But for the individual man, what shall he do? The writer will never forget a small boy he met in Ely who happened into the evening choir-rehearsal that he had started to many months that he really got so he liked to work there. This was a choir composed of "professional tenors" that the principal is like. Make up your mind you are going to do a thing whatever you like it or not, and very often the distaste of it will disappear. You remember how practice it used to be to some handsome girl a field of stubble, but if you were to wear many. Trouble which started and ended right there and studied patiently beneath a tree, determined and nearly tactless as to many cases, the actual doing of a task will often make the dislike of it. Be diligent as the bees to do a task well and promptly, as one begins and grows to like grow to doing it, just a habit runs second nature.

Here are a few simple rules: (1) If it is possible, find a task to do that you really love. If such a task does not come at once, do not be impatient. Be and faithful and prepare the way that must be done now, but do and give up the time that the day will come when you can devote yourself with pleasure to the work that you really love. Then God and duties, opportunities and inspirations cluster to inform servants, but despised and ignored. Watch and find your niche in life, prepare earnestly for it, and those are the industrial of this work you were meant to do and that, in the end, do best. (2) If you can't do the latter task now, take the assigned task happily and cheerily as your best, and with your face set on your purpose. Have confidence and faith and accuracy and thoroughness, and the spirit of "whatever thy hand finds" will do you—and the world—good. (3) If you cannot find the former task, have your work for the present, love your work for the sake of the work itself—"for the work's sake." (4) If you cannot do the present, love your work for the sake of the wages it brings you. That kind of "doing whatever you do" is not heathen nonsense when the motive which is behind it is honest, according to your conscience. "Do your work well as to the Lord." (5) Then, as well, as will great success. Whether we like our work, or whether we do not, we shall be happier and more successful if we do it well. Whatever we do, we should do it, as we do it well, and only because we love those things and because we want to help them for the sake.

The Root of Murder†

HOW like the committee who wonder and touch like subject to be studied on this day dreamed that when the lad came around millions of men to Europe would be confronted by the ghastly business of scientifically slaughtering one another. "Thou shalt not kill"—plain word of God, that has rung in the ears all men for more than four thousand years, blossomed for almost half that time, by the sin and filth and massacre of Jesus, of Nazareth, God's Son! Yet this year of grace, nineteen hundred and fourteen, this year in which the world ought to understand better than ever before Christ's measure of love, will go down in history marked by the beginning of what already has face to be the world's greatest, bloodiest and cruelest war.

It looks as though man would have to begin all over again to learn not to kill each other.

There are two great words in life but in Scripture standing for things that lead to murder—Envy and Hate. Envy means that one person wants something another has got. This desire to possess what another has leads to practically all the strife in the world. The matter begins with no particular hatred; but as the first man meets resistance in trying to get something away from the second man, he arrives harder and harder, and soon comes to hate the one he cannot overcome.

But hatred can arise from other causes than envy. The world is full of all sorts of personal, national and national antagonisms, many of them entirely incomprehensible. And hatred, no matter what its cause, may lead if not checked, to murder. Murder is indeed carried to its highest power. That is the most that hate can do—kill the object of hatred. So John makes the solemn statement: "Whosoever hateth his brother is a murderer" (1 John 3: 15.)

One other word should be added to these two—"Anger." This was the hard saying of Jesus: "Ye have heard that it was said to them of old time, Thou shalt not kill. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment." These easy words "without a cause" were slipped into later manuscripts, and do not seem to be the earliest and best. There is such a thing as holy anger. For it is said that Jesus had angry. What is the difference between holy and unholy anger? We are all reading from the facts in the case of Jesus. He was not angry when men were mistreating and abusing him. Persecution and torture awoke only pity and forgiveness. But when he saw people hindering his own works of love for others he was angry. (Mark 3: 5.) Notice that he was grieved and angered at the same time. In other words, holy anger has no selfishness in it; it is always stirred by love, and by love. So we come back to hatred as the great opposite of love.

How to avoid murder, then? Learn to love. Learn to love as Jesus loved. Learn how to yield the heart to him so completely that everything but love shall be eliminated. Then hatred, selfish anger—those are awful things. And to overcome is usually for us, Jesus has promised a way by which these sins may be removed from every life. That is his joke for saving and redeeming the world.

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THE WAR OF ARMAGEDDON

IN a notable article in the October number of the *Christian Statesman*, of Pittsburg, Pa., Professor Richard C. Wylie* discusses the present war in Europe with reference to its relation to prophecy, and especially to the Armageddon world-conflict, foretold in Rev. 16: 12-16. Professor Wylie, who has devoted much study to the subject of prophecy and is regarded as an authority, writes that while the word Armageddon means war, the particular war involved "may be protracted through a number of years. It would also be a mistake to suppose that the war is entirely a war in the literal sense, involving slaughter on the field of battle." It includes war in nature, as evidenced in great storms, earthquakes, etc.; it also includes war against and "the complete overthrow of organized political and ecclesiastical iniquity, primarily in its papal, but also in all its other forms."

Concerning the forces engaged, Professor Wylie writes:

"ROMAN emperors usurped divine prerogatives and had themselves worshiped as divine. This same spirit is not yet extinct. It shows itself among some of the warring powers today. In the beast which is Antichrist in its civil form, we see the claim and exercise of civil prerogatives without due recognition of the divine source from which they spring. It is godless civil government; the exercise of civil functions, which may in some measure be legitimate, but which are claimed to originate wholly with man. This spirit is likewise dominant among all of those engaged in the present strife. The false prophet we have seen is to be identified with the beast from the earth, and is the papal power, especially as it claims universal dominion both in the ecclesiastical and in the civil realm. It matters not that the Pope, who is said to have died of a broken heart because of the war, was opposed to the gathering of the nations for this conflict. The spirit which produced the papacy is the same as that which produced the claims of some of the world rulers today, and is the same as that which has brought on the war.

"Without attempting just now to fix the blame for the war on any one nation or ruler, we are able to discover the spirit by which all the nations of the world are more or less actuated, and which, under certain conditions, will inevitably lead to war.

"These considerations are all in favor of the view *that the war of Armageddon is now in progress.* The spirit that brings on the war is that by which the nations of the world are today governed.

"The next point claiming our attention is the world-wide nature of the conflict. The parties in the conflict are the kings of the whole world. It is significant that the Greek term here rendered 'world' is the one which denotes the inhabited earth. Certainly there was never a war in which so many nations were involved, or in which such vast armies were placed on the field of battle. While there are nations not yet directly involved, all are directly affected, and no one knows how soon others may be drawn into the bloody conflict. And as will be shown presently, when we consider that the war of Armageddon is not merely a war with death-dealing weapons, but a war also in the intellectual, the moral and the religious world, it will be readily seen that such a war is, and has for some time been in progress.

"THE fourth, and in some respects the most important thing to be considered, is the issue involved. It is called the war of the great day of God the Almighty. What this means will presently appear. Let us first inquire concerning the significance of the term 'Armageddon,' the name by which the war is called. Megiddo is a town in Palestine on the western edge of the great plain of Esdraelon. To the north, west and south are the hills of Palestine, one of which probably took the name of Megiddo. It was here that the decisive victory was gained by Deborah and Barak over Sisera.

"This same plain has been the gathering place at different periods for almost all nations and many other battles have here been fought. It is also significant that this plain belongs to the region in which the greater part of the ministry of Jesus Christ was performed. The name, therefore, is significant and doubtless denotes the final struggle for supremacy. It would be a grave mistake to suppose that on this very plain a final battle between the forces of right and wrong must be fought. There is no one battlefield where this last struggle will occur. In a sense the field is everywhere on this planet where men live. The literal war is only one phase of the struggle. After men cease to kill one another in battle strife there will still be a strife in the intellectual world for the settlement of the real issues involved. The description of the war as the war of the great day of God the Almighty, clearly points to the fact that the issue relates to the rights of God. It is the question of supremacy over this planet."

PROFESSOR WYLIE then proceeds: "The last thing to be considered is the termination and result of the conflict. Briefly stated, it is the fall of Babylon and the establishment of the reign of righteousness on the planet. The fall of Babylon signifies the overthrow of organized evil, both civil and ecclesiastical, especially as it is known in the form of the papacy and anti-Christian civil government. . . . The inspired description of the war of Armageddon does not say that the righteous and the unrighteous will be arrayed against each other on the field of battle. The issue there is not directly between Christ and Satan, or a human representative of Satan. It will result, however, in the failure of any and every nation and government to gain the supremacy over all the rest. It will result also in the downfall of all tyrannous forms of civil government. All the thrones of Europe are today tottering and seem about ready to fall. After their fall will come the period of free government, patterned after the Divine plan. . . . The war now raging, even if it is the war of Armageddon, is only one aspect of it. This aspect is the most spectacular, the most dreadful and the most appalling aspect, but it is not the most important. The real issue is to be fought out and settled in the arena of intellectual debate. Here the issue is already joined between the forces of righteousness and unrighteousness. The question is, whether Christianity is to be the one religion of the race, or whether other religions are to be recognized as equally good; whether Christ is to be the sole King of men, or whether he is to divide the dominion with the devil; whether the nations are to organize their governments in subjection to the King of kings, or whether secular, anti-Christian government is to continue.

"As near as we can determine the times and the seasons and the characteristics of the war of Armageddon *it seems that it is now in progress.* The strife during all the past ages has been a strife for supremacy, but Armageddon differs from all that precedes it in that it is the greatest conflict of all, is final, and results in the failure of all anti-Christian efforts and in the establishment of the reign of Jesus Christ over all the nations of the earth."

* Professor of theology, pastor (Reformed Presbyterian), author and lecturer.

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THE CALL

Continued from page 992

IT was six o'clock at the hospital, and there were lights in the doctors' dining-room. Young Barnes, hanging his hat on a peg in the hall, was accosted by an orderly.

"Some one to see you, Dr. Barnes, in the pavilion."

"To see me?" the doctor frowned; "what's the name, Lansing?"

"He wouldn't give a name, sir, but he's been here twice asking for you. I think he's a missionary for some one of these countries."

The doctor whistled softly. "Well—he'll have to wait, I want my dinner!"

On second thought he turned abruptly and went toward the gloom of the pavilion. It was screened in, and the posts of light bamboo were twined with moon-flowers, climbing high on silver stems.

The doctor, peering into the shadows, made out a tall, dark figure in black, above it a face holding something foreign, yet familiar.

"Good evening," the doctor spoke curtly, yet in some sort with respect as he took the card the other held out to him—

REV. PEREZ ALOYSIUS GUINALDO,
Puerto Cabello, Venezuela.

"I do not know you, sir, but I am Dr. Barnes."

The missionary bowed, using excellent English: "I have come a long way to see you, Doctor Barnes."

"What can I do for you?"

"Nothing for me, sir, much for Puerto Cabello."

"You come from Venezuela, but you speak like an American?"

The missionary smiled. "My State was California, but I went to Venezuela eighteen years ago."

"Ah!" They sat down on the little wicker chairs.

"I have come on a mission now," said the man. He spoke with a fine measure of calm.

"I hardly think I understand."

"Eleven months ago," said the missionary, "you treated a Puerto Cabellan for fever—he was employed on the canal. A few weeks afterward you treated another man, a negro from the Orinoco, for a disease which is little known here—it is something like Chagres fever, but more deadly. You cured him."

The doctor frowned. "I remember," he said shortly; "I had a case of it in Cuba also."

"We have it," said the missionary calmly, "in Puerto Cabello all the year round. I told you I was on a mission, doctor, and it is true—the mission is to you.

"We want you to come out to Puerto Cabello to help us fight that disease—that, and other things. I am here, authorized to ask you to go back with me to establish a hospital, and to remain there, as its head. We need sanitation there, doctor, as much as you needed it here on the Isthmus—and I will say this much for what we are asking you to do—it's God's work!"

Dr. Barnes stretched his arm along the inner rail—he felt very tired! "I am not of your church," he said.

The missionary smiled. "We have much in common, we are both trying to teach the human race to bear its burdens—isn't that enough?"

The doctor raised his head. "I appreciate it," he said, "your offer—but I cannot go.'

The missionary surveyed him quietly. "You are not needed here, Dr. Barnes, as much as my people need you."

"That is not the question."

"Don't make it a question. Think of it as a call for you to answer. God's call, voiced through his poor prophet!"

Dr. Barnes got up abruptly. "I'll put it another way," he said, "I *will* not go!"

"Ah!"

There was finality in each man's utterance.

"Listen," said the doctor, "I'll bare my heart to you—I am going home tomorrow."

The missionary repeated the word softly. "Home!"

"Yes, home," said the young man sternly. "I have heard, all my life, calls of one sort or another, and answered them—the sea, Cuba, a pesthole filled with Chinamen—I've gone and done, each time, my level best. Now I've turned in my tracks—I am going *home*."

The missionary pressed his lips together sadly. "That is a call too," he aid. "I have heard it out on the desert, in the wilderness; it is the greatest call on earth but one, that call of home!"

Dr. Barnes did not seem to hear him. "I am sailing tomorrow at ten," he said, "and I go with a clear conscience. I am leaving no duty undone. And you speak the truth—I am answering the greatest call on earth—I am going to marry the girl I love!"

The other man straightened his tall black figure. "Then there is nothing further I can say," he said, "except God go with you, my brother."

Dr. Barnes bent his head stiffly.

"Or as we say in my country, '*Vayan Uds. con Dios*'—for if God go with a man," the missionary said softly, "the man will be sure to go, sooner or later, with God!" He bowed and departed swiftly into the darkness.

Dr. Barnes, with the light of battle in his eyes, turned on his heel and went to the telephone operator sitting at the little booth in the hall.

"Call up the offices of the steamboat," he said, "and engage one outside stateroom on the boat leaving tomorrow at ten o'clock, and if you see Lansing, send him up to my quarters, will you? I've got to pack everything I own in an hour."

He went obstinately upstairs. He had quite forgotten his dinner!

IT WAS five o'clock in the evening. Sunshine had faded from the Ridge, but there was still in the room the faint light the girl had grown to love best. She got up from her low chair by the window, and with her hands locked behind her went and stood before a framed etching, an interior of the Cathedral of Chartres—it showed the clear white marble of the high altar, and the delicate Gothic arches swung above it.

The girl's face was full of brooding happiness. She had heard from his mother that morning that he was home! It seemed somehow enough happiness just to feel that she would look at him once in a while as he went his rounds, for the word came that he was to open an office on the Ridge itself! The door opened behind her, and she turned quickly, her head at a charming angle.

"Dr. Barnes—!"

He came in and closed the door behind him, and he stood against it, gravely surveying her. He seemed at once to her changed, unreal—his look was one of brooding also, but oh, not of happiness! And yet—

She said again more faintly, "Dr. Barnes—"

Had she known it, he was wearing the face of boyhood; the old mysterious vision had come back to dwell in his short-sighted eyes!

"Listen," he said, "listen, and don't speak to me till I am through! I have come all the way from Panama to tell you that—I love you!"

She sank on a chair before him with a sense of exquisite shock. Her lips parted tremulously, but even had he not sealed them, they would still have been dumb!

"I love you," he said. His voice had taken on a note she had never heard, and it thrilled her to sudden ecstasies. "I came to ask you—to marry me, but I find—I must not do that! Something has come to me—since yesterday—that will prevent it."

His words held no alarm for her; something sure and steadfast under

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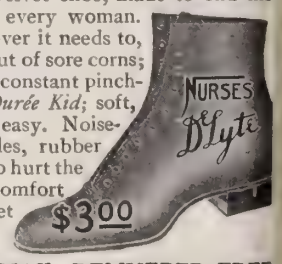

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them kept her still smiling mutely, as her shapely hands clasped and unclasped themselves in her lap. He had spread his arms out against the woodwork of the paneling, and she thought dimly that he was making the shape, as he stood there, of a cross—she stirred a little, and then became very still.

"All my life," he said brokenly, "I have been hearing voices—first the voice of war and romance and mystery, and then—the sea—and then my profession, which has led me to hear so many, many other voices that I might not otherwise have heard—cries of birth, and death, of pain, and every kind of misery—I have tried to answer them all! Then I heard yours—you called me, out there in Panama, to come back to you, to build up a home for you and me, where our children might play and grow strong, and always, after I have gone away, I want you to know this—that I came at your call! Will you remember—

She nodded. Thick tears stood in her eyes.

"But I cannot stay with you," he hurried on. "I am going back—not to Panama again, but still farther! A preacher chap came all the way from a fever-ridden city on the coast—off in Venezuela—they need a hospital out there, and they want me! Dear—it is good work, without much glory. I used to think I wanted something big, and fine, and unusual, to give my life to—now I know it's not to be that at all; the call hasn't come to me for that kind of thing, and I'm not to leave my mark on history—I am just always to keep on going—where I'm most needed!"

She spoke then, very faintly, smiling at him through her tears. "Your mother called you Samuel," she said, "and Samuel always made the same answer: 'Speak, Lord, for thy servant heareth!'"

His own eyes were a little dim. "I'm not good *that* way—at all. I'm only—not a quitter! I want to do my duty—so I am going back—alone."

She stood up with a little cry. "Not alone," she said, "oh, never alone again!"

His look leaped to her swiftly, and stayed at the challenge of her true, brave eyes. "You mean—" he said.

She went over to him and spead her arms out over his—

"Where thou goest, I will go," she quoted steadily, "where thou lodgest I will lodge, and where thou diest, there also will I be buried! Dear heart," she ended, "you must let me answer *my* call, too!"

THE WAR IN EUROPE

Continued from page 984

China has protested to the United States concerning the violation of her neutrality by Japan; the seizure of one of the Marshall Islands by the Japanese fleet has also attracted some attention in Washington. Both Japan and Great Britain disclaim any idea of any permanent occupation of these islands by Japan, but at first sight the occupation does not appear in harmony with the pledges given by these powers as to the limitation of Japan's sphere of action. These islands are located in the Pacific, nearly opposite the western entrance of the Panama Canal, and in striking distance of Hawaii.

The joint expedition of Japan and Great Britain against the German East Asiatic colony of Kiauchau is not making very rapid progress. There have been several land and naval engagements near the town during the last few days, which have resulted in some loss of life, but the siege itself has not yet really begun.

The action of Turkey in closing the Dardanelles has occupied considerable of the attention of the Allies during the last week. Before closing the straits the Turkish fleet was moved into the Black Sea. It is reported that the Allies intend to take some concerted action in the near future to compel Turkey to reopen the Dardanelles; such action will probably precipitate a crisis.

Nothing has happened recently which tends to make the ultimate position of either Rumania or Italy any clearer. In Rumania, it is said, the cabinet, at its recent meeting, determined to maintain an attitude of neutrality, though the king was in favor of positive action in favor of the Triple Alliance. In Italy, it is said, there will shortly be changes in the cabinet, which will tend to clear up the situation there. There appears to be no positive news of mobilization in that country; it has been reported as having been ordered several times and the reports immediately denied, so that it is a little hard to know what has actually occurred.

Bulgaria's final attitude is also a little of a mystery. The most conflicting reports come from that quarter, and so conflicting as not even to afford the vaguest clue to her future action.

As regards all three of these countries, I should not be at all surprised if they continued neutral, providing Turkey does so as well. But any action by that power would probably precipitate action by the others.

The first of Great Britain's colonial troops, some 32,000 Canadians, reached England during the past week. The cables inform us that they are to be sent to a training camp for a couple of months before being put in the field. The Australian contingent will probably be the next to arrive.

After much study of the map, I have, I think, gotten a fairly clear idea of the lines now occupied by the Austro-German troops in Russian Poland and Galicia. If my readers wish to derive any benefit from my really arduous researches they will have to get down their maps and follow thereon, or else I doubt their obtaining much benefit.

Commencing at the north just over the border of East Prussia, in Russian Poland, there is a place called Szaki, a little south of the Niemen River and about thirty miles to the west of Kovno. Thence the line runs almost directly south, now on one side and now on the other to Suwalki, also in Russian Poland, thence southwest to Lyck in eastern Prussia. Thence to Lodwitsch not far from Warsaw, again in Russian Poland, to Konskie and Kielge, both in Poland, to Cracow in Galicia. The Russian line follows the same general direction, except that on the Galician end it does not run to Cracow, but to Tarnow, some fifty miles to the east. At this last place, Tarnow, heavy fighting is now going on between the Austrian and Russian troops, with up to the present time indecisive results.

Further to the east from Tarnow is the fortress of Przemysl, which is occupied by an Austrian force and which the Russians have been besieging for nearly three weeks, and which still (October 9) holds out. The Russians are also said to have entered Hungary through the Carpathian mountain passes, and to be establishing themselves in that kingdom.

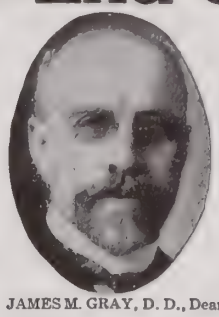
There have been such conflicting reports concerning the fighting along the east Prussian border and in Russian Poland, that it is really hard to form a definite idea as to what has really happened there.

However, we may look for a great battle along this line within the next week or so, and this battle will be one of the most important of the war, both in itself and in its influence on the general situation.

Incomplete news has been received of the wrecking of a Red Cross train near Marne, France, through faulty signals, many wounded soldiers on their way to the hospital losing their lives, according to the despatch.

A cardboard full-size reproduction of the German 13C (164-inch) siege gun, bearing names and dates of battles in Belgium—Liège, Namur, etc.—is being sold in Berlin as a war novelty; it is called "Germany's War Surprise."

Are We Facing The End of The World?



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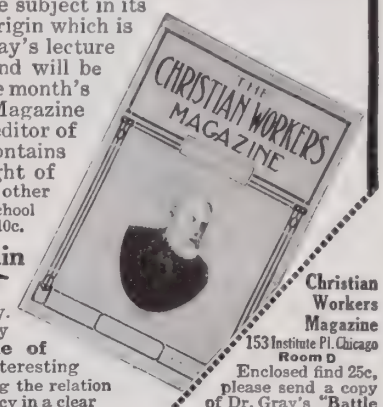

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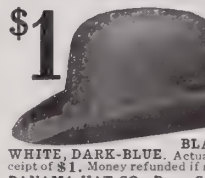

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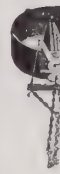

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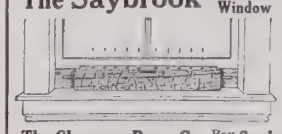

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THE PRAYER LEAGUE

MRS. R. E. W. acknowledges answer to prayer for the restoration of her reason. Her recovery was regarded as a miracle by her friends. Mrs. M. C. writes from Wilmington, Del.: "I wish to acknowledge God's goodness in the saving of my dear son's sight, for whom I wrote, asking the prayers of the League." A Reader of Cincinnati, O., writes: "I have received a very phenomenal answer to prayer for a loved one who had become addicted to the drink habit." Hopeful Mother writes from Connecticut: "A short time ago I requested your prayers for my dear son whose health was very much impaired, partly from the drink habit. I now wish to thank the dear Lord and the Christian friends who have helped me through my trouble. I can see a great improvement." Mr. and Mrs. A. H. K. write from Long Beach, Cal.: "God has answered our prayers and healed our little boy, and we are so thankful." C. M., of Jersey City, N. J., writes: "Prayers requested for a position lost have been marvelously answered."

A Reader of Bloomington, Ind., writes: "With a grateful heart I write to say that God has heard and answered my prayer. My daughter and her husband are living together again and are happy, and their little daughter is well and strong." E. and A. A. write from Brookline, Mo.: "We wish to make grateful acknowledgment for the answer to our prayer to dispose of some property." E. N. F., of Tiffin, O., writes: "I want to testify to an answer to my prayer for my little girl. She is stronger and doing well in school; also for myself. I was so nervous I could hardly sleep at night, but now I am very much better." A CHRISTIAN HERALD Reader, of Lima, Texas, writes: "I thank God for answered prayer. My daughter has been helped to accomplish the task she had undertaken." "A Grateful Girl" writes: "I feel as if I want to tell the world how good God has been to me and answered my prayers. I was in Europe in all the turmoil and I went to him in prayer and asked him to bring me safely home, which he did, without any hardships at all. Then the young man I am engaged to was ill and I asked God to make him well, and he is now fully restored to health."

Acknowledgments of answers to prayer have also been received from

F. M. W., Karnak, Ill., for mother's health; A. H., Cook, Neb.; Mrs. A. E. M. R., Shoreham, N. Y., for having been brought safely through an operation; E. F. C., Townsend Harbor, Man., for physical and moral strength; CHRISTIAN HERALD Reader, Coffey, Mo., for help in time of storm, and many blessings; O. Y., Baltimore, Md., for many direct and wonderful answers to prayer; A Young Reader, Osseo, Wis.; K. M. W., Rexmont, Pa., for help with lessons; D. W. D., Woodhaven, L. I.; Mr. and Mrs. M. P., Dodge, Iowa.

Rev. Eli Austin, prison missionary at Mason City, Ia., writes a most interesting letter, telling of his work. On a recent Sunday morning a number of prisoners, among them several hardened criminals, came forward and asked, with tears, for prayer. Mr. Austin asks the members of the Prayer League to unite in prayer for these men. C. B. F. asks prayer that his wife's life may be spared; V. H., for special help for herself and aged sister.

E. L. C. suggests and requests prayer for a world-wide revival; Mrs. J. W. R., for nation-wide prohibition; M. F. M., for State-wide prohibition in Ohio; Mrs. M. P., for the Boston campaign in the cause of national prohibition; J. S., for a revival in a church at York, N. Y., and that a minister may be sent; Mrs. A. J. C., for a baptism of the Holy Spirit upon the church at Smithfield, Va.; M. J. L., for a revival in the town of Hobbs, Ind.; Mrs. J. W. R., for a revival in Beaverville, N. Y.; N. C. M., for a great revival in the community of South Euclid, Ohio; W. F. R., for God's help in the Union Sunday school at Mackford, Wis.; Mrs. F. S., that her husband (who feels the call to preach) may receive the place of work for which he hopes; Mr. and Mrs. W. L. T., for spiritual blessing and health and strength for the work they are soon to take up in the far West.

W. L. R. asks prayer that her son's mind may be restored; A Reader, Mansfield, Ohio, her husband's; Mrs. A. E. C., that her daughter's mind may be strengthened; Mrs. L. H. B., that her granddaughter's mind be restored; E. R. I., that a loved one's mind may be strengthened; Miss A. V. G., that a young woman's mind may be restored; Mrs. W. E. P., that a dear one's mind may be restored; Mrs. C. K. L., Mrs. P. A. L., Miss L. M., for mental restoration. L. L. asks prayer that sight may be restored; Mrs. H. A. K., that husband's sight may be restored; C. C. E., mother's; E. M., nephew's; J. S., a minister's; J. D. M. and Mrs. A. E. H., that sight may be strengthened; A. M. S., that granddaughter's sight may be strengthened; T. N., for healing of eye strain. E. A. and A. A., Mrs. J., Mrs. M. C. S., C. C. E., M. E. R., Mrs. A. J. G., A Subscriber, Miss K. V., Mrs. E. J. C. T., M. H., and D. E. B. ask prayer for healing of hearing for themselves or friends.

M. A. A., M. J. A., M. S., Mrs. M. C., O. S., and a Hopeful Mother, ask prayer that their sons may be saved from the drink habit; Mrs. M. P., D. C. P., A Poor Woman, A Constant Reader, their husbands; Mrs. S. L. R., her grandson; E. P. N., M. A. H. S., "Maxine," and Mrs. A. J. G., other relatives and friends. Mrs. S. A. W., that her son may be saved from the drug habit.

The following friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. G. W. H.; Mrs. K. H. W.; Mr. and Mrs. W. L. T.; G. P.; J. S.; Mrs. E. J. C. T.; E. N. F.; Mrs. M. P. (to be saved from quick temper, to be made humble and to feel the presence of the Holy Spirit); H. S. P.; D. E. B.; Mrs. F. S. (for the deep love spoken of in the Bible, and for rest and peace); H. C. R.; Mrs. A. M.; Mrs. P. A. L.; Mrs. C. R. R.; Mrs. C. M. K.; E. F. C.; M. E. R.; Mrs. W. McC.; Mrs. W. M. G.; A Constant Reader; W. J. T. (to find the experience of holiness); Mrs. J. S. V. (for a higher Christian life); Mrs. G. D. Z. (for victory, pardon, assurance, and peace); Mrs. J. W. R.; Mrs. F. S.; Mrs. F. H. A.; Mrs. L. B. D.; A Reader, Cathisville, Va.; Mrs. S. A. W.; V. H.; R. V.

The following friends request prayer for special spiritual blessing upon relatives or friends:

A Neighbor; N. C. M.; F. B. B.; H. S. P.; M. E. R.; Mrs. W. P. L.; Mrs. J. W. R.; M. F. N.; Mrs. J. B. H.; Mr. and Mrs. A. H. K.; E. R. C.; Mrs. W. M. G.; Mrs. G. W. H.; A Constant Reader; E. M.

The following friends request prayer for the conversion of sons:

Mrs. A. J. W.; E. L. C. (that son may be converted and return home safe); L. C.; F. E. S.; Mrs. D. H.; Mrs. J. B. H.; Mrs. J. N. J.; Mrs. A. D. W.; Mrs. M. E. R.; Mrs. C. M. K. (three sons); Mrs. L. H. B.; Mrs. F. C.; An Anxious Mother; H. S. H.; Mrs. J.; G. N. S. (three sons); Mrs. T. J. C.; Mrs. W. McC.; Mrs. A. J. G.; M. J. A.; Mrs. M. C.

The following friends request prayer for the conversion of husbands:

Mrs. F. H. A.; A. H.; Mrs. C. M. K.; Mrs. J. A. Mother; A. W.; Mrs. W. C. W.; Mrs. C. S.; A Poor Woman; A Constant Reader.

The following friends request prayer for the conversion of other relatives and friends:

"Friend"; A Mother; Mrs. A. E. C.; E. M.; M. H.; Mrs. W. C. W.; Mrs. C. M. B.; Mrs. J. S. E.; Mrs. C. S. (father and children); Mrs. F. S. L. C.; F. E. B. (father); Mrs. M. R. W.; F. E. S.; Mrs. W. E. P.; M. J. F.; Mrs. C. K. L.; A Reader; B. V. (father and grandmother); A. H.; Mrs. A. M. (that a father may be saved and return home to his family); M. J. A.; Mrs. P. A. L.; Mrs. W. D.; An Anxious Mother; Mr. and Mrs. C. F. S.; M. A. H. S.

The following friends request prayer for healing for themselves or others:

M. H.; F. O'B.; Mrs. C. H.; H. S. P.; J. S. C.; Mrs. J. S. E.; W. T.; F. E. B.; Mrs. A. E. R.; H. C. R.; A Mother; M. E. D.; Mrs. A. E. C.; Mrs. L. L. M.; Mrs. K. H. W.; Mrs. E. R. I.; Mrs. M. P.; A Neighbor; W. L. R.; A. M. S.; A. L.; A. W.; C. M.; Mrs. S. H. W.; F. B.

Continued on next page

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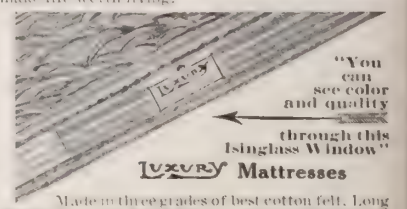

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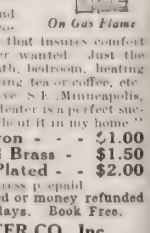

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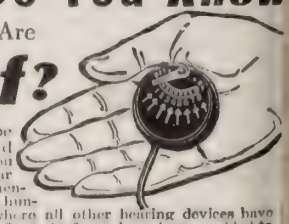

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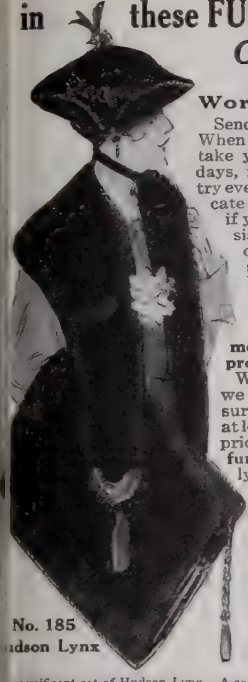

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WOMEN AND CHILDREN FIRST

BY MARGARET E. SANGSTER, JR.

THERE are hundreds, no, thousands, of unwritten laws in the world, but perhaps the *one* most often quoted, most thoroughly understood, is the old law of the sea. For when trouble comes, and the ship is sinking, and the ocean stretches out a horribly large waste of water meeting a horribly blank sky, and when the boats are lowered away the cry always comes, "Women and children first!" And men are prepared to enforce the law with their very lives; while men who push aside the weaker ones to save themselves are branded cowards and very often shot like mad dogs.

Women and children first! The words ring with a great feeling of bravery, with a spirit of chivalry that has long been dead in this work-a-day world of ours. And yet, when I hear the words now I cannot help thinking of a different interpretation. For over in the blood-drenched countries of Europe the women and children are, indeed first—the first to suffer!

When I was very young, war was always a most interesting topic of conversation with me. I pictured dapper, suave, be-moustached young men going forth on prancing chargers to do battle, while satin-gowned women leaned from high, romantic-looking balconies and threw roses or handkerchiefs to them. I dreamed of this kind of war for years with the vision hugged furiously to my little Peter Pan heart, but as I grew older the pictures faded and grimmer ones took their places. Still no imagined picture, however grim, came near to some of the photographs that I have seen lately—some of the little, commonplace tragedies of every-day war life.

The heroes are not be-ribboned gallants, for most of them are peasants, sad-eyed folk, who are wishing that they could plow their fields, and harvest their crops; sacrifices that kings are offering to the war god to whom they pray. And the women—the women in the pictures! They are haggard-faced, tear-stained women, with babies in their arms and babies clasping to their skirts. Young-old, wistful, terrified women, with wondering souls and breaking hearts!

Do you know Charles Kingsley's poem that says, "For men must work and women must weep!"?

That, too, is a poem of the sea that seems to fit into the present situation. For the men of all the old world are going out to work, terrible, blood-red work, while the women are staying home, brushing the empty hearths, hearing the heavy guns thunder-like in the distance, and weeping.

It is not a very hard thing in these troubled times, to be named a hero. Men under the stress of war do things that they would shudder at in peaceful days, say things they would never dream of in ordinary circumstances. A man saves his country's flag, warns his general of an ambush, and drags his wounded comrade to safety, quite as a matter of course. I wonder if I am being unfair when I say that he does a good many of his bravest things because there is no time to think over the consequences.

But the woman—the woman waiting at home! She has nothing to do but think of a thousand things. Of the bullets that are whistling past her husband's head, of the drum that is calling him to action, of the gaping scarlet wound that a sabre cut can make. She is thinking, not of the country's need, but of the children who follow her with troubled eyes, asking why there is nothing to eat.

Somehow, when I picture war as a personality, I always see him attended by two figures, a lean skeleton in a black cowl, with a scythe in his hand, and a bent, emaciated woman's form, with hollow eyes and sunken cheeks. One is called Death and the other is called Famine. It is Death who walks by the side of the men-folk, hewing them down with merciful speed, but it is Famine who creeps, stealthily, like a gray shadow, through the loosely swinging cottage door. And the death that comes with Famine is neither swift nor merciful. It is a death that stands ever at your elbow, insistent; a death that follows always at your heels, a death that peers down on you, furtively, as you sleep.

Death should, to the true followers of God, be a wonderful thing; a reward that comes to the brave and good after a beautiful life. But a death that takes women in their prime, and tiny, innocent children at the very threshold of the world, takes them for the want of a bite to eat, and a bit of fire to keep away the chill, and a rag to wear, could not be called beautiful by anyone.

Women of America, you who have your husbands working by your sides, and your children playing rosy-cheeked and plump within calling distance, think of the dreary homes across the sea! You who have plenty of food, and clothes that are pretty, and fire to keep you warm, think of those other women who are sitting by a cold hearth, with their husbands dead and their children dying; sitting with weary eyes, and praying hearts, and oh! God—empty hands!

"For men must work and women must weep—"

Well, the men are at work, heavily, horribly at work, killing other men; and the women are weeping with frenzied sobs, or low, heart-broken murmurs; and as I read the papers, and look at the pictures that are circulating through our land, it seems to me that I can hear their weeping across the ocean that stretches between us.

We who have homes that are happy and love-filled,
We who have plenty to eat and to drink,
We who have husbands, and children and brothers,
Safe at our sides—of the other ones think!
Think of the homes that have fallen in ashes,
Think of the voices no more raised in song,
Think of the little ones helplessly starving,
Praying for some one to help them along!

THE PRAYER LEAGUE

Continued from preceding page

B.; Mrs. W. M. G.; C. M. H.; R. M. C.; Miss D. D. (to regain the use of limbs); Mrs. J. M. M.; J. S.; Mrs. J. E. S. C.; Mrs. M. C.; Mrs. W. E. P.; A Subscriber; "Friend;" Miss K. B.; R. C. S. (that health and strength and use of limbs be restored); F. H. S.; Mrs. R. E. B.; H. S. H.; Mrs. J.; J. T. H.; Mrs. M. C. S.; S. B.; Mrs. M. P. and M. P.; C. C. E. (to regain the use of limbs); Mrs. T. J. C.; M. S.; Mrs. J. C.; Mrs. L. N. B.; M. E. R.; A. H.; Mrs. L. E. W.; M. J. A.; Mrs. A. D. W.; T. M.; Mrs. L. H.; Mrs. P. A. L.; Mrs. H. J. P.; C. B. F. (that health may be restored and that his wife's life may be spared); Mrs. C. R. R.; Mrs. C. M. K.; Mrs. H. K.; C. R. J.; An Anxious Mother; W. H. S.; Mrs. W. P. I.; Miss L. B. D.; F. E. S.; M. J. F.; Mrs. M. W. W.; A Reader, Cathisville, Va.; Mrs. I. D. R.; M. C. S.; S. (that health may be restored, also for the removal of a deformity from a dear relative); A Reader (that son may regain the use of limbs); M. H. G.; Mr. and Mrs. A. H. K.; Mrs. A. E. M. R.; G. B. S.; R. V.

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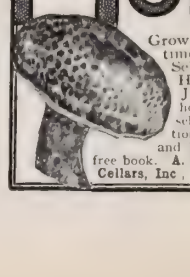

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

ader, N. Y. Does a "forgiving spirit" mean that the one wronged should be in all things the same to the one who did the wrong while still unrepentant, as he would be after forgiveness had been asked, or does it mean simply to be ready to be the same to him when he does ask forgiveness?

A "forgiving spirit" means, first and last, a ing spirit. While we cannot prevent a feeling deep grief where we ourselves are wronged, e greater grief ought to be for the one who s done wrong. If a son should wrong his other she feels more sorry for the boy who s done wrong than for herself who suffers e wrong. The same ought to be true of hus- nd and wife, brother and sister, neighbor and ighbor. There is love and forgiveness in the art the moment the wrong is done. In some spects, however, it is quite impossible to ve the same feeling toward the wrong-doer fore forgiveness is asked. Our affection for n, before the wrong, was largely based on at we believed him to be; when we find at he is not the person we thought him be, our feelings of delight in his association d admiration for him necessarily undergo a ange. Our great desire must be to bring him ck to the purity which he has lost. And he nself cannot regain that lost purity till he s confessed his wrong and asked forgiveness. , while, for our own sake, we freely forgive, d continue to feel and act kindly, yet for his n sake we must seek to lead him to a recog- ion and acknowledgment of his wrong. All ese considerations will unavoidably affect the tails of our conduct. While every act must kind, we must not allow the wrong-doer to ink that we are insensible of the fact that he s done wrong, but we must show him that are earnestly desiring his repentance and storation.

ere is a question which we should like to have a large number of our readers answer. It is asked by Mrs. F. F., of Ottawa, Ill.: "What are the twelve most beautiful or helpful chapters in the Bible?"

We shall state our own choice now, and er print the opinion of others who may write. is hardly to be expected that any two Bible ers would give precisely the same list. It ally comes to be a matter of "favorite chap- s." But the favorite chapters will be those ich have helped us most, or seem to us most autiful. Here is the vote of one of the edi- rs of the Mail-Bag: Isa. 55; John 15; I Cor. ; Rom. 6; Gal. 3; Eph. 3; Col. 3; Isa. 43; a. 54; Ps. 91; Heb. 10; I John 3.

H. R., Plymouth, Mich. 1. Mark 13: 31, Heaven and earth shall pass away, but my ords shall not pass away," is the strongest ssible expression of the divine authority by ich Jesus spoke; not as Moses or Paul or the ophets said of their own inspiration, but as ity alone could speak, for such language ould be out of place on merely human lips. e same explanation applies to Matt. 24: 35. Eccles. 1: 4 is figurative language, showing at while the earth remains the same from e to age, the generations of man are ever anging. The words "forever" are comparative, not absolute. (See Ps. 102: 25, 26.) In rious places in the Scriptures "forever" is ed in the sense of "age-lasting" or "age- during"—a future of unmeasured length hose limitations we do not know. In Ps. 4: 5, commentators hold that the expression ed does not deny the earth's motion, but the ssibility of its being disturbed from the place the universe which God has assigned it.

I. B. S., of Estrella, Calif., makes a very good beginning at answering his own question: What is the teaching of the Scriptures regarding the duty to bear arms? especially as to helping in a war which is believed to be neither righteous nor necessary?

He writes: "Is Christ's rule: 'Resist not evil if a man smite thee on the cheek,' etc., applicable to nations as well as individuals? If t, why not? If Christ's rule were to be opted by Christian nations, most wars among hristians might be avoided, it seems, since any start in a silly sensitiveness as to national insults. Nations surely ought to bear d forbear as much as individuals, since their illure to do so entails such vast disaster. ould any real harm ensue if another nation thheld a right regard for the flag or insulted in any other way? In such case were it t: simply to ask an apology, and in case of fusal, to take the matter to a court of arbiation or to mediators, and if the nation at ult should not submit to mediation, to sever plomatic relations, without thought of war? This would be according to Christ's command, I think: 'If thy brother trespass against thee, first tell him his fault,' etc."

D. D. D., Geneva, Fla., and H. H., Bridgeport, Conn. There are two kinds of evil, physical and moral. The passage in Isa. 45: 7 is shown by the context to relate to physical evil. Where moral evil exists in the minds of wicked men and is shown in their acts, their plots, their imaginings and their wicked schemes, physical evil comes as an outcome of the moral evil itself, the inevitable result of the violation of divine law. The present war is an illustration. It had its inception in the evil hearts of men, and their wicked schemes, being in opposition to the moral government of God—which is always beneficent—brought about world-wide disturbance. The rulers of Europe knew what was certain to follow their violation of Christian principles; but nothing could stop them from carrying out their own selfish plans. The result which followed cannot be attributed to the Almighty, as had they followed the dictates of Christianity, there would have been no war.

L. A. S., Crawford, Pa. The Jews in Scripture times did not rise to any true or profound conception of the brotherhood of nations. They did not regard the Gentiles as brethren, and held that they would be destroyed at the Messiah's coming, whereas the Bible teaches that all were to be brought into "one fold under one shepherd." Indeed, the main part of New Testament history deals with the breaking down of the barrier between Jew and Gentile (Eph. 2: 14). In Mal. 1: 14, Isa. 60: 3, and other passages the spread of the light among the Gentiles is clearly foreshadowed. The passage in Rom. 11: 25 ("the fulness of the Gentiles") is interpreted as meaning "until the Gentiles have had their full time of the visible church all to themselves, while the Jews are out, as the Jews themselves had until the Gentiles were brought in." Then, when that time arrives, all the spiritual Israel (Jew and Gentile alike) shall be saved.

E. R. G., Seattle, Wash. 1. The parable of the rich man and Lazarus was designed to show how humble piety is rewarded with ultimate bliss in the other world, while selfish affluence is condemned. There is a tradition that the two individuals named in the parable were actual persons: Dives, which means rich, being Dobruk, while Lazarus was a well-known mendicant of Jerusalem, who lived in the most abject poverty, but was of saintly character. 2. The passage in Mark 9: 43, 44 and subsequent verses was dealt with in a recent issue of the Mail-Bag. 3. Isa. 66: 24 is interpreted as referring to the judgments that were to fall on those slain in the last great battle near Jerusalem, which judgments were a type of the final destruction of all sinners. "Their worm shall not die neither shall their fire be quenched" is a figure drawn from bodies left unburied in the refuse pits in the valley of Hinnom, south of Jerusalem, where a constant fire was kept up to consume the offal thrown there. From the name of this valley we have the word "Gehenna," which is frequently applied to the unquenchable fire of the nether world.

J. L. C., Savoy, Texas. 1. The "beasts" mentioned in Rev. 4: 6-9 are believed by commentators to be living creatures "symbolic of the carnal man who, by rebellion, loses his true glory and dominion over the lower creatures and is degraded to the level of the beast." This is one of the many obscure passages in the Apocalypse. There have been various fanciful interpretations, some of them identifying the "beasts" with the four evangelists and others, but all are alike conjectural. 2. The "wheels" mentioned several times in Ezekiel's prophecy have been interpreted as typifying the gigantic energy "of the complicated revolutions of God's providence, bringing about his purposes with unerring certainty."

L. E. B., Wellsville, N. Y. Canaan was the promised inheritance of the Israelites. Much has been written concerning the sanguinary history of the conquest. Some authorities have claimed that the Israelites had the right to the land as the common pasture of their herdsmen, which was held in undisturbed possession from the time of Abraham until the departure of Jacob into Egypt; "that this claim had never been relinquished and that therefore the Israelites only took possession of that which belonged to them." Those were rude days, and the character of the warfare, which was one of practical extermination, has been much criticized. All we know of the matter now is what we have in the Bible and in Josephus, the Jewish historian, who describes the conquest in books five and six of *The Antiquities*.

C. H. D., Baltimore, Md. The passage in Rev. 13: 18 has been the subject of much comment. It deals with the number of the beast. Many students of prophecy have attempted to explain it, but none satisfactorily. Some have held it to be the name *Lateinos* (Rome); others believe it refers to Balaam, a type of the false prophet. We have never heard of any solution pointing to Napoleon Bonaparte.

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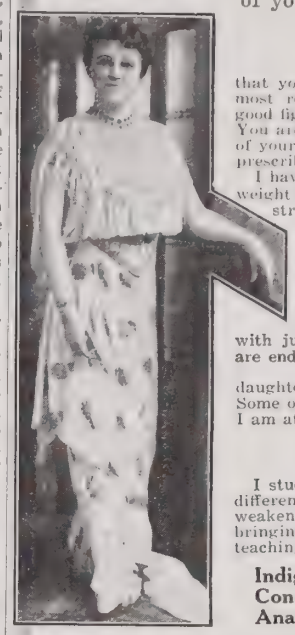

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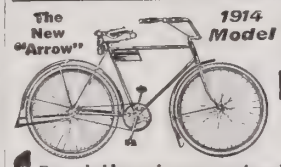

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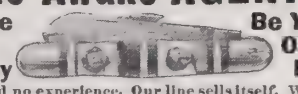

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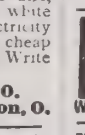

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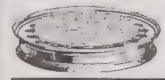

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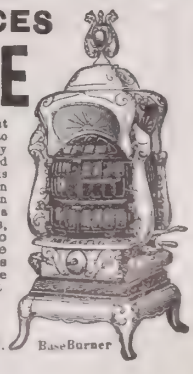

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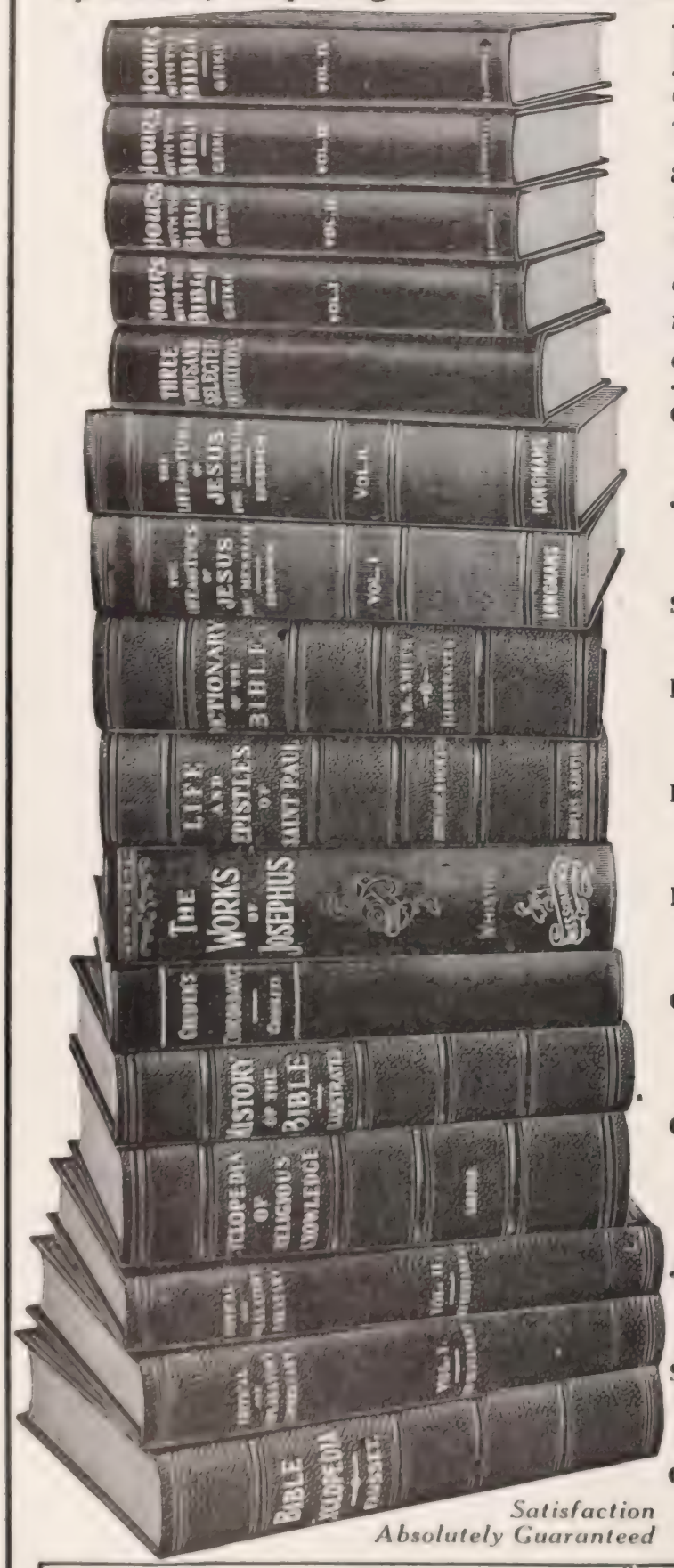

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A pumpkin round, a sharpened knife, a pair of laughing eyes,
A grinning face, a lonely place, a Hallowe'en surprise.

OUR MAIL-BAG

NOTICE

The editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents must use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

M. J. M., Wagner, Ariz. I feel as if I would give my very life if I could know in the depths of my heart that I am a child of the King, and could love him as he loves me. I at one time believed I was a Christian, but of late I seem to have lost all confidence in myself and in my will power. I feel so discouraged and blue at times; it seems as if I just can't control my temper and make myself love the Lord. At the time I was converted I was happy, and for some time afterward, but now I doubt my conversion.

"It is darkest just before dawn." There are messages in your letter which indicate that your soul is ripe for a great and abiding blessing. "I seem to have lost all confidence in myself and in my will power." That is an excellent symptom. Every sould must reach that place of complete distrust of self before it is really ready to receive God's abounding and sustaining grace. You add: "I can't control my temper and make myself love the Lord." Certainly not. But God can do these things that you cannot do. It was when we were "without strength" that Christ died for the ungodly. (Rom. 5: 6.) "What the law could not do in that it was weak through the flesh, God [did] sending his own Son." (Rom. 8: 3.) Read again the great passage from Ezekiel, which has been quoted a number of times recently in the Mail-Bag: Ezek. 36: 25-27. It is when we lose all confidence in our own spirit that he will put his Spirit within us and "cause" us to walk in his statutes. Your trouble is stated definitely in one word at the end of the sentences quoted from your letter: "I *doubt* my conversion." Don't do that. You say you were happy. There is a real fact. It was Christ who made you happy by forgiving your sins. That is a fact just as real. You speak later in your letter of something that you fear was a sin, but if that was before your conversion it is included in the sins that were completely forgiven then. Do not let the tempter bring it up and worry you about it now. If there have been sins since that time they can be made right in the same way—confession, restitution (where restitution is possible), repentance and faith. Now let us go back to the beginning of your letter. You say you would give your very life if these desires could be realized. There is no need for you to do that, because Jesus has already done it, and for the very same purpose—that you might be blessed. He loves you just as much today as in the day that he died for you. Begin again to trust his love and his power, and you will find them sufficient now, to cleanse and warm and strengthen your soul. Then begin quickly to try to help some one else, passing on the blessing you have received, and helping in every possible way all whom your life can touch.

G. D. W., Denver, Col. Please explain I Cor. 15: 2.

The central point of Paul's teaching was the reality of the atonement and the resurrection. Holding this firmly, and not superficially or as being nonessential, he believed it would be impossible for the Corinthian Christians to misapprehend its importance. At the time in which Paul wrote, it is believed that there was a short summary of articles of faith in existence, profession of which was required of candidates for baptism. In the passage in question, he is emphasizing the importance of "holding fast" and keeping constantly in memory that essential fact. A preferable translation of the verse is: "By which ye are saved *if* ye hold fast (in memory and personal appropriation) unless (which is to be regarded as impossible) your faith is vain." They should believe firmly in the atonement and resurrection and not hold it merely as a mental detail. Read verses 12 to 19, and further emphasize the same thought and how vital an important it is to the Christian concept.

Pennsylvania Reader. Ever since I learned of the plea of our nation's people for peace in those war-torn countries, the thought has been persistently impressed upon me, would it be the only acceptable prayer be: "Lord, we implore thee that thy will shall be done in regard to this war"? How do we know but what it is our most gracious Lord's sovereign will that this war shall be just as it has been, and even continue more and more? So really, do we not sin in praying for the war to cease at once?

Some things we have such positive information about as to God's will that we would be mocking him and denying his revelation if we qualified our petition by saying: "If it be thy will." We know that God hates war. One of the clearest prophecies of Scripture is that the time will come when it shall cease. The first announcement and promise when the Messiah came was "Peace." We know that every single problem which nations have to settle could be settled by peaceful and reasonable arbitration. It is our duty to pray that God will turn the minds of those who are forcing the present war to a hatred and horror of the anguish they are causing and to a desire and determination to find a peaceful settlement of their differences. But we may also pray that if the war is not stopped at once God will overrule the wrath of man and the furies of the battlefields so that his work in the world may go on in the best possible way when the woe of the war has passed.

J. B., Daytona, Ohio. Belgium has so often been the scene of wars that it was long ago denominated "the cockpit of Europe." Antwerp's foundation dates back to Viking days. Its first siege was in 851 A.D., when it fell before the invading Northmen, and was almost destroyed by fire. In 1500 it had a population of 200,000, and began its career of maritime and commercial prosperity. It has been captured and recaptured many times, looted by troops and mobs, and its churches desecrated. In the time of Alva, it was pillaged, and many of its inhabitants slain. During the period known as the "Spanish Fury," it was despoiled of everything of value, and thousands of its citizens were killed. This was in 1576. Again in 1585, it was besieged by Parma, and captured. Up to 1832 it has gone through no less than nine sieges! Few if any great cities can look back to a history so replete with bloodshed.

Mildred M. T., Neligh, Neb. Before the days of written or recorded history, notable events were memorized by minstrels and others who made it a special calling. They sang the songs of ancient deeds of prowess and conquest, of the founding of states, etc. As civilization advanced and the art began to flourish, hieroglyphics (picture-writing) and other forms were employed to commemorate past events, even though these had happened long ages before. We are now finding in the excavations of long-buried cities records that refer to the Flood and subsequent happenings, all these having originally been preserved orally and handed down from age to age in that form until they could be inscribed in some enduring fashion. More than likely the ancients had their historical textbooks in the forms of inscribed tablets or papyrus leaves. Many of the Babylonian tablets which THE CHRISTIAN HERALD has been offering to its readers contain records of events that go back to the very beginning of civilized history.

E. C. A., LaGrange, Ill. 1. We believe the Sessions family returned from the Congo, one of the members having died while there. 2. We have heard nothing regarding Professor Dimbleby, the prophetic writer, in late years.

B. O., Racine, Wis. 1. There are several very instructive books published on Revelation, from which you could learn the various views of those who have studied the subject extensively. Among them are those written by Knappenberger, of Syracuse, N. Y., and *The Great Demonstration*, published by the Standard Publishing Company, Cincinnati, Ohio. What you require is something more comprehensive than the limitations of the Mail-Bag allow. 2. The moving-picture business has come to stay, and it is being made a mighty force for instruction. There are some shows that are cheap and vulgar, but the great majority are good, and they put within the reach of the multitude an opportunity for helpful and instructive amusement.

Mrs. S. H. K., Volant, Pa. 1. The passage to which you refer is probably Amos, 8th chapter, although not precisely in the language you quote. See also Jer. 48: 32. 2. There is nothing in the best encyclopedias at our disposal which tells of the length of the wall surrounding Jericho.

Mrs. N. R., Washington, Me. Rev. John Flavel was a distinguished non-conformist divine, born in England in 1627. He settled at Dartmouth in 1665, where he had a large field and did excellent work. He was ejected from his mission for non-conformity, but preached and ministered to a very large parish, nevertheless. He lived in a period when persecution was bitter against non-conformists and suffered for his convictions on several occasions. He died in 1691, leaving behind him a name greatly beloved. His writings were published in London in 1820.

"THE SILENT SUFFERERS"

BY ELEANOR DUNCAN WOOD

IN THE sunny Old-World countries, the scene of the New World's play,
Where Beauty and Mirth abounded, stalk Famine and Death today.
There are charred and crumbling ruins where the cot and the castle stood,
And who shall delve in the furrows when the furrows are drenched in blood?

Gone are the fathers and husbands, pawns in War's ruthless game.
Gone the sons and the lovers; ah, sweet Christ, whose the blame?
Only the women, useless for strife or stratagem,
And the babes who cling to their garments are left. And what of them?

Smoke from a hundred battles sullies the autumn skies.
Groans of the maimed and starving, stench of the dead arise.
All the world in the conflict, no nation's heart to rue,
Or hand to help. O my brothers, shall America not stand true?

Not theirs the blame transcendent, theirs but the 'whelming loss.
Touch our hearts with thy pity, O Lord Christ on thy cross!
Crazed, and helpless, and hopeless. Bodies and hearts like ours.
Shall we not bend to their service all of our God-lent powers?

Give with the heart of the prairie wind, generous faring forth!
Give with the warmth of the Southland, give with the strength of the North!
Freedom and Peace and Plenty grace our land's diadem.
Look in your children's faces, and give as you would to them.

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J. H. Hess, Beaver Falls, Pa. The reason why Abram did not divide the birds (see Gen. 15) was that such a course would have been in opposition to the Mosaic law. (See Lev. 1: 15-17.) It may not have been in the written law in Abram's time, but yet was apparently understood, and was afterwards emphasized in explicit language, which you may read in the 17th verse of the first chapter of Leviticus.

W. B. G., Jr., writes, referring to a recent article in THE CHRISTIAN HERALD on Professor Lucius Hoskins Miller and his theological teaching at Princeton. He says: "Princeton Theological Seminary is not responsible in any way. Professor Miller is not and has not ever been connected with it in any manner, either as teacher or pupil. It is Princeton University in which he is assistant professor of Biblical instruction. Princeton University, though endowed largely with the money of Presbyterians, and throughout her history in sympathy with evangelical religion, is in no sense an ecclesiastical institution."

Miscellaneous

M. K., South Fork, Pa. Poem not in our collection.

C. W. S., Belspring, Va. They hold that there is no salvation outside of that church.

A letter is in the office for H. B., Deerfield, Wis. If he will send full name and address the letter will be forwarded.

J. G., Durham, Mo. Recent travelers in Palestine find no traces of the pillar of salt which sacred history connects with the incident of Lot's wife.

Mrs. C. E. J., Hoosic Falls, N. Y. In certain States, Illinois and several others, the reading of the Bible in the public schools is prohibited by statute; while in others it is still optional. We have no statistics showing to what extent the prohibition exists.

Mrs. F. I. E., Princeton, Me. There are two kinds of Biblical criticism—destructive and constructive. The first term is usually applied to that form of criticism which aims at destroying faith in the inspiration and the authenticity of Scripture, while the second is devoted to purging the translations of all inaccuracies and getting at the real meaning as it was in the original.

H. O., Lakewood, Ohio. 1. Christmas is not of Scriptural origin. It was not until the sixth century A.D. that its celebration on December 25 became a fixed custom. 2. In I Chron. 27: 31 mention is made of the great wealth of King David. Also in chapter 28: 11-18 and 29: 2 his vast accumulations of gold, silver and precious stones are set forth. We have no means of estimating his wealth by modern standards.

E. S. O., Mount Dora, Fla. 1. The Latin-Americans are those modern nations of the Western Hemisphere who are descended from the Latin or Roman peoples of Southern Europe (as the Spanish, Portuguese, Italians, etc.), and who speak the languages that are derived from the Latin. 2. For the history of ancient Nippur, write J. D. Wattles, Philadelphia, for Hilprecht's *Researches in Bible Lands*.

L. M., Sandusky, Ohio. Some geologists and scientists assert that the earth is over 500,000,000 years old, judging by the different geological periods, but there can be no definite contention on the subject. It is claimed that since the formation of the primitive soils at least 21,000,000 years must have elapsed—6,700,000 for the primordial formations; 6,400,000 for the primary age; 2,300,000 for the secondary age and 460,000 for the tertiary, and that man appeared 100,000 years ago.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

TRAIN OF PARIS MOTOR BUSES CARRYING SUPPLIES TO TROOPS AT THE FRONT

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THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE three important events of the week past, the taking of Antwerp, the sinking of the Russian cruiser *Pellada* in the Baltic Sea and the British cruiser *Hawke* in the North Sea, confirm the two important lessons of this war in a military sense, to which attention has been several times called in these columns. The first of these lessons is that the day of the battleship is past, in view of the impossibility of defending it against a joint attack of submarines and some form of aircraft; and the second is that the day of the elaborate land fortification is also past, as a result of the enormous advance in the penetrative power of artillery.

Since the beginning of the war, only ten weeks ago, the *Amphion, Hawke, Pathfinder, Cressy, Hogue, Aboukir*, and the *Pellada* have all been destroyed by submarines acting in co-operation with aircraft, nearly one vessel a week. A long war at this rate of progress would easily exhaust the efficient units of the strongest fleet in the world. As a corollary to the main theorem, it may also be said that a strict blockade of any extensive line of sea coast has become an impossibility.

The effect of this passing of the battleship will be enormous. Considered as applied to naval construction alone, the saving will be very great. Hereafter the coasts of the United States can be absolutely defended by three to four hundred submarines with an equal number of aircraft, supported by the comparatively simple, large earthwork fortifications which will be most efficient against the new artillery, because less resistant.

The cost of five battleships would cover the entire cost of the submarine and aerial fleet.

Considered as regards human life it would result in risking only at most a few hundred men instead of the many thousands which a battleship fleet now carries.

Of the two vessels sunk this week, the *Pellada* was a protected cruiser of 7,887 tons displacement, with a protection belt of eight-inch armor, launched in 1907, and carrying four ten-inch and eight six-inch guns. Her speed was twenty-one knots, and she carried a crew of about 550. Of the crew very few were saved. Russia has such a small navy that the loss of even a single unit is of importance to her. The *Hawke* was a little smaller, 7,350 tons, and in construction one of the *Edgar* class. Of her crew of 500 but fifty were saved.

Besides these events little occurred on the water. Great efforts are being made to catch and destroy the German cruiser *Emden*, whose record as a commerce destroyer is only excelled by the *Alabama*, the confederate cruiser in our Civil War. So far, the chase has been unsuccessful as far as the *Emden* herself is concerned, but her two attendant vessels have been overtaken and destroyed off the coast of Sumatra by a British auxiliary cruiser.

The sinking of the *Hawke* so comparatively soon after the destruction of the *Cressy, Aboukir* and *Hogue* by the same means, may so anger the British public as to force the admiralty to attempt to force Kiel or Wilhelmshaven, but for the reasons which have heretofore been given in these columns it is to be hoped this will not be attempted.

THE CATHEDRAL AT ANTWERP

Few details reach us of the siege of Germany's East Asian colony of Kiauchau. There has been some loss of life, but nothing definite appears to have been yet achieved. The Japanese are going about the matter in their usual methodical fashion, leaving nothing to chance. The non-combatants, including our consul there, were by agreement between the Germans and the Japanese allowed to leave the town, and now the lines have been drawn tightly, not to be loosened till the surrender.

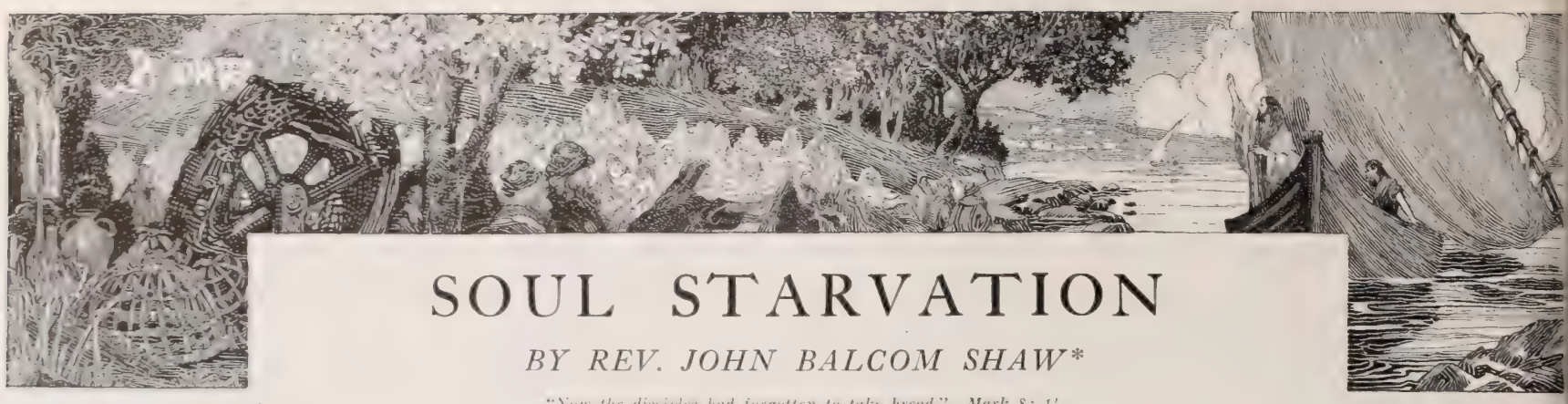
It is greatly to be hoped that the town itself will not greatly suffer during the bombardment now imminent. Money has not been stinted in its development, with the result that it is the best built and prettiest town in the East, according to Anglo-Saxon ideas. It has in the past been the favorite watering place for all the whites in the East, and in many respects resembles one of our own favorite seaside towns. This feature will, of course, disappear with Japanese occupation.

Rather sensational tidings came to hand from South Africa during the week. One Colonel Maritz, a Boer, who gained his title in the recent war with England, and who had accepted a command in the forces which General Botha is engaged in raising for the purpose of attacking German Southwest Africa, deserted to the enemy with some thousand men.

The very delicate situation in South Africa caused considerable apprehension that this example might be followed by others for a day or two. Nothing of the kind, however, happened, as far as we are advised, and a late cable informed us that the deserters had been attacked and defeated with considerable loss by a command of loyal Boers, seventy of the insurgents being taken prisoners. These prisoners will, of course, be shot as traitors.

Before we discuss the actual news from the several battle lines, it may be of interest to refer briefly to the physical condition of the troops of the various combatants. Both the Germans and English have deemed it necessary to send medical experts to the front to view the condition of the troops there and to take such measures concerning the physical health of the men as may, in view of the conditions, seem necessary to these experts. This action has been necessitated by the apparent great prevalence of disease among the troops in the trenches as a result of their long-continued exposure to the elements, which for nearly six weeks now have been very inclement.

Among the Germans that dread disease typhus is said to have made its appearance, and it is also stated that there is much pneumonia and dysentery. These troops have lived so long in wet clothes, in trenches more or less filled with water, and have been of necessity more or less poorly fed, that it is a great wonder an epidemic has not made its appearance before now.



SOUL STARVATION

*BY REV. JOHN BALCOM SHAW**

"Now the disciples had forgotten to take bread." Mark 8: 14

IT WAS a complete lapse of memory, unfortunately. They had forgotten both kinds of bread. Their neglect to take the first kind, material bread, gave them exclusive concern. They construed it as the reason for the Master's warning: "Beware of the leaven of the Pharisees." Poor, soul-blinded men and women! As if Jesus were cautioning them against the yeast which the cooks of the Pharisees used in baking! Though they realized it not, they had forgotten the other kind, too—spiritual bread—and that was the real matter for concern with Jesus, and the reason for his special word of warning.

How alike human nature is in all ages! Our physical derelictions we so frequently lament, while our spiritual neglects go by default and are not so much as noted. Let us fail to provide against a day's temporal needs, and we heap no limit of blame upon ourselves; but let the soul's demands be neglected and we go on unconscious of the failure, much less concerned about it.

How often all of us forget to take spiritual nourishment with us! We were so rushed the other morning that we did not stop to have family prayers, and our spiritual life grew faint and lost its vigor before the day was fairly started, down at the office. The whole Sunday went by without our getting a single meal at the Lord's table, and famishing souls we carried about with us the rest of the week. Some of us, for that matter, do not get a good square meal of Bible bread more than once or twice a year, if we do that often. Soul starvation is the cause that will account for most of the weaklings now in the church. It is like unto the case of "water, water everywhere, and not a drop to drink." There is bread, plenty of bread; a Bible, several of them, in every home; exceeding great and precious promises upon every page of the Word of God; bread enough and to spare on every shelf of the Bible larder, and we perish with hunger; or, if we eat anything, we confine ourselves to the sweetmeats and desserts—lesson helps, devotional calendars or booklets, the religious newspapers, or the religious column in the Sunday morning paper. Is it any wonder that so many Christians have an abnormal appetite, caring little for the substantial and nutritious, and in consequence suffering from spiritual dyspepsia?

Spiritual Adulterants

HENRY WARD BEECHER once described to his Brooklyn congregation his boyhood appetite for bread. He must have a slice before breakfast and way around the loaf. It was bread at breakfast and dinner and supper, and several slices between meals, and a big slice to go to bed on; and he added, "What if it had been cake instead of bread? Where had been my health and what strength would I have had for the work of life? And yet you treat the Bread of Life as if it were cake. You put it away in the cupboard and never use it except on special occasions. You cut it into small pieces and serve it sparingly, instead of keeping it always at hand and eating it frequently and freely."

Yes, and let me add, we do something worse than that. We substitute cake for bread. It isn't that we serve the bread stingily, but that we serve cake instead of bread, or a kind of predigested food—I don't know how else to describe it—which isn't the Bible, but something about the Bible, or something from the Bible, adulterated, disguised and served up in daintily prepared dishes to catch the appetite.

And what is the result? We are rearing a generation of puny, lean, sickly Christians, and some churches look more like sanitariums and diet kitchens than anything else.

There could be no better advice than that which Bengel gave to the people of his time: "Apply thyself to the Scriptures; apply the Scriptures to thyself"; or Alexander White's counsel: "Take a promise the first thing every morning and stand out upon it"; or that of Samuel Johnson: "Young man, attend to the voice of one who has attained a certain degree of fame and who will shortly appear before his Maker. Read the Bible every day of your life."

"That Which Is Not Bread"

BUT we are now at the close of the season when this forgetfulness is most common. Summer travelers, vacationers, do not usually forget to take their best clothes, or sufficient money, if they have it, or a good stock of new novels, or the current issues of the magazines to read on the way, but they do, in altogether too many cases, forget their Bibles. Is it because they have so fed themselves up the rest of the year that they can omit spiritual nourishment for a while and not miss it? Or is it because they have gone without bread so long that they have lost their liking for it, or all sense of their need of it?

Presumably the latter. And in consequence, as young people who indulge too freely in iced drinks, sodas, sundaes, or late suppers—all too frequent a form of summer dissipation—come back with a good case of gastritis, or typhoid, or neuritis on their hands, so these Christians return in poorer spiritual condition than when they went, and that, any one knows, is saying little.

And it is not the worldly and gay alone who forget to take bread with them. Some of our most zealous Christian people are quite as likely to commit this error. They live on convention talk all the summer and this is little better than *café frappé*, delicious to taste and mildly stimulating at the time, but terribly hard on the digestion, especially if one takes too much of it.

Or, if they are unfortunate enough—perhaps I might rather say, if they are fortunate enough—not to get to a conference or a camp meeting, they adopt the regimen of special preaching and go the rounds to hear the noted preachers. No day is too hot, no distance too great, for such a qu but they wouldn't think of spending a half-h reading the Bible. They have no taste for Their spiritual palate has become abnormal. K used to pepper his wine to make it more rel able. These Christians must have their spiri food specially seasoned, or they do not enjoy it.

Feast of Good Things

IS IT any wonder that such people are irregu diners at their church's table, their places th more often vacant than filled? Need it surprise preachers if, when we refuse to be sensational to descend to buffoonery in the pulpit, our mi trations have no attraction for them? And can look for them to return in the fall with a religi experience that will prove either wholesome serviceable among their fellow members?

Sadly made aware of this tendency and temp tion among religious people, I want to warn against forgetting your Bibles. Try leaving y devotional books at home; let your Book of Pray go unpacked; fail to have your religious paper addressed; but put in your Bible and get *a good meal out of it every day.* It will keep you f Sabbath-breaking, inconsistent living and religi delinquency, and its positive outcome will app in a developed prayer-life, a deeper consecratio more ardent religious zeal and a genuine, sponta ous concern for souls.

Did you ever know a man to spend an h Sunday morning with his Bible, and then take train into the country or go out and play golf never did. Did you ever know a woman to tak meal at the Lord's Table early Sunday morn and then stay away from church with the exc that going to church was not necessary? I ne did. Did you ever know a Christian to live his Bible and neglect to speak to others about th souls? I never did. No, I never knew a Christ who got a meal a day at the Bible board, to gan for money, or spend his time hanging around a or keeping company with society's smart set. there is no substitute for bread, there is none the Bible, summer or winter.

Some people are going to be ruined by this s mer's experience. They will give up their fa bid farewell to their religious traditions, withd their allegiance from the church and drop to lo moral levels. And in every case it will be th who forget to take bread, while those who rem bered to carry their Bibles with them and part regularly of the fare they furnish will lay up g stores of spiritual vigor that will prove equal to drain and the strain of the year ahead.

"What are you going to do this year?" I as a parishioner the other day, and what do you th his answer was? "I'm going through my N Testament with fresh and studious interest." there any question as to the kind of a summer has spent? The New Testament will go thro him and people will know it and feel it when gets back.

** Preached in Immanuel Presbyterian Church, Los Angeles, Calif.*

DENOMINATIONAL NEWS FROM THE FIELD

[illegible] Presbyterian Board of Foreign Missions has yet received the following cable from Dr. Vaughan: "Japanese occupy Weihsien. Communication by mail interrupted. Mission unmolested." A letter from Weihsien of recent date says:

"Our Christians are full of fervent feelings of war. Every mail brings in Weihsien city crowded to the limit with Christian refugees. Our hospital in Tsingtau and the orphanage of fatherless there must look out for arrows and the soldiers, but the medical work will be [illegible]. Already Dr. Ross has been asked to treat the Red Cross men from Tsingtau. Years of faithful service by the physicians of the Presbyterian hospital in the past, and the opening by Dr. Ross of the Clinton A. Wenner Memorial Dispensary in the west end of the residential district, has at last made a way to Confucius for the missionaries on the part of the population, in place of open hatred accompanied by dangerous threats."

—THAT HUNDREDS of thousands of people in Italy have given up eating meat because they cannot afford to buy it, is declared by Dr. Walling Clark of the Methodist Episcopal Mission in Rome, who has just reached the United States.

"In spite of Italy's neutrality in the European War," says Dr. Clark, "commercial and industrial activities throughout the land are paralyzed. Factories are closed. Printing houses have reduced their force by one-half. This means that vast numbers of men have been thrown out of employment. For a few months these out-of-workers can get along by relying upon their savings. But the outlook for the coming winter is most distressing. Moreover, many thousands of Italians are returning to their native land from Austria, Germany, Switzerland, Belgium, France, England and South America. As yet comparatively few have come back from the United States. These men are absolutely without means of support, and must look to charity for their daily bread."

THE AMERICAN BOARD, as to immediate conditions, has this to say: "For some time after hostilities opened we received but few letters from our foreign force. Foreign exchanges broke down, banks and brokers were unable to send money. Banks in Constantinople and Smyrna, for instance, would allow the mission treasurers to draw only small sums from the mission's own deposits. In the emergency, the Standard Oil Company has agreed to transmit the funds of missionary societies which find themselves unable to make the usual arrangements.

"The missions in Turkey have probably suffered the l They were unable to get money of any amount. Their n Christians and assistants in school and parish work are c to the colors; Turkish soldiers have been quartered on mi premises. Many schools cannot open, as teachers and older gents are drafted and poverty prohibits payment of even small tuition necessary." Rev. George E. White, preside Anatolia College, Asiatic Turkey, writes the Board:

"People are dying of hunger. Requisitions are in proces nearly every necessity of life. Thousands of sheep have swept in from the villages, hundreds of cows taken from city. Flour, sugar, salt, cloth, etc., are taken in tremer quantities. The search for weapons is expected soon, an Christians are not likely to give up such weapons as they If not, serious results may result." Rev. H. M. Irwin, of T in the interior, informs the Board as follows: "The govern is seizing not only horses, but every kind of cattle, provi from the houses and flour from the threshing floors. Hig robbery is on the increase. It is maddening, but what ca do?"

Continued on next page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

UNDAY, November 1. Mark 9: 33. *"What was it that ye disputed among yourselves by the y?"* Apologists of the Christian religion have htly pointed out that the holy writers have im- rtially recorded facts which were humiliating to mselves. From a human point of view, this fea- e of the Bible narrative certainly adds to its dibility. But a greater purpose than to confirm writers' reputation for veracity is connected h these records of the disciples' folly. These ords serve as mirrors to our own faults. While Lord was thinking of his deepest degradation, disciples' minds were busy with thoughts of rldly greatness. While he was thinking of self- render, they were thinking of self-assertion. o of them was to be the greatest in the millennial gdom of the Messiah which the vivid imagina- n of the Jews was fondly picturing to devout ws as the hope of Israel? Over the question of eferment they had been wrangling with one an- er on the journey to Capernaum. How little epared were they for citizenship even in such a gdom as they were dreaming about! For to lge from present occurrences life in that king- n would have been filled with jealousies, strife, l envying. The Lord surprises them by his owledge of their silly controversy. He who in the s of his flesh read the thoughts of men is the dis- ner of the intents of every heart. The exalted rist is now seeing what is going on in the hearts every disciple.

ONDAY, November 2. Mark 9: 35. *"If any man desire to be first, the same shall be last of and servant of all."* The Lord had "sat down l called the twelve" when he uttered these words. e a teacher he had summoned his class and was w delivering, with every mark of authority, a ndamental lesson of the faith which he had been ching them, but which they had not grasped. ne have understood these words of Christ as a tement of what will happen to a person who ambitious. He will come to grief, for God re- teth the proud. In that case, our text would be rely another version of the true saying: Pride th before a fall. While this is true in itself, the borate proceedings which follow immediately er this text constrain us to understand this text, as warning against ambition, but as teaching ristians the way to true greatness, as the Mas- views it. Greatness comes to men by conquest. rise to mastery by subduing obstacles and over- ning enemies. In the Lord's estimation, nobody a conqueror until he has learnt to conquer him- f. Not he is truly great who desires to see others ow him, but who is willing to take the lowest ce. Not he is a true master of men who can ke others serve him, but who makes himself serve ers. Such a person is great in love, great in dom, great in power. The merely ambitious are at moral weaklings, and carry the elements of ir own undoing in their unsubdued carnal hearts. ery little praise and preferment which they gain poison to them, for it feeds only the old, jealous am in them. When a person has learnt to forget iself and his personal interests, he becomes truly at. For God uses such a person as an instru- nt of his power, and for his glory.

UESDAY, November 3. Matthew 18: 3, 4. *"Verily, I say unto you, Except ye be converted, become as little children, ye shall not enter into kingdom of heaven. Whosoever therefore shall mble himself as this little child, the same is the atest in the kingdom of heaven."* With a child his arms, so Mark tells us, the Lord uttered se words. His words contain a statement and illustration. Their recent rivalry had revealed state of heart in the disciples that made them fit for Christ's kingdom. From the pride and ambition, the self-seeking and self-assertion, which had been the dominant element in their recent conversation on the way, they must turn to an altogether different state of mind. Their mind was worldly. Aristotle would have received them into his state, for he inculcated self-aggrandizement. But for the kingdom which Christ wants to set up among men, the docile, submissive, trustful mind of a child who relies on his guides and supporters in all that he does, is an indispensable requisite. What nature has made the child, the disciple must become by divine grace, or the door of the kingdom of Christ will forever remain closed to him. During the centuries of her existence on earth the church has suffered greatly through the self-seeking, ambition, and general worldliness of so-called "princes of the church," who employed the goodly name of the lowly Christ for setting up their Antichristian hierarchy over men. Let us remember that such men have never made a beginning of being Christians; they have not even entered the kingdom.

WEDNESDAY, November 4. Matthew 18: 5. *"And whosoever shall receive one such little child in my name receiveth me."* Worldly greatness seeks alliances with those who are great in the world's estimation, and with their aid strives to rise to distinction. Also in the church such secular alliances have been sought. But in Christ's estimate, the millionaire's gold and the favor of princes are poor instruments for the upbuilding of his kingdom. He is a master-builder in Christ's kingdom who starts among the lowliest member of the human family. The term "receiving" in our text embraces more than material help, such as food, clothing, shelter, etc., which Christians provide for children, especially for the abandoned, in homes and orphanages. It is by bestowing spiritual help and support on the young, by teaching them the divine truth, encouraging them in holiness, that Christians as Christians "receive" children. Any worldly person can do the other things. The rearing of children in Christian homes and schools in the nurture and admonition of the Lord is a very self-denying task, which Christ lays upon his followers, but it is one of the most noble which they can achieve. Christ counts any service rendered a child as rendered directly to himself. In the helplessness and ignorance of the untutored children, the Redeemer himself stands before his followers and says: Will you not give me your Christian care? Serving children as Christ would have them served may not look great, according to the standards by which the world measures greatness, but in the eyes of the Lord such service entitles him who renders it to the highest rank in his kingdom.

THURSDAY, November 5. Matthew 18: 6, 7. *"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh!"* Our Lord dearly esteems and cordially cherishes the members of his kingdom. These little ones who believe in him, Christian children and all Christians who, like children, trustfully rely on his grace to teach, guide and support them at all times, are objects of our Lord's tenderest affection. With extreme agitation, therefore, he views those influences in the world which will make his simple Christians stumble in their faith. He denounces woe and damnation to offenders, that is, to persons who hinder the faith of others by their outspoken unbelief and their wicked examples. Simple people are easily influenced. If wicked men employ their influence to make believers follow them in their wickedness, or to shake their confidence in the truth and righteousness which they have embraced, they become an offense to the members of Christ's kingdom. Such offenses are unavoidable in the present state of mankind. The world lieth wholly in wickedness. Evil men and seducers are ever abroad. In the world the disciples have tribulation. But terrible will be the reckoning to which offenders of the faith of Christ's little ones will be called. To receive capital punishment by drowning and to be deprived of a decent burial was regarded as extremely shameful by the ancients. But even this terrible fate is a light affliction in comparison to the terrors which will afflict the offenders in eternity.

FRIDAY, November 6. Mark 9: 43-48. *"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."* The hand that offends is a hand that does an offensive thing. The foot that offends is a foot that goes in forbidden paths and takes a sinful step. The eye that offends is an eye that loves to look at offensive things. These useful and necessary limbs can become the instruments of sinning, or sin may enter the heart through their instrumentality. If so, their true mission to man is ended. So appalling are the consequences of sin, that a person should be glad to lose a hand, a foot, or an eye, in order to save his soul. We have noted on a previous occasion that the Lord does not teach self-mutilation, and that such terms as "cut off" and "pluck out" have a spiritual meaning. Whatever arises in us that induces sinning must be mercilessly suppressed, no matter how great the pleasure or profit is that it may promise. The pain of self-denial and self-mortification, though it may be keen and severe, cannot be compared with the agony caused by the gnawing worm of endless remorse hereafter.

SATURDAY, November 7. Mark 9: 49, 50. *"For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."* Acts of self-mortification may smart like salt thrown on a bleeding wound, or like the cauterizing iron that enters a sore. But such suffering is wholesome. The "old man" must die that the "new man" may live. These "fiery trials," as Peter calls them, must not affright the Christian. As a sweet-smelling sacrifice to his God and Saviour, the believer must thus be spiritually salted and seasoned. Here is the Scriptural furnace through which Christians must pass in this world. And now the thought of the Lord rises higher still. Christians must not only be spiritually seasoned by affliction, they must not only be salted, but they must also be a salt to the rest of the world, as he told them in the Sermon on the Mount. By their pure teaching and clean living, by their unflinching witness against every form of unrighteousness, they must endeavor to stay corruption in the world. The salt of pure faith and holy affections must be in them. Instead of wrangling among themselves over questions of preferment and honor, they should show by their humility and self-abnegation what our religion really is like: not self-serving, but self-surrender.

Concluded from preceding page

-THE "FAREWELL SERVICES" to the newly-appointed foreign sionaries of the Baptist Foreign Missionary Society were held he Madison Avenue Church, New York City, on October 8, proved a memorable event. Among the twenty missionaries e two newly wedded couples. Their posts are Burma, As- . South India, Bengal, Orissa, South China, East China, t China, Japan, Congo, Philippine Islands.

TEN CHINESE GIRLS, the first to be sent to the United States be educated under the Boxer Indemnity Fund, arrived in York in September. These girls were selected from the didates who presented themselves by competitive examina- held in English in China. All are Christians; eight are ghters of Chinese pastors. Three are Episcopal girls from St. Mary's Hall, Shanghai, established by the Episcopal Board of Foreign Missions, one of whom stood first in the national examination.

—THE BOARD OF FOREIGN MISSIONS of the Presbyterian Church has received a letter from its mission in Kamerun, West Africa, under date of July 22 and delayed in transit, saying that the mission conference opened with 145 missionaries, three children and eight babies present. Just prior to the meeting neighboring churches and outposts were summoned to an open-air mass meeting, and 1582 natives attended.

—THE THREE YEARS' CAMPAIGN of Christian Evangelization began in Japan under the auspices of the national committee appointed as a continuation committee of the Interdenominational Conference held in Edinburgh, has been steadily carried on during the last three months. Prominent Japanese clergymen have taken part, and encouraging reports are coming in. Rev. Schuyler S. White, stationed at Tsuyama, informs the Board that the meetings held in that city are the most successful he has ever known. The speakers for the four days included three Methodists, three Congregationalists, one Presbyterian and one Y. M. C. A. leader. Bishop Hiraiwa presided. The speakers came in pairs, each spending a day. A women's meeting, the largest ever known in that city, included girls from the government school and boys from the middle school. Three days later another meeting was held. At the communion services fourteen received baptism; thirty or forty more were on the list of inquirers. It is confidently believed more than two-thirds of the Japanese population will be reached, and that the campaign will leave an indelible impression.

THE LAND OF A MILLION EVICTIONS

APPALLED AT THE SIGHT, EUROPE TURNS TO AMERICA FOR HELP

WHEN Antwerp fell, 500,000 miserable people were added to the hosts already made homeless. Singly, by families, in panic-stricken groups, they fled by every avenue of escape from their beloved city and country. Unable to carry anything worth notice, without money, without food, they started out, trusting that somewhere they should find help, rest, sustenance, safety. In the height of the exodus families were torn apart. Parents became separated from their children, children from each other. Thus to terror was added the agony of a loss beyond repair. And under such weights of woe hundreds and thousands staggered on. Into France, into Holland, across sea into England, they made their pitiful way. Two million from Belgium, it is stated by careful observers. Another million in other parts of the vast war zone have lost all their earthly possessions and are today wanderers in the earth, dependent, like those others, on charity.

. . .

A CORRESPONDENT of a London paper tried to describe some of the scenes witnessed by a party of "good Samaritans" who went out along the roads to aid the refugees. They found distracted mothers rushing wildly along carrying their babies, crazed by the horror of their situation. They saw pitiful little groups who had tried to make some sort of shelter for themselves for the night in the woods. About mean little fires of sticks, the remnants of once comfortable families huddled, numb to the bone in the cold mists. Worn-out old men and women and children lay along the way in restless sleep. Still others continued to hurry on, and on, and on. The relief party had provided themselves with great meat sandwiches, which they gave freely to the famished refugees. Like animals these wretched creatures seized the bounty. They wept at the charity thus bestowed. By so small a token of human kindness were they renewed in hope and courage to press on. And so across unhappy Europe tramp her women and little children, while all the world looks on in almost stupefied amazement.

Mr. Frederick R. Coudert, the well-known New York lawyer, tells of the sad plight of the children of France. "They are to be seen," he said, "wandering about the country roads in groups, carrying little bundles, or empty-handed, dazed, weeping, homeless. No one knows how many thousands of them there are. One sees them sometimes, in the actual zone of battle, or just out of it; or worse yet, they have had to witness the horrors of war, even the slaying of a parent.

"It is the custom, when a village or town is to be defended, for the officer in command of the region to order its evacuation, so that the helpless population of women and children may not suffer. But these poor people are not in the habit of leaving their homes and traveling about the country. They do not know where to go. So they put off their departure to the last moment, lingering even when the cannonading has begun, sometimes for days, and then slowly they tear themselves away from their homes, never to see them more. So, in masses of women and children, they simply start out and walk along the road, looking for shelter.

. . .

"PEOPLE find these lost and strayed children everywhere," said Mr. Coudert. "I saw women fleeing to Amiens, pushing baby carriages filled with babies, frying-pans, blankets, every conceivable thing, with children clinging to their skirts, and one in the arms!"

The picture of desolation presented by one of these villages in France, where the armies have come and gone, villages which have been captured and recaptured perhaps half a dozen times—such a picture as it presents when the peasants creep back to view their old homes, is given in this extract from a French newspaper:

"Plessis-Placy had once been a little village of fifty houses, but not one was intact. On one hand we saw a cottage cracked by a projectile; on another, one half burned. In one case the projectile had entered by the roof and crashed a hole to the cellar; through this hole half the furnishing had fallen in a heap. In other cottages, clothing and furniture were mixed in piles all over the ravaged house and garden; some houses were still burning slowly. In the streets piles of corpses rotted. The gilded cock on the church vane seemed to view the scene with horror. An old man and woman, husband and wife, stood side by side by their old home, which was slowly burning. They tried to speak to me but their voices stuck in their throats. With arms extended like crosses, all they could say was 'Behold, behold!'"

. . .

IN the crowded mail that comes to the CHRISTIAN HERALD Fund for the Relief of the Widows and Orphans of the War are many letters from churches and societies, enclosing gifts made by their organizations. We rejoice in the rapid spread of this form of help, for many individuals who do not care to send very small sums are glad to contribute through a general offering. The Methodist Episcopal Sunday School of Upper Saddle River Borough, N. J., writes: "We send this small amount ($5) to be used where most needed in aid of those made widows and orphans by the war. We deeply regret that we are not able to make the amount many times larger."

Remitting $2, the Presbyterian Church at Zion, Mo., writes: "Our prayers go with this small offering that if it is God's will soon the war will be over." The Zion Union Sunday School at Fairbury, Neb., on Peace Sunday made up a gift of $3 and sent it with prayers that "God may touch many hearts to give liberally and may bless THE CHRISTIAN HERALD richly in this good work."

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FLEEING FROM TERMONDE WITH ALL THEIR EARTHLY POSSESSIONS

Saying that they are "very glad that you have taken up the work of helping the suffering widows and orphans in Europe," the Bethania Church, of Volga, S. D., sends $13.70. A peace collection of $15.30 is sent by the Presbyterian Church at Goshen, N. Y.

"MOTHER, oh, mother, won't you carry me now?"

"Not yet, dear. Little brother is asleep. Hold tight to mother's skirt, and keep running. Pretty soon we can rest." . . .

"There is an awful pain in my side, mother; can't we rest now? And, oh, my feet hurt so. Mother, can't you carry me a little way?"

"There, child, we will walk some, but fast, fast. We must get to some house before dark. Perhaps there will be food; think of that, dear, food. Come, let us run again."

. . .

"Mother, I can't run—any—more. Oh, mother, my side—hurts so. Mother—mother—stop! stop! why do you leave me? Oh, my mother, see, I am trying to run . . ."

. . .

"Oh, mother—I thought I should never catch you. Oh, how glad I am you fell down. Kiss me, mother, for I feel so glad to get to you again. I won't say anything more about my feet. Come, mother, I will carry brother a little way. Mother, why don't you speak? Have you gone to sleep, mother? . . . Mother, have you gone—to sleep?"

"Don't cry, little brother. See how strong sister has gotten. Take sister's hand, and let us go. No, we must not wake up mother. Poor mother is tired out. These leaves will keep her warm. Come, sister is a woman now, like mother—was. Come, let us run, little brother. Only, hug me once and kiss me, little brother, for I am so tired and lonely. Then we will run."

. . .

"Sister can't carry you any more, little brother, but she will hold tight to your hand. See, there is a light down the road. Try to run by sister's side. Maybe there is room for us there. Don't cry any more, little brother; you will have some milk very soon. 'Why do I cry?' do you ask? I was thinking of our mother—asleep by the roadside—little brother. Come, let us run fast."

. . .

"Oh, dear little brother, why do you stumble and fall? You do not cry any more. See, I will lie down by you, too. How good it is to rest, little brother! What, asleep?—Asleep, little brother? . . . Oh, dear little brother, who will kiss me good-night now?—for I would go to sleep, too!"

WILLIAM B. ASHLEY.

The Leesburg Prayer Meeting Ba at East Monroe, Ohio, sends $5.26.

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A LETTER written in a hand who shaking betrays great age, a whose wording betrays a great hea comes from Mrs. M. S. C., with enclosure of $10. She says: ' loving son gave me ten dollars for m birthday with the request that I u it for something very personal, and feel that nothing could bring me much pleasure as to send it in H name where it may bring comfort not cheer to some poor mother wh the cruel war has deprived of a lovi son. With thanks for his blessing a prayers that our dear heavenly Fath may soon bring peace."

The Damascus, Ohio, Frien Church sent $12.50; the Evangelic Sunday school, of Herreid, S. D., $2.2 the Ladies' Circle of the Bla Memorial Church, Farmington Fal Maine, $5, "with the hope that it m help some one with the blessing God."

"In the hope of his soon comir when war will be no more," the Chr tian and Missionary Alliance Sund school of Seattle, Wash., sends $5. The Presbyterian Church in Bonan Ark., send $2.50, saying: "This is o a weak church, but we send our m to help the needy." *In our weakne He is made strong.* The Sunday sch of the Balmville Union Church, Ne burgh, N. Y., send a peace offering $5.

A class of little girls in the Sund school of the First Reformed Chur of Irvington, N. J., sends $4.35, co mendable evidence of their pity f these poor sufferers and of their m sionary zeal. Ten dollars comes fr the Gaylord, Kansas, Congregatio Church. The Swan Lake Luther Church, Dalton, Minn., in sending Peace Sunday offering, $17.60, say "With hopes for righteousness to p vail, even through this great disaste The Baptist Sunday school of Spenc S. D., gives $10.15.

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WE WOULD that we could spre out in these pages in full all t brave, stimulating, tender-hearted l ters we receive. The floodgates American sympathy are fast openi and stricken Europe's little ones a brave, pitiful, pitiful mothers, and "l tle mothers," will soon know what means to have their prayers to G answered by his children. Farth and farther the zone of giving is tending, and from all parts of o land the gifts are coming in. Comi in, large and small, and all welcor This time last week the Fu amounted to $12,302.74. Today, Oc ber 16, noon, it has reached the gra fying sum of $20,122.03.

We are doing everything possi to perfect the machinery of admin tration in Europe. Our committ there are nearing completion, a necessary steps are being taken to sure the safe conduct of the mittances after their receipt abro We are pressing for early use of fund right among the neediest suff ers in all parts of the war-swept gions, and among the refugees w now are exiles in strange lands. T burden of this awful need urges on. Let us all together likew hasten the growth of the relief fu to proportions that will make it immense power for good to these p outcasts, who so suddenly are thr from honest homes to face a bit winter as dependents upon pub bounty; a bounty far from sure them, and at the very best wholly adequate to the awful situation.

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Address, Widows and Orphans R lief Fund, THE CHRISTIAN HERA Bible House, New York.

FLOODGATES OF AMERICAN SYMPATHY OPEN

NEW CONTRIBUTIONS FOR THE RELIEF OF THE WAR'S WIDOWS AND ORPHANS

Total receipts to October 16, $20,-22.03, not all acknowledged in THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.*

...ville, Ella C..	$2.00
...Agatha's Episopal Ch, De...uniak Spgs, ...la	1.00
...e Who Prays ...or His Kingom to Come..	1.00
...amberlain, L..	5.00
...erson, Chas G	3.00
...t. Sub'r, Mansfield, Ohio	1.00
...Friend, Mansfield, Ohio	1.00
...per, Mrs M E	1.00
...Carty, Miss M	1.00
... & Mrs C P R	2.00
...appell, Susie A	5.00
...s. J. B. C....	5.00
...ner, Mrs G M	5.00
...mson, R M..	10.00
...sooner, Laura E	10.00
...rs, S D	1.00
...lie, Annie B..	2.00
...dy Grove Mis- ...on S S	5.00
...V M	.50
...zmiller, Mrs M ... & Daughters.	2.00
...nolds, A M..	2.50
...nner Center S	3.00
...o Jesus Name, ...t Gilead, O..	1.00
...ooks, L R	10.00
...-, New Brighton, N Y	.25
...on, John E.	5.00
...., Bedfordhill, ...Y	10.00
...rk, Mrs Eugene & Daughter	2.00
...h Hill S S, ...ew Durham, ...H	2.50
...hbun, Mrs ...ary A	1.00
...stry, Mrs W ...M	5.00
...vis, John P..	2.00
...ng, Mary A.	1.00
...uel, Thomas.	2.00
...er, Mrs M J	1.00
...rich, Master..	1.00
...on, Hilda	2.00
...er, Mrs F W	2.00
...on, Mrs F W	1.00
...asant Valley ...worth League	3.00
...om Friends, ...oriches, N Y	6.00
...A Old Sub'r, ...lymouth, N C	1.00
...thodist Ch, ...alton, Mo ...	11.95
...T, Canister, ...Y	1.25
...R P Church, ...untersville, N	6.37
...s E A H....	1.00
...er, Mrs L G.	1.00
...ldwell, Mrs T	1.00
...A Friend, Webber, N Y....	2.00
...ord Union S ... and Church.	5.00
...tgomery, Mrs ...H	1.00
...A Friend, N Y ...ty	5.00
...mack, Addie W	2.00
...mas, Mrs L C	3.00
...binspeck, Eliza- ...eth	1.00
...er, Mrs M...	1.00
...rad, W R and ...Mrs	1.00
...K.. Mrs R S...	2.00
...A Friend, Lan- ...ing, Mich	1.00
...ely, Mrs A..	2.00
...N S S, Law- ...n, Mich	2.00
...dwater, E A	1.00
...son, A H...	1.00
...tist Ch, Hope ...ills, N C....	3.40
...T Bethel, W B ...S	3.85
...ell, Mrs Alfred ... Daughter ..	10.00
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...rd, Mrs J W & ...ee, Mrs E L	7.00
...E. A J.....	1.00
...he Evangelical ...h, Matamoras, ...h	15.00
...Phips, Mrs W B	2.00
...M. T. Decatur, ...	10.00
...much, Berck, Pa	2.00
...Woot, Emily S	1.00
...B Class of the ...orton Federated Ch. & a ...iend	2.00
...y Grove Chapel ...S	3.25
...Tuple, Mrs M F	1.00
...Wright, Mrs H.	5.00
...Meyer, Miss A.	1.00
...Sir, Mrs C P..	5.00
E T, Bridgeport, Conn	2.00
Bacon, J W....	5.00
A Friend, Lambertville, N J.	1.00
Riddle, Fannie M	5.00
Adams, Rev J W	2.00
Watson, Mrs Wm L	20.00
Bachman, N	10.00
Comstock, C B..	5.00
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Click, Mr & Mrs H E	3.00
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Reformed Ch, Berne, N Y...	10.19
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Yates, Augusta..	1.00
Stull, Mrs E D..	1.00
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Clark, Mrs H D..	10.00
C & A, Newtown, Conn	2.00
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Hall, George N.	.50
Stuart, Mrs J.. Clark, K	.25
Norris, Mr J E.	.16
Thorpe, Mrs J T	2.00
Sanders, Mrs J C & Daughter ..	2.00
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Troy, Mrs D B..	6.00
Barger, Mrs P T R	1.00
Reed, John	5.00
Stoeber, W E ...	2.00
Rury, L L.....	2.00
Johnson, L S....	5.00
A Friend, Dallas City, Ill	10.00
Maurer, Mrs R K	1.00
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Mrs J W, Reinbeck, Iowa ...	
——, Coffey, Mo.	2.00
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Glynn, Mrs B W.	10.00
Rockport Baptist S S	3.00
Carries, Mrs C D	2.00
Three Friends, Crystal Spgs, O	4.00
Fawcett, Mrs M H	10.00
Keller, C B.....	2.00
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Ferr, T	1.00
Westford Bapt. Ch, S S & C E	2.00
Nelson, Jeannete	1.00
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Roxboro Sympathizers	5.00
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Wetten, Gustav..	1.00
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"A Shutin," Dorchester Center, Mass	1.00
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Tull, Kate	1.00
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Lehner, Frank ..	5.00
——, Mt Vernon, Ohio	1.50
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Perkins, E P....	1.00
Kerr, Mrs J W..	1.00
Lain, Mrs M E..	1.00
C G, Monticello, Ind	3.00
Freeman, E A...	1.00
Carpenter, R L .	.25
Ellett, J E	.25
Worley, Robert C	.25

BELGIAN SOLDIERS' WIVES RECEIVING WEEKLY ALLOWANCE OF 13 CENTS

A Friend, Ovid, N Y	1.00
Roseville W C T U, Newark, N J..	3.00
Steelman, Rev I N	3.63
Mrs E W, Eureka, Mont	1.00
Mrs F L Mc, Eureka, Mont ...	.75
Hollcroft, Mrs L R	10.00
Bixler, Jr, Daniel	5.00
Daring, Mrs E..	1.00
Kelly, Geo Wm..	1.00
Albert, Mrs C A.	1.00
Ryan, Mrs Jennie	1.50
A Friend, Shawsville, Va	1.00
Dipman, Mrs F.	5.00
Blymyer, Mrs C W	2.00
Bridgman, Mrs P B	4.00
Blair, Mrs M....	1.00
Broune, Mrs S E	.50
Broune, Miss E E	1.00
Martin, Mr G W	1.50
Douglass, A	1.00
Noffsinger, Mrs Albert	3.00
Meyer, Miss G..	2.00
Free Meth S S of Union, N Y...	5.25
Daniels, Mr and Mrs E A	2.00
Van Tassell, B H	5.00
Davies, Mr & Mrs Alvin J	1.00
Turnbull, Mrs L A	1.84
Davidson, Mrs K	5.00
Miller, Mrs E....	1.00
Miller, John	1.00
Pritz, Mrs Hetty	1.00
King, Elizabeth.	1.00
Heisey, John M.	.50
Garis, Amanda..	.50
Wilson, Rebecca.	.50
A Friend of the Cause	.50
Hitz, Annie	1.00
Engl, E L	1.00
Demny, Mrs John	.25
Demny, John ...	.50
Myers, Annie ...	.25
Dallas, James ...	1.00
Dallas, Mrs Jas.	.50
Fink, Urias	5.00
Stevens, Mr and Mrs Mark	5.00
Two Friends, Greensboro, N C	10.00
Dewey, H B	2.00
Parr, A E	1.00
A Reader of the C H, Redding, Calif	.50
Swedish M E Ch, Burdick, Kan..	3.00
Lawyer, Arthur..	1.00
Cherry Grove S S, & Mt Zion S S	26.00
Ladies' Aid of United Brethren Ch, Clarence Center ..	25.00
S S of So Congregational Ch, Bridgeport, Ct.	21.57
Mumma, Sara B.	1.00
Sinkey, Mrs Callie	1.00
Person, John O.	10.00
Beebe, Harriet F	5.00
Chester, Mrs Ann Pietmann, Mrs R	5.00
Gustafson, A H..	1.00
A Silent Friend, Merrian Pk ...	1.00
Boor, Mrs F M.. ——, Melbourne, Fla	10.00
Jones, Annie M.. Kaup, Lydia E..	2.00
Sunday School, Winfield, Kan.	1.00
One in Sympathy, Elsey, Mo	.50
Murray, B M....	2.00
Dean, Sarah L..	1.00
Henning, H O ..	5.00
Two Friends, Elizabeth, N J	2.00
W & J, Blairsdell	2.00
McIntyre, Sarah E Lemmax, Violet J	5.00 10.00
Berry, Mrs G W.	2.00
Coats, Mrs Eliza.	1.00
Jolley, Mrs M...	1.00
Lawson, J F	1.00
G D, Phila, Pa..	1.00
James, Mrs W G	1.00
Graeff, Mrs E...	10.00
Hubbs, C W.....	5.00
Linquist, Miss E Gale, D M.....	2.00
Clark, Mrs S H.	2.00
Friend in Sympathy, Utica, N Y	5.00
L M K, Upper Sandusky, O...	3.00
A Sub'r, Gordon, Neb	1.00
S A P	1.00
Beatty, Miss Lois M	3.00
Jenkins, Rachel..	1.00
In His Name, Columbia, Tenn	2.00
Cain, Mr & Mrs C A	1.00
Ritchey, Mrs M S	5.00
McIntyre, Mrs D D	2.00
Bowman, Mrs J.	5.00
Mrs E A B, Java, N Y	1.00
Falconer, F R...	5.00
Heuberger, Mrs Elizabeth	2.00
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Christ P E Ch, Little Rock, Ark	40.00
Caldwell, Jas A..	5.00
Munson, Mrs L.. Emmons, Mrs A E	2.00
M T B M, Jamaica, N Y...	1.00
Mrs C J K, Tully, N Y	1.00
Daylis, Mrs Anna Goins, Minnie E & Jackson, Mary.	1.50
A Friend, North Brookfield, Mass	1.00
W B L	.50
Mrs A R.....	.25
Davidson, Carrie.	25.00
Strain, John N.	8.60
Sinking Valley Union S S ...	3.51
Black Walnut S S	.55
Bethea, S	.55
Rich, C C	.25
Carpenter, Mrs Annie	1.00 .25
Branumn, Mrs Mary A	.25
Carpenter, Mrs Lavinia	3.00 .25
Hunt, Mrs Chas.	1.00 .10
Hughes, Miss Annie	1.00 .10
Hughes, Miss E.	1.00 .10
Hughes, Mrs E E	.10
Spivey, Mrs R M	3.00 .10
Baker, Mrs R H.	2.00 .10
Ellett, Mrs A H.	.10
Williams, Mrs W R	1.00 .10
Baker, Mr J T..	5.00 .10
Smith, Mr L S..	2.00 .10
Branumn, R O..	.10
Craft, R M.....	.10
Hughes, John...	5.00 .10
Branum, Mrs Carrie	1.00 .10
Patterson, Mrs Irene	5.00 .10
Baker, Mr J P..	2.00 .10
Campon, F O ...	.10
Christian, Annie V T	7.10 1.00
Christian, Reginald St C	20.00 .50
Christian, Wm L	.25
Christian, Cornelia L	.25
Walsh, Miss Margaret	5.00 2.00
Klein, A G	2.00 5.00
Langtree, Susan. Brown, Mistress A E	1.00 2.00 1.00
——, Kalamazoo, Mich	1.00 2.00
Riley, Mr J O..	1.50 1.00
Fels, Mrs Martin	2.00
Wickham, Milton Ide, Florence ...	1.00 5.00 5.00
Schofield, Miss Ida	2.00 5.00
Christensen, Miss Emma C	.50 5.00
Stark, Mrs Catherine	.25 1.00
Strong, Mrs W H	25.00 5.00
Cassil, J H..... Carlile, Mr and Mrs Geo	2.00 5.00
Johnson, S T....	.55 5.00
Pickering, Mr & Mrs C A	3.00
Shawley, D C ...	1.00
Brattin, Carl L.	1.00
Hamilton, Mrs C S	5.00
M E Sunday School, Raymond, Iowa ..	2.70
Thompson, Miss Mary	1.00
Dameron, Mrs F M & Mr	3.00
De Nise, Mrs G..	1.00
Sims, Mrs W B..	1.00
Sims, Robert ...	.50
Moody, Mr & Mrs C M	.50
Camp, Mrs Martha W	2.00
Blinn, Miss Elzth	2.00
Bartlett, Mrs C A	1.00
In Memory of Mrs Geo Mackie	10.00
Stimpson, Mrs Alenia S	1.00
Bush, Mrs Belle.	2.00
Clement, Mrs E W	3.00
Woltman, J	10.00
Ricketts, Mrs F	1.00
Lowry, Wm S...	5.00
Little, Eliza	2.00
Little, Margaret.	1.00
Hills, Sarah E...	2.00
Crall, Mr Elias..	3.00
Newbery, Mrs A.	1.00
Head, Mrs Bertha	5.00
Brusie, Mrs Emma	5.00
Kent, Mrs Milton A	1.00
Vail, Chas H....	5.00
Nake, R D and Wife	1.00
Muncaster, Fred.	2.00
Cherrington, Letitia	1.00
Kirk, D W	5.00
Long Lake Union S S	5.00
Barkley, Mrs J S	2.00
Shepard, Mr and Mrs L C	10.00
Wills, D T	1.00
Revell, Mrs C M	1.00
Bruce, Joseph R.	5.00
Weis, Miss Charlotte E	3.00
Mrs M N V H & Others	2.75
Bennett, J L....	2.00
Mrs A N G.....	2.00
Allen, Mrs Oliver	1.00
Hawkin, Mrs S J	5.00
Crane, S T.....	1.00
A Sub'r, Houston, Texas	1.00
E M L, Peckville, Pa	2.00
Fusby, Leonard .	5.00
Gratton, Lloyd ..	2.00
Mercer, Frank A S	1.00
Klepser, Mrs Belle	2.00
Beardsley, Mrs J M	1.00
Highland Chapel, Ridgetop, Tenn	8.00
Bapt S S W of Strathcona, Minn	1.50
Rutherford, N R.	5.00
Old Soldier's Mite, Huron, S D...	1.00
S M B	1.00
J T S, Deep River, Conn	.50
York, Naomie ..	1.00
Meng, P J, New Lisbon, Wis ..	3.00
From Three Readers, Macleay, Ore	5.00
Hamlin, Ella M.	10.00
Rider, Mrs A H.	1.00
Lane, Mrs C M.	1.00
Lehman, F E...	5.00
Mrs L O F.....	1.00
Robins, Ruth ...	1.00
Langdell, G C... ——, ...	5.00 1.00
Collected by Ed Kenedy	1.00
Skelly, R Kathrine	1.00
Wilson, John ... ——, Presho, S D	5.00 2.00
Gray, Frank H..	5.00
Vermilyea, Beula & Mrs Ruth...	2.00
Carr, Lillian S..	5.00
Rogers, Mrs Mary	1.00
Johnson, A	1.00
Turkington, A...	5.00
Hamil, Mrs E J.	5.00
Rogier, J L & K B	1.50
Hopewell Associate Reformed Presby Ch, Miss	6.35
A W L	10.00
Harwood, Mrs A P	20.00
Richter, Wm	20.00
Collected by Mrs L G Mears....	20.21
Wallran's, Sibley, Iowa	20.00
Brethren S S, Rosebank, Kan	11.86
Johnson, A D...	1.00
Cedarholm, O ...	5.00
Clark, Ruth H..	.50
Haskell, The Misses	3.00
Reynolds, Mrs B D	1.50
Carpenter, Miss Rheda	.50
Mother & Daughters	6.00
Kaserman, Mr & Mrs C A.....	2.50
Prostman, Mrs Clara	1.00
——, Ocracoke, N C	1.50
Carey, Mrs Eveline & Mr H Y, Walker, Emma	5.00
Hearn, Alice C & Clara A	2.00
Knowlton, Wendell	1.00
Dunlap, D L ..	5.00
Hansen, Mrs Jas.	2.00
Phillips, Mrs G A	2.00
Chatterton, Mrs May	2.00
Bywater, John & Wife	1.00
Madison, Mrs S..	1.00
Morse, Mrs J D	2.00
Garnell, William.	5.00
Garnell, Sarah...	5.00
Bunshausen, Miss	5.00
Schellhase, Carrie	3.00
Hintz, August ..	1.00
Tesch, Herm ...	1.00
Pommerenke, Robert	1.00
Pommerenke, Amalia	.50
Lembke, Fred ...	.50
Lembke, Reinhard	.50
Lembke, Meta ..	.25
Lembke, N N ...	.25
Dill, Mrs John L	.50
Dill, Miss Anna.	.25
Chamberlin, Carrie B	2.00
Lowans, Ed E..	1.50
Holladay, Dr & Mrs	5.00
Moore, Miss M..	.25
Smithdale P M Ch of Penn Conference ...	6.00
Wolfe, Mrs J C.	1.00
Smith, John	2.00
Beardsley, T J & Wife	2.00
Mothers & Children	1.00
Green, Ara	1.00
An Old Sub'r, Ft Plain, N Y....	1.00
Renne, L F.....	3.00
Harding, Miss Ara	2.00
Harding, Mrs C H	1.00
Smith, O	10.00
Klink, Mrs Fannie	5.00
From Sympathizers, Thomasville, Ala	4.00
Bartler, A	10.00
Parker, Francis F	6.00
Pilker, Mrs Ada.	1.00
Ford, Mrs O A..	10.00
Hanson, S W....	3.00
Hanson, Mrs S W	2.00
Hanson, Elmer E	1.00
Skinner, Miss C A	1.00
Phillips, Miss D A	1.00
Miller, Mrs L S. Skinner, Mrs R Lee	.50 .50
Mann, J G	5.00
Quirk, Mrs Lydia	2.00
Cone, Mrs Ida...	1.00
Chrisman, John..	1.00
Smith, C J	9.00
Munger, C F	5.00
Jackson, R T....	1.00
Beulah	25.00
1st Presby Ch, Quincy, Ill	27.72
Hubbert, W R..	25.00
Peterson, P J ...	25.00
Denton, H P ...	20.00
Friends, Buda, Texas	20.00
Damascus Friends Church	12.40
Meth Episcopal Ch, So Jarrell, Texas	1.25
Friends, Dexter, Kan	2.53
Bible Class of Claverack, N Y	2.00
Evans, E L	6.00
Young, Wm	5.00
Hayslett, James.	5.00
Saxton, Mr and Mrs H	5.00
C A K	1.00
Wideawake S S, Liberal, Kan .	17.00
A Sub'r & Friend, Manteno, Ill ..	5.00
Brothers Thought, Mass	15.00
Mother & Daughter, Odessa, N Y	2.00
——, Peabody, Mass	2.00
A A D, Marion, N C	1.00
Wiley, Mrs M V	1.00
Nelson, Ethel M.	1.00
Waugh, Alice D.	1.00

Additional contributions to follow.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Church's Potency

WE ARE, most of us, apt to be wonderfully wise after the event. Illustration of this kind of belated wisdom can be found in many of the sermons that have been preached in American pulpits since the war began. If we accept the judgment of many of our pastors, we cannot escape the conviction that, had their combined views been made known in time, there might have been no war. They feel that they have too long ignored one of the worst evils in the world, when they should have condemned it unsparingly.

Now the churches, some of them at least, are reviewing the situation to ascertain how they may best fortify their position and prove themselves to be real opponents of war. Some of the ministers (if we may be pardoned for using a military figure) are taking to the trenches, from which vantage ground they are telling the church just what must be done to avert war hereafter. Some have one theory, some another, and hardly any two are precisely alike. Some advocate giving Christianity a political platform, so that in a certain sense the whole religious movement may itself become politicalized, in order that it may leaven the wicked, war-loving domain of world-politics. Others would not go quite so far as to transform the churches of Christ into a political organization, but they turn energetically to mass meetings, parades and public debates. There is yet another class of preachers who think the church should confine itself to teaching the precepts of peace and brotherhood and spreading the doctrines of Jesus, who taught the Gospel of "peace on earth to all men of good will." They see no benefit to be derived from the church going into politics, or adopting a political platform. They hold that Jesus meant what he said when he told his followers: "My kingdom is not of this world . . . else would my servants fight." They believe the church's mission to be a spiritual one, and that when wars come, however much the church may deplore them, it is powerless to prevent them; but they also believe it should pray ceaselessly that men may be brought to see the folly and wickedness of war. And herein lies the real potency of the Christian Church. In the past it has failed to discourage war; in the name of patriotism it has even fanned the flames of strife. It has rejoiced with the victors. And when conscience has pricked it, it has kept silent. Not all in the church have done this and we thank God for the exceptions—for those brave spirits who set their faces like flint against all war. We should like to see the church heartily and unanimously consistent in its love of peace and its antagonism to war.

A Timely Note of Warning

IT WAS a serious if not a startling statement which President Faunce made in a sermon preached at the recent celebration of the founding of Brown University, when he said that "the attractions of a luxury-loving age constitute the greatest possible danger to American education." He classes the automobile with alcohol as a college-demoralizer. While it must be admitted that the spendthrift example set in some colleges by rich men's sons has a demoralizing effect upon the other students, we should be loath to accept the unqualified statement as one of general application. It is true, however, that the tendency is unmistakably as President Faunce has pictured it. Young men, with unwisely liberal allowances, can set a pace for extravagance which is a real offense and discomfort to those who are earnestly preparing themselves for a career. Men who never expect, either by necessity or choice, to enter a profession usually have little serious purpose in college life. They dazzle the poorer students with their costly surroundings, their elegantly furnished quarters and their array of indulgences which others cannot afford, and probably would not even if they could. Regardless of whatever the other qualifications may be, this class is certainly a deterrent to the cause of education.

There are colleges, however—and fortunately they are not few—where no student can play the rôle of the sybarite and where a son of Cræsus is on the same social level with his fellows. There should be more colleges of this kind. We do not believe that the standard of university education is suffering as a whole. It is tending upward. The relation existing between student and teacher is no longer purely formal, but cordial and mutually inspiring. Fraternity life, which has been so much criticized, has proved, under proper control, to be a strong help rather than a hindrance to college advancement; but it is only where the tendency to luxury, intellectual indolence and dissipation has been wisely repressed that fraternities yield the best results.

President Faunce's note of warning, however, will do good. It will fix the attention of our college faculties on conditions which, should they escape detection, would inevitably produce deterioration. The only way is to keep the colleges wholesome, energetic, Spartanlike in their simplicity of life, and infused with a democracy of spirit which makes all equal in the intellectual race.

Swords and Plowshares

SECRETARY BRYAN has given a felicitous touch to the administration's peace treaty program. Of the twenty-nine conventions with different governments, twenty-one have been approved by the Senate and will go into effect as soon as formal ratifications are exchanged. A few days ago, on the occasion of the exchange of ratifications between our government and the representatives of Guatemala, Ecuador and Greece, metal paper-weights in the form of plowshares, made from condemned swords furnished by the War Department, were presented to the ambassadors and ministers. Each of the souvenirs bore, as an inscription, the prophecy from Isaiah 2: 4: "They shall beat their swords into plowshares." All of the swords from which the souvenirs were made had seen service and had drunk the blood of battle. There are doubtless some who will criticize our peace-loving secretary's idealism as eccentric, but the great majority will regard it as an appropriate and by no means ungraceful incident. For their possessors, these unique reminders of the Great Republic's friendship will have a language and meaning all their own. The handles of the swords are retained for distribution among the members of the Senate Foreign Relations Committee.

How Far Does Your Faith Go?

PEOPLE are constantly wondering why their prayers are not answered. Multitudes of petitions are ascending to the Lord of heaven, and with the hosts of prayers comes the plaint: "Why are our prayers not answered?"

It is strange how inclined we are to stop short of following Bible directions. The teaching of the Bible is not that we get everything for which we simply ask in prayer. In almost every case where that statement is made it is accompanied by a plain condition. The great word about prayer is *faith*. One can pray and pray for a boon year after year, but unless with the prayer goes faith, the prayer is unavailing.

It is not what we ask for, but what we believe for, that we get. And this is so because faith takes us all the way through to God himself. Much of the prayer-task is purely mechanical. Certain words are uttered or written, and our confidence, if we are not careful, stops at the speaking or the writing of the words. What we have faith in is our prayer, or our letter, or ourselves, or our friends. If our prayer or our faith goes no farther than that it can produce no results. It is when these prayer-helps lead us through to a definite, vital, positive hold upon God himself that results come from prayer.

Do not give up confidence in prayer because your own has not been answered. Ask yourself how far your faith has gone. Has it touched God? Has it believed that because he loved you and gave himself to die for you, the blessing you ask will come? This is faith. And it is only to prayers accompanied by this kind of faith that we have any right to expect an answer.

Are You Helping Them?

IT WOULD be impossible to conceive a sadder picture than that which is furnished by the correspondents from the zones of suffering and destitution in Europe. Almost all the capitals are filled with swarms of refugees. Neutral Holland has been invaded by nearly half a million of the homeless and destitute from Belgium, and England is receiving them by the tens of thousands. Many of the Dutch towns are so filled with these unfortunates that the streets are said to be impassable. Among them are many mothers who, in the crush have been separated from their children and are half-crazed in consequence. There are little children, too—many of them too small to even give their names—who have lost their parents and do not know whether they are alive or dead. Vienna is filled with the refugees and large numbers have even reached, in their flight, as far as Cyprus. France, in addition to her own multitude of sufferers, has a million of homeless Belgians, principally women and children, to look after. Germany and Russia, too, both have their own sad problems. But there is one cheering side to the picture. It is the splendid way in which the women of the various countries, whose homes the war has spared, have come to the rescue of their unfortunate sisters. They busy themselves in a thousand ways giving comfort and relief. Many tenderly reared ladies are devoting themselves to this work and thousands of poor, destitute creatures, who have fled from the terrors of war, have reason today to bless the kind hearts of those gentle ministers.

Before this issue of THE CHRISTIAN HERALD reaches its readers, our first remittance of $20,000 from the Relief Fund will be on its way to help the widows and orphans. The need is tremendous and we trust that every reader who has not sent in a contribution to the CHRISTIAN HERALD Relief Fund will do so without delay. This is the burden that has been laid upon Christian America, and if every one does his or her share, a great work for humanity will be accomplished.

Comment by the Way

—THE MAN WHO does not live within his income is very likely some day to live without it.

—LITTLE NORWAY HAS just closed its exposition in honor of the hundredth year of its independence. Two hundred thousand visitors were present at the final exercises. The exposition is announced to have been a great financial success.

—NOTWITHSTANDING CONDITIONS IN EUROPE, some of our peace advocates are going on with their own campaign, "making war on war." They do this in a novel manner by the use of illustrated posters bearing such legends as: "Here go good men—needed by their families" (then a picture of troops on the march)—"to kill other men, needed by their families. This is war." Another poster reads: "Here are the poor made poorer and the hungry made more hungry" (here a picture of homeless refugees). "This is war. These homeless ones know what war is." The illustrations are reproductions of actual war photographs. The whole scheme is a design of Mrs. E. Tilton, of Boston, and is a powerful object lesson.

—SOME PAINSTAKING INVESTIGATOR has discovered that Hammurabi, the famous sixth king of the first Babylonian dynasty (and who is believed to be identical with the Amraphel of Gen. 14), was the first temperance advocate on record. He reigned between 1900 B.C. and 2340 B.C., the actual date being somewhat indefinite. Hammurabi was, in a very large sense, the "father of his country," and the record of his achievements as warrior, legislator, temple-builder and religious leader is to on the famous Hammurabi tablet of black diorite dug up by De Morgan at Persepolis in 1902. Now it is claimed that he issued a royal edict against the drinking-places in his pleasure loving capital. This might be termed the original anti-saloon movement. What penalties it imposed or what effect it produced does not seem to be recorded.

—A CONTEMPORARY ADVOCATES the application of Civil Service rules, or their equivalent, to the selection of candidates for ministerial charges and says: "Of all governments for society church government clings closest to the autocratic. Would not our church leaders do well to define what is efficiency in the ministry? For the want of defined standards men as authorities in locating ministers have frequently been misjudged. The sense of democracy and fairness and efficiency is so growing and influencing all conditions, that it is a safe guess that its influence will not only reach the church, but that in some form service in the church will be defined and standards set, and a merit system will be devised." The suggestion is worth considering. A minister in these days, to be successful, must be a man of many parts. But after all, the essential thing is the spiritual. Given the grace of God in his heart, the love of souls and the ability to present the Gospel faithfully and convincingly, and the rest is subordinate.

—IT IS ESTIMATED by Congressman Underwood, leader of the House of Representatives, that our government will lose, through diminished revenue in the next twelve months on account of the war, approximately $125,000,000. He gives these figures as the estimated falling off in import duties: Austro-Hungary, a reduction of $5,267,000; France, $35,566,000; Germany, $38,685,000; Belgium, $5,398,000; Great Britain, $40,563,000; Europe Russia, $242,000. These reductions aggregate over $125,000,000 or substantially the amount of the deficit which the War Revenue Bill passed by the House is designed to cover, although it will scarcely do so. The customs revenues for the fiscal year of 1915 were $26,762,000 below the figures of the previous year, but this was more than compensated by the $40,000,000 from individual income tax and the tax from corporations. Before the war tax measure reaches the final stage, a number of details have to be added. In imposing the tax, which is purely an emergency measure, the government is using care and judgment in placing the burden where it will be most easily borne without disturbance to business and without being unduly oppressive to any class of citizens.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Seated at left is the late King Edward of England; behind him stands the German Kaiser, next to whom is Queen Mary, then King George, of England; then Alfonso of Spain, and the Kaiserin, wife of the German Emperor. Seated in front of the latter is the Czarina of Russia, to the latter's left, ex-Queen Amelia of Portugal, and between them stands Alexandra, mother of King George.

Pocket Wireless Apparatus Discovered

AMONG the strange discoveries in the field of wireless telegraphy there comes the story of a new device for taking wireless communications that can be carried in the pocket. A despatch to the London *Times* from Rome says that it is reported from Aquila that a priest named Domenico Argentieri has invented an instrument for receiving wireless messages whereby communications may be received even in closed rooms. No poles or batteries are needed. The apparatus is of the cheapest description. The mysteries of nature being unfolded by scientific investigation and experiment suggest the mysteries of spiritual things revealed by God's Holy Spirit.

Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (I Tim. 3: 16.)

Precious Gift of Days

AMONG the notable addresses delivered at the opening of the school year was that of Marion LeRoy Burton, president of Smith College, on "Her Gift of Days," who in part said: "The college says to you: 'Here is my gift of days, days full of opportunity, days swift in the passing, days that will never come back. I give them to you freely; all I ask is that you use these days and do not waste them.' . . . The real reward of work lies in the work itself, not in what one receives for it, whether that compensation be money, or recognition, or fame, or power." These timely words to the young ladies of the college are just as applicable to the older persons who have gotten out into the larger university of practical life. The gift of days has been bestowed not only that the intellect may be cultivated, and the moral faculties developed, but that we may fill the days up with deeds of charity to our fellow men and continuous acts of devoted service for Christ in the building up of his kingdom. Jesus recognized the tragic importance of the gift of days to him, when he said:

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. (John 9: 4.)

Work That Women Prefer

CENSUS figures relating to women's occupations in New York City from 1900 to 1910 are interesting. The actresses rose from 2,629 to 3,759; the number of women barbers, hair-dressers and manicures from 850 to 3,864; bookkeepers, cashiers and accountants from 8,290 to 21,613; telegraph and telephone operators from 2,406 to 7,362; milliners from 7,651 to 12,096; dressmakers from 6,437 to 8,751; tobacco operators from 6,437 to 8,751; music teachers from 3,281 to 5,804, and stenographers and typewriters from 10,868 to 33,769. Meanwhile there was a decrease in the number of saleswomen and only a small increase in the number of servants. The American working girl and woman is a good specimen of womanhood and an excellent home-builder. These words can be appropriately applied to her:

Strength and honor are her clothing, and she shall rejoice in time to come. (Prov. 31: 25.)

EUROPE'S ROYAL FAMILY QUARREL

ONE of the saddest and most shocking features of the war in Europe is the fact that some of the chief participants in it are related to each other by family ties. During the time of the late King Edward, there was a reunion of royal families of Europe, a beautiful picture of affection inspiring to the nations represented, and to the whole world at large. Now the members of that royal family are engaged in the bloodiest war of all history, a miserable picture of death to the individual nations represented and of shocking disgrace to all mankind. Blood has not been thicker than water with them. This etiquette calling for exchange of visits at capitals by kings and queens is but an empty form after all; the costly armaments, the pride and lust of power give flat contradiction to the pretense of that affection which is supposed to exist in the normal human heart. It would be well for the rulers of Europe to open the Bible they profess to believe, and read this injunction: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 32.)

Child Labor Bill Dead

THE so-called Palmer Child Labor Bill in Congress seems to have died a natural death, or rather an unnatural death. Its friends confidently expected its passage at this session of Congress, but it will have to go over to the next session, and with the most favorable progress it could not be passed till a year from this time. State legislatures have taken important action on this subject, and a just Federal law ought to pass, abating the gross abuses of child labor and setting the children free for a better physical, mental and spiritual development. It can be said of the tuition of children by the nation, as by parents:

Train up a child in the way he should go; and when he is old, he will not depart from it. (Prov. 22: 6.)

Church Union in Canada

THE General Conference of the Methodist Church in Canada recently, in session in Ottawa, discussed the important matter of final organic union with the Congregational and Presbyterian denominations, each of which bodies had already set the matter onward toward consummation. These negotiations for union have been going on for years. Theological obstacles have been overcome and government matters are found to be adjustable. Economic arguments are now at the front. The movement of population within the Dominion constitutes one of the great reasons why church union is needed. The loss of rural population in Ontario is amazing. The rainfall has decreased because of the stripping of the woods. The water of spring freshets is not held back to be distributed through the summer, and streams go dry. The mills and dams along the streams are in ruins, and the lumbermen have had to leave. The decrease of the rainfall and the lack of conservation of the melted winter snow have decreased the productiveness of the fields, and driven many farmers to other parts. Hundreds of thousands of people have left Ontario in the last ten years, and the problem of the rural church has been a fight for a bare subsistence. This has had much to do with the proposition of consolidation. There has been a rapid movement in Canada and in the United States toward the spiritual unity of the members of the various denominations. This proposition of organic unity in Canada is a long step and a wise one.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (John 17: 11.)

Cruelty to Animals Punished

IN THE court of a large city the other day a man was arraigned for the cruel treatment of the horses he was driving. The judge said: "It is an outrageous cruelty to drive a pair of horses cut and scarred like that. I am going to give you the heaviest sentence of the law, thirty days in the workhouse." Here were horses hitched to a load already too heavy for them, and then they were cut with the lash till the blood came because they did not go faster, or make better time going uphill. It is a shame, a crime, to cruelly treat a trusty horse, who asks no pay at all, only the corn that rattles in the trough or hay that rustles in the rack, and works all day loyally from morning to night. The horses did not get what was coming to them, but in the jail sentence the man got what was due him.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. (Prov. 12: 10.)

Wife Clings to Leper Husband

A WIFE the other day persuaded the health authorities in her city to let her go back and live with her husband, who is stricken with leprosy and confined to their home. The wife obeyed the order at first taking her from her husband, but her love for the stricken man was too strong and she pleaded to be permitted to return to his side. She pleaded that she was the only one to give him the comforts needed, and that she would smooth his pathway to the tomb and risk following him to it from the same disease, rather than leave him alone or live without him. Every community has numbers of wives who give up their lives to the care of invalid husbands, and of husbands whose chief concern is to nurse and comfort their afflicted wives. There can be no heroism on the battlefield greater than that of the woman whose beautiful, loyal love would not allow her to be torn away from the idol of her heart, though she risked infection and a slow death from a loathsome disease. The affection of this woman calls these words to mind:

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. (Solomon's Song 8: 7.)

A WEEK IN THE WORLD'S NEWS

WHERE THE WEATHER BUREAU IS INFALLIBLE. Whatever errors are made by this excellent Federal institution in forecasting weather conditions, its statements as to what the conditions were on any past date or dates may be accepted without question. Therefore it is refreshing, in the midst of what every one thought was the driest year in history, to learn that four of the last ten years were decidedly dryer, viz.: 1912, 1910 (a record breaker), 1908 and 1907. October figures as a dry month in most of the ten years.

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CONVENTION OF LIFE AND LIMB SAVERS. The earnest men and women who have set out to reduce the accident figures of this country by making safety first a sixth sense, met in Chicago in October, and rejoiced over the fact that a fifty per cent. cut had already been made. All large railroads, industrial plants and manufacturing concerns and many small ones have adoped the safety first principle and installed practical methods for its observance, upwards of a million workers now enjoying safeguards suggested by the National Council of Industrial Safety and kindred organizations. Not so long ago the statistics showed an average of 25,000 deaths resulting from 2,000,000 industrial accidents yearly, according to the experts, street and other accidents not being included in this huge total.

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TO WASH OUR HANDS OF CROWNS. Declaring it to be "our voluntary withdrawal of sovereignty over another people," the House, on October 14, by a vote of 211 to 59, passed the administration Philippine bill providing for a more liberal government in the islands, and declaring it to be the purpose of the United States to recognize their independence immediately the Filipinos establish a stable government. The bill has been hotly opposed by those who favor the permanent retention of the islands. It is not expected that the Senate will take up the measure at the present session. Such a relinquishment of territorial and political rights, if consummated, will be the first instance of the kind on record.

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ASK FOR A $33,000,000 RAISE IN PAY. This startling request will be preferred by the 65,000 engineers, firemen and others employed by the ninety-eight railroads operating west of Chicago, when the arbitration board, appointed as an outcome of President Wilson's friendly intervention at the time of the threatened strike last August, convenes in Chicago November 9. The board is composed of two representatives each of the employees and the roads, and two neutrals, appointed under the provisions of the Newlands act.

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LANDLOCKED IN PANAMA CANAL. A number of ships en route through the Panama Canal have been stopped in their passage and all traffic closed by a new slide in Culebra Cut, which occurred late on October 14. An immediate examination by Colonel Goethals led to belief that the damage could be remedied in a few days. Dredges at once went to work at the mass of rock and mud which nearly fills the channel. This has been the most troublesome spot in the great waterway, and future slides are not impossible.

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TO SPEND $18,000,000 TO GET TO BROOKLYN. On October 13 Mayor Mitchel of New York and a distinguished company inaugurated the digging of the new $18,000,000 East River tunnel, the contract for which has been awarded to the Flinn-O Rourke Company of Pittsburg, the new tube to complete the dual subway system between Manhattan and Brooklyn. This is a record municipal contract, and has the added novelty of having been given to contractors of another than the city paying the bills. Speeches, the turning up of a few spadefuls of earth, and mutual felicitations marked the ceremonies.

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THE MEXICAN QUESTION AGAIN SETTLED. At a military convention held in Aguas Calientes, Mexico, October 14, General L. Villareal, president of the convention, was nominated for provisional president, the resignation of General Carranza as *de facto* head of the present government having been presented to the convention. The new nominee for this much disputed post is at present governor of the State of Nuevo Leon, by appointment of Carranza, and is also the choice of General Villa for the presidency, and seemingly has the backing of Zapata, the continuous revolutionist who has been making demonstrations in a suburb of Mexico City to the great terror of the inhabitants. News despatches forecast the certain election of Villareal, which is declared to be a complete victory for Villa and his party. He is not, however, without friends among the followers of Carranza. The new nominee is described as a man of high ability and able to establish peace and bring about prosperity in Mexico. *Later reports deny the acceptance of Carranza's resignation and the nomination of Villareal. Otherwise the news stands as correct.*

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GENERAL VILLA AT LEFT VILLAREAL AT RIGHT

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DOCTORS AT LAST CATCH UP WITH A POPULAR IDEA. The belief has long been held by unscientific parents that soiled school-books used by successive generations as long as the print can be seen are the equal of any public drinking cup as a germ carrier; and that searching medical examinations of pupils for evidences of germ-guilt acquired at home are apt to be nullified by the books supplied to those same pupils by the school. Philadelphia has taken the same view of the matter, and the Board of Education has ruled out much-handled text books by advice of the health authorities. Books concerning which any doubt can exist are to be burned forthwith. It is estimated that this precautionary measure will cost the city $100,000 a year.

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TO TRY THE SARAJEVO CONSPIRATORS. The trial of Gavrio Prinzip, the assassin of the Austrian Archduke Francis Ferdinand and his wife, whose crime precipitated the conflict in Europe, was begun October 13. The assassin and twenty-one accomplices are charged with high treason besides murder. The activities of a political society whose objective is a Greater Servia are included in the indictment. The town of Sarajevo, Bosnia, where the trial takes place, is said to be practically in a state of siege as a precautionary measure, police and garrison being prepared for any emergency. The population is said to be in a state of terror because of the possibilities of violent measures in behalf of the prisoner, who boasts of his deed as being not a crime but an act of the highest patriotism.

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THE MISSISSIPPI RE-DISCOVERED.. Although it has been where it is now for a number of years, the Mississippi River has just been used for the first time to transport lumber from Louisiana to Chicago, according to a news despatch, sixty car-loads from Jeffries arriving via the Illinois and Michigan Canal at Chicago, October 13. The barges were towed up the river to La Salle, and there transferred to steel canal boats to go through the locks, the trip taking a little longer than by rail and costing about 25 per cent. less.

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BRAZIL BUSINESS INTERESTS HARD HIT BY THE WAR. News reports from Portland, Me., state that the Federal Court has appointed receivers for the Brazil Railway Company, organized under the laws of Maine in 1906, and having an authorized capital of $60,000,000, of which nearly all is outstanding, because of the inability of the road to meet its interest payments on an indebtedness of above $118,000,000, its condition being due to the prostration of Brazilian business and the failure of the government of Brazil to pay $10,000,000 due the company and its subsidiaries. This railway system controls 5,000 miles of road, and is financed almost wholly by foreign capital.

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STEAMER SINKS IN NEW YORK HARBOR. By promptly racing his vessel full speed into a bank of the Ambrose Channel after she was rammed in a fog by the 8,000-ton freighter *Iowan* of the Hawaiian-American Line, the captain of the 5,000-ton United Fruit Company steamship *Metapan* saved the 186 lives aboard, 76 of whom were passengers. The accident occurred early in the morning of October 15, and the damaged ship, which had been badly gored below the water line just aft of the bow and was rapidly filling, plunged into the Channel's bank only in the nick of time. The passengers got away in lowered boats, and were picked up by the steamships and tugs summoned by wireless. The excellent discipline of the officers and crew was aided by the singing of the popular air "It's a Long Way to Tiperary" by a number of British reservists, according to the reports.

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BANKED FIRES GRIEVE COAL MEN, but not inconsolably. In fact, the news organ of the trade sees both the cloud and its silver lining at once, as witness this statement: "Market conditions in coal are such as to discourage the operators along almost every line. . . . The very excess of depression now is encouraging in that it indicates the climax of our business reaction." Factories running only at 40 to 50 per cent. of their capacity, common carriers handling less freight, export orders falling off, all these contribute to the worries of the coalmen. Approaching winter with its increased demands plus better business conditions as the country gets adjusted to the world-change through which we are passing, keep hope alive in their breasts.

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SIMPLE ARITHMETIC TO SELL APPLES. "There are 800,000 families in Massachusetts. If every householder will take advantage of the low prices and buy a barrel of apples today, the entire apple crop of the State would be taken care of." Thus runs an appeal of the State Board of Agriculture in a laudable effort to aid the apple-growers who are in danger of losing most of their crop by spoiling, through lack of a market, and so will be compelled to charge outrageous prices later on for the few apples that will be left. The Buy-a-Barrel-of-Apples campaign, while not strictly original in its idea, may prove a huge success in Massachusetts, and spread to other States and commodities. But more than one church officer can enlighten the promoters of such plans on the reliability of arithmetic as applied to possible financial returns.

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DEATH TRANSFERS A SCEPTER. King Charles of Rumania died on October 10, at the age of 75, having ruled from 1881, when he became the first king of that country, over which, by international decree, he had ruled as Prince Charles of Hohenzollern. His wife was the Princess Elizabeth, "Carmen Sylva." He was succeeded by his nephew, Ferdinand of Rumania, who took the oath of office on Sunday, October 11. The attitude of Rumania in the present war has given concern to the Powers, and belief is expressed that the death of the late king, who had insisted upon neutrality, may result in Rumania's taking the field on the side of the Allies of the Triple Entente. Russia is reported as so regarding the possibilities. The wife of the new king is an English-born daughter of the Duke of Saxe-Coburg, second son of Queen Victoria.

RUMANIA'S NEW KING

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PROVING IT CANNOT BE DONE. Possibly with an ambition to demonstrate that great cathedrals in Europe cannot possibly have been as badly damaged in the war as some news despatches depict, an unknown man on October 14 placed a dynamite bomb at the base of one of the pillars in the nave of St. Patrick's Cathedral, New York, and the explosion which followed did considerable damage of an unimportant character. A second bomb was also placed in the Roman Catholic Church of St. Alphonsus, downtown, and achieved a similar success for the demonstrator, if we have rightly guessed his object. In the opinion of church officials and the police, however, the act was that of a demented individual. The bomb placed in the cathedral was highly charged, and capable of wrecking an ordinary building.

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COME, BIRDIE, COME, AND LIVE WITH ME. The National Association of Audubon Societies wishes this to become the national song for a while, in order that every property owner may have more birds working for him against insect and other pests, and also growing up, in some cases, into Thanksgiving dinners. To this end the society will issue bulletins to aid in the building of bird houses and feeding devices, and also to explain the secrets of turkey, duck and quail raising.

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NEWS IN THE MAKING. Only $88,884,400 in gold was mined in the United States in 1913, or a little less than a dollar per capita.—The bill providing for the leasing of Alaskan coal lands has been held up over the present Congress.—On October 11 a twenty-ton boulder fell from a precipice, and crushed a day coach and smoker of a Denver-Rio Grande train east of Grand Junction, Col., killing three persons and injuring many others.—The United States Commission of Rural Credits is reported as considering drastic reorganization of the farm mortgage business in protection of the borrowers.—Secretary Bryan has signed tentative peace treaties with Ecuador and Greece, containing the provision for a one year's truce in all disputes.—One of the first propositions to go before the Federal Reserve Board may be that of organizing an International Credit Bureau to act as a clearing house for the liquidation of international financial obligations with a minimum of gold intershipment.

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UNELECTED STATESMEN HOLD FORTH. The Chicago *Tribune* has called attention to the plight of Congress from a deluge of petitions and protests that began with the war and shows no signs of abating, all of the very first importance to the stability of the country in the opinion of the senders. The proposed war tax greatly stimulated the unsolicited correspondence; bankers, horrified at the idea of taxing capital; brewers arguing that newspapers and magazines, not liquor, should pay the tax; country stores suggesting the mail-order houses as the one best source of Federal income; as ice is the least affected of our industries, perhaps, none being imported or exported, an editor conceived the idea of applying the entire tax to that business. It does not appear to be of record that any form of property petitioned to be allowed to bear the tax for the country's good. Much of the advice and pleading has to do with the stopping of the war by our government. "A discontinuance of the present session of Congress" was urged as the most effectual step possible in that direction. North Dakota Christian Endeavorers proposed that the government control the manufacture of munitions of war. A labor council in New York waxed wroth and demanded that Congress just stop the war outright; they, the council, declined to tolerate the thing any longer. Many other interests cast their petitions upon the current, until Congress is said to have received about as many individual letters of advice and petitions since the war started as in all the history of this country prior to the war. And the worst of it is, Congress can't deny the common sense and good grounds that characterize a portion of these communications.

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GOD'S CHILDREN

BY MARGARET E. SANGSTER, JR.

I SAW a smiling little child, with glances shy and sweet, as I was walking down along the crowded city street. Her tiny fingers nestled in her father's loving hand, and in her other arm she held a doll. I wished to stand and watch her till she disappeared across the busy way. It is not often that I see a sight so young, so gay, in this great town of grief and toil, where tear and laughter meet—where sorrow touches happiness upon the busy street.

A BELGIAN REFUGEE WHO SAVED ONLY HER DOLL, PRECIOUS DOLL

I thought of her throughout the day and often saw her smile, and in the hurry and the rush I wished that, for a while, I too might be a little child, with mind quite free from care, but as I thought my day dreams burst into the empty air.

The world seemed full of war that day. The papers screamed of strife, and everywhere the headlines told that Death had conquered Life. "Six hundred thousand killed," they said, "in one deciding fight"—a cry to arms, a hail of shot, a fire in the night, and cities were in flames and homes were ruined by the score. Ah! people do not understand the ravages of war! So, from the thought of happy smiles and shining baby eyes my mind swung to the thoughts of blood and snarling battle cries, and from the thoughts of childish play, of dolls and other toys, my aching heart was filled with grief for dying, gasping boys, and men away from home—alone on some sad battlefield, drowned in the rain of bursting shells, without a thing to shield them from the specter dark and grim, that urged along the fight—the phantom gray that chuckled as the flames grew huge and bright.

The world seemed full of war, but oh! the papers only spoke about the bloodshed at the front, about the powder-smoke; about the guns that rumbled in the distance, and the pain that soldiers suffered who would never see the day again. I thought of them—the dying men—and pitied them and prayed, and asked that God might help them for the courage they displayed. I never thought about the ones who waited home in tears—who had no way of feeling that their doubts and awful fears were groundless, who quite far away could hear the cannon speak, who in their minds saw loved ones die—saw life blood slowly leak from some kind heart that never more would sing at honest toil—the pawn of kings—a unit in the war god's mighty spoil.

I thought of them until a picture small was brought to me, the picture of a little girl—a Belgian refugee. Her face was smiling, and her arms were clasping to her heart a broken baby doll, and as I looked a sudden dart of pain shot through my soul, and where I had just seen her face I saw a rainbow (made of tears) that covered up the place. For she is only one of them, of millions that are left without a home, without a bit of anything—bereft of fathers, brothers, uncles, that they loved; they are too young to know that they are mounted on life's ladder, that the rung their tiny feet are standing on is small and prone to shake, that in the stress of war the foothold weak is sure to break and leave them helpless, lying in the waste of wreckage small—the boards that built a cottage home, a tiny garden wall, a little pile of torn-up plants, a heap of ashes gray, a bone or two, a crust of bread. Ah! wreckage, did I say? And though the baby smiles are bright and baby cheeks are round, it will not be for long, for on the cold and friendless ground they will be left alone to die, to cry with childish grief while famine steals beside them like some sulky, prowling thief. And at the father's knee their prayers will never more be said; for, shattered by a shell, the father *may* be lying dead! And mother's arms will not be soft to hold her baby fast, for she will sit, a huddled heap, with wild eyes, staring past the wasted harvest, lying for a farmer's hand to reap, past all the death and sorrow to that land of endless sleep.

A little girl, a broken doll, eyes yet unfilled with pain; oh, can it be that killing these will be accounted gain? A heart with purity and light and lips o'errun with song, and feet that dance and frolic as they carry her along. It cannot be that such as these can be condemned to die! Not while the Christian folk can hear their plea for help, their cry! It is enough that men should go to still the hungry wail of Death, that they should heroes be. but why should women fail to have the comforts that they need, and why should children small be robbed of warmth, and food, and clothes, and shelter, and their all? And why should kings and emperors have wine and food to eat, while on a tiny crust a day a whole small family cheat the cries of famine and of dread that follow them around for lack of living, breathing men to till the fertile ground?

O friends, we do not understand, for seas are rolled between us and the sufferers, and God has kept our country clean. We do not realize as we sit by tables crowded high with steaming food, that other folk will waste away and die for want of it; we do not know that babies shake with chill—our own are warm and happy and we have no thought of ill. We cannot understand the work of armies, drenched in blood, that struggle through the country lanes, the brooklets deep with mud. We cannot picture in our minds the peasant woman, thin, and begging for a crust to eat, where crops have always been. We cannot seem to understand why they are cursed with fear, while we have food within our hands—our loved ones standing near.

. . .

The little smiling girl I saw upon our city street—I wish that every other child could be as calm and sweet as she was while she walked along and held her father's hand. And yet, as I am wishing hard I seem to understand that God the Father up on high will walk beside the ones made orphan by cruel war's alarms, its terrors, and its guns. And I am sure, within my mind, that if we help and pray, the dawn of peace may come to them not many months away.

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FOR TEMPERANCE

TALKS ON THE GOLDEN TEXT

Sowing and Reaping

By Rev. Edwin Whitney Rankin

THE principle of reaping in kind what you sow is a beneficent law. Our earth is the result of forces acting upon it. Cause and effect are the laws of evolution. If one would reap wheat from sowing tares, thorns and plants would wound and sting.

Some young persons do not think that the laws of nature are similar in theory of morals and religion. They loudly assert, after "sowing their wild oats," to reap a noble manhood, but we cannot harvest purity from seeds of the flesh. We manufacture in time the character we must wear through eternity.

Whatsoever a man *soweth*! Like seed potatoes the harvest. The red wine blunting the coldness of eye, tone and face. Sow drunkenness and reap debauchery. He that is filthy with rum in this life will "be filthy still" in the life after this. Death has no power to change the harvest. Self-indulgent, home-deserting men are reaping now what they will somehow to reap hereafter. Dives has the true fruits as sample of the harvest every day. Emerson said: "Punishment is a fruit that unexpected, ripens within the flower that concealed it." An old negro woman uttered the same truth when asked, "Where do they get the sulphur for the fires of hell?" She replied, "Never you mind, honey; you carry your own sulphur with you."

The harvest is mightier than the sowing. The appetite grows with what it feeds upon. Habit first a cotton thread, becomes a strong cable. The first glass has within it the poison of the serpent, charming and glistening with beauty at the beginning, but to sting, stinging, deadly, at the end. How terrible is retribution! But we bring it upon ourselves. We dig the pit we fall in. Haman hung on the gallows he built for Mordecai.

Seeds buried three thousand years in a mummy's tomb have, when planted, proved that their power was unimpaired and produced a harvest according to their nature. Seeds have wings to fly over oceans and vast inland lands. So the seeds of human influence are moving everywhere, bringing forth a harvest according to their kind. Sow kindness and virtue, reap benediction; sow evil, harvest devastation; sow pure and reap heavenly blessing and glory. The curse that now salvos by the seeds of drunk, coupled with disease, famine and final ruin.

No [illegible]. Millions of immortal victims of the saloon are in all lands. War is only occasional, but the cry of those pitiless, fiery drink is universal and continuous that the sky is deadened to the piteous cry and the conscience seared by the flaming flavor.

A disorder [illegible] could [illegible] yourself [illegible] in his physician, saying, "What shall I do? The fact [illegible]

[illegible] kill the baby." The boy said to the doctor, "I want to kill somebody all the time." The drinking father was told, "It is in your blood, and your drinking habit is the cause of it." Afterward, when that boy was in prison, the mother cried, as she went to see him, "Would God I had died for thee!"

"*No man liveth unto himself.*" As Christ is pricked with the feeling of our infirmities, we should seek to save those addicted to drink by sympathetic prayer. We should help bear the burden of his weakness and hereditary tendency, remembering the possibility of our own falling. At the great reaping day, every man must bear his own burden. Today, you can help bear your afflicted friend's burden, relieving him of its awful pressure, or remove it altogether.

God is not mocked or fooled or deceived. Many moderate drinkers regard their habit as a fault, not a sin. They have been overtaken by the social glass, and do not realize that the awful doom of a drunkard's life threatens them. They are sowing to the wind, but do not expect to reap the whirlwind. Our example should not be such as to make our brother stumble. We are our brother's keepers, and should, if possible, dissuade him from sowing the seed that will produce the black harvest of death. The reaper Death knows to which garner we belong. "Sow a thought, and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

Nature never forgives; society never forgives, but, O blessed Gospel of grace, God forgives! He could not change his law of sowing and reaping, any more than he could make wrong right. He therefore came himself, in the person of his Son, to reap the harvest of sin in its awful penalty, for all who are willing to be lifted up to his higher nature, where sowing and reaping mean life everlasting. "The wages of sin is death"; Jesus paid the wages on Calvary. Standing under the shadow of the cross the soul is free from the awful harvest, though still bearing the scars and natural consequences of his sin. At the Tree of Knowledge sin fell; at Calvary's Tree of Life, man rises into Godlike joy, purity and blessedness.

Bowerville and the Bowery

By Ethan H. Hubbard

ONE of the strongest arguments against the saloon is that when once a community is free from it it is not wanted back. People of a city, county or state, when once they find how pleasant it is to be without the saloon, wish to continue that pleasant condition, which they know the saloon will destroy. That is why the anti-saloon map of the United States is growing steadily whiter. When once a county or State is made dry the people do not want to see it [illegible] again.

Last July, during a horseback trip [illegible] I spent one afternoon in [illegible] a few hours in a city which we shall name, but other similar cities [illegible] Bowerville. I happened

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to have gotten hold of the wrong address of the friends I was seeking, so walked many blocks, first in one direction, then, finding my error, to another part of the city. But though I was in a hurry and rather weary, the misdirected steps were worth while. For they led through fairyland. Broad streets, broad lawns, big trees, charming houses, bewitching gardens—greenness and bloom and shade and delight everywhere. I found my friends at last—in a fairy-house in the fairyland. The children I wanted to see were out at play at a neighbor's, so their grandfather and I walked through more fairyland to another house, where a group of fairy children, our own among them, were at play.

What does a city like that want of a saloon? There is not one in the whole city, a city of nearly twenty-five thousand inhabitants. Try to picture Bowerville with a hundred or more saloons. Think what it means to these fairy children not to see a saloon, except when they go into a bigger, noisier, dirtier city; think what sort of surroundings would accompany those hundred saloons, how their blight would spread over into the surrounding lawns and gardens and homes, what sort of people would come with the coming of the saloon, how inevitable, how deadly sure it would be that some of the men and boys and children of those fairy homes would be swept into the horrors of the life that the saloon stands for. No, Bowerville does not want a saloon.

Every day as I work at my desk the cars of the Third Avenue elevated line whirr past, near my window, north and south. Those going north have just emerged from an unsavory atmosphere; those going south are just plunging into it. For Third Avenue ends and the Bowery begins a few steps south of the old Bible House. The Bowery! A ten-minute walk takes us to the Mission, where our faithful friends work night and day, winter and summer, to pick up the wrecks of manhood which float, by the thousand, through that strange neighborhood, striving to rebuild them into lives of strength and purity. Years ago the Bowery was not altogether unlike Bowerville. There was less elegance, but there was much greenness and beauty, as the name implies. The Bowery—a beautiful name. A place of bowers and blossoms. Do the ghosts of those sweet old days walk along its sad, grim haunts today? Failure, shame, sin, sorrow, want—this is what the Bowery means now. I am not going to say that the saloon did it all. But we know that the saloon did much of it. And today there are on the Bowery, including its two short termini, Park Row and New Bowery, nearly a hundred saloons, to say nothing of the scores that haunt the side streets.

Mind you, the saloon did not do it all. Other causes than drink have contributed to the wrecking of the more than a hundred thousand derelicts that swarm the Bowery's haunts. But the share the saloon has had in it is a grievous, ugly, colossal share.

Shall we not keep our Bowervilles green? Shall we not redeem our captured Boweries from the damning grip of the saloon?

SUNDAY SCHOOL WORKERS' ROUND TABLE

By Frank L. Brown, Joint General Secretary World's Sunday School Association

Q. I have enjoyed your Sunday School Round Table ideas as presented in THE CHRISTIAN HERALD very much. I would like to have your ideas on "The Sunday School and the Congregation"—their relation and work jointly.

A. In many places in our country there are now well developed experiments on the Sunday morning combination church and Sunday school plan. The usual plan provides for an opening service in charge of the superintendent, a lesson study in which church members join, then a song. The pastor then takes charge, a church hymn is sung, and the pastor's talk, perhaps relating to the lesson of the day, is adapted to both children and elders.

Where the church service precedes the Sunday school the form of the service is reversed, the superintendent taking charge after the talk by the pastor, and the congregation, young and old, divide for Bible study. In neither case, however, is there any closing song or doxology between the services that permits people to go out. If the Sunday school is the Bible teaching service of the church then adults as well as children should be a part of the church's Bible study service. "All of the church in the Sunday school and all of the Sunday school in the church," is the new slogan. In almost every instance where the Combination Church and Sunday School Service has been attempted the attendance upon each section of the service has been greatly increased. Pastors would do well to secure Dr. Farrar's book, *A Junior Congregation*, for some rich material for talks to the young people in such services as have been suggested.

Q. Will you suggest some things which a woman's Bible class may do besides the Sunday school work, some way of enlarging and inspiring ourselves and the whole church?—*Mrs. W. C.*

A. I would suggest that you write to Walter A. Snow, general secretary of your North Dakota School Association, Fargo, N. D., for leaflet on *One Hundred Things an Organized Class Can Do*, and also for Dr. Clark's leaflet, *Fifty-eight Varieties—One Better*. These leaflets, together with the book by W. C. Pearce, *The Adult Bible Class*, and one by Barclay, *The Adult Worker And His Work*, will give you good working suggestions for your class activities.

Q. Will you kindly suggest some literature or help, and where to get it, for a young Sunday school teacher, having a class of boys aged nine to eleven, through THE CHRISTIAN HERALD?—*W. S.*

A. At that dynamic age (nine to eleven) the main thing is to give them some Sunday and week-day expression for their activities. Bible drills, such as you will find in *The Superintendent and His Work* (Brown), will be just the thing for boys of this age, who love memory work, and this will familiarize them with the handling and marking of their own Bibles. Choosing sides for answering Bible questions, similar to the old spelling contests, interests boys at that age, and is a splendid way of teaching Bible facts. Several excellent books for the teacher of these junior boys are *The Junior Worker and His Work*, Robinson (55 cents); *Making Men and Women*, Robinson (75 cents); *Our Boys and Girls*, Kennedy (75 cents). These books as well as others referred to in our Round Table can be secured through THE CHRISTIAN HERALD, New York.

Q. As superintendent I am writing in reference to the grading and graduating of pupils from one department or class to another in the Sunday school. Will you kindly mail me information as to the standard adopted by the International Sunday School Association and some instructions as to how to develop their methods?

A. If you will write to the headquarters of your Ohio State Sunday School Association, Columbus, Ohio, you can secure a copy of the *Organization Standard* for an organized school and the requirements for State and denominational recognition. The grading standard for the school is a class or department representing: The Cradle Roll (under 3), Beginners (3 to 5), Primary (6 to 8), Junior (9 to 12), Intermediate (13 to 16), Senior (17 to 20), Adult (over 20), Home Department. An annual promotion day from class to class or department to department is now quite usual on Children's Day or in the fall about October 1. Graduating exercises in connection with those promotions include recitation of Scripture portions, hymns learned, Bible drills, essays on Bible characters. These exercises are often held as a part of the church or on a week evening service, parents being invited. Sometimes a class valedictory is given, and the scholars march through a decorated graduation arch, receiving their certificates on the farther side of the arch, these certificates being tied in the school or department colors. The pastor or the superintendent delivers the charge to the class. Plans for such exercises can be found in *How to Conduct the Sunday School* (Lawrance), or *The Superintendent and His Work* (Brown).

Q. My class of girls are thinking of organizing the class, and we are thinking of having a missionary class and study on missionary work. So we would like to know if you can give us any ideas of missionary work that could be interesting to the class.

A. Write to the Missionary Education Movement, 156 Fifth Avenue, New York City, for the plans of the missionary study and work suggested by your denomination. Read *Missionary Methods in the Sunday School* (Trull), and *Missions in the Sunday School* (Hixon). Write "Surplus Material Department," World's Sunday School Association, 216 Metropolitan Tower, New York, for name of a Presbyterian Mission Sunday School upon the foreign field to which your class can send some gifts to help that school. The fund promoted by THE CHRISTIAN HERALD by which the Sunday schools of America may manifest a practical interest in the suffering children of the war is another way of expressing missionary interest.

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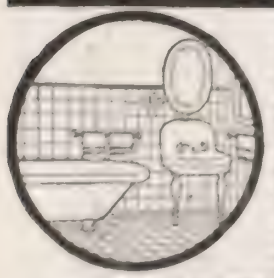

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Getting Out of Ruts*

IN THESE days of "good roads," we are apt to forget what it was like to drive over frozen country roads in winter, or, worse still, through the deep spring mud when, as the farmers say, "the bottom has come out." Still, there are enough "dirt roads" left to make the matter of ruts familiar to many of us. Even automobile roads are sometimes worn into ruts which it is the good driver's business to keep out of. The indolent or selfish driver keeps in the ruts. He does not care that he is making them worse for those who will follow. It is easier to keep in than to get out, so he stays in.

In social life, in business life, in mental life, in church and soul life, we are in perpetual danger of getting into ruts and staying in them. During recent years brain and nerve specialists have been emphasizing this matter of ruts and tracks in the brain. If a person gets to thinking about one thing too much he will inflame and strain the part of his brain used to do that thinking, and may, if he does not get out of that "rut," become switched off the main track of sane thinking. If the mind is stuffed too full of material of one kind, if it is forced to do its work in accordance with certain fixed principles and rules, it may become so set that, even if the old principles and rules are wrong, it is practically impossible for the mind to leave the old ideas and to receive the new-found truth.

Some change or shock is needed to jar us out of these ruts and start us on a better way. It is a good thing, even in one's daily work, to do occasionally something decidedly different, something that is not on the day's program at all. Often if you have a hard task to do, a hard problem to work out, it pays to leave it for a while to dip into a book, to take a walk, to talk with a friend, to have a bit of fun—then to go back to the task or the problem with a mind fresher and stronger to take it up.

But often something more serious is needed. European civilization felt quite secure in its smooth and prosperous course, but the terrible shock of the war has demonstrated how unstable that civilization really was. While we need not believe that this dreadful war was unavoidable and necessary, yet we can believe that out of it may come a civilization juster, fairer and better than that which is being so rudely broken up. It is encouraging to note that already among the warring nations people are becoming more worshipful. Churches are crowded and people are learning new secrets of prayer. So sometimes a great grief or trouble will stir up a soul or a church to seek a higher and better way. There is one way in which we may administer such a shock to ourselves at almost any time, and that is by making ourselves realize how much more we ought to be accomplishing than we are. The vision of our worthlessness ought to shock us into a determination to do something different and something better. When we realize that our inefficiency is really sinful, that we are condemned not only for wrong things we do but for good things that we do not do, we should be stirred to repentance and to new resolves.

In one sense what a society needs, however, is not so much a spiritual, but a merely mechanical change. It is a sad thing when one person or a small group of persons controls the affairs of a society for a long time. New blood, new ideas, new plans, will help to get any society out of the rut. The old leaders should not be thrust aside suddenly or rashly. Get them to co-operate in making the change. They will see the value, if the matter is put to them tactfully, of training up new workers to take their place when they are gone.

The greater or smaller conventions, now so prominent a feature of church and welfare work, provide splendid opportunities for spiritual "lifts" into a more vigorous and fruitful life. A sermon, a song, a report, a Bible reading—out of these will flash a new light, will sound a new note, and we become suddenly capable of better things. But—and here is the most hopeful and helpful fact of the whole matter—we do not need to go away; we do not need any great sermon or great song to lift us out of the ruts we may have gotten into. A look at Jesus will do it. Often we are so engrossed, it may be even with our work, that we forget to look at him. We think how work has been done in the past, how others are doing it or telling us how to do it, but do not think of looking at him. Let us make this "anti-rut" meeting a time of getting back to him, a time of saying: "Lord, what wilt thou have me to do?" a time of vowing, as we recall spiritual uplifts of the past, that we will "not be disobedient to the heavenly vision."

The American City*

IN NEW YORK CITY the death rate among infants has been reduced in six years from 144 to 102 for every thousand babies. Forty-two out of every thousand babies saved, who would have died if some people had not done some hard thinking and hard working. When we look at the babies in our own homes and shudder at the thought of the anguish we should suffer if they were taken away, we may get some idea of what it means to have these thousands saved.

Yet this next item, also from the metropolis, is not so satisfactory. It is reported that during the last eighteen months there have been eighty thousand cases of eviction proceedings in New York. But here again there is a gleam of better things, for a number of city officials are now at work on plans for organizing a Tenants' and Landlords' Commission, which shall try to prevent this form of suffering from falling upon the worthy poor.

To meet the sadness of the fact that every winter there are thousands of homeless and hungry men in New York is the fact that thousands of them are fed in the Bowery Mission Bread Line and other institutions.

Along with all these practical steps goes the direct preaching of the Gospel to the poor, in the open air, in shops and tents, in mission and Salvation Army halls. The Young Men's and Young Women's Christian Associations are taking up and pushing new plans for helping the young people among the workers. But the work remaining to be done in the American cities is staggering to contemplate. We must not only try to relieve their hideous poverty, but also to get at the causes of it and prevent its very existence. This will be a hard winter for the poor in the cities. The unsettled conditions, due to the war, will make unemployment a far more serious problem than even last winter, which was bad enough.

Although immigration has greatly decreased during the war, foreigners are still coming. And our duty to evangelize the foreign element of our population is plain and the call to perform the duty strong. Our cities have need of Christ. Only his Spirit and power can make them what they ought to be.

* "The Home Missionary Opportunity in Our Cities." Matt. 8: 5-10; 16: 2, 3; Luke 10: 1, 2; John 4: 4-19. Epworth League Topic for Sunday, November 8, 1914.

THINK HARD

It Pays To Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady over in Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could scarcely walk up a flight of stairs without stopping to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and used other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use.

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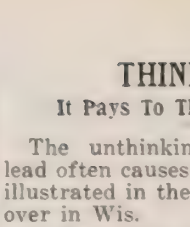

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1H81 $1.00

1H81—Prettily modelled, becoming house-dress, also suitable for street wear. Made of serviceable, washable **Linene** in cadet blue, tan or lavender. An effective trimming is provided in the carefully-worked **Madeira** embroidery that ornaments front and collar. Pleated across shoulders and buttons through the novel-shaped front fold. *Women's sizes 34 to 46 bust. Misses' 14 to 18 years.* One of the season's biggest values; *postpaid in the U. S.*,

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Scotch-Plaid Gingham Dress 50c

HR50 50¢

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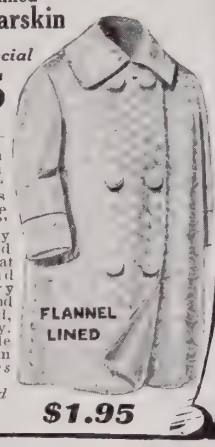

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HCC595 $5.95

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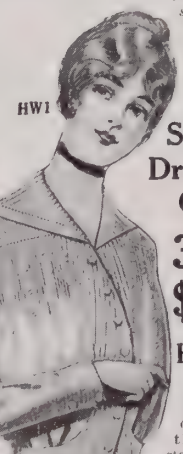

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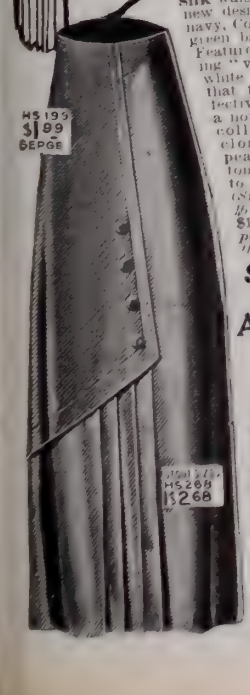

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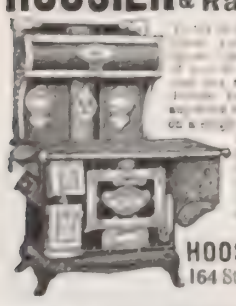

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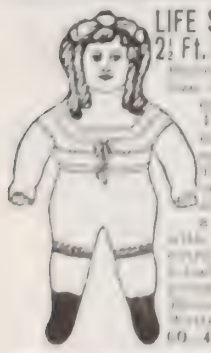

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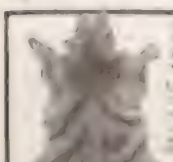

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ANSWERS TO FINANCIAL QUERIES

DR. C. D. W., PENNSYLVANIA. Continental Gas & Electric Corporation first lien collateral trust [illegible] per cent. gold bonds [illegible] They are sold "tax refund" in your State and in denominations of $100. Your $400 will purchase four bonds.

MRS. D. E. M., MAINE. Five per cent. and even five and one-half per cent. interest may be obtained from sound public utility bonds. Omaha & Council Bluffs Street Railway first 5s may now be bought from bankers at 96, and will return at this price about 5.40 per cent. We regard these bonds with favor.

P. D. S., VERMONT. (1) Twin State Gas & Electric Company paid its regular quarterly dividend of 1¼ on the preferred stock October 1. (2) Yes, by all means!

REV. C. C., IOWA. American Express stock is quoted at 100, the price fixed on the closing day of the Exchange, July 30. It is doubtful if you could get this figure, and we recommend you to abandon your effort to sell until the Exchange reopens. At 100 your stock yields 6 per cent.

B. B. R., VIRGINIA. American Car & Foundry 7 per cent. preferred at 112 is attractive, although the stock may recede in price when the Exchange reopens. There is no present indication that the dividend is in danger. The company has no bonds outstanding.

MRS. N. E. D., FLORIDA. The common stock of the General Motors Company is not an investment issue.

MRS. D. D., NEW YORK. (1) No market exists for Chicago-New York Electric Air Line Stock. (2) Several members of the notorious Barr Brothers firm were convicted of defrauding investors and sent to jail.

J. B., KENTUCKY. The Canadian black fox industry seems to be organized principally as an excuse to sell stock. The scheme seems to lend itself admirably to the preparation of alluring literature. Keep out!

F. P. P., NEW YORK. Recent quotations for the 6 per cent. bonds of the Simpson Securities Company are 65 bid, 85 asked. It is doubtful that you could sell in the present market. The security back of the bonds, the building occupied by the Simpson, Crawford Corporation, is said to be sufficient to protect the bondholders in case of trouble.

C. E. Y., ARKANSAS. Take the matter to a good lawyer. THE CHRISTIAN HERALD cannot advise in legal matters.

F. D. F., MASSACHUSETTS. Apparently the New Haven Railroad is still far from "Easy Street." According to the recent annual statement the income account suffered to the extent of $8,653,574. The stock is liable to have many a jolt before "Easy Street" is reached. At present the stock must be regarded as speculative to a high degree.

MRS. T. T. A., CONNECTICUT. You may obtain the new New Haven 30-year 4½ per cent. park bonds from the same New Haven firm which supplied your New Haven Water Company stock. The firm took the entire $100,000. The bonds are very high class—too much so, perhaps, for your requirements, for the firm is offering them on a very low interest basis. Look into the merits of New Haven Gas Light Company stock. The company paid dividends at the rate of 10 per cent. from 1848 to 1903 inclusive; 8 per cent. paid since.

A. K. W., GEORGIA. The United States Steel Corporation is not believed to be earning the 7 per cent. preferred dividend, let alone the 5 per cent. dividend on the common stock. There is talk of passing the common dividend. Hence the common stock at 50 doesn't look very attractive.

(This page went to press October 15.)

THE PRAYER LEAGUE

ANOTHER item of the best possible news! O. McA., of Frost, Texas, writes: "I want to acknowledge answer to prayer for a special spiritual blessing, and for *a good revival at our church here.*" A Happy Wife writes from Arkansas: "Some time ago I asked the League to pray for my husband that he might quit the drink habit and be reclaimed. Our prayers have been answered. He has been made to rejoice in a Saviour's love and has come back to the church." So writes a happy wife from Arkansas. A mother writes from Ohio to say that prayers offered that her son might overcome the drink habit have been answered." M. G. writes from Lowell, Mass.: "I wish to acknowledge God's answer to my prayer for the recovery of my mother when ill with pneumonia." Mrs. A. T. P., of Frederica, Del., writes: "I had a severe trouble with one of my eyes. I asked the Lord to spare my sight if it was his will, and he did so. I praise him for his goodness." Mrs. E. L. W. writes from Mansfield, Ohio: "I prayed earnestly that my daughter, who was very ill, might be cured of her affliction and restored to health. God has heard and answered my prayers."

Miss H. S. writes from St. Louis, Mo.: "I would like to report two remarkable cases of answered prayer. One of a young man taken to the hospital for appendicitis. His condition after the operation was, in the judgment of doctors and nurses, hopeless. His recovery was prompt and complete, after prayer had been made by a special little band of Christian women. The sequel of the matter of fact nurse was: 'That beats all our records.' The other case was of a husband and father often in drink. Since prayers were offered by this circle of women he has been a changed man." Mrs. R. P. R., of Chamblee, Ga., writes: "Some months ago I asked prayer for my brother, who was very sick. God has graciously answered that prayer."

M. E. T. writes from Pomeroy, Pa., to acknowledge answers to prayer for relief from affliction; M. H., of Paterson, N. J., for deliverance from harm; Mrs. B. B. V., for the lifting of a burden. W. T., of Philadelphia, Pa.; H. C. R., New Iberia, La.; Mrs. E. M. T., Jamestown, N. Y.; E. A. K., Cleveland, Ohio; Mrs. R. R. M., Chandler, Minn.; Mrs. S. F. G., Charlottesville, La., and Mrs. M. V., Morenci, Mich., acknowledge answers to prayers for other blessings for themselves or friends.

Mr. J. H. Fowler, who is a member of Mr. Sherwood Eddy's party now conducting evangelistic conferences in China under the auspices of the International Committee of the Y. M. C. A., sends this message to the Prayer League:

I write this line to thank you for your note of July 11 and your kindness in inserting the prayer request and our itineraries in THE CHRISTIAN HERALD, also for sending me marked copies. This paper reaches such a wide constituency that we are profoundly thankful to have all the prayer behind us that these insertions will bring. We have just finished eight summer conferences with the students and missionaries throughout China, and have had great blessing. By the time you receive this we will be in the midst of the great evangelistic campaign among non-Christian students. Please continue to pray for God's blessing upon us during the remainder of our tour.

The following true and thoughtful letter comes from M. R. G., of Leedey, Okla.:

While so much is being said about praying for the war to cease, I should like to add a little word. Let us CHRISTIAN HERALD readers pray that God's love may flow through the hearts of those at the head of our nation as God would have it, that God's love may find

Continued on next page

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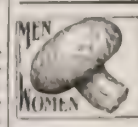

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its way not only in, but out, out to the people of our nation, and that God's peace may come down on them as a benediction. Then how could they declare war, with their hearts full to overflowing with God's love for their fellow men? And how sweet would be God's peace then! If we as Christians stand heart to heart with this love and peace, our country will never more know war.

K. B. McK. requests prayer for a revival in Marietta, Ohio; Mrs. B. B. V., for the conversion of the young people of Jacksonville, N. B.; S. A. O., of McAllister, Mont., for an outpouring of the Holy Spirit and deep conviction for sin in the neighborhood; Mrs. A. B., for a revival in the churches of Palisade, Col.; M. C. C., for a revival at Cisco, Ga. (that we may enjoy religion more); Mrs. E. O. L., for outpouring of the Holy Spirit at Rock Island, Ill. (that it may become a temperance city). Mrs. A. A. M., for State-wide prohibition in Washington; Mrs. B. A. A., for a great revival at Zearing, Iowa; A Believer in Prayer, for blessing on special meetings at Central City, Neb.; M. M. T., for a revival at Smith Grove, Ky., and that a disrupted Sunday school may be reunited; Mrs. B. B. V., that a Spirit-filled minister be sent to a church at Jacksonville, N. B.; A Reader, that a missionary and his wife on the River Congo may be encouraged in their work.

J. F. C. requests prayer that his wife's mind may be restored; Mrs. A. J. McD. and M. H., that the minds of their daughters may be restored; E. McN., A. Y. and C. D., their sisters'; Mrs. E. H. R., her niece's; Mrs. J. R. M., for mental restoration; Z. A., for perfect mental restoration; A Subscriber and S. S. V., that minds may be strengthened. Mrs. C. J. F. and "Lonely" ask prayer that their sight be restored; Mrs. S. M. O., that her mother's sight may be restored; Mrs. C. H. G., her sister's; Mrs. C. B., a young girl's; C. B. and Mrs. J. S., that sight may be strengthened; Mrs. S. C. S., that a friend's sight may be strengthened; B. S., that eyes may be healed. William S. S., Mrs. R. H., Miss L. F., Mrs. F. F., Mrs. J. R. N. ask prayer that hearing may be restored; Miss L. F., that hearing may be restored to a friend.

Mrs. M. M. W. and Mrs. B. A. B. ask prayers that their sons may be saved from the drink habit; Mrs. Capt. L., two sons; Mrs. E. M. R. and Mrs. J. T., their husbands; Mrs. S., two brothers; Mrs. A. L., her brother-in-law.

The following friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Mrs. M. T. H. N.; Mrs. A. M. H.; Mr. and Mrs. R. P. R.; Mrs. D. A. R.; S. S. V.; Miss C. A.; Mrs. E. C.; Mrs. J. W. W.; G. P.; Miss A. M. J.; Mr. and Mrs. W. M. S.; M. G.; M. S.; Mrs. T. J. B.; Mrs. A. V. J.; R. M.; Mrs. A. C.; Mrs. A. L.; Miss V. B.; Mr. and Mrs. J. T.; M. C. B.; A. E. W. (that the Lord will restore the joys of his salvation); Miss L. J. G.; Mrs. McA.; Mrs. J. S.; Wm. S. S.; M. E. M.; Mrs. Capt. L.; E. McN.; Miss C. McL.; Miss R. B.; A Subscriber; Mrs. B. A. A.; A Reader; H. R.; E. J. B.; Mrs. S. M. O.; Mrs. E. R.; Miss T. E. F.

The following friends request prayer for the conversion of sons:

L. E. M.; Mrs. A. M.; Mrs. C. A. K.; Mrs. T. J. O.; Mrs. S. M. O.; A. E. W.; Mrs. J. S.; Mrs. J. H.; Mrs. R. H.; Mrs. A. M. W.; Mrs. A. V. J.; Mrs. D. E. C.; Mrs. M. E. S.; Mrs. E. M. M. I.; Mrs. S. T. B.; Mrs. M. T. H. N.; Mrs. M. V.; Mrs. M. H.

The following friends request prayer for the conversion of husbands:

Mrs. A. L.; Mrs. E. H. R.; Mrs. McA.; Mrs. J. S.; B. M. F. B.; Mrs. T. J. B.; Mrs. A. V. J.; Mrs. F. C. M.; Mrs. M. V.; Mrs. E. M. R.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. M. H.; Miss C. A.; Mrs. W. M. S.; M. G.; A Friend; R. C.; Mrs. T. J. B.; E. C.; Mrs. E. C.; Mrs. A. V. J. (that three brothers may be saved); Mrs. D. E. C.; Mrs. M. E. S.; E. V.; Mrs. S. T. B.; Mrs. C. M. V.; H. S.; Mrs. S.; Miss F. P.; Mrs. A. A. M.; E. J. B.; Mrs. McA.; Mrs. J. S.; Mrs. J. H.; M. E. M.

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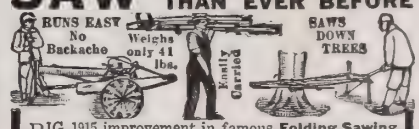

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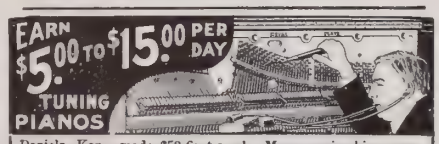

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AUTUMN FOLIAGE

THE coming of a new baby eclipses all other items of household interest. Everything connected with his well-being instantly becomes a matter of extreme scrutiny and care.

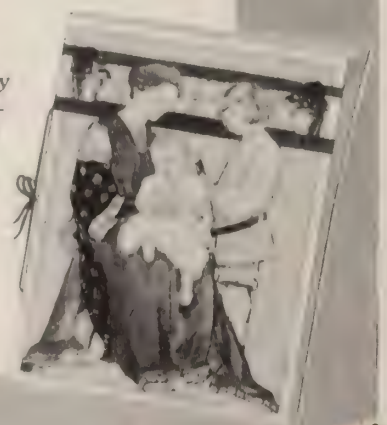
Two of the most important things are his daily bath and the cleansing of his clothes. And the most important part of each of these is the choice of soap.

The fact that physicians and nurses recommend Ivory Soap for this nursery use and that mothers trust implicitly to it shows that Ivory must be the highest grade soap that can be made.

For only a pure soap of the best quality can be used on a baby's delicate skin without making it smart and burn. And only an equally pure and mild soap can keep his garments so soft and sweet that the tender body will not be chafed.

This Booklet Free to Mothers

This "Baby Book" is a dependable guide to the rearing of healthy, happy children. Its author, Elizabeth Robinson Scovil, is an authority on this subject, and the information which she gives on feeding, clothing, treatment of minor ailments, etc., is very valuable. You may have a copy post-paid by sending your name and address to The Procter & Gamble Co., 108 East Fourth Street, Cincinnati, O.



IVORY SOAP. . . . . 99 44/100 % PURE

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

FRENCH TROOPS PASSING THROUGH THE VINEYARD-COVERED CHAMPAGNE VALLEY

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THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

DURING the past week the fighting on the firing line of the so-called battle of the Aisne has been intermittent, except on its western end, where the strength of the combat has centered.

There have been some rumors or reports of an attack with bombardment by the Germans on Belfort, at the extreme east of the line, of a French invasion of lower Alsace under General Pau, and of a French attack on Metz, at one time stated as on the point of being besieged by a French army coming from Nancy, but one and all of these reports appear to repose on no solid foundation.

From Belfort to Lille quietness on both sides has been the rule and fighting the exception; what little fighting there has been has been hottest around the key position of Verdun. There both sides have from time to time attempted to improve their positions, or to eject the enemy from his, and as far as we are informed without much result one way or the other.

The truth is that both sides along this hundred and fifty miles of front are so strongly established in deep entrenchments, well provided with small artillery, and so protected in the front by mined ground, wire entanglements, "wolves' holes," and all the other devices known to military art, and so supported by heavy artillery in the rear, as to put the possibility of a successful frontal attack almost completely out of the question.

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A STAND OF ENTRENCHING TOOLS

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TRENCH FILLED WITH FRENCH DEAD

The form of trench being used is a very elaborate one, over eight feet deep and six wide, roofed over flatly and turfed so as not to be readily noticed by aircraft, and sloping from front to back to a drain in order to keep the trench as dry as possible. On the side towards the enemy, between the roof and the ground forming the front wall, is a space a few inches wide through which the enemy can be watched, and the rifle and artillery fire of the occupants of the trench directed, to which a narrow dirt platform built above the level of the floor of the trench and along its front wall gives access. At intervals, chambers are dug back from the rear wall of the trench in which men sleep, cook, etc. Another form of chamber is sometimes dug under ground from the front wall of the trench, for the same purposes. Both kinds of chambers, or to describe them more vividly and perhaps more accurately, holes in the ground, get their light and air from the main trench.

It is now over a month that the German line has been burrowed in this sort of construction, and nearly a month since the Allies have followed their example, and the results seem to prove conclusively that this sort of fortification resists artillery far better than the massive constructions of steel, stone and concrete which we have hitherto called fortresses. These trenches offer no target, projecting not more than a very few inches comparatively above the ground, and an artillery projectile to do any harm must fall either in a trench or within a very few feet of it.

These trenches are connected with each other and with the general in command, perhaps miles to the rear, by field telephones, so that this general always has the situation thoroughly in hand, and can send men hither and thither as needed. Life in the trenches under the best of circumstances cannot be extremely agreeable, and in a long continued spell of bad weather is not only very trying, but men are apt to become the prey of disease.

I referred last week to the measures taken by the English and Germans for combating the diseases which have broken out among the troops confined in such trenches as I have attempted to describe above, and it seems appropriate here to say that the reports which have come forward during the past week do not indicate that the sanitary conditions are improving, rather the reverse, so that there has been an increase of physical disability. Imagine being very ill with pneumonia, or typhoid, under such conditions, and with an almost total lack of nursing, what little nursing there is being by men.

My own experience possibly biases me, as regards the value of men as nurses, because I have found that if there is one thing that a man cannot

GERMAN WAR PRISONERS AT WORK

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RAILWAY DESTROYED IN PATH OF GERMANS

do in this world even with the best will in the world, and that often is lacking, it is to nurse a sick person. He is clumsy and awkward and as a rule almost as irritable as his patient. What a woman accomplishes quietly and without fuss or effort in such cases, he makes a mountain of, and worries and frets his patient sometimes almost beyond endurance.

On the extreme end of the line the fighting this last week has been at times really severe. After the fall of Antwerp the Germans occupied in rapid succession Ghent, Bruges and Ostend, the remnants of the Belgian army and the two British naval brigades fleeing before them. After taking Ostend the Germans advanced south along the Belgian coast with the apparent intention of attacking Dunkirk and Calais, the most northerly of the French coast towns.

On arriving at Nieuport, a small place just north of the French border in Belgium, they found a composite army of the Belgians, English naval brigades, and the extreme western end of the main army of the Allies, drawn across their path and prepared to give them battle. This battle has waged with alternate advances and retreats nearly the whole week, and is still undecided. The nearness to the coast permitted the British to make use of their sea forces to shell the German troops. Three vessels of the monitor type, which at the beginning of the war were building in England for Brazil and which England took over, whose light draught permitted them to approach close to the shore, proved of peculiar value and service in this work. The result has been that the Germans were obliged to abandon the shore and retreat inland beyond the range of the guns of the ships. The Germans are said to have lost heavily during this engagement in killed and wounded. General von Trip is reported among the killed, and the German advance into France has been halted, perhaps permanently for this winter at least.

On the other parts of this line, from a little eastward of Nieuport, the fighting also has been very severe during the week. Ypres changes hands so often that it is difficult at any particular moment to tell who is the possessor. The Germans still hold Lille, having succeeded in repulsing several heavy attacks of the Allies. The other small towns along the line seem to be in the case of Ypres; one day the Germans are in control and the next the French. On the whole the fighting has been indecisive, in the sense that neither side has made any real advance.

It need not surprise any one if the final winter position selected by the Germans is along a line drawn from Antwerp to Courtrai and thence to Lille. Their taking up this position will necessitate the abandonment by them of western Belgium with the cities of Ostend, Ghent and Bruges. On the other hand the position indicated consolidates their forces and improves their railroad and other lines of communication. Reports are that entrenchments are now being constructed along this line.

At Antwerp the situation seems to be improving. The damage done to the town itself proves insignificant and easily repaired. Many of its inhabitants who fled to Holland are now returning, reassured, and some business is beginning. Arrangements have been completed with the British and German Governments for permitting the food supplies contributed by America for the relief of Brussels to go forward to that city.

Many of the Belgian refugees in Great Britain announce their intention of not returning to their country as long as the Germans are in control. Estimates of their number vary from one hundred to three hundred thousand, but even the smaller figure constitutes a problem in relief work. Most of them are without funds, or their funds are so placed as to be unavailable, and winter is nearing. Some of them announce their intention of coming to America.

The French Government apparently is making preparations to return to Paris, as it is said that the French Parliament will meet there and not in Bordeaux. This would seem to indicate a growing confidence among the French as to the ultimate course of events during the winter.

All the armies now in the field will shortly be confronted with the very difficult problem of recruiting new officers. The mortality among the officers, particularly the British, has been very high indeed, and how to replace them is rapidly becomin a burning question. Promotions from the ran solves the problem only partly, as comparative few non-commissioned officers are suitable to u dertake the greater responsibilities of a commi sioned officer. As the war progresses this difficul will grow greater.

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SHELL-PROOF SHELTER IN ENTRENCHMENT

During the week a ripple of excitement has bee caused by the action of Great Britain in seizir several American vessels laden wi oil and bound for neutral ports. O of these, the *J. D. Rockefeller*, whi presented the simplest case, h since been released and allowed proceed to her destination, Cope hagen, while the case of the othe at this writing, remains unsettled.

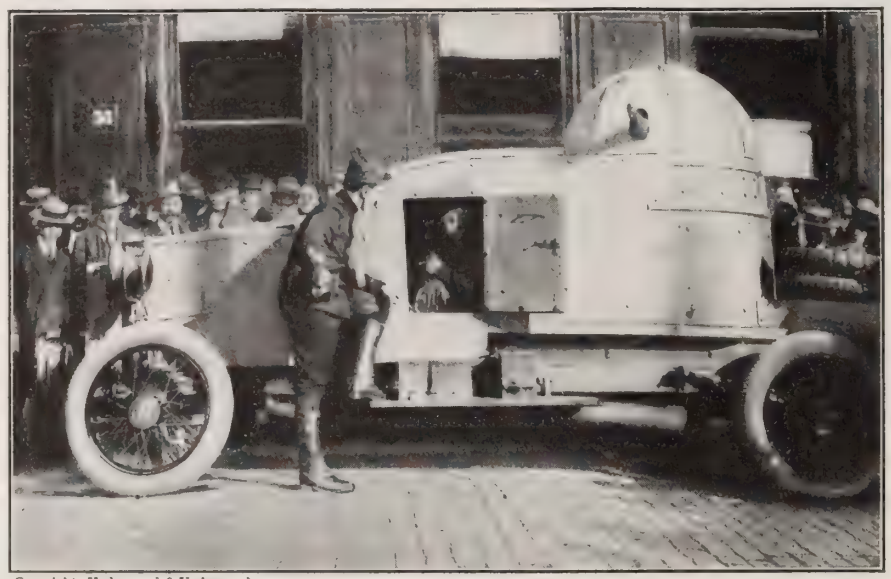
Complaints are still making the selves heard in relation to the doin of the censors, but while these are doubt in some degree well founde still the interests of the combati countries must be considered a su cient excuse for seemingly arbitra action, and in any event those w feel aggrieved can console themsel with the reflection that no amount censorship can destroy the facts; t only result is to postpone pub knowledge thereof.

The news from the Balkans is the vague character that news fr that quarter has lately assumed. T tension between Russia and Turk is said to have grown greater, b nothing has happened, not even t opening of the Dardanelles. Gree and Servia on doubtful authority a said to have formed an allia whereby Greece will come to the aid of Servia that country is attacked by Bulgaria and Turk jointly or singly.

Rumania appears to have settled down to sured neutrality. One never can tell, however, ev from day to day, much about what is going to h pen among these rather erratic States. One gr trouble is that the peace arrived at at the end the second Balkan war satisfied nobody.

Italy, too, seems to have taken up a well-defi position of non-intervention in the war, unless I

Continued on page 1044



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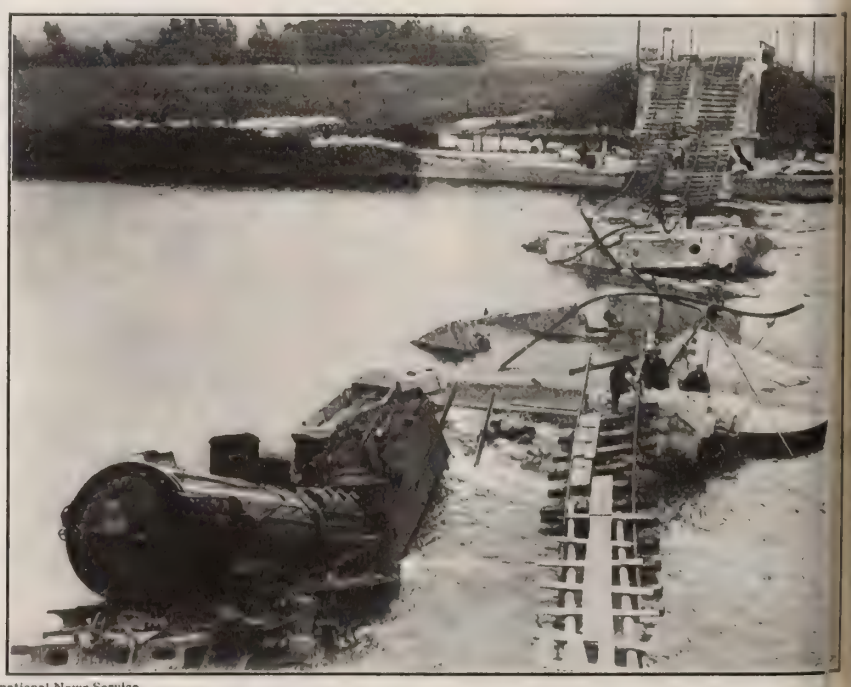
BELGIAN ARMORED AUTOMOBILE WITH REVOLVING GUN-TURRET



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DEMOLITION OF FORT EFFECTED BY GERMAN SIEGE GUNS

BRIDGE OVER THE LYS, FRANCE, AND TROOP TRAIN BLOWN UP

HASTENING TO DRY EUROPE'S TEARS

FIRST INSTALMENT FROM RELIEF FUND READY FOR USE AMONG REFUGEES

ON WEDNESDAY, October 28, Mr. Theodore Waters, secretary of THE CHRISTIAN HERALD, sailed for Europe on the ner *Adriatic* to complete the arrangements for the distribution of the HRISTIAN HERALD Fund for the Relief f the Widows and Orphans of the Var, and to direct the disposition of he first remittance from the fund, 30,000.

It is Mr. Waters' intention, as soon s he arrives, to get in conference with mbassador Page at London and with he English Committee of THE CHRISIAN HERALD fund, and arrange for nmediate relief work among the Belian refugees in England. From there Ir. Waters is to proceed to Holland nd Belgium, where he will confer ith the American ambassadors nd the members of the relief ommittee in those countries, and ake final arrangements for the andling of the fund there. If onditions permit, he will also go o Paris and complete the plans or work in France. The possiilities of travel and other onsiderations will determine hether he shall meet with the embers of the committee for ermany and other countries.

As a result of these important onferences we have every reaon to believe that by the time his issue of THE CHRISTIAN ERALD is in our readers' hands he actual work of relieving sufering in the war zone will have een begun in earnest.

As will be seen by letters from ishop Hartzell in part reproduced on this page, the formaon of the CHRISTIAN HERALD elief Committee abroad has roceeded with enthusiasm, and Ir. Waters' visits will give final hape to all the plans, and set he entire machinery in motion. ust prior to sailing, Mr. Watrs was in conference at Washgton with officials of the State epartment, and at the embasies of the various countries now at ar. The CHRISTIAN HERALD Fund is ssured of active co-operation in all hese quarters for the furtherance of ur work among the distressed. The nterest that is being taken by officials f this and other lands in this fund ust prove an added stimulus to the generosity of our readers. The utmost confidence is expressed in the ability of the great CHRISTIAN HERALD Family to give a large sum to such a cause. We hope to have a substantial second remittance on its way to the committee before this issue is in your hands.

Mr. Waters expects to gather much first-hand information respecting the conditions and outlook, and will report to our readers the progress of the relief work while he is abroad. There will be a duplication on a vast scale of the wonderful scenes of gratitude that were evoked in former experiences of this kind, and when you realize what your gifts, small and large, are doing for these pitiable people you will surely take deep satisfaction in having had a part in this work.

WITH all our experience in the handling of relief funds in the name of the CHRISTIAN HERALD Family, we think we have never had quite the same gripping sense of the vital urgency of the need. Great and imperative as were the necessities in the time of the China famine, in Sicily when earthquake and volcano overthrew that island's homes, at Johnstown in our own land in the time of terror from flood; intense and real as were the needs then met, there is an indefinable something in the present catastrophe that touches human sympathies with an irresistible appeal. We rejoice in the quick response which is being made by our readers. The thousands of letters that reach us containing gifts by their expressions of interest convince us that Christian America is about to make one of the greatest gifts of mercy in all the grievous history of the world's calamities.

In the week that has closed the fund has advanced from $20,122.03 to $30,054.93. The daily receipts are steadily increasing. A second remittance will follow close on the heels of the first. *Will an offering from you be included?* We wish to quote two letters selected from a great many, all of equal significance:

"I WANT to do a little to relieve the sufferings from the awful war, what I am sending, use where it is most needed. I feel there should be no national lines drawn in this charity. I enclose $11.25, contributed as follows:

Myself and wife	$5.00
Nelson Lorenson	2.00
Edith Lorenson	2.00
My little boys, one aged 11	1.00
" " 9	.75
" " 7	.50

"They (the boys) earned this picking up potatoes. I told them they would have to go without some toy or other thing they wanted to buy. They said they had rather do this than have those little children starve.

"O. B. GRIFFIN,
"Caribou, Me."

"ENCLOSED you will find a money order for $13 for the Widows and Orphans Fund as per your advertisement in the *Sunday School Times.* The money was donated by the employees of the office department, and was cheerfully given in response to your advertisement.

"H. F. MCINTYRE, *Cashier."*

HOW many thousand grieving women shall we now inspire with courage and hope for the future? How many little children, who have been driven from their homes with scarcely clothing enough for summer-time on their backs, shall we dress in warm, serviceable garments in which to stand the fast-approaching winter? How many daily meals shall we set before these homeless exiles while they adjust themselves to their terrible situation to make a new start in life? How literally and practically and unremittingly shall we carry out that yearning command of our Lord, "Feed my sheep"? By "we," we mean every man, woman and child in the big-hearted CHRISTIAN HERALD Family.

. . .

Address, Widows and Orphans Fund, THE CHRISTIAN HERALD, Bible House, New York.

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WAR REFUGEES RESTING IN THEIR FLIGHT

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to October 23, $30,054.93, not all acknowledged in THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.*

heresa Union S		A Sympathizer	2.00
S, Huron, S D	6.00	Walling, D P	1.00
opfinger, Jas A	5.00	MacDonald, Mrs T E	5.00
Friend, Enid, Okla	5.00	Easing, Mrs Osborn	10.00
wan, Howard L	1.00	In Christ, Knightstown, Ind	1.00
t Cong. Church, Watertown, S D	17.00	Miss A A W	1.00
ifford, G E	8.00	Mrs T P J	1.00
atson, Mr and Mrs James	2.00	Meth E S S, Upper Saddle River Borough, N J	5.00
bell, Marleah	2.00	Brooks, Mrs E K	1.00
ater, Mrs Susan	3.00	D F E, Bantam, Conn	10.00
err, M Lizzie	5.00	L C, Bala, Pa	1.00
alley View S S, Cuero, Texas	3.00	Bennett, Mrs F	1.00
L C, Bala, Pa	1.00	Condit, Sarah A	5.00
abbage, Mrs E C	1.00	Mt Pisgah A M Ch, Salem, N J	2.00
iness, O E	.50	Herbruck, John	5.00
ethania Church, Volga, S D	13.70	A C, N Y City	2.00
ethel U B S S of Middlepoint, Circuit	10.40	A Sub'r, Minneapolis, Minn	2.00
resbyterian Ch, Pawnee, Okla	5.66	Rice, Mrs F C	1.00
rom Two Friends, Manchester, N Y	2.00	Hosmer, Mrs A M	1.00
urch, D D and Long, Irving	2.00	Mrs W H P	.25
ustin, Mrs Wm	3.00	Miss S of Mt Pleasant Pres Ch, Raymilton, Pa	5.00
owman, Freda	1.00	Leesburg Prayer Meeting Band	5.26
ackelford, F W	1.00	Sunny Slope S S, Gate, Okla	1.96
alker, Rev J E	3.00	Baptist and Meth. Ch of Lexington, Miss	7.39
iness, J & R	2.00	Tampa Heights Presby Church, Tampa, Fla	4.30
hittaker, Villa	15.00		
wann, Delia	3.00		
Friend, Portsmouth, N H	1.00		
ng, Mrs A N	3.00		
llins, Walter G	1.00		

TWO MESSAGES FROM BISHOP HARTZELL

LONDON, *October 9, 1914.*

To The Christian Herald, New York:

My Dear Brethren—On yesterday I had an interview with our American ambassador, Mr. Page, and also lunch with Rev. Dr. Dickson, whom you have requested to organize a Relief Committee to receive and disburse such funds as you may send to London for the relief of the widows and orphans of those killed in the war. Several names were canvassed and fixed upon as suitable. Two of these I was to see, viz.: Earl Grey and Sir Robert W. Perks. I saw the latter yesterday afternoon, and he will be pleased to serve. He is a member of Parliament, is easily the leading layman of British Methodism and a man of very large financial interests. I had breakfast this morning with Earl Gray, by special appointment, and he will gladly serve. He was the former Governor General of Canada and is at the front of many large financial and philanthropic movements. He is, of course, a member of the House of Lords, and is also a cousin of Sir Edward Grey, the British Foreign Secretary. He is a cosmopolitan in sympathy, and was greatly pleased when I told him that your paper represented perhaps more fully the Christian sympathies in America irrespective of church relations than any other publication.

. . . .

LONDON, E. C., *October 13, 1914.*

Mr. Dickson is quite enthusiastic over getting your Committee in fine shape in London. I am leaving for North Africa in a few days and will spend the day in Paris and will see Dr. Hiatt, pastor of the American church there, and will from him, no doubt, learn what has been accomplished in that city. Everything indicates, I fear, a long war, and there will be need of such benevolence as the Christian world has never given before to care for those who are really worthy and in great need.

Sincerely and faithfully yours,
(Signed) J. C. HARTZELL.

Presbyterian Ch, Goshen, N Y	15.30	M L H, Newark, N J	1.00
A Friend, Cornell, Ill	1.00	Dunnell, Anna C	10.00
Bahl, Mrs James	2.00	Desch, A K and Wife	5.00
Struble, Mrs C A	1.00	Yellis, Mrs B B	2.00
Struble, Miss A C	2.00	Schuppert, Miss Emma	5.00
Stewart, Miss K	10.00	Whitlock, M L	7.00
Ball, Mrs Mary C	10.00	Mr & Mrs J J R, McAlester, Okla	5.00
Dimmock, Myrtle O	10.00	A Friend, Columbus, Ohio	10.00
L W, Baltimore, Md	5.00	Lerch, Adam	.30
E F B, Jersey City, N J	2.00	Wagner, Mrs J	.25
Mrs S E R, Lancaster, Pa	1.00	Forscht, Augustus C	1.45
Cobb, Franklin A	1.00	Haag, Katrina	5.00
McCluskey, Mrs Mary	1.00	MacCarthy, Eliza	1.00
——, Hanover, Pa	5.00	From A Friend, Fairfield Center, Me	1.00
B. Beloit, Kan	2.00	Tyner, Mrs J J	1.00
Hemstreet, Florence	1.00	Neal, Mrs E J	1.00
Anderson, Rev W S	3.00	Neal, Mrs Katie	1.00
Mrs R C	1.00	Parsons, Mrs Julia A	1.00
King, Mrs E L	2.00	Moss, Mrs Robert E	.50
——, Vandergrift, Pa	1.00	Kegwin, Geo W	.50
Barrows, S C	1.00	Haverfield, Mrs N T	2.00
W C T U, Thompsonville, Conn.	1.00	Morrill Ch, Morrill, Me	8.00
The M's, Island Falls, Me	1.00	A Friend, Richmond, Ky	1.00
Kettle, Clara E	5.00	W B S, Deming, N Mexico	1.00
A Neighbor, New Market, N J	.50	A Sympathizing Friend, Middleboro, Mass	1.00
Sanders, G N	1.50	Carpenter, Mildred	1.00
Mrs H M P, Prescott, Ont, Can.	3.00	Bowman, Mrs Eugene W	3.00
Moseley, Chas W	1.00	Garrett, Lyda	3.00
M A D, Lexington, Miss	1.00	Mrs M M S	2.00
Shepard, C C	1.00		
Donk, John	1.00		

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAI

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Brown, Mrs Martha 5.00
A Friend, C H F,
Masonville, N Y.. 1.00
Kimball, Mr & Mrs
R J 5.00
Hopkins, Mrs AE.. 1.00
Thompson, Mrs S A 5.00
S F, Providence, R I 1.00
Reusser, Fred 2.00
Greasakes, Elizabeth. 2.00
Chandler, Miss L... 1.00
Dyer, Mrs H H..... 1.00
Stockwell, Geo W.. 5.00
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Fountain Spgs, Pa 4.00
——,Belfield, N D.. 18.00
Whitney, Mr & Mrs
FA 10.00
Blake, S M V..... 5.00
Downs, P S, MD... 10.00
Sunday, Mrs Bert.. 1.00
Smith, R A 2.00
Smith, Anna 5.00
Lincoln, Ben S &
Family 17.00
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S, Cresco, Iowa .. 3.50
Brown, Miss ..... .50
Miss C ..... .50
Mrs C ..... .50
Mrs M G ..... .50
Mrs O ..... .50
Miss B ..... .25
Mrs L ..... .25
Mrs A L D..... .50
Henry, Mrs R B.. 5.00
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Peart, Mrs Dorothy. 3.00
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Selby, Lloyd 1.00
Bockstader, E E.... 2.00
Baron, G H..... 1.00
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Cole, Miss Emmaretta 20.00
Lincoln, Chas H 2.00
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Peeshaw, Mrs Mattie 1.00
Small, Samuel 25.00
Stilwell, Emma &
Anna 2.00
Layne, Mrs Mary... 1.00
Parsons, Mrs John.. 1.00
Dixon, Mrs S A..... 2.00
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Cubble, Mr James.. 1.00
Allen, Mr Samuel.. 1.00
Chase, Miss Anna E 1.00
Boag, Mrs Edith L. 1.00
Christjohn, Rev A D 1.00
Dunham, Mr & Mrs
Chas 1.00
K, Freeman, Minn 2.00
Warren, Miss Addie. 4.00
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Albany, Mo 3.70
Union Peace Prayer
Service, Decker-
ville, Mich 13.37
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Vanhorn, Violet.. 6.00
Congregational S S,
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Gray, S 10.00
Cook, Richard and
Lola 2.00
McFarland, Clara .. 1.00
Bigbie, Sarah F.... 5.00
Boozen, Mrs J N.... 5.00
Judd, Francis Henry 1.00
Fetsch, Martin 10.00
Thomas, Mary F.... 10.00
Thomas, Angeline .. 20.00
Mitchell, R E..... 1.00
Boyles, R G..... 10.00
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ence, Pa 1.00
Mary R, Detroit,
Mich 10.00
Kay, Mr & Mrs R L 5.00
Carrington, Mrs Par-
ley 2.00
Cooper, Mrs M C.. 2.00
Nelsen, Mrs C E.. .50
Riggs, Mrs Mae 2.00
Riggs, Paul ..... .25
Riggs, Eula ..... .25
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Ross, Mrs Wm 5.00
Kemp, Rev F E.... 1.00
Hahn, Annie 2.00
Klump, Eva 2.00
Miller, H L 1.75
Hannen, H H..... 1.00
Johnston, Mrs Y D. 1.00
Hilder, Mrs W H.. 1.00
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Geddes, Wm R.... 5.00
Chandler, Mrs Sarah
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Westminster Presby
Ch, White Pine,
Tenn 3.00
Haynes, James 2.00
M F M, Hillsboro, O 1.00
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——, Knowlesville,
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Page, C H 2.00
Willing Workers,
Goulds, Ohio 1.00
Williams, Mrs.
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Mrs J R P & Sister,
E Norwich, Conn 2.00
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Lister, Willie D.... 2.00
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Wash 11.50
Holtz, Arthur 2.00
Schaal, Mr & Mrs
Aug 10.00
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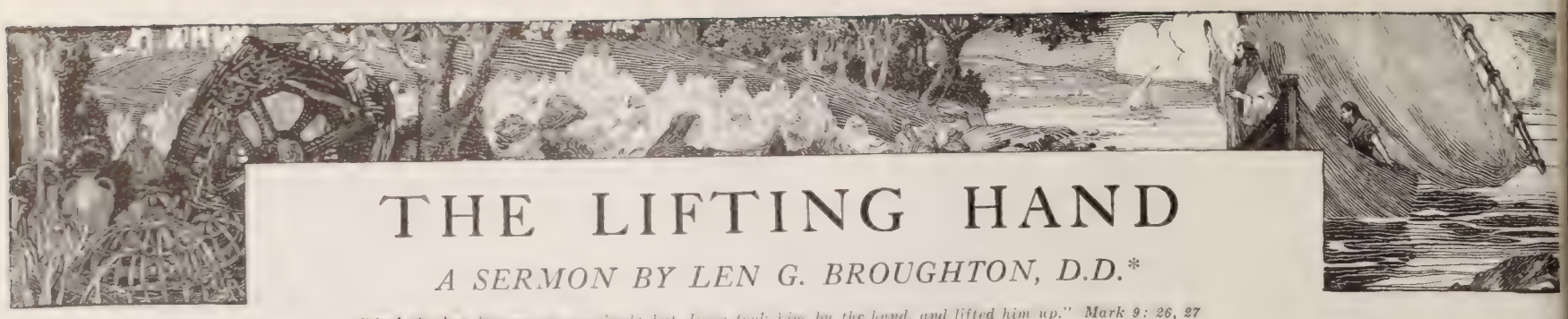
THE SKY THEIR ROOF, STONES THEIR FLOOR



THE LIFTING HAND

A SERMON BY LEN G. BROUGHTON, D.D.*

"And the boy became as one dead; but Jesus took him by the hand, and lifted him up." Mark 9: 26, 27

IN ORDER for us to properly appreciate this case I think it is necessary for us to go back and briefly review the story of the Transfiguration. You will remember that Jesus took with him on the Mount of Transfiguration Peter, James and John. And when he started with them up the mountain to pray and to be transfigured, he left the rest of his disciples down in the valley, at the base of the mountain, to grapple with the multitude and deal with the ordinary commonplace things of life. I have often wondered why it was that Jesus took these three disciples and left the rest. I have heard it suggested that he took them, perhaps, because of their superior spirituality; that inasmuch as he was going to be transfigured he desired to have with him only the most spiritual of his disciples.

I do not know what you think of it, but that does not fit into my way of thinking. And since he does not tell us the reason why, I think we may be excused for using our own judgment concerning it. I do not believe at all that Jesus took these three disciples because they were the most spiritual. They may have been the most spiritual; I do not know about that; but I do not believe that was the reason, for to me it takes a great deal more spirituality to be left than it does to go.

And then, again, I think it takes a great deal more spirituality to grapple with the ordinary commonplace in a crowd than it does to attend a prayer meeting or a convention. I do not know any task greater than that imposed upon those disciples left at the foot of the hill with Jesus away; that great crowd, with those squabbling church officials shouting questions at them every moment.

I think if I had to judge about this matter I should say that Jesus took Peter, James and John because they were not so well prepared as the rest, and especially Peter. For I have no doubt that had he remained there in the valley with that crowd he would have said some things that would have needed patching up a bit. Let us not get into our heads that because we are given the privilege of attending conferences and going to prayer meetings we are essentially better than people who cannot attend because of other duties which they cannot escape.

But they went, and while they were praying Jesus was transfigured before them; that is to say, he was metamorphosed, which is a biological word and means a change without, wrought from within. Jesus was not transfigured by a light from without. He was transfigured by a light from within. He was not transfigured for the purpose of revealing his deity; he was transfigured by the outworking of a perfected humanity.

Christ's Personal Contact

THERE were two occasions in the life of Jesus when he stood out separate and distinct as a man. One on the Mount of Temptation. Jesus was tempted there as man, not as God. He was God, but he was man, too; and he was tempted as man and he conquered as man indwelt and mastered by the Spirit of God. It was so that he might teach us how we also may conquer.

And the other occasion when he divested himself of his deity was that of the Transfiguration. Jesus in the Transfiguration is revealing his perfected humanity. Peter when he beheld this transfigured glory said, "Lord, it is good for us to be here; let us build three tabernacles: one for thee, one for Moses, and one for Elias." And you know what happened. A cloud overshadowed them. A cloud always comes over us when we dare to put any other man on a level with Jesus. Never mind how good he is or how great, whenever we put any other man on a level with Jesus, a cloud comes over our spiritual eyes. Happy is the man who, as he looks at the prophets, can see them give place to Jesus only!

Following this, Jesus, with these three disciples, came down the mountain side. When they got to the base of the mountain they found a great crowd, the crowd which the rest of the disciples were left to attend to, and they were asking questions of the disciples. Jesus walked up and said, "Why question ye with them?" This was as much as to say, "If you want to know anything, ask me; I am here." Just then a man came pressing his way through the crowd; his son was possessed with a demon, and he said, "Master, my son is possessed of a demon, and I brought him to your disciples, and they could not heal him, and I have brought him to you." Then Jesus turns and says to his disciples, "O faithless and perverse generation! . . . bring him to me."

And the father brings the lad to Jesus, and Jesus speaks the word and drives the demon out of him. "And he became as one dead." Mind, he was very much alive before. So long as he had the demon in him he was a very live lad, giving a great deal of disturbance in the community. But the moment Jesus drove the demon out of him "he became as one dead."

I can see him lying there on the ground, after the demon has been driven out of him, perhaps limp, withered, unable to move; all we see him do is to breathe. He is as one dead. Then "Jesus took him by the hand and lifted him up."

The Other Man's Burden

NOW I want us to gather the essential lesson that this story has for us. As I see it, it is in five parts. First, it is the natural aftermath of the Transfiguration glory. In the Transfiguration glory our Lord gave us a glimpse of perfected humanity, as we have already seen; a humanity indwelt and mastered by the Spirit of God. In the present study he is giving us a glimpse of this present demoralized world, indwelt and mastered by the spirit of the devil.

Then in the next place he shows us the essential connection between glory and service. If the prayer meeting with Peter, James and John was essentially the first phase of the transfiguration glory, the work in the valley with this demoniac boy was its essential aftermath. The prayer meeting was the glory in preparation, and the work upon this lad in the valley was the glory in operation.

In the next place, it indicates to us the character of the work that has to be done. In 1911 there was held in the city of New York what was known as "a Child Welfare Exhibition." It was one of the most thrilling exhibitions ever held in any part of the world. At the front gate of the exhibition grounds there was a statue of Louis Potter, and there were four figures in it. And these four figures taken together have done more to stir up that country than a thousand sermons. In that group there was a woman, having on her back a heavy burden, and she was bending forward under the pressure of it. Next to her was a man of about the same age, who had on his shoulders a great pack, much larger than the pack on her shoulders, and he was bent forward under his load. Next to him was an old man with long white hair, and his knees were greatly bent, and he was almost in the act of falling under a pack that rested upon his shoulders.

And then, in the half-circle which they made, and just a bit in front of them, there was a little boy, two-thirds naked, with pinched face, hollow eyes, shrunken shoulders, narrow chest; a sad look, indicating that he was half-starved for food and more than half-starved for pure air and healthy, wholesome exercise. He had no pack on his shoulders. He carried his pack in his body. He was the child of this man and this woman, who had all that they could carry. In that statue there was the world represented, the world of need; the need of the father, the head of the family, with all that he could carry; the need of the mother and the wife of the home, with all that she could carry; the need of the aged, trembling under their load, with all that they could carry; and the need of the child, more than it could carry; and no hand outstretched to help any of them.

When I sat and looked at that statue I said, "I would to God I were an artist that I could make one to put in its place. I would reproduce these figures, and then out in front I would have the Church of Jesus Christ with the outstretched hand to help."

We will keep on talking about lost members until we get to the place where we give ourselves to the method of the Master. What was his method? It was to take such by the hand and lift them up.

Then again we see here an indication of the methods that should be adopted in all our effort to relieve human need of whatever kind. Jesus did two things with the lad. He healed him; no one else could do that; and he helped him to his feet after he was healed. Oh, what a suggestion that is to us! The world needs something more than what we call salvation.

From Death Into Life

I ALWAYS think of the story of a dear old friend now in glory, when I am speaking of these people. Before he was converted he was almost a vagabond. He was a drunkard; he owed everybody in his community. They would then only trust him for cash. But one night in a Methodist church a Methodist minister asked everybody that would accept Jesus out-and-out to get up and come to the front and take his hand as a declaration of the fact. He was sitting away back in the congregation. At home were his half-starved children and his heart-broken wife. It was a cold night. They had not enough covering for their beds, and the little feet of his children had never known what a shoe meant.

And he went forward and took that man by the hand, and looked him in the eyes straight and said: "Yes, I will, sir." Everybody there, I think, had seen him do that half a dozen times before, and they began to say to one another, "He has got religion again." And as he started back to his seat he saw a man sitting just back of him to whom he owed a great deal of money. He was a member and an official of that church. He saw him sitting there, and he said, "I just looked down on the floor. I could hardly walk to my seat. I knew he was going to dun me as soon as I sat down, for that is just how hard-hearted he always had been. I sat down somehow. I do not know how I got into the seat; I put my head on the pew rail in front of me, not so much to pray as to get as far as I could from him. But I could not get far enough. He could reach me, and though he thought I was praying, that did not make any difference to him. I was not praying. I was thinking how I could face that man, for I meant business with him.

"Then I felt something touch me in the back and I paid no attention to it because I knew what it was. The same thing had touched me in other places before, and I knew its touch, although it was in a different spot. And it kept on touching until I could not bear another touch, and I turned round and said, 'What do you want?' And he said, 'Come round here.' I had nothing else to do. I sat down there, and he put his arm around me and said, 'I have always loved you, old fellow; I have always believed that there would come a time when you would turn over a new leaf. It has been a long time coming, but I somehow have a feeling that this time you are going to stick, and whether you are or not, I believe you are. And I want you to come round tomorrow and let me give you a clear receipt for all that you owe me. And let me give winter shoes for your children and dresses for your wife, and enough groceries to carry you on until you can get on your feet; for I believe God has got something for you to do.'"

And he said: "What do you think I did?" I said, "I do not know what you did." He said, "I got right up and went up to that preacher and said, 'Look here, I have got the second blessing.'" And those who knew him are prepared to believe that he did get it. And there would be many another struggling under a load who would say the same thing if we would stop talking about their weakness and begin to express hope. You can burst a bank if you will go on talking about it; and you can make a bank by praising it and encouraging it.

Now just a word of summarizing. Let me say five things in single sentences.

First, the strength of the church is determined in the field of human need.

Secondly, if we have the privileges of the mountain at any time, at any place, anywhere, it is for one purpose and one purpose only: that we may get strength for the valley.

Third, our work for our fellows is never done until we have lifted them on their feet.

Fourth, the medium of divine power is often found in the touch of the outstretched hand.

Fifth, let us follow the example of Jesus.

* Delivered at the Mundesley Bible Conference, England. Dr. Broughton is pastor of Christ Church (Baptist), Westminster Bridge Road, London.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, November 8. Matthew 18: 10. *"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."* After announcing terrible woes against the offenders, our Lord returns once more to the subject of the little ones in his kingdom. He is aware of their being despised by men. Even among his immediate followers a spirit had been manifested that clearly doubted whether children can enter into covenant relation with God, and be admitted to the privileges which Christ extends to the members of his church. God has made his holy angels ministering spirits, and they are ministering also to children as to heirs of the salvation which God has prepared for all. They rejoice also over the faith of the smallest and simplest member of the church. Therefore, let men take heed, lest by their views and treatment of children, they forfeit the companionship of the holy angels and of God.

MONDAY, November 9. Matthew 18: 11. *"For the Son of man is come to save that which was lost."* Here is the reason for the Saviour's cordial concern about children: they share with the rest of mankind that state of estrangement from God which has ensued upon the entering in of sin among men; and they are embraced in the rescuing mission of the Redeemer. Just as the fall of Adam was, in its effects, a universal calamity and extended to every one that is born of the flesh, so the grace of God that bringeth salvation has appeared to all men in the incarnate Son of God. When we consider the connection in which the words of our text are spoken, we must feel something of the joy which filled the Saviour's heart when he declared the great task of reclaiming lost mankind to which his whole life was consecrated. He had spoken in terrible words of sins and offenses and of the everlasting doom of the wicked. Anon he will speak of the trespassing brother who will not listen to admonition. In the midst of these and deliverances he remembers his function as Saviour of all. His heart yearns for the restoration to divine favor of all who justly forfeited that favor. We, too, must rebuke sin, but in so doing we must bear in mind that it is our duty and our privilege to reclaim the sinner from the error of his way.

TUESDAY, November 10. Matthew 18: 12-14. *"How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."* We shall meet with this parable again, spoken under different circumstances and for a different purpose. The context in this place shows the zeal of the Saviour in overcoming scandals which have destroyed the faith of his simple followers. The strayed sheep is some Christian, whom wicked men, by their offensive teaching and practices, have drawn away from the fold of the church. The Lord had declared that in the present state of the world such offenses were unavoidable. They cannot disrupt his church entirely. There will always be Christians who are not carried away by the designs of wicked men. But if any child of God is led aside, the Saviour is at once after that one, and his quest is more eager than the efforts of those who had led the believer astray. He is not content with having still quite a number of followers who remain faithful; he wants to recover the one unfaithful disciple. Not one must perish if he can help it. He does not coerce anyone to side with him. He goes and pleads with the strayed, calling after them in terms of heart-winning mercy. And when his effort by conquering grace is crowned with success, his joy is great. Thus even the scandalous acts of wicked men become occasions for the manifestation of greater love and zeal by Christ and his people.

WEDNESDAY, November 11. Matthew 18: 15. *"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."* Offenses may occur within the Christian brotherhood, one believer sinning against another, or being observed in a wrongful act by another. Any sinful act of a Christian has the tendency to sever the bond of brotherhood existing between him and his fellow believers, even as it severs his child-relationship with the Father in heaven. In such a case, the Christian who knows of the fault of his brother, or who has been made to suffer through the wrongdoing of another, has a solemn duty to perform. His brother is in danger of losing his soul, and becoming lost to the Christian society. He must go and put the brother's fault plainly before him and show him in what danger he is. He must not wink at wrongdoing, or put off the warning that he must give his brother because it is such an unpleasant task. He owes the trespassing brother the charitable deed of a fraternal remonstrance. If all Christians would, in a spirit of meekness and kindliness, discharge this duty to one another, the church would be spared many a scandal. If the erring brother accepts the reproof of his fellow Christian the result is a distinct gain—a gain of a soul to God and to the Christian brotherhood. Brotherly admonition works no harm but brings blessing to the church.

THURSDAY, November 12. Matthew 18: 16. *"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."* According to Prov. 11: 13, a Christian must not reveal the secret faults of another. If by private remonstrance he has not succeeded in making the trespassing brother see the error of his way, he must commit the whole matter to God, who in the day of retribution will bring to light the things that were done in secret. But if the brother's fault is a public offense, of which the church will ultimately have to take notice, and private admonition has not convinced the erring brother, then the Christian should do what our text commands: seek the co-operation of one of two brethren, who will aid and support him in his charitable effort of leading the trespassing brother to a due knowledge of the sinfulness of his act and to a sense of shame and sorrow for it. Moreover, these co-operating brethren are to serve as witnesses who, on occasion, may testify to the church that the erring brother had been dealt with according to the command of the Lord, but refused to listen to the pleadings of Christian love. Here again the purpose is the same as before: to gain the brother for God and for the Christian brotherhood. Therefore, also, this second stage of fraternal admonition is a true act of Christian charity, from the exercise of which we should allow no secular consideration of any kind to dissuade or deter us.

FRIDAY, November 13. Matthew 18: 17. *"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."* The church in this text must mean the local congregation of believers, for that alone can be convened as a spiritual court of last resort to deal with an offending brother. It is the duty of a Christian congregation to resist decisions and offenses contrary to the doctrine which Christ and his apostles have taught. The church must not connive at wrongdoing among her members; she becomes a truant to her sacred trust of guardian over the faith once delivered unto the saints, and exposes herself to the ridicule of the world, if she permits open sinning on the part of her members. She must, by a powerful effort in which all the members join, seek to do that which the private remonstrance in the first stage of brotherly admonition, and the united pleading of several brethren in the second stage, failed to accomplish: viz., gain the erring brother over from his evil way to the paths of truth and right. Great is the success if the church gain the trespassing brother. God and his angels in heaven and the entire brotherhood on earth rejoice over the sinner that turns to repentance, and is restored to a child's relation with the heavenly Father and to a brother's relation among God's children. But the church has also the power to declare his standing within the Christian congregation forfeited, if the erring brother persists in his sin and obstinately refuses admonition, and even to declare him outside of the fold for his stubbornness.

SATURDAY, November 14. Matthew 18: 18. *"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."* This text is a plain proof that the words spoken to Peter after his great confession were not intended to set up a primacy for Peter in the church. For the authority conferred on Peter, the spokesman of all the disciples, in Matthew 16, is here conferred on all the disciples; yea, as we shall see anon, on all believers. What the Lord said to Peter about the keys is merely figurative language. The keys are nothing distinct from the power to bind or loose. Our Lord has given to his church on earth the power to declare a person a heathen man and a publican or to declare him a penitent believer, whose sins God is ready to forgive. Sinners who have been forgiven are to convey to other sinners the comfort of forgiveness or denounce the sin of others who are obstinate.

These Daily Meditations will appear in each issue during 1914.

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

—ACCORDING TO INFORMATION just received by the Methodist Board of Foreign Missions, Dr. Robert C. Beebe, head of the Hillander Smith Memorial Hospital at Nanking, China, has been honored by President Yuan Shi Kai with the decoration of the "Golden Harvest." This was conferred for valuable service rendered by Dr. Beebe during the Chinese Revolution.

—THE AMERICAN BOARD was about to send a large group of reinforcements to the foreign missionary fields, but they are detained either in America or abroad. When possible these detained volunteers are taking courses of study looking to their greater efficiency on the field. Those under appointment to Aintab, Turkey, and to Sivas will spend a year at the Kennedy School of Missions at Hartford, studying Mohammedanism and allied subjects. Rev. and Mrs. Harold Cooper have reached England and will engage in study at Oxford. The two new medical missionaries for Beira, East Africa, are detained at Lisbon, Portugal, where they are studying the Portuguese language. A group of missionaries for India, booked to sail from England, September 30, will reach their field on a later date, their vessel having commandeered by the British Government. It is hoped by the board that the missionaries for West Africa will be able to sail at an early date.

—DR. WILLIAM H. MILLAR, secretary of the United Missionary Campaign, has just returned from an extended tour in the interest of the movement in the United States and Canada. The amount of work done is enormous, Mr. Millar said. The Central Committee composed of eighty members has met four times to outline the program of the campaign; the Executive Committee of seventeen members has held eight meetings during the past season, going over the details of the campaign; five hundred and fifty-seven interdenominational conferences were held throughout the United States and Canada to impress upon the small cities the objective of the campaign, and twenty-seven teams of speakers were organized to conduct these conferences. Leaders on missionary boards, pastors and financiers gave their time to the campaign. Over 200 men spoke from the platform, and more than 350,000 people heard the message. Two hundred thousand pieces of special literature were used, and 300,000 copies of missionary books and pamphlets used as exhibits were sold during the season. As many as fifty-one churches in one city participated in the campaign work.

—THE BOARD OF FOREIGN MISSIONS of the Presbyterian Church, 156 Fifth Avenue, is the possessor of the finest Foreign Mission library in the world. Actual photographs and histories of the scenes of conflict of today add a new thrill for the thousands who visit the place. There are over 10,000 books on every phase of the Foreign Missionary question, besides its large collection of photographs, curios and lantern slides. There are volumes printed in the languages of India, and translations of the Bible made by those noble Serampore missionaries in the beginning of the modern missionary enterprise. And there is a Bible of which the board's own first missionary to Japan translated so large a part. An album just received here gives in fine pictures the contrast between the past and present in Japan, a wonderful revelation of the strides Japan has made in material things. There is also the latest edition of the missionary map of the world just out. It measures six feet by ten.

—REV. A. L. BURLESON and Archdeacon Millen, in charge of the English Church in Mexico City, inform the Board of Foreign Missions of the Episcopal Church that there is nothing reassuring in the present condition in Mexico; that the Carranza rule does not create any more peace than the old régime, and the situation cannot be viewed with an optimistic eye. Every one is hoping that Villareal will do better. "One cannot accept the Gospel in one hand while with the other he must brandish a sword to avenge himself upon the bloody rioters who may any minute create cyclonic destruction," are the views expressed by these missionaries. At the office of the Board of the Baptist Home Mission Society it is said that the localities where their mission work suffers the least in Mexico are perhaps Monterey, the City of Mexico and Puebla. At Aguas Calientes work has been interrupted, but is now resumed. The superintendent of the Society of Home Missions has been out of Mexico but has just returned for a brief visit to inspect the fields. A conference was held at San Antonio this week of missionaries and representatives of the Foreign Missionary Board of Southern Baptists, and the superintendent of missions of the American Baptist Home Missionary Society, for consideration of several matters relating to affairs in Mexico. The society has fifteen or twenty missionaries in Mexico.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Relief Fund at Work

THANKS to the prompt and generous responses of our readers, the CHRISTIAN HERALD Relief Fund for the Widows and Orphans of the European War can now be said to have fairly entered upon the work to accomplish which it was organized. The problem of conducting a campaign of this character in war time is by no means a simple one. It is necessary to safeguard the Fund at all points, and especially to secure such facilities from the various governments for the distribution of relief as will protect the Fund from diversion and give assurance that it will reach the class of beneficiaries for which it was originally created.

With this end in view, THE CHRISTIAN HERALD consulted with the State Department in Washington and with the various foreign legations of the warring nations, receiving in every case cordial assurances of co-operation.

As mail and even cable communication is irregular and of doubtful value for transmitting funds in war time, a member of THE CHRISTIAN HERALD management, Mr. Theodore Waters, has been commissioned to go to London to release the first remittance of $30,000 made by the Fund. There he will have an opportunity to consult with Ambassador Page and the members of the CHRISTIAN HERALD English Committee, as to the best and most expeditious method of distribution in Belgium, France and Holland, it having been decided that the Belgians, as the most necessitous nation, should be the first beneficiaries. It is estimated that there are at this writing 700,000 in Belgium facing actual famine, a very large proportion of them war widows and orphans, while in France there are 1,000,000 Belgian refugees and in Holland over 500,000 more, thousands of whom are eligible as beneficiaries of the CHRISTIAN HERALD Fund. Germany, England, Austria, Russia and Servia will not be overlooked; but the New York committee, after a thorough canvass of the situation, decided that the Belgian sufferers had the first claim on our sympathies and that this would be heartily approved by the contributors to the Fund.

We rejoice with our friends in this great opportunity for international benevolence. Even as we write, the money you gave is being converted into bread and meat, blankets, shoes, underwear and other necessaries of life for a very great number who but for your timely aid would be homeless, hopeless, starving. You may remember that the "good Samaritan," who bound up the wounds and provided food and shelter for the unfortunate man on the Jericho road, did not stop at a single gift. He arranged for his needs until he should have recovered. Will not each of you, who has begun this Christ-like work of helping these unfortunate ones, be a true "good Samaritan" in real life? Here is your opportunity. They need to be fed and clad and housed until they are repatriated—sent back to their own towns and villages. There it will be better for them than to be among strangers. There, even amid what is left of the wreckage, with the aid of kindly hands they can make homes for themselves again. Later they can plant their little gardens and so get a humble living. Their needs are small and easily supplied. We ask you to think this over and, if you can, to do it for the sake of Him who was the Friend of the poor and of "the widow and the fatherless." Such a deed done now will be like a fragrant memory in the whole of your after life.

Business Skies Brightening

OUR export trade outlook is brightening perceptibly, every week showing a decided improvement. Extensive purchases by the European nations are in negotiation which will go far towards paying our debts to those countries, besides being a material assistance to our own home industries. Europe needs food and clothing and many other necessaries and it looks to America to supply them. Corn, flour, wheat, meat products, live stock, manufactured goods, all kinds of military and civilian clothing, boots and shoes, are all in demand in such quantities as give assurance that the exports this year to those countries whose products have been necessarily limited by the war, will aggregate a total considerably in excess of the figures for last year. Moreover, the best judges of the present situation hold that existing conditions abroad point to a steady increase in American exports for many months to come, since it must take considerable time to restore normal conditions there. Meanwhile, business here is beginning to feel the reviving impulse. In many industries the outlook for the unemployed is improving. The stagnation which threatened business a few months ago is already passing away and the general outlook points to a winter of activity. While we have suffered from the war, the worst is probably over and the clearing skies indicate better days ahead.

Two Presidents Discuss the Law

BOTH President Wilson and ex-President Taft made, at the recent meeting of the American Bar Association in Washington, certain statements which are worthy of serious and productive consideration. President Taft called attention to the strange fact that neither the Constitution nor the laws of the United States provide for any internal force for the carrying out, within our own borders, of our treaty obligations with other nations. Only the Federal Government can make a treaty, but when a State or certain individuals of a State are accused of violating the terms of the treaty no provision is made for the Federal Government to compel the State to alter its action. The difficulties with Italy over the "Mafia lynchings" and the more recent controversy with Japan over the treatment of her subjects on our Pacific Coast indicate to what grave results such a lack in our laws may lead. At this time of unusually delicate and easily disturbed relations with foreign powers those who hold rigorously to the principle of State rights may well allow themselves to favor the suggestion of Mr. Taft to make this addition to our Federal laws. Congress should take up this suggestion of the ex-President and pass as a statute the needed "dozen lines."

President Wilson made a plea for more of real life in our laws, a willingness to break away from tradition and precedent, to consider the living, human, fundamentally just aspects of each fresh situation as it arises. He hinted that the present rules of evidence, as indeed many laymen have often suspected, do not always forward the interests of justice and truth. "Citations," he said, "seem to play so much larger a rôle now than principle." After denying that he wished to impeach the law, he added:

> I do wish to make this intimation, that in this time of world change, in this time when we are going to find out just how, in what particulars, and to what extent the real facts of human life and the real moral judgments of mankind prevail, it is worth while looking inside our municipal law and seeing whether the moral judgments of mankind are made square with every one of the judgments of the law itself. For I believe that we are custodians, not of commands but of the spirit. We are custodians of the spirit of righteousness, of the spirit of equal-handed justice, of the spirit of hope which believes in the perfectability of the law with the perfectability of human life itself.

"An idealist in the White House!" President Wilson's critics will say again. But these earnest words of our President awaken an echo in the breast of every real lover of real justice and progress, and are bound, in good time, to bear their fruit.

"All That a Man Hath"

NOBODY has ever been able to appraise, with any degree of satisfaction, the value of a human life. Courts have ruled on the subject, basing their judgment on the earning capacity of the individual, capitalizing the life of a professional man, an artisan or a laborer on the basis of his money-producing power per annum. But there are qualities too subtle for definition in legal terms and these they could not appraise. They dealt with the crudest and most obvious aspect of the case, and their verdict was recorded in the terms of commerce. Never, so far as known, has an attempt been made to estimate the economic and industrial loss to the world by such a wholesale sacrifice of life as is now taking place in Europe. As we read the estimates of a million dead, wounded and missing we are more than ever impressed with the inadequacy of mere figures to express the value of a human life.

"All that a man hath will he give for his life," is the Scripture estimate. It means that life is a priceless thing, not to be weighed in the scales with gold and silver. King and peasant, prince and laborer, stand on equal ground in this regard. The world values the life of a man according to his abilities, his service to the State and to society at large. The useful citizen is put in sharp contrast with the common toiler. Yet to the little circl of his friends and to his family the humblest laborer with a kind heart and helpful hands, is any man' equal. Statisticians will reckon the economic los to the world at so much per capita and will tell u that the 300,000 killed in battle, capable, let us say of earning an average weekly wage of five dollars represent a total yearly wage-earning capacity o $78,000,000, which is lost to the state. But th loss to their individual families, whose sole sup port they probably were, cannot be told in figures All the money in a nation's treasury could no compensate for that overwhelming deprivation.

"Apple Day"

IT WAS a rather equivocal compliment, thoug doubtless well meant, that was paid to Mothe Eve when the fruit-growers suggested the additio of "Apple Day" to our already large list of nationa holidays. Our apple crop this year is estimate at something like 70,000,000 bushels, which wi leave us with a big over-supply for home consump tion unless we can ship a few cargoes of the to Europe. And, by the way, the boys in th trenches might do worse than fight on apples. Ou American apple is a sound, prime fruit, good fo blood and muscle and with a sufficiency of iron t make it desirable in a military sense. We hav seen some specimens this year that might hav graced the gardens of the Hesperides or whic nimble-footed Atalanta would have chosen rathe than those foolish "apples of gold," which sh dropped in her race with her suitors. And we doub whether anywhere else in the world can be foun apples that are suited to such a variety of dishe for the table. Served as apple pie, apple sauce, a dumplings, or baked, or as apple butter they ar equally toothsome and appetizing. Even with th export trade liberally supplied we would still hav more than enough of the fruit left for ever American to eat a plump, rosy apple in honor o Eve, as recommended by the Apple Shippers' Asso ciation.

One Miser—and Others

A CONNECTICUT miser, with $7,000 in a sav ings bank, died one night of the cold, in cowshed that had been his home for ten year Though ninety-one years old, and without a famil he had denied himself all of the comforts tha money will buy, refused to touch a cent of princip or interest, lived on garden produce he raised an on gifts from neighbors, and was saving his mone for—the Lord only knows what.

But extreme as was his case, it is only a typ of thousands of others whose aim is ever to ge and never to give. Only for his great hardihoo and severe self-denial, which are really qualitie of excellence, he would have been no worse, better, than millions of others who love money a well as he did, but love personal comfort more.

If all men whose chief desire alternates betwee money and the selfish gratification that money a fords were gathered in a great group and pu apart to themselves, there would be few of us lef

A miser here and there represents the extrem degree to which life may be narrowed down by lov of money. But countless millions are narrowin their lives every day from the same cause. Fe of us may have the physical hardihood to live i cowsheds, but lots of us furnish no better enviro ment than that for mind and soul.

The average rich man may pamper his stomac and gratify his vanity in matters of clothes an houses and equipages; he may outshine his neigh bors in the display of his wealth and in conversio of it to his own pleasures; but for all that, h none the less hugs his riches to his own heart.

The miser loves the money itself; he revels i contemplation of the fact that it is his. The mo of us who hold ourselves to be superior to hi love the gratification of the physical senses whi money brings. And the one love is as vain, as pu poseless and as utterly selfish as the other.

The miser himself voluntarily suffers for th sake of money. But the average rich man mak other people—family, friends, employees—do th suffering, that he may be richer.

Whether a man has $7,000 and lives in a cow shed, or $7,000,000 and keeps his heart in a coun ing-room, makes little difference in the long ru The one is making a slave—a mere creature—o himself quite as actually as is the other.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Minister's Family Penniless

THE rector of an important Episcopal church in a large city was killed by a train the other day, and his family was left penniless by his removal. He had been for over twenty years the faithful pastor of the one church, and was so wrapped up in the spiritual demands that he did not make any material plans for accident or old age. Besides, the disparity between his salary and the high cost of living required in the large city left little opportunity for provision for a rainy day. The men's club of the church so suddenly bereft of its pastor immediately took steps to insure the life of the next rector that shall be installed, for $5,000, the policy to remain in force so long as he shall remain pastor of that church. The men's club also advised other churches to take the same course. The life insurance proposition, while a good one, is not the best one. There are two things that ought to be done. First, better salaries should be paid to our ministers. And then in the second place, the various denominations ought to have ample endowment funds to pension their veteran ministers on at least half-pay, and thus have them free to devote their strength to the spiritual concerns of the kingdom. Fortunately, nearly every denomination is undertaking the task of caring for its veteran ministers in a becoming manner. Few people in the world can make a dollar go farther than the old preachers and their wives. A rich church can raise the little amount necessary to keep them in sickness or old age, and will be the richer and better. A just ministerial compensation has Christ's authority.

For the laborer is worthy of his hire. (Luke 10: 7.)

National Road Congress

FORTY-SEVEN national and State automobile associations will take part in the fourth annual American Road Congress at Atlanta during the week beginning November 9. The national government and practically all the State governments will be represented by the official heads of their highway departments. Prominent among the national associations taking part will be the American Highway Association, the American Automobile Association, the American Bar Association, and the National Civil Service Reform League. The government exhibit will be unique and instructive, comprising accurate models of every type of road from the imperial roads of ancient Rome down to the modern boulevard and country market road. Forty thousand square feet of floor space will be filled with the exhibits of road machinery, material and engineering instruments. As man came out of savagery into civilization and life became more complex, roads became necessary for travel and commerce. At first the paths made by the herds of wild and domestic animals on their way to the pastures for grass, or streams for water, were utilized by human feet. Then the road had to be widened for the carts and beasts of burden, and then built smooth for comfortable travel, and then hard and durable for the use of generations. Nations had their great public roads for the inhabitants in their industries, and for the royal horses and chariots and armies of war. Our own great, rich country has made magnificent advancement in road-building and the conservation of force by the farmer, and the era of the automobile will make still greater progress in the immediate future necessary. There is this reference to the public roads of Palestine:

Let use flee, and draw them from the city unto the highways. (Judges 20: 32.)

A Strange Strike

ONE of the most singular strikes recently reported is that of the coffin-makers of New York, who a few days ago joined the strike of the International Woodworkers' Union. The coffin-makers declare that they want only living wages and fair working conditions. They argue that their calling is not a cheerful occupation, even under the best conditions. But the coffin-maker, unlike many others, has a sure clientèle, since death is the common lot of all men. Human nature is so constituted that even the poor desire to give their dear ones who pass away a good coffin and a decent funeral. Yet it matters little whether one be buried in a magnificent casket, with impressive pomp and a mountain of flowers, or in the simplest way, since at the grave all dissimilarity ends, for we are assured by the words of Scripture that all—

Lie down alike in the dust, and the worms shall cover them. (Job 21: 26.)

TRYING TO SELL THE COTTON CROP

MANY people are interesting themselves in helping the cotton growers of the South out of the serious predicament into which the war has thrown them. They have on their hands a record cotton crop which nobody wants, at least the world markets are temporarily closed. To save the growers from a loss that might be ruinous to the South, various methods have been devised to create a large home demand, and Congress is being importuned to authorize the issuance of a $250,000,000 loan to that industry. Cotton fêtes are being held in different parts of the country to stimulate the use of cotton fabrics for women's wear, and recently such an affair was held in Washington under the auspices of prominent ladies of the national capital. The war is apt to give our people many opportunities to help each other through critical times. It is one of the fundamental laws of the kingdom of God that the strong shall help the weak. The bearing of one another's burdens is a Christian exercise that is bound to be beneficial to the whole spiritual life. It will be well for the world when Christian brotherhood actually realizes that condition described by the apostle: "And whether one member suffer, all the members suffer with it." (I Cor. 12: 26.)

Peace Day at Bowery Mission

PROBABLY at no place of worship was President Wilson's proclamation more earnestly and enthusiastically responded to than at the Bowery Mission.

This was no doubt due to the fact that The CHRISTIAN HERALD Prayer League took such a prominent part in petitioning the President that a Day of Prayer be observed. On Sunday, October 4, at both morning and evening meetings, large cosmopolitan crowds assembled, containing representatives of all the nationalities directly engaged in the war. Dr. Hallimond presided at the morning meeting. The meeting was chiefly devoted to prayer, in which several of the leaders took part, and impressive addresses were delivered by Dr. G. A. Gayer and Thomas S. Davies, both converts of the Mission, and Former Senator R. L. Gledhill, who is one of the leaders.

Mr. Davies was formerly an actor, and was converted at the Bowery Mission Labor Settlement nearly two years ago. He is employed there at the present time, and is carrying on a wonderful spiritual work amongst the men. His address was a magnificent appeal to the men to abjure the spirit of envy, hatred, and pride; "the spirit that prompted Alexander to murder the inhabitants of Thebes and Gaza, to kill his best friend, Clitus, for telling him the truth; the spirit of Tamerlane, when he cut the throats of ninety thousand people in Bagdad; the spirit of Attila the Hun, who left behind him wherever he went a hideous devastation; the spirit which inspires a man when he is poor to desire selfishly to be rich, when he is rich to wish to be a noble, when he is a noble to desire to be a king, and when he is a king to call himself a god; the spirit which today has set the wild dog free abroad, to wander at will, and flesh his tooth in every innocent; the spirit that even now is drowning the sons and daughters of Europe in rivers of blood, which cries, like Abel's, even from the tongueless caverns of the earth to God for justice and rebuke. What is the answer? For you and for me, and for the great and mighty of the earth as well, this is the message: 'This is my commandment, that ye love one another.'"

(John 15: 12.)

Concerning Babies and Pigs

A PROMINENT physician, addressing an audience in an Episcopal church in a large city the other day on the comparative treatment of pigs and babies by the United States Government, said: "The pig is raised wholly for its food-supplying value; the child is a drain upon the food supply. The baby is a material cost; the pig is a material asset. The government that has been generous in the interests of one has been most penurious in the interest of the other. The Department of Agriculture at Washington, which has given much attention to the raising of swine, was organized soon after the war. The child-saving department of the government is just now being established. Thousands upon thousands of babies in this city today are subjected to conditions to which no thrifty, self-respecting farmer would subject his pigs." It is the imperative duty of our government to care for the health, life, education and morals of the children of the nation. But no paternalism of the government can be made a substitute for the care by parents in the home, on which the body, mind, soul and destiny of the child depend, and which will very largely determine the virtue and prosperity of the nation. Mother, father, the church and a good government ought to share Christ's love for children and pronounce his words:

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10: 14.)

Rescued from Quicksand

CAUGHT in a treacherous quicksand while boring a well near Ware, Mass., Maurice Allen, a workman, found himself in danger of suffocation. He was gradually sinking and shouted in vain for a long time before his cries attracted attention. At last some other workmen, looking over the sides of the deep excavation, saw Allen's head and shoulders and listened with amazement to his appeals for help. They brought ladders and ropes, but the sides of the excavation crumbled, almost burying Allen completely. Willing hands dug a trench alongside the well and there, standing on firmer ground, the rescuers managed to lower a man on a rope. A diver's helmet was procured and lowered into the hole and with great difficulty was adjusted over Allen's head, after which the work of rescue proceeded. For fifty hours the men struggled in their fight against death and at last had the satisfaction of bringing Allen to the surface alive, but very weak. Quicksand is a familiar illustration in the Bible, where it is compared to the enveloping toils of sin which coil around the unfortunate sinner, threatening his destruction. In such a case there is no hope of rescue, unless he takes firm hold of the only means of salvation offered through the Gospel of Jesus Christ. David the psalmist-king had such an experience and records his escape in these words:

He brought me out of a horrible pit, out of the miry clay, and set my feet upon a rock. (Ps. 40: 2.)

THE JOY OF HELPING

I READ a story yesterday in one of our popular magazines. It was the story of a girl who had been educated in an expensive way, taught to do nothing useful, and to be uselessly extravagant; a girl who did not realize the value of money or of work. In the beginning of the story her father suddenly told her what his income was and that she was costing too much. "After you left school," he explained to her, "I expected you to help!" The girl was thunderstruck. "Help?" she asked him, "help? What can I do?" And her father could not answer the question. There was nothing that the girl could do.

So many girls are like that—not able to do anything. Born into well-to-do families with enough servants to relieve them of any work at all, they are educated to idleness and extravagance. It is not their fault; it is hardly the fault of their families, for there is a world-old, threadbare, inefficient system that is utterly wrong.

There are many girls who are victims of this system, girls that sit around drinking tea, or flutter around making calls, simply because they do not know how to help. But there also are girls who escape past the bars of convention and custom into a world that needs them.

The picture on this page shows Dr. Mary M. Crawford, M.D., a granddaughter of Rev. Stephen Merritt, and niece of the late Dr. Louis Klopsch. Dr. Crawford is one of the young women of this generation who has demonstrated her ability to help. She obtained her medical degree at a very early age, and soon after her graduation from college became the examining physician for Mont-Lawn, in which work she had the distinction (which very few young doctors enjoy) of passing upon three thousand patients a year. A great many of you have read her book (published by THE CHRISTIAN HERALD) *Before the Doctor Comes.* That, too, has demonstrated her ability and willingness to be a help.

October 17 she sailed for France, the *first* American woman doctor to offer her skill in the war zone. Dr. Crawford will be welcomed by the Duchesse de Talleyrand (who was Miss Anna Gould), and will at once take up her work in the American hospital in Paris. She will also be semi-officially connected with the French Committee of THE CHRISTIAN HERALD relief work under Pastor Wagner. It is a long, hard path from the home of the girl who asks "what *shall* I do?" to the home of the brave doctor who goes to face the stream of bullets, a sight of blood and tears, and perhaps death in a strange land.

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AMERICAN SURGEONS WHO SAILED FOR SERVICE IN THE WAR

Left to right: Dr. B. Goddingham, Dr. Mary Crawford, Dr. George Rambaud, Dr. Thomas Nesbit, Dr. N. J. Sheahan and Dr. A. Cook, aboard the steamship *Rochambeau*, October 17.

It is a very wonderful thing to face the storm of war, to be a good angel among the sorely wounded and the dying, but not everybody is fitted to the work. Many girls who are willing and anxious to help quail at the sight of blood and of gaping slashes made by a saber, and are apt to faint when asked to help in a simple bit of first-aid work. They do not flinch because they are cowards, but because they truly cannot stand that sort of helping.

There is some sort of helping, I think, for every girl who honestly wishes to do her best, some sort of work that she can do to relieve a little of the world's crying need. Perhaps it is some large task like Dr. Crawford's; but maybe it is only a simple little thing hidden away in some humble corner: making the way easier for a tired mother, or smoothing over a quarrel, or quieting down a bit of scandal.

A little boy lived on the same street with us not long ago; a very-nearly-story-book little boy with big blue eyes and golden curls. He had many loving ways that made him the pet of every one in the neighborhood, many baby expressions that seemed doubly sweet coming from his lips.

I was walking home one summer day through the hot rays of the setting sun, and though I am a bit ashamed to admit it, my heart was rather sad and weary I walked along with tired eyes that did not see the beautiful though familiar things that lay all about me. It was only when I saw the sun glinting on a mop of golden curls that a gleam of anything like pleasure came into my eyes. The baby boy was running to meet me, his little feet stumbling in his hurry.

It was just before he reached me that the toe of his barefoot sandal caught on a stone and tripped him. With a squeal of dismay he crashed down on the sidewalk, and I, my own troubles all forgotten, raced to pick him up.

"I hurted me," he wailed when I reached him. "Oh-h, I hurted me!" He held up a chubby arm with a long, red, scraped place on it. "Kiss it and make it well!" he said.

Friends of mine, far away in another country the brave doctor is figuratively kissing many hurts to make them well; drying many tears. We are not blessed with her God-given ability to heal the sick, but don't you think that we, too, in our many walks of life can play at her game? Somewhere, as we walk along life's pathway, there will be something to make us forget our own troubles and doubts somewhere in the world will be bruised for us to "kiss and make well."

MARGARET E. SANGSTER, JR.

THE PROGRESS OF CHRISTIANITY

AT THE outbreak of the great war in Europe, it was loudly asserted in various quarters that Christianity had collapsed, that the religion of Jesus had proved a failure, and that civilization had gone down with it. These statements, calculated as they were to create a doubt in the minds of God's people, carried their own refutation. Skeptics and agnostics who trumpeted them abroad were met by the counter-statement, made by the united voice of the Christian world, through pulpit and press, that the religion of Jesus, had it been in the hearts of the rulers and cabinets and diplomats of the Old World, would have prevented the strife and there would have been no war—in a word, that the war had come upon the continental Powers because they had proved themselves at best only nominally Christian, and that the spirit of the Master had not controlled their councils, else their quarrels would have been readily adjusted without resort to violence.

It is not the purpose of this journal to decide the grave question as to the responsibility for this devastating war, which has drenched Europe with blood. That must be the problem of the impartial historian. One of the great modern artists has pictured on his canvas Christ appearing on a battlefield at the close of a sanguinary engagement. Everywhere are lying the dead and wounded. The luminous figure, standing on a little ridge, addresses the leaders of the contending hosts who stand before him mute and ashamed. "*Why have ye done this?*" he asks, and there is in the single question, uttered in a tone of sorrow, a rebuke that is mightier in its condemnation than the judgment of any earthly tribunal.

Those who have been impressed by the recent clamorous attacks on Christianity and the pessimistic views concerning its future should look back over the record of history and trace its amazing progress, in the face of wars and persecutions almost innumerable. Although it has encountered setbacks which might well have appalled the stoutest hearts, yet its path has been steadily onward. The first Christian Church originated in that little "upper room" in Jerusalem where, shortly after the Ascension, the disciples and a little group of believers met. As related in Acts 1: 15 there were gathered in all one hundred and twenty souls, and these formed the nucleus of that great, divinely ordained organization that has gone on increasing ever since, and which will increase until the end of time.

BEGINNING in Asia, Christianity rapidly extended to the neighboring centers, and by the year 100 A.D. there were over one million adherents. The cities of Jerusalem, Antioch, Ephesus, Rome, Alexandria and Constantinople became evangelizing centers from which the true religion spread. The paganism of the mighty Roman Empire went down in 450, and Christianity rose upon its ruins. This was the first great triumph of the Faith. The old gods were shattered; Diana of the Ephesians, whom all the world had worshiped, was left without a single votary.

Then the teachings of Christianity were carried throughout the Western World. It became the religion of Europe, and of nations founded by European races beyond the seas. But in Asia and Africa it received a set-back. Islamism arose, and Mohammed by force alienated hundreds of thousands from Christ; but the tide of Mohammedan invasion at length was turned, and by 1000 A.D., the Christian Church was 50,000,000 strong. Five hundred years later it had doubled.

The Reformation gave a great impetus to European Christendom. The Reformed Church pushed ahead, especially in Teutonic lands, and soon its missionaries were bearing the Gospel and the open Bible to the lands beyond the sea.

In the beginning of the nineteenth century over 200,000,000 professed the faith of Christ. Since then, this number has almost trebled, and the great march of Christianity is still advancing. It is gaining daily from all other religions. Confucianism, Buddhism, Mohammedanism, Shintoism and even Judaism are contributing to its increase. Today Christianity dominates all other religions.

In 1600, only about seven per cent. of the earth's territory was ruled by Christian Powers. Today Christian governments rule almost 85 per cent. of the whole world. Five of the world empires (Britain, Russia, United States, France and Germany) are Christian, and the two great Powers of the Orient, Japan and China, look to Christendom for light and guidance and knowledge.

In 1800 one in five of the entire population of the globe was Christian; in 1900 one in every three was a follower of the Nazarene. In this year of grace, 1914, as has been said, more than one-third of the people of earth espouse Christianity, and considerably more than one-half are under Christian rule. Asia contains the only independent non-Christian Powers; and, save for insignificant remnants of aborigines still pagan, all the inhabitants of four of the continents are at least nominally Christians. In practically every country save Tibet and Afghanistan, there are now Christian communities.

THE English historian, Sharon Turner, a man of great learning and of admitted accuracy—not a clergyman, but an attorney as well as a historian—gives these overwhelming statistics in regard to Christianity and the number of Christians in the different centuries: "In the first century, 500,000 Christians; in the second century, 2,000,000 Christians; in the third century, 5,000,000 Christians; in the fourth century, 10,000,000 Christians; in the fifth century, 15,000,000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 24,000,000 Christians; in the eighth century

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FINLAND, HER RISE AND DANGER

BARONESS KOSKINEN, M.P.

FINLAND, with her three million inhabitants, is one of the most progressive little countries in the world. It was conquered from Sweden by Russia in 1809, under Czar Alexander I, but six months before the cession took place, while the people in another part of the country were still fighting, the Czar, finding the people amenable and weary of fighting, called a meeting of the Diet in the little cathedral church at Borga, and gave to Finland autonomy. Geographically, she is still a part of the Russian Empire.

Some fifty years ago Finland's educational awakening started, having its genesis with a few young men who founded the "Finnish Literary Society," the most important member of which was Elias Lonrott, who compiled the *Kalevala*, the Finnish epic, from which Longfellow borrowed the meter for his *Hiawatha*. Lonrott was the son of a tailor whom a friend had educated for the medical profession. He would often visit the huts of the peasants, dressed in peasant garb, to listen to their rune songs. In this way he collected the beautiful rune songs that comprise the *Kalevala*.

Woman suffrage in Finland was a matter of happening. It was the outcome of the threat of Russia in 1899 to destroy the autonomy of the little nation. All over the land the people began to organize in defense of their country, their most powerful ammunition being education. "Education is the only thing that will save us," said a Finnish woman to me. "Knowledge will teach the people to see."

So splendidly have the women of Finland helped in the uplift of their country, educationally, economically and politically, that when the subject of woman suffrage was broached about eight years ago, their services were too valuable to be ignored and they were readily given the vote, which took effect in 1907. At a recent election at Helsingfors twenty-one women were elected to Parliament, the Social-Democratic Party having the largest number, thirteen. One of the principal workers for this party, and a woman who has no superior in Finland, is Miss M. Lillangria, M.P., formerly a servant, founder of the trades union for domestic workers, and a great temperance woman.

While the glory of Russia is her bejeweled buildings—there are no churches in the world so laden with jewels as Russian churches—the glory of Finland is her schools. There are only five illiterates to each 1,000 people in Finland; there are 789 illiterates to each 1,000 in Russia.

For many years, and to a considerable extent now, the Lutheran clergy had charge of the schools for children of Finnish descent. The people of Finnish descent comprise seven-eighths of the population, the people of Swedish descent comprise one-eighth of the population. The Finnish clergy decreed that no one could marry or be confirmed until able to read and write.

The folk-schools of Finland are particularly fine, with their cooking departments, gymnasiums, manual training and needlework. Every school has excellent bathing facilities, and the poorest children are fed at the schools. There are little zoological museums in most of the schools.

There are so many varieties of schools, besides the folk-schools, elementary and higher; there are lyceums, schools of forestry, of agriculture and of navigation, schools for training teachers, commercial schools, technical, music and art schools, etc. There are three large garden schools in Finland, where boys as well as girls are taught cooking. "They must learn to cook what they grow," said one of the teachers. The dairy schools are particularly interesting. Dairying comes second among the industries of Finland. The pupil must have worked for one year at a butter factory before he or she will be admitted to the school.

The state gives stipendiums, and there are private funds also, for enabling students to travel and study in other lands. The Finlandars are large believers in traveling for study. They have many educational associations, too.

MISS M. LILLANGRIA, M.P.

There are about one thousand Lapps living in Finland, within the polar circle. They are Lutheran in religion, and Finnish clergymen preach to them in their own language. Nearly all of them can read and write. They live on birds, reindeer meat, fish and bread. Many own considerable reindeer, by which their wealth is reckoned. One Lapp owned four thousand.

There is a little town which stands directly on the polar circle, Rovaniemi, the fifth important town in the fur trade in the world. Some eight or ten thousand people congregate there in February—Russians, Germans, Swedes, Norwegians, etc.—to bargain in bear, fox, reindeer, ermine and other fur skins. Travel is by reindeer in the winter, which is a beautiful season. As the compass does not work within the Arctic Circle, travelers learn by the trees to find their way, exposure to the north making a difference in their shape.

At Rovaniemi is a little Lutheran church through whose grounds, and within a few yards of the church, the polar circle passes. Some one has had a slab placed on the line with these words engraved thereon: "Moses, 5th Book, 27th chapter, verse 17."

In manufactures Finland is progressing. She makes linen articles of the finest quality, tablecloths, napkins, etc. Her woolen and cotton mills are excellent, and her paper and pulp mills have a considerable reputation. Lumber is her biggest industry. Finland possesses more acres of forest than any other country in Europe.

Agriculturally, Finland is a poor country; but berries grow abundantly, and barley, oats and rye are grown. There are no orchards. In the warm season vegetation advances rapidly.

The Finlanders are hoping against hope that Russia will not absorb them. They have lost their military within the last few years; Finnish stamps may no longer be placed on foreign letters, and that Russia will raise the low Finnish tariff to the high level of her own is expected, when the purchasing power of the Finns will be greatly reduced. HELEN GRAY.

SUNNY, SANITARY RECITATION ROOM IN FINNISH FOLK-SCHOOL

FEED MY SHEEP

BY DUNSTAN CRAIG

In Two Parts, of Which This is Part I]

"IT'S in Cheyenne four years ago September that I first meet up with Jim Sanders," Brinker began, leaning against the cattle-chute at Torrey's Siding, with one eye intent upon the loading of a dozen U. P. stock cars with 6 Bar J cattle bound for Omaha. "I've just finished makin' a proper horse out of a dissatisfied bundle o' steel springs upholstered in yellow horsehide, an' I think sure I've won the belt that all the ropin' talent of Wyoming has come to Cheyenne to git. But the committee thinks different, an' hands the prize to Bud Sykes, of the Double L. That's right enough, an' Bud's earned it, but for some hour or two I'm more or less riled inside, though I'm not lettin' on. It's then that a square built feller with a face like a basalt cliff, who I ain't ever seen before, comes up an' says:

"'Brinker, you're some cowpuncher, if you didn't git that belt.'

"'I know it,' says I, preferrin' my own company.

"'You needn't git ulcer-ated over it,' says he. 'I ain't distributin' belts to cowpunchers.'

"'I don't just recollect askin' you for anything,' I ree-tort.

"'No,' he answers, smilin'. 'Your mem'ry ain't played you. The fact is I'm intrudin' on your privation to offer you a job.'

"'I'm much obliged,' says I. 'But I didn't lose my job when I lost the belt.'

"'I know that,' says he, 'but we're shy one man up on the 6 Bar J, an' I've got an insane idy that you might do.'

"'The 6 Bar J?' I repeat. 'Then you must be Jim Sanders.'

"'The same,' he answers. 'Let's talk.'

"Of course I'd heard a lot about Jim Sanders. There's no doubt that he's been mixed up one way or another with that Hole-in-the-Wall gang of cattle-rustlers, which's been about the worst Wyoming's ever had to deal with, an' which it's took Federal soldiers to clean out in the end. But nothin's ever been proved on him, an' if he's under a cloud that don't hurt nobody but him. The fact that he's clumb up to be foreman of the 6 Bar J counts for somethin' too. The most that c'n be said against Sanders now is't he's got a temper like nitro an' a hair trigger on his gun, both of which is very common faults in the cow-country.

"What pleases me most about Sanders is't there ain't a man between Flathead an' the Brazos that hates sheep as bitter as he does. He hops around like a tarantula'd bit him ev'ry time he smells a mutton stew, an' he's never tired o' layin' down the laws that ought to be made to keep the sheep out o' the finest cattle-country the sun ever set on. You know how sheep eat the grass down to the bed-rock, an' make a good range look like a ten years' drought had swept it clean. An' when you look an' see what sheep's doin' to Wyoming you'll understand that Sanders don't need any spur to send him on the warpath like a young Pi-ute.

"So we talk, an' I join the 6 Bar J. It's a bully outfit, an' the home ranch snuggles in a green cup o' the foothills, with the white peaks of the Wind River Mountains smilin' down on us mornin', noon an' night. There's somethin' mighty superior about a mountain when it's off there in the blue haze, not troublin' itself about water-holes an' barb-wire fences an' sheep. It starts idees, an' when a cowpuncher gets to mixin' idees with cowpunchin' he'd best lay off for a while for his health.

"I've been about six months on the 6 Bar J when things begin to happen like one, two, three. First, Sanders is called away to Lander on business, an' I'm left in charge of the outfit temp'rary. On top o' that comes along an April blizzard that hardly anybody's lookin' for, an' it leaves a trail of dead cattle an' sheep across Wyoming.

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A WEEK IN THE WORLD'S NEWS

PAYS $[illegible] FOR A PROFESSOR? Harvard University was given to understand (by postal card, it is stated) that unless the resignation of Professor Hugo Münsterberg from the chair of psychology were obtained and accepted, a bequest of ten million dollars would be deflected from that institution. The animus of this threat was derived from Professor Münsterberg's championship of Germany in the wordy battle that rages over the cause of the war. The contributions of this scientist to the press and otherwise upon the subject are believed to have had no little influence in modifying American opinion. The resignation was tendered and refused. How seriously Harvard took the economical correspondent's threat is not disclosed. The public did not take it seriously at all.

HUGO MUNSTERBERG

. . .

PHILANTHROPY AT FIFTY PER CENT. Prison experts in Pennsylvania are gaining the attention of the public by declaring that industrial farms are the most sanitary, body-building, crime-decreasing form of incarceration of law-breakers, and will save the State half a million dollars to boot. The law of that State forbids the employment of more than 35 per cent. of the prisoners at any one time in the manufacture of articles for sale, the consequence being that a million days are spent in idleness in a year by the prison population at a per diem cost of fifty cents. It is claimed that industrial farms will produce the prisoners' keep, at least in part, and make better men of them, the treasury meanwhile saving half of the annual expense, $1,000,000, of the county jails.

. . .

A NATION TAKES THE PLEDGE. The press announces the declaration by Emperor Nicholas of Russia in reply to the Russian Union of Abstinence that he long ago decided to interdict for all time in Russia the sale of alcoholic drinks by the government. This ban on the business is hailed with enthusiasm by the Russian press, according to the report. As one result of the decrease which has taken place in that country in the sale of liquor, it is stated that savings banks deposits increased $11,500,000 in September over that month the previous year.

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WAR FURNISHES LABOR WITH AN ARGUMENT. Because the British Government has so readily and effectively taken control of the railroads for the movement of troops, the General Federation of Trade Unions sees no reason why the same thing should not be possible for the movement of the peoples, and so declares itself in a manifesto to trade unionists in America and Europe, in which it also explains that while labor deplores the war it believes Great Britain to be not responsible. Co-ordination of all British charities is urged, as the need is bound to exceed all calculations.

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RICHES TAKE TO THEMSELVES WHEELS. It used to be wings, and may be again when aircraft become common. But the activity in automobile circles in preparation for the coming annual automobile shows indicate that there has been no falling off in the popularity of this means for making money fly. The prosperity of the West is said to have tremendously increased the use of motor cars there, especially by farmers. Most makers of cars attest a well sustained demand. The two national shows in January, one in New York and one in Chicago, are already signing up space allotments on a large scale.

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USEFUL LIFE CLOSES IN DEATH. At the acme of a life of unusual service to others "Mother Prindle," as Mrs. Almira Prindle was popularly known, died at her home in Brooklyn in her seventy-ninth year, October 19. This sterling friend of fallen women and of girls and homeless boys was one of the founders of the Florence Crittenden Mission for Girls in New York and of the Florence Crittenden Missions in other cities. For more than forty years she had been engaged in this kind of betterment work, and her influence for good is silently acknowledged in the hearts of a multitude. Mrs. Prindle belonged to the Orthodox Friends; she was one of a family of fourteen children, and was born in Starksboro, Vt.

. . .

NOT ASHAMED TO GO TO SUNDAY SCHOOL. The Sabbath School Association of Pennsylvania at its convention in Scranton the first part of October, attended by 1,000 delegates, reported 230,000 men and women in 8,000 organized Bible classes in the State, most of the classes being actively interested in social as well as moral uplift and taking part in local campaigns for civic betterment.

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CALAMITY VISITS GREECE. On Saturday, October 17, an earthquake in twenty shocks overthrew the Grecian villages of Kaparelli and Pyri near Thebes and greatly damaged Thebes itself, hundreds of persons being buried in the ruins of houses. The shocks were severest in the province of Bœotia. Athens suffered slight damage. Piræus and other towns experienced losses. Tents and provisions were sent by the government into the distressed sections.

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SEEK TO LEGISLATE THEMSELVES OUT OF BUSINESS. Massachusetts dentists have thrown themselves with such disinterested zest into a campaign for better teeth that the first thing they know there will be no dentists. For it is even proposed that the New England States compel children to submit to the advice of the profession, which should mean that another generation would have no need for advice. Toothbrush drills in schools is advocated, also the abolition of rubber nipples, the greater use of tough meat and hard foodstuffs, and the discouragement of thumb sucking. The dentists claim that if they can rob childhood of such delights as are bound up in the things to be prohibited, 45 per cent. of present failures in the schools will be prevented, as that proportion is now attributed to defective teeth.

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ALASKA "TO LET." The Alaskan bill providing for a system of leasing the enormous coal resources of the territory for periods not exceeding fifty years, was taken up by Congress after it had been abandoned for the present session, and passed at the instance of President Wilson and Secretary Lane. This great coal field has been practically inactive for eight years, pending this legislation, the present bill almost completing the administration program for Alaska, which includes the measures already law for the building of government-owned railroads, a better reclamation method, and now the coal-leasing system. Water conservation and the development of oil, phosphate and potash deposits are also comprehended in the administration program. After the settlement of claims of present occupants of coal lands and the completion of government surveys, the mining of Alaskan coal is expected to have a wonderful development; the proceeds from the leases are to be devoted to reimbursing the government for the cost of building railways in Alaska.

. . .

WAR TAX BILL BECOMES LAW. President Wilson signed the War Tax Bill designed to produce $105,000,000 Federal income, on the afternoon of October 22, rushing in an automobile from a game of golf to reach the capitol in time to affix his signature before Congress adjourned—then Congress did not adjourn after all. The insistence of Southern senators that cotton planters shall receive some form of governmental aid prevented the adjournment which had been voted by the House earlier in the day. The scattering of senators and representatives to take part in their local election campaigns may force a recess until after election, however, no quorums being on hand for the transaction of business. As finally amended by the Senate and accepted by the House, the war revenue bill puts a tax on beers, spirituous liquor, theater tickets, tobacco in all forms, telegraph and telephone messages, bowling alleys and billiard rooms, bonds, stock sales, promissory notes, express packages, realty deeds, property insurance, steamship tickets, some toilet articles, chewing gum, and other items grouped with one or another of the above classifications, including a tax upon the working capital of banks, brokers and pawnbrokers. It is said that the Treasury Department fears that if the falling off in the consumption of beer and liquors continues, there may be a deficit in the expected income amounting to $15,000,000.

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DEATH OF ITALIAN FOREIGN MINISTER. Marquis Antonio di San Giuliano, the minister of foreign affairs for Italy, died October 16, after a month's illness during which much concern was expressed as to the probable course of Italy in respect of the war should the statesman who has been considered responsible for keeping the nation neutral succumb to the disease, an affection of the heart, which was threatening his life. The sick man directed the affairs of state almost to his last moment. When his death was announced the German ambassador to Italy was reported to have declared that the event was perhaps the greatest misfortune for the central empires since the war began. No change in the attitude of Italy seems likely to result, however, from the removal of San Giuliano, those in position to speak for Italy asserting positively that her neutrality will be maintained.

MARQUIS DI SAN GIULIANO

. . .

TRAFFIC IN THE PANAMA CANAL. In the month and a half from the opening of the canal, August 15, 81 vessels had passed through; or, up to October 7, approximately 100, exceeding expectations. By the first of October the total tonnage aggregated 297,000, and the total tolls collected amounted to $369,706. American and British ships predominate; the only other nationalities which thus far have used the canal are Danish, Peruvian, Dutch, Norwegian.

. . .

MEXICO TRYING TO FIND ITSELF. At the present moment it is impossible to say what the situation in Mexico is, though the character of the news warrants apprehension that things are going badly there. A Military Board has elected itself the provisional government, if the report is true, and has proceeded to the appointment of the various officers of state, excepting that of president, which office Carranza still seems to hold, as it were, under protest. The bandit leader Zapata begins to figure more largely in the plotting and counter-plotting going on. And Villa has, for the moment, assumed the disposition of a sphinx. Meanwhile, American troops continue to occupy Vera Cruz.

. . .

A MISCELLANEOUS PARAGRAPH. Government begins suit in United States Court of Appeals to dissolve United States Steel Corporation, the biggest anti-trust action yet begun and against the largest industrial amalgamation in existence, the corporation being said to control 180 subsidiary companies.—The Clayton Trust bill was signed by President Wilson, October 15.—Educational institutions in England suffer reductions in enrolment of students, as high in some cases as 75 per cent., because of the war.—October 21 observed in many places as Edison Day in recognition of the thirty-fifth anniversary of invention of the incandescent electric lamp.—The principal Canadian crops for 1914 are officially given as follows in bushels: Oats, 311,426,000; wheat, 158,223,000; barley, 34,491,000; rye, 258,000; buckwheat, 9,159,000; flaxseed, 7,533,000; mixed grains, 16,458,000; husking corn, 14,732,000. The average for wheat, barley and oats is much below last year's record. The total wheat yield of the world is estimated at 3,741,018,000 bushels, more than 384,000,000 under last year's, the shortage being chiefly in European fields.—Philadelphia schools undertake to teach schoolgirls of the seventh and eighth grades the care and nursing of babies, including the high art of putting the baby to sleep. Doctors will deliver lectures and wax dolls will be used as object lessons.

THE PROGRESS OF CHRISTIANITY

Continued from page 1036

30,000,000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50,000,000 Christians; the twelfth century, 80,000,000 Christians; the thirteenth century, 75,000,000 Christians; the fourteenth century, 80,000,000 Christians; fifteenth century, 100,000,000 Christians; sixteenth century, 125,000,000 Christians; the seventeenth century, 155,000,000 Christians; the eighteenth century, 200,000,000 Christians—a decadence, as the reader will observe, in only one century, which was more than made up in the following centuries—while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 450,000,000 Christians."

The best evidence of the accuracy of Sharon Turner's extraordinary figures of the progressive growth of Christianity is found in the fact that only a few years ago the total Christian population of the world was given by two very distinguished authorities, Gustav Sundbarg and Fournier de Fraix, at *494,250,000*, this total representing an increase of 44,000,000 since Turner's figures were written during the last century. The grand total of Christians throughout the globe is now (1914) estimated at *520,000,000*.

This amazing growth, in the face of tribulations and persecutions exceeding those that blotted out many of the old religions, can only be explained in the light of that divine purpose which the great Founder of Christianity himself declared, when he said: "I, if I be lifted up, will draw all men unto me." It is God's will that the whole earth, and its peoples of all nations and races, shall ultimately be won over to the Gospel. His Word is now printed in over 600 languages or dialects. In a single year 18,000,000 Bibles, in whole or in part, have been put in circulation by the various Bible societies. A vast array of missionaries, white and native, is conquering all the ancient strongholds of heathenism for Christ. A little over one hundred years ago there were less than 150 missionaries; now they are counted by brigades and battalions. The light is dispelling the darkness, and Truth is routing Error from its strongholds. The Great Commission is being carried out, and the Gospel of Jesus Christ is being preached to "every living creature."

Christianity has conquered slavery; it has taught the world kindness; it is now teaching men of all nations the lesson of brotherly love and friendship and the recognition of the rights of humanity. It is responsible for the best thoughts and the highest ideals the world knows today. And it will yet conquer war, and will uproot from the hearts of men the lust for power, the love of conquest and the jealousies that set nation in battle array against nation. The coming of that day, when swords shall be turned into plowshares and spears into pruning hooks, is foreshadowed in God's Word, and his people in every land are praying that it may come soon.

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And there are many other tempting ways to prepare

Campbell's Tomato Soup

With a very elaborate dinner it is delightfully appetizing as a plain tomato-bouillon—made by simply adding hot water, and bringing to a boil. For a ladies' luncheon it is particularly attractive served in bouillon-cups topped with whipped cream. Or try it any time with a little cheese grated over the surface, or with boiled rice in it if you want it specially hearty. And here are two other pleasing recipes you ought to try.

Campbell's Red Rabbit

Pour contents of 1 can Campbell's Tomato Soup into chafing dish or double boiler. When hot add 1 pound cheese cut in dice. Cook until cheese is thoroughly melted and mix with soup. Add red pepper to taste and 1 egg slightly beaten. Stir well a few minutes and serve hot on crackers or toast.

Campbell's Tomato Tartare

Chill one can of Campbell's Tomato Soup, add a quarter-cup of capers, and a half-bottle of small sour pickles chopped fine and some finely chopped parsley and part of a green pepper. Mix all ingredients in the cold soup and chill once more. A delightful sauce with fish, hamburg steak, codfish balls or cold meats.

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Campbell's Soups

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DO YOU KNOW YOUR BIBLE?

NEW TESTAMENT HEROES

New Questions

Half-Year Contest, List 4; Year's Contest, List 10.

1. (a) Who was the apostle John's father? (b) Who was his brother? (c) In what business were they all engaged before Jesus called the brothers?

2. (a) What appellation given to John and his brother indicates that his nature was at first not gentle? (b) What incident brings out most strikingly this element of his nature? (c) On what much later occasion did he impress those who saw him as being bold?

3. (a) On what occasion did John manifest a self-seeking spirit? (b) What fact in connection with this incident leads to the belief that John's mother had left their home to accompany Jesus and his disciples? (c) On what other occasion did John make a suggestion to Jesus which the latter refused to sanction?

4. (a) With what two other disciples was John associated on terms of special intimacy with Jesus? (b) On how many and what occasions is it recorded that these three accompanied Jesus when the rest were not present? (c) What passage in John's Gospel positively identifies the "disciple whom Jesus loved" with the writer of the Gospel?

5. (a) What important acquaintance had John which made it easy for him to gain admittance to the first, informal trial of Jesus? (b) What incident shows that John stood very near the cross while Jesus was being crucified? (c) How was this wish of Jesus carried out?

6. (a) With whom did John run to the tomb of Christ when Mary Magdalene brought word that it was empty? (b) Who arrived at the tomb first? (c) What act of the other disciple indicates that John was less impetuous than he, and possibly, on this occasion, less courageous?

7. (a) What remark of Jesus led the disciples to think that John would not die before the Lord's return? (b) With what important incident after Pentecost was John associated, which led to the arrest of Peter and himself? (c) How did John and Peter prove their courage when commanded not to speak nor teach in the name of Jesus?

8. (a) What journey did John later make with Peter? (b) What prayer did they make upon reaching the city? (c) What followed? (d) What and where was the last active work of John, to which reference is made in the Acts?

9. (a) How did Paul characterize John, Peter and James, referring in one of his epistles to a visit to Jerusalem? (b) What was their attitude toward Paul? (c) How did they agree to divide the work?

10. (a) What verses in John's first epistle indicate that the author was the same John who was the close friend of Jesus? (b) What single word expresses the dominant idea of this epistle? (c) To whom were the second and the third epistles addressed? (d) What expression referring to John's presence on the Isle of Patmos, where he received the Revelation, indicates that he was a prisoner there?

Correct Answers

Half-Year Contest, List 3; Year's Contest, List 9.

1. (a) The healing of the damsel possessed of the spirit of divination. Acts 16: 18. (b) They prayed and sang praises unto God, 16: 25. (c) "Believe on the Lord Jesus and thou shalt be saved," 16: 31. (d) In demanding official release from the Philippian jail, 16: 37, and when arrested at Jerusalem, 22: 25-27.

2. (a) To Thessalonica, 17: 1. (b) Men that had turned the world upside down, 17: 6. c) Jason, 17: 5, 9.

3. Searched the Scriptures daily, 17: 11. (b) The Jews of Thessalonica, 17: 13.

4. (a) Timothy, 17: 14. (b) Derbe or Lystra, 16: 1. (c) Athens, 17: 15. (d) Areopagos or Mars Hill, 17: 19 or 17: 22.

5. (a) Corinth, 18: 5. (b) Aquila and Priscilla, 18: 2. (c) To work among the Gentiles, 18: 6. (d) A year and six months, 18: 11.

6. (a) Galatia and Phrygia, 18: 23. (b) Ephesus, 19: 1. (c) "Have ye received the Holy Ghost since ye believed?" 19: 2.

7. (a) The journey to Jerusalem and thence to Rome, 19: 21. (b) Demetrius, a silversmith, incited his fellow-craftsmen to riot because the religion of Paul lessened the demand for silver shrines for Diana, 19: 24-41. (c) At Miletus, 20: 17.

8. (a) The use of the word "we." (b) That he taught the Jews to forsake the law of Moses and that he had profaned the temple by bringing Greeks into it, 21: 21, 28. (c) "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," 23: 11.

9. (a) Cæsarea; to Felix, 23: 23, 24. (b) Felix trembled, 24: 25. (c) To please the Jews, 24: 27 (also hoping to receive money from Paul, 24: 26).

10. (a) Festus, 24: 27. (b) Rome, before Cæsar, 25: 11. (c) Claudius Lysias, the chief captain, 23: 29; Festus, the governor, 25: 25; Agrippa, the king, 26: 31, 32. (Felix also undoubtedly believed Paul innocent, but since no definite statement is made to this effect, the three names mentioned constitute a correct answer to the question.)

HONOR ROLL

One hundred and nineteen readers sent correct answers to all the questions of List 9 (Half-year contest, List 3):

Mrs. Arthur H. Apple, Maurine Apple, Mrs. A. F. Avery, John W. Baker, Grace M. Banks, Miss Ethel Barber, Mrs. S. B. Barnes, Mrs. O. C. Barnes, Mrs. O. G. Beard, Harriet W. Bill, Mrs. John Bissett, Mrs. Louise A. Black, M. S. Boyden, Mrs. R. H. Bradley, S. R. Buckwalter, Delia M. Burkitt, Mrs. H. P. Calkins, Miss M. E. Campbell, Mrs. Harriet N. Cheney, Elizabeth M. Close, Mrs. Lettie Cobb, Mrs. H. B. C. Cope, Mrs. Alma H. Culver, Jennie Cunningham, Mary A. Damon, Dr. H. F. Datesman, James B. Davidson, Mrs. A. A. Decker, Charles W. Dickinson, Mrs. Arthur DuBois, Mrs. George E. Earle, H. W. Eatoy, H. L. Edmund, Mrs. J. A. Ferguson, Mrs. Adelia Forsythe, John A. Freeman, Mary French, Mrs. Eliza J. Fuller, Mrs. Susan A. Glover, Mrs. C. A. Grumman, Mrs. Bertha Guttzeit, Mrs. Reuben Harlow, Mrs. Emily H. Harrington, Delia M. D. Harris, Mrs. W. C. Henderson, Mrs. Annie F. Henry, Mrs. J. R. Hissem, Jennie E. Holmes, Mrs. J. S. Howell, Clara Irion, Delinda A. Jackson, Kate A. Jackson, Mrs. Ella Jameson, Eva B. Jones, Clara J. Kelly, Amanda G. Kendig, Addie Kernick, Annie Kilpatrick, Hilda B. Langille, William L. Leisher, W. E. Light, Mrs. G. Lincoln, Julia A. McConkey, M. L. MacKenzie, Mrs. W. A. McManigal, Mrs. H. J. Martin, Mrs. Arthur E. Massé, Mrs. J. H. Masten, Miss Mira H. Messinger, Isabella N. Merritt, Mrs. W. M. Michaux, Miss M. E. Miller, S. M. C. Musgrove, Mrs. Thomas A. Newell, W. Nicholson, Miss A. E. Nutt, J. N. Ogle, Mrs. Clement T. Paull, J. A. Payne, Mrs. M. Perry, Mrs. Wm. J. Pitt, Mrs. Lyman Porter, Jennie Raitt, Sister Lena Rasch, Fannie E. Raymond, Mrs. Jane Reynolds, Miss Reka Riksen, Miss Mary M. Robe,, J. P. Rodgers and Son, Mrs. John A. Ruth, Mary T. Scott, Mrs. J. J. Severance, Ellen Simkin, Ruth I. Simison, A. E. Wagner-Smith, Mrs. J. W. Smith, Mrs. G. L. Snyder, Mary M. Stein, Mrs. Anna Stockmon, Sarah E. Taylor, Mrs. Eleanor P. Thompson, Miss Louise C. Tower, Mrs. Abbie W. Trueblood, Mrs. J. N. Tubbs, Mrs. L. T. Tyers, Elizabeth Umberfield, Mrs. Ora N. E. Vaughan, Mary E. Wagner, Mrs. Edwin D. Ward, H. A. Washburn, Anna S. Waugh, Mrs. L. M. West, Mrs. M. E. White, Verna Whitlock, Dora Wilken, Miss Mary Willett, Eugene Wilson, Alice Wood, Willard D. Young. Three correct lists contain no names.

AMONG THE WORKERS

—The Mutual Aid Gospel Union Mission in El Paso, Texas, which is conducted in both English and Spanish by S. Sorenson, reports continued activity among residents, the sick, prisoners, soldiers and others. Much religious literature is distributed.

—The Fall and Winter program of work of the United Presbyterian Church emphasizes the family altar in every home, concentration on soul winning, a prayer circle in every congregation, evangelistic services Sunday evenings, evangelism in the Sunday school, systematic community surveys, and simultaneous soul-winning campaigns in January. A Soul-Winner's League is being urged upon the membership.

—The story of Christian Endeavor in foreign lands reads, in many of its details, like a new book of the Acts of the Apostles. It has found its way not only to the continental countries, but in the islands of the sea its strength and helpfulness are beautifully manifested. In the Philippines it is attached to the principal missionary churches; in Formosa it is steadily gaining ground, and in Madagascar government permission has been given, and the society is rapidly progressing. In the Ellice Islands the society has a following of more than 500 members. On the island of Funafuti there are 250 people, and of these 150 are Endeavorers, loyally living up to the principles of the pledge. These Endeavorers are erecting a church to take the place of one that has served its day.

—Dr. C. I. Scofield has transferred the ownership and management of the Bible Correspondence Course which bears his name to the Moody Bible Institute of Chicago. Its broadening responsibilities, together with his widespread oral ministry, were too great a tax on his advancing years, and he felt that the facilities and energy of the institute would still further extend its usefulness in the world. The Course will be conducted on practically the same plan as hitherto by the Moody Bible Institute.

—The first paid Bible class ever attempted in New York will be held this fall and winter at West Side Young Men's Christian Association, Eighth Avenue and Fifty-seventh Street. Rev. Abraham Muste, pastor of the Fort Washington Reformed Church, will be in charge, and there will be sessions every Tuesday night for ten weeks. Commencing at 7.15 a supper will be served, and after that Mr. Muste will make an address on some modern problems of religious life, followed by a general discussion.

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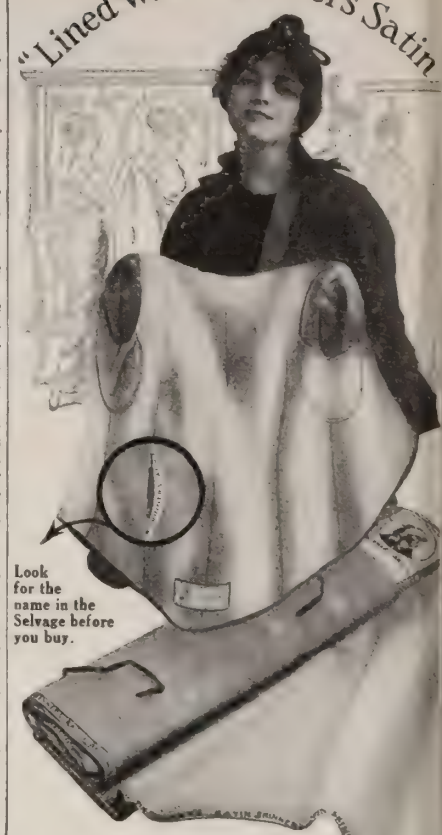

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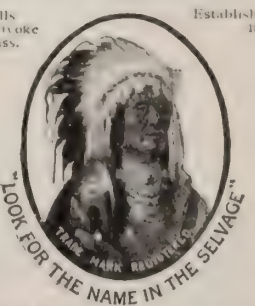

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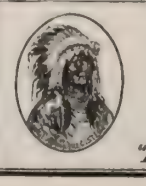

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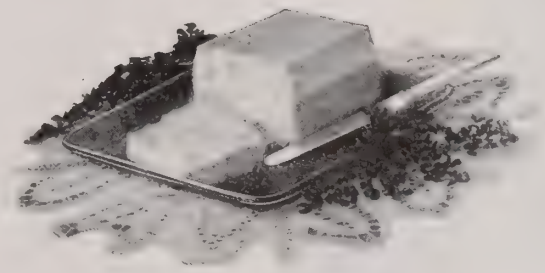

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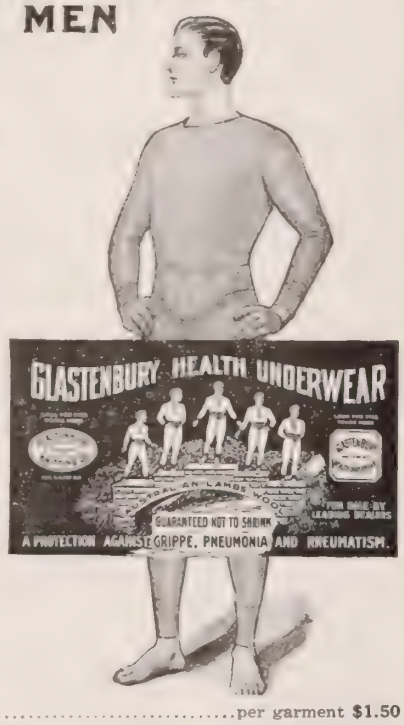

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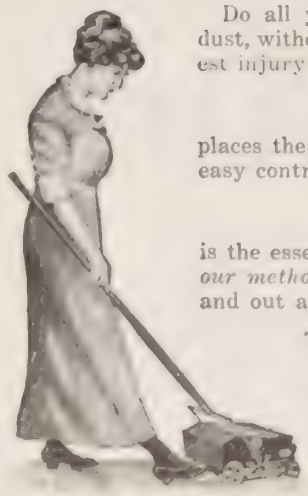

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Meaning and Measure of Life

(B. Y. P. U. Topic for Nov. 15: II Cor. 5: 11-18.)

MRS. ELIZABETH CHENEY wrote some years ago a beautiful book called *King's Gold*. The story begins by describing a group of girls at the breaking up of their school life. They had gathered together in the room of one of the favorites of the group as she was about to dismantle it and pack her possessions for the journey home. While the others were chatting together, this girl noticed that a shaft of golden light, coming in from the western window, was lighting up a Scripture motto which had hung on her wall. She had glanced at the motto often, but now for the first time really caught its message: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

This verse is the 15th in the chapter from which our lesson study is taken. Here is at once the meaning and measure of life. In Mrs. Cheney's story the flash of golden sunlight on the words of this text marked the beginning of a new life for the girl graduate heroine. She began to live, not for self, as she had unconsciously been doing, but for others; and to do so with the memory in her heart of Christ's love and sacrifice.

There are a half dozen key phrases in the Scripture passage we are to study. The first is stated twice: "He died for all," or "one died for all" (verses 14 and 15). That is the great basic fact of the Christian faith: that Jesus gave his life to lift us into a new and better, a happier and safer and more fruitful life. "The love of Christ constraineth us" (verse 14). This is the only truly worthy motive for life—to find that Christ is such a winsome and wonderful friend that, remembering his sacrifice for us, we shall love to please him and shall test every act by the thought of him. To be not a servant, but a friend of his. To let his love not only make us glad but vigorous, vigorous in hearty service. "They shall not live unto themselves" (verse 15). That is the trouble with the world—people insist on living for themselves. This makes all the strife and confusion and turmoil. So we miss the meaning of life, and so we miss filling its measure. That is the life from which Jesus died to save us, for the self-life means the sin-life, the life of alienation from God, the life that hinders instead of helps him. "Therefore, if any man be in Christ he is a new creature. Old things are passed away; behold, all things are become new" (verse 17). This is another way of stating the fact of the 15th verse. The new life means that we stop living for self and begin to live for Christ; that we love him and love others more than we love self, so are glad to serve. "We persuade men" (verse 11). When we have found this rich treasure, the motive and the power of living for Jesus, we wish others to find it, too. So we tell them, we must tell them, about Christ and his plans and his power.

The Call to Heroic Service

(Epworth League Topic for Nov. 15: Isa. 6: 1-11.)

THE Prophet Isaiah's vision meant primarily the cleansing of his soul from sin and an induement of supernatural power to perform the work to which he had been called. The whole narrative implies heroism. It took heroism to stand up before the angel who flew toward him with the burning coal. He must not flinch while the coal is applied to his lips. It took heroism to say after the vision and the cleansing and the call: "Here am I, send me."

Professor James, not long before his death, wrote a striking essay o "The Modern Substitute for War." I was in answer to the question: "Wha can men do to give them the courag which they used to find upon the bat tlefield?"

Alas that the bright hopes for wide spread peace have been so rudely shat tered during these recent ghastl weeks in Europe! Yet we know tha war is not necessary to make me brave. And we know that the youn people of America have just as grea an opportunity before them to b courageous in an atmosphere of peac as the young people of Europe hav to be courageous in the dreadful at mosphere of war.

Professor James's idea was tha work is the modern substitute for war that to do one's work vigorously, en thusiastically and promptly, throwing the whole of one's self into it, not con tent with compromises and second rate achievements, will put the quality of courage into life.

The call to follow Christ is cer tainly the call to be brave. For some reason or other the artists of the early and middle ages were led to over emphasize the gentleness and meek ness of Christ's nature. One cannot help feeling in reading the Gospel narratives in the strenuous atmos phere of the twentieth century that there was much of sternness and hardy, intense activity in that brief life of Jesus. He was not afraid to attack, single-handed, the world's forces of evil. He calls upon his fol lowers to attack them in the same whole-hearted and strenuous fashion.

The life of purity and service to which he calls us is a life which ap peals to our highest ambitions and our fondest dreams. To follow him in at tacking injustice and cruelty and wrong, to recruit others who shall also follow his standard, to be found in the thick of the fight, standing for all that is noble and true and divine, this is the call of the Christ, the call worth heeding.

Christian Endeavor Pledge

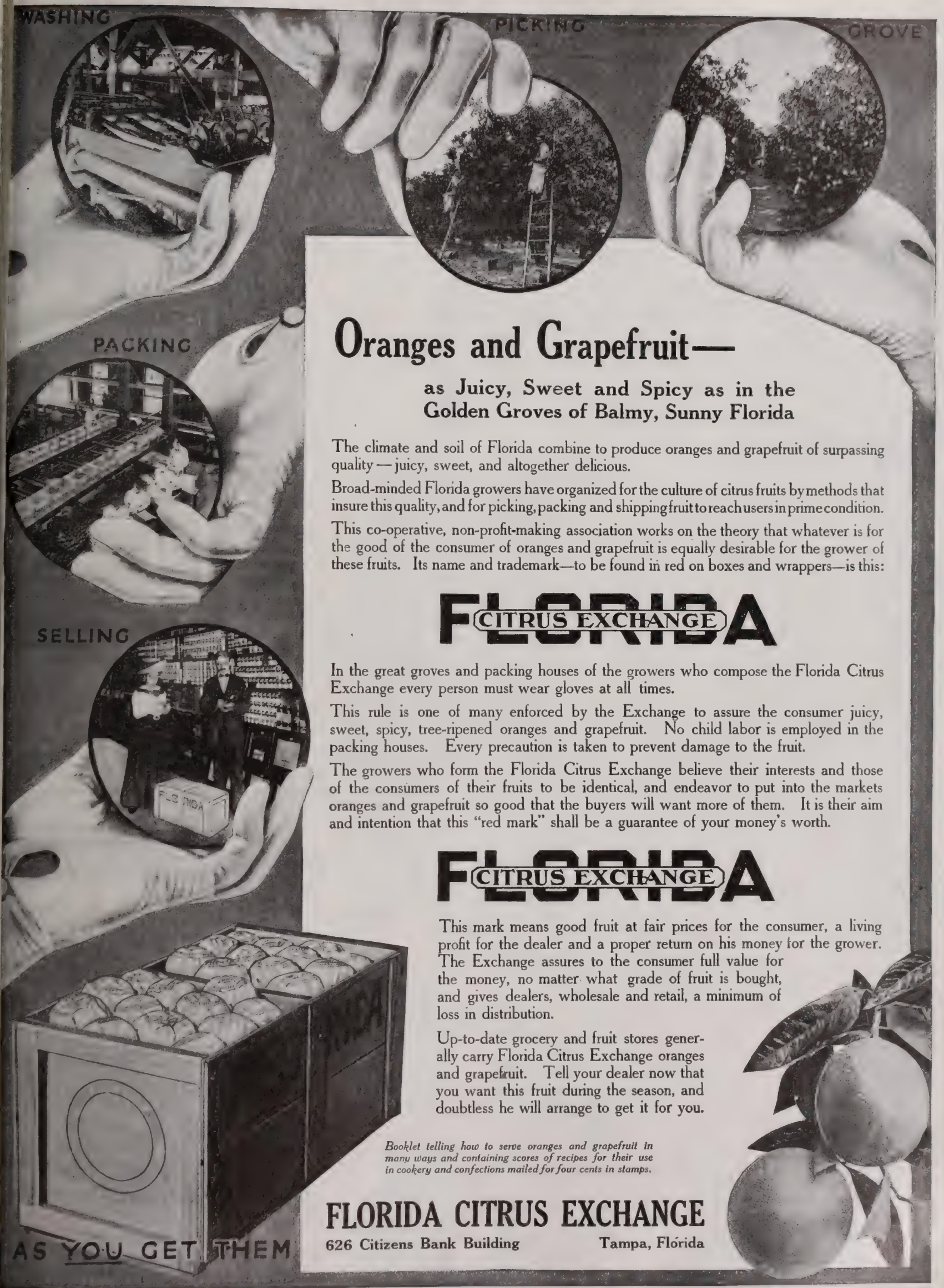
(C. E. Topic for November 15, led by Lookout Committee. Eccles. 5: 1-7)

TRUSTING in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

There is one thing that should always be remembered in considering the matter of religious pledges: that is, that what saves us is not what we promise God but what he promises us. Only one promise, that a very sweeping one, needs to be made to Christ: that just as fast as he makes his will clear to us we will obey. This puts us into the way of faith, so that we can trust him to fulfil his promises to us. The Christian Endeavor pledge states this all-inclusive promise of faithful obedience. And faithfulness to him will include (1) faithfulness in prayer; (2) faithfulness to the Bible; (3) faithfulness to the church; (4) faithfulness to the duty of testifying for Christ.

The Widow's Mite today means that sum which some one with difficulty can spare from a scanty income to help the widows and orphans of Europe's war. Send it at once to THE CHRISTIAN HERALD *Relief Fund.*



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FLORIDA CITRUS EXCHANGE

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THE WAR IN EUROPE

Continued from page 1028

interests become seriously involved. An agreement is reported to have been reached with Austria concerning the damages resulting to Italian ships and lives by the Austrian mines in the Adriatic, by a reference of the questions at issue to the Hague tribunal. The only thing in which Italy is at the moment apparently seriously concerned is the state of anarchy prevailing in Albania. The upshot in this case will probably be that Italy will occupy the whole or part of that country, with the consent of the other Powers. Certainly something has got to be done there, and this seems the most feasible.

The Japanese are reported to have had heavy losses in their attack on Kiauchau. They did lose one old cruiser, the *Takachiho*, and some three hundred lives in the bay, through a mine. The Germans also lost a torpedo boat, which succeeded in making its escape from the harbor, but was later sunk by the Japanese. A Japanese fleet is officially reported to be off Hawaii on the lookout for German cruisers. The small German cruiser *Geier* is in Honolulu harbor and will probably be interned there.

The little rebellion of some dissatisfied Boers in South Africa has come to the expected end. Unsupported by the great body of the Boers it has practically collapsed. The anti-German riots in England are rather astonishing. They hardly seem in harmony with the character of the English people as manifested heretofore.

Recruiting in Great Britain is not progressing any too well; for a time there was quite a rush, but lately it has dropped off again. If the war continues as long as is the present prospect, it would not be at all surprising if conscription was resorted to. The Englishman hates the very sound of this word, but in all great wars, in our Civil War, for example, conscription has been resorted to. Reports in the English papers state that many of the Irish young men have suddenly begun to leave for America and cite two or three dozen specified villages from which they have departed.

The news from the ocean this week has been quite abundant, and, even aside from the sinking of the Japanese cruiser hereinbefore referred to, quite exciting. The German cruiser *Emden* made another brief appearance off the Indian coast, 150 miles from Cochin. This time she was reported as having captured and sunk four vessels of the enemy and also an ocean-going dredger. She sent in two other steamers which she had captured with the crews of those which she had sunk. This cruiser has now sunk seventeen British ships and captured twenty-two in about a month. This record surpasses that of the *Alabama* for the same period of time during her career.

Another aspirant for the record as commerce destroyer, according to the London *Daily Mail*, under date of October 23, as cabled here, is the *Karlsruhe*, a new cruiser and one of the fastest vessels afloat. She has captured fourteen and sunk thirteen British ships in the Atlantic. One of the captured vessels put into Teneriffe ith the crews of the other thirteen, and reported the captures. The vessels were mostly engaged in the South American trade, and had a total tonnage of some 65,000.

Rumor states that the Portuguese have sent a contingent of 25,000 troops to the aid of the Allies and that these are now on the firing line. In view of the disturbances in Portugal itself, it would seem that this report is more than improbable; also, it is very doubtful whether Portugal has that number of troops in condition to take the field.

Of the campaign between the Servians and the Austrians, it is very difficult to say anything with any certainty of being right. I have spent many hours in trying to get a satisfactory idea of the real situation on Austria's southern border, and must confess my failure. Taking the Servian despatches as true, which I greatly doubt, one day the fighting is a hundred miles across the Austrian border, and the next day it is on the Servian border, manifestly an impossibility. Troops cannot move a hundred miles in a day. This example of the news is founded on laborious work in picking out on the map the places mentioned in the cables. All that I can say, with even comparative certainty, is that the Servians have not penetrated any distance into Austria, and on the other hand the Austrians have not advanced at all into Servia.

The British and French fleets, acting in conjunction with the Montenegrin land forces, have, during the week, been bombarding Cattaro, but the results are not yet known.

The campaign in Galicia is also, to a large degree, shrouded in obscurity. The official reports conflict greatly, but one thing comes out with clearness, that the Russians have been driven out of Hungary and that their campaign in Galicia generally is not progressing satisfactorily. The fortress of Przemysl still holds out, or has been completely relieved. This much is certain, taking as authority the Russian bulletins for the first, the Austrian for the second statement.

Fighting is severe and continuous around Lemberg, but here the result is very uncertain. Farther to the west the Russians appear to have been driven out, and the Austrians are advancing along the San River northward into Poland, toward Ivangorod, though how far they have gotten is uncertain.

In central Poland itself the whole of the country up to the gates of Warsaw seems to be securely held by the Germans. The line of the Vistula River, from where it crosses the East Prussian border to where it penetrates into Galicia, after crossing Poland, about marks the easterly boundary of the territory of which the Germans have made themselves the masters.

This comprises all the iron, coal and textile industries of Poland, which, as regards these industries, practically means the whole of Russia. It also gives control of most of the lines of railroad by which Russia can move troops from the interior into Germany or to the German border, and its possession by the enemy must greatly hamper the Russians in their troop movements.

Warsaw itself has not yet fallen, but from the accounts reaching us from impartial sources that event seems likely to take place in a comparatively short time. The amount of time its reduction will require will in large measure depend on whether or not the Germans have any of their famous siege guns, which have so strikingly proved their value at Antwerp and elsewhere, in this Eastern campaign.

I have heretofore called attention to the really serious fighting that is taking place in Africa, and which we are completely losing sight of in our interest in the battlefields in Europe. During this week this fighting increased in intensity, and in the skirmishing on the borders of German West African and the British South African provinces over a hundred men were killed and many wounded, which is a far higher casualty list in proportion to the numbers engaged than the European battlefields can show.

In the East Prussian campaign, while fighting continues, it is more to hold positions already won than offensive in character. There are reasons why it would not be surprising if peace negotiations which are going on in Europe, not on the initiative of the United States, should succeed; and while the situation cannot reasonably be described as more than hopeful, still there is a chance that the clash of arms and the thunder of artillery will be ended by Christmas Day.

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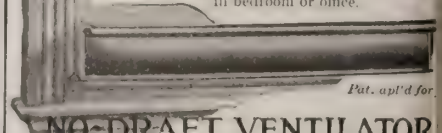

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JESUS AND PETER

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Wherefore let him that thinketh he standeth take heed lest he fall."

If Peter had been allowed to fight, to rush headlong into the fray, meeting violence with violence, the result of the scene in Gethsemane might have been different, so far as he was concerned. Indeed, he might have emerged covered with what men call heroism or glory! But the test before which he succumbed was to be still, to yield, to allow the wrong to be [illegible] He was prepared on one side of his nature, but left the [illegible] and unwatched. The lesson for us all is urgent. We may brace ourselves to realize *human* standards, but fail absolutely when we are summoned to face and realize the *divine* ideal, for which Jesus stands. The soldier finds it much harder to lie down under fire than to charge the foe. It is easier to burn once at the stake than endure the slow fire of years of contrariety. The great preacher may fail amid the fret of his home. We can [illegible] ourselves, because we know not the next level on which we are called to stand with Jesus; but the humble and lowly heart that leans on him finds that his grace is always sufficient.

Peter's Sin and Christ's Grief

By Arthur H. Howland, B.D.

WHAT was the difference between the sin of Judas and the sin of Peter? The difference was this: Judas probably hated Jesus; Peter surely did not. What Judas was after was to do his Master harm. At least he was willing to harm him for the sake of the silver. It is not likely that at any minute of his transgression Peter had the slightest idea that his denial would do Jesus any real harm. And probably it did not. But one thing Peter had forgotten: that was, that his sin would make Jesus sad.

That is the part of sin which we are always likeliest to forget. We sometimes think of the harm sin may do ourselves, of the harm it may bring to others, but the grief it will bring to Christ—that we forget. It is hard to find in literature a more perfect picture of repentance than that of the guilty queen Guinivere, lying at the king's feet and realizing for the first time that her sin had broken his heart. He forgave her and went forth to die in battle. It was too late that she cried after him:

Gone—my lord!
Gone, through my sin, to slay and to be slain!
And he forgave me, and I could not speak.
Farewell! I should have answered his farewell.
His mercy choked me. Gone, my lord the king.
My own true lord!

That is the very point and essence of sin—that it grieves God. In reality that is what the crucifixion means. It shows the world how much sin hurts God. Those wounds of Christ are the wounds of God, caused by the world's vast sin, in which your sins and mine have a part. And every time we sin we "crucify him afresh." We grieve him and wound him as he was grieved and wounded on Calvary.

It has been hard to understand the sudden cowardice of Peter. In the garden instead of standing close by his Master he merely followed on the outskirts of the crowd. The episode of the sword must have added greatly to his fear. He had violently attacked and wounded a servant of the high priest. That made him a criminal, liable also to arrest, and, doubtless, to execution. And when he found that he could be of no service with his sword he may have felt convinced that he could be of no service in any way. All was confusion, and mystery, and danger. So he followed "afar off," keeping watch, and perhaps in his heart determined to come to his Master's assistance if he saw any opportunity of being of service.

When the crowd reached the high priest's house, where that first informal trial was held which we studied two weeks ago, Peter repeated his blunder. Instead of pressing his way through the crowd to a place near Jesus' side, he went downstairs and sat by the fire. Certainly he should have been standing by Jesus then. They were searching for witnesses against him. Peter ought to have insisted upon being a witness for the defense. Who better than he could have told of the kindness and purity and real piety of that life now at stake, the life of his best friend? Yet instead of doing that, he was sitting in the comfortable warmth of the fire among his Master's enemies, denying him. It was a sudden and grievous fall. And he had boasted so confidently: "Lord, I am ready to go with thee, both into prison, and to death. Although all shall be offended, yet will not I. If I should die with thee, I will not deny thee in any wise. I will lay down my life for thy sake." (Luke 22: 33; Mark 14: 29-31; John 13: 37.) He was too confident. His confidence was in himself, not in Jesus. So he went down.

The practical question for each of us is: "How are we going to avoid falling as Peter did?" (1) Remember that to fall means to grieve Christ, our best Friend. (2) Get in close among his friends, among those who are standing by him, not on the outskirts among his enemies. The way to keep from denying him is to keep busy witnessing for him. (3) Put your confidence for safety not in self, but in him. (4) Receive the blessing Peter found at Pentecost, the blessing which cleansed his soul and filled him with divine strength and courage, courage that could face the angry mob at Jerusalem, accusing them of having been the murderers of the Son of God, and power to lead three thousand of them to repentance.

That was to be the safety of Peter during the years to come: an earnest desire to help people. So long as we are thinking of our own safety, of our own comfort, we are, just as when confident of our own strength, in real danger. But when, filled with a burning love for the Master and the determination to save and help others in his name, we go ahead in his strength to arduous service, we are safe. "Let him that thinketh he standeth take heed lest he fall." But God "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." (Jude 24.)

THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 15, 1914. Jesus and Peter. Mark 14: 27-31, 53, 54, 66-72. GOLDEN TEXT. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12.

Following Afar

By Amos R. Wells, Litt.D.

IMPETUOUS, headstrong, obstinate, confident, bold, cowardly, weak, sinning, sorry—oh, so sorry!—forgiven, uplifted from the pit—why, Peter is just you and I over again.

Hear him assert that though all men leave Jesus, *he* will not; that though all others deny him, *he* will be true. See him flourishing that foolish, mischievous sword of his! How high was the old fisherman's head! And then see that head hanging down as Peter leaves the high priest's house, weeping bitterly.

Christ is ever firm, ever constant; how can we account for our inconstancy to him, we who, like Peter, are wave-men called to be rock-men? Is it not because we are not yet bound to Jesus by the firm gravitation of love?

That sentence about Peter, as Christ was led away, a prisoner, from the Garden of Gethsemane, explains the whole sad story: "Peter followed him afar off"—"followed," happily, but "afar off." "There is an Eastern

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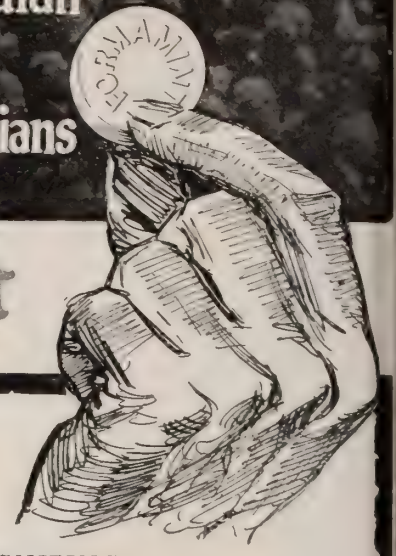

From an article in "The Medical Review of Reviews,"
New York, Dec., 1911.

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From an article in "The Lancet,"
March 28th, 1908.

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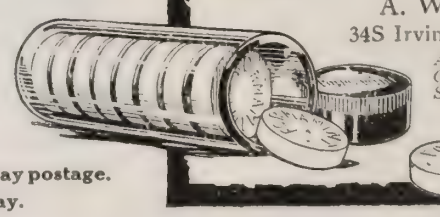

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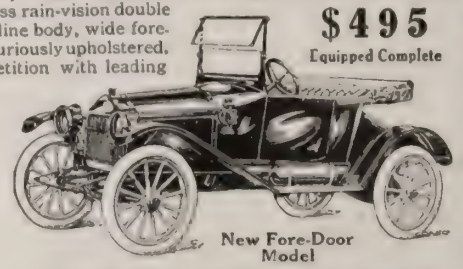

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end," says Henry Van Dyke, "of a e so sweet that the earth which lies und its roots becomes permeated h fragrance, and little bits of it are l as amulets and worn by princes. u and I are but common clay, but we will keep close to Jesus Christ, sweetness will flow through our y lives and make them fragrant and cious forever." This is true of Per's life, because on the whole he d keep close to Christ, and ceased to ow him "afar off."

There is a story of a man who asked Eastern king how he might avoid ptation. The king bade the man e a vessel brimful of oil and carry hrough the streets of the city with- spilling a drop. "And if you spill rop," said the king fiercely, "your d shall be cut off." Two execu- ers with drawn swords marched be- d him to carry out the king's or- s. There was a fair in the town, l the streets were crowded with ple, but you may be sure the man s very careful, and he returned to palace with every drop of oil. en the king asked, "Did you see any while you walked through the ?" "Not a person," the man an- ered. "I was thinking only of the " "Then," said the king, "you have rned how to avoid temptation. Fix r mind as firmly on God as you d it on that vessel of oil, and you l not be tempted to sin."

That is why Peter fell under his ptation, denying his Lord when stioned by a servant girl. He was nking of Peter, of Peter's danger, l not of Jesus, and Jesus' love, and us' power to save. And that is why also fall so often when we are pted. But following Jesus does not uire us to take our eyes from peo- . We look at them, look at them nestly, but seeing Jesus in them we ire to help them for his sake, and are saved from temptation to wrong m.

God believes in what you may be," s John Kelman wisely. That is y with every temptation he makes way to escape. That is why he cast on Peter that wonderful look, so re- achful, so sad, yet so loving, so pa- nt, so hopeful. It was the fisher- n's way to escape, and he took Jesus had bent upon Judas just h looks, but Judas had shut his s and his heart.

"Repentance," says Russell H. Con- ll, "is the greatest deed that can be e on earth." Thank God that Peter that great deed. To be sure, the meful denial could not be undone. rever that act of denial will be pled with our thought of Peter, and with Peter's thought of himself. But also forever our thought of Peter will be coupled with the joy of God's for- giving grace.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

"COURTS." All the older Oriental cities are built with one or two main streets and a labyrinth of small alleys ending in blank walls. Not one house in a hundred has a window open- ing outwards; they all open into the house itself, whose rooms are ranged about a larger space called the "court." The smallest dwelling has at least one such space, which is either open to the sky or covered in some way. The dwell- ings of the wealthy often have a num- ber of such courts, one of which be- longs to the women, another to the servants, and in all there is an outer court where the men alone assemble and guests are received. The high priest being a public functionary no doubt had a large place for visitors and strangers.

"Warming himself." There was not a single chimney in or about Jerusa- lem, nor a house that was warmed by anything better than an open fire. Most likely Peter warmed himself at a brazier of live coals in the center of some room about which many crowded to enjoy the warmth. To this present day Oriental houses lack chimneys, garrets and cellars as we know them.

"Thou art a Galilean." "Thy speech bewrayeth thee." Palestine has been through all history a little world in itself, where villages and districts differ from each other as nations and peoples elsewhere. Bethlehem is only four miles away from Jerusalem, and yet a Bethlehemite is easily recognized anywhere. Certain peculiarities of face, clothing, headdress, jewelry, and, above all, speech easily mark out man or woman anywhere.

From Judea to Galilee is three days away, and to this present hour people from the two districts are easily rec- ognizable by dress and speech.

The characteristics of the trans- Jordan country are even still more no- ticeable, so that the dwellers from be- yond the Jordan are known anywhere in Syria. The episode of the Gileadites at the fords of the Jordan could be re- produced today at any of the main fords of the river and by the use of exactly the same word "shibboleth."

The same clue to a man's origin and character holds in the United States. We easily recognize a Northerner or a Southerner by his speech.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, General Secretary World's Sunday School Association

. Can you furnish me any information re- ding the manner of conducting a Sunday ool Club of girls? Their ages range from een to twenty years. We would like to have e outline or plan of Bible study. Also sug- tions for entertainment in the club.—*G. G.*

. First, it is important to know the girls mselves. No better investment could be made n in a few choice books bearing on girls and important teen years such as *The Girl in r Teens* (Slattery), *Just Girls* (Slattery), *Unfolding Life* (Lamorland), *The Heart of irl* (Wray).

he choice of the form of the club or organi- ion comes next. In *The Sunday School and Teens* (Alexander) is a statement of the eral organizations especially suited for ls of the age you name. Such as *The riams*, Headquarters Presbyterian Committee Publication, Richmond, Va.; *King's Daugh- s*, Headquarters, 156 Fifth Avenue, New rk; *Queens of Avilion*, Headquarters, Taylor l Third Avenue, Detroit, Mich.; *Girls' endly Society*, Headquarters, Church Mission use, 281 Fourth Avenue, New York City; *mp Fire Girls*, Headquarters, 118 East enty-eighth Street, New York City.

t would be well to send for each of these ns, enclosing, of course, a stamp for reply. If your present form of organization is sati-factory, choose the one which seems t adapted to promote the objects you have view.

As to courses of Bible study you cannot do ch better than the Senior Graded Lessons of International Sunday School Association. ey cover four years under the following es. First year, *Preparations for Christian- ; second year, Landmarks in Christian His- tory;* third year, *The Conquering Christ;* fourth year, *The Modern Church.* These books you can obtain from your denominational pub- lishing house or through THE CHRISTIAN HER- ALD. *Social Plans for Young People* (Reisner), recently mentioned in these columns, will help you solve the entertainment question you raise.

Q. We have a school of about 200 members. It is not organized on the graded plan, and we are using the International Uniform Lessons. In your opinion would it be well for us to make a change? Does the International Association publish a complete set of graded lessons? If so, where could we obtain samples of the same? Where can we obtain your book *The Superin- tendent and His Work?*—*O. S. T.*

A. In a school of 200 you can introduce the graded lessons. Samples of these can be ob- tained of Methodist Book Concern, 150 Fifth Avenue, New York. These are the lessons au- thorized by the International Sunday School Association. It would not be wise, of course, for you to divide a school of 200 into classes of 9-, 10-, 11- and 12-year children, and to apply each year the lesson graded for that year. But you could have a department class of those from 9 to 12, and another from 13 to 16. Then teach to each class the grade lesson for one of the years, and the next year the lesson for the fol- lowing year. The lessons for each department are graded nearly equally as to strength after you pass the Beginners' Department. A good method is to try the graded lessons in the Be- ginners' and Primary grade first, and later apply them to the Junior, and then to the other departments.

The Superintendent and His Work, as well as all the books referred to in this department, may be secured through THE CHRISTIAN HERALD.

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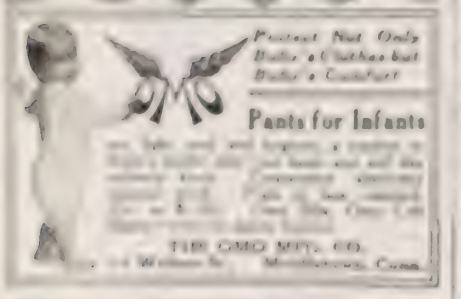

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DR. GLADDEN'S DEFENSE OF THE PAPACY

When Dr. Washington Gladden published his first article in *Harper's Weekly* in defense of Rome against the free criticisms of the secular and religious press of America, dealing with the political pretensions of the Papacy, his attitude was so remarkable and unprecedented for a pastor claiming to be the exponent of Protestant principles that it was widely discussed. On this subject an article in THE CHRISTIAN HERALD of September 2 describes the situation in these words:

"It is a sign of the times that to-day a Protestant could write it, and that *Harper's*, which has been generally recognized as a Protestant periodical, if it had any religious leanings at all, could publish it. In a well-written editorial in the *Presbyterian* for July 22, we are reminded that lately five different magazines, commonly regarded as Protestant, have published pro-Catholic articles. We agree entirely with the editor: Protestantism must become all the more positive and determined to resist and resent any effort looking toward the betrayal of Protestantism, or substituting it by Catholicism."

A second article from Dr. Gladden's pen has since appeared, further disgusting what he called the "Anti-Papal Panic." A notable reply to both of the former contributions to the Papal defense is printed in the issue of *Harper's Weekly* for October 3, the writer being Mr. W. W. Prescott, editor of the *Sentinel Magazine*, Washington, D. C. Mr. Prescott recalls the fact that in June, 1908, at a conference in the Apostolic Mission House, connected with a Catholic university in Washington, "the keynote was sounded in these words: 'Our purpose is to make America dominantly Catholic.' The reason for this declaration of war upon American Protestantism," Mr. Prescott explains in his article in *Harper's Weekly*, "was set forth in the same conference by Rev. P. C. Kelley, president of the Church Extension Society, in these words: 'Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the fifteenth century within fifty years might well be called dead.' 'Evidently,' observes Mr. Prescott, 'the plan to make America dominantly Catholic was intended to involve the blotting out of American Protestantism.'"

Mr. Prescott's article is instructive and enlightening in another very important respect. We give below a quotation from his article in *Harper's Weekly* which will be new to a majority of readers:

"UNDER the title 'Manual of Christian Doctrine,' prepared by 'a Seminary Professor,' and published with due authorization by John Joseph McVey of Philadelphia (eighteenth edition, 1914), a Roman Catholic textbook has been published which, according to the preface, 'is intended as a manual of religious instruction not only in the Novitiates and Scholastic-ates of teaching congregations, but also in the classes of high schools, academies, and colleges.' In the section on 'Relations of Church and State' occur the following questions and answers:

Why is the church superior to the state?

Because the end to which the church tends is the greatest of all ends.

What right has the Pope to abrogate at this concordat?

The right to annul those laws or acts of government that would injure the salvation of souls or disturb the universal unity of religion.

"In the same section, under the subtitle 'Union of Church and State,' are found these questions and answers:

What must should the state do that respect the rights and the liberty of the church?

The state should aid, protect, and defend the church.

On what is this duty founded?

On the obligation of civil society to profess religion. For, since nations owe from the Creator, they owe him as nations, adoration, love, and obedience just as do individuals.

What then is the principal obligation of heads of states?

Their principal obligation is to practise the Catholic religion themselves and as they are in power to protect the Catholic Church.

Has the state the right and the duty to prevent attacks on [illegible]?

Yes. It has the right and the duty to do so both for the good of the nation, and for that of the Catholic community, for religious unity is the strongest guarantee of social unity.

May the state separate itself from the church?

No, because it may not withdraw from the acquired right of others.

In connection to giving to the question that the state has neither the right nor the duty to be neutral as was proposed to protect it?

Two questions to which [illegible]. It is founded principally on the fact that numerous evil[illegible] and liberty of conscience and of worship, on liberty of speech and of the press.

Why is liberation to be condemned?

1. Because it destroys all subordination of the state to the church; 2. Because it overthrows the whole order with right; 3. Because it destroys the social foundation of Christ, and reduces the benefits to mere theories. (Pages 181-183)

"This," writes Mr. Prescott, "is the instruction which is being given in Roman Catholic institutions of learning to future American citizens of the Roman faith. It correctly represents the Roman Catholic attitude on the relation of church and state."

WAR'S EFFECT ON RELIGION

Interview with Rev. J. Wilbur Chapman, D.D., by a correspondent in London

One of the gleams of light in this very dark time is the awakening interest in religious matters which is undoubtedly taking place in England. Ministers of all denominations gladly admit that while the financial side of their work is handicapped by the war the spiritual side is helped; people seem to have found their souls again. Thus, while at first sight it might have been expected that the Chapman-Alexander campaign in the British Isles would be a failure, there was no surprise at its great success.

Dr. Chapman's passion for evangelism dates from the early years of his ministry, when he came under the spell of D. L. Moody and worked so [illegible] supported by the great evangelist. But only six years have passed since he relinquished the pastoral work which he carried on in addition to his evangelistic activities. As pastor he was in charge of a Presbyterian church in Philadelphia, with the largest church membership in the world, some 5,000, and the minister of a very important New York church.

And now he has been conducting services at the Central Y. M. C. A. headquarters, London, and mid-week services at the Guildhall (a unique event) with as keen enthusiasm as ever he showed.

The meetings under the auspices of the Y. M. C. A. were of course for men only, and Dr. Chapman says that, contrary to the usual opinion, he considered men were more easily influenced by religion than women. Many ministers and evangelists hold the contrary view, but the doctor's is probably the right one, for no one knows men and their problems as he does.

"My experience has certainly been that men are more easily influenced," said the famous evangelist, "and more religiously disposed at bottom. Women are certainly more easily persuaded to attend meetings, but if you can once get the men there they are more readily reached. I know of no audience so easy to reach as an audience of men.

"Everywhere I have been I have

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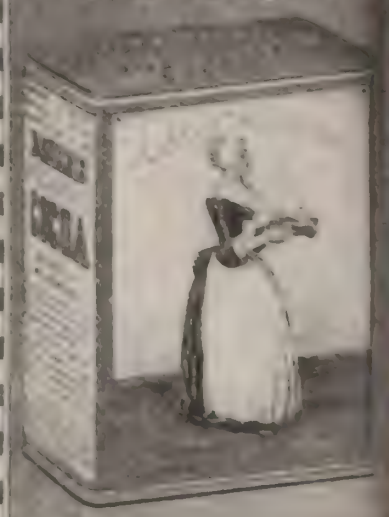

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found that men are quite distinctly religious. I admit that many men are not in sympathy with the church and often dislike the clergy, but when it comes to a straight-out test the average man has a great deal more religion than we think. I've found that to be the case everywhere. Comparing men's meetings with women's meetings, the results in the former are better by far to me than in the latter. That was true of the meetings we held in Scotland last year, and it is always so in America.

"I have a high opinion of Scotch audiences," he said heartily. "Scotchmen come to meetings very willingly, though they are not the easiest to win at the start, but when you have once got them they are splendid. They never leave you then. That was our experience in Glasgow last year, where, once we got well started, the audiences never flagged. I think I enjoyed my work in Scotland more than anywhere else," the doctor added.

"Australian gatherings," Dr. Chapman went on, "are perhaps easiest to get hold of, and a peculiarity of theirs is their eagerness to ask questions; they just delight in it; why, I don't know. It is not at all an uncommon event for a question to be asked in the middle of the sermon. It was in Melbourne that I had the biggest audience I ever addressed—twelve thousand people."

It is quite impossible to keep the war out of any conversation, and Dr. Chapman was asked if he considered the present a favorable time to conduct a campaign.

"I think it is," said he, "though of course one realizes that it is a time of great excitement and that men are enlisting in large numbers. But I remember during our war with Spain, and that was a very little war compared with this, we had the very best time we ever had for teaching men. Indeed, during this present war there has been an increase in church attendance in America. There, as in all parts of the world, there had been a drifting away from the church, due in part to commercial prosperity and the general tendency to give pleasure too large a place, but I think that this war, coming on so suddenly, has in a way stunned people and made them think.

"It seems to me people had stopped thinking on religious matters, and this great struggle has called them to their senses again. In America the war seems to have had a sobering effect, as I have said; the churches are filling up and people generally are giving more thought to spiritual things than they have done for some time."

LIFE AND THE WEAVER

LIFE is a woven fabric;
The pattern and web are wrought
By the dark threads and the golden
That into the loom are shot.

You cannot judge God's purpose
By the thrust of a single thread,
What to you may be dark, mysterious,
May be gloriously bright instead.

For he holds in mind a pattern
As fair as his love is strong,
Which grows each day in the weaving;
Not a single thread goes wrong.

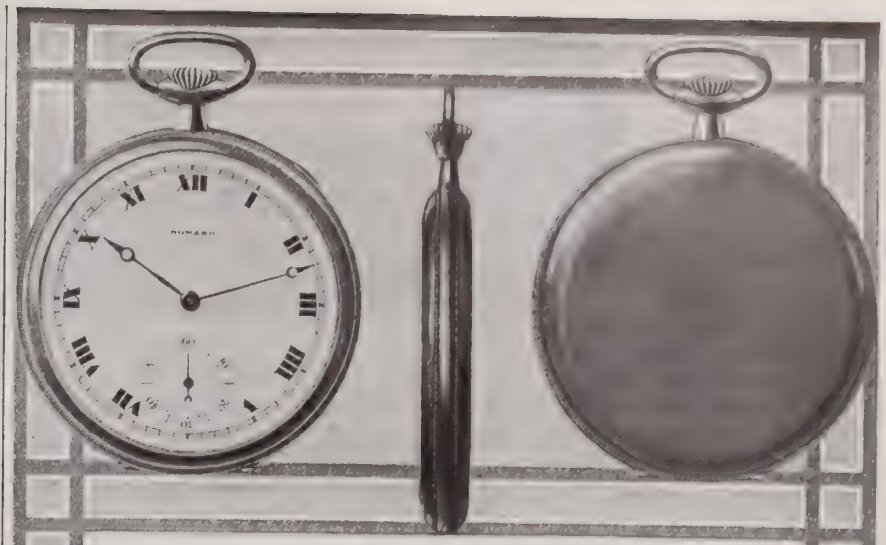
No warp in his hands shall tangle,
No slumber his eyelids close,
We only can thwart his purpose
When our stubborn wills impose.

Our tangled and broken efforts
To walk in his kind commands
Will give life an added luster
Restored by his loving hands.

So trust in the Weaver's wisdom,
In his love and unfailing care,
And the fabric of life completed
Some day will be wondrous fair.

A. W. DEWAR.

..We cannot dream ourselves into character, but we can dream of the character that we would like to hammer and forge for ourselves.



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Owing to the extreme care given to the finish and adjustment of every HOWARD movement, only a small number of these new watches will be available this year.

The more enterprising jewelers will make a point of having a few to show, and we would strongly advise anyone who is interested to see the Ionic and make reservation at an early date.

A Howard Watch is always worth what you pay for it. The price of each Watch is *fixed* at the factory and a printed ticket attached—from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel at $150—and the EDWARD HOWARD model at $350.

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Puts an end to wash-day troubles, makes washing a pleasure and enables you to do the other house work while it is being done. Put in the clothes, start the machine, that's all—No bother, fatigue or extra expense.

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"Just think, what you have done for me! Last year I weighed 214 pounds. This year 145, and have not yet reached my correct form. I am not as tall as you either. I feel so young and strong, no **rheumatism**, or sluggishness. I can **breathe** [illegible]"

"My weight has increased 30 lbs. [illegible] indigestion [illegible] nerves [illegible] so rested! I [illegible]"

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing** stronger, better [illegible]. You know how to tell you or to thank you."

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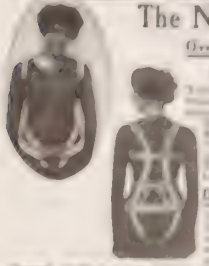

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FEED MY SHEEP

Continued from page 1047

Sanders is sure a great cattle man. He's kept the stock close in near the home ranch, an' he's still got a lot of good Nebrasky hay left over from the winter feedin'. Baled hay's one sign of the ruination of the cattle business, an' it comes near to bein' a sign o' the last o' me.

"Well, all's snug as c'n be, an' I'm loafin' before a fire in the ranch house, an' the blizzard's shriekin' like a million demons let loose, when in comes Shorty Blevens yellin', 'Sheep!'

"'Sheep?' says I suspicious. 'Come here, man, let's feel your pulse.'

"'Pulse nothin',' answers Shorty. 'There's five thousand of 'em if there's one.'

"'What're you talkin' about?' I ask him.

"'On the hill yander,' says Shorty. 'The fence ain't goin' to hold 'em.'

"'Why didn't you say so?' I roar at him, gittin' into my boots an' other things in a hurry.

BLEVENS has already told Bill an' Randy, an' the four of us hit it across the meadows, an' up the hill as fast as the ponies c'n carry us against that wind. Mind you, the blizzard's been ragin' for three days, an' it ain't got the same edge it started with. But it's bad enough yet, what with the lead-gray sky low down on the hills, an' the wind screamin' out of the northwest, an' the hard, dry snow slashin' your face like knives, an' the cold eatin' into your bones. But we take the hill at the lope.

"An' there's a sight! The four-wire fence's bent with holdin' back a river of sheep, lookin' foamy an' dirty-white, like the Platte when it's tumblin' over its banks after a spring freshet. There's acres of sheep, stretchin' out to right an' left an' back till you can't see the last of 'em in the gray blur where the sheep an' the hill an' the sky an' the blizzard's all jumbled together. In places they're leapin' up over each other like made waves over a log-jam, but other places they're packed so tight they can't move, or sinkin' down in sickenin' little pools where the weakest can't stand up no longer from hunger an' cold an' exhaustshun.

"But the horriblest thing is right along the fence, where the foremost has been drove onto the barbs. They're hangin' there dead an' dyin' or strugglin' in their poor, silly way. There ain't no herder or no dog in sight—nothin' but sheep that's run helpless before the blizzard till they've brought up against the most onhospitable wire fence they could 'a' found in the whole o' Wyoming. An' if that fence holds, an' the blizzard lasts like that a few hours longer, there'll be two thousand dead woollies laid out there, an' a good job too, seein' how they're takin' the cowpuncher's livin' away from him by spellin' the grandest cattle country the sun ever set on. An' Sanders insists' this retributhion!

"Them's my first thoughts, which don't save me from the sight of them sheep a-dyin', or from the sounds that come from the sickenin' muck. The wind's bleatin' 'em beatin'-est, but I hardly notice it no more, because that terrible bleatin' an' whimperin' is different from anything I've ever heard before, not havin' been familiar with the ways of sheep. I've never heard any livin' creature take on like that, an' I don't very much enjoy the feelin' it's givin' me.

. . .

"It's too deep for me, an' I ain't goin' to try no fancy explainin' what comes over me, but this is just as it happened: I'm sittin' there purty cold an' stiff an' sick in my saddle, when I'm gradual aware of another sound besides the howl of the wind an' the cryin' of the sheep an' the mutterin' of the men behind me. It creeps in like a whisper at first, low an' uncertain, an' I reckon it's some new note that I ain't recognized before in the blizzard. Then it's gone, an' I turn to say somethin' to Shorty; but I'm stopped. There's that sound again, plainer an' louder than before. This time I listen for it, an' when it comes nex' time it seems to me like a voice, only very far away an' what you might call strange. It brings me up standin' in my stirrups, an' I look out across them acres of sheep toward the dull, gray skyline, thinkin' maybe it's a herder callin' through the storm. But there ain't no human soul in sight in that direction, an' anyhow the nex' minute I know it's no herder callin' out with a voice like that. For the voice is soft an' gentle, an' the strangest you ever heard, an' doesn't belong at all to a place like that. I listen, an' can't make out at first what it's sayin', an' it worries me. There's somethin' familiar about it, an' I'm guessin' to beat all creation, when all sudden my head plays me a funny trick, an' I ain't there at all on the 6 Bar J. I'm away back East in a little house, by an open window that lets in all kinds of drowsy smells an' the twitter of birds an' the cacklin' of hens. I'm a little boy sittin' on a stool at my mother's knee. She's readin' to me out of the big brown Bible, an' it's her voice I hear. She's readin' somethin' I don't understand at all, an' don't care much about anyhow, except that her voice is very sweet an' nice to hear. But I know now what she's sayin':

"'*An' Jesus said unto him, Feed my sheep.*'

"That's it, over an' over again: '*Feed my sheep. Feed my sheep. Feed my sheep.*' The little boy's head's a-noddin' sleepy-like in the drowsy afternoon, an' that's all he remembers of his Bible lesson: 'An' Jesus said unto him, *Feed my sheep.*' For he's wakened sudden by a harsh voice in his ear:

"'Well, Boss, what're we goin' to do?'

"I turn an' look at him, but I'm dumb. There's a thunderin' in my ears for a minute, an' when it's gone there's the voice again, ridin' on the wind. It ain't *her* voice no more, but somethin' louder an' sterner'n hers could ever be. But what it says is the same: '*Feed my sheep!*' It's an order now, ringin' across the hills like the bugles at Fort Washakie:

"'*Feed my sheep!*'

"'The fence's goin',' yells Bill, jumpin' down from his horse.

"'Cut the wire,' I yell at him, before I know what I'm sayin'.

"'What?' says he.

"'Cut the wire!' I tell him again, though my voice don't sound like mine no more, an' I'm sure I never meant to say anything the least like that.

"The three of 'em stare at me.

"'Didn't you hear me?' says I.

"'Yes, but—' stammers Bill.

"'Then do it, you idiot!' An' this time I know it's myself that's speakin' an' so do them cowpunchers.

"'An' let 'em into the hay?' asks Shorty, his eyes poppin' most out.

"'Of course,' says I. 'Can't you see they're dyin'?'

"Perhaps they think I've gone queer from the cold or somethin'. Anyhow they don't move until I dig the spurs into my horse an' ride straight at Shorty, grabbin' him by the collar, an' half jerkin' him out of his seat.

"'Git down!' says I, very quiet. "Or have I got to make you?'

"Shorty mumbles somethin', but tumbles off his horse in a hurry. An' just then, out of the tail of my eye, I see Randy turn his pony's head down hill, an' give him the spur.

"'No you don't!' I yell, at the same time whippin' out my gun.

"'Now come back here, you coyote, unless you want some o' this,' says I.

"Randy comes grouchin' back, flashin' fire at me out of his eyes, but keepin' his mouth proper shut. An' then I'm struck by the idee that it ain't just right to make them do somethin' that's against their principles, an' dangerous business too, remember'n Sanders. So I line 'em up by the fence, an' keep one eye on 'em

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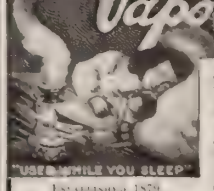

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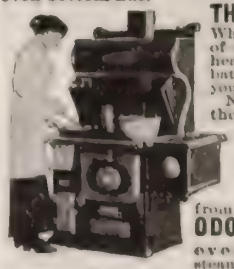

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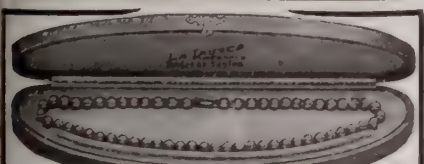

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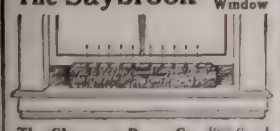

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while I go at the job myself. It's only a minute's work with my knife an' the butt of my gun, though the dead an' dyin' sheep hangin' onto the barbs make a nasty job of it. The wires are cut, an' I jump back an' watch the sheep tumble, like the waters of a dam that's broken, down the hill toward the sheds—all except them that'll never eat no more. When all's gone that c'n go, I turn to them ragin' but very proper cowpunchers.

"'You'll understand,' says I, 'that I'll do all the talkin' to Sanders when he comes back an' when I'm ready. This's stric'ly my affair, an' all the assistance I want from you is takin' care o' them sheep till they're come for.'

"Well, it ain't till I've rode down the hill to where them dandy cowpunchers are herdin' sheep like missionaries that I understand the complete an' perfect misery of the trick that me an' fate has played on the 6 Bar J.

"'Whose sheep, do you s'pose?' says I, very careless.

"An' then I tumble. I've been so busy makin' a new kind of a fool of myself that I ain't had time to think much about the dee-tails of the performance.

"'Johnson's?' says I.

"'Of course!' answers Shorty, with an ugly grin.

"Then I explode. I ain't had such a laugh since Bart Rasmussen went to sleep under the molasses barrel at Fisher's store, an' somebody turned the spigot. Here's Sanders, the worst sheep-hater in Wyoming, an' here's the 6 Bar J, that ain't seen so much as a mutton stew in ten years, now feedin' two thousand stray sheep like it was a reg'lar orphans' home. But that ain't all of it. Them ain't just ordinary sheep. They're Johnson's sheep, an' if they's any sheep that Sanders hates worse than the rest it's Johnson's. There's been red war between him and Sanders for more'n five years, an' twice there's been shootin', an' it's certain that some day one of 'em's goin' to be carried home. Now it's when I think of all that, an' how all Wyoming's goin' to hold its sides for laughin'—it's then I give up an' hang onto my saddle-horn to keep from fallin' off in a fit. But when I ketch sight of them cowpunchers through my flowin' tears I ain't got no doubt that I've added three mortal enemies to my already plenty collection.

"The blizzard whips out across the country that night, an' the nex' day comes up bright an' sweet an' innocent, except for the snow on the ground, as if it hadn't heard of anything onusual. Cold still, but only a whiff of a breeze blowin', an' sure signs of spring in the air. I'm wonderin' what I'm goin' to do with them sheep, when along toward evenin' comes two of Johnson's men, scared half out of their rags when they see what's happened, an' turnin' their white eyes toward the ranch-house. They look mighty relieved when they hear that Sanders's away, but they don't linger no time for conversation, bein' in a hurry to take the lost sheep into a more healthy climate.

"Well, I've got plenty to think about the nex' three days' waitin' for Sanders to come back. I see there's no mortal use tryin' to tell him why I fed them sheep, specially as I don't know that myself. Sanders'd let 'em die, down to the last lamb in Wyoming, before he'd give 'em a whisp of hay. He's a most violent man. He's never been able to stand any crossin' of his will, an' I've seen him turn to fire an' brimstone over little things't any other man wouldn't pay no attention to. It's his nature. I've watched him fightin' to down that part of him till his lips bled an' he stood white an' tremblin' an' pantin' like a horse that's rode to the blind staggers. He's been a bad man mostly on account of his temper, an' now he's tryin' to reform himself because somethin' decent inside of him tells him to. But when he's mad the only argument he knows is a gun."

To be continued

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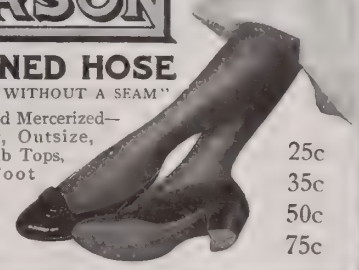

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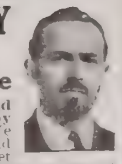

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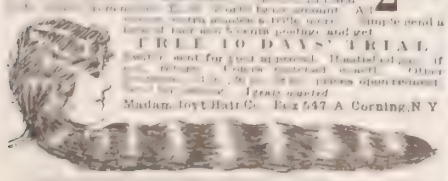

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THE PRAYER LEAGUE

A LADY from New York State writes to acknowledge answer to prayer in improved health for herself, increased spiritual interest in Sunday school and Christian Endeavor, and that her husband has stopped drinking and been going to church. A. G. writes from Chicago: "I acknowledge many direct answers to prayer. I was in financial trouble, and when there was no way out at all I got the help I needed most wonderfully." Mrs. J. W. writes from Connecticut: "I sent a request for prayers for a young man who had a wife to support and was out of work. He has found work." Mrs. F. D. L., of South Norwalk, Conn., writes: "I requested prayer for my health some months ago. I am enjoying the best of health now." A lady from Ohio writes: "I want to acknowledge answered prayers for my husband and son, who have returned to Christ; also for improvement of my health." Mrs. S. writes from Philadelphia: "As an old reader of your comforting paper, and a member of the Prayer League, I wish to praise the Lord for the complete recovery of a son." L. C. Y., of Manchester, Iowa, writes: "I want to acknowledge in the prayer column my thanks to the dear Lord for restoring me to health after two years of suffering." M. S. B. writes from Carstairs, Alberta: "We gratefully acknowledge that prayers for the recovery of the little child so seriously afflicted have been answered. Her restoration to perfect health is an assured fact. Also the aged sufferer for whom prayers were requested is much improved in health and strength."

A. C. D. writes from New London, Wis.: "On the 25th of May I wrote, asking for prayers for the Lord's quickening Spirit upon our church. We are glad to state that God has answered those petitions, for now a great work is being done.

Mrs. G. W. C., Mich., and E. I. A., N. Y., acknowledge answer to prayer for healing; M. W., Woodruff, S. C., and Mrs. H. W., Great Junction, Col., for healing of friends; M. I. K., for a home; Mrs. C. S. S., Plainville, Conn.; E. M. H., Monmouth, Ore.; B. S., Sioux, Neb.; A Reader, Orange, N. J.; E. L. H., Eugene, Ore.; Miss A. B., Tyrrell, Ohio; and A Reader, Plattsmouth, Neb., for other blessings.

Mrs. C. J. W. is again urged to communicate with THE CHRISTIAN HERALD. There is a strong likelihood that a broken home can be reunited if she will do this. Special prayers are asked that B. A. will return home, or will at least communicate with his mother. A letter is forwarded from Mrs. Zillah Foster, of the International Sunday School Association, from Miss M. L. R., of Kelley, Iowa, who asks prayers for healing from a serious illness and also that a neighbor may be healed.

A lady eighty-three years of age, a sufferer from paralysis, asks prayer that a home may be provided for her. A Reader from Buffalo, N. Y., asks special prayer for restoration to health and that a burden may be lifted.

Mrs. E. A. B. asks prayers for the outpouring of the Holy Spirit on a church at Baltimore, Md.; C. J. S. for a stirring revival at Howe Cave, N. Y., which will result in a rich harvest of souls; a Reader from Rogersville, Ohio; Mrs. L. D. and E. I. P.; Mrs. A. H. for State-wide prohibition victory in the Ohio elections on November 3; Y. E. Y. and a California Reader for State-wide prohibition in California; Mrs. L. D. for blessing upon the young people of a church at Croton, Ohio; Mrs. M. R. D. for a blessing upon the church members of Newark, N. Y., and for a temperance victory in that city; H. C. H. that funds may be found for completing the Y. M. C. A. building, begun over a year ago in Vancouver, B. C.; Miss L. B., for a revival at Denmark, Tenn.; V. S., for God's blessing upon evangelistic meetings at Emporium, Pa.; A. C. D., for God's blessing upon the work of an evangelist at New London, Wis.

A Mother asks prayer that her daughter's mind may be restored; Mrs. S. W. P., her son's; E. L. R., her mother's; Mrs. E. N. S. and A. G., their sisters'; Mrs. S. A. McC., son-in-law's; Mrs. A. H., a nephew's; L. R. C., an aunt's; L. C. C. and L. E. E., for mental restoration; Mrs. C. E. B., that mind may be strengthened; L. J. G., Mrs. S. R. G., Miss E. A. A., Mrs. S. M. W., Mrs. R. H. C., and A Friend ask prayer that sight may be restored; X. Y. Z. and Mrs. S. M. W., that their daughters' sight may be restored; Miss E. A. A., her mother's; Mrs. C. H. G., her sister's; Mrs. J. H., her brother's; Mr. and Mrs. O. E. E., a little girl's; Mrs. H. H. C., a doctor's; L. W. and Mrs. E. A. B., that sight may be strengthened; J. S., that sight of one eye may be restored; L. C. C., that sight of eye may be strengthened; Miss M. S. and C. J. S., healing from eye trouble; E. M. H., that failing eyesight may be restored; M. D. M., for healing of granddaughter's eyes. Mrs. M. A. D., Mrs. H. W., Mrs. A. B., Miss M. S., E. H. A., Mrs. J. H., Mrs. S. A. McC., M. D. M., Mrs. J. H. W., Mrs. S. M. W., L. C. C., Mrs. J. O. McK. and Mrs. C. E. B. ask prayer for restoration of hearing to themselves or friends.

Mrs. M., Mrs. J. P. J., Mrs. L. D., Mrs. S. A. McC., E. S., and a Subscriber ask prayers that their sons may be saved from the drink habit. A Reader from Monitor, Wash., two sons; Mrs. H. H. C., her husband; A Subscriber, her brother; "Rose" and A. B., other friends; Mrs. M. R. D., that her home may be freed from trouble caused by drink.

The following friends request prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing:

Rev. C. A. B.; Mrs. G. B. H.; C. J. S.; M. S.; Mrs. J. B.; R. N. (to be kept and strengthened in snd bereavement); Mrs. R. H. C.; Mrs. G. W. C.; One in Earnest; Mrs. N. M. W.; W.; E. L.; Mrs. M. B. C.; Mrs. G. W. G.; Miss E. H.; Mrs. S.; Mrs. S. W. P.; Mrs. L. A. V.; Mrs. M. A. D. (that I may bring up two boys to be Christians); L. W.; Mrs. R. W. W.; Miss L. B.; A. N. C.; L. J. G.; Mrs. H. W. J.; M. S.; R. M. W.; Miss E. A. A.; A Reader; R. M.

The following friends request prayer for the conversion of sons:

Mrs. O. B.; L. W.; Anna, of Monitor, Wash.; Mrs. C. A. K.; Mrs. E. D. McL.; Mrs. R. L. H.; Mrs. L. D.; E. H. A. (three sons); Mrs. G. W. C.; Mrs. N. M. W. (that son may be saved also to hear from him); Mrs. E. R. S. (two sons); M. D. M.; Mrs. G. E. B.; Mrs. A. C. V.; Mrs. S. W. P. (three sons); A Reader (that son may be saved and return home); Mrs. M.

The following friends request prayer for the conversion of husbands:

Mrs. M. K.; A Reader; Mrs. L. D.; Mrs. G. W. C.; Mrs. M. M.; Mrs. R. B. (that husband may be saved and return home); Mrs. M. McK.; Mrs. G. B. H.; Mrs. G. W. C.

The following friends request prayer for the conversion of other relatives and friends:

An Anxious Friend; Mrs. S. A. B.; Rev. and Mrs. W. S. M.; Mrs. G. B. H.; C. J. S.; G. J. S.; Mrs. O. B.; Mrs. E. H. R.; Mrs. J. O. McK.; Miss M. A. G.; Mrs. G. E. B.; C. B. B. (three brothers); Mrs. H. H. C.; Mrs. G. W. C.; Miss A. W.; An Anxious Friend; Mrs. E. N. S.; Miss M. M.; Mrs. E. A. B.; Mrs. M. McK.; Mrs. A. D. S.; I. M. G.; Mrs. S. W P.; Mrs. Capt. L.; Mrs. D. D. McI.; Miss A. M. J.; L. E. E.; Mrs. M. A. D.; E. B.; Miss L. B.; Mrs. W. C.; T. G.; M. N. S.; R. M. W.; V. S.; A Reader; Y. E. Y.; Mrs. J. B.; L. W.; E. L. H.; A. B.; Mrs. S.; Mrs. E. D.

The following friends request prayer for special spiritual blessing upon relatives or friends:

I. M. G.; M. S.; Mrs. G. B. H.; E. L. R.; C. J. S.; An Anxious Friend; Mrs. E. N. S.; Miss L. B.; Mrs. M. G. B.; Miss E. A. A.; L. W.; E. S.; Mrs. E. A. B.; Mrs. A. E. P.

Mrs. A. M. H.; Mrs. D. A. R.; Mrs. E. C.; Mrs. M. E. S.; E. McN.; Mrs. B. A. A.; T. E. F.; "Mother," Mrs. R. H.; Mrs. Capt. L.; M. G.; Mrs. T. J. B.; Mrs. M. H.

The following friends request prayer for healing for themselves or others:

Miss M. A. G.; Mrs. S. A. B. (that a minister and wife may be restored to health and usefulness); Rev. and Mrs. W. S. M.; E. L. R.; C. J. S.; A. G. G.; Mrs. I. L. B.; A. M. L.; Mrs. N. R.; Mrs. J. O. McK. (that daughter may have use of right hand, also that two friends may be restored to health); W.; M. S. A. McC.; Mrs. E. T. C. (to regain the u of limbs); Mrs. R. B.; E. M. H.; M. D. M. Mrs. M. B. C.; Mrs. J. H. W.; Mrs. E. N. S Mrs. G. W. G.; Miss E. H.; Mrs. S.; A. B. C Miss S. A. W.; Miss L. B. R.; Mrs. S. A. B Miss E. A. A.; V. S.; G. G. E. W.; Mrs. A. B Mrs. R. Y.; Miss M. S.; R. M.; E. L. H.; M O. H. C.; L. W.; C. B. B.; J. T.; Mrs. C. G.; J. B. N.; Mrs. C. F. L.; L. W.; Mrs. A. V.; Mrs. R. W. W.; Mrs. M. K.; E. B.; J. G.; Mrs. W. C.; Mrs. C. A. K.; T. G.; M H. W. J.; Mrs. S. R. G.; R. A.; MeV.; R. W.; A Reader; Miss E. S.; Miss E. A. A.

Mrs. S. C. S.; J. F. C.; Mrs. D. A. R.; M and Mrs. M. E. T.; M. E. C.; R. F. P.; S. V.; Mrs. W. H. C.; Mrs. J. R. W.; O. V. T Mrs. R. S.; M. G. D. (that health may be restored, also to regain use of limbs); Mrs. U.; S. E. C.; Miss A. M. P.; Mrs. A. C.; F. W.; Mr. and Mrs. J. T.; "Lonely"; Mrs. M. V N. E.; "Grandma"; Mrs. C. H. G.; Mrs. M. A Mrs. J. W. W.; M. N. A.; Mrs. Capt. L.; D.; R. M.; Mrs. L. W.; G. P.; Mrs. E. K M. S.; Miss M. J.; Mrs. T. J. B.; E. C.; Mi J. T.; C. B.; T. E. F.; M. E. M.; C. T. M M. C. B.; Miss L. J. G.; Mrs. F. H. W.; Mr M. C. M.; Mrs. M. D. W.; Mrs. J. H.; Mr R. W. Y.; S. M. W.; Mrs. A. A. M.; "Anxiou (requests prayer for healing of baby, both mentally and physically); Mrs. A. J. McD.; Mi R. B.; Mrs. C. A. K.; Mrs. B. A. A.; H. R Mrs. S. F. G.; Mrs. L. Y. M.; Mrs. V. M. S T. S. (that health may be restored; also th child who has never walked may gain the u of limbs); Mrs. C. W. A.; Mrs. C. J. F.; Mr B. C. D.; Miss A. P.; Mrs. J. S. B. (to rega the use of limbs); E. M.; A. T.; E. McN.; E. M.; H. S.; Mrs. G. R. H.; Mrs. G. P.; Mr S.; M. C. C.; Mrs. E. O. L.; Mrs. A. M.

The following friends request praye for varied desires and needs:

M. S. (that mother and children may becon reconciled); C. J. S.; Mrs. O. B.; Miss M. G.; A Reader; Mrs. E. R. S.; "Rose"; A. G I.; Miss F. S.; A Reader; E. M.; C. R.; L. C.; Mrs. C. S. S.; A Believer; Miss L. B. L Miss J. A. B.; Mrs. L. E. W.; Mrs. J. W. B. B.; Mrs. R. H. C.; C. M. C.; A Friend; Mr G. W. C.; Mrs. M. G. H.; "Weary Heart"; G.; Mrs. M. D. M.; M. J. S. (that brother heart may be softened that he will give his si ter at least a comfortable living, also that fo friends may become reconciled); A. B.; Reader (to regain the love of a friend); Mi E. S.; V. S.; N. U. L.; A Reader; R. M.; Mr M. B. J.; Mrs. S.; C. R.; C. A. B.; Mrs. S.; R.; C. A. B.; Mrs. S.; A. G. G.; Mrs. A. H W. K.; H. H.; Mrs. R. W. W.; Mrs. H. W Mrs. M. D. M.; Miss K. D.; Miss E. A. A.; S.; Miss M. S.; E. L. H.; Mrs. W. A. P.; M A. E. B.; A Subscriber; Mrs. G. W. G.; Mrs. W. P.; A Subscriber.

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"I was so pleased with it that, aft the meal was over, I bought a packag to carry home with me, and had wife pre pare some for the next meal. The who family were so well pleased with it tha we discontinued coffee and used Postu entirely.

"I had really been at times ver anxious concerning my mother's condition but we noticed that after using Postu for a short time, she felt so much bett than she did prior to its use, and ha little trouble with her heart, and no sic stomach; that the headaches were not s frequent, and her general condition muc improved. This continued until she wa well and hearty.

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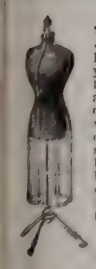

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AFTER THE WAR

Andrew Carnegie in the Independent, October 19

AFTER the present belligerents agree upon peaceful settlement, Germany and Austria should be the first invited by the Allies to join in forming a League of Peace. Should they accept, then some of the other nations might be invited. At the first meeting of the league some general principles might be formulated: First, one general World Peace Commission shall be established, to which each member shall contribute toward expenditure in proportion to its population and wealth. Their respective fleets shall be merged, controlled and operated under such management as the league may direct from time to time. No war policy or attack upon any nation or fleet shall be made except by a majority vote of two-thirds of all the members of the World Peace League, and then only after timely notice to the nations threatened. The commission shall exercise undisputed authority, always provided it is sustained and its action approved from time to time by two-thirds of the total membership.

An executive committee shall be elected by two-thirds majority of the commission, a separate vote being taken upon each candidate. This committee shall elect a president and vice-president by a majority vote, who shall each serve four years, but the vice-president shall serve six years for the first term, and his successor be elected for four years, thus preventing the simultaneous change of both the former high officials.

The difference between the proposed commission and the present situation in regard to peace and war is fundamental. For twenty-five hundred years tribes and nations have warred with each other, inflicting such barbarities as make the flesh creep as one reads, and all these years it has been held by many that "preparation for war" prevents war, yet today we have the greatest outburst of war that this long history recounts. We submit that the day is past when we shall longer tolerate this inhuman sacrifice of human beings. The civilized world has tried "preparation for war" long enough. We now propose to render war impossible, at least between the best of those nations classed as civilized. When these lead, others can be compelled to follow, or ostracized, if this ever becomes necessary. The league would act upon the high moral standard of world peace, determined to maintain it when necessary in the judgment of the two-thirds majority of its members. Even if success be delayed, sooner or later its triumph would be certain.

Called Higher

Mrs. Sarah A. Chatfield, Chester, N. H., September 16, 1914, 80.

Mrs. Elizabeth Ann Chasmen Bushnell, Canastota, N. Y., September 25, 1914, 83.

Mrs. Susan Gelwicks, Philadelphia, Pa., July 26, 1914, 77.

James M. Strong, East Hampton, N. Y., September 12, 1914.

Mrs. Anna H. Engle, Kansas City, Kan., September 8, 1914.

Mrs. Sarah A. Bangs, Greenwood, Pa., July 25, 1914, 84.

Mrs. Mary J. Walton, widow of the late Richard Peyton Walton, M.D., one of the most remarkable characters of the South, died on Saturday, October 3, at her home in Norfolk, Va., in her ninetieth year. She was the mother of nine children raised to maturity, three of whom were Presbyterian ministers, and was considered one of the best Bible students of the age, having read the Word through more than fifty times during her life.

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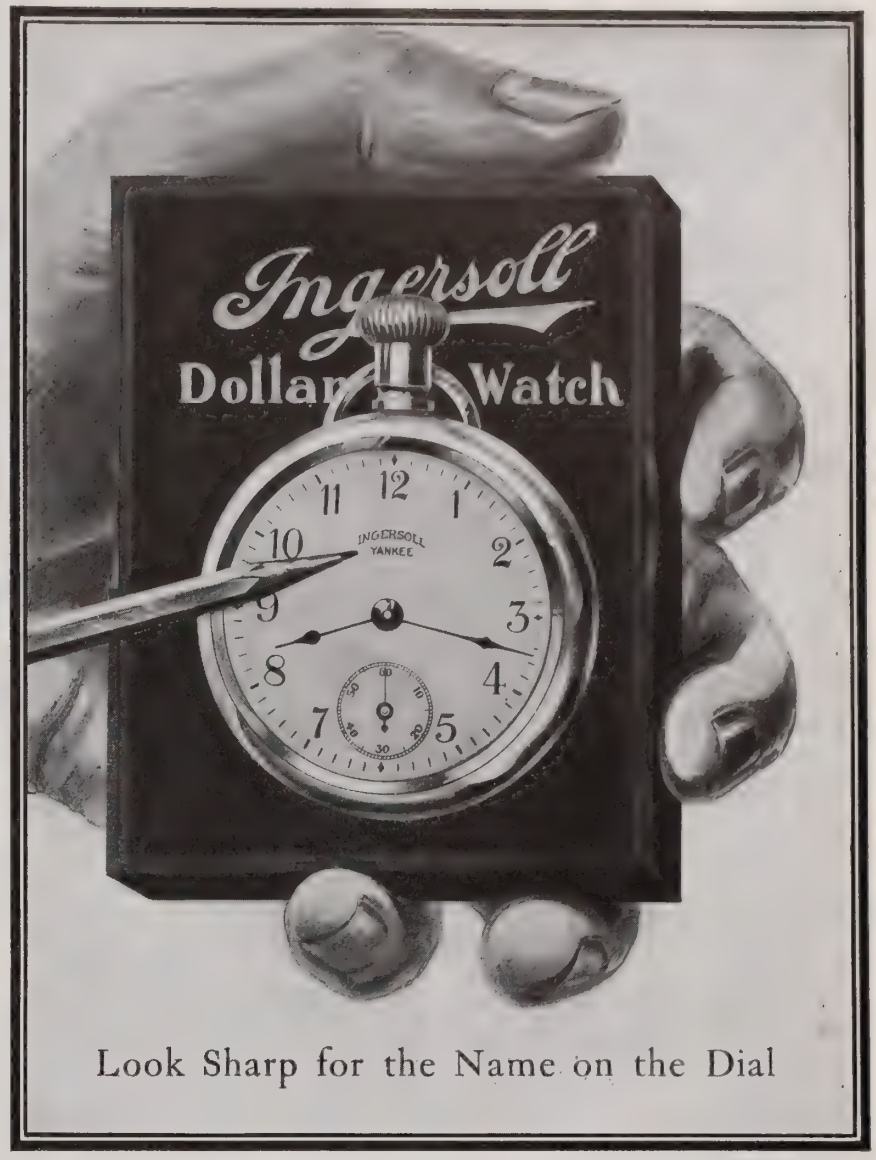
LITTLE HAI IEH TSI (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China.* All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, CHRISTIAN HERALD, Bible House, New York," will bring you free copies of this illustrated booklet.



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Many toilet soaps contain this same injurious alkali. Resinol Soap contains absolutely no free alkali, and to it are added the Resinol balsams. These give it soothing, healing properties which clear the complexion, comfort tender skins, remove dandruff, and keep the hair rich and lustrous.

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NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

S. E. L., Chicago. Do you think it possible for a Christian to be deeply interested in some earthly work and ambition and to be equally interested in personal work for souls? I am a Christian and am interested in music. I am a student, devoted to my work and ambition, not, however, in the worldly sense, but just for love of it. Have always thanked God for the gift and for the means to carry out my plans. Have felt that he is the giver of these things and that their pursuit is therefore right and legitimate. Now some one has told me that a Christian's greatest work is to win souls, speaking to others of their soul's salvation, straining every point and making it our greatest interest to bring others to accept Christ.

We wish there were space to publish all of your thoughtful letter. It is not at all likely that the Master wishes you to give up your music. The history of Christianity and the history of music are closely intertwined. In fact, it is hard to conceive what Christianity would have been without music. Many a soul has been won to Christ by the singing of a hymn. And even instrumental music at the hands of Spirit-filled performers may bring positive spiritual blessing. Read the notes on the Baptist Young People's Union topic for July 12 in THE CHRISTIAN HERALD of July 1, "God in Music," and send to the *Epworth Herald*, Chicago, Ill., for copies containing a two-part story, "Bishop or Organist," by Arthur H. Howland. God has special need of consecrated masters of music now for two specific tasks—to oppose the tendency to make music contribute to the baser instincts, and to raise the standard of the music used in Christian work. This does not mean that a Christian musician should be interested only in what is called sacred music. The best secular compositions, vocal and instrumental, may be studied and rendered. But for the Christian there will always be the thought of God in his work and the desire that souls shall be spiritually blest. Be sure to think of Christ as a great Friend, rather than a great task-master. Get on the closest possible terms with him, asking him to cleanse your heart and fill you with his Spirit, and make you feel his anxiety that people shall be saved and blest. Then he will show you how to use his gift to help forward his work. Study the life and work of Mrs. C. H. Morris, whom the Holy Spirit is using to elevate the tone of Gospel music and through whose hymns countless souls have been blest.

A Reader, Chippewa, Wis. Can a person unknowingly be a hypocrite?

There is in the essential meaning of the word "hypocrite" the idea of deceit, of making an effort to mislead others about one's character. This can only be done consciously. So in this sense there can be no such thing as an unconscious hypocrite. But there is a practical danger which your question suggests, namely the danger of unconscious inconsistencies between one's character and one's profession. The true Christian should always strive eagerly to make his conduct tally with his profession. He must make no compromises with his conscience. He must not only insist upon conquering, by divine grace, the inconsistencies he is aware of, but he must try to discover these "unconscious inconsistencies," these things in his life which appear wrong to others or may have a hurtful influence, and earn their eradication also.

H. B. S., New Haven, Conn. The guide who appeared in Ezekiel's vision, and who conversed with him concerning the dimensions of the temple (see Ezek. 40 to close of the book), is assumed by commentators to have been a heavenly being—the Angel of the Lord—and the prince (chapter 44: 3) is assumed to be not the Messiah himself, but the civil ruler under the Messiah. The powers and privileges of the prince are further referred to in Ezek. 45: 16, 18 and 48: 21, 22, which corroborate this interpretation.

H. S. K., South Braintree, Mass. It is practically impossible to fix beyond dispute the date of the famine in Egypt in Joseph's time. However, we may get at it approximately. Joseph is believed to have been born about B.C. 1913, and was sold by his brethren B.C. 1895. He interpreted Pharaoh's dream of the coming famine about B.C. 1885. He received his promotion about B.C. 1885, being at that time thirty years of age (see Gen. 41: 46). This brings us very near to the time of the great famine. There were, first, seven years of plenty, affording opportunity for storing abundant supplies, and then came the seven years of famine. This would fix the date of the beginning of the famine about 1874-76 B.C., which agrees with the chronological estimate of McClintock and Strong. The accuracy of this estimate, however, depends wholly on the correctness of the date of the starting-point. We believe that inscriptions have been found containing a reference to the famine, but not setting the date.

W. F. C., Rutland, Mass. William Cowper the poet, had encountered a deep disappointment early in life, the influence of which shadowed his entire career, and, toward the last threatened insanity. It is related by some of his biographers that Cowper became impressed with the idea that he was divinely instructed to drown himself in the River Ouse. He ordered his carriage and was being driven toward the river when, in some unexplained way, the driver—a new one—missed his way, and Cowper, finding his purpose defeated, took it as a sign that the plan was of the devil. Greatly relieved, he drove back home, and wrote the well-known hymn:

> God moves in a mysterious way
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm.

Cowper lived to be over sixty, and never again, as far as known, had a recurrence of the attack. Such is the story which we give without guarantee of its accuracy.

J., Newell, S. D. There is some doubt whether the passage in I John 5: 16 refers to what is known as the "unpardonable sin," although such is the prevailing opinion among the commentators. To request pardon in our prayers for one who had committed this sin was regarded as savoring of presumption, although the human intercessor were more merciful than God himself. Alford held that the sin unto death was the denial of Jesus as Messiah. Others have held it to be complete apostasy, while the more generally accepted view of modern theologians is that it was the attributing of the miracles of Christ to Satanic agency.

Miscellaneous

Mrs. C. S., Cornell, N. Y. He is a member of the Lutheran Church.

Ella G. R., Cantril, Iowa. 1. The passage for which you ask can be found in Daniel 12: 3. 2. For the wives of Moses, see Ex. 2: 21; 3: 1, and Num. 12: 1.

Geise, N. D. The Federal government has not assumed control of the coal mines in Colorado, but has stationed troops in the disturbed regions to preserve law and order.

T. W., Weatherford, Okla. Astronomy has never attempted to approximate the time when this world will be destroyed. Science works by conservative methods, and does not deal in sensation.

M. L. R., Tionesta, Pa. "Reverend" is a title of courtesy, pure and simple, and not an official designation, although it has come into common use in addressing the clergy. Its origin is not definitely known.

Mrs. W. A. B., Kenney, Ill. 1. England is Protestant, although religious toleration prevails, and there are many Roman Catholics in the country. 2. We must refer you to some medical authority for an answer to your second question.

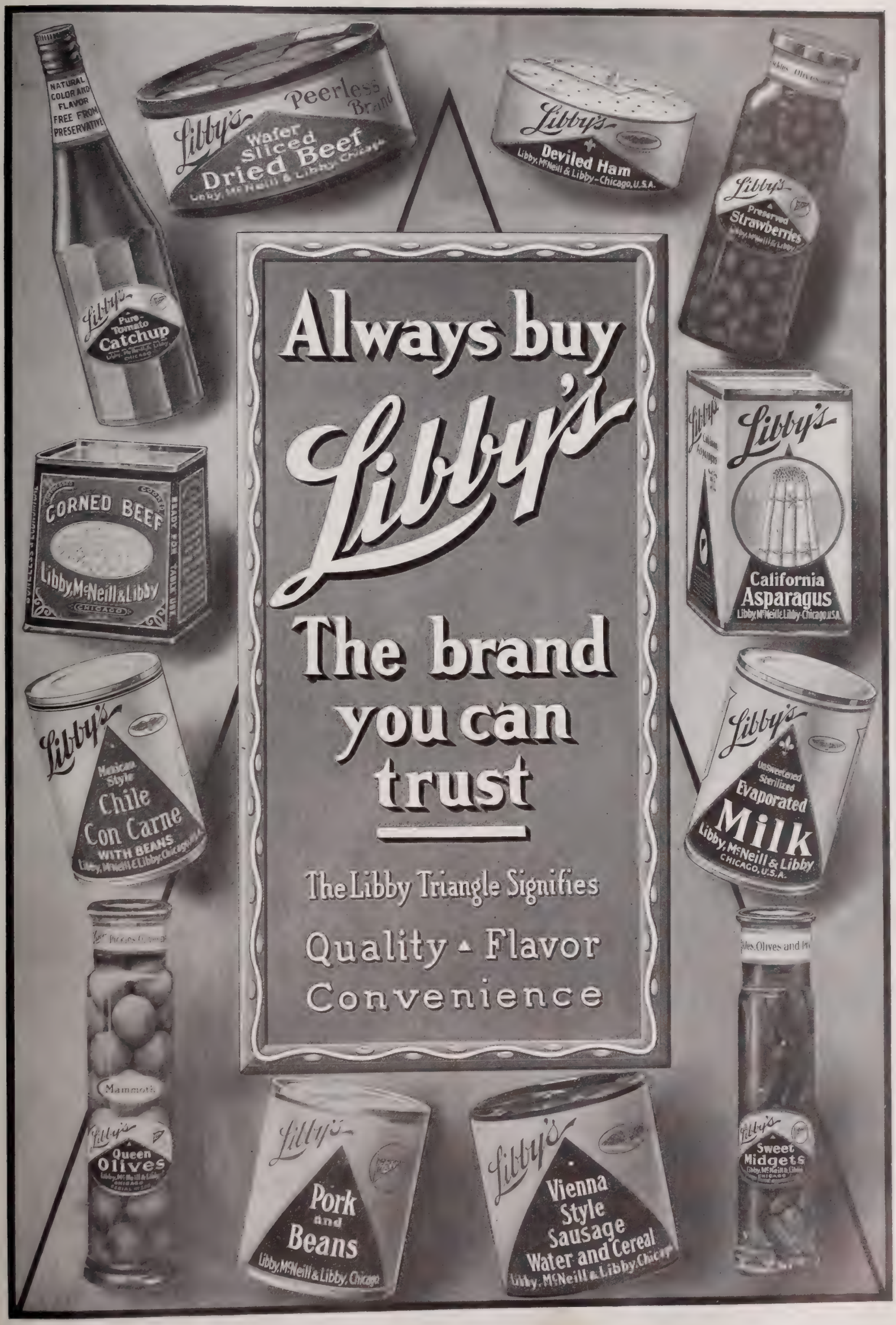
Mrs. M. C., Cimarron, Colo. Mary, Martha and Lazarus were not related to the household of Joseph and Mary. They were, however, honored with the friendship of Jesus, by whom Lazarus was raised from the dead. (See John 11: 1-17.)

I. J. M., Kittery Point, Me. The passage to which you refer is in Rev. 17, although not precisely in the language quoted. See verse 16 for the fate of the "scarlet woman," on whom judgment is to be passed by the world powers—the beast and his allies. Her "flesh" points to her temporal resources or territory.

R. A. M., Freeport, N. Y. If he presented the letter in good faith, the session should deal with him in the usual manner. There are many ministers who have retained membership in their own denomination from their youth up. Not knowing all the circumstances of the case, we cannot speak more definitely.

W. C. H., West Roxbury, Mass. Your first three questions are outside the proper domain of THE CHRISTIAN HERALD, and should be submitted to a scientific magazine. There is serious doubt concerning the soundness of the doctrines taught by the organization you mention in your fourth question. It is regarded by many as simply Universalism. We would suggest that you leave it alone.

Mrs. D. C. G., North Pownal, Vt. Habakkuk 2: 4 is part of the prophet's description of the divine manifestations which begins in the preceding verse. "Horns," the translators interpret as "rays" (the Hebrew word which means to "emit rays" is from the same root, meaning "horns"). A passage which illustrates this is Ex. 34: 29-35, which tells how the face of Moses, on leaving the mount, emitted visible rays of light.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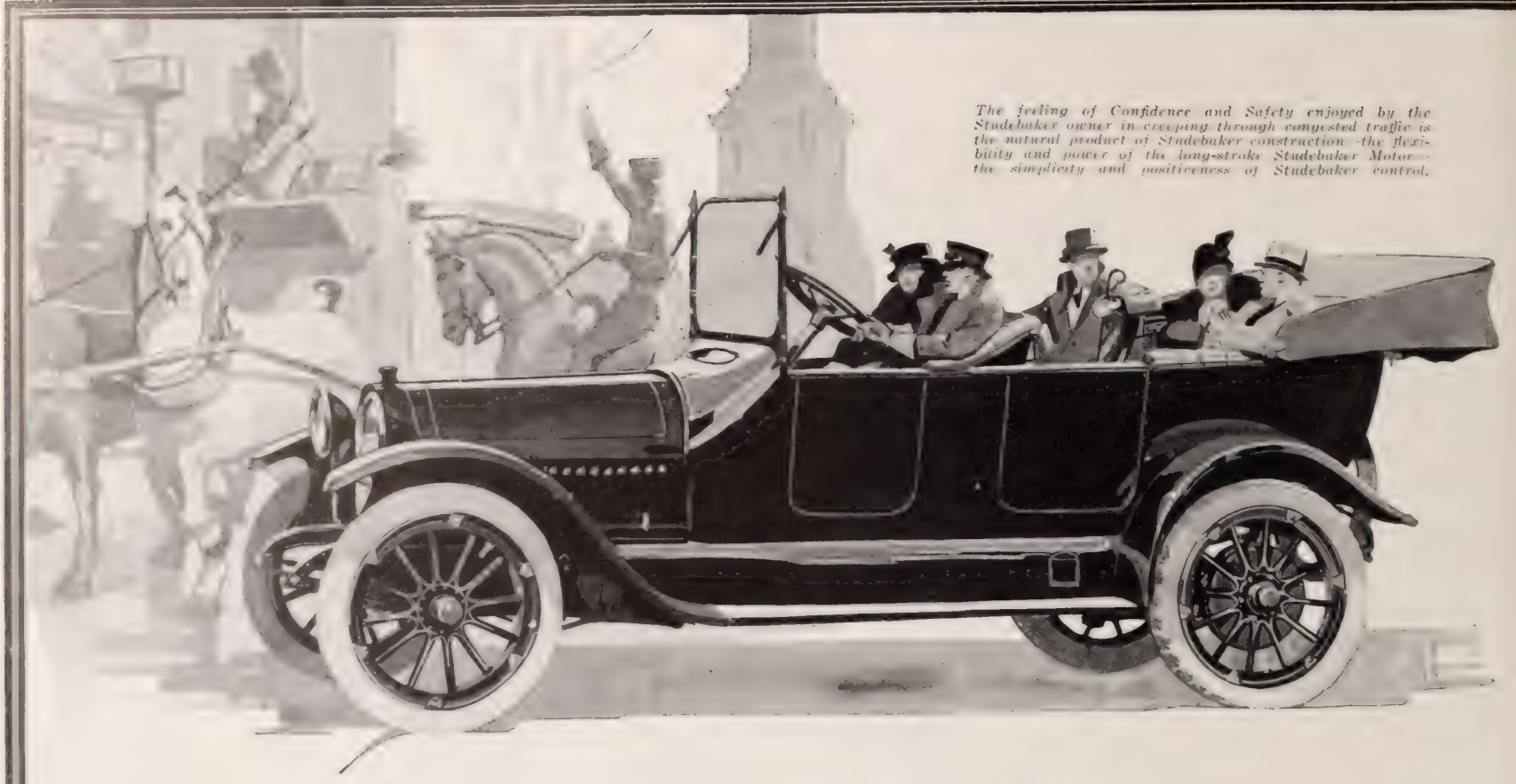

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OBVERSE OF THE MEDAL

THE year 1914 is the tercentenary of the beginning of the regularly chartered commerce of the United States. In that year the States General of the Netherlands granted two charters for the exploration and trading development of New Amsterdam. A general charter, based on certain conditions, was granted March 27, 1614, and on the following October 11 exclusive privilege of trade was granted to the le settlement at the mouth of the Hudson River.

To arrange for the suitable observance of the completion of three centuries of American commerce, the late Mayor Gaynor in 1912 appointed citizens' committee—subsequently enlarged and incorporated by a special act of Legislature the New York Commercial Tercentenary Commission.

The celebration began March 27, 1914, with exercises at Fort Wadsworth, Staten Island, including the enactment of a scene representing the beginning of trade with the Indians, in which the parts were taken by New York State Indians and descendants of old Dutch families.

An official medal commemorating the tercentenary was struck and examples in silver were presented to President Wilson and Mayor Mitchel of New York.

During the summer local festivals were held in athletic fields and city playgrounds, with historical tableaux, folk dances and songs of the nations, rendered by school children, concluding with an elaborate pageant in Central Park on August 29.

Then the depression caused by the European war temporarily halted events. The question was raised as to the propriety of conducting anything in the way of a jubilant affair, when humanity across seas was so plunged in sorrow. After full consideration, however, the opinion prevailed that, even disregarding the historical value of the original plan, the present situation afforded a splendid opportunity to raise the tone of things as regarding mercantile and civic interests. Robert Grier Cooke, president of the Fifth Avenue Association, voiced the general opinion when he said: "It seems especially desirable, under present conditions, that party support should be given to this movement in order to encourage a more optimistic sentiment throughout the city and other localities."

Plans were resumed, resulting in a program to last continuously from October 25 to November 7. Although the celebration was initiated by representatives of leading merchants, manufacturers and commercial exchanges, with the distinct idea of emphasizing the commercial and industrial aspects of American life, the committee recognized the broader view to be taken, and planned not to deal exclusively with the material side of commerce. Recognizing the fact that a strong and active national commerce and a vigorous national industry stimulate art, science and literature, and that these in turn react upon the commercial and industrial life, intellectual and historical sides of the anniversary have been duly regarded and featured.

The program has been most comprehensive in character, including music festivals in high schools and colleges, exhibits in libraries and museums, a night automobile pageant and a commercial pageant also at night, with a parade of symbolic floats, illustrating history, education, commerce, industry and patriotism, including the floats that appeared in the Star-Spangled Banner celebration in Baltimore. Buildings along the route were decorated in the colors adopted for the tercentenary, orange, blue and white.

The concluding event is a commercial exhibit on an extended scale in the Grand Central Palace, from November 7 to 21, representing old and modern New York, with displays by merchants and manufacturers, showing the development of commerce and industry, not only in the city and State, but throughout the country at large.

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MELTING POT TRANSFORMING ALIENS INTO AMERICANS

"It has been the intention of the committee," says the secretary, Dr. Edward Hagaman Hall, "to demonstrate the connection between commerce and all phases of human activities. Commerce is not a thing apart from intellectual and spiritual advancement. We cannot have progress without divine guidance."

As a matter of fact, however, as the date of the tercentenary in October drew near, it was discovered that no arrangements had been made for any religious observance. Decided enthusiasm was manifested when the propriety was emphasized of starting the celebration with an acknowledgment to God for the progress of our country, especially as the nation was founded on principles of religious liberty and as the early Dutch settlers of New York had immediately recognized God in the movement which brought them to this land. A sum of $1,250 was raised at once, various committees relinquishing portions of their appropriations for the new Committee on Religious Exercises. This committee was composed of thirty-one members, representing at least nine denominations. Every minister in the city was invited to preach on Sunday, October 25, on some topic concerning the religious history of New York City and the plan was followed almost unanimously by Protestants, Catholics and Jews. At the Collegiate Church of St. Nicholas the Dutch flag was displayed with the coat of arms of the Reformed Church in America. The old Hollanders did nothing without religion, and the first religious organization in New Amsterdam was the Collegiate Church. For forty years it was the only church. The first services were held in an upper room over a mill, where the colonists' grain was ground. The old church bell cast in Amsterdam now hangs in the bell tower of St. Nicholas' Church and still calls the worshipers to service every Sunday.

REVERSE OF THE MEDAL

On the afternoon of Sunday, October 25, an audience of 7,000 assembled in the Hippodrome, while nearly as many more were turned away. "For the first time in the history of New York," says Rev. Dr. Christian F. Reisner, secretary of the committee, "members of the Protestant, Roman Catholic and Jewish faiths met on a Sunday to unite in a common religious service. This I consider as the best sign of promise in the history of the city."

John D. Crimmins, a distinguished member of the Roman Catholic Church, called the meeting to order and introduced as chairman Rev. Dr. David J. Burrell, pastor of the church which succeeded the first one organized in 1626. After the singing of "America" by the vast audience, led by the Police Band and a chorus of 1,200 singers, Rev. H. Pereira Mendes, D.D., rabbi of Sheareth Israel Synagogue, the oldest synagogue in the city, in musical vibrant tones gave a remarkable reading of selected texts from the Old Testament. It required but little imagination to fancy the venerable rabbi one of the ancient prophets, as he cried out, "The Lord shall judge among the many peoples and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4; Micah. 4: 3.) "Have we not all one Father? Hath not one God created us?" (Mal. 2: 10.)

Rev. Dr. S. Parkes Cadman made an address on "God's Hand in New York's History," in which he

THE CANAL BUILDERS: A FLOAT IN THE PAGEANT

FLOATS OF THE NATIONS APPEARED: HOLLAND

...ed the early religious history of Manhattan particularly connecting it up with the present, and gave his interpretation of what particular good each creed had contributed. "The perfection of unity is based on variety," he said; "there's no credit in being united with some one who thinks just as you do. We waive nothing individual or dear, as we find ourselves today with one heart in one place, giving glory to God. The greatest moment in the life of a city is when it becomes ... that all we have and are must be in the ... of a good Cod."

Mayor Mitchel in his speech said: "It is particularly fitting at this time, when the medieval spirit of barbarism is abroad among the nations of Europe and when the greatest demands are made upon our ethical resources, that we should get together on this three hundredth anniversary of the beginning of our commercial greatness and emphasize the fact that progress and civilization both rest upon an ethical foundation. It is proper that the churches should come together as a part of this tercentenary celebration and remind us that, however great our commerce, however extensive our trade, however splendid our prosperity, howev mighty our physical resources, the civilizati which we boast, to endure and to achieve its e —the happiness and well-being of all—must re upon ethical foundations and a moral purpo This meeting of the representatives of virtually the religious forces of the community means th the churches are coming to feel more deeply th ever that they have a great part to play in t upbuilding of those things which in the deepe sense constitute the city's life."

MARY KENDALL HYDE.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE center of interest has suddenly shifted this week. The entrance of Turkey into the European conflict marks a new phase of the war. The Turkish army on a war footing will number not far from 800,000 men, of whom probably ...,000 are now on the Russian frontier in Asia Minor, and the balance toward the Red Sea and Egypt and the Suez Canal. The Turkish navy has in commission two dreadnoughts, the *Reshadich* and the ..., three old battleships, and three cruisers of importance, besides various small craft such as gunboats, destroyers and torpedo boats.

The question whether or not Turkey will proclaim the Jehad or holy war is a very interesting one. If she does, this action may have consequences of more or less importance in Egypt, Tunis, Algeria, Persia, India, etc., in fact, everywhere where there are orthodox Mussulmans.

This action of Turkey will also set the Balkans on fire. Bulgaria, Rumania and Greece are almost certain to become active combatants in a very few days, and it seems almost impossible now for Italy to keep out of the fray. The action of Greece in invading southern Albania has been very largely influential in precipitating the crisis.

The Russian Black Sea fleet which will have to meet the Turkish fleet consists of ... old and slow battleships and two sixty-five-hundred-ton cruisers with a few destroyers and torpedo boats. Probably by the time these lines reach my readers, the question of naval supremacy in the Black Sea will have been decided, as Turkey has already attacked with apparent determination, and it is said that the Russian fleet has been ordered to go out and meet the Turkish, and not to take refuge behind the fortifications of Sebastopol.

The Japanese attack on Kiauchau has been progressing slowly but surely, and it is doubtful whether the town will be able to hold out very much longer. The Japanese losses are said to have been heavy, and this fact is creating a desire in the Japanese people to retain the town after its capture, instead of turning it over to China, which was originally stated to be the intention.

Japan has also taken possession of more islands in the Pacific, and has also declared her intention of greatly augmenting her army and navy. I must confess as an American, the developments in the East cause me considerable uneasiness and distrust.

The German cruiser at large, the *Emden*, has not been idle during the week and has transferred her scene of action farther to the east. She sank one Japanese merchant steamer near Penang, and afterward boldly entered that harbor, cut out and sank under the guns of the fort itself the Russian 3,200-ton cruiser *Zhemtchug*, armed with four seven-inch guns, and having a speed of 23 knots; also sank a French torpedo boat. It is difficult to understand how, chased as she is by many warships, the *Emden* has evaded capture. Probably her crew and officers, knowing that their chance of ever seeing home again is very small, have made up their minds to sell their lives as dearly as possible. The *Emden's* deeds will live long in naval annals.

In South Africa the situation has grown much more serious during the week. Generals DeWet and Beyers, who will be remembered as prominent Boer commanders, particularly the former, in the late war, have revolted and taken the field. General Botha is conducting the campaign against them in person, and the one encounter so far had with their forces has resulted to his advantage. The reports from London indicate that the situation is viewed with considerable apprehension. Considerable fighting has been going on in other parts of South Africa, particularly in the Cameroons and German East Africa, but details are lacking.

The situation in Belgium is growing desperate, owing to the lack of food supplies. It is reasonably stated that more than 3,000,000 Belgians are today being fed by charity, and that the stock of food is so low that in twenty-four hours it will probably be exhausted, so that starvation really threatens. This is not exaggeration. I quote from the representative of the American Commission for Relief in Belgium: "It is feared that in their desperation the hungry people will attack the authorities. This would cause serious loss of life."

In modern times, since the fall of Rome, the world has probably never faced the coming of winter with so many people in absolute want and destitution as it does in this month of November, 1914. It is universal today, and there is apparently no hope that conditions will improve; more probably they will grow worse, as the area devastated by war increases. As one single illustration of the destitution, thousands of people, 14,500 in one day, 12,550 in the next, have poured back to Antwerp, and there is no food for them there, and but very little in Holland, whence they came.

In the Western campaign there is but little to chronicle in the way of positive advances or retreats. Nevertheless the fighting on the western end of the line of battle, between Lille and Nieuport, has been t fiercest of the war.

The Germans ha made a desperate effo without success, to bre through the Allies' lir between these points, and with this ject have waged violent battle, day a night. The losses are appalling; the B gians alone are said to have lost ten th sand men of an effective of about thi thousand, while the loss of the Germa and Allies is in proportion.

At this part of the line, in view of t reports received, it is conservative to the aggregate of the losses of all the co batants at not less than ten thousand day, of whom over one thousand ha been killed outright.

The British report for one day, of l of officers only, reaches the horrifyi figure of 88, or over one per cent. of the officers in the British army.

On the rest of the line from Lille Noyon, to Rheims, to Verdun, to Nan to Belfort, the fighting has not been severe, except in and around Verdun. this critical point, the decisive point the entire western campaign, the R Cross states the losses on each side, si the war began, have not been less th forty thousand.

There is a rumor that a heavy att on Belfort on the extreme east of t French frontier is being prepared by t Germans, and that the Allies are hur ing forward troops to that threatened point. In t event that this report should be true, it is proba the beginning of an attempt to break through French line of defenses there, and to make a raid the French metallurgic center of Le Creusot order to destroy it, and thus cripple France in production of the necessary cannon, arms, and oth munitions wherewith the wastage of the war repaired.

There also have been some reports of a Fre aggressive movement towards Metz, but these ports have not received any sure corroboration, a therefore are only mentioned.

Little Montenegro and Belgium seem to be doi in proportion to the number of their troops, bravest and most heroic fighting of all the co batants. The Belgians in particular are grea distinguishing themselves under the most adve circumstances.

The campaign in the east has resulted in a c siderable German reverse. On the East Pruss border they have held their own, and even have b able to advance slightly, but in central Poland German reverse has really been serious.

The German army had succeeded in getting to gates of Warsaw, and had in fact begun the b bardment of that town, and had also occupied left bank of the Vistula River from Warsaw t point somewhat to the south of Ivangorod, wh latter fortress they were also bombarding, a

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UNIVERSITY MEN LEARN TRENCH DIGGING

eemed on the point of being uniformly ıccessful.

Exactly what then happened is uncer- ain. Whether the Russians threw fresh rces into the field, whether the German mmissary broke down, or whether their pply of ammunition failed, we do not now. But we do know that they have en driven back for some fifty miles om the Vistula, and have lost heavily in en and supplies of all kinds.

The retreat seems to have been effected an orderly manner, but this does not viate the fact that the Germans have ceived a severe defeat, which probably ill finish any idea of a successful offen- ve in Poland this winter.

The cold weather has begun in these gions and snow is expected soon, winter aving set in earlier than usual, from all counts, and this in itself is an adverse ctor. In addition, the roads are said to e in a very bad condition, making the oving of artillery a matter of very great difficulty.

This reverse in Poland has had a necessarily de- ressing influence on the campaign in Galicia. Here ıe situation remains very much the same as it was st week. The Russians have been driven out of Hun- ary, and well up to the border of Galicia. But the ustrians have not been able to continue their ad- ance to the northward as at one time looked prob- ble, owing largely to the break-down of the offen- ve advance in Central Poland. Nevertheless, they ill hold the positions attained last week.

In the Hungarian crown land of Bukovina the ustrians have been defeated, and the Russians ave reoccupied the capital, Czernowitz.

Nothing very much can be said of the fighting etween the Servians and the Aus- ians. Neither side has obtained ny very great advantages during ıe past week; in fact, it looks as hough both sides were awaiting the esult of the more important events aking place elsewhere.

Floating mines in the North Sea ill continue to find many innocent ictims in merchant steamers and shing vessels; six in all of these ere sunk during the winter with nsiderable loss of life.

The trial of the assassin Gavrio rinzip and his accomplices, which as begun on October 13 in Sarajevo, ıe capital of Bosnia, where the ime was committed, terminated in ıe conviction of all the accused on ıe charge of treason. Prinzip, the ctual assassin, because of his youth, as sentenced to twenty years in rison only. Four conspirators re- eived death sentences, one life im- risonment, nine imprisonment from ree to twenty years according to ıe part they played, and the rest ere acquitted. Exact news from ıe scene of this trial has been hard obtain. Servian troops appar- ntly threatened to attack the town nd liberate the prisoners. In con- equence, Bosnian troops and the local police pre- ared for the defense. The population was said to e in a state of terror. On October 19 a news des- atch stated that Servian and Montenegrin troops ad taken all the outlying posts and forts which ere held by the Austrians, and that the complete all of Sarajevo was a matter of days. Since then othing of a decisive character has been reported.

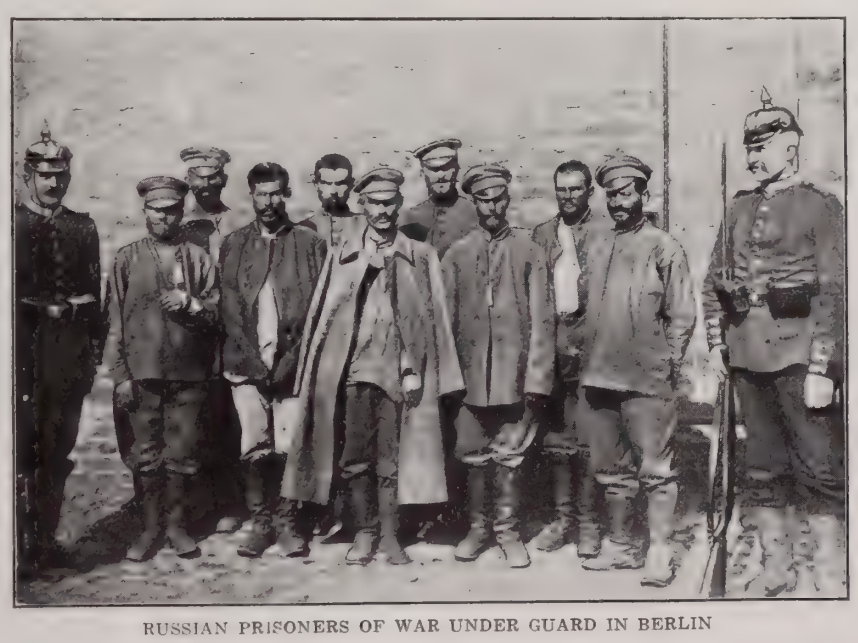
ENCAMPMENT OF BRITISH INDIAN TROOPS IN FRANCE

An important change in the British admiralty ook place at the end of October, Prince Louis of attenberg having resigned as first sea lord, Lord isher, one of the most notable figures in modern ritish naval history, being appointed to that ighly important post. The English press looks pon this appointment as assuring an aggressive nd remorseless policy in the prosecution of the war by sea. The new first sea lord is seventy-three years old, and has rendered England distinguished service in the past.

It is stated, apparently on good authority, that Germany has notified Great Britain that all British subjects in Germany will be arrested, unless British authorities liberate German civilians who have been arrested in England without grounds of suspicion, by November 5.

The American consul at Odessa, Russia, advised the State Department, October 31, that that city was under bombardment by Turkish warships, and American property was being destroyed. Steps were at once taken to determine if the usual twenty-four hours' notice was given the town. Turkey appears to have begun active hostilities against Russia without a formal declaration of war.

It is stated that Vienna, the capital of Austria, is a city of misery. The terrible losses of Austrian troops were totally unexpected, and the numbers of wounded overwhelm the facilities of the capital and small towns. All available buildings in Vienna, it is said, have been converted into hospitals. The population is represented as living in a state of continual depression. Soldiers are seen begging in the streets, and epidemics of disease have broken out. It was necessary to build wooden barracks outside the city to accommodate 10,000 beds for patients with infectious diseases.



RUSSIAN PRISONERS OF WAR UNDER GUARD IN BERLIN

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FRENCH RECEIVE CAPTURED GERMAN FLAGS

Jerusalem in War Time

IN a letter just received by THE CHRISTIAN HERALD from Jerusalem, the writer (a lady) tells of the distressed condition of all classes in the Holy Land on account of the European War. She says:

"How little we thought when you were here in the spring that before the summer was over we should be involved in this cruel war! We have all, I am afraid, put too much confidence in an iron peace. It could not last. What a commentary on civilization, science and, we must say, Christianity! The world has made progress in many directions; but in the case of settling a quarrel, it takes the same means that Cain and Abel did. The fault is not with Christianity, but with the Christians. If we would *live* our religion and not make our professions suffice to let people know what we are, there would be a great difference in this poor world. We have only to look at our Bibles and see what God calls hate. If we considered ourselves murderers when we have enmity one against another, and went to work to eliminate it, this war would never have been possible. For they are so-called Christian nations that are fighting.

"You no doubt are aware that Turkey is mobilizing in a way she did not do during the Italian or Balkan wars. Since the new constitution, Jews and Christians, as well as Mohammedans, have to serve in the army. Before the change of government the Jewish and Christian subjects paid a nominal military tax. It was the pressure the Armenians brought to bear at that time that changed it. Now they are in trouble. The poverty and destitution in this country are really fearful.

"Europe being in a state of war, business here is at a standstill. Checks are of no use. Banks refuse payment; the whole country is in a state of perplexity and apprehension. Hospitals, schools and institutions of all kinds have to close for lack of funds, and it is their busiest season, these summer months, when fever and ophthalmia, the scourge of the land, are actively at work. The English missionaries and their families are all leaving the country.

"At the present moment it is food the people need. The breadwinners have gone and old women and women with children are not in a position to earn anything just now, especially as those who could give them work and buy their handiwork are in an embarrassed condition themselves."

War Fragments

THE statement is made that both French and Russian infantry are making use of steel breastplates, to lessen the effect of bullets fired from a distance, being of little practical use at close range.

. . .

Acting on information the British Government searched the liner *Mauretania* for twenty-four German spies, supposed to have sailed from New York, but the report proved groundless. The *Mauretania* is about to be removed from the passenger service.

. . .

A correspondent, writing to the press of what he witnessed, states that in one trench the advancing French found 1,100 dead German soldiers.

. . .

Rumors have been renewed of naval engagements heard off our Atlantic coast. These reports came from different sections, but have not been confirmed.

. . .

There has been considerable gossip about the probability of Canada being invaded, and the possibilities, together with what attitude our government would take in such a contingency, have been seriously discussed during the week.

. . .

A cousin of King George, Prince Maurice of Battenberg, was killed at the head of his company on French soil.

. . .

Rumors persist of overtures of peace from one warring nation to another; at the same time military authorities in the various countries predict a long continuance of the war.

. . .

The British hospital ship *Rohilla*, with 230 persons aboard, struck on the rocks off the Yorkshire Coast, October 30, with serious loss of life.

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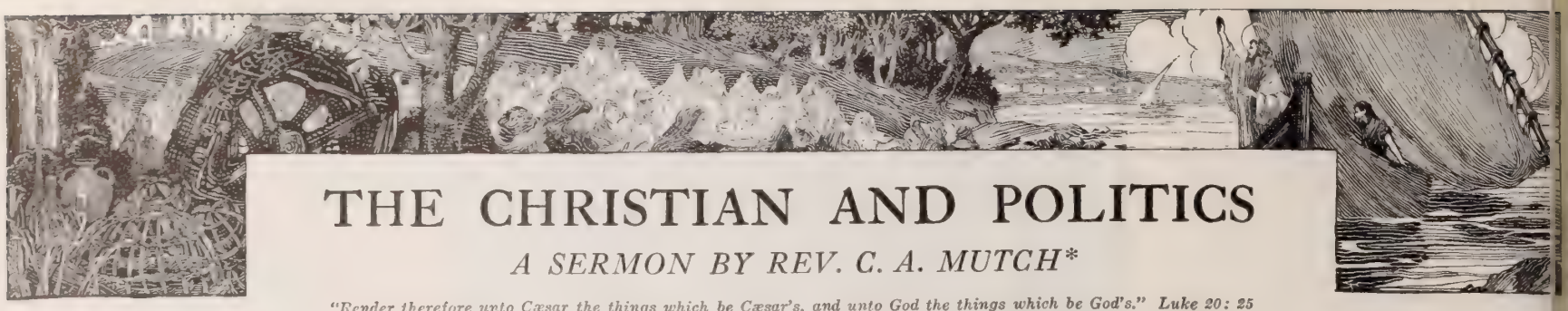
PLACING WOUNDED ON HOSPITAL TRAINS



THE CHRISTIAN AND POLITICS

*A SERMON BY REV. C. A. MUTCH**

"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Luke 20: 25

IN OUR study of this subject, we may get a clearer idea of the meaning of some words in common use if they are briefly defined. The word "nation" is from the Latin *natus*, and means to be born. It thus relates to the beginning or origin of both civil and political being. It "gives us the idea of a social or collective civil or political being, grounded in man's nature, and found wherever the generations of mankind are born into the world." The word itself is used in two distinct senses: First, society organized or united by common political institutions recognized by the people as supreme in authority; and secondly, the aggregate of those who are connected by blood or lineage, and often by language. The word "state" is also from the Latin *status*, and is said to more particularly express the permanence of political being. The word "government" is from the Greek, and literally means the guiding or steering of a boat, while figuratively it is the controlling of the ship of state.

The State

WRITERS on political science differ widely as to the origin of the state, but for practical purposes their theories may be reduced to four. 1. The theory of social compact. It was assumed that a community or any number of communities could unite under a common form of government and when one or more of these communities should tire of this union it could withdraw from it without hindrance. 2. That the State is a necessary evil. The preamble of our national constitution says that governments are formed "to establish justice, to insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." To an American that would be a sufficient refutation of this theory. 3. That it is the product of history. According to one form of this theory the origin of the nation is found in the family. The Jewish nation is cited as an illustrious example. 4. That it is of divine origin; that the State is God's creature; that its government is his ordinance, and that he is the Author of national life.

God in History

PAUL in his letter to the Romans, chapter 13, verse 1, says: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Here as in all fundamental matters revelation and science are in agrement. On November 13, 1913, Dr. Alfred Wallace, a noted scientist, died. THE CHRISTIAN HERALD, in commenting on his work and life and character, among other things said that the outstanding fact in his life was his recognition of plan and purpose in the universe, and of a final destiny of the soul. If there is a plan and purpose in the universe it is but a step to the acknowledgment of One who planned and purposed, and revelation calls him God. If there is a plan and purpose in the universe we are forced to this conclusion also: that the highest form of social life best expresses itself through organization so as to be conducive to the welfare of society as a whole, and this organization we call government.

In a matter of such grave importance we should expect that God would not leave his children groping in the darkness. God is as truly the Creator of the nations as he is the Creator of the worlds. To each he has assigned its rightful territory and its own period in history. Each has its mission to fulfil. Each has its contribution to make in the development of human destiny. Hence it follows that if the nation sins, he has the right to take away national life, as well as to maintain and prolong national life upon sincere repentance. "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18: 8. The state, like the individual, is a moral person. Punishment for the transgression of law follows in the one case as in the other. Repentance secures pardon in the one case as in the other. National existence depends upon the nation's obedience to the divine will, as eternal life to the individual depends upon the acceptance of God's offer of grace and obedience to the will of God.

*Pastor, Messiah United Brethren Church, Schuylkill Haven, Pa.

Men in History

IT SEEMS clear, from the records of the past, that God governs in the affairs of men. If government is ordained of God, then the Christian has the right to be active in politics. In a representative form or in a democratic form of government, participation becomes an imperative duty. Politics is defined as the science of government; as that branch of civics that treats of the principles of civil government and the conduct of state affairs; the administration of public affairs in the interest of peace, prosperity and the safety of the state. Many good people hold that a politician cannot be a Christian; that the moment he becomes active in this branch of civics he deteriorates in character. That is tantamount to saying that Christianity cannot cope with and overcome the evils which flourish here as nowhere else.

I know that politics has a bad odor; it smells to heaven. It leaves a bad taste in the mouth when the thing is mentioned. Wickedness is rampant in high places; graft is regarded as a prerequisite of office; the most sacred trusts are betrayed for a money consideration; honor and integrity kick the beam when gold is in the balance; ballot-box stuffing, thuggery, intimidation are the weapons with which many political victories are won. The debauchery in politics is fearful. One grows sick at heart at the revelations of political wickedness. It has been said that it is almost impossible to hold an honest election in any of our large cities. In many places party lines have been obliterated. There seems to be but one dominant party, though, for political purposes, it masquerades under different names, according to locality and the interests it shall serve, yet it is the party of the boss, for the boss, and by the boss. These and kindred evils cause one to ask with bated breath, Can the republic live? Shall this government "of the people, for the people and by the people" perish from the earth? Yet, though the outlook may seem dark, it is not so gloomy as it at first appears. Across the skies rays of light are thrown which are the sure promise of the coming of a better day. The leavening power of the teachings of the lowly Nazarene will yet leaven the whole nation, until she becomes Christian in fact as she is Christian in name.

If government is ordained of God, then the administration of governmental affairs becomes a holy duty. It is not a secular affair; it is not to be divorced from good morals and religion; the administration of affairs is not to be left to wicked men and crafty politicians; here righteousness is to rule as everywhere else. I fully indorse what Hitchcock says in *Religious Truth*, viz.: "I regard politics, or the principles by which nations should be governed and regulated, as only a branch of ethics; or rather as a special application of the principles of morality and religion." "Ye are the salt of the earth," said the Master. If that does not apply to business, and social activities, and politics, then it has no meaning at all.

The Christian as Politician

IN THE sanctuary we pray, "Let thy kingdom come," and on election day we fall in line with the thug and plug-ugly and ward heeler, the ballot-box stuffer and the white slave dealer—these leeches upon pure society—and vote a ballot that reads just like theirs. Peter is justly censured for denying his Lord, but it is impossible to know how many of Christ's disciples are guilty of the same crime on election day. W. T. Ellis said recently that "the experiment of making a nation or country successful without religion has never succeeded." Ben Jonson said that "the strength of empire is in religion." These statements are fundamentally and eternally true. The real secret of a nation's prosperity, the underlying cause of national longevity, the ability to influence the future permanently, is found in religion. Christians are to minister to the nation's welfare; they are to grapple with the great problems which are confronting us and which are at their roots moral and religious; they should be in constant training for good citizenship if the kingdom of God is to be realized here on earth. The Christian is to create a sentiment so strong that morality shall be regarded as the first element in patriotism; that will brand the corrupt legislator and the judge who shields the law-breaker as the worst of criminals; that will no more tolerate crime in high places than public sentiment will permit the murderer to escape justice. If this is done, "our nation might defy all enemies and live forever."

Caesar's

BECAUSE politics is corrupt is a good reason why the Christian should be active in civic affairs. It is as much the function of religion to purify the corrupt politics of the nation as it is to purify the corrupt morals of the individual. It is as necessary that the principles of the Gospel be applied in a practical way to municipal, State and national affairs as to individual affairs. What is wrong for an individual, politically, is also wrong for the nation, and what is good for the one is good for the other. If it is wrong for an individual to defraud it is also wrong for a political party, a corporation, a municipality, a State. Dishonesty, if it ever comes, will come through corruption within the body politic. Here is the danger and here the remedy must be applied. The United States of America can endure only as the principles of Christianity dominate our public and private life.

If government is ordained of God and if the Christian has the right to be active in politics, it follows that the affairs of the government should be justly administered. Justice and mercy must be the foundation of human government if it is to endure, as they are the bases of divine government. In other words, human government should be the image of the divine. In art Justice is represented by the figure of a woman, blindfolded, and holding evenly-balanced scales. The idea conveyed is that justice and equity should be equally accorded to all, high or low, rich or poor. It is a matter of common opinion that it is not evenly distributed. It is the opinion of the masses that if a man has money enough he can sin against society with impunity. And this has been the opinion of the masses for several thousand years. But when I speak of the administration of justice I have reference not only to the interpretation and execution of the law, but to all matters comprehended in the term government. As a people, we have been wasteful with our natural resources. Untold wealth has been gathered into the coffers of soulless corporations. We have allowed trusts to multiply, and it seems the laws have favored their growth, so that today they flourish like green bay trees. Prices upon the necessaries of life are forced up almost to the vanishing point. The proper regulation of the trusts is a gigantic problem.

Christ's

TO GRAPPLE successfully with this evil calls for patriotism and statesmanship of the highest order. There is no quarrel with big business as such, but the monopolizing of business, driving the smaller concerns to the wall, is condemned. The survival of the fittest was a theory of science once widely accepted. This theory has been transferred to the business world in justification of the trusts, but here it is less true than in the world of science. In its application to industrial affairs and in justification of certain business methods, it is cruel. A crying evil is that of putting a higher value upon property, upon bonded interests, than upon the health and morals of the people, higher than upon human life. Then there is much industrial injustice. Theoretically, it is held that the employer and employee should be just in their treatment of each other, but we have not gotten much beyond theory. Capital should not stand over labor with club upraised and force labor to terms that are unjust; nor should labor assume to dictate to capital the line upon which its business is to be conducted. Rather, they should clasp hands; their interests are mutual; the one is the complement of the other.

The evils which afflict humanity today can be reduced to the minimum. Christians must exert themselves and take this country for God. Christianity must leaven the whole nation. Religion must dominate our individual, State, and national life. This is God's world. Too long the devil has held sway and the call comes to us to aid in redeeming the nation from its sins and presenting it to God without spot or blemish.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

UNDAY, November 15. Matthew 18: 19, 20. *"Again I say unto you, That if two of you shall ree on earth as touching anything that they shall k, it shall be done for them of my Father which is heaven. For where two or three are gathered gether in my name, there am I in the midst of em."* Taken by itself, this text conveys to us a rong assurance that the joint prayers of Chris- ans avail much with God. For Christ our Advo- te with the Father is the great seconder of our titions, and intercedes for us. The smallest gath- ing of men who have met in Jesus' name, that is, confessing Christians and for engaging in works hich Christ has commanded, is blessed with the visible presence of the Lord. In the days of his esh, Christ was our visible Immanuel, God with us. y grace and through the means of grace, he is still ir Immanuel. They that hear his messengers hear m. And he still comes to bear witness by the ater and the blood. Great, therefore, is the dig- ty and great the power even of the smallest mis- on congregation that really meets in Jesus' name.

MONDAY, November 16. Matthew 18: 22. *"I say not unto thee, Until seven times; but, Until venty times seven."* What a truthful and im- artial account does our Bible give us of the lives nd doings of God's saints! Here we find another ulty reasoning of Peter recorded. He had balked the thought of the atoning sacrifice which the ord would make of himself for the sins of the orld. Now he wants to have limits fixed for the xercise of that charity which forgives an erring rother who repents of his error and which the Lord ad just inculcated. Peter, no doubt, believed him- lf very generous in pushing the limit to a disciple's rgiveness out to the seventh offense, and it is pos- ble that Peter knew himself to have exceeded, with is proposal, the generosity of those past-masters mechanical piety and holy casuistry, the Phari- ees. Some Talmudists have limited forgiveness to vo offenses of the same party. Peter, then, was ree and a half times better than some Pharisees. e can imagine his astonishment at the Lord's an- wer. Christ mentions a very large number, not ecause he wants us to actually number a brother's ffenses and our own acts of forgiveness, but to ach us that we must never be weary of forgiving here we may forgive, that is, where we find a rother truly repenting of his sin and in need of the mfort of the Gospel.

TUESDAY, November 17. Matthew 18: 23-27. *"Therefore is the kingdom of heaven likened unto certain king, which would take account of his ser- ants. And when he had begun to reckon, one was rought unto him, which owed him ten thousand lents. But forasmuch as he had not to pay, his rd commanded him to be sold, and his wife and hildren, and all that he had, and payment to be ade. The servant therefore fell down, and wor- hiped him, saying, Lord, have patience with me, nd I will pay thee all. Then the lord of that ser- ant was moved with compassion, and loosed him, nd forgave him the debt."* The parable which our ord now begins to tell Peter serves to illustrate he operations of that fundamental principle of the hristian religion, mercy. First, we hear of mercy eceived, divine mercy; next, of mercy bestowed, uman mercy. The former is the cause and pattern f the latter. The lord in our text, who remits with- ut grudging the immense defalcations of his ser- ant, represents God, who revealed himself to loses as "merciful and gracious, long-suffering, and bundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and trangression and sin." The proclamation of this quality in God is the very heart of the Gospel, and he who in our text illustrates this quality of mercy not only has pro- claimed mercy to sinners, but has himself executed the divine counsel of mercy. The exercise of this quality in God creates the only basis on which the sinner, who has broken all the commandments of God and is a grievous defaulter in every point of righteousness, can deal with God. Standing by faith on the ground of divine mercy, the sinner has access to God. Otherwise, God is to him a consum- ing fire. On this mercy of God our believing soul feasts every day of our lives. Every time we pray the fifth petition of the Lord's Prayer, we put our- selves in the position of the unfaithful servant in our text.

WEDNESDAY, November 18. Matthew 18: 28-30. *"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and be- sought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt."* This part of the parable places human mercy at a far remove from divine mercy. The mercy which the unfaithful servant had just received from his lord should have left an indelible impress on the servant's memory and prompted him to deal kindly with the paltry debt which his companion owed him. God's mercy to us should elicit mercy to others from us. The prayer for forgiveness in this text is the same as in the preceding one. Only while in the former instance the promise, "I will pay thee all," can have no meaning, since fallen man can do noth- ing to rehabilitate himself with God, and since his good works after conversion are fruits of faith which he is in duty bound to bring forth, yet the promise is possible of accomplishment in the latter instance. However, the mercy which we extend to a brother for wrongs done us should not be thus conditioned, but free like the mercy which we have received. This part of the parable is extremely humiliating to us. For as this unjust servant is dealing with a brother in distress, we are all in- clined to deal, and have dealt, with the brethren, to the shame of the Gospel of mercy and the God of grace whom we profess.

THURSDAY, November 19. Matthew 18: 31-33. *"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked ser- vant, I forgave thee all that debt, because thou de- siredst me: shouldest not thou also have had com- passion on thy fellow servant, even as I had pity on thee?"* The cause of the wronged servant is taken up by his fellows. They must have felt the need of mercy for their own defaults, and could appreciate the intolerable situation in which one of their brothers had been placed by a brother's lack of mercy. Their action in reporting the matter to their lord is an act of Christian justice. They were convinced that if the action of the unjust servant should go unrebuked and become the prevailing practice within the brotherhood, all Christian fel- lowship and co-operation would have to cease. And their lord at this second encounter calls the unjust servant a wicked man. What a crushing verdict! When we hear of wickedness we think of murder, theft, adultery, and the like. Here, lack of mercy in our dealings with our fellows is denounced as wickedness. God will hold no communion with an unmerciful man. The mercy which he bestows on utterly undeserving men, who have recklessly squandered the splendid estate in which he placed them, is to renew the sinful heart, making it tender, loving, forgiving. Streams of mercy are to flow from the heart that has tasted the goodness of the Lord. The mercy of God can have no abiding-place in an unmerciful heart, and its praise from un- merciful lips is a sham and a delusion.

FRIDAY, November 20. Matthew 18: 34, 35. *"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."* Such is the dismal ending of this beautiful parable. It started, as it were, in heaven; it ends in hell. It lifted the defaulting debtor into unspeakable joy and brought abounding comfort into his distressed heart. Now it hurls him into the endless torment of everlasting despair. For the idea of Roman Catholic commen- tators that in this text purgatory is taught, where sinners continue paying their debts, is not only for- eign to all the Scriptures, but also misconceives the teaching of this text. How can a sinner pay to God what he owes him after judgment has been passed on him? Really, this idea, if consistently carried out, makes of the castaways from God's grace the most obedient servants of God, since they all are paying their debts to him, which they did not do before. May God keep every one of us conscious of the debt that has been remitted to us, and fill our hearts with great and enduring compassion toward the brethren who have wronged us. We can afford to forgive them; we cannot afford not to forgive.

SATURDAY, November 21. John 7: 6, 8. *"My time is not yet come. . . . My time is not yet full come."* Though he still tarries a while in Galilee, the public part of the great Galilean ministry of our Lord may now be said to be closed. He must now begin to face in the final conflict his most relentless enemies at the seat of their power, Jerusalem. His relatives ask him to attend the festival of taber- nacles. He declines for the moment. Every move- ment in the public career of our Lord is exactly timed. He is very desirous to finish his work, but he will not hasten it unduly, nor force the great issue of his life. The simple among his hearers must have more time to reflect on his messages and to digest them. The stubborn may yield, if a little more patience is shown them. The apostate char- acter of the Jewish hierarchy must be fully revealed, and that takes time. But who may fully know all the reasons that guide the Father and the Son at each step of the great work of redemption? One reason why the Lord tarries will be revealed anon. We are glad to know that the Lord did not im- petuously press forward to the crisis in his life, as some martyrs have done who became victims mostly to their own passion. Jesus calmly surveys every situation and does what is necessary for him to do, and good for us, at the proper season. He does not chafe under the restraint of delays that occur in his great mission, but pauses for counsel and direction from on high and for meditation. There is consum- mate obedience in all his acts, also in his forbearing to act. Let this mind be in us, that was in Jesus Christ.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

—THE LUTHERAN CHURCH is taking an active part in benevo- nt work connected with the European War. Every mother ouse in Germany has placed at the disposal of the government eaconesses specially trained for nursing. Many hundreds are t the front and in the hospitals. It is estimated by pastors of he church that more than one thousand are nursing wounded oldiers today.

—THE NORWEGIAN CHURCH is planning for a more extended ork among Norwegians in the Eastern States. Missionary eetings are being held in Boston and other large cities, includ- g LaCrosse, Wis., attended by delegates from every quarter. astors who have grown old in the service of the church, and issionaries who have traversed the globe in the interest of umanity, will discuss long-studied ways and means. Compre- ensive results are expected.

—THE WOMAN'S BOARD OF FOREIGN MISSIONS of the Dutch eformed Church has been presented with a new place in the erkshires to be used as a retreat for missionaries and a rest or impoverished working women. It is purely philanthropic, nd was presented to the board by Mrs. William Scudder and named in her honor. A number of distinguished missionaries of the Dutch Reformed Church attended the opening, and were entertained there during the past month. They included repre- sentatives from Japan, China, India, Turkey, Brazil, the Philip- pines and Mexico.

—AMONG THE MANY WAR refugees who have just arrived home is Mr. J. J. Arakelyan, a representative of the Baptist Mission- ary Society who started a world tour in mid-summer, and had just reached Russia when the war broke out. He describes the scene as one akin to pandemonium, music, flags flying, waving of hats and handkerchiefs, shrieking children, weeping wives and frantic mothers. Men away from home sent merely a note saying they had gone to the war. Just so loved ones were torn apart, never to meet again. Yet the terror of it all was as- suaged by the loyal love of country. Even Socialists turned from hatred to friendship and joined the ranks. But the most wonderful of all, says Mr. Arakelyan, is the great work which the Baptists are doing. Many received baptism and professed religion in all the turmoil. The missionary was entertained in St. Petersburg by the world renowned evangelist, Dr. Fetler, through whose influence the Czar gave the Baptists permission to hold their meetings. Mr. Arakelyan had an exciting time getting home.

—BISHOP LLOYD OF THE EPISCOPAL BOARD of Foreign Missions relates the following as illustrating the power of the Gospel in heathen lands: "Some forty years ago, when a British admiral was cruising in northern waters off the Indian town of Masset on Graham Island, British Columbia, a chief drove his war canoe alongside of the man-of-war. An object in one end of the canoe closely covered aroused the admiral's curiosity, and he questioned the man. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies! Recently the bishop visited the home of this man's son, and found a Chris- tian family, who entertained him in their home with every evi- dence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds three hundred, is well filled at every service, and at least three of their number are able to take charge of the ser- vice and preach."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Our Gratitude for Peace

THAT President Wilson did well in making the principal message in his Thanksgiving proclamation expressive of the sincere gratitude of the nation in being permitted to enjoy the blessings of peace, while the rest of the world is at war, will be universally admitted. "Our people," he says, "have looked upon their own life as a nation with deeper comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be." We have felt in our business life the depressing influence of the war, and have been led to a higher valuation of peace and a deeper sympathy for those in distress. Our nation has been receiving the quickening of a great moral stimulation. While there are many other causes for thankfulness, these he wisely recognizes as the foremost.

But we owe to God more than a mere formal official acknowledgment of our gratitude, which is liable to be forgotten almost as soon as it is expressed. At this time, when nearly the whole world is plunged in war, Christian nation fighting Christian nation, brother against brother, would it not be well for us to examine our own hearts and to confess before God our national and individual shortcomings? Are his statutes written on our hearts? Do we reverence his Sabbaths? With all the abundant blessings we receive from his hand, have we been ever mindful to magnify and exalt the generous Giver? Do we acknowledge him in all our ways? Have we labored as earnestly for the expansion of his kingdom on earth as we ought to labor?

These questions are not asked in a spirit of recrimination. We are mindful of the fact that there is at this moment in every American heart a feeling of the warmest gratitude for the divine protection and the blessings we now enjoy. But at this special time we need a still deeper spiritual quickening. We need to consecrate ourselves anew before we can expect an assurance of the continuance of the divine favor. If we have set up Mammon as our idol; if we have been unduly devoted to the pursuit of power, profit and pleasure; if we have in any way strayed from the "old paths," we need a reconsecration, in order that we may stand before the whole world firm and secure, as a people whose God is the Lord, to whom we have the right to look for guidance in all our affairs.

It may be, as many believe, that the greatest hour for this nation is at hand—the most momentous opportunity for exalted service it has ever known. The democracy which the old world despised may become the chief cornerstone of a new civilization. Let us prepare for this opportunity by humbling ourselves before God, who loves to exalt those who do him honor. Let us plead for an increase of faith and a broader vision of world-service. With his all-wise leading we can rise equal to the greatest of tasks and succeed.

Never can human nature be transformed except by divine power. The whole course of the present war has proven this. We see nations flinging away the civilization of many centuries' growth. Though we cannot now foresee the outcome, yet we have unshakable faith that the Supreme Ruler, in his own time and way, will command order to rise from the chaos of empires. And when that time comes, we must be ready, in obedience to his call, to render loyal and acceptable service in the great work of rehabilitating the world to his glory and for the benefit of our fellow men.

The Preacher and His Pay

IT IS very easy to work up sympathy for a minister and his family if they are in need. If a minister is sick, or if he is an old man who has given his life to the Gospel, the discovery of his need seems still sadder. The office mail brings not infrequent appeals from ministers or their wives, telling of dire want. It is hard to think of a sadder spectacle than a faithful old minister and his wife, who have lent their backs beneath the burdens of the church, who have toiled in Christ's joys and sorrows, their hair whitened by age and work and care, their limbs unsteady, brains and bodies and souls weary, being forced to acknowledge that those whom they once served have forgotten to aid them. It often happens that the old parishioners are far away. They are among new friends to whom they dread to confide the fact of their want.

Christian charity can help these worthy soldier-saints. The churches are constantly becoming more interested and active in providing for the toil-worn pastors. But is there not a better way? Why not give them a fairer compensation during their days of strength? Why not make it possible for them to make some provision, as other men do, for the inactive years ahead? Above all, why not pay up promptly what we have promised to pay them?

Many a faithful pastor receives for his own and his family's support little more than a young girl stenographer or a grocer's boy. The matter of the big salaries to the big preachers does not enter here. The small and middle-sized congregations, prosperous but thoughtless, they need this exhortation. Find out what your preacher needs. Don't neglect him. Don't drop behind in your payments. Encourage enthusiasm in him by being enthusiastic in supporting him. Look up some of your former pastors who have moved away, and find out how matters are faring with them. Help and lead your local church in doing its duty by its present pastor and in finding out the needs of its former pastor; help your denomination in the noble work of providing for its Gospel veterans, so that age shall not find them unsupported, forsaken, brokenhearted.

Blind Guides

MOST people seem ashamed to utter the frank words: "I don't know." Yet if they would speak them more frequently, other folk would be saved a deal of trouble. Travelers to an unfamiliar city are often sent far out of their way, following misinformation given in reply to their inquiries for direction.

It is an honor to have the opportunity of guiding the steps of a stranger or friend. But it is an honor that must be taken seriously. Pride in giving advice, or even a real desire to help, should not lead one to give untrustworthy directions. "If the blind lead the blind both shall fall into the ditch." The simple words, "I don't know," will send the traveler to another source of information which will set him on his right way.

Particularly in the realm of mind and soul is it a serious matter to give misinformation. Teachers and preachers, who are under the necessity of saying something at regular intervals, are often sorely tempted to utter conjectures instead of tried and proved counsel. Of course when an original idea occurs to such a leader of thought he may give it out for what it is worth, but always coupling it with the words which even the sage Paul was not afraid at times to pronounce: "I think." Scientists and philosophers must, in their studies and laboratories, follow lines of conjecture, working out certain hypotheses in an endeavor to reach the truth. But unreckonable harm has been done by too rapid rush into dogmatic statement.

The duty of the Christian, preacher and layman alike, is chiefly to state what he knows. "We cannot," declared the apostles, "but speak the things which we have seen and heard." The one sure, unanswerable argument for persuading people to the better life, the one sure word of direction, which will guide souls to safety, is the word that relates in simple, earnest fashion the facts about what Christ has done for the individual soul. "We have found him," said Andrew to his brother Simon. "Behold the Lamb of God," said John to his followers. We are never pointing people wrong when we are pointing them to Christ.

Three Hundred Years

AMERICANS have sometimes been tempted to be ashamed of the youthfulness of our country. Traveling in the Old World they have been awed by buildings whose history can be traced back through many centuries, by cities that were founded a thousand years ago and more, by countries whose life dates back to the beginnings of history. "Alas!" they have thought, "we are very young."

But now America begins to talk in centuries. New York City three hundred years old! Damascus laughs at Rome's near three thousand years. Rome laughs at London's scarce more than one thousand. New York, with but two centuries to its credit, must hide its head. But now, three hundred, almost one third of the way down the long path of a thousand years!

Three hundred years of consecutive, recorded, compact history! They have been great years. From a score of souls to five million; from insignificance to power; from one of the least to one of the greatest cities of the world.

For the future? What shall the next th hundred years bring? They will bring new resp sibilities. Our biggest Western city should gr in honor as she grows in prosperity and pomp beauty. Every added century must see her fillin still nobler and more helpful place in the worl civilization. Above all, in the whirl and clan of her work and pleasure she must not forg "Except the Lord build the house they labor in v that build it; except the Lord keep the city watchman waketh but in vain."

Mortality and the War

IN reading the cable despatches that tell of fighting in the European war and glancing o the estimated losses in the great battles, in wh hundreds of thousands of troops are massed agai each other, one is apt to receive the impress that the actual loss of life is greatly in excess all previous records. There is some consolati however, in knowing that military authorities a medical experts take another view of the case. a recent statement, Sir William Osler, professor medicine at Oxford, has declared that the pres war will establish "a new record for low mortal among the wounded." In former wars, if six cent. of the injured died the rate was regarc as a fairly low average; whereas, today, the gene adoption of the slim, self-sterilized, high-veloc bullet, with its clean wound, and the vastly m efficient field hospital service, combine to redu the death-rate to comparatively small proportio Unless the wound is in a vital part the patie soon becomes convalescent. In a few weeks, months at most, he is usually able to be back his post in the field. Sir William Osler cites t case of some 700 wounded, all of whom recover with a single exception. That there have be many battles in the present war in which shrap and rifle shot accounted for thousands of deat on the field is unquestioned; but even in such furio engagements the death-rate has been pronounc not excessive in view of the vast forces engag The essential point gained is that in modern w fare the soldier has a much better chance to esca with his life than his predecessor had twenty thirty years ago. Correspondents' estimates casualties in battle are usually more vivid th accurate and they have been notoriously so in t war. Even military bulletins are apt to glow wi patriotic fervor, rather than to present simp provable facts. When we remember that t mortality rate among the wounded in our C War, according to careful military writers, w often as high as fourteen per cent. and rarely low as five or six per cent., the significance of t notable reduction in the death-rate in the prese war can be better appreciated.

Comment by the Way

Next week we expect to have an important a nouncement which will interest all of our reade regarding the new "Pollyanna" serial. It will a be good news to our readers that Dr. J. H. Jowe will lead in the "Meditations" during 1915. T moral is: SEND IN YOUR RENEWAL this mon this week, or just as soon after reading this not as possible. Don't miss a single issue!

– ONE OF THE FIRST official acts of Carranza on assuming office of provisional president of Mexico was to issue a dec on September 11 by which slavery in every form was abolish through the republic. This was especially directed against system of peonage, which prevailed on large estates. Yucat where such slavery had long existed, is now an inviting fi for missionary and educational enterprise under the new or of things. Enforced and unpaid labor, restraint of perso freedom and deprivation of civil rights are now declared by proclamation to be offenses punishable by removal from offi and by imprisonment for a term not exceeding five years.

– "PASTOR RUSSELL," who assumes to speak with authority many things Scriptural, has lately been making a sad mess prophecy. Many men, with more rashness than learning, ha lived to regret bitterly that they were ever tempted to join date-fixers who state the time when certain great events prophecy are to take place. Cuming, Hart, Wild, Baxter and host of others, all claiming to be able to read the "clock of ages," were self-confessed failures and did not live to see fulfilment of their forecasts, based on Daniel, Jeremiah a Revelation. Russell, as the *Presbyterian* points out, after ma ing sundry calculations and misquoting Scripture, says: "If with the close of the present year, Messiah should take to hi self his great power and begin his glorious reign of a thousa years." This is November. There is yet time to hedge, othe wise in a little over six weeks the pastor may regret his p sumptuous blunder when it will be too late to correct it.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Aviators Drop Steel Arrows

THE papers give an account of French aviators killing German soldiers by dropping on them showers of steel arrows. The arrows are about five inches long and a little thicker an a lead pencil. They are dropped in batches of e hundred, a mechanical arrangement spreading em over an area of about two hundred yards, om a height of 1,500 feet. From this height they ll go through a man's body. The Argonauts on eir way with the prince to secure the throne r him passed through hostile territory and certain rds flew over the place where they rested and cking from their wings long feathers, with sharp tal points, dropped them down as arrows of war to ound the Grecian heroes. Consulting the woman's ce on the bow of the ship as an oracle, the prince mmanded the men to strike their shields together, d the birds flew away and troubled them more. It is to be hoped that in answer to world's prayer all the evil instruments of ar on the earth, in the air and under the a may cease their work of death. The row was among the primitive instruments war. It is often referred to in the riptures as a weapon of warfare. *"And they re mighty men, helpers of war. They were med with bows, and could use both the right nd and the left in hurling stones and shooting arrows out of a bow."* (*I Chron. 12: 1, 2.*)

Clerks in Glass Cages

HE Charities Department of one of our greatest American cities spent twenty ousand dollars in tearing down plaster, concete and marble partitions separating the ices of the department and substituting ass partitions. The object was to keep employees within sight and thus increase their iciency. It was reported in the papers as a eat stroke of economy. We doubt the wisom of the masonry, even if it could have en done without cost. For while there is tendency in the eyes of others to touch the uscles of an activity, yet in the mature ties of life too much espionage on the part employers is an impertinence and a check the highest kind of service or efficiency. ather let trust take its place. Let men and omen be put on their honor to do their duty om the best motive. If they do not make od, then employ others who are ready to the work required. No, the departments many cities can institute a better economy an by putting men and women employees in ass cages so they can be watched. They n better spare some of the officers with fat laries, who are so numerous, and put in ass cages any who, behind the walls of aster, concrete or marble, might want to y plans of graft, small or great. The only re protection or incentive to employers or nployees in the departments of the cities or llages is, *"Thou God seest me."* (*Gen. 16: '.*)

Red Hair and Freckles

HE president of a company in a large city recently advertised for an office boy, to be d-haired and freckle-faced. The reason he ave for such a kind of boy was that he sually found such were not conceited and ere industrious and valuable. He said his ife and four children were red-haired and eckle-faced, and two young men with these eculiarities had grown up to be among his ost trusted employees. The morning after e advertisement appeared in the papers a ndred of such boys crowded the office and ace outside, and many more down stairs were not le to get in. A fourteen-year-old applicant for e job, in stepping from an elevator, noticed a oung lady to whom he took off his cap, and for hose exit from the car he waited. The young dy, it so chanced, was the stenographer in the fice, whose business it was to select the boy wanted, s he was needed in her department. Entering the fice she said: "I have chosen the boy I want. His oliteness and kindness to me, a stranger, convince e he has the other qualities needed." The ninety-ine were sent away and the one boy stayed. A y's dress and manners go a long way toward ecuring a job. Genuine politeness, which is but another name for kindness, is an important element of success in a boy or girl. There are some occupations where, other things being equal, the comely woman or handsome man will be preferred, but in the long run it is beauty of thought, kindness of sentiment and integrity of character which make for success in life. The boy did not have a comely face, but he had a beautiful behavior, reflecting genuine kindness, whose deep meaning is thus described: *"The desire of a man is his kindness."* (*Prov. 19: 22.*)

Rev. Edward Judson Dies

THE Rev. Edward Judson, for thirty years pastor of the Memorial Baptist Church and founder of the Judson Memorial in Washington Square, New York City, died suddenly in the Roosevelt Hospital the evening of October 23. He was the son of Rev. Adoniram Judson, founder of missions in Burma, and was born at Moulmein, Burma, in 1844. He was graduated at Brown University in 1865, and soon after received the degree of Doctor of Divinity from Colgate University. From 1865 to 1867 he was principal of a seminary at Townsend, Vt., and from 1868 to 1874 was professor of Latin and modern languages at Colgate University. From 1875 to 1881 Dr. Judson was pastor of the North Orange Baptist Church, and then became pastor of the Berean Baptist Church of New York, which he changed to the Judson Memorial Church in honor of his distinguished father. Dr. Edward Judson was one of the ablest and best men in the ministry in the United States. With an intellect so strong, a culture so broad, a manner so gracious and winning, a service so democratic and unselfish, a spirituality which irradiated his face and a sense of humor spicing life for him and every one with whom he came in contact, his ministry was an unmixed blessing to his own denomination and to the Christian world without. In estimating the character and life of Dr. Edward Judson he seems to have fulfilled this requirement of another: *"Thou shalt be a good minister of Jesus Christ."* (*I Tim. 4: 6.*)

BEECHER STATUE UNVEILED

A STATUE of Henry Ward Beecher was unveiled in his old charge, Plymouth Congregational Church, Brooklyn, the other Sunday morning. Addresses were made by the Rev. Dr. Hillis, pastor of the church, General Horatio C. King, and Captain John R. Howard. The statue is of bronze of heroic dimensions, and rests on a pedestal of red granite. It shows the famous preacher in one of his pulpit attitudes, and below him on the left seated on the base of the monument are two female slaves, commemorating his auctioning off in his pulpit a young negress for her freedom. Mr. Beecher came a young man from Indianapolis, Ind., to Brooklyn, and till the time of his death was at the head of the American pulpit in ability, popularity, and power. Brooklyn built a statue in his honor facing the City Hall. Mr. Beecher needs no monument to perpetuate his memory in Brooklyn; such can be found in the trees of Prospect Park which he selected, in flowers of the public gardens he chose, and in the better thought and life of the city. And yet it is beautiful, in the Plymouth Church still so virile under Dr. Hillis' pastorate, to dedicate this monument to the great founder. The bronze figure will preach perpetually from this text: "He being dead, yet speaketh." (Heb. 11: 4.)

World's Savings Banks' Depositors

THE following statement shows the proportion of depositors in the savings banks of the world to each thousand of the population: Switzerland, 544; Denmark, 442; Norway, 415; Sweden, 404; Belgium, 397; New Zealand, 360; France, 346; Holland, 325; Germany, 317; England, 302; Australia, 300; Tasmania, 280; Japan, 270; Italy, 220; the United States, only 99. This has been commented upon as an evidence that our country is the least provident in the list. We can scarcely accept such a conclusion. For over a hundred years our young nation, having the raw material in prodigality, had to import labor and capital in large quantities to develop the stupendous industries which were to become its wealth and pride. We have borrowed money from Europe ever since the birth of our nation, to build so many of our railroads and to promote so many branches of industry. We shall have to shut this borrowing off short, as Europe will be so exhausted financially after the war that it will have no money to lend. It may not be bad for us in the long run to be thrown more upon our own resources in financing our enterprises. The ninety-nine depositors in savings banks per thousand of inhabitants in the United States, in the table, does not indicate that the people have not been saving. The people have accumulated property of a real and personal character in such enormous quantities as to make the nation fabulously rich. Great wealth will be a weakness, a menace to our nation unless we retain with it our virtue. We have every reason to believe that these words of wisdom can be taken up truthfully by our nation: *"Riches and honor are with me; yea, durable riches and righteousness."* (*Prov. 8: 18.*)

Mountain of Rock Salt

A MOUNTAIN of rock salt, three hundred feet in height and nearly a mile in diameter, near Jelfa, Algeria, has just been brought to the attention of the world by a scientist. The Jelfa hill, though of soluble material, stands up in bold relief above the clay that surrounds it. In constructing this earth as a habitation for man, the Almighty mixed an abundance of salt with it. Two-thirds of the earth's surface is salt water. As a preservative salt is an absolute necessity, especially in warm climates. Among the Hebrews the slaughter of animals in religious service, as well as for food, was so great that the large salt deposits of Palestine were a great blessing. Christ used salt as the type of a Christian to preserve life and to keep the individual heart and social institutions from the corruption that would destroy them. He said: *"Ye are the salt of the earth."* (*Matt. 5: 13.*)

White Slaver Heavily Punished

THE head of the white slave traffic in the Bronx was convicted in the Bronx County Court the other day and received the heaviest sentence possible—nineteen years and five months in Sing Sing and a fine of $5,000. His accomplice turned State's evidence, and was sentenced to from three years and six months to eleven years and eight months in the State prison. The conviction and punishment of these criminals call to mind these words: *"Let his net that he hath hid catch himself; into that very destruction let him fall."* (*Ps. 35: 8.*)

IN THE LAND OF THE DISPOSSESSED

EYE WITNESSES TELL OF THE SCENES THAT ARE STAGGERING EUROPE

AMERICA is learning the story of the greatest tragedy in history, slowly, piece by piece. And the tragedy grows even as we read. And as our realization of this horror quickens, we in America [illegible] with a heart within him can think of [illegible].

UNTIL recently the fertile land of Normandy, France, has been undisturbed by war. But now Havre and its vicinity are dangerously near the war zone, and the country is flooded with Belgian refugees. Mr. Ringrose, a New York lawyer, of 25 Fifth Avenue, spent some weeks in this region. He says:

"One sees everywhere people sleeping in the fields; they drop down just in the spot where they are as they dare to, stumbling over the ridges and then falling face downward for a long sleep, perhaps for a whole day. These exhausted men and women have come far. There are hopeless-looking old people, perhaps the most pathetic of any, and unceasing numbers of women and children.

"I was staying at a town near Havre and saw several hundred go by or drop from the throng and stop, each day. Every housewife had a cart, about as large as a child's express cart, in which were packed her belongings, and which was drawn by a dog. He was harnessed underneath the cart and half lifted, half pulled it, while she pushed behind. So they got along, perhaps for a hundred miles. The Norman people are opening their doors in most generous fashion to these needy ones. But they are coming in ever-increasing numbers and the winter is coming, too. I cannot think what will be done with them all."

Miss Ray of Los Angeles, Cal., tells of what she saw in London of these same poor people. "At the Victoria Station they were arriving in scores. And women, hardly a man among them. They were mostly mothers, too, whom I saw, lugging babies, with others tugging at their skirts. And all very dirty from the three days' journey without a chance to wash. They seemed to be almost all young or youngish people. I was told that many of the aged died on the journey or during that terrible exodus from Antwerp.

"People do the best they can with them. If there are children in the Kaplick family, they take to older women if not, they look after the babies, the sick, injured and infirm of whom there are a great many, are cared for in improvised hospitals. The Belgian people are very prolific and the number of babies that are being born continually is surprising. Clothing for them is a very great need."

In Bruges, made famous by Longfellow's poem, Mr. Ringrose tells of seeing the lace-makers. "There, in the square, in the center of the city, they were still sitting when I arrived. It was just before the Germans entered. About seventy-five of these old women make enormous quantities of the famous Brussels lace, as they sit and chat, their great white coifs nodding in the breeze. It is a peaceful and pretty sight in ordinary times, but now all is upset. The poor old women run to and fro, their treasures of lace hidden in holes in the cellars and they themselves in hiding half the time, so alarmed are they at the prospect of the coming of the Uhlans. Their mental sufferings are terrible, and besides, their industry is completely stopped for the winter, or as long as the war lasts; no one buys lace at such a time, even if all trade in Belgium were not prostrated."

HURRYING CHILDREN OUT OF A THREATENED TOWN

Another writes: "Germany is a land of children doing men's work. Near me lived a family, consisting of the mother and five children. The husband was at the front, whether dead or alive no one knew. It was a marvel how they lived. They had the government allowance of $2.50 a month and $2 per child, which kept them from starvation, but that was all. The children wore no shoes, and everybody just patched and patched them clothes. If food absolutely gave out they could go to the nearest free kitchen and get a meal. This did very well for summer, but I was wondering how they would get along if the mother became sick, and the cold weather came. It is very cold in Bremen."

THAT the sad case of the poor mothers and children of Belgium, bereaved by the war, has appealed very warmly to the American heart, is shown in the kindly expressions in many of the letters received during the past week, only a few of which we can quote here:

Mrs. G. W. L., of Cairo, Ill., writes: "My little boy and I send $1 for the widows and orphans, and with it goes a prayer for the sad, heart-broken and hungry sufferers. Jesus came to bind up the broken-hearted. I pray that they may go to him for comfort."

N. M. C., South Hampton, N. H. ($10), says: "This is for the relief of the women and children who are suffering from the war. It makes no difference which country it helps. One-half is from an old veteran of our Civil War, and one-half for myself."

Mrs. E. J. T., Nobleboro, Me. ($1), says: "I hope it will help some poor sufferer. I also am a war widow. My husband was a soldier in the Civil War."

"May God bless this work and hear the prayers that go up to him for peace and for relief for the sufferers, both in the lands of the war and in our own country," writes H. J., La Crosse, Wis. ($1).

"I might not have another chance to lay up treasure in heaven," writes N. B. Lisbon ($2); I hope that the good Lord will lay it on the hearts of the people to give liberally to this cause."

"I hope God will bless this little mite for the widows and orphans," writes L. H., Cincinnati, Ohio ($3).

"May God bless the enclosed mite on its mission of mercy," writes a reader of Manchester, Kan. "May he in his own good time cause peace to reign in all the warring nations."

"I have been a member of the CHRISTIAN HERALD Family for many years. I am a Civil War veteran, but to me war is simply horrible. Enclos please find my mite to help those po helpless ones," writes Captain H. H., Roby, Ill. ($5).

Mrs. S. H., Morriz, Mich., sends $ with a prayer "that this may help buy bread for some poor child."

THE lists of givers published bel are eloquent in behalf of this cau It is safe to say that the majority these gifts represent sacrifices. N one was given carelessly or with i difference. These sums are acco panied by prayer, by earnest thoug about the women and children w are to be helped, by thankfulness th the givers may have a share in r lieving the sufferings of these mothe and their little ones.

Mr. Waters should reach London b fore this issue is off the press, a will expedite the distribution of the gifts among the destitute refuge in England and in Belgium, a wherever our international committ can reach them. Thus new courag new and wondrous hope and gratitu will come into the hearts of ma mothers because of the splendid offe ings that our readers are making.

From $30,054.33 in hand a week a the fund has grown to $39,052.13 noon of Friday, October 30. And n we are entering upon the period lea ing up to Thanksgiving Day. Eve schoolboy in the land has already re the President's proclamation, as reads it every year, always with fre interest. After all, what is Thank giving? Is it not to make a than offering to God for his gifts to us? I any dare give thanks in breath alo as though that were all God has giv them? And yet how can we ma thank-*offerings* to *God?* How can see him a hungered and feed him? athirst and give him drink? Or nake or sick, or in prison and minister un him? "Verily I say unto you" (the are his own words), "inasmuch as have done it to one of the least of the my brethren, ye have done it unto me

So we call upon the CHRISTIAN HE ALD Family to make their thank-offe ing quickly. Help us to send a migh message of good-will and hope a material help to these forsaken on who wait at our door for bread a clothing, lest they perish. Christi friends, *deny yourselves somethi quickly.* This is a real, a bitter, a te rible and overwhelming trouble; your *utmost* to relieve it. If that gre "inasmuch" is ever to constrain when can there be another such occ sion as this?

. . .

Please address all gifts to t Widows and Orphans Fund, T CHRISTIAN HERALD, Bible House, Ne York. *And if you would like to more than your purse allows, write that you are willing to join our sta of volunteer helpers in this greatest charitable causes.*

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WA

Total receipts to October 30, $38,[illegible], and all acknowledged in THE CHRISTIAN HERALD as per [illegible] and cashier's card.

Miss Susanna Ammann

Gifts of $100

Gifts of $50 Each

Gifts of $25 Each

Gifts of $10 Each

Gifts of $5 Each

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A WEEK IN THE WORLD'S NEWS

INTERNATIONAL HIDE-AND-SEEK AT SEA. A compass is no longer the mercantile mariner's arbiter. The lookout has taken its place, and a sight of the flag of any of the nations at war will cause an American ship to change its course quicker'n scat. This is because there is not unanimity in the mind as to what is contraband of war. After much discussion England has officially notified this country that cotton will not be considered contraband by that nation, and the trade is understood to be hopeful of better times at once in consequence. For the year ending June 30 raw cotton exports amounted to $71,000,000 to Germany, $74,000,000 to France, $15,000,000 to Belgium, and about $6,000,000 each to Austria and Russia. Anything like these purchases [illegible] however. And cotton is not yet entirely free from seizure, it would seem, as Secretary McAdoo on October 28 ordered all customs officials to keep secret for thirty days the nature of all outward-bound cargoes and their destination. It was said this order was for the protection of vessels carrying cotton and other staples. Two oil ships have been held and then released by Great Britain, and on October 23 the *Kroonland*, with a cargo of copper, was detained at Gibraltar for examination, and the State Department began inquiries.

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DIE FOR THEIR FELLOWS IN BURNING MINE. More than 350 men were caught in the Franklin Coal and Coke mine near Rossiter, Pa., October 27, by a gas explosion that set fire to the mine, and at latest reports, on October 30, over sixty bodies had been recovered and some 280 men had been rescued, many of them unconscious. The explosion is said to have been caused while the men were making their way through the galleries to begin work, by a miner's lamp igniting a pocket of gas that had been marked dangerous by an inspector the night before. In order to save the greater number, who were scattered through the mine away from the zone of the explosion, the air pumps were reversed and most of the sixty now known to have died and who were trying to reach the airshaft perished. The wives of two of the men, Italians, died from the shock. A mine rescue car and crew were on the scene four hours after the explosion.

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THE WAR AND NEWSPAPER PROFITS. It has been pointed out by the president of the Associated Press, Frank B. Noyes, that the cost of the paper in a newspaper is more than the wholesale selling price of the printed sheet, and would result in a loss on every copy sold but for the advertising income. In war times there is a big temporary increase in sales, but no increase on that account in advertising; in fact, recognizing that readers in times of public excitement are less apt to browse through advertising matter, merchants take much less space. Then, too, the cost of procuring the news greatly increases when a paper must print so much on one subject and from so many different points as in the present war. "The simple fact is," said Mr. Noyes, "the newspaper is probably a heavier financial sufferer in the business world through war than any save those whose property is physically destroyed."

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ONE SWALLOW DOES NOT MAKE A SUMMER. Believing it would help his country into entering the war, an Italian naval lieutenant, Angelo Belloni, retired, early in October stole a submarine and away he ran for glory. He headed for Rome to report to the vacillating country on the side of the Allies. The French Government detained the craft at Ajaccio, and required of Italy regarding it. Result, a court-martial of the rescued submarine crew, and Italian neutrality unbroken.

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BRINGS BACK ABANDONED BAGGAGE. A small mountain of trunks has been piled in a New York express warehouse to await inspection by the customs officials before being distributed to their owners, who fled from Europe at the outbreak of war, leaving their baggage behind them to be gathered up by more leisurely persons and sent to America, where they arrived on a Hamburg-American liner, which crossed without a passenger aboard.

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WE'RE GETTING OVERRUN BY ORIENTALS. It is pointed out in the nick of time that of the ninety million and more of population in continental United States in 1910 fully 71,531 were Chinese and 72,157 were Japanese, a total of 136,585 being ten years of age and over, most of whom were engaged in gainful occupations. How many had adopted Christianity through contact with us is not stated.

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BOSTON BOTH MODEST AND AMBITIOUS. By gathering its representative men together to organize an association whose object shall be to "boost" Boston to first place in the nation, that city has the grace to admit that it is not now first, and the audacity to proclaim that it ought to be. The further activities of the Boston First Association will be of interest to other municipalities.

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LABOR WILL TALK THINGS OVER. The American Federation of Labor expects more than 10,000 delegates from all over the United States at its convention in New York, November 9-23, during which there will be a monster parade of union men. Allied bodies will also convene, holding meetings that may occupy six weeks in all.

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ITALY SHAKING IN ITS BOOT. Earthquake shocks were felt at various places throughout Italy in the latter part of October, the city of Florence experiencing a severe convulsion. At Turin and elsewhere the population camped in the open, and some panic was felt, but no serious damage has been reported.

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WASHINGTON HAS A LAND (VALUES) BOOM. Real estate in the national capital has increased in value $45,000,000 in three years, according to the triennial assessment figures just made public, total valuations being $390,000,000. Some property owners refuse to enthuse over this fine showing. They might move to New York, where the valuations remain pretty much the same, about $8,400,000,000, the municipal budget alone showing growth, being $204,129,441.44 for 1915, an increase of more than $11,000,000 over 1913, causing a rise in the tax rate from 1.78 to 1.92 in Manhattan. This budget is subject to modification.

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DOING THE NEXT TO THE BEST THING. Recognizing that they have not paid their ministers enough to enable them to provide for old age or other natural disqualification for service, the various denominations are continuously trying to establish funds out of which to make such provision when the need arises. The Methodist body in a convention at Washington late in October (ordered by the General Conference) inaugurated a campaign to raise $5,000,000 for this laudable but second best purpose. It was stated at the convention that the movement dates back to one year before the signing of the Declaration of Independence. Secretary of the Navy Daniels, addressing one meeting of the convention, pleaded for a union of all Methodist bodies, North, South, everywhere, to be known as the Methodist Church of America.

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THIS COUNTRY TO HAVE A MONEY SHOWER. November 16 is the date fixed for the actual start of the Federal Reserve Banking System. Instantly there will be released for business purposes about $580,000,000 now held in reserve by national banks under the old law in excess of the requirements of the new, $116,000,000 of which is in excess of even present requirements. The present national bank reserve required by law is $1,460,711,345. Under the new system it amounts to $995,792,269. The Reserve Board is confronted with a stupendous task in getting the new banking machinery in operation, supervision of the counting of all the reserve funds not being the least of their burdens.

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EARNS IRON CROSS 6,000 FEET IN AIR. The coveted iron cross bestowed by the German Emperor for extraordinary bravery was the reward received by a military aviator whose name the press gives as Luickhardt, for climbing over the side of a Zeppelin car while maneuvering 6,000 feet aloft to saw off a propeller which had been hit by the enemy and threatened to disable the airship, clinging to the outside of the car for a half hour to accomplish the deed; later he went overside again and repaired a long rent in the hull made by a shell.

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CALIFORNIA'S TRAVELING LIVE AGRICULTURAL EXHIBIT. Twenty schoolboys, who have won the trip by excellent work at experimental farming under the auspices of the College of Agriculture of the University of California, are visiting twenty-four States and most of our cities to extend their knowledge by observation, and to rest up from their summer's prize toil. They are the winners out of hundreds of contestants in California schools, some of whom worked as much as ten acres. Not gross yield, but net profit was the goal. Thus one boy grew 319 pounds of beans on a quarter acre and made $12.76 over all costs. Another cleared $38.65 in potatoes from a quarter acre. Another raised mixed vegetables on an eighth acre and made $36.18.

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WHERE EYESIGHT IS STILL VALUED. The school children of the Panama Canal Zone have been officially warned against reading while traveling, especially at dusk and when the lamps are lighted. Those who must study on trains are cautioned to slip a card or piece of paper under each successive line. A high standard of physical efficiency is sought by the Canal Zone schools, of which there are eleven for white children with a total enrolment of 951, and six for colored children with an enrolment of 731.

THANKSGIVING PROCLAMATION

By the President of the United States of America

IT HAS long been the honored custom of our people to turn in fruitful autumn of the year in praise and thanksgiving to Almighty God for his many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessing for us.

It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities, as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful co-operation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others has revealed them to themselves as well as to the world.

Our crops will feed all who need food; the self-possession of our people amid the most serious anxieties and difficulties, and the steadiness and resourcefulness of our business men will serve other nations, as well as our own.

The business of the country has been supplied with new instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created which will be also new instrumentalities of acquaintance, intercourse, and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equipped to serve themselves and mankind.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-sixth of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty-eighth day of October, in the year of our Lord one thousand nine hundred and fourteen and of the Independence of the United States of America the one hundred and thirty-ninth.

WOODROW WILSON.

By the President:

ROBERT LANSING, *Acting Secretary of State.*

THESE WERE GIVEN UP AS LOST

WATCHFULLY WAITING FOR A CALL

THE CHRISTIAN HERALD is published weekly by The *Christian Herald* at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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FRIENDS OF INDIANS AND FILIPINOS CONFER

INDIANS and Filipinos equally divided the attention of the Thirty-second Annual Conference on the Indian and Other Dependent Peoples at Mohonk Lake, N. Y. As Mr. Daniel Smiley, the host of the conference, remarked in his words of welcome, so contented and prosperous are the Hawaiians and Porto Ricans that it did not seem necessary to give special consideration to their needs.

That "fire water" has been one of the greatest curses to the Indian is matter of universal knowledge. Very recent years have witnessed the alarmingly increasing use of a habit-forming drug—peyote or mescal—even more serious in its effects than whisky. Peyote, known commercially as mescal, is a species of cactus grown in northern Mexico. Mescal buttons, about one and a half inches in diameter, are very soft when moist, but when dry become brittle and hard. Taste and odor are both disagreeable. Generally eaten in the dry and brittle state, they have been called "dry whisky." Some of the effects of the drug are trembling, nausea, and over-estimation of time—minutes becoming hours and hours long periods of time—a sense of dual existence, and in some instances a delirium somewhat similar to delirium tremens. But the most remarkable effect is the visual hallucination and the extraordinary influence upon the hearing. The habitué enjoys "kaleidoscopic play of most wonderful colors, an incessant flow of visions of infinite beauty and grandeur and variety, while each note produced on the piano becomes a center of a medley of other notes which appear to be surrounded by a halo of color, pulsating to the music."

A further complication is the fact that a religious cult has grown up around the use of the drug. In many tribes meetings are held, developing into all night sessions, where peyote is passed around in dry form or as tea. It is widely used also as a medicine, even for infants, and missionaries report cases of infants and young children that have died as the result of frequent doses. Scientists and missionaries agree as to the terrible effects of the continued use of peyote. It makes moral and physical wrecks of its victims, and its increasing use demands that the Indian Department be given power to deal with it as it does with liquor.

DISCIPLES OF CHRIST IN CONVENTION

MEN and millions: these words represent the vital heart-throb pulsating through every session of the sixty-fourth annual convention of the American Christian missionary societies of the Disciples of Christ, held in Atlanta, Ga., last month (October 7-14). Not the fact that the men and the millions in this denomination have increased so remarkably, although it is true that the Church of the Disciples of Christ, in its little over a century of organization, has come to be the fifth Protestant body in the United States, growing from a membership of thirty in 1811 to its present number of 1,350,000 communicants. The attendance at several sessions of the convention numbered 10,000, including 3,000 delegates. Thirty-eight States were represented.

But the Men and Millions movement, whose development reads almost like a romance, was the dominating thought of the convention. Less than a year ago A. E. Cory of Cincinnati, then a missionary in China, was sent back to America by his fellow missionaries to plead for a quarter of a million dollars for missions. By the time Mr. Cory was ready to sail he had decided that one-quarter of a million would not be enough, and doubled the sum to be raised. He had plenty of time to reconsider his plans before he reached the United States, and when he landed it was with the determination to raise $1,000,000. The Board of Missions had even greater faith and after much praying and planning the sum of $6,300,000 was decided upon for enlargement of missionary and educational work at home and abroad. R. A. Long of Kansas City gave $1,000,000, and the second million is already nearly raised.

The movement also has definite plans for securing 1,000 young college men and women for missionary fields and is adopting the "Every Member Canvass" plan, giving each and every member of the denomination an opportunity to participate in the maintenance or extension of its missionary, educational and benevolent interests.

What has been described as "the heart of the whole convention" was the afternoon devoted to reports from the Commission on Foreign Relations, a commission organized last March, with Rev. Dr. Z. T. Sweeney as president. During the past summer Mr. Cory was sent by the commission to Russia, and Rev. M. M. Amunson of Brooklyn, the secretary, made a tour of investigation to Norway, Sweden, Denmark and Russia. The war cut their visits short, but they returned with souls on fire. "The two greatest opportunities for religious work in the world today are Russia and China," they reported; "the present war will break down many barriers and open many doors."

This general delegated convention is the outcome of a need felt by the Disciples for several years for a body which should be a sort of clearing house for their mission boards and which should afford a medium through which they might unite in the great philanthropic and social movements of the day. It was organized at Louisville two years ago and met last year in Toronto. Next year the meeting is scheduled for July, 1915, in Los Angeles.

MARY KENDALL HYDE.

* * *

The financial exhibit showed that the Woman's Missionary Board, which set for its aim for the year closing September 30 the raising of $400,000, received $419,401, a gain of $38,000 over the previous year. The Foreign Board showed receipts of $463,749, a gain of $29,565. During the six years just past this society has steadily gained in receipts. During this period the number of workers has doubled in the foreign field. Eighty-four new buildings have been erected, or more than one per month on the average.

The American Christian Missionary Society showed a decrease of $12,617 in its receipts. The income last year was $168,198. There was a gain from churches, Sunday schools, annuities and book receipts, but bequests declined.

The Board of Church Extension active fund now totals $1,115,475. The number of churches aided in the twenty-six years is 1,717. Many of these would have ceased to live had it not been for the timely aid of the Church Extension Board. During the past year eighty-two new churches were housed by loans aggregating $201,150. And these same churches, encouraged by the assistance of the board, raised $402,300 in the year.

Rev. Walter M. White of Cedar Rapids, Iowa, was chosen to preside over the convention next year, which will meet at Los Angeles.

Rev. F. W. Burnham of California was elected secretary of the American Missionary Society, with the understanding that he is to be made president of it as soon as necessary constitutional changes can be made.

S. T. WILLIS, LL.D.

FEED MY SHEEP

BY DUNSTAN CRAIG

Concluded from last week

"NOW, I ain't just ready to stand up an' be killed for the sake of a bunch of sheep that's eat their fill an' gone off an' forgot all about me. An' I don't need to. I ain't boastin' to say't I'm quicker an' surer with a six-shooter than Sanders is. Besides, I know what's comin', which he don't, an' he's dead in his tracks if I ever want to end it that way. An' right there Mister Red Devil sneaks up behind me an' whispers that Sanders's reputation'd save me with any jury in Wyoming. So I stop thinkin' for a while, an' go out an' ride till Bonypart wonders what's ailin' me. That night I don't sleep none, but when day comes it's all clear in my mind what's to be done.

"It's like this: When a bad man gits killed that's so much the better for everybody, an' when it's a good man that goes sudden, why, he c'n take care of himself on the other side. But when a man's about half good an' the other half bad it's a pity to send him off before he's had time to decide which way he's goin' to flop. Sanders needs more time, an' here I come along doin' the surest thing in the world to send him either to hell or back to the Hole-in-the-Wall jury accordin' as I kill him or he kills me. I've got to stop him without killin' him, an' the only way I see is to put across some of the fanciest shootin' I've ever done in my life. So I go down along the crick an' trim the willows a bit to see if my eyes an' nerve's all right.

"The fourth day after the blizzard Sanders comes back, an' things begin to work out just as I want them. He finds me out by the corrals, an' I notice he's left his gun in the house, but mine's in its leather on my hip. 'Good!' says I to myself.

"'Looks as if you'd kept things tidy,' Sanders begins.

"'Toler'ble,' I admit.

"'You'll be a foreman yit,' says he.

"'P'r'aps,' I answer.

"'An' maybe you'll git a bunch of cattle o' your own.'

"'I've been near to it more'n once,' says I, laughin' as I think how some new foolishness has three times sent me out on the trail of a new job just when I'm about ready to settle down.

"'There must be nigh to a thousand dollars of your money, countin' what you brought here with you,' he goes on noddin' his head toward the house.

"Then I see that Sanders has it on his mind to help me, one way or another, an' I've got to hurry.

"'It ain't all mine now,' says I.

"'How's that?' he asks.

"'I owe some of it to the 6 Bar J.'

"'I don't see it,' says he.

"'What's that hay worth that was left over?' I ask.

"'I paid twelve dollars a ton for most of it,' he answers, lookin' at me wonderin' like.

"'But it's worth more'n that now.'

"'No. There won't be no more blizzards till next winter.'

"'I mean,' says I, speakin' very careful, 'it was worth more'n that the day the last one hit us.'

"'Yes, I reckon it was.'

"'Say fifteen,' I suggest.

"'That's about right. But what're you drivin' at?'

"'Ten tons at fifteen dollars makes a hundred an' fifty I owe the 6 Bar J.'

"Sanders looks at me steady for a minute.

"'What's all this about, Brinker?' says he, gittin' impatient.

"'I couldn't ask your permission when you wasn't here, so I just helped myself.'

"'You mean you took—' An' he stops there.

"'About ten tons.'

"'But what in blazes did you want with ten tons of hay? Is this some brilliant cowpuncher joke to welcome me back home?'

"'Nary a joke,' says I.

"He eyes me a full half-minute, an' begins to breathe hard.

"'Well?' says he, very short.

"'I bought ten tons of hay, an' I owe the 6 Bar J a hundred an' fifty dollars. You c'n take that out o' what

Continued on page 1075

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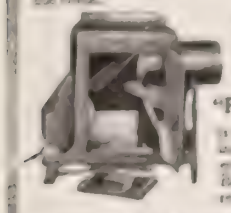

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JESUS AND PILATE

INTERNATIONAL SUNDAY SCHOOL TOPIC FOR NOVEMBER 22.
MATT. 27: 11-44

TALKS ON THE GOLDEN TEXT

By [illegible]

"What shall I do then with Jesus which is called Christ? They all say: Let him be crucified." Matt. 27: 22.

In every heart there is enacted a similar scene. The most important question for us all is: "What is to be done with Jesus?" It is a question of vital importance, pressing the matter to us, because there is a decision to make of us. "They cannot remain," but rather is many," and there is plenty of time for indecision or apathetic lingering, except [illegible] the immediate. This is what Paul [illegible] to impress on his hearers, so that we should not [illegible] the decision of one. But, also, [illegible] gain, any [illegible] Judas, an opinion about [illegible] to crucify, and even [illegible] it on the part of [illegible] as it is presented to us in [illegible] with all its surprises and surprises. Instead of it being "None of self" and all of Jesus" it is "None of Him and all of self" and "Most of self, and as little as possible of Him." What wonder that our heart is left often so desolate!

Jesus and Pilate

By Arthur H. Hufford, B.D.

"WHEN Pilate saw that a tumult was arising—" That was the trouble with Pilate: he wished to avoid trouble. His story throughout is the story of a coward. Jesus, surrounded by his enemies in the garb of a poor man, weary from his long vigil, fearing upon his head and flesh and in his raiment the signs of ridicule and contempt, stood forth, the embodiment of courage. Pilate, in his palace, in royal robes, in royal state, surrounded by the fawning multitude, with all his civil and military authority stands forth, the abject coward.

The place where this civil trial of Jesus occurred was strangely out of keeping with the dark deeds, the strange hatred and the contemptible weakness which lay back of his arrest and prosecution. It was the Praetorium, the Jerusalem residence of the governor of Judea. Probably this building was identical with what was called "the palace of Herod the Great." described as having been "very gorgeous, half citadel, half fairy pleasure-house." "Set in a sumptuous park, the central portion was a fortress from the sides of which sprang massive wings. It was girdled round with a stately colonnade, within which was a rich mosaic pavement, and out here, seated upon an splitted throne, Pilate was wont to hold his assizes."

Into this scene of pomp and splendor and authority came Jesus, the carpenter of Nazareth, the mystic, wandering healer and teacher, whose deeds and sayings had set the people into an uproar. Since his accusers knew that no charge of treason would have any standing in the court of Pilate they accused their victim first of treason: "We found this man perverting the nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king."

"Art thou the king of the Jews?" asks Pilate in careless, tolerant, good-humored curiosity.

"Askest thou this thing of thyself, or did others tell it thee?" asks Jesus. This is another point out: "Do you speak as a Roman or a Jew?" If you speak as a Roman, no. I am no rival of Caesar. My kingdom is not of this world."

"Art thou a king, then?"

Yes. King of the kingdom of Truth.

"Truth! what is truth?" asks Pilate, perhaps contemptuously, perhaps earnestly, perhaps carelessly. But he goes forth and announces to the [illegible]

"I find no crime in him."

He hears that the accused man is a Galilean, so he sends him to Herod, who happens also to be in Jerusalem. Herod is glad to see him, hoping that he may prove to be his daunting victim, John the Baptist, risen from the dead. But to his questions Jesus answers not one word. Herod, in angry mockery, dresses him out as a "mock king" and sends him back with the crowd to Pilate.

Then Pilate makes another effort to release him. He suggests that in accordance with the custom that sets one prisoner free at the time of the Passover feast he let this innocent Galilean go. But the mob cries "give us Barabbas," a thief and robber.

"What then shall I do with this Jesus?"

"Let him be crucified."

The third time Pilate tries to stay their fury. "Why, what evil hath this man done? I have found no cause of death in him; I will therefore chastise and release him." Then Pilate took Jesus and scourged him. Can you fancy that? This little governor whipping Jesus! Jesus, the King of truth and all kindness, the King of earth and heaven, is scourged at the hands of this weak-willed politician. The soldiers took him away then within the court, stripped him, and arrayed him again in mock garments of mock royalty. Pilate came and led him out to the people. Jesus stood before them, meek but kingly, wearing his crown of thorns and the shameful purple robe of ridicule.

"Behold the man!" said Pilate.

"Crucify him, crucify him!" shouted the crazed mob.

"Take him yourselves and crucify him," said Pilate. "I find no crime in him."

Then the Jews said something which frightened him. "We have a law, and by that law he ought to die, because he made himself the Son of God." Pilate was nearer the spiritual kingdom than he had ever been before, or than he ever came again. He looked eagerly into Jesus' eyes. What were these strange things that were being said: "Son of God!" "I am a King!" "I bear witness of the truth."

"Whence art thou?" asks Pilate.

But Jesus does not answer. He knows that there is no real intention on the part of this slave of the people to follow the truth if it had been told. "Speakest thou not unto me?" cries Pilate. "Knowest thou not that I have power to release thee and power to crucify thee?" Jesus tells him that of himself he has, with all his pomp and pretense, no power at all.

Then Pilate really wishes to set him free, but the Jews seeing him desirous of yielding, cry out: "If thou release this man thou art not Caesar's friend. Every one that maketh himself a king speaketh against Caesar." Pilate sits down again in the judgment seat, and a strange message comes from his wife telling of a dream that had frightened her, and warning him to have nothing to do with this righteous man.

"Behold your king," said Pilate to the mob.

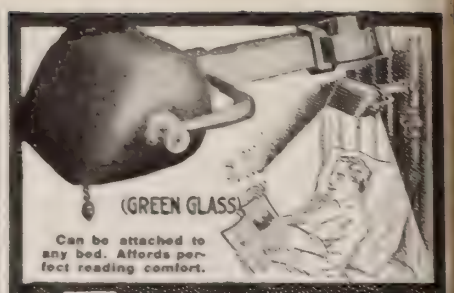
"Away with him! Away with him! Crucify him!"

"Shall I crucify your king?"

"We have no king but Caesar."

Here they reached the depth of their shame. The kingship of Caesar was their great reproach and disgrace and curse, the sign of their disobedience. Their sin. Yet rather than submit to this King of Truth they caressed the hands that held them to an alien and impious potentate.

Pilate surrendered then. With silly show of innocence he washed his hands and laid the blame of what might follow upon them. "His blood be upon us and on our children," they cried.



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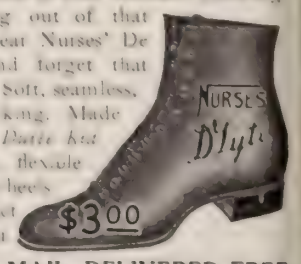

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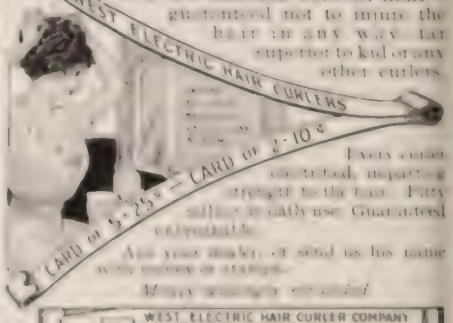

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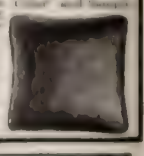

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Then Pilate, tired of the confusion and the perplexity and the annoyance, "gave sentence that what they asked for should be done, and he released unto them Barabbas, but Jesus he delivered up to their will." They mocked their victim further, took off the robe and put on him his own garments again and "led him away to crucify him."

There is a strange side light on this scene in the statement that the Jews would not go inside of Pilate's palace because they would by so doing be ceremonially defiled. This insignificant tenet of formalism they would not break. While refusing to do that, they sent to his death the Son of God who had come to deliver them. So we sometimes shrink from outward faults and in our hearts commit again that same grim crime, crucifying afresh by our indifference, our carelessness, our compromises, the same eternal Son of God.

Pilate could have saved Jesus, saved him from ridicule, from shame, from pain, from the cross. So can we save him today from these things. What then shall we do with Jesus, who is called the Christ? Wound and grieve and crucify him again? Or love, honor, worship, obey, trust, acknowledge, serve him?

Water Could Not Cleanse

By Amos R. Wells, Litt.D.

ONE of the most satisfactory statues of Christ is the famous one in the "Lady Church" of Copenhagen by Thorwaldsen. At first the sculptor modeled the figure with the hands upraised as in benediction, but at last he depressed the arms, stretching them out in an attitude of yearning entreaty. This is certainly the favorite posture of Christ: "Come unto me, and I will give you rest." That is one reason why he seemed to hesitate when Pilate pressed him for a declaration of his kingship; he was King, but he preferred to be known as Brother.

Besides, Pilate was incapable of understanding Christ's kingship, and was sure to confound it with the trumpery kingships he knew about. "King" is connected with "can," and Christ was "King" because he "could." In Damascus is an old mosque, greatly revered by the Moslems, over the door of which is the inscription, remaining from the time when it was a Christian church: "Thy Kingdom, O Christ, is an Everlasting Kingdom, and Thy Dominion Endureth Throughout all Generations." For twelve centuries that inscription has borne witness to the power of the Prisoner whom Pilate scourged and mocked.

King Edward of England was once passing in review a great throng of school children when a little girl was seen by her teacher to be crying. "Why are you crying?" asked the teacher. "Didn't you see the king?" "Yes," sobbed the little girl, "but he didn't see me." Here is the pre-eminent royalty of Christ, if Pilate could have understood it: that while the crowds see and acclaim the kings of earth, Christ alone, the Infinite King, sees every one of the crowd, and makes his presence and power felt. Pilate was conscious of those eyes upon him, and testified of the "just person" whom he delivered to death. By this reluctant witness he gave all the acknowledgment of Christ's kingdom his little soul was capable of giving.

"Behold the man!" cried Pilate as he presented the divine Martyr to the jeering throng. He did not speak it with a capital letter, as the reverent ages now write it, "Behold the Man!" If he had done so, he would have had a far different place in history. Sir Joshua Reynolds closed his magnificent lectures on art by saying, "And now, gentlemen, I have but one name to present to you: it is the incomparable Michael Angelo." Thus also the millions upon millions who now belong to Christ's kingdom cry, "Behold the Man! The one Man of all the ages, the God-Man, our Saviour-Brother, Jesus Christ!"

If Pilate's wife had been in Pilate's place on that judgment-throne, there would have been a different verdict. "That just man," she also called Jesus; Pilate was only quoting her. She dared to command the Roman governor: "Have thou nothing to do with that just man." Her dreams of Christ were truer than Pilate's daylight seeing. "At your age," said the great composer, Gounod, to a young poet, "I used to say, 'I!' At the age of twenty-five I said 'I and Mozart'; at forty, Mozart and I'; now I say 'Mozart.'" Pilate's wife was saying, "I and Jesus"; we may well believe the tradition that she came to say, "Not I, but Christ liveth in me."

It was John Randolph, that stout-hearted Southern statesman, who coined the word "doughfaced," and applied it to certain truckling politicians. About two years ago men were selling on the streets very amusing little faces made of rubber, which could be pulled and twisted into the most grotesque forms, never twice presenting the same expression. Such was Pilate, now seriously moved by Christ's matchless personality, now cringing before the fierce Pharisees, now ready to compliment Herod by getting his advice, now stirred in his superstitious soul by his wife's message of a dream. Set off against such a doughface, such a rubber-face, the spirit of bold Isaiah: "The Lord will help me. Therefore have I set my face like a flint."

What eternal folly, that basin of water and that futile washing of hands before the multitude! We are reminded of Lady Macbeth, walking in her frenzy after she had murdered her royal guest, and crying that never, never could she wash the blood from her hands. In the greatest of all tragedies Pilate is Macbeth, with all of Macbeth's irresolution, and yet it is he who held the deadly dagger. Down through the centuries ever since has stalked his desperate form, wringing his hands together and trying to wash off the fearful guilt. But in vain. For water will cleanse much, but the only cleansing of sin is in the blood that Pilate murderously spilt.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

Barabbas. There is an inherent tendency in unregenerate human nature to protect romantic criminals. The stories of Robin Hood, even though partially false, are a case in point. When people have lost confidence in the uprightness of their own courts and government this tendency becomes a sort of unwritten creed. We have in the Lebanon today a criminal who has been a fugitive from justice for fully twenty years. Guilty of many murders, he has eluded the officials, now disguised as a monk, again as a woman, a shepherd, a beggar, always welcomed, fed and clothed by some of his countrymen and fellow regionists.

Pilate. There have been many Pilates in human history in all lands and all times. The Pilate of Christ's day was a typical specimen of the man of the world. The good in him unsupported by moral principles, under severe testing was completely overborne by personal and political considerations. He knew that the Jews had delivered Jesus from envy of his place and influence among the people.. He knew that they in their own Sanhedrin had condemned him to death on a charge that could not stand in Roman law. He knew that the three accusations of (1) perverting the nation, (2) forbidding to give tithes to Cæsar, and (3) claiming to be a king were false in fact and form, and yet from fear of the turbulent Jews this vacillating judge has gone down in history as the man who permitted Jesus to be illegally crucified.

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Questions and Answers

W. A. S., Hamilton, Ontario. "Does the command in Mark 1: 15 [Mark] that God will not answer our gifts if our lives are not consistent to him"

"Repent ye in these words of Jesus we recognize that the gift will not be accepted. First we must come to the problem and then come and offer the gift. He is insisting that we respect purity God asks gifts. If there is something in our lives" he informs some will [illegible] that point. Someone a thief wishes to get right with God. He cannot do so by making gifts. He must make every possible effort to return to the rightful owners the property he has stolen before his gifts can be acceptable to God. In other words, we cannot straighten out by charity. Justice should precede generosity. There is something specific and vital about the confessing sinners of Jesus. A prominent New Testament pastor has a favorite saying: "Nothing is made right until it is made right." If God commands us to do one thing we cannot fulfill his requirement by making a substitute proposition and doing something else. He demands that we live on terms of justice and honor with our neighbors. He is so insistent upon this that he cannot be pleased with our worship or service until we have established our lives upon this basis. At every step we need his divine grace to help us be in a right spirit with our neighbor, and what is actually and not in his accounts. We must be careful not to judge others in this matter, though in many cases we know that positive wrong has been done. The final decision to your question depends upon what you mean by the term "unconverted." There are many Christians who are not what they wish to serve and there are certain questions and practices in which they differ from making their full consecration. While God is very gentle in such cases as in your case, gentle and patient. He will receive any persons and gifts, hoping that we shall soon be led to make the full surrender. The passage you refer to does not deal with this phase in Christian life, except so far as it refers to the matter of making right the wrongs we have done to others. In this there must be no delay. Honest steps should be no delay whatever. In making the complete, glad surrender to God which will bring us the fulness of his grace and put us in the way for richest blessings.

A. R. S., Fayette, N. J. The passages you mention (Matt. 12: 31 and John 5: 16) are interpreted by most commentators to mean that the disciples were empowered in a decisive way against accepting the gift of God and not as though the power were of themselves. Some suppose, however otherwise. In any event and notwithstanding some such person who never continued for a single minute and flatly and bitterly blasphemed the Holy Spirit as being possessed by Beelzebub or controlled by Satan. He refused to partake upon the conditions [illegible] and was suffering, and this could have been given by Christ to the multitudes of the people in the Authorized Testament of the Word. There is not a single passage to countenance anything contrary to the use of the gospel as it is practiced in the Rescue Church.

W. A. W., Pasadena, Calif., writes: "In Pan Christian Review of October 24 is an article about the Day of Atonement. My wife and I would like such a Messianic Passover seder. The one in question is the most accurate. It is easy to secure in the vicinity of Los Angeles, which is largely Jewish, or right from Chicago to Milwaukee. It is a question of expense, and we think it is important. Any assistance you can give will be appreciated."

Reuben Kinnard. It is right for people who are not in good health to be asked to pray for a special object as to practice of the [illegible]

Rev. Charles is a vital part of the church and [illegible] but we [illegible] by [illegible] It is advisable to [illegible] in the church. If [illegible] and [illegible] and [illegible] and [illegible] [illegible] [illegible]

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DEAF

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THE PRAYER LEAGUE

FROM Columbus, Ohio, R. B. writes: "God is and has been wonderfully answering prayers in giving us health and strength for our strenuous labor, and is providing a way out of our financial distress. He has also made known his will to me in a particular and vital matter for which I asked you to join with me in prayer." M. E. M. writes from Talladega, Ala.: "This is the second time I have acknowledged God's answer to my prayer and yours. I asked for spiritual blessing for my loved ones and myself. God has come into my heart to stay." Mrs. A. A. D., writes from Dillar, Neb.: "I wrote a short time ago asking you to pray that I should hear from an absent son. I have now heard from him." Mrs. E. E., of Missouri, writes: "Some time ago I asked prayer that an absent son from whom I had not heard for almost two years, and who had not been home for eight years, be restored to us. Almost as by a miracle the prayer has been answered."

One of the sad features of the Prayer League work is the receipt of occasional letters confessing wrongdoing. In such cases the editors endeavor to give sound spiritual advice, besides putting the matter before the members of the Prayer League. Some weeks ago a trusted official of a large financial organization sent a request for prayer which implied that he had acted dishonorably. The editor of the Prayer League wrote reminding him that before one could expect help in prayer whatever wrong has been done must be confessed to the person or persons wronged. This man now writes that he has confessed to the organization and the State authorities and asks the prayers of the league for relief in this time of distress, that his mother and family may be spared disgrace, and that he be extricated from his difficulties.

Mrs. J. W. F., of East San José, writes: "I am in deep trouble. My husband, seventy-five years old, in a demented state, wandered from home on November 15, 1913. Please join in prayer that he be found." Miss A. G. repeats her earnest request for prayers for the mental restoration of her twin sister. Mrs. J. H. McP. asks prayer for deliverance from the morphine habit. Special prayers of the league are asked for a wife who has been driven almost to desperation by abuse.

E. B. requests prayer for a revival in a church at Zion, Mo.; V. B., for a revival in the churches of Memphis, Tenn.; Mrs. O. L., for an outpouring of the Holy Spirit at meetings to be held at Pleasantville, Ohio; M. C. D., for a great spiritual awakening in Whitefield, Me., and surrounding communities; J. A. U., for blessings upon revival meetings being held at Carterville, Ill.; Mrs. H. W. and Mrs. S. A. B., for Statewide prohibition in Ohio; Mrs. A. M., for special blessing upon a meeting at McCrimmon, Ont., and for a revival in the community; Mrs. R. H. G., for a revival at Mayo, Fla.; A Mother, for the outpouring of the Holy Spirit in the village of Port Kent, N. Y.; A. G. for stricter observance of the Sabbath and greater reverence and spirituality on the part of the churches; R. T. E., Fayetteville, Tenn., that a newly organized church work may prove successful.

MR. WATERS, secretary of the CHRISTIAN HERALD Company, left the United States on October 28 for Europe to expedite the distribution of money furnished by CHRISTIAN HERALD readers for the widows and orphans of the European War. The trip will be accompanied not only by the ordinary perils of the sea, but by the new perils of war. For Mr. Waters's work of mercy will necessarily lead him near the scenes of siege and battle. The members of the Prayer League are asked to unite and continue in prayer for his protection while on this journey and that he may return in safety to his family, his friends and his work in the home land.

Our Great Book Offers

THREE SPLENDID VOLUMES EVERY CHRISTIAN HERALD SUBSCRIBER SHOULD READ

In Christ's Own Country

BY REV. FRANCIS E. CLARK

PROBABLY no other living American has devoted so much time and study to Bible Land travel as Dr. Francis E. Clark, the world-president and founder of the Christian Endeavor Union. Last spring he made a journey through Palestine, and by special arrangement with The Christian Herald has written a very remarkable book on his tour entitled "IN CHRIST'S OWN COUNTRY," which he has copiously illustrated with photographs taken by Mrs. Clark.

In his preface he writes: "It was my desire to be eyes and ears and feet for my readers. Many of them have longed to visit the Saviour's native land, though circumstances have prevented them from making their dream a reality. I have journeyed for them, gazed for them, listened for them. I have tried to imagine them with me. I trust that our faith will be quickened and our view of spiritual things clarified."

This beautiful volume, which, in addition to its many illustrations, is pictorially enriched by a number of superb four-color photographs, will be hailed as a priceless treasure by everyone who secures a copy. It is the next best thing to making a personal tour to Palestine. The reader seems to see before him, with all the vividness of reality, the places where Jesus watched, talked, wept, discoursed, healed, revivified, agonized, and where He bore the Cross to the Mount of Crucifixion. It is handsomely bound and is, in the best literary sense, the last word on Palestine. There is a personal charm about Dr. Clark's story which few writers possess. He is a real companion, a delightful guide, a reverent instructor, and the reader who journeys with him learns many new things, and feels that he is making a pilgrimage that is well worth while.

"In Christ's Own Country" will be mailed to every subscriber, together with The Christian Herald for one year, for $2.

555 Difficult Bible Questions Answered

Ever had a question about the right and wrong of something you wanted to do come up in your mind? Ever find yourself unable to say just what the Bible teaches on some point? Ever had some little, seemingly easy question about some subject in the Bible trip you up and humiliate you before others because you could not rightly answer it? What is conscience: do you know? Has a man two natures? Does God send disease? Could Jesus sin? Who was the little child that Jesus blessed? Is misfortune a judgment of God?

You can answer *part* of the above questions; can you answer them all—*according to the Scriptures?*

For twenty-four years THE CHRISTIAN HERALD has been conducting a chair in Biblical questions. Thousands of intelligent inquiries, addressed to this chair, have conveyed practically every phase of Christian living and Biblical difficulty in this time. Their searching questions have been answered by experts after thorough research. These answers are sound in theology, sympathetic in feeling and clear as daylight in their simplicity. They have helped myriads over hard places.

Over half a thousand of these questions and answers, covering in one form or another perhaps every reasonable question that may be asked in the realm of theology and morals, have been gathered into one volume. This book is a unique addition to Biblical literature. It will be found a handbook that the user will greatly value and love. We believe this book may become one of the most used of all Bible helps. It has been compiled with great care; it is published in attractive and durable style; and it will be given with a subscription to THE CHRISTIAN HERALD for one year, for $1.85. Address THE CHRISTIAN HERALD, Bible House, New York City.

"Friends o' Mine"

BY MARGARET E. SANGSTER

Miss Margaret E. Sangster is one of the few young American authors who have made a sudden leap into popularity. In this volume of poems and stories she gives evidence of talents which promise to win her a very high place in public appreciation. There is a peculiar charm, a gracefulness and sweetness in her lyrics, showing that she has inherited, to a very large extent, the literary gifts of her distinguished relative, the late Mrs. Sangster, who was for many years the most widely-loved poet in the American home circle.

Friends o' Mine includes love poems, stirring poems on the war, on religion, on the home life, on the holiday season and on a large variety of miscellaneous subjects, the whole constituting a delightful collection of about seventy-five poems, covering a wide range of subjects. Some of the titles are "The Ballade of the Sleeping Princess," "Machree," "The Firelight and You," "The Question," "Lad o' Mine," "The King and the Beggar," "The Unreturning," "The Ballad of Happiness," "Betty's Bonnet," "The Terror of the Sea," "My World."

Some of the short stories in her book have won high praise from the critics. One leading editor, well known in magazine circles, declared that she had written "the best short story he had seen in a year." "The Onlooker," "The Punishment" and "Heredity," which, with many others, appear for the first time in the present collection, will be read with keen appreciation. We bespeak for Miss Sangster's book a very cordial welcome from CHRISTIAN HERALD readers. Sent to every subscriber, with THE CHRISTIAN HERALD for one year, for $1.85.

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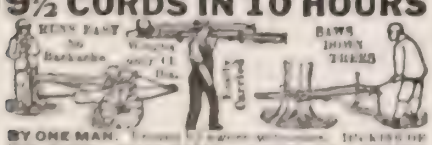

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THE YOUNG PEOPLE'S MEETINGS

HOW TO MEASURE YOUR THANKS

How thankful are you for God's rich blessings upon you and your own home circle this year? May we suggest one way of measuring and demonstrating your thankfulness? Think of the hundreds of thousands of woeful sufferers in Europe who lack all the things for which you are giving thanks today. Make your thanksgiving a matter not only of words but of deeds. Put it into dollars and gifts for those who are suffering and lonely and sad and desolate in Europe. Let us send of our American bounty for their heart-breaking needs. How much do you? Put it down in figures, and send to the widows and orphans of the European war.

The Joyous Life

C. E. and B. Y. P. U. Topic for Nov. 22. Joel 2: 21-27.

HAPPINESS and Thanksgiving Day! Surely they belong together. It is strange that we forget that almost the chief note of the Christian religion is joy. It is true that many things are said about duty and service. But these also have prominent place in other religions as well as ours. But the joy note, that is what our Christianity means. Our God comes to us bringing gifts. Almost the foundation word of our Christian theology is "grace."

Even in the Old Testament there were many glimpses of this life of gladness into which God wishes to lead all men. Our Scripture lesson, Joel 2: 21-27, is full of gladness. "Be glad and rejoice, for the Lord will do great things." "Be glad, then, ye children of Zion, and rejoice in the Lord your God." Many of the Old Testament promises of joy were accompanied with promises of temporal prosperity. "The floors shall be full of wheat, and the vats shall overflow with wine and oil. Ye shall eat in plenty and be satisfied, and praise the name of the Lord your God."

A beautiful verse in the Psalms touches the higher note of spiritual gladness, a gladness that is independent of physical blessing: "Thou hast put gladness in my heart more than in the time that their corn and their wine increased" (Ps. 4: 7). God's grace is not dependent upon temporal things to make us glad. Paul and Silas, singing praises in the Philippian jail; Peter, John and the other disciples "rejoicing that they were counted worthy to suffer shame in his name," the long line of Christian witnesses and martyrs show that no matter what outward circumstances may be, the Spirit of God can come into the trustful and obedient soul, filling it with gladness.

A joyous life? It lies here: First, to receive gladly and freely God's abounding grace to make glad our souls. And then to throw our lives away in happy service, passing on to others the gifts of grace which we have found, sharing our possessions with them and finding a way by which all may have access not only in matters of the soul, but in matters of food and drink and home and culture, to "the joyous life."

A Song of Thanksgiving

Epworth League Topic for Nov. 22. Ps. 103.

THERE is always danger of being selfish in our Thanksgiving thoughts. The keynote of Thanksgiving Day is that certain blessings have come to us; and if we are not careful that thought will grow to be that we are thankful they have come to us instead of to others.

There is a peculiar sadness about America's Thanksgiving Day this year. Last year when we celebrated our annual day of thanks the lands of Europe were rejoicing in the same kind of prosperity and gladness. But this year, as we gather to thank God for the blessings which have flowed to us down the streams of the months just passed, there is grief and horror at our hearts as we realize the anguish and destitution of war-swept Europe. Homes broken, fathers, brothers and husbands wounded on the battlefield or lying dead in unmarked graves; desolation, and want, and grief. So our Thanksgiving must be blent with earnest prayer that peace may return to the lands at strife and plenty to the homes and communities destroyed or sore beset.

We should always look upon our own blessings as things which will make us more helpful to others. And this Christian principle which has come to be recognized, at least theoretically, as the correct one for personal and home and community life, must be accepted as correct and even obligatory for international life. Only so shall wars cease. THE CHRISTIAN HERALD commented in its Fourth of July issue on the stirring words President Wilson spoke on Flag Day, touching this new note in international affairs. He said that the flag "is henceforth to stand for self-possession, for dignity, for the assertion of the right of one nation to serve the other nations of the world—an emblem that will not condescend to be used for purposes of aggression and self-aggrandizement—that is too great to be debased by selfishness."

Many eyes, formerly not specially interested in America, are now looking to us as a new world leader into paths of peace. When the European war ends we shall have altogether new opportunities to help the other nations of the world. We said that President Wilson's call to the ideals of national service for other nations was new. Yet our first President, as well as our last, caught a glimpse of this glad day when the relationships of nations would be mutually helpful rather than mutually antagonistic. George Washington declared: "My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind."

Make the keynote of this Thanksgiving Day not gratitude that we have received blessings of which others have been deprived, that we have escaped disasters which have been visited upon others, but that our rich blessings give us power to be of service to other nations, to aid their sufferers with our bounty, to be ready, when the time shall come, to help in arranging terms of peace and to show the world the way to live justly, kindly, and at peace.

War and the Woman

THE fife and drum, the banners fine,
Spur on the men in warring line
Until the battle's lost or won;
But out in lonely hamlets wait
Those who can only guess the fate
Of father, brother, lover, son.

The Red Cross nurses gladly go
To ease the pain of those laid low
By murd'rous shell and gun and dart,
But science has no surgery
That for a moment can set free
A waiting woman's grief-torn heart.

The soldiers in the deadly fight
Soon grow accustomed to the sight
Of wounded men and ghastly dead,
But daily deeper grows the pain
That rends a mother's heart in twain
When children cry in vain for bread.

O God of nations, grant, we pray,
That there may be some speedy way
Of quieting this warring host:
And meanwhile grant thy special care
To war-robbed women everywhere,
For they it is who suffer most.

ALICE CROWELL HOFFMAN.

A REBELLION

Food Demanded

The human body will stand a lot of abuse but sometime it will surely rebel and demand proper food in place of the pasty, starchy, greasy stuffs on which it has been made sick.

Then is the time to try Grape-Nuts, the most scientific and perfect food in the world.

A lady of Washington says: "Three years ago I was very ill with catarrh of the stomach and was given up to die by one doctor. I laid in bed four months and my stomach was so weak that I could not keep down medicine or hardly any kind of food and was so weak and emaciated after four months of this starvation that my daughter could easily lift me from bed and put me in my chair.

"But weak as my stomach was, it accepted, relished and digested Grape-Nuts without any difficulty the first time that wonderful food was tried.

"I am now strong and in better health than for a great many years and am gradually growing still stronger. I rely on Grape-Nuts for much of the nourishment that I get. The results have certainly been wonderful in my case and prove that no stomach is so weak it will not digest Grape-Nuts.

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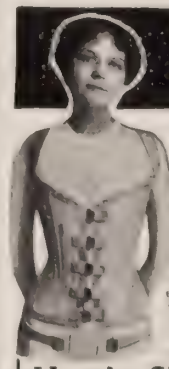
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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FEED MY SHEEP

Continued from page 1069

you've got o' mine, an' send me the rest of it where I'll tell you later.'

"Sanders gits up from the soap-box he's been sittin' on an' comes closin' in on me.

"'You're leavin' the 6 Bar J?' says he. 'Speak out, Brinker. I don't just fancy this game.'

"'Th' game's on the level,' I answer. 'You never knowed me to play no other kind, did you?'

"'That's right enough, but what did you want with hay?' An' then he adds sarcastic, 'Been goin' into the sheep business on the side, maybe?'

"I have to laugh at that, seein' how close he's come without the least guessin'.

"'Not exactly,' I answer.

"'Not exactly?' he repeats, very suspicious by now.

"'I mean I don't own no sheep.'

"'Then what *do* you mean?' he demands, his voice risin'.

"'I've been *feedin'* some sheep, that's all.'

"It was worth the whole thousand to see the sense of it begin to come into Sanders' head, an' the red fires kindlin' deep down in his eyes.

"'Where?' says he, chokin' back the storm inside of him.

"'There,' says I, wavin' my hand toward the sheds.

"For some seconds Sanders stood lookin' at me, an' I could see the tussle he was havin' tryin' to keep cool. So I went on:

"'They come from over the hill yonder. They're drove on by the blizzard, an' the herder's found later in a snowdrift with both feet froze, an' others have followed the lost sheep by the dead ones that's left along the trail. An' there's two thousand of 'em piled up against the fence, dyin' as fast as the Lord'll let 'em. So I cut the wire an' feed 'em. That's all. Ten tons at fifteen—'

"'Whose sheep was they?' asks Sanders, boilin' with rage.

"'Johnson's,' says I.

"He starts to swear, but can't quite make it. He gives up and begins a pet name for me, but I put my hand on the butt of my gun, an' take a step nearer him. I reckon he sees somethin' in my face that stops him, for he cuts it in the middle of an ugly word. For a minute he glares. His face is red an' then white, an' the fires of hell burn in his eyes. He grabs at his throat, an' clutches it, an' there's a snarlin' sound like a wild beast that's held. Then he breaks out in a sort of savage cry, an' his right hand drops swift to his hip.

"Then he does swear, not findin' the gun where it ought to be. At that he turns an' runs like mad to the ranch house. I could bring him down as he goes, but that ain't my game, an' he knows, crazy with rage as he is, that I play fair.

"There's a minute of stillness over everything. The sun is shinin' bright, an' a little breeze is blowin' up from the south, an' the smell of spring's in the air. I draw in a long, deep breath, an' pull my gun out slow, an' put my finger soft on the trigger, an' wait. It ain't many seconds till Sanders comes out of the house again. He don't try no trick on me, an' don't look for the best of it in no way, shape or kind. He comes straight at me, an' we wait till we c'n see each other's thoughts. Then it's all over quicker'n I c'n tell you. His arm goes up, an' mine, too, an' I figure on shootin' his gun out of his hand before he c'n use it. But there's *three* shots ring out, not just together, but almost, like giant firecrackers on a string, an' I'm amazed to find myself lyin' on the ground with a bullet in my left shoulder.

"This's what happened, provin' once more that no matter how fine an' proper you plan things there's always some fool buttin' in to spoil your game: Just as I've covered Sanders there's the crack of a gun off to my right, an' a bullet sings so close to my head that it burns. I duck mechanical, an' that spoils my aim. My shot goes wild, an' the nex' second Sanders' long thirty-eight downs me. I'm not so dazed but I c'n raise up on one elbow an' see Shorty Blevens steppin' out from behind the bunk house with his gun in his hand.

"As for me, I just fade away after that. I remember 'em carryin' me, none too gentle, into the bunk house, an' turnin' me over to Pete, the cook, who ain't took sides in none of these ructions. Then I go out on a long trail where it seems I'm a sheepherder searchin' an' searchin' for sheep I ain't never able to find. There's what Doc Pearson calls complications, but I don't know what it is till long after, when the trail at last brings me home again. When I look around me sensible I see I ain't in my own bunk. I'm in a room that's strange at first. There's a man settin' over by the window, an' when I figure out that it's nobody else but Sanders, an' that I'm lyin' in his bed, I think it's time I'm goin' out on the trail again.

"'Well, I'm blest!' says I, in a voice so thin an' squeaky I hardly know it's mine.

"'You're not to talk!' says Sanders. 'Doctor's orders.'

"I don't want to talk. I'm too busy lookin' at Sanders. He's haggard, an' there's deep lines around his eyes, like a man that's clean fagged. But that ain't what I mean. His face's most extraordinary changed. It ain't basalt no more. It's human. It's almost gentle, like a woman's. He looks at me a minute, an' smiles, an' then gives me somethin' out of a china cup, an' pretty soon his face an' everything dims away gradual, an' I sleep.

"When I'm awake again Sanders is still settin' there watchin' me. It's evident he sees questions in my eyes, for he puts his fingers on his lips an' smiles. I've never seen Sanders smile like that before.

"'You ain't allowed to talk yit,' says he, 'but if you'll keep very still I'll tell you.'

"I nod my head.

"'You've had typhoid on top o' that piece of lead,' says he. 'I never had no notion that you wasn't shootin'—as I was—to kill, an' I was all for lettin' you die out there in the bunk house till the boys come in an' tell me you're talkin' some queer things't maybe I'd ought to hear. An' you sure was.'

"'About sheep?' I venture to ask, very uneasy, for I've no notion of ever tellin' anybody about what I heard on the hill.

"'Yes,' he says, 'an' voices in the wind. You needn't be ashamed o' that, Brinker, though I laughed like a fool when I first heard you givin' yourself away. But that don't last long, there bein' somethin' else on your mind.'

"'What?' I ask, very anxious.

"'You talk a lot about *me*,' Sanders goes on, 'an' when it comes to that, I drive the men out of the bunk house, because what you're sayin' ain't for nobody else's ears but mine. It's reely funny at first, like the talk about the sheep. Then it's insultin', for I see you've pitied me, an' bein' pitied's bein' insulted, an' I swear that if you ever git well you'll pay for it. Then I hear somethin' that cools me down like ice. It's how you figured as I oughtn't to die before I'd had my chance to flop right or wrong, one way or the other, an' how you planned to save me. An' it comes to me like a thunderbolt that I'm only a lost sheep like them you fed on the hill yonder, an' that you've been sent to find me.'

"He stops, an' turns his head, an' looks out the window where there's cattle feedin' on the hill, an' a blue sky beyond, an' the white peaks of the Wind River Mountains in a purple haze.

"Then he leans over and grabs my hand."

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Mrs. Eleanor Porter

"The Return of Pollyanna"

To Make Her Second Debut in the Thanksgiving Issue of THE CHRISTIAN HERALD

WHEN ELEANOR PORTER wrote her great story of "Pollyanna" she created an absolutely new type in American fiction. Under the inspiration of "Pollyanna," who was the sunniest and most delightful of optimists, people everywhere began to play "the Glad Game"—the game that brings contentment wherever it is played. Just two years ago this month, "Pollyanna" made her debut in the pages of THE CHRISTIAN HERALD, where for a whole season she played the game to fascinated audiences every week. When the story was ended and the curtain dropped over the game and its player, a great sigh of regret for the vanishing "Pollyanna" went up all over this continent.

Now the great secret is out—"Pollyanna" is to appear again! Mrs. PORTER writes from her home in Cambridge, Mass., in a letter just received by THE CHRISTIAN HERALD: "I am sure I do not need to tell you how glad I am to get the story into your hands at last. I have taken a world of pains with it. You will notice that the story opens at about the point where the first story in THE CHRISTIAN HERALD left it. I have gathered that, interested as 'Pollyanna's' friends are to 'know what happened next,' they yet almost fear to see her grown up, so I begin the story with 'Pollyanna' still a little girl; but she is in Boston, amid a brand-new environment and among new incidents and new experiences. This has enabled me to introduce naturally the new characters who are to figure so largely in her young womanhood and her 'love story,' with which the latter half of the tale deals. I shall hope to hear that your readers like the story."

Like "Pollyanna"? They will *love* her, grown up, just as they loved her when she was the young embodiment of the spirit of right-minded childhood. Now she is coming back to us—more grown-up, more lovable. And it will be *on Thanksgiving Day*—most appropriate of all seasons—that sweet, joyous-hearted "Pollyanna" Whittier will return.

We will not attempt to tell, in advance of Mrs. PORTER'S own way of doing it, just what "Pollyanna" will do when she comes back. By and by, the romance of "Pollyanna's" life will develop, for of course there is a Prince Charming in the background.

If you have not yet renewed your subscription to ***The Christian Herald, send $1.50 today,*** *and then you will make sure of not missing a single weekly visit of "Pollyanna," who will, beginning Thanksgiving week, and for many months thereafter, come only to the homes of* ***Christian Herald*** *readers.*

Address: THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

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SUNLIT SNOW

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

F. G. M., Corvallis, Ore. In Rev. 1: 3, it is written: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." "Blessed," "readeth," "hear," "keep." Surely all Christians want the blessing; hence, we want to read, hear and keep these words of prophecy, but help is needed to understand. It seems to some of us that events have traveled so fast, since John received the Revelation, that doubtless we are at the pouring out of the vials of the seven last plagues (Rev. 15: 1). What do you think concerning this European war? May it not be one of these awful plagues of God's wrath spoken of in Revelation?

The proper Christian attitude should at all times be one of prayerful hope and expectancy, and of individual preparation and readiness. His "times" are wisely hidden from human knowledge, and this is well. The mysteries of prophecy are not to be solved by the human mind. Jesus himself warned his followers that no one, not even the angels, could hope to know the day and the hour of certain events divinely purposed. We are to keep them in mind and be prepared. Many learned men in the past have devoted themselves to the unlocking of God's secrets, but all have failed. Theirs was a rash ambition. We should be content to be watchful and to trust God, believing that he is faithful who promised, and that he will bring all to pass in his own good time.

Perplexed. Are the promises in the Bible covering man's temporal needs intended for me or for those to whom they were written?

Of course some of the passages you mention in your letter and some other similar passages were written particularly for the people directly addressed, and were promises of special help at special times. But there are multitudes of other promises of temporal aid which were written for all God's people. Such a promise as Paul's statement: "My God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil. 4: 10) was undoubtedly intended for all Christians as well as for those at Philippi. Also the broad statements of Jesus about the Father's care and provision were intended for all trustful souls. Again, it often happens, as in your own case, that a promise made to a certain individual or group will come with special light and force to present-day seekers, and we feel, in our souls, that the promise was meant for us as well as for those who first heard or read it. Modern life contains many examples which prove that God still takes care of those who trust him. Many a mission convert finds that God provides work and support when he accepts salvation. God does not promise us riches. Nor does he promise to reward inefficient, careless, or spiritless work. He puts us at our best, makes the opening for us, then, as we live for him and try to serve others in his name, he sees to it that our needs are met day by day.

Mrs. S. J. C., Indiana: Our hearts go out to you in deepest sympathy at this time of crushing sorrow. But you will be surprised at what we are about to say. We feel sure that if you could see your little daughter now, could know where she is and what she is doing, and if the uttering of a word would bring her back to you, you would not utter the word. We do not minimize the grief and disappointment and loneliness you feel. But the very fact that you love her so much would, if you could know all about her condition now, lead you to wish her to stay in that fair land she has found rather than to come back to this world so full of heartache and sin. You remember how she used to go to sleep. Suppose you had not understood, the first time you saw her do this, how horrified you would have been at the thought that she would not wake up again! But day after day proved that after every sleep she would awake; so you watched her go to sleep without alarm or sorrow. Just so surely, when our loved ones go to sleep in death, do they awake in light and glory. Trust God, who is Master of death, as you trust nature, who is master of sleep. As to your disappointment, trust God for that, too. He will find a way of getting that music into the hearts of men which you had hoped she would make. Best of all, perhaps she is not so far away as you think. Sometimes the veil between that other world and this is very thin, and communication very easy. She is not dead; maybe she is not far away. She has only dropped the fair garment in which her soul was clothed, and taken a form that now, for a little while, you cannot see. Do not worry because our present faith does not give us power

Continued on last column

Dr. Clark's New Book

In Christ's Own Country

A SPLENDID VOLUME EVERY CHRISTIAN HERALD SUBSCRIBER SHOULD READ

PROBABLY no other living American has devoted so much time and study to Bible Land travel as Dr. Francis E. Clark, the world-president and founder of the Christian Endeavor Union. Last Spring he made a journey through Palestine, and by special arrangement with THE CHRISTIAN HERALD has written a very remarkable book on his tour entitled "IN CHRIST'S OWN COUNTRY," which he has copiously illustrated with photographs taken by Mrs. Clark.

> In his preface he writes: "It was my desire to be eyes and ears and feet for my readers. Many of them have longed to visit the Saviour's native land, though circumstances have prevented them from making their dream a reality. I have journeyed for them, gazed for them, listened for them. I have tried to imagine them with me. I trust that our faith will be quickened and our view of spiritual things clarified."

This beautiful volume, which, in addition to its many illustrations, is pictorially enriched by a number of superb four-color photographs, will be hailed as a priceless treasure by everyone who secures a copy. It is the next best thing to making a personal tour to Palestine. The reader seems to see before him, with all the vividness of reality, the places where Jesus watched, talked, wept, discoursed, healed, revivified, agonized, and where He bore the Cross to the Mount of Crucifixion. It is handsomely bound and is, in the best literary sense, the last word on Palestine. There is a personal charm about Dr. Clark's story which few writers possess. He is a real companion, a delightful guide, a reverent instructor, and the reader who journeys with him learns many new things, and feels that he is making a pilgrimage that is well worth while.

"In Christ's Own Country" will be mailed to every subscriber, together with The Christian Herald for one year, for $2.00.

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OUR MAIL-BAG

Continued from first column

to raise the dead. Take these "better things" of the Christian faith, and find your joy in them and in the wonderful consolation and affectionate companionship of the Saviour Christ, who is near to you and also near to her.

Reader, Washington. Do you not think parents make a mistake when they show partiality to a first-born child and an indifference toward the younger ones?

This would be a truly frightful condition to be found in any home, and should least of all be expected in a Christian home. The only excuse for partiality would be when one child in the family is weak or sickly or in trouble of any kind and so requires special sympathy and care. It often happens that one child will be by disposition and temperament specially congenial to a parent. In such a case the parent should take special pains to be thoughtful, helpful and winsome to the others, so that they could not feel any restraint at thinking that one is a favorite. Kindness and attention to all and real comradeship will help the rest to come up to the parent's ideal. It is inconceivable that any Christian parent could be "indifferent" to any of the children. Almost the cruelest heartaches of life are those suffered by children who fancy their parents do not love them. Any mother who finds herself tempted to be specially fond of one child must exert herself to extra thoughtfulness for the others, and, in trying to make all happy, will find her heart expanding to give all an equal place of love.

Miscellaneous

N. W., Utica, N. Y. Belgium is a Catholic country, although there is a considerable number of evangelicals there, who hold Protestant doctrines.

G. C., Fairmont, W. Va. No statistics available on the subject. Write to the China Inland Mission, 235 School Lane, Germantown, Philadelphia, for information.

E. F. H., Gallipolis, Ohio. The divorce laws vary in different States. Consult a reliable attorney in your own town, who is familiar with the Ohio laws.

G. H. S., Furley, Kan. Servia is Catholic, although there is a very large Russo-Greek element among the population. The latter church does not recognize the spiritual supremacy of Rome. Archduke Ferdinand was a "devout son of the Roman Catholic Church."

Reader, Pottstown, Pa. 1. The major prophets are Isaiah, Jeremiah, Ezekiel, Daniel; the minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. 2. Smith's Bible Dictionary and Fausset's Biblical Encyclopedia are standard books of Scripture information.

Miss C. H. B., New York. The language generally used by the Jews of Christ's time, and which he doubtless employed for his ordinary conversation and addresses, was Aramaic, a dialect or corruption of Hebrew. He and his disciples also spoke Greek, as did many of the lower as well as higher classes of Palestine.

Reader, Pleasant Hill, Ill. We are not to judge others by appearances. The people you mention may be very good citizens, although abnormal in development. Their condition probably prevents them from obtaining other employment. While their vocation is an unusual one, it is quite likely that they are doing their best and living good, moral lives, in spite of their surroundings.

F. W., Pensacola, Fla. It is related by certain authors that, when the Turks took Constantinople, they defaced and attempted to obliterate some of the paintings and decorations in the great church of St. Sophia, including a large picture of Christ, but that it is still partially visible, and might even yet be restored. We cannot now quote the authority for this statement.

A. J. W., Birmingham, Iowa. There is a wide difference between a legitimate contest, decided by votes or otherwise, and a gambling game. The contest you describe is not gambling. As to its propriety in connection with the church, however, that is a matter for the trustees to consider. We hold to the view that the church which gets along without such aids is to be congratulated.

I. W., Webster, Mass., writes: "I wish to state two reasons why I dissent from Professor Wylie's opinion on the present European war as being the Armageddon of Revelation. I believe the time for the Armageddon is at or near the close of the 'great day of God Almighty,' and not at the beginning as his article implies. As to the place, Revelation specifically says it will occur in the valley of Megiddo, and by no stretch of imagination can we locate 'Megiddo' in the territory of any of the nations now at war, nor can we come to the conclusion that the character of the battle is aught else than as described in the 16th and 20th chapters of Revelation, and we believe that all the events named in that wonderful book will occur in the order named therein. If so, there are many and great events to transpire before the battle of the 'great day of God Almighty.'"

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WINNING OF A GENERATION

BY FRANK L. BROWN

Joint Secretary World's Sunday School Convention

KAMAKURA TOTS

NOT RESPONSIBLE FOR JAPAN'S WAR ACTIVITY—AND NEVER WILL BE IF CHRISTIANITY HAS FREE COURSE

PICK-A-PACK

MOODY has said that if we can save one generation we have put the devil out of business. The World's Sunday School Association is in the business of saving a generation.

And at this very time, too, the value of training youth in moral and religious character is being realized by national leaders in the Orient. Especially is this true of Japan. The people are idealists; they love their children and want for them the best in everything.

Upon landing at Yokohama, the one thing that impresses you next to the two-wheel, rubber-tired man-carriage, called the "Pullman car of the Orient," is the crowds of babies. This is Japan's best and biggest crop, for Japan and Russia are increasing in population faster than other countries.

These babies are carried in cheap and convenient fashion, on the backs of little sisters or brothers, held in position by a long cloth or shawl tied about the body. And both babies and the little nurses are wonderfully patient. The babies are fat, the red of their cheeks glows through the brown, and only occasionally do you hear them cry. They become hardened by exposure to sun and air.

These little nurse sisters will walk about with their loads, almost as big as themselves, play games of hopscotch, battledore and shuttlecock, and bounce balls. The handkerchief is an essential in the care of a Japanese baby.

If the child happens to be a boy, and especially the oldest boy, who must carry down the family name, he has a chance to get thoroughly spoiled by having his own way. He can do pretty nearly what he wants, and children in Japan are rarely punished. The wonder is that they turn out so well.

THE girl in Japan had formerly very little chance to know and to be. This was partly because of the teachings of Buddhism, which gave a subservient place to women and children, and partly to the plan of family succession, which required a male successor or an adopted son if there were only daughters.

With the coming of the missionary schools for girls in Japan, a challenge was made to the Japanese that had to be met. Formerly girls were not thought eligible for education. But the splendid type of girls turned out from the scores of Christian girls' schools drew the attention of prominent Japanese to the effect of education, and especially education under Christian influences.

On my first visit to Japan I met a missionary who was then on his way to select from a Canadian Methodist girls' school a wife for the son of a rear-admiral of the Japanese navy. A year ago I was a guest at Tokyo in the home of a wealthy Japanese merchant. At my left, as I sat upon the floor, in Japanese fashion, eating a Japanese dinner, was the beautiful wife of the merchant. She was too modest to speak, and I discovered by chance that she could speak English, and found she had received her education in a Christian girls' school at Tokyo, which she held in grateful remembrance.

A Japanese mother brought her two girls to a Methodist girls' school in Shidzuoka, Japan, saying: "I want you to put that polish on the faces of my daughters that I notice in the faces of the students of your school." She had noticed the transforming effects of the school upon the faces and characters of the girls, but did not know how it was produced.

MOLASSES CANDY VENDER

And now every avenue in education is opened to the girls of Japan, by the government, clear up to the university. They can teach in the elementary grades. Girls are found in railroad, postoffice, and telegraph offices. Formerly confined by social custom to the home, where they would spend their time upon the rice mats, doing up their hair in elaborate coiffures, stunting pines or plum trees, or arranging and bending branches for home decoration, learning how to serve ceremonial tea, or chanting in a plaintive minor the legends of old Japan, accompanied by the bewa or goto (an approach to our banjo), they are now in the open, modest as ever, but taking part in athletics, and feeling the pulse of the new day. These girls are reading modern literature, an abundance of which is being produced and translated. Some of this literature, in introducing the American idea of courtship in which the girl is given a choice in deciding her destiny, is opposed to the practices of Japan, which require all marriages to be arranged by a "go-between."

When the Sunday school tour party, headed by Mr. H. J. Heinz, was in Japan last year, one of the party, Miss Brown, of Nebraska, spoke to the girls of a large public school at Aita, and one of the first questions asked of her by the girls was in regard to American courtship.

AND there is a movement, with strong leaders, among the women of Japan, akin to our suffrage movement, which will doubtless result in securing larger rights to women, especially in matters of divorce and interests affecting most closely their happiness.

And let not people delude themselves that these Japanese girls lack courage, because of the pictures of the Japanese girl which are most frequent in art work. There is a quiet obstinacy of purpose and character in these girls which only awaits a test.

Many of you have read *The Lady of the Decoration.* That story was written at the Southern Methodist Girls' School at Hiroshima, Japan. Seven years ago, when visiting Japan for the first time, I spoke to the girls of this school about the call for their service as Sunday school teachers.

A revival sprang up in the school shortly after, and some sixty of these girls, many of them from strongly Buddhist homes, were converted and dedicated themselves to Sunday school work, going out by twos to teach groups of children from the streets, gathering them into the rooms of Japanese homes for this purpose.

A little girl wandered one day into one of these mission Sunday schools. Later she joined the school. Her father was a brewer and a Buddhist.

EARNING THEIR LIVING IN THE OPEN AIR

After she had recited Scripture texts in common with the others, she would go through the form of washing out the words with water. When, after graduation, she was leaving for the Tokyo University to complete her education, she found the teachers of the school had placed a Bible and a hymnbook in her satchel. At first tempted to throw them out, she finally kept them as a souvenir of the school.

At Tokyo she became a Christian and at the close of her education chose as her life work to become the Christian matron of a section of 2,500 girls in an Osaka cotton factory. She associated with her Christian helpers and is trying to atmosphere those girls with Christian love and interest. Her father disinherited her when she made her Christian decision.

These girls are the type of the real womanhood of Japan, and as the ideals of Christian home life shall gradually prevail in Japan we can look forward with confidence to Japan's future.

It is not generally known that 98 per cent. of Japan's boys and girls are in the schools, a larger percentage than can be matched by any other nation.

BUT the tragedy in Japan is that the millions of its educated young people are growing up without a sufficient basis in character. This is giving its educators deepest concern. Shintoism and Buddhism are not solving the problem. And with education the young people are turning away from many of the claims of these religions.

And this is why Count Okuma, the prime minister of Japan; Baron Shibusawa, Japan's great industrial leader and philanthropist; Baron Sakatani, the mayor of Tokyo, and Hon. B. Nakano, the president of the Chamber of Commerce of Tokyo, have, with Christian leaders, urged the coming of the next World's Sunday School Convention to Tokyo, October 18 to 26, 1916. They want to see what is the Sunday school, which stands at the foundation of American life.

The principal of one of Tokyo's large middle schools was recently in America. After visiting one of Brooklyn's large Sunday schools, going from department to department, he said, "I can now see the secret of America's greatness. You are enlisting all ages in the study of one book in order to make character."

"WE'RE GOING TO SUNDAY SCHOOL"

PUZZLE: GUESS WHO IS HAVING FUN

And the vice-mayor of Tokyo, in visiting the same school, said: "What I have seen today in terests me more than the forty-story buildings I have seen in your city."

So Japan is pushing on in Sunday school work. Seven years ago, when I went to Japan to organize the Sunday schools of the Empire, an association was formed, which now enrolls over 1,600 schools with an enrolment of over 100,000. About twenty books for teachers and workers have since been written in Japanese or translated. Great conventions have been held annually, and in Tokyo 1,200 Sunday school children were gathered in one Sunday school parade. That gathering sent a great Sunday school balloon over the city from which hung a streamer, "God is love," and thousands saw this balloon with its message.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THE most singular newspaper being published in the world today is probably that which is now being put forth at Bervenop-Zoon, Holland, under the title of *Le Journal des Réfugiés*.

This is a two-paged paper, which started publication October 15, and contains, besides information more or less exact of the military operations in Belgium, hundreds of advertisements from parents, children, husbands, wives, etc., who are seeking by this means to reunite themselves with the members of their families separated in the headlong flight from their former homes.

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DEGRADATION OF FRENCH TRAITOR

The spectacular event of the last week has been the battle betwen the British and German fleets in the Pacific, off the coast of Chile, which resulted in the defeat of the former.

It may be remembered that a few days ago the German armored cruisers *Scharnhorst* and *Gneisenau* were reported from Australia as having, through lack of coal, been forced to enter an enemy's port and surrender. This information, like much other which reaches us by the cable, was absolutely untrue.

These two boats were at the time off the South American coast, some five or six thousand miles from Australia. On this coast these two cruisers were joined by three other cruisers of the same nationality, the *Nuernberg*, the *Leipzig* and the *Dresden*. The German admiral in assembling this fleet, the individual members of which had been scattered all over the Pacific, illustrated the extraordinary uses of the wireless.

The *Scharnhorst* and the *Gneisenau* are armored cruisers of 11,500 tons displacement, with a waterline armor of six inches, four torpedo tubes, a speed of 25 knots and an armament of eight 8.2-inch and six 6-inch guns; the *Leipzig* is of 3,250 tons and 23½ knots; the *Dresden*, a sister ship of the justly celebrated *Emden*, of 3,600 tons and 24 knots, and the *Nuernberg* of 3,450 tons and 23½ knots speed, all lightly protected by two-inch deck armor, and, except the *Dresden*, which has twelve, all with ten 4-inch guns. None of these ships are new, all dating from 1904 or thereabouts.

After their union into a fleet, the fleet fell in with the British South Pacific fleet, consisting of the *Good Hope*, the *Monmouth*, the *Glasgow* and another vessel, called in the cables the *Otranto*. No such vessel, however, appears in the British naval list. She is probably a tender or supply ship.

The *Good Hope*, the largest of the British vessels, is an armored cruiser of 14,100 tons, has a speed of 24 knots, six inches of armor over belt and guns, and carried two 9.2-inch and sixteen 6-inch guns.

The *Monmouth* was also an armored cruiser of 9,800 tons and of about the same speed and armor, carrying fourteen 6-inch guns; and the *Glasgow* was a 5,000-ton unprotected cruiser, with a speed of about 25 knots, carrying two 6-inch and six 4-inch guns. The two larger ships date from 1903 and the *Glasgow* from 1910.

On sighting each other on November 1 the fleets engaged off Coronel, Chile, and the action resulted in the sinking of the *Monmouth* and the apparent destruction of the *Good Hope*, which, when last seen, was on fire and burning fiercely. The *Glasgow* and the *Otranto* took refuge in the harbor of Talcahuano, Chile, into which they were pursued by the *Leipzig* and *Dresden*. [An official English announcement concedes the loss of the *Good Hope* with all on board, but claims the fate of the *Monmouth* to be still in doubt.—EDITOR.]

The British loss of life is supposed to be about 2,000, and in all probability the *Glasgow* and the *Otranto* will be hereafter captured, sunk or interned. The German loss of life is reported to be *nil*, and it is officially stated that the ships suffered but little damage.

The effect of this action is to make the Germans supreme in the South Pacific which means that the commerce of the Allies there will be probably subjected to much serious annoyance, and that very possibly Japan may experience some difficulty in holding the miscellaneous lot of islands of which she has lately taken possession.

While these things were happening in the South Pacific the *Van Dyck*, a Lamport-Holt liner, running from New York to South American ports and two freighters were captured by the Germans.

But the most startling thing, looked at from the standpoint of the Briton was the fight close to the English coas

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BRITAIN'S SEA LORD, LORD FISHER

between two small flotillas, which resulted in the sinking of a British submarine.

During the whole week the British had bad luck on the water. However, another week it will be their turn to win. The British take these things well, however. The London *Times*, in its leading editorial October 22, shows the old-time spirit and speaks the old-time language of the plucky Briton, who, being plucky himself, can admire the same quality even in an enemy, saying: "Until now the British public has been inclined to regard the cruise of the *Emden* with amused tolerance, largely because her officers have repeatedly shown themselves to be good sportsmen. The accounts given by the crews of the destroyed steamers invariably bear testimony to the considerate restraint with which the *Emden* does her deadly work."

Nevertheless, they are not altogether satisfied with the way the British navy is being handled, and judging from the reports concerning the manner in which the news of the German naval victory off the Chilean coast has been received by the public in Great Britain, this battle may have important political consequences to Mr. Winston Churchill, first lord of the admiralty.

Public discontent, we are told, has been steadily growing since the taking of Antwerp, owing to the way in which the British naval brigades were there handled, to the various British naval fiascos in the North Sea, and to the fact that the *Emden* has not been captured or sunk.

All these things, coupled with this latest disaster, are creating a sentiment in Great Britain which may grow strong enough to force Mr. Churchill's retirement from the cabinet. Mr. Churchill is a figure in British politics of more than ordinary interest to Americans, as his mother was a daughter of the late Leonard W. Jerome of New York City. There have been rumors of friction between Lord Kitchener and Mr. Churchill for some time.

As a result of the entry of Turkey into the war we now have three separate and totally distinct groups of fighting lines to consider: those in France and Belgium, those in East Prussia, Galicia and Poland, and those in which Turkey is meeting its foes. These last are rather scattered, and will involve the brushing up of much of our long-forgotten geographical knowledge of the Eastern Mediterranean and Asia Minor.

Dissensions seem to have broken out to a considerable degree between the two groups of allies. If reports can be believed, all is not serene in the relations between the Germans and Austrians. The Germans do not seem to hesitate to state that the Austrians are not making a very good fight, and the Austrians do not appear to regard with great complacency the transferring of the command over their troops from Austrian to German generals.

On the other hand, as in the Crimean war dissensions arose between the British and French, then, as now, allies, so, too, in this war there are signs that all is not harmony and union. The most important and significant of these signs is, perhaps, the recent speech to soldiers in the trenches by Joseph Caillaux, once prime minister of France, whose wife, just before the war, was tried for killing the editor of the Paris *Figaro*. Now a paymaster in the French army, his speech was bitterly contemptuous of the British troops and has resulted in the orator's imprisonment.

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SERVIAN PRISONERS OF WAR ANSWERING ROLL CALL

On the Belgian battle-line during the week there have been several slight changes. The line last week ran from Lille to Ypres, thence to Nieuport on the coast. The coast end of this line has been considerably forced back through bombarding by the British fleet, which has worked in unison with the allied land forces, and through the flooding of the German position by the opening of the dikes by the Allies. As a result the German extreme end has fallen back till it is now near Ostend.

In all probability the final German position will be along a line joining Antwerp, Brussels and Lille. It would be folly to waste many lives to hold the country to the westward of this line, and neither its possession nor that of the towns included in it is worth much sacrifice from a strategic point of view.

The new point from which the Germans are launching their attack toward the French Channel ports, Calais and Boulogne, is Lille. This city has been in their possession for some time, although that possession has been daily, even hourly disputed. It forms a very convenient base for the projected operations. The line along which the attacking force will move is so far from the sea as to render the co-operation of the British fleet in the defense impossible, *and there are no dykes to open.*

The fighting here has been very violent all the week. Lille, one of the richest of French provincial cities, is said to be almost completely in ruins and thousands of lives have been lost. In fact, severe as the fighting was last week, this week's is said to have surpassed it in intensity.

On the rest of the line, from Lille to the Vosges, the fighting has been much more desultory. Rheims has been bombarded from time to time and some severe fighting has taken place near Soissons. In the Verdun-Toul district, continual but not severe fighting has been the order of the day. In the Vosges and towards Belfort there has been skirmishing from time to time, but no serious movements. The French offensive towards Metz and in lower Alsace does not seem to have been sustained.

On the whole, on this long line of battle the changes, except as above noted on the extreme western end, have been insignificant and the really important points remain in the same hands as last week.

The French government announces that it will probably return to Paris on the 20th of November, but this seems hardly likely to come about in view of the fact that there are German forces at the moment within fifty miles of the outermost Paris gates. The announcement is probably made for the purpose of encouraging the French people, and will not be, I think, an accomplished fact.

The American Ambulance Hospital at Paris is winning great praise on all sides. It is not only the best equipped and organized, but all its staff are imbued with American energy. So well established is its reputation for efficiency that the French are sending there for treatment, in preference to their own hospitals, all their wounded of high rank.

There has been the usual crop of rumors during the week. As usual, the crown prince has been killed off, and equally as usual he is still very much alive.

Both armies are becoming considerably hampered in their operations by lack of cavalry. The mortality among the horses has been enormous and the supply is running very short. It is difficult to see how this is to be remedied. Not all horses are suitable for field military work, though all or nearly all can be used for transportation purposes.

Considerable discussion has been provoked this week by the closing of the North Sea by Great Britain, but this discussion has as yet reached no conclusion. All of the American vessels bound for neutral ports, the seizures of which were made the subject of protests by our government, have been released.

The news from the Eastern campaign is in no degree favorable to the Germans and their allies. Unquestionably their attack on Warsaw has failed, as had the attack on the fortress of Ivanogorod. Three weeks ago both of these places were, it was stated on apparently good authority, namely, that of our consul there, on the point of falling. Today the German lines have been driven back almost to the German border, over a hundred miles. The causes which brought this about are obscure, but this obscurity only arises in all probability from lack of exact information.

Whether, as some suggest, the German left was beaten back by a direct frontal attack, or whether as others suggest the end was turned by heavy forces of Russian cavalry, cannot at the present moment be definitely stated. The result, however, is certain, though the means by which this result was brought about are not clear: the Germans were badly defeated and forced to a rapid retreat in which they lost both many men and much war material.

According to the fragmentary accounts which have reached us, the Germans were very greatly embarrassed in this retreat by the terrible condition of the roads over which their line of march forcedly lay. These are described as being rivers of mud, in which men and horses sank to the middle. Necessarily, therefore, much of the artillery, particularly the heavy guns, had to be abandoned. They are said to have saved the bulk of their forces, and to have reached a good defensive position on the line of the Warta, but this news still lacks any certain corroboration.

This retreat of the left wing left the German center with their left flank exposed, and no matter whether they are defeated or not in the fighting now going on, they will have to fall back to cover that wing. These retreats will constitute for the present at least a complete collapse of the invasion of Poland. Winter is now at hand, particularly severe in these northern regions, and it is more than doubtful whether this disaster can be retrieved this year.

In Galicia matters are moving a little better for German arms. As a result of the Polish campaigns, the

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LATEST KRUPP GUN FOR GERMAN FLEET

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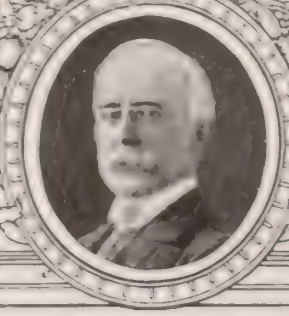
FRENCH CUIRASSIERS IN STEEL BREASTPLATES, AT SOISSONS

MAKING CHARACTER A SERMON



BY

Rev. J. H. Jowett, M.A., D.D.*

"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7

NOW, I think the first thing for us to recognize is this, that we cannot sow an act and reap nothing. There is no such thing as a moral act devoid of moral influence. Every moral act, however trifling it may appear, possesses an inherent power. There are no such things as moral trifles. There are jots and tittles in rituals and formalities, but there are no jots and tittles in relation to moral law. He who breaks the apparently least of the moral commandments has abused the spirit of the whole law. We are apt to judge the moral consequence of an act by an altogether extraneous standard. I can recall a little couplet which I learned in my childhood: "It is a sin to steal a pin, much more to steal a greater thing." What is the principle in this? It is this—that the degree of moral sin is conditioned by the size of the occasion which prompts it. If you steal a shilling, that is bad. If you steal five shillings that is five times as bad. That is a pernicious doctrine, and it is pernicious because it teaches us that the most grievous sin is the outbreak of a great occasion, and that if our life be full of trifling acts it can only be atoned by trifling consequences.

Now, ordinary life is not made up of large occasions, it does not swell into either large external nobilities or into large external crimes. For the majority of us, life does not consist of startling tragedies; it is a level commonplace, consisting of obscure and unobtrusive deeds, and in that humdrum plane of a life moral havoc is wrought, not so much by stealing the greater thing, as by stealing the few, the light-hearted yielding to seemingly small deviations from moral rectitude and truth. The caterpillars in your garden will create far more havoc than an occasional visit from a mad dog, and what we regard as petty deeds in our life are often more tragic in their consequences than the occasional outburst of a fierce passion or a sordid lust. I want you to emphasize this great truth: that every moral act is possessed of moral influence, moral energy, which tends inevitably to shape our destiny. Every time we do a moral act, the moral energy of that act is, as it were, released, is extracted, and enters into our life. Our lives are reservoirs of moral force, and the quality of that force depends upon the quality of our moral strength. Our muscles become reservoirs of physical force. From mental exercises we extract mental force, which is deposited in the brain. From moral exercise we extract moral force, and this resides in the will. That is an inevitable law, and we cannot evade or resist it. We are storing up in our lives moral force, and we are doing this every day. Every little act, however trifling, pours into our life its own quota of power, and helps to create the central force. Now that moral force can be one of two kinds. It can reside in the will as a tonic, or it can reside in the will as an opiate; if as a tonic, it braces and fortifies us to withstand the solicitations of the flesh; if as an opiate, it will lull and benumb our resistance and we shall drift with the desires of the flesh.

The Law of Compensation

MORAL tendencies and drifts result from the impulse given by moral acts. Every act, by its own inherent power, helps to create a tendency. It may be that the influence of one act cannot be detected. It may not be appreciable, yet it is still there, if not patent, yet latent, helping to create the ultimate drift of the life. It is the combined impetus of small things which beget a tendency we cannot check. Our life becomes stored with their energies, and a movement is begotten which we cannot control. If we sow niggardly acts, we shall reap the force of avarice. If we sow sensual acts, we shall reap the force of lust. If we sow envious acts, we shall reap the force of jealousy. If we sow generous acts, we shall reap the force of benevolence. Out of them arise their corresponding force, which determines the drift of our lives, and it is left to us to decide as to what that drift shall be. There is a classic legend which I think many of the young people here will remember, of a huge cave which was said to be the home of the winds. Here all the winds slept before they are let loose to sweep over the lands. Æolus kept the mouth of the cave, and Æolus could let out which wind he pleased. He could let out a south wind, or a north wind, an east wind, or a west wind.

I think the old legend is suggestive of a great truth. Moral acts are the caves in which slumber the winds which sweep the human heart. We have control of the caves, and we can let out whatever wind we please. If we do Christly deeds, we let loose a south wind in our lives, a balmy, genial wind, which will waft us towards our God. If we do un-Christly deeds, then we let loose a north wind, cold and destructive, which will create a wintry, desolate heart. In the common daily life we are every moment originating the force which is to determine our destiny, and "whatsoever a man soweth, that shall he also reap."

Now we have seen that moral acts create moral force, moral habits. We begin with acts which we possess; we end with forces which possess us. Now take another step. We have seen how a moral act gives its power to form a moral habit; mark now how a moral habit tends to shape a character. Remember, we are speaking about moral habits. There are other habits, of an inferior and more local influence, which may color, but do not determine the fundamental type of character. There are habits which produce merely slight eccentricities of manner, superficial deviations from the common type, but to these I now pay no regard. The color of a watch-face is no criterion to its value as an index of time. The dial-plate may be most eccentrically devised, while the works within may be of the most sterling, regular, orthodox workmanship. So I do not refer to superfine habits which only affect the manner. I refer to those deep-seated moral habits which affect the inner life. A man may have a dozen eccentricities of manner, which will no more affect the sublime grandeur of his character than a few erratic dashes of paint will affect the smooth, regular motion of a fly-wheel. But it is not so with a moral habit. You can localize the influence of an eccentricity; you can't localize the influence of a moral force. Your acts combine together to make a force; the force exerts itself to shape a character.

Finality of Choice

LET us suppose that a man has, by many little and often repeated niggardly acts, acquired in his life the force, the habit of avarice. What moral results will such habit produce? What will be the harvest reaped? Think for a moment how complex is the life in which the habit is formed. Think of the heart flowers which cannot bloom where avarice burns. Here is a pure, snow-white flower, exceedingly delicate, and requiring just a temperate heat. Its name is conscientiousness. That flower sickens where avarice burns. Here is another, white as the wings of a dove: spirituality. That droops and dies where avarice burns. This is not exaggeration. It is hard, stern provable fact! Wherever avarice lies in a life as a habit all these glories of the heart begin to fade. Well, take out of a life conscientiousness, take out benevolence, take out spirituality, and what have you done? Why, you have altered the whole character! The presence of that one habit has transformed the life. It cannot be there and work no mischief. To be there means that it is exerting its blackening, blasting influence throughout the whole. Its fierce heat is incompatible with healthy, beautiful growth. It is marvelous how thoroughly avarice makes its influence felt throughout the life. It stifles prayer. It clips the wings of aspiration. It paralyzes philanthropy. It is a down-dragging tendency enslaving the mind, and holding in subjection all the qualities which were intended to rule.

I have read that "in some of the American lakes it is found that boats are strangely hindered in their progress. They are drawn downwards, because of the magnetic power of deep mud concealed below the surface of the waters." Now a vicious selfish habit in the life is like this magnetic mud. It lies in the depths of the life, and it pulls at everything; it drags down everything; it makes progress difficult; it makes doing good a burden, and charity a pain. Niggardliness in little things leads ultimately to niggardliness of character; its influence is pervasive; it freezes all the genial currents of the soul.

But now, take another example of the influence of habit in the life, and this time let it be a radiant habit such as we all admire. Let us take the habit of benevolence. Let us assume that a man has been so deliberately and persistently generous in little things that he has now acquired a spiritual force, a habit of benevolence. He has sown so many generous acts that he has now reaped a generous and benevolent habit or disposition. Now, how will such habit or disposition affect his character? Why, the habit of benevolence in the life seems to warm and loosen everything. It is the sunlight which seems to flood the whole heart. It creates an atmosphere which is peculiarly Christly, and in which it is easy for Christly graces to grow.

I am speaking of benevolence, not only in its narrower meaning of acts of giving, but in its deeper significance of acts of good will. Now a man who has got a good will, and a good will can be acquired, has something which will determine the temperature of his character, and will give color and warmth to every part of his daily life. You know that the Gulf Stream, that ocean river of immense breadth, which flows in a great, steady current from the hot tropics to the colder north, skirting the eastern American States, in passing through those colder regions, imparts its own warmth to the right and to the left, and considerably modifies the atmosphere of those western lands. A similar phenomenon is witnessed in human life. When a warm tropical current of good will sets through a man's life, the temperature of the character is affected; it communicates warmth to the whole. Think of the effects of good will upon a man's words, upon a man's deeds, upon a man's thoughts; why, it will chasten them and suffuse them with the spirit of the everlasting Christ. Avarice pinches and blights until it makes a Judas! Benevolence warms, loosens and unfolds until it makes a Dorcas or a John. This is not only true of avarice and benevolence. These are only taken as examples. Such is the influence of every leading moral habit. A habit lives to enlarge its dominion. It encroaches before and behind, to the right hand and to the left, and the sovereignty it seeks is the crown of the whole life. This is appalling Gospel for the man whose leading moral habit is a bad one! Your habit lives to grow. Cultivate it. It will surely, if gradually, lend its influence to the whole character, and in every part of your life the Saviour shall be crowned.

Brethren, beware of your acts, for they bring forth habits. Beware of your habits, for they bring forth character. They that have sown the wind shall reap the whirlwind. They who sow in righteousness shall reap in mercy. They that sow iniquity shall reap vanity. "Whatsoever a man soweth, that shall he also reap."

Strangers and Pilgrims

By Eben E. Rexford

STRANGERS and pilgrims through the world we wander,
Like exiles longing for their native land,
And all our longing for the sweet rest yonder
The homesick hearts of earth will understand.
Pilgrims and strangers, wearily we roam,
But in God's own good time we'll all get home.

Strangers and pilgrims! When, like souls benighted
We grope through darkness for our Father's hand,
Lo! just ahead we see the heaven-lamps lighted,
To guide our footsteps to the Fatherland.
Be patient while a little time we roam—
At eventide will come the gathering home.

O rapturous thought! Beyond the world of sorrow
Beyond the hills of earth where now we roam
We'll find the rest of God some glad tomorrow,
And all our dear ones, safe in God's sweet home.
Be patient, heart, till he shall call to thee:
"Come home, to dwell forevermore with me!"

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, November 22. John 7: 6, 8. *"But your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast."* The kinsfolk of our Lord did not believe in his mission as Saviour of the world. Their invitation to our Lord to attend the festival at Jerusalem was meant as a challenge of his godliness: if he really was the pious person he claimed to be, let him show it by complying with the pious practices of God's people. Let him join the pilgrim throng, build with them the booths in the holy city, take part in the ceremonies at the temple, and help magnify the glory of the church. Our Lord declares all this worldly business. Strange, but true! The spirit of true religion had left the Jewish hierarchy, and the masses of the people had been trained to regard the mere outward performance of certain prescribed devotions as the all of religion. Worshiping God in spirit and in truth, as Jesus preached and practiced, they despised. A conception of the law such as Jesus had revealed by his masterful exposition of it in the Sermon on the Mount they declined. And that disregard of the letter of the law, which Jesus had manifested in some of his acts of charity, had roused the anger of the priesthood. They wanted docile worshipers, who never questioned the righteousness of the rules of the Scribes and Pharisees, and, by their submissiveness and dumb allegiance, helped to increase the power of the hierarchy. Let worldly men go and worship in their fashion. Jesus will have no share in their doings. When he comes to Jerusalem—as indeed he will—he will only stir up animosity, because of the truth he will speak unflinchingly and the righteousness he will do.

MONDAY, November 23. John 7: 16. *"My doctrine is not mine, but his that sent me."* On his own business our Lord finally decided to visit Jerusalem during the festival. He went "not openly, but as it were in secret." He did not travel with the multitude of the pilgrims. At Jerusalem he at once began to teach. The festival had already begun. The crowds were amazed at his teaching, and there was much questioning and taking sides on what he said. The leading church party at Jerusalem sought to discredit his teaching. Whence could he have derived such knowledge? they asked. From this premise our Lord's answer must be understood. He had not obtained his wonderful knowledge by a laborious process of studies in the schools of the world; he had not received it by tradition from some sage; he had not drawn it from any human source. It was not a mere man's teaching at all that he offered his hearers. He had brought it with him when he was "sent." Out of the bourne of eternity, out of God's everlasting counsels of mercy, a message of love and peace, of truth and righteousness has come to this poor world. And the bearer of the message is not simply commissioned like one of the old prophets to declare to men: "Thus saith the Lord"; no, the messenger is God's own Son. The Word that was with God in the beginning, and himself was God, has become incarnate in Jesus, in whom dwelt all the fulness of the Godhead bodily. He is not a wise man merely, as the Jews thought him to be, and in that sense his doctrine is not his. It must be received not as man's word, but, as it is in truth, the Word of God.

TUESDAY, November 24. John 7: 17. *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."* The exalted claim which Jesus has just advanced as to the divine origin of his teaching can be tested. The great statement about his doctrine which the Jews had just received with their ears and the grammatical meaning of which they had grasped, may also be received by them with an inward conviction. The way to reach such inward knowledge is by willing. "If any man *willeth*, he shall know," that is what this text says. The trouble is that men do not will. "Ye would not," is the standing charge of Jesus against men. This charge stands against all who are born of the flesh. "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him, neither can he know them; for they are spiritually discerned." In reference to his salvation, and to the righteousness which is in Christ the Redeemer, natural man by his own reason or strength never puts forth a will. It is God who worketh in him both to will and to do. In the new birth, by faith, his will is quickened into life and does what the Lord here demands. This "willing" in our text is faith. The believing acceptance by any hearer of what Christ offers him for his salvation, the "doing" of that will which Christ proclaimed when he said: "Repent, and believe the Gospel," brings to the human heart a divinely certified knowledge of the teaching of Jesus, and makes the heart firm in this confidence that the doctrine of Jesus is of God. Many in our day face the teaching of Christ with doubting, halting, debating hearts. "How can we know," they ask, "whether these things be so?" Augustine well caught the spirit of this utterance of Jesus when he said: "Believe, and thou shalt know."

WEDNESDAY, November 25. John 7: 18. *"He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."* Our Lord is still wrestling with the fatal notion of the Jewish leaders that his teaching was a mere man's teaching, that Jesus spoke "from himself," as their rabbis were doing. He refutes this notion by a commonsense rule: Any human teacher, sage, philosopher, who insists that men shall accept his teaching because he has said so, is guided by ambition of personal glory. Any one who in our day will take the trouble to study the Talmudical writings of the Jews will be struck with the selfishness, the self-seeking, of the writers. It is always: Rabbi So-and-so has stated, but Rabbi This-and-that says thus, etc., etc. Christ has on other occasions demanded acceptance for his teaching on his own authority. On this occasion he reasons from the viewpoint of his opponents, and varies the argument. He had habitually declined all personal glory, and had at all times pointed to the Father from whom he held his commission. To oppose his teaching, then, meant, not to detract from the renown of a man, but to deny Jehovah his glory. The common people, who were instigated by the Jewish leaders to resist the teaching of Christ, were led to believe that there were dangerous errors in our Lord's doctrine, that he was really a teacher of unrighteousness. The Pharisees actually raised the charge against Christ: "He deceiveth the people." Christ here tells them, in effect: If I deceive you, God deceives you. But there is no deception, no unrighteousness, in my teaching. It all tends only to the glory of him whom you ignorantly worship.

THURSDAY, November 26. John 7: 19. *"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?"* Ah, but had not Christ on a number of occasions broken the Sabbath law, and caused, or suffered, others to break it? Had he not healed on the Sabbath, made a person carry his couch home, tolerated the plucking of ears of corn by his disciples on the Sabbath? Surely there was "unrighteousness" in his teaching! It is this reasoning of the Jews that our Lord follows in his rebuttal. He tells them that the law which they have cited and which they are now in their hearts urging against him does not condemn him but themselves. They had emptied the law of its real import; they had been very punctilious about a few externals but had utterly neglected the great things in the law, righteousness, mercy, and truth. *He* had truly fulfilled the law; all his dealings with men had been governed by the royal law of love. He had exhibited to them the true sublimeness and grandeur of the law of holiness. And for all this they had conceived such a dislike of him, and become so angry and malicious, that they were now harboring thoughts and devising ways and means of murdering him. Yea, they knew of instances where others before him, *e. g.*, David and the priests at Nob, had broken the letter of some law; they knew that their own priests performed labor on the Sabbath. They had suffered this to go uncensored. But him they must kill. Thus divine wisdom ever pricks the bubble of hypocritical sanctity and reveals the malicious cunning of men who, under pretense of fighting for God and upholding his statutes, strive only for their own glory and the perpetuation of their tyranny over the consciences of men.

FRIDAY, November 27. John 7: 21. *"I have done one work, and ye all marvel."* The last remark of our Lord about the intense animosity of the Jews against him drew from the bystanders an angry retort. They shouted that he must be possessed, to think that anybody meant to kill him. With sublime patience, the Lord passes this remark by. The ignorant masses who blindly followed their blind guides did not understand, as he did, the fell designs of the Jewish authorities against him. Refusing to notice the blasphemous interruption, he reverts to what happened some time before at the pool of Bethesda. The remarkable cure which he had effected at that time was but a small fraction of his wonder-working activity. They had marveled at the liberty he had taken at that time, and they had been amazed and dumbfounded at the sermon which he had preached in reply to their remonstrance. The claim of his divine Sonship which he had made on that occasion had made a profound impression on them. The marvel had not ceased, but the more they had reflected on his stupendous utterances, the angrier they had become at him in their hearts. Their marvel at this time is the marvel of impassioned men who are roused to ever greater fury by the defense which a hated party makes of his action.

SATURDAY, November 28. John 7: 22-24. *"Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment."* Had the Jews—so our Lord argues—ever stopped to consider that the law of Moses, which they guarded with such jealous care, contained an element that was hostile to their view of the stringency of the Sabbath law? Moses had embodied in the statutes which he gave to the Israelites the sacred ordinance of circumcision, which was first received by Abraham as a seal of the covenant of grace which God established with him and his posterity. Circumcision must take place on the eighth day after the child's birth. If that day fell on a Sabbath, the Sabbath law in its strict Pharisaical construction clashed with the law of circumcision. But in the common practice of the Jewish Church, the former law yielded to the latter. Admission into covenant relations with God takes precedence of everything else. Not that Jesus means to discredit circumcision to the Jews, but circumcision attacked the offense of sin only in one member of the body, while Jesus, by the cure of the infirm man, had attacked it in the entire human frame, and made the poor cripple taste and see how gracious God was to him. Why should they be wroth at him for this act of mercy? Was not their view of his act of healing a most superficial view, unworthy of the principles that had been embodied in their religion? Bias and passion often warp men's judgment, causing them not to see the inconsistency of their mode of reasoning and wrecking the whole argument on the rock of inconsistency.

These Daily Meditations will appear in each issue during 1914.

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

—THE REV. HERBERT A. MANCHESTER, representative of the Board of Foreign Missions of the Presbyterian Church, and pastor of the English Church, advises the board that Rio Janeiro is in a state of siege. The price of food has risen so that mobs are stoning the shops where provisions are sold, and the streets are ripe with ribald shooting frays held in check only by the troops. Rio Janeiro just now, he declares, is the most expensive place in the world. An income of $2,500 a year would merely furnish a bench in the park. The poorest house possible for habitation could not be had for less than $1,000, and he had failed to find one at that price. Board is $5 a day each at the most insignificant hostelry with a very small room. Ships have stopped and passage has doubled in price. The city is thronged with squadrons of soldiers, and everywhere is heard the clanking of the cavalry and tread of artillery marching briskly by.

—ENCOURAGING REPORTS ARE received by the Women's Board of Domestic Missions of the Reformed Church, from the Committee on the Kentucky Mountains Work; especially the schools of the mission in McKee, Gray Hawk and Annville. One boy from their high school, now attending State University, was one of the five who had highest standing in the freshman English class. Seven of the students went away this fall to higher institutions. Normal class, kindergarten and domestic science classes have been added and the girls are doing excellent work in the cooking and sewing classes. The boys in the workshop class are learning simple carpenter work.

—THE AMERICAN MISSIONARY ASSOCIATION has received word from their missionary in Hawaii that in spite of the many hindrances, the work is growing. Two new chapels have been built recently to offset the new temples; Chinese and Japanese missions have been established on four of these islands, and the new branch chapel for Japanese work has just been completed in Korea with a Japanese evangelist in charge.

—THE LATEST ADVICE from China to the Board of Foreign Missions of the Methodist Episcopal Church is to the effect that Chinese farmers north of the Yangtse are planting with wheat the fields where poppies used to grow. More than forty flour mills, recently put into operation, are now supplying the needs in densely populated districts all through this region.

A PEOPLE WITHOUT A COUNTRY

BELGIUM BECOMES THE SCENE OF THE WORLD'S GREATEST CALAMITY

[A cablegram announces the safe arrival in England of Mr. Terrell Waters, secretary of THE CHRISTIAN HERALD, *who has gone abroad to expedite the distribution of our Relief Fund. We expect early reports of his conferences with the American ambassadors here and on the continent, and with the American Commission.]*

THE war in Europe has almost taken second place in world interest. It may reasonably be questioned if it has not entirely done so, for the world is threatened by a situation among the innocent sufferers of the war that defies the telling. On the battlefields men are deliberately rushing to their deaths, cheered on by a number of emotions. But upon the most reliable authority it is now known that millions, *actually millions* of women and children, aged people and invalids, face death by starvation and exposure as winter comes on, because their homes have been destroyed, their means of self-help taken away, and their natural providers forced to the scenes of war.

The CHRISTIAN HERALD Family began none too soon to gather a relief fund for these broken-hearted people. Now that the full extent of the need is beginning to be known, it is all too evident that to meet it in any measure every generous heart in the world must make some sacrifice.

In London there has been organized an official body, which arranges for transmitting foodstuffs into Belgium; it is known as the American Commission for Relief in Belgium. That commission has been asked by King Albert of Belgium to appeal to the American people on behalf of Belgium's famine-threatened women and children. "It is a great comfort to me," he wrote, "in this hour of sorrow and misfortune to feel that a great-hearted, disinterested people is directing its efforts to relieving the distress of the unfortunate civilian population of my country. Despite all that can be done the suffering in the coming winter will be terrible, but the burden we must bear will be lightened if my people can be spared the pangs of hunger with its consequences of disease and violence."

Reports from members of this commission who visited Belgium state that there are still some seven million people in that country. "In many centers," the report says, "people are receiving an allowance of little more than three ounces of flour per capita daily. . . . This is a question of feeding an entire population. The situation affects the wealthy as well as the poor. It touches every home in Belgium. Our experts calculate that in order to avoid actual starvation, Belgium must have every month a minimum of 60,000 tons of wheat, 15,000 tons of corn, 5,000 tons of peas or beans and a limited amount of bacon or lard." Such a bill of fare, meager to the point of privation as it is, will cost between four and five million dollars monthly, and there is no money in Belgium and no credit, and eighty per cent. of the people are unemployed.

Belgium is by no means the only scene of suffering. Wherever the war has hurled its armies there homes are in ruins, fields destroyed and industry quenched. In Northern France, in parts of Germany, in the west of Russia, in Servia, the extent of conditions similar to those in Belgium must be very great. No one can say when it will be within the power of the countries at war to go to the rescue of their own non-combatants whose sorry lot it was to live within the zone of actual fighting. It may be months. Presently we in America shall doubtless hear the cry of these other multitudes upon whom the winter is rushing. Surely the world has never known such a frightful condition.

BUT Christian hearts will not faint at the thought of such a stupendous burden to be carried by the charitable. American Christians who count their blessings at this Thanksgiving season will surely find that there is enough and to spare. More than enough and to spare, when such cases as the following make mute appeal for our aid:

Mr. Léon Houtekeete was, till a few weeks ago, a prosperous ship-chandler in Antwerp, with an English trade. His wife, a handsome young woman of the Flemish type, kept a clothing store, and there was a baby eight months old at home, little Antoinette, who kept grandpa company. Grandpa was a retired military man with a pension. They had a com-

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LOST

fortable, cozy home, with a piano, phonograph, sewing machine, and a dainty cradle for the baby. Mr. Houtekeete's story follows:

We all knew of the probable bombardment of Antwerp, and I had laid in supplies of all kinds sufficient for forty days; potatoes, groceries, coal and wood. But it was pretty hard living, because for three days we had had neither water nor light. Still, I meant to stick it out on account of my business and my wife's. We had no idea of leaving. The big guns were thundering night and day, but we knew our brave defenders were at the forts, and thought they could protect us.

One night my wife and I were awakened by a noise different from any we had heard. It was a terrible screeching like a siren whistle. "That's shrapnel," I said to my wife. "They must be bombarding the city!" With fear in our hearts we took our bedding and the baby's cradle into the cellar, and stayed there the rest of the night. But it was very damp, and the baby cried all the time. The shrapnel went screeching over us, and through a crack we could see flames. In the morning we found some of our neighbors' houses were on fire, and two quarters of the city were in flame. A house opposite us was split in two. People were hurrying by with bundles, their faces white with fear; they were mostly women and children.

My wife and I did not stop long. We could not stand it there, not knowing when a shell might hit us, so we took $1,000, which I had saved for emergencies, tied together a few things in a bundle, just a change of clothing and a few things for the baby, and started for the railway station for Holland, where we had friends. But when we got there we found a mob of people jostling and crowding for the station, women being knocked over, and babies with the breath squeezed out of them. Then a railroad man told me that a trainful of people had just been seized by the enemy. So we decided to give up going there, but to go to England instead, and hurried to the quay where the boats left for Ostend.

There was a big crowd there, too; an iron gate separated the boat from us. The boat was a sort of lighter with side wheels. Some of the men and I climbed over the gate onto the dock, and the women threw over first the bundles and then the babies. We caught them all, and the women who could climbed over after them. They would not let us aboard by the gang-plank, so we men just jumped onto the boat near the bows and they threw the babies and bundles to us again, and we helped the women over. I must have helped hundreds of people on board that boat.

Well, the long journey ended, and we were in Ostend. They told us Ostend was perfectly safe, but an English friend warned us to leave at once, and we got off the next day.

We landed at Folkestone, England, and I can never say enough of the kindness the people there showed to us. All the houses in town were open to us, and the fishermen just turned over the contents of their nets.

Then on to London. There we were directed to a place where there were counters with sandwiches for everybody, and cocoa and tea, all you could want. You should have seen the people standing round them eating like wild things, and the children hungrily devouring the food. There was shelter for everybody according to your station in life.

But I couldn't stay in London, because men are not allowed to work there for fear it will interfere with the British workmen. They will do anything for you but give you work. They don't want the men to be about. I must support my father anyway; my wife can take care of the baby; perhaps they can get somewhere together. And I thought I might as well get right over to America. So we shipped from Liverpool, and here we are.

The writer found this Belgian family living in one room on the west side of New York, near the river. They were very courageous, but showed the signs of nervous shock. The baby, little Antoinette, cried all the time, and Mr. Houtekeete himself said he started at every noise. Everything was clean about their quarters. It is to be hoped the pair will soon find work. The aged father seemed the most pathetic of all. He was evidently stunned by the change and only the baby could divert him from his stupor.

REPORTS have just arrived of the receipt in Belgium of the first consignment of food purchased by the American Commission, 10,000 tons of cereals. The word flew from mouth to mouth. The joy and gratitude of these people, most of whom so recently were self-supporting and in many cases well-to-do, cannot help but prompt the utmost generosity in every heart. What can money purchase so precious as tears of gratitude from the oppressed?

Our fund at noon of Friday, November 6, amounted to $48,270.79. Under the stimulus of the situation as it now stands revealed, we hope to see this amount quickly doubled, and then again doubled and again. It is a time for every member of every family to take some part in this charity. Let your gifts come in as a family Thank-offering, to make some cheerless family group in Belgium hope anew. Remember that as you read these lines winter is fastening its cruel grip upon these unhoused millions. Remember that where the war has touched Europe it has left a wilderness.

In the fullest confidence in the Christian tenderness and the unselfish generosity of the CHRISTIAN HERALD Family, proven a score of times in the past, we appeal to you to do your utmost, every man, woman and child, at this time. *His banner over us is love: let us lift it high!*

Address all gifts to the Widows and Orphans' Fund, THE CHRISTIAN HERALD, Bible House, New York.

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to November 6, $48,270.79, not all acknowledged as THE CHRISTIAN HERALD *as yet. Acknowledgment will continue each week.*

Miscellaneous Amounts

Gift of $100

J. S. Cleaa.

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OUR EDITORIAL FORUM

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After the Election

ELECTION day has come and gone. The annual agony over, the nation breathes easier. There have been surprises in various States, and apparently some landslides; but these are among the usual mutations of politics. The Democrats still hold control of both branches of Congress, although the majority in the House is considerably reduced. Progressives and Socialists are apparently a tie, with three districts apiece. Ex-Speaker Cannon goes back to his old seat in Congress once more. In 29 gubernatorial contests the Republicans carried 15, Democrats, 13; Progressives, 1. For the time being, the sun of Progressivism would seem to be under eclipse. In New York and Illinois the gubernatoral candidates who were expected to poll a solid Catholic vote both went down to defeat. Governor Glynn, Democrat, was beaten by Charles S. Whitman, Republican and Independent in New York, the latter having a plurality of over 130,000, and the legislature being Republican in both branches. The result is a signal defeat of Tammany, whose corruption was startlingly exposed by Mr. Whitman as district attorney in the famous investigation a year ago.

But the outstanding feature of the election, as a whole, is that the people are satisfied. For each party there is a measure of consolation. There has been neither emphatic endorsement nor condemnation of the President's policies which were before the country, although the reduced majority in Congress and the failure in New Jersey and other strong administration States would have been regarded, at any other time than an off-year, as a disaster. Yet, with a divided party and with voters more anxious for the country's business welfare than for party *éclat*, what happened might have been expected. The Progressives are somewhat comforted by Colonel Roosevelt with hopes of a boom in the near future and the reflection that this is an off-year anyhow. The suffragists, though they lost the fight for "Votes for Women" in half-a-dozen States, are encouraged at the "safe majorities" for the amendment in Montana and Nevada. Even the Socialists, who were hardly heard from in the general tumult, are surprised to find that in the Twelfth New York District—the very heart of the metropolitan East Side—they elected a Socialist congressman, defeating a Democrat who had served in the House for years.

And so the great day went, with its changes, its triumphs and its reverses—a vivid reminder of the fact that the people soon forget, and that the passing of a year or two may dim the luster of the idol of the hour and set up another in his place.

Turkey and Prophecy

IN the eyes of Bible students, and more especially those who make a study of prophecy, Turkey's sudden entrance into the arena of European conflict possesses a special significance. They point to the fact that ten nations are now involved and that, with the Ottoman power in the field, there is a very distinct parallelism between the situation today and certain passages contained in the prophetic books of the Bible. While much of this prophetic discussion is necessarily conjectural, it is, nevertheless, interesting. Certain passages found in the thirty-eighth chapter of Ezekiel they interpret to indicate Russia; "Gog and Magog" they identify with the Czar's empire and its ruler, the principal chief of Rosh. It is explained that "Rosh" (which is both the title of a man and the name of a people) was the son of Benjamin (Gen. 46: 21), while Gomer, Magog, Tubal and Meshech were sons of Japheth and Togarmah was his grandson (Gen. 10: 23). Further, so the modern interpreters assert, "Meshech" is Moscow and "Tubal" is Tobolsk. "Togarmah" is the Armenian of the Caucasus. Russia is indicated as the leader of an anti-Turkish confederacy. 'Phut" is the ancient Libya, which today is Italian territory.

"The king of the North" (Dan. 11) they interpret as referring to Turkey, while the power that is to come from the "uttermost North" is Russia. In Dan. 11: 44, 45, it is indicated that the "king of the North" and his armies will ultimately make their headquarters between the seas, in the "glorious holy mountain," i.e., between Jerusalem and the coast; there the Moslem power will be wholly overthrown. In its farthest perspective, prophecy usually looks to a remote climax. This is made apparent in Ezek. 38: 8, which indicates what will occur "after many days." What follows is interpreted to mean that the "king of the uttermost North" (Gog and Magog) will attempt to overrun Palestine and will bring an immense host there for that purpose, which will be miraculously scattered, only a small portion escaping the general destruction.

An interesting point in this interpretation of prophecy relates to Armageddon. Professor Wylie, whose article on the subject was recently published in THE CHRISTIAN HERALD, held that Armageddon was a typical world-conflict, which may take place anywhere, and not necessarily on the plain of Megiddo. To drive the Turk out of Europe is a project that has frequently been discussed in Continental cabinets. England and France saved him more than once. Germany, foreseeing the far-reaching disturbance that would follow the disruption of Turkey, has also stood for Ottoman integrity. Russia for almost a century has had an eye upon Constantinople, which blocks her path to the Mediterranean. Her opportunity has come sooner than was expected. And it is quite within the range of possibilities that the last grand stand of the Crescent might be made in Palestine.

Still, viewing the situation in its relation to prophecy, there is so much that is purely conjectural that we must be reluctant to yield assent to the conclusions of the investigators. One cannot escape the conviction that some of the identifications have a fanciful aspect, and that the conclusions are speculative. The very next change in the international kaleidoscope may upset all the calculations of the experts and make their forecasts valueless. The secrets of the divine purpose in prophecy are well guarded and no man has ever been able to solve them. Whatever the issues of the present war, we should strive to await them with humble patience and with the hope that this old world will be made better after its terrible purgation.

The Spirit of Charity

THE first of the American relief ships to sail to the rescue of the starving millions of Belgium is the *Massapequa*, which is now on the ocean. She carries 4,000 tons of foodstuffs. This, however, is but as a drop in the bucket, when we consider the vast needs of the millions of sufferers in whose behalf their exiled king has appealed to American generosity. It is a great task that our nation has before it, of helping these starving multitudes—the largest charitable crusade the world has ever known! People of all classes are responding to the appeal. This remarkable situation and the urgency of the need is giving to the rich a new vision of usefulness and of the real service to humanity for which their millions can be utilized. The Rockefeller Foundation, with its $100,000,000 at disposal, has announced that it is going to do its full share toward relieving suffering. With its enormous resources, it should be able to do a world of good. And surely money can be put to no nobler purpose. Let us hope that this example may awaken among our citizens of wealth the spirit of emulation, that they may have a share in this great work which has only begun. Other relief ships should follow, and the effect of the co-operation of capitalized American charity will be felt in the alleviation of untold misery.

But it is not a crusade of a class, but one that is open to rich and poor alike. Every right-thinking American, who is appreciative of God's blessings in giving peace and plenty to our favored land, should show his appreciation by helping Belgium now. The CHRISTIAN HERALD Family is doing nobly in supporting its own share of the work, and the gifts they are now pouring into the relief fund for the widows and orphans of the war will add new laurels to those they have already won on many fields of distress at home and abroad, through their golden-hearted generosity. May God reward every donor to the cause! We may soon expect to hear that great things are being accomplished through these means, and we shall look confidently for greater things to follow.

Wholesome Religion

MANY people would be utterly surprised if they should go to the New Testament, especially the Gospel of Mark, with their minds wiped clear of the accumulation of misconceptions which have arisen about Christ. The church, aided by mistaken artists and poets, has produced multitudes of hesitant, introspective, anxious-minded, weakly people, with utterly false ideals of sainthood. Early centuries produced the "pillar saints," living their crazy, detached life atop the ridiculous pillars they had built heavenward. Later centuries gave us the cloisters with their sorrows, failures and crimes. Today we have the worrisome saints, wearing their religion as the monks of other days wore their hair shirts, refusing joy to themselves and hindering others from finding it.

Is this what it means to follow Christ? Read the New Testament and see. Vigorous, glad, hopeful, helpful, sometimes indignant, always just, tremendously in earnest about destroying things that were wrong and building up what was right, mingling closely with people, talking with them about their tasks of life as well as their hopes of heaven, lifting their burdens, healing their heartaches, blessing their children, eating with them at their homes, worshiping with them in their synagogues, showing the world what it means to be a *Man* as well as announcing that he had come to reveal the nature of God—that was Jesus.

Follow Him? Yes. In paths of glad and strenuous service, and in joy and health, in self-forgetfulness and cheer, in fearlessness, in faith, in firmness. Shall we help to perpetuate the misconceptions men have about him? Shall we not rediscover him in his Gospel, readmit him to our lives and announce to the world the continued presence of a strengthening, gladdening, fear-dispelling Saviour?

The Return of Pollyanna

TAKE away frowns. Draw up the window shades. Put down the worries. Stop fidgeting, and disagreeing, and grumbling. Cheer up, everybody! Pollyanna has come back!

Just as sweet, just as winsome, just as irresistible just—herself, Pollyanna returns to her thousand thousand friends.

Next week's CHRISTIAN HERALD will contain the first instalment of Mrs. Eleanor H. Porter's unbelievably excellent and charming sequel to Pollyanna. Mrs. Porter writes to the editor:

"I am sure I do not need to tell you how glad I am to get the story in your hands at last. I have taken a world of pains with it. You will notice that the story opens at about the point where the first story in THE CHRISTIAN HERALD left it. I have gathered that, interested as Pollyanna's friends are to know what happened next, they almost fear to see her grown up, so I begin the story with Pollyanna still a girl; but she is in Boston, amid a brand-new environment and among new incidents and new experiences. This has enabled me to introduce naturally the new characters, who are to figure so largely in her young womanhood and her love story, with which the latter half of the tale deals.

Isn't this an alluring prospect? Get ready to welcome Pollyanna. Send in your renewals to THE CHRISTIAN HERALD now, receiving for $1.50, the price of a year's subscription, all the remaining issues for 1914, and all of 1915. Pollyanna's visit will last through the winter, and well through the spring. Tell your friends about it. Get them to pay her fare to their own home—$1.50 wherever you live. And she will bring with her all the other excellent and helpful features of THE CHRISTIAN HERALD.

Comment by the Way

—BY PROHIBITING THE MANUFACTURE and sale of vodka and other alcoholic drinks, the Russian Government, which had a monopoly of the liquor traffic, surrenders an annual revenue of 700,000,000 rubles, or one-fourth of the entire national budget. A graduated income tax and taxes on various commodities are expected to supply the deficiency.

—THAT TWO HUNDRED THOUSAND DEATHS are caused annually in the United States through the excessive use of drugs and medical remedies taken without the advice of a regular physician, is the startling statement made in a bulletin just issued by the Federal Public Health Service. Yet it is the fatuous notion of those beginning the drug habit that "they can stop whenever they please."

—THE GIFT OF A RESIDENCE for American women teachers at St. Hilda's School, Wuchang, China, has just been made to the Episcopal Board of Foreign Missions by an American who, while traveling in that country, became deeply impressed by the need for proper housing for the splendid staff of foreign workers.

—AS AN INDICATION OF THE widespread disturbance of prices caused by the war, a veteran missionary in Ceylon, Rev. A. S. Paynter, of Mahagastotta, Nuwara Eliya, writes to THE CHRISTIAN HERALD: "The price of nearly all foodstuffs has risen enormously—some as much as 50 per cent. Our missionaries have already given up articles of food which many would regard as necessaries. The need of the Indian workers is so great that they themselves are living chiefly on bread and water, the bread being portioned out at so many slices a meal." This is indeed a world-wide conflict.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Dakota Indian Bible Student

AMOS E. ONEROAD, a full-blooded Dakota Indian, is a student in the Bible Teachers' Training School in New York, preparing to go back to South Dakota for Christian work among his tribe. There have been numerous chiefs among the ancestors of Mr. Oneroad. Gingling Cloud, his maternal great-grandfather, was the chief of the Dakotas. His grandfather was one of the thirty-eight Indians who signed the treaty of 1867. He then became a government scout. His name was Wakarto. The young man wears the clothes of the white man, but has the features and characteristics of the genuine Indian. He is proud of his race and his soul is all on fire with a desire to bring his own people into the light of the Gospel. There are 20,303 Indians in South Dakota and many more in the neighboring States. The people to whom young Mr. Oneroad will go back with the Gospel of Christ are not devoid of religion. They believe in God as the "Great Spirit," and in a future life in the "Happy Hunting Ground." But they also believe in many other spirits, good and evil. The secret of the young Indian's ministry is that his mother was converted to Christianity and sent her son to a mission near his father's farm in South Dakota, and she is still a sacred influence behind him in his divine calling. This Indian's character and mission call to mind the fatherhood of God and the brotherhood of the race as declared by the apostle: *"And hath made of one blood all nations of men for to dwell on all the face of the earth."* (*Acts 17: 26.*)

At 101 Still Active

MRS. HESTER PULLEN, the oldest resident of Westchester County, New York, celebrated her 101st birthday at the home of her daughter, Mrs. E. R. Phelps, in White Plains recently. Mrs. Pullen is active in body able to go up and down stairs without assistance, and has her mental faculties preserved in a remarkable degree. She takes a vital interest in all local affairs and in the questions of the day in this country and throughout the world. Relatives and friends assembled with flowers and gifts to celebrate her birthday and to congratulate her on her long and useful life. This republic was in its infancy when this woman was born. Most of the inventions that have multiplied the conveniences of civilized living were then unknown. Her life measured the greatest material progress of the centuries and the most significant religious advancement of the generations. How much such humble, modest, industrious and virtuous lives have had to do with the progress of church and state no tongue can tell nor arithmetic compute. Mrs. Pullen was within nineteen years of the age of Moses when he died, and has the physical vigor which is thus attributed to the lawgiver: *"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."* (*Deut. 34: 7.*)

Largest Organ in Country

UNDER construction at Hartford, Conn., is an organ which will be the largest in this country and one of the three largest in the world. It is being built for the Panama Exposition in San Francisco, and will cost $60,000. In the organ are 118 speaking stops and about 7,000 pipes. The console will contain four manuals, the swell, solo, choir and great organs. In the tower of the hall, 200 feet away from the key-desk, will be an echo organ of nine hundred beautiful solo stops, which may be played from either the solo or choir organs. Probably the most massive stops ever constructed will be the thirty-two-foot open diapason on this instrument. There is also a thirty-two foot metal open diapason stop. The largest pipe is thirty-eight feet in length and twenty inches in diameter. Daily organ recitals will be held and choral and orchestral exercises will be accompanied. The organ, in simpler form, but with the same principle, was used in olden times and among the Jews as a musical instrument in their religious services. *"Praise him with stringed instruments and organs."* (*Ps. 150: 4.*)

School of Philosophy Dedicated

THE Cornelius Baker School of Philosophy, erected for New York University by Mrs. John S. Kennedy as a memorial to her father, was dedicated at University Heights on November 2. The building, with its colonnade, completes the dominating group of the campus. Cornelius Baker, in whose memory it was built, was one of the founders of the university. Rev. Dr. A. F. Schauffler made the presentation address, Chancellor E. E. Brown accepted the gift, Rev. Dr. J. H. Jowett made the dedicatory address, and Chancellor Emeritus H. M. MacCracken offered the prayer. Dr. Jowett, among other things, said: "A hall of philosophy is more than a temple of dreams. Philosophy cannot be isolated from the practical life. We are having plentiful evidence just now in many countries as to how the philosophies of our universities steal like subtle spirits through a state, settling the policies and ambitions and empires and commonwealths." Our institutions of learning are in obedience to this instruction: *"Get wisdom; get understanding."* (*Prov. 4: 5.*)

OPIUM AND PIPES DESTROYED

THE authorities of Los Angeles, Calif., raided the Chinese dens, and captured thirty-five thousand dollars' worth of opium, pipes, etc., and taking the whole outfit into the Old Plaza set a match to it, and sent it up in smoke. Included in the layouts was the gold-incrusted pipe of an old Chinaman named Lim Too, who had smoked it for seventy-five consecutive years, and who, when his pipe was confiscated, gladly offered a reward of a thousand dollars in gold for its return to him. It is believed that there are thirty million habitual users of opium in the world, and the sallow-faced army with beclouded intellect and unsteady step marches to an untimely grave. Fortunately this wholesale massacre is being greatly reduced by the laws of nations. The ruin of the body and mind was so great in China that the conscience and law of the nation began by heroic measures to attempt the destruction of the opium traffic and habit in ten years. The great nation under the impulse of self-preservation, and of hatred of wrong, will soon have entirely abolished the growth, sale, or use of opium. The destruction of the opium and pipes in California and the opium trade elsewhere reminds us of the One who came to destroy not only the outer results of wrong, but also to banish the evil spirit which produces them. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (I John. 3: 8.)

Darwin's Evolution Theory Denied

THE British Association for the Advancement of Science recently held its annual session at Melbourne, Australia. Despite the fearful conflict of war the delegates went on with their peaceful investigation of science with as much calmness as Archimedes manifested in solving a mathematical problem while the bloody Roman swords were thrust into his face. One of the important features of the convention was the blunt denial of Darwin's theory of evolution. Professor William Bateson, in his presidential address, said Darwin's famous theory, that natural selection, or the survival of the fittest, is the great motive force in evolutionary advance, was out of date and scientifically discredited. He said: "Modern research lends not the smallest encouragement or sanction to the view that gradual evolution occurs by the transformation of masses of individuals, though that fancy has fixed itself on the popular imagination. Almost the last shred of this error with which Victorian philosophy loved to clothe the theory of evolution has been destroyed. Those who would proclaim that whatever is right must hereafter base their faith on superstition and not on demonstrated scientific fact. The variations which result in evolutional changes all lie hidden in the living germs of things and are not added from without by the effects of experience and environment." The members of the convention said the theory of social and moral evolution was contradicted by the war in Europe, in which, after thousands of years of development, millions of men are killing their brothers as wickedly as the first man born on the earth murdered his brother. There are theories of development that involve the divine element that are Scriptural, but the atheistical theory of development that so many scholars and Christian ministers adopted so readily is being proven by the highest scholarship to be as unscientific as it is unscriptural. Degeneration is the law of the human heart, as the European war illustrates. The heart is deceitful above all things and desperately wicked. When the life of God touches it in regenerating power, then "evolution"—the development of the spiritual life—begins. *"Marvel not that I said unto thee, Ye must be born again."* (*John 3: 7.*)

Silk Culture in Philippines

A VERY interesting experiment has been going on during the last half-dozen years in the Philippine Islands, in the development of silk culture. The Bureau of Science of the islands has made careful experiments to test the adaptability of these insects to the conditions of climate, altitude, food supply, disease, and natural enemies found in the archipelago and the practical methods of starting and maintaining a silk farm. The Filipinos are peculiarly adapted to silk culture, so the Scientific Bureau thinks that the women, with their patience and attention to details, will take good care of the worms, and that the men will successfully cultivate the mulberry trees. *"She maketh herself coverings of tapestry; her clothing is silk and purple."* (*Prov. 31: 22.*)

Telephone Listeners Rebuked

A SIMPLE little device has just been completed and will presently be put into general use on party lines which is expected to detect the eavesdropper. It can be applied to any telephone. It is a small disc which connects with a keynote tongue and whenever the receiver is lifted from the hook the sound is heard by "central." As each 'phone on the party line has its own keynote, it only remains to recognize the tone to identify the culprit. The little tell-tale disc will be something of a killjoy to those gossips who have a keen delight in surreptitiously learning all the news of the neighborhood over the 'phone, who remind us in a roundabout way of the Athenians who *"spend their time in nothing else but either to tell or to hear some new thing."* (*Acts 17: 21.*)

PRESENT STATUS OF WOMAN SUFFRAGE

The Anti-Suffrage View

By Mrs. Arthur M. Dodge

[illegible]

IN THESE [illegible] days, all our ideas of relative values must be adjusted, and the change has come so quickly that the task is a most difficult one.

In the first message which the President sent to the American people after war was declared in Europe, he said that the greatest thing the people could do for their country was to remain calm and self-controlled, going about their usual tasks, thus conserving not only the present, but the future of the country. This appeal for sanity and common sense was made not only to the men but to the women citizens. Politics for men are sufficiently irritating to the nerves under ordinary conditions, but are more so at a time like this. Women in politics are under a greater strain because of their higher nervous organization and emotionalism.

It would seem as though both the suffragists and the anti-suffragists should have adjusted their political activity to the present conditions and, if possible, have declared a truce, in order to give their service and money to lines of work of more importance, it seems to us, than "Votes for Women." No such truce has been possible because of the continued activities of the suffragists.

Projected into this battle between the women of contending opinions has been the extraordinary action of the National Woman Suffrage Association in blacklisting eighteen members of Congress, primarily for their opposition to woman suffrage, incidentally, in some cases, because of their alleged opposition to two social welfare bills introduced into Congress; and the action of the Congressional Union in boycotting the Democratic Party in the woman suffrage States because that party, in the present session of Congress, has not endorsed a woman suffrage amendment to the Federal Constitution. Some of the conservative suffragists, who have the clear vision to recognize the injury to a cause in which they sincerely believe, by this "pernicious political activity," deprecate such action, but are obliged to follow the policies of their leaders.

The importance of the National Association Opposed to Woman Suffrage has greatly increased during the past year. The injection of woman suffrage as a live political issue, through Congress, and the methods used by some of the suffrage leaders have made both men and women realize the gravity of the question. Men, whether politicians or not, are beginning to acknowledge that the question is one which must be treated seriously and are evincing a willingness to listen to both sides, which was greatly lacking a year ago. Much against our will and with great sacrifice we anti-suffragists are forced into politics temporarily, so that we may help the womanhood of this country to keep out of politics permanently, our chief contention being that enforced political activity for women would be detrimental both to woman and the State.

Our national organization is now composed of associations in twenty-one States. In five of them, Montana, Nebraska, Nevada, North Dakota and Ohio, the question of woman suffrage will be decided this month. In four of them, Massachusetts, New York, New Jersey and Pennsylvania, a bill providing for a woman suffrage amendment to the constitution of the state has been passed by one legislature and undoubtedly will be passed by the second one, thus putting these States on the list of campaign States of 1915. Until eight months ago there was an active association opposed to woman suffrage in only one of the campaign States of this year, Ohio, which gave a majority against woman suffrage in 1912 of 87,000. This organization has been enlarged and strengthened by activity all over the State and the ambition of its officers is to make that former majority even larger.

In the four Northwestern States, new organizations have been recently formed, headed by women foremost in their communities for their intelligence, sanity and breadth of vision and for their active work in social reforms. Surrounded as these States are by suffrage States, the men have shown a firm determination to hear our side of the question and we feel that all we need to ensure victory is to get our arguments in the hands of the voters. The difficulty of reaching them in these States of wide area is almost insurmountable, hampered as we are for lack of speakers and funds.

Suffragists seem to have changed their line of argument and are now asking for enfranchisement as a matter of justice to women, omitting their appeal that the men need only to consult the records of the woman suffrage States to be convinced that woman suffrage has been a pronounced success. The comparison between the laws of these States and the male-suffrage States has been a failure, for it has proved that woman suffrage is not necessary for the making of good laws for the protection of women and children, as the best laws are on the statute books of the male suffrage States. Another change in the trend of the suffrage arguments is the assertion of the president of the National Woman Suffrage Association that "just what the position of women voters upon the liquor problem will be has never been guessed, much less stated by the suffrage associations. The opinions of individual suffragists are as varied as are those of an equal number of anti-suffragists, but suffragists, as a whole, are in no sense responsible for individual opinions."

The suffragists now issue from their platforms a statement which the anti-suffragists have always used, and that is that there are nine States with full suffrage for women and only one of them has prohibition, Kansas, which had been dry for years before woman suffrage carried. Of all the ten prohibition States, none have full suffrage for women. Continued attacks of affiliation with liquor interests are being made against the National Association in spite of a sworn statement sent out in my official capacity that the National Association Opposed to Woman Suffrage has never received nor will it receive any assistance, financial or otherwise, from the so-called liquor interests. It would seem as though where arguments fail, unproved accusations are made in hope that they may succeed.

The women of the South have not needed to take an interest in either side of the suffrage question, because it has not come within the circle of their interests. Since the discussion of a Federal amendment, however, they have begun to consider the effect of such action as influenced by their local conditions. A large association has been formed in Macon, Georgia, and there has been one in Virginia for several years. In response to the appeal for assistance, associations will be formed in the various Southern States next year.

In our plans for the future are included the formation of an affiliated organization, the Public Interests League, already organized by the Massachusetts Association Opposed to Woman Suffrage, which will enable us to do constructive work as an organization along social welfare lines. As individuals most of us have been doing this work for years, but organizations, increasing by thousands each month, will be an enlarged machinery, powerful and effective, for the broad work.

Suffrage Outlook Full of Promise

An Interview with Mrs. Carrie Chapman Catt

President, International Woman Suffrage Alliance

MRS. CARRIE CHAPMAN CATT, president of the International Suffrage Association, was receiving returns from the States which were called upon in the general election of 1914 to signify at the ballot boxes their approval or disapproval of equal rights for women. These States were Nebraska, Nevada, Missouri, North and South Dakota, Montana and Ohio. Of the seven, two—Montana and Nevada—declared in favor of the constitutional amendment. Despite the defection of the other States, the suffrage leader regarded the outcome as a substantial victory.

"Yes," she exclaimed, "certainly we are gaining ground, if not rapidly, at least surely. The addition of the two great, prosperous commonwealths of Montana and Nevada is a mighty incentive to further and determined effort. I confess I am somewhat disappointed in Nebraska. I had expected it also to fall into line, but the issue is still doubtful and there is yet hope. As to Ohio, a combination of the liquor interests defeated us there. The "Wets" exerted all the influence they could command against us, and as they are numerically strong in the State, the result was to be anticipated. An impression has been created which identifies the suffragists with the Prohibitionists, an impression altogether wrong. We know no platform but our own. The movement is not identified with any party or cause. It is non-racial, non-sectarian, non-partisan. We desire the vote, not alone to benefit ourselves, but for the benefit of the community and the nation at large, by supporting the party and side which we conscientiously believe would do the greatest good for the greatest number.

"The States which have granted the suffrage have been prosperous. Wyoming was the cradle-bed of the movement. For the past forty-five years women have enjoyed and employed the vote in that State with the most beneficial results. It is somewhat remarkable that all the other suffrage States have branched, as it were, from Wyoming.

"Look at the map and you will see what a large slice we have in the West. Suffrage territory now covers an area of 1,303,000 square miles with a population of upwards of 15,000,000. With Illinois, which has given presidential and municipal suffrage to women, we have now twelve States, or one-fourth of the entire Union. And gradually, by way of Kansas, we are marching towards the East. Next year will test the movement in New York, New Jersey, Pennsylvania, Massachusetts and Iowa. I am sanguine of results. In the Empire State we are gaining recruits every day and we have the intelligent, thoughtful men of the State on our side. The Governor-elect favors equal suffrage. In fact the change of attitude towards our cause, both in New York City and State, is as remarkable as it is encouraging.

"The women who decry woman suffrage, who do not desire the emancipation of their sex, who are content to see their sisters remain hewers of wood and drawers of water; the women who publicly declaim against us, instead of hindering are in reality helping our cause, for they give it the publicity which sets men thinking, and they also bring it into quarters where we ourselves have not the opportunity of entering.

"Equal suffrage is inevitable; it must come, and the sooner all realize this fact the better. Clique or interests or combinations cannot defeat it; it is marching on to victory and I prophecy that within ten years the whole United States will be as one on the question of woman suffrage."

NATIONAL WOMAN SUFFRAGE CONVENTION

[illegible]

[illegible] the convention has been urging the new Susan B. Anthony Amendment, named for Senator Shafroth of Colorado, by which suffrage is to be voted upon in every State [illegible] petition of 8 per cent. of the voters in [illegible] the question is then referred to voters at following election [illegible] if carried in latter, suffrage becomes a law in that State. There is a small army approximating one half million [illegible] suffrage party which is opposed to the Shafroth amendment. There was an unusual number of resignations [illegible] official positions and the consequent election of new [illegible] to the proceedings.

[illegible] sessions of the convention and the Sunday mass meeting [illegible] scheduled to be held in Ryman Auditorium, which [illegible] 5,000 people. Among the speakers were Senator [illegible] of Tennessee, President H. S. Barkley of the State [illegible] of Kentucky, Dr. Anna Howard Shaw, president of the National Association, Miss Jane Addams of Chicago, Mrs. [illegible] Breckinridge of Kentucky, granddaughter of Henry Clay, Mrs. Rosika Schwimmer of Budapest, Hungary, secretary of the International Woman Suffrage Alliance, Mrs. Kate Waller Barrett, president of the National Council of Women, Miss Rose Schneiderman, of the New York Women's Trade Union League, Mrs. Alice Stone Blackwell of Boston, editor of the *Woman's Journal*, and Miss Zona Gale. The programs varied. One evening program was assigned to the Men's League for Woman Suffrage, James Lee Laidlaw of New York, president of the Men's League, to preside, with speeches by both men and women.

The convention met in Nashville at the invitation of the Tennessee Equal Suffrage Association. The Chamber of Commerce, the Business Men's Organization and the newspapers cooperated with the suffragists to offer the convention the traditional Southern hospitality. This is the first time in many years that the association has met in the South. The growth of interest in suffrage among Southern women is said to be phenomenal.

In looking ahead to the coming year, the greatest problem confronting the association is to keep the financial and membership strength. There will be more campaigns conducted and more work of every kind undertaken. Singularly enough, however, every victory weakens the forces. Every State that wins weakens the national association, as it thereby loses members and money. Women of public spirit and intelligence find an overwhelming amount of work to do in their individual States as soon as the law permits them to engage in it, and they become at once so absorbed in civic work as to require all the money they can raise to attain their desired ends.

MARY KENDALL HYDE.

A WEEK IN THE WORLD'S NEWS

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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EPIDEMIC THREATENS MEAT SUPPLY. Attempts by the Department of Agriculture to confine the foot and mouth disease among cattle to the small herds in Michigan and Illinois, where it first appeared, have failed, and the department faces the worst such epidemic in the country's history. Eight States are under quarantine, Illinois, Michigan, Indiana, Iowa, Maryland, Pennsylvania, Massachusetts, and New York, and others may be included any day. For the first time since 1865, when they began business, the Chicago Union Stock Yards were ordered closed for nine days from November 7, when all infected cattle will be destroyed, the pens disinfected and rats exterminated. This is the world's largest cattle market. The great annual National Livestock Exhibition, set for the latter part of the month at Chicago, will probably not take place. Fancy cattle to the number of 1,100 and valued at $2,500,000, which had been taken to Chicago for exhibit at the National Dairy Show, became infected, and may have to be killed. Interstate shipment of livestock is forbidden from quarantined States, and a shortage in meats is possible, though dealers declare there is no occasion for advance in prices and interruption of shipments will not be long continued.

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WAR A PROHIBITION ALLY. The French Government has placed an absolute ban upon the transportation and sale of absinthe and all alcoholic drinks of a similar nature. This move is a direct result of war conditions, and it is said that a nation-wide effort will be made to perpetuate this temporary prohibition. More than one and a half billion gallons of wine and over seventy million gallons of alcohol are consumed in France annually. Its principal liqueurs are composed principally of alcohol flavored with a decoction prepared from a variety of roots and herbs such as aniseed, fennel, wormwood, hyssop, angelica root, sweet flag, orange peel and many spices.

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VETERAN OF FIVE WARS DIES. Lieutenant General Adna R. Chaffee died at Los Angeles, Calif., November 1, of typhoid-pneumonia, at the age of 72. He rose from the ranks to the highest position under that of commander-in-chief in the United States army, lieutenant general and chief of staff. General Chaffee was the son of an Ohio farmer, and served in the Civil War, in subsequent Indian wars, in the Spanish war, in the occupation of Chinese territory by the allies in 1900, and in the subjugation of the Filipinos. He was buried in Arlington Cemetery.

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OHIO CHANGES ITS CROP OF CELEBRITIES. Probably on the theory of rotation of crops, Ohio has for a time abandoned the raising of Presidents and instead leads all States in its product of heroes. The Carnegie Hero Fund Commission recently made its annual awards in Pittsburg, 69 in all, 19 going to Ohio, twice as many as to any other State. The flood on the Ohio River in March, 1913, produced many heroic acts. Silver and bronze medals and cash aggregating $60,000 for the purchase of homes and for educational purposes for dependents of heroes who lost their lives—there were 13 such in the list—composed the awards. Six heroines were recognized.

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LAMP-POSTS TO THE NORTH POLE. Polar exploration will be appreciably easier if there is an extension throughout the frigid zone of the lighting system which has been instituted by the Canadian Government along the Hudson's Bay route. Seven lighthouses have been erected on the Hudson Straits and three in the bay to guide shipping to the southwestern extremity of the bay, Port Churchill, where railway connections are made. These lamps will be lighted next summer for the first time.

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EARTH'S ARTILLERY LIMBERING UP. Under date of November 2 an eruption of Mount Vesuvius was reported serious enough to cause widespread alarm and send the nearby inhabitants to their religious shrines, where they prayed they might be spared a repetition of the disaster of 1906, in the spring of which year many villages were overthrown, nearly a thousand persons killed, other thousands made homeless, and millions in property destroyed.

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WAS CAREFUL NOT TO BRAG IN ADVANCE. The Treasury Department made rather boastful announcement, *after* the event, that on November 2 it safely delivered to the sub-treasury in New York the largest single shipment of gold in its history, $25,000,000, which left Denver Friday, October 30, and traveled under heavy guard in three special cars, the public being carefully spared all anxiety by being left out of the secret. This may prove to be the last achievement of the present director of the mint, George E. Roberts, our foremost authority on gold as currency, as he is said to have resigned the post in order to return to the banking business.

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ONE AUSTRIAN CAPTURES 30,000. And is executed for his pains. As he deserved to be. He was railroad manager at Lemberg, a railway center on the Austrian line from Cracow to the Russian frontier. Troops, ammunition and supplies were sent forward to Lemberg, where they were to be distributed along the line to hold it in the coming operations. The general staff there lost track of train after train. Investigation disclosed the grim fact that the manager at Lemberg, a traitor, was despatching the unsuspecting troops straight through to the frontier right into the hands of the waiting Russians. It is said that 30,000 picked Austrian troops were thus betrayed to their enemy. The traitor and his accomplices were made to dig their own graves and then occupy them permanently.

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VOX POPULI. The elections which took place on Tuesday, November 3, resulted in a wide spread victory at the polls for the candidates of the Republican Party, not sufficiently so to be called a landslide, nor yet, in the opinion of many critical sages, of any real significance as an expression of popular opinion on the present administration at Washington. Congress remains Democratic, the membership of the House now standing 227 Democrats, 200 Republicans, 7 Progressives and 1 Socialist; that of the Senate, 53 Democrats, 43 Republicans and 1 Progressive, the Senate remaining unchanged. In the House the Democrats lost 58 seats, but retained a majority of 19. The Senate majority is 10. Woman Suffrage was an issue in six States, and was rejected by Ohio, Missouri, North and South Dakota, and granted by Montana and apparently by Nebraska. Six States also voted on prohibition, Colorado, Oregon, Washington and Arizona "dry," Ohio and California "wet." The following twenty-four States elected governors: Alabama, Democrat; Arizona, Republican; Arkansas, Democrat; California, Progressive; Connecticut, Republican; Georgia, Democrat; Iowa, Republican; Kansas, Republican; Massachusetts, Democrat; Minnesota, Democrat; Michigan, Democrat; New Hampshire, Republican; New York, Republican; North Dakota, Republican; Ohio, Republican; Oregon, Republican; Pennsylvania, Republican; Rhode Island, Republican; South Carolina, Democrat; Tennessee, Democrat; Texas, Democrat; Vermont, Republican; Wisconsin, Republican; Wyoming, Republican.

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BRITISH FINANCES EASE DEBT TENSION. The approaching expiration of the moratorium (November 4) declared by the English Government when war conditions closed the stock exchanges and otherwise disorganized business; the maturing of huge trade balances due to England from this country, and the uncertainty about the safety of gold shipped abroad, caused two eminent British financiers of the treasury department, Sir George Paish and Basil B. Blackett, to visit the United States to confer with bankers and others. As a result of many meetings it is announced that the actual shipment of gold in payment of trade balances will doubtless be avoidable, cotton and other crops will be taken in part exchange at least, and if the danger of an unloading upon the American public of stocks held in England, which would increase the "trade balance," can be avoided it is likely that the stock exchanges here and abroad may be opened at an early date.

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AMERICAN FOODSTUFFS FOR WAR VICTIMS. It has been decided by the Rockefeller Foundation, a corporation endowed with $100,000,000 "to promote the well-being of mankind throughout the world," that its objects include the non-combatant victims of the war in Europe who have been made homeless and are facing starvation. The largest neutral ship which could be secured on this side of the Atlantic, the *Massapequa*, has been sent out from New York by the Foundation, carrying 4,000 tons of flour, rice and beans, consigned to the Belgian sufferers by way of Rotterdam. A committee is also to make thorough investigation of the situation abroad for the guidance of future relief work. It is announced that a steamship pier has been arranged for in New York harbor which will be put at the service of all organizations and individuals who wish to forward food supplies to the war sufferers, the Rockefeller Foundation standing ready to charter as many steamships as can be used and to pay all transportation charges. The officers of this corporation make it clear in announcing their plans that they regard it as absolutely necessary that all agencies working for the relief of innocent victims of the war shall maintain their efforts at the highest point.

THE RELIEF SHIP *MASSAPEQUA* GETTING UNDER WAY

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UNITED STATES TROOPS TO ARKANSAS. Disorders in the Hartford Valley coal mining district, Arkansas, by rioting miners have necessitated the presence of United States troops to preserve order, and a squadron consisting of two troops of the Fifth Cavalry under Major [illegible] left Fort Sheridan, Chicago, November 4, under orders from the President, who issued a proclamation to be read to the miners causing them to disperse by noon of November 6. Martial law is practically established by this action, which was taken by the President in order to carry out the orders of the Federal Court in connection with the administration of the Bache-Denman Coal Company. The Federal troops which were sent to the coal region of Colorado were requested by the governor of that State. A Federal grand jury has been summoned to investigate conditions in Arkansas. It is stated that miners or their sympathizers have burned a number of houses, including one large boarding house. Dynamite has been used to destroy mining property, and it is alleged that two mine guards have been murdered.

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AMERICAN WOMEN TO MOBILIZE. In view of the greatest and most ruthless war known to the world, now waging in Europe, the executive committee of the great central organization of missionary women has sent the following message to all Christian women of America: "The Council of Women for Home Missions has been asked to mobilize an army of supplication. There can be no neutrality to those who pray. Let the women in our churches in our November meetings lay hold upon Him who is mighty and plead specially for the multitudes which no man has numbered—mothers, sisters, wives and little children—who in millions of homes are fighting against want, suspense and anguish, the great unwritten battles of the war."

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CHICAGO PULLS IN THE LATCH-STRING. Social workers and municipal officials are said to be planning to provide work for the unemployed men of the city this winter, to offset the abnormal depression in the labor market because of the war's effect upon business; and in order to have enough work to go round the country at large is to be notified that jobless visitors are not wanted there this season. Usually Chicago entertains, in one way or another, some thousands of strangers every winter: this winter there is apt to be but one form of entertainment, a night's rest in a wayside police station, followed by a speedy parting with the guest the morning after. To enable the authorities to distinguish between residents and visitors the former will be given a blue identification card. Of course this refers only to workless men.

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PERPETUAL MOTION IN CULEBRA CUT. Apparently the earth that abuts upon the Panama Canal at this point may be expected to keep moving perpetually, first into the canal by slides and then out of it by dredges. A second slide closed the channel almost as soon as the slide of October 15 had been removed sufficiently to open up traffic, and Colonel Goethals has warned the government that no way has been found to stop these landslides in Culebra cut, which will continue until the surrounding earth has adjusted itself to the tremendous changes caused by the artificial channel dug through the base of the hills.

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CHILDREN OF LIGHT GETTING WISE. This expression is strictly Scriptural. (The children of this world are in their generation wiser than the children of light, said Christ.) Some religious leaders are said to be planning evangelistic and educational tours in the Rocky Mountain region, on the Pacific coast and in sparsely settled States generally, modeled after the traveling exhibitions which have been so successfully used by business interests and by the Federal Government. Special cars will be chartered and hitched to regular trains to be side-tracked wherever the workers wish, and crews of educators and evangelists and religious organizers will thus go about extending the blessings of Christian institutions.

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A BOTHERSOME FORM OF THEFT. The practice of mixing up the parts of stolen automobiles so as to destroy their identity is annoying to the owners of the cars, and surely must be to the thieves. A stolen car is thoroughly dismantled, the number changed, the body repainted, parts of a half-dozen or more other stolen cars installed, and the contrivance sold as a second-hand car with almost a certainty that no one of its several part-owners will ever detect it: one of them, being short a car of course, may even buy the thing. And yet so unskilful are these clever criminals that the Philadelphia police are said to have recovered 136 out of 162 automobiles stolen in that city in a period of ten months. Or perhaps it were more gracious to say, so clever are the police, etc. Only then the question arises, what are the police doing before the thefts take place?

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A VERY BENEVOLENT RAILROAD INDEED. The New Haven Railroad System, 21 of whose directors and officials have been indicted by the Federal Grand Jury for alleged criminal misadministration (and have pleaded not guilty), brings to the attention of a strangely critical public the redeeming fact that in the purchase of supplies, such as ties, the road allows considerable of its income to "find its way back to the people." That there may be no mistake about this a careful count has been kept of the number of ties laid in twelve months, 2,060,485, the big majority of which were bought of farmers and owners of woodlots along the right of way. The press report of this paternal expenditure also gives the reassuring news that "wherever these ties were laid the latest and most improved method of fastening the rails to them was used." The New Haven does not intend to allow its rails to get away as easily as its dividends did.

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STAMP, STAMP, STAMP, THE BOYS ARE MARCHING. An edition of 400,000,000 internal revenue stamps, made necessary by the new war tax, is being rushed off the government presses at top speed. This popular work of art will become a familiar object this winter, and may prove to be one of the most effective pictorial stimulants to the peace sentiment in this country.

COUNT YOUR BLESSINGS

BY MARGARET E. SANGSTER, JR.

"COUNT your blessings," said the landlord complacently as he folded his plump, well-manicured hands over his immaculate white waistcoat. "Count your blessings, Mrs. Grady." He smiled placidly into the fire that crackled on the hearth.

The widow Grady twitched her thin, work-reddened hands on the faded black skirt of her dress. "Shure," she told him, wearily, "it's precious few blessings I have, Misther Cockrane!"

The landlord looked at the tear-stained, crumpled, nervous little woman before him. "You have something on your mind, Mrs. Grady?" he asked, not unkindly. "Suppose—" he paused, waiting.

The widow Grady's thin hand crept up toward her throat. "It's—it's—" she hesitated. "It's—me husband always paid ye the rent on time, didn't he, Misther Cockrane?"

The landlord stroked his mustache thoughtfully. "Yes," he told her, "your husband always paid on time."

"God rest his soul," murmured the widow piteously. A tear hung on her faded lashes. "It's about that—the rent—that I came"—then with a rush—"I haven't the money for this month, nor the others—for the work is scarce in these times, and the children—have to eat." Her voice sank to a whisper.

The landlord looked away from the fire.

"Mrs. Grady," he told her, "I've never been called a hard man, but don't you see I can't help?"

The widow Grady clasped her hands tightly in her lap.

"It's such a small house," she pleaded—"such a small house, an' it's in the back of yer yard where nobody else could use it, and I'll pay you when I get the money." She paused, fighting back the sobs that rose in her throat.

"That's what you said last month," the landlord told her. His face was gloomy, heavy-looking, "and the month before. No, Mrs. Grady, I can't help. It's my business, and it's a matter of principle. I have other tenants who are waiting for an excuse to fall behind in their payments and you'd be the excuse. No, Mrs. Grady, I can't help!" His tone was final.

The widow Grady rose stiffly to her feet—one thin hand brushed her eyes. "Then it's away I must go?" she asked tearfully. "An' the three children, so little, an' tomorrow Thanksgiving?" She waited in the doorway. The landlord was staring into the fire. He did not seem to hear the pleading voice.

Softly, with one hand pressed against her dry throat, the widow Grady closed the door after her. Like some wounded forest animal she crept down the long, thickly carpeted hall and through the kitchen that was filled with the unmistakable signs of Thanksgiving. A row of pies standing on a table, a huge pumpkin, a turkey ready to be stuffed.

"Some people have everything," murmured the widow Grady. She choked down a sob and walked quickly out of the back door.

Somewhere from the window of an upper room came the muffled cry of a baby. The widow quickened her pace. "It's them that can have children," she thought bitterly—"they that ha' money and can do for 'em. Mine—" her thoughts swept ahead to tiny Timmy and Kathleen—to the baby. "Mine ain't got anything."

The little garden path was narrow and short, but it seemed to the widow Grady a long time before the cottage, with its gray, unpainted sides, peered out at her furtively from behind the trees. Standing at the window were Timmy and Kathleen, their small faces eager, their small noses flattened button-like against the pane. Two grimy little hands waved a welcome to her.

The widow Grady opened the door slowly, and as she stepped into the bare, neat room the two small figures threw themselves into her arms. Over on a bed in the corner her baby crowed happily and waved a white-stockinged leg at her.

"Mummy," it was Kathleen, the oldest, who spoke, tugging on her hand. "Mummy—you have been gone a long, long time!" She nestled close to the rigid figure in rusty black.

Outside the shadows were drooping heavily over the landlord's garden. The widow Grady wrenched herself from the clinging fingers.

"It's not long I've been gone," she told them harshly. "There, don't bother me! I want to get you some supper."

The children drew back, hurt. Tiny Timmy vainly tried to keep his lip from quivering and a tear hung on Kathleen's lashes. The baby on the bed, too young to feel the trouble, gurgled softly.

The widow Grady cut two thick slices of stale bread. She slapped them on two saucers and poured a thin, gold-brown stream of molasses over them.

"You can eat," she told them sharply.

"But, mummy," little Kathleen crept to the table—"but, mummy—*your* dinner?"

The widow Grady laughed. Her laugh was not pleasant. "I ain't hungry," she said shortly. She crossed over to the bureau and began pulling the clean, patched garments out of the drawers.

"What"—little Timmy, his mouth full of bread and molasses, looked at her with large owl eyes—"What you doin', mummy?"

"I'm packin'," answered the woman. Again the sobs rose to her throat.

Silence—a heavy, thick silence—hung over the little room. The children, too young to know the cause, realized that the situation was strained. The little boy looked at his small, older sister pleadingly. She came to the rescue.

"Mummy," she questioned, "have you forgot what day's tomorrow? It's Thanksgivin'! Ain't you glad?"

The widow Grady laid down a roll of black stockings.

"There ain't any such day," she choked fiercely. "An' don't you speak to me again—hear?"

Tiny Timmy broke into a wail of grief and little Kathleen sniffed hard. Over on the bed the baby began to whimper. The widow Grady kept on packing.

The children went to bed early. Kathleen was clever at unbuttoning tiny clothes. They looked askance at the mother who sat, a huddled figure with her back turned, across the room. Wasn't she going to hear their prayers? Wasn't she going to kiss them good night? Wasn't she going to sing, "Sleep, Baby, Sleep?" As the darkness settled down, velvet-like, they dozed off, still wondering.

The widow Grady sat in the tiny rocking-chair, a sad figure with tightly shut lips and bright eyes that looked intently into the future. She did not move, only her hands twitched nervously. She saw herself and her children standing in the road shelterless; she saw herself asking for work—and not getting it—because of the two small figures that held her skirts, the soft bundle in her arms. "No one," she thought, "wants a married woman with three children. No one wants a baby in the house—unless it's their own. There's no place for us—no place." A little thought tugged at her brain, a persistent little thought.

"If it wasn't for the children," she told herself, "I could get work—lots of it—if it wasn't for the children."

Over on the bed little Kathleen cried out sharply in her sleep. The widow Grady hardened her heart. "There are places," the little thought whispered slyly in the woman's ear, "there are orphan asylums where they take children—whole families. Of course you wouldn't ever see them again—but—"

Kathleen cried out again. She was having a bad dream, and the widow Grady suddenly sobbed:

"I've got to do it," she cried. "They won't miss me and I'll get work. It's that I need." Her bent shoulders shook convulsively.

It was late and the room was dark. The widow Grady rose stiffly to her feet. "I'll get work," she said.

There was a light step on her tiny porch, and the door was flung in. The widow Grady saw a little woman standing in the doorway with hands stretched out beseechingly. A little woman with wavy yellow hair, falling over her quilted silk wrapper, and wide terror-filled blue eyes. The widow Grady had seen her many times—she was the landlord's young wife.

"What is it?" she questioned harshly.

The little woman swayed in the doorway.

"I was alone," she sobbed brokenly, "and my baby was taken sick—he's choking to death! The telephone's broken and I couldn't get the doctor. I was all alone—I came for you—my husband is away."

"It's lucky ye found me in," said the widow Grady savagely. "I'm movin'." But the little woman never heard.

"Come with me!" she begged. "Help me—he's alone, dying!"

The widow Grady stood still. "Your husband," she said, "wouldn't help me. And my children have to eat!"

"My baby!" moaned the little woman.

Over on the bed small Kathleen moaned again—and the widow Grady turned to the landlord's wife. Her face was cold and gray.

"I'll come," she said. They went out together.

The big house was reached quickly. Like one in a nightmare the widow Grady followed the frantic mother up the wide stairs to the large nursery. On the gilt crib lay a tiny boy with a blue face. The widow Grady gave him one look.

"Croup," she announced bruskly; "get hot water!" She had brought up three children—"and paregoric," she added.

The widow Grady was left alone in the nursery. Gently she picked up the little, coughing figure and held it tightly against her breast.

"Mine have all had it," she thought.

The baby opened her eyes, widely blue and terror-filled, like his mother's. A mist came before the woman's sight as she looked.

"Shure, he has eyes like the baby," she murmured.

All night long they worked side by side—the poor widow and the landlord's wife. The baby was bathed in hot water and wrapped in blankets—given paregoric and ipecac in large doses. And still he choked on.

"It's the phlegm in his throat," said one woman to the other one—"unless we can get it up—"

"I wish my husband was here," sobbed the other woman. "Dear God," her voice broke in prayer.

It was then that the change came. The baby coughed a little harder and his face grew slightly pink.

"Put hot water on his throat," said the widow Grady to the praying mother. It'll help him get his breath." And then a few minutes later:

"He'll get better now," she said.

The landlord's wife broke down.

"You're too good," she sobbed, "too good. You've saved my baby."

The widow Grady held up a warning finger.

"Hush," she said, "Dearie. He's restin'." Quietly she laid the limp little figure that was growing warm and pliant on the bed. The thin ghost of a smile played on the baby's face.

"He smiles like Kathleen," she said.

It was in the gray Thanksgiving dawn that the widow Grady walked home through the narrow little path. Behind her, in the big house, a mother and tiny baby lay sleeping—in front of her the cottage looked out, a dark blot from the misty grayness. It was an eager hand that opened the door, eager feet that carried her across to the bed. She fell on her knees beside the heavily sleeping children—Tiny Timmy, the baby, Kathleen. Her hand crept caressingly over their tumbled, curly little heads.

"My darlin's, my darlin's," she sobbed, "an' mother came near lettin' you go—" she caught her breath sharply. "What if work is hard to get? she demanded of the dawning day. "What if people don't want women with children?" Her voice arose defiantly. "What do I care," she cried, "my darlin's? We'll fight it out—*together*."

An hour later the landlord walked in with a huge basket—a basket bulging with turkey, and pies, and vegetables, and plum pudding. He found her kneeling there—her arms flung over the bed. On her face was a happy look—a listening look.

"Mrs. Grady," he told her huskily, "you've made me a very thankful man, and you've made me very much ashamed. I can't pay you ever! But," he hesitated, "I've brought dinner for you and the children—and you can have the house—always."

The widow Grady turned her head. The morning sunlight fell over her face and wove itself into her hair. She had not heard him, but a radiant smile smoothed the lines of care from her face.

"It's countin' my blessings I am," she said softly.

THANKSGIVING

By H. P. Lyman-Wheaton

FATHER, thou ever-living!
To whom all seasons move,
We take with fresh thanksgiving
Thy yearly gifts of love.
Yet, ere we take, we render
First-fruits of praise to thee
Who art the gracious Sender
Of wealth from sea to sea.

Thy sun hath shed its brightness,
Thy clouds have dropped their rain,
Thy snow hath spread its whiteness
And nurture o'er the plain;
Thy dews have soft descended,
Thy cleansing winds have blown,
Till, tears and doubtings ended,
We bless thee for thine own.

The seed that once in sorrow
We cast into the ground,
On this fair harvest morrow
In joy and strength is found.
That which men deemed had perished
The unkindly soil beneath
Hath sprung, in secret cherished,
With tenfold life from death.

Filled are our hands with blessing,
Our lips are wide with song,
Joyous our hearts, confessing
That all to thee belong.
Take what we gladly proffer,
As due to thee alone;
Take what we fail to offer
And press it for thine own.

We are thine harvest, Father,
Ripening till thou wilt shear;
Us may thy reapers gather
As wheat without a tare.
And when from earth we sever,
Where once in faith we trod,
May we be garnered ever
Within the smile of God!

Missionary Heroes and Heroines

Christian Endeavor Topic for November 29. (Missionary Meeting.) II Cor. 4: 1-18

THE story of Bishop Taylor, told in the Epworth League notes on this page, will make a good beginning for your hero tales. Then tell of Adoniram Judson, following his conscience to a new denomination after he had left the home land, facing hostility among the natives in Burma, suffering cruelty from long imprisonment and from deadly illness, laying the foundation of Gospel work, putting the Scriptures into the language of the natives, and leading many souls to salvation. Tell of his first wife, Anne Hasseltine Judson, left alone upon his imprisonment to continue the holy work he had begun, nursing a sick child, visiting her husband heroically in his prison, bearing another child in the midst of all this hardship, later building a new home with her own hands while her husband was absent on a mission for the government, teaching, writing, translating, suffering often, and at last unto death, with the horrible Oriental fever. Tell of William Carey's sacrifices and patience, giving away all but $200 a year from his salary of $7,500 as professor of languages in India, supporting himself and his family on this meager sum that the greater bounty might go to the needs of the work. Tell of his patience and faith in waiting year after year for the first convert from his preaching. Tell of John G. Paton's superhuman heroism in the New Hebrides, conquering the cannibals by the sweetness of his love, and leading multitudes of them to Jesus. Any encyclopedia will tell you the story of David Livingstone, and you can find in recent copies of religious papers the story of Dan Crawford, the new Livingstone, who with his faithful wife lost himself in the heart of Africa for twenty-two years, mastered the art of "Thinking Black," that is, learned to think and feel and understand as the native black men, emerged into civilization for a few months to tell the story of the new triumphs of the Gospel in the Dark Continent, and has now gone back to give the rest of his life to Africa. Tell of the hundreds of native Christians who gave their lives during the Boxer rebellion in China rather than deny their new-found Saviour. Tell of the Swedish martyr who died a few years ago at Shensi. Tell of Dr. Grenfel giving his life to heal the sick bodies and save the souls of the dwellers in the Arctic. Perhaps many of the young members of your society can tell tales of missionary heroism which they have read or heard, some of them about missionaries who are personal friends. The heroism of the twentieth century on the mission field is as glorious as that of the first. And we who stay in the home land must try hard to match in our own lives the heroism of those who have gone to the foreign field.

Builders of Methodism

William Taylor, Pathfinder on Three Continents. Epworth League Topic for November 29. Matt 28: 19, 20

OF ALL the Christian hero stories, few are more fascinating than that of William Taylor, pathfinder on three, it should rather be said four, continents. In North America, South America, Asia and Africa this gigantic man strode forward in undiscovered fields, bearing the message of a full and free and powerful salvation. He went with the "forty-niners" to California, and from soap boxes or whisky barrels sang and preached the Gospel of God's abounding grace. Many a gambler and drunkard was won to the better life by the message of this Spirit-filled evangelist; many a sturdy adventurer was kept in the paths of righteousness through his influence in the midst of the strange temptations which accompanied that new wild life; the foundations were laid for abiding Gospel work which was to mold and restrain and purify the new civilization of the Pacific coast.

His next field was India. He took the same Gospel there, putting into operation his original scheme for making foreign missionary work self-supporting, teaching his converts to build their own chapels and support their own ministers. He labored without pay from his denomination, even without traveling expenses, supporting himself and his family at home by the sale of his books. He made occasional trips to America, preached at camp-meetings and lectured, securing money for his workers and his work. Many new workers volunteered. At last his work was incorporated into the Methodist organization; he was appointed superintendent of South India Missions, and laid the foundation of the present India conferences.

But William Taylor was essentially a pioneer. He insisted upon leaving his work in India to follow what he recognized as the Holy Spirit's call to do similar work in South America. Here he founded churches and schools and laid the bases of two South American Methodist conferences.

But he was to go down to history as "Bishop of Africa," the "Flaming Torch" of the Dark Continent. In 1884 he received his appointment as missionary bishop of Africa. Though the perils of the task were great, there were more volunteers than he could use. Chains of self-supporting mission stations were laid from "Monrovia to Congo, from Congo to Angola, and from Angola to Inhambane." Savage hearts and tribes were won first to confidence in this white giant with the silver voice and the shining face, and kindled to love, first to himself, then to the Christ. In every way, physically, mentally, spiritually, his labors were gigantic. And the fruits are seen in the triumphant Methodism of Africa, under his successor, Bishop Hartzell. Livingstone, Taylor, Hartzell, Dan Crawford—these are among the high names that will shine in the final story of Africa's regeneration.

Our Home Mission Responsibilities in the Great West

B. Y. P. U. Topic for November 29. (Conquest Meeting.) John 4: 34-38

IT IS a fortunate thing that with the great material development of Western America there has been an accompanying spiritual conquest. But regions there are so vast and in many sections the increase in population has been so sudden that spiritual needs have come far from being met. Mrs. J. H. Haslin in an article in the November issue of *Service* quotes from letters sent by lonely Christians in the West: "We've had no religious services in this district for two years"; "I have lived here eleven years, and I think there have not been more than seven sermons preached in this district in that time"; "The cause of God is terribly neglected in these parts"; "There are only a few Christians, but immediate church services are needed, as the tide is fast ebbing." In one State alone 1,145 school districts were canvassed, and in more than half of them it was found that there were no church or Sunday school activities.

In the study of this lesson what is particularly desirable is to suggest some practical plan for evangelizing and spiritualizing these neglected regions in the West. Our Young People's Unions in the East should get in touch with certain assigned localities in the West and make arrangements to assist pushing the Gospel campaign. There are two great needs: workers and money. Your Home Missions Board will put you in touch with the most needy localities and tell you how your contributions may be used in paying the expenses of workers there.

Suppose your children had their choice of homes to which to go for breakfast—

And one home offered them a dish like this—Puffed Wheat or Puffed Rice with cream and sugar, or mixed with any fruit.

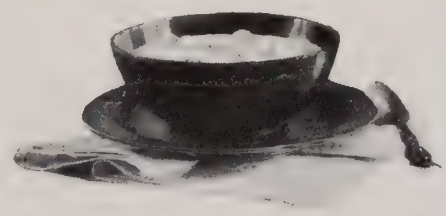
Suppose they saw these dainty grains, flaky, crisp and tempting. Grains brown and porous, puffed to eight times normal size.

Suppose they tasted one and found a fascinating flavor, much like toasted nuts.

Where would they go for breakfast?

Suppose your folks, for a dairy-dish supper, had their choice of bread or crackers, or Puffed Wheat or Puffed Rice—

And they saw these toasted Puffed Grains—airy, thin, inviting—floating in bowls of milk—



And they knew that these were whole grains, made four times as porous as bread—the most digestible cereal foods known.

With all these attractions, have you any question which morsels they would choose for their milk?

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

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Every food granule is blasted to pieces—blasted by steam explosion. No other process of cooking, baking or toasting so fits a cereal for food.

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Serve them all. Learn which of these dainties your folks like best, and their favorite way of serving.

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CHRIST CRUCIFIED

INTERNATIONAL SUNDAY SCHOOL LESSON FOR NOVEMBER 29
Mark 15: 22-41; Luke 23: 39-43

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53: 4.

The most unbelievable fact in the heart of the Lord himself that his sufferings disproved his claims. Time may have gone further, and as they gathered in their homes that evening, there may have developed that God had vindicated the sentence passed on him as a blasphemer. But how impossible and mistaken such conclusions were! As a matter of fact, our Lord was fastened to the cross, not by the iron nails of necessity, but by the golden cords of redeeming love. The bystanders challenged him to descend, but little dreamed how easily he could have done so. He remained there of his own choice, to bear our sins, carry our sorrows, suffering for and belonging in eternal redemption. Take care how you judge men! What appears to be a direct infliction may be a voluntary sacrifice, which has its roots in the all-blood that streamed from the heart of Jesus. There is much suffering in the world, which is no mystery of divine providence, but the voluntary association of the act of the pure and holy with that of the fallen and lost, for their recovery and salvation.

The Lesson in Life

By Amos R. Wells, Litt.D.

PROBABLY the greatest sentence ever written by that great Christian, William E. Gladstone, is this: "All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward heart." The prime minister of England, powerful and revered statesman, Gladstone, counted it an honor to be allowed to officiate as a lay reader in the little village church of Hawarden. The simple desk where he stood so many times, humbly and joyfully repeating the great words of salvation, has become to all travelers one of the most significant spots in England. It typifies the love and worship which the loftiest of souls of all history have rejoiced to lay at the foot of the cross.

"Christianity," said another great Englishman, Dean Stanley, "is, above all other religions ever known, a religion of sacrifice. It is a religion founded upon the greatest of all sacrifices, the sacrifice of the Incarnation, culminating in the sacrifice on Calvary." We may well think of the great Church of the Ages as built on the tops of those three wooden crosses. Not on the central cross alone, for that would be meaningless as a symbol if unaccompanied by the other two: the unrepentant sinner, the repentant sinner, the loving Redeemer. It is a complete picture of the drama of eternity. And note that one point would make a toppling structure, and even two points would be unsteady; Christianity is founded firmly on three points: the great offer, those that have accepted it, and those that have not accepted it, but to whom it is still held out.

Margaret E. Sangster once wrote a lovely Good Friday poem on "The Sorrowful Way":

> The [illegible] that he made,
> Each step was taken for thee

That is what we want to remember as we picture to ourselves the scenes along the Via Dolorosa. Thousands of men have struggled along bearing heavy beams of wood, which were to become their pillars of torturing death; but only one reaches across the centuries, only one pulses today in a living pity, only one is *for me*. Ian Maclaren once wrote a beautiful book, *The Companions of the Sorrowful Way*. Every Christian is such a companion, with Mary, and John, and Peter, and James.

Professor Marucchi discovered in a first-century building in Rome, the so-called "Palace of Tiberius," a rough wall-drawing of the crucifixion. Soldiers are mounting ladders placed against the cross. One is nailing a beam over the tops of all three to hold them firmly together. One is climbing with the inscription board in his hand. One is upon the ground forcibly stripping the clothes from the central figure, the Christ, or "Creatus," as it is spelled. In hastily scrawled letters the names of the soldiers are given, "Tertius," "Fidelus," "Eulogus," "Nestulus." This rough sketch brings us nearer the central scene of the world's history than perhaps anything else in the world, save the accounts of the four evangelists. It is not impossible to believe that it was drawn by the centurion who exclaimed: "Truly this man was the Son of God!"

Whether that is so or not—it is only a slight matter, after all—the important question is whether we have ourselves so realized the scene on Calvary and so entered into its significance that we can utter that centurion's cry. How large is Calvary in our thinking? Is it only a Judean hillock, with three suffering men upon it, or is it the Mount of God, with two suffering men upon it and between them the Infinite Son suffering for the sins of the world?

John McDowell pays his respects to the men who are always paring down big facts to fit little theories. Says he: "It is a good deal like a great artist who has spent his life in painting a masterpiece. Having finished it, he takes it to be framed. The framer starts to make his frame and after he has finished it he finds that it is too small for the canvas, and instead of discarding the frame he takes his shears and cuts down the sacred canvas to make it fit the frame, thus mutilating the harmony and the symmetry of the picture." "Whom say ye that I am?" is the question of Calvary. God help us all to give the large, unmutilated answer, as the centurion did.

One cold winter's day, early in the morning, the gasworks at Leeds caught fire. A horrible explosion was imminent. The terrified crowd watched the conflagration from afar. Would the fearful disaster be communicated to every house in the city? At last a messenger came, crying that the peril was over. One man had saved the city. He had crept down a red-hot passage. He had reached an iron door, white with the terrific heat. He had shut the door and he had perished ere he could return. "It reminds us of the Saviour, don't it?" said a rough man in the vast crowd at the funeral. "He died like you to save us from destruction."

"Oh!" cried Moody, "the height and the depth of our ingratitude and infamy if we scorn the love of such a Saviour, and if we exalt him not to his rightful place as King of our hearts and lives!"

What Does It Mean to You?

By Arthur H. Howland, B.D.

WHAT does the death of Jesus mean to me? It will do little good to study over the mere event, or even its relation to the history of the world, unless we go on to that other question: "What does it mean to me?"

During these present terrible days we are having new visions of death and learning new things about it. We read of the anguish caused by the death of husbands, sons and fathers on the battlefield. We think of the limitless sacrifice the soldiers of the war are making. And we know that, however mistaken they may be, they feel that they are giving their lives

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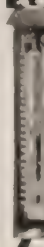

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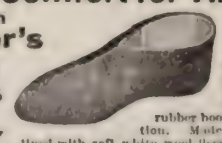

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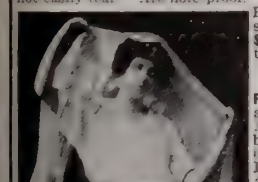

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for some vague thing, or cause, or purpose—something that is to them greater than life. They are trying, however vainly, to bring something to pass by their death.

And changes have been made in human history by death. There could have been another and a better way of making those changes, but there stand the facts: multitudes died and matters were changed for other multitudes.

In homes, as well as nations, matters are changed by death. Certain things which may have been greatly enjoyed, if they become in any way linked with the death of a loved one, most of all if they have any part in causing that death, are loathed and shunned ever after.

We know that, however involved in mystery the fact may be, the fact remains—that sin caused the death of Jesus. Can we then have anything more to do with sin? Does not his death make sin loathsome and offensive to us? He was the world's best Friend, our best Friend. And sin killed him. How, then, can we continue to be the friend of sin and his friend at the same time?

This is the heart of the Bible. All the wonderful promises, not only of the forgiveness of sin, but the cleansing from sin, have their center here. The love of God, bursting out into human history in the death of Jesus, shocks every earnest soul who beholds and admits it, into an entirely new feeling toward God and an entirely new feeling about sin.

We realize that sin means harming others. Christ died to help others. How then can we go on hurting others, or hating others, or getting the best of others? The spirit of hurtfulness reached its climax in killing Christ. When we take that in we give ourselves whole-heartedly to the spirit of helpfulness. To really do that and to do it in the name of Christ, to do it because we love him and remember that he died to make that change in our lives, is to be cleansed from sin. Then all the beautiful "cleansing" passages—in Isaiah and Ezekiel and Zechariah, in Romans and Corinthians and Colossians and Hebrews and John—are filled with a new light. If we look long enough at that cross of Jesus, if we bow low enough before it, we shall find it changing our hearts utterly, making us the enemies of sin and the friends of God.

LEADERSHIP TRAINING CLASS

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

The Sunday School Secretary

I. Required books on the Sunday school to be taken up in the class.

One of the following: *The Graded Sunday School* (Meyer); *The Efficient Sunday School* (Cope); *The Sunday School at Work* (Faris); *The Organized Sunday School* (Axtell); *Grading the Sunday School* (Axtell).

II. Specialization books on the work of the Sunday school secretary:

Sunday School Records, Reports and Recognitions (Fox); *Modern Methods in Sunday School Work* (Mead); chapter on work of the secretary in *The Superintendent and His Work* (Brown).

III. Method Material.

The secretary's work is vastly more than counting the number of officers, teachers and scholars present and reporting the facts to the superintendent or school. He sustains very vital relations to every part of the school machinery. A good secretary can double the efficiency of the superintendent. By his courtesy and good cheer and his grasp of his work he can be a school builder.

His work involves four relationships.

1. *His Relationship to the Scholar.*

(a) He puts the first touch upon the new scholar's life. The scholar is the new customer to be welcomed, atmosphered and turned into an advertising agent for the school. A handshake, a word of cordial welcome, a smile, will go far in dissipating the feeling of strangeness. A welcome letter should be sent the scholar during the week after admission.

(b) The record of the scholar, preferably in card form, in line with present-day methods, should include the scholar's previous Sunday school, names of parents, church relationship, birthday, age, and public school grade, or business relationship. On the reverse of this entry card, record should be made of the scholar's yearly attendance and progress in the school, school honors attained, and discharge through removal or death.

(c) The absent scholar should be followed up by an absentee secretary or by the regular secretary by use of follow-up system. Some schools send an absentee postcard to the scholar upon one Sunday's absence. The second week the teacher or the visiting committee calls. The third week's absence is referred to the superintendent who calls or writes. No scholar should be discharged from the records without a good reason being given on the cancellation card, this reason to be given an O. K. by the superintendent as sufficient.

(d) The Scholar's Birthday.

It is quite the custom now for secretaries to keep a birthday card index of the scholars and to send, over the signature of the superintendent, a birthday letter or card, or both. This is one of the very best methods of promoting the scholar's attachment to the school.

(e) If the scholar dies the name may be entered upon an "In Memoriam" roll to be kept displayed. If the scholar removes, a card of introduction to the school near the new home will be of value.

2. *The Secretary's Relationship to the Teacher.*

(a) He should send a letter notifying the teacher of election, welcoming to the school fellowship, and should give instructions regarding method of school marking and date of teachers' meetings. He should post the superintendent as to the teacher's birthday, so that the superintendent can personally remember the teacher by a birthday letter.

(b) The teacher should receive upon election a complete list of scholars' names and addresses so that proper visitation of the scholars may be made.

(c) The secretary will conserve the teacher's best work by gathering up the class records and offering at a time and in a way that will not disturb the teaching work.

3. *The Secretary's Relationship to the Home.*

(a) When a new scholar is received a letter to the parents may be sent noting the reception and inviting the parents to co-operate through teaching the memory work required, by joining one of the Bible classes or the Home Department.

(b) The scholar's entry card will show whether the parents are church members and where. If church members at a distance the secretary should give the name to the pastor. If not church members, the secretary can do a fine service by sending the parents the name and address of the teacher of the men's or women's class, or to some adult member of the school living near the newcomers so that they may be properly welcomed.

(c) The parents should be invited by card to all special day functions of the school.

4. *The Secretary's Relationship to the School.*

(a) The secretary should post the weekly school record as to attendance, Bible-bringing, perfect class attendance, etc., on blackboard or registry board. Calling the roll of the teachers in the school session is an obsolete plan.

(b) Notification of teachers' monthly meeting should be given. The secretary's report at such a meeting should contain some live statistical facts as to school progress, class attendance improvement, new scholars, cancellations, and class organization.

(c) Where the school can afford it or the expense can be cared for by advertisements, the secretary may edit a monthly school paper giving reports of interesting work in classes or departments, school events and plans. The secretary should also inform the local press of these facts.

(d) The secretary may register the school visitors, where a special committee is not appointed for this purpose, and send a card of welcome to such visitors.

(e) Record systems differ widely according to the size of the school. Any system should include weekly, quarterly and yearly summary of class and school statistics, covering attendance. offering, new and discharged scholars, Bible record, banner or star classes, deaths, visitors.

The class records are kept in an increasing number of schools in card form, one card for each scholar. In case of removal or discharge, the card can be filed away. These cards frequently provide for facts other than attendance, such as Bible study or memorization, church attendance, "on time" attendance, etc.

IV. Practice Work.

The scholar in training for secretary should assist the school secretary for a month, and visit another school and report concerning the secretarial plan of that school, with criticisms.

V. His Thesis.

Let him write out a proper follow-up plan for school absentees, or a proper secretarial plan for the local school, or an adequate plan for securing and holding the scholar.

VI. His Training Certificate.

His training certificate should bear a secretarial seal when this work has been completed.

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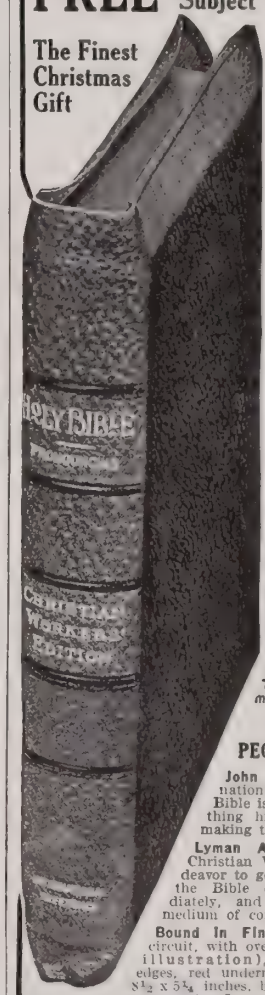

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THE WAR IN EUROPE

Continued from page 1081

Russians were obliged to drop the offensive here, and the Austrians quickly and to a very large degree successfully assumed it. They have driven the Russians well to the north, and are still pressing them hard, though in the last week the Russians have been making a stronger resistance. Still the Austrians have continued to gain.

Hungary is completely cleared of the adventurous Russian columns which penetrated it, and in the crown lands of Bukowina the Austrians have more than held their own.

The Austrians claim to have over 90,000 Russian prisoners, which, added to the 150,000 or so known to be in German hands, make a total of 250,000 Russians or thereabouts in the hands of the enemy. The feeding of such a number must be considerable of a problem.

The Czar is again going to visit his army and to stay a considerable time at the front. Except King George, all the chiefs of the waring states have visited their troops at the line of battle.

The Turkish campaign opened after some indecision as to whether or not war was really on between Turkey and the Allies. This indecision was brought about by the fact that a split existed in the Turkish cabinet, one faction being for peace, the other for war. The peace faction gained momentarily the upper hand, and attempted to arrange matters, but finally the war faction became masters of the political situation and refused to meet the terms laid down by the Allies, and war definitely ensued.

Great Britain immediately annexed Cyprus, and an allied fleet began the bombardment of the Dardanelles, and succeeded, it is said, in reducing two or three of its defending forts to silence.

This is not, however, of any very great importance, as the real defense of the Dardanelles is not so much its forts as to its narrowness, which permits it to be completely protected by submarine mines of all types. Of course these are in position; so obvious a necessity would not have been overlooked, as Turkey has known for a considerable time that in all probability she would soon be at war.

As long as the Dardanelles are closed, the allied fleet cannot come to the relief of the Russian Black Sea fleet. This last fleet, a collection of very old vessels, so old as to be practically useless, is the only means Russia has to protect her large and important commerce on the Black Sea, and particularly the Black Sea coast towns and cities. It is very improbable that it can compete with the Turkish fleet, which is all in the Black Sea, one vessel alone of which, the *Goeben*, would be able to annihilate it. Therefore it is safe to say that the Russian fleet will probably remain under the guns of Odessa or Sebastopol.

This course leaves the Black Sea largely at the mercy of the Turks, who are, it is said, now bombarding Batum. Batum is a very important town, more important than its population would indicate, and is the center of the great trade in Russian oil.

On land the Russian and Turkish forces are said to have met at the Armenian border and the resultant battle is said to have been won by the Russians.

The Turkish plan of campaign undoubtedly includes the cutting of the Suez Canal and an attack on Egypt.

How long it will take fully to develop the plans is a matter of conjecture, as is also the quality of the attacks. It would seem as though it would be the part of wisdom for the Turks to concentrate all their forces on one object; they are not strong enough to accomplish two or three simultaneously.

This campaign has so recently begun that there are no developments of importance yet, which is not at all surprising. The United States has landed a force of marines at Smyrna in Asia Minor to protect its interests.

Italy's entrance into the war seems to be considered almost a certainty in London. Lloyd's underwriters are charging heavy premiums to insure against Italy's taking hostile action against one or another of the combatants till the end of the month.

What Bulgaria and Rumania intend doing is the real question. These, with Greece, form the really uncertain and interesting factors for the moment.

The Japanese attack on Kiauchau is succeeding. The defending forts are nearly reduced and everything points to the capture of the town within a few days. A sortie made by the garrison during the week resulted in a repulse with a heavy loss. [According to late reports this German stronghold in China has fallen.—EDITOR.]

The dread disease, tetanus, or lockjaw, has broken out among the troops both in the Eastern and Western campaigns, particularly among the cavalry. Horses contract and spread this malady with great rapidity, not only among animals, but also among humans.

The cholera outbreak among the Austrian troops seems to have been gotten largely under control, but no doubt much of the ease with which this has been mastered must be attributed to the arrival of cold weather.

Turkey's entry into the war has had the very unfortunate effect of largely rendering abortive the peace negotiations of which I have spoken several times, and which had some slight chance of being carried forward successfully. Switzerland and Holland were both lending their aid and influence to the originator and both these countries, though small, have considerable influence.

This will probably be the hardest winter that Europe has ever known, and the customary greeting of "Merry Christmas" will lose its meaning this year everywhere on that distracted and unhappy continent. Every land may feel the effects of the war more and more.

A REFORMED CONVICT'S TESTIMONY

W. A. K., Huntington, West Va., writes to this paper a letter which discloses some of the good work that is being done by the lately organized Prisoners' Relief Society. In his letter he says: "I have been informed by Mr. E. E. Dudding that THE CHRISTIAN HERALD is responsible for the existence of the Prisoner's Relief Society, of Huntington, W. Va. I was sent to the penitentiary at Moundsville and served my time. When I was released I was not able to work; the confinement broke me down. I was advised to see the Prisoners' Relief Society, which I did. They furnished me employment and gave me a chance. I was discouraged beyond measure; the fact is, I was desperate and it is hard to tell what would have happened if they had not helped me. I was for years a baggage agent on the Chesapeake & Ohio Railway, before the evil spirit tempted me and I did wrong. I have gone back to the church and Christ, all because of the helping hand of the Prisoners' Relief Society. They are doing a great work and I hope that God may spare me, that I may help them with their work of benevolence. I want to thank every member of THE CHRISTIAN HERALD organization for the great work you are doing through the society, which helped me back to manhood."

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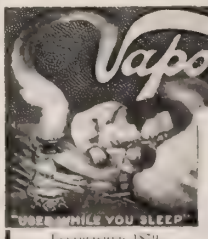

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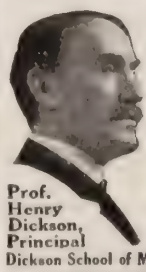

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In her early years she was something of an invalid, but as she grew stronger in health she applied herhelf heart and soul to the work of rescuing the fallen. The Newark Home in Ohio and the Anchorage in Chicago are monuments to her untiring love and devotion to this cause. She was born of Quaker parents in Starksboro, Vt.; was brought up in a pious home and felt herself called of God to bring the Gospel message to girls who, through ignorance or misfortune, had chosen the path of sin.

"Mother Prindle" was a pioneer in this difficult field. She traveled much and at many public gatherings held during the last forty years her services were in request on the platform, because of her gentle presence, wise counsel, wide experience and Christian spirit. She was associated with the Crittenden Rescue Homes in New York, Boston, Minneapolis, Philadelphia, Watertown, Mass., and Little Rock, Ark., besides bearing the main burden of work in establishing those mentioned above.

She had a singularly sweet personality, which attracted people of high and low degree, inviting both their confidence and their love. After thirty years of unselfish effort, devoted to the rescue of fallen girls, she still found time to consider the ways and woes of the homeless boys of our great metropolis. When she threw in her lot with the friendless boys she went at the invitation of Superintendent H. C. Eva to live in the unpretentious quarters of the Boys' Home in Harlem, and there, for seven laborious years, she gave of her energies, counsel and prayers to win some of the thousands of outcast boys who come into the Home back to the ways of truth, and righteousness, and God. (REV.) E. G. UNDERHILL.

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The Dayton Avenue church was only two months old and he only twenty-seven years old when he came to St. Paul in the spring of 1874 to become shepherd of the flock. That same spring he graduated from Auburn Seminary and preached his first sermon as pastor on June 15, to a membership of twenty-three persons.

His church grew rapidly. In 1885 the old building was replaced by the present edifice at a cost of $50,000; in 1912 the equipment was enlarged by the addition of a commodious and beautiful chapel, at a cost of $35,000. The parish now numbers about 275 families. In 1877 Dr. Edwards married Miss Loise Dean. Their only son, Rev. Dean Edwards, is pastor of a church in Seneca Falls, N. Y. Only six of the charter members of the church remain. S. T. WILLIS, LL.D.

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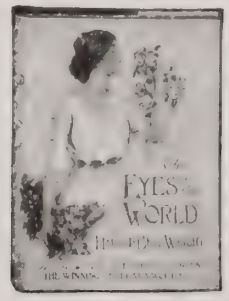

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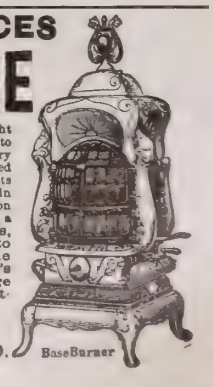

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THE PRAYER LEAGUE

A ——, of New York City, writes: "I wish you all to know that God has heard and answered our united prayers. He has wonderfully helped me in this time of deepest sorrow, and has opened the way for me to have my own dear home once more, and has added great spiritual blessing." C. J. writes from Leivasy, W. Va.: "The young lady for whom we asked prayers is restored to health. Praise God. We daily pray for THE CHRISTIAN HERALD and the Mission." Mrs. J. C. J. writes from Washington State: "I wish to acknowledge answer to prayer for the healing of what seemed to be a cancer. I give all the credit to my blessed Lord."

Mr. and Mrs. O. E. E. write from Tappen, N. D.: "Some time ago we asked prayers for our little girl, who had been very low for a long time and was given up by doctor and nurse to die. She has improved wonderfully and we cannot but feel that the dear Lord has heard and answered the prayers in her behalf. Her eyesight has not yet been restored and we most earnestly ask for the special prayer of the league for the complete restoration of her sight."

Those whose friends are suffering from mental illness will be encouraged by this letter, which comes from a Reader in the upper part of New York State: "A few months ago I wrote you from the State Hospital in ——, stating my case very plainly, and asking the Prayer League to pray very earnestly for me. I received a good letter and so much help from the league that I am coming to you again. I left the hospital in June and came down here for the summer. My health has been quite good most of the time, except for fainting spells, which lately are becoming more frequent, and which is one reason why I am coming again to you for help, for I realize that in my case there is but one physician who can heal me." This friend goes on to ask earnestly for special spiritual blessing and for relief from burdens. E. L. R. asks special prayers for her mother, who is greatly distressed, mentally and spiritually. She has been ill for a year, feels that the Lord has forsaken her, and is extremely nervous and restless, weeping much of the time. The daughter adds: "Pray that she may be restored to health so she can help me again as she used to. I am seventeen years of age, and hardly know what to do."

C. A. H., of Jewell City, Kan., writes to thank God for answer to prayer for healing; Mrs. V. W., for answer to prayers for her husband and son; C. S., for answers to many prayers, particularly for improved health and financial help; Mrs. J. M. H., that one of four nephews, for whom she has asked prayer, has shown interest in spiritual things by taking his little son to Sunday school; M. M., Williamsport, Pa., Mrs. M. A. P., Washington, D. C.; A. S., Lexington, Ga., and CHRISTIAN HERALD Reader, St. Paul, Minn., acknowledge answer to many prayers; C. V. B., Dover, N. J., and C. J., Savona, N. Y., acknowledge answer to special prayers.

A Reader asks prayer for a revival in all the churches on the community of Hendricks, Ill.; Mrs. C. C., for a revival at Grande River, Col.; Miss L. C., that certain troubles in a church at Carnegie, Okla., may be removed and that the church may be revived spiritually and financially; Mrs. S. S., for restoration of the Holy Spirit among the church and Sunday-school at Yeddo, Ind.; Miss D. E., for a great awakening in the church at Carnegie, Okla., and that many souls will be converted; A Reader, that the church at Lexington, Ill., may have a revival spirit; Mrs. L. C., for a revival at Littleton, Col.; E. B. McK., for the Holy Spirit's coming upon a church at Muscatine, Okla.; Mrs. A., that mother, a Presbyterian, formerly, may receive a call; Mrs. E. A., that a Spirit-filled minister may be sent to a church at Yeddo, Ind.; V. B., that a Spirit-filled minister may be sent to a weak church at Muscatine, Iowa.

Mrs. B. C. asks prayer that her husband's mind may be restored; J. B., "my wife"; Mrs. G. M. N., and M. H. Z., "brother"; C. M. G., for complete mental restoration; Mrs. E. C. G., A Reader and M. H. Z., that minds may be strengthened; Mrs. H. O. and E. L. M. H., ask prayer that sight may be restored; Mrs. A. D. F., that husband's sight may be restored; M. E. J., a sister's; Miss K., a friend's; M. E. N., that a friend's eyes may be healed; E. J. C., for restoration of failing sight. Mrs. A. C., Teacher, Mrs. M. A. M., J. B., E. L. M. H., A. E. M., M. E. J., ask prayers for restoration of hearing for themselves or friends; Mrs. M. E. H., that means used for the restoration of hearing may be successful. C. L. A., Mrs. J. D. M., Mrs. W. R. M., Mrs. H. H. L., ask prayer that their sons may be saved from the liquor habit. S. C., two sons; A Mother, her oldest son; Mrs. E. M. F., her husband; C. J. S., a father; C. S., L. L. N., brothers; A Sister, three brothers and their sons; E. J. C., son-in-law; R. B., a cousin and two neighbors; Mrs. P. H., a nephew.

The following friends ask prayer for the conversion of sons:

Mrs. A. S. P.; V. W.; Mrs. E. C. H.; Mrs. J. C. J.; Mrs. E. E.; Mrs. M. E. H.; Mrs. W. H. B.; Mrs. H. J. E.; G. N. S.; Mrs. M. F. E. (that three sons may be saved); Mrs. E. D. B.; E. L. M. H.; Mrs. T. B.; Mrs. J. V.; A. M. L.; Mrs. J. D. M.; Mrs. H. H. L.; S. C. (two sons); Mrs. B.

The following friends ask prayer for the conversion of husbands:

V. W.; E. E. T.; Mrs. A. H. B.; Mrs. J. F. S.; A Reader; Mrs. B.; Mrs. R. H. G.; L. D. E.

The following friends ask prayer for the conversion of other relatives and friends:

A Reader; A. M. L.; A Sister; M. H. Z.; M. C. D.; Mrs. A. N. Y.; P. N. O.; L. M. B.; L. L. N.; Mr. and Mrs. C.; Mrs. B.; M. A. C.; Mrs. E. H.; "Beulah"; Mrs. L. G.; Mrs. J. W. A.; M. R.; Mrs. E. H.; Mrs. L. Y.; M. E. S.; R. J. H.; Mrs. J. Van H.; N. E. P.; A. L. S. (that wife will give her life to God and join the church); Miss M. E. H.; C. J. S.; L. L. N.; R. B.; Mrs. P. H.

The following friends ask prayer for special spiritual blessing for others:

C. E. H.; Mrs. M. L.; S. F. S.; A Reader; Mrs. M. D.; R. B.; Rev. J. A. W.; Mrs. E. E.

The following friends ask prayer for healing for themselves or others:

M. A. C.; Minister of the Gospel; R. T. E.; C. Van B.; M. C. D.; Mrs. F. C. R.; Miss M. L. F.; Mrs. A. A. D.; J. A. U.; Mrs. M. J. C.; Mrs. D. H. B.; J. G. T.; A. E. M.; J. H. B.; A Sister; Mrs. S. J. L.; Mrs. E. M. H.; E. J. C.; Mrs. J. H. McP.; M. H. Z. (that brother's health may be restored and I may regain the use of limbs); Mrs. F. C.; Teacher; C. M. D. B.; C. J. S. (that a little boy may recover from injuries caused by being struck by an automobile); C. M. G.; Mrs. B. C. M.; R. P. H.; Mrs. T. E. H.; Mrs. J. C. J.; Mrs. J. F. S.; Mrs. E. E.; M. M.; M. H. Z.; C. J. S.; Mrs. A. L. S.; Miss C. J.; L. M. K. and L. H. K.; Mrs. F. H.; E. E. T.; G. F. P.; B. McK.; Mrs. W. E. R. (to be spared to take care of family); Miss A. R. B.; Mrs. N. T.; A Friend; Miss R. M. C. (that mother may be restored to health and renewal of old-time cheer); Mrs. H. O. (that health and strength may be restored, also to regain the use of limbs); Mrs. I. H. B.; A Christian; S. H. R.; E. M.; "Beulah"; Mrs. G. W. R.; Mrs. L. G.; A. C. H.; A. W. S.; E. B.; Mrs. E. M. F. (that I may regain the use of limb); A. L. P.; Mrs. H. H.; G. C.; Miss R. A.; J. L.; Rev. J. A. W.

The following friends ask prayer for varied desires and needs:

F. W. M.; "A Believer"; A Reader; Miss S. W. (that the 15,000 depositors of the defunct Siegel Bank of New York may obtain justice at the coming trial); "A Subscriber" (that son may return home); R. T. E. (that cripple may find suitable employment to support his family); A Reader; G. B. S.; J. A. McR.; V. B.; Mrs. M. D.; Mrs. O. L.; Mrs. M. J. M.; E. S. C.; G. L.; Mrs. E. M. H. (for the return of stolen money); M. C. D. (that a misunderstanding between a dear friend and self be straightened out, and friendship restored); Miss R. M. C. (that love of a friend may be regained); C. M. D. B.; Mrs. M. L. C.; S. F. S.; G. M. G. (that a father may hear from his lost son); Mrs. J. C. J.; Mrs. A. H. B. (to be reunited with husband); A Reader; L. J. F.; "Beulah"; E. B. J. S. J.; Mrs. E. H.; C. G.; A Member; M. E. F. B. Mck. (request prayer for reunion to wife and family, also for victory over temper); Mrs. E. C. H.; Miss B. J. V. B. (that the heart of a dear friend may be restored); Z. E. Y. R. T. E. (that a lady may secure work as a teacher); F. W. M.; Mrs. A. C.

What anguished prayers are going up to God from Belgium today! Widowed hearts praying for food and clothing for their orphaned children. Does God move you to help him answer these prayers? Your gifts of money will be quickly and wisely used right among the sufferers. Address The Widows and Orphans Fund, THE CHRISTIAN HERALD, Bible House, New York.

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"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place, as he and his family had used Postum and found it a powerful rebuilder and delicious food-drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said.

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Why I Am a Christian

I AM a Christian: First—though not finally—from motives of instinctive self-preservation. The voice of my soul answered back to the voice of the Bible that I had sinned, and deserved punishment, which is the necessary and inevitable consequence of sin. I came to Christ, accepted the salvation he so freely offered me and took upon me his name, Christ-ian, that I might be saved and safe.

I am a Christian: Second—though not finally—from motives of personal happiness. I want and need the purpose in life which being a follower of Christ gives me. Nothing short of this supplies true meaning to life, gives it dignity and satisfies its desires. Life is a farce—nay, more, it is a mockery—without the motives which Christianity supplies.

I am a Christian: Third and finally—because of the tremendous motive of giving help to others. A personal salvation and happiness, which is not directly connected with service, is unworthy of the name of Christianity. Humanity around me needs the uplifting and inspiring which I myself have received through the knowledge of Christ. And every instinct of humanity, not to say Christianity, urges me on to give to others that which has made life full of meaning and satisfaction to myself.

LUCY RIDER MEYER.

Among the Workers

—REV. THOMAS J. STEVENSON, D.D., has been elected field secretary of the Lord's Day Alliance of the United States. The Alliance is an organization representing fifteen of the largest Christian denominations in the United States in the department of Sabbath observance.

—DURING THE PAST YEAR the W. C. T. U. of New York State has made the largest membership gains in the history of the organization. It now numbers 36,727. Ithaca, N. Y., has the largest local union in the United States, the enrolment being 754.

—ON MANY OF THE WARSHIPS of all the nations now engaged in the needless war for racial and commercial supremacy there are those among the crews who wear the Christian Endeavor emblem. Also among the crews on the battleships of neutral nations are those who belong or have belonged to a Floating Christian Endeavor Society. What the heavy armored steel plates are to the boilers, magazines, and delicate mechanisms of a big warship, Christian Endeavor is to the character of the members of the floating societies of Christian Endeavor. One marine on an American battleship who was a member of a Floating Christian Endeavor Society said, "I know what the great temptations are in a soldier's, sailor's, or marine's life; but they can keep away from them if they look to God for help."

—THERE ARE A few heroic souls in this country engaged in evangelistic work among their own race, the Jews. It is a work that requires unusual self-surrender and zeal. Those who originate missions for the Jews as a rule are Jews themselves, converted to Christianity and impelled from within to seek to bring their friends and neighbors to a like state of mind and heart. Their reward at the start is social ostracism and neighborhood abuse. Through such a course Rev. Leopold Cohn, once a rabbi in Europe, has established the Williamsburg Mission to the Jews, in Brooklyn, N. Y., which now occupies its own edifice, called Beth Sar Shalom (The House of the Prince of Peace). Speakers from Evangelical churches often address audiences of 200 there, and invariably have close attention and usually must answer many earnestly put questions about the Way. This mission has its sewing class, its dispensary and other helpful features, and publishes a monthly bulletin.

—ANOTHER SUCCESSFUL mission to the Jews, now in its fifteenth year, is conducted by Rev. and Mrs. Maurice Ruben in Pittsburg, Pa. Mr. Ruben was formerly a business man who drifted away from Judaism into religious indifference, was led in a remarkable way to examine the New Testament, accepted Christ as his Saviour, determined to give up business and devote his life to evangelistic work among his own race and accordingly began by study to fit himself for this ministry. The obstacles thrown in his path included even commitment to an insane asylum. But overcoming all hindrances, he succeeded in his purpose to establish a mission to the Jews of Pittsburg, and now the New Covenant Mission has its training school as well as Gospel Hall, and conducts ten departments of helpfulness. The work has the hearty friendship of the Christian ministry of the city, and reaches multitudes of the Jewish race.

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I wish you could stand with me at my window for a few minutes and, as the women pass, realize with me how many need better figures, better health. They could have them too, with just a little daily effort which is **easy—not as hard as what they are enduring.**

The best physicians are my friends—their wives and daughters are *my pupils—the medical magazines advertise my work.* Some one in your town knows me. Ask your friends about my work. I am at my desk daily from 8 to 5.

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I study each woman's case just as a physician studies it, the only difference being that instead of medicine I strengthen and put in place weakened organs by exercises for nerves and muscles controlling them, bringing a good circulation of warm blood to them, which I purify by teaching correct breathing. I relieve such **ailments** as

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Constipation	**Nervousness**	**Headaches**	**Pregnancy**
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I have published a *free* booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman. **Sit down and write me NOW. Don't wait you may forget it.** I have had a wonderful experience and I should like to tell you about it.

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THAT'S HEAVEN

A GROUP OF OCTOBER'S MONT-LAWN CHILDREN

"IT is a beautiful place," said the visitor with a reminiscent gleam in her pleasant eyes; "it is beautiful with its flowers and trees and mountains and the river below."

"Where is it?" asked an eager little voice, and as we looked down we saw a pale little face—very like the faces of the other hundred children who were on their way to the country.

"Why, honey," the visiting lady explained, "I was talking about Mont-Lawn, the place that you are going to!"

"Mont-Lawn," the child paused, almost unable to grasp the significance, "Mont-Lawn? Why, Miss, I thought it was heaven you were talkin' about."

Usually the Home has closed early in September, for in September, though the weather is often warm and troublesome, the schools open, and the autumn begins, and—well, Children's Fresh Air Homes always do close in September. Precedent is a remarkable thing!

This year, however, the supply (of children) was overwhelmingly huge and the demand (for Children's Homes) was so keen we kept Mont-Lawn open through October. We did not break into the children's school life, either, for the Home kept open to accommodate only the small ones under the proper school age, and little girls and boys not strong enough for school.

When I was a tiny girl, I had a great ambition that I thought of by day and dreamed of by night. I wanted a pony with long, flowing mane and tail, a gentle little creature that would eat apples and sugar from my hand. I wanted a tiny wagon to hitch him to, and a tiny jingly saddle to put on his back.

When Christmas time came I wrote a letter to Santa Claus about it, and when birthdays swept around I begged for it, but somehow it never came. Now, some day, I imagine that I will have enough money to buy a pony, with all the beautiful trappings that go with him, but on that "some day" I imagine that I shall want something else, that my pony dream will be a thing of the past, for what could a grown-up do with a pony? But though I no longer want one, I shall always remember my longing for one as a child. That is the way that a great many little victims of the city long for the country. And some of them, many of them, never see the blue sky and the mountains and the flowers that they hunger for. Perhaps, many years after, they will have enough money to go to the country, even to live in the country, but by that time the rosy rainbow color will have faded from the dream and it will be a reality that is nice, but no longer greatly desired.

I was walking along the street one day, when I heard a tapping sound behind me, and turning saw a small boy on crutches. I saw a poor little twisted leg and a heavy, clumsy stick, and as my gaze traveled upward, saw a patched pair of knickers and a torn sweater; but it was the face that held my attention, for it was a remarkable face to be on a crippled boy.

Once, a few years ago, I fell on a rock and hurt my leg. It was not serious at first, but as the time wore on the doctor informed me that I had water on the knee, and that I would be obliged to sit in a chair for some months without moving any more than necessary. I am afraid that my face was rather drawn and haggard and woe-begone in a short time.

The little crippled boy of the East Side had probably been lame for years, for his leg was shrunken and his crutch was worn and shiny.

But the face that looked out bravely on the world was a pleasant thing to see. Pale it was, of course, but the smile that lingered about the wide mouth was sweet, and the eyes above a freckled nose were not unhappy.

The country in autumn is a God-given place. Mountains that were green and gray-blue take on the colors of fairyland, and the fruits that swing on the trees are ripe and wonderful to eat. There are piles of leaves to play in on sunny afternoons, and masses of flowers to gather as the October sky sends down a benediction of love, and hope, and strength to the little children of the city streets, who have been left to wander alone through a fog of hopelessness.

When the sky is blue and shining,
And the sun is full of light,
When the autumn leaves are falling
From the trees from morn till night;
When you see the childish faces
Growing rosy red and bright,
That's heaven!

When the crippled ones are laughing
(And their minds are free from pain);
When the babies roll together
In the autumn's golden grain;
Then you hear the angels singing,
And their voices sweet explain,
"That's heaven!"

MARGARET E. SANGSTER, JR.

A world of wistful children across the sea hold out beseeching hands this year for—toys? candy? picture-books? No: but for food and clothing; just food and clothing, lest they die. Send us your gifts of money, much or little, to help provide for these pitiful victims of the war. Address, Widows and Orphans Fund, CHRISTIAN HERALD, *Bible House, New York.*

"Pollyanna" Comes Next Week!

Mrs. Eleanor H. Porter

She Returns to play the "Glad Game" in

The Christian Herald

JUST two years ago this month "Pollyanna" made her debut in the pages of **The Christian Herald,** where for a whole season she played the Glad Game to fascinated audiences every week. When the story was ended and the curtain dropped over the game and its player, a great sigh of regret for vanishing "Pollyanna" went up all over this continent.

Now the great secret is out—"Pollyanna" is to appear again! The opening chapters of "The Return of Pollyanna," by Mrs. Eleanor H. Porter, will be printed in our Thanksgiving issue.

When Mrs. Porter wrote her first story of "Pollyanna," she created an absolutely new type. Under the inspiration of "Pollyanna," who was the sunniest of optimists, people everywhere began to play the Glad Game—the game that brings contentment wherever it is played. The new serial—by the same author, of course—is even more delightful than the first.

Mrs. Porter writes from her home in Cambridge, Mass., in a letter to *The Christian Herald:* "I am sure I do not need to tell you how glad I am to get the story into your hands at last. I have taken a world of pains with it. I begin the new story with Pollyanna still a girl; but she is in Boston, amid a brand-new environment and among new incidents and new experiences. This has enabled me to introduce naturally the new characters who are to figure so largely in her young womanhood and her love story, with which the latter half of the tale deals. I shall hope to hear that your readers like the story."

They will do more than *like* Pollyanna; they will *love* her, just as they loved her when she was the young embodiment of the spirit of right-minded childhood. Now she is coming back to us, more grown-up and more lovable. And we invite not only the readers of *The Christian Herald,* but all the friends they wish to bring with them, to join in playing the Glad Game under Pollyanna's own leadership.

We should like to see *a thousand Pollyanna Clubs* organized throughout the land to practice the Glad Game. It is entirely social and altruistic, and has no commercial side. They will be charmed with it from the very start.

In order to give "Pollyanna" the rousing welcome she deserves, we invite our readers to notify all of their friends that the first instalment of "The Return of Pollyanna" will appear in the November 25 issue of *The Christian Herald.*

Form "Pollyanna Clubs"

The way to form a Pollyanna Club effectively is to send in your name and address and the names and addresses of those who wish to join your club, and membership cards will be issued. At the same time you will get in touch with *the real Pollyanna* by subscribing for *The Christian Herald,* and thus learn from her own life just how the Glad Game is played. To do this, send in your subscription, $1.50, new or renewal, to *The Christian Herald,* which you will find the all-round best investment of the year.

$1.50 THE CHRISTIAN HERALD $1.50
ONE YEAR—FIFTY-TWO ISSUES

Address: The Christian Herald, Bible House, N.Y.

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These are the socks I want—

They're Holeproofs!

This ad says— Holeproof Hose are made from the finest Egyptian and Sea Island cotton yarns, costing an average of 74c per pound. Common yarn, selling for 32c, cannot be half so good as ours.

But we must use the best of materials in order to guarantee these hose.

We guarantee six pairs of cotton Holeproofs to need no darning for *six months.* And if any of the six pairs fail in that time *we will replace them with new hose free.*

We are selling stockings and socks to millions. If it were not for that fact we couldn't afford to sell Holeproofs at the price of common kinds. Holeproofs are soft, close-fitting, stylish; and they are made in the lightest weights if you want them.

Why pay the same price per pair for those that lack the Holeproof advantages?

$1.50 per box and up for six pairs of men's cotton Holeproofs; $2.00 per box and up for six pairs of women's or children's in cotton; $1.00 per box for four pairs of infants' in cotton. Above boxes guaranteed six months. $1.00 per box for three pairs of children's cotton Holeproofs, guaranteed three months. $2.00 per box for three pairs of men's silk Holeproof socks; $3.00 per box for three pairs of women's silk Holeproof stockings. Boxes of silk guaranteed three months. Three pairs of Silk-Faced Holeproofs for men $1.50; for women $2.25. Three pairs of Silk-Faced are guaranteed for three months. (597)

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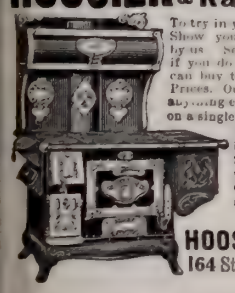
Holeproof Hosiery Co., of Canada, Ltd., London, Canada
Holeproof Hosiery Co., 10 Church Alley, Liverpool, Eng.

Holeproof Guaranteed *Silk Gloves* FOR MEN AND WOMEN

Write for free book about these gloves and ask for name of our dealer. These are the **durable**, stylish guaranteed gloves, in all sizes, lengths and colors.

DON'T Pay Two PRICES
HOOSIER Stoves & Ranges FREE



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WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Our graduates number 7000—a record unequaled by any institution. Send for "How I Became a Nurse" 248 pages with actual experiences, 48 illustrated lesson pages free to inquirers.

There is a Chautauqua nurse in your vicinity. Ask her about our training. Her address and the above literature will be sent if you will enclose this advertisement.

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The Financial Side of Tithing

By Thomas Kane

ARE there not practical, financial and business reasons for the fact that tithing pays the tither in temporal prosperity? We all understand and are influenced by illustrations more than by arguments. Also, we remember them longer. Is not the following an almost exact illustration of the relation we occupy toward our heavenly Father in the matter of what we call our worldly possessions?

Suppose my banker lends me $5,000 on condition that I pay him every year ten per cent. of all *the profits* I make by the use of it. *Not* ten per cent. of *the capital,* which would be $500, but ten per cent. of the profits, whether they be little or much. If I made $500 I would owe my banker $50. If I made $1,000 I would owe him $100. If he should lend me $10,000 and I made $2,000 by the use of it I would owe him $200.

Suppose my banker had a large number of people at work for him, people I knew or knew of, and that I also knew how faithfully they served him. Suppose these people are dependent for their support, their daily bread, upon the wages they receive from the banker or through his agents. Suppose that besides these workers for the banker there are many sick people, poor people and people in distress in all of whose welfare and happiness he is deeply interested.

Suppose my banker tells me that, while he continues to lend me the principal, I need not pay the ten per cent. of the profits I make on the loan directly to him at the bank, but give it to the people I know or know of, who are at work for him, not forgetting to give a liberal portion to poor, sick or distressed people who need help. Suppose he tells me to use my own best judgment in giving the money I owe to him where I think it will do the most good.

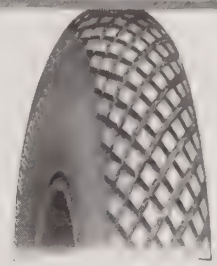
Suppose further that he requires that I keep an account of what I give to these different people, and to the causes in which he is interested, so as to be sure that I am paying the ten per cent. I owe to him from year to year.

Suppose my banker learns that I thus wisely use the ten per cent., his share of the profits I make on the capital he furnishes me; is it not reasonable to suppose that he would be willing to lend me more capital on the same terms?

Now, is there anything unreasonable or hard to understand in this illustration? Does it not almost exactly illustrate God's method of dealing with us in his law of the tithe? If it does, is there anything surprising, anything unnatural, in the amply demonstrated fact that tithing pays the tither in temporal prosperity? Would it not be unnatural if the results were otherwise?

Again I ask, is not the above illustration fair? Does not God furnish us with all the capital we have, be it brains, or money, or physical strength, in short, with everything by the use of which we can make money? All he asks is that we recognize in a practical way his ownership of our working capital, whatever it may be, by contributing ten per cent. of whatever we make by the use of it to the world's betterment; in other words, to the building up of Christ's kingdom in the earth, using our best judgment as faithful stewards in the selection of objects where our gifts will do the most good.

The illustration is equally pertinent if, instead of using my individual judgment in selecting the objects and persons to whom I give my banker's share of the profits, I join with others to whom he has loaned working capital on the same terms and after taking counsel together, we agree to combine what we owe and give it to such persons and objects as, in our united judgment, would most please our banker. This is precisely what we do in the churches of which we are members.



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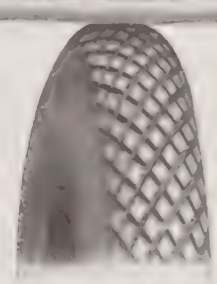
Bear Every Day About

One Thousand Miles of Motor Cars

Hundreds of Thousands are Daily Protected by Their Safety, Sturdiness and Strength



These are the Victors

Bear in mind that Goodyear tires are victors in the long, long fight for favor. They outsell any other.

Men have used millions of them, on all sorts of roads, under all conditions—on hundreds of thousands of cars. And their verdict is—as shown by adoption—that Goodyears are the best tires made.

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No-Rim-Cut tires are more than quality tires. They directly combat—in exclusive ways—the four greatest causes of tire trouble.

They can't be rim-cut. That is due to an exclusive Goodyear feature.

They save blow-outs—all the countless blow-outs caused by wrinkled fabric. That is due to our exclusive "On-Air" cure.

They combat loose treads by a patent method employed by no one else.

And they have our exclusive All-Weather tread—the tough, double-thick anti-skid. This tread runs as smoothly as a plain tread, yet it grasps wet roads with deep, sharp, resistless grips.

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No-Rim-Cut Tires
With All-Weather Treads or Smooth

Get These Savings

Find out what they mean to you.

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The beautiful new Hupmobile sedan top adds the finishing touch to the superiority of the Hup for cold weather use.

We have always known that a majority of Hup owners kept their cars in commission all the year round.

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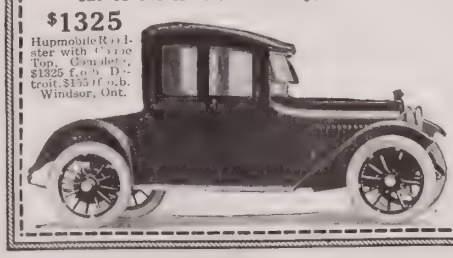
And now the new sedan top renders the Hupmobile more than ever the winter car of the American family.

$1325

Hupmobile Roadster with Top, Complete, $1325 f. o. b. Detroit. $1375 f. o. b. Windsor, Ont.



The new Hupmobile with the sedan top costs you, complete, $1365—the roadster, $1325.

This top absolutely lacks noise and rattle. The doors are standard limousine dimensions. Windows are the highest grade coach glass.

The tops, built in our own shops, conform so perfectly with the beautiful 1915 lines that the effect is that of the costliest limousine. When winter is over, the top is easily removed and the regular summer equipment quickly attached.

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The great monarchies of Europe are now engaged in the greatest tragedy of human history. If you would know the underlying causes which have led up to this great conflict, the deep racial antipathies, the mutual jealousies, the commercial rivalries, the sting of past defeats, the vaulting ambitions for world Empire, then you should place **Ridpath's History of the World** in your home.

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11
18-14

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Please mail me your booklet containing sample pages of Ridpath's History of the World, containing the Declaration of Independence and Washington's Farewell Address, Constitution of the United States and Shakespeare, map of Ohio and explanation of Panama Canal, and write me full particulars of your special offer to The Christian Herald readers.

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Ridpath takes the reader back to the beginning of history, four thousand years before the time of Christ, when man was little more than a savage, without clothes save the skins of beasts, without shelter save in caves and overhanging rocks, and traces his career down the long highway of time, through the rise and fall of empires, until he reaches the present civilization. It is an inspiring story, and Dr. Ridpath has told it better than it has ever been told before.

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To read history is to become acquainted with the tremendous evolution of the human race, from its infancy and childhood to its youth and maturity.

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Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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NEW YORK, NOVEMBER 25, 1914

VOL. 37—NO. 47. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Blue skies and true skies with autumn's haze below them; haystacks steep and yellow in the sunlight's golden glow; Pumpkins lying wreathed in vines that creep away to show them; crimson leaves upon the bough and apples down below.

OUR MAIL-BAG

NOTICE

[illegible]

Questions and Answers

[illegible]

changes would take place in society if all professed Christians really lived as Jesus was living. Now it is the time of testing, and we cannot do otherwise than begin and continue to use them for the welfare of others. It is time enough then [illegible] self-sacrifice and sympathetic helpfulness.

Reader, Indiana. My dear child feels that she is [illegible] treat them kindly. I [illegible]

[illegible] believe your way is undoubtedly best, and is what the Master would wish. The best way to [illegible] the Apostle to do, and [illegible] that wrong should [illegible]

A Personal Letter

DEAR FRIEND:

Although I do not know when your subscription to THE CHRISTIAN HERALD expires, I am writing to you as a member of our Family Circle, every one of whom I regard as a personal friend. It is a great privilege for an Editor to keep in touch with his readers, and the letters you send us are a constant source of encouragement and inspiration.

Now, the New Year is at hand. We have been planning big things for 1915—things that will make THE CHRISTIAN HERALD more than ever a welcome guest in your home. We want YOU with us during the whole of the coming year, for we would not want to miss a single familiar face from our Family Circle.

First and foremost, let us begin by saying that our good friend, Dr. J. H. Jowett, the spiritual charm of whose pen has so often delighted us all, will be with us again during the coming year. Dr. Jowett will lead the "Meditations" regularly every week. With him will be associated Dr. F. B. Meyer, Dr. Clayton Sedgwick Cooper and the Rev. Edwin W. Caswell, all men of high spirituality. It is our purpose to make the "Meditations" more than ever a flowing fountain of refreshment and invigoration to all of our readers, and a means of helping them over the difficult and rough places of daily life.

Then there is sweet "Pollyanna Whittier", who makes her bow again and meets and greets our Family Circle in this issue. She has come with us for a good long visit, and will play the "Glad Game" in a way that will be a constant delight to all who read Eleanor Porter's charming story, which begins on another page. It's a wonderful story, but you hardly need any introduction to Miss "Pollyanna," who will keep open house with us and entertain us until the spring flowers bloom again.

The war in Europe, which has loomed up so vast as to obscure all other wars, will be treated in THE CHRISTIAN HERALD by able, unbiased writers, who will give graphic and truthful accounts of events as they take place. Special attention will, of course, be given to the great Relief Movement in which THE CHRISTIAN HERALD readers are taking a very active part. We look for many letters and photographs concerning this grand work of international benevolence.

It goes without saying that all the standard features of THE CHRISTIAN HERALD will be continued next year. Nothing will be spared to make it the most complete and satisfying presentation of all that is worthy of record in the religious and secular world, and especially in our own land.

Let me close by inviting your attention to our new Book Premiums, which you will find set forth in detail in this issue. There is a variety suited to every taste, and we especially commend them to readers who are about to renew their subscriptions. Your home folks will enjoy reading them in the long winter evenings.

May we not have from YOU personally, who read this letter, the gratifying assurance that you will be with us during the coming year? We are all looking forward to 1915 as giving promise of being the most notable in the history of THE CHRISTIAN HERALD. The big stream of renewals comes in this month and the next. You can lighten our work, gladden our hearts and do a real service by sending in yours NOW, after you have read this letter from

Yours cordially,

Geo. H. Sandison

Editor.

OUR MAIL-BAG

NOTICE OF EXPIRATION

Once each month we attach, just under this notice, a subscription blank and notice of expiration for our subscribers whose CHRISTIAN HERALD subscriptions expired at any time during the past month. If your copy has the subscription blank attached, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS, PLEASE PAY NO ATTENTION TO THE BLANK.**

When renewing, indicate on the blank with your remittance whether you are subscribing for any of our premium books. *My Garden of Hearts*, $2; *The Fundamentals of the Faith*, $2.20; *Wonder Stories*, $2; *The Strange Adventures of Captain Quenton*, $2; *India Paper Red Letter Bible*, $3, with your subscription, or a straight year's subscription at $1.50.

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Send money by postal or express money orders. Address, THE CHRISTIAN HERALD, Bible House, New York.

Continued from first column

and out came the first five books. Then you went on to the authorship of the books on Jewish history and the prophecies, and out they came, down to Malachi. You closed the course by dealing with the New Testament in such a way that I had to rip that out too, so that now pastor, there's nothing left but the boards, so what am I to do with the Bible? What have you to give me in its place, now that there's nothing left of it?" The minister was conscience-stricken when he saw the result of his destructive higher critical discourses. He made up his mind, then and there, never again to attack the Bible. One such lesson on the result of his folly was enough. Not a few of our modern theologians are of this class. They are shaking the faith of simple souls by creating distrust in the Bible, and they are utterly incapable of giving anything in its place. No soul was ever turned to Christ or guided heavenward by such sermons.

Miscellaneous

Mrs. C. A. S., Redlands, Calif. Canada is a part of the British Empire and owes it allegiance, but it has a parliament of its own and makes its own laws. The governor-general is appointed by Great Britain, but the parliament is elected by the people.

A. P. C., Beeville, Texas. "Baptizing for the dead" (1 Cor. 15. 29) is a difficult passage, regarding which there are various interpretations. One is that it may have meant to take the place of the dead saints and continue their work; another, that such a baptism was a solemn dedication to follow the martyred dead even to death. Tregelles claims that the passage means that "we are baptized merely in the name of—"for the sake of (or out of regard to) the dead; that is, Christ and the prophets who testified of him."

J. V. B., Rotterdam, Holland, writes, apropos of the war in Europe: "I believe that war will cease only when this world passes away and new comes. It is good to pray for the restoration of peace; but so long as this world exists, wars will visit us from time to time." There is no promise in Scripture that war will cease from the earth during the present dispensation; on the contrary, we are distinctly told that there will be "wars and rumors of wars, nation rising against nation and kingdom against kingdom," until the time comes when God himself shall put an end to human strife. The doctrine of the millennium and the thousand years of peace, which many Christians interpret literally, deals with this great transformation. It is the duty of Christians meanwhile to both pray and work for international peace. The attitude should mark the distinction between the Christian and the unbeliever.

McD., Philadelphia, Pa. Your letter deals with the case of two men, once friends, now estranged. In spite of the fact that B has repulsed A's friendly overtures, A should not be discouraged. B may feel mistrustful in regard to the quarrel as a case where, while he may be willing to forgive, he would rather have no further intimacy with A. Now, that is precisely the spirit of the world to nurse the memory of a wrong. Instead of A writing to or calling on B, it might be well for him to get a mutual friend to try to arrange a reconciliation. Such an ambassador, possessing the and being acceptable to both parties, would have a hearing at least, and would be very likely to succeed. Broken confidences do not heal quickly with some people, and it takes time to convince them of the sincerity of any professions that are made in such cases. Therefore A would have to be patient, and try, by his manner and actions, to do what he can to convince B of his sincerity.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER I

DELLA SPEAKS HER MIND

DELLA WETHERBY tripped up the somewhat imposing steps of her sister's Commonwealth Avenue home and pressed an energetic finger against the electric-bell button. From the tip of her jaunty hat to the toe of her low-heeled shoe she radiated health, capability and alert decision.

"Good morning, Mary! Is my sister in?"

"Y-yes, ma'am, Mrs. Carew is in," hesitated the girl; "but—she gave orders she'd see no one."

"Did she? Well, I'm no one," smiled Miss Wetherby, "so she'll see me. Don't worry—I'll take the blame," she nodded, in answer to the frightened remonstrance in the girl's eyes. "Where is she—in the sitting room?"

"Y-yes, ma'am; but—that is, she—"

Miss Wetherby, however, was already halfway up the broad stairway, and with a despairing backward glance the maid turned away.

In the hall above, Della Wetherby unhesitatingly walked toward a half-open door and knocked.

"Well, Mary," answered a "dear-me-what-now" voice. "Haven't I—oh, Della!" The voice grew suddenly warm with love and surprise. "You dear girl, where did you come from?"

"Yes, it's Della," smiled that young woman, blithely, already halfway across the room. "I've come from an over-Sunday at the beach with two of the other nurses, and I'm on my way back to the Sanatorium now. That is, I'm here now, but I shan't be long. I stepped in for—this," she finished, giving the owner of the "dear-me-what-now" voice a hearty kiss.

Mrs. Carew frowned and drew back a little coldly. The slight touch of joy and animation that had come into her face fled, leaving only a dispirited fretfulness that was plainly very much at home there.

"Oh, of course! I might have known," she said. "You never stay—here."

"Here!" Della Wetherby laughed merrily and threw up her hands; then, abruptly, her voice and manner changed. She regarded her sister with grave, tender eyes. "Ruth, dear, I couldn't—I just couldn't live in this house. You know I couldn't," she finished gently.

Mrs. Carew stirred irritably.

"I'm sure I don't see why not," she fenced.

Della Wetherby shook her head.

"Yes, you do, dear. You know I'm entirely out of sympathy with it all: the gloom, the lack of aim, the insistence on misery and bitterness."

"But I *am* miserable and bitter."

"You ought not to be."

"Why not? What have I to make me otherwise?"

Della Wetherby gave an impatient gesture.

"Ruth, look here," she challenged. "You're thirty-three years old. You have good health—or would have if you treated yourself properly—and you certainly have an abundance of time and a superabundance of money. Surely anybody would say you ought to find *something* to do this glorious morning besides sitting moped up in this tomb-like house with instructions to the maid that you'll see no one."

"But I don't *want* to see anybody."

"Then I'd *make* myself want to."

Mrs. Carew sighed wearily and turned away her head.

"Oh, Della, why won't you ever understand? I'm not like you. I can't—forget."

A swift pain crossed the younger woman's face.

"You mean—Jamie, I suppose. I don't forget—that, dear. I couldn't, of course. But moping won't help us—find him."

"As if I hadn't *tried* to find him for eight long years—and by something besides moping," flashed Mrs. Carew, indignantly, with a sob in her voice.

"GOOD MORNING, MARY! IS MY SISTER IN?"

"Of course you have, dear," soothed the other quickly; "and we shall keep on hunting, both of us, till we do find him—or die. But *this* sort of thing doesn't help."

"But I don't want to do—anything else," murmured Ruth Carew, drearily.

For a moment there was silence. The younger woman sat regarding her sister with troubled, disapproving eyes.

"Ruth," she said at last, with a touch of exasperation, "forgive me, but—are you always going to be like this? You're widowed, I'll admit; but your married life lasted only a year, and your husband was much older than yourself. You were little more than a child at the time, and that one short year can't seem much more than a dream now. Surely that ought not to embitter your whole life!"

"No, oh, no," murmured Mrs. Carew, still drearily.

"Then *are* you going to be always like this?"

"Well, of course, if I could find Jamie—"

"Yes, yes, I know; but, Ruth, dear, isn't there anything but Jamie—to make you *any* happy?"

"There doesn't seem to be, that I can think of," sighed Mrs. Carew, indifferently.

"Ruth!" ejaculated her sister, stung into something very like anger. Then suddenly she laughed. "Oh, Ruth, Ruth, I'd like to give you a dose of Pollyanna. I don't know any one who needs it more!"

Mrs. Carew stiffened a little.

"Well, what pollyanna may be I don't know; but whatever it is, I don't want it," she retorted sharply, nettled in her turn. "This isn't your beloved Sanatorium, and I'm not your patient to be dosed and bossed, please remember."

Della Wetherby's eyes danced, but her lips remained unsmiling.

"Pollyanna isn't a medicine, my dear," she said demurely, "though I have heard some people call her a tonic. Pollyanna is a little girl."

"A child? Well, how should I know?" retorted the other, still aggrieved. "You have your 'belladonna,' so I'm sure I don't see why not 'pollyanna.' Besides, you're always recommending something for me to take, and you distinctly said 'dose'—and dose usually means medicine, of a sort."

"Well, Pollyanna *is* a medicine—of a sort," smiled Della. "Anyway, the Sanatorium doctors all declare that she's better than any medicine they can give. She's a little girl, Ruth, twelve or thirteen years old, who was at the Sanatorium all last summer and most of the winter. I didn't see her but a month or two, for she left soon after I arrived. But that was long enough for me to come fully under her spell. Besides, the whole Sanatorium is still talking Pollyanna and playing her game."

"*Game?*"

"Yes," nodded Della, with a curious smile. "Her 'glad game.' I'll never forget my first introduction to it. One feature of her treatment was particularly disagreeable and even painful. It came every Tuesday morning, and very soon after my arrival it fell to my lot to give it to her. I was dreading it, for I knew from past experience with other children what to expect: fretfulness and tears, if nothing worse. To my unbounded amazement she greeted me with a smile and said she was glad to see me; and, if you'll believe it, there was never so much as a whimper from her lips through the whole ordeal, though I knew I was hurting her cruelly.

"I fancy I must have said something that showed my surprise, for she explained earnestly: 'Oh, yes, I used to feel that way, too, and I did dread it so, till I happened to think 'twas just like Nancy's wash days, and I could be gladdest of all on Tuesdays, 'cause there wouldn't be another one for a whole week.'"

"Why, how extraordinary!" frowned Mrs. Carew, not quite comprehending. "But I'm sure I don't see any *game* to that."

"No, I didn't, till later. Then she told me. It seems she was the motherless daughter of a poor minister in the West, and was brought up by the Ladies' Aid Society and missionary barrels. When she was a tiny girl she wanted a doll and confidently

expected it in the next barrel; but there turned out to be nothing but a pair of little crutches.

"The child cried, of course, and it was then that her father taught her the game of hunting for something to be glad about, in everything that happened; and he said she could begin right then by being glad that she didn't *need* the crutches. That was the beginning. Pollyanna said it was a lovely game, and she'd been playing it ever since, and that the harder it was to find the glad part, the more fun it was, only when it was too *awful* hard, like she had found it sometimes."

"Why, how extraordinary!" murmured Mrs. Carew, still not entirely comprehending.

"You'd think so—if you could see the results of that game in the Sanatorium," nodded Della; "and Dr. Ames says he hears that she's revolutionized the whole town where she came from just the same way. He knows Dr. Chilton very well—the man that married Pollyanna's aunt. And, by the way, I believe that marriage was one of her ministrations. She patched up an old lovers' quarrel between them.

"You see, two years ago or more, Pollyanna's father died, and the little girl was sent East to this aunt. In October she was hurt by an automobile and was told she could never walk again. In April Dr. Chilton sent her to the Sanatorium and she was there till last March—almost a year. She went home practically cured. You should have seen the child! There was just one cloud to mar her happiness: that she couldn't *walk* all the way there. As near as I can gather, the whole town turned out to meet her with brass bands and banners.

"But you can't *tell* about Pollyanna. One has to *see* her. And that's why I say I wish you could have a dose of Pollyanna. It would do you a world of good."

Mrs. Carew lifted her chin a little.

"Really, indeed, I must say I beg to differ with you," she returned coldly. "I don't care to be 'revolutionized,' and I have no lovers' quarrel to be patched up; and if there is *anything* that would be insufferable to me it would be a little Miss Prim with a long face preaching to me how much I had to be thankful for. I never could bear—" But a ringing laugh interrupted her.

"Oh, Ruth, Ruth," choked her sister, gleefully, "Miss Prim, indeed—*Pollyanna!* Oh, oh, if only you could see that child now! But there, I might have known. I *said* one couldn't *tell* about Pollyanna. And of course you won't be apt to see her. But—Miss Prim, indeed!" And off she went into another gale of laughter. Almost at once, however, she sobered and gazed at her sister with the old troubled look in her eyes.

"Seriously, dear, can't anything be done?" she pleaded. "You ought not to waste your life like this. Won't you try to get out a little more and meet people?"

"Why should I, when I don't want to? I'm tired of—people. You know society always bored me."

"Then why not try some sort of work—charity?"

Mrs. Carew gave an impatient gesture.

"Della, dear, we've been all over this before. I do give money—lots of it, and that's enough. In fact, I'm not sure but it's too much. I don't believe in pauperizing people."

"But if you'd give a little of yourself, dear," ventured Della gently. "If you could only get interested in something outside of your own life it would help so much, and—"

"Now, Della, dear," interrupted the elder sister, restively, "I love you and I love to have you come here, but I simply cannot endure being preached to. It's all very well for you to turn yourself into an angel of mercy and give cups of cold water, and bandage up broken heads and all that. Perhaps *you* can forget Jamie that way, but I couldn't. It would only make me think of him all the more, wondering if we had any one to give him water and bandage up his head. Besides, the whole thing would be very distasteful to me—mixing with all sorts and kinds of people like that."

"Did you ever try it?"

"Why, no, of course not!" Mrs. Carew's voice was scornfully indignant.

"Then how can you know—till you do try?" asked the young nurse, rising to her feet a little wearily. "But I must go, dear. I'm to meet the girls at the South Station. Our train goes at twelve-thirty. I'm sorry if I've made you cross with me," she finished, as she kissed her sister good-by.

"I'm not cross with you, Della," sighed Mrs. Carew; "but if you only would understand!"

One minute later Della Wetherby made her way through the silent, gloomy halls and out to the street.

"One week in that house would kill me," she shuddered. "I don't believe even Pollyanna herself could as much as make a dent in the gloom! And the only thing she could be glad for there would be that she didn't have to stay."

That this avowed disbelief in Pollyanna's ability to bring about a change for the better in Mrs. Carew's home was not Della Wetherby's real opinion, however, was quickly proved, for no sooner had the nurse reached the Sanatorium than she learned something that sent her flying back over the fifty-mile journey to Boston the very next day.

So exactly as before did she find circumstances at her sister's home that it seemed almost as if Mrs. Carew had not moved since she left her.

"Ruth," she burst out eagerly, after answering her sister's surprised greeting, "I just *had* to come, and you must, this once, yield to me and let me have my way. Listen! You can have that little Pollyanna here, I think, if you will."

"But I won't," returned Mrs. Carew with chilly promptness.

Della Wetherby did not seem to have heard. She plunged on excitedly.

"When I got back yesterday I found that Dr. Ames had had a letter from Dr. Chilton, the one who married Pollyanna's aunt, you know. Well, it seems, in it he said he was going to Germany for the winter for a special course and was going to take his wife with him, if he could persuade her that Pollyanna would be all right in some boarding school here meantime. But Mrs. Chilton didn't want to leave Pollyanna in just a school, and so he was afraid she wouldn't go. And now, Ruth, there's our chance. I want *you* to take Pollyanna this winter and let her go to some school around here."

"What an absurd idea, Della! As if I wanted a child here to bother with!"

"She won't bother a bit. She must be nearly or quite thirteen by this time, and she's the most capable little thing you ever saw."

"I don't like 'capable' children," retorted Mrs. Carew perversely—but she laughed, and because she did laugh her sister took sudden courage and redoubled her efforts.

Perhaps it was the suddenness of the appeal, or the novelty of it. Perhaps it was because the story of Pollyanna had somehow touched Ruth Carew's heart. Perhaps it was only her unwillingness to refuse her sister's impassioned plea. Whatever it was that finally turned the scale, when Della Wetherby took her hurried leave half an hour later she carried with her Ruth Carew's promise to receive Pollyanna into her home.

"But just remember," Mrs. Carew warned her at parting, "just remember that the minute that child begins to preach to me and to tell me to count my mercies, back she goes to you, and you may do what you please with her. I won't keep her!"

"I'll remember—but I'm not worrying any," nodded the younger woman in farewell. To herself she whispered, as she hurried away from the house: "Half my job is done. Now for the other half—to get Pollyanna to come. But she's just got to come. I'll write that letter so they can't help letting her come!"

CHAPTER II

Some Old Friends

IN BELDINGSVILLE that August day Mrs. Chilton waited until Pollyanna had gone to bed before she spoke to her husband about the letter that had come in the morning mail. For that matter, she would have to wait, anyway, for crowded office hours and the doctor's two long drives over the hills had left no time for domestic conferences.

It was about half past nine, indeed, when the doctor entered his wife's sitting room. His tired face lighted at sight of her, but at once a perplexed questioning came to his eyes.

"Why, Polly, dear, what is it?" he asked, concernedly.

"Well, it's a letter—though I didn't mean you should find out by just looking at me."

"Then you mustn't look so I can," he smiled. "But what is it?"

Mrs. Chilton hesitated, pursed her lips, then picked up a letter near her.

"I'll read it to you," she said. "It's from a Miss Della Wetherby at Dr. Ames's Sanatorium."

"All right. Let's have it," said the man, throwing himself at full length onto the couch near his wife's chair.

"My dear Mrs. Chilton," the letter began: "Just six times I have commenced a letter to you, and torn it up; so now I have decided not to 'commence' at all, but just tell you what I want at once. I want Pollyanna. May I have her?

"I met you and your husband last March when you came on to take Pollyanna home, but I presume you don't remember me. I am asking Dr. Ames (who does know me very well) to write your husband, so that you may (I hope) not fear to trust your little niece to us.

"I understand that you would go to Germany with your husband but for leaving Pollyanna, and so I am making so bold as to ask you to let us take her. Indeed, I am begging you to let us have her, dear Mrs. Chilton. And now let me tell you why.

"My sister, Mrs. Carew, is a lonely, broken-hearted, discontented, unhappy woman. She lives in a world of gloom, into which no sunshine penetrates. Now I believe that if anything on earth can bring the sunshine into her life it is your niece, Pollyanna. Won't you let her try? I wish I could tell you what she has done for the Sanatorium here, but nobody could *tell*. You would have to see it. I long ago discovered that you can't *tell* about Pollyanna. The minute you try to, she sounds priggish and preachy, and—impossible. Yet you and I know she is anything but that. You just have to bring Pollyanna on to the scene and let her speak for herself. And so I want to take her to my sister—and let her speak for herself. She would attend school, of course, but meanwhile, I truly believe, she would be healing the wound in my sister's heart.

"I don't know how to end this letter. I believe it's harder than it was to begin it. I'm afraid I don't want to end it at all. I just want to keep talking and talking, for fear, if I stop, it'll give you a chance to say 'no.' And so, if you *are* tempted to say that dreadful word, won't you please consider that—that I'm still talking, and telling you how much we want and need Pollyanna? Hopefully yours,

"Della Wetherby."

"There!" ejaculated Mrs. Chilton, as she laid the letter down. "Did you ever read such a remarkable letter or hear of a more preposterous, absurd request?"

"Well, I'm not so sure," smiled the doctor. "I don't think it's absurd to want Pollyanna."

"But—but the way she puts it—'healing the wound' in her sister's heart, and all that. One would think the child was some sort of—of medicine!"

The doctor laughed outright and raised his eyebrows.

"Well, I'm not so sure but she is, Polly. I *always* said I wished I could prescribe her and buy her as I would a box of pills; and Charlie Ames says they always made it a point at the Sanatorium to give their patients a dose of Pollyanna as soon as possible after their arrival during the whole year she was there."

"'Dose,' indeed!" scorned Mrs. Chilton.

"Then—you don't think you'll let her go?"

"Go? Why, of course not! Do you think I'd let that child go to perfect strangers like that?—and such strangers! Why, Thomas, I should expect that that nurse would have her all bottled and labeled with full directions on the outside how to take her by the time I'd get back from Germany."

Again the doctor threw back his head and laughed heartily, but only for a moment. His face changed perceptibly as he reached into his pocket for a letter.

"I heard from Dr. Ames myself this morning," he said, with an odd something in his voice that brought a puzzled frown to his wife's brow. "Suppose I read you my letter now."

"Dear Tom," he began, "Miss Della Wetherby has asked me to give her and her sister a 'character,' which I am very glad to do. I have known the Wetherby girls from babyhood. They come from a fine old family and are thoroughbred gentlewomen.

"There were three sisters, Doris, Ruth and Della. Doris married a man named John Kent, much against the family's wishes. Kent came from good stock, but was not much himself, I guess, and was certainly a very eccentric, disagreeable man to deal with. He was bitterly angry at the Wetherbys' attitude toward him, and there was little communication between the families until the baby came. The Wetherbys worshiped the little boy James—'Jamie,' as they called him. Doris, the mother, died when the boy was four years old, and the Wetherbys were making every effort to get the father to give the child entirely up to them, when suddenly Kent disappeared, taking the boy with him. He has never been heard from since, though a world-wide search has been made.

"The loss practically killed old Mr. and Mrs. Wetherby. They both died soon after. Ruth was already married and widowed. Her husband was a man named Carew, very wealthy and much older than herself. He lived but a year or so after their marriage and left her with a young son, who also died within a year.

"From the time little Jamie disappeared, Ruth and Della seemed to have but one object in life, and that was to find him. They have spent money like water, and have all but moved heaven and earth, but without avail. In time Della took up nursing. She is doing splendid work, and has become the cheerful, efficient, sane woman that she was meant to be, though still never forgetting her lost nephew, and never leaving unfollowed any possible clue that might lead to his discovery.

"But with Mrs. Carew it is quite different. After losing her own boy she seemed to concentrate all her thwarted mother-love on her sister's son. As you can imagine, she was frantic when he disappeared. That was eight years ago—for her, eight long years of misery, gloom and bitterness. Everything that money can buy, of course, is at her command; but nothing pleases her, nothing interests her. Della feels that the time has come when she must be gotten out of herself at all hazards, and Della believes that your wife's sunny little niece, Pollyanna, possesses the magic key that will unlock the door to a new existence for her. Such being the case, I hope you will see your way clear to granting her request. And may I add that I, too, personally, would appreciate the favor, for Ruth Carew and her sister are very old, dear friends of my wife and myself, and what touches them touches us. As ever yours."

The letter finished, there was a long silence, so long a silence that the doctor uttered a quiet "Well, Polly?"

To be continued

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE career of the *Emden* has been ended and fittingly in battle. Never in history has any man-of-war run any such audacious and successful career, or accomplished so much in so short a time.

She has been compared with the *Alabama*, but this comparison is hardly appropriate. There were ports supposedly neutral but in reality in full sympathy with her cause, which were open to the *Alabama* for re-equipment and refreshment. On the other hand, the *Emden* was a man-of-war of a combatant nation, operating in hostile waters with no ports open to her, and depending on her own ingenuity and fertility of resource for her necessary supplies.

She played the game fairly and honorably, as even the chief organ of her opponents, the London *Times*, has been fair enough to testify, and was finally, after three months' activities, driven into a corner by a more powerful antagonist and put *hors de combat*.

Her name will live long and illustriously in naval annals, and be at once an example and an inspiration.

The end came at one of the Cocos Islands in the Indian Ocean, about half-way between Ceylon and Freemantle. A wireless station is located there, and on her approaching the islands she was recognized and an alarm sent out which reached the Australian cruiser *Sydney* on the look-out for her.

The *Emden* landed some boat crews, who destroyed the wireless, levied and were collecting provisions, when the *Sydney* came up. A battle ensued which lasted an hour, when the heavier guns of the *Sydney* telling upon the *Emden*, the latter broke into flames and was beached, her race run. Of her crew about 200 were killed and the balance, including her captain, made prisoners of war. These prisoners were all accorded the honors of war by special order of the British admiralty, courtesy which does honor to the admiralty as well as to the prisoners.

Germany now has at large on the ocean only the *Karlsruhe* and the fleet which recently sunk the *Monmouth* and *Good Hope* off the Chilean coast. These probably will soon be either captured or sunk, as the odds are so overwhelmingly against hem.

The British torpedo gunboat *Niger* fell a victim at Deal Harbor to a very daring and audacious attack by a German submarine. The vessel was destroyed, but there was no loss of life. In one sense the sinking of the *Niger* is not of the slightest importance. The sunken gunboat was old, small and of no efficiency, and hence as a naval unit disregardable. But it must be rather alarming to think that a submarine can penetrate into an English coast harbor.

On the Belgian end of the western line of battle the fighting during the week has been even fiercer and more intense than last week, and, except for the capture of what was once the village of Dixmude by the Germans, without any important change in the positions.

The toll of human lives was paid all the week just the same. It is a conservative estimate that on this western end of the line 3,000 men each day are losing their lives. The difficulty is in bringing home what this means. Thirty or forty people killed in a railroad accident we vaguely understand. In a small town a man killed by a runaway, a ten days' topic of conversation, is understandable, but 3,000 men in one day, and these the pick of the population as regards age and strength—this is beyond us!

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GERMAN PRISONERS BEING MARCHED INTO TOWN UNDER GUARD

The East Indian troops Great Britain brought over are fighting on this western end of the battle line and reports from English sources would seem to indicate that they are not proving as effective as they were expected to be, but ascribe this to the fact that they fight under the great disadvantage of not understanding either English or French.

The Germans, too, are probably making a fierce drive at them, as they are very indignant that these and the other native troops—the Turcos, the Spahis, the Senegalese, etc.—should have been put into the battle-line against whites. Many survivors of the Civil War will remember how indignant both the South and England were when the North first commenced to use colored troops.

How fierce this drive is is made manifest by the officers' casualty list among these troops, issued by the London military authorities for November 9 and 10, which shows a total loss of sixty-five in two days.

On the rest of the battle line, from Lille all the way to Belfort, the fighting has been intermittent and, except around Verdun, just enough for each side to be sure that the enemy is occupying his former positions.

Around Verdun the fighting is much fiercer; the Germans continue their efforts to obtain positions which will enable them to put heavy artillery in proper sites from which to bombard that fortress, and the French are making equally heroic efforts to expel them from the positions they have already seized. No appreciable change is noticeable, though here, too, the losses have been very heavy.

The French offensive against Metz and Alsace, of which so much has been said recently, does not, as yet, appear to have developed.

The German total losses up to October 20 are officially announced at approximately 509,000. Of these probably 110,000 are dead. Germany is reported short of ether and chloroform, which will greatly add to the sufferings of the wounded. Gasoline is also said to be running very low.

Great Britain estimates her losses to date at 57,000, which is about 30 per cent. of her average field army to date. This does not include the losses of the East Indian troops, which are a separate entity.

In the Austro-Servian campaign, Austria has largely reinforced her troops and has not only succeeded in forced her way into Servia, but has forced both the Servian and Montenegrin troops entirely outside her own territory. The advance into Servia is from the western border, and to the present writing has made fair progress.

The Russo-Turkish campaign has been rather slow the whole of the past week. The Russians claim, and with apparent truth, that the Turkish fleet was damaged to a considerable degree in its early operations, and that in consequence it has been unable to take the sea lately; certain it is that it has not done so. On land the Turks claim to have advanced into Egypt and to have captured an unimportant fort at El Arish, but this claim is denied by the English and the denial seems probable.

On the border of Armenia the Turks and Russians have mone than once been in contact, both sides claiming victory, but in this particular campaign we must assume that nothing is true until both sides admit the same thing. Russian bulletins are notoriously untrustworthy and Turkish bulletins are of the same general character.

There has been some more rather severe fighting in South Africa between the Boer rebels and the loyal forces, which is reported to have resulted in a victory for the latter. According to the report the fight took place at Sandfontein, South Africa.

The situation in South Africa is perhaps more serious than we know, for amnesty has been offered to all rebels by the government, which, while not a sign of weakness, does, to a certain extent, indicate that the enemy is of some importance.

Neither Bulgaria, Rumania nor Italy give any sign of life.

In the Eastern campaign both Germany and Austria have met with serious reverses. The Russians have penetrated into German territory in East Prussia, and their advance guards have crossed the frontier and occupied Johannisberg, Lyck and other intermediate places, thus gaining control of the railway which skirts the frontier on the German side. This is a very difficult country to fight in owing to its extremely boggy nature, and the first snows having fallen here and also in Russian Poland, the situation grows worse and the difficulties of transporting men, artillery and provisions are greatly increased.

In Russian Poland the reverse to the German arms has been even more serious. The Russians have driven the German center back from the gates of Warsaw to the German frontier. Cavalry patrols of Cossacks have here even entered German territory, spreading terror far and wide among the inhabitants. The German loss in this retreat is estimated at something like twenty thousand men.

In Galicia the Russians are also gaining, and the Austrians have fallen back to Tarnow, their position of two months ago to the west, and as far as the Carpathian Mountains on the south. The Russians have again begun the siege of the fortress of Przemysl in this district, which earlier Austrian victories forced them to abandon.

The report that Japanese troops are on the way to Europe by the Siberian Railroad may, I think, be dismissed as being in the same category with the fables about a Russian army having appeared in Belgium in September.

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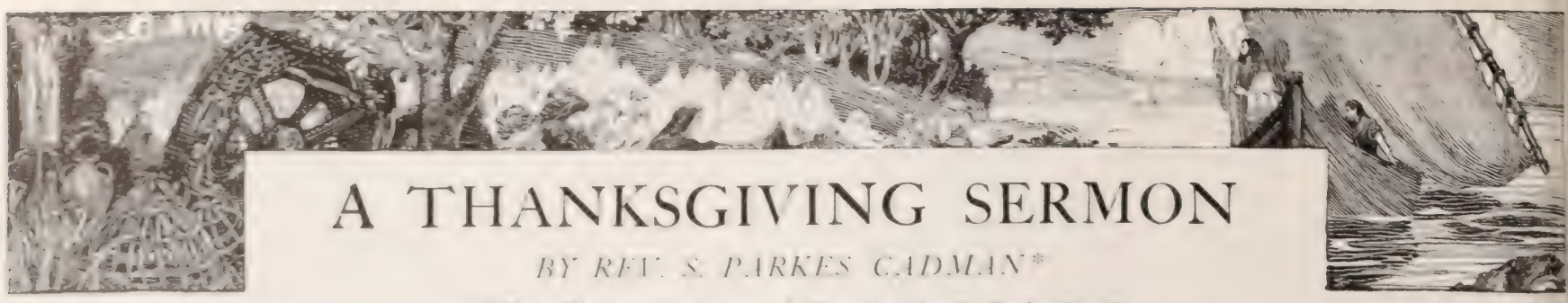
VOLUNTEERS FLOCKING TO WAR OFFICE, CONSTANTINOPLE

GERMAN SAILORS STOCKING CONSTANTINOPLE EMBASSY WITH WATER



A THANKSGIVING SERMON

*BY REV. S. PARKES CADMAN**

TEXT: "The wrath of man shall praise thee." Psalm 76: 10

THE sacred poet is absorbed in the terrible vision of God's judgments on the foes of his people. The text is the summary of the theme. God magnifies his wisdom and mercy through his dealings with those who oppose his will. The finite and puny wrath of man is less than nothing when the Everlasting One girds himself with the residues of his anger. The lofty spirit of princes is bowed down; their hosts are scattered, their might is broken, their camp is uprooted, the noise of their unequal strife is hushed. After the storm of divine vengeance has swept over them, we see them, as it were, upon a vast field of the dead, pale and still, dreamlessly sleeping their long slumber. So perish all the enemies of God!

But we do not often allow ourselves to dwell on these solemn and terrible conceptions of the Deity. They have been relegated to disuse and many have been anxious to banish them forever. Before that can be done, however, we must inquire what relation the God portrayed by the psalmist bears toward the affairs of earth. The question is not optional, it is imperative, thrust upon us by the horrid events which give a melancholy distinction to the Thanksgiving Day of 1914. A carnival of bloodshed appals us. Armaments that have broken the back of labor are now being used to crush out the life of the laborer; the miner who dug the ore, the smith who molded and fashioned it into steel, the chemist who combined elements into dynamite, are now being blown to pieces by the work of their own hands. With their fall, all things come to the earth. Christianity is challenged, not on its missionary frontiers, but at its historic centers, and in communities which have professed its tenets for fifteen hundred years.

Among the victims who are taken off, whose lives are blotted out of common existence, apparently without cause or reason, are the very crowns and flowers of youth, talent, intellect and possible achievement. Those splendid burning spirits which might have enlightened our darkness and purified our aims are now as much crimson clay. Gospel and poet, shorter under the bloody soil, or cremated to avoid pestilence among the survivors. Such is war in this year of grace! Our fathers spent the silence; those nations bore the potential Beethovens, Pasteurs, Tolstoys—guardian angels of a future era, who might have given us atonement from our gross and scurvious fog our bitter social problems. Neither the hell of mediævalism nor that of Milton imagined such abomination and woe. The apocalypses of the seers of Revelation are now fulfilled in our ears. "And when he had opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death. . . . And I saw underneath the altar the souls of those that had been slain . . . and they cried with a great voice, How long, O Master, the holy and true, dost thou not judge and avenge our blood on those that dwell on the earth?"

The Infinitude of God

WHAT then is the answer to the question already asked? Is this human life of ours too obscure and paltry for God to notice, or too strong and defiant for him to control? Let it be clearly understood that the Forenames these psalms reveal is marked by a *Judgment of mystery*. Their authors were illuminated by inspiration, and in its light they saw the permanent on which rested the seat of supreme authority, but they did not see the throne itself. Nothing came of God's manifold and various efforts save the declaration: "Thy judgments are far above out of sight." "Clouds and darkness are round about him." How does the world correspond with our own experience? Can we find any truer, subtler terms than these? Language in every century, in our own, learning has revealed it, culture has refined it, literature, philosophy have given it terse and elegant forms; above all the revelation of Jesus Christ has shown us the Father. Yet even our maturity and comparative perfection is only too thankful to borrow the sublime strains of Hebrew song. The most vital consciousness we feel, the highest knowledge we can obtain, the ghastly events we contemplate with reluctance, combine to emphasize that God is incomprehensible, that his judgments are a mighty deep. And if, at the first, this would seem to threaten faith, reflection convinces us that any other view is untenable. A Supreme Being who could be measured and understood, whose ways were patent and his purposes capable of exact forecast, would cease to be the object of our worship, and would gradually sink into moral neglect and contempt. All his reasons would lie upon the surface. Knowing to the last jot and tittle what he would say and do, we should take our own course, fit in our plans with his where we pleased, and depart from the providential line when it seemed good to us to do so.

But God cannot be anticipated; he does not allow us to know what a day or an hour will bring forth. Just as the consummate strategist conceals his movements from the enemy and strikes his blow where it is least expected, so in the scope of that tomorrow which is strictly reserved by the Almighty, ambitions are turned back, controversies are settled, disappointments are inflicted and consolations are administered; all upon a basis which has not been communicated to finite intelligence.

Here we must take our stand, as did Moses before the unconsumed bush, and discover that our boasted liberty is nothing more than the freedom to choose to whom we will surrender that liberty. The soul's education in spiritual truth begins with the acknowledgment of its ignorance, its dependence and its realization of those limitations within which it must of necessity move, since we cannot advance a solitary step beyond a certain point. We are compelled to trust a greater love, a greater power, a greater wisdom, than man, individually or collectively, will ever possess. Thus faith grows, and with it peace and confidence, not because we know God, but because we believe and obey him. We have no information beyond the hour, and even this we constantly misinterpret and misapply. But to be sure, in spite of these things, that he who is for us is more than all that can be against us, is to be solid at the center, sound at the core. Life becomes chastened, the spirit puts on a beautiful modesty, the character is distinguished for fortitude. Under gray skies, and blown upon by cold and cruel winds, so long as we can say: "This is the Lord's doing, it is marvelous in our eyes," we can keep alight within the lamps of sacrifice, of service, of patience and thanksgiving. Diminish its radiance and you shut out the distilleries of nature. The same God who allows men that capacity for volition which can be bent on wickedness and war, makes their wrath to praise him.

The Nearness of God

THE moral perplexity of Providence is sometimes as baffling as its intellectual mystery. We can tolerate the riddles of the brain, but when conscience and righteousness are outraged, we almost cease to worship. "My feet were almost gone; my steps had well-nigh slipped. I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment." But are cruelty and oppression patronized of heaven, and mercy and justice discouraged? Asaph had but to enter the sanctuary to understand the end of the tyrant and the spoiler. Then he took up the harp of life again and smote the chords with might, until the ungodly and their prosperity passed in a moment and went to their own place. Providence was sovereign and final, putting down one, setting up another, the poor were raised from the dust, the needy out of the dunghill; the planet was handled with imperial wisdom; the foam of fury died out in pallid weakness; the ascription pealed forth, "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof."

We gather on Thanksgiving Day that we may comfort one another with these words. We come to Him who knows our frame, who remembers that we are dust, that we may be healed and invigorated returning to our several homes rejoicing in the God of our salvation. Our laudation and gratitude take more vivid forms because of the encompassing gloom. The rays of the lighthouse are not visible on summer days at sea, but when the hurricane is hurtling through the darkness those rays warn us of the fatal shore and show the safe passage to the harbor. Moreover, we cannot amend the truth these psalms contain, but we can live anew by them. They tell us that God has not to leave his everlasting seat. He is already and always here. "The Lord of hosts is with us, the God of Jacob is our refuge." He has not to be summoned from afar, as was Baal when the priests cried for his assistance while other occupations prevented him or peradventure he was on a distant journey and beyond their frenzied appeal. Nigh at hand; not afar off; very present help in trouble, is he whom we worship. The living fact of his immediacy breathes through all the ages and cannot be extinguished by the inventions of unbelief.

The Wrath of Man

THE history of religion shows that its Author is exalted by the wrath of man. Faith rests upon immovable foundations; it employs agencies that human reason cannot trace; it operates in regions that defy assaults of hate and persecution. The wrath of man keeps holy day for the church. Saints are purified and wavering believers are made steadfast by the violence of the evil-minded. Devotion, zeal and fortitude are quickened by the flames of martyrdom. The Hebrews were never more spiritually glorious than when they languished in captivity. Christians were spurred to a more diligent performance of their duty by the spectacle of the world in arms against them. God sometimes uses the devil's shoulders for a vantage point. When affairs are hopelessly ravelled, he disentangles them, disposes them for good and subordinates to his purposes the things that threaten the honor of his name. Subtle schemes and forcible attempts against the church have been made tributary to her excellence. Anger may be blown up into wrath, and like Nebuchadnezzar's furnace, seven times heated accentuated to the highest degree, but such is human rage is its own Nemesis. Pharaoh fumed and fretted, but could do nothing against the chosen people. The dispersion of the church of the New Testament spread the Gospel throughout the Roman Empire. Domitian and Nero, by their ruthless undertakings, rendered signal service to St. Paul's mission to the Gentiles. The Lollards, crushed at home, arose elsewhere, and in Bohemia the doctrines of Wycliffe assumed under Huss the dignity of a national religion. The Huguenots enriched Europe and America after France had been impoverished by their rejection. The Covenanters were the rock on which the Stuart dynasty split. The pilgrim Fathers, who established this festival, corrected the balance of ecclesiastical power between two continents.

In these historic events we see how the spirit of the saints and the being of the kingdom were upheld by the divine presence, notwithstanding all that their enemies could plot against them. In the day of the church's prosperity true believers and double-minded hypocrites were mingled together like the wheat and chaff on the threshing floor. But heaven allowed the fierce gales of wrath to be put through them that they might be separated. In times of peace and patronage the sheep of Christ scatter, but when the dogs of persecution are let loose upon them, they run together and there is one flock and one Shepherd. Like some sweet smelling herbs, the more the Gospel is trampled on the sweeter its aroma, the readier its spread.

Again, in the world at large, the genius of wickedness has never finally outwitted the genius of heaven's delivering relief. That Power, not ourselves, which makes for righteousness, may apparently be slow as the glacier sliding down the Alpine slopes, but like the glacier it grinds every opposition to powder. The prediction that the officers of the ideal state shall be peace, and its

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, November 29. John 7: 28, 29. *"Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."* These words were uttered by our Lord with a loud voice in the temple. He had listened to the murmurings of another party who were disputing his divine origin and mission. These people compared what they knew of the human origin of Jesus with what Jewish traditions and their scribes had taught them concerning the coming of the Messiah. The most grotesque views prevailed among the Jews about this cherished event in the history of the elect nation. Taking some of the old prophecies in a literal sense and misunderstanding others, the Jews believed that the Messiah in a gorgeous spectacle would descend out of heaven and enter the temple, there to receive his Messianic coronation and inaugurate his theocratic government of the world. What the old prophets had said about the origin of the Messiah seems to have almost entirely dropped out of the Messianic calculations of the Jews at the time of Christ. The Lord admits that they possess a knowledge of his birth and personality. His parents and relatives too were known to them. But their knowledge even of these facts, if they had measured them against prophecy, ought to have led them to the conviction that he was not an ordinary human being. For his conception and birth were wonderful. His advent into the flesh was not, as in the case of a mere human being, the starting-point of his existence, but only an incident. He came as one that was "sent." God gave his only-begotten Son when Christ was born in Bethlehem. Thus our Lord repudiates those false views which have made their appearance in all ages, viz., that he is nothing but an ordinary man.

MONDAY, November 30. John 7: 28, 29. *"I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me."* The text of the foregoing meditation deserves to be looked into once more. It shows the sad results of the teaching of the Jewish scribes among the common people. Christ tells them that, as a consequence of their superstitions and of their following the traditions of the elders, they had lost God. In his entire earthly life, from the manger in Bethlehem hitherto, God had been revealed to them. God is the great moving cause in Christ's coming on earth and in all his activity. "He that sent me is true." This means: God is the real Sender in this instance. Jesus is the Son of God. And God has inaugurated the great mission of mercy for the reclamation of the fallen race of Adam, which began when God was manifest in the flesh, when Christ was born of a woman, and made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. All who believe only in a human Jesus have no Redeemer, and no true knowledge of God. To know Jesus aright, one must believe that he is from God and that God has sent him to take away the sins of the world.

TUESDAY, December 1. John 7; 33, 34. *"Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come."* These words are vibrating with the pathos of grief and sadness, and should be so read. A shocking thing has happened in the midst of this gladsome festival: the Jewish authorities have sent officers to arrest Jesus. It is not plain from the text whether their business was fully revealed to the multitude, but Jesus had observed the movement. Before friend and foe he speaks these words, which start perplexed inquiries among the bystanders. The vista of the way of sorrows opens up to his mind's eye. Only six months more, and all will be over. He is going—going out of all the labor and travail of soul that has filled his life; going home to the Father, with the conviction that he has completed the Father's errand to the Father's prodigal children. But these children, a great many of them, want to hurry him out of this world. He came unto his own, and his own not only did not receive him but were even loath to tolerate his presence. He is already hearing their frenzied shouts: "Away with him!" Days will come when this nation, so highly favored by Jehovah, will seek in despair for the Messiah they expect and whom they desire Christ to be. They will be disappointed. The glory which they are seeking will never come to them, and the glory they might have had, and which every true Israelite received from Jesus, they have forfeited by their stubbornness. He is going from them, out of shame here to the glory which he had when he was with the Father. Thither he takes every one who accepts him as his Redeemer. Thither no one can come who denies his divine Sonship and his redeeming work.

WEDNESDAY, December 2. John 7: 37. *"If any man thirst, let him come unto me, and drink."* The feast of tabernacles was a memorial of the desert wanderings of the Israelites under Moses. The booths, or tabernacles, made of green boughs, symbolized the tents or temporary shelters which the fathers had erected on their journey to the Promised Land. The feast was now closing in a blaze of glory. The water-ceremony, symbolizing the water from the smitten rock, had taken place: a priest had brought water from the Pool of Siloam and poured it out into a silver vessel in the temple court. The "Great Hosanna" had been sung. In the pause that followed, Jesus "stood and cried" the above words to the holy convocation. He had assumed a solemn attitude and his voice rang out clear and strong. He proclaimed himself the real crown and glory of this festival. All the ancient types in Israel's history and worship found their antitype in him. He had been with the fathers on their journey to Canaan. They "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Jesus the Saviour is the rock riven in this desert land for sinners. His Gospel of the forgiveness of sins refreshes the famished soul and stills every longing of the human heart. "Ho, every one that thirsteth, come ye to the waters," Isaiah had cried. Here the Lord, who had told the Samaritan woman about the water of life that he could give, invites men to himself. He is the great Restorer of all who are faint and weary. He restoreth their souls; he leadeth them beside the still waters for his name's sake. His name is Jesus, the Helper, the Saviour.

THURSDAY, December 3. John 7: 38. *"He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water."* Coming to Christ and drinking, our Lord now tells us, means believing. Striking terms, like these which the Scriptures use as synonyms for believing, indicate that believing is a real act of the heart which, having been quickened out of the death of sin, is now filled with the strength of a new life, has found a new object of its affections, and new appetites which must be satisfied. Having been restored to life at the heavenly fountain of the word of Jesus, the believer, in turn, becomes a fountain to others. His faith worketh by love. He is glad to share with others the wisdom, the comfort, the strength that have been imparted to him. A true active Christian in any community is like a cool spring by the wayside at which thirsty travelers may freely refresh themselves. His word of cheer, his wise counsel, his active assistance, generously and joyfully bestowed, work miracles of grace among his fellow men. Chrysostom said: "One may perceive what is meant, if he will consider the wisdom of Stephen, the tongue of Peter, the vehemence of Paul; how nothing withstood them—not the anger of multitudes, nor the uprising of tyrants, nor plots of devils, nor daily deaths—but, as rivers borne along with loud, rushing sound, they went on their way." Incidentally we may note in this connection with what reverence Christ cites Scripture, and how he bows to the authority of the written word of God. His use of the Scriptures should be a warning to all who handle the holy Book irreverently.

FRIDAY, December 4. John 8: 7. *"He that is without sin among you, let him first cast a stone at her."* The enemies of our Lord have concocted another scheme to discredit him with the people: as he is sitting in the temple teaching the people, they thrust into his presence an adulteress, and ask him to say what shall be done with her. The punishment settled on this offense in the Old Testament was death by stoning. The Lord's questioners knew that, and there was no need of their asking their question. But the Roman Government had reserved to itself the carrying out of a death penalty among the Jews. The questioners knew this fact also. They wished to entrap our Lord into saying something injurious to himself. Jesus for a while appears not to hear them. He stoops and writes on the ground. But they insist on a reply, and he rises and speaks the words of our text. Our Lord's answer does not palliate the woman's offense nor mitigate the punishment due her. He refuses to interfere with the authority of the law or to sanction such interference on the part of others. His questioners knew that if they had stoned the woman, they would have been guilty of the crime of lynching. They could only plead their moral indignation as an explanation of their violence, as lynchers usually do. On that ground our Lord meets them. Let moral indignation, like charity, begin at home. Jesus does not deny that sinners may and must punish sinners by due process of law, and that all who are in authority must render a just verdict on sin and guilt. But in the relations of man to man, the consciousness of each man's personal guilt must act as a check upon passion, and moral indignation must not be a cloak for crime.

SATURDAY, December 5. John 8: 10, 11. *"Woman, where are those thine accusers? hath no man condemned thee? Neither do I condemn thee: go, and sin no more."* Our Lord's answer had taken his enemies in their own craftiness. They were caught in the trap they had set for him. They slunk away, smitten in conscience at the unmistakable charge which the calm reply of Jesus hurled against them. Not one remained. When our Lord rises again from his stooping posture, there are the people whom he had been teaching when he was interrupted, and in the center of the ring, the hapless creature who had been haled before him, crushed with a sense of burning shame. Augustine has aptly characterized the two central figures in this scene, when he says: Here *miseria* faces *misericordia*. Misery meets Mercy; wretchedness crouches before Pity. Our Lord's action in this instance has not infrequently been given a vicious interpretation. It is not that he treated adultery as a peccadillo, that he blandly condoned a flagrant offense against modesty, that he fostered loose morals. No, he tells her that she has sinned. He only refuses to do what her accusers had wanted him to do: give her over to mob-law. In that sense he does not condemn her. And now he administers an earnest warning: "Let your vile doings stop here. Let this be the last offense. Rise a new woman." His words must have rung with tender pity as he said to the terror-stricken, trembling woman: "Go, and sin no more," and sent her away reclaimed to a clean life.

These Daily Meditations will appear in each issue during 1915.

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exactors righteousness, is not void. It is nearer fulfilment now than in the hour and power of the Plantagenet, the Stuart, the Valois or the Bourbon. And there shall come a day when the tyrants of this epoch will be nothing more than a smudge on the distant horizon of the past. The heavenly Father has inevitably defeated the purposes of iniquity and made them contribute to his exaltation among the heathen. He sees fit to slacken the bridle of his providence; but human effort, whether for good or evil, has its appointed boundaries. So long as the wrath of man brings revenue to the development of final good it is permitted; after that, it is restrained.

These considerations are offered in the hope that they may alleviate the distress so many keenly feel over this cruel and conscienceless war, waged with unparalleled ferocity, and attended by a loss so manifold and widespread as to stagger apprehension. Since the race has had a sensible being few catastrophes have fallen on it which make a more active demand upon faith and hope. Yet there is no infidelity more contagious and degenerating than that which tempts us to disbelieve the text, or to hold that evil, if not indeed triumphant over good, at any rate shares with it the rule of human affairs. Let us be transformed and renewed in our minds by the teachings of holy Scripture, corroborated as they are in a wealth of experience which gives us ground for rational courage. The sword of heaven, while slow to smite, will not be sheathed until its warfare is accomplished. It does not always linger. A little space of time and what changes are wrought! The Lord cuts off the spirit of those who delight in battle; he confounds their plots against the security of the innocent. In this faith let us keep our Thanksgiving feast today. We may be neutral, but God is not neutral. His judgment will be just and it will also be executed. The citizens of a republic whose very breath is due to the trust of its founders in the living God of all righteousness can find their consolation and their rock in this glorious Scripture. And from that rock they will stretch out the hand of brotherhood to all of any nation who are victims of desolation.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Thanksgiving

WE HAD, a few weeks ago, a day of prayer for peace in Europe. The appointment of that day was made by President Wilson in response to a plea from many people and organizations who felt that Christian America must do something to express its grief at the war and its yearning that peace should return. During the intervening weeks we have been tempted to grow callous about the war. Tales of heaps of dead and trainloads of wounded and crowds of homeless women and children do not stir us to horror and pity as at first. And now—in the face of all this, shall we have an old-fashioned Thanksgiving, rejoicing because we are alive and in abundance while others are in the depths of despair and agony?

There should be no less Thanksgiving Day more prayer than usually accompanies its festivities. Fear? Yes, we shall fear, modestly, with our dear ones, looking into the loved faces with tear-dimmed eyes, thanking God from the depths of our souls that they are not shelterless or bereft. And with the feasting and the singing and the conversation there will be earnest praying—that God will show us, one by one, and as a nation, how to be just, how to be generous, how to be good, how to be wise—how to be strong to show the world a way of life that shall mean peace and hope, opportunity and comfort and love—for all mankind.

We close with three quotations from two Presidents of the United States. All three have appeared before in THE CHRISTIAN HERALD, but they must be grouped together here to add a note of authoritative exhortation to these words. George Washington said: "My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind." Woodrow Wilson spoke on Flag Day at the beginning of this summer "of the right of one nation to serve the nations of the world," and declared that our flag must be held "too great to be debased by selfishness." And in his recent proclamation, calling the inhabitants of the nation to this day of Thanksgiving, he declared: "Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors, or so equipped to serve themselves and mankind."

Here is something indeed to be thankful for. Not so much that we have been kept in peace while the other nations are at strife, not so much that provision has been made for our need while others are suffering want; but that our peace and our plenty give us the power not only to send the necessities of life to those who are sore in want, but that we may have an opportunity of helping the other nations of the world to find a way to true peace and true brotherhood which shall make glad again the bleeding heart of Christ.

Feeling With Dynamite

WHILE the political parties are still searching for some stray fragments of consolation in the late election, there is one outcome which, though not generally recognized, is significant to those who have been attentive observers of politics lately. In several States the Catholic cry of the religious question a factor in their unprecedented avowals that they expected to win through an appeal to Catholic prejudice. As an illustration of this fact the *Evening Herald* of Boston (November 3 issue) relates in very plain language how this policy affected the result. An exchange of that city is alleged to have said, during a speech at the banquet of an Irish Catholic organization, that the State of Massachusetts "is largely Catholic and this element ought to control business, the schools and politics." When the votes were counted it was found, to the astonishment of the political managers, that this utterance had cost the loss of five places on the State ticket, and more besides all down the line. Those who were responsible for injecting the religious question into politics in the Old Bay State now realize that they were dealing with a higher explosive than dynamite.

Massachusetts was not the only State in which the religious question was dragged into the campaign. It was a factor in New York and Illinois, and in each case the attempt dropped down to defeat. In fact it was designed to aid. Commenting on the subject, our contemporary, *The Churchman* of New York, in its issue of November 7, says:

> It was easily to be guessed by any observer of politics that the candidacy of the party which makes a political issue of its Roman Catholic Church, have had a large influence in bringing into the realm of sectarian feeling. The [illegible] of the Roman Catholic religious press are often inspired to utterances more remote from reasoned or conciliatory statements or debate. In a free country freedom of speech is a privilege for all, but it also has its responsibilities. It is hardly surprising that the extraordinary language used by Roman Catholics in their antagonism to the public schools should be made to test its apparent validation. Rhetoric is a good servant but a poor master. Allowing for the attachment of the masses of the people of the country to the public school system, for which they have made so many sacrifices, the surprising thing is not that there is some small, inconsiderable revolt against the efforts of clerical journals and ecclesiastical wire-pullers to overturn its existence, but rather that a more decided movement has not come into being to make evident where the majority of American citizens stand on this important question. One of the best methods of arousing sectarianism in politics is to realize that no form of ecclesiastical propaganda will be tolerated in this republic.

It is with the Catholic press, prelates and politicians that the responsibility lies for dragging religion into politics. It began with the boastful proclamation of the plan to "make America Catholic," which raised a storm of protest all over the country. It was continued in their violent attacks on the public schools, and it has again been rebuked, this time at the polls. It would probably be too much to expect that they will profit by the lesson. *The Churchman* points the moral of the whole situation when it declares, in words that deserve to be remembered, that "no form of ecclesiastical propaganda will be tolerated in this republic."

A Crisis in Missions

THAT foreign missionary work is facing a real crisis, in consequence of the war, is becoming increasingly evident. Reports from India, Africa, Egypt, Armenia, Syria, Persia and other countries directly affected, disclose the fact that the missionaries are facing new and serious difficulties and that in many places they are living under precarious conditions. In India there is a very considerable number of workers whose regular appropriations from the Home Board have apparently failed since the beginning of the war, and who are compelled to appeal for aid elsewhere. Just what conditions are among the missions in Armenia, with Turkey now an active belligerent, can perhaps better be imagined than described. In Palestine mission work of all kinds is suspended. Even the remote islands of the Southern Pacific have felt the blight in the temporary paralysis of missionary effort. China—the one great Asiatic neutral—has a flood, a famine and a revolution all its own and is therefore on an equality of misery with the others.

This is a time for the churches of Christian America to do what lies in their power by helping these faithful workers to meet this wholly unforeseen crisis which has come to missions generally. It would be little less than a calamity if the work to any great extent should come to a standstill; yet it is by no means improbable that many of the workers will be temporarily withdrawn. Indeed, we learn that in certain fields spiritual, medical and industrial work is now virtually suspended, and may not be resumed until the end of the war.

Our National Defenses

HISTORY has its warnings for nations and governments, and the epoch making age in which we are now living is full of lessons of tremendous import. It would be useless to deny that a very marked change in public sentiment on the question of adequate armament for defense has taken place here since the outbreak of the European War. Even the leaders of the peace movement are beginning to view the question from a new standpoint, and to admit that there may be sound reason after all in the principle that adequate defense is an essential safeguard, if not the only one, in the present stage of the world's progress.

There is little danger that the administration, governed as it is by considerations that look to peace and justice in all its relations, will be stampeded by the efforts made in and out of Congress to force any very considerable increase of our present armament. Sensational statements to that effect should be discredited. We may build two battleships yearly, following the present administration program, or we may even do more; but it is not probable that there will be any material increase in the personnel of either branch of national defense. We may look for an increase in the number of submarines, aeroplanes and other auxiliaries, as well as the adoption of measures looking to greater efficiency and more modern equipment generally.

This does not, however, imply that we have discovered in the present situation any valid reason why this government should seriously contemplate such changes and improvements in our defensive system as would lead us to enter the ruinous competition in huge armaments. We have seen how these failed to conduce to peace in Europe, but rather aided in precipitating the war. It has been very clearly shown that a nation armed to the teeth is the nation which most readily finds provocation to war. We are at peace with the whole world, and, with God's help, should strive so to remain. Let our defenses be adequate to our needs and no more. Maintaining friendly relations with other Powers, and standing honorably by our international obligations, we must keep steadily in view the great basic truth that "righteousness exalteth a nation," and is the best of safeguards.

Our Relief Cargo on the Way

IT WILL be welcome news to those who have so generously contributed to the CHRISTIAN HERALD Widows and Orphans War Relief Fund to read the "deferred" cablegram from Mr. Theodore Waters, from London, which appears on another page. As you read these lines, you have the gratifying assurance that this cargo of six hundred tons of wholesome, life-giving food is now being distributed in Belgium, the scene of greatest need, and exclusively to the "Silent Sufferers"—the widows and orphans. The distribution is under the auspices of our ambassador, Hon. Brand Whitlock, and Governor Von der Goltz and the German authorities in Belgium have accorded ample facilities for the work, so that it may proceed satisfactorily and uninterruptedly. There are many thousands of homeless and destitute in and around Antwerp, the widows and orphans among whom are doubtless now receiving aid from the CHRISTIAN HERALD Fund. This first cargo costs $40,000, which has been paid out of the fund contributions. Arrangements will be made for other cargoes to follow at short intervals. Those who have not yet contributed to the fund should lose no time in becoming personally identified with this great work of international benevolence, by sending their contributions without delay.

Comment by the Way

—ACCORDING to the NOVEMBER estimate of the Department of Agriculture, the corn crop will reach a total of 2,705,692,000 bushels, which at the prevailing high prices caused by the war would represent a value of $1,885,867,374. Some crop that! Equal to more than three times the value of our wheat, and two and a half times the aggregate of our oats. Corn is easily the King of American cereals.

—"BABY-SAVING DAY" is a Boston idea conceived in the kindly spirit of helping to decrease infant mortality by teaching to mothers and nurses essential truths concerning child-training in infancy. Poor little, helpless mite, the baby is the great future factor of the nation. Yet so little do we now safeguard the babies that authorities assert that of the total mortality in the first year of childhood, the greater number die during the first month.

—A WOMAN MEDICAL MISSIONARY stationed at Ambala, India, writes to the Presbyterian Board of Foreign Missions: "Two hundred and seventy of the medical missionaries have offered their services to the viceroy to take up the work of civil surgeons in addition to their own, if such surgeons need to go into war service. The great Indian ladies are organizing societies for relief of the wounded and distressed. They also join the English societies for the same purpose. Several of us hope to join soon. The whole place is an array of uniforms and grim war ships, but no spark of gayety. For days the fact that the viceroy's son was wounded was kept secret. His daughter, a young girl, is with him. The response to the government to men and money has been marvelous. Great Rajpoot chiefs have come with their state troops to the front in the army of 70,000 English and natives living in India."

Our Thanksgiving Cover

BLUE skies and true skies with autumn's haze below them;
Haystacks steep and yellow in the sunlight's golden glow;
Pumpkins lying wreathed in vines that creep away to show them;
Crimson leaves upon the bough and apples down below.

Light air and bright air with joy and laughter ringing;
Pipes of Pan and gipsy calls that tingle on the breeze;
Brooks that dance above the stones—a million anthems singing;
Flocks of birds that flutter South among the highest trees.

Small prayers and all prayers that fly to God, the Master;
Harvest-time within our souls and peace within our land;
Eyes filled with happy tears and hearts that heed the Master;
Benedictions from the Lord and bounty from his hand.

MARGARET E. SANGSTER, JR.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D

American Discovery of Aeroplane

THE aeroplane has become such an enormously significant fact that several nations have been contesting for the honor of its discovery. The question has, within the last few days, been settled forever in favor of the Wright brothers as the discoverers of the heavier-than-air flying machines, by the award of $75,000 by the English Government for the use of their ideas in the construction of new war aeroplanes. The Wright patents had been sustained in the courts of the United States and of France, and this action of the British Government leaves America the undisputed honor of having given to the world aerial navigation. Some think that the Wrights should have given to the world free the use of their discovery, but they had a perfect right to whatever financial reward it would justly bring to them. In the history of the world those who have made discoveries of greatest benefit to mankind have been poor men, who have remained poor all their lives. The rich men who have financed the projects have generally taken possession of the patents and left the geniuses that made the inventions in poverty. One exception to the rule was Edison, the poor train boy and telegraph operator, who always managed to keep a majority of the stock of the companies financing his inventions. Another exception is the Wright brothers, who were wise enough to reap their share of the reward of the great discovery. One of the brothers was translated at the very beginning of his fame and wealth, the other remains. In the award of the British Government to the Wright brothers there has been obedience to this apostolic injunction: *"Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom; honor to whom honor."* (*Rom. 13: 7.*)

Died of Broken Heart

MOSES CANTOR, a rabbi, who had a religious school in Brooklyn, told his young pupils the other day that he was feeling very bad. He had received a letter from his wife in Russia, telling him that his eldest son and namesake, who was only twenty-one, had been killed in battle in Russian Poland. He showed the children a picture of the boy and was telling them what a beautiful character he was and how good he was to his parents and brothers and sisters, when he sank into a chair, exclaiming that he was dying. The cries of the children of the school brought in neighbors, who sent to the hospital for a physician and an ambulance, but when they arrived the surgeon pronounced the rabbi dead, saying that he had died of a broken heart. The mind has such an effect on the body. The body is especially susceptible to the presence of the affections. Extreme joy or sorrow often kills the body. Removal of loved ones so often breaks down the health and life. Women loving their husbands or husbands their wives, parents parting with children or children with parents, often fade and pine away and die. The love of parent for the child, of father for the son, which is stronger than life itself, is thus expressed by the patriarch: *"My son shall not go down with you; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."* (*Gen. 42: 38.*)

Cattle Epidemic Worst Ever Known

THE hoof and mouth cattle disease, now afflicting the country, is far worse than any former case. This is the sixth epidemic of the kind. So contagious is the disease that if it is discovered in one animal the rest of the herd are about sure to have it. While the mortality is not high, the animals that recover are useless and have to be killed. Veterinary surgeons agree that the only way to combat the disease is to stop all movement of all stock and materials that have been exposed to danger, and to kill off without delay all herds in which the disease has gained a foothold. The animals killed are buried in a covering of lime and the owners are reimbursed for the loss. The disease attacks sheep and swine as well as cattle. The stockyards of the quarantined States are closed and Federal and State authorities are inspecting, diagnosing, quarantining and killing, and it is to be hoped that the fearful disease will be stopped soon. Whoever was to blame for letting the blight get such a start, nobody must be to blame in failure to use heroic efforts to end it. They had cattle diseases in olden times. The murrain was a contagious kind of pneumonia that often destroyed the herd. There is this mention made of it in the punishment of the Egyptians: *"There shall be a very grievous murrain. And the Lord did that thing on the morrow, and all the cattle of Egypt died."* (*Ex. 9: 3, 6.*)

OLD-FASHIONED THANKSGIVING DINNER

FROM the very beginning the homecoming and the dinner have been an important feature of the American Thanksgiving Day. The gathering of father, mother, brother, sister, grandchildren and loved ones about the table and the turkey to enjoy and renew a consecrated family love as well as to express gratitude to the Giver of all good, is one of the most beautiful pictures of our American life. There are always invisible guests at the Thanksgiving dinner. Sometimes there are vacant chairs placed at the table for those who always are with the living in memory and love. We are grateful for our record harvests, for our health, prosperity and peace. We have especial cause of gratitude for the loyalty and love of our Christian homes on which the nation stands secure. The Thanksgiving dinner suggests generous gifts to those who are destitute, a realm of perpetual thanksgiving, and home gatherings never to be broken. The Jews had their annual day of national thanksgiving at the close of the harvest. *"Give thanks unto the Lord, call upon his name, make known his deeds among the people."* (*I Chron. 16: 8*)

Mikado Aids Christian Hospital

EMPEROR YOSHIHITO has donated 50,000 yen ($25,000) toward the foundation of St. Luke's International Hospital at Tokyo, which will be conducted by the Protestant Episcopal mission. The announcement of the imperial gift to a Christian institution, which is without precedent, was made by Count Okuma, premier, at a luncheon given on November 9, attended by fifty of Tokyo's most prominent persons. Count Okuma said the emperor was desirous of solidifying international understanding. The emperor's father was the founder of the new Japan, bringing his nation from absolutism into liberty and into widest influence in modern times. The son, in continuing the old emperor's policies of enlightenment, shows good judgment. Whether the Mikado was conscious of the fact or not, he acted under the impulse of the spirit of our Christ, and will some day realize the truth of Christ's expression about the issues of the last day, that acts of love done to his children are done to him and that they will be rewarded as such. *"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* (*Matt. 25: 40.*)

Great Britain Annexes Cyprus

ON November 5 England formally announced that she had annexed the island of Cyprus to her possessions. The concussion of the war loosened the frail hold Turkey had upon the island and left it to fall easily into the hands of England. Though nominally owned by Turkey, Cyprus has been practically a British possession for years. In 1878 the British occupied the island under the provision of the celebrated Turkish convention to keep possession till such a time as Russia should return to Turkey Batum, Kars and Erzerum. England has been paying the Porte $464,000 a year as rent. The island has been ruled by an English high commission, and in the interest of British trade. The island is 140 miles long by 60 miles wide. It is very valuable and has played an important part in the history of the world. It has been owned in turn by the Egyptians, the Persians, the Greeks and the Romans. For centuries Cyprus has been marched over by Moslems and Christians, staining the soil with blood and succeeding each other in authority. It is likely that the Moslem has had his hand on this historic country for the last time. Copper mining of the past reached its climax in Cyprus under the Phœnicians and Romans. The word copper is derived from the name of the island. Paul and Barnabas, sent of the Holy Ghost on the mission to the Gentiles, went to the island of Cyprus, where they preached the Gospel of Christ, which the Roman adopted as the basis of his individual character and national life. *"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."* (*Acts 13: 4.*)

Swiss Independence Day

DISTINGUISHED representatives from the home government, and Americans born in Switzerland, united the other night in New York in the celebration of the six hundred and twenty-second anniversary of the independence of Switzerland. The earliest inhabitants of Switzerland were the Celtic Helvetii and the Rhætii, who were partly subdued by Julius Caesar and completely conquered by Augustus Cæsar. In 1848 it became a federal state and in 1874 it enlarged its life and liberty, imitating our American republic. There is said to be more trade per capita in Switzerland than in any other European country. The inhabitants are industrious, thrifty, educated, moral and religious. Switzerland, with its national happiness, and thrift, and Christian faith, and courage, verifies the truth of this statement: *"If the Son therefore shall make you free, ye shall be free indeed."* (*John 8: 36.*)

Mothers or Police?

FIVE million dollars in one year is the income that pensioned mothers in nineteen States will receive this year, under the system of which Judge Henry Neil is the father. This system is simple: A mother's business is to take care of her own children in her own home. If the husband and father dies, is ill or deserts and leaves the wife and children dependent, they still must have three meals a day, shelter, clothing, schooling, and hope of progress. The old way was to force the mother to go out to do work for the children of some other mother. Her own children were placed in asylums, poorhouses and other institutions. Now money formerly paid to asylums, hospitals, jails and other institutions goes to the mother as a pension. It is a beautiful thing to help distressed mothers maintain their homes. It is contrary to the very law of our nature to separate a mother and her children. God loves the family. *"A father of the fatherless, and a judge of the widows, is God in his holy habitation."* (*Ps. 68: 5.*)

HOME EDUCATION FOR CHILDREN

IN May, 1913, the Home Education Division of the United States Bureau of Education was established by Commissioner P. P. Claxton. Experience had shown that such a division was necessary and desirable, and Miss Ellen C. Lombard was later made chief of the division. Miss Lombard was then superintendent of practice in the Wheelock Kindergarten Training School of Boston.

The object of the division was stated to be "to help parents in regard to the care of home education of their children with reference to health, games and plays, early mental development, and formation of moral habits, to interest boys and girls who have left school and are still at home by directing their home reading and study to further their education."

The National Congress of Mothers agreed to assist the new bureau in a work which it had itself been conducting since 1897. The great need for this branch of education had been demonstrated, and the Bureau of Education in the establishment of the Home Education Division recognized the desire of over 100,000 mothers that education in child nurture and homemaking should be available to every parent.

The Home Education Division carried out the plan successfully inaugurated by the National Congress of Mothers, to reach home through the organization of Parent Teacher Associations in schools, for child study, for co-operation of parents and teachers, and for study of conditions affecting children in the community.

In this connection Miss Lombard says:

"In furtherance of this plan, a letter was sent to county school superintendents in every school district in town, village or open country up to 2,500 inhabitants, asking for the names of two women in each school who would be interested to co-operate with the Home Education Division in calling the parents together to organize for the above objects. The names of 23,930 women were received before September 15, 1913, the date the Home Education Division was actually opened.

"The first work was to send letters to these women, explaining the nature of the work and asking their co-operation. All printed instructions concerning this were supplied by and sent out at the expense of the National Congress of Mothers. Favorable and enthusiastic responses were received in hundreds of letters." As a result many parent teacher associations have been organized.

The division has collated information in regard to lantern slides of an educational nature, which are available for use in parent teacher associations, and lists are now ready to send out to any who are interested. Requests have come from mothers in every State. The division aims to reach rural and isolated communities where conditions are as shown in the following extracts from letters received by the division:

"Send all the information you can to these mothers. We are 15 miles from a doctor. So many women die." "Many women in this district live 50 to 100 miles from a physician." "We are 40 miles from town and need help for ourselves and our children." "We are 28 miles from the nearest post office. We need help."

In their letters, the mothers ask for help in choosing literature, in reading courses for themselves, and for their children who have no access to public libraries and very little social life.

Other mothers ask for bulletins on home matters; literature for a population of Swedes, Cornish, Germans, Dutch and Irish; bulletins on homemaking and child nurture; material for home study for girls and boys; literature on moral training; on minerals, mining, dry farming, care of stock and homestead matters; books suitable to children who have completed the common school course; literature on the beautifying of the school within and without; reading matter on plays and games; suggestions for organizing sewing and cooking classes; suggestions for interesting boys in gardening and farm work; literature for information necessary for the formation of a parent teacher association.

In cases of urgent need a few books on home matters, child training, etc., loaned from the bureau's library to mothers in remote communities, have been used by the entire community. In States where traveling libraries are established, parents who need help are recommended to get in touch with them.

A letter and blank form were sent to 1,539 women in various States, asking them to send the names of mothers having children under three years of age, and of prospective mothers in their school district. In answer the names of 10,500 mothers have been sent to the division, and each one has since received either a bulletin on *The Care of the Baby*, published by the Public Health Service, or *The Care of the Baby in Hot Weather*, published by the National Congress of Mothers.

The reading course, which has been prepared for parents with the co-operation of specialists in these matters, includes books on child development; marriage and the sex problem; child nature; parenthood; ethical and moral training; home economics; the boy and girl problem; wholesome fiction, cookery and domestic science.

Pamphlets on games and plays for children in the home and on decoration of home and school are being prepared. One of these, and probably the first to be issued by the division, will be entitled *Amusements in the Home*. This will contain a general introduction on the function of play, education of the child through play, suggestions to mothers in regard to the kind of play that can be carried on in the home. The games to be suggested will be for the mental, physical and moral development of the child.

The work aims to reach parents who want to develop their children along clean, healthy and right-thinking lines, and the opinion is expressed by those who have observed the progress made that the work has come to stay, and only needs the interest and co-operation of the good people of the country to become a fixed and permanent instrumentality for genuine uplift work.

THOMAS A. MONK.

RELIEF WORK IS UNDER WAY IN BELGIUM

AT LAST we can give you the glowing satisfaction of knowing that your gifts for the innocent victims of the war are actually doing the good you intended. In no other calamity calling for material aid from the world at large has there been so much to overcome in reaching the sufferers. The conditions imposed by the circumstances of war have given way for the safe passage of relief supplies to non-combatants only after the utmost effort by diplomatic representatives of this and other countries. And now, as regards Belgium, the American Commission for Relief in Belgium, located in London, has been enabled to open a way right into the midst of the suffering.

Mr. Waters, secretary of THE CHRISTIAN HERALD, was prompt to seize the first opportunity to purchase and send into Belgium a cargo of food supplies, which he accompanies, to be distributed under the auspices of the American ambassador to Belgium, Mr. Brand Whitlock. All possible precautions are being taken to insure these supplies reaching the *widows and orphans only*. We hope to have early reports from Mr. Waters direct from the scene of suffering.

ABOUT 800,000 starving Belgians have taken refuge in Holland; four times as many as have gone to England, and a number equal to one-quarter the entire population of Holland. If these poor people could have fled in families their suffering would be less. But that is not the case. A correspondent of the *Globe* (London) writes of seeing the refugees standing gazing at trees on the roadside. When he went near he found that on the tree tips of paper were nailed, which read as follows: "Pierre ——, your wife passed this way; she will wait for you at Rozendaal"; a mile farther the same message was repeated on another tree. So the refugees wander from tree to tree, seeking news of their loved ones. This writer saw a father carrying an infant and leading two more children, all crying, and hurrying from tree to tree in hopes of good news.

Miss Walsh, a worker for the International Women's Committee, from whom we have heard before, writes from Vanghent, near the Belgian frontier: "At a village named Axel I passed an old hut, formerly used as a potato cellar, with no window, on the shores of the canal; and in that dark, damp place sat a woman, all alone, holding a day-old baby. It was bitter cold. The refugees overrun the barns, take down unfinished buildings to build huts with, sleep in factories, now that the rains make the fields impossible. Now that they can no longer sleep on the ground and out of doors, difficulties are more pressing. Holland has only its own food supply assured for the winter. If it can give them a tin pannikin of soup daily that is all it can do."

Another writer in an English paper tells of seeing a load of refugees landing at Braydunes. They had embarked at Ostend in a fishing smack, carrying their pots and pans and even the family rabbits. They were without money or clothing. There were in one family two old grandfathers, a young mother and not less than six children under seven. They had eaten nothing since starting but raw beets and fish that the crew gave them.

In another case 2,263 were crowded into an old collier. Some of these were rich, some poor; there was standing room only; all were packed like sardines between decks, with coal dust over everything. During the night room was made for the women with young children to sit down. This trip had lasted fourteen hours and the travelers were without food.

One woman, Marie Stroekins, fled from Arras with her babe three months old. Her husband was in the army, her home burned, the fields picked dry of potatoes and beets. For three days she walked, carrying the infant, till, arriving at Ostend, she hid in a steam dredger which was putting off at Dover. Two days and a night she stayed on the dredger. Then at Dover she transferred herself to a boat used for transporting horses, bound for Southampton, on which she stayed twenty-four hours longer. When she arrived at Southampton it was learned that all the food they had had since leaving Ostend was one quart of milk for the baby.

Later Marie Stroeckins was found dead in a refugee camp with her child asleep beside her. There was a note which said she had just learned that her husband had been killed. She said, in effect, "My hope in life has gone, I cannot struggle any more. If I go it will be one less to care for."

LAST week the Relief Fund amounted to $48,270.79. At noon of Friday, November 13, it had reached $57,834.88. Of this gratifying total $40,000 is now actually at work among the sufferers. A second cargo of foodstuffs, with perhaps new blankets and shawls, will go either from our own shores, or from England after purchase there, immediately it can be arranged and paid for.

We are hopeful that our readers will make Thanksgiving Day the occasion for a great outpouring of gifts for these unhappy people. The generosity of Christians should be an outstanding feature in the relief work in which many organizations are engaged. We would remind you that winter with all its terrors is upon the destitute in Europe. The cries of the widow and fatherless should be answered by the great CHRISTIAN HERALD Family. Ship after ship should leave our shores, in the name of our Christian people, loaded with the necessities of life for this particularly pitiable class of the war's victims. Let this great cry of suffering be answered in the midst of your thanksgiving.

* * *

Address the Widows and Orphans Fund, CHRISTIAN HERALD, Bible House, New York.

A GOOD WORD

THE CHRISTIAN HERALD has received the following cablegram:

Western Union
Deferred Cablegram

LONDON, *Nov. 12, 1914.*

Christian Herald, New York:

Steamer Jan Block sailed Saturday, carrying Christian Herald relief cargo of 600 tons of flour, rice and peas to Belgium. I accompany same. This food will be distributed by ticket system to widows and orphans only, under auspices of Ambassador Whitlock. I will send photographs of loading, unloading, etc., and full reports by letter.

(*Signed*) THEODORE WATERS.

* * *

This first shipment by THE CHRISTIAN HERALD of relief supplies was made possible by the remittance of $40,000 from the Fund. Mr. Waters will personally supervise the arrangements for distribution, and assurances have been given by the German Government that all necessary facilities will be granted. Other cargoes of foodstuffs for the Widows and Orphans of the war, not only in Belgium but in other countries, will be arranged for as rapidly as the Fund permits.

proved a source of spiritual help in thousands of households. The Calendar for 1915 has a Memory Text, Sermonette, Prayer and short spiritual exercise for every day in the year. You can find no hand-

the cover of which is presented on this page in facsimile. Its artistic beauty must be seen to be appreciated. It's a triumph of the color-printer's art.

1915
The Christian Herald
Family Altar Calendar.
For Daily Worship in the Home.
In this Place will I give Peace, saith the Lord.
Hag. 2.9.
HEARKEN... TO THE PRAYER, WHICH THY SERVANT PRAYETH BEFORE THEE TODAY.
1 Kings 8.28.

THE CHRISTIAN HERALD FAMILY ALTAR CALENDAR FOR 1915 contains one leaf for each day in the year, on which is printed a memory text, a prayer, a Bible reading, and a very helpful sermonette from some well-known American preacher. A whole service in epitome!

We will send you, postpaid, the *Christian Herald Family Altar Calendar* and THE CHRISTIAN HERALD for one full year for only $1.90. Or, we will send to old subscribers, FREE, the *Christian Herald Family Altar Calendar*, as a reward for sending in their own renewal and one NEW yearly subscriber to THE CHRISTIAN HERALD, with $3.00. Add ten cents to your subscription for the *Christian Herald Almanac for 1915*, 100 pages of interesting facts and figures. Address: THE CHRISTIAN HERALD, Bible House, New York.

The Christian Herald Almanac for 1915

FROM the very first issue of **The Christian Herald Almanac,** its popularity has surpassed our expectations. Every year is an improvement on the last, and **The Christian Herald Almanac for 1915,** now ready for delivery, will excel its predecessors in interest and real value to general readers everywhere.

In multitudes of American homes, **The Christian Herald Almanac** has already become a fixed habit—they simply cannot keep house without it. They like it because "it is so different," and contains many distinctive features that give it a special value.

Its Great Variety

In addition to all the standard Almanac features, which include the monthly calendar, moon's phases, events of the year, etc., it gives a great deal of valuable information which people in town and country will welcome. It tells what the various departments of the government stand ready to do for the farmer, the rural householder and the city dweller. It gives a resume of the leading events of the great war, from the beginning up to November 1.

Religious Department

In the presentation of religious statistics it is without a rival. Here, every denomination is shown in its present strength and condition, and all the great movements in the churches of every creed throughout the land are set forth, without preference or distinction. It has a department of Hard Bible Questions, gems from the best pulpit utterances of our own day, a Home Efficiency department which housewives will especially value, a Health Department that will tell you just how to proceed in an emergency, and it has a host of other things that you want to know and which you will be glad to find in our Almanac. In these days, when every housewife should study domestic economy, the Almanac will be a special help in the kitchen, and the suggestions it contains will be the means of saving many a dollar in food selections and purchases.

Briefly, **The Christian Herald Almanac** is a handy compact Manual of the precise information you need from day to day in your home life, at your office, or store, or wherever you are employed. It deals with such a wide variety of subjects that you will be pleasantly surprised, and there is a combination "Contents and Index" which makes it easy to find just what you want without loss of time. The book has a hole punched through the upper left hand corner so that you may hang it in any convenient place in the house or office where it will be within reach.

100 Pages of Facts and Figures. **The Almanac will be sent prepaid if you will add 10c to your subscription, new or renewal**

Address: THE CHRISTIAN HERALD, Bible House, New York, N. Y.

Add ten cents to your subscription for THE CHRISTIAN HERALD ALMANAC for 1915, containing 100 pages of interesting facts and figures

The Girl with a Dominant Keynote!

The "Do-Something" Book

JANICE DAY

By HELEN BEECHER LONG

THIS is easily a leader among the Books of the Season, and will be an inspiration to the Young Womanhood of America. Janice is a real girl, all alive and with a glorious determination to "do things."—And she does them with astonishing success and still more surprising results.

After reading the book right through, this is what Mr. Nathaniel C. Fowler of Boston wrote of the heroine:

"Janice Day is one of the purest, sweetest, most natural characters allowed to live within the covers of a book. I never resided in Polktown. I do not know where it is; but, if I had lived there a dozen years, I shouldn't know it better than I do today.

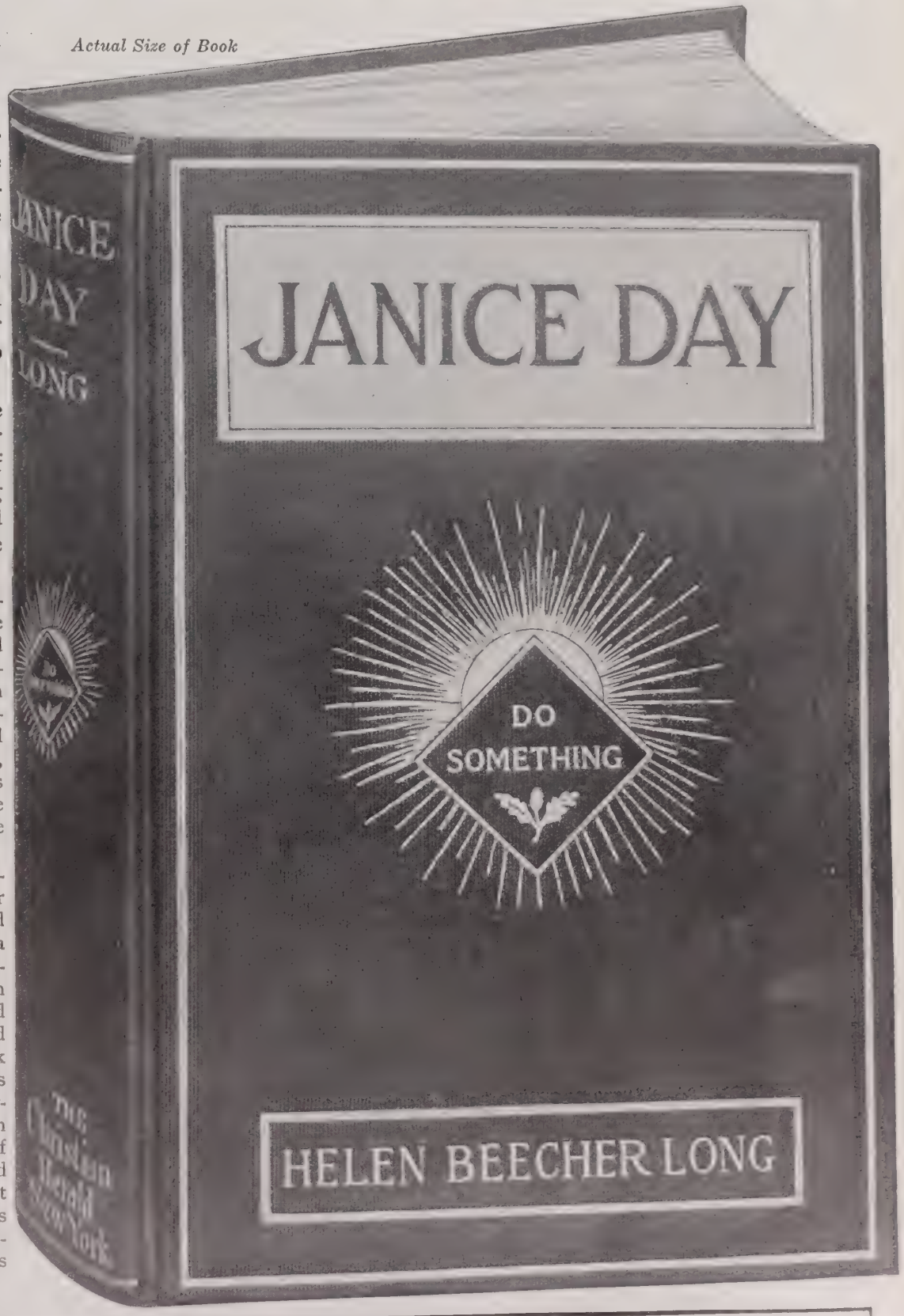
"The author has taken a real girl, not an exaggerated type of femininity, placed her in a real country town, and made her do real things.

"The book is an inspiration and no one can read it, whether he is as old as I am or young as Janice, without having some of the good stick to him, and without feeling that there is a lot of good in this bad world of ours, which would rather rise to the surface than stay under ground."

Ever meet a girl with a keynote, that kept sounding all through everything she did? That's Janice Day—or her twin. Full of fine resolve, high-minded but a fascinating and altogether delightful companion. They "walk with angels" who meet such women; yet for all that, Janice is a real flesh-and-blood young person, so very much alive, you will confess after you have felt the thrill of the book, that one finds himself looking at her surroundings through her eyes, and he is sluggish indeed if he doesn't see and do something he would otherwise have overlooked.

We won't attempt to tell you here just what surprising times Janice had on Uncle Jason's farm, nor how she adventured among Mexican outlaws and tripped quite unconsciously into the limelight as a real heroine. You must travel along with this entertaining young person yourself, if you really wish to know her and how she came out in the end. And when you've been through it all, we wish you would write us saying, very frankly, just what you think of Janice. We don't expect that any two verdicts will precisely coincide; for our up-to-date, clear-eyed, right-hearted American girl with a mission is liable to have as many contrasting points of character as there are facets in the biggest diamond and to be quite as mysterious as the Sphinx. But there's nothing mysterious about Janice. She is simply a sweet and attractive American girl, an introduction to whom is a sure antidote for laziness and who inspires one with a new zest for living.

Actual Size of Book



$2 We will send you, postpaid, a copy of **"JANICE DAY"** and **The Christian Herald** for one full year for only **$2.00.** ***Or,*** we will send to old subscribers, **FREE,** a copy of **"JANICE DAY"** as a reward for sending in their own renewal and one ***new*** yearly subscription to **The Christian Herald,** together with **$3.00.** **$2**

Address: THE CHRISTIAN HERALD, Bible House, New York. N. Y.

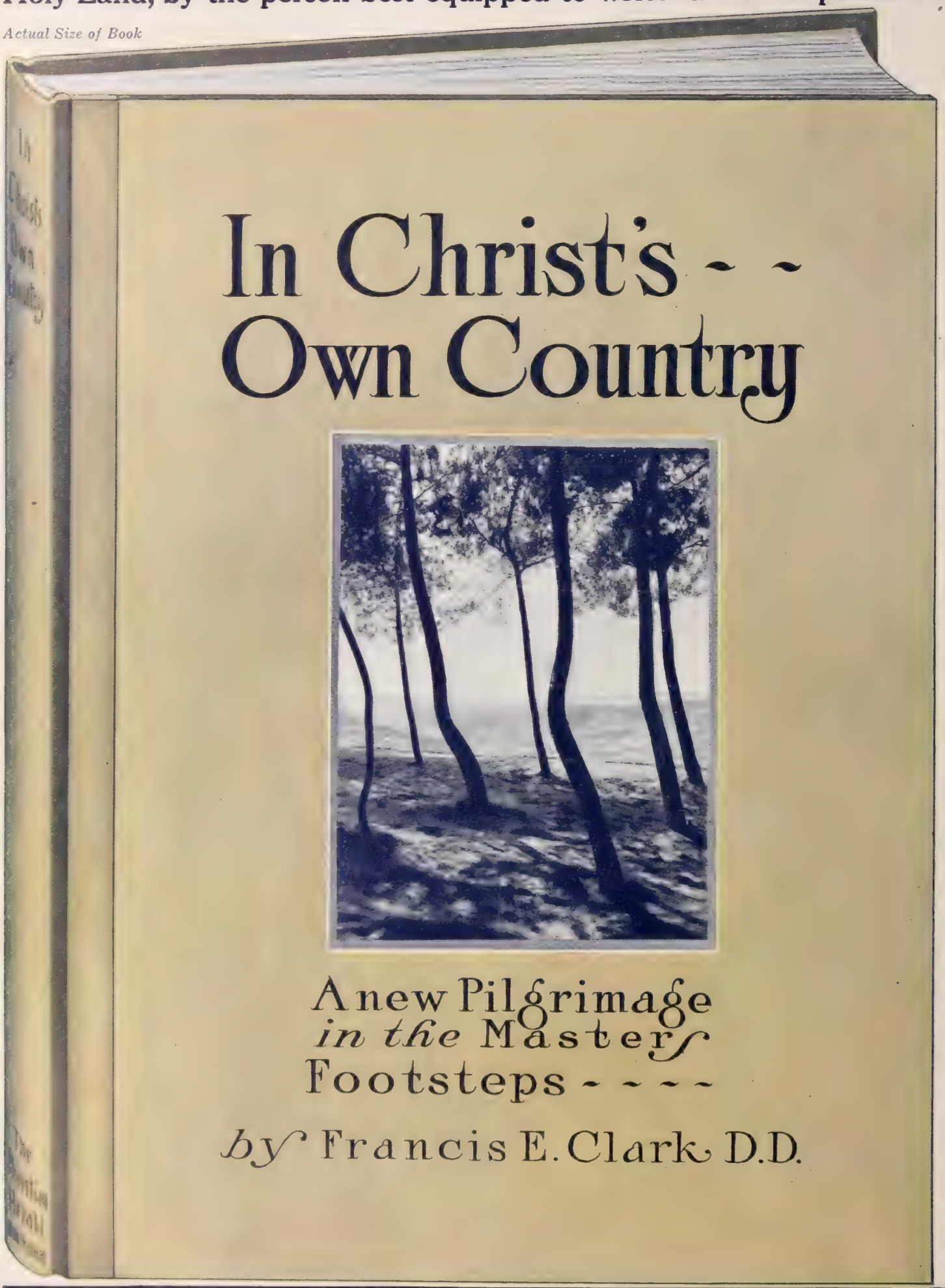
Add ten cents to your subscription for THE CHRISTIAN HERALD ALMANAC for 1915, containing 100 pages of interesting facts and figures

In Christ's Own Country

BY REV. FRANCIS E. CLARK, D.D., LL.D., President of the World's Christian Endeavor Union

This is one of the very latest and best illustrated of authentic books of travel in the Holy Land, by the person best equipped to write it. In his preface Dr. Clark says:

Actual Size of Book



"It is my desire in this volume to be eyes and ears and feet for my readers. . . . We will view together not only the holy spots which thousands of travelers, at the expense of thousands of dollars, have traveled thousands of miles to see, but we will occasionally stop to look at the people in their shops, in the coffee houses, in their homes and at their bench."

WITH CHRIST IN THOUGHT

Dr. Clark not only takes us to the land of Christ, but brings Christ back to it. He wipes away both time and distance, and brings us side by side with the Master.

With Him we walk the ways that He walked, see the scenes as He saw them, and mingle with the people with whom He mingled.

We are truly with Christ in His own Country

WITH CHRIST IN SPIRIT

Equal to Dr. Clark's great power of description is his rare power of spiritual interpretation. He brings us side by side with Christ both in sense and spirit.

We seem not only to feel His presence and to hear Him speak; we thrill at His touch, and our minds and souls open wide to His message. We seem to see the miracles done with our own eyes. The parables come with new and deeper meaning.

Divisions of the Book

The Gateway of the Holy Land
Jesus, the Joy of the Whole Earth
Nazareth, His Boyhood Home
Around the Sea of Galilee
In the North Country
The Little Town of Bethlehem
On the Way to Nazareth
Beyond the Jordan
The Walk Beside the Lake
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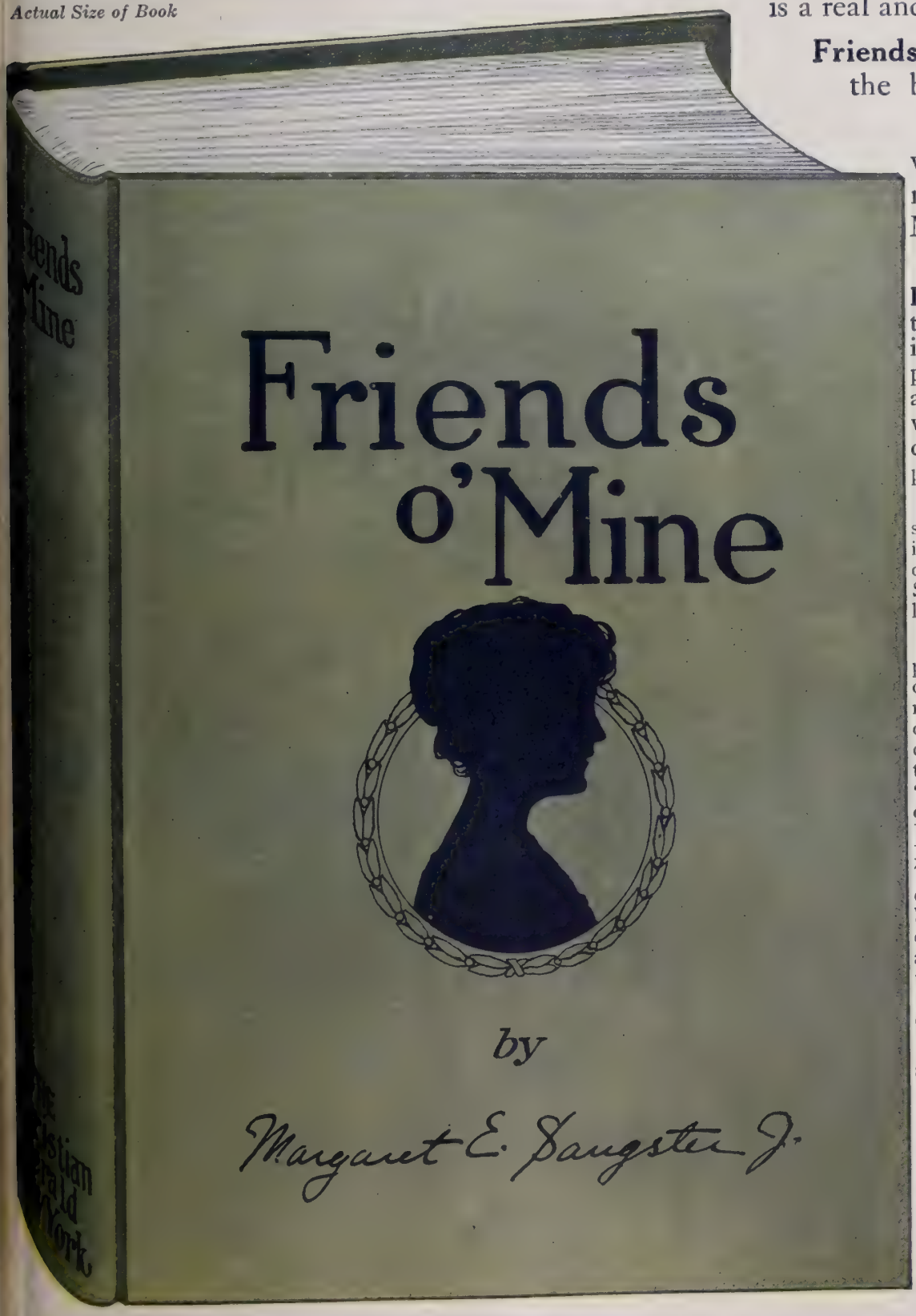

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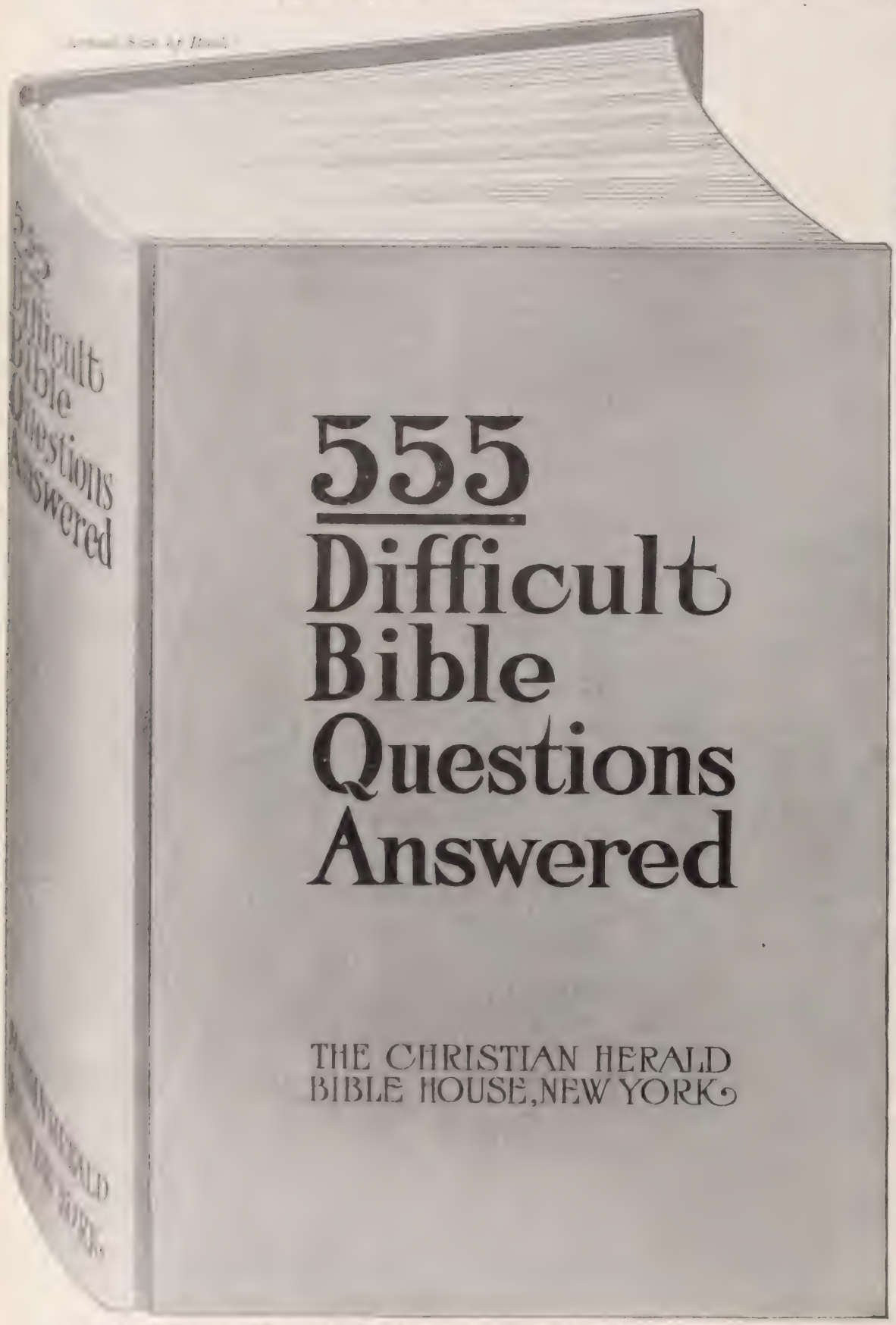

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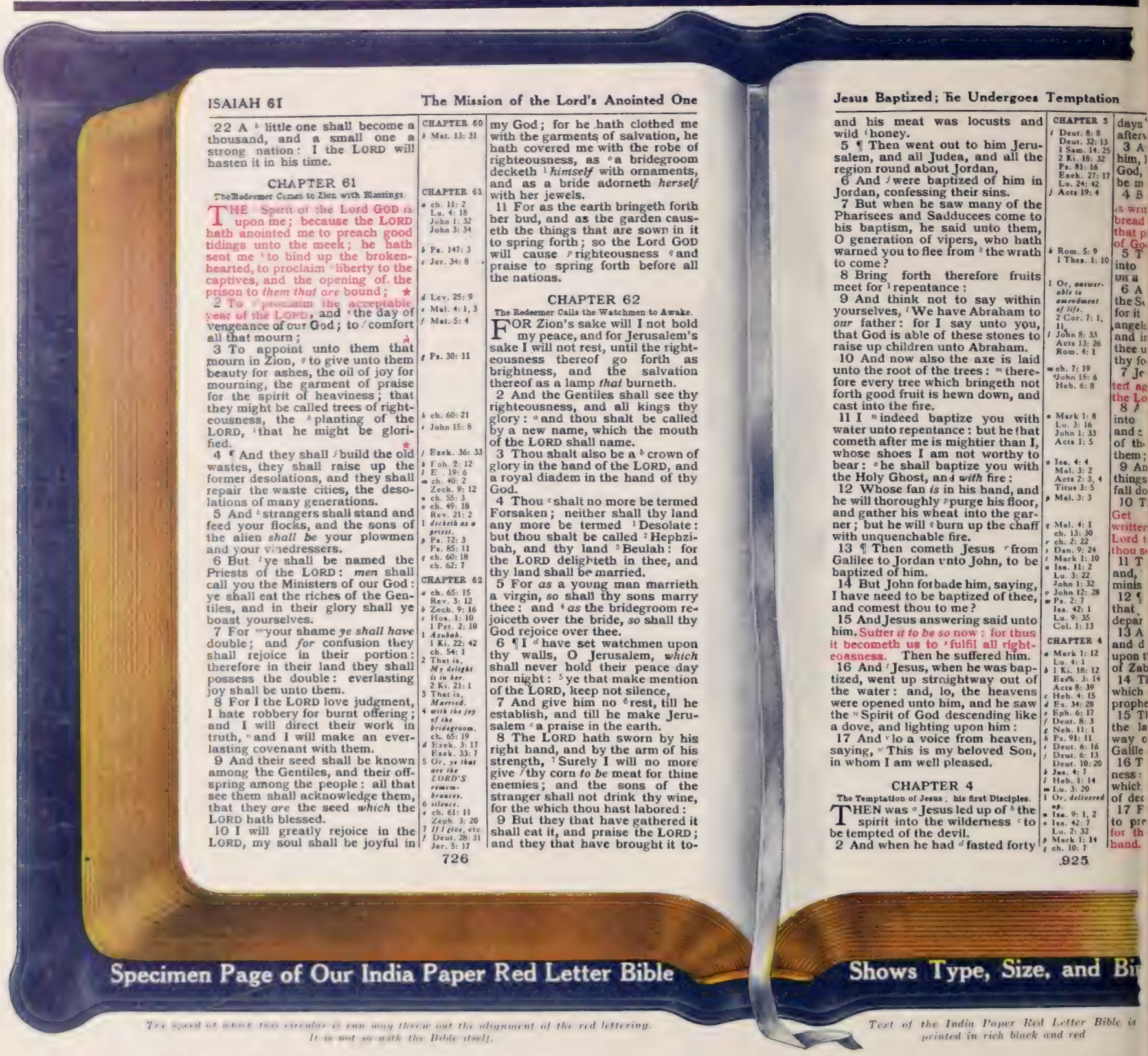

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn;

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified.

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
[b] Mat. 13: 31

CHAPTER 61
[a] ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
[b] Ps. 147: 3
[c] Jer. 34: 8
[d] Lev. 25: 9
[e] Mal. 4: 1, 3
[f] Mat. 5: 4
[g] Ps. 30: 11
[h] ch. 60: 21
[i] John 15: 8
[j] Ezek. 36: 33
[k] Eph. 2: 12
[l] Ex. 19: 6
[m] ch. 40: 2; Zech. 9: 12
[n] ch. 55: 3
[o] ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
[p] Ps. 72: 3; Ps. 85: 11
[q] ch. 60: 18; ch. 62: 7

CHAPTER 62
[a] ch. 65: 15; Rev. 3: 12
[b] Zech. 9: 16
[c] Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.* 2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.* ch. 65: 19
[d] Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
[e] ch. 61: 11; Zeph. 3: 20
7 *If I give, etc.*
[f] Deut. 28: 31; Jer. 5: 17

and his meat was locusts and wild [t] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
[t] Deut. 8: 8; Deut. 32: 13; 1 Sam. 14: 25; 2 Ki. 18: 32; Ps. 81: 16; Ezek. 27: 17; Lu. 24: 42
[j] Acts 19: 4
[k] Rom. 5: 9; 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
[l] John 8: 33; Acts 13: 26; Rom. 4: 1
[m] ch. 7: 19; John 15: 6; Heb. 6: 8
[n] Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
[o] Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
[p] Mal. 3: 3
[q] Mal. 4: 1; ch. 13: 30
[r] ch. 2: 22; Dan. 9: 24
[s] Mark 1: 10
[t] Isa. 11: 2; Lu. 3: 22; John 1: 32
[u] John 12: 28
[v] Ps. 2: 7; Isa. 42: 1; Lu. 9: 35; Col. 1: 13

CHAPTER 4
[a] Mark 1: 12; Lu. 4: 1
[b] 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39
[c] Heb. 4: 15
[d] Ex. 34: 28; Eph. 6: 17; Deut. 8: 3; Neh. 11: 1
[e] Ps. 91: 11; Deut. 6: 16; Deut. 6: 13; Deut. 10: 20
[f] Jas. 4: 7; Heb. 1: 14
[m] Lu. 3: 20
1 Or, *delivered up.*
[n] Isa. 9: 1, 2; Isa. 42: 7; Lu. 2: 32
[p] Mark 1: 14; [q] ch. 10: 7

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Pleasant View Bapt. S. S., $25.72; Presbyterian S. S. of Steele, N. D., $15.30; Friends, $16; Fay, Mrs. E. H., $16; Friends, W Boylston, Mass., $16; Friends, Lucknow, La., $1.10; Palmdale Union S. S., $6.06; Methodist S. S., Newark, Mo., $6.46; 1st Cong'l. Ch., Crown Point, N. Y., $13.25; Young Woman's Guild, Muscatin, Iowa, $26; Full Gospel Mission, Keene, N. H., $6.75; "Broadway Union S. S.," Chadbourn, S. C., $25.50; Crutcher, J. C., $4.25; Cash, Newark, Mo., 22 cents; S. D. B., Milwaukee, Wis., 60 cents; Hixson, Mrs. Joe, 10 cents; Wenig, Mr. Martin, 10 cents; Walsh, Mr. Irvin, 10 cents; Nichols, Mr. Wilbur, 10 cents; Harrison, Mr. A., 10 cents; Marsh, Mrs. B. J., 20 cents; Jones, Mrs. Wm. M., 30 cents; Mrs. A. N. W., Lents, Ore., 40 cents; Salado Sunday School, 41 cents; Harrison, Miss Lillian, 84 cents; Thompson, James, 5 cents; Thompson, Margaurite, 2 cents; Mickey, Mrs. John, 40 cents; Pine, Mrs., 15 cents; Friend, Arnold, Pa., 20 cents; A Little Girl Five Years Old, Gillette, Pa., 25 cents; In His Name, Morristown, Tenn., 85 cents; Harlan, Fred, 10 cents; Harlan, Marion, 10 cents; Silent, 70 cents; Ford, Mrs., 20 cents; A Subscriber, 40 cents; Mary Van De Griff, 35 cents; Luke Hubbard, 11 cents; A Friend, 35 cents; A Friend of the Broken-Hearted, E. Greenwich, R. I., 20 cents; Miss Bertha Orsborn, 10 cents; Miss Jennie Orsborn, 10 cents; Miss Ida Orsborn, 10 cents; Master Grant Orsborn, 10 cents; Mrs Bennett Orsborn, 15 cents; Mr. Hyde, 10 cents, Miss Elsie Klekhoefer, 10 cents; Mrs. Frank Kiekhoefer, 65 cents; Jacob Bruner, 10 cents, C. Smith, 15 cents, Mrs Edward Strohscher, 35 cents; Mrs Wm Gannon, 25 cents, Cash, Genoa, Ohio, 30 cents; John Chenault, 10 cents, Mr M D. Davis, 20 cents; In His Name, Woodburg, Conn., 40 cents; M. E. S. S., Bowling Green, Ohio, $2.20; 1st Bapt. Ch. & S. S. Nesquehoning, Pa., $10.08, The Union S. S., Taneyville, Mo., $49.05; Gill, Miss Susan Barret, $1.07; Winter Garden Methodist S. S., Fla., $7; Mrs. C. H. Harrington, $7; Shumaker, Mrs John, $7; Mrs. L. O. Loizeaux, $7; Mt. Olive Bapt. Church, $8.16; Christian Union S. S. & Ch. Society, Cranbury, Conn., $10.50; "The Colony," Colfax, Calif., $10.50; Bapt. Church, Melvin, Mich., $6.12; Speaker Bapt. Church, Melvin, Mich., $2.88; Baptist S. S., Newark, Mo., $3.93; Christian S. S., Newark, Mo., $6.14; First Bapt. S. S., Seymour, Iowa, $12.60, First Bapt. Juniors, Seymour, Iowa, $2.10; Crockett, Mrs. Celeste B., $2.10; Russell, Mrs. S. L., $45, Congregation of a Country Friends Ch. Rush Creek, Ind., $9; Graysville M. E. S. S. Graysville, Mo., $9; Roxbury Presb. Ch., Roxbury, Kan., $9; Mrs H. F. E. & Family, Arnold, Neb., $9.25; Thompson, Anna, $3.60; Ladies' Home Mission Society of 1st Bapt Ch., Grantsburg, Wis., $3.52, S. S. of M. E. Church South, Bonanza, Ark., $1.05; Harlan, James, $1.05 A. F. E., Port Jefferson, N. Y., $7.05; First Presbyterian Church of Live Oak, Fla., $4.25; Laura J. Bergstrom & Friends, $4.25; "Inasmuch" Brethren S. S. Class, $3.25; Nazarene Ch., Pullman, Wash., $3.25, Cedar Grove S. S. M. E. Ch. South, $7.10, Greenburgh Ref. Ch., Elmsford, N. Y., $14, Methodist Class, Bellflower, Calif., $14; Finley, Mrs. Mary, $2.75, Bapt. S. S., Glendale, S. C., $2.75; A Friend, Ray, N. D., $2.75, Mrs. L. A. Barr & Mrs. J. L. D., $7, Mr. & Mrs. W. A. Mc., Turtle Creek Pa., $7, Sanush Lake S. S. & Community, $7, Friends from L. P. C., $7

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Additional contributions to be acknowledged later.

A HOMELESS LOUVAIN FAMILY TAGGED FOR ENGLAND

A WEEK IN THE WORLD'S NEWS

EVERYBODY A REBEL IN MEXICO. [illegible] tary convention which has attempted to exercise executive functions has failed to establish in office its chosen president, General Gutierrez; and neither General Carranza, who is the nearest approach [illegible] be a rebel by the military convention), nor General Villa, [illegible] convention, has been able to [illegible] Villa and his followers. Both rival generals are said to be well supported by troops, and equally determined on the elimination of each other from the politics of Mexico.

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NO LONGER LIKE ABRAHAM LINCOLN. On November 12 a delegation from the National Independence Equal Rights League was received by the President in the White House, and through their spokesman, William Monroe Trotter, a negro, urged the President to [illegible] the segregation of white and negro clerk service employees in government departments, charging the present administration with having introduced segregation which, the protest said, had not been necessary for fifty years during which the two races had worked together in amity. The President explained the present policy as designed to promote the comfort of both classes by reducing friction, and declared it his steadfast wish to [illegible] development. The spokesman of the party took the President to task personally, informing him for one thing that whereas two years ago he was thought to be a second Abraham Lincoln, the [illegible] of the country that it would be difficult for them to support him in a second campaign for the presidency. The President finally closed the interview with the assurance that he would always be glad to accept a delegation from the Equal Rights League provided it was represented by [illegible] than Mr. Trotter.

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MAYORS ON THEIR ANNUAL JUNKET. The cities of the United States [illegible] a step forward as a result of the annual conference of mayors in Philadelphia, the middle of November, after [illegible] as bodyguards of aldermen and other public officials from many of the large cities. Practical [illegible] were taken up for discussion during the sessions.

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ARMY AND NAVY GAME AT THE CAPITOL. The annual reports of the Army and Navy Departments, according to advance notices in the press, will ask for no extraordinary expenditures, but will bring to the attention of Congress the advisability of adopting a new policy of national defense by land and sea, extending over a number of years. Two new battleships will be recommended and a number of submarines asked for. An increase in the number of men in the navy and in the regular army will be advocated. In this connection, it is interesting to note that a sixteen-inch naval gun, the largest and most powerful yet designed, has been made for the United States navy at the Washington Navy Yard, and is now being tested as the possible type of gun for the main batteries of our dreadnoughts, which [illegible] be much larger than the fourteen-inch rifle.

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WAR SESSION IN PARLIAMENT BEGINS. King George opened Parliament on November 11 with a speech from the throne in which it was stated that the vigorous prosecution of the war to a victorious issue is the one business of the government at present. Political questions are not expected to be raised. Upward of [illegible] members of the House of Commons were absent in connection with the war, a considerable number being at the front. A cable [illegible] of November 12 declares that the government intends to raise a billion dollars or even more as a [illegible] per cent. of four per cent., and an additional quarter of a penny in increasing the income tax to sixty cents on the pound sterling.

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ARRANGEMENTS ELSEWHERE PREVENT ACCEPTANCE. When, on or about March 15 next, the President, accompanied by an [illegible] of vessels of the navy, formally opens the Panama Canal, the ships of the rest of the world will be conspicuous by their absence unless they manage to [illegible] engagements canceled. The [illegible] have already been abandoned. Though it [illegible] come to Europe in sufficient time [illegible] a great naval demonstration would yet be made as the [illegible] through the canal and along the coast to San Francisco.

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OUR COLLEGE PROFESSORS IN CONVENTION. The [illegible] at Wilmington, Del., on November 10 for a special one session, a great number of [illegible] are expected. The occasion had prepared various forms of entertainment for the [illegible] notable speakers addressed the meetings on subjects having to do with that profession. Most [illegible] declared to be the subject of all-absorbing [illegible] the [illegible] problem [illegible] at the same time.

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LOST [illegible] The Department of Agriculture [illegible] that the valley farmers of America have lost [illegible] through [illegible] Europe, the [illegible] being [illegible] of [illegible] of peace.

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THE AIMS OF LABOR. At the convention of the American Federation of Labor, which opened in Philadelphia November 16, resolutions were introduced looking to the participation of labor as a [illegible] in the peace conference which ultimately must settle the differences of the war. [illegible] to insist on the prior unconditional acceptance of the President's three-year truce plan in Colorado, [illegible] the taking over of the mines by the [illegible] to the establishment of State labor bureaus in the interests of the [illegible] to the formation of a world federation opposed to war, and to other innovations and betterments in political, social and industrial affairs to the number of [illegible] a parade of 50,000 working men and women, divided into trade groups and kept in step by seventy-five [illegible] in connection.

[illegible] & Ledger.

PACKING TOYS FOR THE *JASON*

BOMB OUTRAGE IN NEW YORK. An attempt was made to wreck the million-dollar courthouse in the Bronx and at the same time kill County Judge Louis D. Gibbs on November 11, supposedly by a gang of "white slavers," in order to get revenge for the sentencing to long terms in State Prison of seven of the vicious crew. A bomb of unusual force was exploded at the base of the entrance pillars, wrecking the bronze doors and the pillars, smashing a great many windows in the courthouse and neighboring buildings, and throwing most of the hundreds of persons who were in the courthouse to the floor. No serious injuries were reported. A panic seized the occupants of surrounding houses, and police reserves were called out. No arrests have been made as yet.

"WELL, HERE GOES!"

From Philadelphia Record

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CONGRESSMEN'S EARS BURN. The National American Woman Suffrage Association in convention at Nashville, Tenn., November 12, frankly discussed the congressmen who had failed them in their recent efforts to secure national legislation in favor of female suffrage, and enjoyed a stormy debate over the wisdom of the publication, during the recent campaign, of a blacklist containing the names of the unpopular statesmen. No verbatim report of what was said for and against the national legislators who did not measure up to woman suffrage expectations was given out.

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INTERESTING IF TRUE. This country has reached the bottom of the industrial decline, and is now on the verge of the greatest prosperity it has ever known, according to a Chicago banker in attendance at the annual convention in Philadelphia of the Investment Bankers' Association of America.

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UNCLE SAM PLAYS SANTA CLAUS. A great many people have been interested for weeks in filling the United States naval collier *Jason* with Christmas gifts for the war orphans of Europe, children in particular having been asked to take part in this beneficence. The ship was loaded at New York, and is said to have taken on six million gifts. To unload the trains of freight cars which brought the toys and dolls and other things from the different points of collection, nearly 200 soldiers and sailors and many women of the Red Cross and from Governor's Island, besides the regular staff of the terminal, were pressed into service. Packages were received up to the last moment by every method of transportation. These gifts go to Belgium, France, Germany, Austria and wherever the senders wish. The "Christmas Ship" is expected to deliver its unique cargo in ample time for Christmas distribution.

. . .

IF AT FIRST YOU DON'T SUCCEED, ETC. Lassen Peak, Calif., has doubtless adopted this old favorite for its ideal, for despite its long succession of unsuccessful attempts to erupt last summer, this volcano, which should realize that it is extinct, is again sending great columns of smoke high in the air from four of its craters, and sifting volcanic ash over a wide area.

. . .

HAS CHICAGO MISLAID ITS BIBLE? A Chicago newspaper is responsible for the statement that immorality in that city is to be combated by science; the city council has hit on this effective but hitherto unguessed method for ridding society of evil. A "morals commission" is to "study all phases of immorality and find ways and means of curing them. It shall investigate causes and devise methods of prevention, etc." Neither the grammar nor the scheme is convincing. It is said the police consider this an invasion of their prerogatives. The churches are not reported.

. . .

EPISCOPAL CHURCH EXTENDS SUFFRAGE. At the New York Diocesan Convention held November 11 it was decided to admit women of the church to the parish meetings and permit them to take part in the deliberations and to vote on parochial affairs. The text of the convention was "efficiency."

. . .

MODESTY ANNOYS TAX-COLLECTORS. The Treasury Department is as sure as it is born that there are a number of persons in this country who are too modest to admit that they have incomes large enough to be entered on the records of the income tax bureau. To ferret out all such diffident persons and persuade them to own up is a task which the department has set for itself in high hopes that a considerable part of the expected returns from the income tax may yet be saved from the oblivion in which it now rests.

. . .

ADVANTAGE OF LIVING NEAR A LAKE. A social survey bureau in Chicago states that in one block there live 1,596 persons (in 357 families) and only forty-six of them have bathtubs, and *they* have only eight among them.

. . .

A CHEERFUL PHILOSOPHER REPORTED DYING. Under date of November 9 Rev. Robert J. Burdette, known world wide as the preacher-humorist "Bob" Burdette, was reported dying at his home in Pasadena, Calif. The famous philosopher of cheerfulness is seventy years old, and has made his influence for good felt through his lectures and writings all over the world. For several years he was active pastor of the Temple Baptist Church in Pasadena, and in later years pastor emeritus.

. . .

TO GROW BELGIANS ON THIS CONTINENT. It is stated in the press that the Association of Children's Aid Societies of Ontario is arranging with families in the country to take Belgian children orphaned by the war and bring them up as Canadians, thus relieving a measure of the distress among the homeless of Belgium and doing Canada a good turn in the bargain. Plans are also on foot to set aside good farming lands which Belgians who have lost their all by the war can acquire on very advantageous terms.

. . .

IT REALLY IS EASY TO GET RICH. But they that will be so fall into temptation and a snare. A healer calling himself Rev. D. R. Schiller and his companion Kate A. Braun have been placed on trial before Judge Landis in the United States District Court at Freeport, Ill., on the charge of using the mails to defraud people by offering to heal them of every known disease. A blessed handkerchief to place over the spot and a circular telling how, were, it is alleged, sent by "Hulda de Muth," or "Lady Sunshine," to dupes in a number of States.

. . .

EXPLOSION GUARDS DYE SECRET. While engaged in experiments to find the secret employed by German chemists in the manufacture of aniline dyes, Dr. William Beckers and twenty-five men working with him were blown through the wrecked walls of the factory in which they were working November 13 by an explosion of chemicals, one man being killed and Dr. Beckers injured, probably fatally. He was understood to be at the point of success in his experiments, and it is thought the results of his discoveries will be lost if he dies.

THE REAL THANKSGIVING

BY MARGARET E. SANGSTER, JR.

IT'S THE easiest thing in the world to look for trouble and to find it waiting, grim and terrible, for your search. It isn't very hard to count your blessings in a negative sort of way, by saying, "Yes, it's very nice, but it could be *much* nicer." It's quite the usual thing to hear folks complain—and complaining is heard more often than praise and thankfulness. Yet—so they tell us—a little over three hundred years ago a band of sturdy, venturesome Christian folk were very thankful indeed and praised their Lord fervently over a handful of parched corn and a bit of unleavened bread.

Once a year we set apart a day, consecrated to their memory, and try to throw aside the customs and complainings of the world as we know it. We gather together—families of us—and eat turkey and plum pudding; we talk of commonplaces and sometimes we feel bored and tired. Yet we are supposed to be celebrating.

We have bushels of things to be glad for this year—hundreds; it seems more than we ever had. As we offer up our blessings it won't be hard to remember that across a dividing bit of ocean other people are starving to death, and that ought to make us just a bit more thankful. As we see our families sitting around talking commonplaces it may help to think of other families in other countries that are fighting and dying on blood-stained battlefields. As we hear the crisp November wind banging in the trees, we ought to be mighty thankful that it isn't the sound of cannon and bugles and screams that we're hearing. Oh, friends of mine, it won't be very hard to be thankful this year!

As I was walking down Fourth Avenue a few days ago I was thinking, with my head in the clouds, of many things; thinking so hard that I did not notice exactly where my feet were taking me. It was only when I stumbled against a little boy who was running around a corner that I came down to earth with a bump.

"Oh! I'm so sorry," I said. "Did I hurt you?"

"Dat's a' right, lady," said the little boy with a dirty Raphael-cherub grin. "I was only running!"

"Oh!"—he was lingering at my side, so I felt it necessary to make conversation—"you were running—playing something?"

"Huh!" the little boy grunted beatifically as he pulled up one ragged stocking. "Oh, no; I was jus' running fer fun."

His little face crinkled with smiles again and he trotted on out of my sight.

Just running for fun, for the pure joy of living. A little boy with nothing else to make him happy—and yet a number of us frown and fret in the midst of all sorts of pleasures.

I was talking to a chum of mine not long ago, and some way our conversation drifted around to Thanksgiving time, and our interpretation of the day.

"It's all wrong!" said my chum earnestly, "all wrong!"

"Why?" I asked curiously. "I'm always thankful for my blessings on Thanksgiving; so are most people. Why is it all wrong?"

"Well," answered my chum, "on Thanksgiving Day we sit around and talk and eat—principally. I once asked a little girl what Thanksgiving Day meant, and she said 'turkey and cranberry sauce!' And then we thank God complacently for our harvests, and our food, and our clothes, and his love. Isn't it so?"

"Yes," I admitted.

"Well," continued the girl, "the Pilgrims did that, too, years ago. But they did not stop there. After they thanked God for their own blessings they tried to pass on the joy to folk less fortunate than they were. They even invited the Indians, beings that they had every reason to be afraid of, into their homes and gave them a little of the season's cheer. They kept Thanksgiving."

"Then"—I was choosing my words rather carefully—"then your idea is not to be thankful yourself—only to give someone else a chance to be thankful?"

"But," asked the girl softly, "isn't that the right way to be thankful?"

Isn't it?

It's a very easy thing to pass along the outside of life without even dipping down into the depths, and ever so many people do it because it is the easiest way. Somehow it is hard to convince folks that things that tear at their heartstrings are the things that they should see and know. It's mighty easy to eat our Thanksgiving dinners without a thought of our brothers and sisters who are starving on some other street in the same city, and it's only because it is so much easier, I reckon, that people do forget to pass a bit of their plenty and peace.

But, as I write, I can't help thinking of filled-to-overflowing baskets that I have seen in missions, of eager children grasping fat turkeys, of mothers crying happy tears over coal and wood that will keep them warm and happy. I can't help having my mind slip away from the well-filled tables and the happy smiles and the cheerful commonplaces of our own country, to the dreary homes in Europe that are being brightened because the people of this land were willing—yes, more than willing—to share their blessings with others.

Oh, friends of mine, it's the easiest thing in the world to look for trouble, and it isn't very hard to find people who are fretting and crying and counting their blessings in a negative sort of way instead of just being happy. But somehow, when we stop to look around us and think, the world seems to be a pretty nice place at Thanksgiving time.

HOW A "CLOG" HELPED THE BELGIANS

REV. WILLIAM P. PEARCE, pastor of the First Baptist Church of Appleton, Wis., used a clog-shoe to raise money for the Belgian sufferers. Four years ago Dr. and Mrs. Pearce were traveling in Europe, and spent some time in Belgium and Holland. In one of the quaint little towns, a girl of eight or nine years of age tried to sell them some postal cards, but they did not invest. Looking at the poorly dressed child and the badly worn shoes, Mr. Pearce pointed to the latter and offered to buy them. The child soon understood, and kicking off her clogs, handed them to Dr. Pearce, holding out her hand for the remuneration. Mr. Pearce gave her more than enough to buy a new pair. The little one darted away delighted. Dr. Pearce took the clogs to his American home. Of one he made a pincushion, and the other he laid aside. A little while ago he saw a cartoon in the daily paper, entitled "Besieged." A poor Belgian woman stood with her back to the door, holding a baby in her arms, and another little one clutching her dress. Outside was a wolf trying to force the door. Across the door was written "Starvation."

The thought of his "clog" came to him, and the following Sunday he took it into his pulpit. He told the story and stated that at the close of the service he would be at the door to receive any offerings the people might like to put into the shoe. He went over to Lawrence College and told the same story. The result was that seventy dollars were donated.

Dr. Pearce contributed five dollars to the CHRISTIAN HERALD Belgian fund, and sent the rest to England to support two Belgian children through the war.

Do you wish to canvass your circle of friends, or your village, in aid of the Silent Sufferers of the European war? If so, drop a postal to THE CHRISTIAN HERALD *and we will send contribution blanks.*

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Besides that, the child who lacks Quaker Oats—or gets it too rarely—misses one of the luxuries of life.

Quaker Oats

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Then serve Quaker Oats in big dishes. Children need an abundance. Most of them don't realize the full effect of this vim-food because they don't get enough.

The elements are there—all the elements needed for brains and nerves and bodies. Don't skimp on them. Let children eat all they will.

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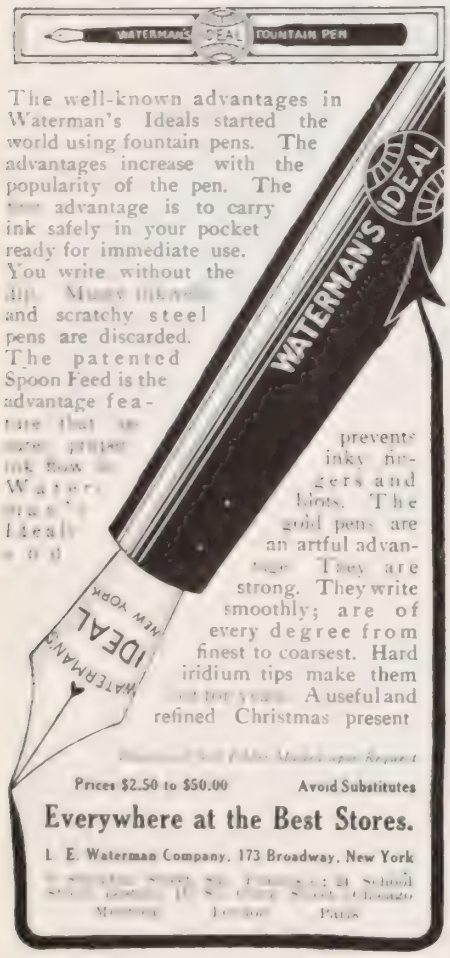

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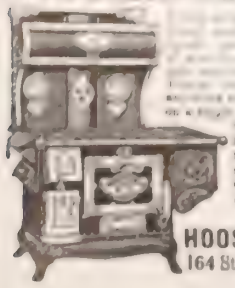

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INTERNATIONAL SUNDAY SCHOOL LESSON FOR DECEMBER 6
(MARK 16: 1-8; MATT. 28: 11-15)

TALKS ON THE GOLDEN TEXT

By J. B. Meyer, D.D.

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6.

It is customary today for men to speak of the Man of Nazareth or the Man of Galilee. But we dare not stop there. If that is the whole content of the Gospel, it is no Gospel for us and our present sins, sorrows and conflicts. That Jesus lived among men, filled with love and power, will not help the children of the twentieth century, unless we know that he is carrying on the same line of ministry in a changeless and indissoluble life. The four Gospels are not only an historic record of the past, but contain specimens of our Lord's perpetual age-long devotion to the needs of men. Not in the yesterday of A.D. 30, but in the today of A.D. 1914, he speaks the Beatitudes, gives sight to the blind, raises the dead, reveals the love of God, and saves at infinite cost penitent Magdalens and dying malefactors. The Gospels contain the first pages of the diary of his mighty acts, though they have been mightier since he was raised from the dead, and sits at the right hand of power. The full-grown flower is in the hidden marvel of the seed, and the heavenly Man reveals the true glory of him of Nazareth and Galilee.

The Empty Grave and the Full Life

By Amos R. Wells, Litt.D.

A MISSIONARY, having preached in a village in North India, was accosted by a Mohammedan gentleman, who compared Christianity unfavorably with his own religion on the ground that when Moslems go to Mecca they find at least a coffin, but when they go to Jerusalem, the Christians' Mecca, they find nothing but an empty grave. "Yes," said the missionary quickly, "that is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, who is to rule over all, is not in the tomb. Death could not hold him. He is risen."

The women came to Christ's empty grave at sunrise. The shadows of night had passed from the earth. Easter is always associated in our thought with the morning. The first Easter was indeed the morning of the world's hope. Dr. Hugh Macmillan beautifully says that just as the little birds in their nests open their mouths wide for food when a shadow passes over them, mistaking it for the mother bird, so what we in our nest mistake for death is really the shadow of God, come to satisfy our souls with long life. The Easter sunrise interprets all shadows to us with the fulness of the Light of the world.

Those women, as they drew near to the tomb, whose entrance they had seen covered with a great stone, and the stone sealed, and a Roman guard placed there to see that the seal was not broken, naturally debated how they should gain admittance to the tomb and embalm the body of their Lord. They doubtless planned to exercise all the arts of supplication, in which Eastern women are expert. But they had been thinking of a dead stone, not of the living Christ.

How often we do the same! John McDowell once asked a friend why he did not put money into a certain stock. "Why," the friend replied, "that stock has been dead for five years, and I am not putting my money into dead stock." That is just what we do when we worry about material things—what we shall eat, and what we shall drink, and wherewithal we shall be clothed. These are all stones that the living Christ will toss out of the way. Think of him.

Indeed, that is just why Christ died and rose again: that he might free our minds from all fear, even from the greatest of all fears, the fear of death. In England a certain house had a room that was supposed to be haunted. The father grew tired of hearing these superstitious stories, so he announced that he would sleep in that room. He did so, and the next morning he came down stairs smiling. "There," he said, "I told you there was nothing to fear in that room. Now you see there is not." Even so our Saviour slept for a little while in the chamber of death, which the imagination of men had peopled with so many ghostly demons.

The angel who told the women that Christ had arisen bade them go and tell others. That has been part of the Easter message ever since: "Go and tell others; spread far and wide the sunrise glory that has entered your own hearts." An evangelist was once holding a series of crowded meetings, when he was approached by a Unitarian, who asked him how an evangelist such as he could command large audiences day after day, while the Unitarians, with all their advertising and their culture, could get only a scanty company of hearers. The evangelist made a true answer: "It is because you present to the people a mere man Jesus, who died nineteen centuries ago. We preach Jesus Christ, the divine Saviour, who ever liveth to make intercession for his people." It is the power of such preaching—resurrection power—that will win the world.

The Jewish falsehood, that Christ's disciples stole his body from the tomb, is still uttered by infidels; but no reasonable man can accept it. For how, then, were the disciples raised to such a pitch of confidence that they went everywhere preaching a risen Lord, and gladly enduring martyrdom for his sake? The resurrection was the backbone of the preaching of Peter and John and Stephen and Paul. If the disciples stole the body why did not the Jews find it, and so prove their story? And how are we to believe the story of a sleeping Roman guard?

But, after all, the power of the resurrection of Christ is not in argument but in life. It is the risen Christ, who lives in his true disciples, that is to conquer the world.

What Does It Mean to Me?

By Arthur H. Howland, B.D.

LAST week we considered the question what the crucifixion of Jesus might mean to us individually. We study today the resurrection and again the question arises: "What does it mean to me?"

There are some wonderful passages in the New Testament which directly connect the resurrection of Jesus with our individual spiritual lives. Read especially Romans 6: 4, 5, 10, 11: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Also Colossians 3: 1-3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." And Romans 8: 11-13: "But if

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the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live." And Romans 5: 10: "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The power of the risen Christ in our souls! That is what Easter may mean to every one of us. The resurrection of Jesus means not only the hope and assurance of life hereafter, but present-day victory over sin, and present power to do the work he has called us to do.

Throughout the studies of the betrayal, arrest, trial and execution of Jesus we have been reminded that the same things which took place in Jerusalem then may be taking place in our own hearts now. The soul of every person is in a condition corresponding to some hour in these Jerusalem days. Many are in the darkness of betraying and condemning Christ; many are in the terrible earthquake darkness of crucifying him afresh; many are in the gloom and despondency and inaction felt by his friends while he was lying in the grave. But many others, thank God, are living in the sunshine and perfume and gladness of Easter morning. Christ is no longer dead. The old denials and betrayals are ended. The fears of crucifixion and the sorrows of the burial are passed. Christ is risen—not in Jerusalem long ago, but in our hearts today!

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

JERUSALEM is the only city in the world which, laying aside all else, gives itself unreservedly to reproducing in song, story and symbol the Bible events of the Passion Week. From the early morning procession of Palm Sunday till the midnight gloom of Good Friday the crowds walk solemnly to Bethany, up and down the Mount of Olives, to the Garden of Gethsemane and along the Via Dolorosa, with tearful faces, subdued voices, visiting the churches, draped in black, amid the ceaseless tolling of bells, until the very atmosphere seems heavy with sorrow and throbbing with prayer.

About four o'clock on Saturday afternoon, when the tension seems almost unbearable, occurs the ceremony of the Holy Fire, and then by common consent the bells all cease tolling for a short time and then burst forth into peals that seem like a resurrection. People's faces, motions, voices change instantly and from that moment thrills of joy seem to transform the very landscape and the atmosphere. As the hours wear on toward midnight, out of every church, transformed, come peals of Easter music and the City of Desolation becomes the city of glad and triumphant resurrection joy. All through the night crowds surge and sway in the almost impassable streets, and when the Resurrection morning has actually come the city is at the height of its greatest feast or festival, because among all other church occasions this is pre-eminently *the great feast.*

In lands where Easter—at best a strange word—is so frequently confused by the whirring of automobiles and the rustling of Paris fashions and millinery it is a relief and an inspiration to see the "common people," whom Christ loved, in the land where he lived, almost reproduce physically the sadness and gloom of the Passion Week, to be followed by the exultation of joy of the Resurrection Morning. More and more the real meaning of the Gospel story is taking hold of human hearts and thousands from civilized Christian lands (save the word in the presence of universal European war!) are coming back to keep "the Great Feast" in the land where Christ lived and died and rose again.

AMONG THE WORKERS

—THE COLONIAL SETTLEMENT SCHOOL is doing much for the mountaineers of the South. It is aided by the Colonial Dames of Tennessee. The population is scattered and the girls need home training. Many have no school to attend.

—A STRIKING FEATURE of the union tabernacle campaign conducted by Evangelists Hart and Magann with all of the churches of Marietta, Ohio, was the prompt retreat of a circus that, after pitching its tent, looked over the tabernacle and concluded that it was too great a counter-attraction. The evangelistic party conducted an automobile county tour, and thirteen automobiles with evangelists, pastors, singers and musicians visited ten towns.

THE SALVATION ARMY has thousands of members on the firing line in Europe's war as soldiers in the various armies, or in Red Cross or relief work; some are military chaplains. The dearth of all kinds of hospital supplies, especially bandages and linen generally, has led Commander E. C. Booth to inaugurate in every city in America an "Old Linen Campaign." The need is so urgent that it is hoped that not only the Salvationists themselves, but ladies' clubs, fraternal societies, schools, churches, and in fact everybody, will undertake to do something. In nearly every home there are old linen sheets, pillow-cases, tablecloths, napkins, towels, handkerchiefs, and other things that might be made up into bandages. The Army headquarters will give instructions as to how the bandages shall be made and guarantee their reaching the front.

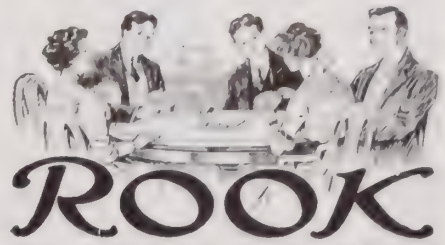
THE Go-to-CHURCH BAND continues to grow, and there are now over thirteen thousand young people and children in twenty-nine States enrolled and endeavoring to attend church once each Sunday for four months; and thus they willingly learn the lesson of persistent church attendance. The following is an example of what the band will do for a church: A minister in Oxford, Mass., heard of the Go-to-Church Band last spring and noticed that the founder laid strongly upon the fact that it was a hard thing to make a perfect record in church attendance for four months, and that therefore the young people were attracted. He planned to introduce a band into his own church this fall, and started with the first of October, bearing vigorously on the difficulties to be overcome. The result has been that his congregation has increased 25 per cent., and he has secured the presence of the very class of young people he has long been striving to gain for the church. The whole result is most inspiring for preacher and congregation. Full information concerning the band can be obtained from Clinton Alvord, 7 Summer Street, Worcester, Mass.

AT THE ANNUAL MEETING of the New York Bible Society, the general secretary, Dr. George William Carter, presented the annual report which recorded the large distribution of 326,146 volumes of the Scriptures in forty-seven languages during the year. The New York Bible Society is the only society having for its sole work Bible distribution in the city and harbor of New York. On September 30, Rev. William G. Jones, the missionary of the society among the sailors of the harbor, completed forty years of service. He has visited during the year nearly 1,000 vessels and distributed over 15,000 volumes of the Scriptures. During the year the society has furnished over 10,000 Bibles to 372 hotels of the city. Within three years the society has furnished a total of more than 33,000 Bibles to 542 hotels in New York. Almost every hotel in the city has been supplied with Bibles by the society. During the year 180 institutions, including homes, hospitals and prisons, have been supplied with the Scriptures. More than one hundred missionaries have been engaged in the work. The society maintains a large work in Bible distribution at Ellis Island, where each immigrant may obtain a copy of the Scriptures in his own language. This work among the immigrants has been going on for more than eighty years. Bible Sunday will be observed on December 6 in Canada, England, Scotland, Germany; at the last International Sunday School Convention it was recommended that Bible Sunday be observed in all the Sunday schools of the world. The following officers were re-elected: President, John C. West; vice-president, Everett J. Esselstyn; secretary, Charles W. Parsons; treasurer, James H. Schmelzel. The office of the society is in the Bible House.

If you want to help the widows and orphans of the European war, send a postal to THE CHRISTIAN HERALD *and we will forward contribution blanks promptly.*

ROOK, the Greatest Home Game in the World

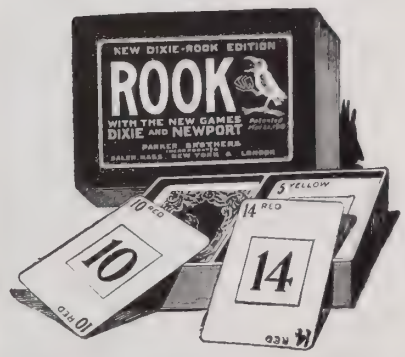
Played by
Father and Mother
by Boys and Girls
by Man and Wife
by Preacher and Teacher
by all who like a clean, wholesome game, full of fun, and excitement, and unexpected situations.



ROOK

With the New Rules for Two and Three Players, as well as for Partnership Games of 4 or more.

ROOK



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Our Universal Style here pictured, combines a pleasing, enduring design with latest practical improvements in construction. It is beautifully finished in SOLID OAK, has *non-binding, disappearing glass doors*, and costs but *$1.75* per section; top and base *$1.25* each. Other styles and grades at correspondingly low prices. Lundstrom Sectional Bookcases have been made for fifteen years and are *endorsed "The Best" by over 70,000 users.* On orders for $10.00 or over, *we pay the freight;* freight equalized to extreme Western States.
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Manufacturers of Sectional Bookcases and Filing Cabinets.
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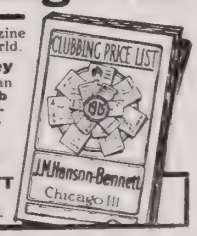

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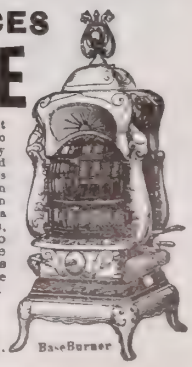

Top part of 1915 Art Panel, "The Witching Hour," by F. Earle Christy.

28 inches long. Exquisitely colored. No advertising on front.

Keep Your Complexion from "Growing Up"!

A clear, young-looking complexion is possible if you will fight the dust, soot and indoor ailing that cause so many complexion ills. Pompeian takes the sallow, cloudy, listless look from your skin.

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Trial Package & Art Panel
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Gentlemen: I enclose [illegible] for which please send me a [illegible] Pompeian Massage Cream and a Top Part of Art Panel, "The Witching Hour." (As per offer.)

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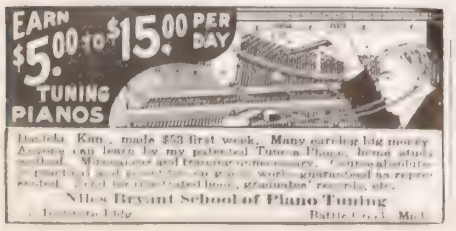

Rachela Kun, made $53 first week. Many earning big money. Anyone can learn by my patented Tuneca Player. Home study method. Music ear and training unnecessary. Complete [illegible] of tuning and [illegible] work guaranteed as represented. Send for illustrated book, examples, records, etc.

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The Life Verse

B. Y. P. U. and Christian Endeavor Topic for December 6. Concrecation Meeting. Rom. 6: 23

WHAT is life? Nobody knows. We have life, and life is all about us, but what it is we do not know. We know that life makes it possible to be conscious of what is going on, that it, in some mysterious way, lies back of the capacity for thought and enjoyment and pain and character and hope. So far as science and nature have anything to say, all these things cease with death.

There is something not only sad but terrifying about a dead body. All the beautiful and amazing powers that went with life have come to an end. The eyes cannot see, the ears cannot hear, the lips cannot speak, the hands cannot work. So far as science and nature know anything about life, it has come to an end.

All through the ages there has been the hope that in some mysterious way life may go on after the body is dead. Philosophers have dreamed about it, poets have sung about it, scientists have investigated it.

But Jesus announced it. He stated calmly: "He that liveth and believeth in me *shall never die.*"

Everything about this promise of Jesus and its effect in human experience is amazing. The fear of death, the terror lest it be the end, is removed. Along with the friendship of Christ and the experiences of his forgiveness and cleansing comes the conviction that this friendship will not be touched by death except to bring us into still closer fellowship with him. Paul thought of death as the pleasant event which would bring him into the immediate presence of Christ. "I have," he said, "a desire to depart, and to be with Christ, which is far better." Think over the saintly people you have known. You know they are not dead. You know they are living on, with joy and energy, their life of friendship and service with Christ.

From what Christ and his followers have told us about the life to come we know that it will be, in many respects, like this present life. But our lesson verse brings out one striking fact of similarity. That life is to be a gift, not something earned or bought. So is this life. It is a gift of our parents, or rather, a gift from God transmitted to us through them. We did not earn, nor even ask for life.

This idea of eternal life as a gift coincides with all the other great fundamental teachings of the New Testament. The big New Testament word "grace" strikes the keynote. God is, from first to last, freely giving us things which we cannot, in any sense, be said to have deserved or earned. Forgiveness, peace, cleansing, power, eternal life—these are among the priceless gifts to men brought from God by the bleeding hands of Christ.

Notice the other word: "Wages." That is something toiled for. Men toil hard to serve sin and in the end are paid his bitter wage—"Death!"

What Motive Shall Govern My Christmas Giving?

Epworth League Topic for December 6. Phil. 2: 3-11

WE HAVE all had—or, if not, we have missed the sweetest experience of life—the feeling of wishing that happiness might come to some one else rather than to ourselves. A mother has this experience perhaps more strikingly than any other. From the beginnings of her child's babyhood, she plans and works and hopes for his happiness, not her own. In the ideal marriage relation the husband and wife have this same experience. Each wishes to make the other happy, and forgets to plan for his or her own happiness.

Marriage and the home life have a peculiarly helpful influence. Young men and women who before marriage seemed thoughtless and selfish, after marriage become unselfish, thoughtful, eager to help and serve and please each other, and planning eagerly and jubilantly for the happiness of their children. Christmas means to a father or mother making the rest happy. The old childish wonder as to what presents will be received has given place to the self-forgetful longing to give something to the rest which they will enjoy.

It is this idea, this experience, which Christ has expanded to include all the world. "Let nothing be done through strife or vainglory." How much Christmas giving is on a level not much higher than this! We give so that others shall admire or appreciate us. We give, striving to keep up an artificial standard others have set. Or worse still, we give, hoping that others will give as much to us. What a travesty all this is on the plan and spirit and example of Jesus!

He thought always of others. He found his joy in making them glad.

The modern Christmas, with its artificial strain, its cruel hardships to poor working girls and clerks behind the counter, its fret and anxiety, is far, indeed, from the thoughts and dreams of Bethlehem, and the memories of the quiet Christmas of old home days.

Shall we not have a real Christ Christmas this year? Think of him, of what he would do with the gift day, and the opportunities it brings for making others glad.

Timely Gifts

THE CHRISTIAN HERALD has received the following letter:

"Enclosed you will find my check for one hundred dollars. The Lord has enabled me to make some special gifts for his dear work. Will you please divide it among the missions, the War Fund and the Chinese Orphan Fund, as the Lord gives you wisdom. *Please do not publish any name; simply say it is a thank offering for healing.*

"Very cordially yours in Christ."

This gift has been applied as follows: For Widows and Orphans of War, $33.33; China Orphan Fund, $33.33; Home Missions, $16.67; Foreign Missions, $16.67.

We take this opportunity to acknowledge the following gifts (among many): For the Bowery Mission, $20, and for the war's Widows and Orphans, $20, from William A., Brighton, Mich. And for the China Orphan Fund, $5 from S. Peregrine, $5 from G. T. Anderson, $2 from G. A. H., Cleveland, Ohio, and $5 from C. M. F., Cleveland, Ohio.

God's Love

BENEATH the snow the flowers sleep,
Beneath the ice the rivers creep
Unseen, silent, to the sea;
All crystal are the hills and vales,
All glittering the dells and dales,
Mountain top and languid lea.

And yet behold the ocean wide,
Restless its unceasing tide,
Winter, summer, never still!
How like to God's great love the deep,
Active always, ne'er asleep,
As resistless as his will!

GEORGE TAGGART.

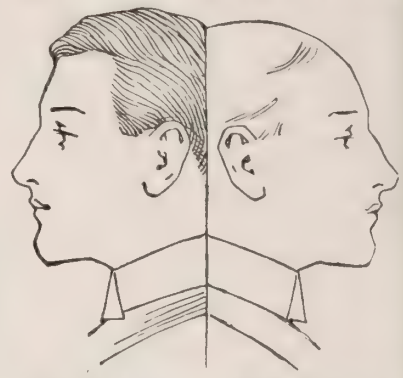
Be sure to pass the word along that Pollyanna has returned to THE CHRISTIAN HERALD.

Called Higher

Mrs. Frances Adelpha Stevens, Buffalo, N. Y., August 30, 1914, 85.

Ira David Sankey, 2d, aged thirteen, only son of Ira Allan Sankey, president of the Bigelow & Main Co., and only grandson of the late Ira D. Sankey, died at the Rockefeller Institute in New York on Tuesday, October 20, 1914, after an illness of over six years.

Shall It Be Hair or No Hair



It's Your Choice Cuticura Soap

Shampoos and light dressings of Cuticura Ointment clear the scalp of dandruff, allay itching and irritation, and promote hair-growing conditions in most cases of premature loss of hair.

Samples Free by Mail

Cuticura Soap and Ointment sold throughout the world. Liberal sample of each mailed free, with 32-p. book. Address "Cuticura," Dept. 24H, Boston.

An Ideal Gift for Mother
"From Father, Sister and Brother"

and mother is not the only one who would appreciate such a drudgery-saving gift—there is married sister or that dear old aunty, whose work could be made lighter and more pleasant. Just think

BISSELL'S
"Cyco" BALL BEARING
Carpet Sweeper

will save a backache every day for ten years or more, will brighten and preserve the carpets and rugs and do away with the sickening clouds of dust. No other cleaning device can take the place of the Bissell for *daily* use and all women like two sweepers—one for upstairs and one for down. Let your dealer show you a modern Bissell sweeper with all the latest improvements. There is a variety of handsome patterns in all kinds of fancy woods and finishes at $2.75 to $5.75. Booklet on request.

Bissell Carpet Sweeper Co.
Grand Rapids, Mich. Niagara Falls, Cana.

25 Christmas Post Cards 10c

THE BEST YOU EVER SAW

25 of the Best Christmas Post Cards ever sold for 10c. All different, consisting of Holly, Mistletoe, Christmas Bells, etc., with inscriptions. Some are embossed and in gold, all are lithographed in many colors on a good quality of cardboard. Sent prepaid with our large catalogue and special offer, all for 10c.

25 NO TWO ALIKE

HERMAN & CO. 2430 North Halsted St., Dept. C 195, **CHICAGO**

THE PRAYER LEAGUE

A TELEGRAM came to the Prayer League recently from G. B. S., of California, asking special prayers for a young lady who was very ill. The Bowery Mission was notified by telephone and a telephone message was also sent to the Fulton Street noonday prayer meeting. Now comes the happy news that the young lady "is improving daily." It is beautiful to think that our telegraph and telephone wires can be used to unite God's people in sudden prayer for special needs, and that he will make these material things the channels of his infinite spiritual power. All who joined in this special prayer will be glad to receive the good news that it is being answered.

"I am one of the thankful ones," writes Mrs. L. J. S., of Sayre, Pa. "My son has come home from the hospital, where he has been for over a year, and is able to work." P. M. A. writes from Indiana: "Some time ago I requested your prayers that myself and children might have a home of our own. That prayer has been answered in a remarkable way." C. B. F. writes from Fulton Lane, Ohio: "I desire to express my gratitude to you and truly thank our dear Lord that my wife is so much better of her heart trouble, and that she is spared to live for the glory of God." Mrs. A. M. writes: "I prayed that God would give me back my work again; he sent me greater work." Miss D. B., of Knoxville, Tenn., writes: "This same Jesus has almost raised me, as he did Lazarus, from the dead." A Sunday school teacher, from Oxford, N. Y.: "I sent a request for prayer for a deeper work of grace and my prayer has been answered to a great extent. I feel so much lighter and happier in my heart. Also, our Sunday school is prospering, as we prayed it should, though I wish for still greater blessings in both lines." A Mother from Iowa acknowledges answer to prayer for the conversion of her son and his wife, and also a marked improvement in her son's health. Mrs. J. M. B. writes from New Jersey: "I want to acknowledge answer to prayer for the marvelous protection and return of a dear nephew who was in great trouble and danger."

I. E. K., Virginia, writes: "God has lifted a burden." E. Y., of Elmira, N. Y., and Mrs. W. L. acknowledge answer to prayer for the lifting of burdens; A Reader, of Pawtucket, R. I., for the healing of her husband; N. G. E., Montpelier, Vt., for answer to two prayers; A CHRISTIAN HERALD Reader, of Lynchburg, Va., for answer to many prayers, especially that estranged friends be restored; A Reader, Nottingham, Pa., for restoration of daughter's health; C. H. R., Ducumcari, N. M., for relief from financial embarrassment; Mrs. S. F. S., that her son has found work; Miss G. T., for removal of a trouble; Mr. W. J. and Mrs. E. F. C., for spiritual and financial aid; Mrs. J. C. N. and Mrs. R. R. D., for two answers to united prayer; A Reader, Washington, Pa.; A Reader from Canada and Mrs. G. H. O. from Stratham, N. H., for the receipt of other blessings.

One of the saddest letters ever received for the Prayer League tells of a young husband and wife, both addicted to the morphine habit, who are leading a wandering life far away from friends. They ask the prayers of the League for victory over this drug habit, from which they long to be delivered, and that they may find employment. This is a real heart-cry for divine help. The pastor's wife, who wrote some weeks ago asking prayer for relief from burdens, writes to repeat her request. The burdens are heavy. Mrs. E. A. S. asks special prayer that her brother may recover the use of his limbs, which have been paralyzed. He is a clergyman, of evangelistic spirit, and has been recently a useful chaplain. Mrs. J. A. writes from Cambellport, Ont., to urge the members of the Prayer League to pray for the recovery of her son, who is gravely ill with tuberculosis. "My grief is sore," she writes, "at the thought of losing my only son." Let the prayers and faith of our league make it possible for Christ to exercise his healing power upon this young man, that the mother's heart may rejoice and the name of God be glorified.

Special prayers are requested for a consecrated woman who, while performing an act of charity, fell and seriously injured her right arm. It was feared at one time that she might lose her arm. Now the doctors hope to avoid this loss, but fear that the arm may be useless. Will not the members of our league pray that this good woman, whose husband is a special friend of the Prayer League editor, may be fully restored to bodily strength. Urgent prayers are also asked for an earnest Christian man who is dangerously ill with heart trouble.

A Young California Girl writes: "Pray that my mother, two sisters and two brothers be saved, that my youngest sister, who has been in ill health for some time, be well and strong. I also ask prayer for my oldest sister, whose husband cannot work, that she may have financial help, also for health for her husband." Mrs. Bertha Merwin writes from Wagoner, Ariz., asking prayer that she may have more faith in Christ, and may experience a real change of heart, and for the granting of other desires. N. S. B., N. J., asks the earnest prayers of the league that he may be fully led of the Spirit in the work of the ministry and be delivered from heavy burdens which have almost ruined his health and have hampered his work. A Mother writes, asking prayer that a daughter whose hearing is dull may be healed and may secure a position, and that three children be converted. Special prayers are also asked for a young girl who is in trouble.

Mrs. W. B. H., Mrs. S. F., Mrs. McK., Mrs. F. E., Mrs. L. O. B. E., Mrs. A. J. F., Mrs. E. P. M. and Mrs. W. R. ask prayer that relatives or friends be delivered from the drink habit. A Reader, that a friend's wife may be healed

Continued on page 1119

WON'T MIX

Bad Food and Good Health Won't Mix

The human stomach stands much abuse but it won't return good health if you give it bad food."

If you feed right you should feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health, for I began to suffer after each meal no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for besides a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble like mine being helped by Grape-Nuts food, and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food, Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Read the famous little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHRISTMAS PRESENT

The many unsolicited letters of congratulation we have received from those who ordered our Bibles for Christmas Present and the attractive prices at which we have been able to supply them, have encouraged us to make still greater efforts to supply all in need at a low price. It is now our pleasure to announce that we have just made arrangements whereby we can offer the readers of this paper during the Holiday Season Bibles of the same high quality as heretofore, which is the famous

Size Open, 8x10½ Inches

$4 International Self-Pronouncing Teacher's Bible at $1.50 Each

All Charges Paid

The regular list price of this handsome Bible is $4.00. Our present price is slightly above cost of manufacture to large quantities, and is offered as a special courtesy to **Christian Herald** readers, giving them the benefit of all middlemen's profits.

This Self-Pronouncing Teacher's Bible is printed on the best paper in bold black type, with morocco binding, divinity circuit (overlapping edges), extra grained lining, will not break or give way in the hinge, is very flexible, has round corners, with red under gold edges; contains all the helps and references, maps, concordances, etc.

In referring to this Bible, the **Earnest Worker** says: "Those receiving it will be well pleased."

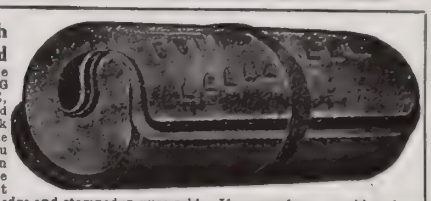
The Sunday School Times says: "The arrangement of helps, illustrations and maps new and admirable. It is very pleasing to the eye."

Bishop W. X. Ninde says: "Its cheapness is such that every one can afford a Bible, durable and beautiful in form."

Cumberland Presbyterian says: "Before recommending this Bible to our church and friends, we submitted it to a committee composed of able and scholarly men. After a careful, painstaking, and unprejudiced examination, the Bible was recommended in the strongest words of praise."

A more appropriate and acceptable Holiday Gift could not be made to a relative or friend, to a minister, Sunday School Superintendent, Teacher or Scholar.

For $2 with All Charges Paid we will send this same SELF-PRONOUNCING TEACHER'S BIBLE, with silk head band and silk marker, silk sewed with your name (or any other name you prefer) engraved in pure gold on outside cover, with patent thumb index cut in edge and stamped in pure gold. If you prefer, we could enclose your card and send the Bible to any address, to arrive just in time for Christmas.



DO NOT DELAY

As there is such a demand on the facilities of the mail and express companies before the Holidays, we suggest that you send us your order at once, so as to be sure of getting the Bible in good time.

WHY THEY ARE BEST

They are Self-Pronouncing, have Large Type—restful to the eye—and superior Paper, Strong Flexible Binding, 60,000 selected marginal references, Complete Concordance, Latest Maps, Best Teacher's Helps, 4,500 questions and answers, etc. They have stood the test of time, criticism and competition, proving their adaptability for every need of the Bible student and reader, never failing to give complete satisfaction.

APPRECIATIVE EVIDENCE

Gentlemen.—Bibles have arrived. They give perfect satisfaction. I would not take four times the price I gave for them. Respectfully,
NELL M. REYNOLDS, Loami, Ill.

Gentlemen.—I received the two Bibles I ordered of you in due time. To say that I am pleased with them is putting it mildly. They are marvels of cheapness and beauty—two very commendable virtues. It's a rare chance to buy a serviceable Bible combined with beauty. REV. W. H. STEVENS, Kingsville, Ont.

Gentlemen.—Your handsome Bible was received today. I am highly elated at being the recipient of such a valuable book for the amount paid for it. It is as represented and well worth $4.00. Its clear type and beautiful finishings commend it to the public as a gem of much admiration. Its helps and aids are a feature of special delight to me. I was once a S. S. teacher and wish I could have had such a volume as this. I would commend it to every S. S. Teacher and Scholar.
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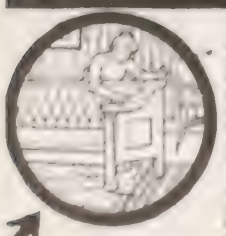

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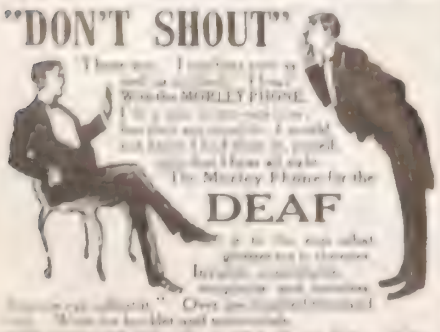

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ANSWERS TO FINANCIAL QUERIES

F. M. B., ILL. Bought at 80, American Can Co. preferred stock will yield 8.75 per cent. provided the 5 per cent. rate is permanent. The common stock receives no dividend nor is one possible until the further accumulation of deferred dividends on the preferred has been paid. Tax-exempt 5½ per cent. 12-yr. No. 60 Yes, as a non-speculative investment.

MISS E. A. L., OHIO. Cleveland Water Works bonds are a general obligation of the city of Cleveland, and any issue which is dated previous to January 1, 1913, is tax-free in your State. There is no reason why, in our judgment, these bonds do not deserve the high reputation awarded them.

MISS A. P., DELAWARE. Perpetual six per cent. interest bearing certificates of the Public Service of New Jersey were issued in exchange for stock of the United Electric Company of New Jersey and other companies, out of which the first-named corporation was formed, and are, therefore, practically a preferred stock, not a mortgage obligation of the issuing company.

MR. I. G. M., PENNSYLVANIA. Superintendent Bierneis of the Banking Department of the State of New York has announced that he has obtained supreme court orders which will enable him to pay at once nearly $360,000 in dividends to the depositors of the various closed banks under his supervision. The money will be distributed to nearly fifteen thousand depositors, including the claimholders of the Industrial Savings & Loan Co., and the New York Mortgage Company. The Industrial Savings & Loan Company depositors will now receive $2,819.74 and the New York Mortgage Company claimholders will receive $57,121.30.

W. W. S., INDIANA. City of San Francisco 5's offer a very attractive investment opportunity when sold at par. These bonds sold at 105 a year ago.

MISS E. P. R., MICHIGAN. A woman with but $200 cannot afford to invest it at all. Keep the money in the bank.

MISS E. R., TENNESSEE. Beware of certain music publishing firms. There are about a dozen of these concerns that should be regarded with suspicion. Some positively fraudulent ones already have been shut up by the postal authorities. The plan upon which they operate is much the same with all of them. They encourage people to write verse and charge them from $25 to $50 for arranging a "score" and for "publishing." If the song writer cannot pay the whole amount in advance the concern will take $5 down and $1 per week. [illegible] the return of the form of meat [illegible] has absolutely no talent for composition whatever and would be told so frankly by a reputable publishing house. But not so with the fake concern. This kind of firm will publish rubbish if the $50 is forthcoming, making the producer believe a fortune may result. But all the victim usually receives is a hundred cheaply printed copies of his song. If you have written a really meritorious hymn send it to J. Fisher & Bro., publishers and dealers in music, 7 Bible House, New York City.

MISS S., OHIO. The Union Mutual Life Insurance Company is one of the oldest in New England. The company's 64th annual report makes a good showing.

R. D. R., PENNSYLVANIA. The publishing business is highly competitive. The stock is not an investment.

E. P. D., NEBRASKA. Three per cent. loans on farms are an economic impossibility. It is doubted that any landowner, after making payments for a year to establish a credit, ever obtained a loan from the company. The Canadian postal authorities recently raided the offices of the concern and arrested the promoters.

S. W. R., NEW YORK. (1) Three-year 8 per cent. Dan Patch Railroad notes seem far removed from the investment class. (2) Mutual Film Corporation 7 per cent. cumulative preferred stock as a speculative investment seems to possess attractive features.

D. E. S., WEST VIRGINIA. (1) Have nothing to do with the man nor his various schemes. He has been thrice convicted of fraud. (2) The Victoria Chief C. M. & S. Co. is listed by The Cooper Handbook as "dead."

L. S. D., ILLINOIS. There is good reason for the present popularity of short-term bonds. Undoubtedly there are many long-term issues selling at attractive prices, but the present is a time of uncertainty and there are likely to be many opportunities to buy long-term bonds lower during the next year or two. For the person who wishes to hold himself in a position to take advantage of these opportunities where they arise, short-term securities are a highly suitable medium of investment.

H. J., NEW JERSEY. We can obtain no information regarding the Thunder Mountain Consolidated Gold Mining Company. More money went into Thunder Mountain stock than ever came out, probably a thousandfold more. Thunder Mountain proved to be a bad egg.

C. A. S., CONNECTICUT. Stamford Water Company first 5s, due in 1915, are considered a good investment issue. Avoid a sale if possible.

(This page went to press November 12, 1914)

A STRANGE CHINESE PUNISHMENT

ON JULY 7, in the prefectoral city of Liuchowfu in the province of Kwangsi, South China, three men, accused of crime, were stripped half naked, then dragged along the narrow streets, through the city gate to a place outside the city wall, where they were thrown into burning pits, and after suffering indescribable agony in the flames, were riddled with bullets, and then covered with earth. The crime charged against them was the murder of four soldiers, who the officials claim were suppressing gambling in the country districts when they were killed by a mob. The report current among the people was that these soldiers became involved in a quarrel, and three of them were killed in the melee that followed. After the execution, orders were issued that the entire village should be destroyed. Soldiers went from house to house and arrested as many men as they could find, and then set fire to the village. The prisoners were brought to the city for punishment, and nine of them were led outside the city wall and shot on the execution ground.

LOOKING INTO THE PIT

That this is an isolated case of cruelty we are glad to believe, for if in the name of law the Chinese officials are going to resort to the barbarities practiced in the Middle Ages, it will bring the name of the new republic into disgrace, and put far distant the day when claim can be made to civilization. (REV.) W. H. OLDFIELD.

Ten Million Dollars Worth

of Commercial Security Co. Short-term Sixes have been bought by 800 banks--among them some of the strongest in New York and Chicago--during the past six years.

Under present disturbed conditions these bonds are an absolutely ideal investment for the man who doesn't want to tie himself up in long-term securities, and for the business house with idle capital.

A bond secured in the way banks demand that their own investments be secured--a maturity you yourself determine--sells always at par and yields full

Six per cent.

Write for Booklet M-19 which describes these bonds and discusses the relative advantages of long-term and short-term securities.

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Capital and Surplus over a Million Dollars

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6% Coupon Bonds—For income. Denominations of $100, $200, $500, $1000 and upward, paying interest semi-annually and maturing in ten years.

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We have issued and offered these Bonds for more than a quarter of a century, returning to investors nearly $12,000,000 in principal and interest. Complete descriptive matter will be sent on request.

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Founded 1888 *Capital and Surplus $3,243,780.13*

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every cell and fibre of the body demands pure blood, but drugs, extracts and alcoholic mixtures are useless.

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Free from Alcohol or Opiate.

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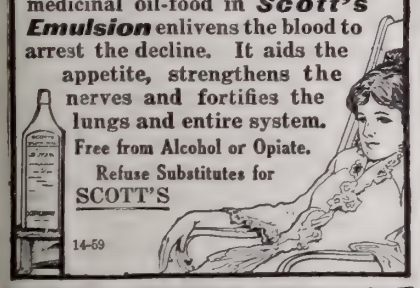

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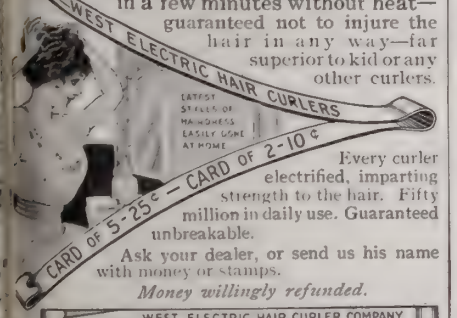
in a few minutes without heat—guaranteed not to injure the hair in any way—far superior to kid or any other curlers.



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Money willingly refunded.

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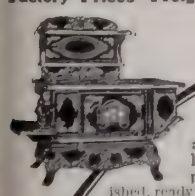

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THE TEST OF THE HARVEST

THE summer is over and the harvest is past. The sad skies, the bleak fields, the bare trees, the raw winds that whistle and groan and sob and sigh their dirges mournfully remind us that the season of fruitage has gone by and the time has come when we can only turn away, each to himself, and measure up our garnerings.

Nature gives us a seed time and a harvest time.

But these would be meaningless to us did she not also send a season when, at the warning touch of winter chill, we must measure our gains and consider our losses.

But for the lessons of this season no man would labor; we would know naught of temperance or thrift; we would go through the bright spring only singing, and idle away the summer in dreams.

So it is part of the divine plan that each of us should now go apart and carefully separate the wheat from the chaff, the flowers from the weeds, and that which is good and sound and enduring from all that perishes and taints. It is now that each must honestly examine and weigh the product of his own work.

It were useless now to try to deceive even ourselves.

Now, if at no other time, we see the vast difference in value between the picked fruit and the windfalls.

The one heap we proudly store away, knowing it will keep sweet and whole to the winter's depths, and the other we cast aside, that it may not contaminate as it rots.

It is a sad, sweet task—sweet for the counted gains, sad for the opportunities lost and to come no more.

. . .

And as we garner the gains we also garner wisdom.

As we separate the wheat from the chaff and the sound fruit from the windfalls, so, whether we will or not, we must in the inner consciousness separate the true from the false in principles of labor and living.

In the assorting, the garnering and the casting away, we must learn, if we will not learn it otherwise, that the best fruit comes to him who climbs rather than to him who only shakes the tree, while the man who lies at his ease in the shade, waiting for ripe fruit to fall to his hands, must go hungry.

No man, even of three-score—aye, four-score and ten, has ever known this law to fail in a single season. It knows no variation in all the cycles of time.

. . .

But grains and fruits are not all that we are garnering. Chaff and weeds are not all we ought to separate and cast away. There are things more important still. In the storehouse of the heart and mind and soul, is it not well to seek, just as carefully, though sometimes in vain, to keep only the better, the brighter, the more enduring things?

When the bleak November of life comes we shall have need of them.

Dreary will be the winter to him whose granaries are empty. But drearier and more desolate still must be the winter of old age to the man or woman whose mind and heart and soul have brought from the harvest only the joys that are chaff and the virtues that are mere windfalls, attained and adhered to only through easy convenience.

When that winter comes, as it must to many of us, we shall have only ourselves to turn to, and we shall find only that which we have sown and harvested in the bright spring and golden summer—the good grain, the sound fruit, the flowers, the high impulses, the sacrifices, the loves, yes, and the cheat, the chaff, the weeds, the windfalls, the hates, the jealousies, the low passions—all these and nothing more, to sustain us or to render us desolate.

We may, if we will, make each day a cycle of all the seasons. We sow each morning and reap each noon and garner each evening the fruits of our living in this little day. Day by day, if we strive on in right and hope and courage, must our knowledge and our strength and our store increase. Day by day, through many failings and fallings, do we come nearer to the true manhood and the true womanhood.

CHARLES GRANT MILLER.

THE PRAYER LEAGUE

Continued from page 1117

of the drug habit and be reunited with her husband. Mrs. J. F. B., Miss D. B., Mrs. G. B., Mrs. S. C. M., E. K., Mrs. W. F. R., Mrs. W. B. McK., M. C. V., A. R., Miss M. W, ask prayer for mental restoration or strengthening for themselves or friends; Mrs. W. B. McK., that a cure may be found for the thousands suffering with insanity. L. A. L., Mrs. G. B., L. A., Mrs. N. H. A., C. B., E. J. P., Mrs. L. T., V. K. C., that sight of themselves or friends may be restored or strengthened. A. L. M., "Hope," Mrs. R. H., Miss M. W., Mrs. D. L., that hearing may be restored for themselves or friends.

The following friends ask prayer for a deeper work of grace, assurance of sins forgiven or express in other ways their desire for personal spiritual blessing:

Mrs. I. M. O.; Mrs. C. L. D. (to receive full salvation); Mrs. T. S. M.; Mrs. E. McG.; M. W.; Mrs. G. A. D.; Mrs. W. R.; J. N. G.; Mrs. K. V. T. and son; M. C. V.; Mrs. R. P. G.; E. F. P.; Mrs. L. B. M.; F. H.; Miss H. G.; A. R.; M. J.; A Reader; J. C.; S. M.; N. G. E.; Mr. and Mrs. G. C.; A Lover of THE CHRISTIAN HERALD; C. B.; E. J. K.; A Friend; Mrs. M. V. G.; Mrs. J.; Mrs. L. M. G.; Mrs. W. E. C.; Mrs. W. L.; Mrs. L. M. D.; Sunday School Teacher; I. G.; Miss E. P.; O. L. M.; Mrs. S. C. M.; W. E. B.; Mrs. S. F.

The following friends request prayer for the conversion of sons:

Mrs. S. F. S.; Mrs. W. B.; S. E. S.; Mrs. J. J.; Mrs. C. W.; C. M. H.; Mrs. A. W.; Mrs. S. F.; Mrs. L. Y. M.; Mrs. I. P. S.; Mrs. D. S. B.; Mrs. G. C.; A Friend; Mrs. A. E. G.; Mrs. E. C. R.; Mrs. W. R.; Mrs. McK.; Mrs. L. O. B. E.

The following friends request prayer for the conversion of husbands:

Mrs. M. B. F.; A Subscriber; Mrs. W. B.; Mrs. W. E. C.; Mrs. J. J.; Mrs. A. M.; Mrs. A. W.; Mrs. J. P.; Mrs. D. S. B.; Mrs. A. R. S.; Mrs. N. J.; A Friend; Mrs. L. B. M.; Mrs. I. M. O.; Mrs. G. A. D.; Mrs. C. C. (that husband may be saved and that we can raise our five children to glorify God); Mrs. F. E.

The following friends request prayer for the conversion of other relatives and friends:

Mrs. J. M. B.; Mrs. M. W. A.; Mrs. C. M.; Mrs. I. M. O.; A Reader; Mrs. C. R. H.; Mrs. G. A. D.; Mrs. W. R.; Mrs. D. L.; A Reader; Mrs. A. W.; L. A.; Mrs. W. McA.; W. McG.; Mrs. I. M. P.; Mrs. A. R. S.; M. C.; Mrs E. J. O.; N. G. E.; Mrs. L. O. B. E.; J. B. (that the man I am to marry may become a Christian); Miss H. G.; Mr. and Mrs. C. H. L. (that six children may be saved); A. J. F.; Miss E. B.; A Reader; E. C.; V. E.; Mrs. L. L. H.; Anxious Mother; Miss A. S. J.; Mrs. J. J.; A Widow; I. G.; J. C.; Mrs. R. R. D.; Miss A. S.; Mrs. M. C. K.; Mrs. W. B. H.; A. J. F.; Miss E. P. M.

The following friends request prayer for special spiritual blessing for others:

Mrs. R. H.; A. J. F.; A. R.; Mrs. M. V. G.; Mrs W. L.; Sister; J. C.; A. P. S.; Mrs. M. C. K.; C. E. M.; W. McG.; Mrs. I. M. P.; A. L. B.; C. B.

The following friends ask prayer that their mothers may be healed: Mrs. M. B. F.; S. S. Teacher; "Hope"; A Lover of THE CHRISTIAN HERALD. For healing of sons: Mrs. C. W. C.; C. M. H.; Mrs. J. A. (that son may be restored to health and strength, that he may preach the Gospel again). For healing of daughters: Mrs. H. W. B.; Mrs. C. S.; Mrs. J.; Mrs. H. L. C.; R. E. W.; Mrs. E. J. O.; Mrs. L. A. C.; Mrs. F. G. R.; Mrs. G. A. D. For healing of husbands: Mrs. C. W. C.; Mrs. H. Q.; Mrs. L. B. M.; Mrs. T. S. M. For healing of sisters: E. S.; Miss E. B.; M. C. M.; Mrs. R. R. D.; E. Y.; N. B.; Miss M. R.; L. A.; Mrs. J. A.; C. B.; Miss I. B.; Mrs. L. B. For healing of self: J. M. F.; M. E. C.; Mrs. E. McG.; A Young Friend; Mrs. F. I. McC.; Mrs. J. M. S.; L. Y.; N. G. E.; Mrs. N. J.; Mrs. F. F.; A Lover of THE CHRISTIAN HERALD; Mrs. H. V. B.; Mrs. L. T.; M. C. V.; Mrs. L. B.; Mrs. L. B. M.; E. E. W.; A. R.; Mrs. C. M.; Mrs. E. C. R.; Mrs. C. L. D.; K. B. McK.; Mrs. M. V. G.; A Subscriber; Mrs. E. C.; R. W. C.; Mrs. L. L. H.; M. C. M.; Miss A. S.; N. J. B. (that cancer on ear may be removed); Wm. R.; Mrs. M. S.; Mrs. M. H.; Mrs. W. McA.; M. M. S.; Mrs. G. F. S.; Mrs. F. E.; A Reader; Mr. G.; Mrs. A. R. S. For healing of other relatives and friends; Mrs. M. N.; Miss S. N.; Mrs. R. P. G.

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When winds are sharp, and skies are cold, and trees seem brown and dead,
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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

CHILDHOOD IN KOREA

BY FRANK L. BROWN

Joint General Secretary World's Sunday School Association

ANYBODY SPEAK?

THAT little girl, a mere child herself, who in the picture is bearing so uncomplainingly the burden of a little brother or sister, is typical of the millions of children in this "Land of the Morning Calm," who have entered life handicapped by burdens beyond their strength and robbed of their heritage. In my three visits to Korea in the last seven years I have seen them, thousands of them, dressed in the gayest of colors, yellow, red, green, pink, black, the waist of one color and the skirt of another, hatless, with coal-black hair, black eyes and rounded faces, so patient and appreciative.

The boys, with military caps and erect bearing, are polite, alert, absorbing through eye and ear the facts of world progress, as the extension of the school system by the Japanese from the larger cities to the villages broadens the outlook of these Korean boys and girls, and gives them a new self-reliance.

Until the Japanese came into possession of Korea, just a few years back, the only education possible to these Korean children was attained in the primary schools established by the missions and taught by Christian Koreans. Gradually these schools are likely to be replaced by those introduced by the Japanese. In the old mission school the Bible was taught. Now the Sunday school must be developed to do this work of Bible teaching, as the Japanese schools, of course, do not teach religion.

These Korean children, living in mud huts and playing in yards circumscribed by bamboo paling or mud walls, have not a square chance at cleanliness. Sanitation is unknown in the ordinary Korean household. Fresh air is considered an enemy rather than a friend, and all apertures through which a little air might enter are carefully closed. The smoke from the fire, where the family rice is cooked, runs through a pipe underneath the earthen floor of the living room and finds an exit on the side of the wall, and not upon the roof, and these blackened exits are a part of the side-wall decorations of Korean homes.

If, perchance, a Korean child has a stomach ache, the evil spirit causing the pain must be dislodged, and so long needles puncture the body, in order to drive out the disturber. On the heads of many children are bald spots, caused by application of hot irons to get rid of the spirits. Smallpox and similar troubles multiply under these conditions. Children are purposely exposed to these diseases as an economic measure. For if a child is to die from one of these afflictions, it had better die young so that the expense of the upbringing may be spared the home. Truly, it is a question in Korean, as in Chinese homes, of the survival of the fittest. But the Japanese officials are gradually compelling better sanitation and reducing mortality.

AM I WORTH SAVING?

With their short waists and full skirts a bunch of Korean girls look like old women. Very quaint are they and very wide awake, as you see them squatted on the floor at a Sunday school or church gathering. When they come in with their Bibles and hymn books they bow on hands and knees until their foreheads touch the floor, then adjust themselves to their inexpensive, backless floor seat, waiting in quietness and perfect patience until things start.

Children are always placed at the front in these gatherings, the girls on one side of the partition which separates the sexes, and the boys on the other side. They sing with a gusto and intensity that seems to lift the slanting Korean roof.

When in Korea last year I addressed a gathering of 1,600 Korean children at the Presbyterian Church at Pyeng Yang. The World Sunday school salute, which these children gave, clasping their hands over their heads, made a beautiful picture. They are wonderfully responsive. In fact, they are just like the boys and girls of America if given a chance at education and Christian training.

But they have not had a square chance in the past. The big folk have not considered the child's rights, and so in their Sunday schools to which the adults flock in Korea the same lesson was taught both adults and children, with no effort to simplify for the children, or to illustrate, or to give by exercises any expression to the activities of these little folks. But better days are here and now graded illustrated Sunday school lessons are in Korea and the child is being considered in his special needs in accordance with modern progressive ideals.

FIRST CRADLE ROLL MEMBER

Then, strangely, the heathen child, the one not from a Christian home, was considered outside the responsibility of the church until recently, when that Sunday school genius, Mr. M. L. Swinehart, entered these heathen villages and established some twenty-five Sunday schools with children from homes that were not Christian. And these children quickly learn the Lord's Prayer, Beatitudes, Twenty-third Psalm and Bible facts.

SOMEBODY HERE IS DOING *MOST* OF THE WORK

The Japanese in Korea are requiring the teaching of the Japanese language in missions as well as in the public schools. Gradually the youth of Korea will absorb Japanese ideals, and while at present official positions under the government are not open to the Koreans, this may come to pass in time.

The influence of the Japanese is shown, too, in the modification of Korean customs. Only a few years back a Korean girl would rarely be found in public after twelve years of age. Her place was at home, and if she ventured out her head and face would be covered, with the exception of the right eye. As the Japanese women wear no headdress when they are in the open, the Korean girls and women are now found in the streets with uncovered face, although holding to a headdress still.

Korea has about 200,000 in her Sunday schools, the bulk of these adults, the children being left at home as caretakers. They have had the whole Bible only a few years. They bring it and the hymn book to church and turn to the references as made.

These keen-minded Korean children, however, become expert Bible memorizers. I found a group of girls in the Methodist Sunday school at Pyeng Yang, who had committed blocks of Scripture to memory. Four girls had recited the entire New Testament excepting one book. And children and adults endeavor to carry out literally the life and spirit of the New Testament. I met one man at Pyeng Yang who had spoken to 3,400 individuals the previous year, urging them to accept Christ. I met a group of boys, sixteen to eighteen years old, from the Methodist Boys' School, who had given up their Christmas holidays to hold evangelistic services in surrounding villages, with the result that over 3,000 were converted. A modern Pentecost, and mere boys were the leaders.

And the many Christian blind in Korea are helping along Bible study. Blind Wang made the entire New Testament for the blind out of ten squares cut from Standard Oil cans. A converted blind sorceress at Seoul was the first Bible Home Department member for Korea. Her face shone as I accorded her this recognition. And a blind man is superintendent of the Methodist Sunday school at Songdo. He commits the entire service, Scripture and all, to memory. He walked to the station with me to bid me good-by and said: "Tell the people of America to keep on praying for Korea. Take John 3: 16 as my message to them."

WHO WANTS TO BUY?

[illegible] A CONVERSION

This is the spirit that runs through the Bible and the Sunday school. Some Kaffirs a great privilege have to be theirs.

On a glorious May day in 1911 there took place the baptism, [illegible] of the first of the Kaffirs who, [illegible] years ago, [illegible] the Gospel from the lips of [illegible] Mr. Hall, of Peddie, and many years have passed over the head of Christian native. That man of African descent, with humility and [illegible] to all the spiritual gifts of Kaffir consecrated and consecrated, married to the native graduate and by the Salvation Army band, and reading "Onward Christian Soldiers" [illegible] and wrote on the present under a brick [illegible] with a background of [illegible] and [illegible] to Tell Them, a [illegible] and when that [illegible] by Dr. Underwood, sang "Jesus Loves Me," as requested in the gospel with [illegible] it was like the "sound of many waters."

Mr. H. M. Hall of Peddie gave the message of America's Sunday school [illegible] to those Kaffir members of the World's Sunday-school family. With hands clasped over the head, the [illegible] of America will Keep the Bible study and world conquest for the Lord Jesus Christ was heartily expressed. And Ours will the Boldness of Kaffirs be given by heritage.

An American Evangelist in Ancient Guildhall, London

From a London Correspondent

I DON'T mind in the course of a long journalistic experience I ever saw [illegible] more remarkable than the four midday meetings for city men which Mr. Chapman and Mr. Alexander held in the London Guildhall. It was not the assembly itself so much as the entire character of the meeting-place. The great old Guildhall, [illegible] of London, is one of our most sacred old institutions. It was destroyed in 1666, restored in 1789, and restored in 1866. How kings and queens have been crowned, great heroes honored, great [illegible] held. Here the mayor of each City Company, that has [illegible] for most [illegible] all the freedom of the city, as great Englishmen. Here only a few weeks ago, the prime minister delivered his stirring call to arms [illegible] to take it into a [illegible] hall! That was startling, indeed. It is [illegible] that in recent years the Bishop of London has occasionally delivered [illegible] addresses there, but these have been quiet, [illegible] Church of England gatherings. To those who love the Guildhall and its associations it was extraordinary to see Mr. Alexander springing to his [illegible] pulpit, as a jack-in-the-box, clapping his hands, stamping his feet, smiling and waving the city men, in the most irritatingly [illegible] way, into a passing [illegible].

At the Y. M. C. A. at one meeting a hundred men made definite decision for Christ. All through the mission, which was seen to last from September 20 to October 11, there have been results which the peculiar circumstances have made the more remarkable. Many of those [illegible] have been sent to Egypt, preparing to go on active service. Mr. Chapman's daily mail included many pathetic letters. One was from a man who wrote: "At the Y. M. C. A. they call me a Christian. As a matter of fact, I am a thief, and I have stolen this. Please pray for me." This situation [illegible] in wartime, amid much [illegible] and excitement and commercial anxiety, will long be memorable and its results will be far-reaching. Probably—who can say?—many soldiers on the battlefield are now singing Mr. Alexander's [illegible] songs, and others will fight all the more heroically because before they began to serve the King Dr. Chapman's thrilling message won their allegiance to the King of Kings.

[illegible] OF HOLY

THE WAR IN EUROPE

BY ANTHONY ARNOUA

[illegible] [illegible] [illegible] [

Indian troops, the exposure proved too much for him, a cold first, then penumonia, and the end.

This death has been mourned by friend and foe alike. "Bobs," as he was affectionately nicknamed, was highly regarded not only at home but all over the world as well. Even in Germany the leading Berlin newspaper says in its editorial on his death: "There are moments when one uses the sword to salute an enemy; not to smite him."

A simple, kindly old man, he was the best general Great Britain had produced in our time, and as a strategist his country has particular cause to mourn his loss at this moment, for, old as he was, his counsel was of value. A born fighter, he was also, as born fighters nearly always are, chivalrous toward his foes. His end came as it should within the sound of booming guns, fitting "passing bells" for a true soldier.

Great Britain honored the dead general and honored herself by giving him a public funeral at St. Paul's, which was attended by the king and all those who make England what England is, excepting only those who are fighting their country's battles on the firing-line in France.

Parliament opened during the week, and arrangements were promptly made for financing the war expenses of the government. The premier announced that the British loss to the date of his speaking approximated 57,000. Authority was granted for the recruiting of the additional 1,000,000 men requested by Lord Kitchener.

The military training of the young Prince of Wales has now advanced so far that he has received permission from Lord Kitchener, heretofore refused, to go to the front, and he is now on his way. He will be attached as aide-de-camp to the staff of General French, and will probably have a taste of real fighting. All the royal houses of the combatant Powers are now represented at the front by some one of their members, excepting, of course, France, which has no royal house.

Speaking of France, the trouble-maker Joseph Caillaux and his notorious wife have been sent out of the country, a mission to investigate the capacities of Brazil to supply foodstuffs for French consumption being the gilding of the pill. It would be interesting to know what foodstuffs Brazil could supply to France; coffee can hardly be considered foodstuff.

During the week there have been many minor happenings on the ocean, but no great battles. The German auxiliary cruiser *Berlin*, a North German Lloyd steamer in the piping times of peace, escaped from the Baltic into the North Sea during the week, but once there found it impossible to get any further, and being chased by superior forces detached from the British blockading fleet, made her way into the harbor of Trondhjem, Norway, where she was interned and disarmed, to remain until the end of the war.

The German cruiser *Karlsruhe*, which has been terrorizing the British shipping in the South Atlantic, was reported captured during the week, but this report turned out to be unfounded, and she is still at large. She is now credited with having taken seventeen British merchant ships, and is apparently in a fair way of rivaling the celebrated *Emden*.

The *Glasgow*, the sole survivor of the fight off the Chilean coast, has arrived at Rio Janeiro in a damaged condition, and will, it is said, repair there. Nothing has been heard of the *Monmouth* since the fight, and she has been given up as lost. Some fears are felt for the safety of the *Canopus*, which has not been heard from in a long time.

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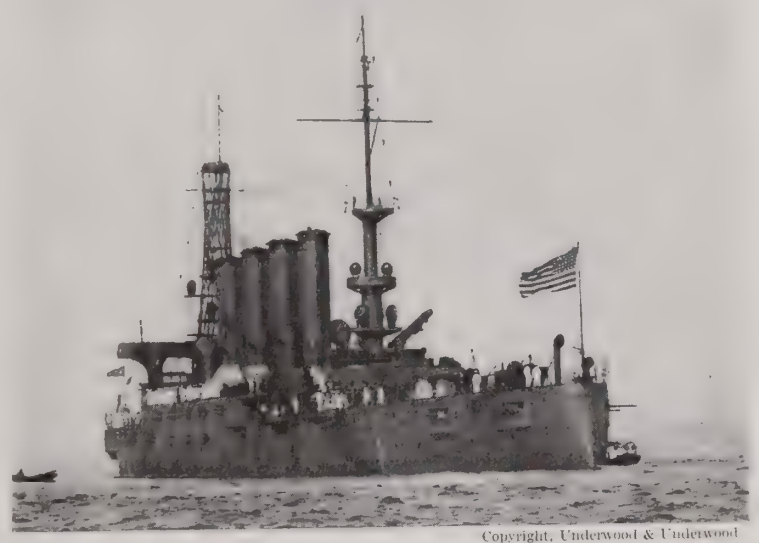
BEDOUIN CHIEFS OF EGYPT, TYPICAL OF THOSE WHO MAY SUPPORT ENGLAND

The first lord of the admiralty announced during the week that the British naval losses to the date of the announcement had mounted to 15 war vessels of cruiser type or larger, and some 6,500 men, of whom about 5,800 are dead.

Late in the week a combat took place between the Russian and Turkish fleets in the Black Sea, near Sebastopol. Both sides claim a victory, and neither gives many details, so that at this distance it is impossible to know who really won.

The German Baltic fleet, also late in the week, bombarded the Russian port of Libau in that sea. Several vessels were sunk, with the result, it is said, of blocking the entrance to the port; the railroad station and some oil tanks were destroyed.



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UNITED STATES CRUISER *TENNESSEE*, WHOSE LAUNCH WAS FIRED ON BY TURKS AT SMYRNA

An occurrence of the week of much interest to Americans was the firing on a launch in which the captain of the cruiser *Tennessee* was proceeding from Vourlah to Smyrna, Asia Minor, to pay official calls, by the Turks. Although without definite details at this writing as to just what occurred, our officials at Washington have no doubt that the incident, no matter where the responsibility lay, will be promptly adjusted through diplomatic channels, so there is no need of excitement about the matter. Some people have taken a serious view of the incident, claiming that it is an outcome of the proclamation of the Holy War by the Sultan and the Sheik-ul-Islam, forgetting that the proclamation was against the British, French and Russians only.

The effect of that proclamation up to the present time does not seem to be very great. Probably its effects will be felt only in Egypt, Afghanistan, Algeria and Turkestan, and, except in the first two, it may well be doubted whether there will be any real consequences. The attitude of the Khedive of Egypt may give the movement body in that country and force a guerilla warfare on Great Britain there, and the fanaticism of the Afghans may cause them to make raids on the adjacent portions of India, but this will probably be all.

The real significance of the declaration is that Germany, following the example set by the Allies, has called pagans and Moslems into activities against the white man, which course of action may have bitter results for the white man hereafter.

The weather has been very bad everywhere in Europe during the past week; heavy snows have fallen in Poland, East Prussia, and Galicia, and in France there has been heavy rain mingled with snow and sleet, as well as fog in some sections, all of which has caused great suffering among the troops in the trenches. Sickness is increasing enormously, particularly affections of the throat and lungs, and there are reports that the troops stationed near the East Indian forces have contracted Asiatic dysentery from them. These East Indian troops are in a really bad way, owing to the change of climate and water.

The news from South Africa rather seems to indicate that the rebellion led by Generals DeWet and Beyers is not meeting with much success. General Botha has again inflicted a defeat on General De Wet's forces, said to amount to some 1,200 in number, and to have succeeded to a large degree in scattering this force after its defeat with considerable loss. It looks as though irregular and sporadic fighting might continue for some time, but that the backbone of the rebellion is broken.

In the Turko-Russian campaign the Turks inflicted a severe check on the Russian invaders of Armenia. This fight took place in the region of Kopzukine near Erzerum. The Russian advance guard had been advancing with success towards Erzerum for several days, when finally the Turks made a stand and drove back the advance guard on its main body, which they also attacked and drove back some distance. The Russians admit a check, and the Turks claim to have captured 4,000 men with several guns.

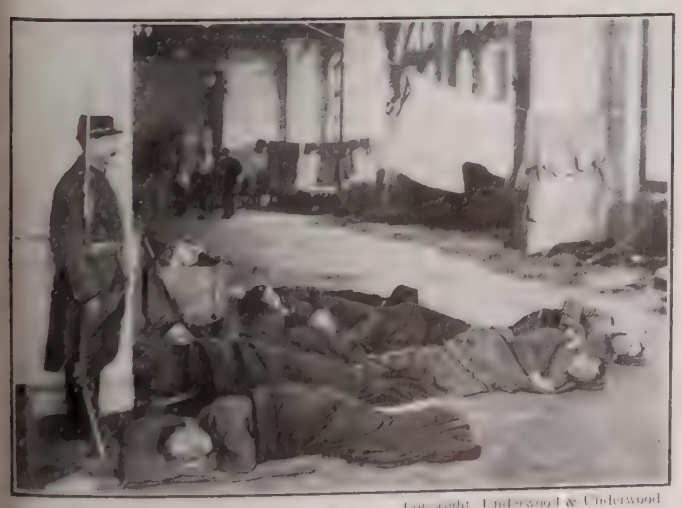
The Turks, however, did not come off so fortunately in an encounter they had at Sheik-Said with a force of British troops, mixed whites and East Indians, by whom they were attacked and driven from Fort Turba, with a loss said to be of about a thousand men. There is no more news of the projected invasion of Egypt, nor of the much-talked-of movement against the Suez Canal. The canal by this time is probably well guarded.

The Austrians are really making progress in their Servian campaign. During the week after a successful fight at Valjevo, where the Servians lost about 6,000 men and some twenty guns, the Austrian forces drove them back to the outer line of the Belgrade defenses and are preparing to assault that city simultaneously from the north and southwest.

The whole of northwestern Servia seems to be in Austrian hands and the country cleared of its defending troops. This campaign is of great importance to the Austrians, for they regard it as a crusade to revenge their murdered prince.

Coming northward, the fighting in Bukowina during the last week has increased in severity. According to cables from Rumania the Russians are endeavoring to recapture the capital, Czernowitz, which they once held, and are being strenuously resisted by the Austrians. The issue of the fighting, however, is not yet determined. Both here and elsewhere the improvement in the fighting abilities of the Austrian troops seems to continue.

Continued on page 1151



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SOLDIER, REST, THY WARFARE TO RESUME

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FRENCH ALGERIANS BEING ADMIRED IN FURNES

THE LUST OF BLOOD

A SERMON

BY

Rev. D. J. Burrell, D.D., LL.D.*

"Thou shalt not kill." Ex. 20: 13

WHO said that? God said it, amid the thunderings of Sinai. But who cares? The law was spoken three thousand years ago; and today the earth is trembling under the footfalls of armies. All Europe is red with blood. The day breaks with the clash of steel and the night winds whisper "Kill! Kill." The smell of blood is in the air. The lust of blood is in the hearts of men.

Is God responsible? The rulers of all the Powers now engaged in war have all, with a single exception, laid the responsibility upon God. Thanks to the unspeakable Turk for unsheathing his sword without crying, "Allah il Allah!" It is unthinkable that God should be the author of War, since his other name is Love. He came all the way from heaven to say so. On the slopes of Olivet he taught it: "Love your enemies; bless them that curse you; pray for them that despitefully use you." On the cross he exemplified it: "Father, forgive them; for they know not what they do."

No; war is of the Prince of Darkness. By very name he is the adversary of both God and man. The dripping sword is bathed in hell; the burning brand is kindled in hell.

But this would signify nothing were it not for the grip which Satan has upon us. Sin expresses itself in terms of hatred; and hatred is constructive war. So the Master said: "Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, He that hateth his brother without a cause is in danger of the judgment," because, by a just interpretation of the law, he hath already committed murder in his heart. Sin in its essence is both suicidal and homicidal. It ripens into meanness and selfishness, malice and vindictiveness; and "when it is finished it bringeth forth death." Thus the embers of war are ever smoldering in the hearts of men.

How long shall this be? On a July day in 1863, just after the battle of Gettysburg, President Lincoln, surveying the field of carnage, said sadly, "This is awful! This is awful! But it must go on."

What Shall End War?

Must it go on? Yes, so long as the Prince of Darkness reigns in the councils of nations and in the hearts of the children of men. It must go on so long as sin is dominant in this world of ours: for it is sin alone that scatters the dragon's teeth. Sin is selfishness; and selfishness is hatred; and hatred is murder. Sin is like poison in the blood; war is only a cutaneous symptom of the contagious malady which prevails among us.

It must go on so long as governments are instruments of overweening ambition; so long as the right needs vindication, and innocence needs defense. What else did Jesus mean when he said, "I am come not to send peace but a sword"? So long as the Philistines ravage the homes of Israel the rams' horns will be heard upon the mountain, "To the help of the Lord! To the help of the Lord against the mighty!" So long as there is a Philip II to kindle the fagots of persecution the "Beggars of Holland" will march to defend their homes and hearthstones with the cry *"Oranje boven!"* So long as there is a bloody Claverhouse to sweep Scotland with a besom, the Covenanters will rally under the standard of "Christ's Crown and Covenant." The sword thus unsheathed for truth and justice and the vindication of the oppressed is the Sword of the Lord: and it will never rest in its scabbard until wrong and oppression are driven out of the earth. Meanwhile "the Son of God goes forth to war"; and blessed is he who follows in his train.

In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me:
As he died to make men holy,
Let us die to make men free:
For God is marching on!

It is obvious, however, that the responsibility for this condition of things is with the wrongdoer and not with the defender of truth and justice. The nation that will not stand for principle and adventure all in the behalf of justice and humanity is surely not ordained of God. What are governments for but to protect society? It is manifest, however, that such protection with all its bloody issues would be unnecessary were it not for the encroachments of tyranny upon the most sacred rights of man.

But what shall make an end of war? Will Progress do it? We are living in the very climacteric of progress; and behold a war that, in its character and dimensions, puts to shame the barbarism of the ages!

Has the Gospel Failed?

Will Arbitration end it? Far be it from me to utter a word against those who have so earnestly conferred and so successfully, too, for the setting up of arbitral courts to determine upon all international disputes without the resort to arms. But behold the result: "The mountain travails and brings forth a mouse." The Peace Palace at The Hague, which signalizes the high-water mark of all Peace Conferences, is as silent today as the tomb of old Sesostris and echoes only to the footfall of soldiers marching by.

Will Diplomacy make an end of it? By all means let statesmen do their utmost; yet the pathway of diplomacy has thus far led only to compromise; and compromise is but a makeshift after all.

Will Prayer end it? The only prayer which can hope for an answer is that which is offered in humble pursuance of the revealed will and plans and purposes of God. To pray in contravention of his Word is as vain as it would be to hurl a syllogism at the Palisades. The plans and purposes of God concerning the bringing in of ultimate peace have been so clearly revealed that we are without excuse if we do not offer our supplications in line with his holy will.

When shall the end be? So the disciples asked of Jesus while he discoursed to them of the coming of the Golden Age and the restitution of all things. "Master, when shall these things be?" It pleased him, thereupon, to give them a sign: "The Gospel must first be preached throughout the whole world; then shall the end be." Then and not before will the Millennium be ushered in.

But they tell us the Gospel has been on trial for some thousands of years and has proven "a failure." No, not a failure; but a postponed success; and postponed only and obviously because the Master has not been taken at his word.

The Gospel has not been "preached throughout the whole world." In this twentieth century of the Christian era there are still twelve hundred millions of people who have not heard it. The prophecy of Christ is unfulfilled because his great commission has not been carried out. There cannot be ultimate and universal peace until the conditions are met.

The so-called "Christian nations" are not converted. The evidence of that fact is forthcoming in the ratio of their patriotism to their piety. Patriotism is a Christian virtue; but when patriotism is exalted above piety, it becomes a non-Christian vice. The patriotism which is exploited today is usually a mere synonym for national pride. One of the great powers which calls itself Christian has recently solicited and secured in twenty-four hours no less than a thousand millions of dollars toward the carrying on of the present war: and the same Christian nation has not contributed one million in the last decade for the propagation of the Gospel among the unevangelized peoples of the earth! What does that mean? It means that the enthusiasm of piety is to the enthusiasm of patriotism in the proportion of one-tenth of one per cent.! Yet ruler and people alike are besieging heaven for the conclusion of this war. It were better to cease asking God to be upon our side until we have definitely decided that we are upon the side of God.

And the church itself is not adequately converted yet. We are hearing much of "mobilization" in these days. At the drum-beat the standing armies were in line. Then followed peremptory call upon the reserves to fall in. How has the church mobilized for the holy war? The call of the Master is "Go ye"; and it is addressed to all who profess to follow him. There are no reserves. Alas, it is to be feared that many who profess his name are quite indifferent. The Great Commission falls on heedless ears. If Wesley's conception of a mobilized church—"all at it, always at it, altogether at it"—were realized, the propaganda of the Gospel would not have languished for these nineteen hundred years. It would have sounded through the whole earth until the last sinner should have bowed his knees.

But the lesson goes deeper yet. It has a personal significance for you and me. "The mind that was in Christ Jesus" does not rule in us. We hear the voice of Abel crying for vengeance from the ground, and its answer is the blare of a trumpet; but "The voice of Jesus speaketh better things than that of Abel," and we are slow to hear it. What says the blood of Jesus? "Love your enemies, bless them that curse you and pray for them that despitefully use you." If a man smite me on one cheek it bids me turn to him the other also. It speaks from the cross in that most wonderful prayer, "Father, forgive them; for they know not what they do." Oh, how far we are from the gentle and forgiving spirit of the Prince of Peace!

Thus It Is Written

But the day of better things is coming. The world moves and every time it rolls around its axis it rolls a little further into the light of God. "His purposes will ripen fast." The dawn of universal peace will surely come in the fulness of time. It would appear that the Second Psalm was written for the very days we are living in. "The kings of the earth set themselves and the rulers take counsel against the Lord and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us!" And what has the Lord to say to the challenge of the great Powers? "He that sitteth in the heavens shall laugh! The Lord shall have them in derision." Then hear him utter his edict: "Yet have I set my King upon my holy hill. I will declare the decree: Thou art my Son; ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Thus it is written and thus it must be.

But what can we ourselves do to hasten the desired end? It behooves us to get right with God; to divest ourselves of envy and meanness and selfishness and hatred and every form of sin, which is blood-guiltiness; to put ourselves in line with the purposes of God for the conversion of the world and the bringing-in of the ultimate reign of peace and righteousness among men. It is not enough to pray, "Thy kingdom come," unless we are lined up with those who are doing their utmost to bring in the kingdom. And withal it behooves us to offer our prayers with faith in the ultimate outcome of the pacific mission of Christ. The only prevailing prayer is that which takes him at his word and follows the clear pathway of his holy will.

The time is coming when the smoke of conflict will lift and we shall perceive how the omnipotent and omniscient God has been so ruling and overruling in history that even the wrath of men shall praise him. The blood of Christ will ultimately purge the world of its blood-lust and he who came to save us with garments dyed red in the winepress will come again in raiment of fine linen, clean and white, to usher in the truce of God.

For lo, the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes in the age of gold,
When peace shall over all the earth
Her ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

"Glory to God in the highest, peace on earth, and good will toward men."

Then shall the glory of the Lord cover the earth as the waters cover the sea; then shall the spear be broken asunder and the chariot be cast into the fire; then shall every man dwell in peace under his own vine and fig-tree; then shall the tabernacle of God come down among men, and he will dwell with them and they shall be his people, and God himself shall be their God.

*Pastor, Marble Collegiate Church (Reformed), New York City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, December 6. John 8: 12. *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."* Our Lord resumes his discourse to the people. It may be, as some think, that the imagery of our text was suggested by another ceremony connected with the Feast of Tabernacles: the lighting of the golden candlestick in the court of the women and the brilliant illumination of the homes of the Israelites. This was in commemoration of the fiery pillar which had led the van of Israel's host on their way to Canaan. The pilgrims were about to start for their homes. Our Lord dismisses them with a parting blessing. He is the Light of the world. Through him the light was commanded in the beginning to shine forth out of darkness. But more lustrous than sun and moon and stars is the light of truth and righteousness, mercy and love which he sends into human hearts, to dispel the darkness of spiritual ignorance, to dissipate the gloom of sin, to scatter the clouds of despair, to lift the pall of death. He came at his birth into the land of the shadow of death. He was the day-star of a new era. He came into the dungeon of sin and vice and guilt as the Sun of righteousness with healing in his wings. He enters into the dark chambers of contrite hearts and imparts the light of faith and hope to the crushed spirits of men. He is a light in them that believe. These walk no longer in darkness. Earth and heaven, here and beyond, this life and that which is to come, have received a new meaning for them, because Christ is in them and they in Christ. The truth as it is in Christ Jesus has in them become a lamp of faith to light up the highways of life for themselves and their fellow pilgrims. They press forward, buoyed with the confidence of an undying hope, through the gathering shadows of life's eventide on to the everlasting light of glory and to the life that has no end.

MONDAY, December 7. John 8: 14. *"Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."* The Pharisees had attacked the claim which Jesus has just made, viz., that he is the light of the world. The ground of their objection is that his testimony, being self-witnessed, must be discounted because such testimony is prompted by bias begotten of self-interest. Perhaps the Pharisees remembered what our Lord had said about the value of self-testimony at the healing of the impotent man. However, either they did not remember all he had said, or they garbled his statement. Christ now declares even his self-witness incontrovertible by asserting his wonderful self-consciousness. This assertion is one of the profoundest utterances in the Bible on the mysterious personality of Jesus. It has been rightly said that into the life which Jesus lived in the flesh there flowed constantly the thought of two eternities: that out of which he had come when he was incarnate, and that into which he was entering by suffering and death. Jesus is the real superman, and only one such man has ever lived on earth. Nor will there ever be one like him. True man that he was, he possessed a personality distinct from his humanity though now united with the same in one personage. When a person constituted as Jesus was speaks of himself, he will always utter things which must baffle the comprehension of men. The Jews, and thousands since then, have balked at the statement of his eternal origin and mission. But the self-testimony of Jesus must be put in a higher class than mere human self-testimony. How can a being such as he was speak differently concerning himself than he did?

TUESDAY, December 8. John 8: 15. *"Ye judge after the flesh; I judge no man."* Jesus deplores the unfortunate attitude of his critics toward him. It is really unworthy of them; for it does not do their real intelligence justice. Their view of him is quite carnal. They gather from their observation of him no more than the physical organs of perception can convey to them: he is a man. Why, a dumb brute running up to Jesus would apperceive that much about him, and could also tell, by the treatment it received from him, whether he was a kind or cruel man, etc. Jesus, then, urges his critics to look below the surface of his humanity. He was flesh, indeed; but he was the Word made flesh. And men had in his flesh beheld the glory of the Only-Begotten of the Father, full of grace and truth. What should hinder the Pharisees from seeing what others had seen? Unbiased souls in all ages have never found it impossible to become convinced that Jesus was more than a man. Even the centurion under the cross, to whom the "flesh"—the human life and earthly existence of Christ—was exposed in its most abject and forbidding form, had caught a glimpse of his true personality that was sufficient to wring from him the confession of the divinity of Jesus. What would become of us if Jesus were to judge as he is being judged? When men pass superficial judgment on our actions, we confidently appeal to him who knows us through and through. We expect from him, not a carnal, but a spiritual opinion of ourselves. Just so we must approach the study of his personality. Above all, let us remember that we are now dealing with him, not as our future Judge, but as our present merciful Redeemer.

WEDNESDAY, December 9. John 8: 16-18. *"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."* For the truth that our Lord is the Light of the world, he had appealed to his own consciousness, which was so real, strong and clear that he could never renounce it without becoming a liar. But he is willing to meet his critics on the common ground of secular law: two witnesses, as the law of Moses requires, shall establish the truthfulness of his claim. Every person must be allowed to speak in his own behalf, and hence self-testimony must be admitted as the deposition of one witness. Jesus has told his opponents the truth, the whole truth, and nothing but the truth, about himself. His testimony has received ample corroboration by a magnificent series of signs and wonders which the Father wrought since his Son entered this world. Not the least of these wonders is the firm conviction that has been wrought by the preaching of Jesus in the hearts of many followers that he is a teacher come from God, and that is, come to save. Of this latter fact the Pharisees had knowledge in abundance. They must admit, then, that Jesus is legally attested to them, by the power of his own word and the signal co-operation of the Father with him, as a divine man. And now the Lord inverts the argument of his opponents: if he should choose to pass judgment on them and their mode of reasoning, would he not be just in condemning their attitude toward him as blasphemy and apostasy, because the very facts they cite for their support are against them? Thus truth meets lie on its own ground, and conquers.

THURSDAY, December 10. John 8: 19. *"Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."* When Jesus had appealed to the testimony of his Father, the Pharisees had asked: "Where is thy father?" That was spoken in irony. They virtually admitted that by the concurrent testimony of the Father with his own, Jesus had established his claim by two witnesses. But as they had rejected Jesus' testimony, so they now proceed to assail the validity of the testimony of the Father which he had cited in his defense. They know of no such "father" as Jesus appeals to. Now, it must be borne in mind that the term "father" was a common designation among the Jews for the Deity. There was not the least doubt as to whom Jesus meant when he spoke of "*the* Father." The irony of the Pharisees, therefore, was only a reiteration in malicious form of their standing denial of his divine Son-ship. Jesus was no doubt saddened by this mean question. It must have distressed him to note how these men sought to escape also the legal argument he had advanced—these men who pretended to be such great respectors of the law. He suggested to them that, as men often do, they might have drawn inferences from the character of the Father to that of the Son, and vice versa. Their incapacity to grasp Jesus is proof that they do not know the Father either, though they boast him as their God. Denial of Jesus necessarily includes denial of the true God. God can be truly known only in and through the Son. All worship of God that leaves out Jesus is idolatry; for it is the worship of a being that men have constructed to suit their own fancy, not of that Supreme Being who has been fully revealed in Jesus, and who is the only true God.

FRIDAY, December 11. John 8: 21. *"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."* A new scene, tragic like those that have gone before, is here presented. The Jewish authorities had attempted to arrest Jesus, but had not succeeded, for his hour had not yet arrived. Words like these in our text Jesus had uttered a few days before; but with the present repetition of his previous statement, there is here connected a more ominous prediction. When Jesus shall have made his exit from the scene of his activity among them, when he shall have passed through the portals of death out of shame into glory, the Jews will go on in their blindness. Their rejection of Jesus the Messiah will rest upon them like a curse. In the terrible days that are coming they will strain their eyes with feverish unrest, watching for the great Deliverer of their race. They will passionately expostulate with God for not sending him; they will be maddened to blasphemous fury against Jehovah, but there will be no Helper. They will die in this sin, the rejection of their only Saviour. The unbelief which governs all their actions now will prove a baneful spell on their souls in their dying hour. They will pass away unreconciled with God, and pass on to their final doom. They have, by their own choice, become forever separated from him who alone could help them in life and death. Oh, with what crushing weight these words of Jesus still fall on all who are impenitent and refuse to accept his atoning sacrifice: "Ye shall die in your sin."

SATURDAY, December 12. John 8: 23. *"Ye are from beneath; I am from above: ye are of this world; I am not of this world."* Our Lord's statement about his departure from them the Jews interpreted to mean that he contemplated self-destruction. Only a suicide, they reasoned, could determine the time of his departure beforehand. Suicides went to hell. Thither *they* would never go. Accordingly, they believed, he was correct in saying that they would never meet. There was bitter scorn and mockery in this taunt. Jesus tells them the separation between him and them has already begun. He had just indicated its final form; now he speaks of its present aspect. Though only a few inches of space separate Jesus from them while he is speaking these words to them, he is thousands of leagues removed from them morally. Their lives and his life even now are spent in two different hemispheres. Theirs is the lower, his the higher. They are of this world, senuous, carnal, earth-bound, selfish, unspiritual. He is heavenly-minded, filled with the Holy Spirit, holding his citizenship on high. He has desired to lift them to his higher plane of thinking, speaking, acting, living. They have tried to drag him down to their low level. Both have failed, but the blame must be on them for the separation that has been created between them and that will remain hereafter.

These Daily Meditations will appear in each issue during 1914.

GOSPEL NOTES FROM HERE AND THERE

—FROM THE TIME when the first Floating Christian Endeavor Society was organized on board the revenue cutter *Dexter* in 1890 to the present time, the members have been inspired to better living and higher thinking. To link the work together around the world on ships and port with port, the World's Floating Christian Endeavor Union was organized in 1908, which is a constituent part of the World's Christian Endeavor Union.

EVANGELIST ROBERT JOHNSON recently conducted a tabernacle campaign in Mount Union, Pa., and points as far east as Lewiston and as far west as Altoona sent delegations. The East Broad Top Railroad furnished special trains to accommodate the people who desired to attend the meetings from points twenty-five and thirty miles distant. A special feature was an industrial parade of over 1,200 men who marched to the tabernacle in a body. A special rest night service was also held for foreigners only, when Evangelist Johnson addressed men of various nationalities through an interpreter. On the closing night, preceding the service, there was a parade of those who had decided for Christ during the meetings, with hundreds of men, women and children from all walks of life in line. A women's meeting preceded by a parade of over 500 women, all dressed in white, and each carrying a Bible, was a unique feature.

—THE FIFE BROTHERS, musical evangelists, report successful union tabernacle campaigns in Longmont, Colo., and Sheridan, Wyo., resulting in many conversions and additions to the churches. In these campaigns a feature was made of definitely allying new converts with the churches for which they had signed cards.

—THE ANNUAL MEETING of the New York district of the International Union of Gospel Missions was held at the Hadley Rescue Hall, 293 Bowery, on Wednesday, October 14, 1914. Seventeen missions were represented.

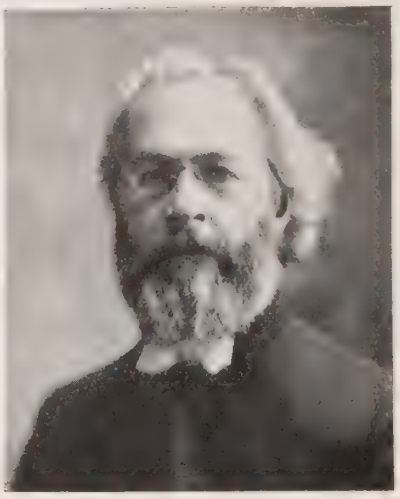
—THE ANNUAL AUTUMN RECEPTION given at the Union Missionary Training Institute in Brooklyn was on Thursday evening, October 29, the seventieth birthday of the founder of the institute, Mrs. Lucy Drake Osborn. All the speakers of the evening were missionaries who had received their training, either wholly or in part, at the institute. Three of them represented the work in India.

CAN THE CHURCH WIN THEM BACK?

LEADING THINKERS DISCUSS THE LONG ALIENATION OF THE WORKING CLASSES AND HOW TO END IT

WILLIAM ALLEN WHITE

A. B. GARRETSON



REV. CHARLES H. PARKHURST

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HON. CHAMP CLARK

CHRISTIANITY found its earliest adherents among the poor and lowly. On his journeys through Palestine they flocked to Christ, drawn by his call to become children of the heavenly Father, regardless of their social position. Fisherfolk of Galilee, inhabitants of little wayside villages, they gathered about him openly and gladly, while the rich and cultured came to him in the dark stillness of the night or turned away with hanging head.

Through the decades, while the seeds of the new faith were sending a hundred, a thousand roots into the massive fabric of the Roman Empire, its adherents were of the lower and lowest orders of society. The scarcity of literary remains in this period, the names of the early officials, the inscriptions of the Roman catacombs, eloquently bear out this fact.

Centuries roll by. The nation that fought against the spread of the Christian Church with fire and sword now enthrones her. The church sits side by side with the mighty of the world. But with the feeling of power comes the lust after greater power. *Before the vision of her thinkers and her statesmen arises the dream of world dominion.* The church casts in her lot with the rulers of men and decks herself out in the splendor of this world. The example of her Master, who himself had not where to lay his head, who, as the Good Shepherd, went out into the wilderness to gather in close to his bosom the one lost little lamb and bring it back to the fold, is forgotten. Instead has come the mighty battle of centuries, in which the church attempted to bring the whole outward world with all its institutions under her absolute sway.

The Reformation broke and turned the tide back to the source and fountainhead: Christ and the Bible. It again emphasized the value of a soul, every soul. It insisted on the freedom of conscience and the equality of men before their God and demanded that the church, if true to her divine mission, must seek all, must exist for all.

Again the cry is raised that the church has turned aside from the common man to cast in her lot with the favored classes. The cry is becoming more and more insistent. Is it true? Men claim, frequently men within the church, that already a gulf exists between the organized church and the man that works with his hands. Is it true? If it is true where lies the fault and where the remedy?

Realizing the growing urgency and gravity of the question, THE CHRISTIAN HERALD has asked for a frank expression of views from representative Americans, statesmen, reformers, educators, labor leaders, editors, business men, pastors. It feels that such a summary, drawing from the experience as well as the intelligence of the nation, will aid in crystallizing the question and may offer a solution.

The problem, as stated in THE CHRISTIAN HERALD, is as follows:

1. Is the condition of the workingman today more unfortunate than at any other period in history? If so, what constitutes the heart of the problem for the church?

2. Has the church been neglecting the welfare and interest of the working classes, and if so, in what respect and how far has that neglect contributed to present conditions?

3. Do you share the opinion some have expressed that the church should lay less emphasis on spiritual matters and find a greater field in social betterment?

4. If you hold that the spiritual ministration is the essential duty of the church, what course, in your opinion, must it pursue to combat specific industrial evils? If its essential duty be social betterment, how shall it meet the practical questions arising?

5. In your opinion, is the institutional church a great help toward solving the problem?

6. Can the regenerative power of a spiritual Christianity be counted upon in any measure to bring material advances toward better conditions?

We give below the first instalment of the replies received. Other replies will appear in a subsequent issue.

. . .

President Eliot Contrasts Labor's Attitude With That of the Church

THE condition of the workingmen today is much more fortunate than at any other period in history, the wage system being a great advance on slavery, serfdom and peonage, which have only lately disappeared from the civilized world. The Christian Church has habitually taught patience and submission to present ills, supposed to be inevitable, with compensatory anticipations to bliss in a future world, obtainable through the good offices and instructions of the church. It has also been much more apt to teach trust in Providence than keeping the powder dry. Hence, the alienation of the working classes from the church.

I would have the church diligent in social betterment, but without laying less emphasis on faith, hope and love. The church can resist specific industrial evils by studying them carefully, describing them accurately and setting experts at work on devising and promoting remedies. It will do more harm than good if it denounces existing

Continued on page 1148

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

DR. CHARLES L. WHITE, secretary of the Baptist Home Missionary Society, reports that the year just closed at the San Francisco Chinese Mission is the best in the history of the mission. There is a greater interest in the Gospel, and a larger number of baptisms—nineteen—than in any year since the founding of the mission.

DR. GEORGE A. SIMONS, superintendent of the Methodist Mission in Russia, cables to the board that the American community at Petrograd has established a Red Cross Hospital for wounded soldiers, and that the Methodist Mission through its deaconesses is co-operating with great efficiency. The Deaconess Hospital at Helsingfors, Finland, has also been offered to the Russian Government for the care of the wounded.

THE HON. CATO SELLS in a letter received by the American Commission on Indian Affairs commends the generous help of the American Bible Society in supplying printed Navajo Bibles. The agency has gone to the expense of making new dies for the strange characters used in Navajo spelling, and also purchased new type so as to get a book easily read by the school children and by the adult heathen. Mr. Sells calls the attention of the Protestant churches to the fact that there are 24,000 Indian children of school age not in any school, and 8,000 for whom no school house has been provided.

IN SPITE OF THE [illegible] TIMES ESSENTIALLY on account of the war in Europe, the regular receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1914 were $1,179,258.95, an increase of $54,580.57 over 1913, which had held the record as a banner year, according to the figures given out at the annual meeting of the board held recently in Brookline, Mass. Special gifts to be applied to mission work added $418,496.32 more to the regular receipts. These two totalled more than last year's gifts by $93,135.54. In February a friend whose name is withheld gave $175,000 to be used in the erection of a building at Budapest, Hungary, and at Petrograd, Russia, and for the benefit of the William Nast College at Kinkiang, China, while $50,000 was to be set aside for the permanent use of the board. The retired ministers' fund began last year by a gift of $75,000 was increased by a gift of $50,000. The amount received from legacies this year was $81,248.57, as compared with $68,863.20 last year.

THERE WERE THREE boys who featured prominently at the Disciples Convention in Toronto, 1913. They were the sons of Mr. and Mrs. R. Ray Eldred, missionaries to Africa. The mother had died at the station of Longa. Her husband continued the work alone. A few months later the father was drowned while swimming a stream on one of his evangelistic tours. The boys were in the home for missionaries' children in Hiram, Ohio. Dr. Hugh Morrison of Illinois stopped at Hiram on his way from the Toronto Convention to see the boys, thinking he might adopt one. It was announced at the 1914 convention in Atlanta that Dr. Morrison had taken all three boys to be reared and loved as his own, and that the several thousand dollars contributed for them would be kept to give them a start in life.

FOUR MISSIONARY BISHOPS were elected by the Board of Foreign Missions of the Episcopal Church at their last meeting: The Rev. Paul Jones, of Salt Lake City, for bishop of Utah in place of the late Bishop Spalding; the venerable Hiram Hulse, archdeacon of Orange, for bishop of Cuba; the Rev. Herman Page, D.D., rector of St. Paul's, Chicago, for bishop of Spokane; the Rev. George C. Hunting, secretary of the Eighth Province, to be bishop of Nevada. The meetings were held in Minneapolis, and closed on October 11, when all the churches of the Twin Cities united and bishops and distinguished clergy gave missionary addresses; on Sunday afternoon at St. Paul's five hundred choristers sang from the platform, and 8,000 people filled the building. This meeting is described by Bishop Lloyd, president of the Board of Missions, as the largest and most brilliant within his experience.

—MRS. HELEN BARRETT MONTGOMERY of the Baptist Missionary Society has issued a call for a day of fasting and prayer by the society, which is just as urgent upon all women of all churches. It is as follows: "Think over the situation. The great nations of Europe involved in a death grapple, the missionary enterprises of those nations menaced as they never have been in the history of the world. America trembling in every fiber of her being over the disaster in which she may be involved! I solemnly summon all the members of the Woman's American Baptist Foreign Missionary Society to set apart at once a day of fasting and prayer. Let those who pray and want to pray come together to intercede with God for the Christian Church. Pray for the missionaries—pray. Pray for each other. We must not wait. The crisis is on us. The King's business demands haste. Our churches are sick unto death, yet they must get under the burden. Only God can enable us to withstand and alter conditions. Before the world Christ is visibly on trial. He must not—he must not suffer loss! Pray—knowing that prayer in faith must be heard!"

—THE MISSION COLLEGE of the Presbyterian Church in India has been called upon to advise several of the Indian rulers whose chief source of income had been opium growing, according to information just received by Dr. Halsey, secretary of the Board of Foreign Missions: "It was desired to replace opium with something helpful, and so selected wheat, cotton and sugar-cane was advised. These same native states are anxious to get hold of the men we train, so before any of our boys are ready to go out useful work awaits them. One of the viceroy's staff writes, urging the Mission College to undertake this work, and says: 'By this deputation work you will be doing more good in a few weeks than any one in India can do in an equal number of years.' Other missions all over India, now that they see the students at work and our success, are anxious to send their men to be trained. The Salvation Army wants to send men. One of the most difficult problems of the Indian Government is the criminal wandering tribes, so the care of these, numbering thousands, has been turned over to the Salvation Army, whose success was commented on by Sir John Hewitt, governor of the Provinces. The Salvation Army wants us to train some of their picked men. The director of public instruction wants as many men as we can train for their new agricultural schools under construction."

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE. The nurse, Della Wetherby (who was Pollyanna's good friend in Dr. Ames's sanatorium), prevails upon her wealthy sister, Mrs. Carew, of Boston, who lives almost as a recluse in sorrow over the disappearance years before of a little nephew, Jamie, to permit Pollyanna to come and visit her, Miss Wetherby feeling sure in her heart that the result will be Mrs. Carew's restoration to happiness. The letter of invitation is received by Pollyanna's aunt, Mrs. Chilton, in Beldingsville, together with a letter from Dr. Ames, urging that Pollyanna be allowed to make the visit in Mrs. Carew's interest. Mrs. Chilton, unwilling to let Pollyanna go to strangers, is considering the matter, her husband waiting for her to speak.]

CHAPTER II—*Continued*

STILL there was silence. The doctor, watching his wife's face closely, saw that the usually firm lips and chin were trembling. He waited then quietly until his wife spoke.

"How soon—do you think—they'll expect her?" she asked at last.

In spite of himself Dr. Chilton gave a slight start.

"You mean—that you *will* let her go?" he cried.

His wife turned indignantly.

"Why, Thomas Chilton, what a question! Do you suppose, after a letter like that, I could do anything *but* let her go? Besides, didn't Dr. Ames *himself* ask us to? Do you think, after what that man has done for Pollyanna, that I'd refuse him *anything*—no matter what it was?"

"Dear, dear! I hope, now, that the doctor won't take it into his head to ask for—*you*, my love," murmured the husband of a year, with a whimsical smile. But his wife only gave him a deservedly scornful glance and said:

"You may write Dr. Ames that we'll send Pollyanna, and ask him to tell Miss Wetherby to give us full instructions. It must be some time before the tenth of next month, of course, for you sail then, and I want to see the child properly established myself before I leave, naturally."

"When will you tell Pollyanna?"

"Tomorrow, probably."

"What will you tell her?"

"I don't know—exactly; but not any more than I can help, certainly. Whatever happens, Thomas, we don't want to spoil Pollyanna, and no child could help being spoiled if she once got it into her head that she was a sort of—of—"

"Of medicine bottle with a label of full instructions for taking?" interpolated the doctor, with a smile.

"Yes," sighed Mrs. Chilton. "It's her unconsciousness that saves the whole thing. *You* know that, dear."

"Yes, I know," nodded the man.

"She knows, of course, that you and I and half the town are playing the game with her, and that we—are wonderfully happier because we *are* playing it." Mrs. Chilton's voice shook a little, then went on more steadily: "But if, consciously, she should begin to be anything but her own natural, sunny, happy little self, playing the game her father taught her, she would be—just what that nurse said she sounded like—'impossible.' So, whatever I tell her, I shan't tell her that she's going down to Mrs. Carew's to cheer her up," concluded Mrs. Chilton, rising to her feet with decision and putting away her work.

"Which is where I think you're wise," approved the doctor.

Pollyanna was told the next day, and this was the manner of it:

"My dear," began her aunt, when the two were alone together that morning, "how would you like to spend next winter in Boston?"

"With you?"

"No; I have decided to go with your uncle to Germany. But Mrs. Carew, a dear friend of Dr. Ames, has asked you to come and stay with her for the winter, and I think I shall let you go."

Pollyanna's face fell.

"But in Boston I won't have Jimmy, or Mr. Pendleton, or Mrs. Snow, or anybody that I know, Aunt Polly."

"No, dear; but you didn't have them when you came here—till you found them."

Pollyanna gave a sudden smile.

"Why, Aunt Polly, so I didn't! And that means that down to Boston there are some Jimmys and Mr. Pendletons and Mrs. Snows waiting for me that I don't know, doesn't it?"

"ARE WE GOING TO RIDE IN IT?" BROKE OFF POLLYANNA

"Yes, dear."

"Then I can be glad of that. I believe now, Aunt Polly, you know how to play the game better than I do. I never thought of the folks down there waiting for me to know them. And there's such a lot of 'em, too! I saw some of them when I was down there two years ago with Mrs. Gray. We were there two hours, you know, on my way from out West."

"There was a man in the station—a perfectly lovely man, who told me where to get a drink of water. Do you suppose he's there now? I'd like to know him. And there was a nice lady with a little girl. They live in Boston. They said they did. The little girl's name was Susie Smith. Perhaps I could get to know them. Do you suppose I could? And there was a boy, and another lady with a baby—only they lived in Honolulu, so probably I couldn't find them there now. But there'd be Mrs. Carew, anyway. Who is Mrs. Carew, Aunt Polly? Is she a relation?"

"Dear me, Pollyanna!" exclaimed Mrs. Chilton, half-laughingly, half-despairingly, "how do you expect anybody to keep up with your tongue, much less your thoughts, when they skip to Honolulu and back again in two seconds? No, Mrs. Carew isn't any relation to us. She's Miss Della Wetherby's sister. Do you remember Miss Wetherby at the Sanatorium?"

Pollyanna clapped her hands.

"*Her* sister? Miss Wetherby's sister? Oh, then she'll be lovely, I know. Miss Wetherby was. I loved Miss Wetherby. She had little smile-wrinkles all around her eyes and mouth, and she knew the *nicest* stories. I only had her two months, though, because she only got there a little while before I came away. At first I was sorry that I hadn't had her *all* the time, but afterward I was glad, for you see if I *had* had her all the time, it would have been harder to say good-by than 'twas when I'd only had her a little while. And now it'll seem as if I had her again, 'cause I'm going to have her sister."

Mrs. Chilton drew in her breath and bit her lip.

"But, Pollyanna, dear, you must not expect that they'll be quite alike," she ventured.

"Why, they're *sisters*, Aunt Polly," argued the little girl, her eyes widening; "and I thought sisters were always alike. We had two sets of 'em in the Ladies' Aiders. One set was twins, and *they* were so much alike you couldn't tell which was Mrs. Peck and which was Mrs. Jones, until a wart grew on Mrs. Jones's nose, then of course we could, because we looked for the wart the first thing. And that's what I told her one day when she was complaining that people called her Mrs. Peck, and I said if they'd only look for the wart as I did they'd know her right off. But she acted real cross—I mean displeased, and I'm afraid she didn't like it—though I don't see why, for I should have thought she'd been glad there was something they could be told apart by, 'specially as she was the president, and didn't like it when folks didn't *act* as if she was the president—best seats and introductions and special attentions at church suppers, you know. But she didn't, and afterwards I heard Mrs. White tell Mrs. Rawson that Mrs. Jones had done everything she could to get rid of that wart, even to trying to put salt on a bird's tail. But I don't see how *that* could do any good. Aunt Polly, *does* putting salt on a bird's tail help the warts on people's noses?"

"Of course not, child! How you do run on, Pollyanna, especially if you get started on those Ladies' Aiders!"

"Do I, Aunt Polly?" asked the little girl, ruefully. "And does it plague you? I don't mean to plague you, honestly, Aunt Polly. And, anyway, if I do plague you about those Ladies' Aiders, you can be kind o' glad, for if I'm thinking of the Aiders, I'm sure to be thinking how glad I am that I don't belong to them any longer, but have got an aunt all my own. You can be glad of that, can't you, Aunt Polly?"

"Yes, yes, dear, of course I can, of course I can," laughed Mrs. Chilton, rising to leave the room and suddenly feeling very guilty that she was conscious sometimes of a little of her old irritation against Pollyanna's perpetual gladness.

During the next few days, while letters concerning Pollyanna's winter stay in Boston were flying back and forth, Pollyanna herself was preparing for that stay by a series of farewell visits to her Beldingsville friends.

Everybody in the little Vermont village knew Pollyanna now, and almost everybody was playing the game with her. The few who were not, were not refraining because of ignorance of what the glad game was. So to one house after another Pollyanna carried the news that she was going down to Boston to spend the winter; and loudly rose the clamor of regret and remonstrance, all the way from Nancy in Aunt Polly's own kitchen to the great house on the hill where lived John Pendleton.

Nancy did not hesitate to say—to every one except her mistress—that *she* considered the Boston trip all foolishness, and that for her part she would have been glad to take Miss Pollyanna home with her to the Corners, she would she would; and then Mrs. Polly could have gone to Germany all she wanted to.

On the hill John Pendleton said practically the same thing, only he did not hesitate to say it to Mrs. Chilton herself. As for Jimmy, the twelve-year-old boy whom John Pendleton had taken into his home because Pollyanna wanted him to, and whom he had now adopted because he wanted to himself—as for Jimmy, Jimmy was angry, and he was not slow to show it.

"But, you see, you've just come," he

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Can the Chasm Be Bridged?

WE HEAR a great deal of complaint in these days regarding the indifference of the church to the working classes. It has been charged that the two have drawn away from each other in the passing years, and that the church, now grown rich and powerful, sits side by side with the mighty of the world, forgetting that its Founder was the friend of the humble, and that wherever he went "the common people heard him gladly."

Now, we do not believe that any situation can be improved by being viewed through the lenses of pessimism. There is not, nor should there be, any irreconcilable breach between the church and the workingman. So mutually dependent are they on each other that a permanent estrangement is inconceivable. Yet it is claimed, and not without a considerable amount of truth, that in a very large proportion of our churches today the laboring class is conspicuous by its absence.

If it be true that a gulf exists between the organized church and the man who works with his hands, where lies the fault and what is the remedy? for there must be a remedy. How is the chasm to be bridged? How are church and workers to be reunited?

This is the vital problem that demands the attention of every earnest Christian in or out of the church at the present time. It has been strongly urged that THE CHRISTIAN HERALD, being an interdenominational journal, should lay the matter before the great tribunal of enlightened public opinion. We hold no brief for either side, but we are strong in the conviction that something ought to be done toward effecting a reconciliation. We have, therefore, submitted the problem to a number of representative pastors of different denominations, eminent laymen, sociologists, labor leaders, reformers, editors and men of influence in various religious activities. The first instalment of their letters appears in the present issue, and will be read with deep interest.

It is our earnest hope that, as the series advances, the writers may succeed in pointing the way to a real solution. When all the letters have appeared Dr. O. H. Pannkoke, of THE CHRISTIAN HERALD contributing staff, who has conducted the discussion, will give a summary of the results.

The High Tide of Generosity

A GREAT wave of compassion is sweeping across this continent. It has kindled the hearts of men and women everywhere and melted them to deeds of kindness. Whether their possessions be much or little, they have found a new and glorious use for a portion of them at least. They are reveling in a widening and delightful vision of Christian service. While the older nations are torn by a war so vast and dreadful that no human power can stop it, God's people are carrying on a war against suffering and sickness, hunger and death, a war so far-reaching and inclusive that for the first time in history the world's benevolence would seem to measure up almost to the extent of the need. If the present colossal relief plans now under way are carried forward as energetically as they have been begun, millions of human beings will be benefited. Like heaven-sent argosies of blessing, our relief ships are crossing the seas, prayer-wafted and food-laden. They are making the Stars and Stripes the symbol of world-wide mercy and helpfulness. All neutral nations, to a greater or less extent, are supplementing the work which is now being carried forward so successfully by the United States.

There are various indications that this flood-tide of generosity may ultimately come to be regarded as a part of the great divine plan in relation to the present war. It could only be by inspiration that a movement so gigantic could have suddenly sprung into existence, demonstrating that though sin may abound in the world, the spirit of the Master lives within the hearts of multitudes of his followers, urging them to those deeds of kindness and benevolence. We see relief organizations springing up on all sides, and all with the same purpose in view. Organized charity has eclipsed itself. The Rockefeller Foundation gives its millions. Hundreds of thousands of dollars pour into the various funds from a variety of sources. So generous are these combined offerings that there would seem to be no limit to the possibilities of this amazing flood of benevolence. Truly, God's people have lifted the sluices and opened the dykes and inundated the blood-red zone of war with the stream of their gifts. And right here a question rises that is causing misgivings to many:

Is there not a grave danger that this astonishing tide of benevolence may actually become a means of prolonging the war?

We, in common with many others, feel that the question is not an idle one; it indicates a possibility which was farthest from the minds of the contributors. While they, as a whole, were willing to give most liberally for the relief of suffering, they could not and did not consider the possibility of their generosity being so transformed that it would become the means of reinforcing the armies and thus prolonging the strife. Had the case been presented to them squarely at the outset their choice would have been instant and positive. "Millions for the relief of suffering, but not one cent for war."

We do well to give freely in aid of the distressed millions of Europe. But such generosity should not absolve us from the duty of responding to calls nearer home. The war has greatly increased unemployment and multiplied want and suffering here, and appeals in behalf of our own unfortunate ones should not be set aside. In the enthusiasm of rescuing Belgium, let us not overlook the destitute at our own doors, but rather strive, with a discriminating hand and a good conscience, to do our duty to both until the present crisis is safely past.

Premature Peace Talk

IT IS not surprising to learn that our government is being urged from various quarters to take some step in the interest of peace in Europe. To such suggestions there can be but one reply: The initiative must come from one or more of the combatant Powers, and in such form as to afford a basis for action. Up to the present time, as President Wilson himself admits, no communication, formal or informal, has yet been received in Washington which would indicate that any of the combatant Powers is ready to accept mediation, or that any suggestion looking to the opening of peace negotiations would even be considered. Holland, Spain and Switzerland are doubtless, like ourselves, awaiting events, and stand ready to assist in making peace should the opportunity arise; but it is safe to say that no neutral nation will assume the initiative, or take any step that might be regarded as an uninvited interference. While all hope that the great opportunity may come soon, there is little in the present situation on which to base such an expectation. Peace talk at the present time may be set aside as wholly premature.

Still, this does not mean the abandonment of the hope of peace. Some one asks: "Why have not the nation's prayers for peace been answered? What is the reason God is silent when his people plead? Are we losing faith?" We do not believe for a moment that God's people are losing faith in him as a prayer-hearing and prayer-answering God. Their cry to him will yet be answered. We are disposed to be impatient because we cannot comprehend the divine purpose in permitting this terrible war. We forget that it may be a discipline to the nations for sin, and especially for the great sin of forgetting God. Would not praying for peace without restriction be questioning the divine wisdom? How much better, then, to pray that when peace comes, it may be abiding, and that the whole world may be infinitely better for the discipline it has undergone.

An Ungracious Criticism

OUR Roman Catholic contemporary, *America*, is sadly vexed because the government in Washington has sent the United States cruiser *North Carolina* to Palestine with $75,000 in gold—a portion of the fund appropriated by Congress—to be disbursed by Ambassador Morgenthau in relieving American citizens stranded in the war zone. By some peculiar mental process of its own, *America* assumes that this money is intended for the missionaries. Therefore, it concludes, it is a gift of public funds to sectarians, and is "what might be expected of an evangelical in the presidential chair." This reflection on the President is as mistaken as it is ungenerous and unworthy, and is an ill return for all the favor he has shown toward Catholics. As it happens, however, the relief is meant for American citizens as such, irrespective of their religion; moreover, the treasure ship is the *Tennessee*, the *North Carolina* only going as convoy. There are numbers of tourists and others who need such aid, and as Turkish mobilization has stripped the country of food supplies, horses and all means of transportation, these citizens were entitled to the same consideration that is being extended to Americans stranded by the war in other lands. If there are missionaries who need help, it is quite likely that there are Catholics among them, who will not thank *America* for its ill-timed and ungracious remarks. Of the gigantic relief funds now being raised to help the war sufferers, a very large proportion will inevitably go to Catholic beneficiaries. Everybody knows this; but we have yet to read the first hostile criticism by any publication, Catholic or Protestant, on that account.

A Conglomerate Prayer-Meeting

REPORTS from Japan mention a strangely assorted gathering recently held there. It was a "prayer meeting," held in a Shinto temple at Tokyo, conducted by the French ambassador to Japan, the object for which prayers were offered being the success of the armies of the nations represented at the meeting. France, while like the United States having no state religion, is catalogued as a Christian nation. Surely it is an odd sight to observe the official representative of this nation leading a service of prayer in a temple devoted to a religion whose gods are innumerable, including the sun-goddess, creator gods, gods of fire, food, mountains, rains and winds, as well as some human beings who have been deified.

Unbelievers have scoffed at the thought of prayer in connection either with war or peace. They have tried to picture the perplexity of a deity receiving petitions from the people of warring nations, each group asking victory for its own cause; they have ridiculed the idea that prayer could bring peace so long as men are still disposed to fight. Now they have something new to ridicule—representatives of Christians mingling their prayers with those addressed to gods whom Christians know to be dreams.

If this event took place as the reports allege there is in it cause for sincere regret. It is not likely that it will work very serious harm to the Christian propaganda in Japan, which has been spreading during recent years with such gratifying rapidity. But it will at least perplex those natives who have heard Christian teachers declare that the worship of the one and only true God cannot be mingled with the adoration of any other god whom man's fancy and superstition have created.

While every devout Christian among the nations at war has the privilege of praying that his own nation's cause may triumph, he must, with that petition, breathe the Saviour's acquiescence: "Not my will, but thine be done." Deeper even than passionate patriotism must be the desire that God shall guide the destinies of the world. All can unite earnestly in petitions that the contendinng nations may speedily find the way of peace. But Christians cannot countenance nor participate in prayers offered to imaginary beings which are the creation of misguided and unenlightened minds. Christendom, divided now in many of its aims, must unite at least in this—that when the nations have emerged from war, the Christian's God shall be recognized more clearly than ever before as the world's one hope, the world's one changeless Friend.

Comment by the Way

—THE AMERICAN BOARD has just received the past year's report of their College at Marsovan, Asia Minor, one of the seven colleges identified with the board in Turkey. Among the teaching force of twenty-five are six Americans, eight Armenians, nine Greeks and one Russian. All from the warring countries returned home. Only time can tell if the Christian work may continue.

—FROM MR. FRANK S. SEXTON, the executor of the estate of the late Martha M. Woodbury, of Gloversville, N. Y., the CHRISTIAN HERALD'S Children's Home has received a legacy of $150 in aid of that work, of which the testator was a warm friend in her lifetime. This gift will support a cot for seven years, and give summer outings to half a hundred little guests in succession at Mont-Lawn during that period.

—THE ARABIAN MISSION of the Board of Foreign Missions of the Reformed Church is celebrating its silver anniversary. The General Synod appointed the first Sunday in November as Foreign Mission Sunday, also for the missionaries in Arabia to meet at Busrah to celebrate the Arabian mission's twenty-fifth birthday. Missions to Moslems have been established. Arabia is being occupied. The Bible is being widely distributed. The population of Moslem Arabia is estimated at 4,500,000. Pastors in the churches celebrated by preaching upon the work.

Any reader of this journal, who wishes to have the issue containing our book announcements sent to some friend, not now a subscriber to THE CHRISTIAN HERALD, *is invited to send us the friend's name and full address on a postal, and the issue will be mailed free.*

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D.D.

Sugar Conquers Baby Elephant

A BABY elephant was being transferred in an automobile truck from one show to another in a large city, when the rear axle broke and let the truck down and sent the animal sprawling over two street car tracks. The elephant concluded, as he was not responsible for his plight, that he would do nothing to relieve the situation. So he simply lay still, and refused to help get himself out of the way. A policeman ran up to him and commenced to kick him. Soon the cars going in both directions were stalled for blocks along the crowded street. A motorman took hold of the elephant's trunk and called upon all lookers-on to aid in pulling him bodily out of the way. The animal used his trunk as a fireman's hose and drenched the motorman with water, and drove him from the scene amidst the laughter of the crowd. The man in charge of Nero had been doing his best all the time to get him to move, but had failed. He happened to think of the elephant's fondness for sugar. He drew from his pocket a handful of lump sugar. The moment Nero saw it he bounded up like a rubber ball, and stepping off the tracks let the cars go by. It was some time before a permit could be secured from the health department to allow the elephant to walk through the streets to his destination. It is claimed that the elephant is next to man in the scale of intelligence. The baby elephant showed a good deal of human nature. The child responds much better to the lumps of sugar of love than to the kicks of the policeman, or the rough handling of the motorman, in family government. There ought not to be the lack of the strictness of justice, but it should always be remembered that the great motive force is love. It is so when the children are grown up. Much of greatness is beaten into men and women by authority, but most of it comes by love, by the lumps of sugar as against force. The dynamic force of love in the development of character is thus powerfully expressed: *"Thy gentleness hath made me great." (II Sam. 22: 36.)*

A New Typhoid Vaccine

MEDICAL science has been moving rapidly toward the conquering of typhoid fever, as it has subdued smallpox and other diseases. Hundreds of thousands of anti-typhoid capsules are now being sent to the French army from the Pasteur Institute, which, unlike other anti-typhoid vaccines, can be absorbed on the battlefield without feverishness or disability of any kind. In an experimentation with ten thousand persons it has been shown that the treatment confers immunity from typhoid for a minimum of three years. In many wars typhoid has been more deadly than the enemy's guns. Our age, so largely blessed with benevolent discovery, will hail any new remedy that will ease pain, cure the sick, prevent disease. The divine ministry of spiritual healing was often accompanied by that of physical healing. When Jesus went out of Judea into Galilee a nobleman came to him for the cure of his son who was dying with a malignant fever. *"Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." (John 4: 50.)*

Educator's Important Suggestions

DR. NICHOLAS MURRAY BUTLER in his annual report makes the recommendation that only persons who are physically sound should be admitted for tuition; that a physical test like that exacted at the United States Military and Naval Academies be required of all applicants. We would count so severe a condition as unwise. It would cut off a large number of those who would make the best students and most valuable citizens in after life. To shut out those who have serious diseases which are incurable or such as would cause a default in examinations, or such as might prove dangerous to others, would be proper, but to require the standard of physical soundness demanded of the students in the army and navy schools would work a hardship and seem to be a mistake. It is important that a young man or woman not measuring up to so high a standard of health shall have a college education for self-sustenance, for development, and usefulness in life. Such a standard would take out of literature, science, art, government, and religion some of the greatest and best men and women of the past and present. Dr. Butler's recommendation that the senior year, if desired, may be devoted to commercial education seems most excellent. *"Not slothful in business; fervent in spirit; serving the Lord." (Romans 12: 11.)*

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FIELD MARSHAL LORD ROBERTS DEAD

IN THE death of Field-Marshal Lord Roberts, England loses perhaps her greatest and most popular military hero since Wellington. He was born in Cawnpore, India, in 1832, and began his young life in war at the siege of Delhi. In 1878 he became a vigorous general in the Afghan war, and was made a commander-in-chief of the Madras Army and that of India. In 1895 he was created field-marshal. In 1899 the old hero was sent to South Africa, and he was made commander-in-chief of the British army in 1900, and retained the position till it was abolished in 1904. The lure of battle, his beloved Indian soldiers, and the flag he had given his long life so ungrudgingly for, took him down into the zone of the present war. But the excitement and the rain-soaked trenches were too much for him. He contracted pneumonia and died in Flanders. His remains were interred in St. Paul's. Although he ranked so high among the men of military genius that even Emperor William paid him the unusual tribute of calling him "the greatest soldier of his time," Lord Roberts was more than soldier. He possessed marvelous powers of observation and deduction. For six or seven years prior to his death, he had striven in vain by voice and pen to arouse England to the danger of a great European war, and to the need of adequate preparation. But his warning passed unheeded and the storm caught the nation unawares. Lord Roberts was a simple, sincere soldier of the Cross, and the words of the apostle could be appropriately applied to him: *"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." (II Tim. 4: 7, 8.)*

Found Serpent in Book

A GENTLEMAN in the Far East in taking a book down from the shelf felt a sharp pain in the end of his finger. He thought a needle had been left in the book, and that it had pricked him. His hand and arm began rapidly to swell, and he died from the wound, which was the bite of a snake that had crawled into the library. Books, like the tongues of philosophers, are the best and worst things in the world; if good the best, if bad the worst. So many books today are beautiful in their rhetoric, brilliant in their pictures, and yet often so very dangerous to the morals of the reader, as though serpents had crawled into the volumes to sting the souls of the readers to death. Of such authors can be said: *"They have sharpened their tongues like a serpent; adder's poison is under their lips." (Ps. 140: 3.)*

"Tell Mother About It Easy"

TRYING to dodge around a freight car to get across the railroad tracks in West Manayunk, Pa., James McIlhenny, twelve years old, was run over and his right leg was cut off. Though suffering excruciating agony he exhibited the greatest courage and common sense. Policeman Robinson, who was near by when the accident occurred, ran to the lad and lifted him and aided in bearing him away. The boy said to the policeman: "This is mighty bad, but I feel worse for mother than I do for myself. Say, how's this going to be broke to her? She'll have a fit if you ain't careful. So please tell her about it easy, won't you?" It is to be hoped that the little fellow will recover. He deserves to. The home and community can make good use of the splendid qualities the boy so naturally and modestly revealed. There is a great deal of heroism and filial loyalty among the children of all classes, including the humblest and poorest of the population. It may well be wished that the boy may get well and live many years to realize the fulfilment of this commandment with a promise: *"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20: 12.)*

Wonderful Forests of Stone

FOSSIL is from a Latin word "to dig out of the earth," and originally referred to whatever was taken out of the ground, whether mineral or vegetable. It then came to include all animal and plant organisms that by long chemical processes had turned to stone. Forests of stone have been found in the coal fields of Wolverhampton and other parts of England, and in those of Nova Scotia, in Egypt and other countries. There is a stone forest beneath the clay on Chesapeake Bay. Perhaps the most extended and beautiful forests of stone in the world are in the United States, particularly in Arizona and the Yellowstone Park. There are in the Yellowstone Park forests of stone on top of other forests of stone two thousand feet high. It is a rare thing to see a forest of stone, rarer still to see a fossilized animal or man. But human hearts turned to stone can be found on every hand: hearts cold and hard and dead to fellows and to God. It was the object of Christ's advent into the world to take out this heart of stone and put in its place a heart of flesh throbbing with divine life and love. The fossilizing of the heart by the influence of sin and its restoration to life is thus described by the prophet: *"And I will take the stony heart out of their flesh, and I will give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances." (Ezek. 11: 19, 20.)*

Federal Reserve Banks

ON NOVEMBER 16 the new Federal Reserve Banking System, devised by financial experts and recently enacted into law, was inaugurated. The twelve banks are located in Boston, New York City, Philadelphia, Cleveland, Richmond, Atlanta, Chicago, St. Louis, Minneapolis, Kansas City, Dallas and San Francisco. They represent 7,571 member banks, which mostly until now have been national banks, operating under the National Bank Act. Mr. McAdoo, secretary of the treasury, thus explains the system: "The Federal Reserve Banks provide for a system of credits based upon commercial paper, thus at last securing to the country an adequate supply of the necessary credits to meet the legitimate demands of business as they develop." The friends of the system confidently hope that with the opening of these regional banks the dangers of restlessness, of artificial depression, of check manipulation and sectional disturbance in the complicated financial life of the nation will be reduced to the minimum. Now that the financial systems of Europe are rocked by war, it seems fortunate that the United States enters upon a new era of financial stability. The lending of money at interest, which thought is at the basis of the new banking system, is thus referred to: *"Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest." (Matt. 25: 27, R. V.)*

EUROPE FACING A WINTER OF WOE

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REDUCED TO BEGGARY BEFORE THEIR FORMER HOMES

LULLABY DREAMS

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HOW EAST PRUSSIANS SAVED THEIR GOODS

WE HAVE received the following cablegram, dated November 19, from Mr. Theodore Waters, secretary of THE CHRISTIAN HERALD, who is abroad organizing our relief work for the widows and orphans of the war:

Landing Rotterdam after being detained on the North Sea. The following committee is appointed for relief work in Belgium: Rev. J. Hoornbeek, Rev. W. H. Shuffelt Kremer, Rev. H. Carleton, Colonel J. Lotos, American consul at Rotterdam; Edmund Knight, Belgian consul-general; Captain J. F. Lucas, Paul Fuller Hymans, and P. C. Jongewaal. Am now waiting for Brussels.

This message shows good progress and the strength of the committee appointed for work in Belgium augurs well for promptness and efficiency in handling the food supplies already in hand and still to follow.

SOME disorder now in our body, and at first gives us acute misery. But after a while, during the progress of cure, we are unconscious of its presence only at intervals. And the same thing is true of the world. The civil disorder on a scale never before known which is filling Europe with woe, is less the daily horror to us that it was in the beginning. And the suffering which has been caused the generally liberal people of Europe and which increases daily as the war goes on and winter settles down, also may cease not to arouse as a terrible disturbance in the common human melody, just because we are beginning to get accustomed to it. Nevertheless, these two disorders are not being cured. They are growing more awful. And the right-minded and good-hearted people of America, we believe to say, have not abated one jot their interest in the desperate and homeless families who are to such a large extent dependent upon our Christian bounty for the bread immediate. The CHRISTIAN HERALD Fund, but one of many others, all wisely handled, is steadily growing, and the committee in charge is arranging for the widows and orphans of every nation. At noon of Thursday, November 19, the amount stood at $51,111.84.

We hope to be able next week to publish reports direct from the owners of distributing of our first cargo of food supplies sent to Belgium, from the secretaries of THE CHRISTIAN HERALD. Mr. Theodore Waters, who with the committee abroad is directing the work there. Mr. Waters, from the time he left New York, has been living in the atmosphere of war and its consequences to non-combatants, as the following brief extracts from his first letter show:

"ON BOARD R. M. S. *Adriatic*,
"*November 5, 1914.*

"JUST before the gangplank was drawn in some moving-picture actors posed before the camera—a girl and her sweetheart in a long farewell on account of the war. The actress's face was painted and the man was dressed for the part and the passengers lining the rail provided a background of faces that were, I fear, not as serious as the 'movie' people would have liked to have them. I thought afterwards that the smiles must have contained much of irony for the moving-picture men, who had created an artificial scene, when all around them the impending horror of war was gasping for expression.

"Moving pictures of the war? There were dozens of them on board that steamer if the camera men had but known. A little boy of ten waved his hand gaily to those on the pier. His father was an English army officer going home from far afield to offer his services to his native country. He did not wave his hand gaily, and the look on his wife's face spoke volumes of apprehension.

"Standing near me at the rail was a young man from somewhere in Nova Scotia, who was on his way to the front to find a wounded man. That is to say, he meant to try to go to the front. News of the wounded man's plight had reached the ears of the soldier's mother in America and she had implored his old-time chum to go and try to find her boy. There was not much hope when so many wounded men had died and been buried in unidentified graves, and maybe he would not be able to come back himself, but he was going to have a try.

"Somehow the story of that mother's anxiety reminded me of a conversation I had had with Mr. Hallimond, president of the Bowery Mission, whose son had been sent with a Canadian regiment somewhere into the thick of the fight.

"'If,' said Mr. Hallimond, 'you should run across my son give him his mother's love and mine, and tell him that he is always in our prayers.'

"The ship was full of the dread of war, but the spirit of fortitude was there also. There were few women and fewer children. The men talked of the great conflict in low tones; the women knitted for the London Guild silently, forebodingly, one might say. The children romped and played, happily, unconscious of the probability that some of them at least were on their way to join an army—the growing army of orphans.

"Evenings the stewards closed every window and porthole opening on the outside of the vessel and over the windows they hung heavy curtains. Every foot forward took us into more perilous waters, and it was not the captain's intention to have his fine big vessel captured.

"On the first morning out we read on the bulletin board the following:

"'IMPORTANT NOTICE!

"'All aliens (U. S. citizens included) will on no account be permitted to land at Queenstown. It will be necessary for every passenger to accurately declare his or her nationality and an address in the United Kingdom temporary or permanent.

"'On arrival at Liverpool each passenger will be interrogated by the port alien officer. Your careful attention to the foregoing will facilitate your disembarkation.'

"Later on, the bedroom stewards made the rounds and asked each passenger the name of the hotel he or she was going to, and you had a feeling that you might just as well be accurate in case you were looked up afterward.

"On Sunday morning church services were held in the dining-room. It was the regulation prescribed by the Church of England. The purser presided. There was no sermon. A majority of the passengers and every steward who was off duty attended. Perhaps it was the presence of the war spirit that impelled the earnestness with which every one sang the old hymns and answered to the prayers, but I have never attended a more solemn function.

"As I write this we are approaching the Irish coast. We can see it in the distance, a long range of hills. The Mother Cary's chickens which have followed us across through fair and stormy weather have left us, and their place has been taken by gulls flying low like ducks over the water.

"This morning we were spoken by an English man-of-war. She came up swiftly out of the haze, and trimmed her guns upon us. She spoke to us in the flag language, and the signalmen on our boat replied in kind. She turned on her heel and went off to resume her patrol.

"Through a glass we can see the golden brown of the hills of Erin. A short while ago we had a shower, and now a rainbow is arched over the distant shore. It does not seem possible that the people of that land can be engaged in bloody warfare. It looks so peaceful over there. There is no suggestion of heartbreak in the view. Yet we know as the hills become plainer and plainer that war and its perils are coming nearer and nearer and that the sorrows of the widow and the orphan hang like a pall over the land."

THE many agencies now at work in behalf of the war-sufferers are making redoubled efforts in the face of winter to insure the utmost relief in the stricken heart of Europe. We call upon our readers to help us do a large part of this all-important work in the name of our common Master. We feel that the out and out Christian population of America should be out and out generous in a cause that appeals to all classes. You have already done excellently, and we wish to burden no one with this appeal, but by all means, if it is in your power, renew your former gifts again and again; and if you have not yet helped to swell this fund, for the widows and orphans of the war we urge upon you the duty and the privilege of doing so at once.

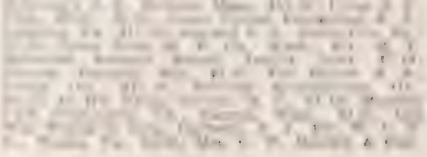
If any feel that they would like to give a little more than their purse affords, please signify your willingness to join our staff of volunteer workers, and we will gladly indicate how you can greatly forward this cause.

Address gifts and all communications about the relief work to the Widows and Orphans Fund, THE CHRISTIAN HERALD, New York.

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to November 17, 1914, $51,111.84, and all contributed to THE CHRISTIAN HERALD for the Widows and Orphans will received with need.

Miscellaneous Amounts



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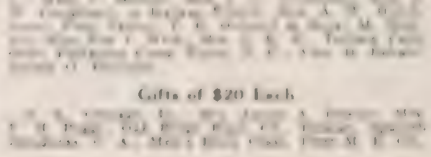

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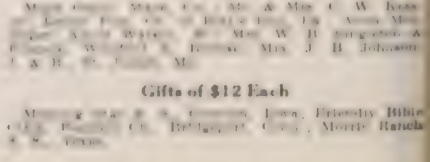

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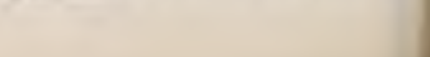

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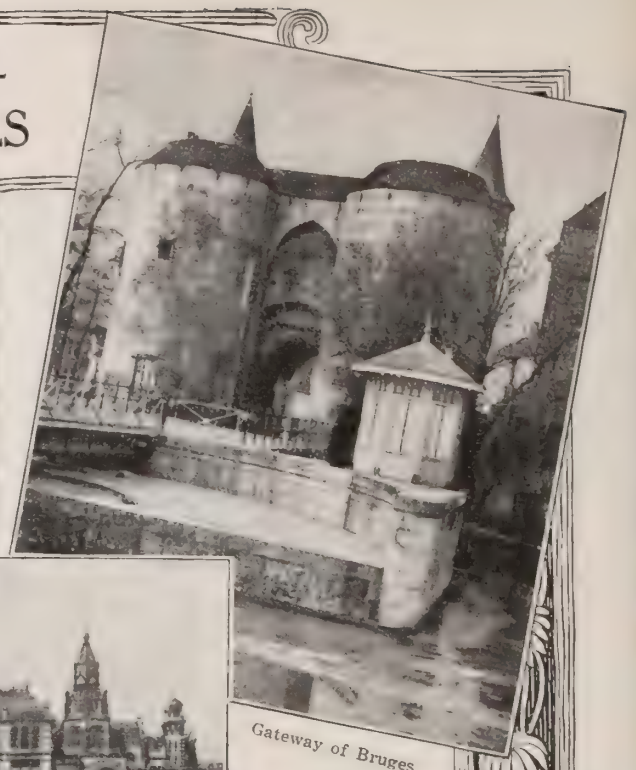
Additional contributions to be acknowledged later.

IN EUROPE'S WAR-THREATENED CITIES

ONE of the most startling phases of the war has been the danger of destruction in which many cities of France and Belgium have stood. The possibility that such places, with their multitudes of population, their important public buildings and in many cases their treasures of art, might be treated as mere obstacles in the path of an army, has emphasized the abhorrent character of war. Fortunately, the damage so far sustained by any city of importance is slight.

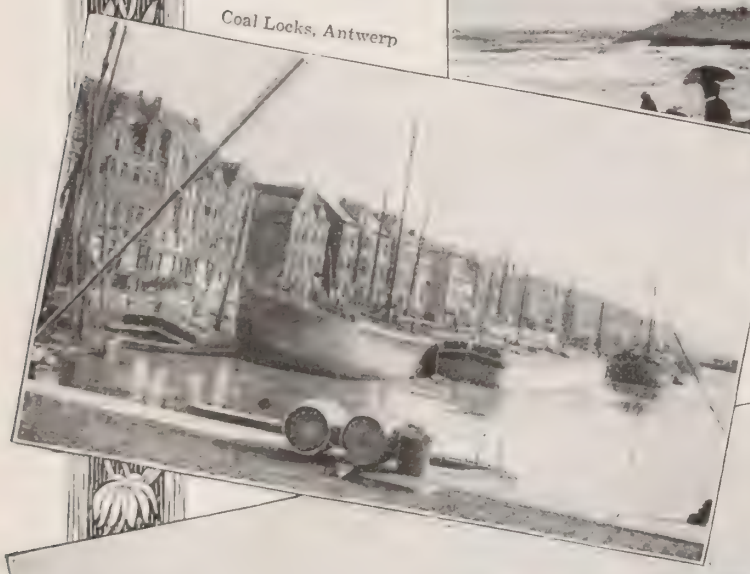
Kayser Ave., Antwerp



Gateway of Bruges

Coal Locks, Antwerp

The Falls of Sarajevo



Sea Front at Ostend

The Docks, Dunkirk

Great Square, Lille

Boulevard in Brussels

Market Place, Ghent

A WEEK IN THE WORLD'S NEWS

CATTLE DISEASE WORSE AND BETTER. The great stockyards at Chicago re-opened after their rigid quarantine and disinfecting scrubbing at midnight November 14, to operate under strict rules that assure immunity from the dreaded foot and mouth disease. The epidemic is being controlled in many States, but keeps appearing in others, sixteen States being under quarantine when the Chicago yards opened. Great numbers of cattle and hogs have been killed by Federal and State authorities at an estimated cost thus far of about $700,000, with prospects of $2,500,000 being asked of Congress when it assembles, to complete the work of exterminating the plague. The disease has spread from coast to coast, and every State may eventually be included in the history of this particularly untimely visitation.

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GOOD GROWING WEATHER FOR HALF A CENTURY. The Department of Commerce has issued a retrospect of the last fifty years of American development. We have grown from 25,000,000 in 1850 to more than four times that number today: our school children have increased to 19,000,000, and cost us $500,000,000 a year for their education; our commerce has leaped from about $300,000,000 annually to four billion dollars more than that; there is about $34.19 per capita in circulation, or a total of $3,419,000,000, and $4,375,000,000 to the credit of 11,000,000 depositors in savings banks, an average of nearly $400 each—there were only 251,000 depositors in 1850. The total national wealth is estimated at $140,000,000,000, as against $7,000,000,000 in 1870. Farm property jumped in that period from $4,000,000,000 valuation to $41,000,000,000, manufactures from $1,000,000,000 to more than twenty times that; and railroad mileage from 9,021 miles to 258,000 and over, 1,004,000,000 passengers being carried annually now, and 1,845,000,000 tons of freight. The Post Office Department handles about twenty billion pieces of mail annually, and there are over 22,000 newspapers and periodicals, including THE CHRISTIAN HERALD, proud to record the fact.

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SUNDAY MAY FIND HIS WORK ALREADY DONE FOR HIM. Philadelphia has long been preparing for the great Billy Sunday campaign which is to begin there on January 3, and announcement is now made that 2,500 prayer groups will hold meetings three times a week during December to pray for a revival; these groups will meet mornings during the actual progress of the campaign. The city is divided into districts to make this work the more thorough; every minister in Philadelphia has been invited to co-operate.

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OUR CONTEMPORARY, THE *Literary Digest*, has tested the attitude of the American press on the European War by a *questionnaire* sent to between 350 and 400 editors. In view of the extreme partisanship of some journals and the moderate tone of others, the impression on the mind of the average reader as to the press attitude generally has been somewhat hazy. The *Digest's* figures give this enlightening result:

Replies received	367
Favoring the Allies	105
Favoring the Germans	20
Neutral	242

In the Eastern States there are 34 pro-Ally editors, 13 in the Central, 47 in the South and 11 in the West. In the Central States, 10 favor the Germans, 5 in the South and 4 in the West, while in the Eastern States there is only one pro-German editor. The neutrals are 43 in the East, 112 in the Central, 51 in the Southern and 36 in the Western States. The same editorial canvass makes this showing on community feeling of 189 cities and towns represented: in 38 the feeling is favorable to the Germans, while in 140 it is neutral or divided. The pro-Ally cities and towns are 52 in the East, 40 in the Central, 71 in the South, 26 in the West; the pro-German communities are 2 in the East, 29 in the Central, 4 in the South and 3 in the West. The neutral towns and cities are 24 in the East, 66 in the Central, 28 in the South, and 22 in the West.

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FINAL SESSION OF SIXTY-THIRD CONGRESS. President Wilson is at work upon his annual message to be delivered to the Congress when it assembles on Monday, December 7. This may prove to be an historic session. If news forecasts of the message are accurate, it will be a busy one. Mexican affairs, the Philippine question, the merchant marine, foreign relations, industrial problems, government ownership of public utilities; these and other important subjects may engage the attention of the Congress.

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ALL READY FOR COMPANY, NOBODY TO COME. The Panama-Pacific International Exposition buildings are sitting up stiff and straight in their places, all dressed up ready for any number of millions of visitors, but the door-bell won't ring till February 20, 1915, and even then there may not be quite as many callers as once were expected. European interest in the fair has already suffered a check. In this connection it may be said in reminder that the original world's fair was inaugurated by Queen Victoria's consort, Albert, in Crystal Palace, London, as a national contribution to the cause of international peace. It has cost $50,000,000 to get the great exhibition grounds on the Pacific coast ready for this latest world's fair at a time of intensest international strife.

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FOR HUMAN VIVISECTION. The third Congress of American Surgeons has met in Washington and planned to erect their own national headquarters in that city eventually. Surgery as an aid in the treatment and cure of bodily ailments is making tremendous advances over old methods, and every recurrent assembly of the profession learns of some new departure in the science of human vivisection for curative purposes.

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EXTENDING WAR AMENITIES TO ALIEN RESIDENTS. The British Home Secretary has stated in the House of Commons that there are 14,500 alien enemies of the realm interned in concentration camps in different parts of the British Isles in addition to prisoners of war, and that 29,000 such aliens were still "at large." It is also reported that the German Government has ordered all subjects of hostile countries, without distinction of age or sex, to depart from a large number of enumerated places, including all German islands along the North Sea, and has threatened to place all Russian subjects in Germany in concentration camps if the report that Russia is so doing to subjects of Germany resident in Russia proves correct, and also claims to have protested to England against the detention of women in concentration camps, with the intimation that if the protest goes unheeded like treatment will be inflicted upon English women in Germany.

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APROPOS OF AN ARTICLE ON ANOTHER PAGE. Three members of an interstate remedy concern of Detroit, Mich., have been fined $10,000 by the United States court for fraudulent use of the mails in advertising cures for many ills, but using the same compound in all cases; the convicted men agreed to turn over to the government a mailing list of 5,000 names.

FIRST AMERICAN FOOD TO REACH BELGIUM

(*Copy*) *Western Union Cablegram*

ROTTERDAM, *Nov. 19, 1914* (*Delayed*).

Christian Herald, New York:

Our cargo of foodstuffs, purchased with $40,000 from the Relief Fund for Widows and Orphans, now being distributed in Belgium, ***the first American food to reach the starving people*** *in that country. Tell our people this is but a drop in the bucket. Tell them to give and then give again. It is snowing here, yet women and children refugees in The Hague stand in line for clothes as well as food. There are 7,000,000 in need in Belgium. It is a country without a smile. This is considered the greatest need in the world's history.*

(*Signed*) THEODORE WATERS.

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Mr. Waters, Secretary of THE CHRISTIAN HERALD, an earlier cablegram from whom appears on another page, is assured safe conduct through Belgium by reason of his having been appointed special messenger bearing legation mail to United States Ambassador Whitlock at Brussels.

ONE POPULAR MONOPOLY. The people of this country are quite content to let the government manufacture all the currency, and will find no fault with the Treasury Department for having designed new bank notes for the Federal Reserve System that offer the utmost possible discouragement to counterfeiters. The denominations are: $5 showing Lincoln on face, discovery of America by Columbus and landing of Pilgrims on reverse; $10, Jackson on face, agricultural and manufacturing scene on reverse; $20, Cleveland, transportation scenes on reverse; $50, Grant, with marine interests in allegory on back; $100, Franklin, the reverse depicting Peace, Plenty and Labor.

WM. G. SHARP MYRON T. HERRICK

BOSTON'S BUMP OF MODESTY NOT YET REDUCED. The directors of the Boston Chamber of Commerce state that that body still maintains its position as the largest commercial organization of its character in the United States and, so far as they know, in the world.

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DEPARTMENT OF LABOR TO ROUND UP JOBLESS. The Chicago *Tribune* makes the announcement that the Federal Department of Labor, with the co-operation of the Post Office Department, will make every rural post office in the United States an employment office for farm hands, lumbermen, and general out-of-door workers both men and women, by getting employers to file statement of their needs with the local post office on blanks to be furnished by the department. The post office at the same time in filing the statement to make application there for work. Government bureaus scattered throughout the country may also be included in the plan, which may be in operation by the first of the year. Jobless men in the cities will be reached through the city post office and by publicity.

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NATION'S BETTER HALF SPEAKS OUT. The forty-sixth annual convention of the National American Woman Suffrage Association, which closed its session in Washington November 16, adopted many resolutions in the interest of women, among them one that all women encourage the boycotting of business and other, that uphold equal pay for equal work regardless of sex; urging Congress to protect the rights of women citizens who marry foreigners; one against holding political parties responsible for the acts of congressmen, or holding public officials or others responsible for the action of their party on woman suffrage. Dr. Anna Howard Shaw was elected president, Mrs. Stanley McCormick of New York, first vice-president, Mrs. Desha Breckinridge of Kentucky, second vice-president, and Miss Katherine B. Davis of New York, third vice-president.

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ONE EVERY TWO HOURS NIGHT AND DAY. By multiplying 365 by 24 you get 8,760 hours, and multiplying that by three you get 25,280 hours in three years; by dividing that by 13,000, the number of people killed at railroad grade crossings in the last three years, you get approximately one such accident every two hours night and day. The president of the National Association of Railway Commissioners in session at Washington, commenting on these gruesome figures, recommended Federal ownership of common carriers in order to eliminate the competition which makes such an annual slaughter possible. Much blame is also attached to reckless automobile driving. It was shown at this meeting that express company revenues during the last fiscal year fell off about $10,000,000.

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RELIABLE NEWS FROM MEXICO. Mexico is in the hands of its friends, who are not, however, agreed on what is best for their country. The world spectacle of two or three presidents, as many generals, and a self-appointed executive committee, all determined on governing the country, still continues, as does the stream of news despatches, each one contradicting its predecessor. All parties concerned are intent on making the outside public understand the justice of their respective plans for the management of Mexico, and various armed forces are in the field ready to march upon this or that city as the necessities of their respective leader's plans may require. If there is anything reliable in the news beyond this, it has failed to get into print.

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HOPEFUL NOTE IN BUSINESS TALK. The Boston *Transcript* is responsible for the statement that Federal departments in touch with the country's business activities are confident that the most serious effects of the European War on American business have passed. It is a trifle disconcerting to find that military supplies bulk large in the foreign orders which just now are responsible for increased work in factories. Foodstuffs also are very prominent in our trade activities. Nevertheless, the work performed by the representative of British financial interests who came to this country, Hon. George Paish, in easing up the strain caused by the credit balance due to England, has, together with the opening of the new Federal Reserve System for business, created a far more optimistic feeling.

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NEW AMERICAN AMBASSADOR TO FRANCE. Mr. William G. Sharp, member of Congress from Ohio since 1909, has been appointed by President Wilson to succeed Myron T. Herrick, also from Ohio, as American ambassador in Paris. Mr. Herrick was on the point of giving up the post when the war broke out, but remained because of the emergency. Ambassador and Mrs. Herrick return with many evidences of the appreciation felt for what they and other Americans were able to do to relieve the situation in Paris. The newly-appointed ambassador expects to present his credentials to President Poincaré December 1.

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THE GREATEST NEED THE WORLD HAS KNOWN. A cablegram to THE CHRISTIAN HERALD direct from the scene of suffering in Belgium so describes the distress of Europe's destitute non-combatants. America, of course, leads in relieving this need, and a number of agencies of one kind or another are engaged in collecting funds and clothing in this country. It is asserted with reiteration by those best in a position to know, that the efforts of none of these organizations can be spared. Besides the CHRISTIAN HERALD Fund for Widows and Orphans of the war, the more important funds are those being collected in New York by the Belgian Relief Committee, the Red Cross, the German Relief, the American Hospital Committee, the Prince of Wales Fund, the Swiss Fund, the War Relief Committee, the Woman's Section of the American Commission and the American contingent of the Committee of Mercy. In other cities branches of these organizations or independent agencies are at work collecting money, foodstuffs, and clothing. In New York alone the total already contributed is close to two million dollars.

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EGGS THAT LOSE THEIR FIRST BLOOM. It is almost impossible to disabuse some people of the belief that bad eggs are bad food, but Federal and State authorities are engaged in a laudable endeavor to persuade egg producers all over the country to cease shipping their "rots and spots" to Chicago, where, it is stated, there is a good market for them at $2 a case of 30 dozen. Ostensibly every producer sends his bad eggs there for use only in the leather tanning and similar businesses, but the over-plus finds its way into bakeries, and officials claim that most of the shipment are over-plus. Other cities that are not particular about their eggs are expected to cultivate a better taste in that respect as a result of this activity.

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THE GOVERNMENT'S HEALTH CRUSADE

TWO important branches of the Government are conducting an active and a resultful campaign against quacks and charlatans, who have long thrived in the business of "selling health," the Department of Agriculture and the Post Office Department. The former works through the Bureau of Chemistry and the latter through its fraud order division. The Department of Justice, when necessary, co-operates with both.

The law cannot be invoked against some of the "fakirs," but the Department of Agriculture tries to reach them through publicity. Complaint letters from all over the country, containing fake advertising matter, had flowed into the department, and experts were put to work. Their work resulted in the following warning, prepared under the direction of Dr. Carl A. Alsberg, chief of the Bureau of Chemistry:

In view of the wide spread of literature and advice of so-called "diet experts," it seems desirable to warn people against adopting the dietary recommendations of those without real scientific standing in the community. Some of the advocates of freak diets are sincere, but are themselves deluded; while others are fakers, who seek to make monetary gain by advising peculiar systems of diet. Neither class can offer [illegible] advice. In most of the recommendations of these self-established "experts" there is hardly a shadow of reason, though they may seem plausible.

The department's experts, who make the investigation and experiments, say that many of the so-called diet systems lay great emphasis on raw foods. One expert said to the writer:

"Now, there is no objection to anyone's eating raw food if he likes it, or finds after experiment that it agrees with him, provided it is of good quality, free from contamination and wholesome. As a general proposition, raw food is not cleaner than cooked foods. Proper cooking sterilizes food and so renders innocuous pathogenic bacteria and other organisms possibly harmful. Raw foods have to be very carefully washed and cleaned before being eaten and as a general rule simple washing, while it will get rid of most of the dirt, will not remove all the bacteria, insect eggs, spores of fungi, etc., that may adhere to them. If the systems of some of these diet experts were logical, it would be possible to draw the conclusion that no one should eat lettuce or other salads, or raw vegetables and fruits. This would not be warranted by true science.

"Some of the advocates of raw food urge their correspondents not to eat animal foods because, they say, meat is filled with bacteria. This is not true. The surface of meat is not sterile, but the interior is, except in rare cases. We do not eat raw meat, except dried beef, or something similar, but cause it to be cooked, and this sterilizes it. In most cases where people have suffered, or think they suffer, from eating meat or any other normal article of diet, the trouble lies not with the actual article, but either in the imagination of the consumer or in the fact that the food has not been kept clean or properly prepared and handled after it is cooked."

A specialist of the department has pointed out that if the deductions of many food faddists which are accepted as facts were really operative, it would be difficult to explain how the human race has survived; the race should have expired very soon after man had progressed enough in intelligence to exercise choice in his diet and to cook his food.

The department lays emphasis on the fact that many of the people who offer dietetic advice for sale undertake to recommend a diet that will cure diseases without ever seeing the patient. The average man or woman, in talking about his or her own illness, frequently imagines symptoms, or describes them so inaccurately that they are not safe guides to the physician. Many sellers of food information, however, undertake to diagnose symptoms, and to advise a complete remedy, purely on the patient's description of his condition.

People beginning a radically new diet, whether it has curative value or not, think they gain a benefit, but this is because any marked change in diet or cooking may produce such an effect, the change itself often being a benefit. "Much of the advice on diet which has passed from individual to individual, and much of the supposed scientific advice now being sold by some food advisers, is really little more than folklore," says a specialist of the department.

"Stop worrying about your body," advises the department. People can expect to be lighter in weight in summer than in winter, and as a person grows older he should begin to cut down the amount he eats and depend on a simpler diet. It is often said that when a person passes forty he begins to need a different diet. The reason is, he does not exercise as energetically as before and does not need the same kind and amount of food as was required to keep up his energy for more active physical work.

Here is the plain common-sense advice of the Department of Agriculture:

If you like raw food better than anything else, eat it. If you like bread and milk twice a day, eat it. The main thing, as one grows older, is to eat in moderation and then, as always, to see what you eat is clean and that the cooked food you eat is originally in good condition and that it is well cooked. If something really disagrees with you, and the fault lies actually with the article rather than with the method by which it has been kept or cooked, stop eating that kind of food. If you experience serious discomfort which persists, consult the best physician you can discover.

As a general proposition, be wary of people who offer to give you advice or to cure you without ever seeing you. Finally, bear in mind that each human body has individual characteristics, and that a diet which admirably suits one man who lives in a certain location and does a certain kind of work may not be adapted to another individual living in a different climate and doing a different kind of work.

THE Department of Agriculture has given attention to so-called "anti-fat cures" because of inquiries and complaints. A thriving business is done by persons who pretend that they have systems of diet, etc., which will reduce flesh. As the result of the department's inquiries and investigation, it has reached the conclusion that "no other class of preparations, exploited to humbug the people, has a wider sale, and in almost every instance the preparations are practically useless."

In order to formulate a definite reply to inquirers, the Bureau of Chemistry made a series of tests with a number of nostrums of the above character on employees in the department, who wished to lose surplus flesh without injuring their health. One of the most widely advertised prescriptions for reducing flesh was tried for a period of six months. The result was that two of the subjects under experiment were obliged to stop, after taking the medicine for two or three weeks, because of its injurious effects. The third subject gained two and one-half pounds.

The Department of Agriculture says: "The only ways that the department's specialists know of for safely reducing flesh are rigid dieting and strenuous exercise, and those to be effective must be continued over a long period of time. The fat-reducing patient must eliminate from his diet fats, starchy foods and sugar. In many cases it is not wise because of other physical conditions for fat people to attempt any rapid reduction in weight. As a general rule diet and exercise are best directed by a skilled physician. Loss of flesh is by no means a blessing if accompanied by loss of health, energy or strength."

THOMAS O. MONK.

THE BOWERY MISSION CELEBRATES

THE thirty-fifth anniversary of the Bowery Mission was celebrated on November 7, 8 and 9, and was of unusual interest. It was the culmination of a year's work of unceasingly strenuous activity. Following the severe winter work when, in consequence of the snow blizzard in February last, the Mission was kept open day and night for several weeks in succession, there came in the spring and summer months a totally unprecedented number of unemployed men, so that the activities of the Free Labor Bureau and of the Labor Settlement were strained to the utmost. Even in the very hottest of the summer months the Mission auditorium was crowded to the doors.

The Brotherhood of the Mission has now assumed large proportions, and one of the most striking features of the anniversary was the reunion on Saturday evening. The cosmopolitan character of the work done in the Mission was evidenced by the fact that representatives of twenty-three different nationalities were present at the meeting and spoke of their conversion and Christian experience. The present membership is over 22,500.

The anniversary sermon was preached on Sunday morning, November 8, by the Rev. George S. Avery of the New York Home for Intemperate Men, Mount Vernon. On the evening of the same day a "testimony" meeting was held at which the principal speakers were Mr. B. F. Alexander, of the Water Street Mission, and Mr. Elliott of the Boston Industrial Home. Several Bowery Mission converts had come in from distant places: "Tom" Greene from Philadelphia; "Fred" Parmelee from Middletown, Conn.; "Jack" Leary from Chicago, and they, with a host of others who are now established workers at the Mission, contributed to one of the most effective meetings ever held within the walls of the life-saving station. Mr. J. T. Hunt, the secretary and business manager of the Mission, and himself a convert of twelve years' standing, presided.

The climax of interest in the anniversary was reached in the final meeting of the series, on Monday evening, November 9. At this meeting, Dr. Hallimond, the superintendent, presided, and the speakers were Rev. W. D. P. Bliss, D.D., the leader of the movement amongst the churches in behalf of the unemployed; the Rev. W. H. Morgan, D.D., the pastor of the largest M. E. Church in the United States, and Mr. John Lloyd Thomas, the popular manager of the great Mills Hotels. Dr. Morgan, Mr. Thomas, and Dr. Hallimond were all born in the same village in the north of England, and some interesting reminiscences were indulged in. Especially telling and touching was Mr. Thomas' tribute to the memory of his father, the late Rev. Isaac Thomas, who was instrumental in the conversion of some of the most famous preachers and scholars of the present day. Among them was the late Dr. Hughes, the father of Supreme Court Justice Charles E. Hughes.

The work of the Bowery Mission during the coming winter promises to be arduous and pressing beyond all previous records. CHRISTIAN HERALD readers, we are sure, will not fail to stand by and support it by their prayers, sympathy, and pecuniary help.

..He who leans toward a sin will eventually fall into sin.

..A man does not really know that he is honest until he has had a chance to be dishonest.

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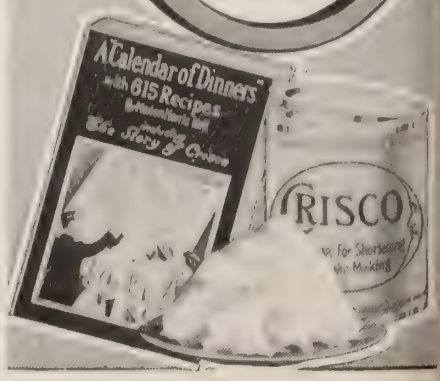

THE RETURN OF POLLYANNA

Continued from page 1137

reproached Pollyanna, in the tone of voice a small boy is apt to use when he wants to hide the fact that he has a heart.

"Why, I've been here ever since the last of March. Besides, it isn't as if I was going to stay. It's only for this winter."

"I don't care. You've just been away for a whole year, 'most, and if I'd s'posed you was going away again right off, the first thing, I wouldn't have helped one mite to meet you with flags and bands and things that day you come back from the Sanatorium."

"Why, Jimmy Bean!" ejaculated Pollyanna in amazed disapproval. Then, with a touch of superiority, born of hurt pride, she observed: "I'm sure I didn't *ask* you to meet me with bands and things—and you made two mistakes in that sentence. You shouldn't say 'you was'; and I think 'you come' is wrong. It doesn't sound right, anyway."

"Well, who cares if I did?"

Pollyanna's eyes grew still more disapproving.

"You *said* you did—when you asked me this summer to tell you when you said things wrong, because Mr. Pendleton was trying to make you talk right."

"Well, if you'd been brought up in a 'sylum without any folks that cared, instead of by a whole lot of old women who didn't have anything to do but tell you how to talk right, maybe you'd say 'you was,' and a whole lot more worse things, Pollyanna Whittier!"

"Why, Jimmy Bean!" flared Pollyanna, "my Ladies' Aiders weren't old women—that is, not many of them, so very old," she corrected hastily, her usual proclivity for truth and literalness superseding her anger, "and—"

"Well, I'm not Jimmy Bean, either," interrupted the boy, uptilting his chin.

"You're—not—why, Jimmy Be—What do you mean?" demanded the little girl.

"I've been adopted, *legally*. He's been intending to do it all along, he says, only he didn't get to it. Now he's done it. I'm to be called 'Jimmy Pendleton,' and I'm to call him 'Uncle John,' only I ain't—are not—I mean, I *am* not used to it yet, so I hain't—haven't begun to call him that, much."

The boy still spoke crossly, aggrievedly, but every trace of displeasure had fled from the little girl's face at his words. She clapped her hands joyfully.

"Oh, how splendid! Now you've really got *folks*—folks that care, you know. And you won't ever have to explain that he wasn't *born* your folks, 'cause your name's the same now. I'm so glad, *glad*, GLAD!"

The boy got up suddenly from the stone wall, where they had been sitting, and walked off. His cheeks felt hot and his eyes smarted with tears. It was to Pollyanna that he owed it all—this great good that had come to him, and he knew it. And it was to Pollyanna that he had just now been saying—

He kicked a small stone fiercely, then another, and another. He thought those hot tears were going to spill over and roll down his cheeks in spite of himself. He kicked another stone, then another; then he picked up a third stone and threw it with all his might. A minute later he strolled back to Pollyanna, still sitting on the stone wall.

"I bet you I can hit that pine tree down there before you can," he challenged airily.

"Bet you can't," cried Pollyanna, scrambling down from her perch.

The race was not run, after all, for Pollyanna remembered just in time that running fast was yet one of the forbidden luxuries for her. But so far as Jimmy was concerned it did not matter. His cheeks were no longer hot, his eyes were not threatening to overflow with tears. Jimmy was himself again.

CHAPTER III

A Dose of Pollyanna

AS THE eighth day of September approached—the day Pollyanna was to arrive—Mrs. Ruth Carew became more and more nervously exasperated with herself. She declared that she had regretted just *once* her promise to take the child—and that was ever since she had given it. Before twenty-four hours had passed she had, indeed, written to her sister, demanding that she be released from the agreement; but Della had answered that it was quite too late, as already both she and Dr. Ames had written the Chiltons.

Soon after that had come Della's letter saying that Mrs. Chilton had given her consent and would in a few days come to Boston to make arrangements as to school and the like. So there was nothing to be done, naturally, but let matters take their course. Mrs. Carew realized that and submitted to the inevitable, but with poor grace. True, she tried to be decently civil when Della and Mrs. Chilton made their expected appearance, but she was very glad that limited time made Mrs. Chilton's stay of very short duration and full to the brim of business.

It was well, indeed, perhaps, that Pollyanna's arrival was to be at a date no later than the eighth, for time, instead of reconciling Mrs. Carew to the prospective new member of her household, was filling her with angry impatience at what she was pleased to call her "absurd yielding to Della's crazy scheme."

Nor was Della herself in the least unaware of her sister's state of mind. If outwardly she maintained a bold front, inwardly she was very fearful as to results; but on Pollyanna she was pinning her faith, and because she did pin her faith on Pollyanna she determined on the bold stroke of leaving the little girl to begin her fight entirely unaided and alone. She contrived, therefore, that Mrs. Carew should meet them at the station upon their arrival; then, as soon as greetings and introductions were over, she hurriedly pleaded a previous engagement and took herself off. Mrs. Carew, therefore, had scarcely time to look at her new charge before she found herself alone with the child.

"Oh, but, Della, Della, you mustn't—I can't—" she called agitatedly, after the retreating figure of the nurse.

But Della, if she heard, did not heed, and, plainly annoyed and vexed, Mrs. Carew turned back to the child at her side.

"What a shame! She didn't hear, did she?" Pollyanna was saying, her eyes also wistfully following the nurse. "And I didn't *want* her to go now a bit. But then, I've got you, haven't I? I can be glad for that."

"Oh, yes, you've got me—and I've got you," returned the lady, not very graciously. "Come, we go this way," she directed, with a motion toward the right.

Obediently Pollyanna turned and trotted at Mrs. Carew's side through the huge station, but she looked up once or twice rather anxiously into the lady's unsmiling face. At last she spoke hesitatingly.

"I expect maybe you thought—I'd be pretty," she hazarded, in a troubled voice.

"P-pretty?" repeated Mrs. Carew.

"Yes—with curls, you know, and all that. And of course you did wonder how I *did* look, just as I did you. Only I *knew* you'd be pretty and nice, on account of your sister. I had her to go by, and you didn't have anybody. And of course I'm not pretty, on account of the freckles, and it *isn't* nice when you've been expecting a *pretty* little girl to have one come like me, and—"

"Nonsense, child!" interrupted Mrs. Carew a trifle sharply. "Come, we'll see to your trunk now, then we'll go home. I had hoped that my sister would come with us, but it seems she didn't see fit—even for this one night."

Pollyanna smiled and nodded.

"I know, but she couldn't, probably. Somebody wanted her, I expect. Somebody was always wanting her at the Sanatorium. It's a bother, of course, when folks do want you all the time, isn't it?—'course you can't have yourself when you want yourself, lots of times. Still, you can be kind of glad for that, for it *is* nice to be wanted, isn't it?"

There was no reply—perhaps for the first time in her life Mrs. Carew was wondering if anywhere in the world there was any one who really wanted her—not that she *wished* to be wanted, of course, she told herself angrily, pulling herself up with a jerk and frowning down at the child by her side.

Pollyanna did not see the frown. Pollyanna's eyes were on the hurrying throngs about them.

"My! what a lot of people!" she was saying happily. "There's even more of them than there was the other time I was here; but I haven't seen anybody yet that I saw then, though I've looked for them everywhere. Of course the lady and the little baby lived in Honolulu, so probably *they wouldn't* be here; but there was a little girl, Susie Smith—she lived right here in Boston. Maybe you know her, though. Do you know Susie Smith?"

"No, I don't know Susie Smith," replied Mrs. Carew dryly.

"Don't you? She's awfully nice, and *she's* pretty—black curls, you know; the kind I'm going to have when I go to heaven. But never mind, maybe I can find her for you, so you *will* know her. Oh, my! what a perfectly lovely automobile! Are we going to ride in it?" broke off Pollyanna, as they came to a pause before a handsome limousine, the door of which a liveried chauffeur was holding open.

The chauffeur tried to hide a smile—and failed. Mrs. Carew, however, answered with the weariness of one to whom "rides" are never anything but a means of locomotion from one tiresome place to another, probably quite as tiresome.

"Yes, we're going to ride in it." Then, "Home, Perkins," she added to the deferential chauffeur.

To be continued

Workable Church Federation

TYRINGHAM, Mass., is receiving considerable attention as a town in which the new ideas of denominational federation are being successfully carried out. Tyringham is a village and township of 382 people; in 1850 it had 820. Its Baptist and Methodist churches united not long ago in work and worship, and in the support of one pastor for community leadership in what is called "The Federated Church." Church attendance in the community has increased about 100 per cent. in two years, and there is a corresponding increase in missionary gifts. Moral reforms have been effected, education redirected, wholesome recreations established, agricultural improvements well under way, church properties renovated, and a new community spirit has come to birth. The "Extension School in Community Development" includes instruction in agriculture, home-making, economics and practical business. The conferences under the direction of the school are times of community co-operation, both in study and in pleasure. The Extension School is not a church affair, being under the direction of the Massachusetts Agricultural College, but it was the influence of the Federated Church upon the community which opened the way to the establishment of the school. By means of the school, the community may "go to college" to learn further how to work out its own salvation.

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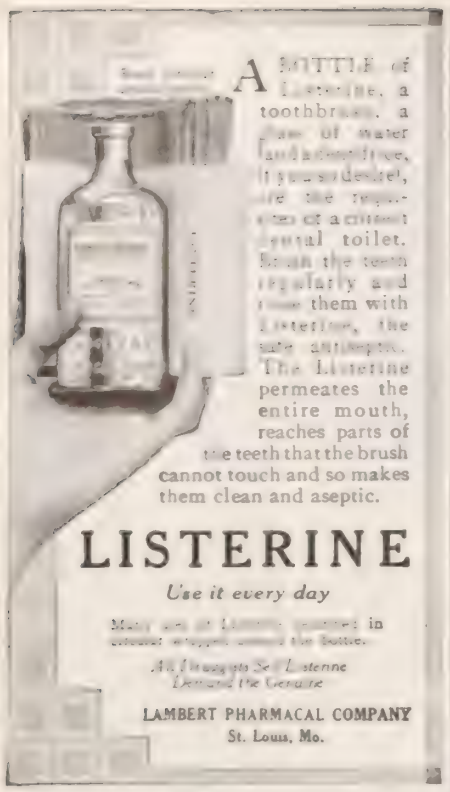

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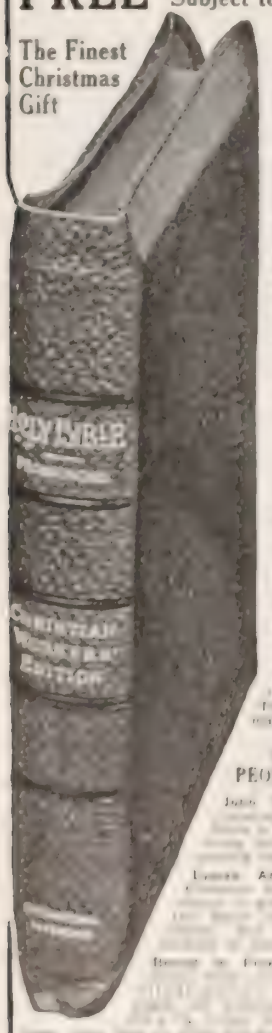

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INTERNATIONAL SUNDAY SCHOOL LESSON FOR DECEMBER 13
(MATT. 28: 16-20; LUKE 24: 36-49.)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 20.

Of course "the world" should be "the age" (R.V.). The end of the *world* is "a far-off event," but the end of the *age* may be close at hand. The signs indicated by our Lord are all fulfilled at the present time. The restlessness of humanity, like the roaring waves of the sea, the widespread wars; the false teachers and the chilling love of the church; the evangelization of the world, as distinct from its conversion—these like successive historic utterances that we live at the junction of two ages—that of the Gentiles, and that of the new Heavens and Earth. But be that end soon or late, there is not a day in which Jesus will not be with us. Leading the battle, when there is fighting to be done; supporting us by encouragements and assurances; standing with us when we bear witness, calling to us in the instance of persecution. In all our afflictions he is afflicted, and the Angel of his Presence saves. He is with us now by his Spirit, but soon he will be manifested to us and to the eyes of men; and then shall we be manifested with him in glory. *Now* he is Immanuel, God with us; *then* we shall be forever with him!

Regaining Lost Ground

By Arthur H. Howland, B.D.

THERE is a peculiar sadness about the study of this particular lesson at this particular time. In the Revised Version of the passages assigned for our study the expression twice occurs: "the nations." "Make disciples of all the nations"; "that repentance and remission of sins should be preached in his name unto all the nations."

Now, instead of receiving the teaching to observe all things that Jesus had commanded, most of the nations of the world are receiving and acting upon precisely the opposite teaching and doing precisely the things which Jesus commanded men not to do.

Already the war has had a disastrous effect upon the work of foreign missions. Funds have been lacking, protection has been uncertain and in many fields the work is badly disorganized.

So it comes to pass that as the Christian Sunday schools of the world meet this year to study this lesson of the "Great Commission," the commission to preach the Christ of peace and brotherhood and to initiate the nations into the divine life of service and love, they find that the work already accomplished is being undone and that the nations, instead of pressing forward to the goal Christ set, are rushing back into the whirl of wrong from which he came to rescue them.

The work of Christ has been thus set back many times through the centuries. But these setbacks merely act as a challenge to the church to push ahead with still greater vigor and sacrifice in its task of purging the world from wrong and lifting mankind up to the standards of Jesus. He has lost none of his authority; none of his power. He has not rescinded nor compromised his emphatic promise: "Lo, I am with you always, even to the end of the age." He is still with us; he still has all authority. The church must take fresh hold of him and receive fresh enduements of his power to regain the ground that has been lost and push forward to greater victories.

A few phrases in our lesson are worthy of special study. "All authority." Emphasize the universality of that. Greater than all kings and potentates is Jesus—Prince of Peace, Lord of Righteousness. "Therefore." Because he has this authority, we are to go gladly, confidently, vigorously, sternly, yet lovingly, with his message of salvation. His authority gives us our authority. To speak for God and to exhort men to bow before him. "Teaching them to observe *all things*, whatsoever I commanded you." We are sometimes inclined to side-step some of the things Jesus told us to teach. Paul said to the Ephesians, reviewing his work among them: "I have not shunned to declare unto you *all* the counsel of God." (Acts 20: 27.) Complete justice, complete kindness, complete surrender to the will of God, whole-hearted love of him, which leads us to whole-hearted service to our neighbor, these are the things which Jesus taught. We must announce faithfully the commands he would utter to the world through us. "Repentance and remission of sins." That is God's treatment for sin. Other religions agree in announcing the penalties of sin; Christ's religion announces sin's forgiveness and removal. What sincere soul can resist that offer? Christ comes to men, saying: "Will you let me forgive your sins? I will take them away if you will let me." Surely that is a winsome offer, an offer that we should be glad to carry. "Ye are witnesses." Has Christ forgiven our sins? Are we feeling the sweetness and power of his continued presence? We should be his witness to the reality of these things, saying to all who know us: "These things have been made true for me; they can be yours if you will take them."

"Tarry till ye be endued with power." Ah, how heavily goes the work of Christ when we try to do it in our own strength! how slowly and ineffectually the Great Commission is carried out if we do the planning and the announcing in our own strength and wisdom! Have we experienced the fulness of the Pentecostal blessing which came to the disciples as they tarried in the city in obedience to this command? It is important to "go"; but it is of first importance to "tarry" till the heavenly power has come upon us to equip us for the heavenly work we have to do.

Missions: Commission or Omission?

By Amos R. Wells, Litt.D.

LET us all be glad that among Christ's last words to his disciples were these words of glorious confidence: "All power is given unto me in heaven and on earth." His power is our power. Dean Stanley once wrote truly, "The greatness of God is the true rebuke to the littleness of men. The greatness of Christ is the true rebuke to the littleness of Christians." Here is a pond that is supposed to be in communication with the ocean, and it is half dried up. We know that the communication is choked. If all power is Christ's, and we are Christ's, then we must be conscious that all power is ours—all the power we need. Test your Christianity by that truth!

For note Christ's "therefore." It is the most inspiring "therefore" ever spoken. "All power is mine," said he; "*therefore*, go ye and teach all nations." How gloriously Christ takes it for granted that all that is his is also his disciples'! And how gloriously also he takes it for granted that what is his will not rest selfishly in his disciples' lives, but will be gladly, freely and promptly passed on to others! "Love," says Dr. J. Stuart Holden, "is the most practical as well as the most potent force in the world, for love is that which is not forever seeking to *get*, but which always delights to *give*." Christ's loving "therefore" includes his disciples' union with him in loving service.

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But this service is not left indefinite. Our Master is not so careless a Master as that would be. He does not send us out to teach whatever comes into our head to teach. He is very specific.

Spurgeon bids us suppose that we hire a man for a gardener. "He is very industrious, but when you walk around your garden you do not see him; and for a very good reason: he is not there. Where is he? He is at work in your neighbor's garden! Of course you love your neighbor as yourself, so you are pleased to think that your servant is working on behalf of your neighbor. You smile, do you, and say to yourself, 'That is a kind of servant I should not care to keep.' Well, now, if I, as a Christian minister, become a teacher of philosophy instead of the truths of the Gospel, then Christ is not my Master." We have a perfectly clear commission, telling us not only to teach, but what to teach.

"Repentance and remission of sins"—that is what we are to proclaim. There is a beautiful story of a grand old eagle, chained in a town of our Southwest, and marked for sale. Along came a young mountaineer, who gazed at the dejected bird, bought him and immediately let him go free. He explained to the bystanders: "I had seen that bird up on the mountain, and I could not bear to see him here in chains." This is to be the spirit of our Christian testimony: remission, freedom, restoration, salvation!

What a spur to fidelity is that saying of Christ's: "Lo, I am with you alway"! You know the famous story of Napoleon and the sentry, whom the great general found asleep in a field of grain, overcome by the heat. The emperor took the man's musket and stood in his place on duty. When the soldier awoke he was filled with terror, seeing who was giving him that unworded rebuke. If you are asleep, Christian, some day you will wake up and find the King of kings on duty in the place you should have filled, and how great will then be your shame and fear!

We are to be "witnesses of these things." "Witness" is translated from the Greek word which is the same as our "martyr." Christ calls us to no sofa life. "Soldiers," said Garibaldi, "I have nothing to offer but rags, poverty and wounds; but let him who loves his country follow me." Thousands did follow the red-clad leader; and millions follow our Leader of the red cross, though he promises only a cross as the reward of our martyr-witnessing; "and in the world to come, life everlasting."

"Tarry in Jerusalem," Christ said, 'till ye be endued with power from on high." The Russian peasants tell of an old woman who was invited by the magi to go with them to find the Christ child, but who tarried to set her house in order. She is still alive, says the legend, and is searching for the Christ child all over the world. Not such tarrying is to be ours, but faith-filled, expectant, eager; and then, as soon as Christ says, "Go!"—off and away!

Echoes from the Holy Land

By Franklin E. Hoskins, D.D.

TEACHING all nations. Jerusalem and Galilee. If little Jerusalem, and Galilee with its two hundred and seventy-nine villages, needed a Pentecost in those days and a gift of tongues, what shall we say of the task in these days! Moslem missions spend centuries of toil to undo the confusion of tongues. In my own immediate family we make almost constant use of four languages. I can read and understand another three. In the Lebanon Sanatorium for Tuberculosis Sufferers, connected with our mission, under Dr. Mary Eddy's care, we have had this summer not less than eight languages, four great religions and six Christian sects, and five distinct races. There was no common language in which service of prayer could be held and understood by all.

In our schools for boys and girls, while English and Arabic are the languages of instruction, we frequently find as many as ten and eleven mother tongues. A few years ago a young American tutor in the Syrian Protestant College invited his classes to write the verse, "God is love," in as many languages as possible, and before the list was complete it stood written in twenty-two languages.

In Acts 2, fifteen nationalities are named, including nine countries, four of which fall within Asia Minor, so that the languages of pupils in the schools of the American mission in Syria probably outnumber the tongues of Pentecost. If one goes farther south to the city of Jerusalem perhaps as many as fifty languages can be found and into all these languages the Bible societies, with their army of translators, have with almost infinite toil translated the Word of God.

My own share of toil in the great work has been upon the Bible in Arabic, which is the religious language for one-seventh of the human race. Since 1900 my work has been mainly in connection with the American Press, where we print the Bible and Arabic literature. During the past six years my major task has been the adaptation of a new set of references for the Arabic Bible and the making of a new set of electrotypes for the great Bible. It has involved an amount of toil that falls to the lot of a very few men and a strain upon eyes and nerves that not many could bear. The printing of this new edition has already begun and a year hence will see, we hope, the end of a seven-year task and a work that may stand for centuries.

The American Bible Society has all the expenses of this work, which will cost not less than $15,000. The Syria Mission loans the missionaries to the society in this joint task.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Q. I would like to ask you if you can tell me where I could find a list of questions suitable for a contest of six months between classes of young men and women.—*M. E. J.*

A. *A Book of Bible Questions* (Smith) covering the Old and New Testament in an interesting way, has been found to be of great service. Copies may be secured through THE CHRISTIAN HERALD, Bible House, New York.

Q. Can you suggest something to interest boys and young men from 16 to 20 years?—*M. E. J.*

A. In addition to the missionary suggestions made above, you can get suggestions for the physical life of the boys from Alexander's book, *The Boy and the Sunday School*. Also for the social side, *Social Plans*, by Reisner. Start several of these boys to train for leadership by taking up one or more of the lines of work suggested under "Sunday School Leadership Training," in THE CHRISTIAN HERALD. Relate each boy to some definite task, as a member of one of your class committees.

Q. I understand you have one of the finest regulated schools in the country. As secretary of the school at this place, would you suggest installing a card index system? What plan would you suggest for following up absentees?—*L. H. B.*

A. In our school we have two card indexes of members, one showing the membership record and arranged alphabetically, and the other the birthday record, and arranged by months. In a school of our size we find the plan of a secretary for each department with an alphabetical and birthday index for the department simplifies the work. In a school of average size one secretary may be able to care for both records. Secure Fox's book, *Records, Rewards and Recognitions*.

THE TIME DRAWS NEAR

O PRECIOUS Saviour, guide the faltering feet;
We've journeyed long to reach thy mercy seat.
We would not fail, O Father, there to kneel,
And beg of thee our wounded soul to heal.

The storms of life are many, rough and wild,
The rivers deep, oh save thy sinking child!
Across our pathway oft goes wingless night,
Oh come, my Saviour, come with morning light!

So slight the claim, so little done for thee,
Thy wondrous goodness, Lord, the only plea.
The time draws near; the hour to us unknown,
With the new birth, oh bring us to thy throne.

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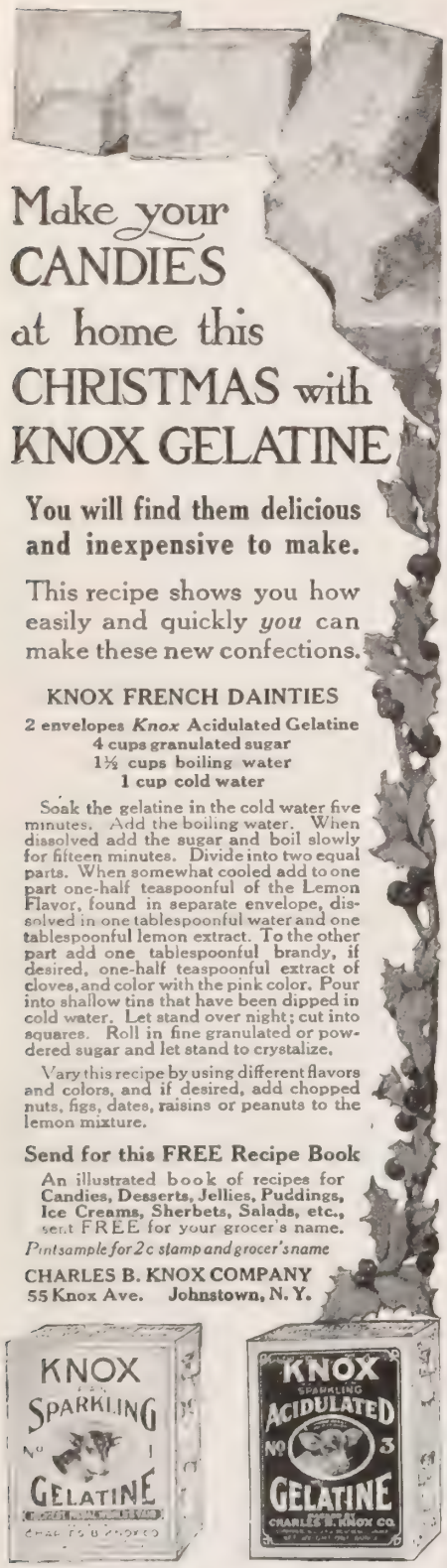

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2 envelopes *Knox* Acidulated Gelatine
4 cups granulated sugar
1½ cups boiling water
1 cup cold water

Soak the gelatine in the cold water five minutes. Add the boiling water. When dissolved add the sugar and boil slowly for fifteen minutes. Divide into two equal parts. When somewhat cooled add to one part one-half teaspoonful of the Lemon Flavor, found in separate envelope, dissolved in one tablespoonful water and one tablespoonful lemon extract. To the other part add one tablespoonful brandy, if desired, one-half teaspoonful extract of cloves, and color with the pink color. Pour into shallow tins that have been dipped in cold water. Let stand over night; cut into squares. Roll in fine granulated or powdered sugar and let stand to crystalize.

Vary this recipe by using different flavors and colors, and if desired, add chopped nuts, figs, dates, raisins or peanuts to the lemon mixture.

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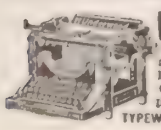

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CHURCH AND THE WORKINGMAN

Continued from page 1136

evils in an exaggerated way and stops there, particularly if the denunciations are unjust to any class in the community.

"The regenerative power of a spiritual Christianity" does not seem to me to have been effective in preventing or even mitigating the shocking evils of war, alcoholism and prostitution in the white race, so that I have faint hope that that influence, unsupported, can bring about any considerable improvement in the social and industrial conditions; for such improvements we have to look to legislation, preventive medicine and social hygiene, and, in general, to the increase of goodwill among men, this goodwill taking effect through the advance of knowledge in economics, physical and biological science and social ethics.

As you invite me to write on any phase of the general subject I venture to add a passage from a letter to a labor unionist last February; and I select this topic because I have thought for many years that the Christian churches often lend their support to trades unionism without understanding, in the least, the bad effect of many of their policies on the character and happiness of the members of the unions.

My objections to the trades-unions are altogether educational and moral. They seem to me to have had a bad effect on the character and happiness of their members, because of certain methods which they have used and are still using. The first of these objectionable methods is the habitual use of violence against persons and property to gain their ends. The second is the limited output. The third is the uniform wage, alike for all journeymen, without regard to age or skill. The fourth is the disregard of contracts—their own contracts and the contracts which employers or managers have entered into with owners or consumers, but have not yet fulfilled.

The first and last of these practices are grave violations of the universal moral sense. The second and third rob the workingman of strong motives for self-improvement and make it probable that he will do no hearty, zealous, faithful work. Under those conditions it is impossible to be happy in the life-work; for there is no happy, contented work except that done with good will, generous zeal and loyalty.

All well-read, thinking people believe that the progress of civilization depends on universal, steady, productive labor; the unions seem to believe that the less one works the better.

CHARLES W. ELIOT.
Cambridge, Mass.

. . .

Editor White Believes in the Regenerative Power of Christianity

I SHOULD regard the condition of workingmen today rather more fortunate than at any other time in history. But on the other hand, I think because of their very good fortunes, which consist largely in general intelligence, the problem of the church is more surely to help the workingmen than it ever has been before. The church has been neglecting the welfare interests of the working classes and that neglect has contributed to much of the unfortunate conditions of which labor justly complains.

The neglect has been largely a class feeling among the middle class, which has blinded them to the real needs of the working classes. I think that the church cannot lay emphasis on spirittual matters without finding a greater field for social betterment, because the minute a man begins to think and feel and exercise his spirit, that minute he sees the need of a social readjustment. I should say that the way for a church member to help solve the social problem is twofold: First, to solve the problem in his own household and in his own sphere of influence, whether he be an employee or an employer; to get himself in right adjustment with the world; if he is an employer, to give his men an eight-hour day with good shop conditions, the maximum of pay and the benefit of insurance against sickness and accident; then to use his vote in city, State and national matters as his own personal property, and not to put it in escrow in any party nor for any candidate.

The institutional church, it seems to me, is simply the church doing what the individual should do, and it is a good thing so far as it goes; but, of course, it goes a very short distance, except that it helps to make people in the church see how sadly they are neglecting their social duties.

I think the regenerative power of a spiritual Christianity is the only thing that may count in the long run to bring material advances toward better conditions. W. A. WHITE.
Emporia, Kansas.

. . .

Dr. Parkhurst Against "Ungospelized Humanitarianism"

MY attitude as to the subject matter of your inquiries is a conservative one. The Gospel, as I understand its purpose and as that purpose is illustrated in the Book of the Acts of the Apostles, has for its aim, its primary aim, to change men, not to improve conditions. The improved conditions will come as fast as the man himself is improved, and my feeling is that the heavier and heavier emphasis that is being thrown by the pulpit upon bettering the outward life of people is tending to degrade Christianity to an ungospelized humanitarianism. This does not mean indifference to human economic conditions, but it means that those conditions should be steadily exhibited as being essentially and permanently bettered only as they come as the corollary of newness of heart.

New York. C. H. PARKHURST.

. . .

A Labor Leader on the Hostility Between Labor and the Church

IT IS not difficult to understand why men who labor are possessed of this feeling [of hostility] when they see men who are notorious as flagrant violators of every moral obligation taken into the bosom of the church, their contributions not only accepted but solicited, while the church, by such practice, stands sponsor for their unrighteous acts here and assumes to guarantee their salvation hereafter. It is the natural result that a man who has been exploited questions the divine mission of churches so administered, and refuses to affiliate with a church forming part of a monopoly for vending the redeeming blood to the highest bidder.

When the church has purged itself, not only of men of that class, but of those of its own servants who rush to their defense, thus making it apparent that from the standpoint of the church salvation is not a matter of barter, and that all men are equal before the altar, even if some are clad in faded garments, then, and probably not until then, you will find the laboring man becoming part and parcel of the church militant.

A. B. GARRETSON.
President, Order of Railway Conductors of America, Cedar Rapids, Iowa.

. . .

Speaker Clark Holds that Churches Should be Social Centres

MY OPINION is that the most effective work that the church can do for labor is to furnish opportunities for recreation, amusement and pleasure. Of course I am not undertaking to discount and belittle the effect of religious services in any way, but people in this world need something more than religious services to keep them out of trouble. They desire amusement and recreation, and if they don't get it in the right place they are liable to get it in the wrong place.

I am heartily in favor of the movement to make schoolhouses in the United States the center of social entertainment and I have somewhat the same idea as to churches.

CHAMP CLARK.
Speakers' Room, Washington, D. C.

. . .

Additional letters in a subsequent issue of THE CHRISTIAN HERALD.

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THE YOUNG PEOPLE'S MEETINGS

How Much Do We Love Christ?

Epworth League Topic for December 13. John 21: 15-22

WE ARE all very familiar with the operation of measuring things. Early in life we begin to talk about and handle quarts and pints, pounds, half-pounds, pecks and gallons. We learn how the thermometer registers heat and the foot-rule measures lines. We go to school and begin to learn how to compute measurements of floor space, or field space, or the contents of vessels great and small.

Today we are to discuss the problem of measuring a very important thing —our love for Christ. We all realize that our love for him is the most important thing in life. As we grow older we are tempted to get the idea that the important quantities or amounts to consider are the sums of money we can make and store or the number of years we can manage to prolong life. But our lesson tells us about something incalculably more important than dollars or years. Best of all, it is a thing everyone of us may possess. We may not only possess it, but we may possess as much of it as we choose. We cannot be sure about dollars or years, but we can be sure of getting this thing in liberal quantities—the love of Christ. This does not mean his love to us. That is always beyond all measure. But it means our love to him. How large a place in our affections does he hold? How much do we care for him? How much do we love him? Christ gave to Peter in the conversation they had on the seaside in that early morning hour a measure by which he and all other friends of Christ may compute their love for him. That measure is: "How much are we doing for others?" After winning each of the three assurances from Peter that he loved him, Jesus said: "Feed my sheep" or "Feed my lambs."

It is strange how many people who call themselves Christians seem utterly to forget this plan and command of Jesus for kindly service. The family quarrels and bickerings, the expressions of impatience and unfriendliness among Christian associates, the little meannesses and selfish efforts for comfort and advantage; these things show how far we have wandered from the ideals of Jesus and how little we really care for him. We are brought again to the consideration of that chosen plan of Jesus, which is seen not only to be so beautiful and winsome and powerful, but so ingenious—the plan of winning all his followers to ardent love for himself and then telling them that all this love for him can be manifested and made productive by kindly service to others. He stated it most clearly in those searching words: "Inasmuch as ye have done it, or have not done it, unto the least of these, ye have done it, or have not done it, unto me." This is what it means to love Christ. This is what it means to be a Christian.

No matter how humble our work may be we can put into it the soul of a poet, and the passion of a saint. How many people are we making happy? How many people are we helping to be good? How many people are we really helping to live? How many bodies or minds or souls are we earnestly striving to make stronger, cleaner, richer and better, in the name of Jesus? This is the measure of our love for him.

Gems from My Reading

Christian Endeavor and B. Y. P. U. Topic for December 13. Prov. 2: 1-12. (Brief extracts with comments.)

THE prejudice against novels has almost entirely disappeared. They, together with poetry, form the basis of the literature of the nation or epoch. Certainly a book can do no harm because it is a "story" rather than a philosophy or history. Best writers of fiction give us our clearest comprehensions of life, because the art of fiction means the art of painting life in words. Such writers as Dickens, Charles Kingsley, Charles Reade, George Macdonald, J. M. Barrie, Jean Ingelow, who was a novelist as well as a poet—a thing which many people seem to have forgotten—Nathaniel Hawthorne, Gilbert Parker, Winston Churchill, F. Hopkinson Smith, Henry Van Dyke, will make any life richer and fuller, not only of usefulness, but of pleasure. As to the newer works of fiction, there are so many that one cannot begin to keep up even with what is thoroughly good. One must choose carefully and be careful not to waste time on works which are really worthless. We are in danger in these busy days of losing our taste for poetry. It would be too bad to do that. Tennyson, Browning, Mrs. Browning; our own dear "New England" poets, Lowell, Whittier, Longfellow; and later Sidney Lanier, and at the present the beloved James Whitcomb Riley will lead to paths full of music and flowers and light and to treasures and bright jewels.

Do not neglect history, which is in reality a story, the story of nations and of the world. Begin to learn something of philosophy as soon as possible, understanding the efforts men have been making to find out what thought is, and how to think, and what life and the world really mean. Now is it hard to believe that "devotional reading," even sermons, may be thoroughly delightful and attractive? You can learn to have as much delight in Isaiah as you may have in your favorite novelist or poet. It is full of music, full of beauty, full of life. So the great devotional writers of the present day, Andrew Murray, J. R. Miller, F. B. Meyer and Dr. Jowett, lay before us paragraphs and chapters and books of great beauty as well as of nourishing soul food.

Aside from all these books there is a constant stream of periodical literature, bringing with it a weekly and monthly bounty of instruction and entertainment. The special question for discussion tonight is how we should collect and preserve the "gems" that we find in our reading. The scrap book is old-fashioned, but I do not know that I ever heard anyone who kept a scrap book regret that he had done so, while I have frequently heard people express regret that they have not done or are not doing so. If you keep a scrap book have one with loose leaves so you can keep the related extracts near together. Besides your scrap book you should have another note book for copying out passages from books. We all recognize, of course, that it is a crime for which there is no adequate punishment to cut or tear a book. If you are making a formal collection of extracts and can afford to do so, it is sometimes a good plan to buy two copies of a book for the special purpose of taking them apart and pasting the pages which you wish to preserve on separate sheets for binding. People disagree about the advisability of marking their books. If it is carefully and neatly done it makes the volume more valuable than it was before.

But, best of all, memorize. Whole chapters of the Bible, not only the Psalms, but chapters from the prophets and the New Testament, are so beautiful that they should be read and reread until they have written themselves upon the pages of the mind and can be read there without opening the book. So with other paragraphs and sentences and lines of best-loved books and poems. Store your heart and your mind with them and they will not only be never-failing sources of comfort and delight to you, but will make your conversation, your letters and, when you come to it, your public address, attractive, helpful, powerful.

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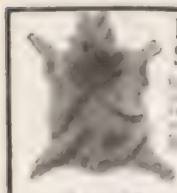

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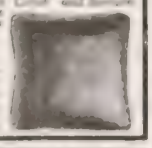

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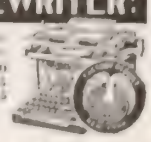

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SOFA PHILOSOPHY, II

BY MARGARET E. SANGSTER, JR.

"GIRLS are funny things," said the Boy. He said it argumentatively, and he looked at the Girl as he spoke.

"Why?" the Girl questioned from her end of the sofa—"and you always look at me when you say mean things—why?"

"Well," the Boy hesitated for the fraction of a second, "you wear such funny clothes—that ribbon around your arm, for instance. What good is it?"

The Girl looked down at the offending arm. Sure enough, a lavender ribbon was tied half-way between the elbow and the wrist. She looked at it thoughtfully for a moment. Then she smiled.

"I think it looks pretty," she answered. "Don't you?"

"'Pretty!'" the Boy snorted. "'Pretty!' How would I look with a couple of yards of blue baby-ribbon tied on me?" Peevishly he pulled the sleeve up from a brown, strong-looking wrist. "How would I look?" he persisted.

The Girl looked at the wrist, and then at the serious face above it. Quite unaccountably she laughed.

"Awfully funny," she told him; "funnier than you could imagine. But," her eyebrows lifted disdainfully, "I don't think that *I* do!"

The Boy pondered for a moment, a frown puckering his rather good-looking face, while his heels beat an endless tattoo on the sofa. Then he answered her:

"You *do*," he told her. "If you think it's an ornament you're mistaken. I think it's silly. Why do you wear it anyway? Lots of other people don't."

"Then you admit," the Girl chuckled delightedly, "then you admit that it's an original idea, rather?"

"Original nothing." The Boy grinned at his innermost thoughts. "You don't do it because it's original. You do it to attract attention—admit it!"

"Admit nothing." The Girl was getting just a bit angry. "That's exactly like men! Every time a girl attempts to fuss up a bit or tries to look pretty they think it's to attract their attention. Poor girls! they are never credited with a thought above trying to smile sweetly to please *you;* and I assure you, as a class, you're not so easy to please! What kind of clothes do you like, anyway, you *men?*"

The Boy hugged his knee between his two hands and looked off into a space pictured with vaguely moving, perfectly gowned figures. The Girl waited. Finally he spoke.

"Well," he told her, "men, as a rule, don't like sensational clothes, or ultra-smart hair styles. They don't like slipper heels five inches high, or slit skirts, or beauty curls. They don't like any of the fussy, 'obviously to attract attention' styles that you see on Sixth Avenue."

"Oh!" The Girl was sitting on the extreme end of the sofa. "You like"—she sounded like the cruel step-mother in a fairy tale—"you like hair screwed into a tight knob on the back of the head. You like flannel wrappers in the morning and a calico dress for afternoon. You like hats that sit up high like a peanut, and coats that fit like a bolster case. You like white mittens for church—"

"Don't try to be smart," the Boy interrupted. "It's sickening. Of course I don't like things that are crazy. I like to see a well-dressed girl as much as—more than—you do! I think that a girl is well dressed if her clothes are well cut, and fit her and are in style. If the colors are becoming, and her hat has good lines. I like a girl to be modern as well as you do, and I hate calico dresses, and mittens, and peanut hats much more than you ever will. But I hate freaky things!"

"I never said myself that I liked freaky things," the Girl retorted. "I like well-cut clothes, and becoming colors, and hats with good lines, as well as anybody else likes them. You sound *almost* disagreeable tonight!" Her voice was just a bit sarcastic.

"But," the Boy persisted in the true masculine way, "but, if you really do feel that way about clothes, why don't you live up to your feelings? I'd like to know."

"When," demanded the Girl fiercely, "have you seen me not living up to them? I can't remember ever wearing any of the awful things that you're talking about. You're thinking about some other girl." She frowned as she said it.

Quickly the Boy slid down to the other end of the sofa.

"You know"—he began smilingly.

"Then," the Girl's glance was withering, "why did you say it?"

The Boy's mind groped back—back to the beginning of the conversation.

"Why," he told her—"that ribbon on your arm started it—it's such a silly ribbon." He was ready to begin all over again.

The Girl rested her hand on the sofa and looked into his face long and earnestly.

"Are you in dead earnest?" she asked him. "Don't you really like it, or are you teasing me?"

"Like it!" the Boy sniffed. "Like it? What d'you suppose I've been fussing about? It's too silly. How would I look with a bow on my arm?" He was starting on his old theme.

The grandfather clock ticked away in the corner of the room, and the Girl tapped her fingers on the sofa in time to its slow sound. Suddenly she fumbled with the ribbon and untied it.

"There!" she told him with a rather bad grace. "I've taken it off. Do you feel any better?"

The Boy smiled with the conquering "I-told-you-so" smile of the man who has won out in an argument with a woman.

"Yes, I do feel better," he told her loftily, "and I'll take back what I said. You are open to reason; you're not like the rest of 'em."

The Girl resented the patronizing tone.

"It's time for you to go home," she said. Suddenly she turned toward him. "Why," she asked, "haven't I asked you to stop wearing red neckties, and fancy handkerchiefs? Why haven't I asked you to shave off your silly mustache?"

"Girls are funny," the Boy told her, soberly. Then he laughed.

WANTED TO LIVE RIGHT

RALPH W. BROWN, assistant religious work director of the West Side Y. M. C. A., New York, leaning over his desk in the association building, looked up and saw a man of nondescript, well dressed, intelligent of face, standing beside him. "I am an ex-safe-blower," the man said. It was a new experience and for an instant Mr. Brown didn't know what to make of it. He listened to what the man was saying. Safe-blowers, as a rule, do not go around telling folks about it.

"Is there a chance for a fellow like me to get right and live right?" the man asked.

"Certainly," replied Mr. Brown heartily. He drew a chair up beside his desk and motioned the stranger to a seat.

For several months, the West Side branch has been holding evangelistic meetings from automobiles along Broadway. The stranger and he had listened to one of the speakers, and had decided to accept the invitation to go to the Y. M. C. A. and "talk things over."

This occurred several weeks ago, and, according to last reports, the man is "living right." He has a "job," and is working regularly.

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G. E. RAITT, D.D.,
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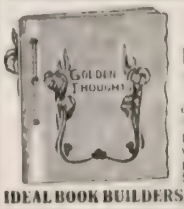

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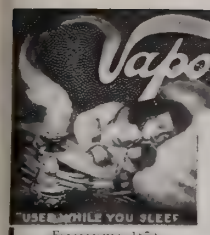

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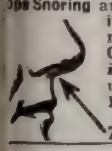

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THE WAR IN EUROPE

Continued from page 1153

Farther to the west, around Cracow, the situation is not so favorable to the Austrians. Russian advance columns have reached within about thirty-five miles of that city to the north and are at Tarnow at about the same distance to the east. The city, however, is not in imminent danger, as there are large forces both of Germans and Austrians between them and the city, and until the situation in Central Poland is cleared up it is extremely doubtful whether the Russians will make a serious offensive movement towards Cracow from the north, as a decisive defeat in Central Poland would leave a far advanced Russian army in an exposed and dangerous position.

The Germans in the last week drove the Russians in Soldau in Eastern Prussia first back to Mlawa in Poland, and then continuing their advance, drove them out of Mlawa towards the fortress of Novo Georgievsk. At the same time another force advanced along the Vistula from Thorn and drove the Russians first to Lipuo and then out of Lipuo to Plock and beyond. While these things were going on a third German army, the army which had originally invaded Poland and had nearly reached Warsaw, and had retreated to the river Warthe, suddenly resumed the offensive and inflicted an important defeat on the Russians with a loss to them of some thirty thousand men and many cannon, and following up the retreating foe, advanced to Lodz, which it now holds.

At present the three German armies are moving toward Warsaw as their joint objective, and it now remains to be seen whether the Russians can prevent their juncture and their own defeat.

The battle of the rivers in France and Belgium is at a standstill, with the combatants in practically the same position which they occupied over a month ago. Severe fighting occurs from time to time, but the lines do not move. The weather and the consequent inundation both from the sky and the ocean have converted the extreme western end of the line, towards the ocean, into practically a lake, and consecutive campaigning is out of the question. On the rest of the line, as far as changes of position go, there is absolutely nothing to chronicle. Even around Verdun and Toul, the critical points, the fighting has slackened.

Do You Know Your Bible?

New Questions. John Mark (Marcus).

Half-Year Contest, List 5; Year's Contest, List 11

1. (a) Where did John Mark live? (b) What incident shows that his mother's house became a gathering-place for the Christians in the city?

2. (a) Who was his cousin (one of whom he is spoken as "sister's son")? (b) With what two Christian leaders did he start on a missionary journey?

3. (a) At what point did Mark refuse to accompany his companions farther [In this passage he is called by his first name "John"]? (b) Where did he go?

4. (a) Which one of his former companions wished to take him on a subsequent journey? (b) What was the result of the discussion between the two leaders over the question of Mark's accompanying them? (c) Where did Mark and his champion go?

5. (a) What three passages in Paul's epistles show that Mark became again one of his fellow-workers? (b) What expression in one of these passages indicates that Mark was a special messenger of Paul's?

6. (a) What expression in one of the three passages just referred to indicates that Paul set a high regard on Mark's help? (b) Locate the passage in which Paul states that Mark was among those who were "a comfort" to him?

7. (a) What passage indicates that Mark was also a companion of Peter? (b) What affectionate term indicates their close spiritual relationship?

8. How does the Gospel which Mark wrote compare in length with the other three Gospels?

9. In the first five chapters of Mark's Gospel how many times does the word "immediately" [or "straightway"] appear?

10. What nameless character mentioned only in Mark's Gospel, in connection with the arrest of Jesus, may have been Mark himself?

Honor roll and correct answers for Question List No. 10 (half-year contest, No. 1) will appear next week.

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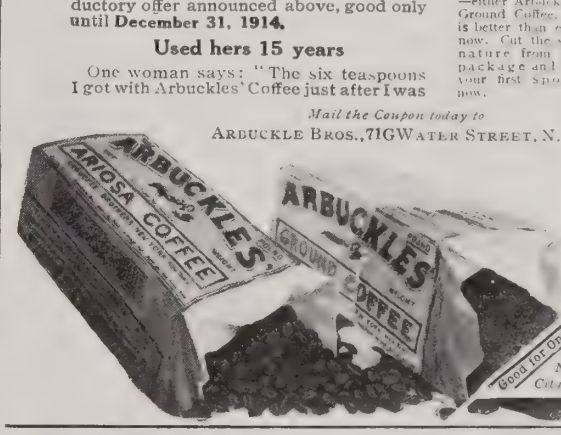

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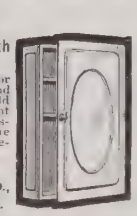

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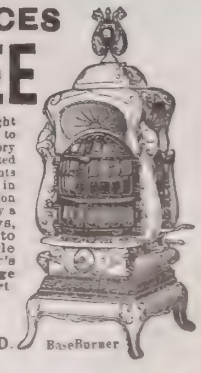

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THE PRAYER LEAGUE

NOT much has been said during recent weeks about the noon-hour prayer. The members of the Prayer League are urged to remember this time of prayer and so far as possible to observe it. If it is not possible to retire for devotions at this hour we may at least lift our hearts to God, wherever we may be, in earnest prayer for his blessing upon the other members of the League, that all their requests and desires may be granted, and for his blessing upon the CHRISTIAN HERALD Family, for his people everywhere and for his work throughout the world. We will continue to pray for the speedy ending of the war which rages, and that God's will may be wrought out in the affairs of the world. During these Thanksgiving days we must not forget to praise him for the multitude of answered prayers and for his never-failing goodness.

The correspondence of the Prayer League is so much greater than can be accommodated in the space available in the weekly issues of the paper that for this issue many initials are omitted and instead the numbers given of those who request prayer for certain blessings. We hope our readers will understand the necessity for this and accept it graciously. They are all urged to repeat the requests already made at any later date if they have not already been granted, and earnest efforts will be made to find space for as many as possible.

"Words can never express our thankfulness to the Prayer League," writes Mrs. H. H. "Our prayers have most surely been answered. My husband has returned; all is well with us, and peace reigns." A South Carolina Mother thanks God that in answer to prayer two of her sons have been reclaimed; A New York Mother, that her son, for whom she asked prayers, has not taken liquor for a month; M. E. B., for conversion of her son and grandson.

Mrs. L. C. writes from Adare, Iowa: "I wrote some time ago asking prayers for a sick daughter. She was very ill with consumption. I want to confess to the Prayer League and the rest of the world that the Lord has heard our prayers and she is being restored to health, when the doctors had given up hope. A Reader from Trenton, N. J., writes: "Some time ago I asked prayer for my daughter. God answered better than I could ask or think." Mrs. A. A. S. writes: "I prayed earnestly for my only boy. He is converted. Praise the Lord!" I. H. N., Colorado, thanks God for answered prayer for the Billy Sunday evangelistic campaigns in Denver in which thousands were converted; Mrs. A. H. R., of Sebeka, Minn., acknowledges God's goodness in answering prayer for work; Mrs. B. S., Bingham, Me., for healing of nephew when doctors and nurses entertained no hope; Miss M. H., for healing from nervous trouble; J. W. L., San Rafael, Cal., for aversion of "a seemingly unpreventable calamity"; A. M. M., Pauling, N. Y., for restoration of daughter to health when physicians had given up hope.

Acknowledgments of answers to prayer have also been received from: Mrs. J. A., Arcata, Cal.; L. R. N., Memphis, Tenn.; Mrs. J. A. McC., Guelph, Ont.; Mrs. A. B., Tyrrell, Ohio; Mrs. D. W. D., Hanover, Ind. (that a brother-in-law and nephew have joined the church, also for other blessings); Mrs. E. M. C., Fairmount, W. Va. (that God has so wonderfully lifted a burden); S. L., Rockford, Ohio; E. F., Waco, Texas; Mrs. J. C. A., Cartersville, Va.; Mrs. C. S., Attica, Kansas; Mrs. I. R. J., New Cambria, Mo.; Mrs. J. W. M., Williamsport, Ind.; M. W., Annapolis, Ill.; Mrs. M. E. H., Richmond, Va.; Mrs. G. C. S., Dalton, Ohio; Mrs. L. L. S., Mahank, Texas; Mrs. E. K. L., Colorado City, Col.; L. L., Conewango Valley, N. Y.; Mrs. A. C. J., Richmond, Va. (for deliverance from great trouble); Mrs. H. J. S., Rochester, N. Y.; H. C. D., Pennsylvania (for wonderful deliverance from financial trouble); Mrs. G. W. E., Saratoga Springs, N. Y. (that her son has obtained a position and been very successful); H. L. R., Columbus, Ohio; Mrs. M. L., Union City, Ind. (for a spiritual blessing); A Reader, Sullivan, Ill.; Mrs. E. A. S., Patoka, Ill.; M. J. McK., Boise, Idaho; An Illinois Subscriber.

A sad letter comes from an aged woman, whose husband is a helpless invalid, asking prayer for relief from great mental distress, caused by severe nervous trouble; she also asks to be delivered from the tobacco habit. A Subscriber in Campbellton, N. B., asks prayer that a son who has gone to the European war may be brought back in safety and that he will place his implicit trust in his Saviour. A minister desires earnest prayer that he may have employment in the ministry soon. Mrs. G. W. S. (eighty-five years of age) that her sight may be strengthened; Miss M. L., for healing of two young friends who are blind; J. O., that a friend who was, she believes, treated unjustly in connection with some church work may be lifted above her disappointment. A good letter comes from Mrs. Sarah J. Johnson, of Roxbury, Mass., full of encouragement for the editors of THE CHRISTIAN HERALD, and urging prayer for the relief of the suffering widows and aged people of the warring nations of Europe, and for a speedy end of the war. A beautiful letter comes from H. P., Collins, N. D., thanking God for providing her with a quiet home and attractive garden and farm, where she is living in great peace, after suffering a severe affliction. She asks for enduement of the Holy Spirit that she may be made a blessing to the community. An Illinois Subscriber asks prayer that an operation may be successful and that she may live to care for her little child. C. H. W. asks prayer for special spiritual blessing. Mrs. T., that God will give wisdom and power that our government may devise laws to put down the high prices of food, thereby lessening the suffering among the poor, and for other reforms.

Prayers are asked for revivals at West Grove, Iowa; Trenton, N. J.; Davison, Mich.; Withee, Wis.; at two towns in Wyoming; How Cave, N. Y.; Bangor, Mich. (meetings under auspices of the United Brethren); Angelica, N. Y.; Jerroe, Texas; Esmont, Va.; Sylvester, Pa. (also for members of the Sunday school class); Mayo, Fla.; Clyde, N. C.; Oconee, Ill.; Lancaster, Pa.; Bearden, Tenn.; Chambersburg, Pa.; for blessing upon a church and Sabbath school at Greenwood, B. C.; for an outpouring of the Holy Spirit at Sebeka, Minn., and on a church at Chariton, Iowa, during special meetings; for members of a congregation and Sunday school at Nettly Lake, Man.; for an outpouring of the Holy Spirit in the churches of Petersburg, Pa.; for a revival at Vesta Avenue Church, Springfield, Mo.; for spiritual awakening in churches and community of McVeytown, Pa.; for outpouring of the Holy Spirit at Pleasant Hill Church at Cowansville, Pa.; for conversion of the people of a settlement in Ontario; for God's blessing on a church in Greenup, Ill.; for blessing of the members of a church at Minaville, N. Y.; for spiritual upbuilding of another church. Three readers urge prayers for a turning to God in all our land, an outpouring of the Holy Spirit everywhere and the advancement of God's kingdom.

Thirty-four friends ask prayer for restoration or strengthening of mind for themselves or others.

Twenty-six friends ask prayer for restoration of sight, strengthening of sight, or prevention of blindness, for themselves or others.

Continued on next page

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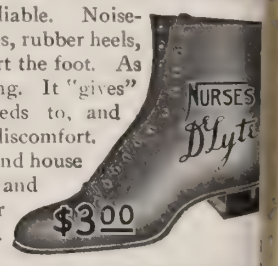

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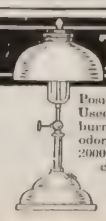

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THE STRENGTH OF THE HILLS

A TORTUOUS valley in the Breathitt Hills. The hills themselves, rising sheer and beautiful, fairy-like in the delicate dress of spring, rich and dark in the heavy verdure of summer, glorious in the gold and crimson of autumn, resplendent in the jewels of winter.

A western sky in the morning clad in the white mists, in the evening with the everchanging yet changeless glory of the sunset. Mild and gentle and life-giving, the light of the sun in the morning, fierce and angry at noonday, soft and gray at night when the sun is gone.

But mostly in the hearts of men, darkness.

. . .

A little mission has been built and over the stillness of the meadows rings out the vesper bell. The faithful teachers attend the midweek prayer meeting, but they go alone. No man joins them; they must not only go alone, but pray alone.

. . .

Five years later. The vesper bell has rung again. The evening service is over. The bright-eyed lad of sixteen, who has led the meeting, is talking with one of the teachers. For more than a year now the teachers have simply come to the midweek prayer meeting. It is always led by some native student; of late, no assistance has been given in the preparation of the program. The boy is saying, "I hope it will soon be my turn to lead again. I should not mind it if I had to lead every week, because I just *love* to do it." "Why, laddie," she answers, "if you like to do it so well as that, you will have to be a minister and have that for your life work."

"Who knows," the boy replies with flashing eyes, "but what I will?"

Another day and another boy. He speaks to his teacher in the schoolroom. The other pupils have all gone and they speak of the work he shall presently do in the world.

"I have not decided yet," said the young man; "I may go into business, I may farm, or I may preach; but whatever I choose, my life shall be the same."

"Do you mean," said the teacher—for she could speak the thoughts of his heart for him better than he could speak for himself—"do you mean that whatever you expect to do you will serve God in that thing—that in any event you are *his man?*

The boy squared his shoulders and lifted his head. "That is just what I mean," he said.

. . .

And still once more it is another. A youth, with patrician face and graceful build, is counting the cost of the life to which he has decided to give himself. He is not yet twenty, but not as the life of others has his life been. Through sorrow and pain and affliction he has walked. The Holy Spirit has led him through a most vibrant Christian experience. Deep down in his heart he has heard the voice of God saying: "I want you for my ministry. Will you serve me so?"

Together they make an inventory of his attainments and of what lies between him and ordination. They count off some eight study and endeavor years, in which he must not only study, but trust that the means of continuing this study will come from the hand of God. Yet he falters not.

"When the Son of man comes shall he find faith on earth?"

. . .

Wearied, the teacher leaves her typewriter and walks out on the porch of the dormitory. A boy is bent over a tablet, a boy still in short trousers. "What are you writing?" she asks. A flush mantles his features. "I am to lead the prayer meeting tomorrow night, and I think when we boys conduct the meetings, we ought to lead in prayer ourselves and not call on one of the teachers. But I am afraid I will be confused, so I thought I would write out a prayer and learn it by heart"—handing her the tablet. Written in a boyish hand, she read:

"Our Father, who art in heaven, wilt thou look down upon us tonight in the spirit of kindness? Help us to realize that without thee we are nothing, that without thee we are lost. Help us, O God, when we are tempted, and when we fall, wilt thou pick us up, and when we fail to ask thee, fail not thou to bless us as thou seest best? Go with us tonight and help us in tomorrow's work. We ask in Jesus' name. Amen."

No family altar ever sent up its incense from the home of any of these boys. Two of them are the only professing Christians in their homes; another, the only one in his community. They have hereditary traits of temper, the feudist spirit and the constant temptation to drink, to overcome. One, possibly two, may receive encouragement from home. The others will have mostly persecution for their portion.

. . .

The mountains are at one and the same time the most fascinating and fruitful, the bitterest and most disheartening mission field in the world. He who labors in their fastnesses must be firm of soul and full of faith. There are many hours of deepening darkness; but the black clouds are cleft by dazzling rifts. Often I am prostrate with discouragement; but in the illumination of such parted clouds I see such triumphs as are described in the above incidents, and I cry out from the depths of my soul, "Faint not, for the strength of the hills is His!"

MRS. ROSE MARTIN WELLS.
Principal, Highland College, Guerrant, Kentucky.

THE PRAYER LEAGUE

Continued from preceding page

Ten friends ask prayer for restoration of hearing for themselves or friends.

Forty-six friends ask prayer that sons, husbands or other relatives or friends be saved from the drink habit, including a mother, for three sons; another mother, for three sons; prayer that a father, who has deserted his wife and children, may give up the drink habit and return to his brokenhearted family; that a brother may give up drink and return home; that a son may be kept from the curse of drink, return home and be saved. Many of these letters also include definite requests for the conversion of their tempted friends.

Three friends ask that relatives or friends be cured of drug habits.

Fifty-eight friends ask prayer for the conversion of other relatives or friends—one for a relative who is in the clutches of sin and another relative who is not only in the clutches of sin but of the law as well.

Thirty-six friends ask prayer for the conversion of sons, four asking prayer for conversion of three sons each, one that her son may be converted and return home, several that sons' wives also be converted.

Twenty-seven wives ask prayer for the conversion of their husbands.

Eighty-one friends ask prayer for the fulfilling of varied desires and needs, including "Constant Reader," that an estrangement between family and himself be removed; a wife to be reconciled to her husband; a mother that daughter and husband may be reconciled; Mrs. R. S. M., that a burden may be lifted and despondency removed: Miss M. B., that a great sorrow be removed; Mrs. J. W. F., that husband who left home in demented state November 15, 1913, may return.

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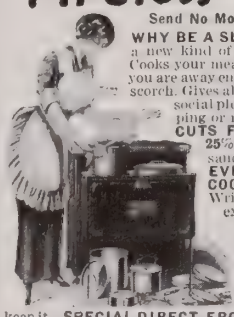

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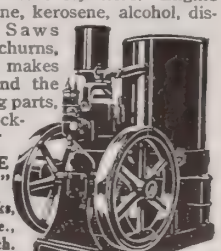

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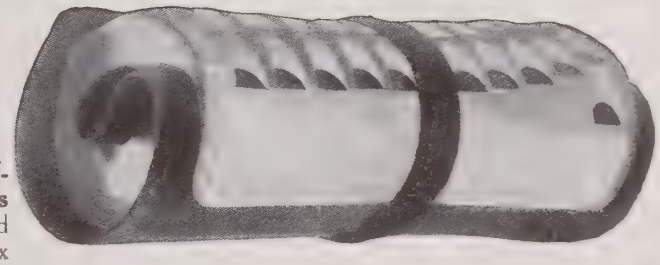

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War times are sore times when little cups are empty, when father is away from home, and loving words are few;
Fear times and tear times, when people talk in whispers, and try to flee across the sea in search of something new.

OUR MAIL-BAG

Questions and Answers

Miscellaneous

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Of The Christian Herald for Year Ending May 31, 1914

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Miscellaneous

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

GETTING SUPPLIES TO MAKE SOUP FOR DISTRIBUTION

FOODSTUFFS UNDER GUARD IN BRUSSELS

CARRYING RELIEF TO BELGIUM

BY THEODORE WATERS

In Charge of Our Relief Work in Belgium

I ARRIVED in London during the evening of Guy Fawkes Day, November 5, which holiday is given up to much rejoicing because said Fawkes failed to blow up Parliament some centuries ago. In other years the streets have blazed with bonfires and the electric lights have made the Strand, Piccadilly Circus, Leicester Square and other frequented spots as light as day. But on this November 5 there were no bonfires, the blazing signs were out, and even the globes of the arc lights were painted black on the upper half, so that the light might shine down upon the walks but not up in the air. For the fear of the Zeppelin is in the land and every precaution has been taken to discount its coming.

Across the sky at intervals swept the shafts of powerful searchlights and these are said to be followed in every direction by powerful guns, so that any Zeppelin that might happen to stray over London would get a warm reception. I fancied one running out of petrol and settling down slowly into Leicester Square. But I would hate to contemplate what would happen in that event to the aviators. The war spirit is rampant in London and everybody would demand a souvenir.

One sees soldiers everywhere, in the big and little hotels, on the streets, in the restaurants—Tommy Atkins is omnipresent. He is the hero of the day and it is a poor family of whatever degree that cannot exhibit a member in khaki or in kilt. Up and down the streets march the recruiting squads in service uniforms, and following in line tramp young men—some of whom look to be mere boys—who have succumbed to the urgent call for troops.

On the way to consult with American Ambassador Page I drove past Hyde Park, and where fashion was wont to loll in its limousine, horses and army wagons now drive slowly along, and on the lawns recruits are being drilled in large squads for service. In one place they were drilling hospital squads—teaching men how to lift wounded or dying comrades onto stretchers and carry them to the ambulances.

Signs urging men to enlist are plastered wherever it has been possible to place them: on dead walls, on the fronts of taxicabs, on the sides of wagons, on omnibuses. They are all to the point: "We want more men"; "Fall in"; "Enlist"; "100,000 men required for the war"; "England expects every man to do his duty"; "Enlistment for war only"; "Join the army now."

As I write this it is Lord Mayor's Day and in the street below a wonderful procession is passing. But it is significant that where in former years the Lord Mayor's show was a pageant, often representing centuries of achievement, today it is strictly a military turnout that evokes deafening cheers of enthusiasm from the people on the sidewalk. Still more wonderful to relate, the band that is passing is playing "Columbia, the Gem of the Ocean." Maybe they have different words for it over here, but to me it is simply "Three Cheers for the Red, White and Blue"; and the little star-spangled banner which I carry in my buttonhole looks very dear to me indeed. Also in the emotion inspired by the old-time tune I can somewhat appreciate the cheers that greet the intrepid attitude of the "London Scottish" as they march by to the screech of the piper, and of the New Zealanders in their slouch hats, and now, loudest cheering of all, the Canadians. The Canadians are very popular here. They are encamped far out of London, but a big detachment takes part in this parade and, after all, I must confess that my heart warms to them—they are American.

Now on the sidewalk the people are massed twenty deep, and I am sure that in spite of their enthusiasm very few of them can see aught beyond a small forest of bayonets waving by. The people do not seem to realize the sinister aspect of this. They are caught by that psychological something that makes a crowd a big animal with emotions different from those of the individuals who compose it. Yet to me the bayonets and the hospital wagons that follow inspire a picture of those fine fellows lying one day prostrate in the trenches and harking back while they await the expected bullet to the cheering thousands of Lord Mayor's Day, to the loved ones at home, and those loved ones themselves living in daily dread of the fatal news that may tell them they have joined the ranks of the widow and the orphan, and that they will never see their soldier boys again.

I told Ambassador Page of the work the CHRISTIAN HERALD Family is doing; how our people are raising large sums for the Widows and Orphans of the European War; and his reply was appreciative.

"Well," he said, "that is just like THE CHRISTIAN HERALD. Still doing big things in a big way. But the amounts *need* to be big. I am credibly informed that over $30,000,000 worth of supplies will be needed to feed the stricken Belgians over the winter. Send your help in the form of food. Buy food and take it to them. Go see Dr. Henry Van Dyke, the American minister in The Hague, and Brand Whitlock, our minister in Brussels. They will give you much useful advice. The Belgian refugees in England are being taken care of. It is in Belgium that the need is greatest. Belgium and Servia. Servia is cut off, you know, and our people do not know how much she is suffering.

"And see the American Commission," he added, "which has just been formed to expedite the transportation of foodstuffs into Belgium. They will tell you how to get your food into the country."

He said much more of a kindly nature; how glad he was to see some one from THE CHRISTIAN HERALD on such a mission, and he promised to help

Continued on page 1168

SOUP AND BREAD STATION IN A BRUSSELS SCHOOL

BRUSSELS OFFICIALS IN CHARGE OF DISTRIBUTION

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE spectacular event of the week has been the disaster to the British battleship *Bulwark*, the cause of which is at this writing enveloped in mystery.

The *Bulwark* was an old battleship of the pre-dreadnought class, built in 1902, of about 15,000 tons displacement, armored 9-inch belt and 12-inch guns, of 18 knots speed, and with four 12-inch and twelve 6-inch guns. Her loss is of little moment as regards the vessel, but as regards the nearly eight hundred men who perished with her is of the highest importance. Only fourteen men were saved. The scene of the disaster was the Medway near Sheerness, on the estuary of the Thames, where the river and sea meet.

As has been said, the cause is a mystery. The various accounts do not agree in details, and but little can be deduced from them. The official explanation is that an explosion took place in the magazine of the ship herself, unaided by any outside cause; she is said to have been loading ammunition at the time. There are some details, however, such as the time of day, the crew's being at breakfast, etc., etc., which would seem to cast doubt on this explanation. Until all the facts are substantiated and settled, it is idle to conjecture as to what really happened; possibly this will remain a mystery for all time, like the disasters to the *Maine*, the *Jena*, the *République* and other ships, not to mention the *Audacious*.

During the week the British fleet successfully bombarded the town of Zeebrugge on the Belgian coast. This town the Germans, since its capture, had attempted to make a base for a submarine fleet, which, it is said, was intended for operations against the British coast, and had brought submarines in sections thither by rail. When the bombardment took place they were engaged in putting the submarines together. According to accounts these partially completed vessels were destroyed and the town and its piers and docks pretty well ruined.

An allied fleet of aeroplanes made a daring attack on the German Zeppelin factory on Lake Constance at the beginning of the week. Considerable damage was done both to the factory and to the Zeppelins in course of construction, but all of the attacking aviators retired successfully, excepting one Englishman, whose machine was so badly damaged he was forced to alight and was captured.

Sufficient data have reached us during the week from various quarters of a generally reliable character to enable us to estimate with some degree of certainty the loss of the various combatants since the beginning of the war, though of course any estimate of this character cannot necessarily be more than an approximation. On November 15, then, the losses were about as follows: British, 68,000; Belgians, 75,000; French, 600,000; Germans, 945,000; Austrians, 360.000; Russians, 630,000; Servians, 45,000; Montenegrins, 7,000; Turks, 4,000; total, 2,734,000. If we include the naval losses it would add something like 10,000 more to the number.

Of course, all these are not permanent losses. About 750,000 are prisoners of war or interned in neutral countries. Computing by the usual method, the number killed outright or who have since died of wounds would be in the neighborhood of 375,000, and of the balance 1,600,000 (more than two-thirds) have probably rejoined their commands, or will very shortly do so.

Still, the dead in the first four and a half months of the war exceed in number the entire population of such well-known cities as Milwaukee, Cincinnati, New Orleans or Washington, or any city in Canada except Montreal. This comparison may bring home to my readers the terrific waste of lives to date.

BIG MILITARY CAMP AT YPRES, FRENCH INFANTRY AND RESERVISTS

TURKISH ARMED MILITARY BAND LEADING TROOPS

The Boer rebellion in South Africa may apparently be dismissed from further consideration. All the reliable news which reaches us indicates that the rebellious commandos have been broken up, many of their members captured or killed, and the remainder dispersed, while the two chiefs of the rebellion, Generals de Wet and Beyers are said to be in hiding. It would have been strange if this result had not been attained, in view of the generous treatment which has been given the Boers by Great Britain since the war.

In the Russo-Turkish campaign there is very little to chronicle. Various skirmishes have taken place between the two adversaries which the sensational press has dignified by the name of battles. The campaign seems to be moving on two lines—a Turkish attack on Batum with the idea of cutting off the Russian oil supply, and a Russian advance into Asia Minor. Neither of these seem to be making progress.

Skirmishes between the Turks and the British have taken place at various points near the Suez Canal, on the Persian Gulf, and toward the frontier of Egypt; but these are both inconsequential and non-sequential. The official proclamation of the Holy War was issued on November 27. The Sultan, the Sheik-ul-Islam and some twenty-eight dignitaries of the Moslem Church signed that document, which calls on all true believers throughout the Moslem world to make war on Great Britain, Russia and France. This official proclamation was delayed until the Sheik-ul-Islam reached Mecca and prayed at the tomb of the Prophet, and as on a mission of this character the Sheik cannot avail himself of the railroad, but must travel on the holy camel, a delay necessarily ensued.

That this proclamation will have some effect in Egypt, particularly in view of the attitude of the Khedive, is very probable, but how great the effect may be is doubtful. Great Britain has deposed the present Khedive and nominated another in his stead, a grandson of a former Khedive.

Outside of Egypt, the effect of this proclamation is also doubtful. In India it will probably fall flat. In Algeria and Tunis it may cause some trouble, as in parts of Persia. In Afghanistan the trouble will be real, and in a few weeks we shall probably hear of Afghan attacks on Russia, Turkestan and northwest India. The Afghans are a race of fanatics and unfortunately good fighters, so that their attitude is of some importance.

The principal South American countries have formed an alliance, using the word loosely, to endeavor to prevent further sea combats on their coasts, and also to try to open the steamer routes

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GERMAN-DRILLED TURKS GOING TO THE FRONT

INSTRUCTION OF RECRUITS IN BATTLE-FIELD TACTICS

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between South America and the United States, which have been closed of late chiefly on account of the activities of the German cruiser *Karlsruhe*. The idea is to have these waters declared neutral, and to forbid either fighting or the capture of merchant vessels therein. The plan hardly seems feasible in practice.

The Austrian campaign against Servia seems to be progressing favorably for the Austrian arms. Practically the whole of northwest Servia has been overrun by the Austrians and the Servians driven out of their positions with rather heavy losses. Belgrade, the capital, is seriously threatened, and according to London advices there does not seem to be much doubt that Servia, owing to the impossibility of aid from the Triple Entente reaching her, will be overwhelmed in the course of the next two or three months. None of the other Balkan States manifest any desire or intention of coming to Servia's support.

Portugal has finally made up her mind to enter the war on the side of the Allies, a vote to this effect having been made in the Portuguese Cortes during the week, and partial mobilization of her troops with that end in view has been ordered. This will hardly be of any very great importance, as at the most it will only bring some 30,000 troops of rather doubtful value to the battle line of the Allies.

The gossip about Japan's sending troops to Europe still continues. In fact, at one time these troops were announced to be on the way, though this report was afterwards denied. The spring, perhaps, will see Japanese troops in the battle line on the historic fields of Europe.

The Belgian situation to all intents and purposes remains unchanged, except that the need of outside help grows greater as the pinch of winter tightens on these unfortunate people. It is estimated that it will need one cargo of food per day to feed those who stand in absolute need of food in that devastated land. The British Government has given £100,000 to aid in this work, which does not seem enormous in view of the tremendous sacrifices Belgium has made for the benefit of France and Great Britain.

The British war loan, the largest loan ever offered for subscription, was successfully floated during the week, and will provide Great Britain with all the money needed for the prosecution of the war until the end of next July. Austria was also successful with her loan, and Germany has announced a new loan to be issued about Christmas. These loans run up into such figures as to be almost staggering.

There has been a little talk of peace overtures during the week by Germany, but an official statement has put an end to them. Germany states that she has no intention of making peace until she has achieved the object of the war, that is, freeing herself of the continual menace of France and Russia on the south and north, and thus insuring the permanent safety of her population.

The battle on the Franco-Belgian line has been much less fierce this past week. The weather has continued so bad that sustained movements have been impossible, and both sides have contented themselves largely with holding the positions already retained. The sufferings of the men in the trenches are said to be acute, and as the winter takes firmer hold will grow more intense. Both sides are suffering considerably from sickness, and as before remarked, this particularly applies to the East Indian troops which Great Britain has brought forward.

The sum of the fighting reduces itself to isolated artillery duels from time to time, without supporting infantry attacks, amounting, therefore, to merely feeling out the enemy.

Some fairly severe skirmishes have taken place on the Verdun-Toul line which have been fruitless in results. In the Vosges Mountains and towards Alsace fighting has been completely suspended owing to a blizzard's raging among the hills, two feet of snow having fallen in some parts, it is said. Both the Allies and the Germans have been reinforcing heavily; in fact, the Germans are said to be organizing a fresh army with a view, as soon as the weather improves, to resuming their atack on the western end of the line, with the object of breaking through the Allies' line to Calais and Boulogne.

Whether the objective of this movement is really Calais and Boulogne, I have always doubted. These two towns have a sentimental attraction, but I question whether the possession of Amiens would not be of greater practical advantage. This town controls the railroad communication between Paris and the coast, that is, with England, which would seem to be of paramount importance, and I should not be at all surprised if this place were the real objective.

The French Government has evidently reconsidered its determination to move the capital back from Bordeaux to Paris, which was announced for November 20. This is perhaps prudent, with the German lines not over fifty miles from Paris.

The situation in the campaign in Poland this last week has been an unending puzzle. Berlin sent out an official bulletin on Wednesday claiming a victory over the first, second and fifth Russian armies in Central Poland near Lodz, in which the German forces took 40,000 prisoners and a large quantity of munitions of war of various kinds; and the same day Vienna claimed to have defeated the Russians near Pellica, in South Poland, with a Russian loss of 29,000.

On Thursday Lord Kitchener announced in the House of Commons a Russian victory, with the heaviest losses the Germans had suffered so far during the war. Unofficial rumors from Petrograd confirm this, stating with some detail that in the fight near Lodz, an entire German army corps was cut off and forced to surrender, and that another was surrounded and could not escape.

At this writing there is absolutely no confirmation of this report, and the Petrograd official bulletin, usually so exuberant, is comparatively mild in its claims, merely asserting a check and also stating that the battle continues.

Under these circumstances it becomes a very hard matter to comment with any degree of certainty, so I shall content myself with saying that a very important battle is now going on in Central Poland, and that at this moment there is no certain result.

BELGIANS SETTING UP MACHINE GUNS IN FIELD

SWITZERLAND SCHOOL CHILDREN STUDY OUTDOORS BECAUSE TROOPS OCCUPY SCHOOL

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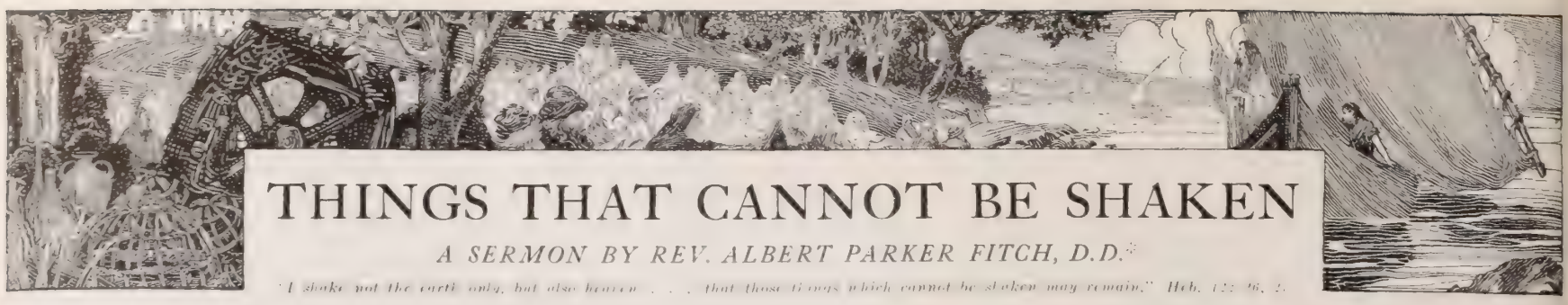
BELGIAN KING SALUTING PASSING FRENCH TROOPS

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

—As to the future effect of the European War on missions, Dr. Snell, secretary of the Baptist Foreign Missionary Society, says that from every field comes reassuring news that people, as never before, are turning to the work of God. Thousands heretofore indifferent are beseeching pastors and missionaries for prayers and protection. Many are asking for Bibles. There are nearly as many Baptists in Europe as in all the non-Christian lands combined, the latest record giving 1,215 churches, 2,483 preachers and 139,270 members with, perhaps, twice as many adherents and sympathizers. More than 275,000 converts have been baptized since the society began work in Europe. More than one-half of the membership is in warring countries.

—The long-continued rains of this fall are said by old Chinese to have been the heaviest and most disastrous for many years. They came at an unexpected time, when the skies are usually clear and there is ample time for harvesting the fall crops. In fact, there was not a single night when the harvest moon could be seen. The damage to crops and other property was very heavy. Many are left without food for the winter, and hundreds of families are without homes. Nearly all of the large village of Ping Li Tian was destroyed by floods from the river which passes near by. Less than one-third of the buildings are standing. Most of the people depended on their business for a living and are unable to rebuild. Women and children can be seen dwelling under small mat sheds and sleeping on the straw roofs of the fallen houses. The two adjoining villages, not so large as Ping Li Tian, are completely demolished. The greatest damage from floods in this part of the province is between the Sin and Hwai Rivers. The rains fell almost continuously for fourteen days, and the two rivers flooded all the territory between and for miles on each side. To make matters worse a heavy, steady north wind blew in a high tide from the sea, and this made the water rise higher than it otherwise would have done. The fall crops of the regions visited were entirely destroyed. One village, known as Siaokioantao, was completely destroyed. Not one house is left standing. Of the eighty families living there, numbering about 500 people, all were drowned except sixteen.—*Charles A. Leonard, Laichowfu, Shantung Province, China.*

—The second week in November was one of the most remarkable in the history of Methodism in our country, particularly New England. It brought together in Boston a most distinguished gathering of Methodist men. It was distinctively a gathering of men. Their purpose was to advance in various ways the cause of the church to which they belong. Nearly twenty of the bishops of the church were present, in addition to nearly three thousand men delegates. Bishop John W. Hamilton was honorary president of the convention. The meetings were most varied, the program being based on a careful study of the state of religion in New England as affected by social, industrial, immigrant, educational, missionary and general conditions. Some of the subjects discussed were "A Saloonless America in 1920," "The Uplift of a Race," "The Capture and Training of Youth." Representatives of other denominations gave addresses, Dr. O. P. Gifford representing the Baptists, Rev. H. A. Bridgman, editor of the *Congregationalist*, representing his denomination, while Bishop Lawrence spoke for the Episcopalians. A most interesting meeting was held on Boston's famous old common on the site of the tree known as Jesse Lee Elm, because it was here that he preached 124 years ago, when New England was not eager to give ready ear to the champions of Methodism. Boston's great Tremont Temple was crowded to the doors for the closing meeting. Bishop Henderson of Tennessee asked the great company of delegates present to stand and volunteer for personal evangelistic service in their various churches and communities. Nearly every man stood. The convention pledged itself to the hearty support of the campaign to raise a fund of $5,000,000 for conference claimants. Resolutions were adopted, deploring the increasing tendency to a general profanation of the Sabbath. One resolution read in part: "We heartily approve and will zealously protect our public schools from any weakening force from within and without." Back of all that was said and done was the high purpose of increasing the efficiency of the Methodist Church as a religious organization and a great community force.—*J. L. H.*



THINGS THAT CANNOT BE SHAKEN

A SERMON BY REV. ALBERT PARKER FITCH, D.D.[*]

"I shake not the earth only, but also heaven . . . that those things which cannot be shaken may remain." Heb. 12: 26, 27.

IT WAS Lessing who said that the object of all education is to make men see things that are large as large and things that are small as small. But there are other forces in the world, besides that of education, which also restore to mankind a just sense of values. Such a force, lurid, spectacular, ruthless and sinister beyond words, is this recrudescence of the pagan and brutal passions of the race before which the civilization of Europe has succumbed. The arts of peace, the ways of industry and commerce, the insecure ethical idealism, the phrases of religion, the houses of learning, the homes of faith, the young men, the begetters of a coming generation, all are being laid low. Such a breakdown of civilization as we are now witnessing challenges anew the ideals and convictions of men and compels a reappraisement of all human values.

We listen to the naïve and ridiculous polytheism of world rulers; we see the glorification of force, the lust for plunder, the fierce joy in destruction, the exploitation and torture of the body. All the ancient evils which we thought we had outgrown are being set up again. Over against the attempted idealizing of our origin and destiny rise once more the eternal skeptical queries as to the practicability of the Christian ethic, the value or the significance of a human being. Both the earth, which men have toilsomely fashioned for themselves, and the heaven, which by the sweat of their minds and spirits they have conceived and projected, are being shaken today. And surely at the beginning of another fall and winter, ushered in at such a time as this, there is a solemn urgency in our asking: is there anything which, since it cannot be shaken, shall remain?

A Renewing Needed

AND the moment that question is fairly propounded, we at once perceive that there are certain fundamental truths, easily obscured in a practical and prosperous age, which are today receiving new and terrible confirmations. For one thing it is being made unmistakably clear to us that, whether or not those expressions of the religion of Jesus to which our Western world has now for two thousand years been accustomed are either potent or practical, yet the redemption and the renewing of the world to which that religion bears witness are most awfully needed. The situation of our world today is the most awful indictment of Christendom that history has ever seen. It is also the most tragic revelation of Christendom's need of Christianity. No ardent but superficial humanism, no monistic philosophy, no mystic and idealizing cults can disguise today the fact that we live in a tragic world of warring forces, mutually irreconcilable passions, reckless and conscienceless tendencies and ideals. How futile to deny now that human life is full of irremediable sorrow, intolerable injustice, deliberate and brazen sin! The beautiful and the noble are being cut off in their prime, the defective and the useless will live on to cumber the earth in their old age. Over all the plains of Europe now children are suffering, women weeping, and the smoke of the sacrifice of innocence is going up. More significant yet, great principles and ideals of the sacredness of personality, the right of freedom, brotherhood, and progress are being ground into the dust.

Errors That Stand Revealed

WHO can fail to see today the measureless woe of the world, its inscrutable injustices, its unmerited sorrows, its stubborn wrongs? Who would now deny the need of the race, unchanging and profound, for spiritual renewing and victorious moral regeneration? Two thousand years have not sufficed to educate Europe out of her follies. What our so-called Christian world still needs is to be redeemed out of its sins. We face a frankly brutal, quite ruthless civilization where, not merely in the military world, but in the social and industrial order as well, might is right and restraint means hindrance, and humane and ethical considerations are to be abandoned, and we are to give rein to impulse and desire. Moving over the face of this materialistic and imperial civilization is the spirit of Jesus, and on the whole he is making it kinder and more decent with each succeeding generation. But the first great shock which has come to us, who have hitherto accepted Christianity as a matter of course and have regarded it as being widely and actively operative in modern society, is to find out how little of it at any time has been in the world and how comparatively little there is now. The world doesn't believe in it, but the world needs it, and it is clear enough today that the office of religion has not been superseded. That office is not primarily to ease the exterior life of man, to better his environment and enlarge his temporal opportunities. It is to redeem his soul, cleanse his motives, renew his power to do right, satisfy if it may be the desperate spiritual tragedy, the moral anarchy of this mortal world.

Again the shaking of our world today is revealing that this need can never be met by the mere expansion of knowledge, an increased intellectualism. It did not need a European war to teach us that, but the conflict adds dreadful confirmation to the lesson and gives it a ghastly illustration. The last half of the nineteenth century made it terribly clear that the learning and science of mankind, where they are divorced from piety, unconsecrated by a spiritual passion, and largely directed by selfish motives, can neither emancipate nor redeem the race. Consider for a moment the enormous expansion of knowledge which the world has witnessed since the year 1859. What prodigious accessions to the sum of our common understanding have we seen in the natural and the humane sciences; and what marvelous uses of scientific knowledge for practical purposes have we discovered! We have mastered in these latter days a thousand secrets of nature. We have freed the mind from old ignorances and ancient superstitions. We have penetrated the secrets of the body, and can almost conquer death and indefinitely prolong the span of human days. We face the facts and know the world as our fathers could never do. We understand the past and foresee the future.

But the significant thing about our situation is this: How little has this wisdom, in and of itself, done for us! It has made men more cunning, rather than more noble. Still the body is ravaged and consumed by passion. Still men toil for others against their will and "the strong spill the blood of the weak for their ambition and the sweat of the children for their greed." Our torn and shaken twentieth century needs, in order to make life tolerable, just what the first century needed—the sacrifice of love, the devotion of the spirit, the redemption of the will, the humbling of the soul before its God.

Has Christianity Failed?

AND again, we are being solemnly reminded today that the other-worldliness of religion, its concern with future, super-temporal things is its characteristic and most precious contribution to the world. We are seeing today how every great human problem, social, economic, ethical, when pressed to its ultimate issue becomes theological. Ours is an age devoted to the practical, the obvious and efficient things of life. The passion for immediacy, and the glorification of the present, rules in the modern world. And we have been asking of the church that remedial and preventive service here and now should chiefly occupy her. We have wearied of severe thinking on eternal, speculative themes. To produce clean and amiable living, to make this present world to blossom, to idealize time, this we have almost accepted as our office.

And then there has suddenly come upon us all one of those irrevocable and irremediable disasters for which time has no word of hope, for which it can offer not the slightest compensation. All our temporal and mortal values have suddenly been wiped out. We see the whole fabric of a civilization dissolved. Something more than temporal salvation and human words of hope are needed here. What have they to say and do for the soldiers lying in the quicklime of the burial trenches? Is there anything in this world sufficient now for English and French, Belgian and German widows and orphans? for the cripples returning with helpless bodies to their devastated fields? Nay, if the church has only moralizings and hospitals and reliefs and charities and pleasant social activities; if she has only amiable and futile machinery for cleaning, decorating and gilding the physical frame of the human spirit, then she stands revealed as the colossal failure and the supreme imposture of the generations. What Europe wants to know now is why and for what purpose this holocaust. Is there anything beyond, was there anything before? If in this world only, cries the voice of Europe, we have hope, then we are of all men the most miserable! Today we are being shaken and tested indeed to see if we have any message of faith, any vision of eternal, super-temporal realities for the spirit. Indeed, men have never been content to receive from us merely plain and sensible counsel on practical and homely affairs; they have demanded of a church that it lead them into the mysteries of divine and human nature and offer prophetic counsel and spiritual consolation.

The Church That Shall Remain

I TURN, then, to you, whose renewed activity as a church begins again next week for the winter. May you remember that these are solemn and testing hours. Who knows but that you may have come to the kingdom for such a day as this? Now are the times to make men see how glorious and transcendent a thing religion is. How infinitely greater it is than any of its social or personal manifestations! Never again confound religion with mere amiable living or mechanical believing. Never think of it as being concerned only, or chiefly, with the issues of this present life. Religion maintains itself in perennial power because men have never been willing to believe that they belonged only to this present life, and have never been able to satisfy themselves with anything or everything which this life has to give. For always, when men have looked abroad upon their world, they have seen the inextricable mingling of good and evil, the mystery of its strife and pain and injustice. And always, when they have looked within, upon themselves, they have faced the inexpressible sorrow, shame and loneliness of human life. Thereby they have been forced to concern themselves with the solemn questions which have to do with the origin and the meaning and the destiny of the race. Where did we all come from? Did we come from anything? What are we here for? Where are we all going? Is there anything after this life which can possibly compensate for it? If a man die, shall he live again?

It is the office of the church to answer these questions. To be able to say: We know from whence we came. We came out from an eternal life, a loving and a gracious spirit. And we know where we are going. We shall return to that from which in the beginning we came. In God we live and move and have our being. In God we now exist and shall exist forever and ever. He is our refuge, underneath are the everlasting arms.

And so I close this sermon with a plea for your renewed, inward and spiritual loyalty to this part of the Church of Jesus Christ in the present world. That church was never more needed, nor ever had a larger and more difficult opportunity than now. Let us acknowledge with sincerity and shame her many and obvious defects. For long she conceived of herself as an ark of salvation to which the elect withdrew from a perishing and somewhat contemptible world. Sometimes she has lived off the community, rather than for it; and has been more concerned with the conserving of her prestige and the perpetuation of her organization than with the service of her day and generation. To the social and industrial strife of the moment she was not over-ready to apply the teaching of Jesus, nor, as she contemplated the comfortable, bourgeois aristocracy which filled her pews, was she eager to socialize her ethics. But also now let us boldly reaffirm that today, as in every day, she is doing patiently and steadfastly the indispensable work of the community. She is bringing to the modern state what no other organization can bring—its spiritual dynamic, its renewed motives, that vision which is the hope of the soul in its struggle against time—the vision of a purified and glorified humanity made one with itself in God. Down through the centuries for all her pride of place and lust for power, for all her follies and mistakes, the church alone has been able, in dark days like these, to say to men: You, too, our very human race, shall sometime see of the travail of its soul and be satisfied. Let us then stand by her, as she has ever stood by our fathers and by us!

[*] Preached in the Brick Church (Presbyterian), New York. Dr. Fitch is president of Andover Seminary.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, December 13. John 8: 24. *"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."* The chasm which separates the Lord from his hearers might have been bridged over for them, if they had accepted the Lord's statements concerning his personality. "Believe that I am," says Christ, "and all that divides us will vanish." Am what? Why, all he has declared himself to be. The faith which wipes out the distance at which natural man stands from God is faith in Jesus. Faith that accepts Jesus as the great reality in the life of the human race, and that values him in full accord with every fact he has stated concerning himself, finds that Jesus is the Son of God, the living water, the true bread, the light of the world. Such faith takes man out of the state of death into which he has sunk by reason of sin, being spiritually dead to all that is divine. It starts with the confident acceptance that a person's sin has been removed by Jesus, that the gulf between him and God has been filled, that the door to the Father's house has been thrown open to the prodigal. And this faith contains, in the form of glorious promises, the germ of the life eternal. It has overcome spiritual death, and it will conquer physical dying when the hour comes. It forges ahead, stimulated by the victorious hope of Christians, to the deathless life beyond. But where such faith is refused, there remains the gloom of the old, unregenerate condition; the burden of sin remains on the conscience; the soul remains dead in trespasses, and the person ultimately dies in his sins.

MONDAY, December 14. John 8: 25, 26. *"Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."* Our Lord's appeal: "Believe that I am," drew from his hearers the sarcastic question: "Who art thou?" As if he had never before given them a clear statement about himself, they sneeringly ask to be told in plain terms what unfathomable mystery there might lie hidden in his personality. This explains our Lord's reply, which is really a stern refusal to repeat what he had said so often. He has nothing new to communicate to them. He has told them from the beginning who he is, and many have without difficulty grasped his meaning. He will say nothing more to them about himself, but he has still something to say about them which he dare not withhold, no matter how distasteful his words may prove. These words foreshadow the terrible indictment of the malicious character of the Jews' opposition to him, which the Lord is about to utter. The judgment which he will pass on them has its origin with the Father, who sent him upon his mission of mercy to these people. He meets with no surprise in noticing their extreme hostility. Undismayed by their cavil and sarcasm, he will speak the truth to the end, and by revealing the real character of his enemies, will arm his church for all time to come for the conflict that is still being waged against his divine Sonship and his redeeming work. These conversations, which our Lord during the last months of his life on earth conducted with his enemies, are an arsenal from which the believers of our own time are supplied with trusty weapons in the war with those who still deny the divine and the redeeming Christ.

TUESDAY, December 15. John 8: 28. *"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."* Up to this point of the conversation Jesus had referred to the Father by the phrase "he that sent me." John tells us that the hearers of our Lord had not understood his reference. Their hostility to Jesus was so passionate and the excitement of these moments so intense that they missed the plain meaning of statements which they had understood on other occasions. The Lord now uses the name "Father" in speaking of God, but he refers to himself by the term "Son of man." Even in his assumed humanity he claims that close relation to God which exists between father and son. And he now indicates the last decisive evidence that will be afforded his present hearers to establish his claim: he will be "lifted up," first, to the cross of shame, after that, to the throne of glory. The wonderful events of his death, resurrection and ascension will effect a mighty reversal of men's opinions concerning him. In this very city where he is now speaking to men who spurn his claims with every mark of contempt, there will be thousands who will declare: "Verily, he is what he said he was." They may for a season decline his heavenly ambassadorship of love, but they will not be able to suppress the fact of his ambassadorship. The cross and the crown at the end of his career will prove that "he did nothing of himself, but even as the Father taught him, those things he spoke." Jesus the Messiah reigns today, and all the world is again preparing to celebrate with rejoicing his coming into the world, to seek and save that which is lost.

WEDNESDAY, December 16. John 8: 29. *"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."* To earth-bound minds like those of his present hearers the exalted remarks of our Lord must have sounded like the voice of a very distant speaker. Their frequent interruptions seem like the angry growls of a drowsy person who does not want to be roused. "Where is your Father?" they had asked him. "How many miles from here does he live?" Jesus tells them: "He is right here. His interest in my work is so great, so intense, so uninterrupted, that there is not a minute since my coming among you that the Father has not been with me. His mighty presence has borne me up through all the strife and worry of my ministry, and he has been the joy and comfort of my quiet hours. He has been a delighted witness of all my doings. My life hitherto has been spent in pleasing him, and he has not failed to corroborate my messages by signs and wonders of such magnitude and multitudes as have never been seen before." It has been correctly said that "this self-consciousness of Christ is one of the loftiest and most unique phenomena recorded in history. This absolute confidence with reference to his whole course lifts our Lord to a pinnacle of the loftiest elevation." Let us remember that he taught us to say: "Our Father who art in heaven." The believer in Christ who in his humble way seeks to do always the things that are pleasing to God enjoys in a lesser degree, nevertheless in a very real manner, the presence of the Father with him in all his earthly activities. For the sake of his beloved Son the Father graciously is with us, strengthening us for every task and comforting us in every sorrow.

THURSDAY, December 17. John 8: 31, 32. *"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."* Once more the scene has changed: Jews "who had believed in Christ" are now engaged in a conversation with him that ends quite sadly. These persons had accepted Christ as the Messiah, however, for the most part upon their own premises. The nation needed a deliverer; Christ answered the requirements more nearly than any one they knew; so they had begun to believe in him, and were now awaiting some great manifestation from him that would show they were not mistaken. Our Lord's remarks to these persons indicate that their discipleship was not genuine. Its true and indubitable mark was still missing: they had come in contact with his teaching, but they had not made his word their home and dwelling-place. The words and teaching of others still had considerable weight with them. These foreign elements in their knowledge hindered them from knowing the whole truth and made them slaves to other men. Christ cannot do his whole work for any person until that person moves over entirely to the territory of Christ's teaching, and accepts that teaching on any matter as final. Christ's is the last word on all questions relating to sin, the removal of sin, the old life, the new life, and the life everlasting. All information on these matters derived from other sources does not enrich our knowledge, but keep true knowledge out and, instead of giving us greater freedom of thought and action, creates an intellectual and spiritual bondage for us. It is either Christ altogether and forever, or no Christ at all.

FRIDAY, December 18. John 8: 34. *"Verily, verily, I say unto you, whosoever committeth sin is the servant of sin."* The "believing" Jews had repelled the charge implied in our Lord's remarks, viz., that they were not free. They claimed that they were free-born descendants of Abraham, members of the race to whom Jehovah had promised an everlasting kingdom and a rule extending over the whole world under their king Messiah. Their present political plight they considered a mere trifle. In a most impressive manner our Lord assures them that the liberty of which they were thinking was not the liberty to which he had referred. Their political Messiah was a Jewish dream and his magnificent government a fiction of sanguine Jewish nationalists. The true Messiah is the Holy One of Israel, who comes to set up his spiritual rule in the hearts of men where sin holds despotic sway over all the thoughts and intents that lie back of men's actions. *There* is where Messiah breaks down strongholds of wickedness; *there* is where he crushes oppression and sets captives free. And there is where he rears his white throne of chastity, purity, holiness. Men may claim allegiance to Christ, but refuse to permit him to govern their lives. Such people are only nominally followers of the holy Jesus, while in reality they are servants to sin. When the claims which Christ makes upon them become fully known to them they recoil from Christ as from their worst enemy, thus revealing the astonishing fact that though Christ was the theme of their lip-professions and the center of their worldly hopes and schemes, he was not the master of their hearts.

SATURDAY, December 19. John 8: 35, 36. *"And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."* It was a dangerous conceit that these Jews were nursing, who boasted to Christ their natural descent from Abraham and their external membership in the commonwealth and church of Israel. Filled with the superstitious hopes that were common among the Jews of that age, and submitting to the soul-tyranny which the Scribes and Pharisees were exercising, these people were not children in God's house, the true church of the covenant of grace, at all. Their status in the church was like that of Ishmael in the home of Abraham: they were slaves, not sons. The whole theocracy of Israel, its church and state, had been erected for Christ, as an institution by which the Jews were to be prepared for receiving the future Messiah. Now he is come. He is the Son of God's house and any man's membership in God's holy family on earth can be obtained only through him. He must make men free from error by his teaching, from the power and tyranny of sin by his grace. No one is truly free who has not accepted the terms of liberation which he offers to sinners. But there is freedom indeed—a joyous, glorious life, in which the Spirit of God is busy in a human heart, working the divine will concerning man without let or hindrance—where men have passed under the sway of the word of Jesus and acknowledged him their liberator from sin and all its dire effects. Let no man deceive himself: there is no declaration of independence written for the souls of men except that which Jesus has written with his blood. Those who take their stand on his word remain in the house of God. The rest are Ishmaelites, who are made to hear in the end the terrible order: "Cast out the son of the bondwoman."

These Daily Meditations will appear in each issue during 1914.

GOSPEL NOTES FROM HERE AND THERE

MINISTER-EVANGELIST H. C. GRESHAM, of Parker, Kan., desires to thank the readers of THE CHRISTIAN HERALD for their very generous gifts of books in response to an appeal published some time ago in this paper.

THE INSPIRATION which Albert Marquardt got as the corresponding secretary of the Floating Christian Endeavor Society on Dewey's flagship, the *Olympia*, which led in the attack on Manila, led him to become a missionary among the miners in Colorado. He often rides one hundred miles on his motorcycle on Sunday to reach his congregations. The motorcycle was presented to him by the Hartford, Conn., Camp of United States Spanish War Veterans, of which he was a former chaplain.

TO PUT PASTORS in touch with accredited evangelists, to extend evangelistic effort wherever possible, to place singers with evangelists or pastors, and to do all that is consistent and possible in promoting evangelistic campaigns, the Interdenominational Association of Evangelists has appointed the Rev. Parley E. Zartmann, D.D., as its extension secretary. For the last three years Dr. Zartmann has served as secretary of the extension department of the Moody Bible Institute of Chicago, and previous to that he was associated with the Rev. J. Wilbur Chapman, D.D., in the direction of the work of the General Assembly's Committee on Evangelistic Work. Headquarters for the association have been established at Winona Lake, Indiana, and pastors should feel free to correspond with the secretary. The officers of the association now are: President, Herbert C. Hart; vice-presidents, William E. Biederwolf, Milford H. Lyon, William A. Sunday, J. Wilbur Chapman, and Charles R. Scoville; a board of directors, and the following extension committee: M. B. Williams, Henry W. Stough, Herbert C. Hart, I. E. Honeywell and George T. Stephens.

CIVILIZING THE ALASKAN INDIAN

ALEUTIAN BASKET WEAVER

THE native population of Alaska is made up of the Eskimo of the far North, of the so-called Indian of the southerly portion and of the Aleuts, who inhabit the Aleutian Islands off the coast of Alaska. The bureau officially designates them all as Indians. It is still a mystery where in the dim ages of the past this native population came from. What their future is ought to gravely concern us, as we got them from Russia with the land, and, like Russia, until recent years we have all but ignored them.

According to the government statistics the natives of Alaska are about 26,000 in number and they are spread over more than 350,000 of the 590,000 square miles of the territory. Their small settlements extend along 10,000 miles of coast and on both sides of the Yukon River and its tributaries, for a distance of more than 2,500 miles. One of the supervision districts contains a full 100,000 square miles, the others average more than 65,000 square miles each. Of the natives of Alaska, approximately 11,000 belong to six tribes of Indians in southeastern and southern Alaska, and in the valley of the Yukon. About 11,000 are Eskimos on the western and northwestern coasts, along the Bering Sea, the Bering Straits and the Arctic Ocean. Something more than 3,000 are Aleuts and mixed races through the Aleutian Islands.

"Until recently the natives of Alaska lived wholly by hunting and fishing," says Commissioner P. P. Claxton of the Bureau of Education, who has charge of the education of the Indians and who made an extended trip among them. "They are a peaceable, law-abiding, faithful and trustworthy people. They have never rebelled against the government or the authority of the United States, and no money has been spent in Alaska in defending white settlements against attacks by the natives. The government teachers, often single women, live in their scattered villages, far from white settlements and from the protection of forts and police force, unharmed and unafraid."

Commissioner Claxton estimates that there are 5,405 native children in Alaska, and of these 3,500 are in government schools, 300 in six mission schools, 60 in two schools supported by the Department of Commerce and about 150 in government boarding schools in the States, leaving approximately 1,400 not in school anywhere.

There are sixty-seven United States public schools in Alaska and the Aleutian Islands, five district superintendents, ninety-five teachers, men and women, seven government physicians and eight women nurses.

William T. Lopp, superintendent of education of natives of Alaska, describes the educational work thus:

"Every teacher is a social worker, who, in addition to performing the routine work in the school room, strives in every possible way to promote the physical, moral and industrial welfare of the natives, adults as well as children. Instruction in carpentry, cooking and sewing is emphasized. Many of the buildings contain, in addition to the recitation room, an industrial room, kitchen, quarters of the teacher, and a laundry and baths for the use of the native community. The school room is available for public meetings and social purposes.

"In the native villages the teachers and nurses give instruction in sanitary methods of living. Natives are encouraged to replace their filthy huts by neat, well-ventilated houses. In some sections the natives have been taught to raise vegetables, as an addition to their usual diet of fish and meat."

D. W. Cram, in charge of the school at Barron, in Arctic Alaska, the northernmost school in the world, says: "The Eskimo child differs from the average white child in that at an early age he is thrown upon his own resources as far as trading and bartering are concerned. Even at the time he enters school, and in some cases before that, he is allowed to do much as he pleases with whatever comes into his possession. For instance, there came into the harbor last fall, just before the close of navigation, a whaling schooner. One evening after school about a dozen of the boys, between the ages of nine and fourteen, got into a native canoe and went over to the ship. The crew of the ship was composed mostly of Eskimos from Siberia. These schoolboys in some cases traded the very clothes they had on their backs, custom-made goods, shipped from Seattle in the summer time; hats, caps, coats, suspenders, shirts, undershirts, not to mention pocket knives, mouth organs and various other articles, for things the Siberians had to trade. After it was all over they came back to the schoolhouse and during the evening hour entertained us with a recital of their experiences, laughing and joking at the deals they had made, and I could see that they had driven some shrewd bargains with the Siberians."

One of the largest schools is at Sitka, conducted by Miss Cassia Patton, and in one of her reports she says: "During the year we had a successful cooking class, much interest being shown by the elder women. Many women bring their tubs and their washboards to make use of the hot water. I consider this our best settlement wedge, for thus the mothers become co-workers with us."

Little by little the Indians are being taught to work the soil, which in the southern portion of Alaska is fertile, and many of the Indians are already possessors of small farms, which they work advantageously, and reindeer herders have garden patches in connection with their work. There were 47,268 reindeer in Alaska at the close of the last fiscal year.

Governor J. F. A. Strong of Alaska, in his report, just made public, says that the white population of Alaska is 39,000, and that health conditions among the whites "continue to be excellent."

"Among the native population, however," he says, "diseases of various kinds are widespread, this being especially true in remote sections. . . . Tuberculosis is the principal disease and there is no doubt that if not eradicated in the near future it will exterminate the natives within the present century. The case is not hopeless, nor will it be if prompt steps be taken."

THOMAS O. MONK.

U. S. S. *BEAR* IN ARCTIC ICE PACK, AUGUST, 1913

A GROUP OF ALASKAN ESKIMO GIRLS

NORTHERNMOST PUBLIC SCHOOL IN THE WORLD

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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"EVOLVE OF WHAT HAS TAKEN PLACE. The entire Dela Wetherbee (who was Pollyanna's good friend in Dr. Amos) situation [illegible] upon new scenes enter, Mrs. Carew of Boston [illegible] almost as a recluse [illegible] the disappearance [illegible] of [illegible] dance, to permit Pollyanna to come and visit her. Miss Wetherbee feeling sure [illegible] Dr. Chilton [illegible] Mrs. Carew's [illegible] to suppose. The letter of invitation [illegible] suggested by Pollyanna [illegible], Mrs. Chilton, at Pendleton, together with a letter from Dr. Amos [illegible] that Pollyanna be allowed to [illegible]. Dr. Chilton has been planning a [illegible] trip to Europe and asks his wife [illegible] company [illegible] they decide to let Pollyanna go. [illegible] not be Mrs. Carew, and [illegible] a beautiful automobile waiting for them.]

CHAPTER III—*Continued*

"OH, MY, is it yours?" asked Pollyanna, detecting the unmistakable air of ownership in her hostess's manner. "How perfectly lovely! Then you must be rich—awfully—I mean *exceedingly* rich, more than the kind that just has carpets in every room and ice cream Sundays, like the Whites—one of my Ladies' Aiders, you know. (That is, *she* was a Ladies' Aider.) I used to think *they* were rich, but I know now that being really rich means you've got diamond rings and hired girls and sealskin coats, and dresses made of silk and velvet for every day, and an automobile. Have you got all those?"

"Why, y-yes, I suppose I have," admitted Mrs. Carew, with a faint smile.

"Then you are rich, of course," nodded Pollyanna, wisely. "My Aunt Polly has them, too, only her automobile is a horse. My, but don't I just love to ride in these things!" exulted Pollyanna, with a happy little bounce. "You see, I never did before, except the one that ran over me. They put me *in* that one after they'd got me out from under it; but of course I didn't know about it, so I couldn't enjoy it. Since then I haven't been in one at all. Aunt Polly doesn't like them. Uncle Tom does, though, and he wants one. He says he's got to have one in his business. He's a doctor, you know, and all the other doctors in town have got them now. I don't know how it will come out. Aunt Polly is all stirred up over it. You see, she wants Uncle Tom to have what he wants, only she wants him to want what she wants him to want. See?"

Mrs. Carew laughed suddenly.

"Yes, my dear, I think I see," she answered demurely. Her eyes carried — for them—a most amused twinkle.

"All right," sighed Pollyanna contentedly, "I thought you would; still it did sound sort of mixed when I said it. Oh, Aunt Polly says she wouldn't mind having an automobile so much if she could have the only one there was in the world, so there wouldn't be anyone else to run into her; but—my, what a lot of houses!" broke off Pollyanna, looking about her with round eyes of wonder. "Don't they ever stop? Still, they'd have to be a lot of them for all those folks to live in, of course, that I saw at the station besides all these here on the streets. And of course where there *are* more folks, there are more to know. I love folks. Don't you?"

"*Love folks!*"

"Yes, just folks, I mean. Anybody—everybody."

"Well, no, Pollyanna, I can't say that I do," replied Mrs. Carew coldly, her brows contracted.

Mrs. Carew's eyes had lost their twinkle. They turned rather mistrustfully, indeed, on Pollyanna. To herself Mrs. Carew was saying: "Now for preachment number one, I suppose, on my duty to mix with my fellow men, *à la* Sister Della!"

"Don't you? Oh, I do," sighed Pollyanna. "They're all so nice and so different, you know. And down here there must be such a lot of them to be nice and different. Oh, you don't know how glad I am so soon that I came! I knew I would be, anyway, just as soon as I found out you were *you*—that is, Miss Wetherby's sister, I mean. I love Miss Wetherby, so I knew I should you, too; for of course you'd be alike—sisters, so—even if you weren't twins, like Mrs. Jones and Mrs. Peck—and they weren't quite alike, anyway, on account of the wart. But I reckon you don't know what I mean, so I'll tell you."

And thus it happened that Mrs. Carew, who had been steeling herself for a preachment on social ethics, found herself, much to her surprise and a little to her discomfiture, listening to the story of a wart on the nose of one Mrs. Peck, Ladies' Aider.

By the time the story was finished the limousine had turned into Commonwealth Avenue, and Pollyanna immediately began to exclaim at the beauty of a street which had such a 'lovely big long yard all the way up and down through the middle of it," and which was all the nicer, she said, 'after all those little narrow streets."

"Only I should think every one would want to live on it," she commented enthusiastically.

"Very likely, but that would hardly be possible," retorted Mrs. Carew, with uplifted eyebrows.

Pollyanna, mistaking the expression on her face for one of dissatisfaction that her own home was not on the beautiful avenue, hastened to make amends.

"Why, no, of course not," she agreed. "And I didn't mean that the narrower streets weren't just as nice," she hurried on, "and even better maybe, because you could be glad you didn't have to go so far when you wanted to run across the way to borrow eggs or soda, and—oh, but *do* you live here?" she interrupted herself as the car came to a stop before the imposing Carew doorway. "Do you live here, Mrs. Carew?"

"Why, yes, of course I live here," returned the lady with just a touch of irritation.

"Oh, how glad, *glad* you must be to live in such a perfectly lovely place!" exulted the little girl, springing to the sidewalk and looking eagerly about her. "Aren't you glad?"

Mrs. Carew did not reply. With unsmiling lips and frowning brow she was stepping from the limousine.

For the second time in five minutes Pollyanna hastened to make amends.

"Of course I don't mean the kind of glad that's sinfully proud," she explained, searching Mrs. Carew's face with anxious eyes. "Maybe you thought I did, same as Aunt Polly used to sometimes. I don't mean the kind that's glad because you've got something somebody else can't have; but the kind that just—just makes you want to shout and yell and bang doors, you know, even if it isn't proper," she finished, dancing up and down on her feet.

The chauffeur turned his back precipitately and busied himself with the car. Mrs. Carew, still with unsmiling lips and frowning brow, led the way up the broad stone steps.

"Come, Pollyanna," was all she said, coldly.

. . .

It was five days later that Della Wetherby received the letter from her sister, and very eagerly she tore it open. It was the first that had come since Pollyanna's arrival in Boston.

"My dear sister," Mrs. Carew had written. "For pity's sake, Della, why don't you give me some sort of an idea what to expect from this child you have insisted upon my taking? I'm nearly wild—and I simply can't send her away. I've tried three times, but every time, before I get the words out of my mouth, she stops them by telling me what a perfectly lovely time she is having, and how glad she is to be here, and how good I am to let her live with me while her Aunt Polly has gone to Germany. Now, how, pray, in the face of that, can I turn around and say: 'Well, won't you please go home? I don't want you'? And the absurd part of it is I don't believe it has ever entered her head that I don't *want* her here, and I can't seem to make it enter her head, either.

"Of course if she begins to preach and tell me to count my blessings I shall send her away. You know I told you, to begin with, that I wouldn't permit that. And I won't. Two or three times I have thought she was going to (preach, I mean), but so far she has always ended up with some ridiculous story about those Ladies' Aiders of hers; so the sermon gets sidetracked—luckily for her, if she wants to stay.

"But, really, Della, she is impossible. Listen. In the first place she is wild with delight over the house. The very first day she got here she begged me to open every room, and she was not satisfied until every shade in the house was up, so that she might 'see all the perfectly lovely things,' which, she declared, were even nicer than Mr. John Pendleton's—whoever he may be, somebody in Beldingsville, I believe. Anyhow, he isn't a Ladies' Aider. I've found out that much.

"Then, as if it wasn't enough to keep me running from room to room (as if I were the guide on a 'personally conducted'), what did she do but discover a white satin evening gown that I hadn't worn for years and beseech me to put it on. And I did put it on—why, I can't imagine, only that I found myself utterly helpless in her hands.

"But that was only the beginning. She begged then to see everything that I had, and she was so perfectly funny in her stories of the missionary barrels which she used to 'dress out of' that I had to laugh—though I almost cried, too, to think of the wretched things that poor child had to wear. Of course, gowns led to jewels, and she made such a fuss over my two or three rings that I foolishly opened the safe, just to see her eyes pop out. And, Della, I thought that child would go crazy. She put onto me every ring, brooch, bracelet and necklace that I owned, and insisted on fastening both tiaras in my hair (when she found out what they were), until there I sat, hung with pearls and diamonds and emeralds, and feeling like a heathen goddess in a Hindu temple, especially when that preposterous child began to dance round and round me, clapping her hands and chanting, 'Oh, how perfectly lovely, how perfectly lovely! How I would love to hang you on a string in the window—you'd make such a beautiful prism!'

"I was just going to ask her what on earth she meant by that when down she dropped in the middle of the floor and began to cry. And what do you suppose she was crying for? Because she was so glad she'd got eyes that could see! Now, what do you think of that?

"Of course this isn't all. It's only the beginning. Pollyanna has been here four days, and she's filled every one of them full. She already numbers among her friends the ashman, the policeman on the beat and the paper boy, to say nothing of every servant in my employ. They seem actually bewitched with her, every one of them. But please do not think *I* am, for I'm not. I would send the child back to you at once if I didn't feel obliged to fulfil my promise to keep her this winter. As for her making me forget Jamie and my great sorrow—that is impossible. She only makes me feel my loss all the more keenly—because I have lost instead of him. But, as I said, I shall keep her until she begins to preach. Then back she goes to you. But she hasn't preached yet.

"Lovingly but distractedly yours,

"RUTH."

"'Hasn't preached yet,' indeed!" chuckled Della Wetherby to herself, folding up the closely written sheets of her sister's letter. "Oh, Ruth, Ruth! and yet you admit that you've opened every room, raised every shade, decked yourself in satin and jewels—and Pollyanna hasn't been there a week yet. But she hasn't preached—oh, no, she hasn't preached!"

"ANYWAY, I LIKE OLD DUFFERS

CHAPTER IV

Pollyanna Takes a Walk

IT WAS on the first Saturday afternoon that Pollyanna took her memorable walk. Heretofore Pollyanna had not walked out alone, except to go to and from school. That she would ever attempt to explore Boston streets by herself never occurred to Mrs. Carew, hence she naturally had never forbidden it. In Beldingsville, however, Pollyanna had found—especially at the first—her chief diversion in strolling about the rambling old village streets in search of new friends and new adventures.

On this particular afternoon Mrs. Carew had said, as she often did say: "There, there, child, run away; please do. Go where you like and do what you like, only don't, please, ask me any more questions today!"

Until now, left to herself, Pollyanna had always found plenty to interest her within the four walls of the house; for, if inanimate things failed, there were yet Mary, Jennie, Bridget and Perkins. Today, however, Mary had a headache, Jennie was trimming a new hat, Bridget was making apple pies and Perkins was nowhere to be found. Moreover, it was a particularly beautiful September day, and nothing within the house was so alluring as the bright sunlight and balmy air outside. So outside Pollyanna went and dropped herself down on the steps.

For some time she watched in silence the well-dressed men, women and children who walked briskly by the house, or else sauntered more leisurely through the parkway that extended up and down the middle of the avenue. Then she got to her feet, skipped down the steps and stood looking. first to the right, then to the left.

Pollyanna had decided that she, too, would take a walk. It was a beautiful day for a walk, and not once yet had she taken one at all—not a *real* walk. Just going to and from school did not count. So she would take one today. Mrs. Carew would not mind. Had she not told her to do just what she pleased so long as she asked no more questions? And there was the whole long afternoon before her. Only think what a lot one might see in a whole long afternoon! And it really was such a beautiful day. She would go—this way! And with a little whirl and skip of pure joy Pollyanna turned and walked blithely down the avenue.

Into the eyes of those she met Pollyanna smiled joyously. She was disappointed—but not surprised—that she received no answering smile in return. She was used to that now—in Boston. She still smiled, however, hopefully: there might be some one, some time, who would smile back.

Mrs. Carew's home was very near the beginning of Commonwealth Avenue, so it was not long before Pollyanna found herself at the edge of a street crossing her way at right angles. Across the street, in all its autumn glory, lay what to Pollyanna was the most beautiful "yard" she had ever seen—the Boston Public Garden.

For a moment Pollyanna hesitated, her eyes longingly fixed on the wealth of beauty before her. That it was the private grounds of some rich man or woman she did not for a moment doubt. Once, with Dr. Ames at the Sanatorium, she had been taken to call on a lady who lived in a beautiful house surrounded by just such walks and

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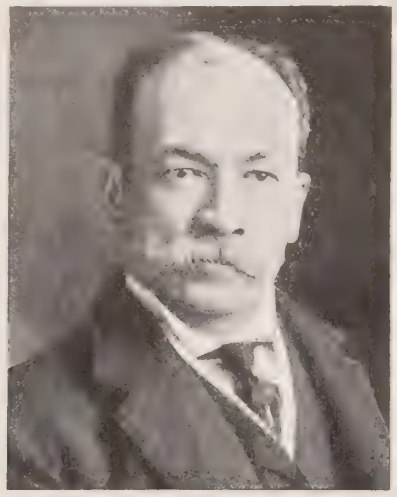
THE CHURCH AND THE WORKINGMAN

EMINENT AMERICANS DISCUSS THE PROBLEM OF BRIDGING THE CHASM BETWEEN THE TWO

NORMAN HAPGOOD



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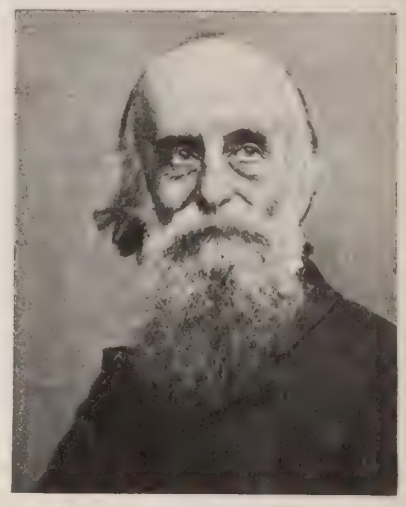

LYMAN ABBOTT

IN THIS issue we present the second instalment of contributions by leaders of American thought on the great question: "How Can the Church Win Back the Working Classes?" which was begun in last week's CHRISTIAN HERALD. These letters supply abundant food for thought on what is now everywhere regarded as a vital problem. A third instalment will appear in a subsequent issue.

The Ministry Has Failed to Understand Labor Conditions and to Apply Christ's Teachings to Their Solution, Writes Dr. Lyman Abbott

THE condition of the workingman of to-day is, on the whole, better than at any other period in history, but there is in his condition abundant reason for the public discontent.

The congregations in our Protestant churches are, with rare exceptions, largely made up of the employers of labor. The ministry has failed to understand the conditions of the working people on the farms, in the mines, railroads, factories and homes, and has failed to interpret and apply to present conditions the spirit of Jesus Christ and the principles which he inculcated. This failure has contributed to present conditions because it has created the impression among wage-earners that the church is an organization of employers and is committed to the interests of the employers. It has tended to make the church of Christ a class church.

I do not share the opinion that the church should lay less emphasis on spiritual matters. But spiritual life is spurious—not real—unless it tends to inspire in those who think they possess such life a real and dominating desire to improve the social conditions of their less fortunate fellow men. An essential characteristic of the religion of the Bible is its insistence that loyalty to God necessarily involves service for man.

I know of no better way to combat specific industrial evils than to apply to present conditions the principles inculcated by Jesus Christ.

Whether the institutional church is or is not a great help toward solving the problem depends upon the kind of work which the institutional church does, and partly upon the community where the church is located. No uniform rule, as to methods to be pursued, can be laid down which is applicable to all churches and all communities.

The regenerative power of a spiritual Christianity can only be counted upon in case it is wisely guided and courageously and specifically applied in a practical dealing with present conditions. LYMAN ABBOTT.

The Outlook, New York City.

Editor of "Harper's Weekly" Says the Church Must Interest Itself in the Welfare of the Laborer

I THINK the church has a very interesting and a very difficult problem before it. It ought to keep out of partisanship, yet it cannot keep out of industrial and economic questions, if it is to be a growing force. It would, I think, be impossible to lay down any rule except that, while just to all classes, its strongest sympathy ought to be with those who need help most. In other words, without being against anybody, it ought to be particularly interested in improving the welfare of the laboring majority.

New York City. NORMAN HAPGOOD.

. . .

Reintroduce the Carpenter of Nazareth in the Modern Church, Writes Hon. John B. Lennon.

MY SUGGESTIONS are that the church must reestablish the attitude of the Carpenter at Nazareth toward the working classes that he exercised when in Palestine. His social creed is set forth fully in the parable of the good Samaritan, and when the organized church gets really in touch with and active in carrying out the essentials involved in that parable I have absolutely no doubt as to the result being all that any Christian man or woman can desire.

The fact that in the industrial life of today men and women and children are being robbed of their birthright and of their opportunity by the power of organized wealth, I think no one will dispute; whenever this is seen, no matter who is guilty, the church should take a firm stand in favor of the working class as the Samaritan did in favor of the man who was robbed on the road to Jericho. It gives me much satisfaction to know that a great many pulpits stand for this principle absolutely and without any reservation, and when the organized church also falls in line the dawn of a real Christianity will be with us.

JOHN B. LENNON.

U. S. Commission on Indian Education, Washington, D. C.

. . .

The Church Must Carry Out the Master's Teachings, Writes David Jayne Hill, Historian, Diplomat, Philosopher

THE problem that faces the church today is essentially the same that has in the past always confronted it, namely, to convince men that it is really a divine and not merely a human institution. There is only one solution of this problem, a nearer approach to the source of Christianity, the teachings and example of the Master. There is in these something that

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CARRYING RELIEF TO BELGIUM

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along the good work as much as lay in his power. Mr. Page is himself a member of the American Commission. So I went down into the London Wall district and had an interview with the chairman, Mr. Herbert Hoover, an American business man living in London.

From him I learned that the formation of a commission to feed non-combatants in Belgium had become a necessity. The soldiers had taken up all the ready food and the cloth in the country and with winter coming on hunger and cold are terrifying factors that loom larger day by day. Add to this the fact that nations at war will not allow food to go into a stricken country if there is any chance of it falling into the hands of hostile soldiers. It was necessary to get the written consent of all parties to the conflict in order to provide safe conduct for the food, which moreover must come from a neutral country.

The following is a copy of the official permit for relief supplies sent by the German governor of Belgium to Mr. Brand Whitlock, American minister in Brussels, one of the honorary chairmen of the Commission for Relief:

"The Central Government
in Belgium,
"BRUSSELS, *October 16, 1914.*

"My dear Mr. Minister:

"In answer to your courteous letter of today I have the honor to reply with all respect that I welcome with lively satisfaction the undertaking of the *Comité Central de Secours et d'Alimentation* and do not hesitate formally and distinctly to give assurance that foodstuffs of all kinds imported by the committee under your Excellency's patronage for the use of the civil populace of Belgium shall be kept exclusively for the use of the Belgian populace; that these foodstuffs shall hereafter be exempt from requisition by the military authorities and finally that they shall remain entirely at the disposal of the committee.

"With assurance of my highest consideration, I am Your Excellency's most obedient servant,

"BARON VON DER GOLTZ,
"General Field Marshal."

Now Holland has no more than enough, if enough, food on hand to supply her own needs. So naturally the commission turned to the United States. The commission itself does not engage to raise funds, but only to insure means of transportation. And to keep to the terms of the general agreement the cargoes raised in the United States must be consigned to Dr. Henry Van Dyke, American minister in The Hague.

But it would take some time to get food from the United States, and in the meantime the Belgians were starving. So, for emergency purposes, the British Government agreed to allow a limited number of cargoes of food to be sent across the Channel, provided they were replaced by other cargoes to England within six weeks. The commission engaged to see to that. The immediate thing to do was to buy food and send it over to Dr. Van Dyke, who would reship it to Brussels, where it would be distributed over the country, under the direction of Brand Whitlock, American minister in Brussels.

It was just at this moment that the representative of THE CHRISTIAN HERALD called on the Commission and when the immediate need was explained offered to help out by purchasing a cargo and going with it to see it distributed in Belgium. The matter was quickly arranged. The steamer *Jan Blockx* was chartered and loaded. I shall have the satisfaction of seeing the food distributed to the hungry. Depots have been arranged all over Belgium and those who are entitled to food receive tickets for a week's supply. The food is handed out every day as the tickets are punched. Our tickets will be given to widows and orphans exclusively and our people will have the satisfaction of knowing that their succor goes directly and practically undiminished to the poor people for whom it was intended.

. . .

Since the foregoing letter was written the CHRISTIAN HERALD relief steamer has reached Rotterdam in safety and the cargo of 600 tons of food is now in process of distribution in Brussels. On November 20, charity was supplying 300,000 totally destitute Belgians in Brussels with two meals daily—the meals consisting of potato soup, a portion of rice and a piece of bread. This is believed to be the biggest bread line in the world. There is a prospect that even with all the help that can come the line will soon include the whole Belgian population of the capital.

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to November 25, $70,840.91, not all acknowledged in THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.*

Miscellaneous Amounts

Niels Sorensen, $4.75; Mrs. Carrie Pilegard, $3.50; Helix Bapt. S. S., Helix, Ore., $2.75; Cashmere Friends, Cashmere, Wash., $2.75; Pres. Miss. Soc. M. E. S. S., Riverton, Va., $1.58; Presbyterian S. S., Norwich, N. D., $1.62; Lutheran S. S., Herscher, Ill., $13.44; Bessie & Theodore Grenlich, $1.30; Union Bapt. S. S., Sturgis, Mo., $9.50; Congregational Ch. of Augusta, Mich., $10.30; Congregational S. S. of Auburn, Calif., $7.50; Finnish Bapt. Ch., Hancock, Mich., $13.90; S. S. of Lewis, Col. $3.25; Edinboro Normal Geography Class, Edinboro, Pa., $5.25; Little Brown Ch., Nashua, Iowa, $2.30; Congregational S. S., Nashua, Iowa, $9.32; Sarah J. Starr, $150; Richmond S. S., Okahumpka, Fla., 90 cents; G. Chas. King, 10 cents; Mrs. Anna Koontz, 20 cents; Miss Rose Burr, 35 cents; Mrs. Geo. Hammel, 40 cents; Mr. L. A. Hammontree, 20 cents; Master Hugh Tayar, 5 cents; Mrs. A. L. Jones, 10 cents; Mr. Will Kittrell, 15 cents; First Bapt. Ch. of Corpinteria, Calif., 80 cents; Bemis Heights Chapel C. E., N. Y., $3.50.

Junior Workers of Hopewell Sabbath School, Huntersville, S. C., $2.85; Ladies' Aid Soc. of the English Ref. Ch., Hamilton, Mich., $18.25; C. H. Watt, Treas., $10.92; Trimountain M. E. S. S., Mich. $3.21; Mrs. Monroe M. Pfantz S. S. Class, Manheim, Pa., $13.50; Catharine Rees, $13.50; Alden Evangelical S. S., Alden, Kan., $18.48; Mr. & Mrs. E. B. Bowman, $17; Methodist S. S. at Atlanta, Kan., $2.03; L. S., M. T. and H. L. Dyar, $13; Hogar Industrial de Cardenas, Cuba, $9.50; Cong'l. Ch., Vancouver, Wash., $3.35; Christ Methodist Protestant Ch. & S. S., Chestertown Md., $10.24; James Clark & Others, $62.75; Rhea Creek Union S. S., Heppner, Ore., $1.75; Washington Sunbeam Band, Ga., $1.75; Mt. Harmony Ch., Moriah, N. C., $6.35; Rev. & Mrs. R. F. Bumpas, $12.50; Mrs. Mary M. Miller, $12.50; Cary Bapt. Philathea Class, N. C., $6.05; Antioch Pres. Ch., Cyrene, Mo., $15.21; A Widow, Minneapolis Minn., $5.05; Andover Presbyterian Ch., N. J., $2.70; Miss Mary M. Robe, $3.25; Harrisburg W. C. T. U., Pa., $10.05; Lillie R. Corwin, $13.64; Young People's Society C. E., Cowan, Texas, $2.23; Esher & Velma Mehrling, $2.30; Christian Ch., Vaughnsville, Ohio, $3.20; Congregational Ch., Vaughnsville, Ohio $4.75; First Bapt. S. S. of Alma, Mich., $18.03; Bay Shore S. S., Mich., $1.92; Congregational S. S. of Creighton, Neb., $29.50; A Friend, Wakita, Okla., $100; Louis A. Waidner, $100; Mr. & Mrs. John H. Hauberg, $100; Pleasant View S. S. of Belle Mead, N. J., $53.60; First Bapt. Ch., Hopkinton, N. H., $11; Mr. & Mrs. B. G. Jones, $3.60; S. S. of First Presbyterian Ch. of Shenandoah, Pa., $3.50; Armeta M. Ebner, $3.50; Mr. & Mrs. David Beeler, $3.50.

Gifts of $25 Each

A Sincere Friend, Wendling, Ore.; C. P. Hodges; Mr. S. H. Tuttle; H. R. Gilbert, Mrs. Chapman Foster; J. W. Williams; Mrs. Alonzo Sedgwick; Members of Nuremberg Luth. S. S., Pa.; Ladies' Aid Society of the Pres. Ch. of Bonaparte, Iowa; Mrs. Della Welker; A Friend, New Bedford, Mass.; Bertha C. Emley.

Gifts of $20 Each

A. H. Ellis & Daughter; Mrs. L. D. Stone; "From We Four, Philadelphia."

Gifts of $15 Each

——, Sawtelle, Calif.; F. A. Griffen; Mrs. Ann Baker & Daughters, Congregational Ch., Muscotah, Kan.; E. R. McKissick; Mrs. Elizabeth Lynn & Mrs. Alice Morrison; Catherine E. Kiepplinger & Geo. H. Schaden & A. J. Troxwell; Ladies of St. Stephens' Ref. Ch., Highfield, Md.; H. B. Lehman; M. E. S. S. of Wakefield, Kan.

Gifts of $10 Each

C. S. Hood; W. D. Van Schaack, Mrs. J. R. Nauman; J. H. W. Lakin, Kan.; "In His Name," Thornburg, Iowa; Mrs. S. J. Spangler, "In His Name," Citronelle, Ala.; "In the Father's Name," Va.; W. S. Palmer; Mrs. Clara Blurton; Mrs. H. Insley; Mrs. L. B. Trutove; Leona Nusbaum; Friends, Aurora, Ill.; G. S. Campbell; Jacob Doyle, Mr. & Mrs. G. D. Corey; Presbyterian S. S. of Roann, Ind.; T. A. Ayres; Mary Sonna, Mrs. Mary Mills, Ladies' Aid of East Waterloo, Iowa; Bethany S. S., Ogdensburg, Wis.; Mrs. O. V. C.; Epworth League of Mt. Zion Ch., Ryker's Ridge, Ind.; L. Todnem; Mr. & Mrs. R. A. Peck; James H. Goslee; C. A. Williams; Mrs. D. J. Van Vleet, A. Y. Houston; A. Russell Davidson; A. D. Weaver; Minnie M. Riley; Friends, Kings Ferry, N. Y.; ——, Cheyenne, Wyo.; Reformed Ch. S. S., Fonda, Mont.; Mr. & Mrs. L. W. Peck; Mr. & Mrs. F. P. Smith, Memorial Bapt. Bible School, Bridgeport, Conn.; Harriet L. Jones; H. B. Bailey; Mrs. D. Hutchinson & E. C. Hutchinson; Bessie D. Callaghan; Batley Machinery Co.; Mr. & Mrs. W. P. Palmer; Olinda & Julia Otte, Daniel Collier, Helen Griffen & Mother, A Friend, Fort Wayne, Ind.; Mrs. J. M. Bemis, S. Nottleton, Watts Bond; Mrs. Mary A. M. Newell, George Carrothers; Canwood Bapt. Ladies' Aid, Sask., Can.; Edith Coleman, Bess E. Jones; Mrs. S. L. Magill; Andrew J. Ayers, Mr. & Mrs. H. C. Whayne, Nevin Memorial Reformed Ch. of Frogtown, Pa.; Mrs. Stuart Brown & Sister, A Friend, Seattle, Wash.; Solomon Secrest; S. A. Newell, H. S. DeVelde, Miss Doris E. Joy; Mrs. Mary Fiser; I. H. N., Athens, Ga.; Franklin Park Lumber Co.; Jas. S. Watkins; Norwegian Lutheran Ladies' Aid, Kalispell, Mont.; C. V. Kintner; Advent Christian S. S., W. Wareham, Mass.; Rock City S. S., Old Chatham, N. Y.

Gifts of $7 Each

——, Holland, N. Y.; H. R. Lamoreaux; First Cong'l. Ch. of Homestead, Mich.; Epworth League of Salem Ch., Woodbine, Ill.

Gifts of $6 Each

——, Meriden, Iowa; Mrs. M. Aikens; Mrs. B. D. Daley; Mr. & Mrs. J. P. Hull; J. E. S. & Son, St. Johnsville, N. Y.; Haven S. S. & Bible Class, Fern, Pa.; Mr. Geo. E. Satchwell's Bible Class, Watertown, N. Y.

Gifts of $5 Each

Mary G. Cameron; Lucy Baker, L. M. Samson; Dr. & Mrs. Houston; A Friend, Medford, Ore.; A. W. Garnett; Miss Rose Wieland, Mrs. Emma Pearse, T. D. McDowell, Mary E. Davis, John A. Lane; E. D. Young; Two Friends, Fredericktown, Ohio; Mary Hall, C. Lees, Cyrus A. Smith, Mission Circle of Bapt. Ch., Grove City, Minn.; Mr. & Mrs. C. A. Terry; Lillie T. Smith, A Friend, Grand Blanc, Mich.; Mr. & Mrs. E. Lincoln Sheldon, C. R. H. & Family, Waupaca, Wis.; Mrs. G. B. Loomis, Jennie Galbraith, Mrs. John Kerch; "In His Name," Lancaster, Ky.; Mrs. Mary C. Bechtel, Miracle Crossman, Frank & Laura, Newport, N. H.; M. Brnehl, Mr. & Mrs. Isaac Mack, Mrs. Jas. P. Hart, Mary O. Webster, Cash, Maynard, Mass., Mrs. M. P., Pittsburgh, Pa., Mrs. Daniel Spear, Mrs. Sarah A. Fadden, M. M. Walker, C. S. Waggoner, Mrs. E. Gulleau, Miss Elizabeth Emerson; Dresher, H. Beadle, C. V. Linebohm; Mrs. Margaret M. Cooker, F. W. & V. B. Forster, Mr. & Mrs. G. H. H., Bayside, Texas, J. W. Dooding; Mrs. M. S. 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A WEEK IN THE WORLD'S NEWS

ENDEAVORERS PEACEABLY INCLINED. Believing that their coming convention of over 4,000,000 pledged Christian Endeavor members who have subscribed to the motto that has the principle of Christian Endeavor, constitute a mighty army of international peace, the United States Committee for Coöperation in a World-wide Peace Union composed of all leading officials of the Endeavorers who sign a pledge reading: "As a follower of the Prince of Peace, I will seek to promote good will among men, and, praying to establish on earth the will such as I have opportunity to fulfill its condition of war, and will endeavor to cement the fellowship of peoples of all nations and denominations throughout the world."

EUROPE SOWS MILITARISM

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THE WORLD A BIT POORER. Dr. Robert J. Burdette died in Pasadena, Calif., November 19 after a long illness, having been unconscious almost continuously since November 6. This famed humorist was born in Greencastle, Pa., in 1844. He won the world to his wholesome humor and humorously-stated sound common sense. His fame is said to have been largely due to the encouragement given him by his first wife, an invalid for whose sake he "brought up" many of his first efforts at fun-making. He became pastor of the Temple Baptist Church, Los Angeles, some years ago.

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THE WAR AND A NEW JUDEA. The possibility of Palestine becoming again the home of a Hebrew nation as a result of, or as one of the world changes to be caused by, the war in Europe is being widely discussed by the Hebrew race. The English prophet H. G. Wells has written to a leader in the Zionist movement, Israel Zangwil, asking "What is to prevent the Jews leaving Palestine and restoring a real Judea?"

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NOW LET'S STOP THE DERAILMENTS. The National Association of Railway Commissioners recently in convention at Washington, D. C., [illegible] its committee on rail and equipment that "no cars are now offered suspecting wooden ones, except those of ore and other carrying practically ceased, many thousand main-line rails one record." There were [illegible] derailments of trains in the ten years from 1904 to 1913 inclusive, 60 per cent. of which were due to defective roadway and equipment, 3,727 were due to rail breaks. Defects in the rails, increased rail and other causes were given for the derailments.

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FIRST AID TO SANTA CLAUS. The Post Office Department is again on the warpath for the scalps of those unthinking beings who defer their Christmas purchases and consequently the sending thereof until close to the day itself, declaring that this practice may subject to non-delivery through unavoidable congestion. The Director of Posts says the department will positively decline, "depend upon their being invited to do so," to assume Christmas duty; early mailing and insurance is urged. In the circular letter to all post offices, in which the above warnings are contained, the department states that last year the public service handled the largest quantity of holiday mail in its history and successfully because of co-operation which has so far the public. This year, [illegible] greatly exceed anything heretofore known. The possibility of the parcel post service [illegible] is great. There [illegible] a store clerk in the country who can be [illegible] from the department. There isn't a [illegible] person who won't heed the call to be [illegible].

THE WORLD COURT [illegible] FIELD CORN." From [illegible] the country [illegible] that [illegible] a number of years [illegible] financial advisor to the British Treasury, Chancellor [illegible] has taken an active interest in helping to solve the [illegible] problems of the present moment. In framing his department's [illegible] the Chancellor [illegible] has been of opinion that the [illegible] should be [illegible] to this country [illegible] to [illegible] a number of people connected [illegible] with the [illegible] of Cotton. During the year the United States will have [illegible] prosperity, [illegible] [illegible] [illegible]

OBSERVING THE PASSOVER LITERALLY

IT IS claimed that the Passover Supper is now observed exactly after the original manner by only the Samaritans. The Samaritan Passover of 1914 was made memorable by a series of events. At the World's Sunday School Convention at Zürich, a committee was appointed, headed by Mr. E. K. Warren, which proposes to give the Samaritan people at Nablus new homes, better schools and a synagogue somewhere in the vicinity of their present ancestral dwellings. Mr. John D. Whiting of Jerusalem was appointed a member of the Samaritan Committee, and made arrangements to attend the Passover this year.

Mr. Henry Morgenthau, United States ambassador to Turkey, and his party of six, being in Jerusalem at that time, planned also to be on Mount Gerizim at the same date. As a result the high priest and the Samaritan community had a more distinguished company of guests than usually assembles on such an occasion.

Left to right: Miss Morgenthau, Dr. Howard Bliss, A Samaritan, W. W. Peet, Ambassador Morgenthau, another Samaritan, Dr. F. E. Hoskins, John D. Whiting

The visitors were treated with every possible courtesy. Questions were freely answered, affairs of the community explained. Mr. Whiting was accompanied by the American Colony photographers, who were allowed to take a series of daylight and flashlight pictures of this ancient ceremony from five o'clock in the afternoon until after midnight. The community now numbers less than three hundred souls, and presents the strange sight of a surplus of boys for whom the community has no prospect of providing brides. An unsuccessful attempt was made a few years ago to obtain help for this needy people from the Jews of Palestine. The matter came before the chief rabbi of London, but the request was refused, ceremonial law still decreeing that the Jews "have no dealings with the Samaritans."

[We are indebted to Rev. Franklin E. Hoskins, D.D., of the Syria Mission, Presbyterian Church, for this interesting item.]

THE WIDOWS AND ORPHANS FUND

Continued from page 1169

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THE ASCENSION, THE REIGN OF PEACE

ALTERNATE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR DECEMBER 20
(Luke 24: 50-53, and Acts 1: 1-11. Or, Isa. 11: 1-10)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The kingdoms of this world have put Strength, Genius, Wealth and Beauty to lead the march of mankind. Children have been left to trail behind as they might. The Divine Kingdom puts the child in the van of progress, and tells us to become as little children, This does not imply childishness, but child-likeness. The virtues which are apparent in child-nature are Unselfish Giving, Affectionate Love, Humility, Purity, and Obedience. These are the qualities which will conduct our world into the golden age. But how are they to be generated in human hearts save by the Spirit of God? We all need, like Naaman, to dip seven times in the crystal river which flows from the throne of God, that our flesh may come to us as the flesh of a little child. Man has been endeavoring to produce a universal peace by means of arbitration, treaties, and conferences, and he may yet try by a confederation of States; but the Peace that shall fall like a benediction on nature and on the race can only come when the prince of this world is bound, and the Prince of Peace takes to himself his great power and reigns.

The Reign of Peace

By Arthur H. Howland, B.D.

A CHOICE of lessons is given for this Sunday—"The Ascension," or "The Reign of Peace." The ascension rounds out the story of the life of Jesus. He could not die again; he could not remain on earth in his limited physical form. The earth is only one small speck in the measureless universe. The Saviour, having done his work for this planet, or rather having begun his work for it by his teachings, his death and resurrection, and by his choosing of a few friends who could be trusted to carry on his work after his departure, has gone out into that greater universe, passing by his supernatural power away from the physical limits of this world. But his Spirit is here, helping his followers to finish his work.

The alternate lesson is from Isaiah, a prophecy of the sweet time to come when all the world shall be at peace. The study of this lesson (Isa. 11: 1-10) is full of interest. After describing the Messiah who is to come, the prophet declares: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Righteousness, equity, sternness, faithfulness, these are to characterize the work of earth's Peace-bringer.

Then follows the description of the coming Peace, peace so perfect that even the wild animals shall forget their nature and shall dwell together in harmony. Not only God's chosen people, but the Gentiles, that is, the nations, all of them, shall come seeking this Peacemaker. "And his rest shall be glorious."

Two lessons in this peace study should be driven home. The peace must be based on righteousness and justice. Jeremiah rebukes those who cry "'Peace! Peace!' when there is no peace." Jesus not only pronounces the word Peace, but he shows the world how it may come to pass, the only way. That is by learning righteousness and justice. This note is sounded in Mary's Magnificat (Luke 1: 46-55). She welcomes the heavenly messenger but recognizes that he is to bless the world by overthrowing what is evil. So not only abroad, where the nations are clashing, but here in our own land, where restless factions are chafing, the way of justice and right must be found before the place of peace is reached.

The other fact is that real peace is to come to the world, man by man, heart by heart, life by life. As Christ brings his personal peace to the individual soul, the atmosphere of peace will widen till it takes in all the world. "His rest shall be glorious"; his rest is glorious now, for all who, by faith, will enter into it. And as with world peace, so with heart peace, it must be based on righteousness. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

Expediency of Christ's Departure

By Rev. Edwin Whittier Caswell

[*Golden Text: "He was taken up; and a cloud received him out of their sight." Acts 1: 9.*]

AFTER our Lord had promised his disciples the enduement of power he placed his hands upon them and blessed them. While they were gazing at his form, white with light, as at the Transfiguration, suddenly the Saviour seemed to be growing taller; his feet no longer touched the ground. See, the heavenly attraction is upon him, stronger than gravitation! What a further evidence of his divinity, as they watch him rise, not as Elijah did, who was caught up in a chariot of fire. Christ is alone, unattended. Soon a cloud, the presence of the Infinite, enveloped him. Not as a distant speck in the sky, but in full form and beauty, just as he will appear at his second coming, when every eye shall behold him. How sublime the parting, how much more glorious will be the reunion at his return!

There are many reasons why it was expedient that Christ should go away. His visible presence confined him to narrow limits, while the Gentile world waited to hear the glad Gospel news. If Jesus had remained upon earth his followers would not have felt that responsibility and authority which was placed upon them by his departure.

Again, Christ is now our Mediator. We approach the throne of heavenly grace in his all-prevailing Name. We ask and receive, that our joy may be full, for he ever liveth to make intercession for us.

In our life of trial, bereavement and suffering, we look to the home whither the Forerunner hath entered, knowing that he is preparing a place for us, "beyond the smiling and the weeping." What a comfort to the dying to know that they are going *to* Jesus; not going away from him.

Our Lord's absence is also a great incentive to faith. Mary exclaimed, "If thou hadst been here, my brother had not died!" The early church demanded the personal presence of the Master, rather than his omnipresence. Men would have sent for Jesus from great distances, or made extended pilgrimages to him if he had remained upon earth. Since his ascension every soul can, by faith, touch the hem of his garment and be made whole.

The greatest reason is that the Comforter will not come until Christ has ascended on high. The full mission of the Holy Spirit could not be inaugurated until Christ's work was accomplished. Now that Jesus is glorified, the Holy Ghost is given.

Returning to Jerusalem, the disciples waited for the promised power. When the Pentecostal baptism fell upon them they had blessed proof that Jesus had entered the glorified presence of the General Assembly on high. They knew that he was yet alive and that forever more.

It is not for us to be gazing into the heavens, seeking to pry into the future, to know when our Lord is to return. We are not to know the times and the seasons, which God hath in his power, but we are to wait and pray for the Spirit's power; power to do, to be, to witness and to suffer for him.

The resurrection and the ascension are the hinges to the door opening into immortality and eternal life. Some day we will be caught up together with him and so be forever with the Lord. Jesus went away, that he might come nearer to humanity, that he might pervade the hearts of earth's millions with his blessed presence, and that he might come again in the power and majesty of his eternal kingdom.

We know his words are true, "Lo, I am with you alway"; he is here in the midst. He could not be any nearer, though ascended into the heavens.

He descended into suffering before he ascended. Without Calvary there could be no Easter or Olivet. If we suffer and toil with him we shall be found ready and watching when he cometh to ascend with him to glory.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

THE reign of peace. More than once the imperial power of the world has fallen without hope, but this vision of peace has never faded from the mind of the race. Nothing could have seemed more unlikely in the black night of Isaiah's prophecy than the dawning of a new day, yet he foresaw it coming, and sang of righteousness, peace and glory. Six months ago men from all round the world were gathering in Germany for a "peace congress," and just as they met the storm broke and Europe was deluged with blood. But Christianity has not broken down. Defective forms of it have crumbled into dust, but God's righteousness has also been revealed, and we cling to the belief that he can bring permanent good out of what is apparently only ill. The terror, and loss, and despair of this awful strife will sicken and disgust men with the very name of war and do more to bring about universal peace than perhaps a century of sermons and peace congresses could have done.

No one has heard of the wild animals conspiring to attack and destroy civilization. The tame animals never did better in serving man than at this time of human history. Only civilized human beings are at each other's throats with tooth and claw.

A few years ago, when Lord Dufferin became viceroy of India, among his gifts was a young elephant whose tusks had been sharpened and who had been taught to open the daily mail of his master. Oriental rulers in all ages sought collections of wild animals whose savage instinets have in some way been overcome and made to do the bidding of man. In 1897 the people of Beirut saw a wonderful collection of tamed animals sent by the Negus of Abyssinia to the former Sultan of Turkey. I once helped tame a small bear from Mount Hermon until he was as playful as a kitten though not easily handled by reason of his strength. The promise in this reign of peace is not the extirpation of predatory animals, but having their habits and instinets changed.

Instead of overcoming each other men shall overcome the evil in themselves, and once eradicated from the nature of man, evil will disappear from among the lower animals, and men shall realize the truth of this Bible idea of the close connection of nature with the fall and redemption of man.

Sunday School Leadership Training

By Frank L. Brown, Joint General Secretary World's Sunday School Association

Training of Department Superintendents

The Cradle Roll Superintendent

I. Required book on the Sunday school, one of the following: *The Modern Sunday School in Principle and Practice* (Cope); *The Organized Sunday School* (Axtell); *The Sunday School at Work* (Faris); *The Graded Sunday School* (Meyers); *The Sunday School Organized for Service* (Lawrance).

II. For specialization study at home: *The Elementary Worker and His Work* (Jacobs-

Continued on next page

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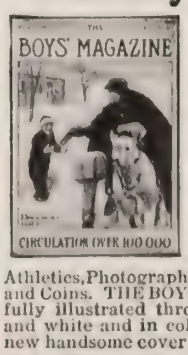

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IN MEMORY OF GEORGE WHITEFIELD

MEMORIAL days and services should be last neglected and forgotten. Feeding on lives and deeds immortal, we grow strong in exalted resolve and actions divine. Let December 27, 1914, be a memorial day, reminding us that on December 27, 1714, two hundred years ago, the glorious life of George Whitefield dawned upon this gloomy world. As we recall his career, the evangelistic note will ring more clearly in our souls. He was a pioneer in evangelism, as Washington was in democracy, and Cromwell in human freedom.

George Whitefield's life began in an environment most uninviting. He was born in an inn. His father was an innkeeper. At his father's death Whitefield, a lad, mixed and sold drinks over the bar. In this work he never gloried. To him it soon became an intolerable burden. His conscience was quickened by a study of the Bible. Frequently at night late did he sit perusing its contents, over the room where during the day he sold intoxicating drinks. He who lingers long to read His word will soon long to rid himself of sin. No book like the Bible, as a microscope, so reveals the least of sins, and as a telescope the greatness of the minutest. It not only reveals the deadliness of sin, but convinces the unsaved man that he is a sinner hopelessly lost without the saving grace of Jesus Christ. It so convicted Charles G. Finney and Whitefield. Convicted of sin and seeking light, Whitefield was doubly fortunate while a student at Oxford to fall in with the Wesleys. The three with others formed what was called the "Holy Club." Together they toiled upward through prayer and meditation into the light in Christ that knows no dimness.

Repenting, converted, Whitefield had a longing that would not leave, to lead others to the Master. A minister of the Gospel he became. His message was, "Men are dead in trespasses and sins," "He that believeth not shall be damned," "The wages of sin is death," "Repent and be baptized for the remission of sins," "There is none other name under heaven given among men, whereby we must be saved." Proclaiming sin, eternal death through sin, and salvation through Jesus Christ, he had a hearing and produced conviction. As on the day of Pentecost, men were pricked in their hearts, and cried out, "What shall we do?" They did not hear, "Be good," "Take absent treatment"; but "Repent or be lost." Jesus saves and Jesus only. This has been the foundation of evangelistic preaching since Pentecost. It is a true church builder. It is Biblical. It first displeases, then pleases men; it convicts, leads to conversion, then salvation. Let us remember the passing of two hundred years, the keynote of the conquering preacher and evangelist—George Whitefield. May we not, in these rosewater and delicate-tinted days, with profit in soul-winning, emulate his example? A little of future retribution from the pulpit with all help from the throne of mercy is good medicine now as then for the sin-sick soul.

Plain pentecostal preaching disturbed the sense of propriety of the formal, veneered churches of his day. They said, "He is undignified; we will have nothing to do with him, he is mad." They closed the doors of their churches in his face, but by so doing they failed to close his mouth. As the doors of the churches were closed the doors of the groves—God's first temples—were opened. The Word of God he must present to dying men. The man with a vision of lost men must preach, if not in the church, then outside. Multitudes heard him everywhere and were profoundly impressed. No preacher ever faced larger audiences. They were composed of all classes and conditions of men. The common people heard him gladly, so the uncommon. Lady Huntington, Benjamin Franklin and Chesterfield were among his most ardent admirers. The infidel Bolingbroke was by him profoundly moved. His was the eloquence irresistible, the eloquence, speech and manner of a man with a consuming passion for souls. Such a passion makes the illiterate speak with power. God give us such a yearning.

Whitefield's preaching in the fields and parks was after the method of the Master. After no synagogue bade Him welcome, the fields were his temples. Whitefield did more than preach. On board the ship bearing him the first time across the sea, he won the hearts of the captain and crew, not by first preaching, but by his care for the sick and general service. In the New World, and later in the Old, orphan asylums he built and established. He visited the sick, fed the hungry, clothed the naked, cared for the orphan, while preaching repentance and breaking the bread of life, while multitudes were converted and led to lead true lives; by him many were helped to bear the common burdens of everyday life.

The work of Whitefield was untiring, almost herculean. He burned out. On an average he preached three times daily in addition to his other multitudinous cares. The field of his efforts was the world. Seven times did he cross the ocean. In the New World was he when the end came. His bones as well as his spirit thus became our heritage. After preaching two hours, weary he lay down to rest. Ere the morning came the hand of the Lord outstretched, lifted him up to rest, higher service and richer joys.

C. G. JORDAN.

WHITEFIELD made seven visits to America. He brought great blessings to our land. Whittier wrote of him thus:

> The flood of emotion, deep and strong,
> Troubled the land as it swept along,
> But left a result of holier lives.

In Philadelphia he preached with such effectiveness that the dancing-rooms were discontinued, and the ball and concert rooms were shut up "as inconsistent with the Gospel."

Benjamin Franklin tells that in Philadelphia 30,000 heard him with ease. Ben was caught with the matchless delivery of his sermons. "I happened in a meeting in the course of which I perceived," writes he, "that he intended to finish with a collection, and I silently resolved that he would get nothing from me. I had in my pockets a handful of copper money, three or four silver dollars, and five pistoles in gold. As he preached I began to soften, and concluded to give the coppers; another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admiringly that I emptied my pockets wholly into the collection-dish—gold and all."

At Boston he said: "I insisted much on the doctrine of the new birth and also on the necessity of a minister being converted before he could preach aright; unconverted ministers are the bane of the Christian Church." It was in Boston he went with the governor in his coach to the Commons, where he preached to 30,000 people.

Whitefield died September 30, 1770, at Newburyport, Mass., where his body lies buried in a vault at the foot of the pulpit of the Presbyterian Church.

Whitefield was a very devout and serious man. "I preach," he said, "as Apelles painted—for eternity." Whitefield was singularly passionate and tender. "You blame me for weeping," he said to the people once, "but how can I help it when you will not weep for yourselves, although your immortal souls are on the verge of destruction?"

Whitefield as a Methodist is best seen in his own words: "The only Methodism I desire to know is a holy method of dying to ourselves and living to God."

GEORGE WHITEFIELD RIDOUT.

SUNDAY SCHOOL LEADERSHIP TRAINING

Continued from preceding page

Lincoln). Cradle Roll pamphlet No. 2 (M. E. Board of Sunday Schools, 1018 Wabash Avenue, Chicago). Chapter 5, *The Superintendent and His Work* (Brown).

III. *Method Material.* Organization.

(1) The Superintendent.

Appoint as superintendent the teacher of the Beginners' or Primary class if workers are few. It is better, however, to appoint a separate superintendent, possibly one of the primary assistants, one who can give time to visitation of the home and who will work in close relation with the teacher of the Beginners' or Primary Department.

2. *How to Start.*

(a) Cards to enroll a baby brother or sister should be given out to the younger children.

(b) The pastor should speak of the department in the church service and the superintendent in the Sunday school service and enrolment Cradle Roll cards distributed.

(c) The pastor in his calling rounds can carry Cradle Roll enrolment cards with him.

3. *Plan of Recognition of New Member.*

(d) A Cradle Roll certificate of membership, such as is published by denominational and Sunday school supply houses, should be presented to the mother.

4. *Plans to Promote Department Interest.*

(a) Enroll baby's name on a Cradle Roll Chart, this chart to be hung up in the Beginners' or Primary room.

(b) Ask the mother for the baby's picture, and group this with other pictures in a frame, then hang in one of the rooms just referred to.

(c) Keep a "Heavenly Cradle Roll" for the names and dates of death of the babies who have passed away.

(d) Prayer for the babies and their parents should be made in the opening exercises of the Beginners' or Primary class or department.

(e) The baby's birthday should be recognized by a simple letter, intended for the mother, of course. A birthday card for the baby or some little gift like a home-made scrap-book of pictures pasted on a muslin background.

(f) Opportunity should be given to have the parent send a birthday offering for the little one.

(g) In case of sickness or death of the baby the visit of the Cradle Roll superintendent will be of special value.

(h) Literature for mothers should be collected and distributed to the mothers in these calls.

(i) The pastor should call upon Cradle Roll parents whether members of the church or not. *In an Ohio town one pastor added three hundred of the Cradle Roll parents to his church in one year as the result of using this pathway to the parents' heart.*

(j) An occasional birthday party for all the Cradle Roll babies and their parents will be anything but a quaker meeting, but will serve a good social purpose.

(k) On special days such as Easter, Children's Day and Christmas special provision should be made for the babies, such as a Christmas tree and party for the Cradle Roll.

(l) If the school should have a week-day anniversary march in the summer the Cradle Roll babies and parents should have a place behind their Cradle Roll banner. The baby gocarts or carriages can be decorated with flowers, flags or bunting.

(m) When the baby is promoted to the Beginners' or Primary Department a pretty certificate of promotion should be presented to the child.

(n) A class of Cradle Roll children may be formed when they reach two or three years of age. These babies can sit in low chairs about a low table and with crayon and paste and pictures can be kept happily busy filling out some lesson design which shall carry a very simple truth.

(o) A class of Cradle Roll mothers should be formed to be taught the International Lesson in the same room with the tots. This class can be promoted with the children and made the mothers' class in the new department. In the Moody School of Chicago there are 75 young mothers and fathers in such a class.

(p) Copies of pictures of babies from great artists, such as the "Sistine Madonna," or Raphael's "Madonna of the Chair," or Andrea del Sarto's "Madonna of the Sack" may decorate the walls of the Sunday school and may properly be the gift of this mother's class.

(q) A Mothers' Association, composed of mothers of the Cradle Roll, Beginners' and Primary Departments, is an interesting method of promoting the strong interest of the parents. This will be treated later.

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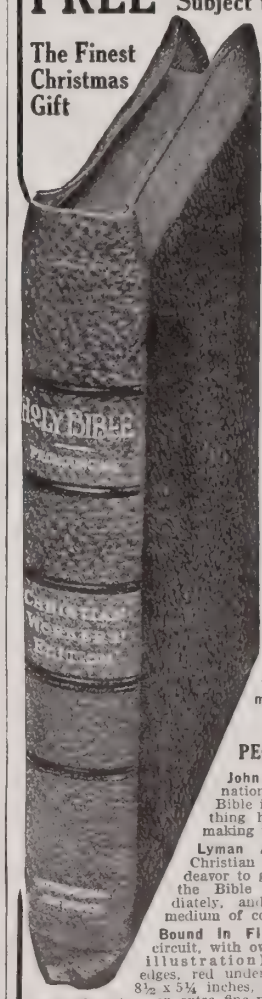

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THE ASCENSION, THE REIGN OF PEACE

ALTERNATE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR DECEMBER 20
(Luke 24: 50-53, and Acts 1: 1-11. Or, Isa. 11: 1-10)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The kingdoms of this world have put Strength, Genius, Wealth and Beauty to lead the march of mankind. Children have been left to trail behind as they might. The Divine Kingdom puts the child in the van of progress, and tells us to become as little children, This does not imply childishness, but child-likeness. The virtues which are apparent in child-nature are Unselfish Giving, Affectionate Love, Humility, Purity, and Obedience. These are the qualities which will conduct our world into the golden age. But how are they to be generated in human hearts save by the Spirit of God? We all need, like Naaman, to dip seven times in the crystal river which flows from the throne of God, that our flesh may come to us as the flesh of a little child. Man has been endeavoring to produce a universal peace by boards of arbitration, treaties, and conferences, and he may yet try by a confederation of States; but the Peace that shall fall like a benediction on nature and on the race can only come when the prince of this world is bound, and the Prince of Peace takes to himself his great power and reigns.

The Reign of Peace

By Arthur H. Howland, B.D.

A CHOICE of lessons is given for this Sunday—"The Ascension," or "The Reign of Peace." The ascension rounds out the story of the life of Jesus. He could not die again; he could not remain on earth in his limited physical form. The earth is only one small speck in the measureless universe. The Saviour, having done his work for this planet, or rather having begun his work for it by his teachings, his death and resurrection, and by his choosing of a few friends who could be trusted to carry on his work after his departure, has gone out into that greater universe, passing by his supernatural power away from the physical limits of this world. But his Spirit is here, helping his followers to finish his work.

The alternate lesson is from Isaiah, a prophecy of the sweet time to come when all the world shall be at peace. The study of this lesson (Isa. 11: 1-10) is full of interest. After describing the Messiah who is to come, the prophet declares: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Righteousness, equity, sternness, faithfulness, these are to characterize the work of earth's Peace-bringer.

Then follows the description of the coming Peace, peace so perfect that even the wild animals shall forget their nature and shall dwell together in harmony. Not only God's chosen people, but the Gentiles, that is, the nations, all of them, shall come seeking this Peacemaker. "And his rest shall be glorious."

Two lessons in this peace study should be driven home. The peace must be based on righteousness and justice. Jeremiah rebukes those who cry "'Peace! Peace!' when there is no peace." Jesus not only pronounces the word Peace, but he shows the world how it may come to pass, the only way. That is by learning righteousness and justice. This note is sounded in Mary's Magnificat (Luke 1: 46-55). She welcomes the heavenly messenger but recognizes that he is to bless the world by overthrowing what is evil. So not only abroad, where the nations are clashing, but here in our own land, where restless factions are chafing, the way of justice and right must be found before the place of peace is reached.

The other fact is that real peace is to come to the world, man by man, heart by heart, life by life. As Christ brings his personal peace to the individual soul, the atmosphere of peace will widen till it takes in all the world. "His rest shall be glorious"; his rest is glorious now, for all who, by faith, will enter into it. And as with world peace, so with heart peace, it must be based on righteousness. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

Expediency of Christ's Departure

By Rev. Edwin Whittier Caswell

[*Golden Text: "He was taken up; and a cloud received him out of their sight." Acts 1: 9.*]

AFTER our Lord had promised his disciples the enduement of power he placed his hands upon them and blessed them. While they were gazing at his form, white with light, as at the Transfiguration, suddenly the Saviour seemed to be growing taller; his feet no longer touched the ground. See, the heavenly attraction is upon him, stronger than gravitation! What a further evidence of his divinity, as they watch him rise, not as Elijah did, who was caught up in a chariot of fire. Christ is alone, unattended. Soon a cloud, the presence of the Infinite, enveloped him. Not as a distant speck in the sky, but in full form and beauty, just as he will appear at his second coming, when every eye shall behold him. How sublime the parting, how much more glorious will be the reunion at his return!

There are many reasons why it was expedient that Christ should go away. His visible presence confined him to narrow limits, while the Gentile world waited to hear the glad Gospel news. If Jesus had remained upon earth his followers would not have felt that responsibility and authority which was placed upon them by his departure.

Again, Christ is now our Mediator. We approach the throne of heavenly grace in his all-prevailing Name. We ask and receive, that our joy may be full, for he ever liveth to make intercession for us.

In our life of trial, bereavement and suffering, we look to the home whither the Forerunner hath entered, knowing that he is preparing a place for us, "beyond the smiling and the weeping." What a comfort to the dying to know that they are going *to* Jesus; not going away from him.

Our Lord's absence is also a great incentive to faith. Mary exclaimed, "If thou hadst been here, my brother had not died!" The early church demanded the personal presence of the Master, rather than his omnipresence. Men would have sent for Jesus from great distances, or made extended pilgrimages to him if he had remained upon earth. Since his ascension every soul can, by faith, touch the hem of his garment and be made whole.

The greatest reason is that the Comforter will not come until Christ has ascended on high. The full mission of the Holy Spirit could not be inaugurated until Christ's work was accomplished. Now that Jesus is glorified, the Holy Ghost is given.

Returning to Jerusalem, the disciples waited for the promised power. When the Pentecostal baptism fell upon them they had blessed proof that Jesus had entered the glorified presence of the General Assembly on high. They knew that he was yet alive and that forever more.

It is not for us to be gazing into the heavens, seeking to pry into the future, to know when our Lord is to return. We are not to know the times and the seasons, which God hath in his power, but we are to wait and pray for the Spirit's power; power to do, to be, to witness and to suffer for him.

The resurrection and the ascension are the hinges to the door opening into immortality and eternal life. Some day we will be caught up together with him and so be forever with the Lord. Jesus went away, that he might come nearer to humanity, that he might pervade the hearts of earth's millions with his blessed presence, and that he might come again in the power and majesty of his eternal kingdom.

We know his words are true, "Lo, I am with you alway"; he is here in the midst. He could not be any nearer, though ascended into the heavens.

He descended into suffering before he ascended. Without Calvary there could be no Easter or Olivet. If we suffer and toil with him we shall be found ready and watching when he cometh to ascend with him to glory.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

THE reign of peace. More than once the imperial power of the world has fallen without hope, but this vision of peace has never faded from the mind of the race. Nothing could have seemed more unlikely in the black night of Isaiah's prophecy than the dawning of a new day, yet he foresaw it coming, and sang of righteousness, peace and glory. Six months ago men from all round the world were gathering in Germany for a "peace congress," and just as they met the storm broke and Europe was deluged with blood. But Christianity has not broken down. Defective forms of it have crumbled into dust, but God's righteousness has also been revealed, and we cling to the belief that he can bring permanent good out of what is apparently only ill. The terror, and loss, and despair of this awful strife will sicken and disgust men with the very name of war and do more to bring about universal peace than perhaps a century of sermons and peace congresses could have done.

No one has heard of the wild animals conspiring to attack and destroy civilization. The tame animals never did better in serving man than at this time of human history. Only civilized human beings are at each other's throats with tooth and claw.

A few years ago, when Lord Dufferin became viceroy of India, among his gifts was a young elephant whose tusks had been sharpened and who had been taught to open the daily mail of his master. Oriental rulers in all ages sought collections of wild animals whose savage instincts have in some way been overcome and made to do the bidding of man. In 1897 the people of Beirut saw a wonderful collection of tamed animals sent by the Negus of Abyssinia to the former Sultan of Turkey. I once helped tame a small bear from Mount Hermon until he was as playful as a kitten though not easily handled by reason of his strength. The promise in this reign of peace is not the extirpation of predatory animals, but having their habits and instincts changed.

Instead of overcoming each other men shall overcome the evil in themselves, and once eradicated from the nature of man, evil will disappear from among the lower animals, and men shall realize the truth of this Bible idea of the close connection of nature with the fall and redemption of man.

Sunday School Leadership Training

By Frank L. Brown, Joint General Secretary World's Sunday School Association

Training of Department Superintendents

The Cradle Roll Superintendent

I. Required book on the Sunday school, one of the following: *The Modern Sunday School in Principle and Practice* (Cope); *The Organized Sunday School* (Axtell); *The Sunday School at Work* (Faris); *The Graded Sunday School* (Meyers); *The Sunday School Organized for Service* (Lawrance).

II. For specialization study at home: *The Elementary Worker and His Work* (Jacobs-

Continued on next page

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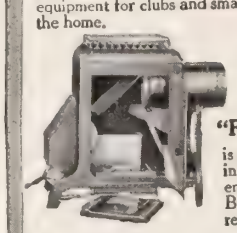

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IN MEMORY OF GEORGE WHITEFIELD

MEMORIAL days and services should be last neglected and forgotten. Feeding on lives and deeds immortal, we grow strong in exalted resolve and actions divine. Let December 27, 1914, be a memorial day, reminding us that on December 27, 1714, two hundred years ago, the glorious life of George Whitefield dawned upon this gloomy world. As we recall his career, the evangelistic note will ring more clearly in our souls. He was a pioneer in evangelism, as Washington was in democracy, and Cromwell in human freedom.

George Whitefield's life began in an environment most uninviting. He was born in an inn. His father was an innkeeper. At his father's death Whitefield, a lad, mixed and sold drinks over the bar. In this work he never gloried. To him it soon became an intolerable burden. His conscience was quickened by a study of the Bible. Frequently at night late did he sit perusing its contents, over the room where during the day he sold intoxicating drinks. He who lingers long to read His word will soon long to rid himself of sin. No book like the Bible, as a microscope, so reveals the least of sins, and as a telescope the greatness of the minutest. It not only reveals the deadliness of sin, but convinces the unsaved man that he is a sinner hopelessly lost without the saving grace of Jesus Christ. It so convicted Charles G. Finney and Whitefield. Convicted of sin and seeking light, Whitefield was doubly fortunate while a student at Oxford to fall in with the Wesleys. The three with others formed what was called the "Holy Club." Together they toiled upward through prayer and meditation into the light in Christ that knows no dimness.

Repenting, converted, Whitefield had a longing that would not leave, to lead others to the Master. A minister of the Gospel he became. His message was, "Men are dead in trespasses and sins," "He that believeth not shall be damned," "The wages of sin is death," "Repent and be baptized for the remission of sins," "There is none other name under heaven given among men, whereby we must be saved." Proclaiming sin, eternal death through sin, and salvation through Jesus Christ, he had a hearing and produced conviction. As on the day of Pentecost, men were pricked in their hearts, and cried out, "What shall we do?" They did not hear, "Be good," "Take absent treatment"; but "Repent or be lost." Jesus saves and Jesus only. This has been the foundation of evangelistic preaching since Pentecost. It is a true church builder. It is Biblical. It first displeases, then pleases men; it convicts, leads to conversion, then salvation. Let us remember the passing of two hundred years, the keynote of the conquering preacher and evangelist—George Whitefield. May we not, in these rosewater and delicate-tinted days, with profit in soul-winning, emulate his example? A little of future retribution from the pulpit with all help from the throne of mercy is good medicine now as then for the sin-sick soul.

Plain pentecostal preaching disturbed the sense of propriety of the formal, veneered churches of his day. They said, "He is undignified; we will have nothing to do with him, he is mad." They closed the doors of their churches in his face, but by so doing they failed to close his mouth. As the doors of the churches were closed the doors of the groves—God's first temples—were opened. The Word of God he must present to dying men. The man with a vision of lost men must preach, if not in the church, then outside. Multitudes heard him everywhere and were profoundly impressed. No preacher ever faced larger audiences. They were composed of all classes and conditions of men. The common people heard him gladly, so the uncommon. Lady Huntington, Benjamin Franklin and Chesterfield were among his most ardent admirers. The infidel Bolingbroke was by him profoundly moved. His was the eloquence irresistible, the eloquence, speech and manner of a man with a consuming passion for souls. Such a passion makes the illiterate speak with power. God give us such a yearning.

Whitefield's preaching in the fields and parks was after the method of the Master. After no synagogue bade Him welcome, the fields were his temples. Whitefield did more than preach. On board the ship bearing him the first time across the sea, he won the hearts of the captain and crew, not by first preaching, but by his care for the sick and general service. In the New World, and later in the Old, orphan asylums he built and established. He visited the sick, fed the hungry, clothed the naked, cared for the orphan, while preaching repentance and breaking the bread of life, while multitudes were converted and led to lead true lives; by him many were helped to bear the common burdens of everyday life.

The work of Whitefield was untiring, almost herculean. He burned out. On an average he preached three times daily in addition to his other multitudinous cares. The field of his efforts was the world. Seven times did he cross the ocean. In the New World was he when the end came. His bones as well as his spirit thus became our heritage. After preaching two hours, weary he lay down to rest. Ere the morning came the hand of the Lord outstretched, lifted him up to rest, higher service and richer joys.

C. G. JORDAN.

WHITEFIELD made seven visits to America. He brought great blessings to our land. Whittier wrote of him thus:

> The flood of emotion, deep and strong,
> Troubled the land as it swept along,
> But left a result of holier lives.

In Philadelphia he preached with such effectiveness that the dancing-rooms were discontinued, and the ball and concert rooms were shut up "as inconsistent with the Gospel."

Benjamin Franklin tells that in Philadelphia 30,000 heard him with ease. Ben was caught with the matchless delivery of his sermons. "I happened in a meeting in the course of which I perceived," writes he, "that he intended to finish with a collection, and I silently resolved that he would get nothing from me. I had in my pockets a handful of copper money, three or four silver dollars, and five pistoles in gold. As he preached I began to soften, and concluded to give the coppers; another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admiringly that I emptied my pockets wholly into the collection-dish—gold and all."

At Boston he said: "I insisted much on the doctrine of the new birth and also on the necessity of a minister being converted before he could preach aright; unconverted ministers are the bane of the Christian Church." It was in Boston he went with the governor in his coach to the Commons, where he preached to 30,000 people.

Whitefield died September 30, 1770, at Newburyport, Mass., where his body lies buried in a vault at the foot of the pulpit of the Presbyterian Church.

Whitefield was a very devout and serious man. "I preach," he said, "as Apelles painted—for eternity." Whitefield was singularly passionate and tender. "You blame me for weeping," he said to the people once, "but how can I help it when you will not weep for yourselves, although your immortal souls are on the verge of destruction?"

Whitefield as a Methodist is best seen in his own words: "The only Methodism I desire to know is a holy method of dying to ourselves and living to God."

GEORGE WHITEFIELD RIDOUT.

SUNDAY SCHOOL LEADERSHIP TRAINING

Continued from preceding page

Lincoln). Cradle Roll pamphlet No. 2 (M. E. Board of Sunday Schools, 1018 Wabash Avenue, Chicago). Chapter 5, *The Superintendent and His Work* (Brown).

III. *Method Material.* Organization.

(1) The Superintendent.

Appoint as superintendent the teacher of the Beginners' or Primary class if workers are few. It is better, however, to appoint a separate superintendent, possibly one of the primary assistants, one who can give time to visitation of the home and who will work in close relation with the teacher of the Beginners' or Primary Department.

2. *How to Start.*

(a) Cards to enroll a baby brother or sister should be given out to the younger children.

(b) The pastor should speak of the department in the church service and the superintendent in the Sunday school service and enrolment Cradle Roll cards distributed.

(c) The pastor in his calling rounds can carry Cradle Roll enrolment cards with him.

3. *Plan of Recognition of New Member.*

(d) A Cradle Roll certificate of membership, such as is published by denominational and Sunday school supply houses, should be presented to the mother.

4. *Plans to Promote Department Interest.*

(a) Enroll baby's name on a Cradle Roll Chart, this chart to be hung up in the Beginners' or Primary room.

(b) Ask the mother for the baby's picture, and group this with other pictures in a frame, then hang in one of the rooms just referred to.

(c) Keep a "Heavenly Cradle Roll" for the names and dates of death of the babies who have passed away.

(d) Prayer for the babies and their parents should be made in the opening exercises of the Beginners' or Primary class or department.

(e) The baby's birthday should be recognized by a simple letter, intended for the mother, of course. A birthday card for the baby or some little gift like a home-made scrap-book of pictures pasted on a muslin background.

(f) Opportunity should be given to have the parent send a birthday offering for the little one.

(g) In case of sickness or death of the baby the visit of the Cradle Roll superintendent will be of special value.

(h) Literature for mothers should be collected and distributed to the mothers in these calls.

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(j) An occasional birthday party for all the Cradle Roll babies and their parents will be anything but a quaker meeting, but will serve a good social purpose.

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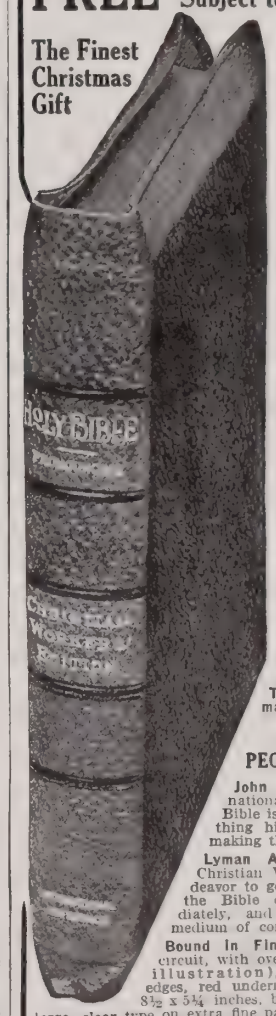

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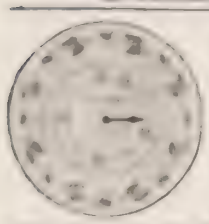

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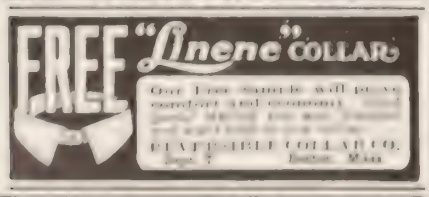


SCHOOLS and COLLEGES

The Tome School

PERSONALLY CONDUCTED

BY MARGARET E. SANGSTER, JR.

EVERY once in a while my desk gets crowded up with letters that interest me greatly—questions that are a real joy to answer, suggestions that are well worth considering. At such times when I sit back in my chair and gaze at the accumulated envelopes I am prone to sigh and say: "I wish that all of my pen-and-ink friends could have the pleasure of reading these!"

Not long ago I was looking over a paper that has a space once a day for the exchange of ideas. It was called a Personally Conducted column, because the subscribers of the paper sent in the items that made it up. The idea took me by storm, and so after this—every few weeks—I am going to let you personally conduct our friendship page.

Miss Lena Bliss has sent in a little idea that may help some school teachers in lonely, out-of-the-way districts. I will quote directly from her letter:

"The teacher in a little country school among the mountains was feeling discouraged and listless. The children were backward and hard to discipline, the district was poor and could afford few books. Two pictures adorned the walls, and there was little incentive to enthusiasm.

"'Whatever is done I must do myself,' she said; 'but I have no money to spend. I will write to my former Sunday school teacher and see if she can send me some up-to-date magazines. That will at least help towards a school library.' The parcel post brought her by return mail a package of CHRISTIAN HERALDS. She took them to the school room and laid them in a neat pile on the front corner desk.

"There was a rush and scramble for them, to see which would get the most and the first, but when she made them understand that they could have only one at a time when their work was done, the charm began to make itself felt.

"She cut the beautiful pictures from the front and put them up in the room. They added fifty per cent. to its cheerfulness. Others she gave to the children to take home as a reward for good behavior. This helped much in the discipline. Some pictures she cut and pasted on paper and the children made language stories of them.

"Then she found much information inside the pages that could be used to supplement the daily work, especially in the line of current events. She is now willing to recommend THE CHRISTIAN HERALD as an educator."

This letter comes from a dear missionary who is trying to take a little of God's sunshine to the natives in Madagascar. Her letter is long, so unfortunately I can only publish a small part of it:

"Twenty-five years ago our pioneer missionaries fought their way through from the west coast and located here in the Onilaky Valley, with an eye on the Tanosy and Hahafaly tribes. What the pioneer missionaries in a wild, heathen country have to contend with is surely not unknown to you, so I shall quietly pass it by. Another side of the story shall be treated likewise: the results of a very unhealthy climate, caused by a hot, tropical sun, the fever mosquito, and the swamps. Our cemetery tells the story.

"The natives are a very superstitious people, and as such have had their priests, sorcerers, witch-doctors, etc., in great numbers. As their chief aim has been to get rich quick you can readily understand the practice. The people's wealth lies not in money or property, but in cattle. They really seem to live and die for their cattle, very often even building their houses in the midst of the cattle pen.

"Of their many heathen beliefs I shall mention only one, and that is their fear from faith in good and evil days. All babies that are born on evil days are sacrificed alive to appease the gods. The longer they suffer the greater the blessings that will fall on the parents. In one district alone the number killed was over a thousand a year."

This letter is from one of my Middle Western girls. She lives in a small town where she helps her mother keep house, tunes pianos and teaches music to children. She says:

"You think you can imagine how busy I've been this summer? Eighteen pupils can use up lots of time, besides my tuning and other work. The last six weeks 'me and my children' have been preparing a program to entertain these country folk. The affair 'happened' last night, and I am glad to report that all reports are—that it was a perfect success.

"By the way, I am going to play in a large concert soon. I am memorizing my music now—there's seventeen pages of it!"

My little friend from Mexico writes me in her own attractive dialect. The last year has been hard for her:

"It was after a month that I receive your kind letter," she tells me. "How many things pass in this time! Now I am a little tranquillized for one side because it seems there is only a peri!. a fight in the capital, but at the end, probably the peace. While as appeared at the close of April we have no way but that of death and desolation. Here there is not anti-American sentiment, but the Mexicans know how defend their country. All will be arranged between the two nations is said here."

The next letter is from a dear lady who lives in California. Speeding across the continent, her letters make the miles seem very short and insignificant. She says:

"I was in San Francisco two weeks ago and visited the fair grounds. The buildings are beautiful, especially some of them—for nearly all are finished and ready to receive their exhibits. As the exposition covers over 635 acres, you can readily see how large it is, and how tired you would get if you attempted to walk all around it. The grounds and flowers are so beautiful, however, that you wouldn't mind the tiredness."

The next letter is from a Canadian girl. She is full—full up to the eyes—of war with all its horrors, for Canada has sent troops to the front.

"We have been busy with Red Cross work, and two or three afternoons a week we meet together for that purpose in a hall near by. It's all so dreadful—this slaughter of human life—and one cannot imagine where it will end. Our men have sailed for Europe, and hundreds of our homes are sad ones."

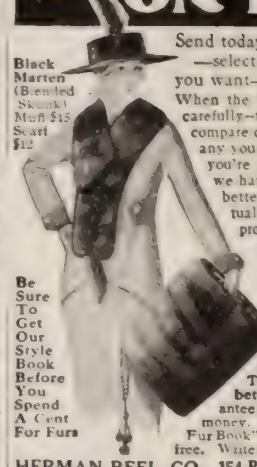
Last of all comes a little note from a little lady who lives not far away. The letter is *just happy*, and she ends it: "With sunshine and blue sky always in my thoughts for you!"

Friends o' mine—when you have any question that you want to ask, any incident that you want to tell, any suggestion that might interest the girls, I would like to have you send it in. For I want you to "personally conduct" this column again. And always, as you write, I hope that your thoughts of me will be as brimming over with sunshine as mine will be of you!

PIONEER WORK IN PANAMA

IN THE town of Chitre, about two hundred miles from Panama City, a pioneer Protestant missionary work has been carried on by Rev. E. L. Latham, who, after missionary service in Cuba, felt the call to service in the Canal Zone. In 1909 he entered a section of Panama containing 250,000 people, to whom he was the only Protestant missionary. His Gospel work was at first bitterly opposed, but he persevered, building with his own hands a mission chapel and a small house for himself. His faithfulness and kindness won the confidence of the natives, and many have received the Gospel of grace from his lips or from printed Gospels and tracts he has distributed. The work has been based on faith, and help has more than once come in unexpected ways. On his recent visit north Mr. Latham married a consecrated Christian worker, Mrs. Anna Wood, of Brooklyn, who will return with him to this pioneer work. They are members of the Church of God, or Winebrenner communion.

BIG SAVING ON FURS



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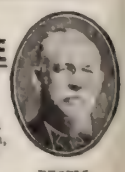

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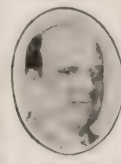

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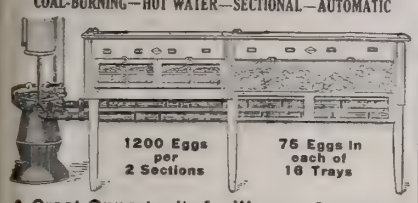

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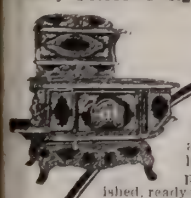

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THE CHURCH AND THE WORKINGMAN

Continued from page 1168

appeals to every man's conscience, but it is neutralized by every form of insincerity. The church today needs nothing so much as implicit and loyal belief in its divine mission. Wherever this faith is the dominant motive, as distinguished from pride of position, love of power, and ambition for the praise of men, it is doing and will continue to do the work it was intended to accomplish. Jesus Christ, the carpenter, had no difficulty in reaching the hearts of men. Our trouble is that we wish to attain similar results without accepting similar conditions. DAVID JAYNE HILL.

Prangins, Switzerland.

. . .

Publisher Holt Warns Against Rash Experiments

AS I understand it, the church has long recognized the fact that men are made of very different degrees of capacity. If a man is made of inferior degree it is his business to do what he can to improve himself and increase his production, and not his business to claim a part of the production of men whom, to use the language of the church, God has seen fit to create with capacities superior to his. Why God created them so—or why Nature evolved them so—is a question too deep for me. But thievery, under the disguise of inflated currency, or of violence which will lead to the recall of judges if they interfere; or of any other of the humbugs that demagogues are preaching, is not going to remedy the matter.

HENRY HOLT.

New York City.

. . .

The Church Should Aim to Prevent Evils Rather than Operate Through Charity, Writes Robert U. Johnson, Author and Sociologist

THE most important service which the church can render is to stand like a rock against all forms of lawlessness and in favor of the right of every man to work for a wage which may be agreed upon between him and his employer. At the same time it should bring moral pressure to bear upon the employing classes to make sure that their attitude toward their workmen is one of sympathy and humanity. I am more and more convinced that entirely too much money is spent in remedial charities and that the church can be of enormous service in directing these funds more proportionately into the channels of preventive work. I think there is an increasing conviction among thoughtful people that there is great waste of financial resources by reason of the lack of unity in church effort—a complication of work which would not be tolerated in any other practical activity. Whatever may be the changes of attitude toward the doctrines of the church, I believe that it has still before it the mission of being the greatest instrumentality in the progress of the world. ROBERT UNDERWOOD JOHNSON.

Siasconset, Mass.

. . .

The Church Should Help the Movement for Labor Legislation, Writes Prof. Henderson of Chicago University

THE resolutions of the Garden City Conference, whose president was Dr. John R. Mott, represent my views, as I drew them up for the committee. I do not believe that the churches can, either directly or through representatives, vote on a subject so complicated and technical, but they can do a great deal in the way of impartial education and opportunities for friendly discussion. I have expressed the same views in my little book, *Social Duties from a Christian Standpoint.*

The best thing the churches just now can do would be to help sustain such organizations as the American Association for Labor Legislation, which is conducted by experts.

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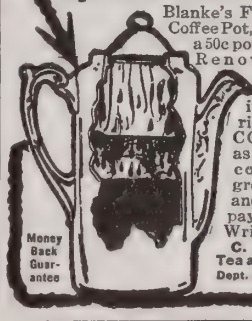

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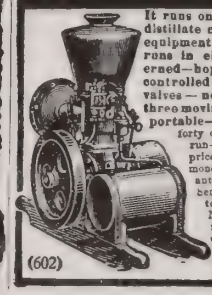

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THE RETURN OF POLLYANNA

Continued from page 1165

trees and flower beds as these. Pollyanna wanted now very much to cross the street and walk in those grounds, but she doubted if she had the right. To be sure, others were there, moving about, she could see; but they might be invited guests, of course. After she had seen two women, one man and a little girl unhesitatingly enter the gate and walk briskly down the path, however, Pollyanna concluded that she, too, might go. Watching her chance she skipped nimbly across the street and entered the garden.

It was even more beautiful close at hand than it had been at a distance. Birds twittered over her head, and a squirrel leaped across the path ahead of her. On benches here and there sat men, women and children. Through the trees flashed the sparkle of the sun on water, and from somewhere came the shouts of children and the sound of music.

Once again Pollyanna hesitated; then, a little timidly, she accosted a handsomely dressed young woman coming toward her.

"Please, is this—a party?" she asked.

The young woman stared.

"A party!" she repeated, dazedly.

"Yes'm. I mean, is it all right for me—to be here?"

"For you to be here? Why, of course. It's for—for everybody!" exclaimed the young woman.

"Oh, that's all right, then. I'm glad I came," beamed Pollyanna.

The young woman said nothing, but she turned back and looked at Pollyanna, still dazedly, as she hurried away.

Pollyanna, not at all surprised that the owner of this beautiful place should be so generous as to give a party to everybody, continued on her way. At the turn of the path she came upon a small girl and a doll carriage. She stopped with a glad little cry, but she had not said a dozen words before from somewhere came a young woman with hurrying steps and a disapproving voice; a young woman who held out her hand to the small girl and said sharply:

"Here, Gladys, Gladys, come away with me. Hasn't mama told you not to talk to strange children?"

"But I'm not strange children," explained Pollyanna in eager defense. "I live right here in Boston now, and—" But the young woman and the little girl, dragging the doll carriage, were already far down the path, and with a half-stifled sigh Pollyanna fell back. For a moment she stood silent, plainly disappointed; then resolutely she lifted her chin and went forward.

"Well, anyhow, I can be glad for that," she nodded to herself, "for now maybe I'll find somebody even nicer—Susie Smith, perhaps, or even Mrs. Carew's Jamie. Anyhow, I can *imagine* I'm going to find them; and if I don't find *them*, I can find *somebody!*" she finished, her wistful eyes on the self-absorbed people all about her.

Undeniably Pollyanna was lonesome. Brought up by her father and the Ladies' Aid Society in a small Western town, she had counted every house in the village her home and every man, woman and child her friend. Coming to her aunt in Vermont at eleven years of age, she had promptly assumed that conditions would differ only in that the homes and the friends would be new, and, therefore, even more delightful, possibly, for they would be "different"—and Pollyanna did so love "different" things and people! Her first and always her supreme delight in Beldingsville, therefore, had been her long rambles about the town and the charming visits with the new friends she had made. Quite naturally, in consequence, Boston, as she first saw it, seemed to Pollyanna ever more delightfully promising in its possibilities.

Thus far, however, Pollyanna had to admit that in one respect, at least, it had been disappointing: she had been there nearly a week and she did not yet know the people who lived across the street, or even next door. More inexplicable still, Mrs. Carew herself did not know many of them, and not any of them well.

"They do not interest me, Pollyanna," was all she would say, and with this Pollyanna—whom they did interest very much—was forced to be content.

Today, on her walk, however, Pollyanna had started out with high hopes, yet thus far she seemed destined to be disappointed. Here all about her were people who were doubtless most delightful—if she only knew them. But she did not know them. Worse yet, there seemed to be no prospect that she would know them, for they did not, apparently, wish to know her. Pollyanna was still smarting under the nurse's sharp warning concerning "strange children."

"Well, I reckon I'll just have to show 'em I'm not strange children," she said at last to herself, moving confidently forward again.

Pursuant of this idea Pollyanna smiled sweetly into the eyes of the next person she met and said blithely:

"It's a nice day, isn't it?"

"Er—what? Oh, y-es, it is," murmured the lady addressed, as she hastened on a little faster.

Twice again Pollyanna tried the same experiment, but with like disappointing results. Soon she came upon the little pond that she had seen sparkling in the sunlight through the trees. It was a beautiful pond and on it were several pretty little boats full of laughing children. As she watched them Pollyanna felt more and more dissatisfied to remain by herself. It was then that, spying a man sitting alone not far away, she advanced slowly toward him and sat down on the other end of the bench. Once Pollyanna would have danced unhesitatingly to the man's side and suggested acquaintanceship with a cheery confidence that had no doubt of a welcome; but recent rebuffs had filled her with unaccustomed diffidence. Covertly she looked at the man now.

He was not very good to look at. His garments, though new, were dusty, and plainly showed lack of care. They were of the cut and style (though Pollyanna of course did not know this) that the State gives its prisoners as a freedom suit. His face was a pasty white, and was adorned with a week's beard. His hat was pulled far down over his eyes. With his hands in his pockets, he sat idly staring at the ground.

For a long minute Pollyanna said nothing; then hopefully she began:

"It *is* a nice day, isn't it?"

The man turned with a start.

"Eh? Oh—er—what did you say?" he questioned, with a curiously frightened look around to make sure the remark was addressed to him.

"I said 'twas a nice day," explained Pollyanna in hurried earnestness; "but I don't care about that especially! That is, of course I'm glad it's a nice day, but I said it just as a beginning of things, and I'd just as soon talk about something else—anything else. It's only that I wanted you to talk—about something, you see."

The man gave a low laugh. Even to Pollyanna the laugh sounded a little queer, though she did not know (as did the man) that a laugh to his lips had been a stranger for many months.

"So you want me to talk, do you?" he said a little sadly. "Well, I don't see but what I shall have to do it, then. Still, I should think a nice little lady like you might find lots nicer people to talk to than an old duffer like me."

"Oh, but I like old duffers," claimed Pollyanna quickly; "that is, I like the *old* part, and I don't know what a duffer is, so I can't dislike that. Besides, if you are a duffer, I reckon I like duffers. Anyhow, I like you," she finished, with conviction.

To be continued

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DO YOU KNOW YOUR BIBLE?

Correct Answers, Half-Year Contest, List 4; Year's Contest, List 10

1. (a) Zebedee. Matt. 4: 21; 10: 2; Mark 19: 20; 3: 17; 10: 35. (b) James. Matt. 4: 21; 10: 2; 17: 1; Mark 1: 19; 3: 17; 5: 37; Luke 5: 10; Acts 12: 2. (c) Fishing. Matt. 4: 21; Luke 5: 10.

2. (a) Sons of Thunder. Mark 3: 17. (b) Wishing the Lord to destroy the Samaritans by fire. Luke 9: 53, 54. (c) When he and Peter were arrested and brought before the rulers of the Jews for preaching Christ. Acts 4: 13.

3. (a) Seeking the chief place in the Master's kingdom. Mark 10: 35, 36; Matt. 20: 21. (b) The fact that it was their mother who brought James and John to Jesus with the request. Matt. 20: 21. (c) When he forbid one to cast out devils in Christ's name. Mark 9: 38; Luke 9: 49, 50.

4. (a) James and Peter. (b) Three. Transfiguration. Mark 9: 2-9; Luke 9: 28.36; Matt. 17: 1. Healing of Jairus' Daughter. Luke 8: 51-56; Mark 5: 37-43. At Gethsemane. Mark 14: 33-42; Matt. 26: 37-46. (c) John 21: 24.

5. (a) Friend of the high priest. John 18: 15. (b) Asking him to take care of his mother. John 19: 26. (c) "From that hour the disciple took her to his own home." John 19: 27.

6. (a) Peter. John 20: 4. (b) John. John 20: 4. (c) Peter ran into the sepulcher first. John 20: 6.

7. (a) "If I will that he tarry till I come, what is that to thee?" John 21: 22, 23. (b) Healing of the lame man at the temple gate. Acts 3: 1-8. (c) By refusing to obey the command. Acts 4: 19, 20

8. (a) Journey to Samaria. Acts 8: 14. (b) That the believers might receive the Holy Ghost. 8: 15. (c) They laid their hands on them and they received the Holy Ghost. Acts 8: 17. (d) Preaching the Gospel in Samaria. Acts 8: 25.

9. (a) Pillars. Gal. 2: 9. (b) One of good fellowship. Gal. 2: 9. (c) Paul to preach to the heathen and themselves to the Jews. Gal. 2: 9.

10. (a) I John 1: 1-3 [also 4: 14]. (b) Love. (c) To Gaius and the elect lady and her children. II John 1; III John 1. (d) For the word of God and for the testimony of Jesus Christ. Rev. 1: 9.

Honor Roll

The following readers answered correctly all the questions of List No. 10; half-year contest, No. 4:

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Wal, I was short of money an' poor John was shorter still; an' he jest had to hev some fer to settle that old bill, else he'd be sold out, sartin', farm an' crops an' stock an' all; 'sides that, his wife was sickly an' his kiddies mighty small. It hurt so, thinkin' 'bout it, when I couldn't spare a cent—I had my int'rust fer to meet, an' you know what that meant.

I wanted, bad, to help John, but I couldn't see no way 'less there would come a miracle 'fore noon of the next day.

I went to bed from habit; didn't 'spect to sleep a wink—John's fix had got me worried—'spected to jest toss an' think. I'm nothin' but a sinner, but I knelt there by my bed to tell the Lord John's trouble; but I don't know what I said, 'ceptin' that I asked His mercy an' jest left it in his hands—fer if I couldn't say much I knew he would understand.

Sounds strange; but I felt easy an' I didn't think no more. Slept sound as any boy till some one pounded on the door an' told me John was waitin' an' they guessed he had some news. I hustled out to see him without waitin' fer my shoes. I s'posed he'd come to tell me that he'd have to let things go, an' didn't wait fer him to speak—he allus does talk slow—but started in by sayin': "John, jest bring your fam'ly here an' make yourselves at home as long's your work don't interfere."

He s'prised me then by squeezin' at my hand till it was blue an' thankin' me for somethin' that 'most anyone'd do.

Then he goes on to tell me that, last night along 'bout ten, the man he owed had called him out an' told him, there an' then, he needn't worry 'bout that bill; if he'd jest do his best an' pay part he'd not push him, but wait, patient, fer the rest.

ERNEST A. WENDT.

Finds It a Spiritual Help

I have enjoyed the "Do You Know Your Bible?" contest, and have been able to answer correctly almost all of the questions this year. I hope this contest will continue another year. The Meditations, sermons, and in fact the paper as a whole is fine. A. T. B.

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Silent the trees and silent the stream,
Held in the thrall of a midwinter dream.

OUR MAIL-BAG

NOTICE

THE editor of THE CHRISTIAN HERALD will be glad to answer any question addressed to THE MAIL-BAG [illegible] *Correspondents should sign a nom de plume to identify the question, but in every case write name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

R. C. S., Austin, Texas. What should be a Christian man's guide in matters of conscience? Is the Bible sufficient? Is conscience sufficient? What part do the following play: Reason, authority, experience, instinct, custom, common sense, advice of friends?

Common sense and reason may be considered fallacious, because if a person is unbalanced mentally, he is unable to receive correctly the messages from the Bible, the Holy Spirit, or friends. This is why it is so necessary that people who are eager to obey the Master literally and to please him in all things must take care that their brains and nerves are kept normal and strong. Many people who are greatly distressed over some spiritual problem need first of all a wise physician and careful treatment for their bodies before they are in a condition to consider them seriously. It is to men that Jesus would say: "Come ye yourselves apart unto a desert place, and rest a while." None of the things you mention in the last sentence of your question can be trusted alone. Common sense, reason and instinct make a basis; experience and custom help; advice of friends, particularly Christian friends, is important. Authority is, for the Protestant, probably least important of all, for the very principle of Protestantism is that each soul deals directly and freely with God. A safe rule is to get our guidance from three main sources, and defer action until those three agree—the Bible, the voice of the Spirit (or conscience) and the counsel of our closest spiritual companions. The Bible must be interpreted to us by the Holy Spirit, and it is part of the plan of God that we should receive help from our companions in Christ in prayer and counsel. Above all, in deciding on matters of conduct we must remember that Christ wishes to be our Friend rather than our Master; that he wants our love. The motive in every decision ought to be a desire to please him and to help others. Often a problem which is very difficult when approached from the standpoint of self becomes easy when we remember that it is he who must be pleased, and others, not ourselves, who must be helped and made glad.

M. A. M., Stanton, Del. What would be the present value of the "thirty pieces of silver" which Judas received for betraying the Saviour? This question was talked over in our Bible class.

The thirty shekels of silver, it is estimated, would equal about $20 of our money, a shekel being worth about 62 cents. Thirty shekels equaled 120 denarii, and a denarius was the price of a day's work, so that the whole amount Judas received would probably be equal in purchasing value to between $2000 and $3000 of American money today.

C. E. L., Harpersfield, N. Y. That hymns were in use in the Christian Church in apostolic days, we gather from Matt. 26: 30; Mark 14: 26; Acts 16: 25; Heb. 2: 12, etc. These were probably adaptations from the old Hebrew psalms. The hymn which Jesus and his disciples sang at the Last Supper is believed to have been the latter part of the *Hallel*—the psalms sung by the Jews on the night of the Passover and which included parts of Psa. 113, 114 and 118. But it is made clear, by other passages, that very early in the history of the Christian Church, another class of vocal music came into use in worship (see Eph. 5: 19; Col. 3: 16). These "psalms, hymns and spiritual songs" were what Professor Schaff has termed "a lyrical discourse to the feelings"—a universal form chosen for the expression of experiences that would create pious emotions and draw the hearts to the source of joy and blessing. Do our gospel hymns, as we know it today, fairly set forth the early Christian spiritual song, which it may be reasonably supposed had both the Gospel of a free salvation through Christ and the joy and reward of heaven as compensation for the sorrow and suffering of the persecuted believers here on earth?

"Penman," St. Augustine, Fla. 1. According to McClintock & Strong, as far as is known, Bishop Siricius (fourth century) was the first to use the word "pope" as a title. He zealously promoted the power of the Church of Rome. He succeeded in attaching East Illyria to the See of Rome and induced the bishop of Thessalonica to acknowledge himself dependent on the seat of Rome for that province. 2. The early church writers are not agreed either concerning the fact or the time of Peter's journey to Rome. Eusebius (*Chron.* 1: 12) says Peter went to Rome in the second year of Claudius Cæsar, and Jerome adds that Peter remained in Rome 25 years. Both statements are extremely doubtful, however, and cannot be reconciled with the record of Peter's doings in the book of Acts. Eusebius seems to have relied upon Clemens Alexandrinus for his information, who in turn is said to have misinterpreted a remark of Justin Martyr on the subject, which referred to a visit to Rome by another Simon altogether. These incidents seem to have been the only basis for the alleged Roman journey of Peter and his residence there under Claudius. On the other hand it should not be forgotten that Irenæus writes of Peter and Paul being together in Rome, founding a church there and suffering martyrdom together—this version of the story resting solely upon an account by Dionysius. As a matter of policy, the Church of Rome has accepted as authentic all of these statements in order to establish the claim of the papal primacy of Peter, although no careful historian mentions them without the necessary qualification as to their origin.

Paperweights which Secretary Bryan had made from condemned swords

THE SWORD'S FATE

By Margaret E. Sangster, Jr.

SWORDS they were, made of the finest of steel,
Keen were they—so that the foeman might feel
Pain of the sharpest—with death standing near—
Terror, and horror, and torture, and fear.

Swords they were—bright with a silver-blue light,
Cold as the moonlight on ice in the night,
Merciless—hewing at flesh and at bone,
Killing in thousands—or killing alone.

Swords they were—then in a moment of peace,
Men laid them down for a bit of release
From all the fighting—and they were alone,
Dull and forgotten as fragments of stone.

Swords they were, but in the fire's red heat
They for the first time have suffered defeat,
Poured into molds by a calm-loving race;
They have come out with a plow's noble grace.

Oh that the swords of the nations might be
Melted in fires, that over the sea
Victors might say of their blood-reddened spoil:
"Swords they were—now they are tilling the soil!"

S. C. S., Syracuse, N. Y., writes: "I would like to add to the 'Morning Prayer' sent in by J. Irwin Taylor, Chester, Pa., the one that has stood on my desk for the last three years:

> "'Now I get me up to work;
> I pray the Lord I may not shirk;
> If I should die before the night,
> I pray the Lord my work's all right.'"

Mrs. F. M. T., Sterling City, Calif., and J. F. R., Hatfield, Pa. 1. "Hades" is a Greek word which means literally "unseen" or "out of sight," hence "the unseen world." It was used long before the Christian era to designate the invisible world. It was also used by the interpreters as an equivalent for "Sheol," the grave. 2. Kingdom of God and Kingdom of Heaven are identical in many passages in the New Testament, in the sense of meaning that kingdom which Christ came to set up in the hearts of his followers throughout the world. The kingdom is in the heart of every true believer, here and now. Having, through Christ, laid hold of eternal life, that life goes on endlessly. 3. The word "leaven" is used with a latitude of meaning; sometimes it is the leaven of righteousness, again it is the leaven of evil. In Matt. 13: 33, our Saviour adopts it as illustrating the growth of the kingdom of heaven in the individual heart and in the world at large. The use of leaven was rigidly forbidden among the Jews on certain special occasions, as in the meat-offering, the trespass-offering, the consecration-offering, and more particularly at the feast of the Passover, when they were forbidden on pain of death to eat leavened bread and even to have leaven in their houses. The shewbread in the temple was unleavened. Leaven was used as a figure of the inherent corruption of man, and its secret, penetrating, effusive power was emblematic of moral influence generally, whether good or bad.

C. W. D., Pensacola, Fla. Balaam, first mentioned in Num. 22: 5, belonged to the Midianites. Pethor, where he dwelt, was in Mesopotamia, a considerable distance from Moab. He himself speaks of "being brought from Aram out of the mountains of the east" (Num. 23: 7). Josephus, the historian, calls him "a diviner" (soothsayer), a man of great skill in prediction and magic. Balak's language to him in Num. 22: 6 was meant to flatter him and make him compliant with his will. It is evident, however, that Balaam had knowledge of the one true God. One commentator writes: "He was possessed of high gifts and had the intuition of truth—in short, he was a poet and a prophet. He himself confessed that he derived his gifts from God. But he, elated with his success, had become proud and believed the gifts were his own and could be used for his own purposes, to make merchandise and acquire riches and honors. But when he received the message of the elders of Moab and Midian, and was tempted to seize the great opportunity to his own advantage, he was divinely warned that his actions would be overruled. As the Bible story shows, God did interfere and the genius of the self-willed stubborn prophet, under divine influence, became the instrument through which came a message of great power and beauty, bearing upon the destiny of the Jewish nation, and which is cherished by the church throughout the world.

J. F. G., Bridgeport, Wash. The passages to which you refer are probably Matt. 24: 5-24. To get an adequate idea of the causes that led to the downfall of the Roman empire, you should read one of the many standard histories. Even the heathen historians admit the corruption, the cruelty, the sensuality, the monstrous and unnatural wickedness of the period which immediately preceded Rome's dissolution. Niebuhr, the great historian, wrote: "We see things had come to a point at which no earthly power could afford any help." The general condition of the people was one of great misery. Probably half the population were slaves, there was great inequality of wealth, there was practically no middle class, no institutions for alleviating distress, and an inhuman tone of feeling and practice prevailed generally, human life being held at a very low estimation. Instruction was neglected, and "except the Jewish, there was not a single religion which was felt by the more enlightened part of its professors to be real."

Miscellaneous

W. M. D., Birchtree, Mo. As far as we know, no such attempt to prove the solidity of the earth has ever been seriously made.

Miss A. D. B., Poughkeepsie, N. Y. Peter's name was originally Simon. The change came when Jesus said: "Thou art Simon, the son of Jona; thou shalt be called Cephas."

Miss H. P., a struggling artist away out in Catlin, N. D., who sends a gift to the Widows and Orphans Fund, writes: "I am holding down a claim out here alone; not a family living in sight. I am trying to make a home for myself. There is very little chance to make money here, but this is a little offering from an order that came to me. I am painting Christmas novelties. When I sit down to eat a good meal, how I wish I could share it with those poor starving people!"

E. A. S., Tilton, N. H. 1 and 2. Both the subjects you mention in these questions are controversial. 3. The body dies, the physical functions cease, but the spirit which returns to God who gave it, lives on. As one commentator writes: "If man consist of body and spirit, death may prove but his birthday into another and more important state of being." Those who love God and are justified and forgiven through Christ have "already passed from death into life." 4. Jesus set up his kingdom in the hearts of men, and his followers, for the extension of the kingdom, established the church as a means of practical co-operation for the spread of his Gospel (see Acts, 1st chapter).

C. H. F., Scranton, Pa., writes: "To pray for the unconditional ending of the war seems as absurd as to pray that all diseases abate at once. Both are the culmination of man's sins. We should pray that men's hearts may be touched, and that God's will may be done in regard to the war, to his own glory and to the lasting benefit of mankind." We believe that the great majority of the Christian churches are today praying for good results to spring out of the war; that the hearts of men everywhere, rulers and subjects included, may be convinced of the terrible wickedness of war, and that out of all the slaughter and suffering a new and better world may emerge, which will seek more earnestly God's glory and the good will of their fellow men.

THE following letter, which may be suggestive to many of our readers, has been received by the Bowery Mission, from the head of one of the large real estate firms in New York City:

NOVEMBER 24, 1914.

The Bowery Mission, 227 Bowery, New York City.

GENTLEMEN: I am going out of town today, and as is customary with me will spend Thanksgiving with my people "down East."

I am going to enjoy my dinner with more happiness by knowing that you have accepted the check for $25, which I enclose herewith, and which I hope you will use in providing Thanksgiving dinners for some worthy families. If not too much trouble will you please see that the check is used for families where there are one or more children? I am anxious to know that some "kiddies" have been made a little happier on Thanksgiving Day.

I sent you a contribution last year at the suggestion of ex-Sheriff Foley. No acknowledgment of this check is necessary, because I know it will be properly used.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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CANADIAN TROOPERS ABOUT TO BE REVIEWED BY KING GEORGE

CANADIAN ARMORED CAR CONTINGENT ON SALISBURY PLAIN

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE important event of the week in both a military and political sense has been the capture of Belgrade, the capital of Servia, by the Austrians, which, by a curious coincidence, took place on the sixty-sixth anniversary of the accession of the present Emperor Franz Joseph to the throne. The city had been besieged intermittently from the other side of the Danube by the Austrians since the beginning of the war four months ago, but its capture was finally brought about by an Austrian invasion from the northwest which took the city by storm. While this attack on Belgrade was proceeding, the larger portion of the Austrian army on reaching the Morava River turned south in the valley down which it is now marching with Chupria and then Nish as its objectives. Some time ago the capital, which had been moved from Belgrade to Nish, was again moved from Nish to Uskub, a city well to the south in territory which fell to Servia as a result of the Balkan Wars.

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KING GEORGE, QUEEN MARY AND LORD KITCHENER INSPECT TROOPS

The condition of the Servian army, which has suffered very heavy losses, by some computed as high as two-fifths of its total effective at the beginning of the campaign, and the bulk of its artillery, does not lead one to believe that it can interpose serious or long-continued resistance to this advance, and therefore it is probable that Servia will soon be completely subjugated. The political results to Austria of the complete conquest of Servia would be so extremely important as to be worthy of present consideration.

As my readers are aware, the attitude of Rumania and Bulgaria toward this war has been much in doubt. Their geographical position, bordering on Austria and Turkey as well as on Russia, and their fairly large and well-equipped armies, make them extremely valuable as allies to either group of combatants. Joined with Turkey in aid of the Triple Alliance Powers, these two could throw an army of about a million into South Russia and create a new and serious problem for that Power to solve. Joined to the Allies, the two could attack Turkey, and probably conquer that country, and at the same time strike a serious flank blow at Austria by invading Transylvania.

These two Powers have been courted by both since the war began, with promises of territory by each side as a reward for participation. But neither side was in possession of the territory promised—it was to be given when and as conquered—and both Bulgaria and Rumania, neither to be moved by sentimental reasons but solely for territorial and other political advantage, have not up to the present time seen a sufficient certainty of their receiving the offered compensation.

But if Austria succeeds in conquering Servia, she will be in possession of well-located territory abutting on the western boundaries of both of these countries to offer them immediately in return for their aid. The political possibilities in this situation are worth attention and remembrance.

Servia has had a most turbulent history since the date of her practical independence in 1829. Of nine sovereigns, including the present, two have been assassinated and four have been forcibly dethroned. The predecessor of Peter himself was assassinated.

PRINCE OF WALES

Continual trouble with her neighbors, Austria, Bulgaria and Rumania, has left her no friend among the Powers in Europe, except Russia, and Russia's friendship was and is purely for political reasons. So it may be very seriously doubted whether, in the event of the triumph of the Allies, they will take very much interest in her subsequent fate one way or the other.

The scheme of the South American republics to create a permannt neutral zone along the coasts of the two Americas, while good in principle, does not seem to be opportune at the present moment. It would involve an almost complete change in the international law governing the high seas, a proposition which could not now have that calm consideration its importance necessitates, three of the principal nations, without whose cooperation the scheme would be a farce, being at war.

The week presented the unusual spectacle of the chiefs of six nations simultaneously at the front with their troops: King George, the Kaiser, the Czar, the President of France, and the Kings of Belgium and Montenegro; leaving only the Sultan, the Emperor of Austria, and the King of Servia at home. This is the first time that a British king has been with a British army in the field since the battle of Dettingen, June 16, 1743, when King George II was with the troops.

The Paris press is conducting a campaign to force Great Britain to call on Japan to send troops to Europe, and suggests that in return for her so doing the port of Hamburg be given her. Both in France and in Belgium there is complaint that Great Britain has not sent enough troops to the Continent, but this complaint seems unfounded, because when the Triple Entente was entered into France well knew that Great Britain was not a military but a naval nation.

In this connection it is interesting to consider what France's position would be today if it were not for the navy of England. Her commercial fleet could hardly sail the seas as now, practically untroubled, nor would her north coast cities and towns be in her own possession. It might also be doubted if the retreat in August would have had as happy an issue as it did, had not the small army Great Britain then had at the front sustained the brunt of the fighting. The agitation for the coming of Japanese troops will hardly result in much at present, though it will not be surprising if they appear in the spring.

The much-discussed "Holy War" up to the present writing seems rather barren of results, actual or even potential, and it looks as though the rising of the Moslems was more or less in the nature of a bugaboo. During the week General De Wet, the only man of real ability among the rebels in South Africa, was captured. That rebellion has been weakening for some time, and this blow in all probability completely finished it. The Italian Parliament met during the week and the premier, Signor Salandra, stated that there was no reason to change Italy's position of neutrality at the present time, which disposes of that question for a while.

The news from London points to the coming of conscription in a very short time. The recruiting has not increased, and the need for new men, if England is to take the field in force in the spring,

is deemed urgent. Owing to the peculiar aversion to this word in England, some other form of expression will no doubt be found, but the thing will be the same, compulsory military service for all men.

In order to be able to handle such situation as may hereafter arise in Egypt, the British Government has landed portions of the Canadian, Australian and New Zealand contingents there. Their training can be completed under more favorable circumstances in Egypt at this season of the year than in England, and if troops were wanted there they would be on the spot.

We are now commencing to get scientific medical reports from trained observers as to the organization and particular difficulties of the military hospitals in this war. From all sources comes the statement that there is an abnormal development of tetanus, or lockjaw, among the wounded. Dr. Kreuter of the military hospital at Erlangen notes that men injured by shrapnel, by being run over and by being kicked by horses, are exposed to special danger from this insidious disease, the bacillus of which "does not induce suppuration, so that the aspect of the wound does not even hint at its presence." The mortality among those attacked is very high, and the disease does not seem to yield to any known treatment.

One very curious result of the fighting is that there are many totally unwounded soldiers at the various military hospitals, who have, nevertheless, been stricken deaf, dumb or blind by the explosion of shells near them, and cases of amnesia, resulting from the same cause, are also reported. Some of the deaf and dumb, as well as those stricken with amnesia, will undoubtedly recover in the course of time. Among this class of injuries is that of nervous prostration, a large number of cases being reported, mostly of men above the average in intelligence.

Many cases of nervous prostration, some of which have developed into positive insanity, are also reported among the officers and men of the British blockading fleet in the North Sea. There is probably no more nerve-racking duty than this watchful waiting, one's faculties always at high tension to anticipate an attack from the sea, from the clouds, or from beneath the waves. In former warfare the soldier had at least the excitement of actual combat to sustain him, but in this war thousands have been killed without seeing or even hearing the enemy. The new pneumatic gun the Germans are now using makes no sound, sends up no smoke, and the first its victims know of its activity is when its messenger of death explodes among them to take its toll.

The reports of the campaign between the Turks and the Russians during the last week have been remarkable in this: that the Russian cables all dealt in the Russian advance on Erzerum in Asia Minor, and the Turkish builetins dealt only with the Turkish advance on Batum. As a result each has an unbroken chain of successes, and as there is no way under the circumstances to find out what has really happened, I shall have to content myself with giving the situation as above set forth.

There is considerable excitement in Persia, and there is no news of importance as regards the projected Turkish attack on the Suez Canal or Egypt; the whole campaign there seems halting. The German general Baron von der Goetz, field marshal, is, at the request of the Sultan, to assume command of the Turkish army, which will probably mean considerably greater activity on its part.

The campaign in Poland, East Prussia and Galicia has been the center of interest during the week. At the beginning of the week there were continual reports, or better, rumors, of a crushing German defeat, the greatest of the war and one of the greatest in history, in Central Poland. More than one hundred thousand Germans were reported prisoners, with an enormous number of killed and wounded; in fact, the whole German army was said to be cut to pieces and the survivors flying in ignominious disorder toward the German frontier, hotly pursued by the Russian cavalry. From day to day, as the week progressed, however, the reports of the extent of the supposed Russian victory grew less and less, until finally at the end of the week there appears to be no victory at all.

PLACING LATEST GERMAN GUNS IN POSITION

What happened sems to be as follows: About ten days ago [I am writing on December 4], the German advance succeeded in establishing itself on a north-and-south line roughly running from Plock on the northern side of the Vistula, through Lowicz, Lodz and thence to Sieradz on the Warthe. This position was thereafter attacked by the Russians in numerically much superior force, and a severe battle took place lasting a week or thereabouts which resulted in a draw, as far as any material change in the German position goes. There were heavy losses on both sides, but the line held firm, and now the reports are that the invading army has recommenced its offensive towards the east. The Grand Duke Nicholas Nicholavitch, as a result of this non-success, has relieved General Rennenkampff of his command, and it is said that several other Russian generals will shortly receive the same punishment. Perhaps, however, the fault is not altogether theirs.

If Germany should succeed in the object of this offensive, which is to establish herself on a line running southeast from Novogeorgievsk through Warsaw and thence along the right bank of the Vistula through Ivangorod to Lublin, she will gain control of the terminals of three of the four lines of railway by which Russia can transport troops from the interior to the front, and consequently greatly hamper her for the rest of the war; but whether this will be done or not is, of course, an open question.

In East Prussia the campaign remains in almost the same position as it was last week, and it is not probable that there will be any serious movement by either side here until the more important campaign in Central Poland is decided one way or the other. For much the same reason quietness prevails to a very large degree in the campaign in Galicia, in spite of the reports of the besieging and burning of Cracow and the surrender of Przemysl, neither of which, by the way, are true at this time, nor is there any reasonable prospect of their being true for some time to come.

The Russians have started an invasion of Hungary through the passes of the Carpathian Mountains from Galicia, but up to the present time this has not been remarkably successful. The whole German-Russian campaign now depends on the issue of the battles in Central Poland; none of the movements chronicled in other parts of the frontiers will have any really serious effect on the general issue of the campaign.

During the week a daring attempt was made by British aviators to destroy or damage the Krupp works at Essen. An attack was made and numerous bombs dropped, but up to the present time it is not known how great the damage was, if any.

Trouble again occurred in the concentration camps in both Holland and England. In England the uprising caused the guards to fire upon the riotous men, and in Holland the Dutch guards were obliged to fire on the Belgian interned soldiers they were in charge of, and several lives were lost.

Considerable agitation has been caused both in the newspapers and among the people in Italy by the discovery of numerous posters all over the kingdom on which a large cucumber was represented, with the mysterious figures 57 in one corner, and a German name in the other. Early in the war it will be remembered that the French discovered that certain innocent-looking posters of German origin advertising a soup were in fact guides for the German army, and the Italians have had precisely the same idea in relation to the cucumber posters, and deputies have even interpellated the government on the subject. Americans will appreciate the joke when they learn that the German name in the corner is Heinz.

The Franco-Belgian battle line has been very quiet all the week. Occasional cannonading unaccompanied by infantry movements practically comprise all the activities. The lines have not varied from their last week's position.

FRENCH ABOUT TO BIVOUAC IN A FARMYARD

. . .

Mr. Theodore Waters, secretary of THE CHRISTIAN HERALD, has secured abroad the exclusive right to publish a wonderful series of photographs just taken of scenes in the stricken sections of Belgium. As soon as received in this country these tragic pictures will begin to appear in THE CHRISTIAN HERALD.

THE COMMUNITY CHRISTMAS TREE

BY D. H. STEFFENS

FOLLOWING the example of New York, Baltimore, along with many other cities and towns last year, had a Community Christmas Tree. What is the meaning of the Community Christmas Tree, and its enthusiastic reception by the cities and towns of this country? The American people has hitherto attempted a negative and destructive criticism of its great holidays. It did this on the one hand by refusing to generally observe them, and on the other by attempting to substitute new festivals for those already accepted. So far as any general observance is concerned, Arbor Day, Columbus Day, Children's Day, Mother's Day and these other days are failures. They, at most, appeal only to a part of the community and take no hold upon the popular imagination.

The character of certain holidays has been changed. Thanksgiving Day has largely lost its meaning as a church festival and become an occasion for family reunions. In certain sections of the country, Christmas has also become a family rather than a

church festival. The community spirit, expressing itself through general churchgoing, has disappeared. It is now asserting itself through these general Community Christmas Tree celebrations.

This tendency first became apparent when we attempted to arrange community celebrations of the Fourth of July, thus returning to the ways of our fathers, who had used it as an occasion for the inculcation of lessons on the privileges and duties of citizenship. We had laughed at their spread-eagle orations, until we forgot that they were delivered on the village green before the schoolhouse in which the town meetings were held. We are now beginning to realize the important connection between these things. While we have not yet succeeded in arranging satisfactory community celebrations of Independence Day, especially in our great cities, we are moving in the right direction. If our public schools are to train our future citizens, I expect to see the privilege of citizenship conferred upon their pupils, who have attained their majority, at some public function on the Fourth of July. We are missing an opportunity, which will some day be supplied by an intelligently planned community celebration of Independence Day.

The first practical result upon our social life of the community Christmas tree will be the earlier closing of business on Christmas Eve in order that everybody may have an opportunity to take part in the exercises connected with the lighting of the tree. In Baltimore, the Consumers' League and the Federation of Labor urged that all stores be closed at 7 o'clock. The committee in charge of the celebration received a letter whose writer signed herself "Shopgirl," pleading that the committee request the merchants of the city to give their tired employees an opportunity to gather around the tree before going home to prepare for their own celebrations. These requests failed to receive any general response. People stood in their market stalls and behind their counters until 12 and 1 o'clock at night, before they went home to make a few hurried preparations and get a little much-needed rest before celebrating Christmas Day itself. These requests, like the plea for early shopping, will become more insistent. Before long the American spirit of fair play will demand that they be heard. The early closing of business will be the result. The illumination of the home windows, the ringing of church bells and the playing of carols from the church towers, as urged by the Community Tree Committee, means that having adopted the Christmas tree itself, we are now preparing to adopt customs and usages connected with the observance of the festival, the most impressive feature of which, besides the solemn stillness of Christmas Eve, is its dedication to the simple pleasures of the Christian home. I recall how the celebration in Baltimore opened in the presence of 25,000 people, who stood hushed and expectant, until just at dusk the lights flamed up and the trumpeters burst forth into Luther's hymn "Ein Feste Burg." Why the committee selected that I cannot say. Perhaps we have not yet learned how to put things together. This most plainly appears in the band concert programs. The program of vocal music, however, is not open to this criticism; "Silent Night" and "Adeste Fideles" were the great favorites. Everybody knew, if not the words, then the air of these stately old hymns.

The effect of these Community Christmas celebrations upon the church will, I hope, be a wholesome one. For one thing, there is a frank recognition of the church year by the entire community. In some of our States Good Friday is a legal holiday. The business men of the country must reckon with Easter. Now, entire communities arrange Christmas celebrations, and newspapers talk like this: "Take a look at the community tree when you pass the Courthouse Plaza today; go a block out of your way to do so, if necessary. . . . Hum the carols over to yourself or get your daughter to play them over for you on the piano. Go to church tomorrow."

This frank recognition of the church year and the claims of religion cannot fail to influence the attitude of the community toward the church.

In discussing the Community Tree we must not overlook certain indications, which point to the ever present danger of its perversion from its original purpose. Whenever a community leaves the erection of such a tree to its municipal authorities, permitting them to appropriate public funds for the purpose, and quietly acquiesces in the arrangement of a program by that ecclesiastical body which annually celebrates a military mass near the White House grounds, as well as an "official" Thanksgiving Day service, then the Community Christmas Tree will have lost its community purpose.

On the other hand, this community celebration should not be made an occasion for unseemly political or denominational bickerings. Nor should it tempt us to relax our efforts to celebrate what always was and always will be a church festival in our churches and homes with all possible beauty and fervor. The community celebration was inspired by the church. It can neither replace nor supplement the church's services. It must of necessity be something apart—something in which the several churches can have and should have a sympathetic interest, but which must be left to the community at large. If that is done, the church will be free to raise its voice in warning or protest wherever the necessity appears.

"THANKS!"

THANKSGIVING AT THE BOWERY MISSION

ONE hour after midnight, on Thanksgiving morning, the doors of the Bowery Mission opened to receive the guests of the Bread Line. Probably nowhere throughout the land was such intense thankfulness felt and manifested as by this motley crowd.

The workers of the mission anticipated a largely increased gathering this year. Throughout the summer months the congregations at the nightly meetings had never dwindled in the least. On the hottest days and nights there had never been a vacant seat. The Free Labor Bureau, too, had given significant signs of a vastly increased number of unemployed men in the city. But when at midnight, an hour before the time of opening, a huge line formed which, two deep, encircled a whole city block, it was seen that the most dire forebodings had been far exceeded.

"A nipping and an eager air" made the waiting crowd long for the doors to open. Punctually at 1 the janitor, John McGuinness, and an equally smiling police officer, swung back the large gate, and into the warm and brightly lighted room the long line trooped. Here they were received by the friendly Bread Line staff. Charlie Noble, the engineer who throughout the summer saw to the welfare of the little ones in the Children's Home at Mont-Lawn, now faced a totally different crowd. Beside him at the counter were Jim Walsh, the coffee man; the faithful John McCann, the bun man, and Tom Black, the cup man, all converts of the mission, who two or three years ago were themselves in the "Line." Everything proceeded so methodically that within an hour the thousand men for whom provision had been made had partaken of their first Bread Line meal.

It was unmistakably evident to onlookers that the proportion of able-bodied men who were the victims of misfortune rather than of deliberate wrongdoing was much larger than in former years. This is the great object-lesson that the Bowery Mission Bread Line has been teaching the community throughout the eleven years of its existence, viz.: that there are tens of thousands of men in our great cities who are suffering all the unspeakable horrors of homelessness and hunger through no fault of their own. Many CHRISTIAN HERALD readers have the satisfaction of knowing that they have, through the ministry of the Bread Line, saved thousands of men from starvation.

ENJOYING THEIR THANKSGIVING MEAL

At 9 A. M. came the distribution of dinner baskets to poor families. Here Business Manager Hunt found himself face to face with another eager crowd of quite a different type. The devoted men that for several weeks had been scouring the East Side to find the very poorest and the most needy, had reported an appalling condition of affairs, and there was a feeling of the most painful helplessness felt by the workers as they realized such a huge need on the one hand and such a limited supply on the other. Two hundred and seventeen baskets were given, each containing chicken, vegetables, bread, butter, milk, coffee, tea, sugar, salt, etc.

But oh, the joy and gratitude felt and shown by the fortunate ones! It was pathetic beyond description.

Then in the evening there was the meeting. And what a meeting it was! One of Mother Bird's ideal "home gatherings of our Family circle," as she loved to call it, and at which for so many years Dr. Klopsch was the regular annual guest of honor. It was presided over by Senator Gledhill of Brooklyn, who after prayer by Superintendent Hallimond, and the singing of the doxology, called for "America," and never was the national anthem sung with more animated spirit and patriotic feeling.

Tom Davies, in charge of the religious work at the Labor Settlement, led off with an experience of frontier days in Indian Territory, vividly realistic. Mr. Hunt, secretary, followed with a simple tale of boyhood days from Massachusetts, the mother of Thanksgiving. Charles Balevre, leader of the Brotherhood, was next, with honor to President Wilson's State. Charles Thompson, oldest convert of the mission, recalled his Civil War experiences with Sheridan at Winchester; Alexander Glass outlined his boyhood experiences in Brooklyn and described Lincoln's funeral in New York; while William Church detailed his New York City experiences from the time when a lad he was "bound out" as a tinsmith's apprentice up to the present day—a truly remarkable recital. "Jack" Leary referred to his first meeting with Dr. Klopsch ten years ago at the Mission on a similar occasion, and recalled some memories of his "little red schoolhouse days" in Pennsylvania. He was followed by Mr. Putnam, who also related incidents of boyhood pranks, after which "Billy" Williams completed the Home Circle with an excellent rendition of his former famous theatrical success, entitled, "Remember that the Poor Tramp's Got to Live."

"GOOD LUCK!"

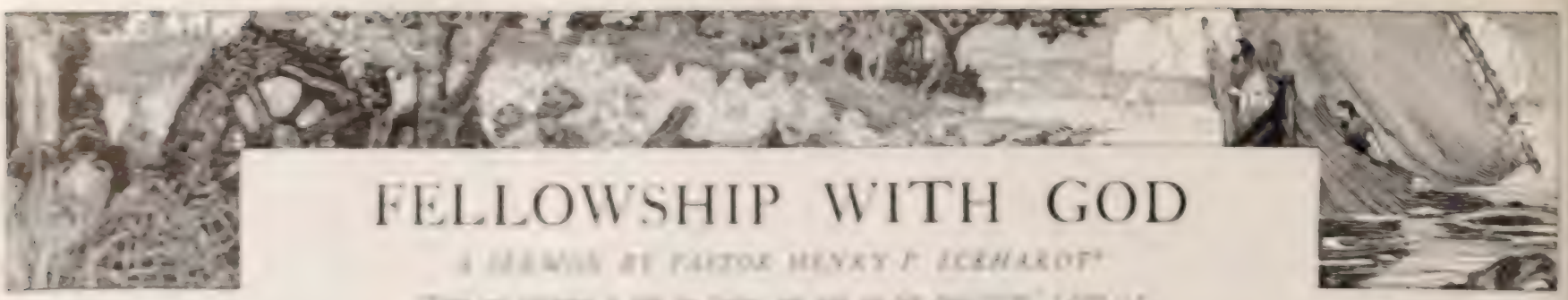
Dr. Hallimond, in closing, referred feelingly to the memorable act of Dr. Klopsch in preserving the mission at a critical period in its history and also made mention of the noble manner in which Mrs. Klopsch took up the work after her husband's death.

A HARD WINTER PROBLEM

This Thanksgiving Day has found the Bowery Mission plunged into the most arduous work in its history. Whilst the generous heart of America is deeply stirred by the sufferings of the war victims in Europe, the Bowery Mission is battling desperately to save a vast mass of American citizens from perishing from starvation. These victims of that appalling industrial condition, which necessitates the existence of a great army of unemployed men, have no kind of hope or redress. So far as any governmental action is concerned, national, State or local, there is no provision for them.

Upon the Bowery Mission and the readers of THE CHRISTIAN HERALD has the duty fallen of feeding and caring for this famished multitude at home. The trustees of the Mission feel confident that the friends of this Christlike work will not fail to give it their generous support at this difficult time.

NEAR THE END OF THE MEAL



FELLOWSHIP WITH GOD

A SERMON BY PASTOR HENRY P. ICKHAROT

"That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." I John 1:3

THESE words are from the pen of John. The venerable apostle had passed the three score and ten milestones of his life. The pastor's and was rapidly drawing near. He looked back—daily over the years past by. And wherever he looked he saw One standing and where all else—even the heroes—were lost from the beginning" he had found him with the old eyes. He had come him with the hand. He had walked him with the very hands, even the Word of Life.

And now, after all these intervening years, after preaching Christ, after suffering for Christ, now John writes this epistle. The last episode recorded his Gospel history of Jesus' contact his life—his message, his works, his inspiring deeds and glorious resurrection. How he writes this letter, by arrangement that verged not into the world and down the ages.

And what is it over all he has to say to the listening and distant ones and the end of his life is beginning to see? What message has he to give to the world in this epistle? Has he taken his pen in hand to review his life? Has he found himself overtaken in the earlier weakness of Christ? Has he a new message to give the world before passing out of it? No, rather. On the contrary the very opposite characterized all his message to this: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

And now having come through faith into fellowship with the Father and the Son, we have all things common with him: no share in this great salvation. It is all ours. How much of it? As every man hath need—until the wells of salvation shall be exhausted. Whom will that happen? Whom you ashamed, and empty the fullness. And so you can go there daily and drink freely, for are you not to fellowship with the Father and the Son Jesus? "He, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55: 1. It is all yours. And then, as another thing, we shall share in the grace and power to help in every need.

All Things in Common

I LIFT up mine eyes unto the hills, the everlasting hills, the dazzling glare of the Almighty. Whence cometh my help, the only help I shall experience on life's pilgrimage. My help cometh from the Lord, which made heaven and earth. Every good gift is from above. It cometh down from the Father of lights. But is there help for me? Are there gifts for me? If so, how much?

I see the Son down in the grave of his flesh going about helping, healing the sick, relieving the suffering, healing the hungry, drying the tears of the mourning, refreshing and strengthening the weary. Is there grace and help for me? If so, how much?

Oh, what a wish! Through faith we have come into fellowship with the Father and with his Son Jesus. We have all things common with him. He has taken us into partnership with him that we may share in all his grace, love and power to help—for Jesus' sake. It is all ours to use. I hear his voice coming down from the hills: "Call upon me in every trouble, and I will deliver thee." "Cast all your care upon me; for I am caring for you." And I hear the voice of Jesus calling to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And as we can go to him daily with all our daily needs and trials, all our troubles, cares, and problems, and draw on the immense heart of his almighty power and grace. We can go to him to help his comfort, his guidance, his strength. How much? As much as we have need. And how long? Until the treasure house of the Almighty shall be exhausted. All glory, then and honor to Christ, who hath brought us into this glorious fellowship and hath enriched us beyond measure!

When Fellowship Was Lost

AND then, in the third place, we shall share in the great inheritance of our Father over yonder. For the Father has an inheritance over there, a blessed inheritance. Says Christ, who brought us into fellowship with the Father and with himself: "In my Father's house are many mansions: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. Of course we shall be with him, for did he not invite us into fellowship with himself? "As the branches are with the vine, and as the members of a body are with the body itself, so we shall be where he is—one room in the Father's house. There are many mansions in the Father's house—a great and glorious inheritance. We shall have our share. Glory to God. I shall have my portion, for he has given. There is a place there for you and for me. If we only will, through Christ.

Mr. Moody tells that one Sunday morning, while going with a friend to preach, a young man drove up in front of them. He had an aged woman with him.

"Who is that young man?" Mr. Moody asked.

"Do you see that beautiful meadow?" said his friend, "and that land there with the house upon it?"

"Yes."

"His father drinks that all up," he said. Then he went on to tell about that father. He was a drunkard, squandered his property, died, and left his wife in the poorhouse. "And that young man," he continued, "is one of the finest young men I ever knew. He has toiled hard and earned money, and bought back the land and the house. He took his mother out of the poorhouse and drove her back to the old home and said: 'Mother, I bought it back; I paid for it myself; it is all yours as long as you live, mother.'"

That is an illustration of what we lost through sin and sin, and got back through Christ and fellowship with him. Man had an inheritance with God, a beautiful inheritance: paradise and eternal life. Man sinned. Through sin he broke the sweet fellowship and communion with God. And he lost paradise and life and all. Then Christ came. He loved and labored and suffered and died. And he through bought it all back for us. He removed sin and brought us into fellowship again with God so that we again have all things common with him. The inheritance is ours. Paradise is ours. Life is ours, world without end.

Believed, what an amazing truth! Fellowship with the Father and the Son Jesus Christ! All things common with him! Salvation full and free; power and help; an inheritance yonder—all is ours.

Workers Together With God

BUT let us not forget that fellowship with God includes not only such blessed privileges, but also obligations and duties. In these epistles of the New Testament you will note again and again that the apostles place over against a Christian privilege and blessing a corresponding obligation and duty. So, then, if we are in fellowship with God and have all things common with him, we must also be partners with him in the great work and service of upbuilding his kingdom on earth, in order that others may be brought to enjoy the blessings of this fellowship.

If you will just glance at the life and work of Christ, you will note the full and unbroken fellowship with the Father in his work, thereby giving us the pattern. The Father loved the world so that he gave his only-begotten Son. And the Son also loved the world and gave himself. The Son was willing to save the world. And the Father was willing to save. The Son was building up his blessed kingdom of grace for the salvation of the world. And the Father also was building. There was perfect fellowship. And so, if we are in true fellowship with the Father and with Jesus we shall also be partners with him in work and service. His interests will be our interests. His triumphs will be our triumphs. We shall work with him. We shall fight with him. We shall endure with him, and, if need be, suffer with him, that we may be glorified with him. In fellowship with our Lord and Saviour we must yield ourselves unreservedly to him and his service, ever asking: "Lord, what will thou have me to do?"

Does he want our personal service for his kingdom's work? We must answer, "Speak, Lord, and I will listen." Does he want the son of ours as a laborer in his vineyard? Does he want our gold and silver? More of it than we have been giving? We must yield it unto him. For so are in blessed fellowship with him. Oh the joy of this fellowship with the Father and with Jesus! The inexpressible joy of saying from sad grace and mercy, as each one hath used! And then the joy of serving God in love and gratitude! No greater and more lasting joys in life than these. And the closer the fellowship with God, the deeper the joys. "These things write we unto you, that your joy may be full," says John.

There is joy in every blessing, every grace, every mercy that comes from him. There is also joy in every work, every service, be it ever so small, rendered him, with whom we have fellowship through Jesus Christ. Blessed be his name.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, December 20. John 8: 37, 38. *"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father."* When a person claims merit for himself on the ground of his pedigree, his claims should at least be supported by the reappearance in him of some of the noble ancestral traits that distinguished his great forefathers. Otherwise his claims will only invite unfavorable comment. Jesus acknowledges the Abrahamic relationship of his company, but denies their spiritual kinship with the "father of the faithful," with whom the history of their nation starts. They are a degenerate race; their plotting to remove Christ would cause Abraham, if he could see them now, to recoil from them with horror. Jesus reveals his heavenly origin by his heavenly speech and action. So do his hearers reveal their parentage by what they say and do. But Abraham is not the person with whom such an attitude toward Christ as that which these Jews displayed began. Faith in the future Messiah who should spring from his race is the greatest glory of Abraham and every true child of Abraham.

MONDAY, December 21. John 8: 39-41. *"If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father."* The sentiment which our Lord expresses by these words is plain from the preceding meditation. But there is an instructive suggestion contained in the remark: "Thus did not Abraham." This implies that the Lord endorses the example of his saints as a guide to such as claim fellowship with the saints. There is much saint-worship, even outside of the Roman Church. The best kind of saint-worship is to do as the saints did, and to refuse to do what the saints did not do. The lives of the saints are object-lessons of the workings of divine grace in a human heart. They exemplify, and thus help to enforce, the teachings of Scripture on a given point. Beyond that, the saints can be of no benefit. The Jews prided themselves on their descent from Abraham. Jesus tells them: Abraham was a good man, indeed; but you are not. Your unhappy relation to the most cherished object of Abraham's devotion—to me—is a disgrace to Abraham, who must of necessity acknowledge you his natural offspring. "Thus did not Abraham." Substitute for Abraham the name of any other saint, more nearly related to you, and apply the lesson. Indulge not in stupid ancestor-worship, but reproduce the ancestors in your own lives, or rather, let the Spirit that was active in the ancestors be the determining factor in your own lives. Then shall you add luster to their fair name in the church of God, and not cheat men with a stolen glory.

TUESDAY, December 22. John 8: 42, 43. *"If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word."* The Jews, always misinterpreting the spiritual tenor and bearing of the Lord's remarks, had understood Jesus as denying their Hebrew extraction. That would mean that they were pagans. Revolting thought! They turn upon our Lord, strenuously insisting that they "have one Father, even God." Jesus tells them that he is best qualified to tell God's offspring, because he himself came forth from God. He is the Son of God by eternal generation, "begotten of the Father from eternity." He became man, being "born of the Virgin Mary." All Christendom in these days rejoices over this blessed fact. According to the flesh, he is our kith and kin. And by his remarks in our text, he fairly invites this thought. He tells the Jews, in effect, that if they were God's children, he would know them as his brothers, and they would know him. The family tie would in some way assert itself. But it does not: they stumble at his speech. He does not speak their vernacular. They hear his words, but always manage to put a meaning into them that he did not intend. The reason is because they do not hear his word, they fail to grasp the divine communication that is conveyed by his speech. Oh, may the King of heaven, the great Lord Omnipotent, not be forced to say such words as these to us! As we come to worship him again with the host of the faithful in all zones and climes at the impending memorial of his blessed nativity, may he greet every one of us as his brother, and may we look up to him, the incarnate Son of God, our Elder Brother, our Protector against every foe.

WEDNESDAY, December 23. John 8: 44. *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."* In such terrible terms the Lord expresses the climax of this speech in which he has repudiated the claim of the Jews that their historical and religious kinship with Abraham linked them forever with the Father in heaven, the true God. Truly, "there is no more terrible rebuke in the whole compass of revelation." John—the same writer who has recorded the words before us—has declared: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." At the opening of his public ministry Jesus had defeated the onslaught which the spirit of darkness made upon him personally. His whole ministry had been devoted to revealing the deceptive and destructive character of the operations of the devil among men. The present incident, which happened in the holy city, in the shadow of the great temple, in the presence of the representatives of the Jewish church, is one of the greatest unmaskings of the vicious disposition of the evil one and his fell power over men, which the Lord has undertaken. It is genuine Saviour's work which he has performed by this awful arraignment of the haughty representatives of a decadent faith. We shudder at the words, but we thank the Speaker with all our heart for uttering them. It was for such deeds too that he came into this world. His incarnation was heaven's declaration of war upon the spirit of age-long murder and the father of lies. At the sight of the manger of Bethlehem the legions of hell must quail.

THURSDAY, December 24. John 8: 45. *"And because I tell you the truth, ye believe me not."* To the class of men with whom Jesus had to do in this conversation he could not have commended himself in any other way than by telling falsehoods. Living as they did in a state of estrangement from God, having wilfully surrendered themselves to the powers of darkness, and having made opposition to God and his Word their vital element, they could not listen to Jesus with patience and profit. Without directly attacking them, he spoke things that they must resent. He could not speak anything but truth, and they could not but hate him for it. One of our American poets has sung regarding the miracle of the nativity: "And in the darkness shineth the Everlasting Light." The heavenly Visitor who came to pitch his tent among the dwellings of men entered upon no pleasant situation. The supineness and stupidity which men revealed at the place and hour of his birth foreshadowed their attitude toward him to the end of his life. He knew all this in advance, but that did not stop him from coming. He came to set the torch of truth ablaze in the midst of this world's darkness of ignorance, falsehood and superstition—a darkness that had crept up from the infernal regions. We love and worship Jesus our Lord as the heavenly Truth-bearer. He came, as Isaiah had prophetically foreseen, to Zabulon and Nephthalim and Galilee of the Gentiles, and thence to every part of this world; and wherever he has come, the people which sat in darkness have seen a great light; and to them which sat in the region and shadow of death light is sprung up. We believe him, because he tells us the truth. Thank God for that!

FRIDAY, December 25. John 8: 46. *"Which of you convinceth me of sin?"* The Man who thus challenges the closest scrutiny of his life by his bitterest enemies would have spoken recklessly if, being a mere man, he had asserted his sinlessness. For "there is not a just man upon earth that doeth good and sinneth not." But also this word of Jesus is truth. Let the investigation be carried to his very origin. The season fairly invites this. The Babe born in Bethlehem is hailed in one of the oldest Christmas songs thus:

> The serpent's wound he beareth not,
> Yet takes our blood, and shares our lot.
> Our human flesh he enters in,
> But bears no single taint of sin.

In the person of Jesus Christ a sinless man has once more appeared on earth. He is "that holy thing," as the angel Gabriel expressed it; he is not "flesh born from flesh." And, unlike Adam, he retained his perfect sinlessness to the end. "He knew no sin," though he bore all sin. A sinless life was given to reclaim sinners. That is God's splendid Christmas gift to the whole world.

> Now praise we Christ, the Holy One,
> The spotless Virgin Mary's Son,
> Far as the blessed sun doth shine,
> E'en to the world's remote confine.
>
> All honor unto Christ be paid,
> Pure offspring of the holy maid,
> With Father and with Holy Ghost,
> Till time in endless time be lost.

SATURDAY, December 26. John 8: 46, 47. *"And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."* The reason why men do not believe in Christ is not because he has not sufficiently revealed himself, or because there is some moral crookedness in him. He has told men the truth faultlessly, and he is himself faultless. The reason is because the holy, truthful Jesus and sinful, lying men, like the Jews in the present instance, belong to two different races. Any one who is of God, that is, any person who by repentance and faith has been born into that new life which makes him a child of God by the Spirit of grace, has no difficulty in understanding and believing what Jesus says. That is one of the marks, perhaps the greatest and noblest mark, of a regenerate person: that he "hears" God's word—hears it not with his outward ears only, but with the inward ear of faith, so as to give his cordial assent to all that the Word of God says to him, and to rest his full confidence in every matter of doctrine, as regards every rule of conduct, in every situation of life, on the statement which the Word of God makes to him. It is the voice of his heavenly Father that he hears speaking to him at all times out of the Holy Scriptures: now it teaches him, now it warns him, now it reproves him, now it comforts him, now it encourages him and makes him strong. He loves to hear that voice, for by continuous hearing it has become so familiar to him that he would understand it even if it were to be uttered in a faint whisper and conveying a vague suggestion. With the new birth he has received a child's instinct to readily grasp what his Father says to him.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

DENOMINATIONAL NOTES OF INTEREST FROM THE FIELD

ON TUESDAY, NOVEMBER 17, the executive committee of the American Lutheran Publicity Bureau met at its permanent office, Redeemer Church, 422 West Forty-fourth Street, New York, Rev. Karl Kretzmann in the chair. The secretary, Rev. Paul Lindemann, Jersey City, read a number of interesting letters from prominent ministers and laymen, who signified their consent to act as vice-presidents of the organization. The Lutheran Church, of which the Synodical Conference is the largest and most conservative segment, has in late years made remarkable gains. The pamphlet prepared for the religious celebration of New York's tercentenary said that "the outstanding fact in the growth of the churches in New York City is the tremendous growth of the Lutheran Church." The same conditions prevail in more marked degree in some parts of the great West.

MR. MCAFEE, SECRETARY of the Board of Home Missions of the Presbyterian Church, who recently returned from a visit to the field in Alaska, has this to say about the natives there: "It seems inconceivable that while so much has been done for the Indians of the plains, for the people of the Philippine Islands and Porto Rico, in the way of care and sanitation, these natives who have been the wards of our country for nearly forty years should be almost entirely neglected. I found conditions among Alaska Indians far worse than anything that I had ever seen before—far worse than the disease and poverty that exist in our cities' slums, or among the natives of Porto Rico. On the coast of southeastern Alaska tuberculosis and the infectious eye disease trachoma prevailed in almost every home. The government has provided no hospital for Alaska natives, no home for the aged or incurable. Our hospital at Haines is the only one."

—DR. AND MRS. WILLIAM LOWTHER, missionaries of the Methodist Church in North Africa, have just arrived in New York and tell a thrilling narrative. They were in their home in Oran, Algeria, when the war broke out. This part of North Africa is under French control. Spies were thick as hops and everywhere, and it is not surprising that missionaries, with no reason at all, should be suspected of being German spies. Twice the search was made by the chief of police in the missionary home for compromising papers. The magic lantern found was at once believed to be used to throw colored signals out to sea. Dr. Lowther's correspondence, carried on in six languages, was seized by the French officers, but finally restored through the American consul. Owing to health conditions the Lowthers started for America by way of France, when to their surprise they were again mistaken for German spies and arrested at Marseilles. The American consul secured their freedom, and they proceeded to New York without further incident. The cross-Atlantic trip covered seventeen days.

ALL THE WORLD MUST HELP

CONDITIONS IN THE SMITTEN COUNTRIES OF EUROPE SURPASS ALL ESTIMATES OF NEED

EVERY agency of relief is bending its energies to the unprecedented task that the situation in Belgium, particularly, and in Servia and other sections of Europe presents. It is becoming apparent that millions must be supported by charity throughout the winter, and the work will have to be done in a most systematic manner. It behooves all who would have a part in this great work to arrange, if possible, to make successive donations through the winter to the Christian Herald Fund for the Relief of the Widows and Orphans of the War wherever found. At present our help is being applied almost wholly in Belgium, but this fund is for indiscriminate relief work among widows and orphans, excepting where donors specifically mention the country in which their gift must be expended. The fund now amounts to $81,170.12 at noon of Thursday, December 3. This is a large amount for this distinctive work, but very far short of what is needed at once, and we urge our readers to respond mightily to this pitiful call for help.

. . .

WE REPRODUCE on this page a remarkable letter received from the Post Office Department containing the two original one-hundred-dollar bills mentioned by the postmaster general. If space permitted we could print many equally interesting though quite different letters which accompany gifts to this fund. One such letter reads: "I am pleased to send and you will no doubt be pleased to receive a check for $240 for the Belgian widows and orphans from the citizens of De Smet, S. D. I am eighty-four years of age; Mrs. Couse is eighty. I having been a soldier for three years in our Civil War, we know something of the devastation and sorrow of war. I know what it is to suffer the pangs of hunger and we trust our modest donation will relieve much suffering." Signed, E. H. Couse. This letter contained a list headed "we will give to the starving Belgian widows and orphans through THE CHRISTIAN HERALD in New York," and then followed fifty-four names and the amount each had given, our correspondent and his wife heading the list with a liberal sum.

Another letter is from Platteville, Neb., enclosing $26.48, the proceeds of a school entertainment gotten up by the teacher and sent to the fund with "heart and soul in the cause." The Woman's Club of Ridgefield Park, N. J., sent $40 raised in a similar way; and from Rev. A. G. Wilson, chaplain of the Wisconsin State Prison, a gift of $30.40 was received donated by a group of sixty-two prisoners.

The Sunday school in connection with the Pawnee Training School at Pawnee, Okla., raised $20.06 for this fund, and enclosed it with a postal card picture of the school children. It adds stimulus to the arduous duties connected with work of this nature to look into the faces of a small and perhaps struggling Sunday school and realize that they, too, are making sacrifices that this good work may increase. By the Reformed Church at Griggstown, N. J., composed of about thirty families, $41 was contributed for the widows and orphans in Belgium at the Thanksgiving morning service. Many contributions come from families of Civil War veterans and many others from homes that have experienced privation and know what help in time of need really means.

. . .

GOOD friends, why not give to the widows and orphans of the war a percentage of each sum we spend for Christmas gifts? When you buy your boy a two-dollar sled why not call it two dollars and a half and put the fifty cents in the Christmas war tax? Add five dollars to your wife's gift in this way. Ten cents to the price of a toy, twenty-five cents to that of a book. Why, if all our readers were to act upon this suggestion—well, words can't tell what it means to make a hundred thousand fatherless children happy on Christmas day.

. . .

Please address all remittances to the Widows and Orphans Fund, CHRISTIAN HERALD, Bible House, New York.

POST OFFICE DEPARTMENT · UNITED STATES OF AMERICA

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Office of the Postmaster General
Washington, D. C.

November 25, 1914.

The Christian Herald, New York City.

GENTLEMEN: The following anonymous communication was received in the department under date of November 23 in an envelope postmarked at St. Paul, Minn., November 20, 1914, 3 P.M.:

Postmaster General.

Some time in the years 1858 to 1861, inclusive, there was a reg. letter lost in the mail in Minnesota containing $35 in currency. The person who took it, being near his end, desires if possible to make restitution, and wishes me to send you the inclosed $200 to be paid to him or his heirs, if they can be found, for principal and int. The letter was directed to some foreigner, presumably Ger. or Norg. in the then N. W. Min., that is N. and W. of Saint Paul. If in the records of your office such a person can be found who lost such a sum at that time please pay the money over to him or them. If no trace can be found of him in a reasonable time it is his wish that the money be turned over to the Christian Herald Fund for the relief of the widows and orphans of the war in Europe.

Inasmuch as there are no records in the department covering the loss of mail during the period mentioned and the name of the party suffering this loss cannot, therefore, be ascertained, I am forwarding the amount to you as requested by the writer of the letter for credit to your fund for the relief of the widows and orphans of the war in Europe.

It is requested that you kindly acknowledge receipt of the inclosed $200, which consists of two one-hundred-dollar bills (gold certificate No. D93088, check letter D, Department Series, and National Bank note No. A346283, check letter A, Series of 1902, serial No. P8504).

Yours very truly,
(Signed) A. S. BURLESON, *Postmaster General.*

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to December 3, $81,170.12, not all acknowledged in THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.*

Miscellaneous Amounts

Helen Crane, $5.50; Serena Turner, $5.50; Cong'l Ch & Workers, Wash., $5.50; Roundhwaite Presbyterian Ch & Cat., $5.45; Calvary Baptist S. S., Brooklyn, N. Y., $5; Presbyterian Ch & Sanitarium Castile, N. Y., $5.50; Grace Sharpsburg Ch & S. S., Pa., $5.10; Trinity Lutheran Ch, Rockford, Ill., $5; "R. Hartford," $5; The Sword Christian Ch & S. S., Warren, Neb., $5.50; James H. Rogers, $5.10; Grade Sixteen, Cedar, Ohio, $5.50; Junior Philathea Class of First Bapt. Ch. of Fayetteville, N. C., $5.50; Mrs. Cora Bruce & Family, $5.50; Master Quinous Parrish, 5 cents; Mr. Gus Lane, 5 cents; Master Joseph [illegible], 10 cents; Jane Lawrence, 24 cents; A Friend, Bowling Green, 10 cents; Friend, West Rock, Miss., 50 cents; Alice Reed, 5 cents; Leta Daw, 21 cents; Miss Grace Moore, 10 cents; Elizabeth Alden Scott, [illegible] cents; Mr. S. L. Young, 60 cents; Mrs. Hattie Wilson, 10 cents; Hope Hall, 50 cents; Drake S. S., Batavia, Mo., $4.50; Y. M. C. A. Dress Service, Concord, W. Va., $5.50; Memorial Ch of Roger Ill., $5.50; Grace Cong'l Mission, J. B. Society, Hastings, Mich., $5; [illegible] Years of Pine Plain, N. Y., $5; Pine Grove Ch, Pierce Co., Griggsville, Ill., $5; [illegible] Mrs. L. Lee, $5.05; Mr. Arnold's Class, $5; H. B. Wyse, Ont., N. J., $5.50; R. M. Lee, $5.50; [illegible] Presbyterians, Miss., $17; Pine Bend Ch, Leola, Wash., W. H. Zinn, $5.50; Mrs. L. J. M. Mc[illegible], Mich., 50 cents; J. S. Cooper, Sr., Evergreen, Ala., Rev. Kay, $5.77; [illegible], Pine Grove Ch, Cuyahoga, Ohio, $5; Alma Zillal & Lucy Pine, $10; Reformed Presbyterian Cong., Cross Creek, $5; Miss P. Sproul, $150; Prof. [illegible], Mrs. [illegible], Mississippi, December, 40 cents; [illegible], N. D., $5.50; Dr. [illegible], Va., $4; L. A. B. & others, Mo., [illegible], Zion S. S., Lovell, Okla., $5; [illegible], Adams, [illegible], Hope Baptist, [illegible], Pa., $8; ——, Perkinsville, Vt., $5.10; ——, [illegible], Mrs. [illegible], Mrs. [illegible], Missouri, [illegible], Mrs. [illegible], Nebraska, Christian Herald Readers, Wis., $4.25; [illegible], Ohio, $5; [illegible], Mrs. Mary Moore, Ohio, 50 cents; Mrs. Lizzie Stringer, $1.11; Mrs. [illegible], Mrs. [illegible], Mrs. P. Sproul, $5; [illegible], Mrs. E. A. Stoughton, $5; [illegible], G. P. Thomson, $5; Mr. Geo. W. Mc[illegible], $5; Mrs. A. L. Strong, $5; [illegible], Mrs. Frank Leonard, $5.10; [illegible], T. M. Stoner, $1; Mrs. A. P. Sproul, $1.10; Mrs. A. E. Wentworth, $1.10; Mrs. Lizzie Cooper, $1; Mrs. Nellie Johnston, $1; Mrs. Nellie Young, $1; La Interior, 10 cents; Mrs. Hazel Johnston, 10 cents; F. Magruder & Others, $5; Mr. Harper & Associates, 50 cents; Mrs. J. N. Travis, 10 cents; Mr. C. W. Dunn, $2.80; Miss Henrietta Greenleaf, $5; From a Friend, Loup City, Neb., $5; M. A. C., Newburgh, N. Y., $3.50; Wyoming Rancher, Rawlins, Wyo., $1.85; Mrs. W. A. Wilson, $1.10; Jacob Fatzer, $1.15; R. C. Hester, $3.50; Nancy Von Pelt, $3.50; Mrs. H. E. Benedict, $3.50; C. A. Thatcher, $3.50; Mrs. S. R. Large, $3.10; Mr. W. F. Andreas, $3.50; Miss Ada Adams, 40 cents; Mrs. C. F. Geager, $3.20; Mrs. Sarah Tunken, Kan.; Sunday School, Woodbury, N. J.; Mr. & Mrs. C. R. Johnson; Chas. R. Otis; Mrs. A. Ueland; Friends, Granville Co., N. C.; J. E. B., Orleans, Mich.; Ladies' Aid Society of Brooklyn Ch., Beresford, S. D.; Ladies' Aid of the M. E. Ch. of Republic, Iowa.

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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE. The nurse, Della Wetherby (who was Pollyanna's good friend in Dr. Ames's sanatorium), prevails upon her wealthy sister, Mrs. Carew, of Boston, who lives almost as a recluse in sorrow over the disappearance years before of a little nephew, Jamie, to permit Pollyanna to come and visit her, Miss Wetherby feeling sure in her heart that the result will be Mrs. Carew's restoration to happiness. The letter of invitation is received by Pollyanna's aunt, Mrs. Chilton, in Beldingsville, together with a letter from Dr. Ames, urging that Pollyanna be allowed to make the visit. Dr. Chilton has been planning a winter's study in Europe and wishes his wife's company. So they decide to let Pollyanna go. She is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue, and persuades her to open all the shades so that she may see the beautiful rooms. Once she wheedles Mrs. Carew into putting on a costly dress, long disused, and decking herself out in all her jewels, the rich woman not realizing how her strange little guest is already changing her house and herself. Pollyanna goes to school during the week and on Saturday enters the park and strays about, thinking a great party is going on. After many rebuffs she finds a tramp, a convict just released from jail, and enters into conversation with him.]

CHAPTER V

"HUMPH! Well, I'm sure I'm flattered," smiled the man, ironically. Though his face and words expressed polite doubt, it might have been noticed that he sat a little straighter on the bench. "And, pray, what shall we talk about?"

"It's—it's infinitesimal to me. That means I don't care, doesn't it?" asked Pollyanna, with a beaming smile. "Aunt Polly says that whatever I talk about, anyhow, I always bring up the Ladies' Aiders. But I reckon that's because they brought me up first, don't you? We might talk about the party. I think it's a perfectly beautiful party—now that I know some one."

"P-party?"

"Yes—this, you know—all these people here today. It *is* a party, isn't it? The lady said it was for everybody, so I stayed—though I haven't got to where the house is yet that's giving the party."

The man's lips twitched.

"Well, little lady, perhaps it is a party, in a way," he smiled; "but the 'house' that's giving it is the city of Boston. This is the Public Garden—a public park, you understand, for everybody."

"It is? Always? And I may come here any time I want to? Oh, how perfectly lovely! That's even nicer than I thought it could be. I'd worried for fear I couldn't ever come again, after today, you see. I'm glad now, though, that I didn't know it just at the first, for it's all the nicer now. Nice things are nicer when you've been worrying for fear they won't be nice, aren't they?"

"Perhaps they are—if they ever turn out to be nice at all," conceded the man, a little gloomily.

"Yes, I think so," nodded Pollyanna, not noticing the gloom. "But isn't it beautiful—here?" she gloried. "I wonder if Mrs. Carew knows about it—that it's for anybody, so. Why, I should think everybody would want to come here all the time, and just stay and look around."

The man's face hardened.

"Well, there are a few people in the world who have got a job—who've got something to do besides just to come here and stay and look around; but I don't happen to be one of them."

"Don't you? Then you can be glad for that, can't you?" sighed Pollyanna, her eyes following a passing boat.

The man's lips parted indignantly, but no words came. Pollyanna was still talking.

"I wish *I* didn't have anything to do but that. I have got to go to school. Oh, I like school; but there's such a whole lot of things I like better. Still, I'm glad I *can* go to school. I'm 'specially glad when I remember how last winter I didn't think I could ever go again. You see I lost my legs for a while—I mean, they didn't go; and you know you never know how much you use things till you don't have 'em. And eyes, too. Did you ever think what a lot you do with eyes? I didn't till I went to the Sanatorium. There was a lady there who had just got blind the year before. I tried to get her to play the game—finding something to be glad about, you know—but she said she couldn't, and if I wanted to know why, I might tie up my eyes with my handkerchief for just one hour. And I did. It was awful. Did you ever try it?"

"Why, n-no, I didn't." A half-vexed, half-baffled expression was coming to the man's face.

"Well, don't. It's awful. You can't do anything—not anything that you want to do. But I kept it on the whole hour. Since then I've been so glad, sometimes—when I see something perfectly lovely like this, you know—I've been so glad I wanted to cry—'cause I *could* see it, you know. She's playing the game now, though—that blind lady is. Miss Wetherby told me."

"The—*game?*"

"Yes; the glad game. Didn't I tell you? Finding something in everything to be glad about. Well, she's found it now—about her eyes, you know. Her husband is the kind of a man that goes to help make the laws, and she had him ask for one that would help blind people, 'specially little babies. And she went herself and talked, and told those men how it felt to be blind. And they made it—the law. And they said that she did more than anybody else, even her husband, to help make it, and they didn't believe there would have been any law at all if it hadn't been for her. So now she says she's glad she lost her eyes, 'cause she's kept so many little babies from growing up to be blind like her. So you see she's playing it—the game. But I reckon you don't know about the game yet, after all; so I'll tell you. It started this way." And Pollyanna, with her eyes on the shimmering beauty all about her, told of the little pair of crutches of long ago, which should have been a doll.

When the story was finished there was a long silence; then, a little abruptly, the man got to his feet.

"Oh, are you going away *now?*" she asked in open disappointment.

"Yes, I'm going now." He smiled down at her a little queerly.

"But you're coming back sometime?"

He shook his head—but again he smiled.

"I hope not—and I believe not, little girl. You see, I've made a great discovery today. I thought I was down and out. I thought there was no place for me anywhere—now. But I've just discovered that I've got two eyes, two arms and two legs. Now I'm going to use them—and I'm going to *make* somebody understand that I know how to use them!"

The next moment he was gone.

"Why, what a funny man!" mused Pollyanna. "Still, he was nice—and he was different, too," she finished, rising to her feet and resuming her walk.

Pollyanna was now once more her usual cheerful self, and she stepped with the confident assurance of one who has no doubt. Had not the man said that this was a public park and that she had as good a right as anybody to be there? She walked nearer to the pond and crossed the bridge to the starting place of the little boats. For some time she watched the children happily, keeping a particularly sharp lookout for the possible black curls of Susie Smith. She would have liked to take a ride in the pretty boats herself, but the sign said "Five cents" a trip, and she did not have any money with her. She smiled hopefully into the faces of several women and twice she spoke tentatively. But no one spoke first to her, and those whom she addressed eyed her coldly and made scant response.

After a time she turned her steps into still another path. Here she found a white-faced boy in a wheel chair. She would have spoken to him, but he was so absorbed in his book that she turned away after a moment's wistful gazing. Soon then she came upon a young woman sitting alone, staring at nothing, very much as the man had sat. With a contented little cry Pollyanna hurried forward.

"Oh, how do you do?" she beamed. "I'm so glad I found you. I've been hunting ever so long for you," she asserted, dropping herself down on the unoccupied end of the bench.

The young woman turned with a start, an eager look of expectancy in her eyes.

"Oh!" she exclaimed, falling back in plain disappointment. "I thought—why, what do you mean?" she demanded aggrievedly. I never set eyes on you before in my life."

"No, I didn't you, either," smiled Pollyanna; "but I've been hunting for you, just the same. That is, of course I didn't know you were going to be *you*, exactly. It's just that I wanted to find someone that looked lonesome, and that didn't have anybody. Like me, you know. So many here today have got folks. See?"

"Yes, I see," nodded the girl, falling back into her old listlessness. "But, poor little kid, it's too bad *you* should find it out—so soon."

"Find what out?"

"That the lonesomest place in all the world is in a crowd in a big city."

Pollyanna frowned and pondered.

"Is it? I don't see how it can be. I don't see how you can be lonesome when you've got folks all around you. Still—" she hesitated, and the frown deepened. "I *was* lonesome this afternoon, and there *were* folks all around me; only they didn't seem to—to think—or notice."

The young woman smiled bitterly.

"That's just it. They don't ever think—or notice, crowds don't."

"But some folks do. We can be glad some do," urged Pollyanna. "Now, when I—"

"Oh, yes, some do," interrupted the other. As she spoke she shivered and looked fearfully down the path beyond Pollyanna. "Some notice—too much."

Pollyanna shrank back in dismay. Repeated rebuffs that afternoon had given her a new sensitiveness.

"Do you mean—me?" she stammered. "That you wished I hadn't—noticed—you?"

"No, no, kiddie! I meant—some one quite different from you. Some one that hadn't ought to notice. I was glad to have you speak, only—I thought at first it was some one from home."

"Oh, then, you don't live here, either any more than I do—I mean, for keeps."

"Oh, yes, I live here now," sighed the young woman; "that is, if you can call it living—what I do."

"What do you do?" asked Pollyanna interestedly.

"Do? I'll tell you what I do," cried the other, with sudden bitterness. "From morning till night I sell fluffy laces and perky bows to girls that

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"YES, SIR," BEAMED POLLYANNA, "I'VE BEEN ACROSS FOUR TIMES"

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Winter and Unemployment

ALTHOUGH the winter opens mildly, there is already an unusual amount of suffering, especially in the crowded cities, which will increase as the season advances. In New York it is estimated that there are some half a million unemployed. Various philanthropies are considering the best methods of relieving the sufferings of the poor. In the old Bowery Mission, which is always a busy center of winter activity, the applications for food, shelter and employment are far in excess of those in recent years. From the opening day, the Bread Line has been phenomenally large, and the thousands who stand waiting in the cold to be admitted to the "midnight breakfast" testify with mute but convincing eloquence to the widespread want which prevails among the unemployed and homeless. The Free Labor Bureau is overrun with applicants for work. There is also an unusual pressure for help from poor families of the sort that rarely come before the public to plead for charity, but who have been driven to that extreme step by sheer want. These are some of the urgent problems with which the Mission has to contend this winter. It is a good time for all of us to ask ourselves how we may best help these unfortunates. They are our brothers. While we have been giving to the whole world a splendid demonstration of American generosity and sympathy for the sufferers in Europe, we must not forget that there are sufferers here at home, many thousands of them, who, right at our own doors and within the sound of our church bells, are just as surely facing starvation as the sufferers across the sea.

We confidently believe that the period of industrial depression and commercial distrust is passing and that the sun of prosperity will soon strike through the clouds. With faith in God, we can look forward hopefully. Let us help the weaker ones to do the same. As Christmas approaches, in commemoration of the world's greatest Gift, let us not forget the unfortunates—those who seem somehow to have missed the right road to happiness and prosperity. By doing this, our own home life will be made all the sweeter and the memory of our seasonable kindness will not soon be forgotten by those we may be able to help.

A Time for Discretion

ONE little sentence in a recent deliverance by ex-President Taft on the subject of neutrality seems to have let loose a whole Pandora box of imaginary troubles. It was his remark on the possibilities of a Canadian invasion. Taking his cue as a text, various Congressmen, professors and preachers have begun to "sound the alarm" in the true jingo style and to urge an immediate increase of our national armament in anticipation of possibilities. One highly imaginative preacher sees on the horizon a holy war of world-wide extent that will involve the United States, and which will so far eclipse the present European conflict as to make it appear a mere overture. This is a good time for men in public life to keep their heads, and to restrain the temptation to high-sounding but foolish utterances. Our government is keeping abreast of events, and whatever is necessary for the national security will not be neglected. President Wilson has been importuned from many quarters on this subject. He very logically takes the ground that to begin preparations now on a scale that would seem to imply belief in the possibility of our nation becoming involved, might impair our availability as a peace maker when the opportunity of such a service arrives. The wise policy is to be ready, either way, and we trust to the patriotism and wisdom of those at the head of public affairs to follow such a course. But nothing is to be gained by utterances that are calculated to inflame the public mind. The best things are accomplished in moderation and silence.

For America's Good Health

"WHEN the American Public Health Association was organized in 1872, public hygiene was not a new science, but it had rather substantial backing of law and the support of public opinion." These words, addressed by President William C. Woodward at the opening, on November 30, at Jacksonville, Fla., of the forty-second annual convention of the American Public Health Association, indicate how far the work of organized health protection has advanced in these two score and ten years.

The society represents the health work of the United States, Canada, Mexico and Cuba. Great progress has been made in public interest and effort for the prevention and conquest of tuberculosis and the prevention of infant mortality and for health conditions in Mexico and the Island Republic. Dr. Woodward pointed out the advantage of bringing all the private organizations engaged in health work into active co-operation, with the possible ultimate hope of "making them component parts of a big, efficient public health machine, with an adequate corps of office assistants and field workers."

The Public Health Association represents another effort to bring the benefits of intelligence and skill to the people. The country has been stirred by the reports of the havoc of tuberculosis and of the pitiful and needless wasting of infant life because of inadequate information and care. Yet it often happens that the people themselves who need the instruction and help of experts and welfare workers are indifferent, and neglect to seek and follow the advice offered. The people must be aroused to a keener desire for health and a more vigorous determination to bring the knowledge and help of experts to their service. The work of the American Public Health Association will do much to produce these results and to make the North Americans a race of healthy and happy boys and girls and sturdy, long-lived men and women.

Minister Whitlock on Belgian Relief

THERE has been so much that is sensational and misleading in the cable despatches relative to the attitude of the German authorities in Belgium on the relief question, that it is gratifying to the American people generally to have the reassuring message on the subject from United States Minister Brand Whitlock, which he cabled to the American Relief Commission on November 30. First, he promptly discredited as unauthorized and irresponsible all of the published statements implying official indifference. Then in a single paragraph he authoritatively stated the German official attitude in these words:

"The German Government renews its official declaration that conditions in Belgium are as represented, and views with great gratification the generous efforts of the American people to relieve the starving population there. Without such assistance there must be famine, and I again repeat my expression of regret that cruelly reckless statements should be allowed to imperil the great work which the generosity of the American people is carrying on among a population so deeply in distress."

This should be a sufficient answer to the sensation-mongers who have been using the cables to create doubts in the minds of benevolently disposed Americans as to whether the relief they are sending to the Belgians was really welcome and would reach those for whom it was intended. Minister Whitlock, who is right at the center of the relief work, and a member of the Relief Committee, certainly knows if anybody does. Our own information is that up to the present time every necessary facility has been extended to the workers and the distribution has proceeded systematicaly and satisfactorily.

Furthermore, the American Belgian Relief Committee has cabled an emphatic denial of the mendacious report that a tax of $2.60 per 100 kilograms had been imposed upon the flour sent from this country for the relief of the suffering Belgians. Every ounce of the foodstuffs reached its proper destination untaxed and undiminished.

Our Widespread Family

TWO members of THE CHRISTIAN HERALD editorial staff recently made a trip together to the Middle West. As they sat looking from the car window upon the farms and villages and towns through which the train passed, they suddenly realized that though they were going away from their own homes they were traveling among homes where their paper was known and loved and where they themselves could hardly be accounted strangers. They liked to think of the many houses in which THE CHRISTIAN HERALD would be found upon the table; they liked to realize that in every post office some copies would be found on distribution day. Probably there was not a moment of the journey when there was not, within seeing distance, some home in which a copy of THE CHRISTIAN HERALD could be found. They would like to have had magic eyes to see these papers scattered among these myriad homes along the way.

Mile after mile, State after State, the great CHRISTIAN HERALD Family spread before their vision. What possibilities for service! What possibilities for truth-finding! What possibilities for public reform and betterment! What possibilities for achievement in bringing the world to its Saviour!

Now we are drawing near the end of another year. The journey through its months is ending, as that railway journey came at last to an end. The holiday season approaches—Christmas and the New Year. Shall not the CHRISTIAN HERALD Family, as it makes ready to celebrate the birthday of the great World Friend whose name it bears, and to welcome the new year which is to be numbered from the year in which he was born, "highly resolve" to make 1915 in reality the best of all the years? May its members throughout America and the world be linked in closer fellowship than ever before! May their efforts be more than ever fruitful to spread the brotherhood of Jesus till it shall compass all the world! May their achievements for the Master and his world surpass all the records of the past!

A Son of the Sea

NEARLY thirty years ago, a middle-aged, studious-looking American naval officer was in the port of Lima, Peru, with his squadron. While reading a volume of Mommsen in the American Club, he was impressed with the idea that the great historian, in describing the career of Hannibal, had wholly overlooked the all-important influence of the crude naval forces of those days upon the destinies of the famous Carthaginian leader. Then, looking into the future, he glimpsed the almost limitless possibilities of a systematic development of maritime strength in the hands of an ambitious and aggressive nation. He foresaw that the coming struggle would be for the mastery of the world's waterways of communication—for "sea-power." Involuntarily he repeated the phrase his brain had coined—a new word, which was destined to set a mark for the nations. Such is the story that is told of the emergence of Francis Thayer Mahan from comparative obscurity to world fame. It was this thought and what followed that made him America's foremost naval strategist and the world's greatest authority on "sea-power."

It is now a quarter of a century since his famous book on *The Influence of Sea-Power Upon History* appeared. It was read universally, and it is said that Emperor William, almost immediately after its publication, had it translated and that it, more than anything else, is responsible for the German navy of today. Not one navy, but all the leading navies may be said to owe their development to the same inspiration. The word "sea-power" became a term which held a compelling fascination. It led to the international rivalry in the creation of huge navies. It was Mahan's influence which may be said to have created, not only the navy of Germany, but those of France, Japan and Italy.

Rear Admiral Mahan passed away lately full of years and honors. Although, until his retirement, his whole life had been spent in the navy, he was not an advocate of war, but a lover of peace. Although his gospel of "sea-power" was utilized by ambitious governments to build up a tremendous aggressive system of floating fortresses of iron and steel, he himself regarded "sea-power" as not to be used as a menace, but rather as a guarantee of peace and security. He believed in a strong navy as a safeguard of the integrity of our dominions and of the peace of our people. He held that a country with vast coast lines like ours could be rendered secure only by the judicious development of its sea-power. Among the score or more of books he wrote, probably no one is of greater interest than that which appeared in 1897 entitled *The Interest of the United States in Sea-Power*. He was a delegate from this country to the Hague Conference in 1899.

There are doubtless some who will question whether the world has been bettered or not by certain great discoveries. Ericsson's *Monitor* led to the modern battleship, and Wilbur Wright's "glider" was the crude forerunner of the fighting aeroplane. So "sea-power," which its discoverer destined for peace, has been turned into a means of destruction. The late admiral was kindly and sympathetic, and must have regarded the unexpected development of his idea as something foreign to his first expectation. He was himself a victim of the war, as his death was said to have been hastened by overstudy of the strategic problems presented by the great struggle now progressing in Europe. He deserves to be remembered with honor, not for what others did with his idea, but for what he himself dreamed of as the beneficent and humane possibilities of sea-power in the hands of civilized nations.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D

Conscience Prompts Restitution

THERE is a something within us which rebukes us when we do wrong and smiles approvingly upon us when we do right. There are some wrongs to others where there can be no restitution; there are others where it can and must be made if conscience would be relieved or preparation be made for the settlement for the last day. This man showed wisdom in selecting a most urgent charity as the recipient of his repayments. The Mosiac law of restitution, of adding interest to principal, was recognized when the man sent in $200 instead of the $35 taken. *"He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found; he shall even restore it in the principal and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering."* (*Lev. 6: 4, 5.*)

Telephone Heroine

THERE was a fierce fire in a mammoth apartment hotel in one of the cities the other day, which spread rapidly and threatened the destruction of many lives. Though the house was full of fire and smoke the telephone girl refused to leave, but stuck to her post till she had sent the alarm to every room in the house. All made their escape, when certainly some would have been lost had it not been for her heroic service. There are heroines and heroes everywhere in the humble walks of life, only awaiting an opportunity to show their courage and loyalty. The warning the telephone girl gave to the guests was in imitation of this warning to flee from destruction in olden times: *"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."* (*Gen. 19: 17.*)

A Hornets' Nest

A PIANO manufacturer had been spending one of the beautiful days in November at his country club at Cherry Grove Beach, and was returning home on a Long Island train. He had secured as a trophy a hornets' nest, which he was taking home as a curiosity, and had put it up in the parcel rack of the car. The conductor, who remarked on the beautiful day for the time of the year, was just collecting the fare when a large man in the rear of the car cried out and began to dance in agony; others, including the conductor, followed his example until at least a dozen persons had been stung. The passengers began a mad rush to get out of the car. The warmth had thawed out the insects, and at least half of the swarm came out of the nest and attacked every one. The conductor informed the owner that he would be compelled to get off with his pets, as there was not room in the car for all. There are human hornets, with their stings of bitterness, malice, criticism and slander, to annoy, and hurt, and poison their fellows. The Almighty made hornets drive away the enemies of Israel. *"And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow."* (*Joshua 24: 12.*)

What Word Means Most?

AN EDITORIAL in a leading newspaper asks this question: "What word means the most to you?" and in it prints the letter of a correspondent who names five words which he considers the most comprehensive in the English language. They are: Peace, Truth, Love, Charity, Liberty. Man has been distinguished as the "talking animal." Parrots and other animals have been taught to pronounce a few human words in imitation, and many irrational creatures have a way of making their thoughts and wants known, but man is the only one who communicates with words or signs of ideas. The faculty of language increases as man advances in the scale of being. Among millions in savage tribes there are perhaps not more than two or three hundred words used, while the best dictionaries of the most civilized races include nearly a half million words. There are so many great words that to reduce the choice to five would be to give but one out of a hundred thousand. We would suggest these five: Truth, Love, Holiness, Duty, Life. They are so all-embracing. God is the author of truth, the source of love, the cause of holiness, righteousness, and justice, and the fountain of life physical, mental, moral, spiritual and eternal. We name one word that includes the five, or the five hundred thousand as the greatest; it is Jesus, who is the way, the truth and the life, and who came to express to our world the person and attributes of God as revealed in that all-inclusive "Word" the Bible, and in the description of whom John forgets all the other signs of ideas, calling him *"The Word." "And the Word was made flesh and dwelt among us." (John 1: 14.)*

SCHOONER WRECKED ON PACIFIC COAST Copyright, International News Service

THE schooner *Hanalei*, one of the small vessels carrying freight and passengers along our Western coast, struck on the Duxbury Reef about nine miles north of San Francisco on November 22, and was completely broken up by the pounding of the waves. The wreckage was washed ashore with some of the bodies of the twenty persons said to have lost their lives. There were about sixty persons aboard, twenty-eight of whom were passengers, and in attempting to rescue them five members of a life-saving crew perished. A heavy fog and approaching night shut off the ship after the accident so that other vessels could not get near the *Hanalei*. The crew of the Golden Gate Life Saving Station undertook the rescues, the wreck lying only a few hundred yards off shore. During the night the cries of the passengers were heard on shore. The wreck is one of the saddest for many years, and the efforts at rescue were attended by acts of unusual heroism. With the wreckage that floated ashore were small boats from the schooner, upside down, and a life raft. The shores of time are strewn with the wrecks of ships with valuable freight and precious lives. Some of the rocks are in sight and the wind and tide drive the disabled vessel against them, others are hidden and the fatal leaks are sprung. Christ is the harbor into which the storm-tossed souls of men find a haven of safety. Conscience and faith are the seamen that steer the ship safely into the port. The thought is thus expressed by the apostle: *"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (I Tim. 1: 19.)*

Jews as Farmers

MANY Jews are going out into the country and buying and successfully cultivating farms in a number of States. The sixth annual convention of the Federation of Jewish Farmers of America was held the other day and plans were discussed and agreed upon for the increase of the crops and the marketing of them to the greater profit of both producer and consumer. This Jewish Federation has a membership of 1,400 farmers, with sixty-three branch organizations in eleven States. Originally the Hebrews were tillers of the soil. They raised and sold farm products and vast herds of cattle and flocks of sheep. In their wanderings throughout the earth they largely abandoned farming and adopted a business life, drifting into the cities where the opportunities for accumulation were better. There was this promise to the ancient Hebrew farmer: *"If ye walk in my statutes, and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."* (*Lev. 26: 3, 4.*)

Gunmen Kill Poultry Dealer

MR. BARNET BAFF, a wealthy poultry dealer of New York City, was called out of his place of business and slain a few days ago. He was a chief witness against some of the members of the Poultry Trust, twelve of whom had been sent to prison. Suspicion was immediately directed to some of these rivals in trade and to a gang of gunmen they had supposedly hired to do the killing, but the police have not yet ferreted out the criminals. It is claimed that a scale of fees exists from $500 down to $50 for such killings. A few days after the Baff murder a gunman thought to be a "squealer" was shot. This was a new clue to the assassins of Baff. It would have been thought the conviction by District Attorney Whitman of the man who hired the gunmen to kill Herman Rosenthal, and the men that were implicated in the crime, and their execution at Sing Sing, would have put an end to such diabolical doings. We doubt whether there is another city in America where the cold business of killing is carried on for money. Mayor Mitchel says the reign of terror shall end. Let the murderers of Baff be found and punished. Let every gunman be watched and hunted, for they are not unknown to the police, and let the city be cleared of them at once. Nowhere on earth can we find a more striking illustration of the words of the apostle: *"For the love of money is the root of all evil."* (*I Tim. 6: 10.*)

Merciful Surgery

A TELEGRAM from Copenhagen announces that a Danish surgeon has invented a new device which photographs the interior of the stomach through the mouth, thus enabling doctors to locate cancers, ulcers and other abnormal affections. The claim is made that the invention has been tested and has proven successful. If this claim shall be sustained we will have another one of the many surgical discoveries that have so contributed to the health and life of the people. These merciful discoveries of modern times call to mind a letter written by Louis Pasteur in 1908, a portion of which we here copy: "Two opposing laws seem to me now to be in contest—the one a law of blood and death, opening out each day new modes of destruction, forces the nations to be always ready for battle. The other a law of peace, work and health, whose only aim is to deliver man from the calamities which beset him. The one seeks violent conquests; the other the relief of mankind. The one places a single life above all victories, the other sacrifices hundreds of thousands of lives for the ambition of a single individual. The law of which we men of science are the instrument strives, even through the carnage, to cure the wounds due to the law of war. Which of these two laws will prevail God only knows." These words of a great scientist seem almost prophetic of the time. The two laws of hate and love have been contending since the race began. They are accurately described in the Bible and the ultimate triumph of love is predicted in the victories of Christ, who says: *"I am come that they might have life, and that they might have it more abundantly."* (*John 10: 10.*)

The New REO The Fifth

The Incomparable Four

$1050.

The New Reo The Fifth—The "Four"

WHAT NEED WE ADD to that you already know of this great car? For of course you do know? If you have not owned one, you have many friends who do. And they have doubtless told you in more extravagant terms than we would care to use.

MORE THAN 40,000 of them are today in hands of users. 12,000 were sold last season.

AND AS PROVING the popularity of this model we need only say that on November 10th the last Touring car left the Reo factory. And that for thirty days at least there has not been, so far as we know, a Reo the Fifth on any Dealer's sales-floor anywhere.

THE PROOF OF QUALITY in any product is "will it sell in the off-season?" Autumn is supposed to be the off-season for motor cars. Not for Reo cars though—we have never known a time when, even with our splendid factory facilities, we were able to make enough Reos to supply the demand.

WE HAVE JUST INCREASED our plant, nearly 50 per cent—necessary to produce the new "Six." And we hope to be able to more nearly supply our dealers this year than formerly.

AS WE HAVE NO AMBITION, however, to be maker of the most automobiles, but of the best. We do not expect, ever, to supply all the demand for Reo cars. That would be our idea of—well the reverse of success.

TO MAKE THEM EVER BETTER—so much better that, always, the demand will beckon the supply—that is our aim.

FOUR YEARS AGO we announced that, after more than 23 years of experimenting—testing—proving—we had produced a chassis that we believed was finality in all essentials of design. And we said so.

SOME FRIENDLY RIVALS laughed at that statement—said that changes would continue to come with the seasons—as they always had.

NEVERTHELESS we were certain in our own minds that, in the three unit power plant and in other features that have become known as peculiarly Reo, we had established principles that would not change—so long at least as the principles of gas engines remained as they were.

IMPROVEMENTS? Refinements? Of course—but only in minor details. The world moves and of course we expect to move with it.

BUT IN THE FUNDAMENTALS of a self propelled pleasure car, we were convinced we were right. Events have only served to confirm us in that belief.

FROM SEASON TO SEASON we have made such improvements as the progress of the science has made possible. And as our facilities have increased and our purchasing ability become greater, as it has from time to time reduced the price of Reo cars at the same time that we have increased the quality and the size.

IN THE CASE OF THIS FOUR we have been able to do the very things we had considered impossible—we have made a bigger, at the same time we have made a still better car.

HOW WAS THAT POSSIBLE? you ask. Tell you—

THE MOTOR PROVED to have more power than was necessary—more than was really desirable for the weight of the car. Refinements, recently made, increased that power still more.

SO WE FOUND we could add three and one-half very desirable inches to the length of the car, give the buyer a more luxurious equipage, and yet have a car of ample power.

THAT DIFFERENCE IN LENGTH—and we made it wider at the same time—makes all the difference in the world in the capacity and the comfort of the car.

OTHER NOTICEABLE IMPROVEMENTS—in a car which formerly seemed almost perfection—are:

IMPROVED UPHOLSTERING—higher backs to seats.

IMPROVED WINDSHIELD support—with braces running from cowl to body sill.

POCKETS in all doors.

INSTRUMENTS mounted flush on instrument board.

HOOD FASTENERS—new and improved type. Stay put—and unfasten readily when you want them to.

ENTIRELY NEW TOP—a real One-man top. Can actually be put up or down by one man—after long use as well as when new.

WINDSHIELD—Oval moulding and pressed steel construction throughout.

RADIATOR—New method of securing to frame—more flexible—prevents strains on roughest roads. More cooling capacity.

WHEEL BASE—increased three inches—now 115 inches.

NOBBY TREAD TIRES on rear wheels and extra wide, over-size, demountable rims.

SPRINGS—Improved method of lubrication for spring shackles.

STREAMLINE HUB-CAPS—an exclusive Reo feature.

ANTI-RATTLER on brakes, and anti-rattling support.

IMPROVED STARTING mechanism—no sliding contacts and resistance.

NEW HEADLIGHTS with hingeless anti-rattling doors and outside focus attachment.

NEW DESIGN FENDERS—crown type, closer fitting under pan.

NEW METHOD of supporting ignition coil. New design universal joint for generator.

NEW CYLINDER DESIGN—independent exhaust ports. Injector type exhaust manifold. New low-pressure muffler.

NEW THREE-PIECE piston rings, giving greater power and acceleration.

IMPROVED VALVE operation mechanism larger surfaces, ball joints, self lubricating.

NEW ONE-PIECE cam shaft—larger bearings—and hardened and ground.

ADDED FRICTION SURFACE to clutch. New operating mechanism calling for less foot pressure. Improved thrust bearings.

EQUIPMENT—One-man top. Flush instruments; highest priced, d'Arsoval type ammeter and usual tools and accessories.

DELIVERIES BEGIN December 15th. Your local dealer will be able to show you and to take your order for this matchless car on or about that date.

Reo Purchasing Power Made W

A Condition That W... To Others, Proved T... Golde...

WE PROMPTLY TOOK and are giving you—full advantage of it.

READ CAREFULLY—It's the Silver Lining to the War-Cloud.

YOU ARE OF COURSE AWARE that the Reo Motor Car Company is financially the second strongest Automobile concern in the world.

OR WEREN'T YOU?—We had supposed that knowledge was common property. Anyway, you can easily ascertain the truth of the assertion.

WE WOULDN'T MENTION IT HERE, never have before—but it is necessary to state the fact in order to explain something that is otherwise unexplainable—the wonderful values we are able to give in the two Reo models shown and priced above.

FOR "WONDERFUL VALUES" is the only term that expresses it. Think of it! The New Reo the Fifth—that incomparable four, improved at many points and a larger car than its immediate predecessor—and at $125.00 less than last season.

AND THE SENSATIONAL REO SIX—a Six designed and made the Reo way and with the Reo guarantee, at the amazing price of $1385!

THAT CALLS FOR EXPLANATION—for you nor anybody else dreamed it would ever be possible to produce such cars at such prices.

SO SURE WERE WE OURSELVES of that, we went so far as to state in an advertisement a year ago "no maker ever can—not even Reo ever can—give greater value than this"—speaking then of Reo the Fifth at $1175.

YOU RECALL THE STATEMENT doubtless—so when you saw the price, $1050, quoted above—and realized also that this latest Reo the Fifth is a larger and an improved car, you wondered.

WELL, HERE'S THE ANSWER—and it's mightily interesting.

THE GREAT EUROPEAN WAR has created two sets of conditions—contradictory in some aspects.

FOR EXAMPLE, while we know that Six Hundred Millions of dollars go into American banks every thirty days—a guarantee of prosperity and of a market for automobiles in the coming months—at the same time you know that the banks are most conservative about loaning it out. And that is as it should be. Safety First.

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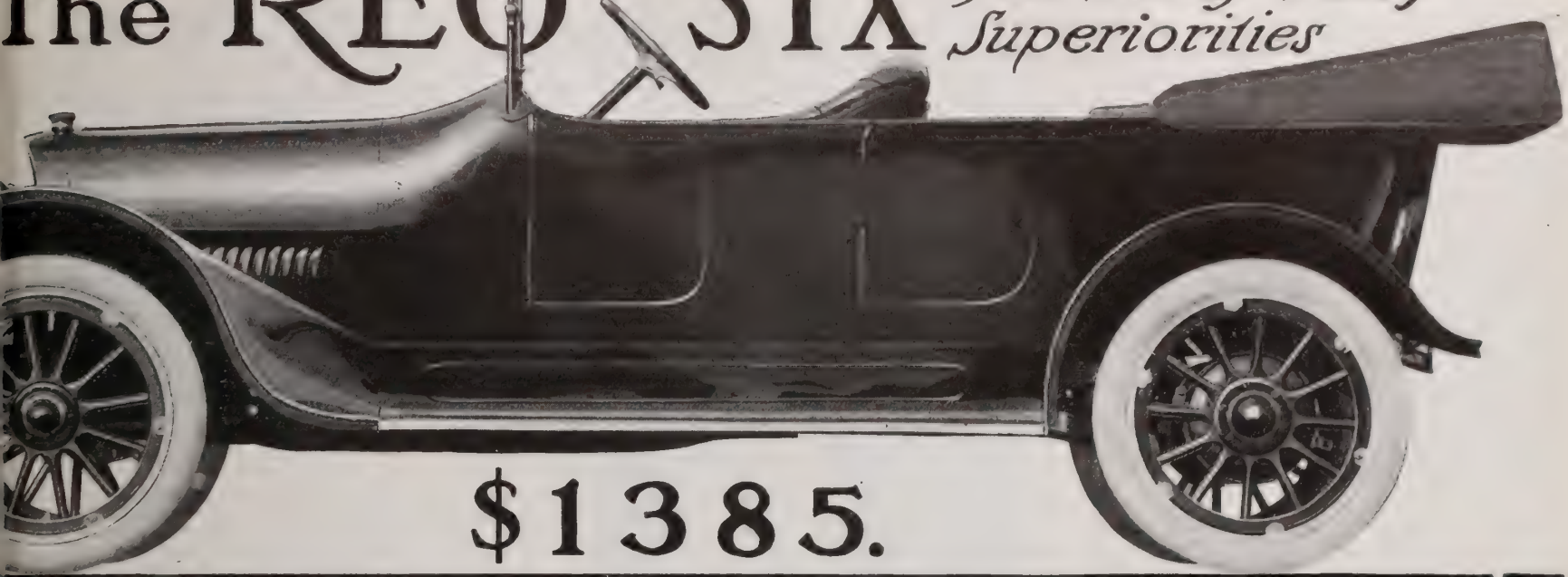
REO MOTOR CAR COM...

The REO SIX

The Six of Sixty Superiorities



$1385.

...e Wonderful Values Possible

...rmountable Obstacle ... Golden Opportunity

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...moment only—but ...were alert and able ...re we now able to ... unexpected—the ...in this ad. ... use on the instant ...nyone. We could ...vest it to vastly ...f Reo. We chose

SO WE BOUGHT, and, paying the cash when cash was at a premium, bought right. Bought better than we had ever hoped—secured quality at prices theretofore impossible. From tires to electric starters—steel to leather—and hair—and paint.

THE WAR IS BENEFICIAL to those American manufacturers who, like Reo, are alert to take advantage of it.

AND SO WE HAVE NO APOLOGIES to make even to those friends to whom we sold 12,000 Reos last season. Nor for a statement that we made in the best of faith—and must now contradict in the same good faith.

FOR IN GIVING OUR CUSTOMERS the full benefit of the Reo purchasing power—instead of retaining the former price and taking the additional profit ourselves—we are only carrying out that policy which, adhered to from the first, has placed the Reo Motor Car Company in the splendid position it occupies to-day.

SPEAKING OF POLICY—let us correct an impression that we know is abroad.

OUR FRIENDS CRITICIZE US at times for what they call our "ultra-conservatism."

ABOUT THE ONLY COMPLAINT we ever hear from Reo dealers is that we are too modest in setting forth the merits of the Reo product.

WELL, PERHAPS THAT IS TRUE—if adherence to the strict truth in our ads; if a determination not to be carried away by the mania for mere quantities; if we prefer to be second in numbers of cars produced that we may be first in quality—if these be indications of "ultra-conservatism"—why then we plead guilty.

BUT OUR FRIENDLY CRITICS must concede that that Conservative Reo policy has produced tremendous results. Note the statement in the third paragraph of this ad.

WE DON'T CALL IT that, however. We call it conservatism militant. Aggressive conservatism. Alert conservatism. Being sure—absolutely sure—we are right, then going ahead unfalteringly—irresistibly.

DOESN'T THE VERY FACT that we were financially able to and did take advantage of a condition that we knew was transitory; and the further fact that, having bought better, we instantly offered the better values to Reo buyers—doesn't that look like "militant" rather than "ultra" conservatism?

WE THINK SO—and we leave the case in your hands.

...ANSING, MICHIGAN, U. S. A.

The Six of "Sixty Superiorities"

THIS SIX is sensational not because it is a six—but because it is a Reo Six.

FOR REO WAS NOT one of the first to embrace the "Six" idea. Reo is one of the last.

REO WILL NEVER BE one of the first to adopt any innovation. For our policy has ever been, to sell not ideas, but automobiles. Dependable automobiles.

AND YOU WILL ALWAYS find Reo "trailing" to just that extent. We will never be one of those to "take a chance"—with our customers' money.

NOT UNTIL EVERY uncertain or unknown quantity has become a certainty will any new type of car or motor or axle or part be offered with the Reo name-plate.

SO YOU CAN ALWAYS BE SURE—as you have in the past—that in buying a Reo you are investing in no experiment.

THIS SIX IS THE RIPEST RESULT of Reo engineering experience. The very fact that we make and offer it to you is evidence that the "Six" idea has now passed the realm of uncertainty.

THE "SIXTY"—

(1) FLAT TUBE RADIATOR—won't leak through freezing. Flat tubes expand—don't fracture under pressure of frost.
(2) RADIATOR DESIGN—the sloping, curved visor and graceful contour gives class to the entire car.
(3) STREAMLINE HUB-CAPS—original with Reo. Will be widely copied.
(4) EXTRA HEAVY, one-piece, forged front axle—50 per cent oversize.
(5) TIMKEN BEARINGS (4) in front hubs.
(6) REO CYLINDER DESIGN—guarantees straight cylinders, uniformity of water jackets—no distorted cylinders—no scored pistons.
(7) SAFETY—FIRST—and sure—oiling system.
(8) THREE-PIECE piston rings—more power—quicker acceleration
(9) FIFTY PER CENT over-size crank shaft.
(10) EXTRA HEAVY cam shaft—extra large cams. One reason for silence and uniformity of power in this Reo.
(11) ECCENTRIC fan-belt adjustment.
(12) SPIRAL HALF-TIME gears.
(13) VALVE ACTION—roller lifters.
(14) OVERHEAD INTAKE VALVE—not exhaust. Another reason for greater power and silence.
(15) FIBRE ROLLER tappets on intake—another "silence" feature.
(16) VALVE ENCLOSURE—silences, and keeps them silent—see next paragraph.
(17) BREATHER TUBE exhausts in valve enclosure—keeps parts bathed in oil spray, and—
(18) NO OIL SPRAYED on outside of motor by breather-tube.
(19) TWO FLEXIBLE JOINTS between motor drive and generator.
(20) ADJUSTABLE main crankshaft bearings.
(21) DUAL—injector type—exhaust manifold.
(22) WATER-HEATED INTAKE manifold.
(23) REO STEERING gear. Not a "talking point" but a driving convenience much prized by Reo owners.
(24) DRY DISC CLUTCH—no tendency to drag.
(25) THREE-UNIT power plant.
(26) FOUR universal joints.
(27) BRAKE AND CLUTCH control system—only one hand-lever.
(28) REO ONE-ROD CONTROL—simplest ever devised.
(29) REO GEAR-SHIFT—direct connected lever—you feel the gears as if your fingers touched them.
(30) REO patented locking device—impossible for two gears to mesh at once.
(31) HYATT bearings in transmission.
(32) "INDEX" PLATE surrounding control rod.
(33) FULL FLOATING rear axle.
(34) TIMKEN bearings in rear axle.
(35) NEW TYPE torque-arm. See the Book.
(36) WORM BEVEL driving gears.
(37) CANTILEVER rear springs.
(38) RIGID attachment of cantilever springs to axle.
(39) REMY electric starter and lighting.
(40) STARTER hook-up—exclusively Reo. Worm drive. No shifting gears—no over-running ratchets.
(41) STARTER LEVER—handy, but unobtrusive.
(42) TIRE PUMP attached to main driving shaft.
(43) DIMMING attachment to headlights.
(44) PILOT LIGHT and tail light connected in series.
(45) SPECIAL tail-light switch.
(46) PRACTICALLY one-piece pressed steel cowl.
(47) 6½-INCH WIDER tonneau, 122-inch wheelbase.
(48) 50 PER CENT OVER-SIZE in all vital parts.
(49) REO ACCURACY—Reo care—Reo inspection everywhere. Parts ground to absolute exactness.
(50) 190-ODD STEEL FORGINGS.
(51) REAL LEATHER upholstering—we've never found any substitute that was "just as good."
(52) REAL HAIR—retains its spring.
(53) REAL RUBBER and Sea Island cotton in tires.
(54) VENTILATING, rain-vision, clear-vision windshield.
(55) WINDSHIELD and top support—have to study in detail to fully appreciate.
(56) GENUINE one-man top.
(57) LIGHTER weight in proportion to power.
(58) EVERY PART—radiator-cap to tail light—Reo made and Reo guaranteed.
(59) MOST ACCESSIBLE car in the world. We will prove it to you.
(60) FINALLY—and most important to you, the Reo name-plate—signifies that the Reo guarantee with all it stands for in integrity and financial stability, goes with the car.

DELIVERIES: Will begin about January 1st. Only way to be sure of getting yours early is to order now. See your local dealer.

A WEEK IN THE WORLD'S NEWS

PARLIAMENT ENDS SHORT SESSION. The British Parliament adjourned November 25 the House of Lords [illegible] the House of Commons until February 2, [illegible] to meet the objections of those who think the Parliament should be in continuous session to give [illegible] the conduct of the war to the public. David Lloyd George, chancellor of the exchequer, announces, that the [illegible] was not to be restricted. An optimistic view of the general situation prevailed, despite criticisms of the government by Liberal and Labor members of the House of Commons.

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HISTORY REPEATING ITSELF IN OKLAHOMA. They are fighting out the same old "Jim Crow" question in Oklahoma that tore at the vitals of some Southern States in the early days of the reconstruction. The law in that State requires railroads to provide separate day coaches for whites and negroes, equal in all respects save the welcome sign on the doors. A proviso in the law, it seems, assigns to whites only the sleeping, parlor and chair cars. Five negroes sought to enjoin the railroads from enforcing the law, but on the ground that their petition was incorrectly drawn up the Supreme Court of the United States upheld the lower courts in dismissing the petition. Though a majority of the court held that the law is unconstitutional. The case has been under way since 1910. Doubtless it will make a new start in view of the opinion of the court, and avoid the errors that defeated its purpose this time.

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BAD GOING IN ALASKA. All trails have been made impassable and mining camps along the shore of Behring Sea are surrounded by water driven inland by the ice which has been forced high up on shore by a terrific blizzard which on December 2 had been raging for three days. Dog teams could not move the mails, and the town of Nome was believed to be in grave danger from the ice pack. Telephone communication was destroyed by the violence of the storm, which was still increasing on the date mentioned.

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CHINA STILL WILLING TO TRY CHRISTIANITY. Undeterred by the sight of warring Christian nations, the common people of China are said to be flocking in thousands to hear the American missionary-evangelist George Sherwood Eddy, who is touring China with a number of companions, as announced in a recent number of THE CHRISTIAN HERALD. The meetings being held in various cities are attended by an average of 3,500 each night, according to the cabled reports, and thousands sign the [illegible] cards containing a pledge to read the four Gospels, pray to the God of the Bible and imitate Christ in the daily life.

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ATLANTIC COAST TAKES A HOLIDAY. Availing itself of the presence of the most extensive fog bank in the history of the weather bureau, all the shipping along the Atlantic seaboard from Newfoundland to Florida quit work for the first two days of December, stopping right where it was when the fog came down and staying there till it was possible to see a few yards ahead. Fifteen liners with some ten thousand passengers aboard anchored at the entrance to New York Harbor, and other ports were similarly closed to freighters, liners and navy vessels. The record mist lifted by December 3, and traffic was resumed.

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SEA AND MOUNTAIN CHANGE PLACES. An earthquake in Greece November 27 caused a mountain on the island of Santa Maura to crumple up and the Ionian Sea rushed in and covered 25 acres, according to a press despatch. New hills were appeared about the Ionian island.

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TOLSTOY'S RELIGIOUS VIEWS have been the subject of much dispute lately. He was accused of being a rationalist; but he once came to [illegible] a statement of his respect for piety that it deserves to be reproduced. "We blame," he wrote in a letter to a friend, "the presumption of learning which looks down superciliously on the modest faith of the unlearned. Never can the most intense intellectual conviction replace in any man the blessings of belief. Before the eternal problems of life, before the question that most deeply torture and agitate the soul, the scholar is no better off than the peasant. I am still the broad churchman I was thirteen years ago when I wrote the article on freedom. I feel that not what but how we believe determines the moral dignity of manhood. But during this fruitful period the religious feeling in me is growing stronger. I have gratefully seen the work of Providence in the fortunes of my own country as well as my own house, and I feel more keenly than ever the need of bowing humbly before God. Through the intellectual conflicts of the present, an incurable breach has been made in our people. The condition is far too unnatural to be perpetuated as a condition of society. Every one is poorer in heart when he stifles the deepest feeling within him."

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FEDERAL RESERVE BOARD PARTICULAR ABOUT ITS EMPLOYEES. It will be useless to apply for one of the score [illegible] positions under the new Federal Reserve Board if you have suffered the loss of both arms or of both legs or [illegible] of one arm and one leg, for the board has established a high eugenic standard of fitness, and the defects that are enumerated as bars to employment include the slight ones just named, also insanity, tuberculosis, paralysis, epilepsy, blindness, crippled limbs, various diseases, and an accumulation of years beyond forty-five. Salaries will be paid to the flower of American young manhood and young womanhood from $900 to $1,200 and $1,500 yearly. After passing the board's civil service examination for physical and mental fitness, applicants will be given a probationary trial of sixty days before being employed. Governor of the Federal Reserve Board Charles S. Hamlin, in an address to the Chamber of Commerce in New York, December 3, declared belief that the new system would materially check undue business expansion by making the banks conservative as to their loans, as any departure from strictly commercial transactions will render such banks unable to liquidate their investments through the federal reserve banks. The new system cannot control outside banks, however. Mr. Hamlin denounced the hoarding of funds by banks and individuals and prophesied that the Federal reserve system would end that financial vice.

REAR ADMIRAL MAHAN — *Authority on Sea-Power*

CHAS. SUMNER HAMLIN — *Gov. Federal Reserve Board*

DEATH OF FOREMOST NAVAL AUTHORITY. Rear Admiral Alfred Thayer Mahan, U.S.N., retired, died at the United States Hospital, Washington, December 1, at the age of 74. The sudden death of the world's greatest authority on sea power is attributed to his intense concern in the European war. His strength was also greatly taxed by the demands made upon him for opinions upon the war. Admiral Mahan was born at West Point, N. Y., September 27, 1840. He devoted forty years of his life to naval service, and then by his writings, chiefly his first great book, published in 1890, *The Influence of Sea-Power Upon History,*" contributed more than any other man to the development of modern sea-fighting methods.

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TOLL OF LIFE IN THE MINES. The United States Bureau of Mines, which has been making safety first its guiding principle, announces that 3,651 men were killed in our mines and quarries in 1913 despite the campaign of education and practical protective and preventive measures which the bureau has given the industries. It is estimated that a hundred thousand other men were injured in that period, and probably two and a half times that number in the last three years, 10,487 losing their lives. About 1,050,000 men are employed in the coal and metal mines and quarries. It is suggested that the United States should refrain from throwing any stones from these murderous mines at Europe.

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THE EBBING TIDE OF IMMIGRATION. Estimates based on returns from some immigration stations indicate that the total number of aliens who will have come to this country in the year 1914 will be much less than half that of 1913, the falling off being due of course to the war. As one consequence, employees of the department are being dropped for lack of work, here and there. It is not apparent how this ebb in the great tide of immigration is going to be checked, for the ending of the war will witness the beginning of a long period of "home consumption" of every ounce of manhood and womanhood for the rehabilitation of the countries that will have lost so many thousands of their young men, to say nothing of the new-born generation slain by starvation and lack of care.

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IT SEEMS TO BE A LONG, LONG WAY TO WOMAN SUFFRAGE. President Wilson has stirred up a lively controversy among the suffragists by his recent re-announcement of the view, expressed several months ago to a delegation in Washington, that woman suffrage is a State matter and that it should first be passed upon by each of the various States in turn, in the form of a constitutional amendment, before being brought up for national legislation. While they do not regard his attitude as hostile, they feel that it is calculated to delay the progress of the movement and that the battle will have to be fought out in each State in detail.

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WAR TAX STAMPS BY THE TON. These are busy days in the Government Bureau of Engraving and Printing in Washington. When the new war stamp tax went into effect, a few weeks ago, the popular demand for the stamps was something quite unprecedented. Up to December 1 the bureau had issued 500,000,000 stamps of various denominations, but these were totally insufficient to supply the demand. In all the larger cities long lines formed at the points of distribution. In Chicago, the Federal building was mobbed by business men eager to lay in a supply. Sixteen tons of stamps were shipped to New York in a single week and up to December 1 the metropolis had taken 15,000,000. There are nearly fifty different varieties of stamps, running all the way up from one-eighth of a cent to $100. Special documentary stamps of even larger denominations are provided for particular cases, some of those for the tobacco trade reaching as high as $2,496. There are fifteen different kinds of stamps for wines, cordials and various liquors, nineteen for documents, twelve for proprietary articles, stamps for shipping goods, for insurance, for parlor car seats or berths, for telegrams and telephone messages, theaters, concert halls and museums, corporation certificates, perfumes and cosmetics, etc.

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ALL SIDES MAKE PROGRESS IN MEXICO. General Carranza maintains his capital in Vera Cruz, from whence he directs the movements of his armies in the field and decrees that all taxes on mining and oil property shall be payable only to the Carranza government, all other payments being null and void. The main line of railway between the Carranza capital and Mexico City has been cut. General Villa has taken possession of the national palace in Mexico City, he and his troops fraternizing with General Zapata and his forces, and have seated the military convention's provisional president Gutierrez in the chair of office not so long ago vacated by Huerta. It is said this development in the Gutierrez capital was hailed with popular acclamation. News of conflicts on the fields of war are not reliable as yet, nor are the reports that represent Villa and Carranza as restraining themselves with difficulty from embracing.

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WASHING COLORADO'S LINEN. The public investigation of the Federal Commission on Industrial Relations into the causes of the Colorado coal strike was begun December 1 with Governor E. M. Ammons as the first witness. Press reports state that Governor Ammons admitted that fear for the stability of his administration influenced his conduct in the emergency which arose in the coal regions, and that in the hope of a peaceful solution by other methods he did not vigorously enforce all the laws. Governor-elect George A. Carleson urged the appointment of an Industrial Commission to prescribe for the industrial ills of the coal fields, and corroborated Governor Ammons's testimony that the system of the State government was defective. President Wilson has appointed Charles W. Mills, Seth Low and Patrick Gilday commissioners, to try to bring the operators and miners together, but having nothing to do with past differences. Federal troops are still in control of the situation in the coal fields.

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THE WAR AMERICA'S ALARM CLOCK. It would seem that this country is only now beginning to wake up to its industrial opportunities and needs, the war's effect upon various interests arousing our manufacturers and scientists to the realization that other countries have been doing things for them which they can just as well do for themselves, as, for example, making certain dyes and supplying South America with the bulk of its imported commodities. The American Institute of Chemical Engineers, at its seventh annual meeting, Philadelphia, December 3, gave most of the time to discussion of the new problems created by the cutting off of European products. Advance was shown in the attempts by our chemists to provide a substitute for natural potash, formerly imported from Germany for agricultural and commercial uses, and also along other lines of new manufacture. It was pointed out that many of Europe's most destructive instruments of war are American inventions and a similar leadership in the making of the "tools of peace" was urged. The Federal Bureau of Foreign and Domestic Commerce estimates that one year of war in Europe may add half a billion dollars to the foreign commerce of this country, one large item being that of tools.

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RE-ESTABLISHING COMMUNICATION WITH EUROPE. A significant indication of the growing resumption of ocean communication between America and Europe is found in the instructions issued by Postmaster General Burleson to postmasters to accept packages for transmission by international postal service to points in Germany and Austria-Hungary, a service which had been suspended through lack of facilities. Of all the countries with which the United States maintains the parcels post service only Belgium, Turkey and the North of France at present cannot be so reached.

Two Kinds

THERE are two kinds of people on earth to-day;
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for, to count a man's
wealth,
You must first know the state of his conscience and
health;
Not the humble and proud, for, in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his
tears.
No, the two kinds of people on earth that I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes;
And, oddly enough, you will find too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

HENRY P. LYMAN-WHEATON.

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CHEAP FISH FOR THE MILLION

THE United States Government, through its Bureau of Fisheries of the Department of Commerce, is encouraging the propagation of fish, and intends to make active efforts to add to the food supply of the country from this source. It has been apparent for some time that fish is taking its place on the tables of the country in greater quantities than ever before.

It is the idea of the officials of the bureau, and they say it is being demonstrated in many sections of the country, that an acre of water can be made as productive of food values for the farmer as an acre of land. So farmers are encouraged to use small ponds on their lands and to create such ponds, which the bureau will stock with food fishes suitable for the locality, supplying the fry without expense and instructing the farmer in their care.

"We will gladly assist any one wanting to start a fish pond, and all we ask is that directions be followed and a report made to us of results obtained," said Dr. E. Lester Jones, assistant commissioner. The bureau will furnish trout, bass, pickerel, white and yellow perch, catfish and other species of fry suitable to particular localities.

"We will give those who apply the value of the bureau's experience in picking out a locality for a pond and as to water supply and other things that will help maintain and keep the fish. Then we will advise as to the proper kind of fish that would inhabit that particular water and locality, and the United States Government will furnish free of charge, delivered at the railroad station, enough fish to stock the pond. When we can do so we will send a man to supervise and assist in laying out a pond where it is likely to be of benefit to a community.

"There is no reason why a farmer with a stream running through his place should not propagate fish, not only sufficient for his own use, but to sell. Food for the fish is very inexpensive."

The bureau does not attempt to furnish to any one applicant more than a brood stock of fish for a given private pond or stream, it being expected that these will be protected until they have time to reproduce. The number of fish in an allotment is, however, a variable quantity, depending upon the species and the age at which distributed. Brook trout, which are distributed both as fry and fingerlings, are alloted in much larger numbers as fry than as fingerlings, three or four inches long.

The fish are carried to their destination in railroad cars equipped for the purpose, and are delivered to the applicant free of charge at the station nearest the point of deposit. The applicant is advised by telegraph when the shipment will arrive and is expected to make due provision for care of the fish until planted. Definite instructions in this respect are furnished at the time of shipment.

Dr. Jones during the recent year has made a trip covering thirty-nine States and Alaska to inform the people what his bureau is doing in connection with the propagation of fish to increase the food supply. In his annual report, just made public, Secretary of Commerce Redfield states that the fiscal year 1914 was in general the most successful in the entire history of fish culture under the Federal Government. He stated that this success did not depend on mere numbers of fish produced and distributed, unprecedentedly large though the numbers were, but should be measured also by the fitness for survival and special adaptability for the waters in which an increasingly large percentage of the output had been planted.

The fish culture activities of the bureau were conducted in thirty-four States, the territory of Alaska and the District of Columbia, at thirty-six permanent hatcheries and ninety-four auxiliary and egg-collecting stations. The cost of fish produced and planted was $403 per million in 1894, $287 per million in 1904 and $136 per million in 1914.

During the past year upward of forty of the most valuable food and game fisheries of the fresh and salt waters of the country were handled by the bureau, and the output reached the enormous total of 4,047 millions. Of this number the migratory food fishes of the Atlantic Coast streams numbered 485 millions, the commercial fishes of the Great Lakes, 1,020 millions; the salmons of the Pacific seaboard, 223 millions; the food fishes of the North Atlantic Coast, including the lobster, 2,276 millions and the fishes of the minor interior waters the remainder.

The bureau has requested from Congress authority to appoint a fish pathologist. Evidence has been collected indicating that diseased fishes may cause disease in human beings and that in some cases there is a common cause of disease in human beings and fishes; and evidence is also available, showing that diseases in human beings are transmitted through water to fishes, making them unfit for food. Secretary Redfield states that a pathologist for studying the diseases of fishes is an urgent necessity in the interest of fish cultural work and of the public.

In conclusion, it might be said that while the results from the planting of fish are not immediate, they always follow if the bureau's directions and advice are followed. In proper water and properly acclimated fish thrive and multiply rapidly. The different species mature differently, some taking a couple of years, but others less time.

THOMAS O. MONK.

THE CHURCH AND THE WORKINGMAN

EMINENT AMERICANS DISCUSS THE PROBLEM OF BRIDGING THE CHASM BETWEEN THE TWO

IN THIS issue we present the third instalment of contributions by leaders of American thought on the great question: "How Can the Church Win Back the Working Classes?" which was begun in THE CHRISTIAN HERALD of December 2. A fourth instalment will follow.

The Church Must be True to the Teachings of Christ, Writes President King

THE church certainly cannot be true to the essential teachings and spirit of Christ and be indifferent to the need of bringing such conditions to pass as may make it possible for every man to live a man's life. It must make unmistakably clear its earnest desire and effort to make that possible.

HENRY C. KING.
Oberlin College, Oberlin, Ohio.

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Unemployment a Disgrace to Civilization, Writes Novelist Gertrude Atherton

I THINK it is now almost a truism that the church, if only to save its own life, must take a more practical part in the problems of civilization, which press harder and harder every year. It seems to me that if it does not care to undertake the responsibility of solving those problems itself it could accomplish almost as much by inducing its members to give them a more continuous and active attention, instead of a merely intelligent interest. While it is all very well to lay before men their spiritual duties toward their fellow beings, particularly the workingman (with whom many of them never come in contact), they are likely to forget these admonitions in the business district on Monday morning. If they could be made to realize that the present conditions under which they prosper are threatened, they might consent to devote both time and brains to the arrest of those menacing forces before it is too late.

Not that I for a moment take these agitators, so exploited by the press, seriously. The social failures we have had with us since the beginning of society, under one name or another, and we always will. They are defectives, led by blatherskites, who are none too well balanced themselves, but quite clever enough to live on the exertions of others and to seize every opportunity to exhibit their deformed and hysterical egos that municipal and editorial complaisance will give them.

The menace to our present smug citizens, of course, is from Socialism, and while all of us with any imagination and energy would rather be dead than live to see Socialism prevail, yet it should be encouraged to a certain extent by Democracy as an excellent factory for ideas. The best of its theories need modification—which they would get in any attempt at practical application—but a promising germ is often there. One, at least, should be accepted and put into practical shape with all speed if the problem of the unemployed is to be reduced to a minimum before it is too late. The State should take upon itself the duty to provide employment at a living wage for every man and woman out of work; double the number employed in factories, which now force their employees to work overtime, thus reducing the shift to half; forbid women (unless widows) with young children to work outside the home, and eliminate the child altogether. Then there would be work enough for all men. Moreover, that would mean a definite labeling of our agitators, who would not take a "job" if it were offered to them with a bonus on a gold plate.

No, I do not believe that the problem of the unemployed is any worse than it has been for a hundred years. We hear more of it, partly because it was one of the fashionable subjects of discussion before the war, partly because there are so many more men to be unemployed; principally because nearly all want to live in the cities. Except in crises, you very seldom hear of the unemployed in Montana, nor in any other uncrowded State. These States are desperate for labor at certain seasons of the year and would pay almost any price for it. But the laborer doesn't think it worth while (or hasn't the ready money) to take such a long journey for the sake of eight or ten weeks' work. There should be a bureau in every great city, which would keep a record of the demands of the Western employers and advance money for railway fare to those that were anxious to exchange their labor for a fair wage. These jobs invariably offer when city work is slack, and all hands should be benefited by such an arrangement.

The point is that poverty, the inability to find work by men willing and eager to work, and with children to support and educate, is as deep a disgrace to civilization as war; as crude, as illogical, as unintelligent. This country, at least, has a tremendous percentage of master brains working successfully on difficult problems, mostly for their own exclusive benefit. Suppose the church induces them to devote one day a week to the working out of a master plan that would eliminate poverty and at the same time insure to their children's children the same advantages they now enjoy themselves. They would solve the problem in less than a year.

GERTRUDE ATHERTON.
New York City.

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Not the Church's Business to Interfere with Temporalities, Writes Editor Lasher

IN MY judgment, the church, as such, has nothing to do with the laboring classes, as such. The church is a spiritual body, under the rule of its Divine Redeemer. From among its members are called and appointed men who are to go forth with the Gospel of salvation and seek to win individuals of all classes, without respect to class, to Jesus Christ and eternal life. The church has nothing to do with temporalities, except to enforce humanitarian practices among its members. Churches should seek to cultivate the spirit of Christ in their members, admonishing both "masters" and "servants" to deal honestly and honorably with each other. It is not the business of churches, as such, to engage in any secular business, nor to deal directly with those giving no evidence of personal faith in Christ. Only the Gospel of Christ can settle the great questions constantly raised by those who think that they can improve upon the divine method of governing men.

G. W. LASHER.
Journal and Messenger, Cincinnati, Ohio.

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The Church Has Been Indifferent to the Workers' Interests, Writes Evangelist Arthur J. Smith

THE church has been neglecting the welfare and interest of the working classes, and I think much of the present unrest among the working people is due to the churches' indifference. The church will make a great mistake, however, if it lays less emphasis on spiritual matters and greater emphasis on social betterment. The deeper the spiritual life of the church the more she will do for the social welfare of the people. It should do everything it possibly can to combat the specific industrial evils that prevail among the working classes by studying closely the conditions under which these people work and live, and trying to better these conditions.

I believe in the institutional church that makes Christ first and makes the strongest emphasis on spiritual work, but at the same time is a beehive of activity along educational, physical and moral lines. The church should be open every day in the week. Such a church will help materially to solve the problem confronting it.

Nothing but the regenerating power of the Holy Spirit can bring material as well as spiritual advancement to society.

ARTHUR J. SMITH.
New York City.

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The Spirit of Christ Needed to Solve the Problem, Writes Philanthropist Wm. Fortune

IF LABOR could be thoroughly and genuinely imbued with the Christ spirit it would irresistibly prevail. If the church could unite mankind in the Christ spirit there would be no class problems. Are the church and labor willing to be absolutely right? When they are the problem can be solved and until they are it will not be solved.

WILLIAM FORTUNE.
Indianapolis, Ind.

WORLD'S SAVIOUR AND KING

INTERNATIONAL SUNDAY SCHOOL LESSON FOR DECEMBER 27
(II Cor. 5: 14-21.)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." Gal. 6: 14.

The world is defined by John to consist of all that is not of the Father. It is the totality of the dazzling gauds and pleasure which men follow, who have shut out of their practical reckoning God, the soul, and the future. Paul had had some experience of it in his early life when the prizes of worldly ambition seemed easily within his reach. But ever since the moment when he saw the face of him that had been crucified by the world, but lived in the light of the eternal day, all other glory had paled into darkness. He could not see by reason of that dazzling glory which excelled. He counted all that this transient world could offer as dross, compared to the excellency of the knowledge of Christ Jesus the Lord. Henceforth, no love was lost between the princes of this world and himself. To *them* he appeared as a crucified outcast, on whom they were free to heap their opprobrium. To *him*, the world with all its meretricious attractions and appeals seemed to speak as from a cross, with faint and dying accents.

"O cross that liftest up my head,
I dare not hide myself from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Saviour and King

By Amos R. Wells

FOR two years we have been studying the glorious life of the world's Redeemer. Now as we come to the final lesson, reviewing it all, the Lesson Committee has given us the splendid and fitting subject, "Jesus, the World's Saviour and King." Jesus is King of the world's civilization. There is no civilization worth the name where he has not gone. He is King of the world's power. All the strongest nations are Christian. He is King of the world's wisdom. All learning of highest value has sprung up under Christian auspices. Most of all, he is King of the world's hope, for the nations that do not know him are in the blackness of despair.

And Jesus is the world's King because he is the world's Saviour. He could not give material prosperity, or earthly power, or scientific knowledge, or heavenly hope, if he had not first given salvation from sin. With the terrible burden of guilt hanging about our necks, we could make no progress toward any happiness or strength. Freed from that, we can leap along the highways of all joy.

Plato, the great pupil of the greater Socrates, writes of the darkness and mystery which surround all mortals, and says that in this sad plight man can only get the best advice available, and then launch out upon it, as desperate sailors on a risky raft; "unless," Plato goes on to hope, "we can find some vessel more safe and solid, *some word from God* on which we may take this passage!" That Word of God, which Plato never heard, we hear. We have heard it in all these wonderful events of the last week, the crucifixion, the resurrection, and the ascension.

It is fascinating to watch the processes of color printing. If the portrait of Washington is to be reproduced, the first impression gives only a faint outline. Other impressions are added, in other colors, stronger and stronger. Now one feature is brought out more clearly, now another. At last it seems as if the portrait were perfect; yet still a touch of color is given here and there, and new life leaps into the face, till the great man seems to be looking out at us from the paper. So has it been with these one hundred and four lessons in the life of Christ. Each has contributed some fresh feature to the portrait of the wonderful Face, and now we seem to see it in all the vividness of actual existence.

Once there was an Irishman, living near Boston, who cut away the turf from his front lawn in enormous letters and filled the spaces with white lime, so that the words "Jesus Only" stood out in bold relief, a warning and an invitation to all passers-by. That is the motto of every true Christian, shining out in many manifest tokens from all that he says and does. He finds in Jesus the supreme satisfaction. Dr. Charles E. Jefferson imagines Christ saying: "Are you hungry? I am the Bread. Are you thirsty? I am the Water. Have you lost your way? I am the Way. Are you sick? I am the Great Physician. Is it dark? I am the Light. Are you puzzled by doctrine? I am the Truth. It would seem as though the whole of the New Testament were written to make it clear that Jesus Christ is the Sum, the All."

A young Christian Indian once prayed in these words: "I hear thou sittest in light, but I have sat all my life among the darknesses. Good Chief, if thou wilt lighten my darkness, send down thy Spirit into my heart, that he may lead me to where I may rest. I ask this *because thou art Jesus Christ.*" That is why we have been studying the life of Jesus Christ through these two years, that we may become so conscious of his goodness and power, his wisdom and love, that our prayers need no other argument than his glorious nature, and we may go steadfastly through all trouble and danger *because he is Jesus Christ.*

There is only one corollary of all this, and that is obedience. Once Mendelssohn visited Freiburg Cathedral and asked permission to play on the organ, but was at first refused. After much entreaty he gained permission. When the stranger began to play, the old organist burst into tears and asked his name. On learning it, he cried: "Only think! I almost forbade Mendelssohn to touch my instrument."

So, in these one hundred and four lessons, in every one of them, the Master Musician has come begging to play upon our heart-strings, and awaken heavenly harmony in our lives. Shall we—can we—forbid him?

Christian Citizenship Review

Thoughts for the Quarterly Review

By Dr. and Mrs. Wilbur F. Crafts

FOR the senior classes—from sixteen years upward—there is nothing more fitting for review than to recall the latest chapters of the Newest Testament of God's work in the world today, especially along the lines of moral and social reform. In this case the Christian Citizenship Review may appropriately be to some degree an annual review, and from that point of view we may truly call this the "wonderful year." It has been at once the best and the worst year in the world's history. Wickedness never manifested itself so horribly as in the European War.

But along with the war have come some wonderful compensations. We do not believe in laying it all on God when man's carelessness or wickedness brings on a titanic wreck, or a titanic fire, or a titanic war; but as a great commander may turn even the wickedness of his enemy to his own advantage God has often made the wrath of man to praise him, and in this case Europe is making more progress in the war

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against drink because of this military conflict than might have been made otherwise in a century, and even the terrific slaughter which has already occurred may be more than offset by the number of lives that will be saved by the national prohibition which has been achieved in Russia, which is the greatest achievement in the war against commercialized vices, except China's complete victory over opium. Suddenly Russia has outrun Germany and France and Great Britain and even Scandinavia and the United States in reaching the goal of complete national prohibition. It should shame us all that we have been beaten in the race by a nation that we consider backward, and arouse us to resistless effort for at least carrying the submission of national constitutional prohibition to the forum of the State legislatures at the very opening of the December session of Congress, which should be constrained to make this Christmas present to the nation. Congress cannot give us constitutional prohibition, but it certainly cannot consistently refuse the referendum that is demanded on this subject in accordance with the new principle of popular rule to which all parties are committed. It will probably take until 1920 to achieve the thirty-six States that are necessary to make national prohibition a law, and this reminds us that this year has been unprecedented in this country in that five States have voted for State-wide prohibition, Virginia first, and then in the November election Oregon, Washington, Arizona, and Colorado, making thirteen prohibition States—an unlucky thirteen for the liquor traffic, but a number full of prophecy to those of us who remember that thirteen States was the beginning of our continent-wide republic, with the forty-eight stars in our flag. We have thirteen stars now in the temperance flag, and it shall surely grow to forty-eight under the victorious banner of "A Saloonless Nation in 1920." There are eighteen States in which half the territory is "dry," which would seem to assure us that we would get thirty-one States out of the thirty-six in short order.

Something has been done in law enforcement, which is the weak point in American temperance reform; in Malden and Cambridge, Mass., the International Reform Bureau has shown how thoroughly laws can be enforced if the citizens will undertake the matter in earnest, and others interested may well write to those cities for the story of how it was done.

The most fundamental reform of all those now stirring the land is that which aims to increase the study of the Bible by the young folks, who, in this generation, have much less Bible study at home than in former years, and the Sunday school alone is found to be entirely insufficient to furnish them against temptation and for efficient service. A successful effort is being made to have the public schools read Old Testament passages relating to the same period as the International Sunday School Lessons, and so we are developing an "All-week Plan of Bible Study" for all the people. In half of the States the Sunday School Association is getting into connection with the public schools on the North Dakota or Colorado plans, of having credits given for thorough Bible study done by the pupils of the public schools outside of school in the churches or elsewhere. Many forces are getting together in what is called the "Back to the Bible Uplift Movement," realizing that the only radical and thorough cure for the great problems that confront our own land is in bringing the Bible to bear upon young lives by making it attractive and impressive, both in the Sunday school and public school. Shall this not be done in the home also, where revived family altars would be the greatest of all reforms?

Nature Review

In our new plan of quarterly review, which strong leaders of the Sunday school have approved, a nature review of the season is suggested for each quarter for the elementary classes, those under twelve years of age, which in this case would naturally be on the wisdom, power and grace of God as pictured in the snow. First, let us repeat as the snow texts about God's wisdom, Job 38: 22; Ps. 147: 16. "Hast thou entered into the treasuries of the snow? Hast thou seen the treasuries of the hail?" "He giveth the snow like wool. He scattereth the hoarfrost like ashes."

Spring presents us the blossom-flowers of the field; summer the abundant flowers of the field; autumn the many-tinted leaf-flowers of the forest; but none of these are more wonderful or beautiful than the snow-flowers, the asters and daisies of winter. Trace back the history of a single snow-flake. You will find it to be a child of the sun. The sun's rays touch a round and unattractive drop of water, in ocean, lake or river, and by their heat emancipate and separate its particles into light and invisible steam, which rises into the air. The cold air brings the scattered particles a little nearer together, and it becomes a thin mist, a fragment of a cloud. The air grows a little colder, reaches freezing temperature, brings the particles nearer yet, and magnetizes, as it were, these fragments of the water-drop, and thus sets the wonderful forces of crystallization into activity. The little people of the snow then go at their kindergarten work, making "forms of beauty." Each minute and misty fragment of the water-drop has one or two points that attract, and one or two that repel its tiny neighbors, like the two poles of a magnet. By these attracting and repelling forces, the little fragments of frozen mist arrange themselves into beautiful star-flowers of snow, as various as human beauty, and yet all built upon the same six-rayed skeleton, with a unity as wonderful as their variety.

Now let us learn the lesson that the snow teaches about God's power, and for that our text shall be Ps. 148: 8: "Fire and hail, snow and vapor, stormy wind fulfilling his word."

For every pound of snow that is created, a force of heat is required equal to that which would melt five pounds of cast iron. This amount of power is necessary simply to change water into steam and mist, and does not include the forces employed in condensation and crystallization. These latter forces, although they can not be measured, are very great. Water has often been poured into empty bomb-shells, and then closed up and put in a freezing temperature; and as the water particles expanded in rearranging themselves into crystals, they have burst the shell. Even cannons have been thus exploded by the forces of crystallization, as water-drops were arranging themselves into ice-flowers. Are not these minute but mighty forces born of God's omnipotence? Let an army of tiny snow-flakes on the mountain-side receive their marching orders from God, and what can stand before the avalanche?

But best of all, the snow brings us a lesson of God's grace and mercy, first in the snow promise, Isa. 1: 18: "Though your sins be as scarlet they shall be as white as snow," and in the snow prayer, Ps. 51: 7: "Wash me and I shall be whiter than snow."

Decision Day

For the Juniors—12 to 14 years of age—we have suggested that each quarterly review day should be "Decision Day," and that would be doubly appropriate in this case; for Christmas, when Christ became a child, is just the time when children should become Christlike, and we have had in this last quarter not only the reminder of Christmas when our Christ's life on earth began, but also the wonderful story of his crucifixion and resurrection; and surely after such lessons every thoughtful child who has previously not made the great decision should be glad to make this last Sunday of the old year Decision Day, and so make the next year the happiest of all new years and the beginning of a happy and useful Christian life, in which the motto should be "Saved to Serve." The great reason for becoming a Christian is not simply to save ourselves, but to get into a position where we can save others, and doing good to others is always the way to happiness.

Vocation Day

The plan for the intermediates—15 and 16 years of age—is to make each quarterly review day "Vocation Day." God has put such impulses into the bodies and minds of young people at this period that it is the best time to consider seriously what occupation each would like to follow in life. One is much more likely to succeed if the decision is made in advance, and life is trained for one or two special lines of usefulness, and in choosing a vocation the motive should be to make the world better for having lived in it, to the largest possible degree. That does not mean that we should all be preachers, for some could serve God and man more efficiently in some other way. We should try to find out not only what we would like to be, but what we ought to be, and most of all what God has intended us to be by the characteristics which have come to us through parents and other influences. One thing every boy and girl ought to decide firmly in considering a vocation is that he will not enter into any vocation, however profitable, in which his service will be an injury to his fellows, or even into an occupation where his work will be useless. It is not worthy of any true man to simply seek the place that will bring the highest financial reward for the least activity, but the occupation should be sought in which the largest usefulness may be achieved, and that will be sure to be the one in which the greatest joy will come.

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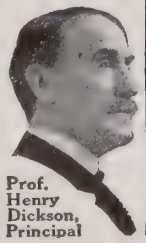

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THE RETURN OF POLLYANNA

Continued from page 1189

laugh and talk and *know* each other. Then I go home to a little back room, up three flights, just big enough to hold a dumpy little cot-bed, a washstand with a nicked pitcher, one rickety chair and me. It's like a furnace in the summer and an ice box in the winter; but it's all the place I've got, and I'm supposed to stay in it—when I ain't workin'. But I've come out today. I ain't goin' to stay in that room, and I ain't goin' to any old library to read, neither. It's our last half holiday this year—and an extra one, at that, and I'm going to have a good time—for once. I'm just as young, and I like to laugh and joke just as well as them girls I sell bows to all day. Well, today I'm going to laugh and joke."

Pollyanna smiled and nodded her approval.

"I'm glad you feel that way. I do, too. It's a lot more fun—to be happy, isn't it? Besides, the Bible tells us to —rejoice and be glad, I mean. It tells us to eight hundred times. Probably you know about 'em, though—the rejoicing texts."

The young woman shook her head. A queer look came to her face.

"Well, no," she said dryly, "I can't say I *was* thinkin'—of the Bible."

"Weren't you? Well, maybe not; but, you see, *my* father was a minister, and he—"

"A *minister?*"

"Yes. Why, was yours, too?" cried Pollyanna, answering something she saw in the other's face.

"Y-yes." A faint color crept up to the girl's forehead.

"Oh, and has he gone like mine to be with God and the angels?"

The girl turned away her head.

"No. He's still living—back home," she answered, half under her breath.

"Oh, how glad you must be!" sighed Pollyanna, enviously. "Sometimes I get to thinking if only I could *see* father once—but you do see your father, don't you?"

"Not often. You see, I'm down—here."

"But you *can* see him—and I can't mine. He's gone to be with mother and the rest of them up in heaven, and—have you got a mother, too—an earth mother?"

"Y-yes." The girl stirred restlessly and half moved as if to go.

"Oh, then you can see both of them," breathed Pollyanna, unutterable longing in her face. "Oh, how glad you must be! For there just isn't anybody, is there, that really *cares* and notices quite so much as fathers and mothers. You see I know, for I had a father until I was eleven years old; but, for a mother, I had Ladies' Aiders for ever so long, till Aunt Polly took me. Ladies' Aiders are lovely, but of course they aren't like mothers, or even Aunt Pollys; and—"

On and on Pollyanna talked. Pollyanna was in her element now. Pollyanna loved to talk. That there was anything strange or unwise or even unconventional in this intimate telling of her thoughts and her history to a total stranger on a Boston park bench did not once occur to Pollyanna. To Pollyanna all men, women and children were friends, either known or unknown; and thus far she had found the unknown quite as delightful as the known, for with them there was always the excitement of mystery and adventure—while they were changing from the unknown to the known.

To this young woman at her side, therefore, Pollyanna talked unreservedly of her father, her Aunt Polly, her Western home and her journey East to Vermont. She told of new friends and old friends, and of course she told of the game. Pollyanna almost always told everybody of the game, either sooner or later. It was, indeed, so much a part of her very self that she could hardly have helped telling of it.

As for the young woman—she said little. She was not now sitting in her old listless attitude, however, and to her whole self had come a marked change. The flushed cheeks, frowning brow, troubled eyes and nervous working fingers were plainly the signs of some inward struggle. From time to time she glanced apprehensively down the path beyond Pollyanna, and it was after such a glance that she clutched the little girl's arm.

"See here, kiddie, for just a minute don't you leave me. Do you hear? Stay right where you are! There's a man that I know comin'; but no matter what he says, don't you pay any attention, and *don't you go.* I'm goin' to stay with *you.* See?"

Before Pollyanna could more than gasp her wonderment and surprise she found herself looking up into the face of a very handsome young gentleman, who had stopped before them.

"Oh, here you are," he smiled pleasantly, lifting his hat to Pollyanna's companion. "I'm afraid I'll have to begin with a little apology—I'm a little late."

"It don't matter, sir," said the young woman, speaking hurriedly. "I—I've decided not to go."

The young man gave a light laugh. "Oh, come, my dear, don't be hard on a chap because he's a little late!"

"It isn't that, really," defended the young woman, a swift red flaming into her cheeks. "I mean—I'm not going."

"Nonsense!" The man stopped smiling. He spoke sharply. "You said yesterday you'd go."

"I know; but I've changed my mind. I told my little friend here—I'd stay with her."

"Oh, but if you'd rather go with this nice young gentleman," began Pollyanna, anxiously; but she fell back, silenced at the look the girl gave her.

"I tell you I had rather *not* go. I'm not going."

"And, pray, why this sudden right-about face?" demanded the young man with an expression that made him suddenly look, to Pollyanna, not quite so handsome. "Yesterday you said—"

"I know I did," said the girl feverishly. "But I knew then that I hadn't ought to. Let's call it—that I know it even better now. That's all." And she turned away resolutely.

It was not all. The man spoke again twice. He coaxed, then he sneered with a hateful look in his eyes. At last he said something very low and angry, which Pollyanna did not understand. The next moment he wheeled about and strode away.

The girl watched him tensely till he passed out of sight, then relaxing, she laid a shaking hand on Pollyanna's arm.

"Thanks, kiddie. I reckon I owe you —more than you know. Good-by."

"But you aren't going away now!" bemoaned Pollyanna.

The girl sighed wearily.

"I got to. He might come back, and next time I might not be able to—" She clipped the words short and rose to her feet. For a moment she hesitated, then she choked bitterly: "You see, he's the kind that—notices too much, and that hadn't ought to notice me—at all!" With that she was gone.

"Why, what a funny lady!" murmured Pollyanna, looking wistfully after the vanishing figure. "She was nice, but she was sort of different, too," she commented, rising to her feet and moving idly down the path.

CHAPTER VI

JERRY TO THE RESCUE

IT WAS not long before Pollyanna reached the edge of the Garden at a corner where two streets crossed. It was a wonderfully interesting corner, with its hurrying cars, automobiles, carriages and pedestrians. A huge red bottle in a drug store caught her eye, and from down the street came the sound of a hurdy-gurdy. Hesitating only a moment Pollyanna darted across the corner and skipped lightly down the street toward the entrancing music.

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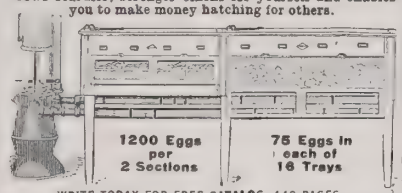

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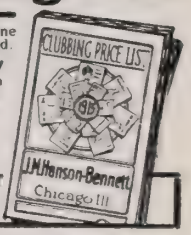

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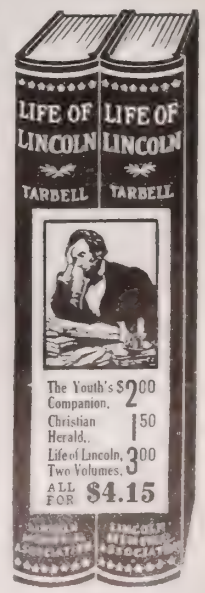

THE CHRISTIAN HERALD, Bible House, NEW YORK

Pollyanna found much to interest her now. In the store windows were marvelous objects, and around the hurdy-gurdy, when she reached it, were a dozen dancing children, most fascinating to watch. So altogether delightful, indeed, did this pastime prove to be that Pollyanna followed the hurdy-gurdy for some distance, just to see those children dance. Presently she found herself at a corner so busy that a very big man in a blue coat helped the people across the street. For an absorbed minute she watched him in silence; then, a little timidly, she herself started to cross.

It was a wonderful experience. The big blue-coated man saw her at once and promptly beckoned to her. He even walked to meet her. Then, through a wide lane, with puffing motors and impatient horses on either hand, she walked unscathed to the further curb. It gave her a delightful sensation, so delightful that, after a minute, she walked back. Twice again, after short intervals, she trod the fascinating way so magically at the lifting of the big man's hand. But the last time her conductor left her at the curb he gave a puzzled frown.

"See here, little girl, ain't you the same one that crossed a minute ago?" he demanded. "And again before that?"

"Yes, sir," beamed Pollyanna, "I've been across four times!"

"Well!" the officer began to bluster; but Pollyanna was still talking.

"And it's been nicer every time!"

"Oh-h, it has—has it?" mumbled the big man, lamely. Then, with a little more spirit he sputtered: "What do you think I'm here for—just to tote you back and forth?"

"Oh, no, sir," dimpled Pollyanna. "Of course you aren't just for me! There are all these others. I know what you are. You're a policeman. We've got one of you out where I live at Mrs. Carew's, only he's the kind that just walks on the sidewalk, you know. I used to think you were soldiers, on account of your gold buttons and blue hats; but I know better now. Only I think you *are* a kind of soldier, 'cause you're so brave—standing here like this, right in the middle of all these teams and automobiles, helping folks across."

"Ho—ho! Brrrr!" sputtered the big man, coloring like a schoolboy and throwing back his head with a hearty laugh. "Ho—ho! Just as if—" He broke off with a quick lifting of his hand. The next moment he was escorting a plainly very much frightened little old lady from curb to curb. If his step were a bit more pompous, and his chest a bit more full, it must have been only an unconscious tribute to the watching eyes of the little girl back at the starting point. A moment later, with a haughty, permissive wave of his hand toward the chafing drivers and chauffeurs, he strolled back to Pollyanna.

"Oh, that was splendid!" she greeted him with shining eyes. "I love to see you do it—and it's just like the children of Israel crossing the Red Sea, isn't it?—with you holding back the waves for the people to cross. And how glad you must be all the time that you can do it! I used to think being a doctor was the very gladdest business there was, but I reckon, after all, being a policeman is gladder yet—to help frightened people like this, you know. And—" But with another "Brrrr!" and an embarrassed laugh, the big blue-coated man was back in the middle of the street, and Pollyanna was all alone on the curbstone.

For only a minute longer did Pollyanna watch her fascinating "Red Sea," then, with a regretful backward glance, she turned away.

"I reckon maybe I'd better be going home now," she meditated. "It must be 'most dinner time." And briskly she started to walk back by the way she had come.

Not until she had hesitated at several corners and unwittingly made two false turns did Pollyanna grasp the fact that "going home" was not to be so easy as she had thought it to be. And not until she came to a building which she knew she had never seen before did she fully realize that she had lost her way.

She was on a narrow street, dirty and ill paved. Dingy tenement blocks and a few unattractive stores were on either side. All about her were jabbering men and chattering women—though not one word of what they said could Pollyanna understand. Moreover, she could not help seeing that the people looked at her curiously, as if they knew she did not belong there.

Several times already she had asked her way, but in vain. No one seemed to know where Mrs. Carew lived, and the last two times those addressed had answered with a gesture and a jumble of words which Pollyanna, after some thought, decided must be "Dutch," the kind the Haggermans—the only foreign family in Beldingsville—used.

On and on, down one street and up another, Pollyanna trudged. She was thoroughly frightened now. She was hungry, too, and very tired. Her feet ached and her eyes smarted with the tears she was trying so hard to hold back. Worse yet, it was unmistakably beginning to grow dark.

"Well, anyhow," she choked to herself, "I'm going to be glad I'm lost, 'cause it'll be so nice when I get found. I *can* be glad for that!"

To be continued

THE PRAYER LEAGUE

A READER who signs herself "A Wife and Mother" writes: "I want to acknowledge God's answer to my prayer. I have prayed for years for a wayward son, that he might leave off drink and settle down. My prayer has been answered." Mrs. R. W. writes: "I acknowledge many answers to prayers. One for a dear son who has quit drinking, and for another who has been changed from night work to day work." E. C. G. writes: "There has been a vast improvement in my dear brother in regard to the drink habit." F. E. R. writes: "I wish to acknowledge answer to prayer for the conversion of two brothers."

Miss E. G. writes from Marion, N. C.: "I believe the Lord heard each one of four prayers recently made, and answered each one. The answer to me was more than I asked for. One night, during a revival meeting here, four friends for whom I prayed accepted Christ. God also restored a sick college friend to health. I promised my Saviour I would acknowledge an answer to a prayer for forgiveness, peace and acceptance with him after I had grieved him. Peace came when I stopped repeating my prayers and trusted him."

Acknowledgments of answers to prayer have also been received from:

[illegible] M. M., [illegible] A. E., [illegible] M. M., [illegible] M. H. S. C., [illegible] H. E., [illegible] A. F. A., [illegible] A. E., [illegible] M. [illegible] R. W., [illegible] A. E. L., [illegible] M. A. P. L., [illegible] A. H. H.

Rev. Benjamin Cox, pastor of Central Baptist Church, Memphis, Tenn., writes to ask the prayers of the league for the many requests presented at his daily noon hour prayer meeting. These services, he writes, began on January 19 last, and have not missed a day, and have increased in scope and power beyond all expectation. A Mother asks special prayer for a daughter who, partially paralyzed, recently fell and injured herself so that she is confined to bed and in great pain. A Reader in Maine writes: "Will you please pray for a lady ninety years old, who is almost blind and very unhappy. Her family are all dead and she lives with strangers." A Wife asks prayer that her husband may receive justice in a lawsuit; W. H. R., that a man be released from prison.

H. B. D. asks prayer for God's blessing upon revival meetings at Murdock, Kansas; Z. E. P., for an awakening in a church at Patersonville, N. Y.; E. D., for blessing upon St. Jacob's Congregational Church, Buffalo, N. Y.; Mrs. M. C. J., for conversion of many at Wyoming, Ill.; Miss F. M. A., of South Boston, Va., that her home mission work may prosper; A Reader, for revival at Schoharie, N. Y.; G. B. S., for the prisoners of the jail in which he preaches; Miss B. K., for greater blessing upon mission work than ever before; Miss N. S. C., for a rescue work which has failed through lack of support; S. M. O., for blessing upon church and community of Amityville, Pa.; H. B., for the church and community of Commerce, Ga., particularly for guidance in choosing a pastor; Mrs. M. A. H., for outpouring of the Holy Spirit upon revival meetings at Jewell, Kansas; Mrs. C. A. K., for blessing upon a Sunday school in Kansas City and for efficiency in teaching the Word; S. E., for a revival at Mackville, Kansas, and that many be saved; Rev. A. J. M., for God's blessing upon people of Blue Springs, Neb., and surrounding counties; Mrs. J. M. R., for State-wide prohibition in New York State; Mrs. J. R. N., for increased spiritual interest in church at Arcadia, Neb.; T. R. E., for a spiritual awakening at Springfield, Ohio; Mrs. E. R., for a deep spiritual revival at Manchester, Ohio; Mrs. D. H. W., for State-wide prohibition in California; Miss F. S., for a revival in vicinity of Spokane, Wash.; Mrs. M. C. R., for revival in Congregational Church at Minong, Wis.; H. R., for revival in Baptist Church at Minong, Wis., and that a prayer league for church union be organized; J. C., New York, for blessing upon the Cumberland Presbyterian Church; Mrs. L. O. P., that a minister be sent to Baptist Church at Gilman, Ill.; Mrs. L. E. A., for a preacher or leader at Fort Dade, Fla.; Mrs. M. S. L., that her son may again take up the work of the ministry; E. D., that her husband may be guided in his ministerial work; A Subscriber, Franklin, Ohio, for widespread observance of the Sabbath; A Reader, for spiritual uplift of the whole church.

Fourteen friends ask prayer for restoration or strengthening of mind for themselves or friends. Thirteen friends ask prayer for restoration or strengthening of sight for themselves or friends.

Ninety friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal or spiritual blessing.

Ten friends ask prayer for healing of hearing for themselves or other friends.

Seventeen friends ask prayer that relatives or friends may be cured of the appetite for strong drink, and one that brother may stand firm in his resolution not to drink liquor; two friends, that sons may be delivered from the drug habit, and one that a woman may be delivered from the drug habit.

Twelve wives ask prayer for the conversion of their husbands.

Two husbands ask prayer for the healing of wives; three sons and daughters for healing of mothers; one daughter for the healing of father; five mothers and fathers for the healing of sons; fourteen parents for the healing of daughters; six wives for the healing of husbands; four friends ask prayer for the healing of sisters; forty-six for healing for themselves; thirty-six for the healing of other relatives and friends.

Thirty-one friends ask prayer for help or guidance in financial affairs.

Two hundred sixty-seven friends ask prayer for the granting of varied desires and needs.

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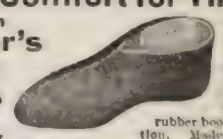

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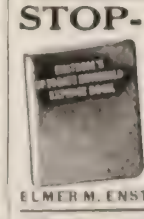

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A BUDGET OF NEW BOOKS

BY MARGARET E. SANGSTER, JR.

A NUMBER of books have come together on my table in the past weeks—books gorgeous in color or sober in binding; books breathlessly interesting or unbelievably tiresome; books for children, and grown-ups, and near grown-ups. I am going to tell you about some of them.

In Dickens's London, by F. Hopkinson Smith, is a fascinating narrative in words and charcoal pictures. The author has hunted out quaint spots made famous in different novels and has shown them with skill and sympathy and love. The book is so real that, as you read along, you find yourself wandering down narrow streets, dining in tiny inns, tramping through market places and keeping silence in the dusky splendor of huge churches. Charles Scribner's Sons; $3.50.

Another book published by the same house is *The Boy Emigrants*, by Noah Brooks. It is sure to please any boy who is interested in trips across the plains, gold mines, Indians—in short, adventures. It is more, however, than a piece of fiction; it is a historical sketch of the brave people who made the trail of California. The illustrations are in color by H. T. Dunn. Price, $1.25.

Midstream, by Will Levington Comfort, is the frank spiritual revelation of a man. It sounds like fiction—and yet there is an underlying note of truth that convinces you of its reality. It is a *big* book, and a *different* book. George H. Doran Co. Price, $1.25.

The W. A. Wilde Co. have sent in seven books for boys and girls that will surely be appreciated. *Wild Kindred of Fur, Feather and Fin*, by Jean L. Thompson, will be loved by children who are fond of nature. It tells charming and, what is more, "real sounding" stories about animals, birds and water creatures. Price, $1.25.

Elizabeth, Betsy and Bess—Schoolmates, by Amy E. Blanchard, is one of a series of stories about three little chums. It is a sweet, wholesome book that girls who are outgrowing fairy tales will like. Price, $1.

Beth's Wonder Winter, by Marion James Taggart, is the story of a little New England girl, not used to luxury, who is transplanted in the home of a rich uncle in the city. Her good times will be a delight to growing girls. Price, $1.25.

Cinders, the Young Apprentice of the Steel Mills, by Hugh C. Weir, tells in an absorbing way the story of a boy and his connection with the great steel mills. It throws a fascinating light on a subject that the boys of our country do not know very well. Price,

Boy Scouts in the White Mountains, by Walter Pritchard Eaton, is the story of a long hike taken by a group of boys and their scout master. Those who have read any of Mr. Eaton's other Boy Scout books will be glad to know that all of the old favorites are back again in the new story. Price,

In Camp at Fort Brady, by Lewis Erwin Theiss, is a tale of real life that will prove absorbing to all boys and some girls. It tells very interestingly a great many facts that will help folk who wish to go out into the woods and camp. Price, $1.

Little, Brown & Co. are represented by four books. The first: *Little Women Letters from the House of Alcott*, by Susie Bonselle and Marian De Forest, is a fascinating revelation of the home life of the *Little Women*, made famous by Louisa M. Alcott. It includes letters of the girls, their diaries, the baby book of the family, little personal bits of history and small incidents about their friends. Any one who has laughed and cried and then smiled again—with all story girls, will love this book. Price, $1.25.

Mary Mount's Quartette, by Etta Anthony Baker, is one of a series, telling about life at a jolly, enjoyable girls' school. It is a book that young people will enjoy. Price, $1.30.

Two in a Bungalow, by Mary P. Wells Smith, is a story of the adventures of real boys. It is a book that growing-up children will be mighty glad to read. Price, $1.20.

Indian Scout Tales, by Charles A. Eastman, is very interesting, especially to Boy Scouts or Camp-Fire Girls, because it is the real knowledge and real experience of a real Indian. Price, 80 cents.

Essays on Books, by William Lyon Phelps, will be a joy to lovers of good work. There are essays on Richardson, Dickens, Whittier, Carlyle and many others. Some of the essays have appeared in the leading magazines—a true test of their worth. The Macmillan Company. Price, $1.50.

Westminster Abbey, by Helene Marshall Pratt, is a study—in two handsome volumes—of the architecture, history and monuments of one of the world's greatest churches. The dedication—which I quote—will give a beautiful idea of what to expect: "To the Memory of the Brave and Faithful, the Strong, the Steadfast and the True, from Palaces or from Halls of State, from Church or Cloister, or Fair English Home, who at last . . . have found peaceful shelter within the walls of Westminster Abbey." Duffield & Co.

The Winning Hit, by Hawley Williams, is a story of athletics in a large boy's school. It is an exciting book, sure to please the average boy. D. Appleton & Co. Price, $1.25.

Rand, McNally & Co. have sent two very interesting books: *Illustrated South America*, by William D. Boyce, is the story of a Chicago publisher's travels and adventures in the republics of South America, with *500* photographs of people and scenes from the Isthmus of Panama to the Straits of Magellan. *Figures Famed in Fiction*, by H. C. Pillsbury, D.D., tells very interestingly the stories of some favorite characters in favorite novels. Jean Valjean, from *Les Misérables;* John Halifax, from *John Halifax, Gentleman;* Sydney Carlton, from *A Tale of Two Cities*, and Lorna Doone are the only four of the fifteen people that you come to know intimately in this unique book. Price, $1.25.

Heroines of Modern Religion, edited by Warren Dunham Foster, is the story of ten great and well-loved women. It is illustrated by photographs. Sturgis & Walton Co. Price, $1.25.

The Old World in the New, by E. A. Ross, is a wonderfully illustrated, charmingly written book that tells the significance of past and present immigration to the American people. As the author says in his preface: "Immigration is a wind that blows democratic ideas throughout the world." It is a book well worth reading. The Century Co. Price, $2.40.

Delightful Dalmatia, by Alice Lee Moque, is a story of travels in a fairyland country that lies now in the path of the great war. The illustrations in sepia are very good. Funk & Wagnalls. Price, $2.

The Maréchale is an intimate narrative of the life, and work in France, of Mrs. Booth-Clibborn. It is an interesting book, well written and illustrated with photographs. Hodder & Stoughton. Price, $1.25.

There is a novel, *An Armenian Princess*, by Edgar James Banks, which gives a very real idea of life in Turkey and the terrors that come to the Armenians. It is a book that brings to the reader some very vivid pictures. The Gorham Press. Price, $1.25.

The Modernizer of the Orient, by Clayton Sedgwick Cooper. In his preface the author says: "The East has at last met the West face to face. What has been the character of that meeting? The book answers the question in a charming way. McBride, Nast & Co. Price, $2.

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A Larger Life and Growing Ideals

Epworth League Topic for December 27. Phil. 3: 13, 14

IS YOUR life larger than it was at the beginning of the year? You may be taller, or stouter, or stronger than you were a year ago, but is your life bigger? A time comes when we reach the limit of our physical growth and development, but our real life should grow larger and larger as the years pass.

What does that mean? It means among other things that we ought to have more information than we had a year ago. One of the gravest dangers of our present school system is that information is stuffed into the mind so fast and with such compulsion that the pupil loses the "appetite" for information. It is a bad thing to get satisfied with the amount of information we possess and cease to be hungry for more.

Not only ought we to have more information which we have gained from others, but we ought to have thought some things out for ourselves during the year. The thoughts that we get from others ought to lead us to make thoughts of our own. Some fairly successful people seem to reach quite early in life the point at which they stop thinking. They are so satisfied with the thoughts of earlier years and so busy with each day's work that they do not keep their thought factory operating, and so fail of the larger intellectual life.

But of course the development of the mind is not the most important phase of an enlarging life. The heart life must also grow larger and the will firmer. Many of the things we learn or figure out will awaken, by the very power of the truths found, stronger emotion and deeper determination. For instance, as we learn more about the suffering in the world, the wrongs and injustices which are borne by multitudes, we are impelled to throw ourselves into the task of righting these wrongs and lightening these burdens. So the larger life comes to be a life of larger service. Do we care more this year than we did last about the people who suffer? Are we more determined than ever to help them in our Master's name?

Our soul life should be larger year by year. We should have clearer and higher conceptions of what Christ means to the world and to us. We should have a feeling of tenderer love for him than we had last year and a more passionate determination to follow him anywhere and to make any sacrifices to bring others to the gladness of his salvation.

Our ideals change as the years pass. We recollect whimsically some of the ideals of childhood—the things we wanted to be and get and do. Have those ideals changed and grown adequately as the years have passed? Shall we be content with anything less than the highest—to know Christ, to love him and to strive valiantly to bring his will to pass in the world and to bring the world to him?

The old year is dead. It is too late now to make it better, but "forgetting those things which are behind and reaching forth unto those which are before," we may, during every one of the days of 1915, "press toward the mark for the prize of the high calling of God in Christ Jesus."

establish thou the work of our hands upon us; yea, the work of our hands establish thou it." How can divine beauty be upon us? How can the imperfect work of our faltering hands be established? These things can be done as we give ourselves and our days and our years to Christ.

We all love beauty. At least there were other days when we loved it, before we were blinded and maddened by the busy whirl in which so many of us live. But let us think, as the New Year dawns, what a really tender and exquisite thing beauty is. Think of the most beautiful scene you have ever beheld, the most beautiful flower, the most beautiful face, the most beautiful strain of music, and then think of the beauty of God, as it was revealed in the nature of Christ. Then think how attractive, how alluring is the idea that this beauty can come to us. As we give our hearts to him to be cleansed of their sin, as we press near to him in obedience, worship, faith and service, his beauty will shine upon us and we can share in it. We are to be changed into "the same image, from glory to glory." We are to be "conformed to the image of his Son." "When he shall appear we shall be like him, for we shall see him as he is."

Are we living so that others, knowing us, shall think of Jesus; so they catch something of the beauty of his life in us and are moved toward him?

This is the real *work* of life. As we thus seek and delight in the beauty of Christ we shall find our work growing better and steadier and more fruitful, being established by his power.

This Year and All Years for Christ

Christian Endeavor Topic for December 27. Phil. 3: 10-14

SUPPOSE we take for special study the last verse of the psalm assigned as our Bible lesson, keeping in mind the words of our topic: "This Year and All Years for Christ." "Let the beauty of the Lord our God be upon us; and

Home Missions Reflex in Foreign Missions

B. Y. P. U. Topic for December 27. Rom. 11: 13-24

WHILE the Christian life is in some respects care-free there are certain things about which the Christian must be very careful. We can never tell how far the influence of any word or deed of ours will be carried nor how far-reaching the results may be of a good deed done or a good deed neglected. America and Americans are having an ever-growing influence upon other continents. Foreigners from non-Christian lands get their impression of what Christianity means by observing American life, and we must all acknowledge that many of those impressions are sadly distorted.

Christ is not only sending out Americans to help evangelize the world. He is sending the world here to be evangelized. The millions of immigrants who come to our land from Europe on the Atlantic Coast and Asia on the Pacific, hear and see the Gospel. In our home mission work thousands of them are converted. Many of these return to their own home land and tell there the story of the Saviour they found in the new country. So our home mission work becomes foreign mission work, as these new Christians themselves become missionaries to take the Gospel back to their friends.

American schools founded and supported by our home mission funds cultivate the foreign missionary spirit, not only sending out many students as foreign missionaries, but educating young people from non-Christian lands, who return as missionaries to their own people.

In our gifts to home missions, in our work and plans for home missions and in all our Christian life, Sundays and weekdays, our thought and prayers and ambition should be not only for our own people, nor for the foreigners who come to us, but for the great millions beyond the seas who still stretch out their hands for the Gospel of Jesus.

Every man who by his example leads others to moderate drinking leads some of them to drunkenness.

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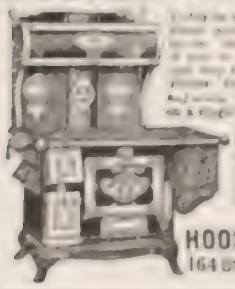

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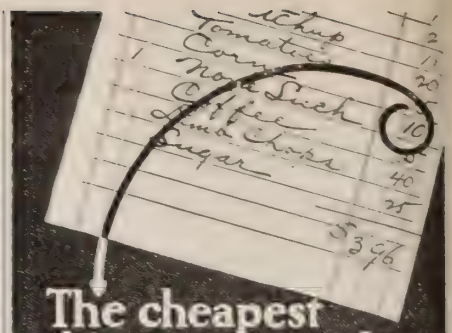
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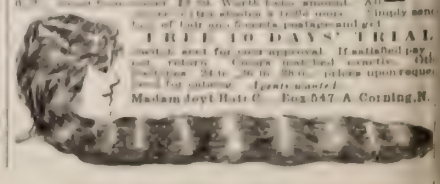

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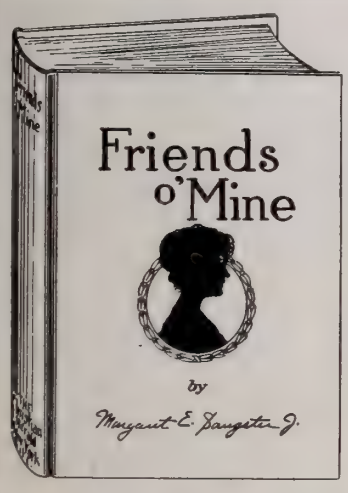

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MISS MARGARET E. SANGSTER, JR., has been making friends fast. She sends out this year a charming book, containing the best of her poems, stories and sketches, many hitherto unpublished. Those not yet familiar with her work will have the privilege, through *Friends o' Mine*, of being admitted to this ever-widening circle of these friends who find delight in this gifted young writer's merry, kindly, original, thoughtful views of life.

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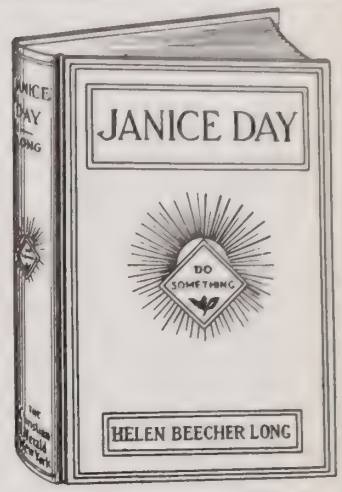

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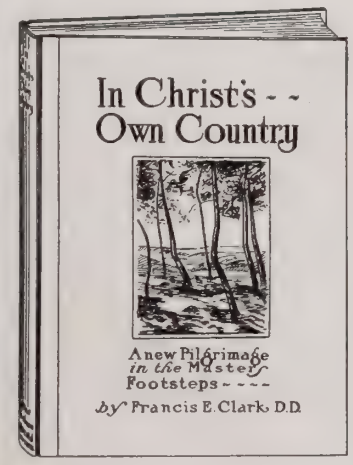

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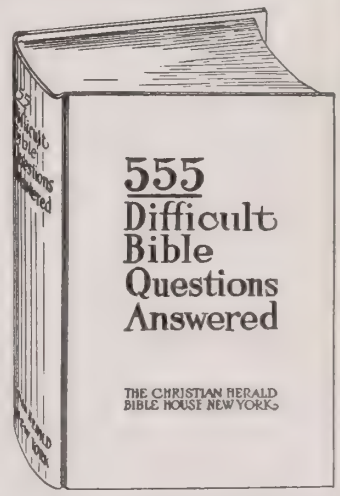

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o signify that a general officer was living there. n the big restaurant of the hotel many officers were eating, drinking, talking. Quite a gay scene from a certain point of view and quite in contrast with the unutterable misery outside. The women in line quite frequently looked into the hotel, but the soldiers at the tables seldom thought to look outside. Such sights interfere with one's digestion.

After that we walked around the town and looked at the wrecks of houses, which had been broken down by shells during the siege. Sometimes we would find a whole block of houses gone, sometimes a house here and there in a row. There was one curved street with occasional gaps in it where houses had been. I could liken it to nothing else than a row of broken teeth in the gigantic mouth of Antwerp. Nearly all the houses destroyed were those of business firms or of private citizens. The big city buildings seemed untouched. How the German batteries could get such accurate range seemed wonderful. A Belgian explained it by saying that German spies gave it to them by setting certain houses on fire and thus they were guided, during the day by the smoke, during the night by the pillars of flame. However, there are many strange stories being told in Antwerp.

Soldiers were everywhere in Antwerp, as they are everywhere in Belgium. Crowds filled the sidewalks and overflowed into the roadways down the middle of which tramped an unbroken stream of refugees returning to town from where they had been hiding far afield. Every blank wall was covered with posters, printed in German and French, announcements of the conquerors. They laid down rules of conduct for the people, conditions as to the necessity of maintaining public order, decency and sanitation. There was one which insisted that the children of the city, who had been allowed to run the streets, be sent regularly to school from that day on. There was another which warned that any civilian found on the public streets after nine P. M. would be arrested.

So, it being late, we returned to our Zeppelin parlor and prepared to go to bed. While we were doing so we heard an indistinct wailing in the near distance. It was hardly the wail of a child and yet it had all the plaintive effect of such a sound. My companion, a young Irish-American, and I were unable to determine just what it was or where. It kept us awake, and finally he got up and opening the window poked his head out in the cold. He drew in immediately.

"Hey!" he exclaimed excitedly, "it's a little cat walking about in the snow on the glass awning down on the second floor. Let's go get it."

It did seem cruel to leave it there, so down the dark stairs we crept to the front parlor of the second floor. We opened the full-length window and Flannery leaned out. The snow-covered *porte cochere* was several feet below. He leaned out, head downward, while I held onto his feet. After some maneuvering he got the kitten and we all hauled up and in. When we reached our bedroom Flannery sat down and gazed abstractedly at nothing. Something was troubling him.

"Hey, boy!" I exclaimed, "come to bed. It's getting colder. What's on your mind?"

"I was thinking," he answered slowly. "*I was thinking of those poor women standing in the snow.* I'm glad we got the cat in, anyway."

So we both got to thinking of the misery all about us until sheer weariness put us asleep.

* * *

Mr. Waters's first-hand narrative of conditions in Belgium and other war-smitten countries of Europe will be continued next week, at which time we shall begin publishing the great pictures made by our special photographer.

TRANSLATION

Mr. Theodore Waters, Director of the Christian Herald Relief Fund.

DEAR SIR: *We would not let you go back to your very sympathetic America without expressing to you our best thanks for what you have done in helping the poor Belgians.*

Owing to the happy initiative of THE CHRISTIAN HERALD, *a great number of poor Belgians have been helped out of famine during a certain period; and it is in their name that we send you our very best thanks.*

The short trip you have made in our destroyed Belgium will permit you to explain to your readers the very unfortunate situation of our poor country. The American people will then have an idea of the help they gave by sending us a cargo of foodstuff to the poor Belgians.

Thanking you once more for your kindness, we remain, dear sir,

Yours respectfully,

NATIONAL COMMITTEE FOR RELIEF IN BELGIUM.

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Total receipts to December 17, $94,341.39, not all acknowledged in* THE CHRISTIAN HERALD *as yet. Acknowledgments will continue each week.

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A PLEA FOR THE NEW YEAR

A SERMON

BY

Rev. J. Wilbur Chapman, D.D.*

"Wilt thou not revive us again?" Ps. 85: 6. "Take up the stumbling-block out of the way of my people." Isa. 57: 14

THERE could be no greater blessing come to the church in the year 1915 than that a wave of spiritual power should quicken and strengthen every agency and department of her work and a genuine old-fashioned revival of religion be experienced by her members. Such a blessing has been the hope of the church in ages past, and it would seem to many of us as if it were the only hope for the present and immediate future.

The first text is a cry of God's own people after their experience in the days of their captivity, and so in a peculiar sense it is applicable to us today. His ancient people had been the chosen vessels of God and had been greatly used of him, and now the cry coming from the depth of their hearts is, "Wilt thou not revive us again?" We, too, were once in captivity and the Lord graciously set us free. There have been times in days past when we too were used as his chosen vessels of blessing to a lost and ruined world; but alas for many of us there is now a dearth of spiritual power and an absence of the quickening presence of the Holy Ghost, and so the earnest cry of God's people ought to be: "Wilt thou not revive us again?"

I know the objections which are urged against revivals of religion. It is said that they produce an abnormal condition of affairs in the church not always healthful; but my answer is that a cold, dead church is even more abnormal and certainly more to be feared. It is said that they produce undue excitement, the effect of which is not for the church's good; but I solemnly affirm that undue excitement could not be worse for the church than cold dead formalism or indifference. It is claimed by some that the after effects are bad; but of this I am positively sure: that the present influence of an almost lifeless church is far worse than that of the one which is spiritually revived.

The history of the church proves that she has made her principal advancement in the day of revival. God has always set his seal of approval upon true revivals. To oppose a genuine revival is to go contrary to the plan of God.

The stories of Samuel, Ezra and Nehemiah reveal to us the history of many gracious outpourings of the power and spirit of God when individuals, households and the nation were mightily quickened. Pentecost is but another story of an old-time revival, and while Pentecost may not be repeated in the sense that the Holy Ghost might come now as he came then (for then it was to usher in his dispensation that he came upon the people); yet when the church is with one accord in one place and lives are as fully separated unto God as were the lives of the early leaders of the church, it is a possible thing to receive from God just such a mighty blessing as made the day of Pentecost memorable. The Reformation in the fourteenth century is the story of a great revival, when Luther and his followers rebelled against the teaching that the works of man could justify him before God, and substituted in its place the doctrine of justification by faith.

The nineteenth century reveals to us the presence of God in the revival of 1857, since which time we have had special works of grace under the direction of Charles G. Finney, D. L. Moody and others. But in the opening years of the twentieth century there has been no notable work of grace, and there is no reason, either in the plan of God or in the Word of God, why we may not now have another gracious revival. For this I plead with all my heart.

Needed: Preachers Who Walk with God

WHY have we not had more remarkable work of grace in modern times? There are various reasons presented by thoughtful students of the situation. I feel very sure that the following will be generally accepted as true:

First: Because so many members of the church have come to the place where they do not believe in revivals of religion, some for the reasons above stated, some for conscientious reasons and some because of worldly living. "He could do no mighty works because of their unbelief," was said of the Master himself. It is certainly true that the servant is not greater than his Lord, and if Jesus himself was compelled to stop his work in the face of unbelief or at least have his influence hindered, it is easy to understand how ministers in many churches in all parts of the land in these days have preached almost in vain and have felt that they were truly "ambassadors in bonds."

Second: Because of the condition of the preachers themselves. No grander company of men are known today than those who preach the Gospel of the grace of God, and the time has come when the church ought to be called to pray for God's blessing upon her ministers. These are terrific days in which we are living. It is a time when one can scarcely read a paper or a religious treatise without finding Satan standing ready to hurl his shaft of unbelief into one's very soul. May God's best blessing be upon the ministry of the church, for no men are more sorely in need of spiritual help.

And yet it is true that there does not seem to be with us as ministers the concern that possessed the ministers of the Gospel in former days. Our sermons seem to lack in many cases what Aristotle called the "agonistical" or "wrestling" element. It is said that when Luther preached every sermon seemed like a thunderbolt; that Baxter never preached a sermon in vain; that Edwards's celebrated sermon, preached in the dim candle light, brought men face to face with God and the judgment; and that when Finney preached men trembled as if they were in the presence of God himself. But if the question is asked: "Are not the times changed?" we answer, "Yes, and the habits of His servants seem to have changed, too, for Luther walked with God." Baxter was literally crucified to the world; Edwards had such zeal for the cause that he forgot to eat and sleep; and Finney again and again let sleep flee from his eyes that he might preach to a dying world. It is my intense conviction that God is today seeking to gain control of some souls that he may through them, as they possess this same spirit, reach the multitudes.

It would seem sometimes as if those of us who preach had forgotten the gravity of our position. A description has been given of the ministers and their preaching in the olden days, when the plague spread over London. They lifted up their voices and spared not, for it seemed as if every sermon might be their last. Graves were open on every side of them; life was not a hand's breadth but a hair's breadth. There were no polished periods in their sermons, no learned arguments or labored paragraphs that chilled their appeals or rendered their words unintelligible; no fear of man, no love of popular applause prevented their reaching out after souls. Old Time seemed to say, "Work while it is day, for tonight may never come." Grim Death seemed to stand by every pulpit and say, "Shoot your arrow for God or I will shoot mine." They preached like dying men to dying men. Oh that we might have such preaching now!

Third: Because of the condition of the church. This condition may simply be one of indifference, but that is sin. If a man's foot does not help him in walking it hinders him in his progress, and if we are not aiding in extension of the kingdom of God we are hindering its progress.

The ordinary means of grace are not enough. Up to the fourth century the church met daily for prayer and worship. It is incredible that two services in the church each week could fulfil the mission designed to be ours by the Great Head of the church. No one can escape responsibility. The curse of Meroz (Judges 5: 23) may be the curse of many a church member. "They came not to the help of the Lord against the mighty." The sin of omission may be quite as great as the sin of commission. Jesus said: "Inasmuch as ye did it not" (Matt. 24: 25).

A genuine revival would bring to us all the greatest blessing. It would mean a better knowledge and a more sincere appreciation of the Word of God. It would mean an enrichment of home living, the erection or repair of family altars, the quickening of all that makes for righteousness in the church. It would mean a disposition to be truer to others who are less fortunate than ourselves, the lifting of heavy burdens, the wiping away of many tears. It would mean everything that is good and true and beautiful.

Needed: Church Members Who Believe

WE SORELY need a revival. The cry of all God's faithful children should be: "Wilt thou not revive us again?"

"*Take up the stumbling-block out of the way of my people.*" This seems like God's answer to the cry for a revival. That he is willing to pour out his Spirit, we must all agree; that the need is great no one will deny; that we have not in recent years had any notable revivals of religion, every one must acknowledge. The responsibility cannot be with God; it must be with ourselves. The unsaved have no power either to help or to hinder the revival. God works through his own to reach the lost. There must be some sin or sins in the way. No better enumeration of these sins could be given than those suggested by Charles G. Finney.

First, sins of omission. Ingratitude: With trouble all about us, sickness on every side, we ourselves have been spared, and yet how often no prayer of thanksgiving has arisen from our hearts in acknowledgment of God's goodness. Want of love to God: We have loved many things, but God and the things pertaining to him we have all but put out of our lives. Neglect of the Bible: Days and weeks have passed by in which we have not read His Book, or if we have done so it has been with carelessness or indifference. Neglect of prayer: Secret prayer or family prayer some have not offered for many a day. Neglect of the means of grace: The most trifling things have kept us away from the house of God. To the question as to whether we have been guilty or not guilty of these sins, alas! many of us must answer that we are guilty.

Second, sins of commission. Worldly mindedness: We have set our affections on things below, not on things above. Pride: We have cared for the body more than for the soul; more for the opinions of men than for the judgment of God. Envy: When others have been exalted and praised our feelings have been hurt and our hearts have been filled with bitter thoughts. Censoriousness: We have spoken without charity and have not been guided by the spirit of love. Slander: It is not necessary to state that which is untrue in order to be guilty of slander, but to tell the truth with a desire to injure is to be guilty of the sin. Levity: For every idle word we must give an account before God. We would not trifle as we stand in the presence of an earthly king, but we have trifled with the eternal God. Robbing God: If we are redeemed then all we have is his. If we have kept back any part of the price, then when the question is asked, "Will a man rob God?" we must answer, "We are guilty."

All this being true, it follows that if we are to have a gracious revival for which many hearts are hungry there must come first of all a time of heart-searching and of quiet waiting before God, when the thing that is questionable in our lives shall be forsaken and that which is positively sinful shall be forever given up. It would seem as if a revival must come soon, for the need is great. We have tried so many other things and all without permanent blessing. We have had reform movements; evangelistic campaigns, with sound of trumpets and flying banners; we have had great social schemes in operation; we have sometimes thought the day of blessing was dawning and we have taken heart. It must truly be said that practically all that has been done has accomplished a measure of good. But the revival—the long looked-for, sorely needed revival—still tarries and we feel like saying: "O Lord, how long, how long?" We feel like crying out as did the young girl at the beginning of the Welsh revival: "O Lord, send a revival and let it begin in me." But perhaps the better cry is: "Wilt thou not revive us again?" To this I am sure the Divine response would be: "Take up the stumbling-block out of the way of my people." Then the blessing would come; then the windows of heaven would be opened; then what men have asked for in prayer, what ministers have sought for in preaching, what God so desires to give to his people—a genuine revival of religion—would be upon us.

* Dr. Chapman is America's leading interdenominational evangelist.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

My Leader

SUNDAY, January 3. Psalm 23. *"He leadeth me."* A guide-post is one thing; a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a text-book, but how infinitely more delightful it is to acquire it from a competent teacher. It is the vital human presence which tells. It is the living fellowship which takes the length out of the long road and fills it with inspiring interest from end to end.

And in the unknown way of life we have a comforting Presence. We have the help of the guide-post, which is our conscience. We have the counsel of the guide-book, which is the Bible. But we have something better than both: we have the Lord of the road, who erected the guide-post; we have the all-wise Counselor, who inspired the guide-book. The good Lord does not guide us by maxims or rules. He gives us himself. *"He* leadeth me." "I will never leave thee nor forsake thee." "The Lord himself is thy keeper."

And so this is the wonderful prospect for the unknown journey of the new year—the communion of the Holy Spirit. His companionship is not conditioned by the nature of the road. He will not desert me when the way becomes rough and difficult. Nay, he reserves his choicest inspirations for the sternest parts of the road. He has songs for the night. He has cordials for the oppressive day. He has everything that heart can wish or need. "He leadeth me." I will trust, and not be afraid.

J. H. J.

Reasoning with God

MONDAY, January 4. Isaiah 1: 10-19. *"Come now, and let us reason together, saith the Lord."* There are many things in religion above reason, but none against it. God, the Author of reason, is not likely to flout one of our noblest attributes. The facts of religion may defy the plumb-line of the mind, though they are evident to the heart. But when they are granted God is prepared to reason with us on their significance and logical outcomes. That the Son of God should become man, yield to a shameful death, and in death put away sin—these things pass understanding, but the heart recognizes their truth. When they are accepted reason builds on them the majestic systems of a Calvin, a Pascal or an Edwards.

We reason *with ourselves* that sins like ours cannot be forgiven, that crimson and scarlet are fast colors, that we must reap as we have sown, that we must always wear the badge and disgrace of the ex-convict. Then God steps in and says: "Come, *let us reason together.* Don't reason with yourself and by yourself. Reason with *me,* because I can adduce facts which will materially alter your conclusions." Then he shows us that, in the person of Christ, he has made a reconciliation, that he need not impute sin because of the sacrifice of the cross, that he would be unjust and unfaithful if he did not forgive sin and cleanse from all unrighteousness. What more is to be said? Our sins are gone! Look at that range of snow-clad Alps against the blue sky! Such are his forgiven ones!

F. B. M.

Redeeming the Time

TUESDAY, January 5. Ephesians 5: 16. *"Redeeming the time, because the days are evil."* Napoleon said that he conquered the Russians because the Russians never knew the value of time; while they dawdled he overthrew them. "Who murders time," said Seneca, "he crushes in the bud a power ethereal, only not adored." Success is a matter of redeeming the time. The great men of the Scriptures seem to be impressed with the shortness of duration and with the necessity of working before the night cometh when no man can work.

One has borne witness that his life was changed because in a room opposite Walter Scott, an indefatigable worker, the last thing he saw at night was the hand of the novelist turning over the white sheets of paper upon which he was writing "Waverly"—the first thing in the morning as he looked out was the same hand turning over the white sheets. A young man said to me: "I don't have time to read my Bible." I asked him to sit down and make a systematic summary of every moment of his day. He found to his chagrin that he was regularly wasting three hours a day. At West Point the late Colonel Larned once told me that they were increasing the schedule, which even then gave to the boys less than an hour a day to themselves, because, as the colonel said, "The cadets have too much idle time."

Those of us who engage in senseless and profitless pleasure or indolence just for the sake of putting in the time, should ponder the following mighty words of Tennyson:

> Life is not an idle ore
> But iron dug from central gloom
> And heated hot with burning fears,
> And dipt in baths of hissing tears,
> And battered with the shocks of doom
> To shape and use.

C. S. C.

Widening Our Horizon

WEDNESDAY, January 6. John 1: 1-18. *"The life was the light of men."* Many teachers, claiming divine inspiration—so it has been fitly said—have taught more or less of truth and founded religious sects and schools; but no one has ever pretended to make his disciples the partakers of his own life. Their community with their teacher has been only that of a common opinion or belief. But all the symbols used to describe the relation of his disciples to Christ imply a vital union—the Vine and its branches, the Head and its members, the living Corner-Stone and the living stones. He came that we might have a life of a higher quality than physical, psychical or human, and that we might have it overflowingly. As the Living Head of his church, he gives in regeneration his own supernatural life and feeds it with constant pulsations of his life blood.

As we receive this life we get light. Things that baffled the solution of the intellect become clear and luminous. Other religions say: *Know and you shall be;* Christ says: *Be and you shall know.* Dare to step out in faith and open your heart to the inflowing tide of Christ's life. You may receive in proportion to the strength and thoroughness with which you say No to self and Yes to him. Then gradually the problems which have troubled you will dissolve. As you climb your horizon will widen, the clouds will drop below your feet and you will know as you are known. The Life is Light!

F. B. M.

Our Heart in the Work

THURSDAY, January 7. II Chronicles 31: 21. *"In every work that he began . . . he did it with all his heart and prospered."* Mr. Edison was once asked to define genius. He answered that genius is two per cent, of inspiration and ninety-eight per cent. of perspiration. The Bible incites the Christian to be persistent, to be energetic, never to say die—to do every work upon which he begins with all his heart. "Whatsoever thy hand findeth to do, do it with all thy might," is the echo of the above passage running throughout the Scriptures. The teaching is universal, that it is not the possession but the use of our powers that counts.

I had two intimate friends in college. One was at the head of his class, the other was nearly at the foot of it. One took every prize, the other took none. Ten years after graduation I found the prize-winner a clerk in a lawyer's office out in Kansas, while the dull student was one of the most successful physicians in a large city. I asked the physician "Why"? He answered, "I never stop working. I put my whole strength into it. I knew that I had no genius or special talent, that I just had to work to succeed." The brilliant student took his profession lightly and enjoyed long vacations, while the physician was working resolutely night and day on the East Side in New York, building up a practice among the poor, who needed him. Truly, he did his work with all his heart and prospered. Not that brains fail to count; sometimes they do and often they do not. Seldom do they assure success without resistless energy and application.

William Cary said, "I have one trait of success. I can plod."

There are times when we can only plod and keep working, when life is low and circumstances are gray; then we have need to remember that doing things with all one's heart brings absolutely sure success.

"My Father worketh hitherto and I work," said Jesus. Today I go forth, handicapped maybe by circumstances or by education, but I am going to do my work with all my heart.

C. S. C.

The Hidden Riches of Christ

FRIDAY, January 8. Ephesians 1: 1-14. *"Blessed with every spiritual blessing in the heavenly places in Christ."* When a settler in a new country has received his grant of land, though it is all his, he is not immediately able to *possess* it. He places his fences around a certain number of acres and begins to cut down timber, plow and sow. At the year's end he pushes the fences farther out, encloses more of the acreage and brings this portion also under tillage, and thus, as the years pass, the portion under cultivation approximates always more closely to the original grant. But even when he has touched the farthest limit he may become suddenly aware of the presence of coal or iron or oil fields beneath the surface, of which he had never dreamed.

So it is with the resources stored up for us in Jesus Christ. There is nothing which the soul can desire for its perfect equipment with faith, hope, love, peace, joy and power, which is not stored in the fulness of our Lord. It pleased the Father that in him all fulness should dwell, that out of his fulness all of us who believe in him should be filled, not once, but continually and increasingly. But we must learn how to receive, appropriate and possess. Each trial, sorrow and temptation which is permitted to enter our life is intended to awaken us to some fresh attribute in Christ, of which we had never previously thought. It is intended also not only that we should know of these things, but make use of them by the appeal of our faith, as we draw on a sum of money stored by a friend to our credit at the bank.

F. B. M.

The Christian Life a Battle

SATURDAY, January 9. Matthew 10: 22. *"He that endureth to the end shall be saved."*

> The man who, though his fights be all defeats,
> Still fights,
> Enters at last
> The heavenly Jerusalem's rejoicing streets.

Human nature loves ease, hates struggle, denial and conflict. Israel longed for the fleshpots of Egypt, even with its bondage, rather than Canaan by way of the desert. Some soldiers prefer dress parade to battlefields. They rather walk city streets than trenches. The wonderful inventions of the age contribute to ease. We ride up Pike's Peak, Vesuvius and the Alps instead of climbing. So men seek riches by a single bound rather than toiling up, round by round. The palace car comfort is a great improvement over the ox cart and stage coach if it only does not tend to a life of luxury in the lap of inactivity.

There can be no high moral or spiritual attainment without agonizing struggle, enduring hardness unto the end of the way as good soldiers of Jesus Christ. Men seek some other way than Calvary's cross, which makes them thieves and robbers. Our Lord paid the price of bridging the gulf and building the way. We must pay the price of consecration, pain, resistance of temptation and winning mighty conflicts.

E. W. C.

Comment by the Way

—NEW YORK IS BECOMING MORE than ever a cosmopolitan city. During November, applications for citizenship were one hundred per cent. higher than in any previous month, and this at a time when immigration from Europe has almost ceased. Four thousand one hundred and forty-three aliens applied for citizen papers, Italians and Russians predominating. This was due to the revival of the alien labor law which rules that only citizens can be employed on public works. Many of the alien population of the metropolis will not be entitled to vote for several years to come. It is estimated that if all the aliens in Manhattan had the franchise, they would outnumber the native-born by 250,000.

—IN A LETTER FROM Bishop Hartzell (who is a member of the CHRISTIAN HERALD Advisory Committee of the Widows and Orphans Relief Fund), he writes: "It is certainly a great beginning you have made in the relief work—a steamship load of six hundred tons of flour, rice and peas sent to the Belgian sufferers. In a conversation with Ambassador Page, I learned of the movements of Mr. Waters. The stories of want and suffering which one hears from many, many sections, are appalling. On the other hand, it is wonderful how the Christian world is rising to its responsibilities! The part that America is taking in this world movement is profoundly affecting all classes in the world war zone. My next tour is a long and difficult one, along both coasts and in Central Africa. Many think I ought not to go because of war conditions, but my duty is plain to go, unless providentially prevented. In my north Africa tour, just completed, martial law and other war conditions only added larger faith and opened new opportunities for the extension of the work."

THE CHURCH AND THE WORKINGMAN

AND WHAT IS NEEDED TO BRING THEM INTO RIGHT RELATIONS

TODAY we present the fourth and last instalment of the contributions received from leading American thinkers and writers on sociological questions, on the urgent problem: "How Can the Church Win Back the Workingman?" Lack of space makes it impossible to give all the letters in full, although the essential points made by the writers are presented in every instance. In an early issue we hope to give a review of the contributions as a whole, by Mr. Pannkoke, who has conducted the discussion so skilfully and successfully.

The Church Should No Longer Neglect the Rights of the Workers, Says Dr. Warren H. Wilson

THE heart of the problem for the church is, in my judgment, that the wants which are universal are sacred in the eyes of God and should be so in those of man. The church should sympathize with the wants of the people, in so far as those wants are universal, and especially the church should sympathize with those wants the satisfaction of which makes up family life and social organization.

I think the church has neglected the welfare and interest of the working classes. There has been an idealized individualism in the churches and religious leaders have insisted upon "regarding all men alike." This has prevented any sympathy with the particular conditions prevailing among working people.

I do not think, however, that the church's neglect has contributed so much to the present situation as one might suppose. It is simply one irritating and discouraging factor; it has done the church more harm than it has done the workingman.

I do not think that the church should lessen her emphasis on spiritual matters, and I am not a believer in what is called "Social Betterment." I do heartily believe, however, in social service.

To combat specific industrial evils, the church must do what it has done in fighting the saloon; there must be persistent and fearless attack. A church people must be trained to hate industrial wrongs. Things must be condemned in the church that are evil, and this will call for courage and persistence. The church should be the mouthpiece of public opinion; it is a shame for the church to be behind and to be slower than public opinion, as some of our churches are.

WARREN H. WILSON.
Superintendent Presbyterian Board of Home Missions, New York City.

. . .

The Christian Church Knows No Classes, Writes Pastor G. U. Wenner

THE comforts of life are not to be despised; but the problem of the church is to teach men not to set their affections on the things on the earth, but on things above. Otherwise they will most assuredly get fooled.

The Christian Church knows no classes, defined from a social point of view. The only classes the church recognizes are believers and unbelievers, members and non-members, converted and unconverted. To the church, wealth, culture, high station, or the lack of all these things have absolutely no existence in the exercise of her mission to call men to repentance and faith. When a congregation ministers to certain classes only it has to that extent lost its right to be considered an exponent of the religion of the New Testament.

In Lutheran churches, to the best of my knowledge and belief, the majority of the members are wage-earners and men whose business connects them closely with laboring men. Take away the workingmen from our congregations and 90 per cent. of our churches would have to be closed.

The church should not "lay less emphasis on spiritual matters and find a greater field in social betterment." New men will make new conditions.

There are industrial evils. It is the business of the church so to inspire men with the spirit of the Master that in their social relations they will not work to wrong their fellow men by a policy of self-seeking and avarice.

New York City. G. U. WENNER.

. . .

A Town Which Claims to Have Solved the Problem Successfully

IN OUR community here, a town of about 12,000 population, we have no problem of the church and the workingman. The principal industries of the town are iron and steel manufacture, where the men work twelve-hour shifts, alternating day and night, but with Sunday rest, excepting a few positions such as taking care of the fires over Sunday and a small amount of brick patching, etc., which has to be done when the heat is less intense. I mention this fact because it has been claimed that men working under these conditions cannot attend church or have the enjoyment of their usual social privileges.

The churches here and their working forces are made up in considerable proportion of the men who work in the steel industries, an effort having been put forth in the churches to reach all classes of men and make them feel at home when they came into the church. The result is gratifying and I can say personally that a beautiful spirit of close Christian fellowship exists, so that high and low, rich and poor, meet together according to the spirit set forth in the Scriptures.

Personally I believe that the way to bring about this result is by individual effort amongst all classes without discrimination. I do not believe anything can be accomplished by attempting to reach men through labor organizations, or any other organizations as such, because it is with the heart man believeth, and the man has to be touched in his heart as an individual before anything can be done.

CHARLES L. HUSTON.
Coatesville, Pa.

. . .

The Church Must Reorganize and Preach and Practice the Gospel

THE church's message can only be effective when the spirit and life of its members are consistent with its teachings. We cannot escape the obligation of that love which alone fulfils the law and will secure peace and good fellowship. My experience obliges me to believe that the first and great necessity is to have Christians reorganize and the members considered as the church and not, as at present, the ministry. Every member should feel an individual responsibility and make both individual and united effort. The people, including the labor element, cannot be drawn to the church by mere oratorical efforts on the part of the ministers. It is the plain and simple Gospel alone that saves and whose power cannot fail to bring into harmony even those whose interests in life are widely different.

JOHN C. HAVEMEYER.
Yonkers, N. Y.

. . .

The Church Has Neglected the Workers, Charges President E. A. Ross

THE condition of the workingmen today is by no means worse than in the past. Nevertheless, it is below what a democratic Christian civilization demands: the men are being subjected to new kinds of pressure (e.g.: from massed capital under absentee control) and women and children are being drawn from out the home into industry to a degree never before known in the history of mankind. The heart of the problem for the church is to revolt against the dwarfing of the moral, intellectual and spiritual life of precious and useful human beings by the crushing weight (at certain points) of bulked capital.

The church has grossly neglected the welfare of the working classes by taking a stand on every sort of moral problem except their problem and by allying itself with and condoning the offenses of oppressors of labor, who might supply the means for the church carrying on various services which she had at heart.

The working people want sympathy and succor in their battle for a decent life, and the institutional church does not fill their need. I approve of making a church a center for the social life of the members, but that is a very different thing from the response of the church to the challenge of the labor problem.

Chicago, Ill. E. A. ROSS.
President University of Wisconsin.

. . .

Political and Industrial Co-operation Point the Way, Writes Social Worker Joseph Lee

I THINK the great thing to be done for the working people in this country (beyond the old and good prescription of education and more of it) is to forward every form of actual active co-operation, especially industrial and agricultural co-operation in the form of banks, credit associations and actual purchasing or producing enterprises. I believe the truth behind Socialism—what makes it a religion (and therefore is especially interesting to the church)—is its appeal to the human instinct of membership. That instinct is now expressed in politics and ought to be expressed in industry also. Every factory and every department store and every railroad ought to be a team in which every one who works is not merely an employee but a member.

I don't think the church can help much. On each occasion it is too much like a family quarrel and the only kind of solution that can be arrived at nowadays is a compromise between real wages and a sort of public charity—the result being based not on earning power but partly on need, and the employer being the disbursing officer for the public. I don't think there is any solution in that direction.

New York City. JOSEPH LEE.

. . .

The Church Should Both Preach and Practice Christ's Own Teachings, Writes Director H. H. Hart

THE church should preach and practice literally the principles and teachings of our Lord Jesus Christ and his apostles as to the relation of church and labor. It should begin by a generous and Christian treatment of its own employees. It should pay a living wage with strict promptness to pastors, assistant pastors, sextons, secretaries, etc. The phrase, "You're fired!" is not applicable to the relation between the church and its employees.

The churches, collectively, should practice the principles of righteousness in dealing with their employees secretaries, district superintendents, foreign missionaries, home missionaries and lay workers. The church is in no position to deal with the relations between secular employers and employees until it has met its own obligations faithfully.

Individual members of the Christian Church are under obligation to deal righteously with their employees, and the church is bound to take notice of any flagrant disregard of this obligation on the part of its own members.

When the church has faithfully met its organization obligations and the obligations of its individual members it is in a position to deal intelligently and helpfully with the general question of labor. That can best be done by preaching to employer and employee alike the law of Christian love. There are no labor troubles in those manufactories where the employer is seeking earnestly the welfare and prosperity of his people and where the employees are seeking to render a conscientious and faithful equivalent for their wages. The head of a great corporation in Minneapolis said once: "I have never had a difficulty with my employees which I could not settle in fifteen minutes when I had met their chosen representatives face to face."

HASTINGS H. HART.
Russell Sage Foundation, New York City.

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The Church Must "Open Up the World of Opportunity" to the Workers, Writes Professor Hall

THE foundation of life is the production and distribution of food and shelter. But man does not live by bread alone, and life consists in lower and higher values. The higher and lower values can never be wholly separated. There is a spiritual quality about all work. Nevertheless the burden of food production can fall too heavily upon one class, and the enjoyment or access to the higher values become too much the portion of another.

This has happened in modern civilization, and although probably the lot of the food and shelter producer is better absolutely than in the past, yet the vista of higher values open to his eyes but beyond his reach has produced a discontent more radical and intelligent than ever before. With this discontent the organized religious community must reckon. The church, as representing organized religion, has not taken sufficient account of the economic and ethical causes that underlie this separation between classes, so that some may eat without working and others work without eating. The gospel of work for all means that all should work, and that access to the values, higher and lower, of life should be in accordance with capacity and not accidents of birth or bad economic adjustment.

The church should not emphasize less but more the spiritual values, and for these no social betterment is any substitute; but she should realize that access to the spiritual values can only come with a finer social adjustment. The institutional church is only a makeshift. The things she undertakes the community organized politically could, generally, do much better. But while they remain undone the church is right in trying to show the way.

And one last word. The main service we can render to workingmen is not to "assist them," but to open up the world of opportunity now monopolized by the few to all. How this shall be brought about is a political program, but it is a Christian duty for every one to form a political program to bring it about.

THOMAS C. HALL, D.D.
Union Theological Seminary, N. Y.

GOOD-BY, OLD YEAR!

GOOD-BY, old year, you're going out,
Your reign is ended, close the book
With all its fear, its joy, its doubt.
No more within its pages look;
We'll meet its record by and by,
You're going out, old year—good-by.

Good-by, old year, you have been true,
You kept the promises you made
Of spring and harvest time; we view
The heaps in barn and storehouse laid,
With thankful hearts; but you must die,
Your time has come, old year—good-by.

Good-by, old year, the new year comes,
Her hands are filled with hope and cheer,
We greet her gladly; yet we turn
To drop for you a farewell tear,
To dimly hear your parting sigh,
You're going out, old year—good-by.

ANNIE CLYDE CROWELL.

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE: Mrs. Carew, a rich Boston woman, lives almost as a recluse in sorrow over the disappearance, years ago, of a little nephew Jamie. Her sister, Miss Wetherby, was Pollyanna's nurse during her stay at the Sanatorium where she was so wonderfully brought back to health and strength by Dr. Ames after her accident. Miss Wetherby persuades Mrs. Carew to invite Pollyanna to spend the winter with her, feeling sure that the result will be her restoration to happiness. Letters from Miss Wetherby and Dr. Ames persuade Dr. and Mrs. Chilton to let Pollyanna go, they themselves planning to spend the winter in Europe. Pollyanna is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue and with all that she sees of Boston. At the end of her first week she strays into the Public Garden, where by her conversation and her description of "the glad game" she starts an ex-convict toward a useful life and saves a young woman from temptation. Leaving the park, Pollyanna wanders in the wrong direction, loses her way, is rescued and brought home by a little newsboy.]

CHAPTER VIII

A NEW ACQUAINTANCE

GREATLY as Pollyanna enjoyed the automobile, she enjoyed the trolley cars more, as Mrs. Carew, much to her surprise, found out one day.

"Do we go in the trolley car?" Pollyanna asked eagerly.

"No. Perkins will take us," answered Mrs. Carew. Then, at the unmistakable disappointment in Pollyanna's face, she added in surprise: "Why, I thought you liked the auto, child!"

"Oh, I do," acceded Pollyanna, hurriedly; "and I wouldn't say anything, anyway, because of course I know it's cheaper than the trolley car, and—"

"'Cheaper than the trolley car!'" exclaimed Mrs. Carew, amazed into an interruption.

"Why, yes," explained Pollyanna, with widening eyes; "the trolley car costs five cents a person, you know, and the auto doesn't cost anything, 'cause it's yours. And of course I *love* the auto, anyway," she hurried on before Mrs. Carew could speak. "It's only that there are so many more people in the trolley car, and it's such fun to watch them! Don't you think so?"

"Well, no, Pollyanna, I can't say that I do," responded Mrs. Carew dryly, as she turned away.

As it chanced, not two days later, Mrs. Carew heard something more of Pollyanna and trolley cars—this time from Mary.

"I mean it's queer, ma'am," explained Mary earnestly, in answer to a question her mistress had asked; "it's queer how Miss Pollyanna gets round *everybody*—and without half trying. It isn't that she *does* anything. She doesn't. She just—just looks glad, I guess, that's all. But I've seen her get into a trolley car that was full of cross-looking men and women and whimpering children, and in five minutes you wouldn't know the place. The men and women have stopped scowling, and the children have forgot what they're crying for.

"Sometimes it's just somethin' that Miss Pollyanna has said to me, and they've heard it. Sometimes it's just the 'thank you' she gives when somebody insists on givin' us their seat—and they're always doin' that—givin' us seats, I mean. And sometimes it's the way she smiles at a baby or a dog. All dogs everywhere wag their tails at her, anyway, and all babies, big and little, smile and reach out to her. If we get held up it's a joke and if we take the wrong car it's the funniest thing that ever happened. And that's the way 'tis about everythin'. One just can't stay grumpy with Miss Pollyanna, even if you're only one of a trolley car full of folks that don't know her."

"Hm-m; very likely," murmured Mrs Carew, turning away.

Before long Pollyanna found herself once more in the "lovely big yard"—the Boston Public Garden—and she must go home when the clock in the church tower said it was half-past four.

Pollyanna went often to the Garden after this. She often looked for her old friends of the first day—the man who was so glad he had his eyes and legs and arms, and the pretty young lady who would not go with the handsome man; but she never saw them. She did frequently see the boy in the wheel chair, and she wished she could talk to him. The boy fed the birds and squirrels, too, and they were so tame that the doves would perch on his head and shoulders and the squirrels would burrow in his pockets for nuts. But Pollyanna, watching from a distance, always noticed one strange circumstance: in spite of the boy's very evident delight in serving his banquet his supply of food always ran short almost at once, and although he invariably looked fully as disappointed as did the squirrel after a nutless burrowing, yet he never remedied the matter by bringing more food the next day—which seemed most short-sighted to Pollyanna.

When the boy was not playing with the birds and squirrels he was reading—always reading. In his chair were usually two or three worn books and sometimes a magazine or two. He was nearly always to be found in one especial place, and Pollyanna used to wonder how he got there. Then, one unforgetable day, she found out. It

SIR LANCELOT, ALERT AND EAGER, OCCUPIED THE ARM OF THE WHEEL CHAIR

was a school holiday, and she had come to the Garden in the forenoon, and it was soon after she reached the place that she saw him being wheeled along one of the paths by a snub-nosed, sandy-haired boy. She gave a keen glance into the sandy-haired boy's face, then ran toward him with a glad little cry.

"Oh, you—you! I know you—even if I don't know your name. You found me! Don't you remember? Oh, I'm so glad to see you! I've so wanted to say thank you!"

"Say, if it ain't the swell little lost kid of the Ave*noo!*" grinned the boy. "Well, what do you know about that! Lost again?"

"Oh, no!" exclaimed Pollyanna, dancing up and down on her toes in irrepressible joy. "I can't get lost any more—I have to stay right here. And I mustn't talk, you know. But I can to you, for I *know* you; and I can to him—after you introduce *me*," she finished, with a beaming glance at the lame boy and a hopeful pause.

The sandy-haired youth chuckled softly and tapped the shoulder of the boy in the chair.

"Listen ter that, will ye?" Ain't that the real thing, now?" Just you wait while I intro*dooce* you!" And he struck a pompous attitude. "Madam, this is me friend, Sir James, Lord of Murphy's Alley, and—" But the boy in the chair interrupted him.

"Jerry, quit your nonsense!" he cried vexedly. Then to Pollyanna he turned a glowing face. "I've seen you lots of times before. I've watched you feed the birds and squirrels—you always have such a lot for them! And I think *you* like Sir Lancelot the best, too. Of course there's the Lady Rowena—but wasn't she rude to Guinivere yesterday—snatching her dinner right away from her like that?"

Pollyanna blinked and frowned, looking from one to the other of the boys in plain doubt. Jerry chuckled again. Then with a final push he wheeled the chair into its usual position and turned to go. Over his shoulder he called to Pollyanna:

"Say, kid, jest let me put ye wise ter somethin'. This chap ain't crazy. See? Them's jest names he's given his young friends here"—with a flourish of his arms toward the furred and feathered creatures that were gathering from all directions. "An' they ain't even names of *folks*. They're just guys out of books. Are ye on? Yet he'd ruther feed them than feed hisself. Ain't he the limit? Ta-ta, Sir James," he added, with a grimace to the boy in the chair. "Buck up, now—nix on the no grub racket for you! See you later." And he was gone.

Pollyanna was still blinking and frowning when the lame boy turned with a smile.

"You mustn't mind Jerry. That's just his way. He'd cut off his right hand for me—Jerry would; but he loves to tease. Where'd you see him? Does he know you? He didn't tell me your name."

"I'm Pollyanna Whittier. I was lost and he found me and took me home," answered Pollyanna, still a little dazedly.

"I see. Just like him," nodded the boy. "Don't he tote me up here every day?"

A quick sympathy came to Pollyanna's eyes.

"Can't you walk—at all—er—Sir J-James?"

The boy laughed gleefully.

"'Sir James,' indeed! That's only more of Jerry's nonsense. I ain't a 'Sir.'"

Pollyanna looked clearly disappointed.

'You aren't? Nor a—a lord, like he said?"

"I sure ain't.

"Oh, I hoped you were—like Little Lord Fauntleroy, you know," rejoined Pollyanna. "And—"

But the boy interrupted her with an eager:

"Do *you* know Little Lord Fauntleroy? And do you know about Sir Lancelot, and the Holy Grail, and King Arthur and his Round Table, and the Lady Rowena, and Ivanhoe, and all those? *Do* you?"

Pollyanna gave her head a dubious shake.

"Well, I'm afraid I don't know *all* of 'em," she admitted. "Are they all—in books?"

The boy nodded.

"I've got 'em here—some of 'em," he said. "I like to read 'em over and over. There's always *something* new in 'em. Besides, I hain't got no others, anyway. These were father's. Here,

Continued on page 1246

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Federation of the World—NOW

By Dr. Frank Crane

HAS YOUR PETITION GONE?

If you are a pastor, get your congregation to agree to vote to petition President Wilson to propose the Federation of the World. If you are a layman, urge your pastor to take this action.

This is the most practical thing in the world that you can do to bring "peace on earth and good will toward men."

There is a vast deal of kindly sentiment running loose. We would all like to do something to help somebody. Under this impulse we feed the poor, contribute to hospitals and other charitable institutions and strive in various ways to relieve the sufferings of mankind. And in so doing we do well.

But there is a curse above all curses, a plague above all plagues, a horror of horrors, vast, indescribable, appalling. It is war.

War, the sum of all villainies, the combination of all crimes. It is outrage, loot, cruelty, mutilation and murder, multiplied, organized, legalized, glorified.

Every war is caused, not by the will of the people, but by the stupidity of rulers.

The reason why the nations of Europe are now at one another's throats is because each has been prepared to settle its own disputes with others by its own force. There is no international court with authority.

That means anarchy, when every State is its own arbiter. To stop war it is absolutely necessary to stop anarchy.

To do this there must be a World Federation which shall adjudicate all international disputes.

Each nation must disarm and the one army and navy of earth be placed under the direction of the International Court. Except this be done the Federation will be a rope of sand.

THERE IS NO OTHER WAY POSSIBLE by which the fearful folly of war can be avoided.

YOU can help bring this to pass.

YOU, in your small corner, can have a hand in redeeming the race from its most terrific plague.

YOU can do this right now, by inducing your church to petition the President, your congressman and senator, to commit this government to the plan of World Federation.

The power of public sentiment is enormous. Before it all officials must bow. Only public sentiment can secure the end at which we aim.

Rifle and gunpowder factories, armament makers, ring politicians and narrow militarists are constantly exerting pressure upon Congress to spend millions upon millions for a huge navy and army. And this, notwithstanding the fact that military preparedness as a national policy has been tried for 6,000 years, and has invariably led to nothing but ruin.

To arm ourselves is to excite the fears and invite the enmity of other nations.

It also means that they will be compelled to increase their armaments to keep ahead of us: then we must increase again; and so on goes the senseless zealry which exasperates to bankruptcy or blazes up in war.

Why not get together?

You will be told that a World Federation is not practical. But it is the only step that is practical. Military preparedness is certainly not practical. Look at Europe!

You will be told that we must wait until all the nations, the great Powers of Europe especially, shall agree on this. But some nation must begin. Why not we?

If we can get only half a dozen small nations to unite with us, let us commence with them. The others one by one will be anxious to join.

For they will see that it means national defense by the World Police Fleet, instead of being compelled, each nation, to maintain a fleet competent to whip all others.

It will mean an end to the insufferable burdens of war-taxation. It will mean no more awful sacrifice of thousands of lives on battlefields. It will mean there never again shall be any more battlefields, but LAW shall settle the quarrels of the nations.

It will mean that commerce shall never again be interrupted, but go on improving conditions for human life.

It will mean the triumph of wisdom, justice and intelligent statesmanship over rule of brute force and medievalism.

To fulfil the will of Christ we must use our common sense. We know that a World Federation would stop war. Nobody denies it. All say it will come—some time.

Why not now?

All it needs is a POPULAR DEMAND. Public Opinion is omnipotent. Let the people of the United States of America demand it. Let the cry spread throughout all the American republics. Let our emissaries arouse Holland, Switzerland, Norway, Sweden; even England, France, Germany and Russia.

You will find that THE PEOPLE everywhere are for it. The rulers may hem and haw and talk of expediency, but the common people, who do the paying and the dying, will be for it unanimously.

Do it now! Prepare your petition!

It is time for the Church of Christ to act, to do something positive, constructive.

We are sending missionaries to foreign lands; why do so if we continue to threaten them with arms? Is it not time to end the old policy of fear and hatred between nations?

We do not want Japan to fear us, but to love us, to work with us, policing the world. We do not want to arm ourselves against England or Germany, but to agree on a policy of mutual help.

Let us begin!

Now!

Let the United States of America sound the trumpet call that shall usher in the United States of the World.

From every city, town and hamlet of this country let petitions rain down upon our President and congressmen. Let us have such a popular uprising as was never known before! Let the Conscience and Common Sense of Uncle Sam speak out!

European nations wait for us. Everywhere in Europe it is said that somehow the solution of this dark problem must come from America.

Let us utter our word clearly. Let us say:

"There is but one way out; it is to get together. We invite all nations to join us in a World Federation, which shall deal out justice to the least as well as to the greatest. We will begin. We present our navy to the International Court. We dare. We have faith. We believe the common sense of the nations will respond. The year of jubilee has come. The clock of destiny has struck. Let the New Year's chimes of 1915 ring out the 6,000 years of war, ring in the era of co-operation!

Ring out, wild bells, to the wild sky
Ring out the old, ring in the new
Ring, happy bells, across the snow
Ring out the thousand wars of old
Ring in the thousand years of peace

Winter and Our Own Poor

WITH the first cold wave of winter, the condition of the homeless and unemployed becomes a serious problem. Owing to the dulness in many industries the ranks of the unfortunate are this year swelled beyond all precedent. Night after night the long line of destitute men and lads crowds the sidewalks north and south of the Bowery Mission, waiting eagerly for the midnight meal of bread and hot coffee. There they stand, huddled together, from twelve to fifteen hundred strong, and presenting a picture of misery that must be seen to be realized. Many of them have come from other States, drawn by the hope of finding work in the city, but only to meet with disappointment. There are graybeards among them, and men in the full vigor of manhood. And there are young faces in the line—the faces of "mothers' boys," who have strayed far from home and friends and become stranded in the great city. Penniless, friendless, they turn to the Bowery Mission knowing that within its hospitable doors they will find at least a temporary shelter from the piercing cold and will receive warm, refreshing food. Among them are many who have seen better days, when they would have scorned the suggestion of charity.

These unfortunates are not criminals. They are honest workers, who have been sorely buffeted by adversity and have almost lost their grip on life. They need from us a helping hand and a word of cheer. Many of them are but half clad. All need a warm meal and a bed and these the Mission gives them. But it gives more than that. It stirs up the manhood in them and gives them courage to try again. Through its Free Labor Bureau it provides work for a large number. They are all honest and willing. The pity of it is that they come perilously near starvation, while even convicts are supplied with wholesome food and shelter. There could be no greater reflection upon our Christian civilization than that which lies in the fact that while the criminal is fed and housed, a great army of the honest unemployed is both foodless and homeless in the middle of winter.

We are sending relief cargoes to the war sufferers abroad. This is well; but we should not forget the sufferers here at home. These unfortunates are our brothers and deserve our help. *With $1 you can feed thirty men and boys in the Bread Line; $10 will make 300 of them your guests. With $40 you can give a satisfying and strengthening meal to the entire Bread Line for a single night.* Five dollars will provide a bed (such as you might scorn, but to them it is a real luxury) to fifty poor homeless men, whom fortune has passed by. Think of it, when you are surrounded by your dear ones in your comfortable home, these cold winter nights. And when you have given a momentary thought to the Bowery Mission and its Bread Line, before the idea passes, sit down and write out a check for whatever your heart prompts you to give.

"Watch-Night"

THE old-fashioned "watch-night" service is not so popular as it used to be. Some churches still hold the service and find it a real blessing. It is certainly difficult to think of a more perfect way to spend the last moments of the old year and the first of the new than upon one's knees, dedicating one's self afresh to the cause and to the love of Christ.

There is danger that in all the activities of modern church life and welfare work the needs and hungers of the individual soul be overlooked. One of the favorite hymns of a generation just passed was: "It Is Well With My Soul." It is a beautiful and wholesome hymn, and if one cannot sing it gladly and confidently there is need to stop a while to take account of spiritual stock.

We must not forget, in our zeal for work, that we can work better, can help others more, if our own experience of divine things is bright and strong. We are the conveyors of a gift to the world—a gift of light, a gift of gladness, a gift of confidence in God. We must actually possess these things before we can expect to carry them to others.

Find a watch-night service this year, and welcome the New Year upon your knees. It will be a gravely important year in the world's history. If the church is to meet it adequately, if we are to be individually equal to our part in it, we must, at the year's beginning, make sure that our hearts are wholly Christ's, that our confidence is in God, and that nothing in our lives is obstructing the stream of divine blessing which should flow through us to a needy world.

Your Representative in Europe

THE thoughts and prayers of CHRISTIAN HERALD readers have accompanied Mr. Waters on his journey through war-swept Europe. He has visited London, Rotterdam, The Hague, Antwerp, Brussels, Malines, Rheims, Louvain, Berlin, Vienna and other cities. Through the perils of war-times and the gales of a December sea he has come back in health and safety to the homeland. The *Transylvania*, on which Mr. Waters sailed, was but a few hours out from Liverpool when a terrific explosion shook her violently, terrifying her passengers. It is believed that this explosion was caused either by two mines colliding or by a mine striking some wreckage floating near the ship. The ship itself suffered no serious damage and none of her passengers was injured.

Mr. Waters has represented you in Europe. You will want to know the details of his journey, his experiences and work in connection with the distribution of your War Relief Fund. His series of articles, telling the thrilling story of these weeks on the Continent, begins in this issue of THE CHRISTIAN HERALD. You will not want to miss a line of these reports of your representative among the needy widows and orphans of suffering Europe. They will continue for four or five numbers, and in reading them you will feel that you yourself have been seeing these stirring sights and having a part in this the greatest war drama of the centuries.

Subsequent articles in this series will be illustrated by remarkable photographs, taken by THE CHRISTIAN HERALD'S special photographer, Mr. Earl Harrison.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

College Life and Culture

DR. ARTHUR T. HADLEY, president of Yale, the other day made his report on the work of the university during the last year. The report has this to say of tuition fees in unprofessional departments: "The attempt to save the salaries of the professors paid from the fees of the students, the traditional American method, does not, as a rule, work out satisfactorily. There is a tendency to get students by lowering standards and also to economize on salaries by employing men whose practical work in law and medicine is the primary object of their life and whose teaching is incidental. In view of these dangers the best institutions of the United States are abandoning the practice of having professional schools supported by tuition fees alone. May the university proper make good this deficiency? To a certain extent it may and must. If it is to choose between having a poor school which is self-supporting and a good school which is a drain on the university treasury, it must accept the latter alternative as long as it maintains the school at all." Another reason for lifting the burden of tuition from the students is the university not mentioned in President Hadley's report is that there are so many poor young men of ability and genius who would gladly avail themselves of the special professional schools if the expense connected with them was not so great. Dr. Hadley closes his report with a wise reference to the broad culture which it is the prime duty of the university to secure. This broad culture includes, of course, the development of the religious life and service, which is minified and almost neglected in some universities and colleges, but which fortunately is embraced in the life and teaching of many of the great educational institutions of America today. The broadest culture is in the school of Christ and in obedience to his teachings. This is the description of the culture which real wisdom produces: *"She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."* (*Prov. 4: 9.*)

Describes "Cannibal Fish"

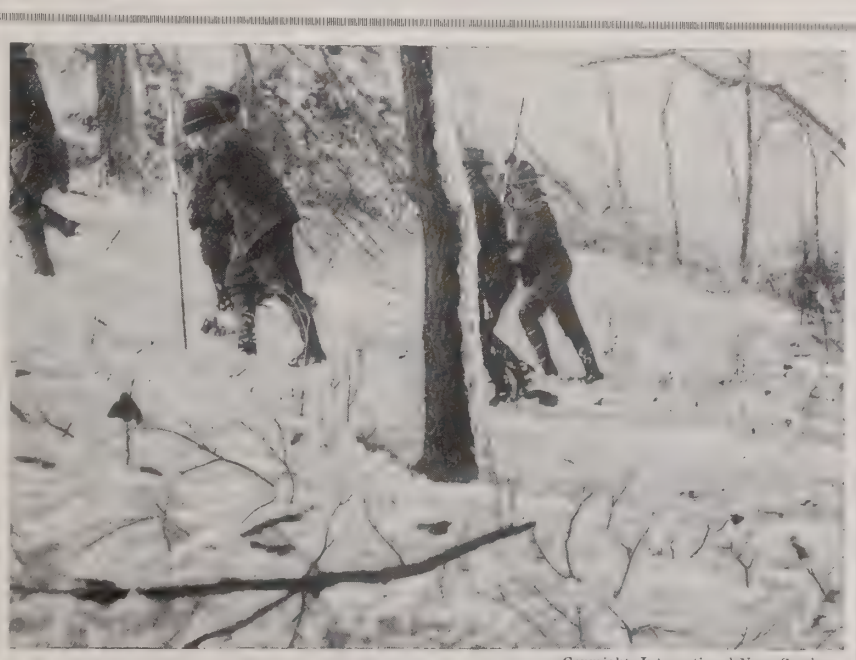
COL. THEODORE ROOSEVELT gave a private talk on his travels in South America to a party of friends at Sagamore Hill recently. He described the "cannibal fish," which, he said, is eighteen inches long and almost as wide and of indescribable fierceness. On one occasion, he said, a native carrier was in the river, when others heard an outcry. The man had been attacked by "cannibal fish." When a boat of rescuers got to him they found nothing but the skeleton of the man left. In all times and seas there have been man-eating fishes. The shark, with his sharp teeth and voracious appetite, has been a cannibal from the earliest times till now. It was a man-eating fish that swallowed the prophet. *"Now the Lord had prepared a great fish to swallow up Jonah."* (*Jonah 1: 17.*)

Two Sons of Minister Honored

ON DECEMBER 14 Dr. John Henry McCracken, professor of political philosophy at New York University, was elected president of Lafayette College, succeeding Dr. E. D. Warfield, who resigned. The next day Henry Nolle McCracken, professor of English at Smith College, was elected president of Vassar College, to fill the vacancy caused by the resignation of Dr. James Monroe Taylor. The two men honored with this responsibility are the sons of Dr. Henry Mitchell McCracken, chancellor emeritus of New York University, who is one of the oldest and most successful educators in this country. It used to be thought that preachers' sons did not turn out well. This is a mistake. Statistics show that there is a larger proportion of preachers' children in the useful and honorable callings than among any other class. Some of the sons of the priests turned out badly in the Mosaic system, but God selected the sons of ministers to be ministers. *"At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service."* (*Num. 4: 27.*)

Causeless Worry Was Fatal

THERE was a man in Kansas who worried himself to death the other day over a debt which he did not owe. He was the postmaster of the town, honorable and as highly respected as any one in the place. In figuring up his accounts he discovered that he was $1,000 behind with the government. He could not understand it. He knew he had not taken a cent wrongfully, and yet there were the figures, and though conscious of his innocence he felt that disgrace was upon him and his. He set himself to work steadily to repay the amount and had almost squared the account when his health broke under the fearful strain to which his mind and heart had been subjected and he died. After his death a careful examination of his accounts revealed the fact that he had never been a penny behind with the government and that it was his bad figuring that led him to think so. The Department at Washington sent his widow $920.81, the amount he had overpaid the government, and in doing which he sacrificed his life. There are many men and women who fret and worry themselves to death over imagined ills. The postmaster was not good in arithmetic and worried himself to death over the mistake he had made, but his death was a sacrifice to the keenness of a good conscience and the instinct of a rugged honesty. His whole life was wrapped up in obedience to this commandment: *"Provide things honest in the sight of all men."* (*Rom. 12: 17.*)



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BOY SCOUTS SEARCH FOR MISSING WOMAN

EARLY in December the wife of one of the prominent residents of Orange, N. J., during an attack of nervous depression, suddenly left her home and disappeared, her friends being unable to get any trace of her. Interest in the search became widespread, and among the means employed a thousand Boy Scouts who volunteered their services were organized to search every foot of ground near the former home town of the lost woman and of Orange Mountain. The boys acted under direction of their Scout Masters, and encircled and passed over a large section of country. In spite of this excellent service by the boys of this organization and all other means, the heartbroken family has not yet found its missing member. The deep interest in the search for this woman suggests the great anxiety God has in searching for the souls that have wandered away from his heart, their home, and in bringing them back to him, as thus expressed in the parable: *"Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18: 12)*

State's Attorney for Defense

IN THE various counties and districts of the State and Federal Governments, lawyers, usually of ability and generous salaries, have been selected to prosecute criminals and punish crime. Custom has taken it for granted that the accused man is guilty, and the whole arm of authority was summoned to establish that guilt. This has especially been the case with those accused who have no money with which to defend themselves. It is true judges have from time to time appointed some attorney to defend the pauper charged with crime, but usually some inexperienced young lawyer has been selected for the purpose. Strange the idea of a lawyer of ability and integrity, selected to defend those prosecuted who are unable to pay for such service, should have been so slow to dawn upon the public mind, but it has dawned. The first place to try out the experiment successfully is the city of Los Angeles, Cal., where Mr. Walter J. Wood was appointed public defender of the county. His business has so increased in the year he has held office that four attorneys and two assistants have had to be added to his staff. The meaning of this new office in America is thus described in a section of the city charter of Los Angeles: "Upon request by the defendant or upon order of the court the public defender shall defend, without expense to them, all persons who are not financially able to employ counsel and who are charged in the Superior Court with the commission of any contempt, misdemeanor, felony or other offense. He shall also, upon request, give counsel and advice to such persons in any charge against them upon which he is conducting the defense, and he shall prosecute all appeals to a higher court of any person who has been convicted where, in his opinion, such appeal might reasonably be expected to result in the reversal or modification of conviction." Let all the facts from all sides be found for poor as well as rich, that the truth may be found and justice done. Heaven has provided a public Defender for the poor sinner, charged with sin and guilt and unable to protect himself. *"If any man sin we have an advocate with the Father, Jesus Christ the righteous."* (*I John 2: 1.*)

Bronx Greatly Improved

MR. ROBERT J. MOOREHEAD, building superintendent of the Borough of the Bronx, New York City, has presented some comparative statistics with reference to building operations in nine of the great cities of the country. Mr. Moorehead shows that in the Borough of the Bronx, with its population of 641,980, the building operations amounted to $305,257.17 in nine years, $476 per capita larger than any city in America except San Francisco, which he claims has been practically rebuilt in that time since the fire. Boston was the only great city omitted from the comparison, but figures could not be obtained at the time the inquiry was made. The path of civilization can be marked from the cave and tent to the buildings of elegant architecture and magnificent structures of wood, brick, stone or steel. The great cities of today, with their gigantic structures and busy millions, are but thoroughfares through which the generations are marching to the cities of the dead, so much more populous than those of the living. There is a beautiful city on the other side of the river which came within range of the patriarch's vision, of whom it was said: *"For he looked for a city which hath foundations, whose builder and maker is God."* (*Heb. 11: 10.*)

Three Kings Have Meeting

THE kings of Denmark, Sweden and Norway held a conference in Malmö, Sweden, December 18, not for the declaration of war, but for the maintenance of neutrality, the protection of their subjects and the promotion of the arts of peace. These men are devoted Christian men, good examples to their people and an honor to the world. This council of kings was in the interest of righteousness, unlike this one mentioned by the psalmist: *"The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed."* (*Ps. 2: 2.*)

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European correspondent of many great American and foreign publications; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to L'Independance Belge

IT MAY now be profitable toward the beginning of the year to review the course of events in the several fields of campaign from the beginning of the war, a sufficient period of time having elapsed to enable us to see the various events in their sequential relationship to each other and not as isolated happenings.

On July 23 Austria presented her historic ultimatum to Servia, and in the next two or three days Russia began to mobilize her army. On the 28th of July Austria declared war on Servia and the next day Germany demanded from Russia an explanation of her action in mobilizing. Russia replied to this on July 31 by ordering a mobilization of her entire army and navy. Germany then declared a state of siege and asked France what her course of action would be in the event of a war between Germany and Russia, to which France replied that she would act as her interests required. On August 1 Germany declared war on Russia, and on August 2 the German troops entered the territory of the grand duchy of Luxemburg, and France ordered a general mobilization.

The next day, August 2, Russian troops crossed the East Prussian border, German troops entered France, and Germany presented an ultimatum to Belgium, demanding free passage for German troops through Belgium, which was refused. Germany, on August 4, declared war on Belgium and France, and the same day England declared war on Germany and mobilized her army. Subsequent declarations of war were as follows: By Austria on Russia on August 6, by France on Austria on August 10 and by England on the same power on August 12.

Having given this chronology of the declarations of war we can now consider the war itself. The campaign first divides itself into naval and military, and the military again divides itself into the campaigns of the West and the East. Before, however, we begin with the actual history of these campaigns it might be instructive to most of my readers to describe briefly the organization of a modern army and its equipment.

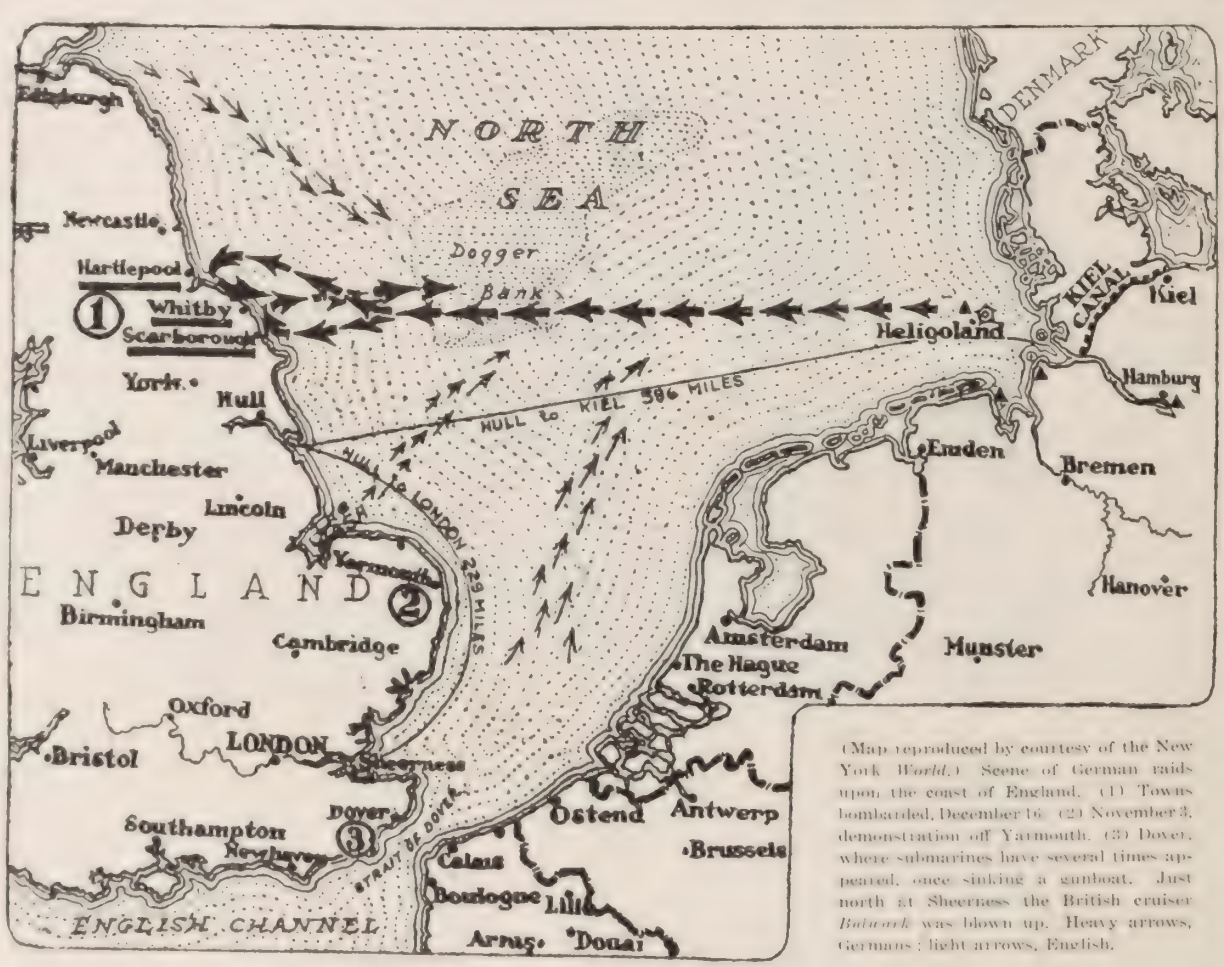
In all the nations at war, except England, military service is universal and compulsory. Every young man in these countries must serve from one to four years with the colors, and the army thus created is called the active or field army. When service with the colors in the active army is finished the soldier passes into the reserve, in one of whose classes he remains until he is no longer fit for service of any kind by reason of age. This age varies from 45 to 52. The Germans have a concise expression for the modern European army, which they call "the nation in arms."

All of these armies are divided into three principal parts: the infantry, the artillery and the cavalry. The backbone of every army is the infantry. This arm fights on foot and is armed with the magazine rifle and the bayonet. The infantry is called the "queen arm" because it ultimately decides the issue of every battle. The artillery and the cavalry are used subordinately to the infantry to prepare the way for its advance, or to screen such advance from the enemy. The cavalry has its principal use in serving as a screen for the infantry and in procuring intelligence of the movements of the enemy. Cavalry is armed always with the saber, and in some armies with the lance, and in many with the carbine in addition.

Artillery is of three kinds: light, including machine guns and mountain batteries; field, which employs larger and heavier guns and is used to shell temporary defenses of the enemy and the trenches on the battlefield; siege, which uses heavy guns and is employed in attacks on fortresses, sieges of towns, etc.

Two other very important departments of any army are the transport and the commissary. The transport is charged with carrying from place to place the supplies of the army, the troops themselves, etc., and today uses motors very largely for these purposes, in addition to trains and horse-drawn vehicles. The commissary is charged with supplying food to the troops, one of the most important of tasks.

The intelligence department of any army is also very important. This is charged with finding out the news of the enemy's movements, his forces at a given point or generally along the line of battle, the positions of his artillery, etc. Cavalry, spies, airships, etc., are all used for this purpose. Now we are ready to begin the history of the western campaign.



(Map reproduced by courtesy of the New York *World*.) Scene of German raids upon the coast of England. (1) Towns bombarded, December 16. (2) November 3, demonstration off Yarmouth. (3) Dover, where submarines have several times appeared, once sinking a gunboat. Just north at Sheerness the British cruiser *Bulwark* was blown up. Heavy arrows, Germans; light arrows, English.

At the beginning and for the first three weeks the Germans concentrated their first-line troops and their fiercest energies on the attack on France, only sending enough troops to their eastern borders to hold the Russian troops there in check. The reason for this was that Germany lies between France and Russia, and Russia was then expected to mobilize her army more slowly than France would be apt to do, and therefore it was important, if possible, to crush France speedily, and thus dispose of her. Then attention could be given to the foe on the other border.

It was this extreme need of speed which caused Germany to strike at France through Belgium. The short frontier between France and Germany is not only a very rough and hilly country, but is also on the French side protected by a double row of very strong forts, and to have attempted to advance by this road would have required long and tedious siege operations, if indeed it were feasible at all. Belgium, on the contrary, is a comparatively level country, well supplied with railroads running toward the south and, except in the eastern part, has no important strong places in the line of march; further, only a few fortresses face it in French territory.

Another advantage to the Germans in choosing this route consisted in the fact that the northern departments of France abutting on the Belgian frontier are the sites of the most important sources of the coal, iron and sugar supply of that country, and if in the possession of an enemy would seriously cripple French industrial activities, both there and in other parts of the country.

So then the Germans, operating from the line of the Rhine as a base, firstly threw from Aix-la-Chapelle one army into Belgium, which turned southdown the valley of the Meuse, and attacked the fortress of Liège, while another starting from the same point advanced almost due west towards Brussels. A third army was thrown into Luxemburg and turned to the south and held there until the first two armies got into position on the French border, and a fourth army, starting from Metz, advanced to the French border and there also waited.

The first army took Liège in a few days and then threw itself on Namur further south, which it took and then advanced to and took Givet, and thus reached its position on the French border in line with the armies coming from Luxemburg and Metz. The army moving towards Brussels advanced to and occupied that city and then turning south advanced, after severe fighting, to Mons in the extreme south of Belgium, only a few miles from the French border. Still another German army, the fifth, started from Strassburg and advancing almost directly west, crossing the Vosges Mountains between Alsace and France, got in contact with the army which had started from Metz. All five German armies were, therefore, now in position following as a general line the French frontier, and were ready to move forward to attempt to achieve the strategic objects of the campaign.

These objects were, first, to envelope and crush the left wing of the Allied army opposed to them, driving this left wing to the west of Paris, thus interposing a strong force between the main French army to the eastward and Paris. These objects once achieved, the destruction of the French field army would have followed almost as a matter of course.

Attacking simultaneously in irresistible force, the German armies struck the Allied armies at Mons in Belgium and on the Sambre. The Allies in the west were forced steadily backwards in spite of the splendid gallantry of the British troops, who had joined the line at Mons, and were hurled back unrelentingly, but with their line intact, until by September 1 this part of the allied line was at the outermost Paris forts.

In the east the attack progressed somewhat, but not with the same speed and success as characterized the German movement in the west, and the result was that the German right wing in the west outran the German center and left wing, so that the German line on September 1 was disconnected. To remedy this it was necessary for the German right wing to move to the eastward. This retreat took some two weeks and during that time the Allies had not been idle. A special army about 400,000 strong had been gotten together and hurriedly brought up from the south of France for the defense of Paris, and England had rushed forward every man she could possibly send. At this time the German line stretched from the forts of Paris in the west to Nancy in the east. The attempt to envelop the allied left had failed.

When the German right moved across the northern front of Paris and arrived a little to the east of Paris, it was suddenly attacked on the front and flank by the new French army gathered as above stated, and was compelled to beat a hasty retreat, dragging with it the entire German center

and left. This retreat lasted until the line of the Marne was reached, where a long stand was made and sanguinary conflicts occurred.

This position along the line of the River Marne would probably have been held and fortified, as has been the position along the Ainse, had it not been for the fact that the large garrisons of the fortresses of Verdun and Toul, which had been left uncaptured on the extreme left of the army of Metz, began a series of attacks which made the whole position of the German army very difficult and precarious.

For a time the position was maintained and the engineer and pioneer corps sent to the line of the River Aisne, which was not exposed to danger from Verdun, to prepare field fortifications there, and to these, when completed, the German army retreated, which now is the present position of their center and left. From that day to this the operations along this front, from Noyon to the east, 150 miles, have consisted of a gigantic artillery duel, now and then varied by ferocious infantry night attacks.

Early in October the Allies, having been again heavily reinforced, began a movement to encircle the German right wing. Pushing northward through Amiens, they succeeded in bending back the German right wing until it formed a huge semi-circle, with its center near Arras and extreme right running as far as Mons, Belgium.

When the Belgians abandoned Brussels the Belgian army retreated northerly to Antwerp, and when the German right wing found itself in the exposed position set forth above this army began to operate against it. To meet this attack the Germans brought up from Germany a fresh army and attacked the Belgians and drove them back into Antwerp, and then besieged and took this city. A portion of the Belgian army was captured, another portion sought refuge in Holland and was interned, and a third, with the king, succeeded in escaping to the south and eventually in joining the Allies, where it now is.

This capture of Antwerp was at once followed by a German advance south along the coast, successively capturing Bruges, Ostend and the other coast towns as far as Nieuport. This move threatened the Allies' left and, therefore, relieved the pressure on the German right. Since that time both armies have extended their lines till they reach the sea, in which position they now rest.

During the last six weeks this part of the line of battle has been the scene of the most sanguinary fighting of the war, the Germans attempting to break through the Allies' line in an effort to reach the French ports of Dunkirk and Calais, and the Allies, up to the present time, resisting with success. This western line of battle is at present a deadlock; both sides stretch from the ocean to the frontier of Switzerland, with the result that flanking or enveloping movements are no longer possible, and both sides are also so thoroughly entrenched and fortified that a frontal attack seems to be equally out of consideration, as it would almost inevitably result in enormous loss of life without any benefit whatever. It may be very greatly doubted whether this situation can be materially changed, except by the slow and tedious results of trench mining.

Any estimate of the numbers of men engaged or the losses in the western battle are more or less in the nature of guesses, and therefore it will be as well to content ourselves with the vague knowledge that never before in the world's history have such enormous forces confronted each other on so long a line of battle, and never before have as many men been killed or wounded in so short a space of time as have fallen on this line between the ocean and the Alps.

TURNING now to the eastern campaign. From the beginning Russia had in this campaign two objects in view: First, to destroy the Austrian forces in Galicia, which is to say the Austrian field army; and second, to bring such pressure to bear on Germany as to force her to withdraw large forces from the western line of battle.

In neither of these objects can Russia have been said to have succeeded, though she has made enormous sacrifices of human life to attain them. In the early part of the war Russia began an invasion of East Prussia, which for some weeks made apparent progress, but which finally, in the last days of August, culminated in one of the greatest defeats any nation has ever suffered, in point of loss of life, casualties and prisoners. By this defeat Russia was hurled backwards into her own territory. There she succeeded, at Augustowo, in repulsing a German invasion, and thereafter took a more or less feeble offensive again, which has continued with some successes of no particular importance up to the present time. At the moment there are small bodies of Russian troops in East Prussia, which in some places have penetrated as much as twenty miles from the border.

In Central Poland, late in August, the Germans made an offensive movement in rather weak force towards Warsaw, and came near capturing that town late in September. The Russians however at the last moment managed to get large forces to that front and forced the Germans to retreat practically to the German border, to the River Warthe. Here their army was reformed and reinforced and another forward drive was begun. This time, however, the advance was of a far more serious character, taking place not in one column as before, but in three.

This advance, though from time to time checked, has made steady progress, and now, in spite of violent efforts on the part of the Russians to prevent, it has succeeded in uniting the three armies on one line of battle, a comparatively few miles from the objective, the Warsaw-Ivangorod line. The fighting during this second advance has been of the most desperate character, and the Russian losses are said to have been stupendous. About one-half of Poland is now in the hands of the Germans, and this includes the coal fields and the important industrial towns, Poland being the center of nearly all Russian manufacturing industry.

In the south, in Galicia, the Russians have had a greater measure of success. In the early days of the war the Austrians made an invasion of Poland and succeeded in penetrating quite a distance into that country, but were eventually thrown back and were followed into Galicia by their victorious enemies. A seven-day battle ensued in which the Austrians suffered defeat, with the result that the largest city in Galicia fell into Russian hands. The Russians followed up this advantage and succeeded in making themselves temporarily masters of practically all Galicia up to within a few miles of Cracow, driving the Austrians before them everywhere, and even sending troops through the passes of the Carpathians into Hungary.

This advantage, however, did not last very long, owing to the pressure which was put on them in central Poland, which resulted in their being obliged to retreat from western and central Galicia and from Hungary into the vicinity of Lemberg, closely followed by the Austrians, who had begun to fight much better. Both in the advance and in the retreat the Russian losses were heavy. It is a characteristic of their commanders to be very prodigal of the lives of their men.

Subsequently, a relaxation of the pressure in Poland enabled them to again advance and to recover most all of the ground previously lost, but this advance was not held, as the second offensive in Poland produced much the same effect as the first, and is bringing about another precipitate retreat. How far this retreat will go cannot, at the present time, be said, as that will depend on the success or non-success of the offensive in Poland.

Turkey entered the war on the side of Germany and Austria on the 29th of October and has since directed her efforts principally against Russia, and to the proclamation of a holy war. No definite results have as yet accrued from either of these actions.

Japan, early in August, under her treaty with England, took hostile action against Germany, which culminated in an attack on and the besiegement of the German colony of Kiauchau on the Chinese coast. After a rather long siege, and a gallant defense against overwhelming odds, the garrison surrendered and the colony passed into Japanese hands. Japan has also during the last four months seized various island colonies of Germany in the Pacific Ocean.

Great Britain had a minor annoyance on her hands for some time, a rebellion against her authority in the recently annexed colonies of the Transvaal and the Orange Free State having been begun by the former Boer generals De Wet and Beyers. This rebellion was, however, rather easily suppressed in a comparatively few weeks, General Beyers being killed and General De Wet captured.

The Austro-Servian campaign hardly merits extensive mention. Austria has had some victories and some defeats. Just now the Servian star seems to be in the ascendant. As the results here, whatever they may be, are certain to be largely subordinate in their ultimate form to the larger issues to be settled elsewhere, we need not dwell on them now at any length.

Owing to the exigencies of space I shall be obliged to postpone the review of the naval campaign.

SCARBOROUGH, THE BOMBARDED ENGLISH TOWN, IN SUMMERTIME

EVENTS of the week closing December 18 have not changed the general positions outlined by Mr. Arnoux, excepting in Servia, where the Austrians were obliged to withdraw the main portion of their forces for service in Galicia, what were left being subsequently driven out of Servia across the Danube, and Belgrade was reoccupied by the Servians; and in Galicia itself, where the Germans are reported to have won almost decisive victories, clearing Eastern Galicia of Russians and taking many prisoners. If the reports are substantiated later the victory must have important results.

The British are sending great reinforcements to France. Havre reports the arrival of an average of fifteen transports per day at that port for the last week, and as soon as these troops reach the firing line matters will probably be much brisker there.

A British submarine performed a brilliant and successful exploit in the Dardanelles during the week, entering the strait and diving under five rows of mines, reaching and torpedoing the Turkish battleship *Messondiyeh*, which was sunk. The submarine was successful in escaping, though the pursuit was very hot.

What in some aspects is the most startling event of the war occurred in the early hours of December 16. Creeping in through a heavy mist along the English coast, three swift German cruisers got near enough when the fog lifted to shell the partially fortified shipping town of Hartlepool, Scarborough, an unprotected summer resort, and Whitby, also unprotected. The news of this brief bombardment startled the world. The English public is reported as aroused to a frenzy. Berlin hailed the success of the maneuver with joy. The three cruisers, as soon as their presence was discovered by naval patrols, made their escape. The latest report is that three merchantmen were sunk in the wake of the battleships by contact with mines which the Germans left behind them.

In all, one hundred and eight persons were killed by the bombardment and upwards of three hundred wounded; the property damage was not as definitely known, though it is said to have been severe. The exact object of the raid is not known, some looking upon it as an attempt to strike terror to British hearts, others as designed to screen more important movements of the German fleet, or else to draw a response from the English that will uncover their naval plans.

The British Admiralty discounts the military advantage to be derived from such work. It is the first time that the British Isles have been attacked by a hostile nation in centuries. One result appears to have been a boom in the recruiting of English troops, another, increased activity on the part of the navy in preparation against further attacks of the kind.

As the year draws near its close there are no apparent reasons for expecting a Christmas truce or any important peace negotiations in connection with the season.

NEBUCHADNEZZAR'S PRAYER TO THE SUN-GOD

BY PROFESSOR EDGAR J. BANKS

ACCORDING to the Jewish writings, one of the most cruel of all the ancients was Nebuchadnezzar, king of Babylon. It was he who caused the destruction of Jerusalem in the year 586 B.C., and who carried the Jews to Babylon as exiles.

The sufferings the captive Jews endured at his hands were told in stories which have survived in the Orient to this day. On the other hand, there was no ancient king who so prided himself on his piety, or who took greater delight in building new temples and restoring the old ones, or prayed more fervently to his gods, than did this same Nebuchadnezzar. Several of his prayers have been discovered by excavators in the ancient ruins, and perhaps the most beautiful of them all is that which has been found upon a small clay cylinder from the ruin of the Babylonian city of Sippar.

About sixteen miles to the southeast of Bagdad is the ruin of Sippar, a city called Sepharvaim in the Bible. (II Kings 17: 24.) The modern name by which it is known to the Arabs is Abu Habba. It lies so near to Bagdad, and yet so far from any town, that it has long been a favorite place for illicit excavations by the Arabs.

At Sippar stood the great temple Ebarra, dedicated to the sun-god Shamash, one of the most revered of Babylonian holy places. The temple was rich in votive objects, which the visiting pilgrims had brought, and not only have thousands of inscribed clay tablets been found among the ruins of the city, but many valuable inscriptions upon stone and clay have been discovered in the fallen temple.

The recently discovered cylinder with the prayer of Nebuchadnezzar to the sun-god is very small. It is but five inches in length and less than two inches in its greatest diameter; yet it contains thirty-six lines of beautiful writing in two columns. A large hole passes through it from end to end, perhaps to give it greater strength than if it were solid. The inscription begins in the usual manner. Nebuchadnezzar tells who he is, and then follows one of the most beautiful prayers which this most cruel and most pious king has left:

CLAY CYLINDER BEARING THE PRAYER TO THE SUN-GOD

"I am Nebuchadnezzar, the king of Babylon, the restorer of the temples Esagil and Ezida.

"Ebarra, the temple of Shamash, the Sun-god, in Sippar, I built anew to Shamash, the lord who has made my days long.

"O Shamash, great lord, look with kindly grace upon my deeds. Bestow upon me as a gift a life of many days, an abundance of offspring, security to the throne, and a long continuation of my family's reign. Receive in faith the raising up of my hand.

"In accordance with thy exalted command, which is unalterable, may my deed, the work of my hand, endure forever. May my successor be endowed with royal power; may he be firmly established in the land.

"While my hand is raised to thee, O sovereign Shamash, open the way to the destruction of my enemy, for thou art Shamash. May thy fearful weapon, which is invincible, be at my side for the overthrow of my enemy.

"As the foundation of thy temple Ebarra has been laid for all time, so may my years be prolonged through eternity."

A MODERN PATRIARCH

BECAUSE his "appreciation of THE CHRISTIAN HERALD is so high that he is willing to do almost anything for it," the venerable Dr. Aaron E. Ballard, president of Ocean Grove Association and of Pitman Grove, about to enter upon his ninety-fifth year, consented to give an afternoon's interview to a representative in his home in Ocean Grove the other day.

Dr. Ballard rejoices in the fact that he is a "Christmas child," as he was born on December 25, 1820. He was the second of ten children, and his older sister had been born on Christmas Day of 1818. "Strange? yes," he said, "but that is not all of the strange story. A few steps down on our family ladder another sister arrived on a December 25, and about twenty-five years ago my own daughter came to us on Christmas Day." In spite of the approaching ninety-fifth year the speaker's voice is vibrant, his handclasp warm and firm, his eye clear and twinkling with fun, and his whole attitude one of strength and poise.

The Ballards, who came to this country early in the seventeenth century, are of Welsh descent; the mother's forebears were Holland Dutch and came over with the Huguenots. His grandfather was a captain in the Revolutionary War. His father, whose home was in Bloomfield, N. J., in 1796 married Hetty Brown, a lineal descendant of Anneke Jenks, the original owner of the property now held by Trinity Church in New York City.

When the father, who had been a well-to-do blacksmith, was overtaken by hard times, he removed to Newark. The family fortune was at so low an ebb as to make it necessary for every member to contribute toward the household purse. Young Aaron, then only seven or eight years old, began by selling radishes from the family garden. At the age of twelve years he became an apprentice in a tobacco factory, where after four years he became a journeyman, remaining in that business until he entered the ministry.

"Quite a step from a tobacco factory to the pulpit!" exclaimed the interviewer; "how did it happen?"

"It didn't happen. It came at the close of several years of life which I do not like to recall; the part of my biography I don't like to remember."

A shade of sadness creeps into the aged man's voice even yet, as he tells of his wild and wayward youth. In view of these experiences, it is interesting to note, by the way, that Dr. Ballard is the author of the much disputed "Paragraph 248" of the Methodist Discipline, relating to forbidden amusements for church members. Through all the distressing years, however, he clung to his mother's love, and the one bright thought of those dark days is the fact that he "cannot remember ever having given his mother a saucy word."

At last the crisis came when the Rev. David W. Bartine saved the situation. Converted and started on the right road, Aaron Ballard pushed straight ahead step by step. Naturally gifted with brains and eloquence, courage and persistence, he, in due time, procured a license for public speaking, and became a sort of junior preacher on a circuit of fifteen appointments—without pay. "No cars of any kind in those days. And I couldn't afford a horse. I used to walk from one appointment to another, distances of from eight to fifteen miles. I have always kept up the habit of walking daily, although my limit is about four miles."

Then followed admission to conference and a succession of changing charges. Dr. Ballard was a member of the General Conference and of the Book Committee, to which the "great book trouble" was referred.

For some time the idea had been agitated that Christian people should have some sort of summer resort where they might enjoy the beauties of nature unmarred by uncongenial social features. As a result, Ocean Grove was selected as a seashore resort with E. H. Stokes as president of the organization in control, and on December 22, 1869, a special charter was granted by Legislature, and Pitman Grove was chosen for a mountain resort, with Dr. Ballard as president. Since the death of Mr. Stokes and his successor, Bishop Fitzgerald, Dr. Ballard has served as president of both associations. Later on he was appointed to the presidency of the Federated Churches and temperance societies of the State, in an effort to procure a local option law, and to this he gave from nine to twelve years of time and effort. To foster the growth of these organizations Dr. Ballard gradually relinquished his hold upon clerical positions, and great as was his sorrow at giving up pastoral duties, he now looks back with a realizing sense of the law of compensation. "In all this the remuneration was scanty and the prospect less inviting," he says. "But here comes in God's fulfilment of the promise that if a man would forsake his houses and lands and brethren for the kingdom of heaven's sake his reward would follow, both here and hereafter. In some way, incomprehensible to myself, my faculties have remained unimpaired, and at an age when no minister is assigned to a charge I am honored with one to which no pastorate compares in importance, with a membership that no appointment equals in influence, and a support that no church could have given to these advances of age—the love and support of an association of men whose superiors do not exist in any combination of the world's best people, and whose love and affection make my evening time to be light. Here I hope to remain until God may give me some place in one of the groves by the River of Life."

Dr. Ballard's wonderful physical activity is shown by the fact that he almost never misses a day at the office of the association and seldom passes a Sunday otherwise than preaching from the pulpit of some church. All winter long he works at his desk, first compiling the past season's annual report and later making plans for the next summer, engaging speakers and musicians and perfecting all necessary arrangements. All this involves endless correspondence. Yet so kindly is his courtesy that it is said "he never fails to answer a letter, even from the humblest person." Graciousness, benevolence, hospitality, characterize his daily life. No word of bitterness or cruel criticism is ever allowed in his presence. He entertains the true "Pollyanna" spirit. To a caller who remarked that a yellow chrysanthemum intended for him had been left in the car, Dr. Ballard quickly replied, "Oh, well, some one else will have it to enjoy." And when "Pollyanna" was suggested, he said, "Oh, yes, I'm playing the game."

Dr. Ballard says he has promised to live to be one hundred years old, upon condition that he should be allowed one hour every day to play with his daughter's babies. The babies' mother, Mrs. Anna Ballard Lewis, is well known as a singer to Ocean Grove audiences. MARY KENDALL HYDE.

ON NEW YEAR'S EVE

A Poem of Recollection

TONIGHT four visions I renew
As through a mist of tears,
Locked by fond hips once I knew,
Departed with remembered years.
I walk in Memory's whispering halls,
And pause to hear what she may say
Before the clock at midnight calls
The dear old dying year away.

Life's experience grow warm and old:
But of them all Time still leaves
Bright among friends of jeweled gold
That reminiscence interweaves.
Precious the one I set mas trace;
Of some the essence still are clear.
And even years could quite efface
Those once to me and mine so dear.

The playground and the village street
I see and go again a boy,
When life was beautiful and sweet,
Yet not to live and love was joy.
Mates with all good-natured fun,
What careless merry times were ours:
We felt we were afloat upon
A summer sea of sunny hours.

Ah, those who joined my childhood's plays!
I long have sought for them in vain;
Of friends who cheered my later days,
How few there are who now remain.
Some are in other lands, and some
Are passed from earth for many a year;
Yet oft, in kindly thought, they come
As if communing with me here.

Remembering all the joys I had
In years forever passed from sight,
I half forget that I am sad
Here in my loneliness tonight;
For from the bells on every side
The slow clear strokes of midnight fall:
A New Year dawns, unknown, untried—
May it be joyous to recall!

GEORGE BIRDSEYE.

A WEEK *in the* WORLD'S NEWS

SUSPECT A MONARCHICAL PROPAGANDA IN THIS COUNTRY. Alleging that unnamed persons of importance see in the several enormously endowed benevolent organizations in this country, such as the Rockefeller Foundation, a menace to our republican form of government and the foreshadowing of a monarchy, and believing in addition that these huge untaxed funds can become dangerous in shaping industrial policies, the Federal Commission on Industrial Relations will, on January 11, in New York City, begin an investigation of the Rockefeller Foundation, the Russell Sage Foundation, the Cleveland Foundation, the Carnegie Organized Charities and the Baron de Hirsch Fund, calling as witnesses practically the best known financiers of the country, in order to determine what are the rights, powers and functions of these self-perpetuating organizations, and to what extent their charters may be stretched, and what are the policies as related to industrial conditions, behind the benevolences and investigations conducted by the organizations. Hundreds of millions of dollars are held in trust by the corporations named, their endowments being untaxed because of the charitable purposes for which they were made.

. . .

A HAPPY NEW YEAR TO THE LETTER CARRIERS. The Post Office Department asks Congress for an appropriation of $321,700,514 for the next fiscal year, about $22,000,000 in excess of the sum named in reorganization recommendations. The department will experiment this year in carrying rural free delivery mail under trunk-line contracts, hoping to save in the neighborhood of $20,000,000 a year over the cost of the present individual route system; the experiment will be made in one county in each State. The idea of experimenting in aerial delivery has been put over for another year.

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LO, THE POOR PATRIOT! The appropriation bill for the expenses of the government administration establishment for the year ending June 30, 1916, as reported to the House calls for an expenditure of $28,744,733.50, the half-dollar possibly being left on to show how carefully the estimates have been compiled. This is something over a million dollars less than the former appropriation, and involves the elimination of 187 specific salaries and reduction of congressional mileage from twenty cents to five cents, with no increase of salaries in any of the departments, and the cutting down of supplies. A census of agriculture and live stock, costing about two and one quarter millions, is a new item in this bill and for comparative purposes must be omitted, making the decrease over last year much greater; 1,000 temporary clerical positions not under Civil Service requirements are created by the item, a census to be taken in 1915 and one every ten years thereafter. The secretary of labor is to be allowed to lease a modern fire-proof building for his department, if the bill passes. Statistics of the Bureau of the Census show that the total receipts of the United States as a whole have increased 52.3 per cent. in the ten years since 1903, and the total payments for all accounts have increased 59 per cent. The figures are: Receipts for 1913, $2,049,813,606, as compared with $1,345,618,540 in 1903; and payments in 1913, $1,997,372,649, as against $1,241,872,109 in 1903.

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THE DEATH OF THE OLD YEAR AND THE BIRTH OF THE NEW is the appropriate time for making good resolutions. We would suggest that among your "high resolves" for 1915 you should not fail to include the following:

I will renew my subscription to my favorite journal, THE CHRISTIAN HERALD, *and I will do it* NOW.

By doing this you will be beginning the New Year on a good footing. You will assure your home circle fifty-two pleasant weekly visits, paid with unfailing punctuality; you will be kept in touch with all that is worth while in the world's march of progress and you will bring joy to our hearts, for we don't want to miss a single friendly face from our Circle, but to have all its members in harmonious association at our weekly reunions. That is your New Year's message of cheer and encouragement which you can send to your editor. Will you send it? Then—do it *now*.

. . .

REV. LEN G. BROUGHTON MAY RETURN. The noted Baptist minister who accomplished so much during his ten years' pastorate of the Baptist Tabernacle in Atlanta, Ga., and since April, 1912, has been pastor of Christ Church, London, is being importuned by members and friends of the Clarendon Street Baptist Church of Boston to return to America as pastor of that church. Dr. Broughton has successfully introduced his ideas of hospital work as an adjunct to the modern institutional church into the activities of Christ Church, as he had previously done in Atlanta, where he inaugurated various welfare features. His evangelistic work is widely known. A strong effort is being made to induce him to come to this country again in accordance with what is understood to be his own private preference.

. . .

BUREAU OF MINES ON THE TRAIL OF WASTERS. Director Joseph A. Holmes of the United States Bureau of Mines is quite properly wringing his hands over our annual preventable waste of coal, brass and other minerals in the process of mining and in manufactures. He estimates that in mining 600,000,000 tons of coal, 300,000,000 tons are rendered unusable, of which two-thirds could be saved. A million dollars' worth of minerals a day wasted is the round figure. And the director points out that minerals do not, like plant life, grow up again. One comforting note in his report is to the effect that radium can now be produced at $40,000 a gram; formerly it was three times that price. (A glance into the cellars of the nation might have added to the bureau's depression over our coal waste.)

. . .

UNIVERSITY TO TEACH SUNDAY SCHOOL METHODS. A one-hundred-thousand-dollar endowment has enabled Boston University to inaugurate a school in connection with its regular work for the training of Sunday school instructors and other Bible teachers. It will be called the Department of Religious Psychology and Pedagogy, and representatives of the Boston Sunday School Superintendents' Union will be on the committee having supervision of the new work. A very comprehensive course of study is contemplated, and speakers will be sent out to address conventions and institutes.

YOU—AND THE FEDERATION OF THE WORLD

YOU read Dr. Crane's ringing message in THE CHRISTIAN HERALD *last week calling upon the President in the name of the Christian churches to inaugurate a United States of the World. You will doubtless read his second stirring message on the editorial page of this number. We shall be much mistaken if you are not moved by these arguments to strongly aid toward the accomplishment of this profound project. One thing at least you can do, and you may be sure it will have effect: that is, write to the senator from your State and the congressman from your district, letters or even postal cards, signed with your full name and address and reading like the form below, unless you prefer to couch your letter in some other way. We urge you to do this one thing at once. We suggest that you get your friends together and have each one write just such a letter or postal. We urge you to bring the matter to the early attention of your church, have Dr. Crane's first article read to the congregation, get everybody to sign it, and forward the completed document to the President in Washington. Please let us know what you do, so that we may be posted as to the strength of the appeal throughout the country. Write to us quickly for as many copies of Dr. Crane's article printed with space for signatures as you can advantageously use. This movement will have its greatest force if it is a simultaneous one throughout the United States, so do your part without delay.*

. . .

Hon. A. B. See, House of Representatives,
Washington, D. C.

The undersigned would call your attention to the article by Dr. Frank Crane which appeared in the Christmas number of THE CHRISTIAN HERALD, *voicing the wish of the Christian Churches of America that President Wilson shall call on Congress to inaugurate a Federation of all Nations in a United States of the World. You are urged to use your influence in every right way for the advancement of this idea at this time.*

(Signed)

Name.....

Address.....

Date .....

FEELING OUR PULSE AT THE CANAL ARTERY. The Navy Department has been requested by Colonel Goethals, governor of the Canal Zone, to despatch two swift torpedo-boat destroyers for patrol duty at the entrance to the canal because of obstreperous conduct on the part of some foreign colliers which seemed inclined to ignore the rules laid down for vessels using the waterway. The administration did not leap at this opportunity to take a hand in the present international hostilities, but eventually naval vessels were placed under orders of Colonel Goethals. On December 17 two British vessels were refused clearance papers through the canal until their exact status could be determined. A million dollars has thus far been collected from vessels passing through the canal.

. . .

FREIGHT RATES GO UP. The Interstate Commerce Commission on December 18 finally granted the five per cent. freight rate advance to Eastern railroads, excepting on a number of specified commodities, live stock and packing house products among them. The Commission states that it has taken this action "in the interests of both the general public and the railroads."

. . .

KENTUCKY DISCARDS COMPENSATION LAW. On December 11, the Kentucky Court of Appeals declared the Workmen's Compensation Act, which had been passed by the General Assembly, unconstitutional, by a divided opinion, the minority declaring Kentucky to be the first State to hold such an act unconstitutional—a position that makes any effective workmen's compensation law impossible. The Federal Commission on Industrial Relations in a recent report to Congress named nine causes of industrial unrest, namely: (1) Desire for better living conditions; (2) revolt against [illegible] and improper working conditions; (3) desire on the part of the workers for a voice in the determination of conditions under which they labor; (4) unemployment and insecurity of employment; (5) unjust distribution of the product of industry, [illegible] understanding and prejudice between workers and employers; (7) activity of agitators in the interests of workmen; (8) cost of living outstripping income; (9) belief that redress for injuries and injustice is impossible through existing institutions. Huge immigration is mentioned as a contributory cause.

. . .

YOU ARE SAVED FROM $10,000,000 TO $20,000,000. The proposal of the railroads east of the Mississippi and north of the Ohio and Potomac Rivers to increase their rate on live stock, fresh meats and packing-house product would, according to the estimates, have added $10,000,000 to $20,000,000 per annum to the cost of such commodities to the public. The Interstate Commerce Commission on December 14 refused to permit the increase in freight rates.

. . .

OHIO COAL MINE TROUBLES. After a deadlock lasting eight months between the miners and operators in the Eastern Ohio coal fields—the result of a strike for increased wages—it was announced on December 12 that 2,000 of these miners would return to work at the Fairport, Ohio, mine under the Pittsburg wage scale and that the West Wheeling mine would resume operations on a profit-sharing basis. There are still some 16,000 miners out, but if the co-operative plans, on being tested, prove satisfactory, it is believed that many of the mines now at a standstill will soon resume under some mutually agreeable arrangement of a similar character. It is understood that steps have already been taken with that end in view.

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IS THE INDIAN FIT FOR CITIZENSHIP? That our native red man should not remain permanently a ward of the government, but should gradually be led into the privileges of free American citizenship, is the suggestion conveyed in the annual report of Secretary Lane of the Interior Department, lately submitted to Congress. The secretary does not believe in the advantages of what he calls our present "almshouse policy" toward the Indians. Our conscience, our sense of justice and our traditions, he declares, will not allow us to cast the Indian out upon the world unprepared; but "he should not be permitted to think that he is forever to remain a government ward." We should lead him to look to the day when he would be a free Indian citizen, and the secretary further adds that we should "cast the full burdens of independence and responsibility upon an increasing number of the Indians of all tribes." He believes that, as the head of his department, he has the authority to do this in individual cases and proposes to employ it. There is little doubt that the progress of our Indian wards has been retarded through various causes, chiefly political. Now, if the opportunity has come to do him justice and to square the national conscience, we should not let it pass by unimproved.

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JAPANESE STEPPING-STONES ACROSS THE PACIFIC. The press of December 18 contained despatches stating that as Japan's ultimatum to Germany promising the return of German territory in China and the Pacific taken in the war, was conditional on its being yielded up without opposition, the price of blood and money paid by Japan to overcome German resistance have bought such conquered territory for the Mikado, and commissions have already been sent out to determine the colonization possibilities in the islands, and industrial interests are planning for the extension of commerce in former German territories.

. . .

MERCHANTS TO CIRCUMNAVIGATE SOUTH AMERICA. An expedition of business men is being arranged to embark in the good American-built ship *Finland* at New York January 27, and at Baltimore January 29, for a cruise of 106 days with frequent stops on the way around South America and through the Panama Canal, a distance of about 16,000 miles, the object being to gain a comprehensive knowledge of the trade possibilities in the countries to the south of us, and to open South American eyes to the wonders of things "Made in the United States," an exhibit of which will be on board. Bankers and manufacturers as well as merchants will join the party.

. . .

A NEW YORK AUDIENCE LET LOOSE AMONG LIONS. On a recent evening five trained young lionesses missed the doors of their individual cages when being dismissed from their performing cage at a New York theater, and sauntered out upon the stage and down in the aisles, where they immediately became panic-stricken among some nine hundred men, women and children who with one accord were yelling and making for the various exits. The big cats were unable to escape, though one ran out of the door with the fleeing people, and was cornered and shot to death by policemen, one officer also being shot in the excitment; the other four beasts were rescued inside the house and returned to their cages. A spectator who evidently knew all about pretending to be dead when attacked by a wild animal lay down on the floor as one of these lions approached him and was walked on, receiving a scratch. Beyond the fright and whatever injuries were received in the stampede the rest of the audience were unharmed by the animals.

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DEBORAH AND BARAK

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JANUARY 10. (JUDGES 4: 4-16)

Bundles and Chariots

GEORGE ELIOT once said wisely, "A woman's lot is made for her by the love she accepts." This is true in the narrower sense, of the man whom she chooses to wed; it is true also in the larger sense of the ideals she adopts and the hopes she cherishes. Deborah was in love with her country. Miss Willard was in love with the temperance reform. Mary Lyon was in love with the ideal education for women. Florence Nightingale was in love with cleanliness and order and health. Grace Darling was in love with courage and daring helpfulness. The love that each of these great women accepted fashioned her life.

The Israelites went to Deborah to decide their disputes because she was wise. A little girl, who was just beginning to go to kindergarten, was much impressed by the experience and asked her mother solemnly one afternoon: "Mamma, do I know as much now as I don't know?" Doubtless Deborah was sadly conscious often of the inadequacy of her knowledge and wisdom. Doubtless she was like the citizens of Leyden in Holland centuries later, who defended their town so bravely against the Spaniards that the Prince of Orange offered them their choice: exemption from certain taxes, or a university; and to their everlasting honor they chose the university, which became one of the most famous in the world. "Wisdom is the principal thing," thought Deborah, and so thinking, she became the wise judge of Israel.

We may think that it did not require much courage in Deborah to urge Barak to fight Jabin, king of Canaan, and his mighty general Sisera, but, though Deborah would not fight in person, she would fight in spirit. In war the women have more of the battles than the men. Their courage is severe, not in open combat, but in such work as was done by Lieutenant Doughty and Sergeant Rose when the tunnels mine was to be exploded in front of Petersburg in the Civil War. The fuse was lighted, but no explosion followed. Three men volunteered to examine the fuse, and explored the long, dark gallery of the mine, not knowing but that any minute would bring them the most horrible death. At last they found the defect in the fuse, spliced it and returned to the light. Thus women's courage is shown in the dark, silent passes; but it is not quite as heroic as men's?

We may not admire Barak for declining valor, but we must admire his humility. He confesses his need of a woman; he would not go to battle without Deborah. "Humility," said Confucius wisely, "is the solid foundation of all the virtues." Indeed, "humility" comes from the Latin word which means "ground." Ruskin once asserted, "The first test of a truly great man is humility"; and William Penn put the same truth in a metaphor. "Jesus rides with a double bridle when it is set in humility. An able and yet humble man is a jewel worth a kingdom." Such a jewel evidently was General Barak.

Not many generals would go on a campaign if assured by one woman they believed as Barak believed Deborah that the warfare would not be in their hands. But the triumph would fall to a woman. But Barak had at heart a cause rather than himself. It is said that in the bedroom of Kaiser William is a scroll bearing a motto, whose thought is strangely different from that often attributed to the emperor: "The world is so large and we are so small that everything cannot possibly revolve around ourselves." Barak lived in the large world of national glory and not in the little world whose circumference was his own fame.

Barak's army must have looked very insignificant when compared with Sisera's splendid array, his glittering host and his nine hundred chariots of iron. But the Lord does not look on the outward appearance. One of Lincoln's neighbors, when he heard that he had been nominated for the Presidency, exclaimed, "What! Abe Lincoln nominated for President of the United States! Can it be possible? A man that buys a ten-cent beefsteak for breakfast and carries it home himself!" Barak was willing to carry his own bundles on foot, and the Lord gave him those nine hundred chariots to ride in.

"Let us have faith," said Lincoln, "that right makes might, and in that faith let us dare to do our duty as we understand it." Lincoln's saying might well have been Barak's proclamation to his army. It is the thought of all these quiet, steady, forceful men, who, keeping themselves in the background and the interest of some great cause in the foreground, push the cause ahead of them up the slope of victory.

TALKS ON THE GOLDEN TEXT

By Rev. J. R. Miller, D.D.

The righteous cried, and Jehovah heard, and delivered them out of all their troubles." —Ps. xxxiv. R.V.

Prayer makes all the difference. Let it be clearly understood that there are things to be obtained by asking, which will not come to hand unless we ask for them. People excuse themselves from prayer by saying that they are content to leave God to do as he may for them. They have not, because they ask not. Certainly there are many daily mercies, such as the necessaries, and even the luxuries and adornments of life, which are perennially bestowed by the heavenly Father, who sends sun and rain on the evil and the good, the prayerless and the prayerful. But deliverance out of trouble is an especial boon, which is given to the righteous when they cry. If, then, you are passing through a time of extreme trial and trouble take it as a sign that God wants you to pray about it. Even if you cannot pray in words, and have no language but a cry, go to him with your sob, your groan. "Shall not God avenge his own elect which cry day and night unto him?" "Thou drewest near in the day that I called upon thee; thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life."

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

DEBORAH means "hornet," and Barak means "lightning," both names indicative of character and probably given after the characteristics of the two persons became fully known. The voice of a devoted woman rouses the nation to duty and a man does the fighting. A superb combination in any age.

The Kishon, "the tortuous," is the crooked river that drains almost the whole of the plain of Esdraelon, the greatest battlefield of the world. Five natural gateways lead into the plain, guarded by strong fortresses in all ages. It is not only the key to the possession of Palestine but to the road between Asia and Africa. Here fought the ancient Egyptians sixteen centuries before Christ; here Deborah and Barak met and defeated the Canaanite kings; here fought Gideon and his brave three hundred; here died Saul and Jonathan; here Josiah attempted to stop the army of Pharaoh Necho and was carried from Esdraelon mortally wounded to Jerusalem. During the period of the Jewish wars this plain resounded to the tramp of armies and the noise of battle. Here camped the armies of Alexander, the Cæsars, the Saracens and the Crusaders, and from this plain Napoleon began his first retreat. Turkey and the Allies now being at war, Merj Abu Amir (its present name) will be the field of decisive struggle. In the vision of the Jewish seer (Rev. 16: 16) the most fitting place whither "the kings of the whole world shall be gathered together unto the war of the great day of God the Almighty," are the level reaches of Megiddo—another name for Esdraelon—which level reaches give the type and echo in the Hebrew Har Magedon (Armegeddon). This defeat of the Canaanites under Sisera took place at Megiddo (Tell el Mutasellim), where still exist the ruins of an old castle dating from the twentieth century B.C., with an ancient enclosing wall twenty-eight feet thick. It lay on the military road from Egypt to the East and the extent of its ruins prove the importance of the location, which was at the time of the Judges the royal city of the Canaanites.

"The stars in their courses fought against Sisera." The tortuous Kishon flows through treacherous ground. A sudden storm transformed the plain into a sea of mud in which Sisera's chariots of iron were hopelessly engulfed. I have crossed the same plain in spring when at certain points mules and their loads actually disappeared in the almost bottomless mire.

A MILLION NICKELS FROM A MILLION SCHOLARS FOR A MILLION TESTAMENTS FOR A MILLION SOLDIERS

THE movement to raise *A Million Nickels from a Million Sunday School Scholars for a Million Testaments for a Million Soldiers in European Hospitals, Prison-camps and Battlefields*, has met with a ready response from those who believe that after all the most thorough going way to help the needy is to put them in vital touch with pure religion and the forces of the unseen world.

Mr. Marion Lawrance, general secretary of the International Sunday School Association, wired us the other day that the executive committee of the International Association, then in session, had given their endorsement to the Million Testament plan and would do all in their power to advance it. The New York State Sunday School Association has taken similar action and other State and county Sunday school organizations are co-operating splendidly.

Although the results of the efforts of these associations could not be expected to appear for several days the World's Sunday School Association has already received orders for thousands of the souvenir bookmarks which we are giving to contributors as the official acknowledgment of the receipt of a nickel for a Testament.

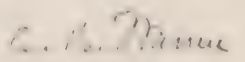
"A little Georgia Cracker," who is learning to read the Bible and already loves the Old Book, and who sympathizes with the sufferers over the sea, sent a dime to pay for two Testaments, one for a soldier and one for a sailor. Children's letters are coming in every day, showing how young hearts are being stirred by this opportunity to send the comforting Gospel of Jesus to the soldiers of Europe in their hour of danger and pain.

If you are a Sunday school superintendent or a pastor please have announcement of this Million Testament plan made in your school and write a letter about it to the editor of your local newspaper. If you are a Sunday school teacher please show this page to your superintendent and then go to work among your friends. Notify us how many bookmarks you will need and send remittances to cover the nickels you receive to Mr. Arthur M. Harris, treasurer, Metropolitan Tower, New York City.

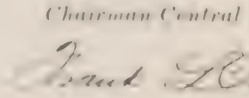
(Signed)

WORLD'S SUNDAY SCHOOL ASSOCIATION.

Chairman.



Chairman Central Committee.



General Secretary.

Leadership Training Class

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

Superintendent Beginners' Department

I. Required book on Sunday school organization. One of the following: *The Efficient Sunday School* (Cope), *The Sunday School Organized for Service* (Lawrance), *The Organized Sunday School* (Axtell), *The Superintendent and His Work* (Brown), *The Graded Sunday School* (Meyer), *The Sunday School at Work* (Faris).

II. Specialization book for student preparing as superintendent of Beginners' Department. *The Elementary Work* (Jacobs-Lincoln), *The Beginners' Department* (Wray), *The Teacher of Beginners* (Danielson), *The Beginners' Department Leaflet No. 3*, S. S. Series, M. E. Board of Sunday Schools, 1018 Wabash Avenue, Chicago.

III. *Method Material.*

1. Beginners' Department Organization.

(a) *Age of Department Scholars.*

For those under six and over three years of age. In many primary classes scholars of these ages are found. Owing to the immaturity of these younger children the primary teacher finds difficulty in fitting the primary lessons to those under six. Hence the need of division.

(b) *Rooms.*

Use a corner of the primary room, or of the main schoolroom, the church parsonage, or a corner of the church. In summer meet out of doors. Curtain or screen off these little folks for the lesson. If there is no separate room or space let the Beginners meet with the Primary class for the opening and closing exercises and separate them for the lesson teaching.

(c) *Superintendent and Officers.*

A Beginners' superintendent or class teacher should be appointed the same as in the Primary, with assistants, and where the department room will permit of it, a secretary and a musician.

(d) *Classes and Lessons.*

A class for the four-year-olds and one for the five-year-olds is the usual plan, so that the Beginners' two-year graded course lessons can be taught. Where but one teacher can be found the two-year course can be taught by one teacher, but it would be best to have the four-year lesson, which begins with the idea of God, taught first.

These special two-year Beginners' lessons are part of the International Graded Series, and are beautifully illustrated with large uncolored pictures for class use and by smaller copies for scholars' use. These can be obtained of the denominational houses or Perry Picture Co.

Continued on next page

WIDOWS AND ORPHANS FUND

Continued from page 1233

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Additional contributions to be acknowledged later.

THE YOUNG PEOPLE'S MEETINGS

Our Denominational Boards

Christian Endeavor and B. Y. P. U. Topic for January 10. (II Cor. 8: 8-15)

"DENOMINATIONAL Boards" certainly sounds like an uninteresting topic. A "board" sounds like something dry and lifeless and hard. And "denominational" is, to say the least, a long word.

But let us consider what this is all about. Think, for instance, of a little tugboat nosing around the mysterious islands just off the coast of California and Oregon, tying up at a wharf, ringing its bell and blowing its whistle, inviting people to come aboard to church—people who had not had an invitation to divine service in months. They hear the Gospel, sing the Gospel, and have an opportunity, while the tug is in the harbor, of purchasing Bibles and other religious books. There you have something interesting. But that, reduced to terms of correspondence and management, means the work of the American Baptist Publication Society, arranging in this and other ways for the dissemination of Gospel literature.

Or think of a scene in some distant land, perhaps a wild land. A letter from a missionary in Madagascar came to Miss Sangster a few weeks ago, to which she referred in a recent number of THE CHRISTIAN HERALD, telling of the unbelievable cruelties practiced there upon babies. Every week is divided arbitrarily by the medicine men into "good" and "evil" days. If a baby is born on an evil day it must be sacrificed alive. And the longer it can be made to suffer before death the better the god will be pleased. The missionary went on to describe fantastic plans for prolonging the torment of these little bodies in ways too terrible to mention. That is something which touches your heart, is it not? And such practices are being stopped and such hideous suffering ended by the influence of the missionaries and the authority of the new government, the island now being owned by the French. This means that a certain "board" of a certain "denomination" has sent out men and women to tell these poor mothers that they need not torture and slay their babies to please God and that to do so, instead of being right, is an immeasurable sin. In India the mothers used to throw their babies into the Ganges to appease the gods. In China little girl babies are still exposed to die, not for any religious motive but because a girl baby is an undesirable addition to the household. Do you want to help stop things like these? Then get your society to contribute liberally to the Foreign Mission Board of your denomination.

Back again in our own country, think of some neglected spot in the West or South, some rough mining town where rum is god, or some Southern mountain home where there is little to eat and nothing to read and nothing to hope for. Then think what it means to have a bright-faced young woman or sturdy man come along with books and papers and hymn books and Bibles and start a Sunday school, and later help build a church whose Sabbath bell reminds all the neighborhood that God is love and that Jesus has shown a way to heaven. Isn't that interesting? Then don't stay away from church the next time the representative of the Home Missions Board of your denomination comes to your church to take a collection.

CONCERNING RESOLUTIONS

BY MARGARET E. SANGSTER, JR.

IT WAS New Year's Eve and the two girls were sitting before the log fire waiting for the clock to strike twelve times.

"I am going to make some big resolutions this year," said the Small Brunette, suddenly breaking the silence.

The Blonde Girl propped her chin on her hands.

"Resolutions are like jellies and canned fruits," she said. "It is much better to have a small amount well preserved than a large jar that will spoil during the year."

The Little Brunette pouted.

"Do you mean," she questioned, "that you think *my* resolutions will spoil?"

The Blonde Girl hurried to make amends.

"Oh, my dear," she exclaimed, "of course I didn't mean that. But"—she hesitated thoughtfully—"it's hard to surely know what you will do. For instance, if it's a very serious resolution, very hard to keep, it might be better never to make it than to smash it up after you have made it!"

The Little Brunette gazed into the fire with long-lashed, inquiring eyes. Then she smiled.

"All right," she agreed, "my resolutions this year won't be as *huge* as I expected them to be—but," she laughed, "little as they are they'll keep."

With a low, self-satisfied bell-note the clock began to usher in the New Year.

The making of resolutions is a habit that a great many young people acquire. It is rather a nice habit, and yet I am sure that some people make resolutions that sound large and praiseworthy with the thought uppermost in their minds of the applause that they will get from a handful of friends. There are other folk who make promises to themselves which they keep faithfully and yet never tell a soul about. These well-kept, almost sacred resolutions are the kind that should be written about, told about, for other young people to see.

I had a letter from a busy correspondent of mine yesterday and the contents pleased me so much that I am going to quote it *all* to you.

"When I read your article entitled 'Personally Conducted,' I said, 'now is the chance for me to present a suggestion which just flashed through my brain like lightning.' It is this: For the girls, old or young, to give in a few words their ambitions and purposes for the New Year. With a variety of thought from so many we cannot help but be benefited and inspired to the higher and loftier ideals in life.

"I am a busy woman, but if you consider it a splendid idea, Miss Sangster, I, too, will steal a little time to give the girls my plans and ambitions for the new year.

"I would be very much delighted if each one would respond in her own way and give us all something to help make the New Year more profitable than the old one."

I *do* think that the idea is a splendid one and I hope that my girls will think so, too. For I am sure that ambitions and purposes and, yes, even resolutions, told in this way, will not only do a great deal of good, but will make a very interesting article.

Holidays—different holidays—have very different meanings to me. Easter is a solemn, religious day and Thanksgiving is a joyous time of prayer. Christmas is the day of childish happiness, but New Year's Day seems as symbolical of a number of things, as the Egyptian hieroglyphics on an ancient crumbling tower. It is symbolical of a new beginning, of the fresh white page in a torn and blotted copy-book. It is a fresh, bright sort of a day, that seems like the meeting of two roads, one labeled "past" and the other "future." The road that you have traveled may be full of ruts and boulders, with mighty few sweet grassy places; but the new road stretches out clear and smooth as far as the eye can reach.

I once read about a little boy who made his mother a promise. It was a very hard promise for a small kiddie to keep, but he struggled with it manfully. At last something made him forget it and, thoughtlessly perhaps, he smashed it into a thousand pieces.

The mother felt very badly about the broken promise. She cried about it, and prayed about it, and then she took the child to task.

"Darling," she said tenderly, but oh, so sadly, "darling, you have made mother very unhappy!"

The little boy's eyes filled.

"What has I done?" he quavered.

The mother looked into the tearful eyes.

"You have broken your promise," she told him. "What will you do?"

The little boy hesitated for a moment. Then slowly his tears dried and his little face beamed with a smile.

"I's sorry," he told her, "but, muvver dear, I'll make another jus' as dood, and I'll keep it—truly—this time!"

Friends of mine, if you have made resolutions that, like the huge jar of preserves, spoiled during the year, remember that though you have failed once it will not be hard to make another resolution "jus' as dood" that with faith and trust will *keep*. And because I think that it will help my girls, and some who are not yet my girls, to know what your plans for the year are going to be, I am going to ask you to unlock them from the secret part of your heart and send them in.

Leadership Training Class

Continued from preceding page

Malden, Mass., or G. P. Brown & Co., Beverly, Mass., or Sunday school supply houses.

(e) *Equipment.*

If a separate room it should be carpeted. Small chairs with rubber tips should be used. Pictures of the children, brought by parents, may decorate the walls, as well as copies of the masters, such as "The Boy Samuel" and the "Age of Innocence" by Sir Joshua Reynolds, Murillo's "The Divine Shepherd," or pictures of home life by Peter De Hooch, which almost all include children. There should be a cabinet for supplies, hooks for the children's wraps, and a blackboard, which may be used also as a screen, if needed, to separate the departmental classes.

(f) *Mothers' Class.*

Organize the mothers, who come naturally with these younger children to the Sunday school, into a Beginners' Mothers' class, to be taught the Bible lesson for the day while the children are being taught their lesson. This mothers' class should meet monthly on a week afternoon or evening for social purposes, a talk upon some practical topic and to plan ways of helping other mothers. When the children are promoted the mothers' class could then become a Primary Mothers' class. A Mothers' Association of Beginners and Primary mothers may be formed, and the mothers put upon committees to work out a program. Frequently these young mothers have been former Sunday school scholars, and make excellent teachers for the Beginners' classes. A mothers' library should be obtained for circulation.

(g) *Department or Class Program.*

Where a separate room is possible the exercises may include the following items: 1. Opening song and prayer. 2. Circle work, including a good morning song; birthday recognition with offering and song; welcome to the new scholar. 3. Class groups for lesson. 4. March, with song, during which chairs will be rearranged. 5. Song. 6. Bible texts and memory verse. 7. Good-by song, wraps and distribution of lesson picture.

Send for *Outline of Supplemental Lessons for Elementary Grades* (leaflet 11 of M. E. Board of Sunday Schools, 1018 Wabash Avenue, Chicago), for the memory and drill work adapted to the Beginners' Department or class.

(h) *Promotion.*

At the annual promotion day, have the class recite the memory texts and class hymn and present each scholar with a promotion certificate.

THE RETURN OF POLLYANNA

Continued from page 1237

you little rascal—quit that! he broke off in laughing reproof as a bushy-tailed squirrel leaped to his lap and began to nose in his pockets. "Guess we'd better give them their dinner or they'll be tryin' to eat us," chuckled the boy. "That's Sir Lancelot. He's always first, you know."

From somewhere the boy produced a small pasteboard box which he opened guardedly, mindful of the numberless bright little eyes that were watching every move. All about him now sounded the whir and flutter of wings, the cooing of doves, the saucy twitter of the sparrows. Sir Lancelot, alert and eager, occupied one arm of the wheel chair. Another bushy-tailed little fellow, less venturesome, sat back on his haunches five feet away. A third squirrel chattered noisily on a neighboring tree branch.

From the box the boy took a few nuts, a small roll and a doughnut. At the latter he looked longingly, hesitatingly.

"Did you—bring anything?" he asked then.

"Lots—in here," nodded Pollyanna, tapping the paper bag she carried.

"Oh, then, perhaps I *will* eat it today," sighed the boy, dropping the doughnut back into the box with an air of relief.

Pollyanna, on whom the significance of this action was quite lost, thrust her fingers into her own bag, and the banquet was on.

It was a wonderful hour. To Pollyanna it was, in a way, the most wonderful hour she had ever spent, for she had found some one who could talk faster and longer than she could. This strange youth seemed to have an inexhaustible fund of marvelous stories of brave knights and fair ladies, of tournaments and battles.

The Ladies' Aiders were forgotten. Even the glad game was not thought of. Pollyanna, with flushed cheeks and sparkling eyes, was trailing down the golden ages, led by a romance-fed boy, who—though she did not know it—was trying to crowd into this one short hour of congenial companionship countless dreary days of loneliness and longing.

Not until the noon bells sent Pollyanna hurrying homeward did she remember that she did not even yet know the boy's name.

"I only know it isn't 'Sir James,'" she sighed to herself, frowning with vexation. "But never mind. I can ask him tomorrow."

CHAPTER IX

JAMIE

POLLYANNA did not see the boy "tomorrow." It rained, and she could not go to the Garden at all. It rained the next day, too. Even on the third day she did not see him, for, though the sun came out bright and warm, and though she went very early in the afternoon to the Garden and waited long, he did not come at all. But on the fourth day he was there in his old place, and Pollyanna hastened forward with a joyous greeting.

"Oh, I'm so glad, *glad* to see you! But where've you been? You weren't here yesterday at all."

"I couldn't. The pain wouldn't let me come yesterday," explained the lad, who looked very white.

"The *pain!* Oh, does it—ache?" stammered Pollyanna, all sympathy at once.

"Oh, yes, always," nodded the boy, with a cheerful matter-of-fact air. 'Most generally I can stand it and come here just the same, except when it gets *too* bad, same as 'twas yesterday. Then I can't."

"But how can you stand it—to have it ache—always?" gasped Pollyanna.

"Why, I have to," answered the boy, opening his eyes a little wider. "Things that are so are *so*, and they can't be any other way. So what's the use thinking how they might be? Besides, the harder it aches one day, the nicer 'tis to have it let up the next."

"I know! That's like the ga—" began Pollyanna; but the boy interrupted her.

"Did you bring a lot this time?" he asked anxiously. "Oh, I hope you did! You see I couldn't bring them any today. Jerry couldn't spare even a penny for peanuts this morning, and there wasn't really enough stuff in the box for me this noon."

Pollyanna looked shocked.

"You mean—that you didn't have enough to eat—yourself?—for *your* luncheon?"

"Sure!" smiled the boy. "But don't worry. 'Tisn't the first time—and 'twon't be the last. I'm used to it. Hi, there! here comes Sir Lancelot."

Pollyanna, however, was not thinking of squirrels.

"And wasn't there any more at home?"

"Oh, no, there's *never* any left at home," laughed the boy. "You see, mumsey works out—stairs and washings—so she gets some of her feed in them places, and Jerry picks his up where he can, except nights and mornings; he gets it with us then—if we've got any."

Pollyanna looked still more shocked.

"But what do you do when you don't have anything to eat?"

"Go hungry, of course."

"But I never *heard* of anybody who didn't have *anything* to eat," gasped Pollyanna. "Of course father and I were poor, and we had to eat beans and fishballs when we wanted turkey. But we had *something*. Why don't you tell folks—all these folks everywhere, that live in these houses?"

"What's the use?"

"Why, they'd give you something, of course!"

The boy laughed once more, this time a little queerly.

"Guess again, kid. You've got another one coming. Nobody I know is dishin' out roast beef and frosted cakes for the askin'. Besides, if you didn't go hungry once in a while, you wouldn't know how good 'taters and milk can taste; and you wouldn't have so much to put in your Jolly Book."

"Your *what?*"

The boy gave an embarrassed laugh and grew suddenly red.

"Forget it! I didn't think, for a minute, but you was mumsey or Jerry."

"But what *is* your Jolly Book?" pleaded Pollyanna. "Please tell me. Are there knights and lords and ladies in that?"

The boy shook his head. His eyes lost their laughter and grew dark and fathomless.

"No, I wish there was," he sighed wistfully. "But when you—you can't even *walk*, you can't fight battles and win trophies, and have fair ladies hand you your sword, and bestow upon you the golden guerdon." A sudden fire came to the boy's eyes. His chin lifted itself as if in response to a bugle call. Then, as suddenly, the fire died, and the boy fell back into his old listlessness.

"You just can't do nothin'," he resumed wearily, after a moment's silence. "You just have to sit and think; and times like that your *think* gets to be something awful. Mine did, anyhow. I wanted to go to school and learn things—more things than just mumsey could teach me; and I thought of that. I wanted to run and play ball with the other boys; and I thought of that. I wanted to go out and sell papers with Jerry; and I thought of that. I didn't want to be taken care of all my life; and I thought of that."

"I know, oh, I know," breathed Pollyanna, with shining eyes. "Didn't I lose *my* legs for a while?"

"Did you? Then you do know, some. But you've got yours again. I hain't, you know," sighed the boy, the shadow in his eyes deepening.

"But you haven't told me yet about —the Jolly Book," prompted Pollyanna, after a minute.

The boy stirred and laughed shamefacedly.

"Well, you see, it ain't much, after all, except to me. *You* wouldn't see much in it. I started it a year ago. I was feelin' 'specially bad that day. Nothin' was right. For a while I grumped it out, just thinkin'; and then I picked up one of father's books and tried to read. And the first thing I see was this: I learned it afterwards. so I can say it now.

"Pleasures lie thickest where no pleasures seem:
There's not a leaf that falls upon the ground
But holds some joy, of silence or of sound."*

"Well, I was mad. I wished I could put the guy that wrote that in my place and see what kind of joy he'd find in my 'leaves.' I was so mad I made up my mind I'd prove he didn't know what he was talkin' about, so I began to hunt for 'em—the joys in my 'leaves,' you know. I took a little old empty notebook that Jerry had given me, and I said to myself that I'd write 'em down. Everythin' that had anythin' about it that I liked I'd put down in the book. Then I'd just show how many 'joys' I had."

"Yes, yes!" cried Pollyanna, absorbedly, as the boy stopped for breath.

"Well, I didn't expect to get many, but—do you know?—I got a lot. There was somethin' about 'most everythin' that I liked a *little*, so in it had to go. The very first one was the book itself —that I'd got it, you know, to write in. Then somebody give me a flower in a pot, and Jerry found a dandy book in the subway. After that it was really fun to hunt 'em out—I'd find 'em in such queer places, sometimes. Then one day Jerry got hold of the little notebook and found out what 'twas. Then he give it its name —the Jolly Book. And that's all."

"All—*all!*" cried Pollyanna, delight and amazement struggling for the mastery on her glowing little face. "Why, that's the game! You're playing the glad game, and don't know it —only you're playing it ever and ever so much better than I ever could! Why, I—couldn't play it at all, I'm afraid, if I—I didn't have enough to eat, and couldn't even walk, or anything," she choked.

"The game? What game? I don't know anything about any game," frowned the boy.

Pollyanna clapped her hands.

"I know you don't—I know you don't, and that's why it's so perfectly lovely, and so—so wonderful! But listen. I'll tell you what the game is."

And she told him.

"Say!" breathed the boy appreciatively, when she had finished. "Now, what do you think of that!"

"And here you are, playing *my* game better than anybody I ever saw, and I don't even know your name yet, or anything!" exclaimed Pollyanna, in awestruck tones. "But I want to—I want to know everything."

To be continued

* Blanchard. *Lyric Offerings. Hidden Joys.*

In order that you may know how much we workers and students of Peck School appreciate THE CHRISTIAN HERALD. First of all, we read the inspiring and helpful articles. Then, in our Home Decoration Class, we mounted the covers for bedroom decoration. The pictures that seemed to be favorites with the girls were "The Lost Sheep," the various landscape scenes, and "Sunset in the West." It is our object to train the girls so that they will be able to enjoy the master pictures, instead of the cheaply, highly-colored prints so often found on the market. We have no good wall pictures, consequently we seize every opportunity to teach the true worth of a picture. At one time the following motto was placed in the room of a wilful young boy: "The only way to have a friend is to be one." About six months later he remarked to his mother: "I read that motto on my wall every morning when I wake up. The real meaning of it has just come to me. I believe it must be true." I wonder how many of us could look at the picture of "The Lost Sheep" without saying: "How true! Our Saviour surely does reach out his hand to guide."

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

J. F. I heard a minister make the statement recently in a public meeting that "God allowed people to do as they wished." I was much surprised, as I had formed an entirely different opinion from the Bible and other books as well as from the prayers of Christians, who pray that they may be kept in hours of temptation from doing the things which they may wish. Besides, I know from personal experience that I have often been kept by the restraining grace of God from doing what I wished. The very thought that my heavenly Father will keep me from doing these things which I may desire or wish to do in the hours of temptation is an anchor to my soul.

What the minister intended to emphasize was the doctrine of the freedom of the will. It is true that some denominational bodies reject this doctrine as a theory, but in actual work most clergymen and Christian workers appeal to all their hearers to choose the good, with the implication that all are free to do so. The problem you bring up is quite distinct from this. James speaks of a "double-minded" or "two-souled" man. (James 1: 8 and 4: 8.) Paul describes a phase of this conflict between a man's good and evil self in Romans 7. He evidently passed out of this particular phase of that conflict, for there is nothing in his other writings to indicate that he continued this life of gloom or was conscious of constant spiritual defeat. Indeed his epistles abound with testimonies to his spiritual gladness and light and victories. But even Paul, in these years of spiritual triumph, felt that his physical nature was warring against his spiritual nature, and had to be strenuously fought. (I Cor. 9: 27.) It is one or the other of these forms of struggle to which you refer. Our better self longs for victory over our inferior nature. In this sense we pray to be kept from doing what we are inclined to do. But this very situation shows that our real self wishes to do the better thing, so that even in this interpretation of his words the minister was correct, that we are allowed to do the thing we wish to do.

N. W. B. Is it necessary for every Christian to testify for Christ in public meetings?

It should be the joy and privilege of every sincere Christian to confess Christ whenever a fitting opportunity offers. This may be either in conversation, in the home circle, among your business friends, on the cars, or in the prayer meeting. Never will you regret doing this, for it always brings a blessing. It is a special privilege to confess him in the assembly, when others are acknowledging their faith and allegiance, and you should try to do this also when the opportunity arises. We know there are some people so sensitive and nervous that the suggestion of a public confession is painful to them; but once the thing is done, you will never again hesitate. Indeed, you will rather be glad to welcome each fresh opportunity. The Christian church has grown until it reached us, because Christians were willing and eager to state what Christ has done for them. They overcame the enemy "by the blood of the Lamb and the word of their testimony." We know the Master is deeply grieved when any of his followers is unwilling to show his colors. In fact he has distinctly made our confessing him before men a condition of his confessing us before his Father. (Matt. 10: 32; Luke 12: 8.) How can we be "ashamed of Jesus!" If we are, we must seek a closer walk with him, a warmer friendship for him. We must let him bless us so richly that, like the apostles, "we cannot but speak the things which we have seen and heard."

H. E. M., Dickie, Wyo. Your duty as a Christian should be considered as more important than your duty to society. You do not need to care what people think or say, if you know you are doing what Jesus would have done. He saves "to the uttermost," and you should try, as far as possible, to help those who need saving. Don't be like the Levite who passed by on the other side. There are many ways to help a poor fallen fellow creature, but the simple ways are the best. Your own good sense and kind heart will prompt you to do the right thing. She may need advice, and a kindly word will go far; or she may want to be helped to employment. You can aid her without really giving offense to your friends, if they understand your motives.

A Subscriber, Dooley, Mont. What is the meaning of the line from Holmes' poem, "The Chambered Nautilus": "Shut thee from heaven with a dome more vast"?

The poet speaks of the soul as living in a temple of its own building. Each soul chooses whether to live in a great temple or a small one. He exhorts the soul to keep building larger temples for its occupancy. He has not the remotest idea of hinting that these temples shut us from heaven in any spiritual sense. He is picturing great temples in which the roof or dome, marking the temple's height, shuts off the light of the sky. The line is merely a poetical expression of the idea that the temple roof should be very high and the enclosed space vast.

H. C., Monroe, Iowa. Although much has been written concerning the nature of angels, very little is really known, beyond the fact that they are God's messengers, endowed with spiritual bodies (see I Cor. 15: 44), and employed as the ministers of the divine will. The Bible sheds little light on the nature of angels, although it mentions them many times. One commentator writes: "They are represented as being in the widest sense agents of God's providence, natural and supernatural, to the body and to the soul; thus the operations of nature are spoken of as under angelic guidance fulfilling the will of God." The ministry of angels is mentioned in various passages, including Matt. 13: 41-49; 24: 31; Luke 16: 22, etc. Jewish rabbinical literature has preserved the tradition of the rebellion and fall of the apostate angels, and the reference in Isa. 14: 12 has sometimes been interpreted as related to this tradition. In Jude 6 there is a well-known passage on the same subject. Milton in *Paradise Lost* described the fall of Lucifer in a famous poetic passage. (See also Luke 10: 18.) Beyond these references, all is conjecture.

G. I. B., Genesee, Idaho. Please state why the patriarch Jacob (Matt. 8: 11) retained his name and the apostle James (Matt. 10: 2) is called James in the English translation of the Bible?

The New Testament word for "James" is, as you indicate by the Greek letters in which you have written both names, a Hellenized form of the Hebrew name "Jacob." That is, it is a Hebrew word made over into Greek and given a regular Greek termination. But where the ancient Jacob is referred to in the New Testament the new Greek name is not used; instead of that, the old Hebrew name is merely written in Greek letters. So it remains, to all intents and purposes, a Hebrew word. In the English language the Greek form of the name became changed to James while the Hebrew form remained Jacob. In the French, Italian, Russian and Spanish forms of the name its ancient derivation from Hebrew is still noticeable.

C. L. W., Castleton, Kan. In answer to a recent question in the Mail-Bag you give a number of Scripture passages to show that the disciples were converted before the day of Pentecost. How could they have been converted before the atonement was made?

To say that there were no regenerated persons in the world before Christ's death on the cross would be to ignore the spiritual attainments of Enoch, Abraham, Joshua, David, Hezekiah, Daniel, Isaiah and a host of other Old Testament saints. Some of the sublimest utterances of devotion and spiritual blessedness occur in the Old Testament. Mary herself, our Lord's mother, attained her wonderful experience of piety and communion with God before her divine son's death. Not only his mother and his disciples but other companions, like Martha and Mary and Lazarus, entered into spiritual life before his death on the cross. To many he said definitely: "Thy sins are forgiven." Surely, with this word they felt the coming of a new life. He had power in himself, before his death, to change the hearts of people and bring them into fellowship with God. Yet now that his death has taken place, it becomes an infinite help to all who would seek God. We see in it an overwhelming demonstration of God's love. There is in it an appeal that ought to be irresistible. Who can refuse to accept grace and salvation backed by such a proof of love? The fact that many did come into communion with God before that event, only increases the condemnation of those who, with the fact of the cross before them, refuse to yield themselves to God's forgiving love.

Miscellaneous

Mrs. H. B. H., Hornick, Iowa. See Deut. 14: 11-12 for the Mosaic laws concerning forbidden fowls.

L. A. H., Landersville, Pa. The presumption is, of course, that Barabbas was set free, in accordance with the ancient custom which gave the Jews the release of a prisoner as a boon on a certain day in each year.

H. C. C., Seaside Heights, N. J. 1. It is still in existence. Address Tribune Building, New York. 2. You are probably right concerning the passage in Mark 7: 19—the last clause may be an interpolation by the evangelist.

L. M., Beattytown, N. J. Honoré de Balzac was a distinguished French novelist, born 1799, died 1850. His best known works are the *Comédie Humaine*, *Père Goriot*, *Eugénie Grandet*, and *Les Parents Pauvres*.

Reader, Oregon. The law justifies extreme measures in resisting such attacks as you mention. It is certainly a dreadful condition of affairs that makes such crime possible in a civilized community and the severest punishment should be given to the perpetrators.

A. D., Petersburg, Va. Forgetting and forgiving are two entirely different operations. The last is voluntary; the first may be wholly beyond our control. In forgiving an injury it may be impossible to forget the occurrence; yet the remembrance brings with it no bitterness when the hurt is truly forgiven the offender.

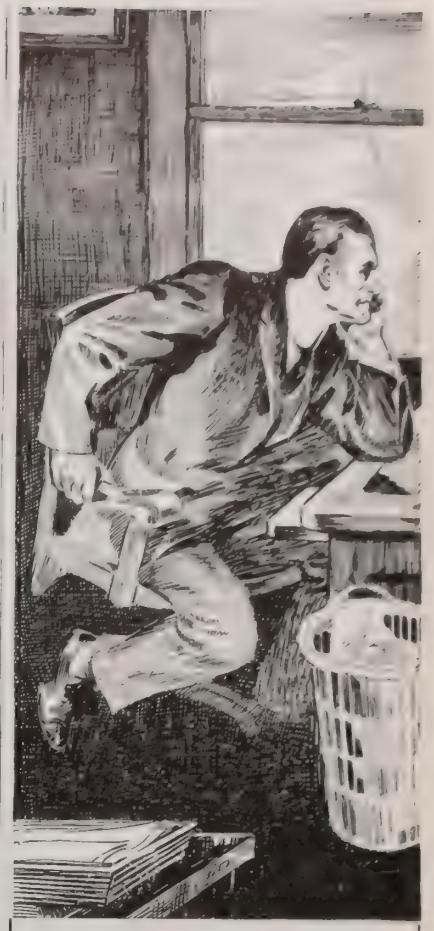
J. R. M., Bloomington, Ill. The Marys mentioned in the Scriptures were: Mary the Virgin, Mary Magdalene (supposed to have come from the village of Magdala on the western shore of Lake Tiberias), Mary the wife of Clopas (John 19: 25), Mary the mother of John (Acts 12: 12), and Mary the sister of Lazarus (Luke 10: 40).

Mrs. A. M. W., St. Louis, Mo. The verse you refer to, Isa. 63: 1, is one of the most clearly Messianic passages in the Old Testament. Some of the other Old Testament prophecies which are believed by conservative scholars to refer to the Messiah are held by more radical interpreters to apply to other persons and events, but this passage even radical critics accept as foretelling Christ. George Adam Smith comments as follows: "The keynote of the piece is the loneliness of the Hero. The avenging Saviour has the fierce joy of being alone. We see one great form in the strength of one great emotion."

X. Y. Z., Lebanon, Pa. In the passage in Matt. 19: 8-13 Jesus, who had previously explained the sacredness of the marriage tie, told his questioners that Moses sanctioned a relaxation of the severity of the law dealing with divorce "because of the hardness of your hearts." Their low moral condition had made them unable to fully obey the original law. Moses granted the relaxation to prevent greater evils. Jesus impressed upon his hearers the fact that the relaxation was purely civil. Such marriages, he implied, are liable to prove a snare rather than a blessing. On no occasion can his language be construed to approve of marriage by those who have been divorced.

Our Cover Picture

EAST of Jebel Harun (a great mountain which tradition has identified with ancient Mount Hor, and upon which the tomb of Aaron is pointed out to travelers in the Holy Land) lie the ruins of the ancient city of Petra. This is generally believed to be the town of Selah mentioned in II Kings 14: 7. For many centuries the city disappeared from history, and was rediscovered by Burkhardt's excavations in the nineteenth century. Among the ruins are 750 tombs, hewn out of the rock walls which surround the town. El Jerra, called by the people El-Khazneh, the treasury, is an ancient temple of Isis. It is entirely carved out of the solid rock, whose unhewn portions make a gigantic frame for the exquisite picture of the temple façade, as shown in the frontispiece of this issue of THE CHRISTIAN HERALD. This façade is sixty-five feet high. The beauty and size of this exquisite work of art are enhanced by the natural hues of the ruddy sandstone of which it is composed. "The red rocks of the Sik (the gorge in which the temple is located) with their wonderful range of tints and ever-changing play of light afford a spectacle of unique beauty, especially in the early morning."



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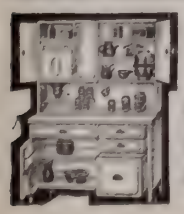

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Neither THE CHRISTIAN HERALD nor any other publication can guarantee the value of investment securities. We do try, however, to make sure of the integrity of the advertising before admitting them to our columns. And value given is an expression of opinion only, based upon information we believe to be reliable, but we must not be held responsible should any loss arise from its acceptance.

ANSWERS TO FINANCIAL QUERIES

MRS. W. A. R., CONNECTICUT. (1) Wet seasonal farm mortgages are generally regarded as one of the soundest forms of investment. (2) We form you nothing either excessively high or unusual errors. (3) Your father's bonds come from a reliable investment. He should have dealt with a more responsible firm.

REV. E. D. D., VERMONT. One of the safest, surest, and easiest ways to accumulate a sum sufficient to pay for your son's college course twenty years hence is to regularly buy bonds. If you can save $8 each month and invest the money at 6 per cent. interest you would have $4,219.51 at the end of twenty years. A number of permanent investment banking firms assist prudent and thrifty people to accomplish saving results through partial payment plans.

MRS. N. E. W., (1) Adams Express stock at 88 is not regarded as a woman's investment. (2) Baldwin Locomotive preferred is better. (3) Keep away from Norfolk & Southern.

S. W. W., DISTRICT OF COLUMBIA. (1) American Light & Traction is one of the most successful companies in the United States. The common stock is selling at about 3½ times the par value and the preferred at 111. (2) Binghamton Gas Works first gold 5s are regarded with high favor. The Binghamton Gas Works is a subsidiary of the A. L. & T. Company.

C. A. B., INDIANA. *The Cooper Handbook*, Vol. XI, says: "The Butte & Great Falls Mining Company is developing the Genevieve group of claims, near head of Dixie Gulch, 3½ miles northeast of the Butte & Superior property. Property not regarded favorably but management honest. All 'Prospect' mining stocks are extraordinarily hazardous.

F. A. E., GEORGIA. Better wait awhile before buying. The stock issues of United States Steel Corporation, Republic Steel, Railway Steel Spring, Bethlehem Steel and Lackawanna Steel intrinsically are perhaps worth just as much as before the war, but the fact that enormous amounts of these shares are yet held in the hands of European investors, who will naturally sell in on higher prices, will act for some time as a set balance on any attempt to create a better market for any of the steel stocks.

MRS. A. C., INDIANA. John T. Hull, self-pleased moral reformer, Columbus Creek, was arrested by United States postal authorities on Friday, the 13th of November, charged with the use of the mails in promoting a fraud. It is fortunate that THE CHRISTIAN HERALD had the opportunity to caution you before you sent your money.

E. S. H., RHODE ISLAND. There is absolutely no market for Cincinnati, Dayton & Ironton 5s at present, on which you not paid interest since September 1, 1914. Although the Cincinnati, Dayton & Ironton Railroad is one of corporate existence, the first gold 5s are secured by a lien on a hundred and sixty miles of road from Dayton to West Jefferson, Ohio, and from Bryan Junction to Bryan, Ohio. The remainder of these bonds are secured by the C. H. & D. Railway Company's general mortgage. The First and Refunding Mortgage 5s due July 1, 1959. We are informed that the bonds are absolutely self-sustaining and that no dividends in arrears will be paid from them. If the next part of the coupon is not paid when due, the general mortgage trustee will have the right to foreclose the mortgage and appoint a receiver to operate the road. Under such circumstances the bonds would be worth considerably more than they are selling for at present.

R. S., OHIO. As regards Westinghouse Air Brake Company, there is no statement obtainable for publication. Its shares are not quoted on the curb or in the open market. The last dividend paid was 1½ per cent. on the common stock, on August 15, 1914. The company is a subsidiary of the American Brake Company.

R. E. L., DISTRICT OF COLUMBIA. The [illegible] of the present time to believe [illegible] investments. These stocks may sell in advance of [illegible] but should [illegible] than [illegible] [illegible] many years, [illegible] of such [illegible] in America, as Penn. Pennsylvania, Delaware, Northern Pacific, Southern Pacific, Southern Railway, and Southern Railway [illegible] common stocks, other fairly sound investment propositions. At the present time we are advised of the rumor to the effect that the Interstate Commerce Commission has decided to grant the railroads the rate increase which they have been asking for. If this rumor proves true, the investment situation, as it affects railways, is sure to clear up and offer, apparently, a considerable additional degree of assurance for the investor buying the common stocks of the railways.

W. H. B., NEW YORK. The lumber and coal stock you have under consideration for your investment is considered one of the poorest speculations on the market. Keep out of it. Let us know about how much money you have to expend and we shall be very glad to direct your attention to such securities as may be deemed sound and fairly profitable.

H. N. C., MICHIGAN. Minneapolis, St. Paul, Rochester & Dubuque Electric Traction Company stock, otherwise known as the Dan Patch, is not considered among regular investment issues, nor do we believe that you could find a market for your shares. We would not recommend a purchase of the 8 per cent. notes of the company.

M. P. T., WEST VIRGINIA. The Boyertown & Pottstown Street Railway leased to the United Traction Company's first gold 5s, due August 1, 1936, are believed to be a sound investment issue. We think that these bonds are all that William McIlvain says they are in his letter to you of August 18.

D. M. P., MASSACHUSETTS. You are quite right. The New York Stock Exchange has reopened for public trading, and is publishing quotations of entire list of stocks and bonds. A minimum price limit, however, has been fixed.

E. S., FLORIDA. Complete description of all regular corporation securities is found only in extensive volumes like *Moody's* and *Poor's Manuals*. These are too expensive for the small investor. The *Investor's Pocket Manual*, containing about 275 pages of condensed information about all the listed securities, should be all you need. A single copy costs 25 cents, prepaid.

MRS. A. S. S., ILLINOIS. County of Arkansas, Gillet Drainage District 6 per cent. bonds are of a class of municipals becoming exceedingly popular with prudent investors. We see no reason for not making the purchase.

T. P. R., VIRGINIA. Pacific Gas & Electric Company common stock has been advanced on rumors of both a cash and stock dividend distribution early in 1915. Such disbursements may be doubted. Better buy the bonds instead of the stock.

H. B. B., NEW JERSEY. Bonds of the United Water & Light Company are quoted at 5s. The company is an affiliate of the American Water Works & Electric Co. The company's office has been removed from Pittsburg to 60 Broad Street, New York City.

N. A. W., ARKANSAS. (1) The notes are backed by a responsible firm and are believed to represent the best form of commercial paper. (2) Other short-term notes:

	Price	Yield
B. & O. 4½s, June, 1915	100	4.50
U. S. Steel 5s, June, 1916	100	5.00
Erie 5s, April, 1916	99	6.06
Hocking Valley 5s, Nov., 1917	99½	6.15
Southern Railway 5s, March, 1917	98¼	6.85

W. T., IOWA. You say that you have bought some stock of a local coal and ice business company and are now considering the purchase of additional shares. We cannot recommend doing this. Such stock is rarely a safe purchase, and besides once you get your money into shares of this company it is practically there to stay, for usually these stocks are established matters and never pass to other hands for sale the shareholders are generally loath to sell except at a long time to find a buyer. The concern has invested most heavily with the stocks of gas, life and fire insurance companies. There seems to be a craze upon the part of the public to buy these speculative issues. Comparatively few of the new enterprises still make good. According to Bradstreet's these reports are too optimistic with regard to the nature of life insurance companies, only one new one having got out of a total of nearly one hundred and fifty companies promoted during the year 1913 have so far paid dividends. This record doesn't the peak our confidence for new insurance investments.

This page went to press December 21, 1914.

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THE BUSINESS OUTLOOK

NINETEEN FIFTEEN ushers in a year of the most profound interest to the commercial and financial world. As we view e state of affairs which exists to-y, for which there is no parallel, criterion, it is well to recount efly the factors responsible there-, as well as to inventory the prin-ai constructive events which have urred since the war's start, and deavor to obtain a glimpse of what in store for business during the ceeding twelvemonth.

The year which has just closed will into our financial history as an och replete with untoward condi-ns of unrivaled severity. Perhaps passing marks the end of the long awn-out business depression, which nd birth in the so-called "Roosevelt nic" of eight years ago, and was ven additional vigor by the open and gressive hostility to constructive in-stry by our political representatives law-making bodies, and again re-ived renewed impetus by Europe nen the nations thereof, in the ring of 1911, commenced to liquidate merican investment securities in eparation for the approaching war hich everybody abroad knew must ash upon the world shortly.

This business depression, militant id cumulative, has entailed sinister id far-reaching influence upon prac-cally all departments of American dustry. Its more noticeable effects e the following: Withdrawal of pital from the arteries of trade and anufacture; decline in bank clear-nces; impoverishment of railway rnings and mounting costs of opera-on; widespread unemployment of th common and skilled labor; un-ecedented number of commercial ilures; a languishing stock market; endless succession of new laws, vowedly detrimental to creative ef-rt; a spirit of distrust and fear mpant throughout the land; and, nally, in the last days of July, when e financial sky seemed as dark as ght, the awful impact of the war's ash terrified capital as never before nce the fall of the Roman Em-ire, demolished our wonderfully con-ructed machinery of international redit, bringing a complete cessation f many activities which had been pre-iously kept alive through the long eriod of business stagnation preced-ng the breaking of the conflict across he sea.

The momentous events of 1914 and f the preceding seven years have now ecome a part of history. They mark chapter both tragic and destructive. Ve shall now commence a new record f events, as yet unborn; but we may o some extent prejudge the quality f these events by the actualities in ront of us as 1915 commences to as-ume form. As we cross the thresh-old of the new year we discern nmistakable evidence that popular ysteria has given way to constructive rogress, and even the most cursory glances at the weather-glass of busi-ess reveals an enormous measure of ccomplishment.

With no effort at chronological ex-actness, let us set down a few of the nore striking incidents and influences at work, which mark the present and he immediate past. Perhaps the most mportant of all the visible forces at work to reconstruct prosperity is a general movement largely brought into entient form by a general knowl-edge of the war's waning power to exert further its blighting effects upon our domestic concerns and actions. The United States is the richest na-tion on the globe; our granaries are filled to the bursting point; we are at peace with all the world; our mills and manufactories have the products the rest of the world must buy for cash or its equivalent; our people, having thrown aside the senseless fear that assailed them when the war com-menced, are now imbued with a general impulse of courageous action; we are assuredly in an enviable position.

Here are a few of the many things actually accomplished toward the goal of prosperity: International credit has been restored. The Federal Reserve Bank Act has become operative, and thus some $400,000,000 in gold and potential credit to the amount of pos-sibly $2,000,000,000 have been released for the purposes of legitimate in-dustrial expansion; and money panics, which formerly at periodical inter-vals rendered our banking system a travesty, are assured against. The great New York Stock Exchange, closed on July 30 against the impend-ing avalanche of foreign-held Ameri-can securities, which had threatened to wreck every bank in the United States, reopened for public trading December 12. Bank clearances are visibly in-creasing and general business, though still far from normal, has perceptibly improved, and the gloom which had thickly pervaded the commercial at-mosphere has markedly lifted. Many classes of skilled labor have returned to their respective vocations. There has been disseminated throughout the States a feeling that our big corpora-tions have not been awarded a square deal and that "they shall be met with a spirit of candor and justice," as President Wilson declares. Business-baiting political propaganda is now becoming an outlawed pastime for the men who hold the levers of power. Our domestic exports to foreign countries have increased by leaps and bounds and the end apparently is far off. South and Central America invite our merchants to accept their custom of upwards of $2,000,000,000 annually, and when our business men find a way to adjust credits and shipping they will gain this rich prize, heretofore awarded to Germany and England. And, just as this is written, we have the news that the Interstate Commerce Commission has awarded a rate in-crease to the railroads, an act of tre-mendous bearing on the future well-being of our great common carriers.

Despite the knowledge that the present monstrous but senseless Euro-pean war, which has shocked the busi-ness world as no other war in all history, is still evincing no signs of abatement, and that some billions of wealth and hundreds of thousands of the very flower of Europe's productive manhood have been wiped out of ex-istence; despite the inevitable placing upon the nations abroad of a crushing burden of war indemnities, thus weak-ening the purchasing power of our former customers across the ocean; despite these potential factors of most sinister import, we, the American people, are decidedly optimistic over the prospects of our own material well-being.

Evidences of this revivifying spirit, so characteristic of the Anglo-Saxon race, are multiplying daily. The daily press and the magazines are carrying most refreshing interviews with and autographic articles by America's foremost financiers and merchants. The general tenor of these reviews is of the same import; it breathes of ap-proaching prosperity for the United States. "The road at last lies clear and firm before business," says Presi-dent Wilson in his message to Con-gress. Abnormal prosperity has al-ways followed in the wake of every big war, such as the Napoleonic, the Crimean, the Franco-Prussian, the Boer war, and the four-year Civil war. It is said that history always re-peats itself.

It is quite true that all is not fair and serene on the financial horizon, and business enters the uncharted courses of the New Year with con-siderable hesitation and fear. There may lurk many dangers ahead. But however uncertain the distance to be traveled, we are on the course and neither the influences of the war nor the effects of the depression which as-sailed business seven or eight years before the war, can stay our progress. We are on the way unless all signs fail.

ERNEST C. ROWE.

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WILSON

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THE PRAYER LEAGUE

"SOME time ago," writes L. D., "I wrote you to ask prayers for a young friend whose mind had become unbalanced, that he might be restored to health. The prayer has been graciously answered, and he is as well as ever and able to attend to his business affairs as well as other work. He is an earnest Christian and does much for the church." E. J. M. writes: "Some months ago I asked the prayers of the league for a dear friend who for a year and a half had been suffering from a very distressing mental condition, caused by a serious nervous disorder. She has been fully restored, after four physicians had said she would never be right again." Mrs. C. A. A. writes from Excelsior Springs, Mo.: "I asked the Prayer League to pray that we might have a glorious revival here and the Lord has graciously answered the prayer. Sinners are being brought into the kingdom of Christ and his people are being awakened as never before." A subscriber in Connecticut writes: "Some time ago I wrote, requesting prayers for my husband, to save him from the drink habit. He is restored. I thank the heavenly Father for answering prayer."

Acknowledgments of answers to prayer have also been received from many others, whose testimonies are held till next week for lack of space.

A sad letter comes from a father and mother in the South, saying: "We are in great distress over our wayward boy. We have prayed for him continually. Please present our case to the Prayer League." A telegram is received from Mrs. J. R., St. John, N. B.: "Request special prayer for daughter's recovery from operation for cancer in the breast." Another Canadian mother writes: "Please beg God to convert my only son. He is going to the war and I am heartbroken." Miss F. L. writes: "I have written before, but I cannot help asking once more that special prayers may be offered for the healing of a brother who is insane and also afflicted physically. He was a remarkably good student, a university graduate, but is now a mental wreck."

An Oklahoma Reader, the mother of four small children, asks prayer for relief from mental depression, renewal of spiritual strength and healing of child. Mrs. J. J. H. asks special prayer that a terrible sorrow may be averted, that she may be given strength and courage in a coming trial, that health may improve, for blessings upon her home and that faith may be strengthened. Mrs. V. P. S. asks prayer that her daughter's health may be restored, that her husband be reclaimed, her son converted and that she may be given strength to bear her afflictions and be in all things submissive to the will of God. Mrs. E. C. L., Des Moines, Iowa, writing to tell of the great revival occurring there under the leadership of Evangelist Sunday, asks special prayers for the salvation of a brother, other relatives and friends, the outpouring of the Holy Spirit upon a Sunday school and congregation at Des Moines, and for better health for father, mother, sister and herself.

C. S. asks prayer for the success of revival meetings at Green Ridge, Mo., and for blessing upon a Sunday school class; a discouraged mother and superintendent in Hamilton, N. D., for blessing upon a Sunday school; Mrs. S. M. W., for deep spiritual awakening and revival at Athens, Ohio; J. A. H., for outpouring of the Holy Spirit upon the Lord's work at Gonzales, Texas; M. E. K., for a revival in church and blessing upon pastor at Orlando, Fla.; A Friend, for outpouring of the Holy Spirit upon the churches and Sunday schools of Downsville, N. Y.; E. J., for State-wide prohibition in South Carolina; Mrs. H. B., of Bessemer, Ala., for the upbuilding of Christ's kingdom; Mrs. E. S. A., that arrangements may be made to bring Evangelist Sunday to Louisville, Ky., and that spiritual blessing and moral refor... may result; Mrs. N. C. M., for revi... in the Friends' Church at Wilso... Mills, Ohio.

Seventeen friends ask prayer ... mental restoration or strengtheni... for relatives, friends or themselv... and one that the mental restoration ... a friend may be permanent.

Thirteen friends ask prayer for t... restoration or strengthening of sig... for relatives, friends or themselves.

Forty-three friends ask prayer f... a deeper work of grace, assurance ... sins forgiven, or express in other wa... their desire for personal spiritu... blessing.

Thirteen friends ask prayer f... healing of hearing for themselves ... other friends.

Seventeen friends ask prayer th... relatives or friends may be cured ... the appetite for strong drink. Tw... friends ask prayer that they may ... delivered from the drug habit; o... that a son may be cured of the dru... habit.

Forty-eight parents ask prayer f... the conversion of sons, including o... that four sons may be saved and a... other that three sons may be saved.

Seventeen wives ask prayer for th... conversion of their husbands.

One hundred and nine friends as... prayers for the conversion of oth... relatives and friends.

Forty-eight readers ask prayer fo... special spiritual blessing for relative... or friends.

Five husbands ask prayer for th... healing of wives; eleven sons ... daughters for healing of mothers; tw... for the healing of fathers; nin... mothers and fathers for the healin... of sons; eight for the healing ... daughters; seven wives for the hea... ing of husbands; six friends as... prayer for the healing of brothers ... eight for healing of sisters; fifty-on... for healing of themselves; twenty-fiv... for healing of other relatives an... friends, including one that a ministe... may be able to take up his work again.

Thirty-five friends ask prayer fo... help or guidance in financial affairs.

Sixty friends ask prayer for th... granting of varied desires and needs.

Do You Know Your Bible?

Half-Year Contest, List No. 6; Year's Contest List No. 12. Timothy. (Timotheus.)

1. (a) In the writing or sending of which o... Paul's epistles did Timothy have a part? (b) I... one of what two cities did Timothy live ... (c) What painful experience did Paul have a... one of these two cities which Timothy may hav... witnessed and must have heard about?

2. (a) To what race did Timothy's father be... long? (b) His mother?

3. (a) What was his mother's name? (b) Hi... grandmother's?

4. (a) What opinion did the Christian be... lievers of his locality have of Timothy? (b) How... did Paul himself characterize Timothy's faith? ... (c) When had his knowledge of the Scripture... begun?

5. (a) What rite, which Paul elsewhere de... clared to be unnecessary (at least for Gentiles) ... did he think expedient to have performed upon ... Timothy (probably because he was half Jew)? ... (b) What further rite was administered to ... Timothy, setting him apart for spiritual work?

6. (a) What other companion was already ... with Paul when he asked Timothy to join in his ... missionary journey? (b) At what city did the ... companions separate? (c) At what city did ... Paul wait for them to join him?

7. (a) To what city did Paul send Timothy ... from Athens? (a journey not mentioned in ... Acts, but referred to in one of the epistles) ... (b) In what city did Timothy later rejoin Paul?

8. (a) From what city did Paul later send ... Timothy as one of two messengers to prepare ... the way for another journey through Mace... donia? (b) At what city did Timothy and other ... friends of Paul wait for him after they had met ... him in Greece and been sent again into Mace... donia?

9. (a) According to Paul's first letter to Tim... othy, at what city was Timothy left when Paul ... began still another journey into Macedonia? ... (b) In addition to the general tone of this whole ... epistle, mention at least two passages in it ... which imply that Timothy was in a position of ... authority over the church in that city.

10. In the last chapter of Paul's second letter ... to Timothy what request does he make twice?

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What though the winter days be chill, and wild, and choked with pain?
When mother hearts are filled with love, the summer comes again.
What though the Christmastide seems dark, and souls are cold with fear?

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

T. G. T. Please give your opinion of the duplex envelope, whether it is a benefit or a detriment to a church. Though it may for a time greatly increase contributions, what are its lasting results? Does it not keep out of the church thousands of good people in moderate circumstances, especially wage-earners who must economize rigidly to keep out of debt? Would it not be better to put directly into the work of the church the money now paid for these envelopes?

The chief purpose of the duplex envelope is to impress church people with the obligation of giving for outside benevolences, especially foreign missionary, as well as for their own local church needs. Not only its immediate, but its lasting results are good because it trains people in the habit of systematic giving, helps them to continue the habit, and emphasizes the fact that the obligation to give to outside causes is as great as to give for local needs. It certainly ought not to keep even the poorest away from church; it is an appeal not first of all to make the contributions large, but to make them regular. Many very poor families could afford to put at least a five-cent piece in each portion of the envelope. If this is too much, a nickel could be put in the local department of the envelope one week, and in the foreign department the next. The cost of the envelopes is so slight as to be almost negligible. Ask your church treasurer what he pays for them, and you will see that they cost almost nothing. Whatever slight expense they necessitate is made up many times by the increased collections when congregations are trained to give regularly and systematically.

A. R., Whitestone, N. Y. The passage in Rev. 20 relative to the binding of Satan for "a thousand years" has thus been interpreted by some commentators: "As the number seven implies universality, so a thousand implies perfection, *i. e.*, that the world during that period is to be perfectly leavened and pervaded by the divine." Others have held that it means a thousand years literally.

A. F. S., Eagleville, Conn. The contention as to whether the world is growing better or worse is an old one and interminable, since the answer must depend altogether upon the point of view. If one were to judge from the present European war, it might be said that the world is growing worse; but that would be a narrow view. We believe that the human race is making progress Godward, and that there are more real Spirit-filled, earnest Christian people living lives of service and love and kindness today than in any previous age.

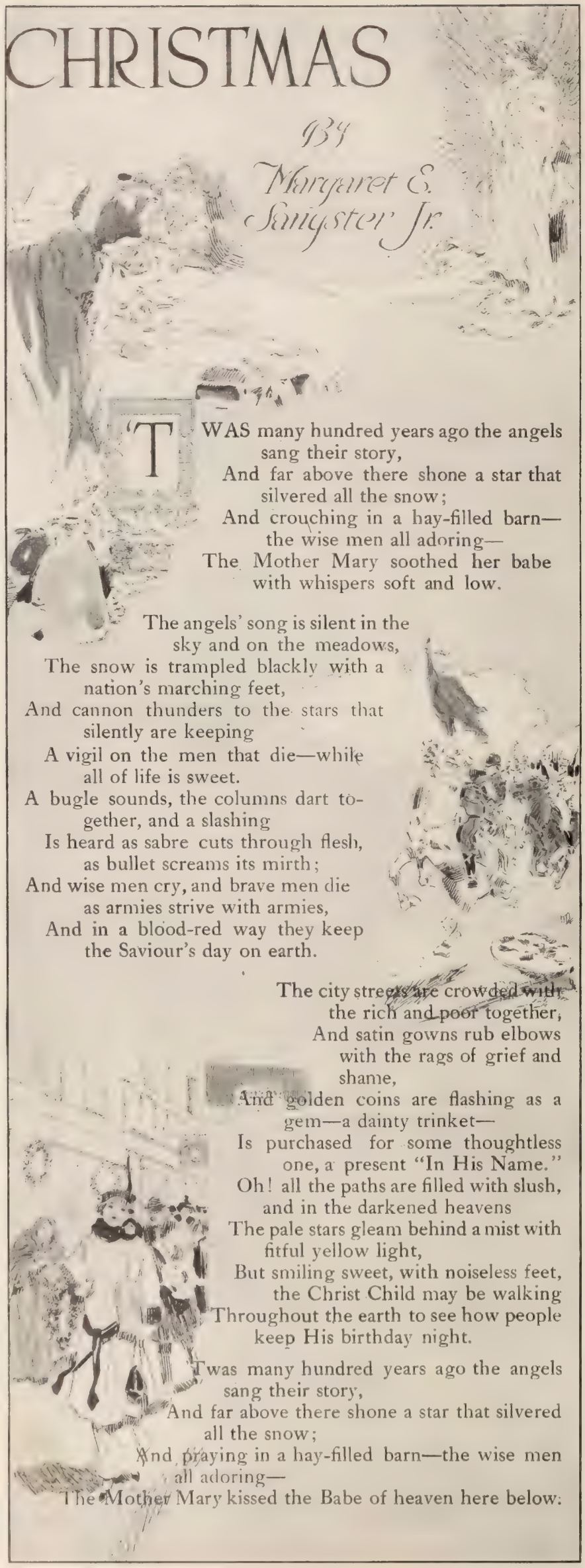
H. C. E., Ohio. Is there any reference in the Bible which tells of baptizing with fire, and also with ashes? Could this mean the same as baptism with water?

There are many Scripture references to baptizing with fire. John the Baptist declared that Jesus came to baptize with fire. (Matt. 3: 11; Mark 1: 8; Luke 3: 16.) In Acts 1: 5 Jesus himself refers to this prophecy of John, and promises that this baptism is near at hand. It came on the day of Pentecost in tongues of fire upon the waiting apostles. (Acts 2: 1-4.) There is no reference to a "baptism" with ashes, but in Hebrews 9: 13 reference is made to the Mosaic ceremonial "water of separation," which contained the ashes of a heifer and was sprinkled upon unclean persons or things for their purification. (See Num. 19.) It is stated that Christ's blood has greater purifying power than the blood of sacrificed animals, or their ashes. The baptizing with water is a sign of our adoption into Christ's family and our becoming heirs of his blessing. The baptism with the Holy Spirit may occur at the time of water baptism or later in the Christian's experience.

Theophilus, Alta., Canada. Please explain John 18: 36. What do you think of modern warfare, with its terrible means of human destruction? It seems to me utterly opposed to the Spirit of Christ and the germs of Christianity in short, worse than heathenism. How can men (ministers and others) if they truly believe in Christ wantonly go and slaughter their fellow men? What can the world think of this in the light of the Sermon on the Mount? Also 8th Romans and Luke 9: 54-56.

1. In the discussion with Pilate in the judgment hall, the question was raised as to the charge that Jesus had claimed to be a king. It was intentionally given the color or appearance of treason against the Roman Government. Failing to convict him of anything criminal, his accusers had resorted to this final charge hoping that Pilate would find it sufficient for conviction. Jesus' reply swept away the whole force of treasonable accusation. (See verse 36.)

Continued on last column


CHRISTMAS
By
Margaret E. Sangster Jr.
'T WAS many hundred years ago the angels sang their story,
And far above there shone a star that silvered all the snow;
And crouching in a hay-filled barn—the wise men all adoring—
The Mother Mary soothed her babe with whispers soft and low.
The angels' song is silent in the sky and on the meadows,
The snow is trampled blackly with a nation's marching feet,
And cannon thunders to the stars that silently are keeping
A vigil on the men that die—while all of life is sweet.
A bugle sounds, the columns dart together, and a slashing
Is heard as sabre cuts through flesh, as bullet screams its mirth;
And wise men cry, and brave men die as armies strive with armies,
And in a blood-red way they keep the Saviour's day on earth.
The city streets are crowded with the rich and poor together,
And satin gowns rub elbows with the rags of grief and shame,
And golden coins are flashing as a gem—a dainty trinket—
Is purchased for some thoughtless one, a present "In His Name."
Oh! all the paths are filled with slush, and in the darkened heavens
The pale stars gleam behind a mist with fitful yellow light,
But smiling sweet, with noiseless feet, the Christ Child may be walking
Throughout the earth to see how people keep His birthday night.
'Twas many hundred years ago the angels sang their story,
And far above there shone a star that silvered all the snow;
And praying in a hay-filled barn—the wise men all adoring—
The Mother Mary kissed the Babe of heaven here below.

OUR MAIL-BAG

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Continued from first column

It was, as one commentator remarks, as though he had said: "This kingdom of mine is not of this world, but is a spiritual kingdom in the hearts of men. If it were a worldly kingdom like that of Cæsar, then my subjects would fight rather than permit their king to be delivered to the Jews to be slaughtered; but my kingdom is not from hence, and there is no need for them to fight to prevent me from being delivered into the hands of mine enemies." Force, violence, bloodshed, murder, formed no part of the divine policy. Even the authority of Pilate would not be resented, although Pilate himself would have been powerless "except it were permitted him from above" (see chapter 19, verse 11). The whole episode is an unanswerable argument to prove that force is opposed to the spirit and teachings of Jesus. Yet the church, which names him as its Founder, has gone through many bloody wars. Even today we find the church, or a considerable portion of it, ranging itself on the side of war, and invoking the divine blessing on the efforts for the destruction of human beings.

Miscellaneous

Reader, Logan County, Ohio. The passage quoted is not in the Bible.

Mrs. T. H., Ontario. There is no present prospect of serious trouble of the kind you mention.

G. N. M., Richmond Center, Wis. The use of the word "poppycock" in the connection you mention is certainly slang.

J. M. K., Landisburg, Pa. The passage in Isa. 11th chapter is held by many commentators to refer to the millennium, the date of which no man can foretell. The reference can hardly be suitable in a debate such as you mention.

Mrs. E. M., La Rue, Ohio. Although it is not certain who was the oldest of the disciples, the general impression is that Peter was the senior of his associates. He was probably between thirty and forty years of age at the time of his first call, about A.D. 26. There is nothing in the Scriptures or early Christian writings to indicate which was the elder.

A. H., Cedar Vale, Kan. Dr. Döllinger, at the Bonn Conference of old Catholics in 1875, said: "Purgatory, as a burning-away of sins, was an idea unknown in the East as well as the West till Gregory the Great introduced it. He added the idea of a tormenting fire. This the schoolmen gradually converted into doctrine, which they associated with papal indulgence till it came to apply to the dead generally, which, of course, made all seek indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on; so that eventually the Pope, having already the keeping of heaven and the dominion on earth, obtained also sovereignty under the earth." Such is the history of the beginning of purgatory as a papal doctrine, from a responsible authority.

F. M. E., Mansfield, Ohio. Card-playing at any time is a doubtful occupation, if for no other reason, solely because of the influence of our example upon others. Cards are the implements of the gambler, and are inseparably associated with gambling. If one believes it to be the duty of a Christian to "avoid even the appearance of evil," then he will not play cards. Further, even in a worldly view, it is an undesirable amusement and one which, coming to the ears of an employer, would not be likely to promote the advancement of his employee. We have yet to hear that expertness at cards was ever considered a desirable qualification for a young business man, but rather the reverse. The same remarks apply to women card-players, but in a greater degree. A "social game of bridge" has in many cases been found a sure road to gambling.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

An Appeal to the President from the Christian Churches of the United States

By DR. FRANK CRANE

The Church of Jesus Christ to the President of the United States, GREETING:

WE ARE at an unexampled crisis of history.

Civilization is in danger. The world points with scorn at the amazing outbreak of violence among so-called Christian nations.

Twentieth century States are fighting with the ferocity of Huns, with the cruelty of ancient Rome, with the unreason of medieval fanatics.

Never in time has such ruin, such horror been let loose on earth. Unnumbered corpses of men lie mangled in the fields. Thousands of women are widowed, their lives blighted. Homes everywhere are darkened. Poverty stalks in all lands. Pestilence follows.

The judgment of Christ thunders above the wretched ignorance of nations: "They that take the sword shall perish by the sword."

The United States of America is the only one of the great powers of the world that is at peace.

Under your wise guidance we have so far avoided disastrous entanglements.

But how shall we use the privilege of our fortunate isolation?

Shall we merely take advantage of it to capture the markets of the world and make money out of the distress of other nations?

WE BELIEVE that you believe that States are as morally bound to do right and to act nobly as are individuals. From your public utterances we know that you reject the pernicious doctrine that the nation's only morality is expediency; its only righteousness force. You have often spoken of this country's duty to "serve mankind."

Is it "serving mankind" to stand aloof when brother nations are in extremities, or get gain from their disaster?

There is but one way to serve the world at this juncture. That is to take such steps as will eliminate the possibility of future wars.

And there is but one way to do this. It is to begin the formation of the Federation of the World.

It is to substitute the court of law for the arbitrament of war in settling the disputes of nations.

It is to have one army and one navy, under the orders of this court, whose duty it shall be to prevent war and not to make war, even as city police prevent and not make street brawls.

THE fundamental error is that each nation now is the judge and executioner of its own case. This is practical anarchy. And international anarchy is as horrid as anarchy among private citizens.

To continue to make treaties with separate nations is useless so long as each nation is its own judge, backing up its decrees with its own guns. The absurdity of this to be realized needs only to be stated.

The Federation of the World is not Utopian. It does not have to wait for the millennium. It is practical right now.

It is not necessary to "change human nature." All that is needed is to substitute law for violence. This we have already done in all civilized communities; and what has been accomplished in Holland and in Ohio is feasible for the whole world.

Some nation must begin the movement. This is the nation.

We are the richest country on the globe, the most powerful in the resources of men and money.

We are not mixed up in any of the complications, jealousies nor rivalries of the Old World.

At the close of this war we shall have probably the naval supremacy of the world.

A proposition coming from us would command the respectful attention of all the earth.

We therefore earnestly petition you to do this one thing in the name of that Christ whom you and we desire to obey.

CALL upon Congress to invite all nations to join us in a World-Federation, that shall leave to each land its entire independence and that shall confine itself to the adjudication of international disputes.

We need not wait for all to come with us. Let us commence the Federation with any who will come in. We believe all the American republics will join us. We believe that China is ready. We believe that, as the war wears on, the European States will be glad to escape from their deadlock and unite with us.

We are not peace fanatics. We do not stand for cowardice nor dishonor. But we do stand for law as against anarchy; and for an intelligent government of the world as against such gigantic ignorance and folly as have led the European nations into this senseless whirlwind of waste and wickedness.

AND you, Woodrow Wilson, are the man to act.

We elected you. We believe you want to serve us. We believe you are listening very closely to hear the will of this great people and to do it, in the fear of God.

It is our will, and also the will of all the peoples of earth, that war shall cease; war, the supreme misgovernment, the prime stupidity; for we know that justice comes not from trial of arms, and that while princes sometimes profit from war the people never do.

Let our Congress issue its call to the nations. Let it back up this in sincerity by placing our armament at the disposal of this Federation. Let us spend hundreds of millions, not in fortifying our coasts, Panama, the Philippines, but perfecting the Federation.

Let us send our most representative men abroad to preach world-unity; such men as our ex-Presidents and others whose ability and distinction entitle them to a world-hearing.

WE WOULD not so address you did we not believe you have the courage, the vision and the high statesmanship requisite for this, so great a matter.

Lead us! The great American people are with you.

Proclaim the United States of the World!

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THIS last week has witnessed the end of all the German men-of-war on the high seas, except two, each of which is in a rather difficult situation.

On Tuesday, December 8, about 7.30 in the morning, near the Falkland Islands, which, by the way, in 1831 came very near belonging to us, off the extreme tip of South America, the German squadron, lately victorious over the *Monmouth* and *Good Hope*, found itself in the presence of a British squadron under the command of Admiral Sturdee. An action followed, with the result that the two most important German ships, the *Gneisenau* and the *Scharnhorst*, besides a light cruiser, the *Leipzig*, were sunk after a five-hour fight. Two other light cruisers, the *Dresden* and *Nürnberg*, took to flight, but one, the *Nürnberg*, was caught up with and sunk, while the *Dresden* seemed to have gotten away. The latest news is to the effect that the *Dresden* also has gone down.

The *Gneisenau* and *Scharnhorst*, named after two famous generals of the early part of the last century, were both armored cruisers of 11,500 tons displacement with a main battery of eight 8.2-inch guns and of a speed of 25 knots. Each vessel carried a crew of 775. The *Leipzig* and *Nürnberg* were small cruisers of 3,250 and 3,400 tons respectively, and a light battery, but fast. According to the reports very few of the crews were saved, and the German loss in lives will probably run well over 2,000, including the admiral, Count von Spee.

Only the *Dresden*, if she is successful in eluding pursuit, which is very improbable, and the *Karlsruhe* are now left of the German navy outside of the main fleet at Kiel and Wilhelmshaven. The practical effect of this victory, therefore, is to render Great Britain undisputed mistress of all the seas of the world except one, the North Sea. There she still has some work to do.

Another effect of this victory will be to render the commercial routes between the United States and South America safe for British trade with South America, which will no longer be interrupted.

This fight disposes of three of the nine units of the armored cruiser class of the German navy, and about evens up the score of the naval fighting on the open sea between Great Britain and Germany.

The squadron which destroyed the German vessels was one composed and started specially from England for that purpose. The admiral commanding was not known to the English public to have relinquished his former position as chief of staff, nor was anything known of the sailing of the squadron, which doubtless was a strong one.

The British loss in men was very light and no vessel of the squadron was seriously damaged.

The rebellion against the British in South Africa has completely collapsed. General DeWet is a prisoner about to be tried for high treason, General Christian Beyers was killed during the week trying to escape from a pursuing force. The few rebels remaining have scattered, and the whole rebellion is at an end. This will enable General Botha to carry out the operations originally planned against the German colonies in the south of Africa.

Japan has officially announced that no decision has been arrived at by that government as to the ultimate disposal of Kiaochau, and intimates rather strongly that she will probably retain this former German colony.

The British Government has put a stop to the football finals. The enormous attendance at the football games, largely composed of young men, none of whom manifested any intention of volunteering, had become a national scandal.

During the week the German Emperor has had a slight attack of influenza as a result of exposure on the eastern battle front, but according to late reports he is recovering rapidly and is in no danger.

There has again been trouble in the concentration camps, not only in England, but in Holland also. In this latter country the Belgian soldiers who took refuge in Holland at the time of the fall of Antwerp attempted a revolt the latter part of last week at the camp in which they are interned, and the Dutch troops guarding them were compelled to fire on them with considerable loss of life as a result.

The results of the campaign between Russia and Turkey still remain very vague and unsatisfactory. Both sides claim a victory every now and then, but neither seems capable of a sustained advance in any direction. One reason as far as the land fighting is concerned is the extreme cold, as the scenes of combat in the Caucasus and in Armenia are nearly ten thousand feet, sometimes more, above the sea level.

The Holy War does not seem to amount to very much. There are rumors, but only rumors, of a certain amount of trouble caused by its proclamation in Tripoli, but Egypt, Algeria and India seem perfectly calm, and even Afghanistan does not seem at all troubled. It may now well be doubted whether this weapon will be of much service to the Sultan.

Poor little Albania and her fate seem to be completely escaping notice in the absorption of the larger issues. There are said to be conditions of almost absolute anarchy prevailing in that unhappy country, and the misery and destitution there are alleged to be worse than in Belgium, although, of course, fewer persons are affected.

FRENCH GUNS PLANTED ON GROUND TORN UP BY GERMAN FIRE

THE GERMAN FLAGSHIP *SCHARNHORST* SUNK OFF THE FALKLANDS

The French champagne vintage of this year has been saved almost completely in spite of the fact that a large portion of the district in which this grape grows was violently fought over, which state of affairs is one of the curious things of the war.

Though much of our information concerning the events of the war is unsatisfactory, we are still better off than they are in Great Britain. There the censors permitted the British papers to give an inkling of the loss of the *Audacious* only on December 1, and even then all they were permitted to publish was that a British superdreadnought had been lost, the name, place and time being suppressed.

It is a little difficult to see what advantageous end this policy attains. Concealment of projected movements of ships or troops is necessary always, until the movement is completed, but the five weeks' concealment of a fact, such as the sinking of the *Audacious*, which in the course of time must inevitably be known, seems foolish and short-sighted.

The campaign in the west in both France and Belgium has languished during the week. The British fleet bombarded the coast towns twice, but, excepting to drive the German troops back from the shore, with apparently little result.

Neither side seemed at any point in the long line to desire to initiate any really serious offensive, and except for occasional bombardments here and there, the whole line has been very quiet. Though the weather has again been bad this hardly accounts for the extreme quietness. It looks as though both sides were tired and desired a rest.

Naturally, under these circumstances, the changes in position amounted to little; in fact, there were practically none. In confirmation of these statements I quote from Colonel E. D. Swinton, the British observer on the battle front, who said as recently as December 6: "Of major tactical operations by the British forces there has recently been an entire absence; nor for some weeks has any strategical advantage been won in a geographical sense, since there has been no advance and no gain in ground."

The Austrian campaign against Servia seems to be progressing with reasonably satisfactory results to that Power. The Austrian forces have advanced about forty miles southward toward Nish, and it does not seem as though Servia could interpose any serious obstacle to their further advance. The Servian cabinet made an appeal to Russia for aid during the week, and the King of Montenegro announced that, though the casualties in the Montenegrin army amounted to a third its total strength, it would continue to fight.

The President of France and his cabinet have returned from Bordeaux to Paris, in which latter city the Chamber of Deputies is called to meet on the 11th of December. The offices of the government are, however, to remain at Bordeaux for a short time longer.

The German invasion of Poland has been moving forward during the week. Commencing in the early part of the week with a victory over the Russians at Lodz and the occupation of that Polish city, which

Continued on page 1214

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE: Mrs. Carew, a rich Boston woman, lives almost as a recluse in sorrow over the disappearance, years ago, of a little nephew Jamie. Her sister, Miss Wetherby, was Pollyanna's nurse during her stay at the Sanatorium where she was so wonderfully brought back to health and strength by Dr. Ames after her accident. Miss Wetherby persuades Mrs. Carew to invite Pollyanna to spend the winter with her, feeling sure that the result will be her restoration to happiness. Letters from Miss Wetherby and Dr. Ames persuade Dr. and Mrs. Chilton to let Pollyanna go, they themselves planning to spend the winter in Europe. Pollyanna is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue and with all that she sees of Boston. At the end of her first week she strays into the Public Garden, where by her conversation and her description of "the glad game" she starts an ex-convict toward a useful life and saves a young woman from temptation. Leaving the park, Pollyanna wanders in the wrong direction and loses her way.]

CHAPTER VI—*Continued*

IT WAS at a noisy corner where two broader streets crossed that Pollyanna finally came to a dismayed stop. This time the tears quite overflowed, so that, lacking a handkerchief, she had to use the backs of both hands to wipe them away.

"Hullo, kid; why the weeps?" queried a cheery voice. "What's up?"

With a relieved little cry Pollyanna turned to confront a small boy carrying a bundle of newspapers under his arm.

"Oh, I'm so glad to see you!" she exclaimed. "I so wanted to see some one who didn't talk Dutch!"

The small boy grinned.

"Dutch nothin'!" he scoffed. "You mean Dago, I bet ye."

Pollyanna gave a slight frown.

"Well, anyway, it—it wasn't English," she said doubtfully; "and they couldn't answer my questions. But maybe you can. Do you know where Mrs. Carew lives?"

"Nix! You can search me."

"Wha-at?" queried Pollyanna, still more doubtfully.

The boy grinned again.

"I say not in mine. I guess I ain't acquainted with the lady."

"But isn't there anybody anywhere that is?" implored Pollyanna. "You see, I just went for a walk and I got lost. I've been ever and ever so far, but I can't find the house at all; and it's supper—I mean dinner time and getting dark. I want to get back. I *must* get back."

"Aw! Well, I should worry!" sympathized the boy.

"Yes, and I'm afraid Mrs. Carew'll worry, too," sighed Pollyanna.

"Well, if you ain't the limit!" chuckled the youth unexpectedly. "But, say, listen! Don't ye know the name of the street ye want?"

"No—only that it's some kind of an avenue," responded Pollyanna.

"A ave*noo*, is it? Sure, now, some class to that! We're doin' fine. What's the number of the house? Can ye tell me that? Just scratch your head!"

"Scratch—my—head?" Pollyanna frowned questioningly and raised a tentative hand to her hair.

The boy eyed her with disdain.

"Aw, come off yer perch! Ye ain't so dippy as all that. I say, don't ye know the number of the house ye want?"

"N-no, except there's a seven in it," returned Pollyanna, with a faintly hopeful air.

"Won't ye listen ter that?" gibed the scornful youth. "There's a seven in it—an' she expects me ter know it when I see it!"

"Oh, I should know the house if I could only see it," declared Pollyanna eagerly; "and I think I'd know the street, too, on account of the lovely long yard up and down the middle."

This time it was the boy who gave a puzzled frown.

"Yard?" he queried, "in the middle of a street?"

"Yes—trees and grass, you know, with a walk in the middle of it and seats, and—" But the boy interrupted Pollyanna's description with a whoop of delight.

"Gee whiz! Commonwealth Avenue, sure as yer livin'! Wouldn't that get yer goat, now?"

"Oh, do you know—do you, really?" besought Pollyanna. "That sounded like it—only I don't know what you meant about the goat part. There aren't any goats there. I don't think they'd allow—"

"Goats nothin'!" scoffed the boy. "You bet yer sweet life I know where 'tis! Don't I tote Sir James up there to the Garden 'most every day? An' I'll take *you*, too. Jest ye hang out here till I get on ter my job again, an' sell out my stock. Then we'll make tracks for that 'ere avenue 'fore ye can say Jack Robinson."

"You mean you'll take me—home?" appealed Pollyanna, still plainly not quite understanding.

"Sure! It's a cinch—if you know the house."

"Oh' yes, I know the house," replied the literal Pollyanna anxiously, "but I don't know whether it's a—a cinch or not. If it isn't, can't you—" But the boy only threw her another disdainful glance and darted off into the thick of the crowd. A moment later Pollyanna heard his strident call of "Paper, paper! *Herald, Globe*—paper, sir?"

With a sigh of relief Pollyanna stepped back into a doorway and waited. She was tired, but she was happy. In spite of sundry puzzling aspects of the case she yet trusted the boy and she had perfect confidence that he could take her home.

"HULLO, KID; WHY THE WEEPS? WHAT'S UP?"

"He's nice, and I like him," she said to herself, following with her eyes the boy's alert, darting figure. "But he does talk funny. His words *sound* English, but some of them don't seem to make any sense with the rest of what he says. But then I'm glad he found me, anyway," she finished with a contented little sigh.

It was not long before the boy returned, his hands empty.

"Come on, kid. All aboard," he called cheerily. "Now we'll hit the trail for the avenue. If I was the real thing now I'd tote ye home in style in a buzz-wagon; but seein' as how I hain't got the dough, we'll have ter hoof it."

It was, for the most part, a silent walk. Pollyanna, for once in her life, was too tired to talk, even of the Ladies' Aiders, and the boy was intent on picking out the shortest way to his goal. When the Public Garden was reached Pollyanna did exclaim joyfully:

"Oh, now I'm 'most there! I remember this place. I had a perfectly lovely time here this afternoon. It's only a little bit of a ways home now."

"That's the stuff! Now we're gettin' there," crowed the boy. "What'd I tell ye? We'll just cut through here to the Avenue, an' then it'll be up ter you ter find the house."

"Oh, I can find the house," exulted Pollyanna, with all the confidence of one who has reached familiar ground.

It was quite dark when Pollyanna led the way up the broad Carew steps. The boy's ring at the bell was very quickly answered and Pollyanna found herself confronted not only by Mary, but by Mrs. Carew, Bridget and Jennie as well. All four of the women were white-faced and anxious-eyed.

"Child, child, where *have* you been?" demanded Mrs. Carew, hurrying forward.

"Why, I—I just went to walk," began Pollyanna, "and I got lost, and this boy—"

"Where did you find her?" cut in Mrs. Carew, turning imperiously to Pollyanna's escort, who was at the moment gazing in frank admiration at the wonders about him in the brilliantly lighted hall. "Where did you find her, boy?" she repeated sharply.

For a brief moment the boy met her gaze unflinchingly; then something very like a twinkle came into his eyes, though his voice, when he spoke, was gravity itself.

"Well, I found her round Bowdoin Square, but I reckon she'd been doin' the North End, only she couldn't catch on ter the lingo of the Dagos, so I don't think she give 'em the glad hand, ma'am."

"The North End—that child—alone! Pollyanna!" shuddered Mrs. Carew.

"Oh, I wasn't alone, Mrs. Carew," fended Pollyanna. "There were ever and ever so many people there, weren't there, boy?"

But the boy, with an impish grin, was disappearing through the door.

Pollyanna learned many things during the next half hour. She learned that nice little girls do not take long walks alone in unfamiliar cities, nor sit on park benches and talk to strangers. She learned also that it was only by a "perfectly marvelous miracle" that she had reached home at all that night and that she had escaped many, many very disagreeable consequences of her foolishness. She learned that Boston was not Beldingsville and that she must not think it was.

"But, Mrs. Carew," she finally argued despairingly, "I *am* here, and I didn't get lost for keeps. Seems as if I ought to be glad for that instead of thinking all the time of the things that might have happened."

"Yes, yes, child, I suppose so, I suppose so," sighed Mrs. Carew; "but you have given me such a fright, and I want you to be sure, *sure*, SURE never to do it again. Now, come, dear, you must be hungry."

It was just as she was dropping off to sleep that night that Pollyanna murmured drowsily:

"The thing I'm the very sorriest for of anything is that I didn't ask that boy his name nor where he lived. Now I can't ever say thank you to him!"

Continued on page 1220

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Nation's Opportunity

TO THE pastors, officials, and lay men and women of all Christian churches:

A few days ago, at an editorial conference of THE CHRISTIAN HERALD staff, an officer of the company stated that a thoughtful friend had declared that the only thing which could stop the war would be the utterance of an inspired message by some inspired man. He wondered what man there might be in the world who would speak that God-given word. If Henry Ward Beecher were alive, he said, he might speak it. But what living man could be found to make the utterance?

The third day after this a member of the editorial staff was asking Frank Crane to write a Christmas message to the people of America. Here is the message. Is it not also that magic, longed-for word?

That depends upon what you yourself will do about it.

Before this page reaches you Dr. Crane will have had an interview with President Wilson and Secretary Bryan. They will know that you have been asked to express your wishes in this, the gravest crisis which the peoples of the world have ever faced.

If you believe in what Dr. Crane has written, if you wish President Wilson to do this thing that he urges, go to work at once. There is something you can do—every one of you. THE CHRISTIAN HERALD will supply free of charge to every one who asks for it a copy of this message to the President with space for signatures. Every pastor is asked to present the petition to his congregation for signatures at his Sunday morning or evening service. But your pastor may not have happened to see this issue of THE CHRISTIAN HERALD. Take your copy to him at once and show him this message (if you cannot find the pastor take it to some church official), and urge him in the name of the peace-loving Christ to present the petition to your congregation for signatures. You yourself can circulate a copy of the petition and get signatures on your own account.

Forward these petitions to the President as fast as they are signed. We will keep you supplied with fresh copies for new names. For every petition sent to the President send one also to your congressman and another to your senator, copying the names which appear on the sheet going to the President. We will supply you with all the copies you need. The President and Congress cannot refuse to act upon a demand like this expressed by the peace-loving, God-fearing men and women of America. The President will surely be willing if he knows that the people are behind him. Show him that you are behind him. Act now. Send for your petition, fill it with signatures, send it on and get another. Do not fail to notify us, stating how many names have gone in.

Act now. Act, everybody. Act—in the name of the Prince of Peace.

Just now we are God's chosen people. Chosen to show the way to peace. And YOU are the nation. Do not disappoint God.

Christ's Gift of Peace

CHRISTMAS gladness and Christmas peace! Can they come to us now, in spite of the anguish and turmoil of the peoples at war? Yes, they can. While God's peace is for states, and nations, and worlds, it is pre-eminently and first of all for individual hearts.

"Let the peace of God rule in your hearts," urged Paul. "Now the Lord of peace himself give you peace always by all means," he wrote again. "Peace I leave with you; my peace I give unto you," said Jesus to the little group of disciples gathered wonderingly about him during the hours of that last sad night.

This would make it appear that no matter what outward conditions may be, nor how far peace may be from abiding there, it may come continuously in any believing heart that will welcome it. When we consider the surroundings of Jesus at the time he was speaking calmly of his peace and offering it to his companions, we see that everything about him would naturally have tended to consternation and dismay. A company of soldiers coming to arrest him; a friend ready to betray him; a city ready to be thrown into hostile turmoil against him; mockery, judgment and a cross awaiting him. Yet he spoke of his peace and offered to share it with his friends.

Just so he offers to share it with us now, and tomorrow, and next year, and forever. It is God's Christmas gift to the world, to us. The gift of heaven's peace brought to us by the Babe of Bethlehem, who grew to be the Carpenter of Nazareth and became the Saviour of the world.

We ought to grieve for the world's great woe. We ought to quit us like men in seeking to undo earth's wrongs and relieve its sorrows. But steadily in our own souls and our own homes radiantly in peace of Jesus. Make room in your heart for the peace that Jesus brings. Let him quiet your anxieties and relieve your soul's distresses. Let him shine in your life like the bright sun shine of Christmas over gleaming fields of snow. Make sure that you are added to that army on which the Lord is counting to win the world—the army of those in whose trusting hearts his peace is reigning.

The President's Message

IT IS a new rôle for a great nation to stand calm and unafraid at a time when "half the world is on fire," and when alarmists are sounding the note that is meant to rouse a peaceful people to prepare in hot haste for dangers that are far removed from us and which may never happen.

This is the attitude that is unequivocally set forth in the President's message, read in Congress on December 8, in which he deals with the question of our national defenses. He refuses to permit the administration to be stampeded into militarism, or to take such defensive measures as might be interpreted by other governments as having a sinister object.

It was not to be expected that a message of this character would meet with approval from those who have been actively disseminating rumors depreciating the value of our navy. "Let there be no misconception," says the President. "The country has been misinformed. *We have not been negligent of national defense.* We are not unmindful of the great responsibility resting upon us. We shall learn and profit by the lesson of every experience and every circumstance; *and what is needed will be adequately done.*" A powerful navy we have always regarded as our proper and natural means of defense, and it has always been of defense that we have thought, never of aggression or of conquest. We need no large standing army, and it is not our purpose to turn the country into a vast military camp, as the European nations have done. With our citizen soldiery, our National Guard developed and strengthened and an efficient navy at our command, there is nothing in the present situation "to justify apprehension, or which should inspire us with any thought of hostility or cause us to make fearful preparation for trouble."

Such is, briefly, the language and manner in which the President meets the criticisms of the administration in the present crisis. It has been accused of being indifferent in a time of danger; of neglecting the nation's defenses and allowing the navy to sink into a condition of almost total inefficiency in all its branches. To these disturbing reports, which have been widely circulated, he opposes a firm, calm, dignified denial. The administration is abreast with the times, he says. Nothing is neglected or overlooked.

But the message carries with it a vision that reaches far beyond material questions. Consistent with the policy he has followed in previous communications to Congress, he keeps high moral principle clearly in view. "We are at peace with the whole world," he declares, and need dread no other nation while we remain "the champions of peace and accord." We owe it to mankind to set a nobler example than is to be found in the attitude of an armed, militant nation. We must be prepared, when the time comes, to render a greater service to Europe, as a nation at peace, than is possible of one ready for war. We should "exemplify the counsels of peace and amity." This is the ultimate attitude which he desires on our part toward other governments and peoples. Hence, his voice is for calmness and moderation.

The President's words convey reassurance and will inspire what is needed more than anything else—national moral courage to take up the rare rôle of a nation superior to fear and above the temptation to yield to panic at a time when an example is needed to save a world which seems to have lost its bearings.

It is the right time for such an example as he has set before us in this history-making message. Can this nation rise equal to the occasion? We believe that it can—and will.

A Notable Symposium

SELDOM has a series of contributions presenting the views of foremost Americans on a topic of vital interest appeared in our columns so well worth careful reading as that on the "Church and the Workingman," which will be concluded in an early issue. It is true, there is found a great diversity of views in these letters; yet all have gone to the mark in one essential conclusion: That the teachings of Christ can be applied with profit by the church to present-day problems and that this application should be practical and not theoretical. Even those writers who claim that the mission of the church is purely spiritual recognize the fact that Jesus himself put emphasis on the condition of labor in his day, and it assuredly has claims upon the church's recognition and sympathy now. Were he here today, what would he say to a church which confined itself largely to spiritual ministrations, while the multitudes were struggling with poverty and unemployment? The church must stand for what Jesus would have stood for—no more and no less. Then the common people will be drawn to it and closer relationship will follow when it is demonstrated that the church takes a real interest in the lives of men here as well as hereafter.

We are especially pleased with the candor with which our correspondents have written on this subject and with the unanimity with which they give voice to the conviction that the church must take up the workers' cause as its own, and deal with present-day problems with all the power and influence at its command. But there should also be a new spiritual stand taken by the workers themselves. The alliance must be mutual. Religion must be made to the worker the very essence of a man's life today; he must learn that by seeking first the kingdom of God he will find that all the influence of his new spiritual ally is to be brought to bear in his behalf, for justice here, while he is living and working and believing. While the world has made progress in many things, the teachings of Jesus and his whole attitude towards the burden-bearers are today as vital as when he uttered them nineteen centuries ago.

Civic Federation Meets

THE fifteenth annual meeting of the National Civic Federation, which was held in New York, brought together a number of prominent leaders in American life, listened to suggestive and constructive reports and addresses and closed with the passage of a number of important resolutions. Dr. Seth Low, president of the Federation, spoke particularly of the immigration problems which will be presented at the close of the European war. He said: "One would think that every man in Europe who can get to the United States would want to go, but on the other hand, after such an appalling destruction of life, there may be in the countries that are at war such a large opportunity for profitable employment that the motive for coming to America will be less strong than it was before. It is quite certain that in some of the warring countries, if not in all, the governments will make determined efforts to keep their men at home. There is some reason to fear that the nations will strive to keep at home the able-bodied and sound, but will be quite willing to facilitate the departure of the weak and dependent."

Such widely differing authorities as Professor Jeremiah W. Jenks, Samuel Gompers, Dr. David Starr Jordan, Franklin D. Roosevelt, August Belmont, William R. Willcox and George W. Perkins were given the platform.

The friction of trained minds is a strong stimulus to fresh and correct thinking. The American Civic Federation is doing a public service in bringing together these men and women of experience and facilitating their discussions. In this country of free thought and free speech we advance steadily toward the ideal national life by free expression of personal convictions. America's opportunity grows steadily greater to solve rightly some of the grave problems which have confronted civilization since its beginning.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Canaries Sing for Prize

THE Central Canary Breeders' Association had a meeting the other day, and there was a test of songsters for a prize. New York, Philadelphia, Chicago and Milwaukee were represented. Four birds were entered for the test. Each cage was covered till it came time for the test, and on seeing the light the happy little creatures burst out into an ecstasy of song. The birds did not know they were in any competition for prizes; they were full of joy, and could not keep from singing. The Christian sings when he sees the light of Christ's love. Then it is not for the contests nor prizes of life; he sings because he is so full of love he cannot keep from singing. The child of God and the heir of heaven has a right to be full of sunshine and of song. *"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15: 11.)*

Storm Along Atlantic Coast

THE storm that started off the Virginia Capes on December 5 swept along the coasts of Maryland, Delaware, New Jersey, New York, Connecticut, Rhode Island, and all the way along the Eastern States, destroying hundreds of thousands of dollars' worth of property and seven precious lives. Rehoboth, Del., a summer resort, was all but wiped out at a loss of $175,000. Coney Island beach suffered a loss of $100,000; Seabright and Atlantic City, $200,000 each. There were many yachts overturned and sunk in the harbors, and shipping in most of the coast cities suffered damage. Rains are necessary. Lightning and winds are necessary to purify the atmosphere. The severe side of nature sends the storms of winter and her gentle mood the calm of summer. And we have such storms in the spiritual world, and must see to it that we have a refuge from them. *"And there shall be a tabernacle for a place of refuge, and for a covert from the storm and from rain." (Isa. 4: 6.)*

Receive Victoria Cross

TEN men of the British army have, since the European war began, received the decoration of the Victoria Cross, the most highly coveted military prize, given for unusual bravery in the face of the enemy. Three of the ten lost their lives by their daring. Some of the number have been awarded commissions as officers also. The highest decoration a soul can wear is the cross of Christ with "for valor" inscribed on it, involving a life lost in sacrifice for others. We have here expressed an appreciation of this honor: *"God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6: 14.)*

Death Penalty for Graft

WAN CHIH HSING, ex-prefect of Shuntienfu, the metropolitan district in which Peking is situated, has been executed by shooting because of bribery and corruption, for selling offices under him and accepting graft. Wan Chih Hsing held the military rank of lieutenant general. The case has caused great excitement in political circles in China, especially as the malefactor was a special personal friend of the president of the republic. Yuan Shi Kai sent to the family of the general informing them of his regret at having to fulfil the law to stamp out corruption, and of his intention to provide for the maintenance of his family. We of the West do not feel that the death penalty should be visited upon theft, but for centuries China has chopped off the heads of its people for stealing. What a deep disgrace, a fearful fall was that of the Chinese official, and yet there is not a nation on the earth, uncivilized or civilized, where there is not some official corruption, and in some nations it is open and notorious. We are happy to believe that the average officeholder is honest, is as true as steel, and pure as gold, and that he would scorn a bribe as he would a scorpion. If it were not so we should fear we had not made good use of our free government or our religion. The death penalty is pronounced upon sin. "The soul that sinneth it shall die." He who came to Bethlehem brought a pardon from the Judge to save us from the penalty. The prophet thus refers to this pardon: *"And let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.)*

Second Seaport in Country

THERE are fifty deep-water ships in the harbor of Seattle loaded or to be loaded for foreign ports or the Atlantic seaports of the United States, making the voyage through the Panama Canal. The port of Puget Sound has for years been the second American port in the volume of the tonnage employed in its foreign traffic. It holds the position of the first American seaport in the proportion of tonnage under the American flag. During the year 1913 there cleared from Seattle in the foreign trade 3,058,504 tons, as compared with 14,370,619 from New York, and 2,766,775 from New Orleans. And the figures for 1914 will show a great increase for the Seattle port. It has a direct trade now, in spite of the war, with nearly every great country in the world but Germany and Austria. A majority of all the people of the world who are to eat, and wear, and have the conveniences of life live on the shores of the Pacific Ocean. Its trade will be the greatest on earth when the Far East becomes thoroughly civilized and Christianized, and it will create some ports on our west coast of greatness and importance which will take their places in the comparatively near future among the most populous and wealthy cities of the world, ancient or modern. Most of the great cities of the world have had their water communication. Joppa was the seaport for Jerusalem. From it Jonah set sail in a merchant vessel. *"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish." (Jonah 1: 3.)*

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CHRISTMAS SHIP JASON REACHES EUROPE

THE people of all parts of the country who took part in loading the Christmas ship with gifts for the war orphans of Europe will be glad to learn that the United States naval collier *Jason* bearing the presents has reached Plymouth, England, and then Genoa, Italy, and that the gifts will be distributed to the dear fatherless children in Belgium, France, Germany and Austria in ample time for Christmas. The gifts to the number of six million, it is said, were a gigantic benevolence, and the spirit of love back of them was divine. No tongue can tell the joy the darling little creatures will have at sight of the dolls, and balls, and tops, and other toys of infinite variety, and the useful articles as well, and at the thought that children and people over a wide sea were thinking of them in their sorrow, and planning a Christmas for them. And the children receiving the presents will not be more happy in receiving than the people and children of our land will be who sent the presents to them. The *Jason* was called a Christmas ship because it carried presents to be given in honor of Christ's birthday, an event which brought to earth all that heaven could give to it and at which the angels sang: *"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 14.)*

Faith-Healing Colony Quarantined

A RELIGIOUS colony in a Western State, which does not believe in the use of medicine, but in the anointing of oil and prayer, has recently had a very unhappy experience. A case of smallpox appeared, and no vaccination or medical treatment of any kind was allowed. Such things the members said would displease God, and discredit their own faith. The result of their fallacy was that no patient was cured, and thirty-two cases of smallpox threatened the decimation of the colony, and the spread of the foul pest to neighboring communities. The authorities, against the persistent protest of the colony, formed a quarantine for the community and compelled sanitary regulations. Christ cured the sick without the use of physical remedies; by divine authority his apostles and disciples sometimes did the same; his believers in modern times doubtless have seen physical healing in answer to earnest united faith without the discovery of any secondary causes; but a majority of the diseases are affected by material remedies, either with or without Christian faith. Such healing does not discredit faith, nor God who has made these curative forces of nature for man's benefit, and has led his children to discover their secret properties. Hezekiah was dangerously ill. He was restored by agonizing prayer, but a human remedy was employed by the divine command. There is no remedy much better for a carbuncle than a poultice of figs, and this was used: *"And Isaiah said, take a lump of figs. And they took and laid it on the boil, and he recovered." (II Kings 20: 7.)*

Putting Gravity to Work

THE story of material progress is that of harnessing up the laws and forces of nature and fastening them to the burdens necessary to be carried or work to be done. Fire, water, light, electricity, gravity have all had the harness put upon them and been compelled to bear so many of the burdens of the world. Gravity is an old force that was long utilized before men knew what it was, in catching the sweep of the rivers to transport their crafts, and make them turn the wheels to grind grain. Gravity in pulling the waters over falls and down the valleys to the sea is now used to manufacture the electric current, the latest of our lighting and motor forces. The latest practical use of gravity is in the moving of goods in manufacturing establishments. Goods are dropped down from the top floor by chutes to the next till they reach the bottom. Some new buildings are in contemplation for the use of gravity, which is the cheapest motor force in the world, costing almost nothing. The raw material is to be delivered to the top floor, and the first process of manufacture carried on there. It is conveyed by chutes to the next lower story, where the work on it can be continued, and so on to the ground floor, where the finishing can be done, and the completed product packed for shipment. Besides straight chutes, there are spiral gravity conveyors that will bring all kinds of finished goods in stores or unfinished parts in factories from one story down to any one below as desired. The plan is expected to save much time and money. The subtle forces of nature so utilized by man now as never before are types of the subtle forces in the spiritual realm so practically employed by millions of Christian men and women; such forces as the light of truth, the water of life, the flame of love, the magnetism of mercy, and the gravitation of the cross. The pull of the earth on objects, which we call gravity, suggests the drawing power of Christ's love as thus expressed by himself: *"And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32.)*

The Christmas Message in War Time

A Sermon By Rev. F. B. Meyer B.A.

Text: Isaiah: IX: VI

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder."

WHAT message shall we give for this Christmastide, which over great tracts of Europe threatens to be the saddest for many years? May we not go further and say *for a century!* Fields without crops, houses without inhabitants, churches without worshipers, families without husband, father, or son! Where are the angel-choristers? Do they hang their harps upon the boughs of the Tree of Life, and cover their faces to hide their despair?

No, not so! Beneath the turmoil and hubbub of war, which sends its tremors, though not its bloodshed, right round the world, the Christian ear may still detect the sweet music of the song that broke over the fields where shepherds kept their flocks the night when our Lord was born. Still the message for Christmas is contained in Isiah's great Messianic prophecy.

The very introduction of the passage suggests that it emanated from a time of gloom and anguish, of darkness and the shadow of death. "They shall look unto the earth, and behold, distress and darkness, the gloom of anguish, and thick darkness." But the prophet goes on to predict that amid all these conditions, there would be the clear shining of hope: "For there shall be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he hath made it glorious." When we deal with God we must distinguish between appearances that sweep through this world of illusion, and these eternal facts which are as steadfast and enduring as the azure blue of heaven, as contrasted with the clouds which drift angrily and heavily across the sky.

Bringing Strength and Comfort

WE will suppose that a respectable family has become much reduced in its circumstances; the mother finds it difficult to make the meager provision suffice for her hungry little ones; their clothes get more ragged; the father's threadbare coat makes it less and less possible for him to obtain the situation which his qualifications deserve. But a child is born into that home, quite unlike the rest of the children—beautiful in feature, quick in intelligence, winsome, gifted, spiritual. As he grows up he manifests unusual powers, rapidly distances his compeers, passes from the elementary school to the college, and thence to the university. Presently tidings begin to come back of his success, his growing fame, his prizes, the assured certainty of his becoming a great man; and as they arrive in letter, and rumor, and newspaper, the mother's eye gets brighter; the father no longer evades the associates of earlier days; the home becomes better furnished and the table better spread; the other children are better clothed and educated and put forward in life, and the one glad explanation of it all is found in the words, "Unto us a child is born, unto us a son is given." And as the years go on, whilst money pours in, on the one hand, to the successful student, it will find its way increasingly to the family in the old home; and each member of it will reap the benefit of association with its child and son, all that is needed being to prove a distinct need, and to put in an appropriate claim. What a mine of wealth would be opened up by the counsel, strength, resources, influence, and position of that beloved and trusted son and brother!

This will illustrate the prophet's thought. As the oppressed Jews, groaning in their brick-kilns, were glad for Moses given to lead them forth from the house of bondage; as England, travailing under the cruel exactions of the Danes, was glad for the great Alfred; as the Netherlands were glad when William the Silent arose to arrest the bloodthirsty rule of Alva; as Italy was glad when her Victor Emmanuel overthrew the dark misrule of the Papacy, so may we be glad because God has given himself to us in Jesus.

Are you needing guidance amid the tortuous perplexities of this mortal life? Unite yourself with him who was born of Mary, and you will become immediately aware of the entrance to your soul of the mysterious light which the presence of Jesus brings with it. He is Counselor. Dark things become illumined. Problems that had baffled yield their secret. You find a clue to the maze, stepping-stones across the brook, the chalk-stones along the road. "I," said our Lord, "am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Let your eye be single towards him, and your whole body will become full of light. Reckon that his Spirit is in and with you; then act to the best of your judgment; watch the corroborating drift of circumstances; take the judgment of two or three impartial friends; and when you have acted for the best, so far as you can discern it, dare to believe that you were directed aright, and that any other path would have been impracticable.

The Prince of Peace

ARE you in need of strength? Reverently and believingly turn to Christ, and claim from him the power of the Eternal. You touch infinite resources in Jesus. He is the mighty God. The more weak and helpless you are, the more certainly you may put in your claim. "He giveth power to the faint, and to them that have no might he increaseth strength." Paul went so far as to say that he preferred the weakness induced by the thorn in the flesh, so that there might be an added argument for the power of Christ to rest upon him. You will not feel the power until you begin to use it. Dare to believe that Jesus will not fail, and as you begin to speak or act, you will become aware that he is all-sufficient.

Are you lonely and sad, because of the inevitable changes which time has brought with it? The dear forms that gathered with you in your home-circle are missing. The sweet voices which comforted and soothed you in hours of petulance and foreboding are hushed. You think that there is no balm in Gilead, and no physician that can assuage your inward hurt! You are mistaken! Jesus is the Father of the Ages. "In him God made the ages," as the majestic opening words of the Epistle to the Hebrews informs us.

Are you restless and tossed with tempest and not comforted? Jesus is the Prince of Peace. He is in your heart, as formerly in the boat on the lake. Ask him to arise and bid the storm cease. He is able to control your circumstances that threaten to engulf you. He sits as King above the floods, though they lift up their voice on high. Dare to believe that he will interfere; and calm yourself. "Hope thou in him, for thou shalt yet praise him." Yes, and he is the Prince of the kings of the earth. He is overruling war to bring war to an end. The peace we long for will never come merely by crushing the enemy. It must be founded on mutual respect and good understanding. And this can only be attained through the diffusion of the Spirit of Jesus. Let us pray that that authoritative Voice will soon be heard! "He breaketh the bow, and cutteth the spear in sunder, and burneth the war-chariot in the fire."

When such a peace, founded on righteousness and cemented by mutual respect and good will, is brought about, and when the thousand years of peace have commenced their beneficent reign, then again Isaiah's anticipations will be realized. Then they will joy according to the joy of harvest, as men rejoice when they divide the spoil. For the yoke of the war-lord and the staff of military depotism will be broken as in the day of Midian.

It is the harvest time, and the long patience of the husbandman has met with its reward. The fields are cleared of their precious spoils; the last of the sheaves, goldened by the glorious sunshine, has been carried to the barn, and throughout the countryside there is the joy of completed labors, fulfilled hopes, and plentiful provision against days to come. "They joy before Thee according to the joy of harvest!"

The scene is changed. It is the close of that great struggle for freedom in which Gideon led his people against the hosts of Midian, which, like locusts, devoured the land. Bitter indeed had been the years of bondage, during which crops had been confiscated, homes pillaged, and thousands killed or enslaved. The exultation was, therefore, the more jubilant when the youngest son of Joash the Abiezrite, with his three hundred Ironsides, inaugurated a tide of victory, which rose and gathered force till Midian was driven over the frontier, suffering a defeat which paralyzed the nation for a century. Ah! what joy there was throughout the land! "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian."

Again the scene is changed, and the prophetic vision beholds that blessed hour when war itself shall die, after which the bugle will never again summon embattled hosts to meet in conflict, and the grass will never again be dyed with the rich blood of men, and nations shall never again be proud of victories won at the awful cost of their noblest sons. What a day that will be when museums shall be erected to preserve as curiosities the implements and accoutrements of war! The children of the New Era, which is soon to break, will find it hard to believe that men should ever have forged them to prey on the innocent and weak, or even on foemen of equal prowess. Then from vale to mountain peak, from river bank to ocean shore, shall ring out a note of joy so high, so resonant, that the very stars shall tremble in their silver spheres: "Hallelujah, for the Lord God omnipotent reigneth!"

The Government Upon His Shoulder

THERE is, obviously, the personal aspect of all this. The laws that rule in the outer operate in the inner kingdom. Obviously, the majority of men will have to acknowledge the supremacy of our Lord before the world can participate in the results of his reign. And it is so in the soul. We must put the government where God the Father has placed it, on the shoulders of Jesus. It is there by right; but it must be there also by our choice and consent. When these conditions are conceded, there is no limit to our appropriation of the fulness of God, which dwells in him bodily. All of God lies open to him who will be all for God. Nor is it such a dreadful thing to resign the government of the life to Jesus. Napoleon, standing amid the ambassadors of Europe, reassured the entire continent by the utterance of his New Year's motto, "The empire is peace." But with far greater truth may we apply the words to Jesus Christ, the Prince of Peace, whose rule over the soul is the synonym of peace unspeakable and full of glory. And as his government spreads further and further over the soul, with its growing area there is growing peace, until they shall both become complete to all the heights, and depths, and breadths of blessedness. Of the increase of his government, and of our peace, there is no end.

This may seem shadowy and far away; difficult, if not impossible, to realize in our life. But we may take comfort in the assurance that the zeal of the Lord of Hosts will perform what we cannot accomplish. There is grace enough in him, and patience, and strength. He will not fail nor be discouraged. Hand over the entire matter to him; leave yourself in his hands; accept what he sends; do what he bids; and you will drink deep draughts of that joy which the prophet glowingly describes.

Because, then, of what Christmas means in its deepest significance, let us arouse ourselves, as cherishing a hope that cannot be ashamed, to give to others a joy which dwells in our own heart, and wells up there like springs of fresh water from the briny depths!

Dr. Meyer, who is well known in both continents, is pastor emeritus of Regent's Park Chapel, London (Presbyterian).

DAILY MEDITATIONS

FOR EVERY DAY IN THE YEAR, BASED ON THE WORDS OF JESUS

BY PROFESSOR W. H. T. DAU

SUNDAY, December 27. John 8: 49, 50. *"I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory; there is one that seeketh and judgeth."* This is the patient rejoinder to a very offensive remark which the Jews had just hurled at Christ. They had declared that he must be demon-possessed and a low-bred person—an alien from the elect race, like the despised Samaritans—to speak to them as he had just done. Without bitterness he pushes the opprobrious terms aside as one pushes aside a noisome insect, and reminds them that the very words he had just spoken to them, just as everything else he has been doing, were for the glory of God. When the Son of God came among the sons of men, angel choirs over Bethlehem's plains announced his entrance and declared his mission to be a glory-mission. What Christ said to men, and about various characters and classes of men, all bore the stamp of heavenly truth and fairness. Christ is not greatly concerned about the personal affront he had just suffered from the Jews. Men may asperse his fair name and seek to becloud his fame by the vilest calumnies; it will not hurt him, but only increase their responsibility. His name and fame and the success of his entire work are in the hands of the Father, who has declared that all should honor the Son, even as they honor the Father. With him all the revilers of Christ will have to settle their accounts. Conscious innocence and loving forbearance are still speaking to the world from this text. May all whom it concerns heed these words.

MONDAY, December 28. John 8: 51. *"Verily, verily, I say unto you, If a man keep my saying, he shall never see death."* The taunt with which the Jews had met the Lord's teaching, and the meek way in which he received it, might have caused his followers to falter in their faith in him. For this reason the Lord follows up his patient remark in the preceding text with the solemn assurance now before us. And from this assurance he does not exclude even his present opponents. Instead of being offended at his words, let men guard them as a precious treasure; for his words are the panacea for every ill in this life and the antidote against the last and most terrible effect of sin, death. Death in its profoundest sense shall not touch any person who clasps the words of Jesus to his believing heart. Aged Simeon, with the infant Jesus in his arms, spoke joyously of his impending departure in peace. Death had no terrors for him. Its gloomy portals he beheld opening to admit him to rest and peace and joy unspeakable. He knew that, with the promise and pardon of the Gentiles' Light and Israel's glory in his believing heart, the coming agony of his dying hour would be but the last gasp of earthly misery, and after that life, blessed life, life in its fullest, noblest, grandest meaning, would be his for evermore! To die thus does not deserve to be called dying. O precious promise of my Jesus, that takes the venomous sting out of mortal pang! O lordly message of my Prince of Life, let me grasp and hold thee as a priceless jewel of divine grace, that I may make bold to despise death, because thou teachest me that dying I shall live!

TUESDAY, December 29. John 8: 54, 55. *"If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying."* The Lord's promise to such as keep his word, that they shall be immune from death, has staggered the Jews. They consider it a vainglorious assertion for a man—that is what they held Christ to be—to speak thus. Greater men—in their estimation—than this Jesus had arisen among them, notably their father Abraham and Moses, David, Isaiah. All these had died. Did they not have the Word of God? It was intolerable conceit and a reckless attempt to deceive the people for this Jesus to utter such an impossible promise. The Lord's reply is a calm reassertion of his wonderful relation to the Father whom the Jews pretended to worship as their God. He knows that in what he has said to them there is not one extravagant word; it is all truth and fact, and the Father will verify every syllable of what he has said. The world shall behold the strange spectacle of men facing the ordeal of death unflinchingly and dying rejoicing, for Jesus' sake. Jesus will be honored in all zones and climes by the death of his saints. Thus our Lord refuses to permit the objection of these Jews to disturb his consciousness of the fact that the Father is with him and he with the Father. Yea, he declares that he would fail of executing his mission to them, if he should withhold from them the statement he has just made about the believers not seeing death.

WEDNESDAY, December 30. John 8: 56. *"Your father Abraham rejoiced to see my day: and he saw it, and was glad."* Abraham's greatest distinction was not what the Jews in the days of Christ imagined it to be, his legalism and work-righteousness, but his unwavering faith in the promise made to him that from his race should spring One in whom he would be blessed and who would prove a blessing to all the nations of the earth. Against all physical odds, Abraham clung to his future seed, and staggered not at the word of God through unbelief. It was this faith in the coming Christ that was counted to him for righteousness. In anticipation of the days when the Son of God incarnate would walk among men, teaching them how to obtain from his work that righteousness which avails before God, Abraham rejoiced and exulted with an exceedingly great joy. In prophetic vision he saw in advance the glory of Christ's ministry. That was to him a theme of absorbing interest. He had, with the saints of old, anticipated the joy of Christmastide, the adorable "mystery of godliness: God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Thus did Abraham; let his children go and do likewise.

Ye seed of Israel's chosen race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all!
Hail him, ye heirs of David's line,
Whom David Lord did call:
The God incarnate, Man divine:
And crown him Lord of all!

THURSDAY, December 31. John 8: 58. *"Verily, verily, I say unto you, Before Abraham was, I am."* This is the majestic utterance with which our Lord closes this conversation. The Jews had understood his remark that Abraham had seen his day to mean that Jesus claimed to have lived at the time of Abraham. Declining to enter upon a minute refutation of this puerile notion, Jesus answers the Jews' question: "Thou art not yet fifty years old, and hast thou seen Abraham?" by declaring his eternal existence. In his human state, Jesus had a beginning in time. We date our years from his coming into the world. We close tonight the 1914th, and begin this midnight the 1915th year after his birth. But as a personality, Jesus existed before he became man. He does not say: "Before Abraham was, I *was*," but: "I am." He always is, is, is, never was, nor will be. He is the eternal God, coequal in existence, power, and majesty with the Father and the Holy Ghost. During his brief sojourn on earth, there were changes in his personal aspects; but Jesus himself never changed. The Jesus whose mercy lifted up contrite Adam and Eve in paradise is the Jesus in whose redeeming love Abraham exulted, David rejoiced, Isaiah beheld the whole world comforted. The Jesus who dispensed heavenly truth and unnumbered deeds of kindness to the men of his generation, is the Jesus to whom our faith looks up, suppliantly and trustingly, from out of the changeful scenes of this fleeting life. He is the Rock of Ages, "Jesus Christ the same yesterday, today, and forever." Sheltered beneath the wings of his everlasting mercy, we lift to the eternal Christ our evensong in the gloaming of this waning year:

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me!

Beginning the Meditations for 1915

FRIDAY, January 1, 1915. John 15: 15. *"Henceforth I call you not servants; . . . but I have called you friends."* Friendship is one of life's sweetest words. There is sometimes an uncertainty as to what love means, but about friendship there is no doubt. When love is interpreted in terms of friendship it becomes clearer and simpler. Even those sad souls who believe themselves friendless have a longing for friendship and know what it means to have a friend. That is Christ's dearest wish—to be the friend of every one. He is the great World-Friend. He knows that his friendship will brighten life's skies and lighten life's burdens and give strength for life's battles. Many a problem that is distressing and almost baffling when we are thinking of Christ as our Master becomes suddenly simple when we begin to think of him as our Friend. What would we do for our best friend if he were in our position? How should we endeavor to help him if he were in our distress? That is the thing Jesus will do for us. How should we equip our friend for his hard task if our resources were unlimited? That is the way Christ will fit us for the tasks that this year holds. Only his care for us is infinitely greater than ours could ever be for any friend, and he is "able to do exceeding abundantly above all that we ask of him." Abraham was called "the friend of God." Moses talked face to face with Jehovah, "as a man talketh with his friend." Jesus said to his disciples: "Henceforth I call you not servants, but I have called you friends." What shall we be to him this year—servant or friend? He has declared his own preference. Shall we accept his invitation and walk through the year hand in hand with him, our matchless Friend?—*Arthur Hoag Howland.*

SATURDAY, January 2, 1915. Matthew 5: 41. *"And whosoever shall compel thee to go a mile, go with him twain."* What *must* I do is the language of the first mile; what *may* I do, of the second. The first is narrow; the second an infinite ideal. The first is the letter; the second is the spirit. The first is justice; the second, grace. There is no end to the second mile. The first mile of duty is a good beginning; the second mile of self-sacrifice is gilded all the way. Faith is the first mile; works, the second, for faith must walk on two feet. John the Baptist was the preparatory mile; Jesus, the eternal journey. The strait gate is the first mile; the highway of holiness, the everlasting second mile. The Golden Rule is the first mile; the rule of Christ—"Love one another as I have loved you"—the second mile. The Pharisee went the first mile, measured it and stopped. The publican and prodigal went all the way. When a man compels you to go with him a mile and you willingly consent to go the two miles, he will come back with you. You have won him, and for yourself have changed duty into beauty, drudgery into delight.—*Rev. Edwin Whittier Caswell.*

Daily Meditations will appear in each issue during 1915. Dr. J. H. Jowett contributing the Sunday thoughts; Rev. Edwin W. Caswell, Dr. F. B. Meyer and Professor Clayton Sedgwick Cooper the thoughts for the remainder of each week.

THE WAR IN EUROPE

[illegible] ADMIRAL [illegible]

[illegible] is one of the most important of Russia's industrial [illegible] the Germans have kept up a sustained advance in the east-ward with their army of the centre, and are now, on December 11, within a few miles of Warsaw.

Judging from the latest wireless from Petrograd, it may be the Russian intention to withdraw [illegible] for what are stated to be strategic reasons, and to allow it to fall into German possession. During this advance in the centre the Germans are said to have captured a very large number of prisoners and a large quantity of materials of war.

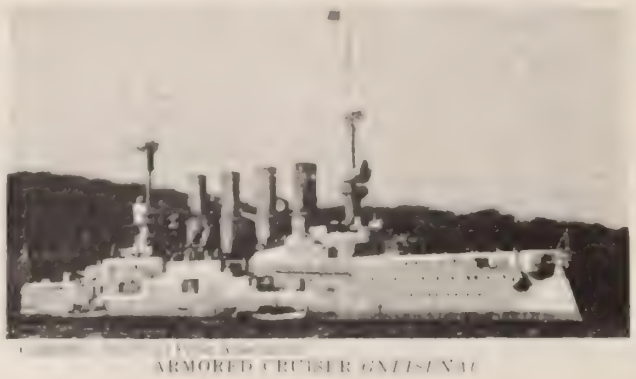
While this invasion was taking place in the centre, another German army was moving against the Russians on the north bank of the Vistula, starting from Mlawa and reaching Pultusk at the end of the week, the Russians retreating before it. Once before, Warsaw was near capture but escaped at the very last moment by a Russian rally, and history may repeat itself.

In the south, between Czenstochowa and Cracow, there has been hard fighting nearly all the week between the Austrians and the Russians. There are reports that these latter are besieging Cracow, but the evidence in support of this contention is not very strong. In the rest of Galicia the situation remains much the same as it was last week. The unpronounceable Przemysl is still holding out.

The project to have suspension of hostilities on Christmas Day has been agreed to by Germany. It is to be hoped that the other combatants will also adhere to this plan, as the idea of having a day of peace on Christmas Day is a very pretty one.

PROMINENCE has been given in the news of late to the alleged shipment from this country of large quantities of munitions of war. The exact nature of such activity is not yet known, and its effect upon the neutrality of the United States is under discussion. When Charles M. Schwab returned to this country from England a short time ago it was stated that he had news of moment which he was not at liberty to divulge. It now seems that this had to do with a contract with the British Government for the construction of twenty-seven submarines for use in the war. But the delivery of these submarines when completed will be postponed in deference to the urgent wish of the President and the Secretary of State, there seeming to be no room to doubt that a seven-million-dollar contract of this character, fulfilled, would be a real violation of our neutrality.

PROTECTED CRUISER *LEIPZIG*



ARMORED CRUISER *GNEISENAU*

ON December 8 the Governing Board of the Pan-American Union met in Washington and unanimously adopted a resolution offered by Argentina, which is intended to effect a neutral zone in the waters of this hemisphere which will be compulsory upon the nations now at war in Europe. The resolution calls for the creation of a commission which shall investigate the conditions and submit a plan to the Governing Board. Secretary of State Bryan, who is chairman of the board, presided, and every Latin-American nation, excepting Mexico, was represented by its diplomatic representative in Washington. It is even suggested that the neutral zone extend to midway in the Atlantic and Pacific between the Americas and the rest of the world. The project is looked upon as of great importance.

GERMAN ADMIRAL VON SPEE

. . .

A NEWS despatch from Paris states that the cases brought to the military hospitals requiring operations under anesthetics give remarkable proof that the practically enforced total abstinence from the use of alcohol on the part of the soldiers enables the men to recover from anesthesia, over-indulgence in alcohol being known to react against anesthetics.

. . .

JOHN E. REDMOND, the Irish nationalist leader, states that official statistics show that on November 30, 89,000 Irishmen were with the regular forces, and that enough more had recruited since the war began to bring the total serving the Crown at the front to 140,000. Mr. Redmond claimed that this was but a beginning of Irish participation in the war.

. . .

A news despatch attributed to Petrograd states that the Russian minister of finance estimates the cost of the war to Russia up to November 13, at approximately $892,500,000.

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

THERE is no let-up, nor will there be, to the fearful need that exists in Belgium and other parts of Europe, due to the war and the season of winter on the [illegible] unabated necessitate that no [illegible] any at all to our [illegible] be the stream of generous gifts flowing from America to relieve this [illegible] misery. Perhaps the most gratifying [illegible] we could make of space in our Christmas issue would be to print page after page of acknowledgments of your gifts that are steadily coming in and increasing; but it has seemed best to do otherwise, and so excepting the less acknowledgments printed below we can hold the lists until next week, when we shall again give more space to this [illegible] acknowledgment of gifts that we know so many [illegible] and sympathize.

The latest cablegram received from Dr. Barrows outlined that he had [illegible] his mission and would sail for America next with his reports and with a collection of wonderful [illegible] taken by our special photographer, Mr. Karl Harrison, [illegible] us in THE CHRISTIAN HERALD. Communication with him has been interrupted by causes unknown to us, so that at the time of going to press we are unable to say more than that we hope to [illegible] ourself right amid the scenes of suffering. We are looking forward, however, to having some [illegible] of great interest to publish next week. Interviews with Mr. Barrows [illegible] to the press of America and those [illegible] what he had already written to our readers.

Winter is now in full sway in Europe. A bitter Christmas will be [illegible] by bitter hearts of the gifts you have sent. The New Year will be braver and more hopeful because of the generosity which we know you will continue to show for these unfortunates of the earth. Please address all remittances for the widows and orphans of the war to the Widows and Orphans' Fund, THE CHRISTIAN HERALD, Bible House, New York.

. . .

Total receipts to December 21, 1914, not all acknowledged as THE CHRISTIAN HERALD *as yet. Belated [illegible] will continue each week.*

Gift of $300

Gift of $100

Gifts of $50 Each

Gifts of $20 Each

Gifts of $15 Each

Gifts of $10 Each

Gifts of $5 Each

Gifts of $3 Each

Gifts of $2.50 Each

Gifts of $2 Each

Gifts of $1.50 Each

Gifts of $1 Each

Gifts of 50 Cents Each

Additional contributions to be acknowledged later.

HOLIDAY GREETING

On the threshold of a New Year, THE CHRISTIAN HERALD brings greetings to its friends everywhere, and to all good people, near and far, who love the cause it represents. May the coming year be one rich in blessing to our beloved Family Circle. May it restore Peace to the world and bring the Nations back to God, the Bestower of all good Gifts. And may it be a year full of Health, Happiness and Prosperity to all who have sat down with us in the past, and also to the new members of our Circle, to whom we now extend a hearty welcome.

Your Year of Loyal Service

What have you done for Christ and humanity in the year [illegible] closing? Your work has not been small. You have given over $80,000 for the widows and orphans [illegible] distribution by relief committees in Belgium, Holland, France, Austria, Germany, Servia, [illegible] relief and orphan work in the Balkans. You have contributed over $20,000 for the supp[illegible] in China, and you have maintained hundreds of other orphans in India and Japan. [illegible] of missionaries in distant fields of service by your gifts, which you have scattered from [illegible] America to Japan. You have maintained a small army of missionaries, native and white, as your [illegible]

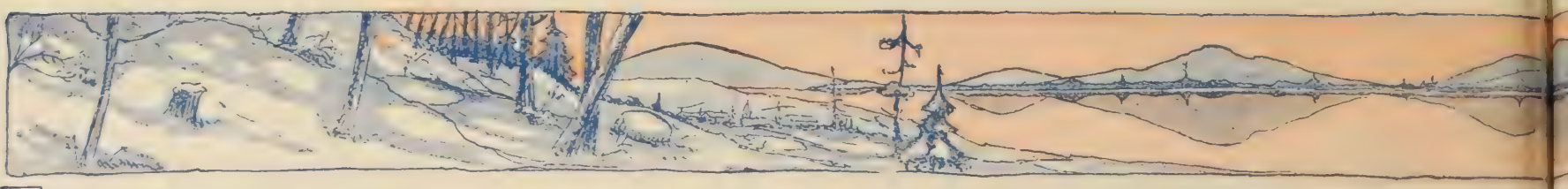
Nor can we omit to recall the fact that you have done an infinite amount of loving, generous labor in a great variety of good causes at home, never forgetting the need at our own door. You have given over 2,000 tenement children a summer outing at Mont-Lawn, the beautiful charity which your generosity founded. You have supplied 148,000 midnight breakfasts to the men of the Bowery Mission "Bread Line," and you have sheltered over 20,000 homeless and friendless in lodging houses. You held up the hands of our Army and Navy Chaplains during the Mexican trouble and helped to clothe and comfort hundreds of refugees on our Southern border. All these and many other good, worthy objects have felt the impulse of your gifts and prayers. You have fed the hungry, clothed the naked, and given the Gospel to multitudes.

Did you remember these things? Possibly not; but *we* could not forget them, and we thank God that the old CHRISTIAN HERALD has again been made, as in the past, the chosen channel of your beneficence and of your good deeds, done for His dear Son's sake.

And now we sound the note for further service. The New Year will bring new duties, greater opportunities. Let us gird ourselves to meet them, and in the months to come, God willing, we shall do valiantly in His name and for His glory.

A Call to the Colors

Here in THE CHRISTIAN HERALD offices we never lose sight of the fact that our readers constitute a great body of Christians. We know that you are scattered not only over the continent, but throughout the churches of Christ. You are really an organization doing great things for Christ and His Church and for mankind, with practically none of the visible machinery of an organization; your subscription payments are in effect annual dues, for they enable us to maintain the paper through which you act. We believe that it lies within your power, humanly speaking, to bring about a tremendous revival of spirituality and zeal throughout the entire Christian Church. The year 1915 is going to witness the most violent attacks upon the Church of Christ which it has ever yet withstood. The war in Europe among Christian nations will give a host of able thinkers the opportunity to launch against the Church a furious bombardment of denunciation and ridicule. Every wavering soul and every actual enemy of righteousness will be swift to array themselves behind such leaders. It will be a time for every humblest Christian as well as for every leader in the cause of Christ to rally to the colors of our Lord and King, to put on the whole armor of righteousness, lay hold of the sword of the Spirit, which is the Word of God, and in the power of a pure and blameless life to overthrow the enemies of the Prince of Peace within and without the Church and emerge from the conflict a united body of believers, strengthened in faith, purified in spirit, valiant for God. Will you do your part in this crusade if THE CHRISTIAN HERALD does its part? Your part is first of all to fulfil your Christian duty right where you are. Our part is to gather from you and in other ways all possible information on the state of the Church everywhere, and to publish a paper throughout 1915 that will ring with truth and cheer and newsiness and helpfulness.



The Voice of the Preacher

Our aim in the New Year is to make THE CHRISTIAN HERALD Pulpit a positive force in the individual life. In the past the greatest preachers of the day have spoken from this pulpit to hundreds of thousands. They will continue to do so through 1915, bringing fresh messages upon the new problems that confront the individual, the church and the nation. You will have in these pages in 1915 the best sermons from such leaders in religious thought as Jowett, Parkhurst, Quayle, Burrell, Chapman, Steffens, Wagner, Simpson, Eaton. Besides these and other famous preachers, some new voices will be heard, ministers well and highly known in their respective denominations for their stirring messages, but whose voices are still to reach the Church at large. We believe our Sermonic Department in 1915 will be on a higher plane of helpfulness and power than ever before.

You and Your Soul

The strong personalities in the religious life have been those who have given time, even at high cost, to serious meditation upon the Scriptures. And those families are the happiest and the most useful in the church and community, we believe, which devote some period in the day to worship. Make use of this secret of power and join the company of those who put the spiritual life first! If we may use a pertinent phrase of the day, get the meditation habit and sit down each day of the new year to consider for a little while the Bible thoughts contributed out of the riches of experience by Dr. J. H. Jowett, America's foremost pastor; Rev. F. B. Meyer, Professor Clayton Sedgwick Cooper and Rev. Edwin Whittier Caswell. These four delightful writers will carry on the Daily Meditations in 1915, which were conducted with such great thought and reverence by Professor W. H. T. Dau in 1914.

Uplifting the Sunday School

There is no mistaking the trend toward [illegible] Sunday School workers. Sunday School workers [illegible] demand better methods in [illegible] in school management. The Sunday [illegible] religious organization [illegible] proportionately effective in the life of the Church. No one better appreciates the [illegible] that lie in the Sunday School than does THE CHRISTIAN HERALD. We are looking out for the best ways and means to make our Sunday School page helpful in every line to our readers. In 1915 the International Lessons and Sunday School routine will be handled by Dr. F. B. Meyer, Frank L. Brown (General Secretary of the World's Sunday School Association), Dr. Franklin E. Hoskins, Amos R. Wells, Edwin Whittier Caswell, Arthur H. Howland, Dr. and Mrs. W. F. Crafts and others. This page will help every worker fortunate enough to receive it weekly.

"I Am Praying for You"

Wouldn't that be a comforting message received in a time of trial from five thousand Christian men and women? The present enrolled membership of the CHRISTIAN HERALD Prayer League outnumbers that by far, and it is evident from the stream of letters received that there are few absentees from this week-long prayer meeting. Specific testimonies to answered prayer flow in upon us. The membership freely presents its many needs for the prayers of the League. New names are added daily to this continent-wide prayer circle and we believe the department devoted to this purpose is doing a vast amount of good. Why not share in this good? Why not contribute to it? The day of prayer for peace in Europe evoked an avalanche of letters to the press, particularly to one New York newspaper, reflecting a troubled attitude on the part of the public as to the efficacy of prayer. Perhaps it rests with us to prove to the world that faith is not dead.

Work That Helps

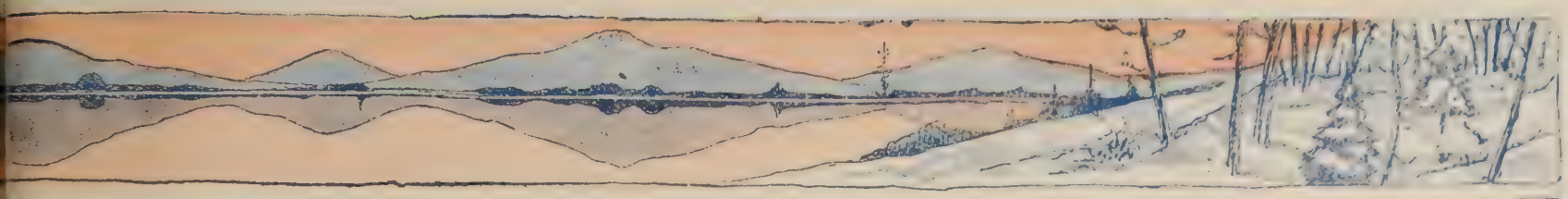
It seems to be a fact that everybody is doing something for somebody else today. Which is an encouraging fact. It is more encouraging when we realize how well organized and widely needed is some of this help. It is downright cheering when we come to understand what some of these organized movements have accomplished in changing the conditions of the poor, in improving the chances of boys and girls to become able men and women, in checking the encroachment of disease upon the human race, in sweetening and strengthening and elevating life in many directions. The stories of many of these welfare movements read like romances, but they are rock-bottom truths—and some of the truths make startling reading. We are going to tell several of these stimulating stories in the coming weeks.

The World's Greatest Asset

What would you say was the most important domain of the United States? Its water resources constitute one domain, its land another, its food animals another, etc. This coming year we are hoping to give our readers some attractive and informative articles dealing with what is really the most important domain under the Stars and Stripes: childhood. (By the way, much of the contents of THE CHRISTIAN HERALD makes enjoyable reading for the average boy or girl. If there is a boy or girl over twelve years of age who cannot richly appreciate "The Return of Pollyanna," for example, we shall be glad to take his or her case in hand and find out what is the matter). We are looking forward to giving you a great deal of satisfaction in these childhood articles.

Why You Should Go to Prison

We do not want you to tell us—we propose to tell you. And in telling you we shall publish one of the most gripping autobiographies of an ex-convict that has yet appeared. The story was taken down word for word in THE CHRISTIAN HERALD office. It proves anew that the prisons of America are still unexplored regions. It is a genuine story and the telling of it is a public duty. And when you read it, and when you understand what the after-effects have been of this man's confinement and his conversion while in prison to the Christian life, you will have the answer why you should go to prison. "I was sick," said One, "and in prison, and ye visited me." The prison reform movement, which is now gaining impetus throughout the country and presents some striking developments, will find a place in our series upon the great welfare movements of the day.



The War in Europe

The war in Europe will be a topic of first importance for years to come. At present the actual warfare holds attention. Then will come the great moment of peace and the epoch-making terms upon which peace shall be arranged; then the readjustment of world affairs to altered world conditions. There are able analysts of events who believe the war will end and this readjustment begin in 1915. We shall keep our readers closely posted on the progress of events. Mr. Anthony Arnoux, a staff writer for European journals and an authority in military affairs, will continue to review the events upon the field of war with the unbiased mind of an American critic, so that our readers will receive the *facts* so far as they are received in the despatches. Profound changes which the war will effect in the world will be discussed by men eminent for sound judgment and broad knowledge of world interests.

Let Us Have Peace

If we asked "What is the best thing that could happen?" would you reply, "Telegrams exchanged among the warring powers reading 'let us have peace'"? You know there is a difference of opinion as to the probability of a world of peace and as to its permanency after once begun. You cannot fail to receive enjoyment and profit from a careful perusal of the symposium which we shall publish upon this subject, to which leading thinkers on both sides of the question will contribute. We shall also describe the things that were done to signalize the completion, December 24, 1914, of one hundred years of peace between this country and England. A most interesting and profitable discussion is also being arranged on the general theme "America's Next Ten Years," which will throw a strong light on the probable state of this country in that important period.

A Hint of Variety

Both old features and new will be kept up to a high standard of interest and usefulness throughout the year. The *Young People's Topics* will be treated with the same illuminating care; the *News of the World* will be concisely summarized so that you may keep informed on what is happening; the *Editorials* will have the same clear thinking and fearless expression; Dr. Ferdinand C. Iglehart will continue to link up the *Newspaper and the Bible; Miss Margaret E. Sangster's* ever-widening circle of friends will find her equal to all their demands; able researchers will continue to answer the wide range of *Mail-Bag Questions;* the *Bible Contest* for prizes will continue; articles dealing with the *Roman Catholic Propaganda for Political Power* will appear; accounts will be given of the *Newest Discoveries in Bible Land Excavations; What the Government is Doing* in opening up new lands for the homesteaders and in many other ways, will be told; the *Interests of the Home* will have some special articles; the *Panama-Pacific Exposition* and the ceremonies attending the *Opening of the Panama Canal* will be fully treated with rich pictorial aid; the *Art Features,* including the first cover, will be on a higher plane than ever; the meaning and possibilities of a *Holy War* in the Old World will be described. *And it goes without saying that to all the pre-arranged program will be added new subjects of timely interest as the year rolls on its eventful way.*

Among the General Topics

It would be impracticable to even name the long list of subjects which we shall treat in the fifty-two issues of 1915. Besides those elsewhere outlined in this Prospectus we wish to mention especially the following:

Comparatively few understand the scope and real effect upon all the affairs of this country of the new *Federal Reserve Banking System.* In a special article this great innovation in the financial world will be clearly described.

There are signs of unusual activity in the movement that would make Palestine the seat of a new Hebrew nation. The *Zionist Movement* will be presented by those who know it best.

The chain of evidence of *the Genuineness of the Gospels and Epistles* will be the subject of a remarkably conclusive study, invaluable to all lovers of the Bible.

Early in the year we shall announce a *Prize Competition in Sacred Music,* open to all composers. The best compositions submitted will be published from time to time. We are looking forward to a rich treat for you all in this undertaking.

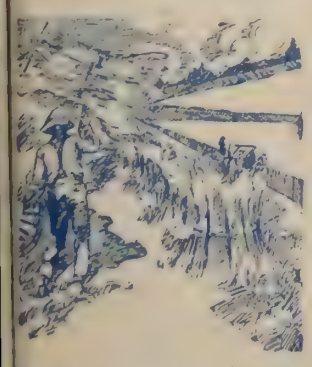
Among the *Writers who will be New to our pages* in the coming year will be Dr. Frank Crane, who has world-wide attention today; Charles Grant Miller, a Western writer of charm and strength; Dr. O. S. Marden, who has the faculty of showing you how to acquire an aim in life; Walt Mason, the unusual poet, who never fails to touch the spot in his odd bits of philosophy.

We are planning to have a *Debate on Socialism,* so clear and unbiased in its statements from both sides and by such authorities as shall enable you to form a satisfactory opinion upon this vital subject. It is our aim to report whatever is taking place *Within the Different Denominations,* which should be of keen interest throughout the Christian Church. Our plans are well laid for keeping you fully informed on such interesting matters throughout the year.

The Most Amazing Calamity that the world has witnessed is that which for a time changed the prosperous nation of Belgium into an almshouse, dependent chiefly upon America for its support. Our own representative has visited this stricken land and he and our interdenominational committees there and in other devastated portions of Europe will give you vivid stories of the conditions and keep you informed of the progress of this gigantic relief work.

Share This Forty Millions

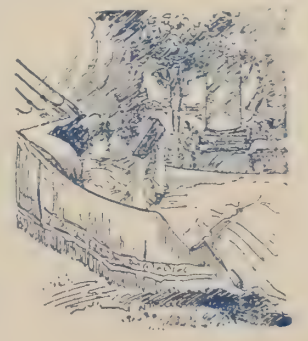
Perhaps you are a farmer and want to learn "agriculture." Perhaps you are a housewife and are willing to be taught "domestic science."

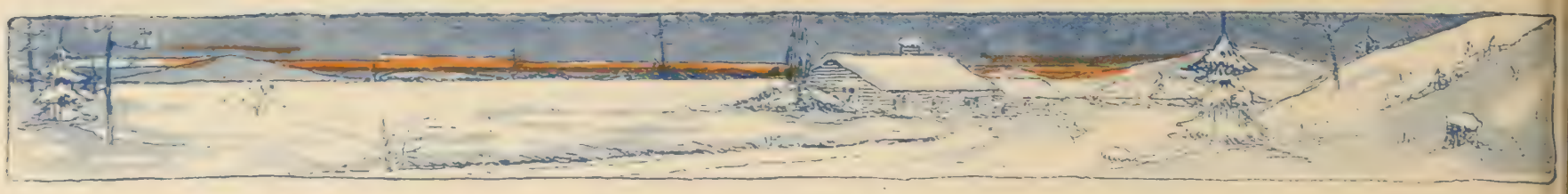


Under the supervision of the United States government $40,000,000 is being spent to add a grain or two of knowledge to the farmer and to lighten the housewife's burden of home-management. Now $40,000,000 ought to pay for the distribution of a great deal of education. Enough, indeed, for everybody to have some of it. Would you not like to know about this "greatest single educational enterprise that any government has yet undertaken"? We certainly shall tell you all about it. And about other matters, too, that are of the first concern to our vast rural population. Someone has asked if the Grange is still alive and doing; we shall try to answer that query. The subject of rural credits is becoming interesting; co-operative marketing is being tried out; rural free delivery to and from the farmer is still in the experimental stage; rural schools are open to improvement. These and kindred subjects will have enlightening treatment by writers who know.

For Leisure Hours

A good story with a point, perhaps a laugh, perhaps a sob, perhaps a jolt of some kind, is necessary every now and then to everyone. We have been fortunate in the past in securing a wide range of excellent fiction and much charming verse. The serial now running in THE CHRISTIAN HERALD, "The Return of Pollyanna," by Mrs. Eleanor H. Porter, is a sequel to one of the very best books America has produced ("Pollyanna," first published in serial form in our pages), and is also that most unexpected thing—an improvement on the original story. Like its popular predecessor, the new Pollyanna story will be read by myriads, who will forever after be happier human beings. The story, "A Flower of the Desert," printed in this issue, is one example of the class of fiction with which we shall entertain our readers in 1915. In another class is a wonderful story, written with the inspiration of a seer, depicting in thrilling manner an aerial war upon which depends the fate of Judaism. You may look forward to great treats with modern writers of fiction and verse.





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JANICE DAY by Helen Beecher Long, is the story of an American gal who is so well worth while knowing—both she and her delicious New England background—that we decline to give you even a hint here as to her stirring "do something" career. We feel we have done our part in arranging to let you have this book—

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A WEEK *in the* WORLD'S NEWS

HOED THEIR OWN ROWS TO SOME PURPOSE. Just what it all means is not quite clear, but the interesting fact remains that a thousand and more Ohio boys and girls have been flocking over the Atlantic seaboard cities in realization of the reward held out to them by their native State as an inducement to raise record crops from experimental plots of ground, bake better loaves of bread than their mothers can, improve the general utility of chickens, and accomplish something worth while in home beautifying. This host appears to have won a five-day tour, and a few among them earned special prizes for their skill. The Ohio Agricultural Commission is said to have spent $100,000 for the trip and considers it money well invested, as these prize contests all over the country are believed to be the best kind of preparation in intensive farming for the day when the population of the United States will be more than doubled. Washington, Philadelphia and New York were honored by these travelers, who marched up Fifth Avenue, New York, headed by a woman's brass band uniformed in blue velvet trimmed with leopard-skin fur.

FRANCE HONORS AMERICAN. When the retiring ambassador to France, Myron T. Herrick, with Mrs. Herrick, reached American waters on board the steamship *Rochambeau* December 8, the captain of the vessel, acting under wireless orders from the French ambassador at Washington, pinned a red ribbon to Mr. Herrick's coat to signify that the Grand Cross of the Legion of Honor had been bestowed upon him by President Poincaré in recognition of his services in the French capital, the token itself, the highest which France can bestow, being on its way across the ocean. It is stated that there are but 45 living persons who have now been so honored. Mrs. Herrick is quoted as denouncing all stories of German atrocities as without foundation.

GERM SENTRIES AT SCHOOLHOUSE DOORS. Speaking before a parents' association recently, Dr. Harvey W. Wiley prophesied that every school will some day have a sanitary inspector on guard at the door each day to bar out every child who is in the least a menace to others. He also waved the toothbrush in air as usual, as he should, declaring it to be the flag of health for childhood.

FRIGHTFUL LOSS TO THE NAVY AVERTED. The efficiency of the navy, none too well established in the opinion of some congressmen, was jeopardized on December 5 when the dreadnought *Constellation*, now scarcely 117 years old (having been built in 1797 along with two sister ships) was nearly wrecked by gales while under tow from Washington to Newport, R. I., breaking loose from the navy tug *Ontario* and being at the mercy of the fifty-mile wind until picked up by other tugs and towed into the Norfolk navy yard. There were twenty men on board the frigate, as they used to call dreadnoughts. The *Constellation* is actually in commission for some kind of practical work at Newport.

ENGLAND AND THE VATICAN EMBRACE. Great Britain has joined the Powers which send official representatives to the papal court in Rome, and Sir Henry Howard, appointed as envoy November 24, has been pronounced acceptable to the Vatican by Cardinal Gasparri, the papal secretary of state.

DIE AND LET DIE. If the estimate of a social worker who addressed the Association of Life Insurance Presidents at the annual meeting in New York December 10 is correct, that "we lose by preventable deaths more than 1,700 people every day" and that we have "at least 1,500,000 people sick from preventable causes, largely for lack of health education," we as a people should quickly drop the stones we were ready to let fly at Europe. The splendid equipment in doctors, trained nurses and school buildings available for lectures for a public health crusade was dwelt upon. The association's experts reported on the causes of premature deaths and awarded the pre-eminence to alcohol. Mr. Arthur Hunt, chairman of the Investigation Bureau, declared that if Russia makes prohibition permanent that country can save 500,000 men in the next decade—a comforting hint to the Czar, doubtless, as it might be to other rulers in Europe.

WANTS CONGRESS TO PROPOSE CHRISTMAS TRUCE IN EUROPE. Senator Kenyon of Iowa has offered a resolution proposing that Congress shall endeavor to persuade the warring nations of Europe to observe a twenty days' Christmas truce in the hope that a permanent peace may result. The press of December 11 prints a despatch from Berlin stating that Germany agreed to a somewhat similar proposal by the Pope on condition that the other belligerents also acquiesce.

COLORADO STRIKE AT LAST ENDED. Stating that they were prompted thereto by President Wilson's suggestion, the United Mine Workers of America recommended to the Colorado coal miners that the strike which has been in effect for more than fourteen months be called off, and the miners in convention unanimously accepted the recommendation, agreeing to end the strike December 10. It was estimated that this bitter labor war has lost the miners more than six million dollars in wages and three million dollars in strike benefits, and that another nine million dollars has been lost by the operators. The miners repudiate the idea of a surrender of their principles, which they state they shall continue to propagate throughout Colorado.

HEAD OF REORGANIZED LATTER-DAY SAINTS DEAD. On December 10, at Independence, Mo., Joseph Smith, the son of Joseph Smith "the prophet," founder of Mormonism, died at the age of eighty-two years. His son, Frederick M. Smith, succeeds his father as president of the Reorganized Church of the Latter-Day Saints, having been so designated "by revelation" eight years ago. Joseph Smith was born in Kirtland, Ohio, but was early taken to Missouri, and at five years of age spent a night in jail with his father, whose religious teachings had aroused the enmity of older settlers. The Mormons migrated to Utah under the leadership of Brigham Young, leaving Joseph Smith behind. He formed the Mormons left in Missouri, Illinois and Iowa into the reorganized church, and was always opposed to polygamy, and denied that his father ever sanctioned it.

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OHIO CORN GROWERS MARCHING UP FIFTH AVENUE, NEW YORK

NATIONAL CHRISTMAS GIFT TO THE RAILROADS. The press of December 11 states that the Interstate Commerce Commission is understood to be on the point of granting the five per cent. increase in freight rates asked for by the Eastern railroads, which will produce an estimated $50,000,000 increase in revenues.

TO DISCOURAGE MEXICAN BAD MARKSMANSHIP. The existence of internal disorders in Mexico became evident in this country from the circumstance of bullets arriving through the air upon American soil near the border. And as an indication of our disfavor concerning such wastefulness in warfare the secretary of war despatched three batteries of field artillery to Naco, Ariz., diplomatic representations on the subject having proved ineffective. Exactly what was transpiring in Mexico has not yet become public news. It is understood, however, that the question of the presidency of that country is involved.

PRESIDENT ADDRESSES CLOSING SESSION OF SIXTY-THIRD CONGRESS. Congress reassembled on Monday, December 7, with a program of important business ahead, and on Tuesday President Wilson read his annual message to the two Houses in joint session in the hall of the House of Representatives. It was his longest address to Congress as yet. Its chief topic was that of national defense, the President placing the

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admiration [illegible] the army and navy, [illegible] retain our present [illegible] arms. The militia and [illegible] our sufficient military [illegible] maximum of efficiency [illegible] defense; and reminded [illegible] largely devolve the leadership in securing the peace of Europe and warned them that any [illegible] on our part might militate against the country's welfare then. He further declared that our peace [illegible] not menaced, and urged the nation to remain calm. A strong faction is developing in Congress opposed to the administration's belief in our complete immunity from attack and to preparedness to meet it if it comes. The country is divided on the question and organizations are forming either to urge Congressional investigation of our defenses or to oppose any movement toward militarism in the United States.

PROVIDED EVERYTHING IS FAVORABLE AND NOTHING PREVENTS. The airship America built by Rodman Wanamaker to fly across the Atlantic and which gave the United States a cricket in the nest watching for the start, only after all to go across "knocked down," and be set up again for use by the Royal navy, is to be succeeded by a new and larger craft which the aviator Glen H. Curtiss will build for Mr. Wanamaker, and this airship will essay the great flight next summer, weather and other conditions permitting.

UNCLE SAM REFUSES TO BE A HEN. The efforts of the cotton planters to run in under the protection of the Federal Government during the financial storm, like so many chicks under sheltering wings, have failed, as the House on December 8 flatly rejected the Henry bill appropriating $250,000,000 in currency as an emergency loan to the cotton industry.

THE BOOKWORM'S PARADISE. The citizen who loves to browse among books is advised to move into the Library of Congress, where, according to the report of Herbert Putnam, librarian of Congress, 2,253,309 books and pamphlets are now available for reference, and approximately 125,000 additional may be counted on each year. There are also 662,474 music books and pamphlets, 141,712 maps and charts, and 375,812 prints. It takes about 350 persons to look after this huge collection, the third in size among the world's libraries.

DISTRICT OF COLUMBIA WANTS TO COME INTO THE UNION. The Chamber of Commerce of Washington is setting afoot a movement looking to a constitutional amendment making the District a State "in so far as it shall be entitled to representation in the Senate and House and in the Electoral College." Such an amendment would save many a parent the bad half-hour he now undergoes when his growing boy demands an explanation of the unique situation at the national capital.

THE PRESIDENT REBUKES CONGRESS. In his annual message read before Congress December 8, the President reminded that body that the recent lengthy conferences abroad between representatives of the maritime nations on safety at sea was called by the United States and its deliberations were largely influenced by our representatives, and although other governments had ratified the proposed convention as drawn up by the conference, the United States thus far had neglected to do so, and he urged early and fitting attention to this important subject. He also referred with regret to the delay in arriving at some scheme for rural credits; Secretary of Agriculture Houston, however, in submitting his annual report to the President December 10, stated that there was no emergency calling for governmental financial assistance to farmers, the law creating the Federal Reserve System having made adequate provision for that class of borrowers. The President also urged the expansion of our merchant marine, the conservation of our national resources and the hastening of a larger measure of self-government in the Philippines, among the subjects that were considered of secondary importance to that of national defense.

INVENTOR EDISON IS GIVEN A NEW START IN LIFE. Undismayed by the seven-million-dollar fire which destroyed ten buildings of his great manufacturing plant at West Orange, N. J., December 10, Thomas A. Edison, now over sixty-seven years of age, calmly stated that he would start all over again the following morning and immediately begin the reconstruction of the property. He and his wife watched the progress of the fire and it is said that, unknown to her husband, Mrs. Edison personally led in the removal of the inventor's records from his private office. Seven thousand persons are employed in the plant, about half of whom will temporarily lose their regular work. One employee is said to have died while fighting the fire, and several firemen were hurt. The departments of West Orange and five surrounding towns were called out. The Edison companies carried two million dollars insurance in regular companies and covered the balance of the risk by a self-insurance fund. An explosion in the film department, the cause of which is not yet known, opened the spectacle.

THE RETURN OF POLLYANNA

Continued from page 1229

CHAPTER VII

Two Days and Mrs. Carew

THE next morning being Sunday, Pollyanna came downstairs with a pensive countenance.

"I was thinking," she sighed, half to herself, "of the people and things you could see, Mrs. Carew."

"Do you?" Mrs. Carew's voice had the sweetness of one who humors a child.

"Yes, the parents of friends you have, and Sunday school. Where do you go, Mrs. Carew, on Sunday afternoon?"

"Well, really, I—" began Mrs. Carew, who seldom went to church and never went to Sunday school.

"To bed, to me, isn't it?" interposed Pollyanna, with humorous intuition. "But you see I like church best, on account of Jesus. I've been to one a beautiful, and it seemed as if I could be happy with Jesus and the children all day. I try to imagine how Jesus looks at times, and it helps me. I'm so glad we can imagine things, aren't you?"

"I'm not in 'pon my word, Pollyanna."

"Oh, but you think how much nicer you imagined things are than they really are sometimes, don't you? Of course, you have to imagine them a little, but Pollyanna was hurrying on. "And of course any child must appear on earth pretty soon, they used to be. But all that time I was here, even my legs didn't go. I just had to keep imagining all the time, just as hard as I could. And of course now there isn't one of those times I do be—like those before, and all that. And so to-day I'm just going to imagine it's Judea up there in the pulpit. What does he say?"

"Er—well—"

"To church, I mean."

"Yes, Pollyanna, I don't—find it so easy to—" Mrs. Carew paused, her throat very tight indeed as she realized that she was almost taken with Pollyanna's confidence. She was glad happy now, before her she could not do it.

"Well, I suppose—about another point, would we walk," she said then, almost roughly. "It's only a little way."

"Yes, I believe that Mrs. Carew on that bright September morning recalled to her that time in memory the Carew pew in the only Presbyterian church to which she had gone as a girl and which she still supported liberally—as far as money went.

To Pollyanna that Sunday morning service was a great wonder and joy. The marvelous organ, of the velvet cushions, the quiet sunlight from the stained windows, the impressive voice of the preacher and the reverent look of the worshiping throng filled her with an eagerness that left her for a little almost speechless. Not until they were nearly home was she her usually talkative self.

"Oh, Mrs. Carew, I'm just beginning now glad I got to go! don't have to live for just one day at a time!"

Mrs. Carew frowned and looked down sharply. Mrs. Carew was in no mood for preaching. She had just been obliged to endure it from the pulpit, she told herself severely, and she would not listen to it from this child. Moreover, this "living-one-day-at-a-time" theory was a particularly pet doctrine of Della's. Was not Della always saying: "Just you wait, Jane, to live one moment at a time, Ruth, and not try to see eighteen stitches for one minute at a time"?

"Well?" said Mrs. Carew now, coldly.

"Yes. Only think what I'd do if I had to live yesterday and today and to-morrow all at once," sighed Pollyanna. "Such a lot of perfectly lovely things, you know. But I've had yesterday and now I'm living today, and I've got to-morrow still coming, and next Sunday, too. Honestly, Mrs. Carew, it doesn't Sunday now, and so this way right straight. I should just dance and shout and sing! I couldn't help it. But I believe Sunday, as I shall have to wait till I get home and then take a hymn. Do you want a nice, enjoyable hymn? I can think of. What is the most enjoyable hymn? Do you know, Mrs. Carew?"

"No, I can't say that I do," answered Mrs. Carew, faintly, looking very much as if she were searching for something she had lost. For a wonder she regretted, because things are so bad, to be told that she must adopt only one day at a time. It is distressing, to say the least, to be told that, because things are so good, it is folly to dare not dare to stand but one day at a time!

On Monday, the next morning, Pollyanna were to attend for the first time school. She knew the way perfectly now, and it was only a short walk. Pollyanna enjoyed her school very much. It was a small private school for girls, and was quite a new experience to Pollyanna. Even new experiences.

Mrs. Carew, however, did not like new experiences, and she was having a good many of them these days. Pollyanna to tired of everything to be in an attitude a companionship with everything in a fresh and fascinating joy most people ought to experience, to say the least. And Mrs. Carew was more than annoyed. She was exasperated. Yet to herself she was forced to admit that if any one asked her why she was exasperated, the only honest she could give would be "Because Pollyanna is so glad"—and even Mrs. Carew would hardly like to give as honest as that.

To Della, however, Mrs. Carew did write that the word "glad" had got on her nerves, and that sometimes she wished she really never had it again. She will admit that Pollyanna had not preached—that she had not even tried to make her play the game. What the child did do, however, was invariably to take Mrs. Carew's "gladness" as a matter of course, which, to one who was not so gladness, was most provoking.

It was during the second week of Pollyanna's stay that Mrs. Carew's annoyance overflowed into definite resentment. The immediate cause thereof was Pollyanna's glowing description to a group about one of her Ladies' Aiders.

"She was playing the game, Mrs. Carew. But, maybe you don't know what the game is. I'll tell you. It's a lovely game."

But Mrs. Carew held up her hand.

"Never mind, Pollyanna," she interposed. "I know all about the game. My sister told me, and—I must say that I—should not care for it."

"Why, of course not, Mrs. Carew!" exclaimed Pollyanna in quick apology. "I didn't mean the game for you. You couldn't play it, of course."

"I couldn't play it?" ejaculated Mrs. Carew, who, though she would not play this silly game, was in no mood to be told that she could not.

"Why, no, don't you see?" laughed Pollyanna, gleefully. "The game is to find something in everything to be glad about; and you wouldn't want begin to hunt for there isn't anything about you but what you could be glad about. There wouldn't be any game to it for you! Don't you see?"

Mrs. Carew flushed angrily. In her annoyance she said more than perhaps she meant to say.

"Well, no, Pollyanna, I can't say that I do," she delayed coldly. "As it happens, you see, I can find nothing whatever to be—glad for."

For a moment Pollyanna stared blankly. Then she fell back in amazement.

"Why, Mrs. Carew!" she breathed.

"Well, what is there—for me?" challenged the woman, forgetting for the moment that she had determined she was never going to allow Pollyanna to "preach."

"Why, there's—there's everything," protested Pollyanna, still with that almost unbelief. "There—there's the beautiful house."

"It's just a place to eat and sleep—and I don't want to eat and sleep."

"But there are all those perfectly lovely things," faltered Pollyanna.

"I'm tired of them."

"And your automobile that will take you anywhere."

"I don't want to go anywhere."

Pollyanna quite gasped aloud.

"But think of the people and things you could see, Mrs. Carew."

"They would not interest me, Pollyanna."

Once again Pollyanna stared in amazement.

"But, Mrs. Carew, I don't see," she urged. "Always before, there have been bad things for folks to play the game on, and the ladies they are the more fun 'tis to get them out—and the things to be glad for, I mean. But there there aren't any bad things. I shouldn't know how to play the game myself."

There was no answer for a time. Mrs. Carew sat with her eyes on the window. Gradually the angry resentment on her face changed to a look of hopeless sadness. Very slowly then she turned and said:

"Pollyanna, I had thought I wouldn't tell you this; but I've decided that I will. I'm going to tell you why nothing that I have can make me—glad." And she began the story of Jamie, the little four-year-old boy who, eight long years before, had stepped as into another world, leaving the door fast shut between.

"And you've never seen him since—anywhere?" faltered Pollyanna, with tear-wet eyes, when the story was done.

"Never."

"But we'll find him, Mrs. Carew—I'm sure we'll find him."

Mrs. Carew shook her head sadly.

"But I can't. I've looked everywhere, even in foreign lands."

"But he must be somewhere."

"He may be dead, Pollyanna."

Pollyanna gave a quick cry.

"Oh, no, Mrs. Carew. Please don't say that! Let's imagine he's alive. We can do that, and that'll help; and when we get him imagined alive we can just as well imagine we're going to find him. And that'll help a whole lot more."

"But I'm afraid he's—dead, Pollyanna," choked Mrs. Carew.

"You don't know it for sure, do you?" brought the little girl anxiously.

"No—no."

"Well, then, you're just imagining it," maintained Pollyanna triumphantly. "And if you can imagine him dead, you can just as well imagine him alive, and it'll be a whole lot more while you're doing it. Don't you see? And some day I'm just sure you'll find him. Why, Mrs. Carew, you can play the game now! You can play it on Jamie. You can be glad every day for every day brings you just one day nearer to the time when you're going to find him. See?"

But Mrs. Carew did not "see." She rose drearily to her feet and said:

"No, no, child! You don't understand—you don't understand. Now run away, please, and read or do anything you like. My head aches. I'm going to lie down."

To be continued

THANKSGIVING MASS WITHOUT THE PRESIDENT

THE most unusual Pan-American Mass was celebrated at St. Patrick's Church in Washington on Thanksgiving Day with the usual pomp of Roman Catholic ceremony, the usual musical accompaniment of the church, and the usual gathering of prominent people. The list of invited guests included all the prominent officials of the Government, headed by the Vice-President, the Cabinet, the Supreme Court, the Diplomatic Corps, and the usual gathering of lesser officials and politicians.

The one prominent man, however, who was not present was the President of the United States, who, as head of the nation, was supposed to be the principal figure in the occasion, "commanded by his church," despite the decree of the morning, which was doubtless a great disappointment to the Vice-President, Mr. Marshall, who presided over the Senate, and to the Speaker of the House, Champ Clark, who, as the two highest officials of the Government, were the principal guests of honor.

Several days before Thanksgiving, while publicity was given to the announcement that President Wilson would attend the Pan-American Mass of the usual Thanksgiving in Washington, but at the same time it was stated that he might attend an invitation to spend the day with his daughter at Williamstown, Mass. This announcement may have been only authorized, or it may have been the product of that characteristic Roman Catholic diplomacy which often turns the edge from the keenest disappointment.

One of the Roman Catholic papers, having positively asserted as information that President Wilson would have another engagement on Thanksgiving Day, announced that the Pan-American Mass was to be even dependent upon the attendance of the President, and that the celebration would have the same significance even if he were absent.

The Lutheran Pastors' Association, the Baptist Ministers' Conference, and the Methodist ministers of Chicago passed separate resolutions dealing with the attendance of the President at the Pan-American Mass, intimating their opposition to any official recognition of this Roman Catholic service. Whether President Wilson was informed by these and other protests, we are unable to say; but the fact remains that for the first time since the Pan-American Mass was inaugurated, the pew reserved for the President of the United States was not occupied by the official head of the nation. While we cannot forecast the future, yet we venture to express the hope that during the remainder of his term of office President Wilson, if in Washington on Thanksgiving Day, will follow the example which he himself made in his fellow citizens and attend a religious service on that day in his usual place of worship.

SEVEN STORIES WITH ONE CONCLUSION

WHEN Chicago was at the mercy of the anarchists and men feared to appear on the streets in certain parts of the city, a young woman made daily visits unaccompanied to the anarchist headquarters to bring comfort and consolation to the aged mother of a man condemned to death. Years later, she died in China while doing missionary work. Her name was Nellie Russell.

One of the victims of the Boxer riots in China in 1900 was a young woman missionary, brutally murdered in the streets of Chuchou. She was of Irish-Catholic descent, and in her young girlhood had suffered persecution for adopting the Protestant faith. Before going to China she had been a zealous worker as a nurse among the poor of Toronto. Her name was Josephine Desmond.

On September 3, 1901, Miss Ellen M. Stone, an American missionary, and a companion mentioned in the press despatches as a native missionary worker, were captured in Salonica by a gang of bandits and held in captivity, while the world was asked to raise a ransom of $112,000 for their release. At the last moment, in response to an urgent appeal by the American Board, $72,500 was raised, and on February 23, 1902, the world heard of the safe delivery to their friends of Miss Stone, her companion, and her companion's baby daughter. The native missionary companion of Miss Stone was Katerina Stefanova Tsilka.

On Christmas Day, 1912, a missionary in the interior of Brazil was taken ill with a mysterious malady which necessitated an immediate trip to New York for a medical examination, and perhaps for an operation. His wife helped him to start on the journey of 105 miles on men's shoulders, then by rail and river steamer, and finally by ocean steamer for New York. Then she turned back home alone to carry on his work and her own, and to wait for weeks for the first word of his safe arrival in New York and of the doctor's diagnosis of the unknown disease and of the results of its treatment. The wife's name was Laura Chamberlain Waddell.

While the *Titanic* was sinking, a young woman passenger, on her way home from her mission station in India to visit her sick mother, gained a seat in one of the lifeboats, and a little child was placed in her lap. Just as the lifeboat was to be lowered, she discovered that the child's mother had been left behind. She insisted upon giving her place to the mother, stepped back onto the deck and assisted the mother into the lifeboat, and herself went down with the ship. Her name was Anna C. Funk.

There was scarlet fever in Philadelphia. A young woman nurse, although her duties did not demand it, determined to visit one of the hospitals where victims were confined in order to observe the symptoms of children who had the disease, that she might be able to recognize cases if she came in contact with them in her work among the schools. All reasonable precautions were taken, but they did not avail, and she contracted the disease and died. Her name was Edith Eayre Keisker.

During the Balkan War, the Queen of Bulgaria organized a band of loyal women to minister under the Red Cross to the sick and wounded soldiers left on the battlefields. She needed strong and brave hearts for this work and found them. One of them was Mrs. Vassilka Stephanova Economoff. Another was Radka Economoff, her daughter, one of the Sisters of Mercy sent out by the Samaritan Society for work in the field hospitals. After the war, the queen delegated one of her bravest and stanchest workers to come to America to plead for aid for the widows and orphans of the war. Her emissary was Mrs. Zoritza Kara-Ivanova Furnajieff.

These seven character-sketches of Christian lives have each the same conclusion. Nellie Russell, Josephine Desmond, Katerina Stefanova Tsilka, Laura Chamberlain Waddell, Anna C. Funk, Edith Eayre Keisker, Vassilka Stephanova Economoff, Radka Economoff and Zoritza Kara-Ivanova Furnajieff *had all been students at Northfield Seminary.*

J. A. RAWSON, JR.

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How the Northfield Idea Has Grown

IN these seven careers we find illustrated the central thought that was in the mind of Moody when he founded his Northfield institution, viz.: not so much to give an education in the conventional sense as to develop character and personality—to make men and women of some practical Christian influence for good in the world. To him, character was the substance of things done, and so it has been to those who took up his work when he died fifteen years ago.

Northfield has just been celebrating a double anniversary—one filled with sad recollections, the other radiant with hope and encouragement. Just fifteen years ago this week, on December 22, 1899, Dwight L. Moody, America's best loved evangelist and founder of the great chain of Christian work at Northfield, passed away. During his lifetime he had labored hard to bring to something like realization the great dream of his early ministry, and how he succeeded the whole world knows. Thirty-five years have passed since Northfield Seminary was founded, and it is now thirty-three years since the Mount Hermon school was opened. It was Mr. Moody's own thought that this should not be a theological or religious institution in a sectarian sense, but that in both, and especially in the seminary, the importance of Bible study as the basis of character-building should be emphasized. In the years that have passed there has been the great total of over 15,000 students at the Northfield institutions which Mr. Moody founded. Trained and consecrated workers have gone out from these schools to almost every section of the world. Not a few have become conspicuous in missionary and evangelistic work while others are found in home pulpits and Christian missions.

WHEN MOODY LED AT MORNING PRAYERS

It was not Mr. Moody's thought, however, that these institutions should be regarded as training establishments for the ministry or for missionary service. He really designed them for training schools for Christian laymen or schools which would insure that laymen would be trained as Christians. This is borne out by the records of their alumni associations, which show what the former students are now doing. Principal Cutler of Mount Hermon recently canvassed 2,100 former Hermon men, and compiled these figures. In business positions, 686; students, 343; ministers and evangelists, 208; Y. M. C. A. workers, 75; missionaries and colporteurs, 38; farmers and agricultural specialists, 221; scientific and technical workers, 133; physicians, 101; professors, school principals and teachers, 85; architects, contractors and carpenters, 60; in government positions, 53; machinists and plumbers, 48; lawyers, 38; musicians and tuners, 19; printers, 18; editors and reporters, 17; chauffeurs, 15; painters, 11; miscellaneous, 231. Out of the 2,400 less than fourteen per cent. were professional Christian workers.

Among the seminary students, teaching is by far the chosen occupation. Of forty-four students, twenty-five are teachers, four are missionaries, seven are studying, five are in library work, two are trained nurses, and one is a physician. There is hardly a field of activity now open to educated women which has not one or more Northfield representatives.

Now the second generation of Moody schools is arising, and there are lineal descendants of the parent institutions in all parts of the globe, and scores of others which are following faithfully one or another or several of the educational features first proposed by Mr. Moody.

The Reward of Faith

These "children of Northfield" in foreign fields are but examples of the wonderful spread of the Moody idea to be found in our own land. A school was opened in a Southern State a few years ago, modeled after the Mount Hermon pattern in that it was to have a work hour with manual labor for the boys, and housework for the girls, and in that it was to make the study of the English Bible a leading part of the curriculum. Its principal writes: "Dwight L. Moody saw further than any educator of his day. He saw the boys and girls in their homes. He believed hand should toil with brain. He believed that the Bible should be built into the foundation of culture."

The modest seed which Moody planted he saw come to fruition in his own lifetime; but he could have had no conception of the wonderful later growth in the second generation. The Hermon schools' permanent equipment, including real estate and buildings, has risen to $2,274,965, and their combined endowment has increased to $1,581,644. The "living endowment" from those who assist the schools to meet the annual deficit, is also growing.

WHERE NORTHFIELD'S HOSTS STILL LOVE TO ROAM

A Flower in the Desert

By Lida Hervey Spence

MARTHA ANN TOTTEN watched her husband narrowly as he again seated himself at the open bedroom door by the southern window and placidly unfolded the two publications of the week's reading matter. She couldn't make out by the look of him why Her'kiah was so keen on readin' a paper printed on a sheet where the very little type could be known from print was the device. Accordin' to her way of thinkin', a woman ought to a-stronger notice who just about the Lord's doing on earth, specially on Christmas Eve.

Her'kiah's yellow head broke in upon her thoughts.

"Seems that was a pretty bad storm down the road. The paper says the train wasn't on 'schedule by almost midnight, an' nearly two hours."

Martha Ann was interested at once.

"Glory, we'll hear, just you bet!" For so many people would take the Christmas 'end.'"

Her'kiah did not reply. He was again plunging indifferently over the paper. Nothing ever interested Her'kiah any more.

Martha Ann took the broom from its post behind the dining-room door. But she didn't sweep. She had all kind of fluttering about that made her feel busy. In this prim parlourette of a room there wasn't a place where a body could get a decent sweeping in around the days and nights.

She looked over cautiously at Her'kiah. Every day for six years she'd remembered. Anything might take his mind off of the important present" it be a postcard.

"Her'kiah." Her voice was low, and there was a note of entreaty in it.

"Huh?" Her'kiah never stirred, planning to look at the paper.

"I was just a-thinkin' 'twon't likely you feel like walkin' down to the depot to see if there aren't somebody there you'd like to come up an' get a bite of lunch—around supper."

Her'kiah turned the paper across his old cut apron.

"I'm just comfortable as I am. If a sudden that—that if Laury'll ever been sociable not that way we'd a-the slightest inkling. If people's sixteen months—two—"

Her'kiah turned slowly and looked drily out of the window. The paper fell to the floor and his large hands patted happily between his knees.

"Say you a-sees it, Martha Ann looked at him in helpless pity. She hadn't ought to have brought up Laury's name. If Uncle Jeremiah or she'd went Her'kiah A into one of his spells of setting and thinkin'—never opened his mouth for hours at a time.

She tidied a rush at the leaves forward on the broom and sadly resumed the dejected-looking sprint. With a two-eyed look at her face she gazed beyond Her'kiah out of the window, over across the snow-white and sunshine, toward the cherry-painted tombstone purple in the light of the setting sun.

Life'll she have had what to say tomorrow? She could follow the thoughts like rosaries a week. She'd sometimes think right now he was sensible as her own. She thought Lucy'd have come down if pickled on her an' Jeremiah and come every year to a-stirring the Lucy's nog. But that just went to show how mixed-up life is. Hadn't done a bite of good.

The shadows drowned in her eyes. She turned to the mantelpiece. There, under a pudding mold (Hannah the napoleon), was Laury's picture. Her own mother's son. Her'kiah was natural an' understand he'd never learn to. All she didn't know on the blessed day, Lucy" to do did about it—but nothing on the grave didn't mean anything to her. Laury never seemed as "her when as when she went out to the orphanage" the same day Jeremiah.

Again she sighed.

She felt a warm-fill pulse on the broom-handle and gratefully swept a bit of the white-gate shavings from around her feet. Her'kiah'll never know as he had to those last three months. When Her'kiah seemed what somebody'd to take it right off'n himself. An' when he needed you when he'd never ask—an' that was a possibility. She gazed the [illegible] to do the dusting and found a bit off the stove and threw the ashes into the fire. It crackled and she watched the pure white flames leap up and die away.

She again turned and looked out toward the darkling mountains that somehow or other kept a-growin' her in mind of her life an' Her'kiah's with-out anything a-growin' up an' a-forward. Couldn't everything she way and rather won't it just as well that she an' Her'kiah were old and about through time?

She went over and picked up the paper Her'kiah had let fall. She took off her glasses and bore her mouth at them and wiped them carefully on the corner of her cream-checked apron, holding them up to the light [illegible] to see that there wasn't any lint on them. She wasn't going to [illegible] through a glass darkly at any time if she could help it. "Where's a y'ars about the Judd Her'kiah?"

Her'kiah did not answer. He hardly ever an- swered to be sure. An' he used to be such a hand at talk.

She laid a reddish-looking hand on his drooping shoulder and shook him gently, repeating her question.

"Read the news! Oh, there ye be! I must 'a-gone over the paper. I'll show you."

He took the News, and, indicating the article with a stubby forefinger, handed it back to her. She went closer to the window and, adjusting her glasses, read it.

Across she looked out of the window into the approaching twilight. She aimed always to look at the bright side of life—"was a body's place duty. But the trembling of the last ray of the setting sun made her shiver. And the queer shadows creeping across the mountains to they loomed big and barren on the trailing light caused her to think with a nameless dread of the rest of her life—hers an' Her'kiah's—alone.

It was her bounden duty to love him up a bit some way or other, here at Christmas time when a body's thoughts naturally kept a-goin' back to other Christmases—an' children.

She pondered a second.

"Her'kiah," she said softly, "'pears as though I asked you to do very many things—but somehow or other I just can't keep from askin' you again to go down to the depot and fetch some one of them boys over there up to supper—some man, like as not, that's kind of young yet, an' away from his mother [illegible] on Christmas Eve." Her voice was very wistful.

Her'kiah said nothing. But she knew of the best in a man he'd go just to please her.

"I've got to go down after the cranberries for tomorrow anyhow, Her'kiah. I might [illegible] as well go the depot. Might be there'd be by-gee that'd care to come—an' they were a-there might."

And so after a time while Her'kiah got up reluctantly and put on his overcoat and hat. Martha Ann followed him to the door. She'd always done that—remember'd some one way an' Her'kiah'd always loved with wheat from early courtin' days till then. She pulled up his coat-collar a bit and reached up and pressed his two-days beard, seeing as she did so how yellow-looking it sometime been. He gazed down at her with that absent-minded look in his eyes and a friendly-like smile on his lips. Her'kiah's smile nowadays was just about the short-lived as those his beard.

There were a sudden pricking in her throat. But she thinking that it would never when the recollection that "maybe" an thought that were coming—there [illegible] for that. When a body came to [illegible] of it. What was had one what turned out good goodness knows it often wasn't known in life for those there hadn't would [illegible] an' would goodness for that, too.

She went back into the kitchen and closed the door. Something seemed to tell her that it'd be a young man. Her'kiah'd find a-hanging around the [illegible] depot, homeless-like. She was glad she'd just baked a spice of ginger. Stepping the eggs-and, on Christmas Eve, too! If that didn't prepare Her'kiah up a bit nothin' would.

She stirred and beat for the [illegible] and put in everything but the milk—that's as she was goin' to use baking-powder it wouldn't do to wet them with milk till she was ready to roll them out to bake. And so's to have everything ready, she got out the bread-board, biscuit-cutter and pan. As she took the geranium-edged corner from the drawer, she picked up a small one and looked at it regretfully. It'd been many a day since she'd cut out any little biscuits with it—them days were clear an' gone.

She got out the best tablecloth, and started with it toward the dining-room. then hesitated. She glanced around the big warm kitchen. It looked nice enough for any one. Half of it was kind of settin'-room anyhow—Her'kiah always liked a fireplace in the kitchen an' she kept that corner fixed up a bit with a ruffled curtain at the window and a hooked rug of bright rat-an'-mice colors in front of the fireplace. The young man'd be Her'kiah's company by—an' Her'kiah liked to eat in the kitchen, so she'd just set the extension table there.

She went to the safe through the screen doors of which neat rows of old-fashioned dishes showed. She took out a turquoise dish for the apple jelly. Her'kiah used to set a heap of store by that dish—it was one he'd picked out himself when they were first married. She also reached up and took out a little blue glass box and, lifting it from its hollow glass rest, she regarded it ruefully. There, on Easter, Her'kiah had brought it for Laury. That little blue box always allowed little children. A grown man, nearly thirty year, wouldn't think it was foolish, like as not. She sighed as she set it back.

Night came on. Her'kiah was gone longer than she "guess he'd be, she thought, anxiously. She hoped he hadn't got a fidgety spell an' gone for one of his long night walks.

She went up to the kitchen looking-glass. Through silver-rimmed spectacles, and under smoothly slicked white hair, a pair of brown eyes looked back at her in earnest appraisal. She guessed she'd pay put on her alpaca. She b'lieved the young man'd feel more at home if she was just common-like to her housework clothes. She'd put on a ruffled apron an' she'd be all right.

Hark! There was the gate a-clickin'.

She listened.

Her heart beat solemnly, and she caught her lip between her teeth. Just Her'kiah all by himself—she'd known as footsteps in a thousand. An' she'd set much store on the young man comin'.

A little droop settled itself at the corners of her mouth. Disappointment always did make her sort of sick. But she wasn't going to let on that she was disappointed—not after Her'kiah'd been good enough to go to the depot just to please her. He'd done his part—she'd do hers. So she smoothed back her hair with two trembling hands and forced a smile to her quivering lips. By the time Her'kiah came around the side walk and up the back steps to the kitchen door she was there to open it for him.

She pulled open the door.

Wonder of wonders! There stood Her'kiah, and in his hand was a little boy. A little boy with a red cap pushed back from shock light hair, an' blue eyes a-smilin' down shyly at her, and little teeth a-gleamin' white between pretty-sweet lips!

She stepped back. She reached an' caught one of the little toilers hands as it lay on Her'kiah's shoulder.

"Why, honey, honey!"

She let them in, an' stepped to the doorway to greet the little fellow's mother—but she wasn't there. Slowly Ann turned on Her'kiah.

"Where's his ma, Her'kiah?"

"Where's Laury is," said Her'kiah, softly, looking to look at her.

"Blessed land!" Martha Ann pulled the shawl hugged her an Her'kiah for the shock of re-membrance.

"Her pa'll be home Her'kiah!"

"Yup. He an' [illegible]" Her'kiah's voice was hoarse.

"Her'kiah!"

He stepped and placed his finger on his wounded lip.

Martha Ann looked at him in painful understanding.

"Poor little lonesome fellow! Motherless an' fatherless! Like as she a-stands on an old-fashioned with darkness out. She stepped the a low rocking-chair and pulled the

child on to her lap, settling his little body against her own in the familiar way of such as are used to mothering little children. She dropped her head over against the top of his, from which the little red cap had fallen, and rocked back and forth. Hez'kiah, his hat on the back of his head, and a hand on each hip, stood watching them, a tranquil look on his care-worn face.

"Hungry, honey?" Marth' Ann whispered presently.

"A man give me thum pea-nuths, an' a all-day thucker," promptly responded the child, squirming to a sitting position, and smiling confidently up into her welcoming eyes.

Marth' Ann threw back her head and laughed like a girl, and Hez'kiah's suggestion of a smile became a broad grin.

"I'll be bound you've had more'n a plenty of knick-knacks," said Marth' Ann, giving him a squeeze, "but how'd you like to have some potatoes with gravy on them—an' some little boy's biscuits an' jelly, eh?"

"An' thum *milk?*" He wiggled off her lap and looked up anxiously at her.

"An' some milk," answered Marth' Ann, getting up and laying her hand tenderly on his head. "You take off his little coat, Hez'kiah, an' I'll have supper ready before you can say Jack Robinson."

A few minutes later Marth' Ann stood at her bread-board cutting out biscuits with the *little cutter*. From the tail of her eye she watched Hez'kiah, who had placed a basin of water on a chair and was washing the child's hands and face. She'd 'lowed to do that. Seemed more pitiful than his lonesomeness an' grief to see Hez'kiah take up with the little fellow that way.

While the biscuits were baking, and the ham was frying, and the tea-kettle was singing, Marth' Ann thoughtfully changed the jelly from the majolica dish to the little blue hen.

An' when supper was laid, so's to make the chair the right height for the boy, Hez'kiah brought from the other room the big Bible that he hadn't even touched since he'd wrote a line in it nearly three months ago. An' while Hez'kiah was sayin' grace the little fellow suddenly looked up shyly at her through his long lashes and then as suddenly looked down at his plate—for all the world like Larry used to do!

An' after train time it'd all seem just like a dream!

The little boy was very tired. Before he had finished his supper his big eyes grew heavy-looking and his little tousled head bobbed forward a time or two. Each time he would open his eyes wide and smile apologetically and then hold up his head very straight. But pretty soon over would bob his head again, and at last it fell softly forward on to the table.

They sat there, the sleeping child between them. From his side of the table Hez'kiah, with a satisfied smile on his face, tenderly regarded the little fellow. But Marth' Ann, with troubled eyes, was looking at Hez'kiah. She knew it wasn't right—but it'd a-been better in the long run if Hez'kiah had left the blessed lam' down at the depot with his folks.

Hez'kiah spoke first:

"Poor little codger! He's plumb tuckered out! Couldn't he take a little nap, Marth' Ann?"

He looked up at the white-faced kitchen-clock, the big black figures of which indicated that it was now 6.30. "Conductor said needn't have him back till half past ten or 'leven—just in time to put him on the train."

Marth' Ann, too, looked up at the clock. "I should say he can have a good nap. I'll take off his shoes so's his feet won't swell."

Suiting the action to the word she took the sleeping child on her lap. His limp body was warm against her, and for a minute his sweet flushed face and parted lips seemed to blot out many years and leave her at the happiest time of her life.

She noticed as she took off the little worn shoes that several buttons were missing. The coarse patched stockings were soiled. There'd be plenty of time to wash and dry them. So, together with the tight round garters, she pulled off the stockings, observing as she did so the ridges they had made on the slim white feet.

The two looked up at each other. A smile lighted Hez'kiah's worn face, and in Marth' Ann's eyes shone an eloquent tenderness.

"Sing to him, Marth' Ann!"

It did seem that Hez'kiah was bound an' determined to recollect everything that ever *had* happened!

She satisfied the hunger of her arms by holding the child close—and it seemed to ease the ache in her heart to hear her own voice sing again the familiar words:

Hush, my babe, lie still and slumber,
Holy angels guard thy bed.

After a little while, without ceasing to sing, she inclined her head in the direction of the lounge. In response to the old-time signal Hez'kiah tiptoed over to the lounge and turned back the old-fashioned log-cabin quilt.

Marth' Ann, still humming softly, carried the child over and tenderly laid him down, pulling his dress straight so's it wouldn't be lumpy under his little soft body. They stood there, Hez'kiah looking down at the child and Marth' Ann, wistful-eyed, looking at Hez'kiah.

They moved stealthily away, and Marth' Ann went over to the stove and put on some water so's she could wash out the little stockings.

Later, when Marth' Ann was seated in the low chair, her thimble on her finger and her work-basket and the child's shoes on the table beside her, she held up her needle to the light and threaded its big eye with a strand of coarse black thread. As she drew the thread through and knotted it, she looked over at Hez'kiah, who, tiptoe, was coming away from seeing if the boy was covered up good. He sat down close to her and picked up one of the little shoes.

"Who's he travelin' with, Hez'kiah?"

"With the conductor."

Marth' Ann's hands fell heavily into her lap. She looked up at her husband with a puzzled expression.

"The conductor! Where's his *folks?*"

"Ain't got any folks." Hez'kiah made answer slowly. "He's bein' took out to the coast to one of them orphan homes!"

"Oh, Hez'kiah!"

Hez'kiah cleared his throat and looked gravely at the shoe he held.

Quick tears rose to Marth' Ann's eyes. A new kind of ache sprang up in her heart. A wave of a queer kind of gratitude swept over her—

"Yes, poor little shaver!" Hez'kiah's voice was subdued.

He sighed and leaned back in his chair, shading his eyes with his big knotted hand. Marth' Ann picked up a little shoe lest and it down again while she wiped her eyes and her glasses. She peered up once more and thoughtfully ran her needle through the hole where the button had been sewed on.

Pretty soon Hez'kiah got up and once more went softly over to the lounge to look at the boy. When he came back and sat down Marth' Ann looked up at him and asked when the train was to pull out.

"Not any earlier'n 10.30," he told her.

"Guess we'd better take him up in a little while an' get him dressed." It was more like a question he asked her than a statement he was making.

Marth' Ann finished sewing on the last button and looked up. "Yes, against we get him up an' dressed it'll be time you was a-goin'. Even if the train does pass within a stone's throw of the house, you have to go as far as the depot anyhow."

While Hez'kiah built up the fire so's the room'd be good an' warm, Marth' Ann went over to the lounge. She pulled down the covers gently. La! Don't seem no more'n yesterday since Larry'd laid just that way—one little arm thrown over his head. Her heart was stirred to wistful recollection.

She'd wait till she carried him over to the rockin'-chair an' wake him then. She lifted him up tenderly, thrilling at the feel of his head against her breast. She approached her chair. Hez'kiah whistled softly. It kind of gave her a start. He hadn't whistled that two-note whistle since long before Larry died. She looked over at him.

Hez'kiah was a-grinnin' from one ear to the other, an' a-pointin' to the little stockings hung up to dry behind the stove side by side. His voice was whispery hoarse, so's he wouldn't wake the child.

"Marth' Ann, looks like you got out your sign for Santa Claus!"

Marth' Ann looked over the child at the stockings. Sure 'nough, it did look like fixin' for Santa Claus, an' Chris'mas gifts, an' gettin' up before day-break tomorrow mornin'! She could hear little feet come a-runnin' over the cold floor long before the roosters would think of crowin'! An' she could see a little tow-head bent eagerly over a bulged-out stocking.

Of a sudden her knees trembled under her. She sank into the low rocking-chair. She gazed down at the sweet flower-like face of the child, although for the first time she beheld him. A new look leaped into her face—a look that held more than love—more than protection.

Hez'kiah stood near the stove regarding her curiously.

"Hez'kiah!" Something throbbed in her voice and a glorious light shone suddenly in her eyes.

He came slowly toward her, a puzzled look on his gaunt face.

"Hez'kiah—it's just come to me. It was all intended. It's one way of settin' out a flower in the desert—it's one way of measurin' things back to you and me!"

Hez'kiah was never quick at understandin', so he just patted her on the shoulder and didn't say anything.

"An', Hez'kiah, I'm a-goin' to *keep him*—he's our Chris'mas gift, yours an' mine!"

And so Hez'kiah hurried away to get the doctor to draw up a paper for the conductor, stating the facts about Marth' Ann and Hez'kiah Moss. The sheriff and the postmaster would sign it for Doc. Marth' Ann made sure that would clear the conductor of any blame, for if it was a home the orphan asylum wanted for the boy they'd found it, hadn't they?

And an hour or so afterwards Marth' Ann was standing in the kitchen door waiting for Hez'kiah to come back. Just as he came up the steps the silence of the desert was broken by the shrill sound of a whistle and the loud exhaust of an engine. The belated train was pulling out for the Coast. With outstretched hands they met each other and the moonlight shone sweetly upon their eager old faces. Hez'kiah laid his arm around her waist and together they looked toward the jagged mountains solemn like and purple against the night sky.

Hez'kiah silently pointed over the highest peak of all to a big bright star.

WAITING

Midnight—after—widened eyes,
Tears that almost fall,
Boards that creak like ghosts that walk
In the silent hall.
What if Santa—poor old saint—
Doesn't come at all?

Stockings long and black and thin,
Hanging on the wall;
Three small children, mousy-still,
Waiting for a call.
What if Santa—dear old saint—
Doesn't come at all?

Nighties aren't very warm—
Three spines shake with fear;
Wind is crying at the door,
Sounding mighty near....
What if sleigh-bells shouldn't ring,
Full of joy and cheer?

Eager faces, sleepless, bright,
Six small folded hands,
Hearts that count the clock's faint tick,
Soldier-like it stands.
What if all the toys are lost,
In some foreign lands?

THE GREAT GIFT

BY MARGARET E. SANGSTER, JR.

YEARS ago, in the crowded, inn-filled quarter of a strange city, a mother sent near a manger-litter and kissed his little baby and kissed him the angel [illegible] and [illegible] high in the heavens, and a glorious star shone over the lowly.

It was the first Christmas day—but you all know the beautiful story. You know how the shepherds crept to the stable-side and how the sheep huddled together and watched the scene, and how [illegible] hurried from the East bringing gifts to lay at the feet of the infant Saviour. It is about those gifts that I want to talk.

One of the wise men brought gold with him, glittering yellow gold, and the other two brought frankincense and myrrh—the very costly products of the Orient. The gold, frankincense and myrrh were the most valued possessions of the three wise men, and yet they gave them at the silent bidding of a gleaming light that shone from heaven and led to a stable.

Since the first Christmas the giving of gifts has grown until it has become a mighty custom, a custom followed by nearly all of the inhabitants of Christian nations. And although some of the gifts are gifts inspired by a holy light, other gifts are very commonplace things, very, very far from God.

I know a girl who is going long before Christmas to make and buy a multitude of presents. For months she works and saves and worries (for she is not a rich girl), and the day after Christmas she crumples up, and smiles whitely and says:

"I'm glad, glad that it's over for another year!"

"If you feel that way," I said once, "why do you bother to give so many presents? Surely [illegible] don't all go to relatives and dear friends."

The girl laughed ruefully. "To tell you the absolute truth," she answered, "I hate [illegible] relatives than any of the gifts. As for friends—sometimes I think that there is no meaning to the word."

My eyes opened very wide.

"Then," I wondered out loud—"why do you give so many gifts?"

"Because"—she hesitated a moment before answering—"because they all give presents to me, and I'm glad to do something in return. It takes all of my money and most of my time, but it's got to be done."

The spirit of Christmas isn't in [illegible] kind of a gift, but the friends of mine, [illegible] never given a present from a sense of duty.

There is another type of gift that is just as unpleasant, just as foreign to the true Christmas spirit as the gift of heedless duty. It is the gift given by a person who worries about the many other [illegible] uncomfortable from the last birthday gifts to lay at the feet of the infant Saviour. It is about those gifts that I want to talk.

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Some people would say it is a mirror and cry because they were alone, but this lady was [illegible] in the city long enough to know its secrets. She has seen tenement rooms that one hungry, sleepy, tired people live in, and her Christmas time is spent in trying to bring a little joy into their lives. The grandmother, a dear old Scotch woman, looked down tenderly into the glowing face, and when she spoke her voice was very soft, very reverent.

"Dearie," she said, "dearie, dinna ye forget that 'tis Jesus' own birthday? What is your gift—to him?"

Friends of mine, "God so loved the world that he gave his only begotten Son!" And the gift made so many years ago, the gift that began so gloriously in a manger and ended so heroically on a cross, has left a heritage of love for hundreds, for thousands of years. And yet on that Son's birthday we often forget a gift to him!

A gift to God sounds rather subtle, rather difficult to understand, doesn't it? But when you stop to think it isn't very hard to find a suitable birthday present; for a gift to God is usually a gift that, like your face in the mirror, reflects back to you. Perhaps a bright smile when your throat is choked up with sobs, a cheery word when you feel like saying something cross, would be an acceptable present. Perhaps a bit of love to one of the Father's unhappy children, or a helpful hand to one of his frightened ones, would be a thoughtful gift. Perhaps looking at the sunset when your heart is near to bursting with thunder clouds would make him understand. Oh! it seems to me that we should give God a Christmas gift—a present that would last through all the year—even as his gift to the world has lasted through all the ages.

I read a story one day about a little girl who wanted to give her mother a present on her birthday. The family were buying beautiful gifts, but the little girl owned one round copper penny—and no more.

At last the birthday came and the mother—a radiant mother who thanked God for her children—was given the gifts that the older ones had saved up their money to buy. When the last box had been opened, the little girl, with tear-filled eyes, handed her a small crumpled letter with a penny enclosed.

"Deer Muvver," it read, "this is the only munney I have, but I'm giving you all my luv with it." Oh, people everywhere, no matter how poor we are, we can still give our love—and that is the Great Gift.

"For God so loved the world that he gave his only begotten Son." And on the day of his giving the wise men followed a star of heavenly brightness that led to a dimly lighted stable. Near—oh, so near—in the sky of our souls there is a star glowing with a pure silver light leading *us*, and if we follow it we shall surely reach holy places here on earth. The wise men brought their most precious possessions, gold, frankincense and myrrh, to lay at the Christ child's feet. . . . What shall we give to him?

Santa Claus' Dilemma

by Margaret E. Sangster Jr.

'TWAS the night before Christmas, but Santa was not [illegible]

[illegible]

GOD'S PATIENCE WITH ISRAEL

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JANUARY 3. (Judges 2: 1-19)

Backsliding Israel

By Arthur H. Howland

A MESSENGER from the Lord came to the people of Israel before the death of Joshua to rebuke them for disobedience. God had given them the wonderful assurance: "I will never break my covenant with you." He had commanded them, in view of his protection, to make no league with the natives of Canaan, whose codes of worship and morals were terribly wrong. But the people of Israel had not obeyed. Leagues had been made with these enemies of Jehovah and his cause. Now the announcement is made that these enemies will be perpetual thorns in Israel's life.

Just so God insists that we make no compromise with evil. Every time we do we sharpen the thorns which will harass us through the years. It is a wonderful assurance God has made us: "I will never break my covenant with you." We must trust him to keep that covenant of protection and salvation, and must, on our part, make no compromises with sin.

The people repented and worshiped. They made a new beginning. So may we make a new beginning at the threshold of the New Year, determining that this year we shall, by the help of God and through the grace and power of his covenant, be altogether and all the time true to him.

But after Joshua's death the people forsook God again. Judges were raised up, somewhat, perhaps, as we elect our Presidents now. The statement that God "raised up" the judges probably means that he directed the people's choice. This was an early democracy. But even these judges, chosen under the direction of Jehovah, the Israelites would not obey. They had indeed a "bent to sinning," and not all the records of God's past power and bounty and his present pleadings could keep them from their idols and their sins. There were occasional victories but many dreary defeats.

This is a sad picture of many a spiritual life. But there is no necessity for continuing such a life. God's New Testament of blessing and power shows the better way. During these weeks of studying Israel's military and spiritual failures, study carefully the book of Hebrews, in which God's plan for a victorious life through the grace of Christ is clearly and beautifully described and offered.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"I will heal their backsliding, I will love them freely." Hos. 14: 4.

Of course there must be the frank admission of our declension. We must take with us words, and return unto the Lord and ask him to receive us graciously. This is what the prodigal did. But the father cut short his confession, and would not allow him even to ask to be placed among the servants. How different this is from man's treatment of man! He may forgive, but it is rare for forgiveness to obliterate the past. It is almost always possible to see the joint in the pieces of the broken vase. But with God the healing is so perfect that you cannot detect where the wound was. He not only forgives, but he restores to the old position in his heart and home. Not a word is ever said about the past! Not a look recalls it! Not the slightest difference is made, except an added tenderness! The free unmerited love of God did not originate in our goodness or beauty, and is not diminished by our backsliding. Only it cannot pour its full value into our experience, so long as the channel between him and us is silted up and blocked. He cannot get through the barrier that backsliding raises. It must be demolished from our side by confession and return. Then we know again the love of God.

God's "Seventy Times Seven"

By Amos R. Wells

THERE is an interesting story, "Living Up to Dan'l Webster." It seems that during the great orator's lifetime his personality made so tremendous an impression that whole communities imitated him—his voice, his bearing, his gestures, even his facial expression. It may well have been so in the case of Joshua; for the Israelites served the Lord all the days of the great general, we read, and all the days of the men that had seen Joshua and the wonders God wrought through him.

"There is one thing you cannot bury with a good man," said D. L. Moody: "his influence still lives. They have not buried Daniel yet; his influence is as great today as it ever was." Dr. Charles A. Vincent illustrates the truth with a sunset. When the sun sinks below the horizon we say it is gone; but we are mistaken, for the sun has embodied itself in the plants and animals and in the bodies and brains of men. Thus Joshua has not gone, but is living still.

Memory is a marvelous thing. Some one has said that the recording angel needs no other book than human memories. It is said that Paderewski needs to read or play a composition only twice and he has memorized it. He can play from memory more than five hundred elaborate pieces. With such an instrument it is indeed strange that men and whole nations should forget so easily; and yet we read that a generation arose that had forgotten Joshua and Jehovah and all that Jehovah had done for the people. It would be incredible, if it were not paralleled so often in our individual lives and in the history of our own country.

Gratitude had gone out of fashion in Israel. If ever a nation should have celebrated an annual Thanksgiving Day it was the Hebrew people. Think of the great deliverance from Egypt, and of their marvelous conquest of Canaan. A city clerk once took into a restaurant his father from the country. The food being placed before them, the old farmer bowed his head; whereupon the clerk, blushing fiercely, quickly nudged his father and said, "Father! It isn't customary to do that in restaurants." "It is customary with me to return thanks to God wherever I am," said the aged Christian, and he proceeded to ask a blessing. Those within hearing paused and reverently bowed their heads. They had received a lesson in the duty of thanksgiving such as all men and nations need to learn.

It seems incredible also that the Israelites, having known the pure worship of Jehovah, should debase themselves by the obscene and horrible worship of Baal and Ashtaroth; but the tendency to idolatry is universal. A missionary in the East gave some patients a cholera medicine, and was pleased not long afterward to hear them say, "We have been so much benefited by your medicine that we have decided to accept your god." Thereupon they took her to their temple, where she saw the empty medicine bottles on a shelf and the natives at once prostrated themselves before them in worship. It is very difficult for all of us to get behind material things, and outward forms and ceremonies, to the God who is a spirit and must be worshiped in spirit and in truth. With the spirit lacking, in New York or Chicago, all worship is no better than the reverencing of empty bottles.

The Hebrew judges were God's patience. One after the other God sent them, refusing to acquiesce in his people's ruin. How fortunate for the Israelites that God's perseverance matched their perversity! One of the most encouraging passages in the Bible is Christ's command to Peter that he forgive one who had wronged him "until seventy times seven." This is encouraging because it is the divine measure of forgiveness. Seven was the number of perfection, of completeness. Seventy times seven, then, was the acme of entire forgiveness, and Christ would require of us nothing that he is not willing to perform himself. How evil is the nation or the man that repeatedly offends a God so patient and so kind!

A MILLION NICKELS

A GROUP of men sat in the offices of the World's Sunday School Association in the Metropolitan Tower planning for the winning of the world to Jesus Christ through the Bible and the Sunday school. One of these men, Dr. George W. Bailey, said: "Brethren, we have been doing much for the bodies of those suffering from the effects of the war. I now suggest that we do something for their spiritual needs. Let us send a million Bibles to the soldiers in the field!"

For a few moments these men sat in silence. Then action was unanimously and enthusiastically taken, calling upon the Sunday schools of America for "a million nickels from a million scholars for a million Testaments for a million soldiers." And none in that group doubted the divine call for this new children's crusade—a crusade not to win back an empty tomb, but to put a living Christ through the Book into the lives of the brave youth on the fields of Europe, the fields once trodden by the feet of those children crusaders of the long ago.

Then the question arose, "What will help each scholar to get the full meaning of his personal share in this new crusade? A Bible bookmark was suggested, to be put into the hands of each scholar giving a nickel, having his name written on the bookmark by the superintendent or some other officer of the school as a reminder of his loving interest in those who are fighting in this great war. The bookmark will be a souvenir to be treasured long after these cruel days are past and when the boys and girls of today shall be the peacemakers of tomorrow. These bookmarks will be furnished free of charge by the World's Sunday School Association. Each superintendent will receive as many bookmarks to be inscribed and presented to the givers as there are nickels in the offering sent from his school.

Dr. Bailey and the general secretary of the World's Sunday School Association called at the offices of THE CHRISTIAN HERALD, whose deep interest in similar movements for years past has given it a position of peculiar leadership.

The officers and editorial staff of THE CHRISTIAN HERALD at once entered into the plan and generously offered their columns for an appeal to the Sunday school constituency of the country in an effort to reach the individual schools.

How the Plan Is Taking

On the Sunday following the adoption of the plan the idea was incidentally mentioned to the Presbyterian Sunday school in Atlantic City which Mr. H. J. Heinz was attending that day. At once the school asked for the opportunity to be the first to contribute 230 nickels—one for each scholar—toward the million nickels for the million Testaments.

In a Brooklyn school the scholars eagerly asked for the chance to *earn* the nickel in the following week, so that the Testament would represent a part of themselves. An excellent ideal.

A Sunday school teacher who heard of the plan at once wrote to each one of her class of girls: "At the teachers' meeting Monday night our superintendent spoke about sending a million nickels for a million Testaments for a million soldiers. As your teacher, I ask your help. Let us be one of the first to come forward as Christians and workers for Christ. The nickels that we will give may be the means of bringing souls into God's kingdom. Our dear Saviour died to save our souls; can we not do this little thing for our dear Lord Jesus Christ, who has done so much for us? Your loving teacher."

A group of Sunday school superintendents in Philadelphia asked to be among the first to give their schools the chance to respond with a nickel for each soldier.

What a Nickel May Do

On the inside cover of each Testament is to be printed in the language of the soldier the following inscription: "Presented by an American Sunday school scholar and through the American Section of the World's Sunday School Association."

The New York *Evening Mail* publishes an extract from the letter of a soldier-correspondent in the trenches: "Thanksgiving Eve was spent around the fire in our dugouts. We sang first, and then Bill Thaw read a selection from a Bible presented to him by his mother. It had been snowing all day, and this made us think of Christmas."

In the waiting in the trenches, in the long days of slow recovery in the hospital, in the days of even harder waiting in prison camps, think of what a message from the Best Friend of these soldiers will mean! The fact that these Testaments come from America and from American Sunday school scholars whom they have never seen will carry its own message of "good will to men."

Mr. Superintendent or Sunday School Member, take up the matter *next Sunday* in your school, and forward the nickels contributed by postoffice money order or check drawn to the order of Mr. Arthur M. Harris, care of World's Sunday School Association, Metropolitan Tower, New York City, stating the number of bookmarks desired. These will be sent without cost.

Many schools have been wondering how they may at this Christmastide have some part in bringing Christ and the Christmas story to the European sufferers. Here is the opportunity: pile the nickels at the foot of the Christmas tree as part of the Christmas celebration.

Already schools and scholars, teachers and officers are enthusiastic and busy. Send in your contribution without delay.

(Signed)

H. J. HEINZ,
E. K. WARREN,
FRANK L. BROWN.

THE YOUNG PEOPLES' MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Who Is on the Lord's Side?

Christian Endeavor and B. Y. P. U. Topic for January 3. Matt. 10: 34-39. (Consecration Meeting led by the pastor.)

IT IS more than likely that this lesson topic was assigned and the Scripture passage selected for this first Sunday of the New Year after the great European war had begun. Since that dreadful day at the end of July the Christians of America have been remembering and announcing the beautiful thoughts in the Bible, particularly in the New Testament, about peace and about Jesus as the Prince of Peace. But our Scripture passage is warlike. We hear the gentle Christ saying: "Think not that I am come to send peace on the earth. I came not to send peace but a sword." What did he mean?

He meant this. Not that his followers should attack anybody, but that they would say and do things which would make other people attack them. His followers are not to be sword-bearers. But they are to stand for principles which bring the sword against them.

No one can tell, upon entering the new year, what tests will be made during it upon his loyalty to Christ. We sing blithely:

> Tramping, tramping, tramping,
> Tramping and true!

But any year may hold a test of our loyalty and faith before which we should stagger if we knew that it lay ahead.

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." It is serious business, being a Christian. We must set our faces against wrong, against injustice, against oppression, against greed, against the God-forgetting tendencies of our times. Our foes may be "those of our own household." Our loyalty to Jesus may cut in between our closest and tenderest companionships, may cut off our fondest hopes and plans. Are we going to be faithful? Are we going to stand the tests? "Who is on the Lord's side?"

Yet there is such wonder and glory and strength in being on his side that what it may cost sinks into insignificance. To have God on our side! What could be more splendid than that? These are terrifically serious days. Civilization has some gigantic transformations before it. When the war ceases—and God grant that it may be in this year!—Christendom must begin again to organize itself on the plan of peace and brotherhood that Jesus taught. We are to declare war against war, and all the things that make for war. In a little way if you must, in a big way if you can, set yourself against all that is wrong and strive this year, like a hero, for all that is right.

Promises of a Redeemer

Epworth League Topic for January 3. Isa. 44: 1; Matt. 1: 21; I Tim. 1: 5, 9; Titus 2: 14; Luke 1: 68.

DID you ever realize what a tribute it is to the supremacy of Christ that instead of looking forward to the coming of the ideal man and infallable teacher, the eyes of men since his day have been looking back to him? What we have been trying to do in the last 2,000 years is not to get ready for the coming of the new Messiah but to understand and measure up to the wonderful message of the life and words of the Messiah who came twenty centuries ago.

Not only were the Jews looking forward to a national deliverer, one who would set their nation free from the bonds of Rome and reign again upon the throne of David, but some devout souls among them had understood from the foregleams of the coming Messiah that he was to deliver them not from the bondage of Rome but from the bondage of sin. And throughout the world there was this expectancy that the ideal man would come and would show the human race how to live.

John the Baptist, in the discouragement of his imprisonment, sent an anxious question to Jesus: "Art thou he that should come, or look we for another?" Jesus replied by calling John's attention to the work that he was doing, and those gracious works declared his Messiahship. So to every anxious soul who seeks him will he reveal himself as the satisfying Saviour—the Deliverer from sin, the Pattern for the new life and the Power to make possible the life we ought to live.

The whole of the Bible centers in the coming and the achievement of Jesus. The Old Testament shows how sin came into the world, shows its terrific power over human hearts, wrecking and alienating even the people who had been chosen as God's peculiar treasure, and contains promises that the Deliverer from the power of sin is to come. The New Testament tells in the Gospels the life of the Deliverer and, in the story of Calvary the cost of the deliverance. The book of Acts is full of the sunlight and victory of the lives of those who had accepted this deliverance. The Epistles offer the deliverance to all the world, explain the simple way of receiving and retaining it by faith, and show how to win others to accept it. The Revelation tells of the glorious consummation and of the bright future which awaits those who have accepted this great deliverance.

But all the promises of the Redeemer are valueless, so far as we are concerned, unless we seize upon them for ourselves and by faith in them bring the Redeemer with his matchless power into our own lives. May he come to each one of us as fresh as the New Year dawns and give us new blessing and new power for the tasks ahead.

AMONG THE WORKERS

Rev. [illegible] Hall, pastor of [illegible] Church, Wilmington, Del., has just closed a most successful meeting in Memphis. There were many conversions and the church was greatly revived as the result of the meetings. Dr. [illegible] preached the sermons and [illegible] led the singing. Mr. [illegible] is a singer of unusual power and consecration.

THE PRAYER LEAGUE

FOR the return of a son B. R. wishes to acknowledge answer to prayer. Mrs. F. W. B. writes from Wenonah, N. J.: "The request for prayer for my son's health has been answered, and I do thank God with all my heart." M. E. S., of Charlotte, Mich., writes: "I wish to acknowledge one very specific answer to prayer, for I believe this event could not have taken place by any other means." G. T. writes: "I want to acknowledge answer to prayer for financial help." A. M. T. writes from Vermont: "The Lord has wonderfully blessed me in the past year, and I want to acknowledge it, and praise him for hearing prayers many times when I was in trouble." Mrs. O. E. of Roswell, N. M., writes: "I want to testify in the Prayer League to God's goodness in having always answered my prayers, not for any reason in the world save his mercy, love and promises. I want to acknowledge especially his goodness in answering prayer for my body on last Sunday evening, when friends were praying around my bedside."

Mrs. Sarah Wert Peoples, missionary at Nan, Siam, writes, acknowledging an answer to prayer in the complete restoration to health of Dr. Peoples, her husband, from serious sickness. He is now in excellent health and is working energetically in the mission field. She adds: "Please pray for our dear Laos people." A mother writes: "I sent a request that my son, who was a backslider, and who was also out of work, be redeemed and that he might find work to support his family. I wish to thank the praying people and the good Lord that he has a good position and is attending church and Sunday school now." Mrs. L. W. writes: "I cannot find words to express how thankful I am for prayer. I was in an awful state, when my mother-in-law requested prayers for my faith to be increased and to be healed of nervousness and for the conversion of my three sons. Now all my doubt has turned to faith and all nervousness gone, and I believe the boys will be saved."

Acknowledgments of answers to prayer have also been received from:

Mrs. L. P., Columbia Cross Roads, Pa.; M. S. R., Portsmouth, Va.; J. L. H., New Brunswick, N. J.; Mrs. L. C. L., Durham, N. Y.; Mrs. F. J. G., Centerville, Pa.; W. T. R., Markesan, Wis.; Mrs. A. H. B., Youngstown, Ohio; Margaret Williamson, Red Key, Ind.; O. C. S., Pisgah, Iowa; Mrs. C. W. B., Gouverneur, N. Y.; I. S.; J. M. B., Roanoke, Va.; Miss F. T. C., Texas; Mrs. M. A. H., Candler, N. C.

Two friends write to acknowledge prayers partially answered and to ask continued prayers for the petitions still unanswered. M. E. C. writes from Circo, Ga.: "I wrote you asking prayers for my health and that we might have a good revival here. We had a good meeting, the best I ever saw. But I am still very ill. Last week the doctors thought I would not live. Please pray for me now that I may be healed." Mrs. N. K. S. writes: "Please pray that if it is God's will our daughter may be fully restored mentally. She is wonderfully improved in answer to many prayers in her behalf, for which we give hearty thanks to God." Mrs. D. A. writes: "I beg that you will help me pray for my son. He is in a dreadful condition; seems to grow worse. His mind is almost gone."

Special prayers are asked for the healing of the daughter of Mr. and Mrs. Z. L. DeGood, of Detroit, Mich. D. N. S., of Walcott, N. Y., asks urgent prayer for restoration of wife's failing eyesight. Mrs. M. K. R. asks special prayer for healing from great suffering. A sad letter comes from Mrs. A. J. B., who is disconsolate at the loss of her husband after many years of happy married life. She asks prayer that she may be comforted and reconciled to her loss.

A mother, signing herself "Anxiety," N. Y., who says that there is great unhappiness in her household, asks special prayer that God's peace may enter her home and that her husband and four children may be saved. A Wife, whose husband has been wrongfully accused of crime, asks special prayer that he may be vindicated. A Widow asks special prayer for the conversion of her only son, who has just reached the age of twenty-one. A woman who is in great anxiety over certain obligations which must be met asks prayer that God will provide a way out of her difficulties, in which others are deeply involved. A Mother who is in very great distress writes to ask for special blessing in her home that strong temptation and evil influences which are about her children may not overcome them, and that they may all be protected and saved and blessed. She also asks for restoration of health and for relief from other difficulties. A friend who was recently converted asks prayer that she may be saved from all doubts and may receive a witness of the Spirit of her acceptance with God. She also asks that an unsaved friend, who is suffering from a disease which may prove fatal, be saved and healed.

Mrs. L. E. A. asks prayer for spiritual help and leadership at Fort Dade, Fla., a community of nearly three hundred people, including two companies of soldiers, where there is no pastor or chaplain. L. W. asks prayer for a spiritual awakening in a church at Millway, Pa.; A. E. J., for an outpouring of the Holy Spirit upon a church at Nelson, N. Y.; J. F. H., for blessing upon a church at Oreana, N. Y. An Anxious Mother, for the unity and devotion of the people of a church in Missouri and that souls be saved during the coming revival meetings. W. T. R., for blessing and reviving of a Sunday school at Mackford, Wis.; G. A. M., for a revival at the Union Presbyterian Church of Canova, S. D.; Mrs. H. C. C., for revivals at University Place and Lincoln, Neb.; Rev. and Mrs. F. H. B. ask prayer for their new work at Yale, Mich., and that many souls may be saved. A. E. J., that a pastor may be found for a church at Nelson, N. Y. Rev. J. W. W., that the Lord will send a call to work for which he is earnestly longing.

Eight friends ask prayer for the restoration or strengthening of minds of relatives or friends, or for mental healing for themselves. Mrs. M. C. L., A. J. J., and A. F. W. ask prayer for the restoration of sight; D. S., that his wife's sight may be restored; G. K., that father's sight may be restored; Miss S. A. S., that a boy may regain his sight; Mrs. L. P., that her sight may be strengthened.

Twenty-three friends ask prayer for a deeper work of grace, forgiveness of sin, assurance of sins forgiven, or express in other ways their desire for personal, spiritual blessing.

Four friends ask prayer that relatives or friends may be cured of the appetite for strong drink; two friends that relatives may be delivered from the drug habit.

Nine parents ask prayer for the conversion of sons, including one mother who asks prayer that three sons and a son-in-law may be converted.

Seven wives ask prayer for the conversion of their husbands.

Sixteen friends ask prayer for the conversion of other relatives and friends, including one mother who asks that three daughters and a daughter-in-law may be saved.

Five readers ask prayer for special spiritual blessing for relatives or friends.

Two husbands ask prayer for the healing of wives; two friends, for healing of their mothers; two daughters, for the healing of fathers; two parents, for the healing of sons; five parents, for the healing of daughters; two wives, for the healing of husbands; three friends ask prayer for the healing of sisters; twenty-six for healing for themselves, including one who asks prayer that she may be able to walk, and also to have the use of her hands, and two others who ask prayer that they may regain the use of their limbs. Eleven ask prayer for the healing of other relatives and friends. Four friends ask prayer for restoration of hearing for themselves and others.

Fifteen friends ask prayer for help or guidance in financial affairs.

Twenty-nine friends ask prayer for the granting of varied desires and needs.

THE SPIRIT OF THE SEASON

BY CHARLES GRANT MILLER

MARVELOUS is the influence by which the Christmas spirit moves the hearts of men to joyful and generous impulses. It seems as if in this era of the year an unseen angel touches the invisible spring of an unused door in normal human natures and fills them with song and sunshine.

What a world of generous endeavor and what a summertime of happiness is awhirl around us!

Those whom Providence has prospered are busy with their loving devices to make home happy, to crown the waning year with goodness, to reward fidelity, patience and love, to reap the joys that flock into the Christmas season like homing doves from a far-circling flight.

None would deny them all the riches of such experience, but let us not forget the larger and holier significance of this season whose glory is the advent of Him who came to minister to the poor and the sick and the downcast, and not to be fêted and filled with costly gifts.

He came to serve and not to pamper himself.

He came to bless those to whom "blessing" was the strange name of an unknown experience.

His works that have caused him to hold the supreme admiration of mankind, the worship of millions, and to stir the emulation of philanthropists the world over, were his gifts to the poor, the lame, the sick, the blind and the outcast.

Here is the divine suggestion to every man and woman who would know really the full proportions and power of happiness.

Throw out the circle of your presence and generosity to take in some of those you know are without the cheer and content of the Christmas time.

Look out from your homes of ease and plenty by the back way to those hovels where you know is want and aching bodies and paralyzing helplessness.

Reach out that hand of thine, into which a Christian civilization has poured more than your sufficiency, and scatter the sunlight and healing offerings among those who shrink in the shadows.

Every man and woman who would experience the true Christmas spirit should distribute with grace and humanity to the poor and sick.

It is a tithe to Him whom you celebrate.

It is a duty that casts a searchlight on the way to heaven.

It is an exercise that stirs the inward spirit as none other can, and widens the soul to greater capacity for love and happiness.

Try it. Test it. Taste the joy of it.

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WATSON: "What he needs is

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Christian Herald

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(See page 1247)

EL JERRA, A TEMPLE HEWN FROM A ROCK

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WHAT I SAW IN WARRING EUROPE

THE PERSONAL NARRATIVE OF THEODORE WATERS, SECRETARY OF THE CHRISTIAN HERALD, WHO HAS JUST VISITED FIVE OF THESE UNHAPPY COUNTRIES TO ARRANGE FOR THE DISTRIBUTION OF THE CHRISTIAN HERALD FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

I HAVE been in Belgium and I have witnessed scenes which I hope never to see again. I have heard the sound of the guns, far in the distance to be sure, but in the cities, towns, and villages through which I passed I have seen the havoc which those same guns produced—public buildings destroyed, homes demolished, graves holding men, women and children who once were happy in these homes. Worse, I have witnessed the hopeless misery, the blank despair of the poor souls who are left behind to mourn the loss of their loved ones.

In Antwerp I saw over one thousand poorly-clad women, one in bedroom slippers, standing shivering in the snow and slush, waiting for food to be doled out to them, and this under the shadow of a big hotel where well-fed, well-clad soldiers drank and made merry. In Malines, under the shadow of the cathedral, its walls caved in, its old stained-glass windows now but ragged remnants of a beauty that can never be replaced, I saw men, women and children gazing disconsolately at the ruins of the houses that once were theirs; poor people who begged something to eat of us as we passed. On the road to Brussels we overtook thousands of refugees tramping dejectedly along, weary and forlorn, returning to villages and towns where there is not now food enough to sustain those who are already there.

In Brussels we saw women holding babies snuggled to their necks standing on cold street corners begging a centime for food. We visited the distributing stations, and saw the food sent over by kind-hearted Americans being handed out in all too meager rations. They came in droves, these people, from all directions, and the clatter of their sabots on the pavements was a sad accompaniment to their sadder thoughts, for none spoke except to murmur a thankful *"Merci, monsieur!"* as each portion was handed out.

PHOTO. FROM MR. WATERS' PASSPORT

In Holland I found thousands of men, women and children refugees from Belgium huddled in retaining camps and on barges, some refined, some coarse and brutalized, all sleeping together without partitions to insure the least privacy. The following sentences are from a report made on these conditions by Captain Gherardi of the United States navy, who personally investigated them:

"A barge near Rotterdam contained about 400 men, women and children. At Dordrecht a long low building contained 700 men, women and children. At Rozendaal a large factory building held over 700. At Bergen op Zoom a camp of tents held 3,000. There was no heat in some of these. The barges are long iron lighters. The people are stowed in the holds. There is no heat, the hatches leak, and the place is constantly damp from this leakage and from the sweating of the iron hull. There are neither windows nor skylights, and one kerosene lamp lights each hold, which is otherwise dark, day and night. Wooden bunks in two tiers are in each hold, and tables are roughly constructed. There was not sufficient straw to cover the boards of the bunks. The place was therefore in a state highly dangerous to health, and the people suffered intense misery with the thermometer as it was standing several degrees below freezing point. Little children were constantly damp and their feet wet. There was no fire to dry them."

Now it must be understood that there is no blame coming to Holland for this state of affairs, for, due to

after her own population, and in addition she has had nearly half a million Belgian refugees thrust suddenly upon her. Also the condition of the refugees sketched above is being alleviated as fast as possible. But winter is here, the need is urgent, and only help from the outside, that is, from America, will prevent even worse suffering.

On the other hand, I had the satisfaction of acting directly for the CHRISTIAN HERALD Family by purchasing a cargo of flour, peas, rice, wheat, etc., taking it into Belgium, and seeing it fed, as it were, directly to the hungry people. Furthermore, those who have contributed to the CHRISTIAN HERALD Fund for the Relief of the Widows and Orphans of the European War will have the satisfaction of knowing that it was part of the first American food to be given to the Belgians. This was made possible with the co-operation of the American Commission of which Ambassador Walter H. Page, Minister Henry Van Dyke and Minister Brand Whitlock are members. Previous to the existence of this commission, neither England, Germany, nor France would permit the importation of food into Belgium without seizure. When the need became so urgent, however, the various governments gave written consents that food coming from America would be permitted to go through, provided it were consigned directly to the American minister here.

So, with this proviso, the Dutch steamer *Jan Blocks* was chartered, the CHRISTIAN HERALD cargo placed aboard and sent across the North Sea to Rotterdam. There it was transshipped on barges and placed on trains and sent in varying quantities according to the need to various localities to be distributed to the people, some in Antwerp, some in Brussels, some in Louvain, some in Namur, some even in Liège, and so throughout Belgium.

I shall never forget the gratitude, the universal kindliness with which the representative of THE CHRISTIAN HERALD was received by officials everywhere. This does not necessarily mean civic officials, but men of standing in the professional and business world, who, their occupations gone, have banded themselves together into corps of almoners to do what they can to relieve the suffering of the people. The rich and the poor alike are on a common level. There are no distinctions, for money in any quantity is not spendable in Belgium. What the people need is food and clothes. There is no business. Stagnation lies like a blight upon the land—stagnation of energy, of hope, even of love. No, not of love after all. The little orphan babies, hugged close to their mothers' breasts away from the cold, the instances where women with broods of their own and little to eat cared for children whose parents have died, show that in spite of all suffering, love and charity still prevail. And to witness these things in city and village, to view the black despair on the faces of the peasants change to surprise, and then through unbelief to gratitude, when they learn that people scattered all over the United States are sending some of their little all to their relief, that is enough to convince one forever that to give is more blessed than to receive.

Our first impression of the war in Belgium was gained when the train on which we were traveling to Antwerp stopped on the Dutch frontier near Rozendaal and two soldiers with guns on their backs climbed aboard our carriage and immediately began sifting the wheat from the chaff as far as nationalities were concerned. They had

THE CHRISTIAN HERALD

came to the compartment in which we were sitting, and the first of them, a big black-bearded German, gave a start of surprise at the spectacle, as he thought, of two Englishmen sitting calmly in a car[illegible] that was carrying them into the land of their enemies. He said something to his companion, and they muttered together a moment. Then he turned to us, asking grimly, "*Passierschein.*" Yes, we had obtained passes from the German minister in The Hague, and we showed them. Both soldiers read them, one over the other's shoulder, but they seemed to doubt their authenticity, for one looked at us questioningly and asked "*Engländer?*" We shook our heads emphatically in the negative, and replied "*Nein! Nein! Amerikaner!*" and exhibited our small American flags. Still they were not quite convinced. They talked awhile and then went off, first carefully locking the door of the compartment behind them.

While the train remained in the station more soldiers with guns came along the aisle of the train and stopped to peer at us questioningly through the glass of the door. We began presently to feel like a prize exhibit in a stock show and were wondering which of us would be killed and dressed first, when suddenly the train started and away we went into the land of war. We stopped at nearly every station en route. People got on and off the train, but always under the supervision of the soldiers. Finally at one station our guards unlocked our door, and we felt sure our turn had come, but instead they let in what remained of two Belgian refugee families, who occupied every remaining seat and even crowded the aisle. Thus was the compartment changed automatically from first-class to third, and democracy was established behind a locked door. We endeavored, as far as possible, to live up to the idea by taking two little children left standing in the aisle and seating them on our knees. However, nearly every other knee there was likewise so occupied.

The two families were returning to their homes in Antwerp. They were of distinctly different castes. One was bourgeois; the other laboring class. But trouble had evidently leveled such distinctions, and they chattered incessantly in Belgian-French. The woman of the laboring family did most of the talking. We gathered enough to know that her home was destroyed; that a cook-stove was the only thing that had not burned up. The other family was in a much more uncertain condition. They had fled from Antwerp on the day the bombardment began, and did not know whether they possessed a home or not. But, and here was the especial bit of woe that kept the mother of the family weeping silently in the corner, their little son, about ten years of age, had become separated from them and lost in the flight. A child lost on the one hand, a cook-stove saved on the other—was there ever such irony? The inexactitudes of interpretation through the medium of an English-French, French-English dictionary made it difficult for us to understand how a child could be so lost and the family still persist in its flight, but it seems there were thousands of children taken along in that mad rush; and besides, this one was not missed until after the train had started. In fact there are many things about this war that are difficult to understand.

After the cook-stove the laboring woman's chief anxiety was to learn from us whether her husband could get work in America if she brought him over. He sat beside her, a lumbering hulk of a man who stared spiritedly straight ahead and did not seem to care whether or not he got work in America or anywhere else. The little children on our knees looked at us [illegible] curiously. They had passed through much during the preceding weeks, and to them we were merely a latest phase in the wonder [illegible] that was being enacted before them day by day.

The train stopped at least over a mile from the center of Antwerp, and our jailers came and let us out of our stuffy compartment and down by a railway siding where the mud lay ankle deep. Both sides of the [illegible] were lined with soldiers a few feet apart, and all [illegible] tramped in common with the weary hundreds who were returning in so many cases [illegible]

It was a [illegible] procession. Men carrying children or old women [illegible] carrying both. Children carrying other children or bundles or else stringing wearily along behind the family party. On all the German soldiers by the wayside gazed stolidly, it seemed to me implacably, although I learned later that the latter was not so. We walked a long distance, [illegible] on the path, sometimes stepping [illegible] the [illegible] and at last came to a barrier presided over by German officers. Our jailors of the train were there before us and pointed us out particularly. But an officer spoke fluent English and we had no trouble in establishing our identity. Nevertheless, this included an examination of our papers and of everything in our gripsacks. Meantime we had lost track of our compartment refugees, and so we set out for the spires of the distant town, which looked now to be less than half a mile away, and finally we succeeded in securing an old hack, drawn by a decrepit horse, which probably had not been worth commandeering by the Germans, and so we drove into the captured city of Antwerp.

In the meantime it should be mentioned that while we were in The Hague to get our passports viséd and to obtain a military pass from the German minister we had been asked by Acting Minister Langhorne of the American legation to carry some governmental mail to Minister Brand Whitlock in Brussels. As this would *per se* make us U. S. Government messengers we were only too glad to do so, as it enhanced our chances of going through. One of the packages was a large sealed

HOUSES NORTH OF THE YSER WRECKED BY SHELLS

portfolio, containing letters; the other was a large mail sack. I do not know what was in it, but from the weight of it it must have, as my companion declared, contained gold bricks.

It was now one o'clock and we decided to go to a restaurant and have a bite to eat before pushing along. We found one on the main street, the Broadway of the town, and, dragging our mail sack and other baggage behind us we went in and took a seat at a table in a booth. In the next booth sat two German army officers and a man in civilian's clothes. We were too weary to pay much attention to them, but we changed our attitudes when, having finished their luncheon, they stepped up to our table and one of them said with an excellent accent:

"Gentlemen, I hear you speak English. May I trouble you to show your passes?"

No trouble at all. We would show him passes that would open his eyes—from the German embassy in Washington, D. C.; from the German legation in The Hague, letters from high German officials in the United States, a letter of identification from the United States State Department, a passport signed by William Jennings Bryan, and last but not least, a beautiful little silken American flag. Wouldn't he feel cheap when he saw all of these?

But he didn't. He merely looked them over carefully, laid them down evenly and said still more evenly:

"Gentlemen, these will not be sufficient to pass you to Brussels."

We were skeptical, but inclined to be tolerant. He was still quite a young officer.

"Do you mean to say that the passierschein of your own minister in The Hague will not carry us through to Brussels; that we must get additional passes here?"

"I ought to know. I am the man who issues the passes."

He smiled. His friend smiled. We smiled, and the Belgian waiter, who could not understand a word of what was said, also smiled. So we promised to go around to the war office in the Rue de Ricolai after lunch and invoke his aid.

But after luncheon we decided to call first on United States Consul Dederich, so that he might understand the affair in case—well, in case he might have to understand it.

Mr. Dederich was glad to see us. We were the first news he had had from the outside world for a week or more. He described the shelling of Antwerp. Told how eight houses were destroyed by German shells in the very street in which he lived. How he and his family hid in the cellar and listened to the peculiar unmusical sound of the shells as they passed overhead. How at last what he called a living fire bomb struck a nearby house from above and descending through every floor set it on fire from roof to basement. Mr. Dederich rushed to the rear of his own place to view the damage and when he returned to his wife and daughter he found the latter in convulsions. That was enough, and so braving everything he carried her out of the house and the whole family fled across the river, where they were safe.

He spoke also of a young newspaper man, who had visited him before Antwerp was taken and who had spent a night in one of the Belgian trenches. He went in with the regiment in the evening and when morning came the bodies of eight hundred young Belgians clogged the trench. The newspaper man crawled out over them and when he reached Antwerp, said Mr. Dederich, "he called upon me and he sat and stared silently at nothing at all. He appeared abstracted as though it were difficult for him to get his mind down to affairs of the moment."

At last we said we must hurry to the war office or it would be too late to get our passes.

"Don't be in a hurry," said Mr. Dederich. "The Germans are very thorough, you know. Since the invasion the clock has been put back from Belgian to German time, so that gives you three-quarters of an hour more."

It was so, a fact which the Belgians themselves very much resented.

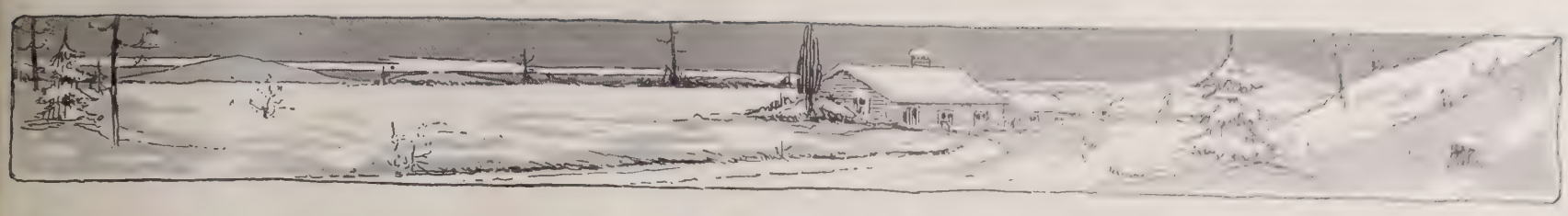
"Oh, these Allemands!" snorted one with all the English accent he could command, "what will they do next? They shoot our people. They ruin our homes. They eat our food. They make us go to bed by nine of the clock whether we want it or not. And now they even attempt to delay the movement of the sun!"

He forgot apparently that in delaying the movement of the sun the Germans were graciously permitting him to stay up forty-five minutes longer than if they had reckoned by Belgian time. The arrangement, moreover, caused many complications. The Belgians, in making engagements, took it for granted, without mentioning it, that Belgian time was meant; the Germans, in the same way, went according to the clocks of Berlin. We Americans, being neutral, were somewhat at a loss, but adapted ourselves as best we could to conditions.

We got our passes during the afternoon, after an examination of all of our papers, official and private, and after all of these and even the United States mail packets had received the official stamp of the German commandanteur. And then we set out to procure an automobile to carry us through to Brussels, for we were told that the railway bridges between Antwerp and Brussels had been blown up by the Belgians during the retreat. We might as well have looked for a loaf of bread in Liège after the siege. There was none. The Germans had taken them all. Toward nightfall we succeeded in hiring a miserable turnout, two bony horses and a tumble-down hack with a frightened driver, who agreed to drive us to Brussels on the morrow for the modest wartime charge of seventy-five shillings and a *pourboire* of five shillings as an extra inducement.

Meantime we went to a hotel and hired what the inhabitants facetiously call a Zeppelin parlor (a room on the top floor of a hotel) preparatory to passing the night. On the way to the hotel we saw a great line, six deep, of women of all ages, standing in one of the main streets. It had been snowing and a few flakes were still in the air. Where the women stood the snow had been trampled into slush. Some of the poor creatures had shawls, some had not. Most of them shivered. My companion called my attention to one who wore bedroom slippers. Her feet must have been cold and wet. Her face had a dull despairing look. The whole line constituted one of the most miserable spectacles I have ever seen. It reminded me of the Bowery Mission Bread Line, only these were not down-and-out men, but women whose husbands or fathers had very recently been shot to death.

The head of the line turned into the doorway of a big theater where rations of food were being distributed. The tail of it curled around the corner of the Hotel Webber on the main street. At the door of this hotel, as at the doors of others, two German soldiers with guns stood on guard, thus



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